

## Chapter 14: A Group of his Companions and of the Narrators of his Traditions

The school of Imam al-Sadiq, peace be on him, continuously worked and spared no effort to educate human reason, to develop mental renaissance, and to help the Muslims make progress in the fields of civilization and science. It brought up a righteous generation ready for doing good and great efforts.

It conveyed its reformative message to the following generations. So thanks to Imam al-Sadiq's school, the Islamic reason ripened, Islamic sciences, teachings, and rules came into the practical existence in the east and west of the world.

When the Islamic world suffered the loss of demise of Imam al-Sadiq, peace be on him, Imam Musa, peace be on him, managed the affairs of that great school, which exalted science and hoisted its flag. Since the first day after his father's death, he became the den and leader of the science board and mental renaissance in his time.

The religious scholars came to him, and the thinkers surrounded him. They did not leave him nor did they separate themselves from him, to the extent that they hurried to record all his words and his religious decisions on various events. [1](#)

These scholars reported from him all kinds of science such as wisdom, exegesis of the Holy Qur'an, and all chapters of the science of Islamic jurisprudence; they also narrated from him social rules, excellent commandments, and his urging his followers to be versed in all kinds of science.

That group of religious scholars and of narrators, whose number was over four thousand people, was not on the same level of trust and justice; among it was a few number of the hypocrites and liars who did not refrain from telling lies and fabricating traditions; they fabricated traditions and ascribed them to the trusted Prophet, may Allah bless him and his family, and to his blessed family, that they might take some money from the ruling authorities, which launched war against Islam, spoiled the beliefs of the Muslims, divided them into groups and parties; Every sect rejoicing in what they had with them.

Yet there was another group from among the unknown who were not authenticated; there was another group from among the weak; also there was among them a large number of trustworthy and just narrators who refrained from fabrication and were known for truthfulness and honesty.

They did their best to precisely do the Islamic precepts and to spread the science of Islamic jurisprudence of Ahl al-Bayt, peace be on them. As such group was among the narrators of hadith, the hadith has been divided, according to their viewpoint, into: authentic hadith, good hadith, weak hadith, and trustworthy hadith.

Any way, many companions of Imam Musa played an important role in writing books and publishing Islamic civilization, to the extent that they filled the Arab and Islamic Library in their time with their valuable writings. This shows that they spared no effort to hoist the flag of knowledge, to set right morals, and to correct the opinions.

Ahmed b. Khalid has mentioned that the number of the companions of Imam Musa was a hundred and sixty.<sup>2</sup> This is a manifest mistake if he wanted to limit them, for the result of the scrutiny is that most of those who attained the school of Imam al-Sadiq, peace be on him, continued after his death their studies under Imam Musa al-Kazim.

Perhaps, by this number, al-Barqi meant those great figures from among them excluding that inferior to them in the ranks of the science of Islamic jurisprudence, hadith, and knowledge.

We will mention the biographies of some of Imam Musa's companions and the narrators of his traditions.

We have alphabetically ordered them; they are as follows:

## **1. Aban Bin 'Uthman**

Aban b. 'Uthman al-Lu'lu'i, known as al-Ahmar al-Bajali, lived in Kufa and Basrah; he narrated (traditions) on the authority of Abu 'Abd Allah al-Sadiq and his son al-Kazim. Abu Amru al-Kashi has mentioned that the Shi'a have unanimously agreed on the authenticity of the traditions correctly reported from him, and they have acknowledged his ability in the science of Islamic jurisprudence.<sup>3</sup>

Among the Basris who studied under him are Abu 'Ubayda b. Mu'ammara b. al-Muthanna, Abu 'Abd Allah b. al-Muthanna, Abu 'Abd Allah Muhammad b. Salam al-Jahmi. He wrote a book in which he has gathered: the beginning (*al-mabda'*), the return (*al-ma'ad*), the resurrection, (*al-mab'ath*), the campaigns (*al-ma'gazi*), the shelter (*al-saqifa*), and apostasy (*al-rida*).<sup>4</sup>

Ibn Hayyan has mentioned in (his book) *al-Thiqat* and said: "He makes mistakes and errs (in narrating traditions). He was given the kunya of Abu 'Abd Allah. He lived in Basrah and Kufa. He was an author and a genealogist. Abu 'Ubayda and Muhammad b. Salam al-Jahmi studied under him."

Al-Tusi has mentioned him (in his book) *Rijal al-Shi'a* and said that he narrated (traditions) on the authority of Ja'far b. Muhammad and Musa b. Ja'far. Muhammad b. Abi 'Umar has said: "Aban was the greatest of the people in memorizing (the Qur'an by heart)." [5](#)

## [2. Ibrahim Bin Abi al-Bilad](#)

The name of Abu al-Bilad is Yehya b. Saleem; Abu al-Bilad is his kunya. Ibrahim is trustworthy and great with a high position and of great importance. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), al-Kazim, and al-Ridha'. Imam al-Ridha' sent him a letter in which he praised and admired him. [6](#)

## [3. Ibrahim Bin Abi Bakr](#)

It was said that he was (Ibrahim) b. Abi Sammal. A group of the great figures has certified him. He has been accused of his being a Waqifite. He is known for truthfulness and refraining from lying. He has a book entitled *al-Newadir*. [7](#)

## [4. Ibrahim Bin Shu'ayb al-'Aqarqufi](#)

### **4. Ibrahim Bin Shu'ayb al-'Aqarqufi [8](#)**

He was a Waqifite. Ibn Wahab and al-Waqidi reported traditions on his authority. Ibn Hayyan has numbered him as among the trustworthy. [9](#)

## [5. Ibrahim Bin 'Abd al-Hameed al-San'ani](#)

### **5. Ibrahim Bin 'Abd al-Hameed al-San'ani [10](#)**

He narrated traditions on the authority of Imam al-Sadiq, Abi al-Hasan (Musa), and his son al-Ridha'. He sat in the Mesjid of Kufa and narrated traditions to the people and said: "Abu Ishaq (i.e., Imam al-Sadiq) has told me..." He has been accused of his being a Waqifite. Ibn Shahrashub has certified him. [11](#) Al-Fadhl b. Shadan has said: "He (Ibrahim b. 'Abd al-Hameed) is good." [12](#)

## [6. Ibrahim Bin Muhammad al-Ju'di](#)

### **6. Ibrahim Bin Muhammad al-Ju'di [13](#)**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite). [14](#)

## **7. Ibrahim Bin Muhammad al-Ash'ary, al-Qummi**

He narrated traditions on the authority of Imam Musa, Abi al-Hasan al-Ridha'. A group of the great figures has certified him. [15](#)

## **8. Ibrahim Bin Nasr Bin al-Qa'qa' al-Ju'fi**

He narrated traditions on the authority of Imam Abi 'Abd Allah (al-Sadiq), Abi al-Hasan (Musa). Al-Najashi has certified him and said: "He is trustworthy; his traditions are authentic." Al-Tusi has mentioned that he has a book. [16](#)

## **9. Ibrahim Bin Naeem al-'Abdi al-Kinani**

He is reliable and great. He is among the notables of this sect (i.e., the Shi'a) and among the great figures from whom Islamic precepts and religious decisions were taken. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), and his son Musa. He died in the year 170 A. H. [17](#)

## **10. Ibrahim Bin Yousif al-Kindi, al-Tahhan**

He is trustworthy; his traditions are authentic; his prestige is high; he is among the authors; and he has the book entitled *al-Nawadir*. [18](#)

## **11. Ahmed Bin Abi Bishr**

He is known as al-Sarraj. He is a trustworthy Kufan. His traditions are accepted. He has been accused of his being a Waqifite. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), Abi al-Hasan (Musa). He has a book entitled *al-Nawadir*. [19](#)

## **12. Ahmed Bin al-Harith**

He is known as al-Anmati. He was a Waqifite. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq). He is among the companions of Abu al-Hasan (Musa). He has a book. [20](#)

## **13. Ahmed Bin al-Hasan Bin Isma'il al-Tammar**

He was the retainer of the Banu Asad. He has been accused of his being a Waqifite. He is among the companions of Imam al-Kazim. [21](#) He narrated traditions on the authority of Imam al-Ridha', peace be on him. Al-Najashi has said: "Any way, he is trustworthy; his traditions are authentic; he is reliable; he has a book entitled *al-Nawadir*." [22](#)

## **14. Ahmed Bin Ziyad**

He is known as al-Khazzaz; he is among the companions of Imam Musa; he has been accused of his being a Waqifite.[23](#)

## **15. Ahmed Bin ‘Amru Bin Abi Shu‘ba al-Halabi**

He narrated traditions on the authority of Imam al-Kazim and al-Ridha’; and his father reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq). He belonged to a house known for fear of Allah, truthfulness, and following Ahl al-Bayt.[24](#)

## **16. Ahmed Bin al-Fadhli al-Khaza‘i**

He is among the companions of Imam al-Kazim; he has been accused of his being a Waqifite;[25](#) he has a book. Al-Kashi has narrated that he is among the companions of Musa and of ‘Ali b. Musa.

