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<u>Home</u> > <u>The Life of Imam Zayn al-'Abidin</u> > <u>Chapter12: His School, His Students, And His Companions</u> > <u>His Students and his Companions</u> > 162. Yahya Ibn Umm al-Tawil

Chapter 12: His School, His Students, And His Companions

The Islamic world in the time of Imam Zayn al-'Abidin, peace be on him, suffered ideological stagnation and dangerous collapse in cultural, scientific life, for the Umayyad government officially waged war against knowledge and deadened awareness, that it might stay on the throne of authority for a longer time, plunder the wealth of the community, and control its fate.

It is certain that there was no trace of Islamic sciences and beliefs in the time of the Imam, peace be on him. Imam Zayn al-'Abidin, peace be on him, witnessed that inactive ideological life and that ignorant community, so he began establishing his great school which was joined by a large group of religious scholars and jurists about whose biographies we will talk.

Anyhow, the community in that time did not witness a profit greater than that of the Imam, peace be on him. This is when he established his science school in its homeland and enlighten it with thoughts, sciences, and knowledge. Before we speak about the Imam's school, students, and companions, we will mention some of his scientific affairs.

His Devotion to Proclaiming Knowledge

The great Imam thought that it was religiously incumbent on him to spread knowledge as well as he wanted with it to amuse himself which was full of worries and pain, hence he devoted himself to it. Shaykh Abu' Zahra said: "He, namely the Imam, devoted himself to knowledge, study, and research, for he found in it the diet of his heart, and an amusement for his soul. He turned his soul away from permanent worries and pain, hence he sought hadith (tradition) and devoted himself to it.1"

The Imam dedicated himself to proclaiming knowledge among the people to the extent that it distracted him from everything. His only concern was to enlighten the Muslims, train their natures, and to educate them with moral teachings of the tolerant Islamic message, that they might after him carry the torches of thought and light.

His Praising the Excellence of Knowledge

He, peace be on him, praised the excellence of knowledge and urged (the Muslims) to seek it when he said: "If men knew what was in seeking knowledge, they would seek it even through shedding blood and wading into the depth of the seas. Allah, the Blessed and Exalted, revealed to Danyal: 'The most hateful servant with Me is the ignorant who disdains the scholars and leaves following them; the most lovable servant with Me is the pious who seeks plentiful reward, clings to the scholars, and follows the wise men.3"

Have you seen how the Imam glorified knowledge and urged (the Muslims) to seek it? He, peace be on him, believed that the community would have no life except through spreading knowledge among its members.

His Encouraging Scientific Movements

Imam Zayn al-'Abidin, peace be on him, played an important role in encouraging scientific movements. Though he had majesty and noble self, he attended the class of Zayd b. Aslam, hence Nafi' b. Jubayr blamed him for this, saying: "May Allah pardon you. You are the master of the people, why do you come and sit with this slave (i.e. Zayd b. Aslam)?"

"Knowledge is sought everywhere," replied the Imam.4

It is not an act of Islam that false differences withhold men from learning and making use of scholars everywhere.

His Honoring the Seekers of Knowledge

The Imam, peace be on him, honored the students of knowledge and raised their position. The historians said: "When a seeker of knowledge came to him, he received him warmly and said to him: 'Welcome to the one whom the Messenger of Allah, may Allah bless him and his family, has recommended." Imam Abu' Ja'far, peace be on him, said: "When my father looked at the youths who sought knowledge, he brought them near to him and said to them: 'You are welcome. knowledge is entrusted to you. You are the youths of the people, but you are about to be the elders of others.'5"

Teachings for Learners

The Imam, peace be on him, appointed moral instructions for learners, an example of them is these words of him: "He who laughs one time loses a bit of knowledge.6" Ibn Jama'a produced this tradition as evidence of that it is impermissible for a learner to laugh before his teacher.7 This means that the learner should show politeness and respect toward his teacher.

Rights of Teacher

The Imam, peace be on him, legislated rights the like of which no organization of education and teaching has ever done. He, peace be on him, said: "The right of the one who trains you (sa'is) through knowledge is magnifying him, respecting his sessions, listening well to him, and attending to him with devotion. You should not rise your voice before him. You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, Allah's angels will give witness for you that you went straight to him and learned his knowledge for Allah's sake, not for the sake of the people."

The Imam, peace be on him, established excellent programs for teacher's rights against his students. Students should show sincerity and gratitude toward these rights of teacher who spares no effort to bring them out of the shadows of ignorance into the fields of knowledge and civilization, in order to develop their intellects, and to enlighten their thoughts, hence they should show all kinds of thankfulness and gratitude toward him.

The Reward of Learner

The Imam, peace be on him, talked about the plentiful reward which Allah, the Exalted, would give to those who seek knowledge, saying: "When one leaves his house to seek knowledge, the seven earths will glorify him.8"

Free Education

The Imam, peace be on him, thought that it was necessary for scholars to spread and proclaim knowledge among people freely, and that it was permissible for them to take fee for it. In this connection, he, peace be on him, said: "He who conceals knowledge and takes fee for it, then his knowledge will never profit him.9"

Islam is distinguished from other religions and social schools by that it absolutely believes in knowledge, makes it incumbent on Muslims Imen and women Ito seek it, and prevents them from taking fee for it, and especially as it concerns teaching the Qur'an. Ishaq b. 'Ammar reported: "I told Imam Zayn al-'Abidin, peace be on him, that I had a neighbor who would teach the children to read and write, and he said to me: 'When the child is sent to him, let him say to his family: 'I teach the child to write and count and trade in teaching the Qur'an 10, that my daily bread may be good.'11"

It is incumbent on the state to give salary to the teacher; it should spend on him in order to free him from need for people.

The Humbleness of Teacher

The Imam, peace be on him, urged teachers to cling to humbleness, self-negation, and not to show haughtiness toward men, he said to a teacher:

"If you teach men well and show no haughtiness toward them, Allah will increase you of His bounty. If you deprive them of your knowledge and show haughtiness toward them when they seek knowledge from you, it is incumbent on Allah to deprive you of knowledge and its splendor and remove your position from hearts. 12"

The Center of his School

The Imam, peace be on him, took the Mosque of the Prophet as a center for his school and an institute for him; in its hall he delivered his lectures and researches.. It is worth mentioning that his lectures included jurisprudence, the interpretation (of the Qur'an), the **hadith**, philosophy, theology, rules of conduct, and morals. We mentioned some of them in the previous researches. The historians said: "He delivered every Friday a general sermon in which he preached to people, induced them to renounce the world, and make them beseech the next world. The people would memorize and write his words. 13" It is worth mentioning that his assembly was full of profits, hence 'Abd Allah b. al–Hasan b. al–Hasan said: "My mother Fatima, daughter of al–Husayn, ordered me to join the assembly of my maternal uncle, 'Ali b. al–Husayn. When I joined it, I gained profits of it, such as fear of Allah or knowledge. 14"

The Scholars surrounded Him

The scholars, the jurists, and the reciters (of the Qur'an) surrounded him; they accompanied him weather he was present or on journey. When he wanted to travel to the Sacred House of Allah, about a thousand scholars and reciters of (the Qur'an) accompanied him. 15 They recorded his religious opinions and what he delivered before them, such as knowledge, excellent wise sayings, and morals.

His Students and his Companions

A large group of scholars and jurists, who spread knowledge throughout the Muslim world, graduated from the Imam's school. We will mention their biographies as well as those of the Imam's companions. I (the author) think that mentioning them will complete the research on the Imam's character. They are as follows:

1. Aban Ibn 'Ayyash

Shaykh al-Tu'si numbered him among Imam al-Sajjad's companions. Ibn al-Ghadairi said: "He (Aban Ibn 'Ayyash) belonged to the next generation. He narrated (traditions) on the authority of Anas b. Malik

and 'Ali b. al-Husayn. He is a weak traditionalist, and no one pays attention to him. Our companions have ascribed to him the fabrication of the book 'Salim Ibn Qays'. 16" Ahmed b. Hanbal said: "His traditions are abandoned; the people abandoned his traditions a time ago. 17"

2. Aban Ibn Taghlub

b. Rabah, Abu' Sa'id al-Bakri al-Jarriri. He was among the great scholars and one of the eminent Muslim thinkers. He defended the Imams of the members of the House, peace be on them, memorized their knowledge and inheritance, hence he was the honest guard of their jurisprudence. We will mention some of his affairs:

His Birth and Childhood

He was born in Kufa, but the sources have not mentioned the year of his birth. He grew up in Kufa, which was the capital of the members of the House (**ahl al-Bayt**), peace be on them, and whose assemblies was full of their remembrance, their laudable deeds, and their outstanding merits. Hence Aban loved and followed them to the extent that he became among the chosen Shi'ites and one of their eminent scholars. He studied at the Greatest Mosque (al-Jami' al-A'zam), which was one of the most important religious institutes and schools in that time.

His Scientific Position

Aban was among the most prominent and mindful Muslim scholars in that time. The biographers said: "He was advanced in the sciences of the Qur'an and the **hadith**, literature, language, and grammar. 18"

When he went to Medina, he was charged with the scientific seminars, the sitting place of the Prophet, may Allah bless him and his Household, was voided for him, the jurists and scholars surrounded him in order to make us of his scientific wealth. This indicates his high scientific position.

His Narrations from the Imams

Aban was one of those who safeguarded the knowledge of the pure Imams, peace be on them, hence he reported on the authority of Imam Zayn al-'Abidin, peace be on him, Imam Abu' Ja'far al-Baqir, peace be on him, and Imam al-Sadiq, peace be on him. 19" He narrated thirty thousand traditions on the authority of al-Sadiq, who, peace be on him, said to Aban b. 'Uthman: "Aban b. Taghlub reported thirty thousand traditions on my authority, so narrate them on his authority. 20" Salim b. Abi Hayya said: "I was with Abi 'Abd Allah (al-Sadiq), peace be on him. When I wanted to leave him, I saw him off and said to him: 'I want you to supply me (with traditions).' So he said: 'Go to Aban b. Taghlub, for he has heard many of my traditions. When he narrates them to you, you narrate them on my authority.'21"

The Imams honored Him

The Imams honored and magnified Aban b. Taghlub, for he had scientific wealth as was as he was

endowed with fear of Allah, piety, and cling to the religion. When Aban visited Imam al-Sadiq, peace be on him, he (Imam al-Sadiq) received him, shook hands with, embraced him, welcomed him, and ordered a cushion to be brought to him. 22" Imam Abu' Ja'far al-Baqir said to him: "Sit in the Mosque of Medina and give the people religious opinions, for I like your sitting among my followers (Shi'a). 23" This hadith shows that Aban had the ability to give religious opinions to the people. Imam Abu' 'Abd Allah al-Sadiq said to him: "Sit with the people of Medina, for I like your sitting among our followers ((Shi'a). 24")

The Imams, peace be on them, honored and magnified this great scholar, who delivered their knowledge, walked on their path, and followed their behavior.

His Reliability

The biographers agreed that Aban was reliable, honest, and truthful in narrating the **hadith**. None criticized him in this respect, but some people criticized him for his love for the members of the House (**ahl al-Bayt**), peace be on them, an example of them is al–Jawzjani, who said: "He (Aban) was straying with a dispraised doctrine. 25" Another example of them is al–Dhahabi, who said: "He (Aban) was a firm Shi'ite, but he was truthful, so his truthfulness is for us, and his innovation is against him." He added: "How is it possible to regard an innovator as trustworthy while the bound of trustworthiness is justice and mastery? How is an innovator just?

"The answer to this question is this: Innovation is of two kinds: A small innovation, such as the immoderate Shi'ism or Shi'ism without immoderation and deviation, so this (innovation was widespread) among the next generation and those who followed it, and was accompanied by religion, piety, and truthfulness. If the **hadith** narrated by these (people) is refused, a group of the Prophet's traditions would be missing, and this would be manifest corruption. Then there is the great innovation, such as the total immoderate abandon (**radfd**), degrading Abu' Bakr and 'Umar, and summoning (men) to do that, hence such a kind (of people) is not regarded as proof.26"

This opinion is not objective, for the scientific research decides accepting the words of the trustworthy, reliable one who refrains from telling lies. As for the ideological inclinations in is respect, they are not important.

His Friendship to Ahl al-Bayt

Allah was kind to Aban through making him recognize the members of the House (ahl al-Bayt), peace be on them, and show friendship toward them. Hence he safeguarded their knowledge and their morals, exerted himself in their jurisprudence, gave the people religious opinions according to it, solved the problems of the people in its light, talked about their outstanding merits in the assemblies of Kufa, debated with their opponents and enemies. That was in the time when it was dangerous for anyone to mention them with good, for the Umayyads spared no effort to punish severely those who showed love for the Ahl al-Bayt or displayed friendship to them, but Aban accustomed himself to their severe punishment, for his love for them was not emotional; rather it was based on intellect and proof, for the

Qur'an and the **Sunna** made it incumbent on all Muslims to love the **Ahl al-Bayt** and in order to show friendship to them; moreover they made love for them as inseparable part of Islam.

Anyhow, Aban showed strong friendship to the **Ahl al-Bayt.** He thought that the Companions (of the Prophet) had been excellent if they had showed friendship to the pure Household (of the Prophet). 'Abd al-Rahman b. al-Hajjaj narrated: "While I was sitting with Aban b. Taghlub, a young man came and ask him: 'O Aba Sa'id, how many Companions of the Prophet, may Allah bless him and his Household, were with 'Ali b. Abi Talib (at the Battle of the Camel)?'

"Aban understood the young man's purpose, so he asked him: 'It seems that you want to know Ali's excellence through the Companions of the Prophet, may Allah bless him and his Household, who followed him?'

