

Chapter 12: His Companions And Narrators Of His Traditions

Imam al-Ridha’, peace be on him, was, in his time, the giant of Islamic thought and the most learned person on the face of the earth, as al-M’mu’n said. He supplied Islamic world with all elements of progress and renaissance. He employed the Prophetic Mosque, may Allah increase it in honor, as an institute for his lessons and lectures. The religious scholars, the narrators, and the students of jurisprudence surrounded him, while he was twenty and some years old.¹ They recorded his verdicts, his marvelous wise sayings, and arts.

The religious scholars found in his traditions knowledge similar to that of his grandfather, the Messenger, may Allah bless him and his family, the first Inspirer of the ideological and scientific matters on earth; they came to know that he was as brilliant as his forefathers, the pure Imam, the pioneers of the cultural and scientific renaissance in the world of Islam. The narrators said: “There are no seven noble persons on earth from whom the Shi’a (*khas*) and non-Shi’a (*‘a’m*) wrote traditions except ‘Ali b. Musa’ (al-Ridha’), peace be on him.²”

The religious scholars took great care of his traditions to the extent that when he passed through Nisa’bu’r (Iran), they gathered around him. Their number was more than twenty thousand persons. They held ink pots and asked him to relate to them the traditions of his grandfather, Allah’s Messenger, may Allah bless him and his family. He narrated to them the tradition called *al-hadith al-dhahabi* (the Golden Tradition), as we will mention it. As the tradition was of great importance, one of the Sa’m’ni Emirs ordered it to be written in gold and to be buried with him.³ Some students of his grandfather, Imam al-Sa’diq, peace be on him, and of his father Imam Musa’, peace be on him, narrated (traditions) on his authority.⁴ A group of the religious scholars who were coincided with him also narrated from him. We will present the biographies of his companions and the narrators of his traditions. That is because, as we think, they will complete the research on the personality of the Imam and shows a side of his scientific life. (They are as follows:)

1. Ibra'him Bin al-'Abba's

b. Muhammad al-Sawli, the great, inspired poet. He was given the *kunya* of Abu' Isha'q. He was the most brilliant poet of his time and best of all the poets in showing friendship and love toward the Imams of the members of the House (*Ahl al-Bayt*), peace be on them. There were close ties between him and Imam al-Ridha', peace be on him. He showed deep, sincere love toward Imam al-Ridha', peace be on him. We will present some sides of his life.

His Paying a Visit to the Imam

Ibra'him along with Di'bil al-Khaza'i, the poet of the members of the House (*Ahl al-Bayt*), peace be on them, visited Imam al-Ridha', peace be on him. That was when al-Ma'mu'n pledged allegiance to him and appointed him as his successor. Di'bil recited to him his everlasting poem, which is regarded as one of the Arab excellent poems. We will mention it in his biography. Then Ibra'him recited to him his poem of which nothing is known except this line:

The murders of the children of the Prophet, Muhammad,
have removed the comfort of the heart after endurance.

This poetry line shows the sufferings and sorrow of al-Sawli toward the trials and tribulations which the enemy of Islam wreaked upon the Household of the Prophet. I (i.e. the author) think that the whole poem is good and firm and is regarding the lamentation for the members of the House (*Ahl al-Bayt*), peace be on them. When he had finished reciting it, the Imam gave them twenty thousand of the dirhams which held his holy name. As for Di'bil, he took his prize and went to (the holy city) of Qum. There the people bought each dirham for ten dirhams, hence he bought his portion for one hundred thousand dirhams. As for Ibra'him b. al-'Abba's, he kept some of the dirhams until he died.[5](#)

The following lines are some of his poetry on praising Imam al-Ridha', peace be on him:

One's actions are a sufficient, just witness for his being the most knowledgeable of his people.[6](#)

I can see that they have a modern one, but the modern is
not similar to the old (in their good deeds).[7](#)

He (al-Ma'mu'n) bestows upon you through your own
properties, and you are given one percent.[8](#)

May Allah not praise him who seeks the help of your
enemies and praises them.

You have preferred your partner, who is a close relative,
just as the parent prefers his own son.[9](#)

These lines show his deep faith in the members of the House (*Ahl al-Bayt*), peace be on them, and his friendship toward them. He metaphorically used these lines for them, for he was afraid of the tyrannical authority which punished due to doubt and accusation all those who showed friendship toward the Family of the Prophet, may Allah bless him and his family.

Examples of his Poetry

Al-Sawli's poems are regarded as part of wonderful Arab poetry. The following lines are some of his chosen poems:

A visit has brought near men to each other in spite of their being far, and the shrine of Layla' has become distant in spite of its being near.

And (the houses) standing at Mun'raj al-Liwa' are nearer (to me) than (the shrine of) Layla'; and that is her house.[10](#)

The following lines belong to him:

One maybe tired of a misfortune and the escape from it is
with Allah.

It (the misfortune) became more intense.

When its episodes intensified, it was driven away, while I
thought that it would not be driven away.[11](#)

The following lines belong to him too:

You were the iris of my eyeball, so the eye wept for you.

Whoever desires to die after you, then let him die. For I
took care of you.[12](#)

His Burning the Divan of his Poetry

Ibra'him was the friend of Isha'q b. Ibra'him, so he wrote a copy of his poetry concerning Imam 'Ali b. Musa' al-Ridha', peace be on him, and gave it to him. The copy remained with him until al-Mutawakkil, the tyrannical, became a caliph. Ibra'him was in charge of expenditure for al-Mutawakkil. Separation and

hate took place between Ibra'him and Isha'q, hence Ibra'him removed him from some expenditures which were at his hand, asked him for some money, insisted on it, and demanded him in a bad manner. Hence Isha'q summoned one of his trustworthy brothers and said to him: "Go to Ibra'him b. al-'Abba's and say to him: 'Your poetry concerning 'Ali b. Musa' in your own handwriting and other than your handwriting is with Isha'q. By Allah, if you continue wronging him and do not refrain from asking him (for money), he will hand over (your) poetry to al-Mutawakkil.'" As a result the man went to Ibra'him b. al-'Abba's and told him about that. Ibra'him was so worried that he entrusted the affair to the man. He released him (Isha'q) from all that which he asked from him, took the poetry from him, and made him swear by Allah that he had no poetry with him. When he received the poetry, he burnt it in his presence. [13](#)

Examples of his Writings

Ibra'him was an eloquent writer. The following is a piece of his writing on behalf of an 'Abba'sid king who threatened the rebels:

"Now, then, the Commander of the faithful has patience. If it is not sufficient, a threat will follow it. If it is not sufficient, his resolutions will be sufficient. Greetings."

Ibn Khullaka'n commented on this letter, saying: "This statement, though brief, is very marvelous. [14](#)"

His Death

Ibra'him died in Samara' in Sha'ba'n 15, in the year 243 A. H. [15](#)

2. Ibra'him Bin Abu' al-Bila'd

The real name of Abu' al-Bila'd is Yahya' b. Salim al-Ghatafa'ni. He (Ibra'him) was given the *kunya* of Abu Isma'il. In his book *al-Rija'l*, Shaykh al-Tu'si number him as one of the companions of Imam al-Sa'diq, peace be on him. He said: "He (Ibra'him) was trustworthy, a jurist, and a reciter (of the Qur'an). He lived for a long time until 'Ali b. Musa' al-Ridha' sent him a letter. His two sons (Yahya' and Muhammad), SAhl b. al-Yasa', and others narrated (traditions) on his authority. [16](#)"

Al-Naja'shi said: "Ibra'him was trustworthy, a reciter (of the Qur'an), and an author. His father was blind and a narrator of poetry; al-Farazdaq said to him: 'O sorrow of my soul at your eyes, O man!'"

Ibra'him narrated (traditions) on the authority of Abu' 'Abd Allah, Abu' al-Hasan Musa', and al-Ridha', peace be on them. Imam al-Ridha' sent him a letter and lauded him. He has a book. A group (of narrators) reported the book on his authority. [17](#)

3. Ibra'him Bin Abu' Mahmu'd

al-Khurasani. Al-Naja'shi regarded him as reliable and said: "He (Ibra'him) reported (traditions) on the authority of Imam al-Ridha', peace be on him. He has a book. Ahmed b. 'Isa' narrated the book on his authority. [18](#)"

Al-Kashi said: [Nasr b. al-Saba'h said:] "Ibra'him b. Abu' Mahmu'd was blind. Ahmed b. 'Isa' narrated on his authority the questions of Musa', peace be on him, which are about twenty-five pages. He lived after (the death of) al-Ridha'."

Hamdawayh narrated, saying: [Al-Hasan b. Musa' al-Khashsha'b informed us, saying: Ibra'him b. Abu' Mahmu'd informed us, saying:] "I visited Abu' Ja'far and there were books with me for him from his father. He began reading them and putting a big book on his eyes. He wept until his tears flowed down his cheeks, so I said to him: 'May I be your ransom, your father, perhaps, said to me in one session several times: 'May Allah make you dwell the Garden.' So he said: 'I also say to you: 'May Allah make you dwell the Garden.' Then I asked him: 'Do you guarantee that your Lord will make me enter the Garden?' 'Yes,' he replied. He (Ibra'him b. Abu' Mahmu'd) said: 'I took his foot and kissed it. [19](#)'"

4. Ibra'him Bin Isha'q al-Naha'wandi

He narrated (traditions) on the authority of Imam al-Ridha', peace be on him, and Sa'lih b. Muhammad al-Naha'wandi reported (the traditions) on his authority. [20](#)

5. Ibra'him Bin Isma'il Bin Da'wud

He narrated (traditions) on the authority of Imam al-Ridha', peace be on him, and Musa' b. Ja'far al-Mada'ini reported (the traditions) on his authority. [21](#)

6. Ibra'him Bin Bashir

Al-Naja'shi said: "He narrated questions on the authority of Imam al-Ridha', peace be on him, Muhammad b. 'Abd al-Hamid narrated on his authority. [22](#)

7. Ibra'him Bin Sala'ma al-Nisha'bu'ri

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was an agent. [23](#) Al-Sayyid al-Khu'i said: "The men differed over his state. Some regarded him as an argument; others did not regard him (as argument). Those who regarded him (as argument) gave evidence through two premises: The first (premise) is that he was the agent of Imam al-Ridha', peace be on him. The second (premise) is that they (the Imams) did not appoint the sinner as an

agent.” The Sayyid discussed both premises.[24](#)

8. Ibra’him Bin Shu’ayb al-Wa’qifi

He (i.e. Ibra’him Bin Shu’ayb) said: “I was sitting in the Mosque of Allah’s Apostle, may Allah bless him and his family, and there was beside me a man from the people of Iraq. I asked him: ‘Who are you?’ ‘The retainer of Abu’ al-Hasan al-Ridha’, peace be on him,’ he replied. I said to him: ‘I have a need of you.’ ‘What is it?’ he asked. I want you to hand over a letter (*ruq’a*) to him. ‘Yes,’ he said, ‘as you like.’ So I went out, took a sheet of paper, and wrote in it: ‘In the Name of Allah, the Compassionate, the Merciful. Your fathers, who were before you, would tell us of something therein were signs and proofs. I want you to tell me my name and my father’s name.’”

He (i.e. Ibra’him Bin Shu’ayb) said: “Then I stamped the letter and gave it to him. On the following morning, he (the retainer) brought me a sealed letter. I opened the letter and read it. At the bottom of the letter (it was written): ‘In the Name of Allah, the Compassionate, the Merciful. Abu’ Ibra’him, among your fathers are Shu’ayb and Sa’lih; among your sons are Muhammad, ‘Ali, and so-and-so.[25](#)”

9. Ibra’him Bin Shu’ayb al-Aqarqu’ficmi

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him. Shaykh al-Ma’maqa’ni said: “His state is unknown to us, and knowledge belongs to Allah.[26](#)”

10. Ibra’him Bin Sa’lih

In his (book) al-Rija’l without mentioning any nick-name or description, Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[27](#) Al-Naja’shi said: “Ibra’him b. Sa’lih al-Anma’ti[28](#) al-Asadi was trustworthy and narrated (traditions) on the authority of Abu’ al-Hasan, peace be on him. He has a book. A group (of narrators) reported the book.[29](#)”

11. Ibra’him Bin ‘Abd al-Hamid

Shaykh al-Tu’si said: “He (Ibra’him) was among the companions of Imam Abu’ ‘Abd Allah; he coincided with Imam al-Ridha’, peace be on him, and did not hear from him according to the statement of Sa’d b. ‘Abd Allah. He was a Wa’qifi and has a book.[30](#)” He (Shaykh al-Tu’si) said in al-Fihrast: “Ibra’him b. ‘Abd al-Hamid is reliable. He has a book (*asl*). Abu’ ‘Abd Allah Muhammad b. Muhammad b. al-Nu’ma’n al-Mufid told us about the book.[31](#)”

As Shaykh al-Tu’si has regarded him as trustworthy in *al-Fihrast*, then he was not a Wa’qifi. Perhaps he withdrew from the Wa’qifiya and adopted the True Religion (of the Shi’ites).

12. Ibra'him Bin 'Ali

b. 'Abd Allah b. Ja'far b. Abu' Ta'lib. 'Ali's mother was the Leader of the women, the heroine of Karbala", the lady Zaynab, peace be on her. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[32](#)

13. Ibra'him Bin Muhammad

al-Ash'ari, al-Qummi. Al-Naja'shi said: "He (Ibra'him) is trustworthy and narrated on the authority of Imam Musa' and Imam al-Ridha', peace be on them, and his brother al-Fadl. Their book is mutual. Al-Hasan b. Abu' 'Ali b. Fadda'l narrated the book on their authority.[33](#) In his (book) al-Rija'l Ibn Da'wud regarded him as reliable, and so did al-Fa'dil al-Majlisi, and others.[34](#)

14. Ibra'him Bin Muhammad

al-Khazza'z. He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and al-Hasan b. Sa'id reported on his authority.[35](#)

15. Ibra'him Bin Muhammad

He was a retainer from Khurasa'n (Iran). Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[36](#)

16. Ibra'him Bin Muhammad al-Hamada'ni

He was the agent of Imam al-Ridha', peace be on him.[37](#) Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', Imam al-Jawa'd, and Imam al-Ha'di peace be on them.[38](#) Al-Kashi said: "He performed the hajj forty times."[39](#)

17. Ibra'him Bin Musa'

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and Muhammad b. Hamza reported on his authority.[40](#)

18. Ibra'him Bin Ha'shim

Abu' Isha'q al-Qummi. He was originally from Ku'fa and then moved to (the Holy City of) Qum. Shaykh al-Naja'shi numbered him as one of the companions of Imam al-Ridha', peace be on him, and said: [Our companions say:] "He (Ibra'him b. Ha'shim) was the first to publish the traditions of the Kufa'ns in Qum. He has books. Among them are the Book of al-Nawa'dir and the Book of the Legal Decisions of

Imam ‘Ali, the Commander of the faithful, peace be on him.[41](#)

19. Ibra’him Bin Ha’shim al-‘Abba’sicmxviii

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[42](#)

Apparently, he was an unknown Imami (traditionalist)[43](#) Al-Sayyid al-Khu’i said: “The correct (name) is Ha’shim b. Ibra’him, not Ibra’him b. Ha’shim as in (al-Rija’l by) al-Naja’shi.[44](#)”

20. Ahmed Bin Abu’ Nasr

He narrated on the authority of Imam al-Ridha’, peace be on him, and Ahmed b. Muhammad reported on his authority.[45](#)

21. Ahmed Bin Ashyam

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[46](#) He narrated on the authority of Yunus, and Ahmed b. Muhammad reported on his authority.[47](#)

22. Ahmed Bin ‘Amir

b. Sulayma’n b. Sa’lih b. Wahab who was martyred along with (Imam al-Husayn), the sweet basil of Allah’s Apostle, may Allah bless him and his family. His son ‘Abd Allah reported: “My father was born in the year 157 A. H. He met Imam al-Ridha’, peace be on him, in the year 174 A. H. Al-Ridha’ died in Tu’s, on Tuesday, Jama’di al-Ula’ 18, in the year 202 A. H. I saw Abu’ al-Hasan (al-Ridha’) and Abu’ Muhammad, peace be on them.” In this manner he has been mentioned in al-Naja’shi’s (book of al-Rija’l).

23. Ahmed Bin ‘Umar al-Halla’

He sold sesame oil. He narrated on the authority of Imam al-Ridha’, peace be on him. He has questions on his authority.[48](#)

24. Ahmed Bin al-Fayd

Shaykh al-Tu’si numbered him as one of the companions of Imam Abu’ al-Hasan (al-Ridha’), peace be on him.[49](#) He is an unknown Imami (Shi’ite).

25. Ahmed Bin Muhammad

b. Abu’ Nasr al-Bizanti. He was a trustworthy Kufa’n. He met Imam al-Ridha’, peace be on him, and

had a great rank with him. He reported a book on his authority. He has books such as the Comprehensive Book (*kita'b al-Ja'mi'*), and the Book of the Miscellaneous Traditions (*kita'b al-nawa'dir*). In his book *al-Ghayba*, Shaykh al-Tu'si said: "He (Ahmed b. Muhammad) was a Wa'qifi, then he withdrew when he saw the miracles at the hand of Imam al-Ridha', peace be on him, which declared the correctness of his Imamate. Hence he clung to the argument, adopted his Imamate and that of his children after him.

Ahmed said: "I was with Imam al-Ridha' and spent the evening with him." He (Ahmed) said: "I said: Shall I leave?" He, peace be on him, said to me: "Don't leave, for you have entered into evening." He (Ahmed) said: "I stayed with him, and he said to his slave-girl: 'Fetch my mat and pillow and spread them for Ahmed in that room.'" He (Ahmed) said: "When I entered the room, I asked myself: 'Was anyone like me in the house of Allah's friend⁵⁰ and in his bed?' So he called me: 'Ahmed, the Commander of the faithful visited Sa'sa'a b. Soha'n and said to him: 'Sa'sa'a, don't regard my visit to you as pride over your people. Be humble before Allah and He will raise you.'" (The Shi'ite traditionalists) have unanimously agreed that he is meritorious, and that his narration is correct when it is narrated in correct manner from him. He died in the year 221 A. H.⁵¹

26. Ahmed Bin Muhammad

b. Hanbal b. Hila'l al-Shayba'ni. Shaykh al-Tu'si numbered him as one of the companions of Imam Abu' (al-Ridha'), peace be on him.⁵² Ibn Hajar said: "Ahmed b. Muhammad b. Hanbal b. Hila'l b. Asad al-Shayba'ni, al-Marwazi, who lived in Baghdad, Abu 'Abd Allah, one of the Imams, is trustworthy, a memorizer (of the Qur'an), a jurist, and an argument. He is the head of the tenth class. He died in the year 241 A. H. and was 77 years old.⁵³"

27. Ahmed Bin Muhammad

b. 'Isa' al-Ash'ari, al-Qummi was the Shaykh of the Qummis, their eminent figure, their jurist. He was the only head who met the Sultan. He met Abu' Ja'far, the Second, and Abu' al-Hasan al-'Askari, peace be on them.

He has books. The following are some of them:

1. Kita'b Fadl al-Nabi (the Book of the Excellence of the Prophet, may Allah bless him and his family).
2. Kita'b al-Muta'a (the Book of Fixed-term Marriage).
3. Kita'b al-Nawa'dir (the Book of Miscellaneous Traditions). It was not classified, and then it was classified by Da'wud b. Kawra.
4. Kita'b al-Na'sikh wa al-Mansu'kh (the Book of the Abrogating and the Abrogated Verses).

5. Kita'b al-Att'ima (the Book of Foods).
6. Kita'b al-Mansu'kh (the Book of the Transformed).
7. Kita'b Fada'il al-'Arab (the Book of the Excellences of the Arabs).

Ibn Nu'h said: "I have seen his book on the hajj with al-Dabili."

28. Ahmed Bin Yusuf

He was the retainer of the Banu' (children) of Taym Allah. He was from Ku'fa, but his house was in Basrah. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was trustworthy.[54](#)

29. Idris Bin Zayd

He was among the companions of Imam al-Ridha', peace be on him. Al-Sadu'q mentioned him firstly along with 'Ali b. Idris and numbered them as two companions of al-Ridha', peace be on him. He (al-Sadu'q) described him as al-Qummi when he mentioned his way to him again.[55](#)

30. Idris Bin 'Abd Allah

b. Sa'd al-Ash'ari. He is trustworthy and has a book. He narrated on the authority of Imam al-Ridha', peace be on him.[56](#)

31. Idris Bin 'Isa'

al-Ash'ari, al-Qummi. Shaykh al-Tu'si numbered him as one of the companions of Imam Abu' al-Hasan al-Ridha', peace be on him. He is reliable, and he narrated on tradition on His (the Imam's) authority.[57](#)

32. Idris Bin Yaqtin

Shaykh al-Tu'si numbered him as one of the companions of Imam Abu' al-Hasan al-Ridha', peace be on him.[58](#)

33. Isha'q Bin Adam

al-Ash'ari, al-Qummi. He narrated a book on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and a group (of traditionalists) narrated the book on his authority.[59](#)

34. Isha'q Bin Ibra'him

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha' and Imam al-Jawa'd, peace be on them.⁶⁰ Al-Kashi said: "He (Isha'q) reached serving Imam al-Ridha', peace be on him, through al-Hasan b. Sa'id al-Ahwa'zi.⁶¹"

35. Isha'q Bin Ibra'him

al-Hanzali, better known as Ibn Ra'hawayh. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.⁶²

36. Isha'q Bin Muhammad

al-Hudayni. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.⁶³

37. Isha'q Bin Imam Musa'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. He (Isha'q) narrated on the authority of his brother, on the authority of his uncle, on the authority of Imam Abu' 'Abd Allah, peace be on him. Muhammad b. Muslim reported on his authority.⁶⁴

38. Isma'il Bin Sa'd

al-Ahwas. He narrated on the authority of Imam al-Ridha', peace be on him, and Muhammad b. Kha'id reported on his authority.⁶⁵

39. Isma'il Bin 'Abba'd

al-Qasri, from the Qasr of the children of Hubayra. Al-Barqi numbered him as one of the companions of Imam Abu' al-Hasan al-Ridha', peace be on him.⁶⁶

40. Isma'il Bin 'Isa'

He narrated on the authority of Imam Abu' al-Hasan and Imam al-Ridha', peace be on them, and his son Sa'd reported on his authority.⁶⁷

41. Isma'il Bin Qutayba

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and

added that he was unknown.[68](#)

42. Isma'il Bin Mahra'n

b. Abu' Nasr al-Suku'ni. He was a Kufa'n retainer. He was given the *kunya* of Abu' Ya'qu'b. He is trustworthy and reliable. He was one of the companions of Imam al-Ridha', peace be on him. He wrote a group of books. The following are some of them:

1. Al-Mala'him (Bloody Fights).
2. Thawa'b al-Qur'an (the Reward of the Qur'an).
3. Al-Ihlilijya (the Myrobalan).
4. Sifat al-Mu'min wa al-Fa'jir (the Qualities of the Believer and the Sinner).
5. Khutab al-Imam Amir al-Mu'minin, peace be on him (the Sermons of Imam the Commander of the faithful).
6. Nawa'dir (Miscellaneous Traditions).
7. Al-Nawa'dir (the Miscellaneous Traditions).[69](#)

Ibn al-Ghada'iri criticized his traditions, saying: "His (Isma'il's) traditions are not pure. They sometimes become disordered and are sometimes right. He narrated many (traditions) on the authority of the very weak (traditionalists). It is permissible to regard him as a witness. Our master al-Khu'i regarded him as trustworthy because of the testimony of Ja'far b. Muhammad b. Qawlawayh, 'Ali b. Ibra'him, Shaykh al-Tu'si, al-Naja'shi, and al-'Ayya'shi. What Ibn al-Ghada'iri has mentioned does not mean that he is not trustworthy; rather he negated purity of his (Isma'il's) traditions because he narrated on the authority of the weak (traditionalists).[70](#)

43. Isma'il Bin Hamma'm

b. 'Abd al-Rahma'n al-Basri, the retainer of Kinda. He narrated on the authority of Imam al-Ridha', peace be on him. He, his father, and his grandfather are trustworthy. He has a book, and a group (of traditionalists) reported the book on his authority.[71](#)

44. Asram Bin Matar

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[72](#)

45. Aflah Bin Zayd

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[73](#)

46. Aflah Bin Zayd

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[74](#)

47. Al-Ya's Bin 'Mru'

al-Sayrafi, al-Khazza'z. He was one of the companions of Imam al-Ridha', peace be on him. When death came to him, he said to those who were around him: [Witness against me, and this is not the hour of lying. I heard Abu' 'Abd Allah, peace be on him, say:] "By Allah, if the servant who loves Allah and His Messenger and shows friendship toward the Imams dies, the Fire will not touch him."[75](#)

48. Ayyu'b Bin Nu'h

He was from Ku'fa and was the retainer of al-Nakha'. He is trustworthy. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[76](#) He was an agent. When he died, he left behind him only one hundred and fifty dinars. The people thought that he had a lot of money because he was the agent of the Imams, peace be on them.[77](#)

49. Al-Ba'is

He was the retainer of Hamza b. al-Yasa' al-Ash'ari. He is trustworthy. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[78](#)

50. Bakr Bin Sa'lih

al-Ra'zi. Shaykh al-Barqi numbered him as one of the companions of Imam al-Ridha', peace be on him.[79](#) The Shaykh said: "He has a book on the degrees of faith and kinds of unbelief, seeking forgiveness, and jiha'd (struggle)."[80](#)

Ibn al-Ghada'iri said: "He is very weak. He was unique in (mentioning) the oddities."[81](#)

51. Thaljj Bin Abu' Thaljj

al-Ya'qu'bi. He was one of the sons of Da'wud b. 'Ali al-Ya'qu'bi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[82](#)

52. Ja'far Bin Bashir al-Bujayli

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[83](#) He was one of the ascetic, worshipful Shi'ites. His mosque is still at Bujayla, in Ku'fa. Al-Naja'shi said: "When my companions and I went to Ku'fa, we performed the prayer in the mosque."