## **17. Ahmed Bin Muhammad**

He was from Kufa. He is the brother of Kamil b. Muhammad; he is among the companions of Imam Musa. He has a narration concerning the excellence of the visitation to al-Husayn; the narration has been mentioned in (the book) *al-Tahdhib*.[26](#)

## **18. Ahmed Bin Muhammad al-Najashi**

He is among the companions of Imam Musa, peace be on him.[27](#)

## **19. Ahmed Bin Mukhalad al-Nakhkhas**

He is an unknown Imami (Shi’ite). Shaykh al-Tusi has numbered him as among the companions of Imam Musa.[28](#)

## **20. Ahmed Bin Zayd**

He narrated traditions on the authority of Abi al-Hasan (Musa), peace be on him. His narration has been mentioned by the author of (the book) *al-Wafi*.[29](#)

## **21. Usama Bin Hafs**

He is trustworthy and just; and he was the representative of Imam Musa, peace be on him.[30](#)

## **22. Asbat Bin Salim**

He was the retainer of the Banu ‘Adi. He belonged to Kinda. He narrated traditions on the authority of Abi ‘Abd Allah (al–Sadiq) and Abi al–Hasan (Musa), peace be on them. He has a book.[31](#)

## **23. Ishaq Bin Jareer**

He is trustworthy. He is among the men of knowledge. He narrated traditions on the authority of Imam Abi ‘Abd Allah (al–Sadiq), peace be on him. Shaykh al–Tusi has numbered him as among the companions of Abi al–Hasan Musa and as a Waqifite.[32](#)

## **24. Ishaq Bin ‘Abd Allah Bin Malik al–Ash‘ary, al–Qummi**

He is trustworthy and just. He narrated traditions on the authority of Imam Abi ‘Abd Allah (al–Sadiq) and Abi al–Hasan (Musa), peace be on them.[33](#)

## **25. Ishaq Bin ‘Ammar al–Kufi al–Sayrafi**

He was the retainer of the Banu Taghlab. He is among the Shaykhs of the Shi‘a and their authorities. He narrated traditions on the authority of al–Sadiq and al–Kazim. He is other than Ishaq b. ‘Ammar al–Sabati, who was an Afatahi.

Some people mixed and made mistake concerning their names. They imagined that they were one person, just as the researcher, our Shaykh al–Mamaqani has mentioned.[34](#) Some reports contradict his trustworthiness and justice.

It has been reported that Ishaq was sitting with the Imam when one of his followers (Shi‘a) came in to him. The Imam turned to his follower and said to him: “O So–and so, renew your repentance and your acts of worship, for nothing of your life span has remained except one month.”

Ishaq said: “I said to myself: ‘How wonderful! It was as if that he told his followers about their fixed terms.’” The Imam angrily turned to Ishaq and asked him: “Which of that do you deny? Al–Hajri was unable (to undertake the office of the Imamate); nevertheless he had knowledge of death; and the Imam is more appropriate to that than Rashid al–Hajri. Ishaq, two years of your life span has remained. Your people will scatter, and your family will be very poor.”

Shortly after that, Ishaq died at the time the Imam appointed; his people and his family became poor and miserable.[35](#)

## **26. Ishaq Bin ‘Ammar al–Sabati**

### **26. Ishaq Bin ‘Ammar al–Sabati [36](#)**

He lived in Baghdad. He narrated traditions on the authority of Abi ‘Abd Allah (al–Sadiq) and Abi al–Hasan (Musa). He was an Afatahi.[37](#)

## **27. Ishaq Bin Muhammad**

He is among the companions of Imam Musa. A group of the great figures has certified him.[38](#)

## **28. Isma‘il Bin Abi Sammal**

It was said that his name was Isma‘il b. Abi al–Sammak. Al–Najashi has said: “He is trustworthy. He is a Waqifite, so I do not rely on his narration.”[39](#)

## **29. Isma‘il Bin al–Hasan**

Shaykh al–Tusi has numbered him, without a description, as among the companions of Imam Musa. Apparently, he is an unknown Imami (Shi‘ite).[40](#)

## **30. Isma‘il Bin ‘Abd al–Khaliq**

He was the retainer of the Banu Asad. He was one of the Shi‘ite notables and jurists. His family were famous for justice and following Ahl al–Bayt, peace be on them. He narrated traditions on the authority of Abi ‘Abd Allah (al–Sadiq) and Abi al–Hasan (Musa). He has a book.[41](#)

## **31. Isma‘il Bin Muhammad al–Manqari**

### **31. Isma‘il Bin Muhammad al–Manqari [42](#)**

Shaykh al–Tusi has numbered him as among the companions of Imam Musa. Apparently, he is an unknown Imami (Shi‘ite).[43](#)

## **32. Umayya Bin ‘Amru**

Shaykh al–Tusi has numbered him as among the companions of Imam Musa and said that he is a Waqifite.[44](#) A group of traditionists has regarded him as weak.[45](#)

### **33. Aymen Bin Muhriz**

Shaykh al-Tusi has numbered him as among the companions of Imam Musa. Apparently, he is an unknown Imami (Shi'ite). In (the book) *Jami'al-Ruwat* it has been mentioned that he narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq); Isma'il b. Mahran reported traditions on his authority.[46](#)

### **34. Ayyub Bin Ayun al-Kufi**

He was the retainer of the Banu Tareef. Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him. Apparently, he is an unknown Imami (Shi'ite).[47](#)

### **35. Ayyub Bin al-Hurr al-Ju'fi**

He is trustworthy and great. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan Musa.[48](#) Yehya b. 'Umran al-Halabi and Abu 'Abd Allah al-Barqi narrated traditions on his authority.[49](#) Shaykh al-Tusi has said: "He is trustworthy and has a book."[50](#)

### **36. Besheer al-Dahhan**

Shaykh al-Tusi has numbered him as among the companions of Imam Musa and added that he reported traditions on the authority of Abi 'Abd Allah (al-Sadiq).[51](#)

### **37. Bakr Bin al-Ash'ath, Abu Isma'il al-Kufi**

He narrated traditions on the authority of Imam Musa. A group of the great figures has certified him.[52](#)

### **38. Bakr Bin Salih al-Razi**

He was the retainer of the Banu Daba. He narrated traditions on the authority of Imam Musa. Ibn al-Ghada'iri has said: "He is very weak (in traditions); only he has mentioned rare traditions. A group of (the religious) scholars has regarded him as weak."[53](#)

### **39. Bakr Bin Muhammad Bin Jinah**

He is one of the companions of Imam Musa; he has been accused of his being a Waqifite.[54](#)

### **40. Bakr Bin Muhammad Bin Na'eem al-Azdi al-Ghamidi**

He is trustworthy and great. He belonged to a noble house in Kufa. Shaykh al-Tusi has numbered him as among the companions of Imam (Musa) al-Kazim. He lived for a long time. He has a book. 'Abd

Allah b. Miskan and Ahmed narrated traditions on his authority.[55](#)

## **41. Tha'labā Bin Maymun al-Asadi al-Kufi.**

Al-Najashi has said: "He was one of our notable companions, a reader (of the Qur'an), jurist, linguist, and narrator. His deeds were good; his worship and asceticism were too much. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book over which the narrators have differed. The book has been narrated by a group of people.

It was narrated that when Harun (al-Rashid) performed the hajj, he passed by Kufa.[56](#) When he arrived at the place called the Mesjid of Sammak, Tha'labā lived in a room on the road. Harun heard him supplicating with an eloquent tongue. He stopped to hear his supplication. Then he turned to al-Fadhli b. al-Rabi' and asked him: "Can you hear what I can hear?"