"Yes," replied the young man.

Aban answered him with the answer of those who understood Imam Ali's excellencies: "By Allah, we did not know their (the Companions') excellencies except through their following him.27" Surely, Imam 'Ali, the Commander of the faithful, was the pioneer of wisdom and justice in Islam. He was the measure with which the values of men are known, so those who were sincere to him were of great excellence, and those who showed enmity toward him deviated from the truth.

Another aspect of Aban's friendship to the pure Imams from among the family of the Prophet, may Allah bless him and his family, is that he passed by some people who criticized him for his narrating from Imam Abi Ja'far al-Baqir, peace be on him, so he asked them: "Why do blame me for my narrating from a man who when I ask him he says: 'Allah's Messenger, may Allah bless him and his Household, said.'28"

Aban narrated on the authority of Imam al-Baqir, peace be on him, on the authority of the Prophet, may Allah bless him and his Household, hence his narration is the most trustworthy of all narrations and the most authentic of them in the chain of authorities.

His Books

Aban wrote a group of books showing his abundant knowledge and sciences, the following are some of them:

- Tafsir Gharib al-Qur'an, in which he mentioned examples of poetry. Afterwards, 'Abd al-Rahman b. Muhammad al-Azdi al-Ku'fi gathered in one book the books of Aban, Muhammad b. al-Sayib al-Kalbi, and Ibn Rawaq b. 'Atiya.
- Al-Fada'il29, in which, perhaps, he mentioned the outstanding merits of the members of the House (ahl al-Bayt), peace be on them.

• Al-Usu'l fi al-Ruwaiya 'ala Madhhab al-Shi'a.30

His Death

This great scholar (Aban) died in the year 141 A. H., hence his death was a great loss in Islam. Imam al-Sadiq grieved over him when he said with sorrow and grief: "By Allah, the death of Aban has made my heart ache!31"

Abu' al-Bilad said: "Woe unto the Shi'ites all over the land if they do not grieve over Aban's death!"

May Allah have mercy upon Aban, for he strove bravely in the way of the Truth and raising the Word of Allah; his death was the greatest calamity in the Islamic world then.

3. Ibrahim Ibn Abi Haffsa

He was the retainer of the children of 'Ijjl. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him.32

4. Ibrahim Ibn Bashir

al-Ansari, al-Medani. According to this nick-name, Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad (Zayn al-'Abidin), peace be on him.33

5. Ibrahim Ibn 'Abd Allah

b. Ma'bad b. al-'Abbas b. 'Abd al-Mutalib b. 'Abd Manaf. According to this title, Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.34

6. Ibrahim Ibn Muhammad

b. 'Ali b. Abi Talib b. al-Hanafiya al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.35

7. Ibrahim Ibn Yazid

al-Nakha'i, al-Ku'fi. He was given the **Kunya** of Aba 'Umran. He died in the year 906 A. H. He was a one-eyed retainer, as Shaykh al-Tu'si mentioned. 36 A group of people was indignant with him because he said that Abu' Hurayra was not a jurist. 37

8. Ahmed Ibn Hamawayh

According to this title, Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him.38

9. Ishaq Ibn 'Abd Allah

b. al-Harth b. Nawfal b. al-Harth b. 'Abd al-Mutalib al-Medani. According to this title, Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.39

10. Ishaq Ibn 'Abd Allah

b. Abi Tallha al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him, and of Imam al-Baqir, peace be on him.40

11. Ishaq Ibn Yasar

al-Medani. He was the retainer of Qays b. Mukarrima and was the father of Muhammad b. Ishaq, the companion of al-Waqidi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him, and of Imam al-Bagir, peace be on him.41

12. Isma'il Ibn Umayya

According to this title, Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.42

13. Isma'il Ibn Rafi'

Al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him. 43 Al-Dhahabi said: "He was a well-known (person) from Medina. He lived in Basrah and reported (traditions) on the authority of al-Maqabari and al-Qurrtubi. Wakki', Mekki, and a group (of traditionalists) narrated on his authority. Ahmed, Yahya, and a group (of biographers) regarded him as a weak traditionalist." Al-Darquttni and others said: "His traditions have been abandoned." Ibn 'Adi said: "All his traditions need checking. 44"

14. Isma'il Ibn 'Abd al-Khaliq

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him. He said: "He (Ismaʻil) lived until the days of Abi 'Abd Allah al-Sadiq, peace be on him. 45" Al-Najashi said: "He was one of our eminent companions and jurists. He was a Shiʻite traditionalist. His uncles were Shahab, 'Abd al-Rahim, and Wahab. His father was 'Abd al-Khaliq. They all were trustworthy. He reported on the authority of Abi Jaʻfar (al-Baqir) and Abi 'Abd Allah (al-Sadiq), peace be on them." He (al-Najashi) added: "He had a book."

15. Isma'il Ibn 'Abd al-Rahman

b. Abi Karim al-Saddi al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b.

al-Husayn, peace be on him, and of Imam al-Baqir, peace be on him, and he said: "He (Isma'il) was given the **kunya** of Abu' Muhammad al-Mufassir, al-Ku'fi."47

16. Isma'il Ibn 'Abd Allah

b. Ja'far b. Abi Talib. He belonged to the leading members of the next generation. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him, and of Imam al-Bagir, peace be on him.48

17. Aflah Ibn Hamid

al-Rawasi, al-Kilabi, al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him. He narrated on his authority, also al-Mubarak reported on his authority.49

18 Ayyu'b Ibn al-Hasan

b. 'Ali b. Abi Rafi', the retainer of Allah's Apostle, may Allah bless him and his family. The name of Abi Rafi' is Aslam. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.50

19. Ayyu'b Ibn 'Aiyidh

al-Ta'i al-Bakhtari. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him.51

20. Burd al-Iskafi

Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him. 52 Al-Najashi said: "He was a retainer. He had a book which was narrated by Ibn Abi 'Umayr. 53"

21. Bishr Ibn Ghalib

Al-Asadi al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him. 54 Al-Barqi numbered him as one of the companions of Imam ('Ali) the Commander of the faithful, peace be on him, of al-Hasan, of al-Husayn, and of al-Sajjad, peace be on them. 55

22. Bakr Ibn Aws

Abu' al-Manhal al-Ta'i al-Basri. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.56

23. Bukayr Ibn 'Abd Allah

b. al-Ashajj. According to this title, Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.57

24. Thabit Ibn Aslam

al-Banani al-Qarashi. He belonged to the leading members of the next generation. He heard Anas. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.58

25. Thabit Ibn Abi Safiya

Abu' Hamza al-Thumali. He was an Allah-fearing, pious, and great scholar. He followed the noble moral traits of the members of the House (**ahl al-Bayt**), peace be on them, delivered their knowledge and science. We will mention some of his affairs.

His Childhood

Abu' Hamza grew up in Kufa, which was the center of the followers and friends of the members of the House (**ahl al-Bayt**), peace be on them. He took his knowledge from the Kufan scholars (**shaykhs**), who held the knowledge and jurisprudence of the members of the House (**ahl al-Bayt**), peace be on them, hence he became one of the most prominent ascetic scholars of Kufa.59

His Reliability

The biographers agreed that he was trustworthy, just, his traditions were authentic, that he was like Salman al–Farisi in his time, as Imam al–Sadiq, peace be on him, said. 60 Ibn Ma'in criticized him because he showed friendship to the members of the House (ahl al-Bayt), peace be on them, 61 whose love Allah has made incumbent on Muslims.

His Scientific Position

He was the most eminent religious scholar of his time in the **hadith**, jurisprudence, linguistics, and others. Ibn Maja narrated (traditions) on his authority in Chapter on Purity.62 The Shi'ites in Kufa referred to him because he had encompassed the jurisprudence of the members of the House (**ahl al-Bayt**), peace be on them.

His Books

He wrote a group of books on various sciences, which show his abundant knowledge. The following are some of them:

Kitab al-Nawadir (the Book of Rare Things).

- Kitab al-Zuhd (the Book of Asceticism) 63.
- Kitab Tafsir al-Qur'an (the Book of Interpretation of the Qur'an).64
- His narrating the Treatise on Rights by Imam Zayn al-'Abidin, peace be on him.65
- His narrating Du'a' al-Sahr, better known as Du'a' Abu' Hamza. 66 He narrated it on the authority of the greatest Imam Zayn al-'Abidin, peace be on him.

His Narrations from the Imams

Thabit b. Abi Safiya, better known as Abu' Hamza al-Thumali, narrated a large group of traditions on the authority of the pure Imams, peace be on them; he reported on the authority of Imam Zayn al-'Abidin, peace be on him, and Imam Mu'sa b. Ja'far. 67 Also he narrated on the authority of Abi Razin al-Asadi and Jabir b. 'Abd Allah al-Ansari. Abu' Ayyu'b, Abu' Sa'id al-Mikari, Ibn Ra'ab, Ibn Mahbu'b, Ibn Miskan, Aban b. 'Uthman, and others narrated (traditions) on his authority. 68

His Death

This great scholar died in the year 150 A.H.69 When he died, the Muslims lost one of the great thinkers and strugglers.

26. Thabit Ibn 'Abd Allah

b. al-Zubayr b. al-'Auwam b. Asad b. Khuwaylid b. 'Abd al-'Uzza al-Qarashi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.70

27. Thabit Ibn Hurmuz

al–Farisi, Abu' al–Muqdam, al–'Ajali, al–Haddad, the retainer of the children of 'Ijjl. Shaykh al–Tu'si numbered him as one of the companions of Imam al–Sajjad, peace be on him. 71 Al–Najashi said: "He reported a copy on the authority of 'Ali b. al–Husayn, peace be on him, and the copy was narrated on his authority by his son 'Amru' b. Thabit. 72" 'Allama (al–Hulli) numbered him as one of the Batariya 73, concerning whom Imam Abu' Ja'far al–Baqir, peace be on him, said: "They have misled many of these (people), and they are from among those concerning whom Allah, the Great and Almighty, said: **And there are some people who say: We believe in Allah and the last day; and they are not at all believers**." 74 Al–Sadiq, peace be on him, said: "If the Batariya (stood) in one line between the east and the west, Allah would not strengthen a religion through them. 75" Ahmed b. Ma'in and b. Hayyan regarded him as trustworthy. 76 Perhaps, they regarded him as a trustworthy person of the Batariya.

28. Thuwayr Ibn Abi Fakhta

al-Ku'fi, the retainer of Umm Hani'. It was said that he was the retainer of her husband, Ju'da.77 Shaykh

al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him, and of Imam al-Bagir, peace be on him.78 Thuwayr narrated: "I went out to perform the hajj. 'Amru' b. Dharr al-Qadi, Ibn Qays al-Masir, and al-Salt b. Mahram accompanied me. When they arrived in (Mecca), they said: 'Now, look! We have written four thousand questions, and we will ask Aba Ja'far (al-Baqir) about thirty questions of them a day. We have charged you with this.' This grieved me. When we entered Medina, we left each other. As for me, I stopped at Abi Ja'far, peace be on him, and said to him: May I be ransom for you, 'Amru' b. Dharr al-Qadi, Ibn Qays al-Masir, and al-Salt b. Mahram accompanied me, and I heard them say: 'We have written four thousand questions, and we will ask Aba Ja'far (al-Baqir) about thirty questions of them a day,' but this has grieved me. Abu' Ja'far asked: 'What of this makes you sad? When they come, let them enter.' On the following day, a retainer came to Abu' Ja'far and said to him: 'May I be ransom for you, Ibn Dharr and a group of people are at the door.' Abu' Ja'far, peace be on him, said to me: 'Thuwayr, go and let them enter.' I (Thuwayr) went and caused them to enter. When they entered, they greeted (Abu' Ja'far), sat down, and said nothing. As their silence became long, Abu' Ja'far began conversations with them; yet they said nothing. Abu' Ja'far understood this, so he said to a slave girl of him called Sarha: 'Fetch the tablecloth.' When she brought it and spread it, Abu' Ja'far said: 'Praise belongs to Allah, Who has appointed a rule for everything even this tablecloth!' Hence Ibn Dharr asked him: 'What is its rule?'

"When it is placed, Allah is remembered, and when it is raised, Allah is praised,' replied the Imam. Then the Imam ordered them to have food, and he ordered the slave girl to bring water. When she brought him a water-skin, he said: 'Praise belongs to Allah, Who has appointed a rule for everything even this water-skin!' Hence Ibn Dharr asked him: 'What is its rule?' 'It's rule is that you remember Allah when you drink out of it, thank Him when you finish (drinking), drink not out of its handhold or a hole in it.' When they had finished having food, the Imam began conversations with them, yet they kept silent out of his dignity, hence he, peace be on him, turned to Ibn Dharr and asked him: 'Do you not relate to us one of our traditions?' 'Yes,' replied Ibn Dharr, 'O Son of the Messenger of Allah, Allah's Apostle, may Allah bless him and his Household said: 'I am going to leave among you al-Thaqalayn, (namely) the Book of Allah and my Household, one is greater than the other. If you cling to them, you will never go astray. Imam Abu' Ja'far asked: 'O Ibn Dharr, what will you say to Allah's messenger, may Allah bless him and his Household, when you meet him and he asks you about al-Thaqalayn?'

"Ibn Dharr replied: 'As for the greater one, namely the Book, we have torn it, and as for the great one, namely the Prophet's pure family, we have killed them."

"Abu Ja'far said: 'You will be truthful to him, O Ibn Dharr, by Allah, before you walk a step, you will be questioned about three things: about your span where did you finish it? About your property where did you earn it? On what did you spend it? And about love for us, the Household."

