

Chapter 10: His Companions and the Reporters of His Traditions

Imam Abu Ja'far (al-Baqir) took great care of spreading knowledge among the people. He spared no effort to educate his companions. He taught them jurisprudence and sciences. So, they became prominent jurists in the Islamic world. Imam al-Baqir asked his son, Imam Ja'far al-Sadiq, to spend money on them to devote themselves to record the traditions they heard from him. Imam Ja'far al-Sadiq, peace be on him, lauded his father's companions. Addressing his companions, he said: "By Allah, my father's companions were better than you. They were leaves without thorns while you are thorns without leaves."¹

We will mention al-Baqir's Companions and give a brief study about each of them. They are as follows:

1. Aban bin Taghlab

Aban bin Taghlab al-Rib'i al-Kufi was among the most brilliant Muslim scholars. He was among the most prominent Muslim jurists. We will talk about some of his affairs:

His Birth and his early Life

He was born in Kufa, but our books have not mentioned the year of his birth. He grew up in Kufa, the capital of the Shi'ites. He was obedient to the members of the house (ahl al-Bayt), peace be on them, and loved them very much.

His Scientific Position

He was among the most prominent and brilliant scholars of his time. He reported traditions on the authority of Imam 'Ali b. al-Husayn, Abu Ja'far, and Abu 'Abd Allah, peace be on them. He had priority and importance with them. Imam Abu Ja'far said to him: "Sit down in the Mosque of Medina. Give religious opinions to the people. I like to see persons similar to you among my Shi'ites."²

Aban was the foremost in all techniques of sciences of the Quran, jurisprudence, tradition, literature, language, and grammar.³

His Obedience to the ahl al-Bayt

Aban was very obedient to the members of the House (ahl al-Bayt), peace be on them. He learned their sciences and morals and proclaimed them among the people. That was at the time when the love for them was among the most intense disasters. For the Umayyads spared no effort to punish those who loved the members of the House (ahl al-Bayt), peace be on them, and proclaimed their outstanding merits. However, Aban habituated himself to that. So, he suffered persecutions for them. His love for ahl al-Bayt was based on reason and proof, not on sentiments. He thought that the outstanding merits and high positions of the Companions (of the Prophet) were conditional on the obedience to the members of the House (ahl al-Bayt), peace be on them. ‘Abd al-Rahman b. al-Hajjaj reported. He said: “We were at the assembly of Aban b. Taghlab. Suddenly, a young man came and said to him:

“O Abu Sa‘id, tell me. How many of the Companions of the Prophet, may Allah bless him and his family, followed ‘Ali b. Abi Talib?”

Aban understood the young man’s purpose. So, he asked him:

“Do you want to know the outstanding merits of ‘Ali through the Companions of the Prophet, may Allah bless him and his family, who followed?”

“Yes,” the young man replied.

Aban answered him with the answer of the one who was aware of the right of Imam ‘Ali, the Commander of the faithful, peace be on him. He said:

“By Allah we have not known their outstanding merits but through obedience to him.”⁴

Aban passed by some people. The people blamed him, for he reported on the authority of Imam Ja‘far, peace be on him. So, he mocked at them, saying:

“Why do you blame me for my reporting on the authority of the man whom I asked about every thing, and he said: ‘Allah’s Apostle, may Allah bless him and his family, said.’?”

His Reliability

Aban was very pious. He devoted himself to the religion. Al-‘Ajali said: “Aban was reliable.”⁵ Ahmed b. Hanbal, b. Na‘im and Abu Hatam regarded him as reliable. The proof for his reliability is that the Imams, peace be on them, praised him. Salim b. Abu Habba reported. He said: “I was with Abu ‘Abd Allah, peace be on him. Before I saw him off, I had said to him: I want you to supply me.” So, he said: “Go to Aban b. Taghlab. For he has heard many traditions from me. What he narrates to you, then narrate it on

my authority.”[6](#)

Safwan b. Yahya reported on the authority of Aban b. ‘Uthman on the authority of Abu ‘Abd Allah, peace be on him, who said: “Aban b. Taghlab received thirty thousand traditions on my authority, then report them on my authority.”[7](#)

Aban b. Muhammad b. Aban reported. He said: [I heard my father say] “My father and I came to Abu ‘Abd Allah, peace be on him. When Abu ‘Abd Allah saw my father, he ordered a cushion to be brought for him. The cushion was brought for him. Then he shook hand with him and embraced him and greeted him.”[8](#)

When Aban came to Medina, the people gathered about him, and the praying-place of the Prophet, may Allah bless him and his family, was emptied for him.[9](#)

Al-Dhahabi said: “Aban was a steadfast Shi‘ite. However, he was truthful. His truthfulness is for us. His heresy is for him.”[10](#) Some people defamed him for his love for the members of the House (ahl al-Bayt), peace be on them. Al-Jawzani said: “Aban was deviated (from the truth). His doctrine was dispraised.”[11](#) Such a group of people regarded the love for the members of the House (ahl al-Bayt), peace be on them, as deviation from the truth. Without doubt, the love for the members of the House (ahl al-Bayt), peace be on them, is part of Islam. Whoever denies them denies Islam. Whoever loves them believes in Islam.

[His Books](#)

As for his books, they show his wide knowledge and sciences. The following are some of them:

1. Tafsir Gharib al-Qur’an. He mentioned some examples from poetry concerning it. Then ‘Abd al-Rahman b. Muhammad al-Azdi al-Kufi gathered in one book the book of Aban, of Muhammad b. al-Saiyib al-Kalbi, and of b. Rawaq b. ‘Atiya b. al-Harth.

2. Al-Fada’il.[12](#)

3. Al-Usool fi al-Ruwaiya ‘ala Madhhab al-Shi‘a.[13](#)

[His Death](#)

Aban died in the year 264 A.H.[14](#) This is a mistake. For he died in the year 141 A.H. When Imam al-Sadiq, peace be on him, heard of his death, he became very sad. He praised him, saying: “By Allah, the death of Aban b. Taghlab has hurt my heart.”[15](#) Abu al-Bilad said: “The death of Aban was a disaster for all Shi‘ites everywhere.”[16](#)

Indeed Aban was the most knowledgeable of the Muslim main figures in the religion. So, his death was among the heaviest disasters that hit Islam.

2. Aban bin Abi ‘Ayyash Fayruz

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He said that Aban was a weak narrator who belonged to the next generation.¹⁷ Ibn al-Ghada’iri said: “Aban bin Abi ‘Ayyash was a narrator who belonged to the next generation. He reported on the authority of Anas b. Malik. He reported on the authority of ‘Ali b. al-Husayn, peace be on him. He was weak. No one pays attention to him.”¹⁸ A large group of the traditionists regarded him as weak.

Yazid b. Harun said: [Shu’ba said:] “If b.‘Ayyash did not narrate false traditions, I would give my garments to the poor as alms.”¹⁹ Shu’ba said: “To drink from my donkey’s urine is more lovable with me than to say: Aban relates to me.”²⁰

Many main traditionists dispraised and refused his traditions.

His Death

Aban bin Abi ‘Ayyash Fayruz died in the year 128 A. H. It was said that he died in a year other than this.²¹

3. Ibrahim bin al-Azraq

Ibrahim bin al-Azraq was from Kufa. He sold food. Abu Ja’far al-Tusi numbered him as one of the men of Imam Abu Ja’far al-Baqir, peace be on him.²² Ibrahim was an unknown Imami (Shi’ite).

4. Ibrahim bin Abi al-Bilad

Al-Najashi said: “Ibrahim bin Abi al-Bilad: the real name of Abi al-Bilad is Yahya b. Salim. It was said that he was the son of Sulayman, the retainer of b. ‘Abd Allah b. ‘Atfan. He was given the kunya of Abu Yahya. Abu al-Bilad was blind. He reported poetry. He reported (traditions) on the authority of Abu Ja’far (al-Baqir), peace be on him, and Abu ‘Abd Allah (al-Sadiq).”²³

5. Ibrahim bin Jamil

He was the brother of Tarbal al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam Abu Ja’far (al-Baqir), peace be on him. So did al-Barqi.”²⁴

6. Ibrahim bin Hanan

He was called al-Asadi al-Kufi. He lived in Wasit. Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.²⁵

7. Ibrahim bin Salih al-Anmati

In his book “al-Rijal”, Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Ibrahim wrote books on the doctrine of the Imami Shi'ites.[26](#)

8. Ibrahim bin 'Abd Allah

He was called al-Ahmari. He reported traditions on the authority of Imam al-Baqir and Abu 'Abd Allah (al-Sadiq), peace be on them. Sayf b. 'Umayra reported traditions on his authority.[27](#) He was unknown.

9. Ibrahim bin 'Ubayd

He was given the kunya of Abu Ghurata al-Ansari. Shaykh al-Tusi numbered him as one of the companions of al-Baqir and of al-Sadiq, peace be on them.[28](#) Apparently, he was an Imami Shi'ite. He was unknown.[29](#)

10. Ibrahim bin 'Umar

He was called al-Sanani al-Yamani. Al-Najashi said: “Ibrahim was a shaykh. He was among our companions. He was reliable. He reported on the authority of Abu Ja'far (al-Baqir) and Abu 'Abd Allah (al-Sadiq), peace be on them.” Abu al-'Abbas and others mentioned that. He had a book. Hammad b. 'Isa and others reported the book.

Ibn al-Ghada'iri regarded Ibrahim as a weak narrator. However, our Professor said: “Ibrahim is reliable, for al-Najashi regarded him as reliable, and al-Qummi mentioned him in his chain of authorities.[30](#)

11. Ibrahim bin Muhammad

He was called al-Madani. Al-Najashi said: “Ibrahim reported on the authority of Abu Ja'far (al-Baqir) and Abu 'Abd Allah (al-Sadiq), peace be on them. He devoted his life to them. For this reason, the non-Shi'a regard him as a weak narrator.

“Some of our companions narrated on the authority of the non-Shi'a: 'Al-Waqidi plagiarized the books of Ibrahim b. Muhammad b. Abu Yahya.”[31](#) Ibn Hajar slandered him. It was reported on the authority of b. Abu Maryam, who said: [I heard Yahya say:] “Ibrahim had three qualities: He was a liar. He was a fatalist. He was a Rafidite.”[32](#)

Al-Shafi'i regarded Ibrahim as a reliable narrator, and reported on his authority. He said: “Ibrahim was far above lying. He was reliable in tradition.”[33](#)

However, Ibrahim was reliable and truthful.

12. Ibrahim bin Marthed

He was called al-Azdi. He was given the kunya of Abu Sufyan. He was one of the companions of Imam al-Baqir, peace be on him.³⁴ He was an Imami Shi'ite. He was unknown.

13. Ibrahim bin Ma'adh

He was among the companions of Imam Abu Ja'far (al-Baqir), peace be on him. He reported on his authority the tradition of the agreement (ta'qid) among the people concerning these Words of Allah, the Exalted: "Surely (as for) those who return on their backs after that guidance has become manifest to them."³⁵

14. Ibrahim b. Ma'rad

He was called al-Kufi. He was among the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Abu 'Abd Allah (al-Sadiq), peace be on him. Mansur b. Hazim and Husayn b. Mukhariq reported on the authority of Ibrahim.³⁶

15. Ibrahim b. Na'im

He was called al-Kinani. He was given the kunya of Abu al-Sabah. He was among the main companions of Imam al-Baqir, peace be on him. Imam Abu 'Abd Allah (al-Sadiq), peace be on him, said to him: "You are a balance!" So, Ibrahim said to him: "May I be a ransom for you, perhaps, the balance has a pan." He said: "You are a balance without a pan."³⁷ Shaykh al-Mufid numbered him as one of the main jurists.³⁸

16. Abyad bin Aban

Yousif b. 'Abd al-Rahman mentioned him among those who narrated on the authority of Imam al-Baqir, peace be on him. We have not found his biography.³⁹

17. Ahmed bin 'A'idh bin Habib

He was called al-Ahmas al-Bajali. He was a reliable retainer. He was a vinegar monger. He had a book.⁴⁰ Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir and of Imam al-Sadiq, peace be on them.⁴¹

18. Ahmed bin 'Umran

He was called al-Halabi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir,

peace be on him.[42](#) Al-Wahid mentioned that Ahmed belonged to a house famous for piety and righteousness.

19. Ishaq bin ‘Abd Allah

He was b. Abu Talha al-Madani. Shaykh al-Tusi numbered him as one of the companions of Imam ‘Ali b. al-Husayn and of Imam al-Baqir, peace be on them.[43](#)

20. Ishaq bin Bashir

He was called al-Nabbal. Shaykh al-Tusi numbered him as one of the companions of Imam Abu Jadar al-Baqir, peace be on him.[44](#)

21. Ishaq bin Ja‘far b. ‘Ali.

He was among the companions of Imam al-Baqir, peace be on him.[45](#) He was an unknown Imami Shi‘ite.

22. Ishaq bin Nuh

He was called al-Shami. Shaykh al-Tusi numbered him as one of the companions of Imam Abu Ja‘far al-Baqir, peace be on him.[46](#)

23. Ishaq bin al-Fadl

b. Ya‘qub b. al-Fadl b. ‘Abd Allah b. al-Harith b. Noufal b. al-Harith b. ‘Abd al-Muttalib. He reported on the authority of Abu Ja‘far (al-Baqir) and Abu ‘Abd Allah (al-Sadiq), peace be on them.[47](#)

24. Ishaq bin Yasar

He was the retainer of Qays b. Makhzama (Makhrama). Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[48](#) Apparently, he was an unknown Imami Shi‘ite

25. Ishaq bin Yazid

He was called al-Ta‘i. He was given the kunya of Abu Ya‘qub. He was a retainer. He was one of the companions of Imam al-Baqir, peace be on him.[49](#)

26. Ishaq bin Wasil al-Dabbi.

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[50](#)

27. Ishaq al-Qummi

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[51](#)

28. Isra'il bin Ghayyath al-Makki.

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[52](#)

29. Isma'il bin Zyyad al-Bazzaz al-Kufi al-Asadi.

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Imam Abu 'Abd Allah (al-Sadiq), peace be on him.[53](#)

30. Isma'il bin Jabir al-Ju'fi.

Al-Najashi said: "Isma'il b. Jabir al-Ju'fi reported on the authority of Abu Ja'far (al-Baqir) and Abu 'Abd Allah (al-Sadiq), peace be on them. It was he who reported the tradition of al-Adan. He had a book."[54](#) He reported about one hundred traditions on the authority of Imam al-Baqir and of Imam al-Sadiq, peace be on them.[55](#)

A large group of narrators reported on his authority. Among them were Abu Ayyub, b. Sinan, b. Miskan, Aban b. 'Abd al-Malik, Hurayz, al-Hasan b. 'Atiya, and the like.[56](#)

31. Isma'il bin 'Abd Allah

He was b. Ja'far b. Abi Talib al-Madani. He belonged to the next generation. He heard his father. He was one of the companions of Imam al-Sajjad and of Imam al-Baqir, peace be on them. He was among those who reported on their authority.[57](#)

32. Isma'il bin 'Abd al-Rahman

He was called al-Ju'fi al-Kufi. He belonged to the next generation. He reported on the authority of Imam Abu Ja'far (al-Baqir) and of Imam Abu 'Abd Allah (al-Sadiq), peace be on them. He was a jurist. Al-Najashi said: "Isma'il was one of our main companions. His father and his uncles, of whom Isma'il was the most prominent, lived in a house in Kufa. They belonged to Ju'f. They were called the banu (sons of) Abu Sibra.[58](#)

33. Isma'il bin Sulayman

He was called al-Azraq. He was given the kunya of Abu Khalid. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[59](#)

34. Isma'il al-Katib

He was given the kunya of Abu Ahmed. He reported on the authority of Abu Ja'far (al-Baqir), peace be on him. His son Ahmed reported on his authority.[60](#)

35. Aslam bin Ayman

He was called al-Timimi, al-Manqari, al-Kufi. He was among the companions of Imam al-Baqir, peace be on him.[61](#)

36. Aslam al-Qauwas

He was called al-Makki. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir and of Imam al-Sadiq, peace be on them.[62](#)

37. Usayd bin al-Qasim

He was among the companions of Imam al-Baqir. Shaykh al-Tusi numbered him as one of the companions of Imam al-Sadiq, peace be on him. Al-Toosi said: "Usayd bin al-Qasim was called al-Kinani al-Kufi."[63](#)

38. Isma'il bin 'Abd al-Khaliq

Al-Najashi said: "Isma'il b. 'Abd al-Khaliq b. 'Abd Rabba b. Abu Maymuna b. Yasar was the master of the banu (sons of) Asad. He was one of our main companions. He was among our jurists. He was among the house of the Shi'ites. His uncles (Shahab, 'Abd al-Rahim, and Wahab) and his father, 'Abd al-Khaliq, were all reliable. He reported on the authority of Abu Ja'far (al-Baqir) and of Abu'Abd Allah (al-Sadiq), peace be on them.[64](#)

39. Isma'il bin 'Abd al-'Aziz

He was among the companions of Imam Abu Ja'far (al-Baqir), peace be on him.[65](#) He came to Imam al-Sadiq, peace be on him. The Imam, peace be on him, said to him: "Bring me water to perform wudu." He brought him water and began talking himself into the Imam. So, the Imam looked at him and said to him: "O Isma'il, do not glorify. Rather, regard us as created servants and say concerning us whatever

you want.

40. Isma'il bin 'Abd al-Rahman

He was b. Abu Karima al-Saddi al-Kufi.[66](#) Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Isma'il explained the Quran.[67](#)

41. Isma'il bin al-Fadl

He was b. Ya'qub b. al-Fadl b. 'Abd Allah b. al-Harith b. Noufal b. al-Harith. He was reliable. He was from Basrah. He was among the companions of Imam al-Baqir, peace be on him.[68](#)

42. A'yun al-Razi

He was given the kunya of Abu Ma'adh. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[69](#) He was an unknown Imami Shi'ite.

43. Anas bin Taghlub

He was given the kunya of Abu Sa'id. He was called al-Bakri al-Hariri. He was one of the companions of Imam al-Baqir, peace be on him.[70](#)

44. Anas bin 'Amru

He was called al-Azdi. He was one of the companions of Imam Abu Ja'far (al-Baqir), peace be on him.[71](#) He was an unknown Imami Shi'ite.[72](#)

45. Ayyub bin Bakr

He was b. Abu 'Allajj al-Mousili. He was one of the companions of Imam al-Baqir, peace be on him.[73](#) He was an unknown Imami Shi'ite.

46. Ayyub bin Abu Tamima

He was called Kaysan al-Sijistani al-'Anbari (al-'Anzi) (al-Ghanawi) al-Basri. He was given the Kunya of Abu Bakr. He was the retainer of 'Ammar b. Yasir, who was also a retainer. So, Ayyub was the retainer of a retainer. He shaved his hair once a year. When his hair become long, he parted it. He saw Anas b. Malik. He died of plague in Basrah in the year 131 A.H. He was one of the companions of Imam al-Baqir, peace be on him.[74](#)

47. Ayyub bin Shahab

He was b. Zayd al-Barqi al-Azdi. He was their retainer from Kufa. He was one of the companions of Imam al-Baqir, peace be on him.[75](#) He was an unknown Imami Shi'ite.

48. Ayyub Washika

He was one of the companions of Imam al-Baqir, peace be on him.[76](#) He was an unknown Imami Shi'ite.

49. Badr bin al-Khalil

The people surnamed him al-Asadi. They gave him the kunya of Abu al-Khalil. He reported on the authority of Imam al-Baqir and of Imam al-Sadiq, peace be on them.[77](#) Tha'laba b. Maymun reported on his authority.

50. Burd al-Iskafi

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Imam Abu 'Abd Allah (al-Sadiq), peace be on them.[78](#) He had a book.[79](#)

51. Burd al-Khayyat

He was from Kufa. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[80](#) He reported on the authority of Imam al-Sadiq, peace be on them. The traditionists said that he did not report from him.[81](#) Apparently, he was an Imami Shi'ite.

52. Barid al-Khayyat

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[82](#)

53. Barid al-Kanasi

He[83](#) reported on the authority of Imam Abu Ja'far, peace be on him. Hisham b. Salim reported on his authority.[84](#)

54. Barid bin Mu'awiya

Al-Najashi said: "Barid was b. Mu'awiya. The people gave him the kunya of Abu al-Qasim. They called

him al-Bajali. He was an Arab. He reported on the authority of Abu 'Abd Allah (al-Sadiq) and Abu Ja'far (al-Baqir) peace be on them. He died during the lifetime of Abu 'Abd Allah (al-Sadiq), peace be on him. He was one of our main companions. He was also a jurist. He occupied an important position with the Imams." Ahmed b. Al-Husayn said: "I saw Barid's book. 'Ali b. 'Aqaba b. Khalid al-Asadi reported the book on his authority."⁸⁵

The Shi'ites have unanimously agreed on Barid's truthfulness and his knowledge of jurisprudence. Jamil b. Darraj reported. He said: [I heard Abu 'Abd Allah (al-Sadiq), peace be on him, say:] "The stakes of the earth and the signposts of the religion are four (persons). They are Muhammad b. Muslim, Barid b. Mu'awiya, Layth b. al-Bakhtari al-Muradi, and Zarara b. A'yun." Dawud b. Sarhan reported. He said: [I heard Abu 'Abd Allah (al-Sadiq), peace be on him, say:] "I relate traditions to my companions. I prevent them from analogy. Then they leave me. They explain my traditions contrary to my explanations. I have ordered a group of them to talk. Meanwhile I have prevented another group from talking. However, both groups explain my traditions according to their explanations. So, they disobey Allah, the Most High, and His Apostle. If my companions had listened and obeyed, I would have supplied them with knowledge as my father did. My father's companions were an ornament before and after their death. I mean Zarara, Muhammad b. Muslim, Layth al-Muradi, and Barid al-'Ajali. It is they who are just and truthful."⁸⁶ Other narrations praised Barid. They showed his high position with the Imams, peace be on them. Other narrations slandered him. However, our Professor contested the chain of the authorities of these narrations. He proved that some people had fabricated them.⁸⁷

55. Bassam bin 'Abd Allah

The people called him al-Sayrafi. He was the chief of the Asadis. He reported on the authority of Abu Ja'far (al-Baqir) and of Abu 'Abd Allah (al-Sadiq), peace be on them. He had a book.⁸⁸ Al-Mansur killed him, for he obeyed the members of the House (ahl al-Bayt), peace be on them.

56. Bashshar al-Aslami

He was among the companions of Imam al-Baqir, peace be on him.⁸⁹ He was an unknown Imami Shi'ite.

57. Bishro bin Ja'far

The people surnamed him al-Ju'fi. They gave him the kunya of Abu al-Walid. He was one of the companions of Imam al-Baqir, peace be on him. Ahmed b. al-Harith al-Anmati reported on his authority.⁹⁰ He was an unknown Imami Shi'ite.

58. Bishr bin Khath'am

He was one of the companions of Imam al-Baqir, peace be on him.[91](#) He was an unknown Imami Shi'ite.

59. Bishr bin Abi 'Aqaba

The people called him al-Mada'ini. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[92](#)

60. Bishr bin 'Abd Allah

The people surnamed him al-Khath'ami al-Kufi. He was one of the companions of Imam al-Baqir, peace be on him.[93](#)

61. Bishr bin Maymun

The people called him al-Wabishi, al-Hamadani, al-Nabbal, and al-Kufi. He was the brother of Shajara. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[94](#)

62. Bishr bin Yasar

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[95](#)

63. Bishr Bayya al-Zatti

Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[96](#) Apparently, he was an unknown Imami Shi'ite.

64. Bishr al-Rahhal

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[97](#) Al-Barqi also numbered him as one of the companions of Imam al-Baqir, peace be on him. The people called al-Rahhal (traveler), for he traveled fifty times to perform pilgrimages (to Mecca) and to make raids (against the atheists).[98](#)

65. Bashir al-Ju'fi

The people gave him the kunya of Abu al-Mustanir. They called him al-Azraq. He sold food. He was among the companions of Imam al-Baqir, peace be on him.[99](#) Apparently, he was an unknown Imami

Shi'ite.

66. Bashir Abu 'Abd al-Samed

He was b. Bishr al-Kufi. He reported on the authority of Abu Ja'far (al-Baqir) and Abu 'Abd Allah (al-Sadiq), peace be on them. 'Ali b. al-Hasan b.

Faddal mentioned him among the companions of Imam al-Baqir, peace be on him. [100](#)

67. Bashir bin Sulayman

The people called him al-Madani. He was among the companions of Imam al-Baqir, peace be on him. [101](#)

68. Bakr bin Habib

The people surnamed him al-Ahmasi, al-Bajali, al-Kufi. [102](#) They gave him the kunya of Abu Maryam. [103](#) He reported on the authority of Imam al-Baqir and of Abu 'Abd Allah (al-Sadiq), peace be on them.