"Yes," was the answer. "Our good ones are in Kufa,"[57](#) retorted Harun. He was nicknamed Abu Ishaq al-Faqeeh. He is regarded as on top of the Shi'ite scholars. Besides he was pious and Allah-fearing.[58](#) Muhammad b. 'Abd Allah al-Muzakhrif, 'Ali b. Asbat, al-Hasan b. 'Ali al-Khazzaz, and Tareef b. Nash reported traditions on his authority.[59](#)

## **42. Ja'far Bin Khalaf al-Kufi**

Shaykh al-Tusi has numbered him as one of the companions of Imam Abi al-Hasan (Musa). He said that he (Ja'far b. Khalaf) heard the Imam say: "Blessed is the man who will not die until he sees a successor of his; and Allah has made me see this son of mine as a successor." He indicated with his hand to his son al-Ridha'.[60](#)

## **43. Ja'far Bin Sulayman**

Shaykh al-Tusi has numbered him, without a description to a Kunya or a nickname, as among the companions of the Imam. Al-Ardabili has numbered him as among those who narrated traditions on the authority of Imam Musa.[61](#)

## **44. Ja'far Bin Samma'ah**

Shaykh al-Tusi has one time numbered him as among the companions of al-Sadiq, second time numbered him as among the companions of al-Kazim, and added that he is a Waqifite.[62](#)

## **45. Ja'far Bin Muhammad Bin Hakim al-Khath'ami**

Shaykh al-Tusi has numbered him as among the companions of Imam al-Kazim.[63](#)

## **46. Jameel Bin Darraj Bin ‘Abd Allah al-Nakha’i al-Kufi**

He is among the companions of Imam al-Sadiq, peace be on him, and of his son Abi al-Hasan Musa. He is trustworthy and great. He is among the great religious scholars. He is one of the six (narrators); they (the Shi’a) have unanimously agreed on the authenticity of the traditions correctly reported from him.

He reported many traditions. Many narrators reported traditions on his authority such as al-Hasan b. Mahbub, Salih b. ‘Aqaba, Abu Malik al-Hadrami, and the like. He wrote some books; he and Murazim b. Hakim wrote a book. He has a source he wrote by himself. He died during the days of al-Ridha’, peace be on him.[64](#)

## **47. Jameel Bin Salih al-Asadi al-Kufi**

He is trustworthy and great. He is among the companions of Imam al-Sadiq and of his son Abi al-Hasan. He has a source. A group of narrators reported traditions from him; among them are: ‘Ammar b. Musa al-Sabati, and others.[65](#)

## **48. Jundub Bin Ayyub**

In His Rijal, Shaykh Tusi has numbered him as among the companions of Imam (Musa) al-Kazim, peace be on him, and said that he is a Waqifite. And so al-‘Allama (al-Hilli) has said.[66](#)

## **49. Jahm Bin Abi Juhaym**

He is trustworthy, of great importance, and with a high position. He narrated traditions on the authority of Imam Musa, peace be on him. He has a source.[67](#)

## **50. Juhaym Bin Ja‘far Bin Jayyan**

In His Rijal, Shaykh Tusi has numbered him as among the companions of the Imam, and said that he is a Waqifite.[68](#)

## **51. Habeeb Bin al-Mu‘alil al-Khath’ami al-Medaini**

He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). Al-Najashi has said: “He is trustworthy; his traditions are authentic.” So al-Kashi has said and added that he has a book.[69](#)

## **52. Hadeed Bin al-Hakeem, Abu 'Ali al-Azdi al-Meda'ini**

Al-Najashi has said: "He is reliable and notable; he is a theologian. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book."<sup>70</sup> A group of the eminent men has certified him.<sup>71</sup>

## **53. Hudhayfa Bin Mansur, Bayya'al-Sabiri**

Al-Najashi has said: "He is reliable. He narrated traditions on the authority of Abi Ja'far, Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book narrated by numerous of our friends." Al-Shaykh al-Mufeed has regarded him as trustworthy, but Ibn al-Ghada'iri has criticized him and said that his traditions are not pure, that he has narrated correct and incorrect traditions, that his affair is confused, and that it has been reported from him that he was a governor with the Umayyads.<sup>72</sup>

## **54. Hassan Bin Mahran al-Jammal**

He was the retainer of the Banu Kahil; he belonged to the Banu Asad. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is trustworthy; his traditions are more authentic than those of Saffwan. He has a book.<sup>73</sup>

## **55. Al-Hasan Bin Abi al-'Arandas al-Kufi**

He was from Kinda. Shaykh al-Tusi has sometimes numbered him as one of the companions of Imam al-Sadiq, peace be on him, and sometimes numbered him as among the companions of al-Kazim. Apparently, he is an unknown Imami (Shi'ite).<sup>74</sup>

## **56. Al-Hasan Bin Basheer**

Shaykh al-Tusi has numbered him as one of the companions of Imam Musa, peace be on him, and added that he is unknown.<sup>75</sup>

## **57. Al-Hasan Bin Ayyub**

Shaykh al-Tusi has numbered him as one of the companions of Imam al-Kazim, peace be on him, and that he has a book.<sup>76</sup> Apparently, he is an Imami (Shi'ite). We have found none has praised him.<sup>77</sup>

## **58. Al-Hasan Bin al-Jahm Bin Bukayr, Abu Muhammad al-**

## **Shaybani**

Shaykh al-Tusi has numbered him as one of the companions of Imam Musa (al-Kazim), peace be on him. He has regarded him as reliable. Al-Najashi has said: "He is trustworthy. He reported traditions on the authority of Abi al-Hasan Musa and his son al-Ridha'. He has a book."[78](#)

### **59. Al-Hasan Bin Rashid**

He was the retainer of the Banu al-'Abbas. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is weak in his narration. Al-Barqi has mentioned that he was the minister of al-Mehdi, Musa al-Hadi, and Harun.[79](#)

### **60. Al-Hasan Bin Sadafa al-Meda'ini**

Ibn 'Uqda has said: "He (al-Hasan b. Sadafa) and his brother Musadaq reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa); they are trustworthy."[80](#)

### **61. Al-Hasan Bin 'Abd Allah**

He was the most religious of the men of his time. The authorities feared him because he was brave and Allah-fearing. Imam Musa guided him (to the true Islam). We have mentioned that in the first part of the book.

### **62. Al-Hasan Bin 'Ali Bin Yaqteen Bin Musa**

He was the retainer of the Banu Hashim; and it was said that he was the retainer of the Banu Asad. He is reliable; he is a jurist and theologian. He reported traditions on the authority of Imam Musa, peace be on him, and his son al-Ridha'. He has a book; and he has called the book *Masa'il Abi al-Hasan Musa* (Questions were put forth before Abi al-Hasan).[81](#)

### **63. Al-Hasan Bin 'Ali Bin Faddal Bin 'Amru Bin Anees al-Temimi**

He was their (the Imams') retainer. He narrated traditions on the authority of Imam Musa, peace be on him, Imam 'Ali b. Musa, peace be on him, Ibrahim b. Muhammad al-Ash'ary, Muhammad b. 'Abd Allah b. Zarara, 'Ali b. Aqaba, and the like. Al-Fadhl b. Shadan reported traditions on his authority and very much praised his asceticism and worship. He was an author.

He wrote some books of which are: *Kitab al-Ziyarat* (a Book on Visitations), *Kitab al-Bisharat* (a Book on Good News), *Kitab al-Nawadir* (a Book on Miscellaneous Traditions), *Kitab al-Radd 'ala al-Ghaliya* (a Book of Answers to the Excessive), *Kitab al-Nasikh wa al-Mansukh* (a Book on the abrogating and the

abrogated Verses in the Qur'an), *Kitab al-Tafseer* (A Book on the Exegesis of the Qur'an), and *Kitab al-Ibtida' wa al-Mubtada'* (a Book on the Beginning and Inchoative). He died in the year 224 A. H.[82](#)

## **64. Al-Hasan Bin Amir Bin Sulayman**

Ibn Dawud has said that he is among the companions of al-Sadiq and al-Kazim, peace be on them.[83](#)

## **65. Al-Hasan Bin Mahbub al-Sarrad**

He was the retainer of Bujayla; he was a reliable Kufan. Shaykh al-Tusi has numbered him as among the companions of Imam Musa. He reported traditions on the authority of Imam al-Ridha', peace be on him. He narrated traditions on the authority of sixty men from among the companions of Abi 'Abd Allah (al-Sadiq). He had a great position.