The people left Imam Abu' Ja'far's house, and he, peace be on him, ordered his retainer to follow them to hear their words. When the retainer came back, he said to the Imam: "I heard them asking Ibn Dharr:

'Did we go out with you for this (attitude)?' So Ibn Dharr replied: 'Woe unto you! Keep silent! What had I to say to the man, who claimed that Allah would question me about showing friendship to him? What had I to say to the man, who knew the rules of the tablecloth and water-skin?"79

29. Thuwayr Ibn Yazid

al-Shami. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him. 80 He narrated on the authority of Khalid b. Sa'dan, and 'Abd al-Rahman b. Muhammad al-'Urzi reported on his authority.81

30. Jabir Ibn Muhammad

b. Abi Bukayr. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.82

31. Ja'far Ibn Ibrahim

al-Ja'fari, al-Hashimi, al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him.83

32. Ja'far Ibn Ayas

Abu' Bashir al-Nadari. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.84

33. Ja'far Ibn Muhammad

b. 'Ali b. al-Husayn, al-Sadiq, peace be on him. He was the most eminent thinker in the Islamic world, the renewer of this religion, and the one who safeguarded the message of his grandfather. It was he who spread all sciences and established their rules and roots. His sciences and knowledge were not confined to the sciences of Islamic law; rather they included philosophy, theology, medicine, chemistry, physics, jurisprudence, astronomy, and so on. The Muslim scholars regard him as the greatest miracle of Islam as well as the western scholars regard him as the thinker of mankind. Writing on his affairs will result in a full encyclopedia. We ask Allah, the Exalted, to grant us success to write about this Imam's life. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him85, and he reported many traditions on his authority.

34. Ju'ayd Hamadan

Al-Barqi numbered him as one of the companions of Imam al-Hasan, peace be on him, and of Imam al-Sajjad<u>86</u>, and he (al-Barqi) said: "He (Ju'ayd Hamadan) was among the Companions of the Messenger of Allah, may Allah bless him and his Household.87 He narrated on the authority of 'Ali b. al-Husayn,

peace be on him, and 'Umran b. A'yun reported on his (Ju'ayd's) authority.

35. Jahm al-Hilali

al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him.88

36. Al-Harith Ibn Jaru'd

al-Tamimi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.89

37. Al-Harith Ibn al-Fudayl

al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.90

38. Habib Ibn Abi Thabit

Abu Hayyan al-Asadi al-Ku'fi. He belonged to the leading members of the next generation. He was the jurist of Kufa. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him. 91 So did al-Barqi. 92 He (Habib Ibn Abi Thabit) narrated on the authority of Imam 'Ali, the Commander of the faithful, peace be on him, and of 'Ali b. al-Husayn, peace be on him. 'Amir Ibn al-Samt and others reported on His (Habib's) authority. 93 Habib died in the year 119A. H.94

39. Habib Ibn Hassan

b. Abi al-Ashras al-Asadi. He was their retainer. He narrated on the authority of Imam 'Ali b. al-Husayn, peace be on him, of Abi Ja'far (al-Baqir), peace be on him, and of Abi 'Abd Allah al-Sadiq, peace be on him.95

40. Habib Ibn al-Mu'alla

al-Sijistani. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him. 96 Al-Kashi said: "He (Habib) was a Shari, and then he adopted this (Shi'ite) faith. He was among the companions of Abi Ja'far and Abi 'Abd Allah, peace be on them, devoting himself to them.97

41. Khadim Ibn Sufyan

al-Asadi al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn.98

42. Khadim Ibn Shurayk

al-Asadi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.99

43. Al-Hur Ibn Ka'b

al-Azri al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him. 100

44. Hassan al-'Amiri

Al-Barqi numbered him as one of the companions of Imam al-Sajjad, peace be on him. 101

45. Al-Hasan Ibn Rawajj

al-Basri. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him. 102

46. Al-Hasan Ibn 'Ali

b. Abi Rafi'. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him. 103

47. Al-Hasan Ibn 'Ammara

al-Ku'fi. He was a non-Shi'ite. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 104 Al-Barqi numbered him as one of the companions of al-Baqir and al-Sadiq, peace be on them. 105

48. Al-Hasan Ibn Muhammad

b. al-Hanafiya b. Imam 'Ali, the Commander of the faithful, peace be on him. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 106

49. Al-Husayn Ibn 'Ali

b. al-Husayn b. 'Ali b. Abi Talib, peace be on him. He was among the sons of Imam Zayn al-'Abidin, peace be on him. Concerning him al-Mufid said: "He was meritorious and pious. He narrated many traditions on the authority of his father 'Ali b. al-Husayn, peace be on him, his paternal aunt, Zaynab, daughter of al-Husayn, and his brother Abi Ja'far, peace be on him. 107" Imam al-Baqir, peace be on him, said concerning him: "As for al-Husayn, he was clement. He walks humbly on the earth, and when the ignorant address them, they say peace." 108

He died in Medina in the year 157 A. H., and was buried in (the cemetery of) al-Baqi¹. He was then 74 years old. 109

50. Al-Husayn Ibn 'Amru'

al-Hamadani al-Ku'fi al-Mish'ari. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 110

51. Hattan Ibn Khaffan

Abu' Jubayra al-Jarmi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him. 111

52. Hafs Ibn 'Umar

al-Ansari al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him.112

53. Al-Hakam Ibn 'Utayba

Abu' Muhammad al-Kindi, al-Ku'fi. Al-Barqi numbered him as one of the companions of Imam al-Sajjad, peace be on him. 113 So did shaykh al-Tu'si and added that he was among the Batariya. 114 Al-Kashi mentioned a group of traditions in which he has been criticized and dispraised and described as one errant and straying. Abu' Basir narrated: [I heard Abu' Ja'far, peace be on him, say:] "Al-Hakam b. 'Utayba, Salama, Kathir al-Nawa, Aba al-Muqdam, and al-Thammar (i.e. Salim) have misled many of these (people), and are among those concerning whom Allah, the Great and Almighty, said: **And there are some people who say: We believe in Allah and the last day; and they are not at all believers**." 115 This narration indicates that al-Hakam was among the centers of misguidance, among those who did their best to corrupt Islam and to turn the Muslims away from it.

Ibn Hajar regarded him as trustworthy, lauded him, and mentioned many words which praised him. 116 I (the author) firmly believe that Ibn Hajar regarded him as reliable because he (Al-Hakam Ibn 'Utayba) deviated from the members of the House (ahl al-Bayt), peace be on them, who are al-thiql al-akbar in Islam, as Allah's Messenger, may Allah bless him and his Household, stated.

54. Hakim Ibn Jubayr

b. Mutt'im b. 'Adi b. 'Abd Manaf al-Qarashi al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 117 Professor al-Khu'i mentioned that Hakim Ibn Jubayr narrated on the authority of 'Ali b. al-Husayn, peace be on him. Hanan b. Sudayr reported on the authority of his father on his (Hakim's) authority. 118

55. Hakim Ibn Hakam

b. 'Abbad b. Hunayf al-Ansari. He narrated on the authority of Imam 'Ali b. al-Husayn and Imam Abi Ja'far al-Sadiq, peace be on them. He was among the companions of al-Sajjad.119

56. Hakim Ibn Surayf

al-Sayrafi al-Ku'fi, Abu' Sudayra. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him, and of al-Bagir, peace be on him. 120

57. Hamid Ibn Nafi'

al-Hamadani. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 121

58. Hamid Ibn Muslim

al-Ku'fi. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 122 Perhaps, it was he who narrated some events of the tragedy of Karbala', and was among the companions of 'Umar b. Sa'd.

59. Khashram Ibn Basar

al-Medani. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 123

60. Dawud al-Sarmi

Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 124

61. Rabah Ibn 'Ubayda

al-Hamadani. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 125

62. Rabi'a Ibn Abi 'Abd al-Rahman

He narrated on the authority of Imam Zayn al-'Abidin, peace be on him. Al-Fudayl b. 'Uthman reported on his authority. 126

63. Rabi'a Ibn 'Uthman

He was the teacher of Abi Hanifa. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 127 Ibn Hajar said: "Rabi'a Ibn 'Uthman b. 'Abd Allah b. al-Hadir al-

Tamimi Abu' 'Uthman al-Medani narrated on the authority of Sahl b. Sa'd, Zayd b. Aslam, 'Abir b. 'Abd Allah b. al-Zubayr, and others." Abu' Hatam said: "His traditions are denied; he wrote his traditions." Al-Nisa'i said: "There is no harm in (his traditions)." Al-Waqidi said: "He died in the year 154 A. H. He was then 77 years old." 128

64. Razin Ibn 'Ubayd

al-Salu'li al-Ku'fi. Shakh al-Tu'si numbered him as one of the companions of Imam al-Sajjad, peace be on him. 129

65. Rashid al-Hajjri

He was a Muslim hero, great struggler, and brilliant summoner to Islam. He firmly defended his beliefs. He devoted himself to Imam 'Ali, the Commander of the faithful, peace be on him, and was sincere to him, hence the Imam took care of him and love him because of his abundant faith and reason. He told him that he would be oppressed and persecuted by the tyrannical governor, 'Ubayd Allah b. Ziyad. He said to him: "Will you be patient when 'Ubayd Allah b. Ziyad sends for you to cut off your hands, your legs, and your tongue?"

Rashid was very pleased to receive the news, hence he asked the Imam: "O Commander of the faithful, will the Garden be the outcome of this act?" "O Rashid, you are with me in this world and the next! 130"

Imam 'Ali taught him many sciences. He told him that the Umayyads would persecute and corrupt the community. The historians said: "Imam 'Ali dictated to him the science of misfortunes and deaths. 131 One day he took some of his companions and went out to al-Barni's garden. Rashid was among them. Al-Barni ordered some dates to be picked and offered to the Imam. Rashid admired those good dates. The Imam told him that he would be crucified on the trunk of the date-palm. Hence Rashid took care of the date-palm; he watered it from morning till evening. When its fronds were cut off, he was sure that his death was close at hand. 132" When Imam 'Ali, the Commander of the faithful, peace be on him, was martyred, Rashid devoted himself to Imam al-Husayn, peace be on him. After the tragedy of Karbala', he dedicated himself to Imam 'Ali b. al-Husayn, peace be on him. 133

Rashid joined the Eternal Life

Having killed the grandson of the Messenger of Allah, may Allah bless him and his Household, 'Ubayd Allah b. Ziyad decided to destroy the followers of Imam 'Ali, the Commander of the faithful, peace be on him. He was told about the important position of Rashid with the members of the House (ahl al-Bayt), peace be on them. Hence he ordered him to be brought before him. When 'Ubayd Allah b. Ziyad saw Rashid, he shouted at him: "Renounce 'Ali!"

"I will not renounce him!" insisted Rashid.

"What did your master tell you?" asked Ubayd Allah b. Ziyad.

"He told me that you would summon me to renounce him, and I would not renounce him, that you would send for me and cut off my hands, my legs, and my tongue," replied Rashid.

'Ubayd Allah b. Ziyad burst into anger when he said before his policemen: "By Allah, I will refute his (Imam 'Ali's) words concerning you!"

Then he ordered Rashid to be tied to the trunk which the Imam foretold. Rashid was tied to it, his hands and his legs were amputated, but his tongue was not cut off. His daughter hurried to take his limbs to bury them; she seized the opportunity and asked him: "Father, are your limbs aching?" He answered her, paying no attention to his pain: "No, they are not!" The people gathered around him looking at him. Though he was bleeding, he addressed them, saying: "Bring sheets and pens, that I may dedicate to you that which will occur until the Day of Resurrection." He told the people about the tyranny and persecution which the Umayyads would practice against them. The secret agents went quickly to 'Ubayd Allah b. Ziyad and said to him: "What have you done? You have cut off his hands and his legs, yet he is telling the people about the great events which will occur!"

Hence 'Ubayd Allah b. Ziyad, the tyrannical governor, commanded them to cut off Rashid's tongue and to crucify him on the same trunk of the date-palm, and they did this. 134 In this manner the life of this great reformer come to an end at the hand of the worst person on the earth. He was martyred, but he raised up the banner of jihad and social reform against oppression and tyranny.

66. Ziyad Ibn Sawqa

al–Jariri al–Ku'fi. He was among the retainers. Shakh al–Tu'si numbered him as one of the companions of Imam Zayn al–'Abidin, peace be on him. 135 Al–Barqi numbered him as one of the companions of Imam Abi Ja'far al–Baqir, peace be on him. 136 He has been mentioned in the chain of authorities of about nineteen narrations. 137

67. Zayd Ibn Aslam

al-'Adawi, al-Medani, the retainer of 'Umar b. al-Khattab. Imam Zayn al-'Abidin, peace be on him, sat with him many times. 138 He was among the well-known jurists. Malik b. 'Ajjlan said: "I never respected anyone as I respected Zayd Ibn Aslam." Ibn Sa'd said: "He (Zayd Ibn Aslam) narrated many traditions. He had died before Muhammad b. 'Abd Allah b. al-Hasan revolted." 139

68. Zayd Ibn al-Hasan

b. Imam 'Ali b. Abi Talib, the Commander of the faithful, peace be on him. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 140 Ibn Hayyan mentioned that Zayd Ibn al-Hasan was among the reliable traditionalists and one of the leading members of the

Hashimites, that he was in charge of the (proportion of) taxes (**sadaqat**) given to the Messenger of Allah, may Allah bless him and his Household, in Medina. Concerning him 'Umar b. 'Abd al-'Aziz wrote to his governor in Medina: "Zayd Ibn al-Hasan is the leader (**Sharif**) of the Hashimites and the oldest of them." 141

Shaykh al-Mufid said: "As for Zayd b. al-Hasan, he was noble in worth, generous in character, unusual in spirit and great in piety. The poets praised him and people came to him from far and wide to seek his favor. 142" Anyhow, some fabricated narrations have tried to degrade his importance, saying: "Zayd b. al-Hasan opposed Imam al-Baqir, peace be on him, and attempted to kill him in the time of 'Abd al-Malik b. Marwan." Imam al-Khu"i commented on this narration, saying: "The narration has no chain of narrators (mursala). None can believe it, for 'Abd al-Malik did not remain (living) until the time of the death of al-Baqir, peace be on him. Surely, the narration is fabricated 143"

69. Zayd Ibn 'Ali

b. Imam al-Husayn, peace be on him. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 144 He was great in knowledge and piety. Shaykh al-Mufid said: "Zayd Ibn 'Ali b. al-Husayn, peace be on him, was the outstanding brother after Abu' Ja'far, peace be on him, and the one with the most merit. He was a devout worshipper, pious, a jurist, Allah-fearing and brave. He came out in revolt with the sword to enjoin the good and forbid the evil and to demand vengeance for al-Husayn, peace be on him."145

In our book 'Hayat al-Imam al-Baqir', peace be on him, we have spoken about Zayd's behavior, morals, knowledge, and martyrdom, hence there is no need to repeat these topics here.