Ja'far, may Allah have mercy on him, died in al-Abwa", in the year 208 A. H. He was given the nickname of the Basket of Knowledge (*quffat al-'ilm*). His books are as follows:

1. Kita'b al-Mashyakha (the Book of the Shaykhs).
2. Kita'b al-Sala't (the Book of Prayer).
3. Kita'b al-Maka'sib (the Book of Gains).
4. Kita'b al-Sayd (the Book of Hunting).
5. Kita'b al-Dhaba"ih (the Book of Slaughtering).[84](#)

Shaykh al-Tu'si said: "He has a book; the book is ascribed to Ja'far b. Muhammad, peace be on him, and the narration of Imam 'Ali b. Musa' al-Ridha', peace be on him.[85](#)"

53. Ja'far Bin Ibra'him al-Haddrami

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[86](#)

54. Ja'far Bin Ibra'him

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and Ja'far b. Ha'shim reported on his authority.[87](#)

55. Ja'far Bin 'Isa'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[88](#) He narrated on the authority of Imam al-Ka'zim and Imam al-Ridha', peace be on them, and his brother Muhammad b. 'Isa' reported on his authority.[89](#)

56. Ja'far Bin al-Muthanna' al-Khatib

He was the retainer of Thaqif and was a Wa'qifi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[90](#)

57. Ja'far Bin Muhammad al-Qazwini

In the Chapter on Kuna', Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[91](#)

58. Al-Hasan Bin Ibra'him al-Ku'fi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[92](#)

59. Al-Hasan Bin Asba't al-Kindi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[93](#)

60. Al-Hasan Bin Asad al-Basri

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[94](#)

61. Al-Hasan Bin Bashir

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[95](#)

62. Al-Hasan Bin Bashsha'r al-Mada'ini

He was one of the companions of Imam al-Ka'zim and Imam al-Ridha', peace be on them. He his trustworthy and correct. He was a Wa'qifi, and then he withdrew.[96](#)

63. Al-Hasan Bin al-Jahm

b. Bukayr b. A'yun, Abu' Muhammad al-Shayba'ni. He is trustworthy. He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him. He has a book.[97](#)

64. Al-Hasan Bin al-Jahm al-Ra'zi

He was one of the companions of Imam al-Ridha', peace be on him.[98](#)

65. Al-Hasan Bin al-Husayn al-Anba'ri

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and 'Ali b. al-Hakam reported on his authority.[99](#)

66. Al-Hasan Bin al-Husayn

b. Sa'lih. He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and 'Ali b. 'Abd al-Ghaffa'r reported on his authority. [100](#)

67. Al-Hasan Bin al-Husayn al-'Alawi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. Ahmed b. Muhammad reported on his authority.

68. Al-Hasan Bin Ra'shid

Shaykh al-Tu'si numbered him, without any description, as one of the companions of Imam al-Ridha', peace be on him. [101](#)

69. Al-Hasan Bin Ziya'd

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he had a book. [102](#)

70. Al-Hasan Bin Sa'id al-Ku'fi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [103](#)

71. Al-Hasan Bin Sha'dha'n al-Wa'siti

He (i.e. Al-Hasan b. Sha'dha'n) said: [I wrote to Abu' al-Hasan al-Ridha', peace be on him, and complained to him of the alienation of the people of (Wa'sit) and their wrong against me. A group of the 'Uthma'niya harmed me. Hence, he, peace be on him, wrote with his own hand:] "Verily, Allah, the Blessed and Exalted, took a promise from His friends for patience in the state of falsehood. Therefore, show forbearance toward the decree of your Lord. If the Master of the creatures rose, they would say: *O woe to us! Who has raised us from our sleeping-place? This is what the Beneficent (Allah) promised and the apostles told the truth.* [104](#)"

72. Al-Hasan Bin Shu'ayb al-Mada'ini

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [105](#)

73. Al-Hasan Bin 'Abba'd

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [106](#)

74. Al-Hasan Bin al-'Abba's al-Ma'ru'fi

He narrated on the authority of Imam al-Ridha', peace be on him, and Muhammad b. 'Ali reported on his authority. [107](#)

75. Al-Hasan Bin 'Ali

b. Fadda'l. He was the retainer of Taym al-Raba'b. He is a trustworthy Kufa'n. [108](#) Al-Naja'shi said: [Abu' 'Amru' said: al-Fadl b. Sha'da'n said:] "In the mosque of al-Rabi', in the estate of al-Rabi', while I was reciting (the Qur'an) under a reciter (of the Qur'an) called Isma'il b. 'Abba'd, I saw some people exchange secrets. One of them said: 'On the mountain there is a man called b. Fadda'l. He is the most worshipful of those whom we have seen or heard about. He goes out to the desert and performs a long prostration to the extent that birds come and sit on him, for they think that he is a garment or a rag. Wild animals graze around him; they are not afraid of him, for they are intimate with him. When the armed paupers come to attack the people or fight against them, they flee in the world out of fear of his person.'" Al-Fayd said: "I thought that this man was in the first time. Shortly after that, while I was sitting with my father, may Allah have mercy on him, in the estate of al-Rabi', a handsome old man came wearing a yellowish shirt and cloak and greenish sandals. He greeted my father and he got up for him, greeted him, and magnified him. When he wanted to go to Ibn Abu' 'Umayr, I asked (my father): 'Who is this old man?.' 'This is al-Hasan b. 'Ali b. Fadda'l,' replied (my father). 'Is he the meritorious worshipful?' I asked. 'Yes, he is,' answered (my father). 'Isn't he on the mountain?' I asked. 'Yes he is,' answered (my father), 'what heedless your reason is, boy!' I told him about what I heard from the people concerning him and he said: 'That is true.' After that he came constantly to my father. Then I went to him in Ku'fa and heard from him the book of Ibn Abu' Bukayr and traditions other than it. He carried his book, came to al-Hijra, and recited it for me. When the son-in-law of Ta'hir b. al-Husayn performed the hajj, the people magnified him because of his money and his important position with the Sultan (ruler). He (al-Husayn) was described for him, but he did not go to him. He (the son-in-law of Ta'hir b. al-Husayn) sent for him asking his coming. He (al-Husayn) said: 'I have no kinship; there is no work between them and me.' After that I knew that his coming to me was for his religion. As for his place of praying, it was near the pillar called *al-Sa'bi'a* (the Seventh) or the Pillar of Ibra'him, peace be on him, in the mosque of Ku'fa. He, Abu' Muhammad, and 'Ali b. Asba't met. Al-Hajja'l claimed theology; he was the best of the people in theology. Ibn Fadda'l ascribed me to him concerning theology and knowledge. He loved me very much. Al-Hasan was famous for that throughout his lifetime until death came to him, and he died. He believed in the True Religion, may Allah have mercy on him."

He has the following books:

1. Kita'b al-Ziya'ra't (the Book of Visitations).
2. Kita'b al-Tha'ra't (the Book of the Revenges).
3. Kita'b al-Nawa'dir (the Book of Miscellaneous Traditions).
4. Kita'b al-Radd 'ala' al-Gha'liya (the Book of the Answers to the Extremists).
5. Kita'b al-Shawa'hid min Kita'b Allah (the Book of the Examples from the Book of Allah).
6. Kita'b al-Muta'a (the Book of Fixed-Term Marriage).
7. Kita'b al-Na'sikh wa al-Mansu'kh (the Book of the Abrogating and the Abrogated verses).
8. Kita'b al-Mala'him (the Book of the Bloody fights).
9. Kita'b al-Sala't (the Book of Prayer).
10. The book which his son 'Ali narrated on the authority of Imam al-Ridha', peace be on him.

His death, may Allah have mercy on him, was in the year 224 A. H. [109](#)

76. Al-Hasan Bin 'Ali

b. Ziya'd al-Washsha", al-Bujayli, al-Ku'fi. He was among the companions of Imam al-Ridha', peace be on him, and one of the eminent figures of this sect (i.e. the Shi'ites). He narrated on the authority of his grandfather al-Ya's, who said when death came to him: [Witness against me, and this is not the hour of lying. I heard Abu' 'Abd Allah, peace be on him, say:] "By Allah, if the servants who love Allah and His Messenger and shows friendship toward the Imams dies, the Fire will not touch him. Then he repeated the second and the third while I did not asked him (about that)."

Ahmed b. Muhammad b. 'Isa' reported: "I went out to Ku'fa to seek traditions and found in it al-Hasan b. 'Ali al-Washsha" and asked him to take out for me the book of al-'Ala" b. Razin al-Qala' and of Aba'n b. 'Uthma'n al-Ahmar. He brought them for me and I said to him: 'I want you to permit me in order to take them (the two books).' He said to me: 'Hasan, may Allah have mercy on you, way are you in a hurry? Go and copy them.' I said to him: 'I am not safe from mishaps.' He said: 'If I had known that this tradition would be sought in such a manner, I would have written it many more, for I met in this mosque (i.e. the mosque of Ku'fa) nine hundred old men and they would say: 'Ja'far b. Muhammad related to

us.”

He has books of which are the following:

1. Kita’b Thawa’b al-Hajj (the Book of the Reward of the Hajj).

2. Kita’b al-Nawa’dir (the Book of Miscellaneous Traditions).

3. Kita’b Masa’il al-Ridha’ (the Book of the Questions of al-Ridha’). [110](#)

77. Al-Hasan Bin ‘Ali

b. Yaqtin b. Musa’, the retainer of the Hashimites. He was a jurist and theologian. He narrated on the authority of Imam Abu’ al-Ridha’, peace be on him. He has the book: *Masa’il Abu’ al-Hasan Musa’* (the Questions of Abu’ al-Hasan Musa’), peace be on him. [111](#)

78. Al-Hasan Bin ‘Ali al-Daylami

Al-Wahid has mentioned him in *al-Ta’liqa* and said: “He (al-Hasan b. ‘Ali al-Daylami) was the retainer of al-Ridha’, peace be on him. [112](#)”

79. Al-Hasan Bin ‘Ali

He was the retainer of Taym Allah b. Tha’laba and was from Ku’fa’. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him. [113](#)

80. Al-Hasan Bin ‘Ali al-Washsha’

He narrated on the authority of Imam al-Ridha’, peace be on him. He said: “When young, my father and I had supper with Imam al-Ridha’, peace be on him. [114](#)”

81. Al-Hasan Bin ‘Umar

b. Yazid. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him. [115](#)

82. Al-Hasan Bin Fadda'

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and on the authority of a group (of traditionalists). His sons Ahmed, 'Ali and Muhammad reported on his authority. Musa' b. 'Umar narrated on his authority. [116](#)

83. Al-Hasan Bin Qa'ru'n

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and Ibra'him b. Ha'shim reported on his authority. [117](#)

84. Al-Hasan Bin al-Qa'sim

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [118](#) Al-Kashi narrated on the authority of al-Hasan b. al-Qa'sim, who said: "One of the sons of Ja'far, peace be on him, was dying. Al-Ridha' was late in coming to him. That grieved me, for he was late in coming to his uncle Muhammad. Then he came. Shortly after that he rose, and I rose along with him and asked him: 'May I be your ransom, why have you risen and left your uncle in the state in which he is?' 'My uncle will bury so-and-so (i.e. his brother),' he, peace be on him, replied." He (al-Hasan b. al-Qa'sim) said: "Shortly after that, the sick person recovered and buried his brother, who was sound with them." After that al-Hasan realized the True Religion and believed in it. [119](#)

85. Al-Hasan Bin Mahbu'b al-Sarra'd

He is also called al-Zarra'd. He was given the *kunya* of Abu' 'Ali. He was the retainer of Bujayla. He was a trustworthy Kufa'n. He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and reported on the authority of sixty men from among the companions of Imam Abu' 'Abd Allah, peace be on him. He was of great position. He wrote a group of books of which are the following:

- Kita'b al-Mashyakha (the Book of the Shaykhs).
- Kita'b al-Hudu'd (the Book of Islamic Punishments).
- Kita'b al-Diya't (the Book of Blood Money).
- Kita'b al-Fara'id (the Book of Religious Obligations).
- Kita'b al-Nika'h (the Book of Marriage).
- Kita'b al-Tala'q (the Book of Divorce).
- Kita'b al-Nawa'dir (the Book of Miscellaneous)

Traditions), about one thousand pages.

- Kita'b al-Tafsir (the Book of Interpretation (of the Qur'an).

- Kita'b al-Itqq (the Book of Emancipation of Slaves).

Shaykh al-Kashi numbered him as one of the jurists on whose authentic traditions our companions unanimously agreed. That was when he (the Shaykh) nominated the jurists from among the companions of Imam al-Ka'zim and Imam al-Ridha', peace be on them. He (al-Hasan b. Mahbu'b) died at the age of seventy-five, in the year 224 A. H. [120](#)

86. Al-Hasan Bin Muhammad

b. Abu' Tallha. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [121](#)

87. Al-Hasan Bin Muhammad

b. SAhl al-Nawfali. Al-Naja'shi regarded him as a weak (traditionalist) and said: "However, he has a good book with many interests. He called it *Maja'lis al-Ridha' ma'a Ahl al-Adya'n* (the Sessions of al-Ridha' with the People of Religions). [122](#)"

88. Al-Hasan Bin Muhammad al-Qummi

He narrated on the authority of Imam al-Ridha', peace be on him, and al-Khabiri reported on his authority. [123](#)

89. Al-Hasan Bin Muhammad

al-Nawfali, al-Ha'shimi. He narrated on the authority of Imam al-Ridha', peace be on him. [124](#)

90. Al-Hasan Bin al-Nadr al-Armani

He narrated on the authority of Imam al-Ridha', peace be on him, and Ahmed b. Muhammad b. Isa' reported on his authority. [125](#)

91. Al-Hasan Bin Yazid

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [126](#)

92. Al-Hasan Bin Yunus

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [127](#)

93. Al-Hasan al-Taflisi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [128](#)

94. Al-Husayn Bin Ibra'him

b. Imam Musa' b. Ja'far, peace be on him. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [129](#)

95. Al-Husayn Bin Abu' Sa'id

al-Maka'ri, Abu' 'Abd Allah. He and his father were two eminent figures of the Wa'qifa. He went in to Imam al-Ridha', peace be on him, and said to him: "You have opened your door for the people and sat to give them religious opinions, while your father had never done that." He (the Imam), peace be on him, said to him: "There is no harm on me from Ha'ru'n (al-Rashid)." Then he said to him: "May Allah put out the light of your heart and make poverty enter your house. Woe unto you! Did you not know that Allah revealed to Maryam that there was a prophet in her womb? Accordingly, Maryam gave birth to 'Isa', peace be on him, so Maryam belonged to 'Isa', and 'Isa' belonged to Maryam. As for me, I belong to my father and my father belong to me." He (al-Husayn b. Abu' Sa'id) said (to the Imam): "I want to ask you a question." "I do not think that you will hear from me," explained the Imam, "however, question (me)." He said: "A man was near to death, and he said: 'Whomever I possessed in the past is free, and whomever I possess at present is not free.'" "Have you not recited this verse: *For the moon we have appointed stages until it becomes again like an old dry branch of palm tree ('urju'n)*? Whomever the man possessed before the six months was old, and whomever he possessed after the six months was not old." Then he left the Imam, peace be on him. Shortly after that, poverty and affliction befell him. [130](#)

96. Al-Husayn Bin Bashsha'r al-Wa'siti

He was Ziya'd's retainer. He is a trustworthy and correct (traditionalist). He narrated on the authority of Imam Abu' al-Hasan Musa' (al-Ka'zim), peace be on him, and reported on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him.

When Imam (Musa') al-Ka'zim died, he (al-Husayn b. Bashsha'r) went out to Imam al-Ridha'. He did not think that Imam al-Ka'zim would die nor did he acknowledge the Imamate of al-Ridha'. He intended to ask him (Imam al-Ridha'). When he reached the Imam, who was at al-Sawi, he asked for permission and went in. The Imam welcomed him, brought him near to him, and then he said to him: "Husayn, if you

want Allah to look at you without any veil and you look at Allah without any veil, then show friendship toward the Household of Muhammad, may Allah bless him and his family, and him who undertakes the affairs (of the Muslims) from among them.” Al-Husayn hurried to say: “Will I look at Allah, the Great and Almighty?”

“Yes, by Allah,” he, peace be on him, replied.

After that al-Husayn was sure that Imam al-Ka’zim died, and Imam al-Ridha’ was the Imam after him.

The Imam, peace be on him, turned to him and said: “I did not want to permit you (to come in), for the affair is critical—that is because of the observation imposed on him by the ‘Abba’sid authority. However, I have known your affair (i.e. that you belong to the Wa’qifiya).”

The Imam added, saying: “Did you know your affair well?”

“Yes,” al-Husayn replied. [131](#)

97. Al-Husayn Bin Bashir

He narrated on the authority of Imam al-Ridha’, peace be on him, and Ahmed b. Muhammad reported on his authority. [132](#)

98. AL-Husayn Bin al-Jahm

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him. [133](#)

Imam, professor al-Khu’i said: “It is possible that his name has been changed, for his correct name is al-Hasan. His biography has already been mentioned in al-Hasan Bin al-Jahm al-Ra’zi. [134](#)”

99. Al-Husayn Bin Kha’lid al-Sayrafi

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him. [135](#) Al-Sadu’q narrated on the authority of Safwa’n b. Yahya’, who said: “I was with al-Ridha’, peace be on him, when al-Husayn b. Kha’lid al-Sayrafi came in to him and said to him: ‘May I be your ransom, I want to go out to al-A’wad.’ He (the Imam), peace be on him, said: ‘Cling to well-being wherever you find it.’ He (al-Husayn) was not satisfied with that. He went out and headed for al-A’wad. However, he was attacked and all his money was robbed on a highway. [136](#)”

100. Al-Husayn Bin Ziya’d

Shaykh al-Tu’si numbered him as one of the narrators of Imam al-Ridha’, peace be on him, and added that he had the *Book of al-Ridha’*, peace be on him. [137](#)

101. Al-Husayn Bin Sa'id

b. Hamma'd b. Mahra'n al-Ahwa'zi. He was one of the retainers of Imam 'Ali b. al-Husayn, peace be on him. He is trustworthy. He narrated on the authority of Imam al-Ridha', peace be on him, Abu' Ja'far, the Second, and Abu' al-Hasan, the Third, peace be on them. He was originally from Ku'fa. Then he and his brother al-Hasan moved to al-Ahwa'z. Then he moved to the Holy (City) of Qum. He stopped at (the House of) al-Hasan b. Aba'n and died in Qum.

He has thirty books. They are as follows:

- Kita'b al-Wudu' (the Book of Ablution).
- Kita'b al-Sala't (the Book of Prayer).
- Kita'b al-Zaka't (the Book of Alms).
- Kita'b al-Sawm (the Book of Fasting).
- Kita'b al-Hajj (the Book of Hajj).
- Kita'b al-Nika'h (the Book of Marriage).
- Kita'b al-Tala'q (the Book of Divorce).
- Kita'b al-Wasa'ya' (the Book of Wills).
- Kita'b al-Fara'id (the Book of Religious Duties).
- Kita'b al-Tija'ra't (the Book of Trades).
- Kita'b al-IJa'ra't (the Book of Rents).
- Kita'b al-Shaha'da't (the Book of Testimonies).
- Kita'b al-Ayma'n (the Book of Oaths).
- Kita'b al-Nudhu'r wa al-Kaffa'ra't (the Book of Vows and Expiatory Gifts).
- Kita'b al-Ashriba (the Book of Drinks).
- Kita'b al-Maka'sib (the Book of Gains).
- Kita'b al-Taqiya (the Book of Precautionary

Dissimulation).

- Kita'b al-Khumus (the Book of One-Fifth).
- Kita'b al-Muruwa wa al-Tajmil (the Book of Manhood and Beautifying).
- Kita'b al-Sayd wa al-Dhaba''ih (the Book of Hunting and Slaughtering).
- Kita'b al-Mana'qib (the Book of Excellences)
- Kita'b al-Matha'lib (the Book of Defects).
- Kita'b al-Tafsir (the Book of Interpretation).
- Kita'b al-Mu'min (the Book of Believer).
- Kita'b al-Mala'him (the Book of Bloody Fights).
- Kita'b al-Maza'r (the Book of Visitations).
- Kita'b al-Du'a'' (the Book of Supplication).
- Kita'b al-Radd 'Ala' al-Gha'liya (the Book of the Answers to the Extremists).
- Kita'b al-'Ittq (the Book of the Emancipation of Slaves).
- Kita'b al-Taddbir (the Book of Management). [138](#)

102. Al-Husayn Bin Shu'ayb al-Mada''ini

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [139](#)

103. Al-Husayn Bin Sa'lih al-Khath'ami

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [140](#)

104. Al-Husayn Bin 'Abd Rabbah

He exchanged letters with Imam al-Ridha', peace be on him. His son 'Ali b. al-Husayn narrated the letters. [141](#)

105. Al-Husayn Bin 'Ali Bin Rabi'

He was the retainer of the Ha'shimites. Al-Barqi numbered him as one of the companions of Imam al-Ridha', peace be on him. [142](#)

106. Al-Husayn Bin 'Ali Bin Yaqtin

He is trustworthy. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [143](#)

107. Al-Husayn Bin 'Umar

He is trustworthy. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [144](#)

108. Al-Husayn Bin Qiya'ma'

He was a Wa'qifi. Al-Kashi narrated on the authority of al-Husayn b. Bashsha'r, who said: "I and al-Husayn b. Qiya'ma' asked permission (to visit) Imam al-Ridha' and he gave us permission. He asked us: 'What is your need?' Al-Husayn asked him: 'Will the earth be empty of an Imam?' 'No,' he replied, 'except the one who is silent and does not speak.' 'I have come to know that you are not an Imam,' al-Husayn declared. 'From whom have you come to know (that)?' asked the Imam. 'You have no son,' replied al-Husayn, 'it (the Imamate) belongs to the children. 'By Allah,' he, peace be on him, said, 'The days and nights will not pass unless a male is born from my own loins. He will undertake my position, give life to the truth, and destroy falsehood.' [145](#)"

109. Al-Husayn Bin Musa'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, he also numbered him as one of the companions of Imam al-Ka'zim, and said: "He (al-Husayn b. Musa') was a Wa'qifi. [146](#)" The Imam, peace be on him, has a letter which we will mention when we mention his letters.