He is regarded as among the great figures of his time. He wrote many books of which are the following: *Kitab al-Hudud* (a Book on the Prescribed Punishments), *Kitab al-Diyat* (a Book on Blood Money), *Kitab al-Fara'id* (a Book on the Religious Duties), *Kitab al-Nawadir* (a Book on Miscellaneous Traditions), which has a thousand pages, and *Kitab al-Tafseer* (A Book on the Exegesis of the Qur'an).[84](#)

## **66. Al-Hasan Bin Muhammad Bin Samma'ah al-Kindi al-Sayrafi**

Shaykh al-Tusi has numbered him as among the companions of Imam (Musa) al-Kazim. He has said: "He (al-Hasan b. Muhammad) is a Waqifite in creed but he is good in writing, pure in jurisprudence, good in criticism. He wrote thirty books of which are: *Kitab al-Salah* (a Book on the Ritual Prayers), *Kitab al-Sawm* (a Book on Fasting), *Kitab Wafat Abi 'Abd Allah al-Sadiq* (a Book on the Death of Abi 'Abd Allah al-Sadiq), *Kitab al-Zuhd* (a Book on Asceticism), *Kitab al-Bisharat* (a Book on Good News), and the like. He died in Jamadi al-Ula, in the year 263 A. H. The prayer over him was performed by Ibrahim b. Muhammad al-'Alawi.[85](#)

## **67. Al-Husayn Bin Ibrahim Bin Musa**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite).[86](#)

## **68. Al-Husayn Bin Rashid**

He was the retainer of the Banu al-'Abbas. He was from Baghdad. Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an Imami (Shi'ite).[87](#)

## **69. Al-Husayn Bin Bashshar al-Meda'ini**

He was the retainer of Ziyad. He is reliable; his traditions are authentic. He narrated traditions on the authority of Imam al-Kazim, peace be on him. He has been accused of his being a Waqifite. Al-Kashi has said: "He withdrew from that (the creed of the Waqifites) and believed in the true (creed).

I rely on what he has narrated due to the witness of the two Shaykhs for him."<sup>88</sup> Shaykh al-Tusi and al-'Allama (al-Hilli) have regarded him as trustworthy.<sup>89</sup>

## **70. Al-Husayn Bin al-Jahm Bin Bukayr Bin A'yun**

'Allama (al-Hilli) has mentioned him in the first part of (his book) al-Khulasa and said that he is among the companions of Imam al-Kazim and that he is reliable.<sup>90</sup>

## **71. Al-Husayn Bin Khalid al-Sayrafi**

He is among the companions of Imam al-Kazim and al-Ridha'; he reported traditions from them both.<sup>91</sup>

## **72. Al-Husayn Bin Zayd Bin 'Ali Bin al-Husayn**

He was given the nickname of Dhi al-Dam'a (the possessor of the tear). Imam al-Sadiq adopted him, brought him up, and married him to the daughter of al-Arqa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa).<sup>92</sup> The traditionists have said: "He (al-Husayn b. Zayd) grew up under the care of Imam al-Sadiq since his father was killed.

He took abundant knowledge from him. He sat with no body, and nobody came in to him except those whom he trusted. He was given the nickname of Dhi al-Dam'a (the possessor of the tear) due to his too much crying. His wife asked him: 'Why have you wept too much?'

'Have the two arrows and the fire left me delight to prevent me from crying?' he asked in turn. By the two arrows, he meant the two arrows with which his father Zayd and his brother Yehya were killed; by the fire, he meant the fire in which his father Zayd was burnt. He died in the year 140 A. H.; it was said that he died in the year 135 A. H. at the age of 76 years."<sup>93</sup>

## **73. Al-Husayn Bin Sadaqa**

He is among the companions of the Imam (Musa); a group of the great figures has regarded him as trustworthy.<sup>94</sup>

## **74. Al-Husayn Bin 'Uthman Bin Shurayk Bin Adi al-Amiri al-Wahidi al-Kufi.**

Al-Najashi has said: "He is reliable. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book."<sup>95</sup>

## **75. Al-Husayn Bin al-Qasim al-'Abbasi**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite).<sup>96</sup>

## **76. Al-Husayn Bin Qiyama**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him, and said that he is a Waqifite. And so have al-'Allama (al-Hilli) and Bin Dawud said. Al-Kulayni has mentioned his talk with Imam al-Ridha', peace be on him. The talk indicates that he is dispraised and has ill intention.<sup>97</sup>

## **77. Al-Husayn Bin Kaysan**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him, and said that he is a Waqifite. And so have al-'Allama (al-Hilli) and Bin Dawud said.<sup>98</sup>

## **78. Al-Husayn Bin Muhammad Bin al-Fadhl al-Hashimi**

He is reliable and great. He was among the Hashimite Shaykhs. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He wrote a book and called it *Majalis al-Ridha' ma'a Ahl al-Adyan* (The Debates of al-Ridha' with the People of the Religions).<sup>99</sup>

Al-Shaykh al-Mufeed has said: "Al-Husayn b. Muhammad was among the special group of al-Kazim, among those who he trusted, among the men of piety, knowledge, virtue from among his followers."<sup>100</sup>

## **79. Al-Husayn Bin al-Mukhtar al-Qalanisi, al-Kufi**

He is a Waqifite. Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, and said that he has a book. Ibn 'Uqda has said: "He is trustworthy." Al-Shaykh al-Mufeed has praised him and placed him among the vanguard of the companions of Imam al-Ridha', peace be on him.<sup>101</sup>

## **80. Al-Husayn Bin Musa**

He is among the companions of the Imam (Musa); and he was a Waqifite. [102](#)

## **81. Al-Husayn Bin Mahran al-Sukuni**

He narrated traditions on the authority of Imam Musa and Imam al-Ridha'. He was a Waqifite. He has (a book of) questions. [103](#) Al-'Allama (al-Hilli) has said: "He is weak in certitude. He has a book on Abi al-Hasan Musa, peace be on him. I do not depend on his narration." [104](#)

## **82. Al-Husayn Bin Makhariq**

Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, and accused him of his being a Waqifite. Ibn al-Ghada'iri has said: "He is weak." It was reported from b. 'Uqda that al-Husayn b. Makhariq fabricated traditions and that he was a Zaydi. [105](#)

## **83. Hafs Bin al-Bakhtary al-Baghdadi**

He is reliable. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. [106](#)

## **84. Hafs Bin Sulayman**

Shaykh al-Tusi has, without nickname nor kunya, numbered him as one of the companions of the Imam (Musa). Apparently, he is an unknown Imami (Shi'ite). [107](#)

## **85. Hafs Bin Sawaqa al-'Umari**

He was the retainer of 'Amru b. Hurayth al-Makhzumi. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He is trustworthy; and he has a source. [108](#)

## **86. Hafs Bin Gayyath al-Nakha'i al-Kufi**

Harun (al-Rashid) appointed him as a judge in the Eastern Baghdad, and then he assumed the judgeship in Kufa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book. He died in Kufa in the year 194 A. H. [109](#) the traditionists have differed over certifying and criticizing him. [110](#)

## **87. Al-Hakam Bin Ayun al-Hannat**

He was the retainer of Quraysh. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book. [111](#)

## **88. Hammad Bin 'Uthman Bin 'Amru Bin Khalid al-Fazari, al-Kufi**

He lived in 'Arzam and he has been attributed to it. He is trustworthy. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq), (Musa) al-Kazim, and al-Ridha'. He died in Kufa in the year 190 A. H. [112](#)

## **89. Hammad Bin 'Uthman Bin Ziyad al-Rawasi**

He was given the nickname of al-Nab. He is trustworthy and has a great position. The Shi'a have unanimously agreed on the authenticity of the traditions correctly reported from him, and they have acknowledged his ability in the science of Islamic jurisprudence. He has a book. He reported traditions on the authority of Imam Musa and his son al-Ridha'. He died in the year 190 A. H. [113](#)

## **90. Hammad Bin 'Isa al-Juhni al-Basri**

Al-Kashi has said: "The Shi'a have unanimously agreed on the authenticity of the traditions correctly reported from him, and they have acknowledged his ability in the science of Islamic jurisprudence. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq), Abi al-Hasan (Musa al-Kazim), and al-Ridha'. He took care of reporting traditions. He was an author.

He had some books of which are: *Kitab al-Nawadr* (a Book on Miscellaneous Traditions), *Kitab al-salah* (a Book on the Ritual prayers), and *Kitab al-Zekat* (a Book on Alms). He visited Imam al-Kazim, peace be on him, and said to him: "May I be your ransom, invoke Allah for me to provide me with a house, a wife, a servant, and performing the hajj."