70. Zayd al-A'ma

al-Basari. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 146

71. Salim Ibn Abi al-Ju'd

al-Ashja'i, al-Ku'fi. He was given the **kunya** of Aba Asma'. Shakh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 147 Professor al-Khu'i regarded as trustworthy those famous members of Salim's family and said: "He narrated on the authority of Imam ('Ali), the Commander of the faithful, peace be on him, and al-A'mash reported on his (Salim's) authority. 148"

72. Salim Ibn Abi Hafsa

He was the retainer of the children of 'Ijjl and was from Kufa. He narrated on the authority of Imam Zayn al-'Abidin, peace be on him, of Imam Abi Ja'far al-Baqir, peace be on him, and of al-Sadiq, peace be on him. He had a book 149 Concerning him al-Kashi reported an counts showing his deviation and

straying. An example of what he narrated on the authority of Abi 'Ubayda al-Hadhdha', who said: "I said to Abi Ja'far, peace be on him, that Salim b. Abi Hafsa say to me: 'Have you not heard that he who dies and has no Imam dies the death of those who were before Islam?' I said to him: Yes. He asked me: 'Who is your Imam?' I replied: My Imams are the Household of Muhammad, may Allah bless him and his Household. He said: By Allah, I have never heard that you have known an Imam!" Imam Abu' Ja'far interrupted (Abi 'Ubayda al-Hadhdha'), saying:

"Woe unto Salim! Does he know the position of the Imam? The position of the Imam is greater and better than what Salim and all the people think. 150" Salim disappeared during the days of the Umayyad government; he stayed at his house because he was afraid of the terrorism of the Umayyads. When Abu' al-'Abbas al-Saffah became caliph, Salim went out of Kufa in the state of the ritual consecration saying: "Here I am at your service, O Breaker of the Umayyads, here I am at your service!" He continued saying these words until he made his camel kneel down in Holy Mecca. He died during the lifetime of Imam Ja'far al-Sadiq, peace be on him, in the year 138 A. H. 151

73. Salim

b. 'Abd Allah, the retainer of 'Umar. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 152

74. Sudayr Ibn al-Hakam

b. Suhayb al–Sayrafi, al–Ku'fi. He was given the **Kunya** of Aba al–Fadl. He was among the retainers. Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al–'Abidin, peace be on him. 153 He narrated on the authority of Imam Zayn al–'Abidin, peace be on him, of Abi Ja'far, of Abi 'Abd Allah, peace be on them, and of Hakim b. Jubayr. Abu' Talib, Abu' al–Wafa', his son Hanan, and others reported traditions on his authority. 154

75. Al-Sari Ibn 'Abd Allah

b. al-Harith b. al-'Abbas b. 'Abd al-Muttalib. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 155

76. Sa'd Ibn Hakim

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 156

77. Sa'd Ibn Abi Sa'id

al-Maqbari. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 157

78. Sa'd Ibn Tarif

al-Hanzali, al-Iskafi, al-Ku'fi. He was the retainer of the children of Tamim. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 158 Al-Najashi said: "Sa'd narrated on the authority of al-Asbagh b. Nabbata, Abi Ja'far, and Abi 'Abd Allah, peace be on them. He was a judge. He has a book (titled) 'the Treatise of Abi Ja'far'. 159"

79. Sa'id Ibn Jubayr

Abu' Muhammad, the master of the children of Waliba. He lived in Mecca but was originally from Kufa. He belonged to the leading members of the next generation. Shaykh al–Tu'si numbered him as one of the companions of Imam al–Sajjad, peace be on him. 160 He was one of the eminent **mujahidin**, those who straggled for Islam, and those who defended the rights of the weak and the deprived. We will briefly mention some of his affairs.

His Scientific Position

Sa'id was among the most prominent scholars of his time. He was called the Authority of Scholars (jahbadh al-'ulama'). All those who were on the earth were in need of his knowledge. 161 Ibn Kuthayr said: "Sa'id was among the Imams of Islam in the interpretation (of the Qur'an), jurisprudence, various sciences, and many good deeds. 162"

His Reverential Fear and Righteousness

Sa'id was among the Allah-fearing of his time. He always recited the Qur'an. He would sit in the Holy Kaaba and would not leave it until he completed reciting the Qur'an. 163 He feared Allah so much that he said: "The best fear is that which turns you away from disobeying Allah and urges you to obey Him this is the useful fear." 164

His Going out in Revolt

When 'Abd al-Rahman b. al-Ash'ath went out in revolt against the government of al-Hajjajj, Sa'id and a group of the reciters (of the Qur'an) thought that it was incumbent on them to support him and to go out in revolt with him to overthrow the government of the tyrannical, criminal governor, al-Hajjajj b. Yousif al-Thaqafi, who violated all the things Allah prohibited, committed all crimes, whose oppression, tyranny, and corruption made the earth swing. When the revolt of 'Abd al-Rahman b. al-Ash'ath came to nothing, Sa'd fled to Asfahan, yet he went to Mecca twice a year to perform the hajj and 'Umra. He sometimes entered Kufa secretly, met the people and explained to them their religious and scientific affairs. 165

His Martyrdom

The policemen arrested Sa'id b. Jubayr, who was a great thinker, and brought him to the tyrannical, criminal governor al-Hjjajj b. Yousif al-Thaqafi, who shouted at him, saying:

- "Are you Shaqi b. Kusayr?"
- "My mother knew my name better! She has called me Sa'id b. Jubayr."
- "What's your opinion of Abi Bakr and 'Umar? Are they in the Garden or in the Fire?"
- "If I enter the Garden and look at its people, I will recognize them, and if I enter the Fire and look at its people, I will recognize them!"
- "What's your opinion of the Caliphs?"
- "I have not been placed in charge of them!"
- "Which one of them is the most lovable with you?"
- "The most pleasing one to his Creator!"
- "Which one of them is the most pleasing to the Creator?"
- "He who knows their secret conversations knows this!"
- "You have refused to tell me the truth!"
- "I do not want to tell you lies!"

The tyrannical governor, al-Hajjajj, ordered a swordsman to behead Saʻid b. Jubayr, and he did. Saʻid's head fell on the ground and said three times: "There is no god but Allah." 166 In this manner the life of this great scholar came to an end. Saʻid b. Jubayr devoted his life to spreading knowledge and virtue among the people. He was the pioneer of the Muslims, hence they were bereft of him. 'Umar b. Maymu'n said: "When my father heard of Saʻid b. Jubayr's death, he said with sorrow: 'Saʻid b. Jubayr has died, while all those who are on the earth are in need of his knowledge.'167"

Sa'id b. Jubayr was martyred in the month of Sha'ban, in the year 95 A. H. He was then 49 years old. 168 Al-Hajjajj was afraid of murdering Sa'id. He dreamt that he saw him seizing him by the clothes and asking him: "O Enemy of Allah, why did you kill me?" The tyrannical, the criminal (al-Hajjajj) was filled with remorse for murdering him and said: "Why did I kill Sa'id b. Jubayr?" 169 Before him Mu'awiya b. Hind was also filled with remorse for killing Hijr b. 'Adi, the great Companion (of the Prophet).

80. Sa'id Ibn al-Harith

al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 170

81. Sa'id Ibn 'Uthman

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 171

82. Sa'id Ibn Marjana

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him, 172 so did al-Barqi. 173 Ibn Hayyan numbered him as one of the reliable traditionalists, and he said: "He was among the meritorious of Medina. He died in 96 A. H. 174"

83. Sa'id Ibn al-Marziban

al-Baqqal, al-Ku'fi, al-A'war, the retainer of Hudhayfa. Abu' Dawud said: "He was the best of the people in reciting (the Qur'an)." Al-'Aqili said: "He was trustworthy." Ibn 'Ayyna regarded him as weak, other people criticized him. 175 Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 176

84. Sa'id Ibn al-Musayyab

b. Huzn, Abu' Muhammad, al-Makhzu'mi. Shaykh al-Tu'si numbered him as one of those who narrated on the authority of Imam Zayn al-'Abidin, peace be on him. 177 The biographers said: "He was one of the world's great figures, and the lord of the leading members of the next generation." Ibn 'Umar said: "If Allah's Apostle saw Sa'id Ibn al-Musayyab, he would be pleased with him. 178" We will mention some of his affairs.

His Scientific Position

He was among the great scholars of his time, and the most knowledgeable of them in the science of the **hadith**. Makkhu'l said: "I traveled all over the land, yet I have found none more knowledgeable than Sa'id Ibn al-Musayyab. 179 'Ali b. al-Madin said: "I think that there was none among the leading members of the next generation more knowledgeable than him. 180" He was the best of the people in memorizing the rules and judgments of 'Umar. 'Abd Allah b. 'Umar asked about the importance of his span and his affair. 181 Concerning him Imam Zayn al-'Abidin, peace be on him, said: "Sa'id Ibn al-Musayyab was the most knowledgeable of all the people in narrating traditions and the most eloquent of them in his time. 182"

His Wise sayings

Many wise sayings of Sa'id Ibn al-Musayyab have been handed down. We have quoted the following:

"Let not the many helpers of the unjust deceive you. Deny them through your hearts, lest your good deeds should come to nothing. When Satan despairs of doing a thing, he does it through women. People honor themselves through obeying Allah, and they dishonor themselves through disobeying Him,

the Exalted. Allah's support is sufficient for him who sees his enemy working through disobeying Allah. He who becomes rich through Allah, people become in need of him. The world is low and inclines to the low. He who employs the world unlawfully is lower than it. The noble, the scholars, and the virtuous have defects, hence none of the people should mention them."

His Magnifying the Imam

Sa'id Ibn al-Musayyab honored and magnified Imam Zayn al-'Abidin, peace be on him, and he said: "I have never seen anyone more meritorious than 'Ali b. al-Husayn, and whenever I see him, I detest myself. 183" In the previous chapters we mentioned some of his words through which he magnified, honored, and admired the Imam, peace be on him.

Differences over his Reliability

The narrators differed over Sa'id Ibn al-Musayyab's reliability; a group of them said that he was just and trustworthy, in this they depended on Imam Abi 'Abd Allah al-Sadiq's tradition: "Sa'id Ibn al-Musayyab was among the reliable traditionalists of Imam Zayn al-'Abidin, peace be on him. 184" In this they also relied on Sa'id Ibn al-Musayyab himself, who magnified Imam Zayn al-'Abidin, praised his outstanding merits, and regarded him as the best of all the Muslims in knowledge, piety, and Allah-fearingness, all these things indicate that he had total knowledge of the Imam, that he adopted his Imamate.

As for those who dispraised Sa'id Ibn al-Musayyab, they depended on that he refused to pray over the corpse of Imam Zayn al-'Abidin, peace be on him, after his death, but this narration has no chain of narrators (mursala), as professor al-Khu''i said. They also said that he was the most knowledgeable of the people in the traditions of Abu' Hurayra and his son-in-law. This cannot be regarded as a right opinion to degrade the importance of Sa'id Ibn al-Musayyab. Professor al-Khu''i said: "The right opinion is that (we) must withhold (from issuing a certain decision) concerning the affair of the man, for the chain of authorities for praising and dispraising (him) is not perfect." Al-Majjlisi did well when he confined himself to narrating the differences over the state of the man without preferring (any opinion).

85. Salam Ibn al-Mustanir

al–Ju'fi, al–Ku'fi. Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him, and of Imam Abi Ja'far Muhammad al–Baqir, peace be on him. 185 He (Salam) reported on the authority of Imam al–Baqir, and Abu' Ja'far al–Ahwal narrated on his (Salam's) authority. 186

86. Salama Ibn Thubayt

b. Sharit b. Anas, Abu' Firas, al-Ashja'i, al-Hamadani, al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 187

87. Salama Ibn Dinar

He was given the **Kunya** of Aba Hazim, and was surnamed al-'Arajj, al-Afraz, al-Tammar, al-Medani, al-Qas. He was the retainer of al-Aswad b. Sufyan al-Makhzu'mi. He narrated on the authority of a group of people of whom were Sahl b. Sa'd al-Sa'idi, Abi 'Umama b. Sahl, Sa'id b. al-Musayyab, Ibn 'Amru', and others. Ahmed, Abu' Hatam, al-'Ajali and, al-Nisa'i regarded him as trustworthy. Ibn Khuzayma said: "He (Salama) was reliable and none in his time was like him." Ibn Sa'd said: "While he (Salama) was giving legal decisions in the Mosque of Medina, Sulayman b. 'Abd al-Malik sent to him al-Zuhri to summon him, but he said to al-Zuhri: 'As he (Sulayman) has a need with me, let him come to me. As for me, I have no need with him.' 188" Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 189

88. Salama Ibn Kuhayl

Abu' Yahya al-Hadrami. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 190 He was accused of being a great figure of the Batariya concerning whom al-Kashi narrated on the authority of Abi 'Abd Allah al-Sadiq, peace be on him, who said: "If the Batariya (stood) in one line between the east and the west, Allah would not strengthen a religion through them." The Batariya were the companions of Kathir al-Nawa, al-Hasan b. Salih b. Yahya, Salim b. Abi Hafsa, al-Hakam b. 'Utayba, Salama b. Kuhayl, and Abi al-Muqdad Thabit al-Haddad. It was they who summoned (the people) to adopt the leadership of Imam 'Ali, the Commander of the faithful, peace be on him, and then they mixed it with that of Abu' Bakr and 'Umar to establish their leadership. They hated 'Uthman, Talha, al-Zubayr, and 'A'isha.