69. Bakr bin Khalid

He was from Kufa. He was one of the companions of Imam al-Baqir and of Imam al-Sadiq, peace be on them. [104](#)

70. Bakr bin Salih

He was one of the companions of Imam al-Baqir, peace be on him. [105](#) Apparently, he was an unknown Imami Shi'ite. [106](#)

71. Bakr bin Karb

He was called al-Sayrafi. He was one of the companions of Imam al-Baqir, peace be on him. Shaykh al-Tusi mentioned him with his reporters. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him. [107](#)

72. Bakkrawayh al-Kindi

He was called al-Kufi. He reported on the authority of Imam al-Baqir. Aban b. 'Uthman reported on the authority Bakkrawayh al-Kindi. Shaykh al-Tusi mentioned him with the companions of Imam al-Baqir, peace be on him.. He also numbered him as one of the companions of Imam al-Sadiq, peace be on

him. [108](#) Apparently, he was an unknown Imami Shi'ite. [109](#)

73. Bukayr bin A'yun

He was b. (son of) Sansan al-Shaybani al-Kufi. He reported on the authority of Imam al-Baqir, and of Imam Abu 'Abd Allah (al-Sadiq), peace be on them. He was given the kunya of Abu 'Abd Allah. He was also called Abu al-Jahm. He had six sons. They were 'Abd Allah, al-Jahm, 'Abd al-Hamid, 'Abd al-A'la, 'Umar, Zayd. He was among the main reliable Shi'ites. When he died, Abu 'Abd Allah al-Sadiq, peace be on him said: "Allah has made him live between Allah's Apostle and the Commander of the faithful." [110](#)

74. Bukayr bin Jundub

He was from Kufa. He reported on the authority of Imam al-Baqir, and of Imam al-Sadiq, peace be on them. He was among the companions of Imam al-Baqir. [111](#) Apparently, he was an unknown Imami Shi'ite. [112](#)

75. Bukayr bin Habib

He was from Kufa. He reported on the authority of Imam al-Baqir, and of Abu 'Abd Allah (al-Sadiq), peace be on them. He was among the companions of Imam al-Baqir. [113](#) Apparently, he was an unknown Imami Shi'ite.

76. Tamim bin Zyyad

He was among the companions of Imam al-Baqir, peace be on him. [114](#) Apparently, he was an unknown Imami Shi'ite. [115](#)

77. Thabit bin Abi Thabit

His real name is 'Abd Allah al-Bajali al-Kufi. He was given the kunya of Abu Sa'id. He was a retainer. He reported on the authority of Imam al-Baqir, and of Abu 'Abd Allah (al-Sadiq), peace be on them. He was among the companions of Imam al-Baqir. [116](#)

78. Thabit bin Dinar

He was given the kunya of Abu Hamza al-Thumali. [117](#) He was pious and righteous. He met Imam 'Ali b. al-Husayn, Abu Ja'far (al-Baqir), and Abu 'Abd Allah (al-Sadiq), peace be on them. Al-Najashi said: "He was the best of our companions and the most reliable of them in narration and tradition." It was reported on the authority of Abu 'Abd Allah (al-Sadiq), peace be on him, who said: "Abu Hamza at his

time is like Salman at his time.”[118](#) His supplication was accepted. His sons died martyrs with the great revolutionist, Zayd b. ‘Ali, peace be on him.[119](#) He died in the year 150 A.H. As for his books, they are as follows:

1. Kitab fi Tafsir al-Quran al-Karim – A Book on the Explanation of the Holy Quran.
2. Kitab al-Nawadir – A Book on the rare things.
3. Kitab al-Zuhd.[120](#) – A Book on Asceticism.

79. Thabit b. Za’ida

He was called al-‘Akkli.[121](#) He was among the companions of Imam al-Baqir, and of Imam al-Sadiq, peace be on them.[122](#)

80. Thabit bin Hurmuz

Al-Najashi said: “Abu al-Muqdam, Thabit b. Hurmuz al-Farisi al-Kufi al-Haddad reported a copy on the authority of ‘Ali b. al-Husayn, peace be on him. His son ‘Umar b. Thabit reported the copy on his authority.”[123](#) Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him.[124](#) He reported the virtue of the visitation of Imam al-Husayn, peace be on him, on the authority of Imam Abu Ja‘far al-Baqir, peace be on him.[125](#)

Thabit Said to Imam Abu Ja‘far (al-Baqir), peace be on him: “The non-Shi‘a (‘amma) say that the pledge of allegiance to Abu Bakr pleased Allah, the Glorified, when the people assembled, and that Allah would not divide the community of Muhammad, may Allah bless him and his family, after him.” So, al-Baqir, peace be on him, said: “Do they not recite Allah’s Book? Does Allah not say: ‘And Muhammad is no more than an Apostle. The apostles have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least. And Allah will reward the grateful.’?” Thabit said: “They explain the verse in another way.” So, al-Baqir, peace be on him, said: “Has Allah not told them about the past communities, who disagreed with each other after the clear proofs had come to them? In this connection He said:

“We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.”

(Al-Baqara, 2:253)

This is evidence for that the Companions of Muhammad disagreed after him. [126](#)

Thabit reported on the authority of his father, on the authority of Imam Abu Ja‘far (al-Baqir), on the authority of his grandfathers, peace be on them, on the authority of Allah’s Apostle, may Allah less him and his family, who said: “The stars of the sky are safety for the people of the sky. If the stars of the sky went away, abominable events would come to the people of the sky. The members of my family are safety for the people of the earth. If the members of my family went away, abominable events would come to the people of the earth.” [127](#) Some people said that Thabit was a Zaydi. However, they have not supplied proof of that.

81. Thuwayr bin Abi Fakhta

Al-Najashi said: “Thuwayr bin Abi Fakhta was called Abu al-Jahm al-Kufi. The real name of Abi Fakhta was Sa’id b. ‘Illaqa. He reported on the authority of his father. He was the retainer of Umm Hani, daughter of Abu Talib. [128](#) Shaykh al-Tusi numbered him as one of the companions of Imam ‘Ali b. al-Husayn, peace be on him, and of Imam Imam al-Baqir, peace be on him. [129](#)

Thuwayr reported the following: “I went out to perform the pilgrimage (to Mecca). ‘Amru b. Dharr al-Qadi (the judge), b. Qays al-Masir, al-Salt b. Bahram accompanied me. They said that they wrote four thousand problems to ask Abu Ja‘far (al-Baqir), peace be on them. That made me sad. When we entered Medina, we separated. I went to Abu Ja‘far (al-Baqir), peace be on him and said to him: ‘May I be ransom for you, b. Dharr, b. Qays al-Masir, and al-Salt accompanied me. I heard them say: ‘We have written four thousand problems. We will ask Abu Ja‘far (al-Baqir) about them.’ I became sad. So, Abu Ja‘far said: ‘What made you sad? When they come to me, let them enter.’ On the following day, a retainer of Abu Ja‘far, peace be on him, came in and said: ‘May I be ransom for you, b. Dharr a long with a group of people are at the door.’ So, Abu Ja‘far said to me: ‘ Abu Ja‘far said to me: ‘Thuwayr, go and ask them to come.’ So, I went and asked them to come. When they entered, they greeted the Imam and sat down. They were silent for a long time. So, Abu Ja‘far spoke first to them. Still, they were silent. When Abu Ja‘far knew that, he said to his slave-girl called Jariya: ‘Bring the food-cloth.’ She brought it and spread it over. Then Abu Ja‘far said: ‘Praise belongs to Allah, Who has set precepts for all things. For example, this food-cloth has precepts.’ So, b. Dharr asked Abu Ja‘far: “What are its precepts?”

“When it is put, Allah should be mentioned. When it is raised, Allah should be thanked,” replied Abu Ja‘far.

Then the Imam asked them to have the food. Then he ordered his slave-girl to bring him water. She brought him a jug of water. So, he said: “Praise belongs to Allah, Who has set precepts for all things. For example, this jug has precepts.”

“What are its precepts?” asked b. Dharr.

“One should mention Allah’s name before drinking. He should thank Allah after drinking. He should not drink out of its handle, nor should he drink out of a hole in it,” replied the Imam.

When they had finished eating their food, the Imam, peace be on him, asked them about the traditions. However, they were silent. So, the Imam asked b. Dharr: “Do you not tell us about some of our traditions?”

Bin Dharr replied: “Yes, son of Allah’s Apostle, Allah’s Apostle, may Allah bless him and his family, said: ‘I leave behind me among you two things, if you cleave to them, you will never go astray—that is the Book of Allah and my offspring from my family.’”

“Bin Dharr, you will meet Allah’s Apostle, may Allah bless him and his family. He will ask about his family. What will you say to him?” asked Imam Abu Ja‘far (al-Baqir), peace be on him.

So, b. Dharr wept, and then he said: “As for the Book of Allah, we tore it. As for the members of the Prophet’s family, we killed them.”

Abu Ja‘far said: “Bin Dharr, with that you will tell him the truth. On the Day of Judgment, you will be asked: Where had you finished your lifetime? From where had you earned your money? On what had you spent it? Had you loved the members of the House (ahl al-Bayt)?”

Then they left the house of the Imam, peace be on him. The Imam ordered his retainer to follow them to hear their words. The retainer returned and said to the Imam: [I heard them say to b. Dharr:] “Why did we come with you?” Then b. Dharr answered them: “Woe unto you! Keep silent. I did not think that Allah would ask about al-Baqir’s authority. I was unable to ask him, for he knows the religious rules of the food-cloth and of the jug.” [130](#)

82. Jabir bin ‘Abd Allah

He was the son of ‘Amru b. Huzam al-Ansari al-Khazraji. He was a prominent companion of al-Baqir. He was among the excellent Muslims. He devoted his life to the members of the House (ahl al-Bayt), peace be on them. He was the last survival Companion of the Prophet, may Allah bless him and his family. Abu al-Zubayr al-Makki reported on his authority. He said: “I asked Jabir b. ‘Abd Allah about ‘Ali b. Abi Talib. So, he raised his eye brows from his eyes, and then he said: ‘He was the best of all mankind. By Allah, during the lifetime of Allah’s Apostle, we knew the hypocrites through their detest towards him.’” [131](#)

Jabir loved the Commander of the faithful, peace be on him, very much. So, he leant on his rod and walked through the streets of Medina. He said: “‘Ali is the best of all mankind. Whoever denies that is unbeliever. O People of Ansar, educate your children to love ‘Ali.” [132](#)

Jabir was very obedient to the members of the House (ahl al-Bayt), peace be on them. So, Imam al-

Sadiq, peace be on him, reported on the authority of his grandfathers. He said: “Allah revealed this verse: ‘Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.’ Then Allah’s Apostle, may Allah bless him and his family rose and said: ‘A right for me has been imposed on you. Will you pay it to me?’ No one answered him, so he went away. On the following day, he stood up and asked the same question. No one answered him, so he left them and went away. On the third day, he also asked the same question. Then he explained: ‘The right is not gold nor silver nor food nor a drink.’ ‘Therefore, say it,’ they demanded. ‘Allah has revealed these Words of His: ‘Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.’ ‘This is the best right,’ they said” Then Abu ‘Abd Allah (al-Sadiq), peace be on him, said: “By Allah, no one was loyal to this right except seven persons. They are Salman, Abu Dharr, ‘Ammar, al-Muqdad b. al-Aswad, Jabir b. ‘Abd Allah al-Ansari, the retainer of Allah’s Apostle (may Allah bless him and his family), and Zayd b. Arqam.” [133](#)

Jabir took part in eighteen campaigns headed by the Prophet, may Allah bless him and his family. He took part in the Battle of Siffin headed by the Commander of the faithful, peace be on him. [134](#) It was he who recited the greetings of the Prophet, may Allah bless him and his family, to Imam al-Baqir

The Prophet, may Allah bless him and his family, asked Allah twenty-five times to forgive Jabir. [135](#) Jabir held a seminar of knowledge in the mosque. [136](#) He died at the age of ninety-four. [137](#)

83. Jabir bin Yazid

He was called al-Ju‘fi. He was among the main religious scholars. He was among the greatest jurists of the members of the House (ahl al-Bayt), peace be on them. He came to Imam Abu Ja‘far (al-Baqir), peace be on him. He learnt many sciences from him, so he became among the foremost Muslim religious scholars. When he reported anything on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him, he said: “The trustee of the trustees (of the Apostle) and the heir of the knowledge of the prophets, Muhammad b. ‘Ali (al-Baqir), peace be on him, told me.” [138](#) Ibn Shahrashub numbered him as a door to the sciences and secrets of Imam Abu Ja‘far (al-Baqir), peace be on him.

It was reported on the authority of Imam al-Sadiq, peace be on him, who said: “He was called Jabir because he helped (jabar) the believers with his knowledge. He is an inexhaustible sea. He is the door (to knowledge) at his time. He is the proof over the creatures. Abu Ja‘far (al-Baqir), peace be on him, is among Allah’s proof.”

It was said that four persons encompassed the knowledge of Imams, peace be on them. They were Salman al-Farisi, Jabir b. Yazid, Sayyid al-Himyari, and Younis b. ‘Abd al-Rahman.

His Reliability

Shu‘ba regarded him as reliable. He said:” Jabir said: ‘He (the Imam) related to us or I heard (from him).

So, he was among the most reliable people.” Zuhayr b. Mu‘awiya said: “He (Jabir) was among the most truthful people.” [139](#) Waki‘ said: “Jabir was reliable.” [140](#) Sufyan al-Thawri said to Shu‘ba: “If you talk about Jabir, we will not talk with you about him.” [141](#) Sufyan said: “Jabir al-Ju‘fi is the most pious person in the tradition.” [142](#)

His Books

Jabir wrote a group of books. The following is some of them:

1. Tafsir al-Quran al-Karim. (The Interpretation of the Holy Quran).
2. Kitab al-Nawadir. (The Book of Rare Things).
3. Kitab al-Jamal. (The Book of the Camel).
4. Kitab Siffin. (The Book of Siffin).
5. Kitab al-Naharwan. (The Book of al-Naharwan).

6. Kitab Maqtal al-Imam Amir al-Mu‘minin, peace be on him.

(The Book of the Murder of the Commander of the Faithful, peace be on him.”

7. Kitab Maqtal al-Husayn, peace be on him.

(The Book of the Murder of al-Husayn, peace be on him.”

8. Risalat al-Imam Abu Ja‘far ila Ahl al-Basrah

(The Message of Imam Abu Ja‘far to the People of Basrah). [143](#)

These are some of his books. He learned most of them from Imam Abu Ja‘far, peace be on him. Unfortunately, we have found none of them in the public libraries in our country.

His Narration on the Authority of Abu Ja‘far

Jabir reported many narrations on the authority of Imam al-Baqir, peace be on him. He reported seventy thousand traditions on his authority. [144](#) These traditions show the close relationship between him and the Imam. They show that he devoted his life to him.

His Mental Disorder

Hisham b. ‘Abd al-Malik ordered his Governor over Kufa to send him Jabir. Imam Abu Ja‘far, peace be on him, ordered Jabir to pretend insanity. So, Jabir went out wearing a cane container. Thus, the people said: “Jabir has become crazy.” The Governor asked the people about Jabir. They testified that he had

become crazy. The Governor informed Hisham of that. So, Hisham did not mistreat him. Then Jabir refrain from the precautionary insanity. [145](#)

[His Death](#)

Jabir died in the year 167 A. H. [146](#)

[84. Al-Jarud bin al-Sari](#)

He was called al-Timimi al-Sadi al-Hammani al-Kufi. [147](#) Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him. [148](#)

[85. Al-Jarud bin al-Mundhir](#)

He was called al-Kindi al-Nakhkhas. He was from Kufa. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him. Al-Najashi said: "Al-Jarud bin al-Mundhir, Abu al-Mundhir al-Kindi al-Nakhkhas, reported on the authority of Abu 'Abd Allah (al-Sadiq). He was very reliable." Abu al-'Abbas has mentioned him with his narrators. He has a book. [149](#)

[86. Al-Jarrah al-Mada'ini](#)

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him. [150](#) Al-Najashi said: "Al-Jarrah al-Mada'ini reported on the authority of Abu 'Abd Allah (al-Sadiq). He has a book. [151](#)

[87. Ja'far al-Ahmasi](#)

He was among the companions of Imam al-Baqir, peace be on him. [152](#)

[88. Ja'far b. Ibrahim](#)

He was called al-Ju'fi al-Jafari. He was among the companions of Imam al-Baqir, peace be on him. [153](#)
He was an unknown Imam Shi'ite. [154](#)

[89. Ja'far b. Ibrahim](#)

He was called al-Hadrami. Al-Barqi numbered him as one of the companions of Imam Abu Ja'far (al-Baqir), peace be on him. [155](#)

90. Ja'far bin al-Hakim

He was b. (son of) Abbad al-Kufi. He was among the companions of Imam al-Baqir, peace be on him. [156](#)

91. Ja'far bin 'Amru

He was b. (son of) Thabit, Abu al-Muqdam, b. Hurmuz. He was called al-Haddad al-'Ajali al-Kufi. He was their retainer. He was among the companions of Imam al-Baqir, peace be on him. [157](#) He was an unknown Imam Shi'ite.

92. Ju'da

He was b. Abi 'Abd Allah. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. [158](#)

93. Al-Hasan bin Abi Sarra

He was called al-Nili al-Ansari al-Qarzi. [159](#) He was the retainer of Muhammad b. Ka'b. He was the cousin of Ma'adh al-Harra'. He had a son called Abu Ja'far al-Raddasi al-Nahwi. Al-Barqi numbered him as one of the companions of Imam al-Baqir and of al-Sadiq, peace be on them. [160](#) Al-Najashi regarded him as reliable in the biography of his son.

94. Al-Hasan bin Hubaysh

He was among the companions of Imam Abu Ja'far (al-Baqir), peace be on him. [161](#) Abu Zayd al-Sahham reported. He said: "I was with Abu 'Abd Allah (al-Sadiq), peace be on him. Al-Hasan bin Hubaysh passed (by us). So, Abu 'Abd Allah said to me: 'Do you love that (person)? He is one of my father companions.'" [162](#)

95. Al-Hasan bin al-Hasan

He was the son of al-Hasan b. 'Ali b. Abi Talib, peace be on him. He was called al-Madani al-Tabi'i. He was the full brother of 'Abd Allah and Ibrahim, sons of al-Hasan. Their mother was Fatima, daughter of al-Husayn. He died before his brother 'Abd Allah. He was among the companions of Imam al-Baqir, peace be on him. [163](#)

96. Al-Hasan bin Zyyad

He was called al-Saqil. He was among the companions of Imam Abu Ja'far (al-Baqir), peace be on him.

Al-Saduq said: "He was from Kufa. He was a retainer. He was given the kunya of Abu al-Walid. Younis b. 'Abd al-Rahman reported on his authority. [164](#)

97. Al-Hasan bin al-Sari

He was called al-Katib al-Karkhi. He and his brother reported on the authority of Abu 'Abd Allah (al-Sadiq), peace be on him. He has a book. Al-Hasan b. Mahbub reported the book on his authority. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. [165](#)

98. Al-Hasan bin Shahab

He was the son of Yazid al-Bariqi al-Azdi al-Kufi. He reported on the authority of al-Sadiq, peace be on him, and of Abu 'Abd Allah (al-Sadiq), peace be on him. [166](#)

99. Al-Hasan bin Salih

He was the son of Hay al-Hamadani al-Thawri al-Kufi. He is the owner of the essay. He was Zaydi. The Salihiya is ascribed to him. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Kashi mentioned him when he mentioned the Bashiri sect, namely after the biography of Abu al-Dabbar. It was reported on the authority of Imam al-Sadiq, peace be on him, who said: "If the Bashiriya were a row between the east and west, Allah would not strengthen His religion with them."

Al-Kashi said: "The Bashiriya were the companions of Kathir al-Nawa, al-Hasan b. Salih b. Hay, Salim b. Abi Hafsa, al-Hakam b. 'Ayniya, Salama b. Kuhayl, and Abu al-Muqdam Thabit al-Haddad. It was they who summoned the people to support the succession of 'Ali, peace be on him. Then they mixed 'Ali's succession with the succession of Abu Bakr and of 'Umar. They supplied proof of their succession. They detested 'Uthman, Talha, al-Zubayr, and 'A'isha. They believed in supporting the sons of 'Ali, peace be on him. They regarded that as enjoining good and forbidding evil. They supplied proof of the Imamate of the sons of 'Ali, peace be on him, when they revolted against the rulers." [167](#)

100. Al-Hasan bin 'Ali

He was called al-Ahmedi al-Kufi. He reported on the authority of Imam al-Baqir and of al-Sadiq, peace be on them. Unbusa b. 'Amru reported on the authority of al-Hasan b. 'Ali. [168](#)

101. Al-Hasan bin 'Ammar

He was called al-Dahhan. He was among the companions of Imam al-Baqir, peace be on him, and among Imam al-Sadiq, peace be on him. He reported on the authority of Imam Abu 'Abd Allah (al-

Sadiq). Muhammad b. ‘Abd al–Rahman b. Hammad reported on the authority of Al–Hasan bin ‘Ammar. [169](#)

102. Al–Hasan bin ‘Ammarah

He was from Kufa. He was among the companions of Imam al–Baqir, peace be on him. [170](#) Shaykh al–Tusi numbered him as one of the companions of Imam al– Sajjad, peace be on him.

103. Al–Hasan b. Kuthayr

He was called al–Bajali al–Kufi. Shaykh al–Mufid reported on the authority of al–Hasan b. Kuthayr, who said: “I complained to Abu Ja‘far, peace be on him, of (my) need and the uselessness of brothers.” “Shame on the brother who looks after you when you are rich and separates from you when you are poor.” Then he ordered his servant–boy to take out a porch in which were seven hundred dirhams. “Spend this,” he told me, “and when you have used it, tell me.” [171](#)

104. Al–Hasan bin al–Mundhir

Shaykh al–Tusi numbered him and his brother al–Hasan as two of the companions of Imam al– Baqir, peace be on him. [172](#) Apparently, he was an unknown Imami Shi‘ite.

105. Al–Hasan bin Yousif

Shaykh al–Tusi numbered him as one of the companions of Imam al– Baqir, peace be on him. [173](#) Apparently, he was an unknown Imami Shi‘ite.

106. Al–Hasan al–Ju‘fi

He was from Kufa. He was among the companions of Imam Abu Ja‘far al–Baqir, peace be on him. [174](#)

107. Al–Hasan al–Zayyat

He was called al–Basri. He reported on the authority of Imam Abu Ja‘far al–Baqir, peace be on him. ‘Abd Allah b. Miskan reported on his authority. Our master, professor al–Khu‘i mentioned the narrations al–Hasan reported on the authority of Imam al–Baqir, peace be on him. [175](#)

108. Al–Husayn bin al–Abtar

He was from Kufa. He was among the companions of Imam Abu Ja‘far al–Baqir, peace be on him. [176](#) He was an unknown Imami Shi‘ite.

109. Al-Husayn bin Abu al-Ala'

He was called al-Khaffaf al-Zinji. He was given the kunya of Abu 'Ali al-A'war. He was among the companions of Imam Abu Ja'far al-Baqir, peace be on him, and was among the companions of Imam al-Sadiq, peace be on him. He has books. One of them is numbered among the books of the fundamentals (usul). He reported on the authority of Abu 'Abd Allah al-Sadiq. Safwan b. Yahya reported on his authority. [177](#)

110. Al-Husayn bin Thuwayr

Al-Najashi said: "Al-Husayn bin Thuwayr b. Abu Fakhta, Sa'id b. Hamran, was the retainer of Umm Hani, daughter of Abu Talib. He reported on the authority of Abu Ja'far and of Abu 'Abd Allah, peace be on them. He was reliable. Abu al-'Abbas and others mentioned him. He has a book on rare things. [178](#)

111. Al-Husayn bin Hammad

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. [179](#) Al-Najashi said: "Al-Husayn b. Hammad b. Maymun al-'Abdi was their retainer. He was from Kufa. He has a book. Dawud b. al-Husayn and Ibrahim b. Muhzim reported the book." [180](#)

112. Al-Husayn bin 'Abd Allah

He was called al-Rajani. [181](#) He was among the companions of Imam al-Baqir, peace be on him. He reported on the authority of Imam Abu 'Abd Allah, peace be on him. Al-Haythem b. Raqid reported on his authority. [182](#)

113. Al-Husayn bin 'Ubayd Allah

He was the son of 'Ubayd Allah b. al-'Abbas b. 'Abd al-Mutalib. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He was from Medina. He belonged to the next generation. Qays b. al-Rabi' reported on his authority. [183](#)

114. Al-Husayn bin Mus'ab

He was called al-Hamadani al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He has a book. [184](#) He was an Imami Shi'ite.