The Imam invoked Allah for him to provide him with that and with letting him perform the hajj fifty times. So Allah provided him with that all. He performed the hajj fifty times. When he concluded the fiftieth time, he came to a valley to wash (his body), and suddenly a violent flood came and he drowned in it; that was in the year 209 A. H. [114](#)

## **91. Hammad Bin al-Mu'afa al-Subayhi**

He reported traditions on the authority of Imam Musa, and His son al-Ridha'. Mas'ada b. Sadaqa narrated traditions from him. He has the book *Sharai'al-Iman* (a Book on the Laws of Faith), and the book *al-Ihliljah* (a Book on Myrobalans). He died in the year 255 A. H. That was when the followers of

al-‘Alawi conquered Qaseen. [115](#)

## **92. Hamza Bin al-Yasa‘al-As‘ari al-Qumi**

Shaykh al-Tusi has numbered him as one of the companions of Imam Abi al-Hasan Musa. [116](#)

## **93. Hameed Bin al-Muthana al-‘ljli, Abu al-Mu‘iz al-Kufi**

He is trustworthy. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa). He has a book. [117](#)

## **94. Hanan Bin Sudayr al-Sayrafi, al-Kufi**

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa). He has a book on the attributes of the Garden and the Fire. [118](#)

## **95. Khalid Bin Bukhayh al-Jawan**

He was a Kufan retainer; he was given the kunya of Abu ‘Abd Allah. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa). [119](#) Al-Kashi has said: “Khalid was the servant of Abi al-Hasan Musa. It was he who narrated from him what was about the affair of his son al-Ridha’, peace be on him. He said concerning him: ‘My covenant is to my son Ali, the eldest of my sons, the best of them, and the most meritorious of them.’” [120](#)

## **96. Khalid Bin Ziyad al-Qalanisi**

He is trustworthy. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa). [121](#)

## **97. Khalid Bin Sa‘eed al-Qammat**

In his (book) *al-Rijal*, Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim. Al-Najashi has regarded him as reliable and said: “He reported traditions on the authority of Abi ‘Abd Allah al-Sadiq, peace be on him. He has a book.” [122](#)

## **98. Khalid Bin Ramad al-Qalanisi al-Kufi**

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa), peace be on them. He was a retainer. He is a reliable. He has a book. [123](#)

## **99. Khalid Bin Yazid Bin Jabal**

He is a reliable Kufan. He reported traditions on the authority of Abi al-Hasan (Musa). He has a book narrated by Yehya b. Zakariya al-Lu'lu'i. [124](#)

## **100. Khuzayma Bin Yaqteen**

He is the brother of Ali b. Yaqteen. In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an Imami (Shi'ite). [125](#)

## **101. Khalaf Bin Hammad Bin Yasir Bin al-Musayyab**

He is a trustworthy Kufan. He heard from Imam Musa, peace be on him. He has a book narrated by a group of whom is al-Husayn b. Abi al-Khattab. [126](#) Ibn al-Ghada'iri has said: "His affair is confused; his tradition is sometimes known and sometimes denied; it is permissible to use it as a witness." [127](#)

## **102. Khalaf Bin Hammad al-Kufi**

He was an Imami (Shi'ite); his condition is good. He is one of the companions of Imam al-Kazim and reported traditions from him. [128](#)

## **103. Khalaf Bin Khalaf**

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him, and said that he is unknown. And so has said al-'Allama (al-Hilli) in (his book) al-Khulasa. [129](#)

## **104. Khalaf Bin Salama al-Basri**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim and al-Ridha', peace be on them. Apparently, he is an Imami (Shi'ite). We have found none who has praised him. [130](#)

## **105. Dawud Bin Abi Yazid al-Kufi al-'Attar**

He was a trustworthy retainer. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book. [131](#)

## **106. Dawud Bin Abi al-Husayn al-Asadi, al-Kufi**

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). Shaykh al-Tusi has said: “He is a Waqifite.” And so has said Ibn ‘Uqda. Al-Najashi has regarded him as reliable. He has a book. [132](#)

## **107. Dawud Bin Zurbi al-Khandafi, al-Bandar**

Al-Najashi has regarded him as reliable. Al-Shaykh al-Mufeed has said in his book al-Irshad: “He was among the special group of Abu al-Hasan and those whom he trusted, among the men of piety, knowledge, and jurisprudence, and among those who narrated the textual nomination for the Imamate of Abi al-Hasan al-Ridha’, peace be on him.

He brought some money to Imam Musa, peace be on him. He took some of it and left some of it. So Dawud asked him: ‘Why do you not take the rest?’ He, peace be on him, answered him: ‘The one who will be in charge of this authority will ask you for it.’ When Imam Musa, peace be on him, died, Imam al-Ridha’ asked Dawud for the rest of the money. Dawud b. Zurbi was a close associate of Harun (al-Rashid). He has a book. [133](#)

## **108. Dawud Bin Sarhan al-‘Attar, al-Kufi**

He is trustworthy. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book. [134](#)

## **109. Dawud Bin Sulayman**

Al-Shaykh al-Mufeed has numbered him among the special group of Abu al-Hasan Musa, peace be on him, and those whom he trusted, among the men of piety, knowledge, and jurisprudence, and among those who narrated the textual nomination from Imam Musa for the Imamate of his son al-Ridha’.

He said to him: “I asked your father–i.e., Imam al-Sadiq, peace be on him–about who would be after him? He told me that you would be after him. When Abu ‘Abd Allah (al-Sadiq) died, the people went to the right and to the left, while I and my companions followed you; therefore, tell me: who will be after you?” He, peace be on him, said to him: “My son so–and–so (i.e., al-Ridha’).” Al-Shaykh al-Tusi has mentioned his biography in (his book) al-Fihrast and said that he has a source. [135](#)

## **110. Dawud Bin ‘Ali al-Ya‘qubi al-Hashimi**

He reported traditions on the authority of Abi al-Hasan (Musa); and it was said that he narrated traditions on the authority of al-Ridha’, peace be on him. He has a book. [136](#)

## **111. Dawud Bin Farqad**

He was the retainer of the Banu al-Sammak al-Asadi. He was a reliable Kufan. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book. [137](#)

## **112. Dawud Bin Kuthayr**

He was the retainer of the Banu Asad. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq), Abi al-Hasan (Musa), and al-Ridha'. He has a book on al-Ihliljah (Myrobalans). The traditionists have differed over certifying him. Ibn al-Ghada'iri has decided his weakness.

He has said: "He is corrupt in creed and weak in narration. None pays attention to him." Al-Najashi has agreed with him on that and added that the excessive narrate traditions on his authority. Dawud b. Kuthayr has been regarded as reliable by the two Shaykhs, Ibn Faddal, al-Saduq, Ibn Tawus, and the like. He died shortly after the death of Imam al-Ridha', peace be on him. [138](#)

## **113. Dawud Bin al-Nu'man**

He was the retainer of the Banu Hashim. He is the brother of 'Ali b. al-Nu'man. He reported traditions on the authority of Imam Abi al-Hasan Musa, peace be on him. He has a book. [139](#)

## **114. Durust Bin Abi Mansur al-Wasiti**

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him. He has a book narrated by a group of which is Sa'ad b. Muhammad al-Tatiri. [140](#) He was a Waqifite. [141](#)

## **115. Dhurayh Bin Muhammad Bin Yazid, Abu al-Waleed al-Maharibi**

He was an Arab from the Banu Muharib from the Banu Khusfa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan. Ibn 'Uqda and Ibn Nuh have mentioned him. He has a book. [142](#) *Al-Shaykh al-Tusi*, [143](#) *al-'Allama (al-Hilli)*, [144](#) and the like have regarded him as reliable.

## **116. Rib'i Bin 'Abd Allah Bin al-Jarud Bin Abi Sibra al-Hadhali**

His kunya was Abu Na'eem. He was from Basrah. He is trustworthy. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him. He made friends with al-Fudayl b. Yasar and took too much knowledge from him. He was a close associate of him. [145](#) Shaykh al-Tusi has said: "He has a source." [146](#)

## **117. Rifa‘a Bin Musa al-Asadi al-Nahas**

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him. He is reliable in his traditions; his narration is trustworthy; none has criticized him; his way is good. He has a classified book on the religious duties (al-fara'id). [147](#) Al-‘Allama (al-Hilli) has mentioned him in the first part of (his book) *al-Khulasa*. He has been regarded as reliable in (the books) *al-Wajiza*, *Mushtarakat al-Kazimi*, *al-Hawi*, and the like. [148](#)

## **118. Rumi Bin Zarara Bin A‘yun al-Shaybani**

He was their (the Imams’) retainer. He was a Kufan. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is trustworthy and narrated few traditions. [149](#) He has a book narrated by b. ‘Ayyash. He has been regarded as reliable in (the books) *al-Wajiza*, *al-Bulgha*, and *al-Hawi*. [150](#)

## **119. Rehem al-Ansari**

He is among the companions of Imam Musa, peace be on him, just as Shaykh ‘Inayat Allah has mentioned him, [151](#) and numbered him in (his book) *al-Hawi* of the section of the weak.