110. Al-Husayn Bin Mayya'h

Ibn Da'wud reported on the authority of Ibn al-Ghada'iri, (who said:) "He (al-Husayn b. Mayya'h) was

one of the companions of Imam al-Ka'zim and al-Ridha', peace be on them. He is a weak (traditionalist) and an extremist). [147](#)"

111. Al-Husayn Bin Yasa'r al-Mada'ini

He narrated on the authority of Imam al-Ridha', peace be on him, and 'Ali b. Ahmed b. Ashyam reported on his authority. [148](#)

112. Hamma'd Bin Bakr Bin Muhammad al-Azdi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [149](#)

113. Hamma'd Bin 'Uthma'n

b. 'Amru' b. Kha'lid al-Faza'ri. He was their (the Imams') retainer. He was a Kufa'n. He lived at 'Arzam, and so he was ascribed to it. He and his brother 'Abd Allah are trustworthy. They narrated on the authority of Imam al-Sa'diq, peace be on him. As for Hamma'd, he narrated on the authority of Imam al-Ka'zim and Imam al-Ridha', peace be on them. He died in Ku'fa, in the year 190 A. H.

114. Hamma'd Bin 'Uthma'n al-Na'b

Shaykh al-Barqi numbered him as one of the companions of Imam Abu' Abd Allah, al-Ka'zim and al-Ridha', peace be on them. [150](#) Al-Kashi numbered him as one of those whose traditions the Shi'ites regard as authentic. He (Hamma'd b. 'Uthma'n) died in Ku'fa, in the year 190 A. H. [151](#)

115. Hamma'd Bin 'Isa'

His *kunya* is Abu' Muhammad al-Juhni. He was originally from Ku'fa and lived in Basrah. He narrated twenty traditions on the authority of Imam Abu' 'Abd Allah al-Sa'diq, Imam Abu' Hasan and Imam al-Ridha', peace be on them. He is trustworthy and very truthful in his tradition. He said: "I heard seventy traditions from Abu' 'Abd Allah, peace be on him, and I was still having doubt in myself until I confined myself to these twenty (traditions). [152](#)"

He came to Imam al-Ka'zim, peace be on him, and said to him: "May I be your ransom, supplicate Allah for me in order to provide me with a house, a wife, a son, a retainer and performing the hajj every year." So he (the Imam), peace be on him, said: "O Allah, bless Muhammad and the Household of Muhammad, and provide him with a house, a wife, a son, a retainer and performing the hajj more than fifty years."

Hamma'd said: "When he (the Imam) mentioned fifty years, I came to know that I would not perform the hajj more than fifty years." He added: "I performed the hajj forty-eight years. This is my house with

which I have been provided. That is my wife behind the curtain, and she can hear my words. This is my son and this is my retainer. I have been provided with all of that.” After this speech, he performed the hajj two years and completed fifty years. After the fifty (years), he went out to perform the hajj. He accompanied Abu’ al-‘Abba’s al-Nawfali al-Qasir. When he reached the place of the ritual consecration, he entered the valley to wash himself. However, the flood carried him away and he drowned before performing the fifty-one hajj. [153](#)

He wrote some books of which are the following:

1. Kita’b al-Zaka’t (the Book of Alms).
2. Kita’b al-Sala’t (the Book of Prayer). [154](#)

116. Hamda’n Bin Ibra’him al-Ahwa’zi

He was from Ku’fa. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him. [155](#)

117. Hamza Bin Buzaygh al-Wa’qifi

‘Ali b. Abu’ Hamza al-Bata’iyini, Ziya’d b. Marwa’n al-Qandi, and ‘Uthma’n b. ‘Isa’ al-Rawa’si made him incline to the Wa’qifiya. That was when they craved for the lawful rights with which they were entrusted. They gave something of them to Hamza b. Buzaygh, Ibn Maka’ri, and Karra’m al-Khath’ami. [156](#)

Ibra’him b. Yahya’ b. Abu’ al-Bila’d narrated, saying: [Al-Ridha’ said:] “What did Hamza b. Buzaygh, the wretched one, do?” I (i.e. Ibra’him b. Yahya’) replied: “He has just come.” So he, peace be on him, declared: “He (Hamza b. Buzaygh) claims that my father is still living. Today he is a doubter and tomorrow he will die unbeliever. [157](#)”

118. Haydar Bin Ayyu’b

He was one of those who narrated the text from Abu’ al-Hasan Musa’ for the Imamate of his son, ‘Ali al-Ridha’, peace be on him. [158](#)

119. Khalaf Bin Salama al-Basri

Shaykh al-Tu’si numbered him as one of the companions of Imam Abu’ al-Hasan al-Ridha’, peace be on him. [159](#)

120. Khayra'n, the Retainer of Imam al-Ridha'

Al-Naja'shi said: "He (Khayra'n) has a book. Ahmed b. Muhammad b. Ha'ru'n told us about the book. [160](#)"

121. Da'rim Bin Qubaysa

Al-Naja'shi said: "Da'rim b. Qubaysa b. Nahshal b. Majjma', Abu' al-Hasan al-Tamimi al-Da'rimi al-Sa'bih narrated on the authority of Imam al-Ridha', peace be on him. He narrated on his authority *Kita'b al-Wuju'h wa al-Naza'ir* and *Kita'b al-Na'sikh wa al-Mansu'kh* (the Book of the Abrogating and the Abrogated (verses))."

However, Ibn al-Ghada'iri criticized him, saying: "None likes and trusts his (Da'rim's) traditions. [161](#)"

122. Da'wud Bin Sulayma'n

b. Ja'far, Abu' Ahmed al-Qazwini. Ibn Nu'h has mentioned him in his (book) *al-Rija'l*. He (Da'wud) has a book on the authority of al-Ridha', peace be on him. [162](#)

123. Da'wud Bin 'Ali al-'Abdi

He was one of the companions of al-Mahdi, the 'Abba'sid. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [163](#)

124. Da'wud Bin 'Ali al-Ya'qu'bi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [164](#) Al-Naja'shi numbered him as one of those who narrated on the authority of Imam al-Ka'zim, peace be on him, and added that he was trustworthy and had a book. [165](#)

125. Da'wud Bin al-Qa'sim

b. Isha'q b. 'Abd Allah b. Ja'far b. Abu' Ta'lib, Abu' Hisha'm al-Ja'fari. He had a great position with the Imams, peace be on them, such as Imam al-Ridha', Imam al-Jawa'd, Imam al-Ha'di, Imam al-Hasan al-'Askari, and the Argument of Allah on His earth, the awaited Imam, peace be on them. He narrated on their authority. He has traditions, questions, and good poetry concerning them. He was of great importance with the Sultan (ruler) and has a book.

Al-Kulayni reported on the authority of Da'wud b. al-Qa'sim, who said: "I went in to Abu' Ja'far, peace be on him, and there were three pieces of paper without titles. I was unable to distinguish them, so I became grieved. He (i.e. Abu' Ja'far) took one of them and said: 'This piece of paper belongs to so-

and-so.’ I became amazed (at him). Then he looked at me and smiled (at me). I said (to him): ‘May I be your ransom, I am fond of eating clay. Pray to Allah for me.’ He kept silent, and then he said to me: ‘After three days starting (from this day), Abu’ Ha’shim, Allah will remove eating clay from you.’” Abu’ Ha’shim said: “Nothing is more hateful to me than eating clay today. [166](#)”

126. Da’wud Bin Ma’fna al-Sarmi

He was the retainer of the Banu’ (children) of Qurra, and the Banu’ of Hurma. He was from Ku’fa. He narrated on the authority of Imam al-Ridha’, peace be on him. His *kunya* is Abu’ Sulayma’n. He remained alive until the days of Abu’ al-Hasan al-‘Askari, peace be on him, and he reported questions on his authority. [167](#)

127. Da’wud Bin al-Nu’mā’n

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him. [168](#) Al-Kashi reported on the authority of Hamdawayh, on the authority of his Shaykhs, who said: “Da’wud b. al-Nu’mā’n is good and meritorious. He is the uncle of al-Hasan b. ‘Ali b. al-Nu’mā’n. ‘Ali b. al-Nu’mā’n ordered his books to be given to Muhammad b. Isma’il b. Buzaygh. [169](#)”

128. Di’bil al-Khaza’i

He is the poet of Islam. He sacrificed his life for Allah, opposed the leaders of oppression and tyranny, supported the Imams of guidance and truth, and struggled bravely in their way. Hence, he was subject to the displeasure of the ‘Abba’sid kings and their vengeance. Their organs and their detectives chased him, but he was steadfast paying no attention to terrors and misfortunes. Di’bil was the tongue of the front which opposed the corrupt ‘Abba’sid government, which took exclusive possession of the blessings of the land and spent them generously on prostitution and impudence, and left the people to lead a life of poverty and deprivation. As a result, he satirized those kings and moved the discontent of the general populace against them.

We will briefly mention the life of Di’bil and give an outline of his inspired personality.

His Scientific Position

In addition to the literary talents with which he was endowed and which made him one of the leading generation of his time, Di’bil was a scholar. He narrated on the authority of Imam al-Ridha’, peace be on him, and Abu’ Ja’far Muhammad al-Jawa’d, peace be on them [170](#), who were two of the sources of Imami Jurisprudence. He also narrated on the authority of a group of the eminent figures of his time. The following are some of them:

1. Al-Ha’fiz Shu’ba b. al-Hajja’j who died in 160 A. H. Through this authority traditions are narrated on

his authority in the books of the two parties (i. e. the Sunnis and the Shi'ites), as it is in Shaykh al-Tu'si's *Ama'li*, p. 240, and Ibn 'Asa'kir's *Ta'rikh*, vol. 5, p. 228.

2. Al-Ha'fiz Sufya'n al-Thawri who died in the year 161 A. H. Ibn 'Asa'kir's *Ta'rikh*, vol. 5, p. 228.

3. The Imam of the Ma'likiya, Ma'lik b. Anas who died in the year 179 A. H.

4. Abu' Sa'id, Sa'lim b. Nu'h al-Basri who died after the year 200 A. H.

5. Abu' 'Abd Allah Muhammad b. 'Amru' al-Wa'qidi who died in the year 207 A. H.

6. Al-Ma'mu'n, the 'Abba'sid Caliph, who died in the year 218 A. H.

7. Abu' al-Fadl 'Abd Allah b. Sa'd al-Zuhri al-Baghda'di who died in the year 260 A. H.

8. Muhammad b. Sala'ma. He (Di'bil) narrated on his (Muhammad b. Sala'ma's) authority the famous sermon called *al-Shaqshaqiya* by the Commander of the faithful, peace be on him, in the manner of the Shaykh of the (Shi'ite) Sect in his (book) *al-Ama'li*.

9. Sa'id b. Sufya'n al-Aslami al-Madani, Shaykh al-Tu'si's *Ama'li*, p. 227.

10. Muhammad b. Isma'il.

11. Muja'shi' b. 'Umar.

12. Musa' b. SAhl al-Ra'sibi.

A group of the famous narrators also reported on the authority of Di'bil. The following are some of them:

1. Abu' al-Hasan 'Ali, the brother of Di'bil.

2. Musa' b. Hamma'd al-Yazidi.

3. Abu' al-Salt al-Harawi who died 236 A. H.

4. Ha'ru'n b. 'Abd Allah al-MAhlabi.

5. 'Ali b. al-Hakam.

6. 'Abd Allah b. Sa'id al-Ashqari.

7. Musa' b. 'Isa' al-Marwazi.

8. Ibn al-Na'di Ahmed b. Abu' Da'wud who died 272 A. H.

9. Muhammad b. Musa' al-Burayri. [171](#)

This point reveals that he had a scientific position, and that his knowledge was not confined to literature and poetry; rather it included tradition and jurisprudence.

His Works

Di'bil wrote some books which show his scientific abilities. They are as follows:

1. *Kita'b Tabaqa't al-Shu'ara'* (the Book of the Classes of Poets):

It is one of the valuable books and among the reliable fundamentals in literature and biographies. The eminent authors such as Ibn 'Asa'kir, al-Khatib al-Baghda'di, Ibn Khulaka'n, al-Ya'fi'i, and others narrated on his authority. The following are some chapters of the book:

A. The Stories of the Poets of Basrah.

B. The Stories of the Poets of al-Hija'z.

C. The Stories of the Poets of Baghdad.

The book contains other chapters. It is one of the references.

2. *Kita'b al-Wa'hida fi Mana'qib al-'Arab wa Matha'libiha'* (the Book of the One on the good and bad Qualities of the Arabs). [172](#)

3. Poetry Divan

The Divan was collected by al-Sawli and it contains three hundred pages, as Ibn al-Nadim mentioned. [173](#) It is not available in the cases of the Arab manuscripts. It is most likely that it has been lost just as the rest of the other manuscripts which the Arab and Islamic world has lost.

The late Professor 'Abd al-Sa'hib al-Dujayli did his best for several years in order to collect Di'bil's poetry and to manifest it to the world of publications under the title of *Diwa'n Di'bil Bin 'Ali al-Khaza'i*. The Divan was printed in Holy Najaf in the year 1382. It contains a full introduction in which the late professor has demonstrated the life and works of Di'bil. Through this task he has offered a service to thought and literature.

His Poetry

As for the poetry of Di'bil, it is one of the sources of Arab literature, for, in many of its stanzas, he has sincerely described the political and social life of his time and the various kinds of oppression and tyranny the people received from the 'Abba'sid rulers, whose reign was similar to that of the Umayyads; rather it was worse than that of the Umayyads.

His Praising and Lamenting for the 'Alawides

Di'bil gave his literature and thought to the 'Alawides, who summoned (mankind) to social justice and sincerely struggled in order to declare Human rights and to save the poor and the deprived from the crimes of the Umayyad and 'Abba'sid reign. The following are some examples of what he said concerning his praising and lamenting for them:

His praising the Commander of the faithful:

Verily he is pure, chaste, purified, and quick toward good things and blessings.

Youth and middle-aged, the best middle-aged and young man, the most excellent of them in lending a helping hand during distress.

The most brave of them in heart, the most truthful of them in brotherhood, and the greatest of them in glory and kinship.

He is the brother of the Chosen One; rather his son-in-law and his testamentary trustee from among the people and the cover for defects.

(His position to him) is as Ha'ru'n had with Musa' in spite of the people low, ignoble, and with spilt skins.

He (the Prophet) said: Whomsoever I am his master, then this ('Ali) is his master after my death.

He is my brother, my testamentary trustee, my cousin, my inheritor, and the one who pays my debts from among my promises. [174](#)

There is no affectation in this poetry; rather it is harmonious with reality and is very truthful, for it gives an

account of some qualities of the Commander of the faithful, peace be on him, of which are: He is pure, purified, the most generous of the people, and the most courageous of them in heart, for he entered the terrors of the battles. He is the lion who destroyed the forces of polytheism and unbelief. Moreover, he is the closest of all people to Allah's Messenger, may Allah bless him and his family, for he is his brother, his son-in-law, and his testamentary trustee. His position to him is as Ha'ru'n had with Musa', and he (the Prophet) said concerning him on the Day of Ghadir Khum: "Whomsoever I am his master, then this ('Ali) is his master after my death."

Now, let us listen to another part of his (Di'bil's) poetry:

The Qur'an speaks of the excellence of the Household of Muhammad, and the authority of their 'Ali cannot be denied.

The authority of the chosen one and best of the people is after the Prophet, the truthful one, the affectionate.

When the needy came to him, he ('Ali) willingly stretched out his arm and hand.

So the needy took from him a ring which was the gift of the generous one, the munificent one and son of the munificent.

So the Most Merciful (Allah) has singled him out in His Revelation. He who has gained (qualities) like his glory, then let him number them.

Surely your *walis* (friends) are Allah, His Messenger, and the believers. So he who desires (to deny them), then let him deny (them).

Tomorrow Allah will be his opponent concerning it (authority), and Allah does not break His promise. [175](#)

This poetry is very clear, for it gives an account of one of the merits of Imam ‘Ali, the Commander of the faithful, peace be on him. This virtue is that a poor man went to the Mosque of the Messenger in Medina (Yathrib). The poor man asked the Muslims to help him, but none of them gave him anything. Meanwhile Imam ‘Ali, the Commander of the faithful, peace be on him, was praying. He beckoned to the poor man and gave him his only ring. When the Imam had finished his prayer, the revelation came down to Allah’s Messenger, may Allah bless him and his family, in order to decorate him with the dearest medal of the heaven through this holy verse: *Only Allah is your Friend (wali) and His apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.* [176](#) The meaning of this verse is clear, for it has confined the general authority to Allah, the Exalted, the greatest Prophet, and Imam ‘Ali, the Commander of the faithful, peace be on him, who paid the poor-rate while he was bowing.

This verse is one of the definite proofs of the Imamate of Imam ‘Ali, the Commander of the faithful, peace be on him. Imam ‘Ali is more entitled and appropriate to undertake the caliphate over the Muslims than those other than him. That is because Allah, the exalted, associated His authority with that of His Messenger and of the Commander of the faithful, peace be on him.

Now, let us listen to other lines which Di‘bil composed concerning Imam ‘Ali, peace be on him:

May Allah bless the pledge of allegiance to Ahmed

(Muhammad) and his testamentary trustee. I mean the

Imam, our envied friend.

I mean him who supported the Prophet Muhammad before

the people, when he was young and a grown-up.

I mean him who removed the distresses and was not

cowardly at the battles.

I mean the monotheist before every monotheist, who

worshipped neither idol nor rock.

It was he who spent the night on Muhammad’s bed,

that he might protect him from schemes of the schemers.

He was advanced during the heat of the battles; neither old

nor young can deny that. [177](#)

In these lines Di‘bil demonstrates the support of Imam ‘Ali to the Messenger, may Allah bless him and

his family. That is because the Imam was the first to protect the word of monotheism. Through his efforts and struggle the religion of Islam was established. He removed the distresses from the Prophet, may Allah bless him and his family, during the most critical situations. At the Battles of Badr, Uhud, al-Khandaq (the Trench), he was the unique hero who struck off the heads of the polytheists, defeated their armies, and raised the banner of monotheism.

Then Di'bil demonstrates Imam 'Ali's spending the night on the bed of the Prophet, may Allah bless him and his family, and his protecting him with his own soul. The Imam voluntarily sacrificed his own life for Islam. So how great his favors toward this religion are! This is an example of what Di'bil composed on praising Imam 'Ali, the Commander of the faithful, peace be on him.

[His Lamenting for al-Husayn](#)

The Muslims were terrified by the tragedy of Karbala" at which the sacredness of the Messenger, may Allah bless him and his family, was violated because of the murder of his children and progeny. That was when the armies of the Umayyads savagely destroyed the family of the Prophet, may Allah bless him and his family, and, through killing them, committed the most horrible crime (in the history of mankind). This terrible tragedy shook human conscience, hence Di'bil, who was an 'Alawide in thought, mourned for Imam al-Husayn, peace be on him. He lamented for him in a group of wonderful poems of which are the following lines:

Have you shed tears, spent the night suffering from
intense sighs, wept over the ruins of the family of
Muhammad, and your chest has become narrow out of
regrets?

Oh! Truly weep for them; make flow for them tears shed
out of the misfortune.

Do not forget that they were befallen by the greatest
misfortune on the Day of the Plains (*tufu't*).

May Allah water the graves on the plain of Kerbala", the
quarters of rain clouds.

And may He bless the soul and body of al-Husayn, who
was thrown in the deserts between the two rivers, was

killed without any guilt, called (the people) to support him
when alone and single: Where, where are my protectors?

Shall I forget, while this river overflows, the one thirsty,
killed, and wronged without being oppressive?

So say to the son of Sa'd, may Allah drive away his
happiness: You will face the torture of the Fire and curses.

Throughout the time, as long as the east wind blows, in the late afternoon and in the early morning, I will
invoke

(Allah) against the people who all have gone astray and
lost the statement of Allah's Messenger through vague
errors.

They displayed the head of al-Husayn on a spear and
drove (his) womenfolk bareheaded and sad.

They died thirsty and emigrants, and they left the schools
of Allah's Revelation effaced.

It was difficult for the chosen One (the Prophet) to see his
grandson remain thrown on earth and without burial

The spearhead raised the head of his beloved one, and it
was driven on the bayonets to Sha'm (Syria) by night.

He whose mother chewed Hamza's liver hit it with a rod.

These misfortunes made the eye of every monotheist flow
blood, so the heart has stricken them with tears. [178](#)

These lines represent the sorrow and grief of (Di'bil) al-Khaza'i for the heavy misfortune which befell the
grandson of the Messenger and his sweet basil. That is because the aggressors killed him in response
to the desires of their Umayyad masters, and left his holy body thrown on the plateau of Karbala". They

did not bury him. Rather they cut off his head, and displayed it throughout towns and cities in order to avenge themselves on Imam al-Husayn and to show their great happiness through murdering him. Now, let us listen to another part of Di'bil's lamenting for Imam al-Husayn, peace be on him:

The head of the daughter of Muhammad and his testamentary trustee, O men, was displayed on a spear.

The Muslims saw it and hear (of it), but they showed neither impatience nor mercy toward it.

You have woken eyelids while you were sleep for them, and you have put to sleep an eye which had not slept but through you.

Your view made blind every eye that could see, and the news of your death deafened every hear that could hear.

Every garden wished that it could be a bed for you and a place for your grave. [179](#)

Di'bil criticized the Muslims for their losing their enthusiasm, their submission to abasement and disgrace, cranked their necks with yielding to the government of Yazid (b. Mu'a'wiya) which disdained their values and fates, and raised the head of the grandson of their Prophet on the heads of their spears and displayed it through the cities and towns. All the Muslims heard and saw that but none of them showed his vengeance and displeasure toward Yazid. However, I (i.e. the author) think that this situation resulted from violence and terrorism which were practiced against the community. In other words the authority punished the people because of doubt and accusation. Of course, this attitude spread fear and terror among the Muslims. These are some of Di'bil's elegies for (Imam al-Husayn), the master of martyrs, peace be on him.

His Satire

Di'bil was indignant with the 'Abba'sid kings of his time and satirized them severely. He was not moved by sentiments and desires which had no relationship with the truth. He (satirized) those kings because they turned away from the truth, and employed the wealth of the community for their pleasures, for example, they spent a lot of money on the singers and the corrupt people, brought to their palaces what Allah had forbidden such as wine and various kinds of amusement, while the community led a life of poverty and deprivation. Now, let us listen to part of his satire:

His Satire upon al-Rashid

When Imam al-Ridha', peace be on him, died, al-Ma'mu'n hurried to bury him beside his father (Ha'ru'n al-Rashid). He was asked about that and he replied: "That Allah may forgive Ha'ru'n (al-Rashid) through his neighboring Imam al-Ridha'." When Di'bil heard of that, he ridiculed it and said:

Two graves are at Tu's: (The grave) of the best of all
people and the grave of the most wicked of them; this is
among the moral lessons.

The nearness to the pure one does not benefit the unclean
one; nor does the nearness to the unclean one harm the
pure one.

How far! Everyone is hostage to that which his own hands
earn, so take or leave whatever you desire.

Which satire upon Ha'ru'n (al-Rashid) is bitterer than this? Di'bil sometimes described him as the most wicked of all people and sometimes as abominable, and that his nearness to the resting place of the Imam would not benefit him, for every person would be treated according to what his hands did, and there would be no advantage of other than that.

His Satire upon Ibra'him

When al-Ma'mu'n appointed Imam al-Ridha', peace be on him, as his heir apparent, the 'Abba'sids became angry and pledged allegiance to Ibra'him, the leader of the singers, so Di'bil satirized him, saying:

Ibn Shakkla cried in Iraq and (among) its people, so those
blind and foolish hurried to him.

If Ibra'him (Ibn Shakkla) undertakes it (the caliphate),
then, after him, Makha'riq and Zalzal will be appropriate
for it.

How do, and that does not occur, the dissolute inherit the

caliphate one by one? [180](#)

This is the bitterest kind of satire, for if the caliphate was appropriate for Ibra'him, then it would be appropriate for singers other than him such as Makha'riq, Zalzal, and Ma'riq. In this manner the state would belong to the singers, but it was impossible for it to reach this low level and the dissolute to undertake it one by one. It is strange that the soldiers gathered around Ibra'him's palace and asked him for their salaries, but he had no money left with him. A witty man addressed the soldiers, saying: "Ibra'him will go out. He will sing each group a song. These are your salaries!" As for Di'bil, he heard of that and said:

O soldiers, do not be hopeless; take your salaries

and do not be displeased.

He will sing you a song which the

beardless and the bearded enjoy.

Ma'bad's songs, for your leaders, neither enter the bag nor

tie it.

In this manner the Caliph, whose book is the lute,

provides his soldiers with the means of subsistence.

Have you seen this mockery at the leader of the singers who provided his soldiers with singing?