115. Al-Husayn bin al-Mundhir

He was the son of Abu Tarifa. He was the cousin of Muhammad b. 'Ali b. al-Nu'man (M'min al-Taq). In

the biography of Muhammad b. ‘Ali b. al-Nu‘man, al-Najashi said: “Al-Husayn bin al-Mundhir reported on the authority of ‘Ali b. al-Husayn, Abu Ja‘far (al-Baqir), and Abu ‘Abd Allah (al-Sadiq), peace be on them. [185](#) Al-Husayn bin al-Mundhir reported. He said: “I was with Abu ‘Abd Allah (al-Sadiq), peace be on him. Mu‘tib said to me: ‘Relieve Abu ‘Abd Allah.’ So, he (Abu ‘Abd Allah) said: ‘Leave him. He is among the children of the Shi‘ites.” [186](#)

116. Safi al-A‘war

He was from Kufa. He reported on the authority of al-Baqir and Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. He was among the companions Imam al-Baqir, peace be on him. [187](#)

117. Hafs bin Ghayyath

He was called al-Nakha‘i al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. [188](#) Al-Najashi said: “Hafs bin Ghayyath b. Talaq al-Kufi reported on the authority of Abu ‘Abd Allah, Ja‘far b. Muhammad (al-Sadiq), peace be on him. Harun appointed him judge over the eastern part of Baghdad. Then he appointed him judge over Kut. He (Hafs bin Ghayyath) died in Kut, in the year 164 A. H. He has a book. A group of our companions told us on the authority of Ahmed b. Muhammad b. Sa‘id, who said: ‘I heard ‘Abd Allah b. Usama al-Kalbi say: ‘I heard ‘Umar b. Hafs b. Ghayyath say: ‘My father has a book.’ Then he mentioned the book of his father on the authority of Ja‘far b. Muhammad (al-Sadiq), peace be on him. The book has about one hundred and seventy traditions.” [189](#)

118. Al-Hakam bin al-Salt

He was called al-Thaqafi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Barqi called him al-Madani. He also numbered him as one of the companions of Imam al-Baqir, peace be on him. [190](#)

119. Al-Hakam bin Abi Na‘im

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. He (al-Hakam) reported on the authority of al-Baqir. [191](#)

120. Al-Hakam bin ‘Abd al-Rahman

He was the son of Abu Na‘im al-Bajali. He was among the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him. [192](#)

121. Al-Hakam bin 'Utayba

He was called Abu Muhammad al-Kindi al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him. The Shaykh added that he (al-Hakam) belonged to the Batariya. Abu Maryam al-Ansari reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, who said: "Say to Salama b. Kuhayl and al-Hakam 'Utayba that they will find no authentic knowledge in the East or in the West except the knowledge of the members of the House (ahl al-Bayt), peace be on them."

Abu Basir reported. He said: "I asked Abu Ja'far (al-Baqir), peace be on him: Is the witness of an illegitimate child permitted?" "No," he, peace be on, replied. I (Abu Basir) said: "Al-Hakam bin 'Utayba says that it is permitted." "O Allah, do not forgive him his sins," al-Baqir prayed. Allah said: "It is remembrance for you and your people," al-Baqir added. Let al-Hakam go to the right and to the left. By Allah, such knowledge is not found except with the members of the House (ahl al-Bayt), peace be on them. Gabriel came down to them.

Abu Basir reported. He said: "I heard Abu Ja'far (al-Baqir) say: 'Al-Hakam bin 'Utayba, Salama, Kathir al-Nawa, Abu al-Muqdam, and al-Tammar (Salim) have gone a stray. They are among those about whom Allah, the Great and Almighty, said: 'And some of the people say: We have believed in Allah and the hereafter. And they are not believers.'" [193](#)

Zarara reported. He said: "When I was a young man, I went to Medina. I entered the large tent of Abu Ja'far (al-Baqir), peace be on him. I saw some people sitting in the tent. There was no one in front of the assembly. I saw a man sitting on the side. The man was treating himself by cupping. I was sure that the man was Abu Ja'far. So, I walked towards him. I greeted him. He returned the greetings. I sat in front of him. The cupper was behind him. Then he asked me: "Are you from the sons of A'yun?" "Yes, I am Zarara b. A'yun," I replied. "I have recognized you with resemblance," he said. "Has Hamran performed the pilgrimage (to Mecca)?" he asked. "No, he sends you his greetings," I replied. "He is among the true believers. He will never retreat (from the Imamte). When you see him, send him my greetings. Say to him: Why have you related to al-Hakam bin 'Utayba.? The trustees (of the Apostle) are traditionists. Do not tell him and those the same as him about such a tradition." he said. [194](#)

This account shows that there was no relationship between al-Hakam bin 'Utayba and the members of the House (ahl al-Bayt), peace be on them. Rather, it shows that he deviated from them. Ibn Hajar regarded him as reliable. He lauded him, and mentioned many words in praise of him. [195](#)

His Death

Al-Hakam bin 'Utayba died in the year 113 A. H. [196](#) It was said that he died in the year 115 A. H. [197](#)

122. Al-Hakam bin 'Alya'

He was called al-Asadi. He was the Governor over Bahrain. He earned a lot of money. He sent its one-fifth to Imam al-Baqir, peace be on him. The Imam accepted that. [198](#)

123. Al-Hakam bin al-Qattat

He was from Kufa. Ibn Dauwd numbered him among the companions of Imam al-Baqir and al-Sadiq. Al-Najashi said: "He was reliable. His traditions were few. He has a book." [199](#)

124. Al-Hakam bin al-Mukhtar

He was the son of Abu 'Ubayd al-Thaqafi. He was given the kunya of Abu Muhammad. He was reliable. He reported on the authority of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him. [200](#)

125. Hakim bin Hakam

He was the son of 'Abbad b. Hunayf al-Ansari. He reported on the authority of the pure Imams: 'Ali b. al-Husayn, al-Baqir, and al-Sadiq, peace be on them. [201](#)

126. Hakim bin Suhayb

He was called al-Kufi al-Sayrafi. He was the master of the Banu (sons of) Dabba. Shaykh al-Tusi numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him, and of al-Baqir, peace be on him. [202](#)

127. Hakim bin Mu'awiya

He was called al-Numayri. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. [203](#) He was an unknown Imam Shi'ite.

128. Hammad bin Abi Sulayman

He was called al-Ash'ari al-Kufi. He was among the companions of Imam al-Baqir, peace be on him, and of al-Sadiq, peace be on him. [204](#) He was an unknown Imam Shi'ite.

129. Hammad bin Abi al-'Atarid

He was from Tay. He was called al-Kufi. He was among the companions of Imam al-Baqir, peace be on

him, and of al-Sadiq, peace be on him.[205](#)

130. Hammad bin Bashir

He was called al-Tanafisi al-Kufi. He reported on the authority of Imam al-Baqir, peace be on him, and of al-Sadiq, peace be on him. He was among the companions of Imam al-Baqir, peace be on him.[206](#)

131. Hammad bin Rashid

He was called al-Azdi al-Bazzaz. He was given the kunya of Abu al-'Ala' al-Kufi. He was among the companions of Imam al-Baqir, peace be on him, and of al-Sadiq, peace be on him. He died in the year 159 A. H.[207](#)

132. Hammad bin al-Mughira

He was among the companions of Imam al-Baqir, peace be on him. He was an unknown Imami Shi'ite.[208](#)

133. Hamran bin A'yun

He was called al-Shaybani. He was given the kunya of Abu al-Hasan. It was said that he was given the kunya of Abu Hamza. He belonged to the next generation. He was among the companions of Imam al-Baqir, peace be on him. He was among the main religious scholars, and among the outstanding narrators. He was among those who knew the truth, and among those who declared the religion of Allah. We will mention some of his affairs:

His Scientific Rank

Hamran was among the main religious scholars, who conveyed the message of Islam, and knew it in detail. He learned his sciences from the Imams of the members of the House (ahl al-Bayt), peace be on them. He studied under Imam al-Baqir, peace be on him. Then he studied under Imam al-Sadiq, peace be on him. He learned many of his sciences. Imam al-Sadiq, peace be on him, supplied proof of his wide knowledge and outstanding merits. The narrators said that a Syrian came to Imam al-Sadiq, peace be on him, to test him. The Imam, peace be on him, asked the Syrian:

“What is your need?”

“I have heard that you have knowledge of all questions,” replied the Syrian.

The Imam smiled at him, and then he said to him:

“In what?” asked the Imam.

“In the Quran,” replied the Syrian.

The Imam turned to Hamran and said to him:

“Take the man.”

The Syrian became angry and said: “I want to (question) you, not Hamran.”

The Imam smiled at him and said:

“If you overcame Hamran, then you would overcome me.”

The Syrian began questioning Hamran, who answered all his questions. Then the Imam asked the Syrian: “What is your opinion of Hamran?”

“He is skillful. He has answered all my questions.”[209](#)

This initiative of Hamran shows his wide knowledge and sciences. Abu Ghalib al-Razi said: “Hamran was among the greatest Shi‘ite scholars. He was among those who memorized the Quran by heart. Moreover, he was an excellent grammarian and linguist.”[210](#)

His Rank with the Imams

Hamran had an honorable rank with the Imams of guidance, peace be on them. Many traditions were reported on their authority. In the traditions they praised and lauded him. The following are some of these traditions:

1. Bukayr b. A‘yun reported he said: “I went to make the pilgrimage (to Mecca) for the first time I arrived at Mina. There I asked (the people) about the tent of Abu ‘Abd Allah (al-Sadiq). I entered the tent. I found some people in it. I looked at their faces, but did not find him among them. He was on the side in the tent. He was treating himself by cupping. He said: ‘Come to me.’ Then he said: ‘O Young man, are you from the children of A‘yun?’ I said: ‘Yes, may Allah make me ransom for you.’ He said: ‘Who are you?’ I said: ‘I am Bukayr b. A‘yun.’ He said to me: ‘What Hamran has done?’ I said: ‘He will not perform the hajj this year. He is longing for you. He sends you his greetings.’ He returned the greetings, and then he said: ‘Hamran is a believer. He is among the people of the garden. By Allah, he has no doubt about (the Imamate).

2. Zayd al-Shahham reported. He said: [Abu ‘Abd Allah (al-Sadiq), peace be on him, said to me:] “No one has put my words into effect, obeyed my orders, and followed my example except two men, may Allah have mercy on them. They are ‘Abd Allah b. Abi Yafoor, and Hamran b. A‘yun. They are two sincere believers from our Shi‘ites. Their names are with us in the book of the people of the right hand (ashab al-yemeen), which Allah gave to Muhammad, may Allah bless him and his family.

3. Abu Khalid al-Akhras reported on the authority of Hamran, who said: [I said to Abu Ja'far (al-Baqir), peace be on him:] "May I be your ransom, I have sworn that I will not leave Medina till I know what I am." He, peace be on him, said: "O Hamran, what do you want?" I (Hamran) said: "I want you to tell me what I am." He, peace be on him, said: "You are our follower (shi'ite) in here and hereafter."[211](#)

Al-Kashi reported another group of traditions that show the high rank of Hamran with the Imams of the members of the House (ahl al-Bayt), peace be on them.

His intense Obedience to the Imams

Hamran was very obedient to the Imams. He loved them from the bottom of his heart. The narrators said: "When Hamran sat with his companions, he mentioned the outstanding merits of the members of the House (ahl al-Bayt), peace be on them. When his companions wanted to mix the outstanding merits of the members of the House (ahl al-Bayt), peace be on them, with other than them, he left them and went away."[212](#) Indeed, this is the maximum degree of obedience and love for the Imam.

134. Hamza bin Hamran

He was the son of Hamza b. Hamran b. A'yun al-Shaybani al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Barqi numbered him as one of the companions of Imam al-Sadiq, peace be on him. Al-Kashi said: "Hamran has a book."[213](#)

135. Hamza bin 'Ata'

He was from Kufa. He was among the companions of Imam al-Baqir, peace be on him, and of the companions of Imam al-Sadiq, peace be on him. He was an unknown Imam Shi'ite.[214](#)

136. Hamza bin 'Ammara

He was called al-Barbari al-Yazidi. Al-Kashi reported on the authority of Barid b. Mu'awiya al-'Ajali, who said: [Hamza b. Amara al-Yazidi, may Allah curse him, said to his companions:] "Abu Ja'far comes to me every night" One day, I (Barid) met Abu Ja'far, peace be on him, and told him about what Hamza had said. Abu Ja'far said: "Hamza tells lies. May Allah curse him. The Satan is unable to appear in the shape of a prophet or the trustee of a prophet."[215](#) Traditions similar to this were mentioned. The traditions dispraise Hamza and summon Muslims to renounce him.

137. Hamza al-Tayyar

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Barqi numbered him as one of the companions of Imam al-Sadiq, peace be on him. Al-Kashi reported on the authority of Hamza al-Tayyar, who said: "Abu 'Abd Allah (al-Sadiq), peace be on him, asked me about

the recitation of the Quran. I (Hamza) said: 'I am inappropriate for that.' He (Abu 'Abd Allah) said: 'However, your father was appropriate for that.' Then he asked me about the religious duties. I said (I am inappropriate for that.)' He said: 'However, your father was appropriate for that.' Then he (Abu 'Abd Allah) said: 'I had a friend from Qurash. The friend was a scholar. He recited the Quran. He and your father met in the house of Abu Ja'far, peace be on him. Abu Ja'far said to them: 'Question each other.' They did that. The Qurayshi man said to Abu Ja'far: 'I have understood what you wanted. You wanted to tell me that there were persons the same as this one among your companions' Abu Ja'far replied: 'Yes, you are right. What is your opinion of him.'"²¹⁶ This account shows that Hamza had outstanding merits and wide knowledge. The Narrators said: "Imam al-Sadiq, peace be on him, prevented some of his Shi'ites from debating with others on theological problems. For they were not specialist in such problems. Hamza heard of that. So, he hurried to Imam al-Sadiq, peace be on him. He said to him: 'I have heard that you debating with the people on theological matters.' The Imam said: 'We do not hate your debating with them.'"²¹⁷ This narration shows that Ja'far had excellent abilities in theological debates. Rather, he was specialist in them. The biographers said: "Hamza made many theological debates about the members of the House (ahl al-Bayt), peace be on them.

Hamza was very obedient to the members of House (ahl al-Bayt), peace be on them. He came to Imam Abu 'Abd Allah al-Sadiq, peace be on him. The Imam took him by the hand. Then he numbered for him the Imams whose obedience Allah made obligatory. When he, peace be on him, came to his father, Muhammad al-Baqir, he stopped. So, Hamza said to him: "May Allah make me ransom for you, if you split open a pomegranate and made some of it lawful and some of it unlawful, I would testify that what you prohibited was unlawful, and what you made lawful was lawful." The Imam was pleased with Hamza's words. He made him know that he (Abu 'Abd Allah al-Sadiq) would be the Imam after his father, al-Baqir. Then he said to Hamza: "It is sufficient for to believe in his (al-Sadiq's) words. I am like them (the Imams). I have the same rights as they have. Allah, the Exalted, said: '(Remember) the day when We will call every people with their Imam.' If you want to be among them on the Day of Judgment, then follow his (Abu 'Abd Allah's) words."²¹⁸

Hamza, may Allah have mercy on him, had firm faith. He faithfully defended the members of House (ahl al-Bayt), peace be on them. When Imam al-Sadiq, peace be on him, heard of his death, he said: "May Allah have mercy on Hamza. He may be pleased with him. Hamza faithfully defended the members of House (ahl al-Bayt)."²¹⁹

138. Khazim al-Ashal

He was from Kufa. He was among the companions of Imam al-Baqir, peace be on him. He reported on his authority. He also reported on the authority of 'Abd Allah (al-Sadiq), peace be on him.²²⁰ He was an unknown Imami Shi'ite.

139. Khalid bin Abi Karima

Al-Najashi reported: “Khalid bin Abi Karima reported on the authority of Imam al-Baqir, peace be on him. Ibn Nuh mentioned him. He reported a copy of traditions on his authority. It was the copy of the traditions Khalid reported on the authority of Imam al-Baqir, peace be on him.[221](#)

140. Khalid bin Awfa

He was called Abu al-Rabi' al-Anzi al-Shami. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[222](#)

141. Khalid bin Bakkar

He was called Abu al-'Ala' al-Khaffaf al-Kufi. He was among the companions of Imam al-Baqir, peace be on him. He was an unknown Imami Shi'ite.[223](#)

142. Khalid bin Tuhman

He was called Abu al-'Ala' al-Khaffaf al-Silui. He was among the non-Shi'a. He has a copy of traditions. He reported the copy on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[224](#)

143. Khuthayma bin 'Abd al-Rahman

He was called al-Ju'fi. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. 'Ali b. 'Atyya reported on his authority. He (Khuthayma) reported on the authority of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. Al-Khashshab reported on the authority of some of our companions, on the authority of Khuthayma.[225](#)

144. Khuthayma bin Abi Khuthayma

Muhammad bin Ya'qub al-Kulayni reported on the authority of Abu Basir, who said: “I was with Abu Ja'far (al-Baqir), peace be on him. Salam said to him: ‘Khuthayma bin Abi Khuthayma, the one who relates to us on your authority, questioned you about the Muslim and you said to him: ‘The Muslim is the one who follows our qibla (the direction to the Kaaba), testifies our tashahhud, befriends whoever befriends us, and is hostile to whoever opposes us.’ Abu Ja'far said: ‘Yes, Khuthayma is truthful.’ Then I (Abu Basir) said: ‘You said: ‘Faith is in Allah. Certitude is in the Book of Allah. Allah should be obeyed.’ He (Abu Ja'far) said: ‘Kuthayma is truthful.’”[226](#)

145. Dawud al-Abzari

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He was an unknown Imami Shi'ite.[227](#)

146. Dawud bin Abi Hind

He was called al-Qushayri al-Sarkhasi. He was given the kunya of Abu Bakr. The real name of Abi Hind is Dinar. He was from Sarkhas. He died on the road to Mecca, in the year 139 A. H. He was among the companions of Imam al-Baqir, peace be on him.[228](#)

147. Dawud bin Habib

He was given the kunya of Abu Ghaylan. He was from Kufa. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and of Abu 'Abd Allah (al-Sadiq), peace be on him.[229](#)

148. Dawud bin Hurra

He was the brother of Ishaq b. Hurra. He reported on the authority of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him.[230](#)

149. Dawud bin Zayd

He was called al-Hamadani al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[231](#)

150. Dawud bin al-Dajjaji

He was called al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[232](#)

151. Dalham bin Salih

He was called al-Kindi al-Kufi. He was among the companions of Imam al-Baqir, peace be on him.[233](#)

152. Rai' bin Muslima

He was the son of Zyyad b. Abi al-Ju'd al-Ashja'i. He was their retainer. He was from Kufa. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. He was reliable. He has a book.[234](#)

153. Al-Rabi' al-'Absi

He was from Kufa. He was among the companions of Imam al-Baqir, peace be on him.[235](#)

154. Rabi' bin Sa'd

He was called al-Ju'fi. He was from Kufa. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. His grandson, Ahmed b. al-Nadar al-Khazaz, reported on his authority.[236](#)

155. Rabi'a bin Abi 'Abd al-Rahman.

He was known as Rabi'at al-Ra'i. He was from Medina. He was a jurist. He was a non-Shi'ite. He was among the companions of Imam al-Baqir, peace be on him.[237](#) Al-Kashi reported on the authority of Zarara, who said: "I came to a seminar in Medina. At the Seminar were 'Abd Allah b. Muhammad and Rabi'at al-Ra'i. 'Abd Allah said: 'O Zarara ask Rabi'a about what you have differed over.' So, I (Zarara) said: 'Speech causes hatred.' Thus, Rabi'at al-Ra'i said to: 'O Zarara, question me.' So, I (Zarara) questioned him: 'With what did Allah's Apostle hit those who drank wine?' 'He hit them with palm-leaf stalk,' he replied. Then I (Zarara) asked: 'Nowadays, with what does the judge hit those who drink wine?' 'He hits them with the whip,' he answered. So, 'Abd Allah b. Muhammad said: 'Glory belongs to Allah! Allah's Apostle, may Allah bless him and his family hit (those who drank wine) with palm- leaf stalk. However, 'Umar hit (them) with the whip. Therefore, we must leave what Allah's Apostle, may Allah bless him and his family had done, and put into effect what 'Umar had done.'"

156. Rabi'a bin Najidh

He was the son of Kuthayr. He was given the kunya of Abu Sadiq. He reported on the authority of Imam al-Baqir, peace be on him, and of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. He was among the companions of Imam al-Baqir, peace be on him.[238](#)

157. Razi al-Abzari

He was among the companions of Imam al-Baqir, peace be on him. He was an unknown Imam Shi'ite.[239](#)

158. Razin al-Anmati

He was among the companions of Imam al-Baqir, peace be on him. He was an unknown Imam Shi'ite.[240](#)

159. Rushd bin Sa'd

He was called al-Masri. He was among the companions of Imam al-Baqir, peace be on him. Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. He said: "Rushd was an Arab."[241](#)

160. Rafid, the Retainer of the Banu Hubayra

He was among the companions of Imam al-Baqir, peace be on him. He reported on his authority, and on the authority of Imam al-Sadiq, peace be on him. He escaped from his master. For his master wanted to kill him. Then he sought refuge with Imam al-Sadiq, peace be on him.[242](#) The Imam, peace be on him, wrote a letter to Rafid's master to forgive Rafeed. So, he responded to the Imam and forgave Rafeed.

161. Raqaba bin Masqala

He was a mufti in Iraq. It was reported that he came to Abu Ja'far (al-Baqir), peace be on him, and questioned him about a number of matters. The Imam said to him: "I think you are a mufti in the mosque of Iraq." "Yes," replied Raqaba. "Who are you?" asked the Imam. "I am the cousin of Sa'sa'a," answered Raqaba. "You are welcome, cousin of Sa'sa'a," said the Imam.[243](#)

162. Za'ida bin Qaddama

He was among the companions of Imam al-Baqir, peace be on him. He reported on the authority of Imam 'Ali b. al-Husayn, peace be on him. His son Qaddama reported on his authority.[244](#)

163. Zahr bin 'Abd Allah

He was called al-Asadi. He was reliable. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. He has a book.[245](#)

164. Zarara bin A'yun

He was an outstanding Muslim. He was a signpost of the religion. He was among the greatest jurists and scholars. We will take about some aspects of his excellent character:

His Lineage

Zarara was a Roman. His father, A'yun b. Sansan, was the Roman slave of a person from the Banu (sons of) Shayban. He learned the Quran. So, his master released him. He asked him to join his

(master's) lineage. However, A'yun refused that. He said to his master: "Let me follow my lineage." Sansan was a monk in the country of the Romans.

As for Zarara, his real name is 'Abd Rabah. Zarara was his nick-name. He was given the kunya was Abu al-Hasan.[246](#)

His Scientific Rank

Zarara was the most famous of all the Muslim scholars in outstanding qualities, piety, and cleaving to the religion. The historians said that he had excellent abilities in jurisprudence. No one of the scholars of his time had such abilities. He was among the founders of the jurisprudence of the members of House (ahl al-Bayt), peace be on them. The jurists rely on his narrations. They prefer them to other narrations. They resort to them when they want to conclude religious precepts. Zarara's narrations are not confined to a certain jurisprudential chapter. Rather, they include all the jurisprudential chapters such as worship and dealings.

His Narration from Imam al-Baqir

Zarara was the most prominent student of Imam Abu Ja'far. He reported 1236 traditions on his authority. He also narrated 449 traditions on the authority of Imam al-Sadiq, peace be on him.[247](#)

Who narrated from Zarara?

A large group of scholars and jurists narrated on his authority. Among them was Abu Ayyub, Abu Basir, Abu Jumayla, Abu Zyyad al-Hindi, Abu al-Safa'ij, Abu 'Ayniya, and the like.[248](#)

His Talents were praised.

Zarara's talents are outstanding. A large group of thinkers and scholars lauded them. The following are some of them.

A. Jamil Darraj

Jamil b. Darraj praised Zarara's talents and abilities. It was said to him: "Who is the best one in your presence? Who is the adornment of you assembly?" We were about Zarara as the young boys were around the teacher," he replied.[249](#)

Jamil Darraj was among the prominent scholars. He was among the numbered jurists. He admitted that he was nothing before Zarara. Rather, he was the same as the young boy before his teacher.

B. Al-Najashi

Al-Najashi said: "Zarara bin A'yun b. Sansan was the retainer of the Banu (sons of) 'Abd Allah. He was

the shaykh of our companions at his time. He was the foremost of them. He was a reciter of the Quran. He was a jurist, a theologian, and a poet. The excellent religious qualities gathered in him. He was truthful in what he said.”[250](#)

C. Al-Kashi

Al-Kashi said: “The Shi‘ites agreed on the truthfulness of the early companions of Abu Ja‘far and of Abu ‘Abd Allah, peace be on them. They relied on them in jurisprudence. They (the Shi‘ites) said: ‘The most knowledgeable of the early people in jurisprudence are six persons. They are Zarara, Ma‘ruf b. Kharbudh, Barid, Abu Basir al-Asadi, al-Fudayl b. Yasar, and Muhammad b. Muslim al-Taaifi.’ They (the Shi‘ites) said: ‘The most knowledgeable of the six persons in jurisprudence is Zarara.’”[251](#)

D. Ibn al-Nadim

Ibn al-Nadim said: “Zarara is the greatest Shi‘ite in jurisprudence, traditions, theology, and Shiism.”[252](#)

These words show that Zarara had outstanding scientific abilities. These abilities made him occupy the first position in knowledge.

Imam al-Sadiq and Zarara

Imam al-Sadiq, peace be on him, respected and admired Zarara. For Zarara was among the main scholars and jurists who studied under his (al-Sadiq’s) father and preserved his cultural scientific wealth. Many traditions reported on the authority of Imam al-Sadiq, peace be on him. In the traditions, the Imam praised and lauded Zarara. The following is some of the traditions:

A. Al-Fadl b. ‘Abd al-Malik reported. He said: [I heard Abu ‘Abd Allah (al-Sadiq), peace be on him, say:] “The most lovable people, dead or living, with me are four (persons). They are Barid b. Mu‘awiya al-‘Ajali, Zarara, Muhammad b. Muslim, and al-Ahwal.”[253](#)

This narration shows the sincere love of the Imam, peace be on them, for these four persons. For they raised the banner of Islam and enlightened the life of Muslims through their sciences and morals.