## **120. Zar‘a Bin Muhammad al-Hadrami**

He is reliable. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He accompanied Samma‘ah and (reported) many (traditions) from him. He has a book narrated by a group (of narrators). [152](#) Shaykh al-Tusi has said: “He is a Waqifite in faith.” [153](#)

## **121. Zakariya Bin Idris al-Qummi**

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa) and al-Ridha’, peace be on him. He was a notable in Imam al-Ridha’s sight. He has a book. [154](#)

## **122. Zakariya Bin ‘Abd al-Samad al-Qummi**

His kunya was Abu Jareer. He is reliable and among the companions of Imam al-Kazim and al-Ridha’. [155](#)

## **123. Zakariya Bin ‘Abd Allah al-Fayyad**

His kunya was Abu Yehya. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). Ibn Nuh has said: “He reported traditions on the authority of Abi Ja‘far. He has a book

reported from him by a group (of narrators).”[156](#)

## **124. Zakariya Bin ‘Umran**

He reported traditions on the authority of Abi al-Hasan (Musa), peace be on him, in the Chapter on Time (Waqf). His narration has been mentioned in (the book) *al-Istibsar*.[157](#)

## **125. Zakariya Bin Muhammad, Abu ‘Abd Allah al-Mu’min**

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He met al-Ridha’ in al-Mesjid al-Haram (the Holy Mosque in Mecca). (The traditionists) have reported from him something indicating that he is a Waqifite.

He is confused in his traditions. He has a book (entitled) *Muntahal al-Hadith (Plagiarized Traditions)*.[158](#) His weakness has been mentioned in (the books) *al-Wajiza and al-Hawi*. Ibn al-Nadeem has mentioned him in (his book) *al-Fihrast* as among the Shi’ite jurists.

## **126. Ziyad Bin Abi Salam**

He was an ‘Abasid governor. He visited Imam Musa, peace be on him. The Imam turned to him and asked him:

-Do you work for the Sultan?

-Yes, I am a generous man; I have a family and there is nothing behind my back (i.e., none helps me).

-Ziyad, if I fell off a high mountain and was cut into pieces is more lovable to me than assuming a work for one of them or walking on the carpet of one of them, except for relieving the worry of a believer or setting him free or repaying his debt.

Ziyad, the easiest thing with which Allah punishes them is that He encompasses them with curtains of fire until He has finished reckoning creatures. Ziyad, if you assume any of their work, then be kind to your brothers; therefore, a work for a work; and Allah is behind that.

Ziyad, if one assumes a work for them and makes you and them equal, then say to him: You are a personator and liar! Ziyad, if you remember your power over the people, then remember the power of Allah, the Great and almighty, over you tomorrow; what you have brought to them from them runs out; and what you have brought to them against you remains.[159](#)

## **127. Ziyad Bin al-Hasan**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa). Apparently, he is an unknown Imami (Shi'ite). [160](#)

## **128. Ziyad Bin Sulayman al-Balakhi**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa). Apparently, he is an unknown Imami (Shi'ite). [161](#)

## **129. Ziyad Bin Merwan al-Qandi al-Anbari**

His Kunya was Abu al-Fadhl. He was the retainer of the Banu Hashim. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He became a Waqifite to al-Ridha'. He has a book. In his book *al-Irshad*, Shaykh al-Mufeed has numbered him as among the men of piety, knowledge, and the science of Islamic jurisprudence, and among those who narrated the textual designation for the Imamate of Ali b. Musa al-Ridha', peace be on him.

It was said that the reason for accusing him of following the creed of the Waqifites was that Imam Musa, peace be on him, entrusted seventy thousand dinars to him. When the Imam died, he denied them and adopted the faith of the Waqifites. [162](#)

## **130. Ziyad Bin al-Haythem al-Washsha'**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim. Apparently, he is an unknown Imami (Shi'ite). [163](#)

## **131. Zayd Bin Musa al-Ju'fi al-Kufi**

He is one of the companions of the Imam (Musa) al-Kazim, peace be on him. He is a Waqifite. [164](#)

## **132. Zayd al-Narsi**

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He has a book narrated by a group of narrators. [165](#)

## **133. Zayd Bin Yunus**

It was said that his name was Zayd b. Musa, Abu Usama al-Shahham. He was the retainer of Shaddeed b. 'Abd al-Rahman b. Na'eem al-Azdi al-Ghamidi. He was from Kufa. He reported traditions on the

authority of Abi ‘Abd Allah (al–Sadiq) and Abi al–Hasan (Musa), peace be on them. He has a book narrated by a group of narrators. [166](#)

### **134. Salim Bin Mukarram Bin ‘Abd Allah**

His kunya was Abu Khadija and it is said that his kunya is Abu Salama al–Kanasi. He was the retainer of the Banu Asad. It was said that Imam al–Sadiq, peace be on him, gave him the kunya of Abu Salama. He is reliable.

He reported traditions on the authority of Abi ‘Abd Allah (al–Sadiq) and Abi al–Hasan (Musa), peace be on them. He has a book narrated by a group of narrators. Al–Shaykh al–Tusi has said: “He is very weak. It was said that he was among the companions of Abi al–Khattab and repented after that.” [167](#)

### **135. Sa‘d Bin Abi Khalaf**

He is known as al–Zam. He was the retainer of the Banu Zahra b. Kilab. He was a Kufan. He is reliable. He reported traditions on the authority of Abi ‘Abd Allah (al–Sadiq) and Abi al–Hasan (Musa), peace be on them. He has a book narrated by a group of narrators of whom is Ibn Abi ‘Umayr. [168](#) Ibn Dawud has numbered him in the first part of his narrators. He has been regarded as reliable in (the books): al–Wajiza, al–Bulgha, and al–Hawi.

### **136. Sa‘d Bin Abi ‘Umran al–Ansari**

He was a Waqifite. He is among the companions of Imam Musa, peace be on him. [169](#) He is weak. [170](#)

### **137. Sa‘d Bin Khalaf**

In his Rijal, Shaykh al–Tusi has numbered him as among the companions of Imam Musa, peace be on him, and said that he is a Waqifite. Al–‘Allama (al–Hilli) has mentioned him in the second part of (his book) al–Khulasa. [171](#)

### **138. Sa‘d Bin Sa‘eed al–Balakhi**

In his Rijal, Shaykh al–Tusi has numbered him as one of the companions of Imam (Musa) al–Kazim. Apparently, he is an Imami (Shi‘ite). [172](#)

### **139. Sa‘d Bin ‘Umran al–Qummi**

In his Rijal, Shaykh al–Tusi has numbered him as one of the companions of Imam (Musa) al–Kazim. Apparently, he is an Imami (Shi‘ite). [173](#)

## **140. Sa'dan Bin Muslim**

It was said that his name was 'Abd al-Rahman b. Muslim, Abu al-Hasan al-Amiri. He was the retainer of Abi al-Ala'. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan. He lived for a long time. He has a book. [174](#)

## **141. Sa'eed Bin Abi al-Jahm al-Qabusi al-Lakhmi, al-Kufi**

He is trustworthy in his traditions. He was a notable in Kufa. Abi Jahm had a big family in Kufa. He reported many traditions of the authority of Aban b. Taghlab. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan. He has a book on different kinds of jurisprudence, matters, and laws. [175](#)

## **142. Sa'eed Bin Jinah**

He was originally from Kufa but he grew up and died in Baghdad. He was the retainer of al-Azd; and it was said that he was the retainer of Juhayna and of his brother Abu Amir. He reported traditions on the authority of Abi al-Hasan and al-Ridha'. [176](#)

He has a book on the attributes of the Garden and the Fire (*Fi Sifat al-Janna wa al-Naar*), yet he has another book titled *Qabd Ruh al-Mu'min wa al-Kafir, Death of the Believer and the Unbeliever*. Ibn Dawud has numbered him in the first part. He has been regarded as trustworthy in (the books) *al-Wajiza* and *al-Bulgha*. [177](#)

## **143. Sa'eed Bin Yasar al-Dab'i**

He was the retainer of the Banu of Dab'a b. 'Ijlil. He was a Kufan. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan. He is reliable. He has a book narrated by many of our companions of whom is Muhammad b. Abi Hamza. [178](#)

## **144. Salama Bin Hanan**

It was said that his name was Salama b. Hayyan, just as it has been mentioned by al-Shaheed al-Thany. He was a Waqifite. Al-'Allama (al-Hilli) has mentioned him in the second part of (his book) *al-Khulasa* and said that his narration is untrustworthy and unreliable. [179](#)

## **145. Salama Bin Muhammad al-Kufi**

He reported traditions on the authority of Abi al-Hasan. He has a book. [180](#) Al-Fadil al-Majlisi has mentioned him in (his book) *al-Wajiza*, al-Bahrani has mentioned him in (his book) *al-Bulgha*.