[His Satire upon al-Mu'tasim](#)

As for Di'bil's satire upon al-Mu'tasim, it is bitter and severe, for al-Mu'tasim was tyrannical and oppressive, had neither compassion nor mercy. Di'bil is truthful when he satirizes him with these poetry lines:

A sad lover weeps for the dispersion of the religion, and

his eyes overflow with tears (for it).

An Imam has undertaken (the caliphate) while he has

neither guidance nor religion nor intellect.

None has brought news that the like of him will someday

rule or the Arabs follow him.

However, it is just as the past ancestors said when the
misfortune became great:

The 'Abba'sid kings are seven in the books, and the books
have not told us about the eighth of them.

Likewise, the People of the Cave were seven noble ones in
the Cave when they are numbered, and their eighth was a
dog.

Surely, I regard their dog as higher than you in
exaltedness, because you have sins while it had no sin.

When you have had an authority over us
because of our misery, you look like an old woman who
wears a crown, a necklace and a gown.

The authority of the people has become lost when Wasif
and Ashna's [181](#) have seized it, and the distress has become
great. [182](#)

These lines represent affliction and unhappiness of the Muslims during the caliphate of al-Mu'tasim, who had no noble trait which would qualify him for the office of Islamic caliphate, which was the shadow of Allah on earth. During his reign, Di'bil remained hidden and chased by terror and fear, for al-Mu'tasim order his police to arrest him, but they did not find him. When al-Mu'tasim died, Di'bil satirized him with these lines:

When they had hidden him in the most evil grave for the
most evil one and gone away, I said: Go to the Fire
because your quality belongs to none except to Satans.

You have not disappeared until you pledged allegiance to
him who damaged the Muslims and the religion. [183](#)

His Satire upon al-Wa'thiq

When al-Wa'thiq became caliph, Di'bil wrote the following lines in satirizing him. He gave the lines to the chamberlain and said to him: "Say to al-Wa'thiq: 'Di'bil has praised you with these lines.'" These lines are as follows:

Praise belongs to Allah! There is no steadfastness nor
endurance nor comfort when lovers repose.

A caliph has died but none has mourned for him; yet
another has undertaken (the caliphate) but none is
delighted with him.

So this (i.e. the former caliph) passed and evil omen
passed to follow him; this (the latter) has risen, so woe
and unhappiness have also risen.

When al-Wa'thiq opened (the letter) and read the poetry lines, he burst into anger. He ordered Di'bil to be arrested, but he did not find him until he (al-Wa'thiq) perished. [184](#)

This is an example of his satire, which represents his enthusiasm toward the truth, his helping the oppressed and persecuted of his time.

Di'bil was one of those leaders who opposed the 'Abba'sid government of his time. It is an act of crime against thought that Di'bil is described as one with evil tongue and that none of the caliphs was safe from his tongue. [185](#) This statement is cheap and far from reality. Di'bil adored the members of the House (*Ahl al-Bayt*), peace be on them, whom the 'Abba'sid government persecuted. This government spared no effort to wrong them and their followers. Accordingly, Di'bil was very eager, due to his faith, to support and defend them, and to defame their opponents. This is not a defect; rather it is pride and honor for him.

Di'bil joins the Garden

Throughout his life, Di'bil was a struggler and combatant. He ridiculed the kings of his time who made lawful what Allah had made unlawful. He lashed them with the bitterest kind of satire. As a result the authority followed him and intended to execute him, but he hid himself and began going from one country to another, followed by terror and fear. It is he who says in his immortal (poem) called al-Ta'iyā:

I am terrified in the world and the efforts of its days, and I hope for security after my death.

Di'bil bravely announced his readiness for death, saying: "I have carried my wood (i.e. gibbet) on my shoulder for fifty years. I have looked for him who will crucify me on it, but I have not found him who will do that."

The death of Di'bil was at the hand of one of the wicked of his time, who was called Ma'lik b. Tawq al-Taghlubi. Malik sought him, but he escaped to Basrah whose governor was Isha'q b. al-'Abba's al-'Abba'si. Isha'q was informed of Di'bil's satire upon him and he ordered him to be arrested. Di'bil was brought before him and he ordered the leather rug and the sword to be brought in order to behead him. However, Di'bil denied the poem through which he satirized him. He said that one of his opponents had composed the poem and ascribed it to him in order to shed his blood. He begged Isha'q and he pardoned him from killing. But Isha'q ordered the sticks and whips to be brought and he began lashing Di'bil savagely. Then he released him and he fled to al-Ahwa'z. [186](#)

Malik b. Tawq hurried and dispatched a prudent, bold person and gave him poison. He ordered him to assassinate Di'bil. He gave him ten thousand dirhams in recompense for this crime. The man quickly headed for al-Ahwa'z. He spared no effort to find Di'bil. As a result he found him in one of the villages of al-Su's. He assassinated him after the night prayer. He hit him on the upper part of his foot with a poisoned crutch. Di'bil's body became poisoned, and he died in the following morning. He was buried in the above-mentioned village. It was said that he was carried to al-Su's and was buried wherein. [187](#) In this manner the life of this muja'hid, who fought with oppression, expired. His friend, the great poet, Abu' Tamma'm al-Ta'i lamented for him in these poetry lines:

The graves of Habib and Di'bil have increased my love and kindled my love sickness when they died.

My brothers, the heaven is still thin and covers you with rain cloud.

One grave is near al-Ahwa'z, it takes the mourner a long time to reach it, and the other is near al-Mousl. [188](#)

May Allah have mercy on Di'bil, for he was one of the prominent Muslim figures. He died a martyr for the noble principles and the ideals which he adopted in all stages of his life.

129. Rahim 'Abdu's al-Khannji

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and 'Ali b. al-Hakam reported on his authority. [189](#)

130. Rayya'n Bin Shubayb

He was the uncle of al-Mu'tasim, the 'Abba'sid. He is trustworthy. He lived in Qum and reported on the authority of its people. He collected the questions about which al-Saba'h al-Hindi asked Imam al-Ridha', peace be on him. [190](#) He narrated on the authority of Imam al-Ridha', peace be on him, and

Ibra'him b. Ha'shim reported on his authority. [191](#)

131. Al-Rayya'n Bin al-Salt Al-Ash'ari al-Qummi

His *kunya* is Abu' 'Ali. He narrated on the authority of Imam al-Ridha', peace be on him. He is trustworthy and very truthful. He has a book in which he has collected the statement of al-Ridha', peace be on him, on the difference between *al-a'l wa al-Umma* (the Household and the community). [192](#)

Mu'ammār b. Khalla'd narrated: "Al-Rayya'n b. al-Salt said to me at the time when al-Fadl b. SAhl sent him to one of the districts of Khurasa'n: 'I want you to ask Abu' al-Hasan 'Ali (al-Ridha'), peace be on him, for permission for me in order to greet him and say farewell to him, and I want him to give me one of his garments and some of the dirhams bearing his name.'" He (al-Rayya'n b. al-Salt) said: "I went in to him and he said to Mu'ammār: 'Does he (al-Rayya'n b. al-Salt) want to come in to me and want me to give him one of my garments and some of my dirhams?'" He (Mu'ammār) said: "I (i.e. Mu'ammār) said: 'Glory belongs to Allah! By Allah, he did not ask me except to ask that from you for him.'" He (al-Ridha') said: "Mu'ammār, the believer is successful. Let him come in." He (Mu'ammār) said: "I permitted him and he went in to him and greeted him. He (al-Ridha') called for one of his garments and it was brought to him. When he (al-Rayya'n) went out, I asked him: 'What did he give you?' Suddenly, there was thirty dirhams in his hand. [193](#)"

132. Zakariya Bin Adam

b. 'Abd Allah b. Sa'd al-Ash'ari al-Qummi. He is trustworthy and great with great position. He was of great importance with Imam al-Ridha', peace be on him. He has a book. [194](#) Al-Kashi narrated that he heard from one of our companions on the authority of Abu' Ta'lib 'Abd Allah b. al-Salt al-Qummi, who said: "I (i.e. Abu' Ta'lib) went in to Abu' Ja'far, the Second, peace be on him, at the end of his span of life and heard him say: 'May Allah reward well on my behalf Safwa'n b. Yahya', Muhammad b. Sina'n, and Zakariya b. Adam, for they are loyal to me.'"

Muhammad b. Hamza reported on the authority of Zakariya b. Adam, who said: "I (i.e. Zakariya b. Adam) said to al-Ridha', peace be on him: 'I want to leave my household, for the foolish are many among them.' He (al-Ridha') said: 'Don't do (that), for affliction is repelled from your household through you just as affliction is repelled from the people of Baghdad through Abu' al-Hasan al-Ka'zim, peace be on him. [195](#)

What indicates his great ability and his exalted position is that which narrated by 'Ali b. al-Musayyab, who said: [My house is distant and I cannot come to you every time, so from whom shall I take the principal features (*ma'a'lim*) of my religion? He, peace be on him, replied:] "(Take them) from Zakariya b. Adam al-Qummi, who is entrusted (by me) with religion and the world." 'Ali b. al-Musayyab said: "When I departed, I went to Zakariya b. Adam and asked him about my (religious) needs."

Muhammad b. Isha'q and al-Hasan b. Muhammad narrated: "Three months after the death of Zakariya

b. Adam, we went out in order to make the pilgrimage. On part of the road, we received his (al-Ridha's) letter, peace be on him. In it has been mentioned: 'I have mentioned the decree of Allah toward the late man (i.e. Zakariya b. Adam), may Allah have mercy on him on the day when he was born, the day when he died, and the day when he will be raised from the dead. Throughout the days of his lifetime, he lived knowing the truth, believing in it, patient and having a fore-thought for the truth, performing what Allah and His Messenger loved. He, may Allah have mercy on him, passed away while he did not break (the oath of allegiance) nor did he changed it. May Allah reward him just as He rewards His Prophet and give him his best wishes. You mentioned the entrusted man, but you do not know our view regarding him, and we have knowledge of him more that what you have described. He meant al-Hasan b. Muhammad b. 'Umra'n. [196](#) ' This account reveals the exalted position of Zakariya b. Adam with the Imam, peace be on him.

133. Zakariya Abu' Yahya'

He was nicknamed *Kawkab al-Dam* (the Star of Blood). In the Chapter on the *Kuna'*, Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him. [197](#) Abu' Yahya' al-Mousili said: "Zakariya Abu' Yahya' was one of the good Shaykhs. [198](#)" Ibn al-Ghada'iri regarded him as a weak (traditionalist).

134. Zakariya' Bin Idris

b. 'Abd Allah b. Sa'd al-Ash'ari al-Qummi. His *kunya* is Abu' Jarir. He narrated on the authority of Imam Abu' 'Abd Allah, peace be on him, and (Imam) Abu' al-Hasan al-Ridha', peace be on him. He has a book. [199](#) Zakariya reported, saying: "After the death of my father Jarir, I went in to al-Ridha', peace be on him. He asked Allah to have mercy on him, and then he asked me about him from the evening to dawn. Then he rose and performed the dawn prayer. [200](#)"

135. Zakariya' Bin 'Abd al-Samad al-Qummi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was trustworthy. His *kunya* is Abu' Jarir. He was one of the companions of Imam Abu' al-Hasan Musa', peace be on him. [201](#)

136. Zakariya' Bin 'Abd Allah al-Mu'min

His *kunya* is Abu' 'Abd Allah. He narrated on the authority of Imam Abu' 'Abd Allah and Imam Abu' al-Hasan al-Ridha', peace be on them. He met Imam al-Ridha', peace be on him, in the Sacred Mosque and narrated from him what indicated that he (Zakariya) was a Wa'qifi. His traditions are confused. He has a book containing plagiarized traditions. [202](#)

137. Zakariya' Bin Yahya'

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and Bakr b. Sa'lih reported on his authority.[203](#)

138. Sa'd Bin Hamma'd

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[204](#)

139. Sa'd Bin Sa'd

b. al-Ahwas b. Sa'd b. Ma'lik al-Ash'ari al-Qummi. He is trustworthy. He narrated on the authority of Imam al-Ridha', peace be on him, and reported the classified book of Imam Abu' Ja'far. Muhammad b. Kha'id narrated the questions about which he asked Imam al-Ridha', peace be on him.[205](#) 'Abd Allah b. al-Salt al-Qummi reported, saying: "I went in to Imam Abu' Ja'far II at the end of his life and he said: 'May Allah reward Safwa'n b. Yahya', Muhammad b. Sina'n, Zakariya b. Adam, and Sa'd b. Sa'd, for they are loyal to me.[206](#) '"

140. Sa'd, the Servant of Abu' Dalaf

Shaykh al-Tu'si said: "He (i.e. Sa'd) has reported questions from Imam al-Ridha', peace be on him. We have been told about the questions by a number of our companions on the authority of Abu' al-Fadl, on the authority of Ibn Batta, on the authority of Ahmed b. 'Abd Allah.[207](#)"

141. Sa'd Bin Jina'h al-Azdi al-Baghda'di

He was their (the Imams') retainer. He narrated on the authority of Imam al-Ridha', peace be on him. He and his brother Abu' 'Amir are trustworthy. He has the book *Sifat al-Janna wa al-Na'r* (the quality of the Garden and the Fire), and the book *Qabd Ru'h al-Mu'min wa al-Ka'fir* (the Death of the Believer and Unbeliever).[208](#)

142. Sa'id Bin Sa'id al-Qummi

He is trustworthy. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[209](#)

143. Sulayma'n Bin Ja'far

al-Ta'libi al-Ja'fari. He narrated on the authority of Imam al-Ridha', peace be on him. His father

reported on the authority Imam Abu' 'Abd Allah and (Imam) Abu' al-Hasan, peace be on them. Both of them are trustworthy. He (Sulayma'n) has a book (entitled) *Fadl al-Du'a'* (the Excellence of Supplication).[210](#)

144. Sulayma'n Bin al-Ja'fari

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and Abu' Ayyu'b al-Madani reported on his authority.[211](#)

145. Sulayma'n Bin Hafs

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and Muhammad b. Isma'il reported on his authority.[212](#)

146. Sulayma'n Bin Hafs al-Marwazi

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him.[213](#)

147. Sulayma'n Bin Da'wud al-Khaffa'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[214](#)

148. Sulayma'n Bin Rashid

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[215](#) He narrated on the authority of his father, and Muhammad b. 'Isa' reported on his authority.[216](#)

149. Al-Sindi Bin al-Rabi' al-Ku'fi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[217](#)

150. Sawa'da al-Qatta'n

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and al-Hasan b. 'Ali b. Fadda'l reported on his authority.[218](#)

151. Sahl Bin al-Ash'ari

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and his son Muhammad reported on his authority.[219](#)

152. Sahl Bin al-Yasa'

b. 'Abd Allah b. Sa'd al-Ash'ari al-Qummi. He is trustworthy. He narrated on the authority of Imam Musa' and Imam al-Ridha', peace be on them.[220](#)

153. Shu'ayb Bin Hamma'd

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[221](#) Al-Barqi numbered him as one of the companions of Imam al-Ka'zim, peace be on him.[222](#)

154. Sa'lih Bin 'Abd Allah al-Khath'ami

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him,[223](#) and so did al-Barqi.

155. Sa'lih Bin 'Ali

b. 'Atiya al-Baghda'di. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[224](#) Al-Barqi numbered him as one of the companions of Imam al-Ka'zim, peace be on him.

156. Sa'lih al-Khabba'z al-Ku'fi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[225](#)

157. Saba'h Bin Nasr al-Hindi

He narrated the questions of Imam al-Ridha', peace be on him.[226](#)

158. Sadaqa al-Khurasani

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[227](#)

159. Safwa'n Bin Yahya' al-Bujayli

His *kunya* is Abu' Muhammad. He was from Kufa'. He sold fine cloth (*sa'biri*). He is very truthful. His father narrated on the authority of Imam Abu' 'Abd Allah al-Sa'diq, peace be on him. As for he (Safwa'n), he narrated on the authority of Imam al-Ridha', peace be on him. He had a noble position with him (al-Ridha'). Al-Kashi regarded him as one of the companions of Imam Abu' al-Hasan Musa', peace be on him.

He was the agent of Imam al-Ridha' and of Imam Abu' Ja'far al-Jawa'd, peace be on them. As for his faith, it was safe from the Wa'qifa. He was very ascetic and worshipful. A group of the Wa'qifa gave him a lot of money, but he did not respond to them. He was the bosom friend of 'Abd Allah b. Jundub and 'Ali b. al-Nu'ma'n. It is reported that they made a covenant in the Sacred House of Allah that whoever of them died the rest should pray, fast, and pay the poor-rate on behalf of him. They died and Safwa'n remained living, hence prayed every day one hundred and fifty *ruk'as*, fasted every year three months, and paid the poor-rate three times. With the exception of what we have mentioned, he donated on behalf of them as he donated on behalf of his own soul.

As he had firm devotion to (religion) and reverential fear, he said to the man who asked him to carry two dinars to his family in Ku'fa: "My camels are hired and I should ask the hirers for permission." He was so pious and worshipful that none of his class was like him.

He compiled thirty books which are not known except the following:

- A. Kita'b al-Wudu" (the Book of Ablution).
- B. Kita'b al-Sala't (the Book of Prayer).
- C. Kita'b al-Sawm (the Book of Fasting).
- D. Kita'b al-Hajj (the Book of Pilgrimage).
- E. Kita'b al-Zaka't (the Book of Alms).
- F. Kita'b al-Nika'h (the Book of Marriage).
- G. Kita'b al-Tala'q (the Book of Divorce).
- H. Kita'b al-Fara'id (the Book of the Religious Duties).
- I. Kita'b al-Wasa'ya' (the Book of Wills).
- J. Kita'b al-Shira" wa al-Bay' (the Book of Buying and Selling)
- K. Kita'b al-'Itiq wa al-Taddbir (the Book of Emancipation of Slaves and Direction).
- L. Kita'b al-Bisha'ra't (the Book of Good News).
- M. Kita'b al-Nawa'dir (the Book of Miscellaneous

Traditions).

Brilliant traditions on reverential fear have been narrated on his authority. Traditions concerning praising and lauding him have also been reported from the Imams of guidance. He , may Allah have mercy on him, died in the year 210 A. H.[228](#)

160. Ta'hir Bin Ha'tam

b. Ma'hawayh al-Qazwini. He was the brother of Fa'ris b. Ha'tam. He was correct, and then he confused. He has a book. Al-Hasan b. al-Husayn mentioned the book.[229](#) Shaykh al-Tu'si said: "He (i.e. Ta'hir b. Ha'tam) was right, and then he changed. He manifested belief in extremism. He has reports.[230](#)"

161. 'Abba'd Bin Muhammad

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[231](#)

162. Al-'Abba's Bin Ja'far

b. Muhammad b. al-Ash'ath. Al-Sadu'q narrated on the authority of al-Hasan b. 'Ali al-Washsha", who said: [Al-'Abba's b. Ja'far asked me to ask Imam al-Ridha', peace be on him, to burn his books after he had read them lest they should fall in the hands of other than him. Before I asked him, he, peace be on him, said:] "Tell your friend (al-'Abba's b. Ja'far) that I burnt the books which he sent to me after I had read them.[232](#)"

163. Al-'Abba's Bin Muhammad

al-Warra'q, al-Yu'nisi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[233](#)

164. Al-'Abba's Bin Ma'ru'f

His *kunya* is Abu' al-Fadl. He was the retainer of Ja'far b. 'Abd Allah al-Ash'ari. He was from Qum. He is trustworthy. He has Kita'b al-Ada'b (the Book of Arts) and Kita'b al-Nawa'dir (the Book of Miscellaneous Traditions).[234](#)

165. Al-'Abba's Bin Musa'

al-Nakhkha's. He was from Ku'fa and is trustworthy. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[235](#)

166. Al-‘Abba’s Bin Hisha’m

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[236](#) Al-Naja’shi said: “He (i.e. Al-‘Abba’s b. Hisha’m) belonged to the tribe of the Banu’ Asad. He is great and trustworthy among our companions. He narrated many traditions. His name was broken, so it was said that his name was ‘Ubays. He has books of which are: *Kita’b al-Hajj* (the Book of the Pilgrimage), *Kita’b al-Sala’t* (the Book of Prayer), *Kita’b al-Matha’lib* (the Book of Shortcomings) which he named *Kita’b Kha’la’t Fula’n wa Fula’n* (the Book of the Aunts of So-and-So), *Kita’b Ja’mi’ al-Hala’l wa al-Hara’m* (A Comprehensive Book on the Lawful and the Unlawful), *Kita’b al-Ghayba* (the Book of the Occultation), *Kita’b al-Nawa’dir* (the Book of Miscellaneous Traditions). Many narrators reported these books on his authority. He, may Allah have mercy on him, died in the year 220 A. H.[237](#)”

167. Al-‘Abba’s, the Retainer of Imam al-Ridha’

He narrated on the authority of Imam Abu’ al-Hasan al-Ridha’, peace be on him, and Muhammad b. ‘Ali reported on his authority.[238](#)

168. Al-‘Abba’s al-Naja’shi

He was from Ku’fa. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[239](#)

169. ‘Abd al-Jabba’r Bin al-Muba’rak

al-Naha’wandi. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him, and of Imam al-Jawa’d, peace be on him.[240](#)

170. ‘Abd al-Hamid Bin Sa’id

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him, and of Imam al-Ka’zim, peace be on him.[241](#)

171. ‘Abd al-Rahma’n Bin Abu’ Najjra’n

He was a retainer and was from Ku’fa. He narrated on the authority of Imam al-Ridha’, peace be on him, and his father Abu’ Najjra’n reported on the authority of Imam Abu’ ‘Abd Allah, peace be on him. ‘Abd al-Rahma’n is very trustworthy. His traditions are reliable. He has many books.” Abu’ al-‘Abba’s said: “I have not seen any of his books except his book on buying and selling.[242](#)”

172. ‘Abd al-Sala’m Bin Sa’lih al-Harawi

He narrated on the authority of Imam al-Ridha’, peace be on him. He is trustworthy. His traditions are authentic. He has the book *Wafa’t al-Ridha’* (the Death of al-Ridha’, peace be on him).²⁴³ Al-Sadu’q narrated on the authority of Muhammad b. ‘Abd Allah b. Ta’hir, who said: “I was standing beside my father, and there were with him Abu’ al-Salt al-Harawi, Isha’q b. Ra’hawayh, and Ahmed b. Hanbel. My father said: ‘Let each of you relate a tradition to me.’ So Abu’ al-Salt al-Harawi said: “Ali b. Musa’ al-Ridha’, peace be on him, reported to us by Allah he was consent (*Ridha’*) as he was named on the authority of his father Musa’ b. Ja’far, on the authority of his (grand) father Ja’far b. Muhammad, on the authority of his (grand) father Muhammad b. ‘Ali, on the authority of his (grand) father ‘Ali b. al-Husayn, on the authority of his (grand) father al-Husayn b. ‘Ali, on the authority of his (grand) father ‘Ali b. Abu’ Ta’lib, peace be on them, who said: [Allah’s Messenger, may Allah bless him and his family, said:] ‘Faith is words and actions.’ When we went out, Ahmed b. Muhammad b. Hanbel said: ‘What this *isna’d* (chain of authorities) is?’ My father answered: ‘This is the sneezewort of the mad. When the mad are made to smell it, they recover.’²⁴⁴”

173. ‘Abd al-‘Aziz Bin Muslim

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.²⁴⁵ It was he who narrated on his (al-Ridha’'s) authority a supported tradition on explaining the position of the Imam, peace be on him, that the position of the Imam is like that of the prophets, and that it is the vicegerency of Allah and the Messenger, may Allah bless him and his family, the position of Imam (‘Ali) the Commander of the faithful, peace be on him, and inheritance of al-Hasan and al-Husayn, peace be on them. In the tradition there are some verses which indicate that the Imamate is confined to the infallible (Imams), peace be on them.²⁴⁶

174. ‘Abd al-‘Aziz Bin al-Muhtadi

al-Ash’ari, al-Qummi. He is trustworthy. He narrated on the authority of Imam al-Ridha’, peace be on him. He has a book.²⁴⁷ Concerning him, al-Fadl b. Sha’dha’n said: “I have never seen a Qummi like him in his time.” He also said concerning him: “He was the best of the Qummis whom I have seen. He was the agent of al-Ridha’, peace be on him.²⁴⁸” He (‘Abd al-‘Aziz) was also the agent of Imam al-Jawa’d, peace be on him. Al-Jawa’d gave him the money of the rights and he received them. He wrote him: “In the Name of Allah, the Most Gracious, the Most Merciful. You have known the prominent persons from whom the money has come to you. May Allah forgive you your sins and them their sins, and have mercy on us and you.²⁴⁹”

175. ‘Abd Allah Bin Aba’n

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[250](#) He narrated on the authority of Imam al-Ridha’, peace be on him, and ‘Ali b. Isma’il al-Daghshani reported on his authority.[251](#)

176. ‘Abd Allah Bin Ibra’him al-Ansa’ri

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[252](#)

177. ‘Abd Allah Bin Ayyu’b al-Juzayni

His *Kunya* is Abu’ Muhammad. He devoted himself to Imam al-Ridha’, peace be on him. He was a meritorious poet and writer. He lamented for Imam al-Ridha’ and addressed his son Imam al-Jawa’d, saying:

O Son of the testamentary trustee, the testamentary trustee of the noblest Messenger,

I mean the Prophet, the truthful one and the trusted one!