B. Jamil b. Darraj reported. He said: [I heard Abu ‘Abd Allah (al-Sadiq), peace be on him, say:] “Give good news to the humble about the garden. They are Barid b. Mu‘awiya al-‘Ajali, Abu Basir (Iayth b. al-Bakhtari al-Muradi), Muhammad b. Muslim, and Zarara. They are highborn persons. They are the trustees of Allah over His lawful and unlawful. Were it not for them, the traditions of the Prophet would be obliterated.”[254](#)

These Mujahideen rendered excellent services to Islam and Muslims. For they preserved the traditions of the Imams of the members of the House (ahl al-Bayt), peace be on them. Such traditions represent the guidance and essence of Islam.

C. Dawud b. Sarhan reported on the authority of Imam Abu ‘Abd Allah (al-Sadiq), peace be on him, who said: “My father’s companions were ornaments before and after their death. I mean Zarara, Muhammad b. Muslim, Layth al-Muradi, and Barid al-‘Ajali. It is they who are just and truthful.”[255](#)

These chosen persons were ornaments for the members of the House (ahl al-Bayt), peace be on them. For they had good behavior and high moral standards. They were a good example for those who wanted to follow them. After their death, they are also ornaments for the members of the House (ahl al-Bayt), peace be on him. For they have left behind them scientific knowledge.

D. Sulayman b. Khalid al-Aqta‘ reported: [I heard Abu ‘Abd Allah (al-Sadiq), peace be on him, say:] “No one has enlivened our fame and our traditions except Barid b. Mu‘awiya al-‘Ajali, Abu Basir (layth b. al-Bakhtari al-Muradi), Muhammad b. Muslim, and Zarara. Were it not for them, no one would conclude (religious precepts). They are the preservers of the religion. They are the trustees of my father over the lawful and unlawful of Allah. They are close to us in the world. They will be close to us in the next world.”[256](#)

These jurists were the preservers of the religion. They were sincere custodians over the lawful and the unlawful of Allah. Had it not been for them the traditions of the Prophet and of the Imam would have been extinguished. It was they who maintained the traditions of the Imams when they recorded them. So, their services to Islam are wonderful.

E. Jamil b. Darraj reported. He said: [I entered the house of Abu ‘Abd Allah (al-Sadiq), peace be on him. He asked me:] “Have you seen the person who has just left the house?” “Yes,” I replied, “He is among our Kufan companions.” He, peace be on him, said: “May Allah not hallow his soul nor may He hallow those who are like him. He mentioned persons whom my father appointed as trustees over the lawful and the unlawful of Allah. He said that they were the container of my father’s knowledge, and that they were the store of my secret. As for the real companions of my father, Allah removes evil from the people of the earth through them. They are the stars of my followers (Shi‘ites), whether they are dead or living. They enliven my father’s reputation. Through them, Allah discloses all heresies. They purify this religion from the claims of the liars and the interpretation of the extremists.”

Then Imam Abu ‘Abd Allah (al-Sadiq), peace be on him, wept. Jamil b. Darraj was astonished. So, he asked the Imam: “Who are they?”

The Imam, peace be on him, answered: “The blessing and mercy of Allah be on them, whether they are dead or living. They are Barid al-‘Ajali, Zarara, Abu Basir, and Muhammad b. Muslim. Jamil, you will know the affair of this man, who disparaged Zarara. He belongs to the companions of Abu al-Khattab.”[257](#)

This tradition show that Zarara and his learned companions were of great importance. For they were the store of the secret of the Imamate. They were the trustees of Imam Abu Ja‘far (al-Baqir), peace be on him, over the lawful and the lawful of Allah. They did their best to bring the community to Allah.

F. Imam Abu ‘Abd Allah (al-Sadiq), peace be on him, said: “May Allah have mercy on Zarara b. A’yun. Were it not for Zarara and his companions, my father’s traditions would be extinguished.”[258](#)

Traditions similar to these praised Zarara’s outstanding qualities. They showed his rank and position with the Imams of the members of the House (ahl al-Bayt), peace be on them. They denoted that he was in their hearts and feelings of the Imams of the members of the House (ahl al-Bayt), peace be on them, for they loved him very much.

Slanderous Traditions

Some traditions have been mentioned. The traditions damage Zarara’s reputation. Surely, some of the traditions are fabricated, and some of them were said by Imam Abu ‘Abd Allah (al-Sadiq), peace be on him. The Imam said such traditions not to show malice towards him nor to damage his reputation. Rather, he said them to save Zarara from the Umayyad government. The following are some of these traditions:

A. Al-Dhahabi reported on the authority of b. al-Sammak, who said: “I made a pilgrimage (to Mecca). Then Zarara b. A’yun met me in Qadisiya (a city in Iraq). He said to me: ‘I have a great need with you.’ ‘What is your need?’ I asked. ‘When you meet Ja’far b. Muhammad (al-Sadiq), send him my greetings. Ask him to tell me whether I am from the people of the fire or from the people of the garden,’ Zarara replied. However, I blamed him for that. Then Zarara said to me: ‘The Imam knows that.’ Zarara insisted on that till I responded to him. When I met Ja’far b. Muhammad (al-Sadiq), I told him about what Zarara had said. So, he said to me: ‘Zarara is among the people of the fire.’ Ja’far (al-Sadiq’s) words moved me. So, I asked him: ‘From where have you known that?’ He replied: ‘Whoever says that I have such knowledge is among the people of the fire.’ When I returned, I met Zarara. Then I told him that the Imam said to me: ‘You (Zarara) are from the people of the fire.’ Thus, Zarara said: ‘He (al-Sadiq) weighed to you from the bag of the lime.’[259](#) ‘What is the bag of the lime?’ I (b. al-Sammak) asked. ‘Al-Sadiq put precautionary dissimulation into effect,’ Zarara explained.[260](#) This narration is unacceptable. For Zarara opposed b. al-Sammak in beliefs. Besides Zarara was among the Muslim thinkers and scholars. So, was it important for him to ask such insignificant questions? Noteworthy, man knows his final result according to his deeds in this world.

B. Al-Kashi reported on the authority of Masma’ Kardin b. Sayyar, who said: [I heard Abu ‘Abd Allah (al-Sadiq), peace be on him, say: “May Allah curse Barid! May Allah curse Zarara!”[261](#)

C. Al-Kashi reported on the authority of Layth al-Muradi, who said: [[I heard Abu ‘Abd Allah (al-Sadiq), peace be on him, say: “Zarara will not die but astray.”[262](#) This narration is similar to the previous narrations. It is either fabricated or the Imam said it to save Zarara’s life from the Umayyad government that illegally shed the blood of the Shi’ites of the members of the House (ahl al-Bayt), peace be on them. ‘Abd Allah b. Zarara confirmed this idea when he said: [Abu ‘Abd Allah (al-Sadiq), peace be on him, said to me:] “Send my greetings to your father. Tell him: I (al-Sadiq) slander you to defend you. The

people and the enemy try to persecute and kill the persons we love and praise. They praise the persons we dispraise. I find fault with you, for you are famous for your love for us and your inclination to us. The people dispraise you, for you love us and incline to us. I want to find fault with you to make them praise your position in the religion. With that we are able to drive their evil away from you. Allah, the Great and Almighty, said: 'As for the boat, it belonged to (some) poor men who worked on the river and I wished that I would damage it, and there was behind them a king who seized every boat by force.' So, understand this example, may Allah have mercy on you. By Allah, you are the most lovable person with me."[263](#)

Zarara is Immortal

Zarara faced many difficulties and misfortunes for his faith and doctrine. Yet he was loyal to the Imams of guidance. He recorded their sciences and jurisprudence. He related that to the scholars and jurists. He strengthened the members of the House (ahl al-Bayt), peace be on them. For he had outstanding merits and high moral standrads.

The historians said: "Zarara became ill. He suffered from great pains for several days. Then he passed away delighted. For rendered matchless services to Islam. He died in the year 150 A. H. That was a month before the death of Imam al-Sadiq, peace be on him. So, the Moselms lost a signpost of knowledge and culture." May Allah be please with him. Peace be on him on the day when he was born, on the day when he died, and on the day when he will be raised from the dead.

165. Zakariya bin 'Abd Allah

He was called al-Fayyad. He was given the kunya of Abu Yahya. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on his authority. He said: [I heard Abu 'Abd Allah (al-Sadiq), peace be on him, say:] "After Allah's Apostle, some people have position (with us) as Aaron had with Moses and his followers, some are the same as those who followed the Calf." He has a book. A group (of narrators) reported the book on his authority.[264](#)

166. Zuhayr al-Mada'ini

He was among the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Imam al-Sadiq, peace be on him. Hammad b. 'Uthman reported on the authority of Zuhayr.[265](#)

167. Zyyad al-Ahlam

He was a retainer. He was from Kufa. He was among the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Imam al-Sadiq, peace be on him. It was narrated in al-Tahdhib: " Imam al-Baqir, peace be on him, saw Zyyad in Mecca. Zyyad's skin cracked.

So, the Imam said to him: ‘From where did you enter into ihram?’ ‘From Kufa,’ replied Zyyad. ‘Why?’ the Imam, peace be on him, asked. ‘I have heard from some of you that the distant ihram (the state of ritual consecration) is great in reward,’ replied Zyyad. ‘What you have heard is false,’ explained the Imam.”[266](#)

168. Zyyad al-Aswad

He was called al-Ban. He was from Kufa. He was among the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Imam al-Sadiq, peace be on him.[267](#) We have mentioned him in Part 1 of this book.

169. Zyyad bin Abi al-Hallal

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him. Al-Barqi said: “He was a reliable Kufan.” Al-Najashi said: “He has a book.”[268](#)

170. Zyyad bin Abi Raja’

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Imam al-Sadiq, peace be on him. Al-Najashi said: “He was a reliable Kufan.”[269](#)

171. Zyyad bin Abi Zyyad

He was called al-Manqari al-Timimi. He was among the companions of Imam al-Baqir, peace be on him.[270](#)

172. Zyyad bin al-Aswad

He was called al-Najjar. He was among the companions of Imam al-Baqir, peace be on him. He was an unknown Imami Shi’ite.[271](#)

173. Zyyad bin Sawqa

He was called al-Bajali al-Kufi. He was a retainer. He belonged to the next generation. He was given the kunya of Abu al-Hasan. He was the retainer of Jareer b. ‘Abd Allah. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Barqi also numbered him as one of the companions of Imam al-Baqir, peace be on him. He (Zyyad) reported on the authority of Imam al-Sadiq, peace be on him.[272](#)

174. Zyyad bin Salih

He was called al-Hamadani al-Kufi. He was among the companions of Imam al-Baqir, peace be on him.[273](#)

175. Zyyad bin 'Isa

He was given the kunya of Abu 'Ubayda. He was called al-Hadhdha'. He was from Kufa. He was a retainer. He was reliable. He reported on the authority of Imam Abu Ja'far (al-Sadiq), peace be on him, and of Abu 'Abd Allah (al-Sadiq). Al-Aqiqi al-Alawi said: "Abu 'Ubayda al-Hadhdha' had a good position with the family of Muhammad, peace be on him. He accompanied Abu Ja'far (al-Baqir), peace be on him, to Mecca. He has a book. 'Ali b. Ri'ab reported the book. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir and of al-Sadiq, peace be on them. In the biography of Salim bin Abi Hafs, al-Kashi reported on the authority of Fudal al-A'war, on the authority of Abu 'Ubayd al-Hadhdha' who said: [I said to Abu Ja'far (al-Baqir) that Salim b. Abi Hafsa asked me: 'Have you not heard that whoever dies and has no Imam dies as those before Islam died?' 'Yes,' replied. 'Who is your Imam?' he asked me. 'My Imams are the family of Muhammad, may Allah bless him and his family,' I replied. 'By Allah, I think you do not know your Imam,' he said. Abu Ja'far (al-Baqir), peace be on him, said: 'Woe unto Salim! Does he know what the rank of the Imam is? It is greater and better than what Salim and all the people think.'" In the biography of Zyyad b. 'Isa, al-Kashi reported: 'When Abu 'Ubayda, Zyyad b. 'Isa, died, Abu 'Abd Allah (al-Sadiq), peace be on him, said to al-Arqat: 'Let us go to pray over Abu 'Ubayd Allah.' He (al-Arqat) said: 'So, we set off. When we arrived at his grave, the Imam invoked Allah for, saying: 'O Allah, relieve Abu 'Ubayda! O Allah, lighten his grave! O Allah, add him to your Prophet!' He (Abu 'Abd Allah) did not pray over him. So, I (al-Arqat) asked him: 'After the burial, is there a prayer over the dead?' 'No,' he replied, 'only supplication.'"

Ibn Idris reported: "When Abu 'Ubayda had died, his wife came to Abu 'Abd Allah (al-Sadiq), peace be on him. She wept, and she then said to him: 'Abu 'Ubayda died a stranger!' Abu 'Abd Allah, peace be on him, said: 'No! Abu 'Ubayda is not a stranger. He belongs to us, the members of the House (ahl al-Bayt).'[274](#)

176. Zyyad bin 'Isa

He was from Kufa. He sold fine cloth. He was among the companions of Imam al-Baqir, peace be on him.[275](#)

177. Zyyad bin al-Mundhir

He was given the kunya of Abu al-Jarud. He was called al-Hamadani, al-Kharifi, al-A'ma (the blind one). He said : "I was born blind. I have never seen the world."[276](#) He reported on the authority of Imam

al-Baqir, peace be on him, and of Abu 'Abd Allah (al-Sadiq), peace be on him. He has an origin (book), and he has the Book of al-Tafsir. He learned the book from Imam al-Baqir. His doctrine was Zaydi. The Zaydi Jarudis are ascribed to him.²⁷⁷ He has been dispraised in many traditions. Abu Usama reported on the authority of Abu 'Abd Allah (al-Sadiq), peace be on him, who said: "Abu al-Jarud will not die but astray." Abu Basir reported on the authority of Abu 'Abd Allah (al-Sadiq), peace be on him, who said: "Kathir al-Nawa, Salim bin Abi Hafs, and Abu al-Jarud are liars and unbelievers. May Allah curse them."

Imam al-Khu'i regarded this tradition as weak. He regarded Abu al-Jarud as reliable. For Abu al-Jarud has been mentioned in the chain of the authorities of "Kamil al-Zyyarat". His author, Muhammad b. Ja'far b. Qolwayh, testified the truthfulness of all the narrators of his book. Besides, in "al-Risala al-Adadiya", shaykh al-Mufid said: "He (Abu al-Jarud) was among the main figures, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises.

In his Tafsir, 'Ali b. Ibrahim testified the truthfulness of all those who have been mentioned in his chain of authorities. He (Zyyad) reported on the authority of Abu Ja'far (al-Baqir), peace be on him. Kuthayr b. Abbas reported on his authority the explanation of the words of Him, the Exalted: "When the angels said: O Mariam, surely Allah gives you good news with a Word from Him (of one) whose name is the Messih, 'Isa son of Mariam."

Imam al-Khu'i added: [Then Shaykh al-Saduq said:] "My father related to us on the authority of Muhammad b. al-Husayn b. Abi al-Khattab, on the authority of al-Husayn b. Mahbub, on the authority of Abu al-Jarud, on the authority of Abu Ja'far (al-Baqir), on the authority of Jabir b. 'Abd Allah al-Ansari, who said: 'I come to Fatima (the Prophet's daughter). There was a tablet between her hands. The names of the trustees (of the Prophet) were in the tablet (lawh). She numbered twelve (trustees). The last of them was al-Qaa'im (the one who will rise), may Allah quicken his appearance. Three of them were with the name of Muhammad. Four of them were with the name of 'Ali, peace be on them."²⁷⁸

178. Zyyad, the Retainer of Abu Ja'far

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.²⁷⁹

179. Zyyad al-Hashimi

He was their retainer. He was from Kufa. He was among the companions of Imam al-Baqir, peace be on him.²⁸⁰

180. Zayyd al-Ajjra

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He was an unknown Imami Shi'ite.[281](#)

181. Zayyd bin Sulayt

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He was an unknown Imami Shi'ite.[282](#)

182. Zayyd al-Shahham

He was given the kunya of Abu Usama. He was called al-Azdi al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of al-Sadiq, peace be on him. In al-Fihrast, the Shaykh said: "Zayd has a book." Shaykh al-Mufid said: "Zayd was among the knowledgeable companions of Imam al-Sadiq, peace be on him. He was among the main figures, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises."

Zayd reported: "I circumambulated the Kaaba. I was hand in hand with Abu 'Abd Allah (al-Sadiq), peace be on him. His tears were flowing down his cheeks. He, peace be on him, asked me: 'Do you not know what my Lord had done for me?' He wept and supplicated. Then he said to me: 'O Shahham, Sudayr, and 'Abd al-Salam b. 'Abd al-Rahman were in prison. I provoked Allah for them. So, He released them."[283](#) This narration shows that Zayd was reliable, and that was of great importance. Other traditions have been mentioned about his truthfulness and his relationship with the Imams.

183. Zayyd bin Qaddama

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[284](#)

184. Salim bin Abi Hafsa

He was the retainer of the son of Ajeel al-Kufi. He reported on the authority of Imam 'Ali b. al-Husayn, Muhammad al-Baqir, and Ja'far al-Saqid, peace be on them. He was given the kunya of Abu al-Hasan, and Abu Yunis. He has a book.[285](#) Al-Kashi reported some accounts about him. The accounts show that Salim was weak, and that he deviated from the truth. Al-Kashi reported on Zarara, who said: "I met Salim b. Abi Hafsa. He said to me: 'Zarara, woe unto you! Abu Ja'far said to me: 'Tell me about the date-palms in Iraq. Do they grow vertically or horizontally?' 'They grow vertically,' I replied. He said: 'Tell me about your dates. Are they sweet?' He asked me about date-palms: 'How do they give dates?' I told him about that. He asked me about boats: 'Do they run on water or on land?' I told him that they ran on

water, and that people push them with their chests. Then Salim said to me: ‘Shall I follow such an Imam who has no knowledge of these matters?’” Zarara said: “When I heard these words of Salim, I became sad. However, I circumambulated the Kaab. There I met Abu Ja‘far (al-Baqir), peace be on him, and told him about Salim’s words. When we passed the Black Stone, Abu Ja‘far said to me: ‘Forget Salim. By Allah, he will never see good.’”[286](#)

Zayd b. ‘Ali, peace be on him, said to Salim and his companions: “Why have you renounced Fatima? You have cut off our affair. My Allah cut off your affair.”[287](#) Salim disappeared all through the Umayyad rule. He remained in his house. When Abu al-‘Abbas al-Saffah became caliph, Salim entered into the state of ritual consecration (ahrama) from Kufa. He said :”O Breaker of the Umayyads, here I am at your service (labbayk).” He went on saying that till he made his camel kneel. He died in the year 138 A. H. That was during the lifetime of Imam Abu ‘Abd Allah (al-Sadiq), peace be on him.[288](#)

185. Salim al-Ashal

He sold copies of the Holy Quran. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[289](#)

186. Salim al-Ja‘far

He was among the companions of Imam al-Baqir, peace be on him.[290](#)

187. Sudayr bin Hakim

He was the son of Muheeb al-Sayrafi. He was given the kunya of Abu al-Fadl. He was among the companions of Imam al-Sajjad, Imam al-Baqir, and Imam al-Sadiq, peace be on them.[291](#) He was in prison. So, Imam al-Sadiq asked Allah to release him. With his authentic chain of authorities, al-Saduq reported on the authority of Hanan b. Sudayr, on the authority of his father, who said: “I, my father, my grandfather, and my uncle entered a bath-room in Medina. Suddenly, we found a man there. The man asked us ‘Where are you from?’ ‘From Iraq,’ we replied. ‘Which Iraq?’ asked the man. ‘From Kufa,’ we replied. ‘You are welcome, people of Kufa,’ the man said. When we went out of the bath-room, we asked (the people) about the man. ‘Ali b. al-Husayn and his son Muhammad al-Baqir,’ was the answer.”[292](#) Some traditions slandered Sudayr. However, the traditions are weak and not important. He has been mentioned the chain of authorities of “Kamil al-Ziyarat.” It was reported on his authority, on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him, in Thawab man Zara al-Husayn, peace be on him. Our master, professor al-Khu‘i, regarded him as trustworthy.

188. Sudayf al-Makki

He was the son of Isma‘il al-Makki. He was the retainer of the Banu (sons) of Hashim. Shaykh al-Tusi

numbered him as one of the companions of Imam al-Baqir, peace be on him.[293](#) Shaykh al-Mufid reported on the authority of Hanan b. Sudayr, on the authority of Sudayf al-Makki, who said: [Muhammad b. 'Ali, peace be on him, related to me, on the authority of Jabir b. 'Abd Allah al-Ansari, who said:] "Allah's Apostle, may Allah bless him and his family, called the Muhajirin and the Ansar. They came with their weapons. Then he, may Allah bless him and his family, went up on the pulpit. He praised Allah and lauded him. Then he said: 'O Muslims, whoever hates us, the ahl al-Bayt, Allah will raise him from the dead as Jewish on the Day of Judgment.'[294](#)

Sudayf was among the eminent Shi'ites. He was firm in defending the members of the House (ahl al-Bayt), peace be on them. He was an inspired poet. He was among the prominent poets of his time. He composed most of his poetry in praising the Imams of the members of the House (ahl al-Bayt), peace be on them. He satirized the Umayyads. He was liable to their persecutions. So, he hid himself from them. When the Abbasids overthrew the Umayyads, Sudayf hurried to meet Abu al-'Abbas al-Saffah. He arrived at his palace. The chamberlain asked him about his name to let him enter. However, Sudayf refused that. The chamberlain went to al-Saffah and said to him:

"O Commander of the faithful, there is a veiled Hijazi black man riding a horse. He asks permission to see you, but he refuses to tell me about his name. He swears that he will be veiled till he sees you."

Al-Saffah recognized Sudayf. So, he said to his chamberlain: "This is Sudayf, my retainer. Let him enter." Sudayf entered. He saw the Umayyads sitting on chairs. They had come to ask al-Saffah for safety over their souls. Sudayf was full of anger when he saw them. He composed a poem to praise al-Saffah. The poem moved the feelings and sentiments of al-Saffah. Some of the Umayyads felt the danger. They said: "By Allah, the black man (Sudayf) has killed us." Then al-Saffah commanded the Khurasanis to hit the Umayyads severely. Thus, the Umayyads fell on the ground. They were groaning. However, al-Saffah commanded his retainers to spread the food-cloth. Al-Saffah ate his dinner, and then he said to his retainers: "This is the most delicious meal I have ever seen."

Then all the Umayyads died. Al-Saffah commanded his retainers to draw their bodies and throw them into the roads. So, the dogs ate most of them.[295](#) Sudayf looked at them. He was full of happiness. Then he composed some lines of poetry.[296](#)

Sudayf urged al-Saffah to destroy and kill the Umayyads. He came to al-Saffah. Sulayman b. Hisham b. 'Abd al-Malik was with al-Saffah. So, Sudayf was full of anger. He composed a poem to provoke al-Saffah against the Umayyads.

"O Shaykh, you have killed me," shouted Sulayman. Then al-Saffah ordered him to be killed. Thus, Sulayman was beheaded.[297](#) Then, Sudayf continued his struggle the Umayyads, who destroyed the family of the Prophet, may Allah bless him and his family, and violated his sacredness. Al-Mansur al-Dawaniqi persecuted and killed the Alids. So, Sudayf showed enmity towards him, satirized him, and treated him as he treated the Umayyads. Accordingly, al-Mansur commanded his police men to kill

Sudayf. Thus, they killed him. He died martyr in the way of Allah, for he defended the family of the Prophet, may Allah bless him and his family.