They believed in going out in revolt with the sons of 'Ali b. Abi Talib to enjoin the good and forbid the evil and to establish the Imamate of 'Ali's sons, who went out in revolt. 191 Al-Kashi reported on the authority of 'Adhafir al-Sayrafi, who said: "Al-Hakam b. 'Utayba and I were with Abi Ja'far, peace be on him. Al-Hakam questioned Abu' Ja'far, and he answered. They differed over a certain thing, hence Abu' Ja'far said to his son: 'My little son, bring out Ali's book.' He took out a rolled up, great book. Abu' Ja'far opened the book and looked for the problem until he found it, and then he said to al-Hakam: 'This is the script of 'Ali, peace be on him, and the dictation of Allah's Messenger, may Allah bless him and his Household. Abu' Muhammad, you and Salama (b. Kuhayl) go wherever you want, to the right and left. By Allah, you will not find the most reliable knowledge except with those upon whom Gabriel came down.'"192

89. Salim Ibn Qays

al-Hilali, al-'Amiri, al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam 'Ali, the Commander of the faithful, peace be on him, of the two Imams al-Hasan and al-Husayn, peace be on him, and of Imam Zayn al-'Abidin, peace be on him. 193 As for al-Barqi, he numbered him as one of the special companions of Imam 'Ali, the Commander of the faithful, peace be on him. 194 He is the author of

the famous book, better known, as the 'Book of Salim Ibn Qays'. In it he has mentioned many traditions written in that time. Aban b. 'Ayash read the book before Imam Zayn al-'Abidin, peace be on him, and he said: "Allah's mercy be upon Salim, who was truthful. We know such traditions. 195" Professor al-Khu'i spoke about this book and refuted the accusations concerning it. 196

90. Salman Ibn Abi al-Mughira

al-'Absi. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 197

91. Sulayman Abu' 'Abd Allah

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 198

92. Sammak Ibn Harb

al-Dhahli, Abu' al-Mughira. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 199 Sammak reported on the authority of Jabir b. Samra, al-Nu'man Ibn Bashir, Anas b. Malik, and others. Ibn 'Adi said: "Sammak narrated many traditions, Allah willing. He was among the leading members of the next generations, who lived in Kufa. He was truthful. His traditions are acceptable; there is no harm in them.200"

93. Sharhabil Ibn Sa'd

al-Ansari. He was the retainer of the children of Hanzala. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 201 He narrated on the authority of Zayd b. Thabit, Abi Rafi', Abi Sa'id, al-Hasan b. 'Ali, and others. 'Ukrima narrated on his authority. Ibn al-Medani said: "I asked Sufyan b. 'Ayyna: 'Did Sharhabil b. Sa'd give religious opinions?' He replied: 'Yes. None is more knowledgeable than him in the military campaigns (al-maghazi) and those who took part in the Battle of Badr (al-Badriyyin)." Ibn Hayyan regarded him as trustworthy, and said: "He died in the year 123.202"

94. Shayba Ibn Na'ama

al-Dabbi, al-Basri. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.203

95. Salih Ibn Abi Hassan

al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 204 He narrated on the authority of 'Abd Allah b. Hanzala al-Rahib, Sa'id b. al-Musayyab, Abi Salama b. 'Abd al-Rahman, and 'Abd Allah b. Abi Qattada. Ibn Abi Dhi'b, Khalid b. al-Yas, and Bukayr

b. al-Ashajj narrated on his authority. Ibn Hayyan regarded him as reliable.205

96. Salih Ibn Khouwan

b. Jubayr al-Ansari, al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 206 Salih narrated on the authority of his father, his uncle, Sahl, and 'Abd Allah. Al-Nisa'i regarded him as trust worthy. Ibn Sa'd said: "Salih narrated few traditions. 207"

97. Salih Ibn Kaysan

al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 208 He was the teacher of the children of 'Umar b. 'Abd al-'Aziz. Mas'ab b. al-Zubayr: "The hadith, jurisprudence, and manhood came together in him." Al-Nisa'i regarded him trustworthy. Al-Hakim said: "Salih b. Kaysan died at the age of more than 160.209"

98. Safwan Ibn Salim

al–Zuhri, al–Medani. Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 210 Ibn Hajar numbered him as one of the jurists, and that he narrated on the authority of Ibn 'Umar, Abi Basra al–Ghifari, and others. Concerning him Ahmed said: "This is a man through whose tradition men ask Allah for rain, and rain comes down from the heaven when they mention it." Al–'Ijjli and al–Nisa'i regarded him as trustworthy.211

99. Suhayb Abu' Hakim

al–Sayrafi, al–Ku'fi. He belonged to the leading members of the next generation. Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 212 He narrated the tradition of the crucifixion of Maytham on the authority of Maytham himself. He was one of the seven persons who carried the coffin of Maythem after he had been crucified.213

100. Al-Dahhak Ibn 'Abd Allah

al-Mashriqi. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.214

101. Al-Dahhak Ibn Muzahim

al-Khurasani. He was from Kufa and belonged to the leading members of the next generation. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 215 He narrated on the authority of Ibn 'Umar, Ibn 'Abbas, Abi Hurayra, Abi Sa'd, Zayd b. Arqam, Anas b. Malik, and others. Ibn Ma'in and Abu' Zar'a regarded him as trustworthy. He was famous for interpreting the Holy Qur'an. He died in the year 106 A. H.216

102. Tariq Ibn 'Abd al-Rahman

al-Ahmasi, al-Ku'fi, al-Bajali. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 217 He narrated on the authority of 'Abd Allah b. Abi Awfa, Sa'id b. al-Musayyab, Zayd b. Wahb, Sa'id b. Jubayr, and others. Ibn Ma'in and al-'Ijjli regarded him as trustworthy. Abu Hatam said: "His tradition is written; there is no harm in it. His tradition is similar to that of Mukhariq." Al-Nisa'i said: "There is no harm in it.218"

103. Tawus Ibn Kaysan

Abu' 'Abd al-Rahman al-Yamani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 219 Ibn Hajar said: "He (Tawus) was a Persian. He inhabited (an area called) al-Jund. It was said that he was the master of Hamadan. It was said that his name was Dhakwan, and his nick-name was Tawus. He narrated on the authority of the four persons called 'Abd Allah (al-'Abadila al-Arba'a), Abi Hurayra, 'A'isha, Zayd b. Thabit, Zayd b. Arqam, and others."

Ibn Hayyan said: "He was among the worshipers of the people of the Yemen and the masters of the leading members of the next generation. He performed the hajj forty times. Allah accepted his supplication. He died in the year 101, and it was said other than this (year). 220 He narrated some of the whispered prayers of Imam Zayn al-'Abidin, peace be on him, in the Sacred House of Allah. He had conversations with him; we mentioned them in the previous chapters.

104. Talha Ibn 'Amru'

al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.221

105. Talha Ibn al-Nadar

al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.222

106. Zalim Ibn 'Amru'

He was given the Kunya of Aba al-Aswad al-Du'ali. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 223 He was the most brilliant of the scholars of his time. He was the first to establish (Arabic) grammar after Imam 'Ali had taught him its rules and sources. He was among the talented poets. An example of his poetry is the following:

Livelihood is not sought through desiring,

But throw your bucket with the buckets.

You sometimes bring it full and sometimes

You bring mud and little water.

He was among the brilliant eloquent figures. An example of his wonderful words is his advice to his son: "O My little son, when you are with people, talk with them in accordance with your age, and negotiate with them according to your place. Speak not with the speech of those who are superior to you, lest they should find you heavy. Degrade not yourself to those who are inferior to you, lest they should look down upon you. When Allah is generous toward you, lend a helping hand (to men), and when He withholds (generosity) from you, you withhold (generosity). Vie not in generosity with Allah, for He is more generous than you. Know that there is nothing like moderate livelihood, and glory like knowledge. Kings are rulers over men, and scholars are rulers over kings." Then he composed, saying:

There is no livelihood except when your are moderate,

if you are extravagant and wasteful, you will meet poverty

and damage.

Knowledge is adornment and honor for its owner,

so seek, may you be guided, the techniques of knowledge

and literature.

Knowledge is a treasure and store without exhaustion;

it is the best companion when it makes friends with

someone.

One may gather something and shortly he loses it, hence

he meets abasement and remorse.

The possessor of knowledge is always happy with it;

he is not cautious of escape and loss.

O he who gathers knowledge, the best store you gather

Equal it not to pearls or gold.

He was the best of all the people in showing friendship, sincerity, and love to Imam 'Ali, the Commander of the faithful, peace be on him. Mu'awiya did his best to turn him away from this but he failed. He

107. 'Amir Ibn al-Simt

He was given the kunya of Aba Yahya. Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al–'Abidin, peace be on him. 225 He narrated on the authority of Imam Zayn al–'Abidin, peace be on him. Safwan al–Jammal reported on his authority, and he also narrated on the authority of Imam al–Sadiq, peace be on him. 226

108. 'Amir Ibn Wa'ila

al-Kinani. He was given the kunya of Aba al-Tufayl. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him and added that he was among the special companions of Imam 'Ali, the Commander of the faithful, peace be on him. 227 He was a talented poet, and an example of his poetry is the following:

They claim that I am an old man and I have lived for

a period,

and they (women leave their) husbands and incline to me.

I have become white-headed not because of the years that

come successively to me, but the happenings have turned

my hair white.

He went out in revolt with al-Mukhtar to demand vengeance for the Lord of martyrs (al-Husayn), saying: "None of the seventy has remained expect me." He composed this line of poetry:

I have remained among the Kinana like the only arrow

which will be thrown or broken.

He always composed this line of poetry:

Certainly, the men of truth will have over people a state

which I hope and expect.

Imam al-Sadiq, peace be on him, recited this line of poetry and said: "By Allah, I am among those who hope and expect." The tyrannical, the criminal (al-Hajjaj) wanted to kill 'Amir Ibn Wa'ila because he showed friendship toward the members of the House (ahl al-Bayt), peace be on them, but he was saved from him, for he had influence upon 'Abd al-Malik b. Marwan.228

109. 'Abd al-Ghaffar Ibn al-Qasim

He was given the kunya of Aba Marym. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 229 Al-Najashi said: "He narrated on the authority of Abi Ja'far and Abi 'Abd Allah, peace be on them. He was trustworthy. He has a book. A group of our companions has reported the book. 230"

110. 'A'idh al-Ahmasi

b. Habib. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.231

111. Al-'Abbas Ibn 'Isa

He narrated on the authority of 'Ali b. al-Husayn, peace be on him, and al-Fadl b. Sulayman reported on his authority.232

112. 'Abd al-Rahman Ibn al-Qusayr

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.233

113. 'Abd Allah al-Barqi

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.234

114. 'Abd Allah Ibn Abi Bukayr

b. 'Amru' b. Hazm al-Ansari, al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 'Abd Allah died in Medina, in the year 126 A. H.235

115. 'Abd Allah Ibn Abi Mulayka

al-Makhzu'mi. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.236

116. 'Abd Allah Ibn Ja'far

al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.237

117. 'Abd Allah Ibn Harith

He narrated on the authority of Imam Zayn al-'Abidin, peace be on him, and his son Ishaq reported on his authority.238

118. 'Abd Allah Ibn Dinar

The retainer of 'Umar b. al-Khattab. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.239

119. 'Abd Allah Ibn Dhakwan

Abu' al–Zanad. Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al–'Abidin, peace be on him. 240 Ibn Hajar said: "He was the retainer of Ramla. It was said that he was the retainer of 'A'isha, daughter of Shayba b. Rabi'a. It was said that he was the retainer of 'A'isha, daughter of 'Uthman, and it was said that his father was the brother of Abi Lu'lu'a, who killed 'Umar (Ibn al–Khattab). He narrated on the authority of Anas, 'A'isha, daughter of Sa'id, Abi Imama Sahl b. Hunayf, Sa'id b. al–Musayyab, and others." Ibn al–Medani said: "After the leading members of the next generation, there was none in Medina more knowledgeable than 'Abd Allah, Ibn Shahab, Yahya b. Sa'id, and Bukayr b. al–Ashajj."