None will be ahead of me through your intercession tomorrow, for none is ahead of me through my (showing) love for you.

O Father of the eight Imams who went westward and father of the three Imams who went eastward!

You are the east and west. The Book has come to confirm that.[253](#)

178. ‘Abd Allah Bin Jundub

He was an ascetic, worshipful, religious scholar. Shaykh al-Tu’si sometimes numbered him as one of the companions of Imam al-Sa’diq, peace be on him, sometimes numbered him as one of the companions of Imam al-Ka’zim, peace be on him, and sometimes numbered him as one of the companions of Imam al-Ridha’, peace be on him. Jundub was one of the agents of Imam al-Ka’zim and Imam al-Ridha’, peace be on them. He asked Imam al-Ka’zim: “Are you satisfied with me?” “Yes, by Allah,” replied the Imam, “and Allah’s Apostle is also satisfied with you.”

Yu’nus b. ‘Abd al-Rahma’n narrated: “I saw ‘Abd Allah b. Jundub when he finished (the rites of) ‘Arafa’t. He was one of the religious jurists (*mujtahidin*).” Yunus said:[So I said to him:] “Allah has seen your diligence from today.” “By Allah with Whom there is no associate,” said ‘Abd Allah, “I stood in this place of mine and left (it), but Allah did not hear me supplicate for myself with one word, for I heard Abu’ al-Hasan (al-Ridha’), peace be on him, say: ‘He who supplicates for his brother in his absence is called out from firmament: ‘You will have one hundred thousand (good deeds) for each (word).’ So I hated leaving

a guaranteed hundred thousand (good deeds) for (a word). I do not know whether (Allah) accepts it or not.”

Al-Hasan b. ‘Ali b. Yaqqtin, who had a bad opinion of Yu’nus, reported: [It was said to Abu’ al-Hasan (al-Ridha’), peace be on him, and I (i.e. al-Hasan b. ‘Ali b. Yaqqtin) could hear, that Yu’nus, the retainer of the family of Yaqqtin, claims that your follower and the one who has clung to obeying you, ‘Abd Allah b. Jundub, worships Allah (very shakily) on seventy edges, and says that he is a doubter. So he (al-Ridha’) said:] “What is between him and ‘Abd Allah b. Jundub? Surely ‘Abd Allah b. Jundub is one of the humble.[254](#)”

179. ‘Abd Allah Bin al-Ha’rith

He was one of those who narrated the text on the authority of al-Ka’zim, peace be on him, for the Imamate of his son Imam al-Ridha’, peace be on him.[255](#)

180. ‘Abd Allah Bin al-Salt al-Qummi

His *kunya* is Abu’ Ta’lib. He was the retainer of the Banu’ Tamim. He is trustworthy and his traditions are reliable. He narrated on the authority of Imam al-Ridha’, peace be on him. It is well known that Kita’b al-Tafsir (the Book of Interpretation) belongs to him.[256](#) Al-Barqi numbered him as one of the companions of Imam al-Ridha’ and Imam al-Jawa’d, peace be on them.[257](#)

He wrote Imam al-Jawa’d in order to permit him to lament his father, and he, peace be on him, wrote him: “Lament me and my father.[258](#)” He wrote poetry lines to Imam al-Jawa’d, peace be on him, and mentioned in them his father Imam al-Ridha’. He asked him (al-Jawa’d) to permit him to compose poetry concerning him, but he cut the poetry and withheld it and wrote at the top of the page: “You have done well! May Allah reward you well![259](#)”

181. ‘Abd Allah Bin Ta’wus

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him, and added that he lived for a hundred years.[260](#)

182. ‘Abd Allah Bin ‘Ali

b. al-Husayn b. Zayd b. ‘Ali b. al-Husayn, peace be on him. He narrated on the authority of Imam al-Ridha’, peace be on him. He has a book.[261](#)

183. ‘Abd Allah Bin al-Muba’rak

al-Naha’wandi. He was one of the companions of Imam al-Ridha’, peace be on him.[262](#)

184. ‘Abd Allah Bin Muhammad

al-Asadi, al-Hajja’l. He was the retainer of the Banu’ (children) of Taym. He is trustworthy. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[263](#) And so did al-Barqi.[264](#) Al-Naja’shi said: “He is trustworthy. It has been established that he has books. A group of our companions have narrated the books.”

185. ‘Abd Allah Bin Muhammad

b. Husayn al-Hudayni al-Ahwa’zi. He narrated on the authority of Imam al-Ridha’, peace be on him. He is trustworthy. He has a book. A number of our companions has narrated the book. As for the title of the book, it is Questions by Imam al-Ridha’, peace be on him.[265](#)

186. ‘Abd Allah Bin Muhammad

b. ‘Ali b. al-‘Abba’s al-Tamimi al-Ra’zi. He has a book on Imam al-Ridha’, peace be on him.[266](#)

187. ‘Abd Allah Bin al-Mughira

He was the retainer of Ibn Nawfal b. al-Ha’rith b. ‘Abd al-Muttalib. He was a Ku’fan silk dealer. Under this title, Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[267](#) Al-Kashi narrated, saying: “He reported the handwriting of Abu’ ‘Abd Allah al-Sha’dha’ni.” Al-‘Ubaydi said:[Muhammad b. ‘Isa’ related to me on the authority of al-Hasan b. ‘Ali b. Fadda’l, who said: ‘Abd Allah b. al-Mughira said:] “I was a Wa’qifite and performed the hajj in that state. When I arrived in Mecca, something came to my mind, so I clung to the Moltazam and said: ‘O Allah, you have known my request and want, hence guide me to the best religion.’ Then I thought that I would go to al-Ridha’, peace be on him. I went to Medina, stopped at his door, and said to the retainer: ‘Say to your master that an Iraqi is at your door.’ I heard him call (me) out: ‘Come in, ‘Abd Allah b. al-Mughira.’ I went in to him. When he looked at me, he said: ‘Allah has accepted your supplication and guided you to His religion.’ As a result I said: ‘I witness that you are the proof of Allah and entrusted by Him over His creatures.[268](#)’”

SAhl b. Ziya’d al-Adami narrated, saying: “When ‘Abd Allah b. al-Mughira wrote his book, he promised his companions to read it before them in one of the corners of the mosque of Ku’fa. He had an opposing brother. When they attended to listen to (his reading) the book, his brother came and sat down. ‘Abd Allah said to them: ‘Depart today!’ His brother said to him: ‘Where will they depart? I have come to what

they have come.’ When they returned, he (‘Abd Allah’s brother) said: ‘I dreamt that the angels were coming down from the sky. I asked them: Why are you coming down from the sky? ‘We are coming down in order to listen to the book which ‘Abd Allah b. al-Mughira compiled,’ replied the angels. I have also come for this (purpose) and turned to Allah in repentance.’ ‘Abd Allah was pleased at that.[269](#)”

188. ‘Abd al-Wahha’b

He is better known as Abu’ Kuthayr al-Naha’wandi. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[270](#)

189. ‘Ubayd al-Nasri

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[271](#)

190. ‘Ubayd Allah

b. Abu’ ‘Abd Allah. He narrated on the authority of Imam al-Ridha’, peace be on him, and al-Sayya’ri reported on his authority.[272](#)

191. ‘Ubayd Allah Bin Isha’q al-Mada’ini

He narrated on the authority of Imam Abu’ al-Hasan al-Ridha’, peace be on him, and ‘Amru’ b. ‘Uthma’n reported on his authority.[273](#)

192. ‘Ubayd Allah Bin ‘Abd Allah al-Dahqa’n

He narrated on the authority of Imam Abu’ al-Hasan al-Ridha’, peace be on him, and ‘Ali b. al-Rayya’n reported on his authority.[274](#)

193. ‘Ubayd Allah Bin ‘Ali

b. ‘Ubayd Allah. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[275](#)

194. ‘Uthma’n Bin Rashid

He was one of the companions of Imam al-Ridha’, peace be on him. He narrated on the authority of Ma’ru’f b. Kharbu’dh, and ‘Ali b. Haddid reported on his authority.[276](#)

195. ‘Uthma’n Bin ‘Isa’ al-‘Amiri, al-Kila’bi

His *kunya* is Abu’ ‘Amru’. He was the shaykh and leading figure of the Wa’qifites. He was one of the agents who were singled out for the properties of Imam Musa’ b. Ja’far, peace be on him. Nasr b. al-Saba’h reported: “He (Imam al-Ridha’), peace be on him, had money at his (‘Uthma’n b. ‘Isa’s) hand. He (‘Uthma’n b. ‘Isa) prevented him (al-Ridha’ from his money). As a result al-Ridha’ was displeased with him.”

He (Nasr b. al-Saba’h) added: “ He (‘Uthma’n b. ‘Isa) turned to Allah in repentance and sent the money to al-Ridha’. He narrated on the authority of Ibn Hamza. He dreamt that he would die at al-Ha’ir al-Husayni, so he abandoned his house in Ku’fa and stayed at al-Ha’ir al-Husayni until he died and was buried there.” He wrote books of which is *Kita’b al-Miya’h* (the Book of Water).

Ibn Shahr Ashu’b numbered him as one of the trustworthy (companions) of Imam al-Ka’zim, peace be on him. Imam al-Khu’i said: “Without doubt, ‘Uthma’n b. ‘Isa deviated from the True Religion, opposed Imam al-Ridha’, peace be on him, did not recognize his Imamate, regarded as lawful the properties of the Imam, peace be on him, and did not pay them to him. As for his repentance and his returning the properties, it has not been established, for it is the narration of Nasr b. al-Saba’h, who is nothing.[277](#)”

196. ‘Atiya Bin Rustam

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him, and added that he was unknown.[278](#)

197. ‘Aqaba Bin Rustam

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[279](#)

198. ‘Ali Bin Abu’ Thawr

He was from Ku’fa. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[280](#)

199. ‘Ali Bin Ahmed

b. Ashyam. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[281](#)

200. 'Ali Bin Idris

He was the companions of Imam al-Ridha', peace be on him. Al-Sadu'q has mentioned him in (his book) *al-Mashyakha*. He narrated on the authority of Imam al-Ridha', peace be on him, and Muhammad b. SAhl reported on his authority.[282](#)

201. 'Ali Bin Asba't al-Maqari

b. Sa'lim, the seller of *al-Zati*.[283](#) His *kunya* is Abu' al-Hasan. He is a trustworthy Ku'fan. He was an Aftahi. He exchanged letters with 'Ali b. Mahzya'r concerning that (belief). As a result 'Ali (b. Asba't) withdrew from his viewpoint and believed in the Imamate of Imam al-Jawa'd, peace be on him. He was the most trustworthy of the people and most truthful of them in tradition. *Kita'b al-Dala'il* (the Book of Proofs) belongs to him.[284](#)

202. 'Ali Bin Ja'far

b. Muhammad b. 'Ali b. al-Husayn, peace be on them. His *kunya* is Abu' al-Hasan. He had a great position and reliable faith. He was one of those who narrated the text for the Imamate of Imam al-Ka'zim, peace be on him, and was one of his trustworthy companions. The narrators have reported some signs of his faith and clinging to religion. The following are some of them:

A. 'Ali b. Ja'far related to us and said: [A man whom I regarded as a Wa'qifite asked me:]

“What about your brother Abu' al-Hasan (i.e. Imam Musa' al-Ka'zim, peace be on him)?”

“He died,” I replied.

“How did you know that?” he asked.

“His properties have been divided; his wives have been married, and the spokesman after him has spoken (i.e. the Imam after him has undertaken the office of the Imamate), I answered.

“Who is the spokesman after him?” he asked.

“His son Abu' Ja'far,” I replied.

“You are an old man, have a great position, and your father is Ja'far b. Muhammad, so why do you say this statement concerning this young man (Imam al-Ridha')?” he said.

“I see you nothing except Satan,” I said to him, “then I seized my beard and raised it toward the heaven and said: ‘What is my strength if Allah has seen him more appropriate for this (i.e. the Imamate) and has not seen this white hair more entitled to it?’”

The Imamate is in the hand of Allah, the Most Exalted. It is He who chooses for it one of His righteous servants. As for the priority in age and other than it, it is not important.

B. Abu' 'Abd Allah b. al-Husayn b. Imam Musa', peace be on him, reported, saying: [I was with Imam Abu' Ja'far (al-Jawa'd), peace be on him, in Medina. There was with him 'Ali b. Ja'far and A Medinan Bedouin. The Bedouin asked me:]

“Who is that young man, pointing to Imam al-Jawa'd?”

“He is the testamentary trustee of Allah's Apostle, may Allah bless him and his family,” I replied.

The Bedouin admired that and said: “Glory belongs to Allah! Allah's Messenger died two hundred years ago, in the year so-and-so. This is a young man. How will he be the testamentary trustee of Allah's Apostle, may Allah bless him and his family?”

(Abd Allah b.) al-Husayn explained the matter to him, saying: “This is the testamentary trustee of 'Ali b. Musa'; 'Ali is the testamentary trustee of Musa' b. Ja'far; Musa' is the testamentary trustee of Ja'far b. Muhammad; Ja'far is the testamentary trustee of Muhammad b. 'Ali; Muhammad is the testamentary trustee of 'Ali b. al-Husayn; 'Ali is the testamentary trustee of al-Husayn; al-Husayn is the testamentary trustee of al-Hasan; al-Hasan is the testamentary trustee of the Commander of the faithful 'Ali b. Abu' Ta'lib; and 'Ali b. Abu' Ta'lib is the testamentary trustee of Allah's Messenger, may Allah bless him and his family.”

Accordingly, the Bedouin understood that Imam al-Jawa'd, peace be on him, was the testamentary trustee of the Prophet, may Allah bless him and his family.

The Imam had sent for a doctor in order to bleed him, so 'Ali b. Ja'far stood up and said to him: “Master, let the doctor start with me, that the sharp iron may cut me before you!”

(Abd Allah b.) al-Husayn addressed the Bedouin, saying: “This is the uncle of his father.”

When the doctor had finished the operation, the Imam intended to go out, but 'Ali b. Ja'far hurried to prepare his sandals, that he may wear them.”

This is evidence for 'Ali b. Ja'far's deep faith in the Imam, his knowledge of him and of his position with Allah, the Exalted.

C. Muhammad b. al-Hasan b. 'Ammar reported, saying: “I stayed with 'Ali b. Ja'far in Medina for two years. I wrote on his authority what he had heard from his brother (i.e. Abu' al-Hasan, peace be on him). (One day) while I was sitting with him, Abu' Ja'far Muhammad b. 'Ali al-Ridha', peace be on him, entered the mosque of the Prophet, may Allah bless him and his family. 'Ali b. Ja'far hurried bare-footed and without a cloak to kiss his hand and to magnify him, so the Imam said to him: “Uncle, sit down, may Allah have mercy on you.”

‘Ali answered him politely and humbly: “Master, how shall I sit while you are standing?”

When ‘Ali b. Ja‘far returned to his session, his companions scolded him for his magnifying the Imam, saying: “You are the uncle of his father, so why did you behave in such a manner?”

They did not understand the reality of the Imamate, and that Allah, the Exalted, gave it to Imam al-Jawa‘d. As result ‘Ali answered them and said: “Keep silent! If Allah, the Great and Almighty, has not entitled this white hair (i.e. his beard) (to the Imamate) and entitled this young man (to it) and placed him where He has placed him, then how can I deny his outstanding merit? I seek refuge in Allah from what you have said; rather I am his servant.[285](#)”

203. ‘Ali Bin Hadid

b. Hakim al-Mada’ini, al-Azdi, al-Sa’ba’ti. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[286](#) Al-Barqi regarded him as one of the companions of Imam al-Ridha’ and al-Jawa‘d, peace be on them. Al-Kashi reported on the authority of Abu’ ‘Ali b. Ra’shid, on the authority of Abu’ Ja‘far, peace be on him, that Abu’ ‘Ali said to the Imam: “May I be your ransom, our companions have differed in opinion, so shall I pray behind the followers of Hisha’m b. al-Hakam?” “Cling to ‘Ali b. Haddid,” replied the Imam, peace be on him. “Shall I follow his opinion?” I (i.e. ‘Ali b. Haddid) asked him. “Yes,” he answered. I met ‘Ali b. Haddid and asked him: “Shall I pray behind the followers of Hisha’m b. al-Hakam?” “No,” he replied.

This narration, if correct, is evidence for that the man (i.e. ‘Ali b. Haddid) is trustworthy and praiseworthy.

204. ‘Ali Bin al-Husayn

b. Ruba’t al-Bujayli al-Ku’fi. He is trustworthy and reliable. He was one of the companions of Imam al-Ridha’, peace be on him. He has a book.[287](#)

205. ‘Ali Bin al-Husayn

b. Yahya’. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[288](#)

206. ‘Ali Bin Sa’id al-Mada’ini

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[289](#)

207. ‘Ali Bin Swayd al-Sa’imclxvii

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him, and

added that he was trustworthy.[290](#) Al-Kashi narrated that ‘Ali b. Swayd wrote a letter to Imam al-Ka’zim when he was in prison, and that he asked him about his state and the answers to some questions. The Imam answered him in a letter in which he mentioned: “In the Name of Allah, the Most Gracious, the Most Merciful. Praise belongs to Allah, the Exalted and Almighty, Who through whose mightiness and light makes the hearts of the believers see, through whose mightiness and light the ignorant show enmity toward Him, and through whose mightiness nearness to Him is sought with different deeds and various religions, hence (men) are: right and wrong, errant and rightly-guided, hearing and deaf, seeing and blind, and perplexed. So praise belongs to Allah who made known and described His religion through Muhammad, may Allah bless him and his family. Now then, you are the man whom Allah has endowed with special position with the family of Muhammad, may Allah bless him and his family, showing affection toward you when He inspired you with your reason, made you perceive the affairs of your religion through their outstanding qualities, made you refer to them regarding your affairs, and made you content with what they said.”

In another part of this letter, the Imam has mentioned: “Summon to the path of your Lord through us him whose response you expect. You do not encompass what we do. Show friendship toward Muhammad’s Household. If something reaches you from us and is attributed to us, do not say: ‘This is false’, even though you know something other than it, for you do not know why we have said it and in which point we have described it. Believe in what I have told you and do not reveal what I have asked you to conceal. I want to tell you that the most obligatory right of your brother against you is that you should not hide from him what benefits him in this world and the next.[291](#)”

This letter contains important points and is evidence for the exalted position of ‘Ali (b. Swayd) and his great rank with the Imam, peace be on him.

208. ‘Ali Bin Sayf

b. ‘Umayra al-Nakha’i al-Ku’fi. He was a retainer and was trustworthy. He narrated on the authority of Imam al-Ridha’, peace be on him. He has a big book.[292](#)

209. ‘Ali Bin Sa’id al-Barbari

He narrated on the authority of Imam al-Ridha’, peace be on him, and his son al-Hasan reported on his authority.[293](#)

210. ‘Ali Bin ‘Abd Allah

b. ‘Umra’n. He narrated on the authority of Imam al-Ridha’, peace be on him, and Sa’d b. al-Sindi reported on his authority.[294](#)

211. 'Ali Bin 'Ubayd Allah

b. al-Husayn b. 'Ali b. al-Husayn, peace be on him. His *kunya* Abu' al-Hasan. He was the most ascetic of the family of Abu' Ta'lib and the most worshipful of them in his time. He devoted himself to Imam Musa' (al-Ka'zim) and Imam al-Ridha', peace be on him. He mixed with the Imami (Shi'ites). When Muhammad b. Ibra'him b. Taba'taba' wanted Abu' al-Sara'ya' to pledge allegiance to him after him, he refused that and entrusted the matter to Muhammad b. Muhammad b. Yazid. He has a book on the hajj. He narrated the whole book on the authority of Imam Musa' b. Ja'far, peace be on him.

Al-Kashi narrated, saying: [In the book of Muhammad b. al-Husayn b. Banda'r, in his own handwriting, I have read:] "Muhammad b. Yahya' al-'Atta'r related to me. He said: Ahmed b. Muhammad b. 'Isa' reported to me on the authority of 'Ali b. al-Hakam, on the authority of Sulayma'n b. Ja'far, who said: 'Ali b. 'Ubayd Allah b. al-Husayn b. 'Ali b. al-Husayn b. 'Ali b. Abu' Ta'lib, peace be on him, said to me: 'I (i.e. 'Ali Bin 'Ubayd Allah) would like to go in to Abu' al-Hasan al-Ridha' in order to greet him.' I (i.e. Sulayma'n b. Ja'far) asked him: 'What has prevented you from that?' 'Because I magnify and respect him and fear for him.'"

He (Sulayma'n b. Ja'far) said: "Abu' al-Hasan (al-Ridha'), peace be on him, became slightly sick, and the people visited him. I met 'Ali b. 'Ubayd Allah and said to him: 'What you want has come to you; Abu' al-Hasan, peace be on him, has fallen slightly ill, and the people visited him. If you want to visit him, then come today.'"

He (Sulayma'n b. Ja'far) said: " He came to Abu' al-Hasan (al-Ridha'), peace be on him, in order to visit him. Abu' al-Hasan received him with honor and magnification, so 'Ali b. 'Ubayd Allah was very pleased with that. Then 'Ali b. 'Ubayd Allah became ill, hence Abu' al-Hasan (al-Ridha'), peace be on him, visited him. I was with him. He sat until those who were in the house went out. When we went out, a female slave of mine told me that Umm Sala'm, 'Ali b. 'Ubayd Allah's wife, was behind the curtain and looking at him (al-Ridha'). When Abu' al-Hasan, peace be on him, went out, she went out, stooped to the place in which he sat, kissed it and rubbed (her face) with it."

Sulayma'n (b. Ja'far) said: "Then I went in to 'Ali b. 'Ubayd Allah and he told about what Umm Salama had done. I told Abu' al-Hasan (al-Ridha'), peace be on him, (about that), and he said: 'Sulayma'n, 'Ali b. 'Ubayd Allah, his wife, and his children are of the people of the Garden. Sulayma'n, the children of 'Ali and Fa'tima are not like the rest of the people because Allah has singled them out for this matter (i.e. the Imamate).[295](#)'"

212. 'Ali Bin 'Uthma'n

b. Razin. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[296](#)

213. ‘Ali Bin ‘Ali Bin Razin al-Khaza’i

He was Di‘bil’s brother. He has a big book on Imam al-Ridha’, peace be on him. Isma’il narrated on the authority of his father ‘Ali, saying: [My father related to me in the year 272 A. H., saying:] “Abu’ al-Hasan al-Ridha’, peace be on him, reported to us at Tu’s in the year 198 A. H. We headed for him via Basrah. When we entered Basrah, we found wherein ‘Abd al-Rahma’n b. al-Mahdi ill, hence we stayed for some days. Then ‘Abd al-Rahma’n died, and we attended his funeral and prayed over him. My brother Di‘bil and I went in to al-Ridha’, peace be on him, and stayed with him to the end of the year 200 A. H. Then we went out to Qum. That was after al-Ridha’ had given my brother Di‘bil a green, silk shirt, a ring whose stone was agate, and Radawi dirhams. Then he said to him: ‘Di‘bil, pass through Qum, for you will make use of it.’ And he said to him: ‘Keep this shirt, for I wore it and prayed one thousand *ruk’as* in one thousand nights and completed reading the Qur’an one thousand times.’”