189. Sa'd bin Abi 'Amru

He was called al-Jallab al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir and Imam al-Sadiq, peace be on them.[298](#) Ahmed b. Dawud reported on his authority. He was among those who wept over Imam al-Husayn, peace be on him.[299](#)

190. Sa'd al-Haddad

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He added that Sa'd was unknown.[300](#)

191. Sa'd bin al-Hasan

He was called al-Kindi. He was among the companions of Imam al-Baqir, peace be on him. He was unknown.[301](#)

192. Sa'd bin Turayf

He was called al-Hanzali al-Iskafi. He was the retainer of the Banu (sons of) Tamimi. He was from Kufa. Al-Najashi said: "Sa'd reported on the authority of al-Asbagh b. Nabbata. He reported on the authority of Abu Ja'far (al-Baqir) and of Abu 'Abd Allah (al-Sadiq), peace be on them. He was a judge. Has a book including the letter of Abu Ja'far (al-Baqir) to him."[302](#) It was he who said to Abu Ja'far (al-Baqir), peace be on him: "I sit and narrate. I mention your right (to authority), and your outstanding merits." Thus, the Imam, peace be on him, said to him: "I wish that there is a narrator like you on every thirty cubits."[303](#) Ayyub b. 'Abd al-Rahman, Zayd b. al-Hasan, Abbad, and the like reported on his authority.[304](#)

193. Sa'd bin 'Abd al-Malik

He was an Umayyad. Imam al-Baqir, peace be on him, called him Sa'd al-Khayr. He was among the sons of 'Abd al-'Aziz b. Marwan. He came weeping to Imam Abu Ja'far (al-Baqir), peace be on him. The Imam asked him: "Why are you weeping, Sa'd?" "I am weeping because I belong to the cursed tree in the Quran," replied Sa'd. The Imam, peace be on him, said: "You do not belong to them. You are an Umayyad. However, you belong to us, the ahl al-Bayt. Have you not heard the words of Allah, the Great and Almighty, Who narrated on the authority of Abraham: 'So, whoever follows me is from me.'"[305](#)

194. Sukayn al-Ju'di

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[306](#)

195. Sukayn al-Madani

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[307](#)

196. Salam bin Abi 'Umayra

He was called al-Khurasani. Al-Najashi said: "Salam was reliable. He reported on the authority of Abu Ja'far (al-Baqir) and of Abu 'Abd Allah (al-Sadiq), peace be on them. He lived in Kufa. He has a book. 'Abd Allah b. Jubla reported the book on his authority."[308](#)

197. Salam bin Sa'd

He was called al-Ansari. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[309](#)

198. Salam bin al-Mustanir

He was called al-Ju'fi al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam Zayn al-'Abidin, Imam al-Baqir, and Imam al-Sadiq peace be on them. Al-Barqi numbered him as one of the companions of Imam al-Sajjad, and Imam al-Baqir, peace be on them. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. Abu Ja'far al-Ahwal reported his authority."[310](#)

199. Salam al-Ju'fi

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[311](#) Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on the authority of 'Abd Allah b. Muhammad al-San'ani, on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, on the authority of Allah's Apostle, may Allah bless him and his family, who said: "My community will kill al-Husayn after me."[312](#)

200. Salam al-Makki

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on his authority.[313](#)

201. Salam bin Bishr

Shaykh al-Tusi numbered him as one of the companions of Imam Abu Ja'far (al-Baqir), peace be on him.[314](#)

202. Salman bin Khalid

He was called al-Talhi al-Qummi. He was among the companions of Imam al-Baqir, peace be on him.[315](#)

203. Salman al-Kinani

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. Abu Khalid al-Qammat reported on his authority.[316](#)

204. Salama bin al-Ahtam

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and Imam al-Sadiq, peace be on him. He was an unknown Imami Shi'ite.[317](#)

205. Sulayman bin Khalid

He was given the kunya of Abu al-Rabi'. He was called al-Hilali, al-Bajali, and al-Aqta'. He came out in revolt with Zayd, the great martyr. Yousif b. 'Umar cut off his hand.[318](#) Shaykh al-Mufid said: "Sulayman bin Khalid was among the shaykhs of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. He was among his close associates, his retinues, and his righteous reliable jurists." Al-Najashi said: "Sulayman was a reciter (of the Quran). He was an eminent jurist. He reported on the authority of Abu 'Abd Allah (al-Sadiq) and of Abu Ja'far (al-Baqir), peace be on them. He died during the lifetime of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. So, the Imam missed him. He invoked (Allah) for his children. He asked his companions to treat them well. Sulayman has a book. 'Abd Allah b. Miskan reported the book on his authority."[319](#) He was among those who narrated the designation on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, concerning the Imamate of his son Abu 'Abd Allah (al-Sadiq), peace be on him.[320](#) He has many traditions about the Imamate. Al-Kashi narrated the traditions.

206. Salama bin Mibriz

He was called al-Qulansi al-Kufi. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and Imam al-Sadiq, peace be on him. Jamil b. Darraj and b. Abi 'Umayr reported on his authority the designation of al-Sadiq, peace be on him, for the Imamate of Imam al-Kazim, peace be on him. Some traditionists regard that as confirmation for him.[321](#)

207. Sulayman, Retainer of Turbal

Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[322](#) Al-Najashi said: “Sulayman, retainer of Turbal[323](#), reported on the authority of Imam al-Baqir, peace be on him. Ibn Nuh mentioned that Sulayman reported rare matters on the authority of the Imam, peace be on him. Abbad b. Yaqub al-Asadi reported on his authority.[324](#)

208. Sulayman bin Harun

He was called al-Ajali, al-Azdi, al-Nakha'i. Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[325](#)

209. Sanan bin Sanan

His kunya was Abu 'Abd Allah. He was the master of Quraysh. He was among the companions of Imam al-Baqir[326](#), peace be on him, and Imam al-Sadiq, peace be on him.[327](#) He and his son 'Abd Allah came to Imam al-Sadiq, peace be on him. The Imam, peace be on him, said to 'Abd Allah: “Take care of your father. For your father is always good.”[328](#)

210. Sawra bin Kulayb

His grandfather was Mu'awiya al-Asadi. He was among the companions of Imam al-Baqir, peace be on him, and Imam al-Sadiq, peace be on him.[329](#) Zayd, the Martyr, said to him: “O Sawra, how have you known that your leader (i. e., Imam al-Sadiq) is as you mention?” He (Sawra) said: [I said:] “You have found the expert.” He (Zayd) said: “Give me.” So, I (Sawra) said: “We went to your brother, Muhammad b. 'Ali, to question him. He used to say: ‘Allah, the Great and Almighty said in His Book, and Allah’s Apostle, may Allah bless him and his family, said.’ When your brother passed away, we came to you. You are one of those to whom we came. You did not give us complete answers to what we questioned you about. Then we came to your nephew, Ja'far. He said to us as his father said: ‘Allah, the Exalted said, and Allah’s Apostle, may Allah bless him and his family, said.’ So, Zayd smiled at me and said: “By Allah, you believe in him, for the books of 'Ali, the blessings of Allah be on him, are with him.”[330](#) This narration shows Sawra’s good faith.

211. Sharjara bin Maymun

His grandfather was Abu Araka al-Nabbal. He was trustworthy. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and of Imam Abu 'Abd Allah (al-Sadiq), peace be on him.[331](#)

212. Shurays al-Rabishi

He was from Kufa. He reported on the authority of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him. He also reported on the authority of Jabir. Muhammad b. al-Fudayl reported on his authority.[332](#)

213. Shu'ayb bin Bakr

b. 'Abd Allah b. Sa'd al-Ash'ari al-Qummi. He reported on the authority of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him.[333](#)

214. Shu'ayb al-Haddad

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. He was Shu'ayb b. A'yun al-Haddad.[334](#)

215. Shahab bin 'Abd Rabba

Al-Najashi said: "Shahab bin 'Abd Rabba b. Abu Maymuna was the master of the Banu Nasr b. Quayn, from the Banu Asad. He reported on the authority of Abu 'Abd Allah (al-Sadiq) and of Imam Abu Ja'far (al-Baqir), peace be on him. He was rich. Ibn Batta mentioned that he (Shahab) had a book. The book was related to him by al-Safa', on the authority of Ahmed b. Muhammad b. 'Isa, on the authority of b. Abu 'Umayr."[335](#) Al-Kashi reported, on the authority of Shahab, on the authority of Imam al-Sadiq, peace be on him, who said: "What will you do when Muhammad b. Sulayman informs you of my death?" He (Shahab) said: "One day I was in Basrah. Muhammad b. Sulayman gave a letter and said: 'Ja'far b. Muhammad (al-Sadiq) passed away.' I remembered the words (of al-Sadiq) and burst into tears."[336](#) Al-Kashi mentioned slanderous things concerning Shahab. However, our master, the Professor, regarded the narrations as weak.[337](#)

216. Shimr bin Hawshab

He reported on the authority of Imam al-Baqir, peace be on him. Abu Hamza reported on his authority the explanation of these words of Him, the Exalted: "And there is not one of the followers of the Book but most certainly believes in this before his death." He reported on the authority of Imam Ja'far b. Muhammad (al-Sadiq), peace be on him.[338](#)

217. Salih bin Sahl

He was called al-Hamadani. Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[339](#) Ibn al-Ghada'iri Said: "Salih b. Sahl al-Hamadani al-Kufi was an extremist and a

liar. He fabricated traditions. He reported on the authority of Abu ‘Abd Allah (al-Sadiq), peace be on him. There is no good in what he reported of the Imam or on the authority of other than him.” Al-Kashi reported on the authority of Salih, who said: “I believed in the divinity of Abu ‘Abd Allah (al-Sadiq), peace be on him. I came to him. He looked at me. Then he said: ‘O Salih, by Allah, we are created servants. We have a Lord. We worship the Lord. If we did not worship Him, He would punish us.’”³⁴⁰ Our master, the Professor, regarded Salih as reliable. He paid no attention to the weakening of b. al-Ghada’iri to him.³⁴¹

218. Salih bin ‘Aqaba

b. Khalid al-Asadi. Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.³⁴² Al-Najashi said: “Salih has a book.”³⁴³

219. Salih bin Maythem

He was called al-Kufi. Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him.³⁴⁴ Imam al-Baqir, peace be on him, said to him: “I love you and your father very much.”³⁴⁵ He reported a group of legal precepts on the authority of Imam Abu Ja‘far (al-Baqir).³⁴⁶

220. Samit Bayya‘ al-Harawi

Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.³⁴⁷ Al-Barqi also numbered him as one of the companions of Imam al-Baqir, peace be on him.

221. Sabah bin Yahya

He was called al-Mizani al-Kufi. He was trustworthy. He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him, and of Abu ‘Abd Allah (al-Sadiq), peace be on him. He has a book. A group (of narrators) reported the book on his authority. Among them was Ahmed b. al-Nadar.³⁴⁸

222. Al-Salt bin al-Hajjaj

He was among the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him.³⁴⁹

223. Durays bin ‘Abd al-Malik

He reported on the authority of Imam ‘Ali b. al-Husayn, Abu Ja‘far (al-Baqir), and Abu ‘Abd Allah (al-Sadiq), peace be on them. Abu Jamila, Abu Khalid al-Qammat, b. Bukayr, b. Ra‘ab, b. Miskan, Ja‘far b.

Bashir, Sayyaba, and the like reported on his authority.[350](#)

224. Durays Bayya' al-Ghazl

Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[351](#)

225. Durays al-Kinani

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. 'Ali b. Ri'ab reported on his authority.[352](#)

226. Tahir, the Retainer of Abu Ja'far

Shyakh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[353](#)

227. Tarbal bin Raja'

He reported on the authority of Imam al-Baqir, peace be on him. 'Ali b. Ri'ab and Khattab, Abu Muhammad al-Hamadani, reported on his authority.[354](#)

228. Zarif bin Nasih

He sold shrouds. Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[355](#) Al-Najashi said: "He was originally from Kufa. However, he lived in Baghdad. He was reliable truthful in his traditions. He has book. Among them is Kitab al-Aayat."[356](#)

229. 'Asim bin 'Umar

He was called al-Bajali. Zarara reported: "I was sitting beside Abu Ja'far (al-Baqir), peace be on him. He was facing the Kaaba. He, peace be on him, said to me: 'Looking at the Kaaba is worship.' A man called 'Asim b. 'Umar from al-Bajali (tribe) came to the Imam. The man said to Abu Ja'far (al-Baqir) :[Ka'b al-Ahbar said:] 'The Kaaba prostrates itself (in worship) to Jerusalem in every morning.' So, Abu Ja'far (al-Baqir), peace be on him, asked: 'What is your view about Ka'b's words?' He ('Asim) said: 'Ka'b is truthful.' So, Abu Ja'far (al-Baqir), peace be on him, became angry. Then he said to 'Asim: 'You and Ka'b are liars.'" Then Zarara added: "Abu Ja'far (al-Baqir) accused only 'Asim of lying."[357](#)

230. 'Amir bin Abi al-Ahwas

Shyakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[358](#)

231. ‘Abbad al-Basri

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Na‘im b. Ibrhim reported on his authority. He also reported on the authority of Imam Abu ‘Abd Allah (al-Sadiq), peace be on him. ‘Abd al-Rahman b. al-Hajjaj, reported on his authority.[359](#)

232. ‘Abbad bin Jurayh

He was among the companions of Imam al-Baqir, peace be on him. In Part II, b. Dawud ascribed Abbad to the narrators of Shaykh al-Tusi. However, all the copies are empty of his name. Abbad was also attributed to the narrators of al-Najashi. However, al-Najashi’s book is empty of his name.[360](#)

233. ‘Abbad b. Suhayb

Shaykh al-Tusi numbered him as on of the companions of Imam al-Baqir, peace be on him. The Shaykh said: “Abbad b. Suhayb was from Basrah. He was among the non-Shi‘a.”[361](#)

234. ‘Abd al-Jabbar bin A‘yun

He was called al-Shaybani. He was the brother of the great jurists, Zarara b. A‘yun, and Hamran b. A‘yun. Shaykh al-Tusi numbered him as on of the companions of Imam al-Baqir, peace be on him.[362](#)

235. ‘Abd al-Hamid bin Abi Ja‘far

He was called al-Farra’ al-Fazari. He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Al-Qasim b. Sulayman reported on his authority.[363](#)

236. ‘Abd al-Hamid bin Abi al-Daylam

He reported on the authority of Imam al-Baqir, peace be on him, and Imam al-Sadiq, peace be on him.[364](#)

237. ‘Abd al-Hamid bin ‘Awad

He was called al-Ta’i. Shaykh al-Tusi numbered him as on of the companions of Imam al-Baqir, peace be on him. He also numbered him as on of the companions of Imam al-Sadiq, and of al-Kazim, peace be on them.[365](#)

238. 'Abd al-Hamid al-Wasiti

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him.[366](#)

239. 'Abd al-Khaliq bin 'Abd Rabba

He reported on the authority of Imam al-Baqir, peace be on him, and Imam al-Sadiq, peace be on him.[367](#)

240. 'Abd al-Khaliq bin 'Arrad

Shaykh al-Tusi said: “Abd al-Khaliq bin 'Arrad reported on the authority of Imam al-Baqir, peace be on him, and Imam al-Sadiq, peace be on him.[368](#)

241. 'Abd al-Rahman

His Kunya was Abu Khuthayma. He was among the companions of Imam al-Baqir, peace be on him.[369](#)

242. 'Abd al-Rahman bin A'yun

He was called al-Shaybani. He was the brother of the great scholar, Zarara b. A'yun. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and Imam al-Sadiq, peace be on him. He reported few traditions. He has a book, as al-Najashi mentioned.[370](#)

243. 'Abd al-Rahman bin Zar'a

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Barqi also numbered him as one of the companions of Imam al-Baqir, peace be on him. He ('Abd al-Khaliq) was an unknown Imami Shi'ite.

244. 'Abd al-Rahman bin Salim

He was called al-Ashal, al-Kufi, al-Attar. He sold copies (of the Quran).[371](#) He reported on the authority of Imam al-Baqir, peace be on him, and Imam al-Sadiq, peace be on him.[372](#)

245. 'Abd al-Rahman bin Sulayman

He was called al-Ashal, al-Ansari. He was among the companions of Imam al-Baqir, peace be on him.[373](#)

246. ‘Abd al–Rahman bin ‘Ajlan

He reported on the authority of Imam Abu Ja‘far (al–Baqir), peace be on him. Ibn Miskan reported on his authority.[374](#)

247. ‘Abd al–Rahim

He reported on the authority of Imam Abu Ja‘far (al–Baqir), peace be on him. Ibn Miskan reported on his authority.[375](#)

248. ‘Abd al–Rahim bin Ruh

He was called al–Qaseer al–Asadi. He reported on the authority of Imam al–Baqir, and Imam al–Sadiq peace be on them.[376](#)

249. ‘Abd al–Rahim bin Salim

He was called al–Ansari. Al–Barqi numbered him as on of the companions of Imam al–Baqir, peace be on him.[377](#)

250. ‘Abd al–Salam bin Kuthayr

He was called al–Kufi. He reported on the authority of Imam al–Baqir, and Imam al–Sadiq peace be on them, as Shaykh al–Tusi mentioned.[378](#)

251. ‘Abd al–‘Aziz

He reported on the authority of Imam Abu Ja‘far (al–Baqir), and Imam Abu ‘Abd Allah (al–Sadiq), peace be on them.[379](#)

252. ‘Abd al–Ghaffar bin Qasim

b. Qays, b. Qays, b. Fahd. His kunya was Abu Maryam al–Ansari. He reported on the authority of Imam Abu Ja‘far (al–Baqir), and Imam Abu ‘Abd Allah (al–Sadiq), peace be on them. He was trustworthy. He has a book. A number of our companions reported the book.[380](#)

253. ‘Abd al–Karim bin Abi Ya‘fur

He reported on the authority of Imam Abu Ja‘far (al–Baqir). His brother, ‘Abd Allah bin Abi Ya‘fur reported on his authority.[381](#)

254. ‘Abd al-Karim bin Mahran

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[382](#)

255. ‘Abd Allah bin Bukayr

He was called al-Hajri. He was among the companions of Imam al-Baqir, peace be on him. He reported on the authority of Ma‘la b. Khunays. ‘Ali b. al-Hakam reported on his authority.[383](#)

256. ‘Abd Allah bin al-Jarud

He was called al-Kufi. He was among the companions of Imam al-Baqir, peace be on him.[384](#) He reported on the authority of Imam Abu ‘Abd Allah (al-Sadiq), peace be on him. Rib‘i reported on his authority.[385](#)

257. ‘Abd Allah bin Jurayh

He was among the companions of Imam al-Baqir, peace be on him. He was among the non-Shi‘a (aamah).[386](#)

258. ‘Abd Allah bin al-Hasan

b. Imam al-Hasan b. Imam (‘Ali), the Commander of the faithful, peace be on him. He was the chief of the Talibyyin. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[387](#)

259. ‘Abd Allah bin Dhubyan

He reported on the authority of Imam Abu Ja‘far (al-Baqir). Hanan b. Sudayr reported on his authority.[388](#)

260. ‘Abd Allah bin Zar‘a

He was among the companions of Imam al-Baqir, peace be on him. He was unknown, as Shaykh al-Tusi mentioned.[389](#)

261. ‘Abd Allah bin Sulayman

He was called al-Sayrafi. He reported on the authority of Imam Abu Ja‘far (al-Baqir), and Imam Abu ‘Abd Allah (al-Sadiq), peace be on them, his father, Hamran b. A‘yun, and ‘Abd Allah b. Abi Ja‘far. A

group of the narrators reported on his authority.[390](#)

262. ‘Abd Allah bin Sulayman

He was called al-Kufi. He reported on the authority of Imam Abu Ja‘far (al-Baqir), and Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. Rabi‘ b. Muhammad reported on his authority.[391](#)

263. ‘Abd Allah bin Shurayk

He was called al-‘Amiri. His kunya was Abu al-Muhajjal. He reported on the authority of Imam ‘Ali b. al-Husayn, and Imam Abu Ja‘far (al-Baqir). He was trustworthy with the Imams.[392](#)

264. ‘Abd bin Salih

He was called al-Khath‘ami. He reported on the authority of Imam al-Baqir, and Imam al-Sadiq, peace be on them. Shaykh al-Tusi numbered him as one of the companions of Imam al-Sadiq, peace be on him.[393](#)

265. ‘Abd Allah bin ‘Abd al-Rahman

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him, Abu Basir, Abu Bukayr, b. Miskan, Hurayz, and the like. Abu Ayyub al-Mada‘ni, b. Faddal, Ahmed b. Abu Dawud, and the like reported on his authority.[394](#)

266. ‘Abd Allah bin ‘Ajlan

He was called al-Kufi. Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. Bin Shahrashub numbered him as one of the close associates of Imam al-Sadiq, peace be on him.[395](#) Al-Kashi reported on the authority of Zarara, on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him, who said: “I saw as if I was on the top of a mountain. The people were ascending to me from all directions. When they became many, they were taken into the sky. Then they were dropped. That was done five times. None of the people remained with me except a small group. Among the group were Maysar b. ‘Abd al-‘Aziz and ‘Abd Allah b. ‘Ajlan.”[396](#) This account shows that ‘Abd Allah had firm faith, and that he did not deviated from the truth.

267. ‘Abd Allah bin ‘Ata’

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Abu Malik al-Juhni, Jamil b. Darraj, and the like reported on his authority.[397](#)

268. ‘Abd Allah bin ‘Ata’

b. Abi Rabah. He was among the companions of Imam Abu Ja‘far (al-Baqir), peace be on him, and of Imam Abu ‘Abd Allah (al-Sadiq), peace be on him.[398](#)

269. ‘Abd Allah bin ‘Ata’

He was called al-Makki. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[399](#) Shaykh al-Mufid reported on the authority of ‘Abd Allah bin ‘Ata’ al-Makki, who said: “I have never seen the scholars with anyone so much younger than them as I saw them with Abu ‘Abd Allah Ja‘far b. Muhammad b. ‘Ali b. al-Husayn, peace be on them. I have seen al-Hakam b. ‘Utayba, despite of his eminence among the people, conduct himself before him as if he was a young boy conducting himself before his teacher. When Jabir b. Yazid al-Ju‘fi reported anything on his authority, peace be on him, he used to say: ‘The trustee of the trustees (of the Apostle) and the heir of the knowledge of the prophets, Muhammad b. ‘Ali b. al-Husayn, peace be on them, told me.’”[400](#) Al-Saffar reported on the authority of ‘Abd Allah b. ‘Ata’, who said: “I was in Mecca. I longed for Muhammad b. ‘Ali b. al-Husayn, peace be on them. So, I traveled to Medina. When I arrived there, it began to rain. So, I went to his house at mid night. I said to myself: ‘I should not knock the door now. I have to wait until morning.’ While I was thinking of that, I heard him say to his woman-servant: ‘Open the door for b. ‘Atta’. He has caught cold this night.’ So, the woman servant opened the door and I entered.”[401](#)

270. ‘Abd Allah bin ‘Amru

He was among the companions of Imam Abu Ja‘far (al-Baqir), peace be on him. He was unknown, as Shakh al-Tusi said.[402](#)

271. ‘Abd Allah bin Ghalib

Al-Najashi said: “‘Abd Allah bin Ghalib al-Asadi was given the kunya of Abu ‘Ali. He was a poet and a jurist. He reported on the authority of Abu Ja‘far (al-Baqir), Abu ‘Abd Allah (al-Sadiq), and Abu al-Hasan peace be on them. He was very reliable. His brother was Ishaq b. Ghalib. He has a book. Many narrators reported the book.”[403](#)

272. ‘Abd Allah bin Kaysan

He reported on the authority of Imam Abu Ja‘far (al-Baqir), and of Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. ‘Uthman b. Yousi reported on his authority.[404](#)

273. 'Abd Allah bin Muhriz

He was called al-Ju'fi. He reported on the authority of Imam al-Baqir and of Imam al-Sadiq peace be on them. Al-Najashi mentioned him in the biography of his brother, 'Aqaba b. Muhriz.[405](#)

274. 'Abd Allah b. Muhammad

His kunya was Abu Bakr al-Hadrami. He was called al-Kufi. He belonged to the next generation. He reported on the authority of Imam al-Baqir and of Imam al-Sadiq peace be on them.[406](#) Al-Najash reported on the authority of 'Amru b. al-Yas, who said: "Abu al-Yas and I came to Abu Bakr al-Hadrami. He was about to die. He said : "This is not an hour of lying. I heard Ja'far b. Muhammad (al-Sadiq) say: 'The fire will not touch the person who dies and he believes in this affair (the Imamate).'"[407](#)

275. 'Abd Allah b. Muhammad

His kunya was Abu Basir. He was called al-Asadi al-Kufi. He was among the companions of Imam al-Baqir, peace be on him, as Shakh al-Tusi said.[408](#) He is not Abu Basir al-Asadi, namely Layth b. al-Bakhtari al-Muradi, as professor al-Khu'i stated.[409](#)

276. 'Abd Allah b. Muhammad

He was called al-Ju'fi. Shakh al-Tusi numbered him as one of the companions of Imam Zayn al-'Abidin, and his son Imam Muhammad al-Baqir peace be on them.[410](#) Al-Barqi numbered him as one of the companions of Imam al-Baqir peace be on him.