Al-Layth reported on the authority of 'Abd Rabba, who said: "I saw Aba al-Zinad entering the Mosque of the Prophet, may Allah bless him and his Household, and followers were with him as those who were with the ruler (sultan)." Ibn Hayyan regarded him as reliable and said: "He was a jurist and had a book." Khalifa and others said: "He died in the year 130 A. H. at the age of sixty-six.241"

120. 'Abd Allah Ibn Zubayd

al-Hashimi. He was (Imam) 'Ali's retainer. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.242

121. 'Abd Allah Ibn Sa'id

b. Abi Hind al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 243 Ibn Hajar said: "He narrated on the authority of his father, Abi Imama b. Sahl b. Hunayf, and Sa'id b. al-Musayyab, and others." Ibn Hayyan regarded him as trustworthy and said that he made mistakes. Ibn Sa'id said: "He was trustworthy, reported many traditions, and died in the year 46 or 47 A. H.244"

122. 'Abd Allah Ibn Shabrama

al-Dabbi, al-Ku'fi. He was given the Kunya of Aba Shabrama. He was the judge of Abi Ja'far in Kufa. He was a poet. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 245 He deviated from the members of the House (ahl al-Bayt), peace be on them, for he depended on analogy in giving religious opinions, and did not refer to the Imams of guidance, who were the keepers of the knowledge of the Prophet, may Allah bless him and his family.

It was said to Imam Abi Ja'far, peace be on him: "A man married a young slave girl whom his wife nursed, and then his another wife suckled, hence b. Shabrama said: 'The slave girl and his two wives are unlawful for him!' So Abu' Ja'far said: 'Ibn Shabrama has made a mistake. The slave girl and his wife who nursed her for the first time are unlawful for him. As for the other wife, she is lawful for him as if she nursed her daughter.'" 246 Ibn al-Mubarak said: "I sat with him ('Abd Allah) for a time but do not narrate on his authority.247

123. 'Abd Allah Ibn Shurayk

al-'Amiri. He was given the kunya of Aba al-Mahjal. He narrated on the authority of Imam Zayn al-'Abidin and Imam Abi Ja'far, peace be on them and had standing with them. 248 In the beginning he was among the companions of al-Mukhtar. Ahmed, Ibn Ma'in, and others regarded him as trustworthy; al-Nisa'i regarded his as weak. Ibn 'Ayyna said: "I sat with 'Abd Allah Ibn Shurayk when he was a hundred years old."

124. 'Abd Allah Ibn 'Ata'

b. Abi Rabah. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 249 Al-Kulayni reported on the authority of 'Abd Allah b. 'Ata', who said: "Abu' 'Abd Allah sent for me. He ordered a mule and a donkey to be saddled for him, and then he asked me: 'Would you like to go with us?' 'Yes,' I replied. Then he asked me: 'Which do you like to ride?' 'The donkey,' I replied. 'The donkey is kinder to me,' he explained, 'I hate that I ride the mule and you ride the donkey.' He rode the donkey and I rode the mule and went away until we went out of Medina. While he was talking to me, he looked at the saddle for a long time, hence I thought that the saddle had hurt or pressed him. Then he raised his head, so I said to him: 'May I be your ransom, I think that the saddle has hurt or pressed you, so will you please ride the mule?' 'No,' he, peace be on him, answered." 250

125. 'Abd Allah Ibn 'Ali

b. al-Husayn b. Imam 'Ali, the Commander of the faithful, peace be on him. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 251 Al-Sayyid b. al-Muhanna said: "Abd Allah Ibn 'Ali b. al-Husayn was given the nick-name of al-Bahir, for he was handsome." They said: "All those who attended his assembly admired his handsomeness." He was in charge of endowment of the Prophet, my Allah bless him and his Household, and of Imam 'Ali, the Commander of the faithful, peace be on him. His mother was the mother of his brother Muhammad al-Baqir, peace be on him. He died at the age of fifty-seven.252

126. 'Abd Allah Ibn 'Ubayda

al-Zuhri. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.253

127. 'Abd Allah Ibn al-Mustawrad

al-Medani, al-Hashimi. He was Imam Zayn al-'Abidin's retainer. Shaykh al-Tu'si numbered him as one of the companions of the Imam.254

128. 'Abd Allah Ibn Muhammad

b. Muhammad b. 'Umar b. Imam 'Ali, the Commander of the faithful, peace be on him. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 255

129. 'Abd Allah Ibn Muhammad

al-Ju'fui. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.256

130. 'Abd Allah Ibn Hurmoz

al-Mekki. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.257

131. 'Abd al-Mu'min Ibn al-Qasim

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 258 Al-Najashi said: "He narrated on the authority of Abi Ja'far and Abi 'Abd Allah, peace be on him. He and his brother are trustworthy. He was the brother of Abi Maryam, 'Abd al-Ghaffar b. al-Qasim, and Qays b. Fahd. He died at the age of eighty-one in the year 147 A. H. He had a book. A group of (traditionalists) narrated the book; among them were Sufyan b. Ibrahim b. Farid al-Harithi.259"

132. 'Ubayd Allah Ibn Abi al-Ju'd

He was also called 'Ubayd al-Nakh'i. He was Salim's brother. He was their retainer. He was from Kufa. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.260

133. 'Ubayd Allah Ibn Abi al-Washim

al-Ku'fi. It was said that he was called: "'Ubayd al-Janabi." Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.261

134. 'Ubayd Allah Ibn 'Abd al-Rahman

b. Mu'hab al-Medani. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.262

135. 'Ubayd Allah Ibn Muslim

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.263

136. 'Ubayd Allah Ibn al-Mughira

al-'Absi, al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.264

137. 'Aqaba Ibn Bashir

al-Asadi. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.265

138. 'Ali Ibn Thabit

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 266

139. 'Umran Ibn Maytham

al-Tammar. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 267 Al-Najashi said: "He was a retainer and a trustworthy (traditionalist). He narrated on the authority of Imam Abi 'Abd Allah and Imam Abi Ja'far, peace be on them. 268"

140. 'Isa Ibn 'Ali

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.269

141. Furat Ibn al-Ahnaf

al-'Abdi. He is accused of immoderation and exaggeration in speech. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 270 Ibn al-Ghada'iri said: "Furat Ibn al-Ahnaf was from Kufa. He narrated on the authority of 'Ali b. al-Husayn, Abi Ja'far, and Abi 'Abd Allah, peace be on them. They claimed that he was immoderate and a liar. He was insignificant.271"

142. Al-Farazdaq

the greatest poet of the Arabs. Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al–'Abidin, peace be on him. 272 Al–Farazdaq supported Imam Zayn al–'Abidin, peace be on him, when Hisham b. 'Abd al–Malik denied knowing him. He interrupted him through his wonderful poem in which he mentioned the Imam's laudable deeds and outstanding merits, so Hisham burst into anger and ordered him to be imprisoned. We will mention this event in the chapters that follow.

143. Fulayh Ibn Abi Bakr

al-Shaybani. Al-Barqi numbered him as one of the companions of Imam Zayn al-'Abidin, al-Baqir, and al-Sadiq, peace be on them. 273 He narrated on the authority of Imam 'Ali b. al-Husayn, Muhammad b. 'Ali, peace be on them, and Jabir. Hanan b. Sudayr reported on his authority. 274

144. Al-Qasim Ibn 'Abd al-Rahman

Abu al-Qasim. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.275

145. Al-Qasim Ibn 'Awf

al-Shaybani. Al-Barqi numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 276 Shaykh al-Tu'si said: "He sometimes went to 'Ali b. al-Husayn and sometimes to Muhammad b. al-Hanafiya. 277"

Al-Kashi reported on the authority of Al-Qasim Ibn 'Awf, who said: "I frequently went to 'Ali b. al-Husayn and Muhammad b. al-Hanafiya. I sometimes went to this and sometimes to that. I met 'Ali b. al-Husayn, peace be on him, and he said to me: 'Beware of telling the people of Iraq about that we have entrusted you with knowledge, for, by Allah, we have never entrusted anyone with our knowledge. Be wary of becoming a chief through us, lest Allah should weaken you, and be careful of begging through us, lest Allah should increase you in poverty. Know that whoever relates a tradition of ours (to men), we will someday question him about the tradition. If he related the tradition truthfully, Allah would write him truthful, and if he related it untruthfully, Allah would write him untruthful. Be careful of going here and there, for knowledge is sought from us.278"

Then 'Ali b. al-Husayn, peace be on him, mentioned the outstanding merits of his son, Imam Abi Ja'far, peace be on him, and produced evidence in support of his Imamate.

146. Al-Qasim Ibn Muhammad

b. Abi Bakr. He was one of the leading members of the next generation, one of the seven jurists in Medina, and most meritorious of the people of his time. He narrated on the authority of a group of the Companions (of the Prophet). A group of the leading members of the next generation reported on his authority. Yahya b. Sa'id said: "We have never met anyone more meritorious than al-Qasim Ibn Muhammad." He died in the year 131 A. H., and it was said other than this (year).279

147. Kankar

He was given the kunya of Aba Khalid. It was said that his name was Wardan. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.280 Al-Kashi

narrated on the authority of Abi Basir, who said: [I heard Aba Ja'far, peace be on him, say:] "Abu' Khalid al-Kabuli served Muhammad b. al-Hanafiya for a time. He firmly thought that Muhammad was the Imam. One day he came to him and asked him: 'May I be your ransom, if I have sacredness, love, and devotion to you, I ask you by the Sacredness of Allah's Apostle, may Allah bless him and his Household, and of the Commander of the faithful, peace be on him: Tell me, are you the Imam whose obedience Allah has made incumbent on his creatures?' 'You made me swear by the great (ones), 'Ali b. al-Husayn, peace be on him, is the Imam over me and you,' replied Muhammad. When Abu' Khalid heard Muhammad b. al-Hanafiya's words, he went to 'Ali b. al-Husayn, peace be on him, and asked for permission.

The Imam was told that Abu' Khalid was at the door, and he gave him permission (to enter). When Abu' Khalid entered, the Imam came closer to him and said: 'You are welcome, Kankar! Why had you not visited us? What has appeared for you concerning us?' When Abu' Khalid heard these words of 'Ali b. al–Husayn, he prostrated himself (in prayer), thanked Allah, and said: 'Praise belongs to Allah, who did not make me die until I recognized my Imam!' 'Abu' Khalid, how did you recognize your Imam?' asked 'Ali b. al–Husayn, peace be on him. 'You called me with the name with which my mother, who gave birth to me, would call me,' answered Abu' Khalid, 'I was ignorant of my affairs. I served Muhammad b. al–Hanafiya for a time, for I firmly believed that he was the Imam. When I asked him (about the Imam) through the Sacredness of Allah, His Messenger, and the Commander of the faithful, he guided me to you and said: 'Ali b. al–Husayn is the Imam over me and all the creatures of Allah. Then you gave me permission, hence I entered, came nearer to you, and you called me with the name with which my mother would call me, so I knew that you were the Imam whose obedience Allah made incumbent on every Muslim.'281" Kankar visited the Imam, peace be on him, frequently and took of his knowledge to the extent that he was numbered as one of his reliable companions.

148. Kaysan Ibn Kulayb

He was given the Kunya of Aba Sadiq. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Hasan al-Zaki, peace be on him, of the companions of Imam al-Husayn, the Lord of martyrs, peace be on him, of the companions of Imam Zayn al-'Abidin, peace be on him, and of the companions of Imam Abi Ja'far al-Baqir, peace be on him.282

149. Malik Ibn 'Atiya

Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al–'Abidin, peace be on him. 283 Al–Najashi said: "Malik Ibn 'Atiya al–Ahmasi, Abu' al–Husayn, al–Bujayli, al–Ku'fi is a trustworthy (traditionalist). He narrated on the authority of Abi 'Abd Allah. He has a book, and a group (of traditionalists) reported the book. 284" Malik came to Imam al–Sadiq, peace be on him, and said to him: "I am a man from Bujayla. I swear by Allah that you are my masters. Those who do not recognize me come and ask me: 'Where are you from?' I answer them that I am a man from (the tribe of) Bujayla, who

belongs to the Arabs. Do I commit sin when I do not say that I belong to a Hashimite master?" "No," answered Imam al-Sadiq "Are you not among our followers in heart and inclination?" "Yes, by Allah," I replied. "You do not comitt sin when say that you are from the Arabs, for you are from them in lineage," explained the Imam.285

150. Muhammad Ibn Jubayr

b. Mutt'im. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 286 He was one of the five persons who believed in the Imamate of the Imam (Zayn al-'Abidin), peace be on him. 287 Ibn Shahrashu'b numbered him as one of the Imam's companions. 288

151. Muhammad Ibn Shahab

al–Zuhri. Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him, and added that he was an enemy. 289 He ascribed him to his great grandfather, so his real name is as follows: Muhammad b. Muslim b. 'Ubayd Allah b. 'Abd Allah b. Shahab. 290 It is necessary for us to talk briefly about some of his affairs:

A. His Birth

Al-Zuhri was born in the year 50 A. H. As for what was said that he and the Imam Zayn al-'Abidin had the same age, it was not right, for the Imam was thirteen years older than him.291

B. His Childhood

Al–Zuhri grew up in Medina (Yathrib). He communicated with Imam Zayn al-'Abidin, peace be on him, and took a lot of his knowledge as well as he communicated with other than him from among the sons of the Companions (of the Prophet).

C. His Scientific Position

Ibn Hajar and Ibn Kuthayr said: "Al–Zuhri was among the Imams of the Muslims. 292" Al–Layth said: "I have never seen a scholar more qualified than (Muhammad) b. Shahab or more knowledgeable than him. If I hear him speak about the arousal of an interest (targhib), I will say: 'None speaks well (about it) except this (i.e. Muhammad b. Shahab).' If he speaks about man, I will say: 'None knows (man) except this.' If he speaks about the Qur'an and the Sunna, his speech is comprehensive.'" Al–Layth reported on the authority of al–Zuhri (i.e. Muhammad b. Shahab), who said: "None of the people has spread knowledge as I have done.293

D. His Generosity

Muhammad was among the generous Arabs. Concerning him 'Umar and Ibn Dinar said: "I have never seen anyone more conforming to the text of the hadith than al-Zuhri or more than him in making little of

the dinar and the dirham. The dinars and the dirhams with him were like dung. 294" Concerning him, Faiyid b. Agram said:

Visit this and praise Muhammad, the generous

and mention his excellencies over the companions.