Isma’il said: “My father was born in the year 172 A. H. He died in the year 283 A. H. So his age was then 111 years. My uncle Di‘bil was born in the year 148 A. H. That was during the caliphate of al-Mansu’r. He saw Imam Musa’ (al-Ka’zim), peace be on him, and met Imam al-Ridha’, peace be on him. He died in the year 245 A. H. during the days of al-Mutawakkil.[297](#)”

214. ‘Ali Bin al-Fadl al-Wa’siti

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him. Al-Barqi numbered him as one of the companions of Imam al-Ka’zim, peace be on him. Al-Sadu’q described him as one of the companions of Imam al-Ridha’, peace be on him.[298](#)

215. ‘Ali Bin Mahdi

b. Sadaqa al-Raqqi. His *kunya* is Abu’ al-Hasan. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[299](#) He narrated on his authority. Al-Naja’shi said: “He has a book on al-Ridha’, peace be on him.[300](#)”

216. ‘Ali Bin Mahzya’r al-Ahwa’zi

His *kunya* was Abu’ al-Hasan. He was originally from Dawraq. He was one of the leading scholars and among the great jurists. He narrated on the authority of Imam al-Ridha’, peace be on him, and Imam Abu’ Ja’far al-Jawa’d, peace be on him. He devoted himself to him (Abu’ Ja’far al-Jawa’d) and was his agent. He also devoted himself to Imam al-Ha’di, peace be on him, and was his agent. He was among the pious, worshipful people. The narrators said: “When the sun rose, he prostrated himself in prayer and did not raise his head until he prayed for a thousand of his brothers. There was a callus in his forehead like that of the camel.”

Imam al-Jawa'd's Letter to him

Imam Abu' Ja'far al-Jawa'd sent him several letters in which he praised, admired, and respected him. The following are some of them:

A. Imam al-Jawa'd sent him this letter: "In the name of Allah, the Most Gracious, the Most Merciful. 'Ali, may Allah reward you well, make you live in the Garden, protect you from disgrace in this world and the next, and muster you with us! 'Ali, I tried and tested you in advice, obedience, service, respect, and carrying out your religious duties. I hope that I am truthful (when I say that) I have seen none like you. May Allah reward you the gardens of Paradise! It is not hidden from me that you worked and served during cold and heat, day and night. I ask Allah to endow you with mercy with which you are pleased when he will muster the creatures on the Resurrection Day! Verily, He hears supplication![301](#)"

In this letter the Imam lauded and praised the position of this righteous scholar, who was at the top of reverential fear, righteousness, and showing friendship toward the Imams of guidance, peace be on them.

B. This is one of the letters which the Imam sent to him: "In the name of Allah, the Most Gracious, the Most Merciful. I ask Allah to protect you from before you and behind you and in all your states! Be delighted, for I hope that Allah will drive away (evil) from you! I ask Allah to place good in your departure which you will carry out on Sunday! Delay that to Monday, Allah willing! May Allah accompany you throughout your travel, replace you among your family, pay your trust on your behalf, and save you by His power![302](#)"

C. Imam al-Jawa'd, peace be on him, also sent him this letter: "In the name of Allah, the Most Gracious, the Most Merciful. I have received your letter and understood what you have mentioned in it. Your letter have pleased me, may Allah please you! I hope that (Allah) the All-sufficient, the Repeller, will spare you the trickery of every schemer, Allah, the Exalted, willing![303](#)"

These are some of the letters which Imam al-Jawa'd, peace be on him, sent to him. The letters indicate 'Ali b. Mahzya'r's exalted position and great importance with the Imam, peace be on him.

His Works

'Ali b. Mahzya'r wrote a group of books most of which was on Islamic Jurisprudence. The following are some of them:

1. Kita'b al-Wudu' (the Book of Ablution).
2. Kita'b al-Sala't (the Book of Prayer).
3. Kita'b al-Zaka't (the Book of Alms).

4. Kita'b al-Sawm (the Book of Fasting).
5. Kita'b al-Hajj (the Book of Pilgrimage).
6. Kita'b al-Tala'q(the Book of Divorce).
7. Kita'b al-Hudu'd (the Book of Islamic Punishments).
8. Kita'b al-Diya't (the Book of Blood Money).
9. Kita'b al-Tafsir (the Book of Interpretation of the Qur'an).
10. Kita'b al-Fada'il (the Book of Great Merits).
11. Kita'b al-'Itiq wa al-Taddbir (the Book of Manumission and Direction).
12. Kita'b al-Tija'ra't wa al-Ija'ra't (the Book of Trades and Wages).
13. Kita'b al-Maka'sib (the Book of Earnings).
14. Kita'b al-Matha'lib(the Book of Defects).
15. Kita'b al-Du'a'' (the Book of Supplication).
16. Kita'b al-Tajmil wa al-Muru''a (the Book of Beautifying and Manhood).
17. Kita'b al-Maza'r (the Book of Visitations).
18. Kita'b al-Radd 'la' al-Ghula't (the Book of the Answers to the Extremists).
19. Kita'b al-Wasa'ya' (the Book of Wills).
20. Kita'b al-Mawa'rith (the Book of Inheritances).
21. Kita'b al-Khums (the Book of One-Fifth).
22. Kita'b al-Shaha'da't (the Book of Testimonies).

23. Kita'b Fada'il al-Mu'minin wa Birahum (the Book of Excellences and Kindness of Believers).
24. Kita'b al-Mala'him (the Book of Bloody Fights).
25. Kita'b al-Taqiya' (the Book of Precautionary Dissimulation).
26. Kita'b al-Sayd wa al-Dhaba'ih (the Book of Hunting and Slaughtering).
27. Kita'b al-Zuhd (the Book of Asceticism).
28. Kita'b al-Ashriba (the Book of Beverages).
29. Kita'b al-Nudhu'r wa al-Ayma'n wa al-Kuffa'ra't (the Book of Vows, Oaths, and Expiatory Gifts).
30. Kita'b al-Huru'f (the Book of the Letters).
31. Kita'b al-Qa'im (the Book of al-Qa'im).
32. Kita'b al-Bisha'ra't (the Book of Good News).
33. Kita'b al-Anbiya' (the Book of the Prophets).
34. Kita'b al-Nawa'dir (the Book of Miscellaneous Traditions).[304](#)

217. 'Ali Bin Yahya'

His *kunya* is Abu' al-Husayn. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[305](#)

218. 'Ali Bin Yunus Bin Behman

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[306](#)

219. ‘Amma’r Bin Yazid

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[307](#) Al-Hasan and al-Husayn, the two sons of Sa’id, narrated on his authority.[308](#)

220. ‘Amr Bin Zuhayr al-Jazzri

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[309](#)

221. ‘Amr Bin Fura’t al-Ka’tib, al-Baghda’di

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him, and added that he was active.[310](#) It has been mentioned in some books that he was the doorkeeper of the Imam.

222. ‘Amr Bin Sa’id al-Mada’ini

He is trustworthy. He narrated on the authority of Imam al-Ridha’, peace be on him. He has a book. A group (of traditionalists) narrated the book.[311](#)

223. ‘Isa’ Bin ‘Uthma’n

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him, and added that he was unknown.[312](#)

224. ‘Isa’ Bin ‘Isa’ al-Kala’mi

He was the retainer of the Banu’ (children) of ‘Amir. He was from Ku’fa and was a Wa’qifi. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[313](#)

225. ‘Ubays Bin ‘Uthma’n

Shaykh al-Tu’si numbered him as one of the companions of the Imam (al-Ridha’), peace be on him, and added that he was unknown.[314](#)

226. Fuda’lah Bin Ayyu’b

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him, and added that he was an Azdi Arab.[315](#) Al-Naja’shi said: “He narrated on the authority of Imam Musa’ b. Ja’far, peace be on him, and was trustworthy in his tradition and righteous in his religion. He has *Kita’b*

al-Sala't (the Book of Prayer).[316](#)”

227. Al-Fadl Bin Sina'n al-Nisa'bu'ri

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was the representative of the Imam.[317](#)

228. Al-Fadl Bin SAhl

Dhu' al-Riya'satayn.[318](#) Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[319](#) He was the mortal enemy of Imam al-Ridha', peace be on him. He and his brother urged al-Ma'mu'n to kill the Imam, peace be on him.[320](#) Concerning al-Fadl and his brother al-Hasan the poet has said:

When my wife saw me tying my mount after untying (it),

she said: Do the mounts depart after al-Fadl? So I said:

Yes, to al-Hasan b. SAhl.

229. Al-Qa'sim Bin Asba't

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[321](#)

230. Al-Qa'sim Bin Fudayl

He narrated on the authority of Imam al-Ridha', peace be on him, and Ibn Abu' 'Umayr reported on his authority.[322](#)

231. Al-Qa'sim Bin Yahya'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[323](#) He has a book on the manners of Imam ('Ali) the Commander of the faithful, peace be on him.

232. Muhsin Bin Ahmed al-Qaysi

He was one of the retainers of Qays Ghayla'n and was among the companions of Imam al-Ridha', peace be on him. He has a book.[324](#)

233. Muhammad Bin Abu' Jarir al-Qummi

He narrated on the authority of Imam al-Ridha', peace be on him, and Ahmed b. 'Ali al-Ju'fi reported on his authority.[325](#)

234. Muhammad Bin Abu' 'Abba'd

He was famous for listening to singing and drinking wine. He asked Imam al-Ridha', peace be on him, about listening (to singing), and he, peace be on him, replied: "The people of al-Hija'z has an opinion of it, and it is in the field of the invalid and amusement. Have you not heard Allah, the Exalted, say: ***and when they pass by what is vain, they pass by nobly.***[326](#)"

235. Muhammad Bin Abu' 'Umayr al-Azdi

His *kunya* was Abu' Ahmed. He was one of the retainers of al-Muhallab b. Abu' Safra. He was originally from Baghdad and lived in it. He met Imam Abu' al-Hasan Musa', peace be on him, and heard from him some traditions in some of which the Imam gave him the *kunya* of Abu' Ahmed. He narrated on the authority of Imam al-Ridha', peace be on him. He was of great importance and had an exalted position with the Shi'ites and the Sunnis. Al-Ja'hiz has mentioned him in his book *al-Baya'n wa al-Tabbin*, saying: "He was one of the prominent Rafidites (i.e. the Shi'ites)." He was imprisoned during the days of (Ha'ru'n) al-Rashid. It was said that he (was imprisoned because he refused) to undertake the judiciary or to show (the authorities) the places of the Shi'ites and the followers of Imam Musa' b. Ja'far, peace be on him.[327](#) Al-Kashi narrated on the authority of al-Fadl b. Sha'dha'n, who said: "I entered Iraq and saw someone admonish his friend, saying: 'You have a family and they are in need of your earning. I think that you will be blind because of your long prostration in prayer.' When he said this (statement) many times, he said to him: 'Woe unto you! You have said that several times! If someone became blind out of prostration, then Ibn Abu' 'Umayr would be blind. What is your view of a man who prostrated after the dawn prayer and did not raise his head until the sun came near to descending (from its midday zenith)?"

Al-Fadl said: "One day my father (shaykh) took me hand and took me to Ibn Abu' 'Umayr. We went to him in a room. There were shaykhs around him, and they magnified and honored him, so I (al-Fadl) asked: 'Who is that (man)?' 'That is Ibn Abu' 'Umayr,' replied me father. 'Is he the righteous, worshipful man?' I asked. 'Yes,' he replied."

Al-Fadl narrated, saying: "Ha'ru'n (al-Rashid) ordered Ibn Abu' 'Umayr to be whipped one hundred and twenty times. It was al-Sindi b. Sha'hik who whipped him and imprisoned him, for he was a Shi'ite. Ibn Abu' 'Umayr gave (al-Sindi) one hundred and twenty thousand dirhams, and he released him. 'Was he rich?' I asked. 'Yes,' he answered, 'perhaps he gave him five hundred thousand dirhams.'[328](#)"

Muhammad b. Abu' 'Umayr wrote many books. Ibn Batta mentioned that he compiled ninety-four books

of which are the following:

A. Kita'b al-Nawa'dir (the Book of Miscellaneous

Traditions). It is a big, good book.

B. Kita'b al-Istita'a wa al-Af'a'l wa al-Radd 'ala' Ahl al-

Qadar wa al-Jabr (the Book of Capability, Actions, and

Answers to the Fatalists).

C. Kita'b al-Imama (the Book of the Imamate).

D. Kita'b al-Bida'' (the Book of Change in an Earlier

Divine Ruling).

E. Kita'b al-Muta'a (the Book of Fixed-Term Marriage).

F. Musa''ala lil-Imam al-Ridha' (the Book of Questions by

Imam al-Ridha').[329](#)

May Allah have mercy on Muhammad b. Abu' 'Umayr, for he was among the leading Shi'ites and defended them.

236. Muhammad Bin Ahmed

b. Ghayla'n. He was from Ku'fa and was a retainer. He is trustworthy. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[330](#)

237. Muhammad Bin Isha'q al-Ku'fi

b. 'Amma'r al-Sayrafi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[331](#) Al-Kulayni narrated on the authority of Muhammad b. Isha'q, who said: "I (i.e. Muhammad b. Isha'q) asked Abu' al-Hasan, the first: 'Do you not lead me to him from whom I will learn my religion?' 'This is my son 'Ali, he replied, 'my father took me by the hand and made me enter the grave of Allah's Apostle, may Allah bless him and his family, and said: 'My little son, Allah, the Great and Almighty, fulfills his words.'[332](#) "

Al-Shaykh al-Mufid regarded Muhammad b. Isha'q as one of the close companions of Imam al-Ka'zim, peace be on him, among his trustworthy followers, and among his Shi'ites who had piety, knowledge, and jurisprudence.[333](#)

238. Muhammad Bin Isha'q

Shaykh al-Tu'si regarded him as one of the companions of Imam al-Ridha', peace be on him.[334](#) Al-Kashi reported on the authority of Yazid b. Isha'q (Muhammad Bin Isha'q's brother), the most exalted of the people in this matter, who said: "One time, my brother Muhammad disputed with me, and he was believing. When the speech between him and me took a long time, I said to him: 'If your leader (*sa'hib*) is in such a position about which you talk, then let him pray to Allah for me, that I may return to your creed.'"

He (Yazid b. Isha'q) said: [Muhammad said to me:] "So I went in to al-Ridha', peace be on him, and said to him: 'May I be your ransom, I have a brother younger than me and he says: 'By your father's life.' I often debates with him, so he said to me one day: 'If your leader is in such a position which you have mentioned, then ask him to supplicate to Allah for me, that I may follow your creed.' I would like you to pray to Allah for him.'"

He (Muhammad b. Isha'q) said: "Abu' al-Hasan (al-Ridha'), peace be on him, turned toward the *qibla* and mentioned what Allah willed him to mention, and then he said: 'Take his hearing, his seeing, and the whole his heart until You return him to the True Religion.' He said that while he was raising his right hand."

He (Yazid b. Isha'q) said: "When he (Muhammad) returned, he told me about what had happened. By Allah, shortly after that, I believed in the True Religion.[335](#)"

239. Muhammad Bin Aslam

al-Tabari, al-Jabali. He was originally from Ku'fa. He traded with Tabrista'n. It is said: "He was an extremist with corrupt traditions." He narrated on the authority of Imam al-Ridha', peace be on him.[336](#)

240. Muhammad Bin Aslam al-Tu'si

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[337](#) He was one of those who narrated the tradition better known as *al-Silsila al-Dhahabiya* (the Golden Chain).

241. Muhammad Bin Isma'il Bin Buzaygh'

He was the retainer of Abu' Ja'far al-Mansu'r and was among the righteous, trustworthy Shi'ites.[338](#) Imam al-Ridha', peace be on him, said to him: "Surely, Allah is at the doors of the unjust. Allah enlightens proof for (some people) and makes them powerful in the country in order that He may, through them, repel (evil) from His friends and set right the affairs of the Muslims. The believer seeks refuge in them from tribulation, to them flee the possessors of needs from among our Shi'ites, and through them Allah drives away fear from the believer in the land of the oppressive. They are entrusted

by Allah over His earth. It is they in whose desire there will be light on the Day of Resurrection, and their light shines towards the inhabitants of the heavens just as pearls shine towards the people of the earth. It is they through whose light the Day of Resurrection will be shining. By Allah, they have been created for the Garden, and the Garden has been created for them. I congratulate them (on that). If any of you wishes, he will attain all of this.”

Muhammad asked him, saying: “Through what, may Allah make me your ransom?”

He, peace be on him, replied: “He is with them, namely with the oppressive government. Therefore, he pleases us through pleasing the believers from among our Shi‘ites, so be one of them, Muhammad.[339](#)”

Al-Husayn b. Kha‘lid al-Sayrafi reported, saying: “We were with Imam al-Ridha’, peace be on him, and we were a group (of men). Muhammad b. Isma‘il b. Buzaygh was mentioned, and the Imam, peace be on him, said to his companions: ‘I would like that there is the like of him among you.[340](#)’”

He (i.e. Muhammad b. Isma‘il) compiled a group of books of which are the following:

A. Kita’b Thawa’b al-Hajj (the Book of Reward of Pilgrimage).

B. Kita’b al-Hajj (the Book of Pilgrimage).[341](#)

He asked Imam al-Jawa’d, peace be on him, to order one of his shirts to be brought to him, that he might use it as a shroud for him. The Imam sent him a shirt. Then Muhammad asked the Imam: “What shall I do with the shirt?” “Remove its buttons,” replied the Imam.[342](#)”

242. Muhammad Bin Orma al-Qummi

His *Kunya* was Abu’ Ja‘far. The Qummi accused him of extremism and sent someone to kill him. When they saw that he prayed, they refrained from (killing) him. Ibn al-Ghada’iri said: “His tradition is pure; there is no corruption in it. I did not find any of the things ascribed to him make soul confuse except some pages on explaining the essence (*ba’tin*), which does not befit his traditions. I think that these (pages) were fabricated against him, and I have seen a letter written to al-Qumays by Abu’ al-Hasan b. Muhammad, peace be on him, regarding his being innocent of defamation.[343](#)”

Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[344](#) He (Muhammad b. Orma) wrote a large group of books, and his books are correct, except a book attributed to him on explaining the essence (*ba’tin*), for it is confused.[345](#)

243. Muhammad Bin Bahr

He was the brother of Mughlis. Shaykh al-Tu’si numbered him as one of the companions of Imam al-Ridha’, peace be on him.[346](#)

244. Muhammad Bin Judha'a al-Fa'risi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[347](#)

245. Muhammad Bin Ja'far al-'Anbi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[348](#)

246. Muhammad Bin Ja'far al-Muqna'i

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[349](#)

247. Muhammad Bin Jumhu'r

Al-Naja'shi said: "The traditions of Muhammad b. Jumhu'r al-Qummi are weak and his creed is corrupt. Something was said concerning him and none knew how big they were except Allah. He reported on the authority of Imam al-Ridha', peace be on him. He has books of which are: *Kita'b al-Mala'him al-Kabir* (the Big Book of Bloody Fights), *Kita'b Nawa'dir al-Hajj* (the Book of Miscellaneous Traditions on Pilgrimage), *Kita'b Adab al-'Ilm* (the Book of Rules of Science).[350](#)"

Ibn al-Ghada'iri said: "He (Muhammad b. Jumhu'r) is an extremist, and his traditions are corrupt. He did not write his traditions. I have seen some of his poetry in which he has made lawful what Allah, the Great and Almighty, had made unlawful.[351](#)"

248. Muhammad Bin al-Husayn

b. Ziya'd al-Maythami al-Asadi. He was their (the Imams') retainer. His *kunya* is Abu' Ja'far. He is a trustworthy, prominent person. He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him. He has a book.[352](#)

249. Muhammad Bin al-Husayn

b. Yazid. He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and 'Ali b. Asba't reported on his authority.[353](#)

250. Muhammad Bin Hamza.

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[354](#)

251. Muhammad Bin Kha'lid al-Barqi

Shaykh al-Tu'si regarded him as one of the companions of Imam al-Ridha', peace be on him.[355](#) His traditions are weak. He was a writer and had good knowledge of traditions and the sciences of the Arabs. He has books of which are: *Kita'b al-Tanzil wa al-Ta'bir* (the Book of Revelation and Expression), *Kita'b Yawm wa Layla* (the Book of one Day and Night), *Kita'b al-Tafsir* (the Book of Interpretation), *Kita'b Mecca wa al-Medina* (the Book of Mecca and Medina), *Kita'b Huru'b al-Aws wa al-Khazraj* (the Book of the Fights of al-Aws and al-Khazraj), *Kita'b fi 'Ilm al-Ba'ri* (the Book on the Knowledge of the Creator), and *Kita'b al-Khutab* (the Book of Orations).[356](#)

252. Muhammad Bin al-Khatib al-Ahwa'zi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[357](#)

253. Muhammad Bin Ra'shid

He was a door to Imam al-Ridha', peace be on him.[358](#)

254. Muhammad Bin Zayd al-Ra'zimi

He was the servant of Imam al-Ridha', peace be on him.[359](#)

255. Muhammad Bin Zayd al-Tabari

He was originally from Ku'fa. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[360](#) He narrated on the authority of Imam al-Ridha', peace be on him, and Ahmed b. al-Muthanna' and Maru'k b. 'Ubayd reported on his authority.[361](#)

256. Muhammad Bin Sa'lim al-Qummi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[362](#)

257. Muhammad Bin Sulayma'n al-Daylami

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[363](#)

258. Muhammad Bin Samma'a al-Sayrafi

He was from Ku'fa. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[364](#) He was trustworthy and was one of the Shi'ite prominent figures. He has the following

books:

- A. Kita'b al-Wudu" (the Book of Ablution).
- B. Kita'b al-Hayd (the Book of Regular Menstrual Bleeding).
- C. Kita'b al-Sala't (the Book of Prayer).
- D. Kita'b al-Hajj (the Book of the Hajj).[365](#)

259. Muhammad Bin Sina'n al-Za'hiri

His *kunya* was Abu' Ja'far. He narrated on the authority of Imam al-Ridha', peace be on him. He is a very weak traditionalist. None relies on him and pays attention to the traditions which only he has mentioned. Muhammad b. 'Isa' reported, saying: "I was with Safwa'n b. Yahya' in a house in Kufa'. Muhammad b. Sina'n went in to us and Safwa'n said: 'Surely this (Muhammad) b. Sina'n was about to be confused more than one time. We related to him until he followed us.'" This is evidence for that he had confusion and then he became free from it. He compiled books of which are the following:

- A. Kita'b al-Tara"if (the Book of Jokes).
- B. Kita'b al-Azilla (the Book of Shade).
- C. Kita'b al-Maka'sib (the Book of Earnings).
- D. Kita'b al-Hajj (the Book of Pilgrimage).
- E. Kita'b al-Sayd wa al-Dhaba"ih (the Book of Hunting and Slaughtering).
- F. Kita'b al-Shira"" wa al-Bay' (the Book of Buying and Selling).
- G. Kita'b al-Wasiya (the Book of Will).
- H. Kita'b al-Nawa'dir (the Book of Miscellaneous Traditions).