277. 'Abd Allah b. Muhammad

He was called al-Sanani. He reported on the authority of Imam Abu Ja'far, peace be on him. Salam al-Ju'fi reported on his authority.[411](#)

278. 'Abd Allah bin al-Mukhtar

Shakh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on them.[412](#)

279. 'Abd Allah bin al-Walid

He was called al-Wassafi. Shakh al-Tusi numbered him as one of the companions of Imam al-Baqir, and of Imam al-Sadiq peace be on them.[413](#)

280. ‘Abd Allah al-Hashmi

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him, and Imam Abu ‘Abd Allah (al-Sadiq), peace be on him. His sons Sulayman and ‘Isa reported on his authority.[414](#)

281. ‘Abd al-Mu‘min al-Ansari

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Abu Ayyub reported on his authority. He reported on the authority of Imam Abu ‘Abd Allah (al-Sadiq), peace be on him. Bakkar b. Kardam reported on his authority.[415](#)

282. ‘Abd al-Mu‘min bin al-Qasim

He was called al-Ansari. He reported on the authority of Imam Abu Ja‘far (al-Baqir) and Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. He and his brother were reliable. He has a book. He died in the year 140 A. H.[416](#)

283. ‘Abd al-Mu‘min bin al-Haythem

He was called al-Ansari. He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him.[417](#)

284. ‘Abd al-Malik bin A‘yun

He was called al-Shaybani. He was the brother of the great jurist, Zarara b. A‘yun. Shakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on them.[418](#) Al-Barqi also numbered him as one of the companions of Imam al-Baqir, peace be on them. ‘Abd al-Malik and his brothers were among the close associates of Imam al-Baqir, peace be on him. Al-Kashi reported on the authority of Rabi‘at al-Ra‘i, who said: “I (Rabi‘a) said to Abu ‘Abd Allah (al-Sadiq): ‘Who are the brothers who come to you from Iraq? I have never seen anyone among your companions better than them.’ He, peace be on him, said: ‘They are the companions of my father.’ He meant the sons of A‘yun.”[419](#)

Zarara b. A‘yun reported: “Abu ‘Abd Allah (al-Sadiq), peace be on him, came to Mecca. He asked me about ‘Abd al-Malik bin A‘yun. ‘He died,’ I replied. ‘Died!’ he exclaimed. ‘Yes,’ I answered. ‘Let’s go to his grave to pray (to Allah) for him,” he suggested. ‘Yes,’ I replied. The Imam prayed to Allah very much for him.[420](#) Among his prayers are: “O Allah, Abu al-Daris regarded us as among your best creatures. So, add him to the family of Muhammad, may Your blessings be on him, on the Day of Judgment.”[421](#)

285. ‘Abd al–Malik b. ‘Utba

He was called al–Hashimi al–Lahbi. He reported on the authority of Imam Abu Ja‘far (al–Baqir), peace be on him, and Imam al–Sadiq, peace be on him, as al–Kashi stated. Al–Kashi said that the book ascribed to ‘Abd al–Malik does not belong to him. Rather, it belongs to ‘Abd al–Malik b. Utba al–Nakha’i al–Sayrafi.[422](#)

286. ‘Abd al–Malik bin ‘Ata’

He was called al–Kufi. Shaykh al–Tusi and al–Barqi numbered him as one of the companions of Imam al–Baqir, peace be on him.[423](#)

287. ‘Abd al–Malik bin ‘Amru

He was called al–Ahwali al–Kufi. He reported on the authority of Imam al–Baqir, Imam al–Sadiq, peace be on them.[424](#) Al–Kashi reported on the authority of ‘Abd al–Malik b. ‘Amru, who said : [Imam al–Sadiq, peace be on him, said: to me] “I (al–Sadiq) pray to Allah for you to the extent that I mention your name and your son’s name.”[425](#)

288. ‘Abd al–Wahid bin al–Mukhtar

He was called al–Ansari al–Kufi. He was among the companions of Imam al–Baqir, and of Imam al–Sadiq peace be on them.[426](#)

289. ‘Ubayd bin Kuthayr

He was called al–Kufi. He reported on the authority of Imam al–Baqir, and of Imam ‘Ali, b. al–Husayn, peace be on them. They (the narrators) mentioned that ‘Ubayd fabricated traditions, and that he had a book. The book is known as “Kitab al–Takhrij fi Bani al–Shaysan.” Most traditions of the book are fabricated. The fewest of them are authentic. Ibn al–Ghada’iry said: “‘Ubayd bin Kuthayr b. ‘Abd al–Wahid b. ‘Abd Allah b. Shurak al–Amiri al–Wahidi al–Kilabi, whose kunya is Abu Sa’id, fabricated traditions openly. He did not refrain from telling lies. He was famous for that.”[427](#)

290. ‘Ubayd Allah bin Muhammad

b. ‘Umar b. Imam (‘Ali), the Commander of the Faithful, peace be on him. Shaykh al–Tusi numbered him as one of the companions of Imam al–Baqir, peace be on him.[428](#)

291. ‘Ubayd Allah bin al-Walid

He was called al-Wassafi. Al-Najashi said: “‘Ubayd Allah bin al-Walid al-Wassafi was a reliable Arab. He was given the kunya of Abu Sa‘id. He reported on the authority of Abu Ja‘far (al-Baqir), and Abu ‘Abd Allah (al-Sadiq), peace be on them. The biographers have mentioned him. He has a book. A group (of the narrators) reported the book.”[429](#)

292. ‘Ubayd Allah al-Wassafi

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on them. Abu al-Hasan al-Bajali reported on his authority.[430](#)

293. ‘Ubayda

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on them. ‘Ali b. Ri‘ab reported on his authority.[431](#)

294. ‘Ubayda al-Khath‘ami

Shaykh al-Tusi and numbered him as one of the companions of Imam al-Baqir, peace be on him.[432](#)

295. ‘Ubayda al-Saksaki

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[433](#)

296. ‘Uthman bin Jubla

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on them. Ismail b. Mahran reported on his authority.[434](#)

297. ‘Uthman bin Zyyad

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Zakkar b. Farqad reported on his authority. He also reported on the authority of Imam Abu ‘Abd Allah (al-Sadiq), peace be on him.[435](#)

298. ‘Uthman bin Zyyad

He was called al-Ahmasi. He reported on the authority of Imam al-Baqir and of Imam al-Sadiq, peace be on them. He among the companions of Imam al-Sadiq, peace be on him.[436](#)

299. 'Adhafar

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. His son Muhammad reported on his authority. He also reported on the authority of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. Al-Hasan b. 'Atiya reported on his authority.[437](#)

300. 'Adhafar bin 'Abd Allah

Shakh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[438](#)

301. 'Urwa bin 'Abd Allah

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. 'Amru b. Shimr reported on his authority.[439](#)

302. Al-'Atta'

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and of Imam al-Sadiq, peace be on him. Zyyad b. Muhammad and Mu'ammarr b. 'Amru reported on his authority.[440](#)

303. 'Atta' bin Yasar

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. 'Abd al-Rahman b. Zayd b. Aslam reported on the authority of his father, on the authority of 'Atta'.[441](#)

304. 'Atiya

He reported on the authority of Imam al-Baqir, peace be on him. 'Abd al-Samad b. Bashir reported on his authority.[442](#)

305. 'Atiya

He was the brother of Abu al-'Auwam. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. 'Abd al-Samad b. Bashir reported on his authority.[443](#)

306. 'Atiya bin Dhakran

He was among the companions of Imam al-Baqir, peace be on him. He was unknown.[444](#)

307. 'Atiya bin Mazar

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[445](#)

308. 'Atiya al-'Awfi

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[446](#)

309. 'Aqaba

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. His son, Aban b. 'Uthman, his son Salih, Salih b. 'Aqaba, and the like reported on his authority.[447](#)

310. 'Aqaba bin Shayba

He was called al-Asadi. He was among the companions of Imam al-Baqir, peace be on him.[448](#)

311. 'Aqaba bin Qays

He was among the companions of Imam al-Baqir, peace be on him. He was unknown, as Shaykh al-Tusi stated.[449](#)

312. 'Ukrima

He was given the kunya of Abu Ishaq. He was among the companions of Imam al-Baqir, peace be on him.[450](#)

313. Al-'Ala' bin al-Hasan

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. Shaykh al-Tusi numbered him as one of the companions of Imam al-Sadiq, peace be on him.[451](#)

314. Al-'Ala' bin al-Husayn

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[452](#)

315. Al-'Ala' bin 'Abd al-Karim

He was among the companions of Imam al-Baqir, peace be on him.[453](#)

316. ‘Ala’ bin Darra’

He was called al-Asadi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.⁴⁵⁴ He was the governor of Bahrain. He earned seven hundred thousand dinars, livestock, and slaves. He brought that all to Imam Abu ‘Abd Allah al-Sadiq, peace be on him, and said to him: “The Umayyads appointed me as governor over Bahrain. I have earned this property. I know that Allah, the Great and Almighty, gave nothing of this property to the Umayyads. It is for you.” “Give me property,” the Imam said to ‘Ala’. ‘Ala’ gave it to the Imam. So, the Imam said to him: “We have accepted the property from you. We have granted it to you. We have made it lawful for you. We guarantee that Allah will send you to the garden.”⁴⁵⁵ The Imam guaranteed the Allah would enter ‘Ala’ the garden, for he (‘Ala’) had firm faith (in Allah), turned in repentance to Allah, and did not regard as lawful the property of the Muslims.

317. ‘Alqama bin Muhammad

He was called al-Hadrami. He was among the companions of Imam al-Baqir, peace be on him. He also reported on the authority of Imam al-Sadiq, peace be on him.⁴⁵⁶ ‘Alqama and his brother Abu Bakr came to Zayd b. ‘Ali, peace be on him. For he heard that Zayd had said: “The Imam who keeps silent is not from us. The Imam is the one who draws his own sword.” Thus, Abu Bakr asked him: “Abu al-Hasan, tell me about ‘Ali b. Abi Talib, peace be on him. Was he an Imam and he kept silent? Or was he not an Imam till he came out and drew his own sword?” Zayd kept silent and did not answer him. So, Abu Bakr repeated the question three times. However, Zayd said nothing. Then, Abu Bakr said: “Perhaps there is an Imam who keeps silent. So, what has brought you here?”⁴⁵⁷

This speech shows the awareness and strong insight of its owner. However, Zayd, the great martyr, did not leave the Imamate. He led a revolt to defend the rights of the persecuted. He revolted against the Umayyads to establish the government of the Quran and to enliven the precepts of Islam.

318. ‘Ali bin al-Ahmasi

He was called al-Kufi. He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Ibn Abu ‘Umayr reported on his authority. He was among the companions of Imam al-Sadiq, peace be on him.⁴⁵⁸

319. ‘Ali bin Abi Hamza

He was called al-Thumali. Ibn Shahrashub reported on his authority a tradition about the knowledge of Imam Abu Ja‘far (al-Baqir), peace be on him.⁴⁵⁹

320. 'Ali bin Abi al-Mughira

He was called al-Zubaydi al-Azraq. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him.[460](#)

321. 'Ali bin Hanzala

He was called al-'Ajali al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him.[461](#)

322. 'Ali bin Sa'id

b. Bukayr. He was among the companions of Imam al-Baqir, peace be on him. Samma'a reported on his authority.[462](#)

323. 'Ali bin 'Abd al-'Aziz

He was called al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him.[463](#)

324. 'Ali bin 'Abd Allah

He was called al-Jurmi. He reported on the authority of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him.[464](#)

325. 'Ali bin 'Atiya

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[465](#) Al-Barqi numbered him as one of the companions of Imam al-Sadiq, peace be on him.[466](#)

326. 'Ali bin 'Aqaba

He reported on the authority of Imam Abu Ja'far (al-Baqir), of Imam Abu 'Abd Allah (al-Sadiq), and of Abu al-Hasan al-Awual, peace be on them. He also reported on the authority of Abu Hamza, Abu Khalid al-Qammat, Abu al-Khattab, and the like.[467](#)

327. ‘Ali bin Maymun

He was called al-Sa’igh. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.⁴⁶⁸ Al-Najashi said: “‘Ali bin Maymun reported on the authority of Imam Abu ‘Abd Allah (al-Sadiq), and of Abu al-Hasan, peace be on them. He has a book. A group (of the narrators) reported the book on his authority.”⁴⁶⁹ He reported on the authority of Imam Abu ‘Abd Allah (al-Sadiq), peace be on them, in “Thawab man Zara al-Husayn, peace be on him, Rakiban aw Mashiyān.”⁴⁷⁰

328. ‘Ammar bin al-Ahwas

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Mansur b. Younis reported on his authority.⁴⁷¹

329. ‘Ammar bin Marwan

He reported on the authority of Imam Abu Ja‘far (al-Baqir), of Imam Abu ‘Abd Allah (al-Sadiq), and of Imam Abu al-Hasan, peace be on them. He also reported on the authority of Abu Basir, Jabir, and Zayd al-Shahham, and the like. A group of the narrators reported on his authority. Among them were Abu al-‘Abbas, b. Abu Basir, b. Ri’ab, and the like.⁴⁷²

330. ‘Umar bin Aban

He reported on the authority of Imam Abu Ja‘far (al-Baqir), and of Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. He also reported on the authority of Abu Basir, Abu Hamza, Ismail al-Ju‘fi, and the like. Ibn Faddal, Tha‘laba b. Maymun, Ja‘far b. Bashir, and the like, reported on his authority.⁴⁷³

331. ‘Umar bin Aban

He was called al-Kalbi. He reported on the authority of Imam Abu Ja‘far (al-Baqir), and of Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. He also reported on the authority of Aban b. Taghlab, ‘Abd al-Wasiti, ‘Abd al-Rahim al-Qaseer, Muhammad b. Muslim, and the like.⁴⁷⁴ Al-Najashi said: “‘Umar bin Aban has a book. A group (of the narrators) reported the book on his authority.”⁴⁷⁵

332. ‘Umar bin Abi Shayba

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Mansur b. Younis reported on his authority.⁴⁷⁶

333. ‘Umar bin Thabit

b. Hurmuz. His kunya was Abu al-Muqdam. He was called al-Haddad. He was the chief of the Banu ‘Ijl. He reported on the authority of Imam ‘Ali b. al-Husayn, Imam Abu Ja‘far (al-Baqir), and Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. He is a very weak (narrator).[477](#)

334. ‘Umar bin Hanzala

He was called al-Kufi al-‘Ajali. He reported on the authority of Imam al-Baqir, peace be on him. He was among the companions of Imam al-Sadiq, peace be on him. He said to Imam al-Sadiq, peace be on him: “I think I have a rank with you. “Yes,” the Imam replied.[478](#) Imam al-Sadiq said to him:

“‘Umar, do not impose (our teachings) on our Shi‘ites. Be kind to them, for they do not bear what you bear.”[479](#)

335. ‘Umar bin Qays

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Al-Husayn b. al-Mundhir reported on his authority.[480](#)

336. ‘Umar bin Qays

He was called al-Masir. He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him.[481](#)

337. ‘Umar bin Mu‘ammar

b. ‘Ata’ b. Washika. He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Muhammad b. Samma‘a reported on his authority.[482](#)

338. ‘Umar bin Hilal

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He is unknown.[483](#)

339. ‘Umar bin Yahya

He was among the companions of Imam al-Baqir, peace be on him. He is unknown.[484](#)

340. ‘Amru bin Ubay

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[485](#)

341. ‘Amru bin Abi al-Muqdam

Al-Najashi said: “‘Amru bin Abi al-Muqdam Thabit b. Hurmuz al-Haddad, the chief of the Banu ‘Ijl, reported on the authority of Imam ‘Ali b. al-Husayn, Abu Ja‘far (al-Baqir), and Abu ‘Abd Allah (al-Sadiq), peace be on them. He has a good book.[486](#) Al-Kashi reported on the authority of a man from Quraysh, who said: “We were in the yard of the Kaaba. Abu ‘Abd Allah (al-Sadiq), peace be on him, was sitting. It was said to him: ‘How many the pilgrims are!’ ‘How few the pilgrims are!’ exclaimed al-Sadiq, peace be on him. Then ‘Amru bin Abi al-Muqdam passed. So, al-Sadiq, peace be on him, said: “He is among the pilgrims.”[487](#)

342. ‘Amru bin Jami’

He was called al-Azdi al-Basri. His kunya was Abu ‘Uthman. He was the judge of al-Ray. His traditions are weak. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of the companions of Imam al-Sadiq, peace be on him.[488](#)

343. ‘Amru bin Khalid

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[489](#) He reported on the authority of Imam al-Baqir, peace be on him, Abu Hamza, and the martyr, Zayd b. ‘Ali b. al-Husayn, peace be on him.[490](#)

344. ‘Amru bin Khalid

His kunya was Abu Khalid. He was called al-Wasiti. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[491](#) He was among the main chiefs of the Zaydis. He said: “While I was sitting with Abu Ja‘far (al-Baqir), peace be on him, Zayd b. ‘Ali came. When Abu Ja‘far (al-Baqir), peace be on him, looked at him, he said: ‘This (Zayd) is the master of my family. He will defend them.’”[492](#) ‘Amru b. Khalid reported on the authority of Zayd, who said about Imam Abu Ja‘far (al-Baqir), peace be on him: “At every time there is a person from us, ahl al-Bayt. The man is Allah’s proof over His creatures. The proof of our time is my nephew Ja‘far b. Muhammad (al-Sadiq). Whoever follows him does not go astray. Whoever opposes him goes astray.”[493](#) This narration shows that Zayd did not want the Imamate.

345. ‘Amru bin Dinar

He was called al-Makki. Shaykh al-Tusi said: “Amru bin Dinar al-Makki was among the Imams of the next generation. He was outstanding reliable scholar.”[494](#) Qattada, b. Jurayh, and the like reported on his authority. It was said to Mis‘ad: “Who is the most skillful one in tradition?” “Amru bin Dinar,” he answered.[495](#)

346. ‘Amru bin Rashid

He was called al-Makki. He was among the companions of Imam al-Baqir, peace be on him.[496](#)

347. ‘Amru bin Sa‘id

He was called al-Thaqafi. He was among the companions of Imam al-Baqir and of al-Sadiq, peace be on them.[497](#) He said to Imam Abu ‘Abd Allah (al-Sadiq), peace be on him: “I do not meet you except in the years. So, advise me. “Fear Allah. Be truthful in speech. Be pious. Be a hard worker,” the Imam, peace be on him, advised.[498](#)

348. ‘Amru bin Shimr

He was called al-Ju‘fi. He was an Arab. He is weak in tradition. He has a book. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[499](#)

349. ‘Amru bin ‘Abd ‘Abd Allah

He was called al-Thaqafi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[500](#)

350. ‘Amru bin ‘Uthman

He reported on the authority of Imam Abu Ja‘far (al-Baqir), and of Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. He also reported on the authority of Abu Jameelah, Abu Shibl, Abu ‘Amru, and the like. Abu Ishaq, Abu Ayyub al-Khazaz, Abu al-‘Abbas al-Kufi, and the like reported on his authority.”[501](#)

351. ‘Amru bin Mu‘ammar

His kunya was Abu Khalid. He was among the companions of Imam al-Baqir, peace be on him.[502](#)

352. ‘Umran

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He is unknown.[503](#)

353. ‘Umran bin Abi Khalid

He was called al-Ghazari. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[504](#)

354. ‘Umran bin A‘yun

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Bashir al-Nabbal.[505](#)

355. ‘Unba bin Mas‘ab

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him.[506](#)

356. ‘Unba al-‘Abid

He reported on the authority of Imam al-Baqir, peace be on him, and on the authority of Imam al-Sadiq, peace be on him.[507](#) Ibn Mahbub, Ibrahim b. Muzim, Ahmed b. al-Husayn, and the like.[508](#)

357. ‘Isa bin Abi Mansur

He was called al-Qarashi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him. Shaykh al-Mufid said: “Isa bin Abi Mansur was among the main jurists and chiefs, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises.” Al-Kashi reported on the authority of Ibrahim b. ‘Ali, who said: “When Abu ‘Abd Allah (al-Sadiq), peace be on him, saw ‘Isa b. Abi Mansur, he said: ‘Whoever wants to see a person from the people of the garden, let him look at this (‘Isa).’”[509](#)

358. ‘Isa bin A‘yun

He was called al-Shaybani. He was the brother of the great jurist, Zarara b. A‘yun. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[510](#)

359. ‘Isa bin Bakr

b. ‘Abd Allah b. Sa‘d al-Ash‘ari al-Qummi. He reported on the authority of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him.[511](#)

360. ‘Isa bin al-Dahhak

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. ‘Uthman b. ‘Isa reported on his authority.[512](#)

361. ‘Isa bin al-Tahhan

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[513](#)

362. Ghalib Abu al-Hadhil

He was called al-Kufi. He was a poet. He was among the companions of Imam al-Baqir, and of al-Sadiq, peace be on him. He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Hammad b. ‘Uthman reported on his authority.[514](#)

363. Fa‘id al-Jammal

He was called al-Kufi. He reported on the authority of Imam al-Baqir, and of al-Sadiq, peace be on him.[515](#)

364. Furat bin al-Ahnaf

He was called al-‘Abdi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He was an extremist. Ibn al-Ghada‘iri said: “Furat was a liar and extremist. No one relies on him.”[516](#)

365. Farwa

He reported on the authority of Imam Abu Ja‘far (al-Baqir), peace be on him. Fudayl al-Rassan reported on his authority.[517](#)

366. Al-Fadl bin al-Zubayr

He was called al-Rassan. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[518](#)

367. Al-Fadl bin 'Uthman

He was called al-A'war, al-Muradi, al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Shaykh al-Mufid numbered him as one of the main jurists and chiefs, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises.[519](#)

368. Al-Fadl al-Nawfali

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. His son 'Abd Allah reported on his authority.[520](#)

369. Al-Fudal

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. Younis reported on his authority.[521](#)

370. Al-Fudal bin Khuthaym

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. 'Ali b. al-Hakam reported on his authority.[522](#)

371. Al-Fudayl bin al-Zubayr

He was called al-Rassan. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[523](#)

372. Al-Fudal bin Sa'dan

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[524](#)

373. Al-Fudal bin Shurayh

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[525](#)

374. Al-Fudal bin 'Uthman

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[526](#)

375. Al-Fudayl bin Ghayyath

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He added that al-Fudal was unknown.[527](#)

376. Al-Fudayl bin Yasar

He was called al-Hindi. His kunya was Abu al-Qasim. He was an Arab from Basrah. Imam al-Sadiq said to him: "The suckling of the Jewish and the Christian (woman) is better than the suckling of the hostile (woman)" He has a book.[528](#) In his "al-Risala al-'Adadiya," Shaykh al-Mufid numbered him as one of the main jurists and chiefs, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises. Al-Kashi reported on the authority of Ibrahim b. 'Abd Allah, who said: "When Abu 'Abd Allah (al-Sadiq), peace be on him, saw al-Fudayl b. Yasar, he said: 'Give good news to the humble about the garden. Whoever wants to see a person from the people of the garden, let him look at this (al-Fudayl).'"[529](#)

Al-Kashi reported on the authority of Khalaf b. Hammad, on the authority of a man, who said: "When al-Fuday came to Abu Ja'far (al-Baqir), peace be on him, he (Abu Ja'far) said: 'Bravo! Bravo! Give good news to the humble about the garden. Welcome to the one with whom the earth is intimate.'"[530](#) The pure Imams lauded him in traditions. He died during the lifetime of Imam al-Sadiq, peace be on him.

377. Fitr bin Khalifa

His kuna was Abu Bakr al-Makhzumi. He belonged to the next generation. He reported on the authority of Imam al-Baqir and of Imam al-Sadiq, peace be on them. Al-Muthanna reported on his authority. Imam Abu Ja'far (al-Baqir), peace be on him, asked Allah twice to have mercy on him.[531](#)

378. Fulayh bin Abi Bakr

He was called al-Shaybani. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Barqi numbered him as one of the companions of Imam Zayn al-'Abidin, Imam al-Baqir, and Imam al-Sadiq, peace be on them.[532](#)

379. Al-Fayd bin al-Mukhtar

Al-Najashi said: "Al-Fayd bin al-Mukhtar al-Kufi al-Nakha'i reported on the authority of Imam Abu Ja'far (al-Baqir), Imam Abu 'Abd Allah (al-Sadiq) and Imam Abu al-Hasan, peace be on them."[533](#) Shaykh al-Tusi said: "Al-Fayd has a book."[534](#) He was among those who reported the designation of the Imamate of Musa b. Ja'far, peace be on him, on the authority of his father.

380. Al-Qasim bin 'Abd al-Rahman

He was called al-Ansari. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. 'Abd al-Rahman b. al-Hajjaj reported on his authority.[535](#)

381. Qasim bin 'Abd al-Malik

Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[536](#)

382. Qaddama bin Za'ida

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. Ibn Kuthayr reported on his authority.[537](#)

383. Qays bin Abi Muslim

He was called al-Ash'ari al-Kufi. Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Kashi reported on the authority of Qays bin Abi Muslim, who said: "I came to Abu Ja'far (al-Baqir), peace be on him, and complained to him of debt and the littleness of money. So, he said to me: 'Go to the Prophet, may Allah bless him and his family, and complain to him, and then return to me.' I went, did what he had ordered me and returned. So, he said to me: 'Lift the prayer-mat. Take what is under it.' I lifted it. There were dinars under it. Thus, I said to him: 'May I be your ransom. By Allah, I complained to you and I did not want you to give me any (money)' So, he said: 'Take it. Do not tell anybody about your need. For they will scorn you.' However, I took the money. It was three hundred dinars."[538](#)

384. Qays bin al-Rabi'

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Kashi said: "Qays was a Tabari. He had love (for the Imams). He said: 'I asked Abu Ishaq al-Subay'i about rubbing the two shoes (in the ritual ablution). He said: 'I used to tell people to rub the two shoes (in the ritual ablution instead of rubbing the feet) until I met a man from the Banu Hashim, whose like I have never seen- Muhammad b. 'Ali b. al-Husayn, peace be on him. I asked him about the rubbing and he forbade me to do it. He said: 'The Commander of the Faithful, peace be on him, never used to rub (the shoes). He used to say: 'The Book (which does not mention the practice) comes before (the introduction of the practice of) rubbing the shoes' Abu Ishaq added: 'I have never rubbed them since he forbade me to do it.' Qays b. al-Rabi' also said: 'I have never rubbed them since I heard Abu Ishaq.'" [539](#)

385. Kamil bin al-‘Ala’

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[540](#)

386. Kamil al-Rasafi

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He was unknown.[541](#)

387. Kamil Sahib al-Sabiri

He was called al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[542](#)

388. Kamil al-Najjar

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[543](#)

389. Kuthayr bin Kalthem

His kunya was Abu al-Harth or Abu al-Fadl. He was called al-Kufi. He was reliable. He reported on the authority of Imam al-Baqir and of Imam al-Sadiq, peace be on them.[544](#)

390. Kathir al-Nawa

He was a Batari. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[545](#) Kathir al-Nawa deviated from the truth. He followed falsehood. Imam al-Sadiq, peace be on him renounced him when he said: “O Allah, I renounce Kathir al-Nawa here and in the hereafter.”[546](#) Many traditions dispraised him. They showed that he had no relationship with Allah.