## **146. Saleem al-Farra' al-Kufi**

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan, peace be on them. He is reliable. He has a book narrated by a group of narrators of whom is Muhammad b. Abi Umayr. [181](#)

## **147. Saleem Mawla 'Ali Bin Yaqteen**

He reported traditions on the authority of Imam Musa, and Ibn 'Umayr narrated traditions on his authority. [182](#)

## **148. Sulayman Bin Abi Zayd**

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi'ite). [183](#)

## **149. Sulayman Bin Abi Zina**

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him, and Saffwan Ibn Yehya narrated traditions on his authority. [184](#)

## **150. Sulayman Bin Khalid al-Khattab**

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him. Apparently, he is an unknown Imami (Shi'ite). [185](#)

## **151. Sulayman Bin Rib'i Bin 'Abd Allah al-Hamadani**

Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him. [186](#)

## **152. Sulayman al-Mu'min**

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him. He has neither praised him nor has he dispraised him. [187](#)

## **153. Samma'ah Bin Mahran Bin 'Abd al-Rahman al-Hadrami**

He was the retainer of 'Abd b. Waiyil b. Hajar al-Hadrami. His kunya was Abu Nashira; and it was said that it was Abu Muhammad. He sold silk and sent it to Harran. He lived at Kinda, a district of Kufa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He has a Mesjid in Kufa. He has a book narrated from him by a group of narrators. He died in

Medina. [188](#)

### **154. Sanan Bin Turayf al-Thawri**

Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him. Abu Hanifa, the driver of the hajjis, reported traditions on his authority. [189](#)

### **155. Sindi Bin al-Rabi' al-Baghdadi**

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book narrated by Saffwan b. Yehya and other than him. [190](#)

### **156. Sehl Bin al-Yasa' Bin 'Abd Allah Bin Sa'd al-Ash'ari**

He was from Qum. He is reliable. He reported traditions on the authority of Imam Musa and al-Ridha', peace be on them. He has a book. [191](#)

### **157. Sayyaba Bin Najiya al-Medani**

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him, and said that he has a book. Apparently, he is an unknown Imami (Shi'ite). [192](#)

### **158. Sayf Bin 'Umayra al-Nakha'i**

He is a reliable Arab Kufan. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan, peace be on them. He has a book narrated by groups of our companions. [193](#) Al-Shaheed has said: "Perhaps, Sayf is weak, but the right is that he is trustworthy." [194](#) Ibn al-Nadeem has numbered him as among the Shi'ite jurists. [195](#)

### **159. Shu'ayb Bin Ya'qub al-'Aqarqufi**

He was the nephew of Abi Basir Yehya b. al-Qasim. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is reliable. He has a book narrated by Hammad b. 'Isa and other than him. [196](#) Ya'qub visited Imam Musa, peace be on him.

When he had the honor of standing before him, he said to him: "Ya'qub, you came yesterday, and evil took place between you and your brother in the place so-and-so, to the extent that you cursed each other; this is not my religion, nor is the religion of my forefathers; we do not order any of the people to do this; therefore, fear Allah, the One, without a partner with Him as if that you would separate through death.

As for your brother, he will die during his journey before he reaches his homeland; and you will repent of that which had issued from you; that is because you have turned away from each other, so Allah has decreased your life spans.”<sup>197</sup> He has been regarded as reliable in (the books) al-Wajiza, al-Bulgha, and al-Hawi.

## **160. Salih Bin Khalid al-Muhamili, Abu Shayb al-Kanasi**

He was the retainer of Ali b. al-Hakam b. al-Zubayr. He reported traditions on the authority of Imam al-Kazim, peace be on him. He has a book narrated by a group of which is ‘Abbas b. Ma’ruf. Al-Shaykh al-Tusi has numbered him as reliable in his Rijal, Chapter on Kunyas.<sup>198</sup> He has been regarded trustworthy in (the books) al-Wajiza and al-Bulgha.

## **161. Salih Bin Sa’eed al-Ahwal**

Shaykh al-Tusi has numbered him as one of the companions of Imam Musa, and added that he is an unknown.<sup>199</sup>

## **162. Sabah Bin Musa al-Sabati**

He is trustworthy. He reported (traditions) on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them.<sup>200</sup>

## **163. Saffwan Bin Mahran Bin al-Mughira al-Asadi al-Kufi**

He is reliable. He reported (traditions) on the authority of Abi ‘Abd Allah, peace be on him.<sup>201</sup> He came in to Imam Musa, peace be on him, and he said to him:

-Saffwan, everything (issues) from you is good and beautiful except one thing.

-May I be your ransom, what is it?

-Your hiring out your camels to the man-i.e., Harun al-Rashid.

-By Allah I have not hired them out to him out of joy nor out of ingratitude nor for hunting nor for amusement, but I have hired them out to him (for building) this road-the road to Mecca. I do not undertake them by myself; rather I send my servants with them.

-Do you receive your wages from them?

-Yes, may I be your ransom.

-Would you like them to remain till you receive your wages?

-Yes.

-Therefore, whoever loves their remaining, he is of them; whoever is of them, he enters the fire. Immediately, Saffwan arose and went to sell his camels. He sold them and turned away from his job. Harun al-Rashid heard of that and sent for him. When he was in his presence, he angrily said to him:

-Saffwan, I have heard that you have sold your camels!

-Yes!

-Why?

-I am an old man; and the servants are not loyal to work.

-How far! How far! I know him who advised you to do that; Musa b. Ja'far advised you!

-I have no relationship with Musa b. Ja'far!

-Leave this! By Allah, were it not for your good friendship, I would kill you![202](#)

This conversation indicates that Saffwan had good faith and beliefs. He has been regarded as trustworthy in (the books) *al-Wajiza* and *al-Bulgha*.

## **164. Saffwan Bin Yehya Abu Muhammad, Bayya' al-Sabiry**

He was a reliable Kufan. Al-Shaykh al-Tusi has said: "He is the most reliable of the people of his time in the sight of the traditionists and other than them. He prayed a hundred and fifty ruk'as every day, fasted for three months every year, and took out the zekat due on his money three times a year.

The reason for that is that he, 'Abd Allah b. Jundub, and Ali b. al-Nu'man made a covenant in the Sacred House of Allah (the Kaaba); the covenant stipulated that if one of them died, the rest should pay zekat, perform prayers and the hajj on his behalf. His two friends died, and Saffwan remained alone, so he fulfilled his covenant with them.

He divided all the good deeds he performed into three parts: One part was for him; and two parts were for his two friends. He was among the careful, worshipful ascetics. While he was traveling to Kufa, a person asked him to take some dinars to his family there, and he said to him: "My camels have been hired out; therefore, I must take a permission from the hirers."

A sufficient proof of his reliability is that he had a position with Imam al-Ridha', peace be on him, and was his representative.

He wrote thirty books of which are: *Kitab al-Salah* (a Book on the Ritual Prayers), *Kitab al-Sawm* (a Book on Fasting), *Kitab al-Hajj* (a Book on the Hajj), *Kitab al-Zekat* (a Book on Zekat), *Kitab al-Talaq* (a

*Book on Divorce*), *Kitab al-Fara'id (a Book on the Religious Duties)*, *Kitab al-Shara' wa al-Bay'* (a Book on Buying and Selling), *Kitab al-'Itq wa al-Tadbeer (a Book on Release of Slaves and Management)*, *Kitab al-Bisharat (a Book on Good News)*, *Masa'il 'An Abi al-Hasan Musa (Questions put forth before Abi al-Hasan Musa)*, and the like. He died in Medina, in the year 210 A. H. Abu Ja'far sent him scent for embalming (hanut) and a shroud and ordered Isma'il b. Musa to pray over him.[203](#)

## **165. Sandal Bin Muhammad Bin al-Hasan al-Anbari al-Khayyat**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of Imam Musa, peace be on him.[204](#)

## **166. Al-Dahhak al-Hadrami**

His kunya was Abu Malik; he was an Arab Kufan. He lived in the days of Abi 'Abd Allah (al-Sadiq), peace be on him. Some people have said: "He reported traditions on his authority." Others have said: "He reported traditions on his authority and the authority of Abi al-Hasan Musa, peace be on him. He was a theologian and reliable in the hadith. He has a book narrated by 'Ali b. al-Hasan al-Tatiri.[205](#)