He died in the year 226 A. H.[366](#) Al-Sayyid al-Khu"i regarded him as trustworthy and said: "He was one of the followers and among those who believed in Allah through following the Household of His Prophet, may Allah bless him and his family. Therefore, he is praiseworthy. Though it has been established that he had some confusion (in his traditions), he removed it, and the Infallible (Imam), peace be on him, was content with him. For this reason Shaykh al-Tu'si regarded him as praiseworthy with good method.[367](#)"

260. Muhammad Bin Sahl al-Ash'ari

He narrated on the authority of Imam al-Ridha', peace be on him, and on the authority of a group (of traditionalists), and a group (of traditionalists) reported on his authority.[368](#)

261. Muhammad Bin Sahl al-Bujayli, al-Ra'zi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[369](#)

262. Muhammad Bin Sahl

b. al-Yasa' al-Ash'ari, al-Qummi. He narrated on the authority of Imam al-Ridha', peace be on him, and Imam Abu' Ja'far al-Jawa'd. He has a book.[370](#)

263. Muhammad Bin Sadaqa

al-'Anbari, al-Basri. His *kunya* is Abu' Ja'far. He narrated on the authority of Imam Abu' al-Hasan Musa' and Imam al-Ridha', peace be on them. He Has a book on Imam Musa' Bin Ja'far, peace be on him.[371](#)

264. Muhammad Bin 'Abd Allah al-Saqil al-Azdi

Al-Barqi numbered him as one of the companions of Imam al-Ridha', peace be on him.[372](#)

265. Muhammad Bin 'Abd Allah al-Ash'ari

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[373](#)

266. Muhammad Bin 'Abd Allah al-Saqil

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him.[374](#)

267. Muhammad Bin 'Abd Allah

b. 'Amru' b. Sa'lim al-Saffa'r. He has a big classified book like the book of al-Halabi. He narrated on the authority of Imam al-Ridha', peace be on him.[375](#)

268. Muhammad Bin 'Abd Allah

b. 'Isa' al-Ash'ari, al-Qummi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[376](#)

269. Muhammad Bin ‘Abd Allah al–Khurasa’ni

He was the servant of Imam al–Ridha’, peace be on him, and reported on his authority.[377](#)

270. Muhammad Bin ‘Abd Allah al–Ta’hiri

Shaykh al–Tu’si numbered him as one of the companions of Imam al–Ridha’, peace be on him.[378](#)

271. Muhammad Bin ‘Abd Allah al–Tahu’ri

Al–Barqi numbered him as one of the companions of Imam al–Ridha’, peace be on him.[379](#)

272. Muhammad Bin ‘Abd Allah al–Qummi

He narrated on the authority of Imam al–Ridha’, peace be on him, and Ahmed b. Muhammad b. Abu’ Nasr reported on his authority.[380](#)

273. Muhammad Bin ‘Abd Allah al–Mada’ini

Shaykh al–Tu’si numbered him as one of the companions of Imam al–Ridha’, peace be on him.[381](#)

274. Muhammad Bin ‘Ubayd

He narrated on the authority of Imam al–Ridha’, peace be on him, and ‘Ali b. Sayf reported on his authority.[382](#)

275. Muhammad Bin ‘Ubayd Allah al–Hamada’ni

He narrated on the authority of Imam Abu’ al–Hasan al–Ridha’, peace be on him.[383](#)

276. Muhammad Bin ‘Ubayd Allah

He narrated on the authority of Imam al–Ridha’, peace be on him, and Ahmed b. Muhammad b. Abu’ Nasr reported on his authority.[384](#)

277. Muhammad Bin ‘Ubayda

He narrated on the authority of Imam Abu’ al–Hasan al–Ridha’, peace be on him, and Ibra’him b. Muhammad al–Hamada’ni reported on his authority.[385](#)

278. Muhammad Bin 'Arafa

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[386](#)

279. Muhammad Bin 'Ali Bin Ja'far

Al-Barqi numbered him as one of the companions of Imam al-Ridha', peace be on him.[387](#)

280. Muhammad Bin 'Ali

b. al-Husayn b. Zayd b. al-Husayn, peace be on him. He has a book which he narrated on the authority of Imam al-Ridha', peace be on him.[388](#)

281. Muhammad Bin 'Ali al-Hamada'ni

He narrated on the authority of Imam al-Ridha', peace be on him, and Ibra'him b. Ha'shim and a group (of traditionalists) reported on his authority.[389](#)

282. Muhammad Bin 'Amma'r

b. al-Ash'ath al-Hindi. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[390](#)

283. Muhammad Bin 'Amma'ra

He narrated on the authority of Imam al-Ridha', peace be on him, and Sa'd b. Sa'id reported on his authority.[391](#)

284. Muhammad Bin 'Umar Bin Zayd

He narrated on the authority of Imam al-Ridha', peace be on him, and Ahmed b. al-Jahm reported on his authority.[392](#)

285. Muhammad Bin 'Umar

b. Yazid, Bayya" al-Sa'biri (the Seller of Fine Cloth). Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[393](#)

286. Muhammad Bin ‘Umar al–Sa’ba’ti

He narrated on the authority of Imam al–Ridha’, peace be on him, and Ahmed b. Abu’ Nasr reported on his authority.[394](#)

287. Muhammad Bin ‘Umar al–Kana’si

Shaykh al–Tu’si numbered him as one of the companions of Imam al–Ridha’, peace be on him.[395](#)

288. Muhammad Bin ‘Umar al–Zayya’t

b. Sa’d. He narrated on the authority of Imam al–Ridha’, peace be on him. His book is reliable.[396](#)

289. Muhammad Bin ‘Isa’ Bin Yaqtin

He was the retainer of Asad b. Khuzayma. His *kunya* is Abu’ Ja’far. He is with great importance in the view of the Shi’ites. He is trustworthy and prominent figure. He narrated many traditions and wrote good books.[397](#) Shaykh al–Tu’si numbered him as one of the companions of Imam al–Ridha’, peace be on him.[398](#) He compiled a group of books of which are the following:

A. Kita’b al–Imama (the Book of the Imamate).

B. Kita’b al–Wa’dih al–Makkshu’f fi al–Radd ‘ala’ Ahl al–Waqf (the Book of the Clear, Open Answer to the Wa’qifites).

C. Kita’b al–Ma’rifa (the Book of Knowledge).

D. Kita’b Bu’d al–Isna’d (the Book of the Distant Chain of Authorities).

E. Kita’b Qurb al–Isna’d (the Book of the Close Chain of Authorities).

F. Kita’b al–Wasa’ya’ (the Book of Wills).

G. Kita’b al–Lu’lu’ (the Book of Pearls).

H. Kita’b al–Masa’al al–Muharrama (the Book of Unlawful Matters).

I. Kita’b al–Diya’ (the Book of Light).

J. Kita' b al-Dara'if (the Book of Jokes).

K. Kita' b al-Tajmil wa al-Muru'a (the Book of Beautifying and Manhood).

L. Kita' b al-Fayya' wa al-Khums (the Book of Booty and One-Fifth).

M. Kita' b al-Rija'l (the Book of Men).

N. Kita' b al-Zaka't (the Book of Alms).

O. Kita' b Thawa'b al-A'ma'l (the Book of Reward of Deeds).

P. Kita' b al-Nawa'dir (the Book of Miscellaneous Traditions).[399](#)

290. Muhammad Bin 'Isa' al-Qummi

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him, and Maru'k b. 'Ubayd reported on his authority.[400](#)

291. Muhammad Bin Fura't al-Ju'fi

He is a liar and deviated from the Truth. He lied to Imam al-Ridha', peace be on him, and he (Imam al-Ridha') complained of him to Yu'nus, saying: "Yu'nus, do you not know that Muhammad b. Fura't lies to me?" "May Allah drive him away and make him miserable!" said Yu'nus. The Imam, peace be on him, said: "Allah has done that toward him. May Allah make him taste the heat of the iron as He made those before him who lied to us taste (the heat of the iron). Yu'nus, I said that (bout him) that you may warn my companions against him, order them to curse and renounce him, for Allah has renounced him.[401](#)"

'Ali b. Isma'il al-Maythami narrated on the authority of Imam al-Ridha', peace be on him, who said: "Muhammad b. Fura't hurt me; may Allah hurt him and let him taste the heat of the iron! He hurt me; may Allah hurt him! Abu' al-Khatta'b, may Allah curse him, did not hurt Muhammad b. Ja'far, peace be on him, as Muhammad b. Fura't hurt me. No Khata'bi lied to us as Muhammad b. Fura't did. By Allah, Allah makes him who lies to us taste the heat of the iron.[402](#)"

Shortly after this supplication of the Imam, Muhammad b. Fura't was killed by Ibra'him b. Shakkla.[403](#)

292. Muhammad Bin al-Farajj al-Rakhji

He is trustworthy. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[404](#) He showed strong friendship toward the Imams of guidance, peace be on him, and had firm links with them. He exchanged letters with. Al-Kashi has mentioned the letters in his (Muhammad's) biography.

293. Muhammad Bin al-Fadl al-Azdi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[405](#)

294. Muhammad Bin al-Fadl Bin 'Umar

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[406](#)

295. Muhammad Bin al-Fudayl al-Sayrafi

He is accused of extremism. He has a book. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[407](#)

296. Muhammad Bin al-Fayd al-Mada'ini

He was the retainer of 'Umar b. al-Khatta'b. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[408](#)

297. Muhammad Bin al-Qa'sim Bin al-Fudayl

He narrated on the authority of Imam al-Ka'zim and Imam al-Ridha', peace be on him, and a group (of traditionalists) reported on his authority.[409](#)

298. Muhammad Bin al-Qa'sim Bin al-Fudayl

b. Yasa'r. He narrated on the authority of Imam al-Ridha', peace be on him, and al-Barqi reported on his authority.[410](#)

299. Muhammad Bin al-Qa'sim al-Bushinja'ni

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[411](#)

300. Muhammad Bin Ka'ab al-Qurti

It was he who saw Allah's Apostle, may Allah bless him and his family, in sleep and he said to him: "Muhammad, are pleased with what you do toward my children in this word?" "If I leave them, then what shall I do?" asked Muhammad. "Without doubt, I will reward you in the final result," declared the Prophet, may Allah bless him and his family. "There was a plate of Sayha'ni dates before. I asked him to give me some dates, and he gave me a handful in which there was eighteen dates. I thought that I would live eighteen years. Then I forgot this dream. One day I saw a crowd of people. I asked them about that, and they said: 'Ali b. Musa' al-Ridha' has come. I saw him sitting in that place and there was before him a plate of Sayha'ni dates. I asked him to give me some dates, and he gave me a handful in which there was eighteen dates, so I said to him: 'Increase me in dates.' 'If my grandfather had increased you, I would have increased you,' he said.[412](#)"

301. Muhammad Bin Kulayb al-Ash'ari

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[413](#)

302. Muhammad Bin Mansu'r Bin al-Abrad al-Nakha'i

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[414](#)

303. Muhammad Bin Mansu'r al-Ash'athi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[415](#)

304. Muhammad Bin Mansu'r al-Ash'ari

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[416](#)

305. Muhammad Bin Mansu'r Bin Nasr al-Khaza'i

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[417](#)

306. Muhammad Bin Mansu'r al-Ku'fi

He narrated on the authority of Imam al-Ridha', peace be on him, and Muhammad b. Sa'd reported on his authority.[418](#)

307. Muhammad Bin Yahya' Bin Habib

He narrated on the authority of Imam al-Ridha', peace be on him, and Ahmed b. Yahya' reported on his authority.[419](#)

308. Muhammad Bin Yahya al-Sa'ba'ti

He narrated on the authority of Imam al-Ridha', peace be on him, and Safwa'n reported on his authority.[420](#)

309. Muhammad Bin Yazid al-Tabari

He narrated on the authority of Imam Abu' al-Hasan al-Ridha', peace be on him.[421](#)

310. Muhammad Bin Yunus Bin 'Abd al-Rahma'n

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[422](#)

311. Muhammad, the Retainer of al-Ridha'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[423](#)

312. Marzba'n

He narrated on the authority of Imam al-Ridha', peace be on him, and Sa'd b. Sa'id reported on his authority.[424](#)

313. Marzba'n Bin 'Umra'n al-Ash'ari al-Qummi

He narrated on the authority of Imam al-Ridha', peace be on him. He has a book.[425](#)

314. Marwa'n Bin Yahya'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[426](#)

315. Murauwik Bin 'Ubayd

He narrated on the authority of Imam al-Ridha', peace be on him, and a group (of traditionalists) reported on his authority.[427](#)

316. Musa'fir

He was the retainer of Imam al-Ridha', peace be on him. Imam al-Ridha' ordered him and said to him: "Follow Abu' Ja'far (i.e. Imam al-Jawa'd, peace be on him), for he is your leader (*sa'hib*).[428](#)"

317. Mu'a'wiya Bin Hakim Bin Mu'a'wiya

b. 'Ammar al-Dihni. He is trustworthy and great. He was one of the companions of Imam al-Ridha', peace be on him. He has books of which are the following:

- A. Kita'b al-Tala'q (the Book of Divorce).
- B. Kita'b al-Hayd (the Book of Regular Menstrual Bleeding).
- C. Kita'b al-Fara'd (the Book of Religious Duties).
- D. Kita'b al-Nika'h (the Book of Marriage).
- E. Kita'b al-Hudu'd (the Book of Islamic Punishments).
- F. Kita'b al-Diya't (the Book of Blood money).

He has miscellaneous (traditions).[429](#)

318. Mu'a'wiya Bin Sa'id

He narrated on the authority of Imam al-Ridha', peace be on him, and Muhammad b. Sina'n reported on his authority.[430](#)

319. Mu'a'wiya Bin Sa'id

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[431](#) He has a book.[432](#)

320. Mu'a'wiya Bin Yahya'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[433](#)

321. Mu'a'wiya al-Ja'fari

He was one of those who narrated the text from Imam al-Ka'zim for the Imamate of his son Imam al-Ridha', peace be on him.[434](#)

322. Ma'ru'f Bin Fayru'z al-Karkhi

His *kunya* is Abu' Mahfu'z. It is said that his father's name was Fayraza'n. His parents were Christians. He was from Behrya'n, one of the villages of Wa'sit. His father handed him over to a teacher, and the teacher ordered him: "Say: He is the Third of the Trinity." Ma'ru'f refused that and said: "He is One!" The teacher hit him severely, but he refused to say that Allah was the third of the Trinity. Then he escaped because of the teacher and became Muslim at the hand of Imam al-Ridha', peace be on him.[435](#) He returned to his house and knocked at the door, and they asked: "Who is it at the door?" "Ma'ru'f," he replied. "Which religion have you adopted?" they asked. "The True Religion," he answered. His parents as well as all his family became Muslims.[436](#) After he had become a Muslim, he became the chamberlain of Imam al-Ridha', peace be on him. The Shi'ites crowded at the door of the Imam and they broke one of Maru'f's ribs. He remained ill for several days. Then ordered his shirt to be given as alms, for he wanted to come out of the world naked as he entered it naked.[437](#)

May Allah have mercy on Ma'ru'f, for he was one of those unique in knowledge and reverential fear, and attained the highest rank due to the blessing of Imam al-Ridha', peace be on him.

323. Mu'ammam Bin Khalla'd al-Baghda'di

He is trustworthy. He narrated on the authority of Imam al-Ridha', peace be on him. He has a book.[438](#)

324. Ma'an Bin Kha'lid

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was trustworthy and had a book.[439](#)

325. Muqa'til Bin Muqa'til al-Balkhi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was a wicked Wa'qifite.[440](#) Yet al-Kashi mentioned a narration indicating that he was righteous and was not a Wa'qifite. Al-Husayn b. 'Amr b. Yazid narrated, saying: "I came in to Imam al-Ridha', peace be on him, and I had doubt about his Imamate. My companion on the road was a man called Muqa'til b. Muqa'til, and he went on (following) his Imam (i.e. the Imamate of al-Ridha') in Ku'fa, so I said to him: 'Why have you hastened?' 'I have concerning that (i.e. concerning the Imamate of al-Ridha') a proof and knowledge,' he replied."

Al-Husayn (b. 'Amr b. Yazid) said: "I asked Imam al-Ridha', peace be on him: 'Have your father passed away?' 'Yes,' he replied, 'by Allah, I am in the position where Allah's Messenger, may Allah bless him and his family, and the Commander of the faithful, peace be on him, were. Who is happier than me in the subsistence of my father?' Then he said: 'Allah, the Blessed and Exalted, says: **And the foremost are the foremost, these are they who are drawn nigh** (to Allah). Those who know the Imamate when the Imam appears.' Then he said: 'What has your brother done?' 'Who is it?' I asked. 'Muqa'til b. Muqa'til,' he answered, 'the one with flat face, long beard, bent nose.'

"He, peace be on him, added: 'As for me, I have not seen him yet; nor has he come in to me, but he has believed (in my Imamate) and is truthful.' Then he asked me to take care of him. Then I left the Imam, and suddenly there was Muqa'til before me, so I said to him: 'I have good news for you. I will not tell you of it unless you praise Allah one hundred times.' Then I told him about what the Imam, peace be on him, said."

Imam al-Khu'fi commented on this account, saying: "The account is clear that the man (i.e. Muqa'til b. Muqa'til) believed in the Imamate of al-Ridha', peace be on him. On the assumption that he was a Wa'qifite, he retreated from the creed of the Wa'qifites.[441](#)"

326. Musa' Bin Abu' al-Hasan al-Ra'zi

He narrated on the authority of Imam al-Ridha', peace be on him, and Ibra'him b. Hisha'm reported on his authority.[442](#)

327. Musa' Bin Jund

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[443](#)

328. Musa' Bin Ranjawayh al-Armani

He is a weak (traditionalist). He has a book. Al-Barqi numbered him as one of the companions of Imam al-Ridha', peace be on him.[444](#)

329. Musa' Bin Salama

He was from Ku'fa. He has a book on Imam al-Ridha', peace be on him. Ahmed b. Muhammad narrated the book.[445](#)

330. Musa' Bin 'Isa' Bin 'Ubayd al-Yaqtini

Imam al-Ridha' sent him a gift of clothes, retainers, and money in order to make the pilgrimage with it on his behalf. Also he sent money to his brother Musa' b. 'Ubayd, Yunus b. 'Abd al-Rahma'n, that they

might perform the hajj on his behalf.[446](#)

331. Musa' Bin al-Qa'sim al-Bujayli

b. Mu'a'wiya, b. Wahab. He is great and very trustworthy. Shaykh al-Tu'si regarded him as one of the companions of Imam Abu' al-Hasan al-Ridha', peace be on him.[447](#) He has books of which are the following:

- A. Kita'b al-Wudu'' (the Book of Ablution).
- B. Kita'b al-Sala't (the Book of Prayer).
- C. Kita'b al-Zaka't (the Book of Alms).
- D. Kita'b al-Siya'm (the Book of Fasting).
- E. Kita'b al-Nika'h (the Book of Marriage).
- F. Kita'b al-Tala'q (the Book of Divorce).
- G. Kita'b al-Hajj (the Book of Pilgrimage).
- H. Kita'b al-Hudu'd (the Book of Islamic Punishments).
- I. Kita'b al-Diya't (the Book of Blood Money).
- J. Kita'b al-Shaha'da't (the Book of Testimonies).
- K. Kita'b al-Ayma'n wa al-Nudhu'r (the Book of Oaths and Vows).
- L. Kita'b Akhla'q al-Mu'min (the Book of the Ethics of a Believer).
- M. Kita'b al-Ja'mi' (the Comprehensive Book).
- N. Kita'b al-Dab (the Book of Literature).[448](#)

332. Musa' Bin Mu'ammr

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[449](#)

333. Musa' Bin Mahra'n

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[450](#)

334. Muwaffaq Bin Ha'ru'n

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[451](#)

335. Muwaffaq, the Retainer of Imam al-Ridha'

Al-Wahid said in (his book) *al-Ta'liqa*: "It seems that he (Muwaffaq) was one of his (Imam al-Ridha's) retainers; rather he was among his close associates and keepers of his secrets.[452](#)"

336. Nasr Bin Qa'bu's al-Lakhmi al-Qa'bu'si

He narrated on the authority of Imam Abu' 'Abd Allah, Abu' Ibra'him, and Abu' al-Hasan al-Ridha', peace be on them. He had a position with them. He has a book.[453](#)

337. Nasr Bin Mughallis

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[454](#)

338. Al-Walid Bin Aba'n

He narrated on the authority of Imam al-Ridha', peace be on him, and Ahmed b. Muhammad reported on his authority.[455](#)

339. Al-Walid Bin Aba'n al-Dabi al-Ra'zi

Al-Barqi numbered him as one of the companions of Imam al-Ridha', peace be on him.[456](#)

340. Ha'ru'n Bin 'Umar

Abu' Musa' al-Maja'shi'i. He was the companion of Imam al-Ridha', peace be on him. He has books of which is *Kita'b ma' nazala fi al-Qur'an fi 'Ali* (the Book of what has been revealed in the Qur'an concerning 'Ali, peace be on him).[457](#)

341. Hisha'm Bin Ibra'him al-'Abba'si

He is also nicknamed al-Mashriqi. He narrated on the authority of Imam al-Ridha', peace be on him. He

has a book. A group (of traditionalists) narrated the book.[458](#)

342. Herthama Bin A'yun

His *kunya* is Abu' Habib. He was among the servants of al-Ma'mu'n. He was a follower of Imam al-Ridha', peace be on him.[459](#)

343. Hisha'm Bin Ibra'him al-Ahmar

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[460](#)

344. Hisha'm Bin Ibra'him al-'Abba'si

Al-Rayya'n narrated, saying: "One day I came in to (Hisha'm b. Ibra'him) al-'Abba'si. He ordered an inkwell and a sheet of paper to be quickly brought to him. I (i.e. Hisha'm b. Ibra'him) asked him: 'What is the matter with you?' 'I have heard something from al-Ridha', peace be on him,' he said, 'I want to write them lest I should forget them.' He wrote them. There was a short time between (saying) these words and his coming on Friday when it was hot. That was in Maru'. I asked him: 'Where have you come from?' 'From this,' he answered. 'From al-Ma'mu'n?' I asked him. 'No,' he replied. 'From al-Fadl b. SAhl?' I asked. 'No, from this,' he answered. 'Whom do you mean?' I asked. 'From 'Ali b. Musa',' he replied. 'Woe unto you! You have deserted (him),' 'what is your story?' 'Say nothing of him,' he said, 'when did his fathers sit on chairs and were installed as successors just as he has done?' 'Woe unto you!' I said, 'ask Allah for forgiveness.' 'My slave girl so-and-so is more learned than him,' he said."

Al-Rayya'n hurried to go in to Imam al-Ridha', peace be on him. He told him about the account of (Hisha'm b. Ibra'him) al-'Abba'si and asked him to permit him in order to assassinate him; yet the Imam, peace be on him, prevented him from that.[461](#) He had talks with the Imam, and we will mention them in the researches of this book.

345. Al-Haythem Bin 'Abd Allah

He narrated on the authority of Imam al-Ridha', peace be on him, and al-Husayn b. 'Ali b. Zakariya reported on his authority.[462](#)

346. Al-Haythem Bin 'Abd Allah al-Rumma'ni

He was from Ku'fa. He narrated on the authority of Imam Musa', peace be on him, and Imam al-Ridha', peace be on him. He has a book.[463](#)

347. Ya'sir

He was the retainer of Imam al-Ridha', and of Hamza b. al-Yasa'. He has (a book of) questions.[464](#)

348. Yahya' Bin Ibra'him

b. Abu' al-Bila'd. He is trustworthy. He and his father were reciters (of the Qur'an). He has a book.[465](#)

349. Yahya' Bin Ahmed

b. Qays b. Ghayla'n. Shaykh al-Tu'si numbered him as one of the companions of Imam Abu' al-Ridha', peace be on him.[466](#)

350. Yahya' Bin Bashsha'r

He went in to Imam al-Ridha', peace be on him, after the death of his father, and asked him some questions about the words of the Imam. Then he, peace be on him, said to him: "Yes, O Samma'." He (Yahya') said: "May I be your ransom, by Allah, I was nicknamed with this (name) when I was young and I am in the Book." The Imam, peace be on him, smiled at him.[467](#)

351. Yahya' Bin Jundub al-Zayya't

Al-Barqi numbered him as one of the companions of Imam al-Ridha', peace be on him.[468](#)

352. Yahya' Bin Sulayma'n al-Ka'tib

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[469](#)

353. Yahya' Bin al-'Abba's al-Warra'q

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was unknown.[470](#)

354. Yahya' Bin 'Amru'

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[471](#)

355. Yahya' Bin al-Muba'rak

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[472](#)

356. Yahya' Bin Muhammad Bin Abu' Habib

He narrated on the authority of Imam al-Ridha', peace be on him, and Muhammad b. 'Amru' b. Sa'id al-Zayya't reported on his authority.[473](#)

357. Yahya' Bin Musa' al-San'a'ni

He narrated on the authority of Imam al-Ridha', peace be on him, and Muhammad b. Abu' 'Umayr reported on his authority.[474](#)

358. Yahya' Bin Yahya' al-Tamimi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him, and added that he was no-Shi'ite (*'a'mi*).[475](#)

359. Yahya' Bin Yazid al-Ku'fi

His *Kunya* is Abu' Kha'lid. Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[476](#)

360. Yahya' al-San'a'ni

He narrated on the authority of Imam al-Ridha', peace be on him, and Ibn Abu' 'Umayr reported on his authority.[477](#)

361. Yazid Bin 'Umar

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[478](#)

362. Al-Yasa' Bin Hamza

He narrated on the authority of Imam al-Ridha', peace be on him, and Muhammad b. Sandal reported on his authority.[479](#)

363. Ya'qu'b Bin Sa'id al-Kindi

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[480](#)

364. Ya'qu'b Bin 'Abd Allah Bin Jundub

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[481](#)

365. Ya'qu'b Bin Yaqtin

Shaykh al-Tu'si numbered him as one of the companions of Imam al-Ridha', peace be on him.[482](#)

366. Yu'nus Bin 'Abd al-Rahma'n

He was the retainer of 'Ali b. Yaqtin and was among the leading Shi'ites and one of their eminent men. He saw Imam al-Sa'diq, peace be on him, between al-Safa' and al-Marwa', but he narrated nothing on his authority. He narrated on the authority of Imam al-Ka'zim and Imam al-Ridha', peace be on them. He was the agent of Imam al-Ridha' and among his close companions. 'Abd al-'Aziz b. al-Muhtadi said to Imam al-Ridha', peace be on him: "I am unable to meet you every time, so from whom shall I take the principle features of my religion?" "Take them from Yu'nus b. 'Abd al-Rahma'n," replied the Imam, peace be on him.[483](#)

The narrators said: "Imam al-Ridha' guaranteed Yu'nus the Garden three times.[484](#)" He, peace be on him, said concerning him: "Yu'nus b. 'Abd al-Rahma'n is like Sulayma'n (Solomon) in his time.[485](#)"

Yu'nus (b. 'Abd al-Rahma'n) narrated, saying: "Abu' al-Hasan Musa' died and all those who believed in his Imamate had a lot of money, and this is why they said that he was the Imam who would return, and that they denied his death. (For example), Ziya'd al-Qandi had seventy thousand dinars; 'Ali b. Abu' Hamza had thirty thousand dinars." He (Yu'nus b. 'Abd al-Rahma'n) said: "I saw that and the truth manifested itself to me. I was fully aware of the affairs of Abu' al-Hasan, peace be on him, so I spoke to the people and summoned them (to follow) him." He said: "They (i.e. Ziya'd al-Qandi and 'Ali b. Abu' Hamza) sent for me and said to me: 'Do not summon (the people to follow) this (i.e. Abu' al-Hasan). If you want money, we will enrich you.' They guaranteed (me) ten thousand dinars." Yu'nus said: "So I said to them: 'We have been told on the authority of the Truthful (Imams), peace be on them, that they said: 'If innovations appear, then it is incumbent on scholar to show his knowledge. If he does not do this, the light of faith will be taken from him.' I will never leave struggle (*jihad*) and Allah's command. Accordingly, they opposed me and showed enmity toward me.[486](#)"

Many traditions have been reported from the Imams of guidance concerning praising and lauding, and that he was one of those who had abundant reverential fear and among the scholars of the family of Muhammad, may Allah bless him and his family. Besides these accounts, there are others in which he has been dispraised. These accounts are either fabricated or they have been mentioned in order to decrease his importance during that time when the Shi'ites suffered from bitter kinds of tragedies and ordeals.