391. Kulayb b. Mu‘awiya

He was called al-Saydawi al-Asadi. He was given the kunya of Abu Muhammad. He reported on the authority of Imam Abu Ja‘far (al-Baqir), and of Abu ‘Abd Allah (al-Sadiq), peace be on them. He has a book. A group (of narrators) reported the book on his authority.[547](#) The members of the House (ahl al-Bayt), peace be on them, loved him. A man said to Abu ‘Abd Allah (al-Sadiq), peace be on him: “Does the person love the person and does not see him?” The Imam, peace be on him, said: “This is true. I love Kulayb al-Saydawi and do not see him.” The Imams lauded him in traditions similar to this one.

392. Al-Kumayt bin Zayd

He was called al-Asadi. He was the greatest poet of the Shi'ites. He defended the rights of the members of the House (ahl al-Bayt), peace be on them. We have already mentioned him.

393. Kankar

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Kankar reported on the authority of al-Baqir. His kunya was Abu Khalid.⁵⁴⁸ Bin Shahrashub said: "The real name of Abu Khalid al-Qammat al-Kabuli is Kankar. It was said that his real name was Wardan." Al-Kashi reported on the authority of Abu Basir, who said: [I heard Abu Ja'far (al-Baqir), peace be on him, say:] "Abu Khalid al-Kabuli served Muhammad b. al-Hanafiya for a time. He thought that Muhammad was an Imam. However, one day, he asked Muhammad: 'May I be your ransom. If I have holiness, love, and devotion (to you), I ask you by Allah's Apostle, may Allah bless him and his family, and by the Commander of the Faithful, peace be on him. Tell me- are you the Imam whose obedience Allah has imposed on His creatures?' Muhammad replied: 'You adjured me before the Great (Allah). The Imam over me, you, and every Muslim is 'Ali b. al-Husayn, peace be on him.' When Abu Khalid heard what Muhammad had said, he came to 'Ali b. al-Husayn. He asked permission. The Imam, peace be on him, permitted him. When Abu Khalid entered, the Imam, peace be on him, said to him: 'Welcome, Kankar. Why do you not visit us?' Abu Khalid prostrated himself for Allah, the Exalted. When he raised his head, he said: 'Praise belongs to Allah Who has not made me die till I have known my Imam.' 'Abu Khalid, how have you known your Imam?' asked 'Ali b. al-Husayn. Abu Khalid replied: 'You called me with the name with which my mother called me. I served Muhammad b. al-Hanafiya for a time. I thought that he was an Imam. Then I asked him by Allah, His Apostle, and the Commander of the Faithful. So, he guided me to you. Thus, I have known that you are the Imam whose obedience Allah has imposed on every Muslim.'"⁵⁴⁹

394. Layth bin Abi Salim

Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. He was unknown.⁵⁵⁰

395. Layth bin al-Bakhtari

His kunya was Abu Basir. He was one of the greatest narrators in knowledge, jurisprudence, and piety. He was among the reporters who preserved the scientific wealth of Imam Abu Ja'far (al-Baqir), peace be on him. Sulayman bin Khalid al-Aqta' said: [I heard Abu 'Abd Allah (al-Sadiq), peace be on him, say:] "No one has enlivened our fame and our traditions except Barid b. Mu'awiya al-'Ajali, Abu Basir, layth al-Muradi, Muhammad b. Muslim, and Zarara. Were it not for them, no one would conclude (religious precepts). They are the preservers of the religion. They are the trustees of my father over the

lawful and unlawful of Allah. They are close to us in the world. They will be close to us in the next world.”⁵⁵¹ Some traditions slander him. The traditions are either fabricated or were said to save him from the Umayyads, who shed illegally the blood of the Shi‘ites. Layth was among the main Muslim thinkers. He was among the greatest religious scholars who maintained the scientific wealth of the members of the House (ahl al-Bayt), peace be on them.

396. Malik bin A‘yun

He was called al-Juhni. He was among the companions of Imam al-Baqir, and of al-Sadiq, peace be on him. He praised Imam al-Baqir, saying:

*When the people seek for knowledge of the Quran, Quraysh
rely on him.*

*If someone asked where is the son of the daughter of the Prophet,
you would gain through him the wide branches (of knowledge).*

(You are like) stars which shine for night-travelers.

*(You are like) mountains which have inherited vast knowledge.*⁵⁵²

Al-Arbali narrated on the authority of Malik al-Juhni, who said: “I was sitting with Abu Ja‘far (al-Baqir), peace be on him. I looked at him. Then I said to myself: ‘Allah has made you great and honorable. He has made proof over His creatures.’ The Imam turned to me and said: ‘Malik, the affair is greater than what you think about.’”⁵⁵³ He had many meetings with Imam al-Baqir and Imam al-Sadiq, peace be on them. Al-Kashi reported the meetings.

397. Malik bin ‘Atiya

He was called al-Ahmasi, al-Bajali, al-Kufi. Shaykh al-Tusi and numbered him as one of the companions of Imam Zayn al-‘Abidin, Imam al-Baqir, and Imam Abu ‘Abd Allah (al-Sadiq), peace be on them. He reported on the authority of Imam al-Sadiq, peace be on him. Muhammad b. Sadaqa reported on his authority in “Fadl Ziyarat al-Imam al-Husayn, peace be on him.” Malik said to Imam al-Sadiq, peace be on him: “I am a man from Bujayla. I swear by Allah, the Great and Almighty that you are my masters. Some people ask me: ‘Where are you from?’ I reply: ‘I am from the Arabs, then I am from Bujayla. Do I commit a sin when I do not say that I am a follower to the Banu Hashim?’ ‘No, do your heart and your caprice affirm that you are among our followers?’ the Imam, peace be on him, asked. ‘By Allah, yes,’ I replied. ‘You do not commit a sin when you say that you are from the Arabs. For you are from the Arabs in lineage,’” the Imam explained.⁵⁵⁴

398. Muhammad bin Ibrahim

He was called al-Kufi al-Khayyat. He reported on the authority of Imam al-Sadiq, and of al-Sadiq, peace be on them.[555](#)

399. Muhammad bin Abi Sarrah

He was called al-Kufi. Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[556](#)

400. Muhammad bin Abi Mansur

Shaykh al-Tusi and numbered him as one of the companions of Imam al-Baqir, peace be on him.[557](#)

401. Muhammad bin Ishaq

He was called al-Madani. He was a biographer. He was non-Shi'ite. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[558](#)

402. Muhammad bin Isma'il

b. Ja'far al-'Alawi. He was called al-Kufi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[559](#)

403. Muhammad bin al-Hasan

b. Abi Sarrah. His kunya was Abu Ja'far. He was the retainer of al-Ansari. He was called al-Rawasi. He was originally from Kufa. He and his father lived at the Nile. He and his father reported on the authority of Imam Abu Ja'far and of Abu 'Abd Allah, peace be on them. He has several books. Among them is the following:

1. Kitab al-Waqf.
2. Kitab al-Ibtala'.
3. Kitab al-Hamz.
4. Kitab I'rab al-Qur'an.

Al-Najashi reported these books.[560](#)

404. Muhammad bin Hamid

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[561](#)

405. Muhammad bin Rustam

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on the authority of al-Asbagh bin Nabbata.[562](#)

406. Muhammad bin Zayd

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He belonged to the Batariya.[563](#)

407. Muhammad bin Salim

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, Aban b. Taghlab, Ahmed b. al-Nazar, and the like.[564](#)

408. Muhammad bin Sulayman

b. al-Farra'. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[565](#)

409. Muhammad bin Sawqa

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, and of Imam Abu 'Abd Allah (al-Sadiq), peace be on him. Abu Ayyub reported on his authority.[566](#)

410. Muhammad bin Sahib

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[567](#)

411. Muhammad bin 'Abd Allah

He was called al-Tayyar. He was the retainer of Fazara. Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Kashi reported on the authority of Muhammad b. 'Abd Allah, who said: "I came to the door of Abu Ja'far (al-Baqir), peace be on him. I asked permission. However, he did not permitted me. He permitted other than me. So, I returned to my house. I was sad. I laid on a bed in the house. I was sleepless. I said to myself: 'Do the Murajea not say

such and such? Do the Qadariya (fatalists) not say such and such? Do the Harawriya not say such and such? Do the Zaydiya not say such and such? While I was thinking (these sects), the door was knocked. So, I said: 'Who is it?' 'The messenger of Abu Ja'far, peace be on him,' the knocker said, 'Abu Ja'far (al-Baqir, peace be on him, asks you to come.' I took my clothes and went with the messenger. I entered (Abu Ja'far's house). When he saw me, he said: 'Muhammad, (do not resort to) the Murajea, the Qadariya, the Harawriya, and the Zaydiya. However, (resort to) us. I prevented you (from entering) because of such and such.' Thus, I accepted his words."[568](#)

412. Muhammad bin 'Ajlan

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on the authority of Malik bin Damra, on the authority of Imam ('Ali), the Commander of the Faithful, peace be on him. 'Uthman b. 'Isa reported on his authority the virtue of the prayer in the mosque of Kufa.[569](#)

413. Muhammad bin 'Ajlan

He was called al-Madani. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[570](#)

414. Muhammad bin 'Attiya

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, Imam al-Sadiq, peace be on him, and Zarara. Muhammad b. Dauwd reported on his authority.[571](#)

415. Muhammad bin 'Ali

b. Abi Shu'ba al-Halabi. His kunya was Abu Ja'far. Al-Najashi said: "Muhammad b. 'Ali is the most eminent one of our companions. He is the most knowledgeable one of them. He is reliable. No one is able to slander him or his brothers, 'Ubayd Allah, 'Umran, and 'Abd al-'Ala. He has a book called al-Tafsir. He also has a classified book on the lawful and the unlawful."[572](#) Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[573](#)

416. Muhammad bin 'On

He was called al-Nusaybi. He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. Muhammad b. al-Husayn reported on his authority.[574](#)

417. Muhammad bin al-Furat

He asked Imam Abu Ja'far (al-Baqir), peace be on him, about the words of Him the Exalted: "And your turning over and over among those who prostrate themselves (before Allah). " So, the Imam replied: "He means in the loins of the prophets." He (Muhammad b. al-Furat said: [I heard the Commander of the Faithful say:] "I am the sharer of the fire."[575](#)

418. Muhammad bin al-Fadl

He was called al-Hashimi. His kunya was Abu al-Rabi'. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[576](#)

419. Muhammad bin al-Fadl

He reported on the authority of Imam al-Baqir, and of al-Sadiq, peace be on them. Abu Sulayman al-Hadhdha' reported on his authority.[577](#)

420. Muhammad bin Qays

He reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him. Shaykh al-Mufid numbered him as one of the main figures, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises. 'Ali b. Ri'ab, Abu Ayyub, Abu 'Ali, and the like reported on his authority.[578](#)

421. Muhammad bin Qays

He was called Abu 'Abd Allah al-Bajali. He was from Kufa. He was trustworthy He reported on the authority of Imam al-Baqir), and of al-Sadiq, peace be on them. He has a book called al-Qadaya.[579](#) He died in the year 151 A. H.[580](#)

422. Muhammad bin Marwan

He reported on the authority of : Imam Abu Ja'far (al-Baqir), peace be on him, Imam Abu 'Abd Allah (al-Sadiq), peace be on him, Abu Yahya, b. Abu Ya'fur, Aban b. 'Uthman, and the like. Abu Jamila, b. Miskan, Aban b. 'Uthman, and the like, reported on his authority.[581](#)

423. Muhammad bin Marwan

He was called al-Basri. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[582](#)

424. Muhammad bin Marwan

He was called al-Kalbi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.⁵⁸³ Al-Barqi also numbered him as one of the companions of Imam al-Baqir, peace be on him.⁵⁸⁴

425. Muhammad bin Muslim

b. Raba'h. He was called Abu' Ja'far al-Awqasi al-Tahha'n. He was the retainer of Thaqif al-A'war.⁵⁸⁵ He was among the main thinkers. He was one of the Imams of knowledge in Islam. He was one of the greatest jurists. He was among the trustees of Allah over His lawful and unlawful. He devoted his life to Imam al-Baqir and al-Sadiq, peace be on them. He narrated many sciences on their authority. He said: "When I faced a certain question, I asked Abu' Ja'far (al-Baqir), peace be on him, about the question. I asked him about thirty thousand tradition. Moreover, I asked Abu' 'Abd Allah (al-Sadiq), peace be on him, about sixteen thousand traditions."⁵⁸⁶

Honoring and Glorification

A large group of traditions was narrated on the authority of the Imams of the members of the House (ahl al-Bayt), peace be on them. In the traditions, the Imams praised and lauded Muhammad b. Muslim. The following is some of the traditions:

1. Al-Kashi reported on the authority of 'Abd Allah b. Ya'fu'r, who said: "I said to Abu' 'Abd Allah (al-Sadiq), peace be on him, I cannot meet you or come to you every hour. My companions usually come and question me. I am unable to answer all what they ask. So, the Imam, peace be on him, said: 'What prevents you from (resorting to) Muhammad b. Muslim al-Thaqafi? For he heard from my father, and my father glorified him.'"⁵⁸⁷ This tradition shows that Muhammad outstanding scientific abilities and talents. So, the Muslims resorted to him to take religious opinions.

2. Al-Kashi reported on the authority of Muhammad b. Kha'lid al-Tayalisi, who said: "Muhammad b. Muslim was from the people of Ku'fa. He came to Abu' Ja'far (al-Baqir), peace be on him. So, Abu' Ja'far said to him: 'Give good news to the humble about the garden.'"⁵⁸⁸ This tradition shows that Muhammad is among the close friends of Allah.

3. Jamil b. Darra'jj reported. He said: [I heard Abu' 'Abd Allah (al-Sadiq), peace be on him, say:] "Give good news to the humble about the garden. They are Barid b. Mu'a'wiya al-'Ajali, Abu' Basir (layth b. al-Bakhtari al-Mura'di), Muhammad b. Muslim, and Zara'ra. They are four highborn persons. They are the trustees of Allah over His lawful and unlawful. Were it not for them, the traditions of the Prophet would be obliterated."⁵⁸⁹

4. Imam Abu' 'Abd Allah (al-Sadiq), peace be on him, said: "Four persons are the most lovable of all

people with us, whether they are dead or living. They are Barid b. Mu'a'wiya al-'Ajali, Zara'ra b. A'yun, Muhammad b. Muslim, and Abu' Ja'far al-Ahwal.⁵⁹⁰ Other traditions praise Muhammad's outstanding merits. They show that he had a great position with the members of the House (ahl al-Bayt), peace be on them.

His Scientific Rank

Muhammad b. Muslim was one of the most brilliant scholars of his time in outstanding merits, jurisprudence, and knowledge of the precepts of the religion. In "al-Risa'la al-Adadiya", Shaykh al-Mufid numbered him as one of the main figures and jurists, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises. Imam Abu' 'Abd Allah al-Sadiq, peace be on him, asked the Muslim scholars to resort to Muhammad b. Muslim. Muhammad asked Abu' Ja'far (al-Baqir), peace be on him, about thirty thousand tradition. Moreover, he asked Abu' 'Abd Allah (al-Sadiq), peace be on him, about sixteen thousand traditions.

Muhammad before Shurayk, the Judge

The historians said: "Muhammad b. Muslim and Abu' Kurayba al-Azdi testified before Shurayk, the judge, who deviated from the members of the House (ahl al-Bayt), peace be on them. Shurayk looked at their faces carefully. Then, he said: "You are two Ja'faris Fatimis. I do not accept your testimony." When they heard that, they wept. Shurayk was astonished at them, so he asked them: "What has made you weep?"

They replied: "You have attributed us to people. The people do not accept us to be among their brothers when they see our foolishness. You have ascribed us to a man. The man (i. e., Imam al-Sadiq, peace be on him) who does not accept us to be among his Shi'ites. If he accepted us, we would be grateful to him."

Shurayk admired them, so he said: "People should be like you." Then he accepted their testimony.

Muhammad b. Muslim and Abu' Kurayba made the pilgrimage to the Sacred House of Allah. Then they met Imam al-Sadiq, peace be on him. They told him about the conversation that occurred between them and Shurayk. The Imam, peace be on him, was displeased with Shurayk. So, he said: "Shurayk will have nothing on the Day of Judgment except a share of fire."⁵⁹¹

Muhammad bin Muslim sold dates

Muhammad b. Muslim was one of the rich in Ku'fa. Imam Abu' Ja'far (al-Baqir), peace be on him, asked him to sell dates to save his life from the Umayyads, who illegally shed the blood of the Shi'ites. Thus, Muhammad took dates and scales, and then he sat at the door of the mosque of Ku'fa. Some people came and said to him: "You have exposed us!" "My master, Abu' Ja'far (al-Baqir, peace be on him) asked me to do that. So, I have obeyed his order," he said to them. They said to him: "If you insist on

buying and selling, then sit with millers.” He responded to them. So, he bought a hand mill and sat with the millers. With this he could save his life.[592](#)

His Death

This great figure passed away in the year 150 A. H.[593](#) Then, his companions buried him. They buried in the earth jurisprudence, virtues, piety, and devoutness.

426. Muhammad bin Muslim

He reported on the authority of Imam Abu’ Ja’far (al-Baqir), peace be on him. Ibn Udhayna reported on his authority.[594](#)

427. Muhammad bin al-Munkadir

b. ‘Abd Allah al-Timimi. His kunya was Abu’ ‘Abd Allah. He was one of the eminent leaders. Ibn Hayyan said: “Muhammad bin al-Munkadr was one of the skillful reciters (of the Quran).”[595](#) Muhammad used to say: “I did not use to think that the like of ‘Ali b. al-Husayn, peace be on him, could leave a successor because of the outstanding merit of ‘Ali b. al-Husayn, peace be on him, until I saw his son, Muhammad b. ‘Ali. I wanted to advise him but he advised me.”

“My companions asked me: ‘What did he warn you of?’ I told them: I went out to one of the suburbs of Medina at a time when it was hot. There I met Muhammad b. ‘Ali, peace be on him. He was a well-built man and he was leaning on two servants boys. Either they were black slaves of his or they were retainers of his. I said to myself: Here is a venerable leader (shaykh) of Quraysh out at this time and in these circumstances seeking worldly (advantage). I must warn him. So, I approached him and greeted him. He returned my greetings with anger. The sweat was pouring down him.”

I said: “May Allah remove you, a venerable leader of Quraysh, out at this time and in these circumstances seeking worldly (advantage). If death came upon you while you were in this condition (what would you do?)”

He made the two servant-boys let go of his hand and held himself up. Then he said: “By Allah, if death came upon me while I was in this condition, it would come upon me while I am (fulfilling) an act of obedience to Allah, by which I make myself withdraw from you and from the (rest of the) people. I would only fear death if it came upon me while I was performing an act of disobedience against Allah.”

Then I (Muhammad) replied: “You are truthful. May Allah have mercy on you, I wanted to warn and you have warned me.”[596](#)

428. Al-Mustahal bin 'Ata'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir and of al-Sadiq, peace be on them. He (al-Mustahal) reported on their authority.[597](#)

429. Mas'ada bin Zyya'd

He was called al-Rib'i. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[598](#) Al-Naja'shi said: "Mas'ada is trustworthy He has a classified book on the lawful and the unlawful."[599](#)

430. Mas'ada bin Sadaqa

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He added that Mas'ada was a non-Shi'ite.[600](#) Al-Naja'shi said: "Mas'ada reported on the authority of: Abu' 'Abd Allah (al-Sadiq), peace be on him, and Abu' al-Hasan, peace be on him. He has books. Among them is Kita'b 'Khutab al-Amir."[601](#)

431. Maskin

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He added that Maskin was reliable.[602](#)

432. Maskin bin 'Abd

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He was an unknown Imam Shi'ite.[603](#)

433. Masma' bin 'Abd al-Malik

He was given the kunya of Abu' Sayya'r. He was from Ku'fa. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, and of Imam al-Sadiq peace be on them. Al-Naja'shi said: "Masma' was the chief of (the tribe of) Bakr b. Wa'il in Basrah. He was the master of the Masma'is."

Masma' reported on few traditions on the authority of Abu' Ja'far (al-Baqir), peace be on him. However, he reported many traditions on the authority of Abu' 'Abd Allah (al-Sadiq). Abu' 'Abd Allah (al-Sadiq), peace be on him, said to him: "O Abu' Sayya'r, I will prepare you for an important affair."[604](#)

434. Ma'ru'f bin Khrbu'dh

He was from Ku'fa, so, he was called al-Ku'fi. He was among the companions of Imam al-Baqir, peace be on him. He was among the most prominent jurists and was one of the trustees of Allah over His lawful and unlawful. The Shi'ites agreed on the correctness of what is reported on his authority. He was among the worshipers who prolonged their prostration during their prayers. He studied under Imam Abu' Ja'far (al-Baqir), peace be on him, and his son, Imam al-Sadiq, peace be on him. He learned many sciences from them and followed their behavior. Thus, he became one of the unique pious, and of the persons who turned to Allah in repentance.[605](#)

435. Mu'ammarr bin Rashid

He was called al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[606](#)

436. Mu'ammarr bin 'Ata'

b. Washika al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He was an unknown Imam Shi'ite.[607](#)

437. Mu'ammarr bin Yahya'

b. Bassa'm. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[608](#)

438. Mu'ammarr bin Yahya'

b. Sa'lim al-Khazza'z. Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[609](#)

439. Mu'ammarr bin Yahya' al-'Ajali

He was an Arab. He was reliable. He reported on the authority of Imam al-Baqir, and of al-Sadiq, peace be on them. He has a book. Tha'laba b. Maymu'n reported the book on his authority.[610](#)

440. Al-Mughira bin Sa'id

He was the retainer of Bujayla. He was a liar. Many traditions dispraised and cursed him. He fabricated traditions and ascribed them to Imam al-Baqir, peace be on him. Imam al-Sadiq, peace be on him, said: "May Allah curse al-Mughira. He fabricated traditions and attributed them to my father. So, Allah will

make him taste the heat of the iron.”[611](#) We have already talked about his fabrications.

441. Al-Mufaddal bin Zayd

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[612](#) He was an unknown Imam Shi’ite.

442. Al-Mufaddal bin Qays

b. Rumma’na. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[613](#) Al-Kashi reported of traditions that praised and lauded him.

443. Muqa’til bin Sulayma’n

He was called al-Khurasani al-Bajali. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[614](#) Al-Barqi said: “Muqa’til bin Sulayma’n was a non-Shi’ite.”[615](#)

444. Muqrin al-Sarra’jj

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[616](#)

445. Mundhir bin Abi Turayfa

He was called al-Bajali al-Ku’fi. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[617](#) Al-Naja’shi said: “Mundhir bin Abi Turayfa reported on the authority of Imam ‘Ali b. al-Husayn, Imam al-Baqir, and al-Sadiq, peace be on them.”

446. Mansu’r bin al-Mu’tamir

He was called al-Salami al-Ku’fi. He belonged to the next generation. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[618](#) He was among the followers of the great martyr, Zayd b. ‘Ali, peace be on him. Mansu’r was not in Ku’fa when Zayd was killed. When he heard of his murder, he fasted for a year. For he wanted Allah to forgive him. He came out in revolt with ‘Abd Allah b. Mu’a’wiya. Then he came out in revolt with Muhammad b. ‘Abd Allah b. al-Hasan. That was during the days of al-Mansu’r al-Dawa’niqi.

447. Mansu’r bin al-Walid

He was called al-Saqil. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[619](#)

448. Mu'sa' al-Ash'ari

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[620](#)

449. Mu'sa' bin Ashyam

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[621](#) It was said that he was an extremist. He was among the followers of Abu' al-Khatta'b. Al-Kashi reported on the authority of Hana'n b. Sudayr, on the authority of Imam Abu' 'Abd Allah (al-Sadiq), peace be on him, who said: "Somebody will enter the fire with him, namely Abu' al-Khatta'b." Then the Imam, peace be on him, mentioned Mu'sa' b. Ashyam. He said: "Mu'sa' bin Ashyam and his companion, Hafs b. Maymu'n, come to me every day. They question me. I tell them of the truth. Then they go to Abu' al-Khatta'b. He teaches them contrary to my view. Thus, they follow his view and leave mine."[622](#) It was said that Mu'sa' retreated from his extremism.