If it is said: Who gives his possessions generously?

It will be said: The munificent one, Muhammad b.

Shahab. 295

Raja' Ibn Hayat blamed al–Zuhri for prodigality, saying: "The Umayyads may withhold from giving to you, and hence you will destroy your expectations." Al–Zuhri promised to refrain from wasting. After this Raja' Ibn Hayat passed by al–Zuhri and found him spreading table–clothes loaded with honey and other foods, hence he said to him: "O Aba Bakr, this is not what you had promised to do!" "Dismount! I am the munificent who do not avail himself of experiences!" explained al–Zuhri. A poet composed a poem on these words of al–Zuhri, starting it with:

The clouds of munificence, whose rain is white sliver and gold, are in his fingers!296

His Ties with the Umayyads

Al–Zuhri had strong ties with the Umayyads. He followed their policy and sincerely defended their persecutions. Hence they gave him properties lavishly. For example Hisham gave him eighty thousand dirhams that he mighty pay his debts. 297 Then al–Zuhri visited 'Abd al–Malik in Damascus, and he gave him a lot of money to help him pay his debts, and appointed for him a share of the Muslim Public Treasury. 298

With Imam Zayn al-'Abidin

Al–Zuhri admired Imam Zayn al–'Abidin, peace be on him, very much. The historians narrated a group of valuable words through which he praised the excellencies of the Imam, his abundant jurisprudence and knowledge. I (the author) mentioned this in the previous chapters.

The Imam relieved him

Imam Zayn al-'Abidin, peace be on him, removed al-Zuhri's worry. The historians said: "Al-Zuhri was the governor of the Umayyads. He tortured a man to the extent that the man died of torture. He was afraid of Allah, hence he escaped and entered a cave to serve Allah in it. The Imam went to the Sacred House of Allah to perform the hajj. He passed by the cave where al-Zuhri was. He was asked: 'Have you any need with al-Zuhri?' He responded to them and went to meet him in the cave. He found him frightened and hopeless of Allah's mercy. Hence he said to him: 'I fear for you of despair more than I

fear for you of your crime. Send blood money to his family and go to your family and your religion.' Accordingly, al–Zuhri became happy and said to him: 'You have relieved me, my master. Allah knows better where to place his message.' Then al–Zuhri left the Imam and went to his family. 299" The Imam saved him from a permanent worry which was about to kill him.

The Imam's Letter to al-Zuhri

Imam Zayn al-'Abidin, peace be on him, wrote the following letter to al-Zuhri. The letter is one of the excellent political documents in Islam. In it the Imam criticized him for his relationship with the Umayyads and his rendering services to them. He warned him against Allah's chastisement and punishment. The letter is as follows:

"May Allah spare you and me from discords. May He have mercy on you (through saving) you from the Fire. He who recognizes your condition must have mercy on you. Allah lavished His favors upon you when He gave you sound body and prolonged your span. He established His arguments against you when he charged you with His Book, made you understand your religion, and made you recognize the Sunna of His Prophet Muhammad, may Allah bless him and his family. He appointed for you a duty in every favor which He bestowed upon you, and every argument which He produced against you. When He decreed (a thing), He tried your gratitude toward it and manifested therein His favor toward you. Hence He said: If you are grateful, I would certainly give to you more, and if you are ungrateful, my chastisement is truly severe.

"So think, which sort of man will you be tomorrow when you stand before Allah, and He questions you about His favors toward you: How did you guard them? About His arguments against you, how did you perform them? Think not that Allah will accept your excuse, nor will He be satisfied with your negligence. Far be it from Him! This is not His (justice). He made it in His Book incumbent on the scholars when He said: You shall certainly make it known to men and you shall not hide it.300

Know that the least (thing) you have hidden and the slightest (thing) you have done is that you have entertained the unjust during their lonesomeness, and made easy for them the path to error through your nearness to them when have come near to them, and your response to them when they summoned you. So I fear that you will return with your sins tomorrow along with the traitors, and that you will be questioned about what you have taken through your helping the oppressive with their oppression. You have taken that which does not belong to you from him who has given to you, and you have approached him who has not returned rights to their owners, nor have you repelled falsehood when he has brought you near. You have loved those who have swerved from Allah.

Did they (the oppressive) not summon you to make you as a pole in order to turn the mill of their persecutions through you, a bridge to cross over you to their afflictions, a ladder to their acts of misguidance, summoner to their error, and a follower of their way? Through you they (make people) doubt the scholars, and incline the hearts of the ignorant toward them. Neither their special ministers nor

their strong helpers have reached what you have reached in setting right their corruption and (making) the elite and commonality refer to them.

How little is what they have given to you in comparison with what they have taken from you! How little is what they have set up for you! So how is that which they have ruined against you? Hence reflect on yourself, for none reflects on it other than you. Reckon with it with the reckoning of a responsible man.

"Consider carefully your gratitude to Him who nourished you with His favors when young and old. I fear that you will be as Allah has said in His Book: Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life and saying: We will be forgiven!301 You are not in the abode of permanence. You are in the abode which has showed departure. One's subsistence after his companions is useless. Blessed is he who is fearful (of Allah) in the world! How miserable is he who dies and his sins remain behind him!

"Beware! For you have been told about (departure). Hasten, for you have been postponed. You deal with Him who is not ignorant. He who keeps against you is not heedless! Prepare yourself, for a distant journey has approached you. Remedy your sins, for they have become dangerous maladies. Think not that I want to scold you or to revile you. However, I want Allah to refresh your past opinion, and to return to you your forgotten religion, and I have mentioned these words of Allah, the Exalted: And continue to remind, for surely the reminder profits the believers.302

"Have you disregarded mentioning your past companions and remained behind them like a ewe with broken horn? Think! Were they tried as you have been tried? Did they fall into that which you have fallen? Or do you think that they knew the good which you have mentioned, and were they ignorant of what you have known? Rather you have attained what has rested in the breasts of the populace. For they have followed your opinion and work in accordance with your command. They have clung to you. If you regard something as lawful, they will regard it as lawful, and if you regard something unlawful, they will regard it as unlawful. You have not (such qualities).

However, the things which have made them support you are: their desire in that which in your hands, the absence of their (religious) scholars, the dominance of ignorance over you and them, love for presidency, you and they have sought the world. Do you not consider the ignorance and vainglory in which you are? (Do you not consider) the trial and temptation in which the people are? What they have seen has tempted them and distracted them from their earnings. Hence their souls have yearned for reaching the knowledge which you have reached in order to attain through it what you have attained. Because of you, they have fallen into a see whose depth none can reach, and into a trial which none can ordain. You and we belong to Allah, and we seek help from him.

"Now then, turn away from that in which you are, that you may follow the righteous, who were buried in their worn clothes, whose stomachs were adhered to their backs, whom nothing veiled from Allah, the world seduced not, nor were they fascinated by it, who desired (Allah), sought (Him), but shortly after

this, they joined (Him). If the world has attained this degree of you in spite of your old age, the firmness of your knowledge, and the presence of your origin then how the youngster is safe in his age, the ignorant in his knowledge, the feeble in his opinion, and the abnormal in his intellect? We belong to Allah and to Him is our return! To whom shall we speak? And whom shall we admonish? We complain to Allah of our grief and what we see in you! Allah is sufficient for us regarding our affliction through you!

"Hence, think! How will you thank Him who nourished you through His favors when young and old? How will you magnify Him who has adorned you with His religion among the people? How will you preserve the covering of Him who has covered you over among them? How is your nearness and remoteness from Him who commanded you to be near to Him in lowliness? Why do you not be attentive of your heedlessness, release (yourself) from your stumble, and say: By Allah, I did not stand for Allah one time through which I gave life to religion or deadened falsehood for His sake? Is this your thanksgiving to Him who has charged you (with His Book)? I fear that you will be as Allah has said in His Book: Who neglected prayers and followed the sensual desires, so they will meet perdition. 303 Allah has entrusted you with His Book, and deposit His knowledge with you, but you have neglected them. As a result, we praise Allah who has released us from that through which He has tried you! Greetings! 304" I (the author) thing that there is no political document more wonderful than this one. This is because the Imam:

- criticized al-Zuhri for his communicating with the Umayyads, for he had exalted scientific position.
- made it incumbent on (the Muslims) to refrain from communicating with the Umayyad unjust government.
- showed that al-Zuhri made the hearts of the people inclined to the Umayyads when he joined them.
- indicated that the Umayyads employed al–Zuhri as bridge to cross over him in order to persecute the subjects and to deprive them of their rights.
- explained that the Umayyads spent lavishly on al-Zuhri to strip him of his religion and dignity.
- proved that the youths sought knowledge for attaining official jobs, not for Allah, as al-Zuhri did.
- reminded al-Zuhri of Allah's favors toward him and warned him against His punishment and vengeance.

AL-Zuhri's Narrations from the Imam

Al–Zuhri narrated a group of traditions from the Imam. Some of the traditions concern Islamic law; some concern the manners of conduct and noble moral traits; some concern the Imam's affairs and conditions. We mentioned these traditions in the previous chapters.

Al-Zuhri accused of Showing Enmity toward Ahl al-Bayt

In his book 'al-Rijal', Shaykh al-Tu'si mentioned that al-Zuhri was among those who detested the members of the House (ahl al-Bayt), peace be on them. This has been mentioned by some other eminent religious scholars. However, our sources which have mentioned many of his affairs have not mentioned that he showed enmity toward them. Al-Sayyid al-Khu'i said: "According to what we have mentioned, it seems that the enmity which has been ascribed to him (al-Zuhri), according to what Shaykh (al-Tu'si) has mentioned, has not been established. Rather it is not authentic apparently.305"

The Death of al-Zuhri

Al-Zuhri died in the year 123 A. H. It was said that he died in a year other than this.306

152. Muhammad Ibn 'Ali

b. al-Husayn307, Imam al-Baqir, the one who split open the knowledge of those who were before and after him. Shaykh al-Tu'si numbered him as one of those who narrated on the authority of his father, Imam Zayn al-'Abidin, peace be on him.308 He, peace be on him, was among the great figures of the world, among those who made the history of the Muslim community when he spread knowledge all over its lands. Praise belongs to Allah, I (the author) had the honor to write about his brilliant behavior, which belonged to that of his fathers, from whom Allah took away the uncleanliness and purified completely, hence I think that there is no need to write about it again. For further information, please, see 'The Life of Imam Muhammad al-Baqir'.

153. Muhammad Ibn 'Umar

b. Imam 'Ali, the Commander of the faithful, peace be on him. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him, and added: "It was said that he did not narrate on his authority." 309 Ibn Sharashu'b said: "His father, 'Umar, mistreated Imam 'Ali b. al-Husayn, and shortly after this Muhammad came to the Imam and began kissing him, hence the Imam said to him: 'My cousin, your father's turning away from me will not prevent me from continuing ties with my blood relations; to prove this I am going to marry you to my daughter, Khadija.310"

154. Muhammad Ibn Qays

al-Ansari. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.311

155. Muslim Ibn 'Ali

Ibn Butayn. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him.312

156. Ma'ru'f Ibn Kharbu'dh

Shaykh al–Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 313 Al–Kashi numbered him as one of the group of the people whom the band (i.e. the Shi'ites) regarded as trustworthy and followed in jurisprudence. 314 He narrated on the authority of Imam 'Ali b. al–Husayn, Imam Abi Ja'far, peace be on them, Abi al–Tufayl, and al–Hakam b. al–Mustawrad. Hanan b. Sudayr, al–Rabi' al–Musalli, 'Abd Allah b. Sanan, and others reported on his authority. 315 Ibn Hayyan regarded him as trustworthy. 316

157. Mundhir al-Thawri

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 317 Ibn Hajar said: "Al-Mundhir b. Ya'li, Abu' Ya'li al-Ku'fi, reported on the authority of Muhammad b. 'Ali b. Abi Talib, al-Rabi' b. Khuthaym, Sa'id b. Jubayr, and others." Ibn Sa'd numbered him as one of the third class in Kufa and said: "He was a reliable (traditionalist) and narrated few traditions. 318"

158. Al-Minhal Ibn 'Amru'

al-Asadi. According to this title, Shaykh al-Tu'si numbered him as one of the companions of Imam al-Husayn, peace be on him, and of Imam Zayn al-'Abidin, peace be on him. 319 He narrated on the authority of Imam 'Ali b. al-Husayn, Imam Abi Ja'far, and Imam Abi 'Abd Allah, peace be on them. 320 Ibn Ma'n, al-Nisa'i, and others regarded him as trustworthy. 321

159. Al-Minhal Ibn 'Amru'

al-Ta'i. He met Imam Zayn al-'Abidin, peace be on him, in Syria when he was taken as captive to the most tyrannical of the Umayyads, Yazid b. Mu'awiya, and asked him: "How have you received the evening, O son of the Apostle of Allah?"