Yu'nus compiled a large group of books most of which is on jurisprudence and some of which is on interpretation of the Holy Qur'an. He, may Allah have mercy on him, died in Medina and was buried beside the grave of the Prophet, may Allah bless him and his family. Imam al-Ridha', peace be on him, praised him, saying: "Look at what Allah has completed for Yu'nus: His grave is in Medina by (the grave of) Allah's Messenger, may Allah bless him and his family."

367. Yu'nus Bin Ya'qu'b al-Bujayli, al-Dihni

He is trustworthy. In his book *al-Risa'la al-Adadiya*, al-Shaykh al-Mufid regarded him as one of the prominent jurists and leading persons from whom people took the lawful, the unlawful, religious opinions and precepts, whom none is able to impugn, and to whom there is no way to dispraise. He narrated on the authority of Imam al-Ka'zim and Imam al-Ridha', peace be on them.⁴⁸⁷

Yu'nus died in Medina, so Abu' al-Hasan al-Ridha', peace be on him, sent him scent for embalming, a shroud, and all the necessary things. Then he ordered his followers, those of his father, and of his grandfather to attend his funeral, and he said to them: "This (Yu'nus) was a follower of Abu' 'Abd Allah, peace be on him, and he lived in Iraq." And he said to them: "Be present at the (cemetery of) al-Baqi'. If the Medinans said to you that he was an Iraqi and that they would not bury him at the (cemetery of) al-Baqi', then say to them: 'This is a follower of Abu' 'Abd Allah, peace be on him, and he lived in Iraq. If you prevent us from burying him at the (cemetery of) al-Baqi', then we will prevent you from burying your followers at it.' He was buried at the (cemetery of) al-Baqi'.⁴⁸⁸ Imam al-Ridha', peace be on him, ordered his grave to be showered with water for a month or forty days.⁴⁸⁹ May Allah have mercy on Yu'nus, for he was successful through his showing friendship and love toward the members of the House *Ahl al-Bayt*, peace be on them.

With him we will end our speech about some companions of Imam al-Ridha', peace be on him. It is worth mentioning that the Imam's companions were a group of the eminent men of his time, and that they were a group of authors, narrators, and jurists, so they enriched the Imami jurisprudence through their recording the verdicts of Imam al-Ridha', peace be on him.

¹. Tahdhib al-Tahdhib.

². Biha'r al-Anwa'r, vol. 12, p. 29.

³. Akhba'r al-Diwal, p. 115.

⁴. Al-Barqi, Ri'ja'l, p. 53.

⁵. Al-Murtada', al-Ama'li, vol. 1, p. 485. In (the book) A'ya'n al-Shi'a (vol. 6, p. 16), it has been mentioned: "The (poetry) lines which have been composed by Ibra'him were written on the back of a notebook and there was a signature at the bottom of them ('matu'q kha'if), and that he used them metaphorically for his praising him.

⁶. Regarding his explaining this poetry line, al-Sayyid al-Amin has said: "The deeds of the family of Abu' Ta'lib are an enough witness of their good origin."

⁷. Al-Sayyid al-Amin has commented on this poetry line, saying: "He (the poet) has used it metaphorically for the children of al-'Abba's that they had a modern one who undertook the caliphate, but he was not similar to their religion in his good deeds."

⁸. Ibra'him has not mentioned the names of the addressed ones; surely he means the family of Abu' Ta'lib and at their top

is Imam al-Ridha', peace be on him, and that al-Ma'mu'n bestowed upon them when he gave them some gifts which were of their properties."

9. The one addressed in his words 'you have preferred' is al-Ridha' the great Imam, peace be on him, and his partner is al-Ma'mu'n.

10. Ibn Khullaka'n, Wafaya't al-A'ya'n, vol. 1, p. 25.

11. Ibid., p. 29.

12. Ibid.

13. Al-Murtada', Ama'li, vol. 1, p. 485.

14. Ibn Khulaka'n, Wafaya't al-A'ya'n, vol. 1, p. 29.

15. Ibid.

16. Al-Naja'shi, Rija'l.

17. Ibid.

18. Ibid.

19. Ibid.

20. Al-Tahdhib, vol. 6, Chapter on the Excellence of the Visitation of Abu' al-Hasan, 'Ali b. Musa', peace be on him.

21. Ibid., vol. 4, Chapter on the Fasting of three Days in every Month.

22. Al-Naja'shi.

23. Al-Tu'si, Rija'l.

24. Mu'jam Rija'l al-Hadith, vol. 1, p. 91.

25. Al-Kashi.

26. Tanqih al-Maqa'l.

27. Al-Tu'si, Rija'l.

28. Al-Anma'ti is ascribed to anma't which is the plural of namat meaning a woolen garment with soft velvet put on the howdah.

29. Al-Naja'shi.

30. Al-Tu'si, Rija'l.

31. Al-Tu'si, al-Fihrast.

32. Al-Tu'si, Rija'l.

33. Al-Naja'shi.

34. Tanqih al-Maqa'l.

35. Mu'jam Rija'l al-Hadith, vol. 1, p. 152.

36. Al-Tu'si, Rija'l.

37. Al-Naja'shi.

38. Al-Barqi, Rija'l.

39. Al-Kashi.

40. Mu'jam Rija'l al-Hadith, vol. 1, p. 162.

41. Al-Naja'shi.

42. Ibid.

43. Tanqih al-Maqa'l, vol. 1, p. 39.

44. Mu'jam Rija'l al-Hadith, vol. 1, p. 152.

45. Al-Tahdhib, vol. 6, Chapter on Dowry and Wages.

46. Al-Tu'si, Rija'l.

47. Al-Tahdhib, vol. 1, Chapter on Dictating to those near to Death.

48. Al-Naja'shi.

49. Al-Tu'si, Rija'l.

50. In another account: "So I said: Praise belongs to Allah, the argument of Allah and inheritor of the knowledge of the prophets is intimate with me...."

51. Mu'jam Rija'l al-Hadith, pp. 237-239.

- [52.](#) Al-Tu'si, Rija'l.
- [53.](#) Taqrib al-Tahdhib. Tarjama fi Tahdhib al-Tahdhib.
- [54.](#) Al-Kashi.
- [55.](#) Al-Tu'si, Rija'l.
- [56.](#) Mu'jam Rija'l al-Hadith, vol. 3, p. 9.
- [57.](#) Al-Naja'shi.
- [58.](#) Al-Tu'si, Rija'l.
- [59.](#) Al-Naja'shi.
- [60.](#) Al-Barqi, Rija'l.
- [61.](#) Al-Kashi.
- [62.](#) Al-Tu'si, Rija'l.
- [63.](#) Ibid.
- [64.](#) Ibid.
- [65.](#) Mu'jam Rija'l al-Hadith, vol. 3 p. 133.
- [66.](#) Al-Barqi.
- [67.](#) Mu'jam Rija'l al-Hadith, vol. 3, p. 158.
- [68.](#) Al-Tu'si, Rija'l.
- [69.](#) Al-Kashi.
- [70.](#) Mu'jam Rija'l al-Hadith, vol. 3, pp. 188–189.
- [71.](#) Al-Naja'shi.
- [72.](#) Al-Tu'si, Rija'l.
- [73.](#) Ibid.
- [74.](#) Ibid.
- [75.](#) Al-Kashi.
- [76.](#) Al-Tu'si, Rija'l.
- [77.](#) Al-Kashi.
- [78.](#) Al-Tu'si, Rija'l.
- [79.](#) Al-Barqi, Rija'l.
- [80.](#) Mu'jam Rija'l al-Hadith.
- [81.](#) Ibid.
- [82.](#) Al-Tu'si, Rija'l.
- [83.](#) Ibid.
- [84.](#) Al-Naja'shi.
- [85.](#) Al-Tu'si, Rija'l.
- [86.](#) Ibid.
- [87.](#) Mu'jam Rija'l al-Hadith, vol. 4, p. 46.
- [88.](#) Al-Tu'si, Rija'l.
- [89.](#) Mu'jam Rija'l al-Hadith, vol. 4, p. 92.
- [90.](#) Al-Tu'si, Rija'l.
- [91.](#) Ibid.
- [92.](#) Ibid.
- [93.](#) Ibid.
- [94.](#) Ibid.
- [95.](#) Ibid.
- [96.](#) Abu' Da'wud, Rija'l.
- [97.](#) Al-Naja'shi.
- [98.](#) Mu'jam Rija'l al-Hadith, vol. 4, p. 304.
- [99.](#) Ibid., p. 313.

- [100.](#) Ibid., p. 315.
- [101.](#) Al-Tu'si, Rija'l.
- [102.](#) Ibid.
- [103.](#) Ibid.
- [104.](#) Mu'jam Rija'l al-Hadith, vol. 4, p. 367.
- [105.](#) Al-Tu'si, Rija'l.
- [106.](#) Ibid.
- [107.](#) Mu'jam Rija'l al-Hadith, vol. 4, p. 382.
- [108.](#) Al-Tu'si, Rija'l.
- [109.](#) Al-Naja'shi.
- [110.](#) Ibid.
- [111.](#) Ibid.
- [112.](#) Mu'jam Rija'l al-Hadith, vol. 5, p. 678.
- [113.](#) Al-Tu'si, Rija'l.
- [114.](#) Mu'jam Rija'l al-Hadith, vol. 5, p. 75.
- [115.](#) Al-Tu'si, Rija'l.
- [116.](#) Mu'jam Rija'l al-Hadith, vol. 5, p. 88.
- [117.](#) Ibid., p. 93.
- [118.](#) Al-Tu'si, Rija'l.
- [119.](#) Al-Kashi, Rija'l.
- [120.](#) Ibid.
- [121.](#) Al-Tu'si, Rija'l.
- [122.](#) Al-Naja'shi.
- [123.](#) Al-Tahdhib, vol. 6, Chapter on the Excellence of the Visitation of Abu' al-Hasan Musa'.
- [124.](#) Mu'jam Rija'l al-Hadith, vol. 5 p. 138.
- [125.](#) Ibid., p. 151.
- [126.](#) Al-Tu'si, Rija'l.
- [127.](#) Ibid.
- [128.](#) Ibid.
- [129.](#) Ibid.
- [130.](#) Al-Kashi.
- [131.](#) Ibid.
- [132.](#) Mu'jam Rija'l al-Hadith, vol. 5, p. 208.
- [133.](#) Al-Tu'si, Rija'l.
- [134.](#) Mu'jam Rija'l al-Hadith, vol. 5, p. 214.
- [135.](#) Al-Tu'si, Rija'l.
- [136.](#) Al-Kashi.
- [137.](#) Al-Tu'si, Rija'l.
- [138.](#) Al-Kashi.
- [139.](#) Al-Tu'si, Rija'l.
- [140.](#) Ibid.
- [141.](#) Mu'jam Rija'l al-Hadith.
- [142.](#) Al-Barqi, Rija'l.
- [143.](#) Al-Tu'si, Rija'l.
- [144.](#) Ibid.
- [145.](#) Al-Kashi.
- [146.](#) Al-Tu'si, Rija'l.
- [147.](#) Ibn Da'wud, Rija'l.

- [148.](#) Mu‘jam Rijal al-Hadith, vol. 6, p. 117.
- [149.](#) Al-Barqi, Rijal.
- [150.](#) Al-Barqi.
- [151.](#) Al-Kashi.
- [152.](#) Al-Naja’shi.
- [153.](#) Al-Kashi.
- [154.](#) Ibid.
- [155.](#) Ibid.
- [156.](#) Ibid.
- [157.](#) Ibid.
- [158.](#) Mu‘jam Rijal al-Hadith, vol. 6, p. 311.
- [159.](#) Al-Tu’si, Rijal.
- [160.](#) Al-Naja’shi.
- [161.](#) Mu‘jam Rijal al-Hadith, vol. 7, p. 90.
- [162.](#) Al-Naja’shi.
- [163.](#) Al-Tu’si, Rijal.
- [164.](#) Ibid.
- [165.](#) Al-Naja’shi.
- [166.](#) Al-Kashi.
- [167.](#) Mu‘jam Rijal al-Hadith.
- [168.](#) Al-Tu’si, Rijal.
- [169.](#) Al-Kashi.
- [170.](#) Mu‘jam Rijal al-Hadith, vol. 7, p. 148.
- [171.](#) Al-Ghadir, vol. 2, p. 273. ‘Abd al-Sa’hib al-Dujayli, Diwan Di’bil, pp. 22–24.
- [172.](#) Ibid., pp. 371–372.
- [173.](#) Al-Fihrast, p. 229.
- [174.](#) Di’bil, Divan, pp. 98–99.
- [175.](#) Ibid., p. 101.
- [176.](#) Qur’an, 5, 55.
- [177.](#) Di’bil, divan, p. 102.
- [178.](#) Ibid., 107.
- [179.](#) Ibid., pp. 99–100.
- [180.](#) Ibid., p. 174.
- [181.](#) Wasif and Ashna’s were two Turkish young men.
- [182.](#) Di’bil, Divan, pp. 129–130
- [183.](#) Ibid., p. 209.
- [184.](#) Ibid.
- [185.](#) Abu’ al-Faraj al-Asfaha’ni, al-Agha’ni, vol. 18, p. 29.
- [186.](#) Ibid., p. 60.
- [187.](#) Ibid.
- [188.](#) Wafaya’t al-A’ya’n, vol. 1, 180.
- [189.](#) Mu‘jam Rijal al-Hadith, vol. 7, p. 183.
- [190.](#) Al-Naja’shi.
- [191.](#) Furu’ al-Ka’fi, vol. 7, Chapter on Will.
- [192.](#) Al-Naja’shi.
- [193.](#) Al-Kashi.
- [194.](#) Al-Naja’shi.
- [195.](#) Al-Kashi.

- [196.](#) Ibid.
- [197.](#) Al-Tu'si, Rija'l.
- [198.](#) Mu'jam Rija'l al-Hadith, vol. 7, p. 272.
- [199.](#) Al-Naja'shi.
- [200.](#) Al-Kashi.
- [201.](#) Al-Tu'si, Rija'l.
- [202.](#) Al-Naja'shi.
- [203.](#) Mu'jam Rija'l al-Hadith.
- [204.](#) Al-Tu'si, Rija'l.
- [205.](#) Al-Naja'shi.
- [206.](#) Al-Kashi.
- [207.](#) Al-Tu'si, Fihrast.
- [208.](#) Al-Naja'shi.
- [209.](#) Al-Tu'si, Rija'l.
- [210.](#) Al-Naja'shi.
- [211.](#) Mu'jam Rija'l al-Hadith, vol. 8, p. 242.
- [212.](#) Ibid., p. 244.
- [213.](#) Ibid., p. 262.
- [214.](#) Al-Tu'si, Rija'l.
- [215.](#) Ibid.
- [216.](#) Mu'jam Rija'l al-Hadith.
- [217.](#) Al-Tu'si, Rija'l.
- [218.](#) Mu'jam Rija'l al-Hadith.
- [219.](#) Ibid., vol. 8, p. 333.
- [220.](#) Ibid.
- [221.](#) Al-Tu'si, Rija'l.
- [222.](#) Al-Barqi, Rija'l.
- [223.](#) Al-Tu'si, Rija'l.
- [224.](#) Ibid.
- [225.](#) Ibid.
- [226.](#) Mu'jam Rija'l al-Hadith.
- [227.](#) Al-Tu'si, Rija'l.
- [228.](#) Mu'jam Rija'l al-Hadith, vol. 9, pp. 128–133.
- [229.](#) Al-Naja'shi.
- [230.](#) Al-Tu'si, Rija'l.
- [231.](#) Ibid.
- [232.](#) 'Uyu'n Akhba'r al-Ridha'.
- [233.](#) Al-Tu'si, Rija'l.
- [234.](#) Al-Naja'shi.
- [235.](#) Al-Tu'si, Rija'l.
- [236.](#) Ibid.
- [237.](#) Al-Naja'shi, Rija'l.
- [238.](#) Mu'jam Rija'l al-Hadith.
- [239.](#) Al-Tu'si, Rija'l.
- [240.](#) Ibid.
- [241.](#) Ibid.
- [242.](#) Al-Naja'shi.
- [243.](#) Ibid.

- [244.](#) Mu‘jam Rijā’l al–Hadith, vol. 10, p. 20.
- [245.](#) Al–Tu’si, Rijā’l.
- [246.](#) Mu‘jam Rijā’l al–Hadith, vol. 10, p. 38.
- [247.](#) Ibid.
- [248.](#) Al–Naja’shi.
- [249.](#) Al–Tu’si, al–Ghayba.
- [250.](#) Al–Tu’si, Rijā’l.
- [251.](#) Mu‘jam Rijā’l al–Hadith, vol. 10, p. 81.
- [252.](#) Al–Tu’si, Rijā’l.
- [253.](#) Mu‘jam Rijā’l al–Hadith. Haya’t al–Imam Muhammad al–Jawa’d (the Life of Imam Muhammad al–Jawa’d, peace be on him.)
- [254.](#) Al–Kashi.
- [255.](#) Mu‘jam Rijā’l al–Hadith. Quoted from al–Irsha’d by Shaykh al–Mufid.
- [256.](#) Al–Naja’shi.
- [257.](#) Al–Barqi.
- [258.](#) Al–Kashi.
- [259.](#) Ibid.
- [260.](#) Al–Tu’si, Rijā’l.
- [261.](#) Al–Naja’shi.
- [262.](#) Mu‘jam Rijā’l al–Hadith, vol. 10, p. 35.
- [263.](#) Al–Tu’si, Rijā’l.
- [264.](#) Al–Barqi, Rijā’l.
- [265.](#) Al–Naja’shi.
- [266.](#) Mu‘jam Rijā’l al–Hadith.
- [267.](#) Al–Tu’si, Rijā’l.
- [268.](#) Al–Kashi.
- [269.](#) Mu‘jam Rijā’l al–Hadith, vol. 10, p. 354.
- [270.](#) Al–Tu’si, Rijā’l.
- [271.](#) Ibid.
- [272.](#) Ibid.
- [273.](#) Mu‘jam Rijā’l al–Hadith, vol. 11, p. 72.
- [274.](#) Ibid., p. 82.
- [275.](#) Al–Tu’si, Rijā’l.
- [276.](#) Mu‘jam Rijā’l al–Hadith, vol. 11, p. 116.
- [277.](#) Ibid., p. 126.
- [278.](#) Al–Tu’si, Rijā’l.
- [279.](#) Ibid.
- [280.](#) Ibid.
- [281.](#) Ibid.
- [282.](#) Mu‘jam Rijā’l al–Hadith, vol. 11, p. 276.
- [283.](#) Al–Zati: A kind of the black and the Indians
- [284.](#) Al–Naja’shi.
- [285.](#) Al–Kashi.
- [286.](#) Al–Tu’si, Rijā’l.
- [287.](#) Al–Naja’shi.
- [288.](#) Al–Tu’si, Rijā’l.
- [289.](#) Ibid.
- [290.](#) Al–Tu’si, Rijā’l.

- [291.](#) Al-Kashi.
- [292.](#) Al-Naja'shi.
- [293.](#) Mu'jam Rijal al-Hadith, vol. 12, p. 66.
- [294.](#) Ibid., p. 87.
- [295.](#) Al-Kashi.
- [296.](#) Al-Tu'si, Rijal.
- [297.](#) Al-Kashi.
- [298.](#) Mu'jam Rijal al-Hadith, vol. 12, p. 125.
- [299.](#) Al-Tu'si, Rijal.
- [300.](#) Al-Naja'shi.
- [301.](#) Al-Ghayba.
- [302.](#) Al-Kashi.
- [303.](#) Ibid.
- [304.](#) Al-Naja'shi.
- [305.](#) Al-Tu'si, Rijal.
- [306.](#) Ibid.
- [307.](#) Ibid.
- [308.](#) Ibid.
- [309.](#) Ibid.
- [310.](#) Ibid.
- [311.](#) Al-Naja'shi.
- [312.](#) Al-Tu'si, Rijal.
- [313.](#) Ibid.
- [314.](#) Ibid.
- [315.](#) Ibid.
- [316.](#) Al-Naja'shi.
- [317.](#) Al-Tu'si, Rijal.
- [318.](#) Al-Fadl b. SAhl, nicknamed "the man with two offices" because he was in charge of the military and civil administration under the Caliph al-Ma'mu'n.
- [319.](#) Al-Tu'si, Rijal.
- [320.](#) Mu'jam Rijal al-Hadith, vol. 13, p. 312.
- [321.](#) Al-Tu'si, Rijal.
- [322.](#) Mu'jam Rijal al-Hadith, vol. 14, p.38.
- [323.](#) Al-Tu'si, Rijal.
- [324.](#) Al-Naja'shi. Al-Tu'si.
- [325.](#) Mu'jam Rijal al-Hadith, vol. 14, p. 248.
- [326.](#) Ibid., p. 283.
- [327.](#) Al-Naja'shi.
- [328.](#) Al-Kashi.
- [329.](#) Al-Naja'shi.
- [330.](#) Al-Tu'si, Rijal.
- [331.](#) Ibid.
- [332.](#) Usul al-Ka'fi, vol. 1, Chapter on Textual Nomination of the Imams.
- [333.](#) Al-Mufid, al-Irsha'd.
- [334.](#) Al-Tu'si, Rijal.
- [335.](#) Al-Kashi.
- [336.](#) Al-Naja'shi.
- [337.](#) Al-Tu'si, Rijal.

- [338.](#) Al-Naja'shi.
- [339.](#) Mu'jam Rijal al-Hadith, vol. 10, p. 107.
- [340.](#) Ibid.
- [341.](#) Al-Naja'shi.
- [342.](#) Mu'jam Rijal al-Hadith.
- [343.](#) Ibid., vol. 15, p. 130.
- [344.](#) Al-Tu'si, Rijal.
- [345.](#) Al-Naja'shi.
- [346.](#) Al-Tu'si, Rijal.
- [347.](#) Ibid.
- [348.](#) Ibid.
- [349.](#) Ibid.
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