450. Mu'sa' al-Khayya't

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He was unknown.[623](#)

451. Mu'sa' bin Zyya'd

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[624](#)

452. Mu'sa' bin 'Abd Allah

He was called al-Asadi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He was unknown.[625](#)

453. Muhzim bin Abi Burda

He was called al-Asadi al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, Imam al-Sadiq, and Imam al-Ka'zim, peace be on them.[626](#)

454. Maysar bin 'Abd al-'Aziz

He was called al-Nakha'i al-Mada'ini. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[627](#) Al-Kashi said: "Maysar was a reliable Kufan." Maysar reported on the authority of one of them (al-Baqir or al-Sadiq, peace be on them), who said: "Maysar, do you keep in contact with your relatives?" I (Maysar) replied: "Yes. May I be your ransom, when I was a young

man, I (worked) in the market. My wage was two dirhams. I gave one dirham to my paternal aunt and one dirham to my maternal aunt.” So, the Imam, peace be on him, said: “By Allah, your death came twice. However, it was postponed.” Maysar said: “I and a group (of my companions) came to Abu’ Ja’far (al-Baqir), peace be on him. I mentioned the relationship with womb relatives. So, Abu’ Ja’far, peace be on him, said: ‘Maysar, your death came twice. However, Allah delayed it, for you keep in contact with your relatives.’” Maysar reported on the authority of Imam al-Baqir, peace be on him, who said: “Do you talk with each other?” “Yes, we do,” I replied. So, he peace be on him, said: “I wish I was with you. By Allah, I love you. For you follow the religion of Allah and of His angels. So, support us with piety and hard work.” “I saw as if I was on the top of a mountain. The people were ascending to me from all directions. When they became many, they were taken into the sky. Then they were dropped. That was done five times. No one of the people remained with me except a little group. Among the group were Maysar b. ‘Abd al-’Aziz and ‘Abd Allah b. Ajjla’n.” This account shows that Maysar had firm faith, and that he was very obedient to the members of the House (ahl al-Bayt), peace be on him.[628](#)

455. Maymu’n al-Ba’n

He was called al-Ku’fi. He reported on the authority of Imam al-Baqir, and of al-Sadiq, peace be on them.[629](#)

456. Maymu’n al-Qadda’h

He was the chief of the Banu Makhzu’m. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[630](#)

457. Najm bin al-Hutaym

He was called al-’Abdi. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him.[631](#)

458. Najm al-Ta’i

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him. He was an unknown Imami Shi’ite.[632](#)

459. Nujayh bin Muslim

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Baqir, peace be on him. He was an unknown Imami Shi’ite.[633](#)

460. Al-Nadar bin Qarwa'sh

He was called al-Khuza'i al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. Al-Nadar deviated from the members of the House (ahl al-Bayt), peace be on them. The narrators said: "Imam al-Baqir, peace be on him, was talking to his companions. When al-Nadar came, the Imam's companions became displeased with him. The Imam talked to his companions for a time. Then the meeting was concluded. When al-Nadar left the assembly, the companions said to the Imam: 'We have heard from you what al-Nadar has heard' "The Imam, peace be on him, said: "If you ask al-Nadar about what I have said this day, he will not remember it." Some of the Imam's companions met al-Nadar. They asked him about the traditions of the Imam, peace be on him. Thus, he answered: "I did not understand anyone of them."[634](#)

461. Nu'ma'n al-Ahmasi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[635](#) He was an unknown Imami Shi'ite.

462. Al-Ward bin Zayd al-Asadi

He was the brother of the great poet, al-Kumayt b. Zayd. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. The narrators said that al-Ward obeyed and loved the members of the House (ahl al-Bayt), peace be on them, very much.[636](#)

463. Al-Walid bin Bashir

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He added that al-Walid was unknown.[637](#)

464. Al-Walid bin 'Urwa al-Hajri

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[638](#)

465. Al-Walid bin al-Qa'sim

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[639](#) He was unknown.

466. Ha'ru'n al-Jabali

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He added

that Ha'ru'n was unknown.[640](#)

467. Ha'ru'n bin Hamza

He was called al-Ghanawi, al-Sayrafi, al-Ku'fi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[641](#) Al-Naja'shi said: "Ha'ru'n was trustworthy. He reported on the authority of Imam Abu' 'Abd Allah (al-Sadiq), peace be on him. He has a book. A group (of the narrators) reported the book on his authority."[642](#)

468. Ha'shim bin Abi Ha'shim

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He added that Ha'shim unknown.[643](#)

469. Ha'shim al-Raha'i

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He said that Ha'shim was unknown.[644](#)

470. Yahya' bin Abi al-'Ala' al-Razza'i

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He has a book, as it has been mentioned in al-Fihrast.[645](#)

471. Yahya' bin Abi Qa'sim al-Hadhdha'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[646](#)

472. Yhaya' bin al-Sa'biq

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him. He was unknown.[647](#)

473. Yazid Abu' Kha'lid al-Kana'si

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[648](#)

474. Yazid bin 'Abd al-Malik al-Ju'fi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[649](#) Apparently, he was an unknown Imami Shi'ite.

475. Yazid bin ‘Abd al–Malik al–Nawfali

Shaykh al–Tu’si numbered him as one of the companions of Imam al–Baqir, peace be on him.[650](#) He reported on the authority of Imam Abu’ ‘Abd Allah (al–Sadiq), peace be on him, who said: “Visit each other. For your visit enlivens your hearts and spreads our traditions. Our traditions make you love each other. If you follow them, you will be safe. If you leave them, you will go astray. Put them into effect, and I guarantee your safety.”[651](#)

476. Yazid bin Muhammad al–Nisha’bu’ri

Shaykh al–Tu’si numbered him as one of the companions of Imam al–Baqir, peace be on him.[652](#) He was unknown.

477. Yazid

He was the retainer of al–Hakam b. Abi al–Salt. Shaykh al–Tu’si numbered him as one of the companions of Imam al–Baqir, peace be on him.[653](#)

478. Ya’qu’b al–Azdi

He sold foodstuffs. Shaykh al–Tu’si numbered him as one of the companions of Imam al–Baqir, peace be on him.[654](#) He was unknown.

479. Ya’qu’b bin Shu’ayb

b. Maytham b. Yahya” al–Tamma’r. He was the chief of the Banu Asad. Shaykh al–Tu’si numbered him as one of the companions of Imam al–Baqir, peace be on him.[655](#) Al–Naja’shi said: “He was trustworthy. He reported on the authority of Imam Abu’ ‘Abd Allah (al–Sadiq), peace be on him.” Ibn Sa’id and b. Nu’h mentioned him. He has a book. A number of our companions reported the book.[656](#)

480. Younis bin Abi Ya’fu’r

Shaykh al–Tu’si numbered him as one of the companions of Imam al–Baqir, peace be on him.[657](#) Apparently, he was unknown Imam Shi’ite.

481. Younis bin Khabba’b

Shaykh al–Tu’si numbered him as one of the companions of Imam al–Baqir, peace be on him. He added that Younis was unknown.[658](#)

482. Younis bin al-Mughira

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Baqir, peace be on him.[659](#)
Apparently, he was unknown Imam Shi'ite.

With this, we will end our talk about the companions of Imam Abu' Ja'far (al-Baqir), peace be on him, and the narrators of his traditions. We do not say that we have mentioned them all. However, we have mentioned some of them. Besides, we have not mentioned their biographies in detail. Rather, we have mentioned an index for their names. Moreover, we have mentioned brief outlines about some of their affairs. For our references have not mentioned other details.

However, among this large group of the companions of Imam al-Baqir and the narrators of his traditions is a group of the greatest scholars and jurists. Among them are Muhammad b. Muslim, Zara'ra b. A'yun, Abu' Basir, and the like. They played a central role in founding the jurisprudence of the members of the House (ahl al-Bayt), peace be on them. They recorded their traditions to which jurists resort to conclude religious opinions. Thus, they preserved the most important intellectual scientific Islamic wealth.

- [1.](#) Al-Kashi
- [2.](#) Mu'jam al-Adab, vol. 1, p. 108
- [3.](#) Mu'jam Rijal al-Hadith, vol. 1, p.20
- [4.](#) Ibid, pp.21-22. Tanqih al-Maqal, vol. 1, p.4
- [5.](#) Tahdhib al-Tahdhib, vol. 1, p.93
- [6.](#) Mu'jam Rijal al-Hadith, vol. 1, p.23
- [7.](#) Al-Mu'jam, vol. 1, p.22
- [8.](#) Ibid
- [9.](#) Ibid
- [10.](#) Mizan al-I'tidal, vol. 1, p.5
- [11.](#) Mu'jam Rijal al-Hadith, vol. 1, p.20
- [12.](#) Ibn al-Nadim, Fihrast. Al-Tusi, Fihrast
- [13.](#) Ibn al-Nadim, Fihrast
- [14.](#) Tahdhib al-Tahdhib, vol. 1, p.94. In Mu'jam Rijal al-Hadith, vol. 1, p.23, Aban died in the year 141 A.H. See also al-Tusi, Fihrast.
- [15.](#) Mu'jam al-Udaba', vol. 1, p. 108
- [16.](#) Al-Imam al-Sadiq wa al-Madhahib al-Arba'a, vol.3, p.57
- [17.](#) Al-Tusi, Fihrast
- [18.](#) Mu'jam Rijal al-Hadith
- [19.](#) Tahdhib al-Tahdhib, vol. 1, p.99
- [20.](#) Ibid
- [21.](#) Mizan al-I'tidal, vol. 1, p. 14
- [22.](#) Al-Fihrast
- [23.](#) Mu'jam Rijal al-Hadith, vol. 1, p.58
- [24.](#) Ibid, p.79
- [25.](#) Al-Tusi, Fihrast
- [26.](#) Al-Tusi, Rijal
- [27.](#) Ibid

- [28.](#) Ibid. Lisan al-Mizan, vol. 1, p.87
- [29.](#) Tanqih al-Maqal, vol. 1, p.25
- [30.](#) Mu'jam Rijal al-Hadith, vol. 1, p. 126
- [31.](#) Ibid, vol.3, p.136
- [32.](#) Tahdhib al-Tahdhib, vol. 1, p. 158
- [33.](#) Ibid, p. 159
- [34.](#) Mu'jam Rijal al-Hadith, vol. 1, p. 159
- [35.](#) Ibid, p. 161. Tanqih al-Maqal, vol. 1, p.34
- [36.](#) Al-Tusi, Rijal
- [37.](#) Al-Kashi
- [38.](#) Al-Risala al-'Adadiya
- [39.](#) Tahdhib al-Kamal, vol.9, p.2
- [40.](#) Al-Najashi
- [41.](#) Al-Tusi, Rijal
- [42.](#) Ibid
- [43.](#) Ibid
- [44.](#) Ibid
- [45.](#) Ibid
- [46.](#) Ibid
- [47.](#) Ibid
- [48.](#) v
- [49.](#) Ibid
- [50.](#) v
- [51.](#) Ibid
- [52.](#) Ibid
- [53.](#) Ibid. Mu'jam Rijal al-Hadith, vol.3, p. 131
- [54.](#) Mu'jam Rijal al-Hadith, vol.3, p. 112
- [55.](#) Ibid, p. 117
- [56.](#) Ibid, p. 119
- [57.](#) Ibid, p. 147
- [58.](#) Tanqih al-Maqal, vol. 1, p. 137
- [59.](#) Al-Tusi, Rijal
- [60.](#) Mu'jam Rijal al-Hadith, vol.3, p.202
- [61.](#) Ibid, p.87
- [62.](#) Ibid, p.208
- [63.](#) Ibid, p.208
- [64.](#) Tanqih al-Maqal, vol. 1, p. 136
- [65.](#) Al-Tusi, Rijal
- [66.](#) Tanqih al-Maqal, vol. 1, p. 137
- [67.](#) Al-Tusi, Rijal. Tanqih al-Maqal, vol. 1, p. 137
- [68.](#) Ibid. Tanqih al-Maqal, vol. 1, p. 141
- [69.](#) Al-Tusi, Rijal
- [70.](#) Mu'jam Rijal al-Hadith, vol.3, p.232
- [71.](#) Ibid
- [72.](#) Tanqih al-Maqal, vol. 1, p. 154
- [73.](#) Al-Tusi, Rijal. Tanqih al-Maqal, vol. 1, p. 158
- [74.](#) Tanqih al-Maqal, vol. 1, p. 158
- [75.](#) Al-Tusi, Rijal

- [76.](#) Tanqih al-Maqal, vol. 1, p. 160
- [77.](#) Ibid, p. 161
- [78.](#) Al-Tusi, Rijal
- [79.](#) Al-Najashi
- [80.](#) Al-Tusi, Rijal
- [81.](#) Tanqih al-Maqal, vol. 1, p. 164
- [82.](#) Al-Tusi, Rijal
- [83.](#) He was called al-Kanasi, for he lived at Kanasa, a famous district in Kufa
- [84.](#) Al-Tusi, Rijal
- [85.](#) Al-Najashi
- [86.](#) Mu'jam Rijal al-Hadith, vol.3, pp.280-284
- [87.](#) Ibid
- [88.](#) Al-Najashi
- [89.](#) Al-Tusi, Rijal
- [90.](#) Ibid
- [91.](#) Ibid
- [92.](#) Mu'jam Rijal al-Hadith, vol.3, p.306
- [93.](#) Al-Tusi, Rijal. Tanqih al-Maqal, vol. 1, p. 173
- [94.](#) Al-Tusi, Rijal
- [95.](#) Ibid
- [96.](#) Ibid
- [97.](#) Ibid
- [98.](#) Tanqih al-Maqal, vol. 1, p. 172
- [99.](#) Al-Tusi, Rijal
- [100.](#) Ibid
- [101.](#) Ibid. Tanqih al-Maqal, vol. 1, p. 137
- [102.](#) Tanqih al-Maqal, vol. 1, p. 177
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- [123.](#) Al-Najashi

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- [135.](#) Tahdhib al-Tahdhib, vol.2, p.43. Al-Isaba, vol. 1, p.214
- [136.](#) Ibid
- [137.](#) Al-Isaba, vol. 1, p.215
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- [147.](#) Tanqih al-Maqal, vol. 1, p.205
- [148.](#) Al-Tusi, Rijal
- [149.](#) Al-Najashi
- [150.](#) Al-Tusi, Rijal
- [151.](#) Al-Najashi
- [152.](#) Al-Tusi, Rijal
- [153.](#) Ibid
- [154.](#) Tanqih al-Maqal, vol. 1, p.211
- [155.](#) Al-Barqi, Rijal. Mu'jam Rijal al-Hadith, vol.4, p.47. In Tanqih al-Maqal, vol. 1, p.211, Shaykh al-Tusi numbered Ja'far b. Ibrahim al-Hadrami as one of the companions of Imam al-Ridha'
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- [157.](#) Ibid
- [158.](#) Ibid
- [159.](#) Tanqih al-Maqal, vol. 1, p.266
- [160.](#) Mu'jam Rijal al-Hadith, vol.4, p.286
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- [162.](#) Tanqih al-Maqal, vol. 1, p.271
- [163.](#) Al-Tusi, Rijal
- [164.](#) Mu'jam Rijal al-Hadith, vol.4, p.341
- [165.](#) Ibid, p.350. Al-Tusi, Rijal
- [166.](#) Mu'jam Rijal al-Hadith, vol.4, p.470
- [167.](#) Ibid, p.372
- [168.](#) Ibid, vol.5, p. 15
- [169.](#) Ibid, p.77
- [170.](#) Al-Tusi, Rijal

- [171.](#) Al-Mufid, al-Irshad. Tanqih al-Maqal, vol.1, p.303
- [172.](#) Al-Tusi, Rijal
- [173.](#) Mu'jam Rijal al-Hadith, vol.5, p. 158
- [174.](#) Ibid, p. 164
- [175.](#) Ibid, p. 166
- [176.](#) Al-Tusi, Rijal
- [177.](#) Mu'jam Rijal al-Hadith, vol.5, p. 185. Tanqih al-Maqal, vol. 1, p.317
- [178.](#) Al-Najashi. Al-Tusi, Fihrast
- [179.](#) Al-Tusi, Rijal
- [180.](#) Al-Najashi
- [181.](#) He was called al-Rajani, for he lived at a valley called Rajan in Najd (in Saudi Arabia)
- [182.](#) Mu'jam Rijal al-Hadith, vol.6, p. 13
- [183.](#) Ibid, p.66. Tanqih al-Maqal, vol. 1, p.333
- [184.](#) Ibid, p.93
- [185.](#) Ibid, p.96
- [186.](#) Al-Kashi, Rijal
- [187.](#) Al-Tusi, Rijal
- [188.](#) Ibid
- [189.](#) Al-Najashi
- [190.](#) Mu'jam Rijal al-Hadith, vol.6, p. 171
- [191.](#) Ibid, p. 163. Tanqih al-Maqal, vol. 1, p.356
- [192.](#) Ibid, p. 172
- [193.](#) Ibid, pp. 174–175
- [194.](#) Al-Kahsi
- [195.](#) Tahdhib al-Tahdhib, vol.2, p.433
- [196.](#) Ibid, p.434
- [197.](#) Tanqih al-Maqal, vol. 1, p.358
- [198.](#) Ibid, p.359
- [199.](#) Al-Najashi
- [200.](#) Al-Tusi, Rijal
- [201.](#) Ibid
- [202.](#) Ibid
- [203.](#) Ibid
- [204.](#) Tanqih al-Maqal, vol. 1, p.362
- [205.](#) Mu'jam Rijal al-Hadith, vol.6, p.220
- [206.](#) Al-Tusi, Rijal
- [207.](#) Ibid
- [208.](#) Tanqih al-Maqal, vol. 1, p.368. Mu'jam Rijal al-Hadith, vol.6, p.229
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- [210.](#) Ibid
- [211.](#) Al-Kashi
- [212.](#) Tanqih al-Maqal, vol. 1, p.371
- [213.](#) Mu'jam Rijal al-Hadith, vol.6, p.272
- [214.](#) Tanqih al-Maqal, vol. 1, p.376
- [215.](#) Al-Kashi
- [216.](#) Mu'jam Rijal al-Hadith, vol.6, p.278
- [217.](#) Tanqih al-Maqal, vol. 1, p.375
- [218.](#) Ibid, p.374

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- [220.](#) Al-Tusi, Rijal
- [221.](#) Al-Najashi
- [222.](#) Al-Tusi, Rijal
- [223.](#) Al-Tusi, Rijal. Mu'jam Rijal al-Hadith, vol.7, p. 14
- [224.](#) Ibid. Ibid, p.30
- [225.](#) Mu'jam Rijal al-Hadith, vol.7, p.82. Tanqih al-Maqal, vol. 1, p.404
- [226.](#) Ibid, p.83. Ibid
- [227.](#) Al-Tusi, Rijal, p. 120
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- [234.](#) Al-Najashi
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- [244.](#) Ibid, p.215
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- [246.](#) Al-Tusi, Rijal
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- [249.](#) Ibid
- [250.](#) Al-Najashi
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- [253.](#) Al-Kashi
- [254.](#) Ibid
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- [256.](#) Ibid
- [257.](#) Ibid
- [258.](#) Ibid
- [259.](#) Majjma' al-Bahrain, maddat nur
- [260.](#) Al-Kashi
- [261.](#) Ibid
- [262.](#) Ibid
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- [265.](#) Ibid
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- [284.](#) Al-Tusi, Rijal
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- [286.](#) Mu'jam Rijal al-Hadith, vol.8, p.18
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- [294.](#) Shaykh al-Mufid, al-Amali
- [295.](#) Mukhtasar Akhbar al-Khulafa', p.10
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- [297.](#) Ibn al-Athir, Tarikh, vol.4, p.332
- [298.](#) Al-Tusi, Rijal, p.124
- [299.](#) Kamil al-Ziyarat, Chapter 26
- [300.](#) Al-Tusi, Rijal, p.124
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- [302.](#) Al-Najashi
- [303.](#) Mu'jam Rijal al-Hadith, vol.8, p.70
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- [306.](#) Al-Barqi, Rijal
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- [310.](#) Mu'jam Rijal al-Hadith, vol.8, p.175
- [311.](#) Al-Tusi, Rijal
- [312.](#) Mu'jam Rijal al-Hadith, vol.8, p.176
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- [314.](#) Al-Tusi, Rijal, p.124

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- [316.](#) Mu‘jam Rijal al–Hadith, vol.8, p.201
- [317.](#) Al–Tusi, Rijal, p.124
- [318.](#) Al–Najashi. It was said that his finger was cut, not his hand
- [319.](#) Al–Najashi
- [320.](#) Al–Irshad
- [321.](#) Tanqih al–Maqal, vol.2, p.51
- [322.](#) Al–Tusi, Rijal
- [323.](#) In Mu‘jam Rijal al–Hadith, vol.8, p.282, it has been mentioned that his name is Sulayman b. Maula Turbal
- [324.](#) Al–Najashi
- [325.](#) Al–Tusi, Rijal. Al–Barqi numbered him as one of the companions of al–Baqir and al–Sadiq, peace be on them
- [326.](#) Al–Tusi, Rijal
- [327.](#) Ibid. Al–Barqi
- [328.](#) Mu‘jam Rijal al–Hadith, vol.8, p.311
- [329.](#) Al–Tusi, Rijal. Al–Barqi, Rijal
- [330.](#) Mu‘jam Rijal al–Hadith, vol.8, p.333
- [331.](#) Al–Najashi. Al–Tusi, Rijal
- [332.](#) Mu‘jam Rijal al–Hadith, vol.9, p.20
- [333.](#) Ibid, p.33
- [334.](#) Al–Barqi, Rijal
- [335.](#) Al–Najashi
- [336.](#) Al–Kashi
- [337.](#) Mu‘jam Rijal al–Hadith, vol.9, p.46
- [338.](#) Ibid, p.49
- [339.](#) Al–Tusi, Rijal, p.127
- [340.](#) Al–Kashi
- [341.](#) Mu‘jam Rijal al–Hadith, vol.9, p.76
- [342.](#) Al–Tusi, Rijal
- [343.](#) Al–Najashi
- [344.](#) Al–Tusi, Rijal
- [345.](#) Al–‘Llama, Al–Khulasa
- [346.](#) Mu‘jam Rijal al–Hadith, vol.9, p.89
- [347.](#) Al–Tusi, Rijal
- [348.](#) Al–Najashi
- [349.](#) Al–Tusi, Rijal
- [350.](#) Mu‘jam Rijal al–Hadith, vol.9, p.152
- [351.](#) Al–Tusi, Rijal
- [352.](#) Mu‘jam Rijal al–Hadith, vol.9, p.157
- [353.](#) Al–Tusi, Rijal. Al–Barqi, Rijal
- [354.](#) Mu‘jam Rijal al–Hadith, vol.9, p.165
- [355.](#) Al–Tusi, Rijal
- [356.](#) Al–Najashi
- [357.](#) Mu‘jam Rijal al–Hadith, vol.9, p.191
- [358.](#) Al–Tusi, Rijal
- [359.](#) Mu‘jam Rijal al–Hadith, vol.9, p.217
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- [362.](#) Ibid

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- [364.](#) Ibid
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- [366.](#) Ibid
- [367.](#) Ibid
- [368.](#) Ibid
- [369.](#) Ibid
- [370.](#) Al-Najashi
- [371.](#) Al-Najashi
- [372.](#) Al-Tusi, Rijal
- [373.](#) Mu‘jam Rijal al-Hadith, vol.9, p.343
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- [377.](#) Al-Barqi, Rijal
- [378.](#) Al-Tusi, Rijal
- [379.](#) Mu‘jam Rijal al-Hadith, vol.10, p.30
- [380.](#) Al-Najashi
- [381.](#) Mu‘jam Rijal al-Hadith, vol.10, p.65
- [382.](#) Al-Tusi, Rijal
- [383.](#) Mu‘jam Rijal al-Hadith, vol.10, p.135
- [384.](#) Al-Tusi, Rijal
- [385.](#) Mu‘jam Rijal al-Hadith, vol.10, p.136
- [386.](#) Ibid, p.141
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- [388.](#) Mu‘jam Rijal al-Hadith, vol.10, p.192
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- [390.](#) Mu‘jam Rijal al-Hadith, vol.10, p.207
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- [392.](#) Al-Najashi
- [393.](#) Al-Tusi, Rijal
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- [395.](#) Al-Manaqib
- [396.](#) Al-Kashi
- [397.](#) Mu‘jam Rijal al-Hadith, vol.10, p.256
- [398.](#) Ibid, p.266
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- [400.](#) Al-Mufid, al-Irshad
- [401.](#) Al-Kashi, Rijal
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- [409.](#) Mu‘jam Rijal al-Hadith, vol.10, p.315
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- [411.](#) Mu‘jam Rijal al–Hadith, vol. 10, p.333
- [412.](#) Al–Tusi, Rijal. Al–Barqi, Rijal
- [413.](#) Al–Tusi, Rijal
- [414.](#) Mu‘jam Rijal al–Hadith, vol. 10, p.410
- [415.](#) Ibid, vol. 11, p. 10
- [416.](#) Al–Najashi
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- [463.](#) Al-Tusi, Rijal
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- [466.](#) Al-Barqi, Rijal
- [467.](#) Mu'jam Rijal al-Hadith, vol. 12, p. 103
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- [470.](#) Kamil al-Ziyarat
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- [476.](#) Mu'jam Rijal al-Hadith, vol. 13, p.68
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- [478.](#) Basa'ir al-Darajat
- [479.](#) Al-Rouda
- [480.](#) Mu'jam Rijal al-Hadith, vol. 13, p.57
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- [552.](#) Al-Mufid, al-Irshad
- [553.](#) Kashif al-Ghumma
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