The Imam, peace be on him, him and answered him: "Woe unto you! How have we received the evening? We received the evening like the Israelites among the people of Pharaoh: they kill their sons and take their women captive.322"

160. Maymu'n al-Ban

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him, of the companions of Imam al-Baqir, and of Imam al-Sadiq, peace be on them. 323

161. Maymu'n al-Qiddah

Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 324 Maymu'n frequently visited the pure Imams, peace be on them, hence he understood their words and

purposes. In this connection Salam b. Sa'id al-Makhzu'mi said: "While I was sitting with Abi 'Abd Allah, peace be on him, 'Abbad b. Kuthayr (the worshipper of the people of Basrah), b. Shurayh (the jurist of the people of Kufa) came to him. Maymu'n al-Qiddah, the retainer of Abi Ja'far, peace be on him, was already with Abi 'Abd Allah, peace be on him. 'Abbad b. Kuthayr asked: 'O Aba 'Abd Allah, how many garments did you use to shroud Allah's Messenger, may Allah bless him and his family?' '(We used three garments: two garments called Sahari and one garment was called Hibra, and it was little cold,' answered Aba 'Abd Allah. It seemed that 'Abbad b. Kuthayr was not satisfied (with this answer), hence Abu' 'Abd Allah said: 'The date-palm of Maryam was a stone when it came down from the heaven.' When they left him, 'Abbad b. Kuthayr said to b. Shurayh: 'By Allah, I do not know (the meaning) of this example Abu' 'Abd Allah gave to me.' Hence b. Shurayh said: 'This young man (i.e. Maymu'n al-Quddah) can tell you (about its meaning), for he belongs to them (the Imams).' 'Abbad b. Kuthayr asked Maymu'n, and he answered: 'Do you not know what he said to you?' 'No, I do not,' replied 'Abbad b. Kuthayr. 'He gave you an example concerning himself; he told you that he was among the children of Allah's Messenger, may Allah bless him and his family, hence he has the knowledge of Allah's Messenger; therefore their knowledge is right and others' knowledge is wrong.'325"

162. Yahya Ibn Umm al-Tawil

al-Matt'ami. Shaykh al-Tu'si numbered him as one of the companions of Imam Zayn al-'Abidin, peace be on him. 326 Yahya was an excellent believer. It is enough for his high position that Imam Abu' 'Abd Allah al-Sadiq said: "After the murder of al-Husayn, peace be on him, the men renounced their (doctrine) except three persons, who were Abu' Khalid al-Kabuli Yahya, Ibn Umm al-Tawil, and Jubayr b. Mtt'im, and then the men followed (us) and became great in number. 327" Al-Hajjaj b. Yousif al-Thaqafi® the tyrannical, criminal governor® ordered Yahya to be brought before him. When Yahya was brought before him, he ordered him to curse Imam 'Ali, the Commander of the faithful, peace be on him, but Yahya refused to curse the Imam. Hence al-Hajjajj commanded his swordsmen to cut off his hands and his legs and to kill him, and they did. 328 As a result, Yahya died martyr for his faith and religion.

163. Abu' Maryam

He was among Imam Zayn al-'Abidin's companions who were called with their kunya. His real name is Bukayr b. Habib.329 I (the author) have found no other information about him.

164. Umm al-Birr

She was one of the women who narrated on the authority of Imam Zayn al-'Abidin, peace be on him. She was a meritorious lady. It was said that her name was Habbaba al-Walibiya.330

With this we will end our speech about the companions of Imam Zayn al-'Abidin, peace be on him, the narrators of his traditions, and his students who formed the science society in that time, for they availed themselves of his knowledge, which played an important role in creating the science movement in those

times.

- 1. Al-Imam Zayd, p. 24.
- 2. Hulyat al-Awliya', vol. 3, p. 135.
- 3. Usu'l al-Kafi, vol. 1, p. 35. Al-Mahjja al-Bayda', vol. 1, p. 26.
- 4. Tarikh Dimashq, vol. 36, p. 146. Tadhib al-Kamal: M7/Q2/ p. 335. Safwat al-Saffwa.
- 5. Al-Durr al-Nazim, p. 173. Al-Anwar al-Bahiya, p. 103.
- 6. Siyar A'lam al-Nubala', vol. 4, p. 38. Tadhikirat al-Huffaz, vol. 1, p. 71. Al-Hulya, vol. 3, p. 134.
- 7. Tadhkirat al-Sami', vol. 98.
- 8. Hayat al-Imam Zayn al-'Abidin, p. 23.
- 9. Al-Hulya, vol. 3, p. 140. In Jammharat al-Awliya', vol. 2, p. 73, it has been mentioned: "He who conceals his knowledge and takes fee for it by force, his knowledge is useless."
- 10. In this manner it has been mentioned in the source. Perhaps the correct is that I do not trade in teaching the Qur'an. If the source is established, trading, in this case, is with Allah.
- 11. Al-Istibsar, vol. 3, p. 66.
- 12. Makarim al-Akhlaq, vol. 143.
- 13. Roudat al-Kafi.
- 14. 'Ayan al-Shi'a, vol. 1, p. 340.
- 15. Al-Bihar.
- 16. Mu'jam Rijal al-Hadith, vol. 1, p. 20.
- 17. Tahdhib al-Tahdhib, vol. 1, p. 98.
- 18. Mu'jam Rijal al-Hadith, vol. 1, p. 22.
- 19. Al-Tu`si, Rijal.
- 20. Mu'jam Rijal al-Hadith, vol. 1, p. 22.
- 21. Ibid.
- 22. Ibid.
- 23. Mu'jam al-Adab, vol. 1, p. 108.
- 24. Muʻjam Rijal al-Hadith, vol. 1, p. 21.
- 25. Ibid.
- 26. Mizan al-I'tidal, vol. 1, pp. 5-6.
- 27. Hayat al-Imam Mohammed al-Baqir, vol. 1, p. 192.
- 28. Ibid, p. 193.
- 29. Ibn al-Nadim, Fihrast. Al-Tu`si, Fihrast, p. 42.
- 30. Ibn al-Nadim, Fihrast.
- 31. Mu'jam al-Udaba', vol. 1, p. 108.
- 32. Al-Tu`si, Rijal.
- 33. Ibid.
- 34. Ibid.
- 35. Ibid.
- 36. Ibid.
- 37. Mizan al-I'tidal, vol. 1, p. 75.
- 38. Al-Tu`si, Rijal.
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- 40. Ibid.
- 41. Ibid.
- 42. Ibid.
- 43. Ibid.
- 44. Mizan al-I'tidal, vol. 1, p. 227.

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- 46. Al-Najashi, Rijal.
- 47. Al-Tu`si, Rijal.
- 48. Ibid.
- 49. Muʻjam Rijal al-Hadith.
- 50. Al-Tu`si, Rijal.
- 51. Ibid.
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- 54. Al-Tu`si, Rijal.
- 55. Al-Barqi, Rijal.
- 56. Al-Tu`si, Rijal.
- 57. Ibid.
- 58. Ibid.
- 59. Al-Kuna wa al-Alqab, vol. 2, p. 132.
- 60. Al-Najashi.
- 61. Mizan al-l'tidal, vol. 1, p. 363. Tahdhib al-Tahdhib, vol. 2, p. 7.
- 62. Tahdhib al-Tahdhib, vol. 2, p. 8.
- 63. Al-Tu`si, Fihrast.
- 64. Ibid.
- 65. Tuhaf al-'Uqu'l.
- 66. Al-Kuna wa al-Alqab.
- 67. Al-Kashi.
- 68. Mu'jam Rijal al-Hadith
- 69. Al-Tu`si, Rijal.
- 70. Ibid.
- 71. Ibid.
- 72. Al-Najashi.
- 73. Al-Khulasa.
- 74. Al-Kashi.
- 75. Ibid.
- 76. Tahdhib al-Tahdhib, vol. 2, p. 16.
- 77. Ibid, p. 36.
- 78. Al-Tu`si, Rijal.
- 79. Hayat al-Imam Mohammed al-Baqir, vol. 2, p. 223-225.
- 80. Al-Tu`si, Rijal.
- 81. Muʻjam Rijal al-Hadith, vol. 3, p. 413.
- 82. Al-Tu`si, Rijal.
- 83. Ibid.
- 84. Ibid.
- 85. Ibid.
- 86. Al-Barqi, Rijal.
- 87. Mu'jam Rijal al-Hadith, vol. 3.
- 88. Al-Tu`si, Rijal.
- 89. Ibid.
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- 92. Al-Barqi, Rijal.

- 93. Mu'jam Rijal al-Hadith, vol. 4.
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- 95. Al-Tu`si, Rijal
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- 98. Al-Tu`si, Rijal
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- 101. Al-Barqi, Rijal.
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- 103. Ibid.
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- 105. Al-Barqi, Rijal.
- 106. Al-Tu`si, Rijal.
- 107. Al-Mufi'd, al-Irshad.
- 108. Hayat al-Imam Mohammed al-Baqir, vol. 1.
- 109. Mu'jam Rijal al-Hadith.
- 110. Al-Tu`si, Rijal.
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- 113. Al-Barqi, Rijal.
- 114. Al-Tu`si, Rijal.
- 115. Al-Kashi, Rijal.
- 116. Tahdhib al-Tahdhib, vol. 2, p. 434.
- 117. Mu'jam Rijal al-Hadith, vol. 6, p. 187.
- 118. Al-Tu`si, Rijal.
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- 120. Ibid.
- 121. Ibid.
- 122. Ibid.
- 123. Ibid.
- 124. Ibid.
- 125. Ibid.
- 126. Mu'jam Rijal al-Hadith, vol. 7, p. 179.
- 127. Al-Tu`si, Rijal.
- 128. Tahdhib al-Tahdhib, vol. 3, p. 259.
- 129. Al-Tu`si, Rijal.
- 130. Al-Kashi, Rijal.
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- 133. Al-Tu`si, Rijal.
- 134. Al-Kashi, Rijal.
- 135. Al-Tu`si, Rijal.
- 136. Al-Barqi, Rijal.
- 137. Mu'jam Rijal al-Hadith, vol. 7, p. 309.
- 138. Al-Tu`si, Rijal
- 139. Tahdhib al-Tahdhib, vol. 3, pp. 395-397.
- 140. Al-Tu`si, Rijal.

- 141. Tahdhib al-Tahdhib, vol. 3, pp. 406.
- 142. Al-Mufid, al-Irshad.
- 143. Mu'jam Rijal al-Hadith, vol. 7, p. 341.
- 144. Al-Tu`si, Rijal.
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- 149. Al-Najashi.
- 150. Al-Kashi.
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- 152. Al-Tu`si, Rijal.
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- 155. Al-Tu`si, Rijal.
- 156. Ibid.
- 157. Ibid.
- 158. Ibid.
- 159. Al-Najashi.
- 160. Al-Tu`si, Rijal.
- 161. Ibn Shahrashu`b, al-Manaqib.
- 162. Al-Bidaya wa al-Nihaya, vol. 9, p. 98.
- 163. Ibid.
- 164. Ibid.
- 165. Ibid.
- 166. Ibn al-Athir, vol. 4, p. 13.
- 167. Tahdhib al-Tahdhib, vol. 4, p. 12.
- 168. Ibid.
- 169. Ibn al-Athir, Tarikh, vol. 4, p. 13.
- 170. Al-Tu`si, Rijal.
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- 176. Al-Tu`si, Rijal.
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- 178. Shadharat al-Dhahab, vol. 1, p. 102.
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- 182. Al-Kashi, Rijal.
- 183. Al-Ya'qu'bi, Tarikh, vol. 3, p. 46.
- 184. Usu`l al-Kafi, vol. 1.
- 185. Al-Tu`si, Rijal.
- 186. Muʻjam Rijal al-Hadith.
- 187. Al-Tu`si, Rijal.
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- 191. Al-Kashi, Rijal.
- 192. Ibid.
- 193. Al-Tu`si, Rijal.
- 194. Al-Barqi, Rijal.
- 195. Al-Kashi, Rijal.
- 196. Mu'jam Rijal al-Hadith.
- 197. Al-Tu`si, Rijal.
- 198. Ibid.
- 199. Ibid.
- 200. Tahdhib al-Tahdhib, vol. 6, pp. 233-234.
- 201. Al-Tu`si, Rijal.
- 202. Tahdhib al-Tahdhib, vol. 6, pp. 233-234.
- 203. Al-Tu`si, Rijal.
- 204. Ibid.
- 205. Tahdhib al-Tahdhib, vol. 4, p. 385.
- 206. Al-Tu`si, Rijal.
- 207. Tahdhib al-Tahdhib, vol. 4, p. 387.
- 208. Al-Tu`si, Rijal.
- 209. Tahdhib al-Tahdhib, vol. 4, p. 399.
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- 214. Al-Tu`si, Rijal.
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- 216. Tahdhib al-Tahdhib, vol. 4.
- 217. Al-Tu`si, Rijal.
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- 223. Ibid.
- 224. Al-Kuna wa al-Alqab, vol. 1, pp. 9-10.
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- 230. Al-Najashi, Rijal.
- 231. Al-Tu`si, Rijal.
- 232. Ibid.
- 233. Ibid.
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- 239. Ibid.
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- 241. Tahdhib al-Tahdhib.
- 242. Al-Tu`si, Rijal.
- 243. Ibid.
- 244. Tahdhib al-Tahdhib.
- 245. Al-Tu`si, Rijal.
- 246. Furu` al-Kafi, Chapter on Rare Nursing
- 247. Mizan al-I'tidal, vol. 1, p. 438.
- 248. Mu'jam Rijal al-Hadith.
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- 251. Al-Tu`si, Rijal.
- 252. 'Umdat al-Talib.
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- 275. Al-Tu`si, Rijal.
- 276. Al-Barqi, Rijal.
- 277. Al-Tu`si, Rijal.
- 278. AL-Kashi, Rijal.
- 279. Wafayat al-'Ayan, vol. 3, p. 224.
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- 295. Ibid.
- 296. Ibid., p. 344.
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- 298. Ibid., p. 341.
- 299. Al-Managib. A narration similar to this has been mentioned in al-'Aqqd al-Farid, vol. 5, p. 127.
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- 317. Al-Tu`si, Rijal.
- 318. Tahdhib al-Tahdhib, vol. 10, p. 304.
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