## **167. 'Asim Bin al-Hasan**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. And he has said: "He is unknown."[206](#)

## **168. 'Abbas Bin Amir**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite).[207](#)

## **169. 'Abd al-Hemid Bin Salim al-'Attar al-Kufi**

He is reliable. He narrated (traditions) on the authority of Imam Musa, peace be on him.[208](#)

## **170. 'Abd al-Hemid Bin Sa'eed**

Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him. Saffwan b. Yehya reported traditions on his authority.[209](#)

## **171. 'Abd al-Hemid Bin Auwas al-Ta'i al-Kisa'i**

Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him. And he

has said: “He (Auwas) is trustworthy.”[210](#)

## **172. ‘Abd al-Rahman Bin al-Hajjaj al-Bajali**

He is their (the Imams’) retainer. He sold fine cloth (sabiri). He lived in Baghdad. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He adopted the creed of the Kaysaniya. Then he returned to the true creed and believed in the Imams, peace be on them. He has books narrated by groups of our companions.[211](#)

Abu ‘Abd Allah (al-Sadiq), peace be on him, said to him: “‘Abd al-Rahman, speak to the people of Medina; I want them to see someone like you among the Shi’ite men.” He died during the life of Imam al-Ridha’, peace be on him.[212](#)

## **173. ‘Abd al-Rahman Bin Yehya al-Uqayli**

Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi’ite.[213](#)

## **174. ‘Abd al-Kareem Bin ‘Uttba al-Qarashi, al-Hashimi, al-Lahabi.**

He is one of the companions of Imam Musa al-Kazim. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq), peace be on him. He is reliable.[214](#)

## **175. ‘Abd al-Kareem Bin ‘Amru Bin Salih al-Khath’ami**

He was their (the Imams’) retainer. He was from Kufa. He reported traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He was a Waqifite. He was a reliable notable. He was given the nickname of Kiram. He has a book narrated by a number of our companions.[215](#)

But Shaykh al-Tusi has said: “He is a malicious Waqifite.” Ibn al-Ghada’iri has said: “The Waqifites claim that he belongs to them, and the excessive narrate many traditions on his authority; I see the creed of the Waqifites in what he narrates.”[216](#)

## **176. ‘Abd Allah Bin Jublah Bin Hanan Bin al-Hirr al-Kinani**

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam al-Kazim. Al-Najashi he has said: “He is a Waqifite and jurist. He is trustworthy and famous. He has books of which are: *Kitab al-Rijal (a Book on Narrators of Traditions)*, *Kitab al-Sifat fi al-Ghayba (a Book on the Attributes during the Occultation according to the Doctrine of the Waqifiya)*, *Kitab al-Salah (a Book on*

*the ritual Prayers*), *Kitab al-Zekat (a Book on al-Zekat)*, *Kitab al-Fitra (a Book on the Alms given at the End of Ramadan)*, *Kitab al-Talaq (a Book on Divorce)*, *Kitab al-Nawadir (a Book on Miscellaneous Traditions)*. All these books have been narrated by al-Husayn b. 'Abd Allah. He died in the year 209 A. H.[217](#)

## **177. 'Abd Allah Bin al-Harith al-Makhzumi**

His mother was among the children of Ja'far b. Abi Talib. Al-Shaykh al-Mufeed has regarded him as reliable in his al-Irshad and numbered him as among the special group of Imam al-Kazim, peace be on him, and those who he trusted, among the men of piety, knowledge, and jurisprudence.[218](#)

## **178. 'Abd Allah Bin Hammad al-Ansari**

Shaykh al-Tusi has numbered him as one of the companions of Imam Musa al-Kazim, peace be on him. He has said: "He has a book."[219](#)

## **179. 'Abd Allah Bin Jundub al-Bajali**

He was an Arab Kufan. He is among the companions of Imam al-Kazim and of al-Ridha', peace be on them. Al-Shaykh al-Tusi has said: "He was the representative of Imam Musa and his son al-Ridha'. He was worshipful and had a high position." Concerning him, al-Kashi has narrated: "He ('Abd Allah b. Jundub) asked Imam Abi al-Hasan: 'Are you pleased with me?'

'Yes,' he answered, 'Allah and His Apostle are pleased with you!'" On the authority of al-Hasan b. 'Ali b. Yaqteen, who has said: "It was said to Abi al-Hasan (Musa) that Yunus, the retainer of the family of Yaqteen, claimed that your follower who clang to obeying you, 'Abd Allah b. Jundub, worshipped Allah (very shakily) on seventy edges and said that he was doubtful."

The Imam, peace be on him, has answered: "By Allah, he (Yunus) is more worthy to worship Allah (very shakily) on the edge; there is a great difference between him and 'Abd Allah b. Jundub; surely 'Abd Allah (b. Jundub) is among the humble."[220](#)

On the authority of 'Ali b. Ibrahim, on the authority of his father, who has said: "I have seen 'Abd Allah b. Jundub in the Standing Place—the Standing place of 'Arafa. I have never seen a standing place better than his. He stretched out his hands towards the heaven and his tears flowed down his cheeks and reached the ground.

When the people left, I said to him: 'Abu Muhammad, I have never seen a standing place better than yours.' He said to me: 'By Allah, in it I did not invoke Allah (for nothing) but for my brothers; that is because Abu al-Hasan Musa, peace be on him, had told me that whoever invoked (Allah) for his absent, believing brother, someone would call out from the Throne:

‘You will get a hundred thousand (rewards) for each (word).’ I hated to invoke (Allah) for a hundred thousand times for one (need); I did not know whether it was granted or not.”[221](#)

‘Abd Allah b. Jundub has been regarded as reliable in (the books) *al-Wajiza*, *al-Hawi*, and *Mushtarakat al-Tarahi*. The biographers have unanimously agreed that none has criticized him and that he is trustworthy without any objection.[222](#)

## **180. ‘Abd Allah Bin Khaddash al-Mihri**

### **180. ‘Abd Allah Bin Khaddash al-Mihri [223](#)**

Al-Najashi has said: “He is very weak; there is immoderation in his creed. He has a book of which Ibn Shadan has informed us.”[224](#) Al-Kashi has said: (Mahmud b. Mas‘ud has said :) “Yousif b. al-Sakht has said: ‘I have heard b. Khaddash say: ‘I have never shaken hand with a Dhimi, nor have I entered the house of a Dhimi; I have never taken a medicine, nor have I ordered a vein to be open. I have never left Friday Ghusul. I have never visited a governor, nor has a judge visited me.’”[225](#)

## **181. ‘Abd Allah Bin Sinan Bin Tareef**

He was the retainer of the Banu Hashim; it was said that he was the retainer of the Banu Abi Talib; it was said that he was the retainer of the Banu al-‘Abbas. He was the treasurer of al-Mansur, al-Mehdi, al-Hadi, and al-Rashid. He is a reliable Kufan. He is among our companions.

He is great; none criticizes him for a certain thing. He narrated traditions on the authority of Imam al-Sadiq, peace be on him.[226](#) Al-Shaykh al-Tusi has regarded him as among the companions of Imam al-Kazim, peace be on him, and said that he has the book *Youm wa Layla (a Day and a Night)*.[227](#)

## **182. ‘Abd Allah Bin Salih al-Khath‘ami**

He reported traditions on the authority of Imam al-Sadiq and his son Musa, peace be on him. On the authority of ‘Ali b. Hamza, who has said: “Abu al-Hasan Musa gave me eighteen dirhams and said to me: ‘Go to ‘Abd Allah b. Salih and say to him: ‘Make use of these dirhams; they will suffice you until you die.’”

He (‘Ali b. Hamza) has mentioned a long tradition of which is: “When ‘Abd Allah died, I sold his house and took the money to Abi al-Hasan (Musa) and told him about his will, and he, peace be on him, has said: ‘May Allah have mercy on him; he was among our followers (Shi‘a)’”. The Imam’s seeking mercy for him indicates that he is reliable.[228](#)

### **183. ‘Abd Allah Bin ‘Uthman al-Kayyat**

Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. And he has said: “He (‘Abd Allah b. ‘Uthman al-Kayyat) was a Waqifite; and so al-‘Allama (al-Hilli) has mentioned him in his (book) al-Khulasa.”[229](#)

### **184. ‘Abd Allah Bin Ghalib al-Asadi**

He was a poet and jurist. He narrated traditions on the authority of Abi Ja‘far, Abi ‘Abd Allah, and Abi al-Hasan, peace be on them. He is trustworthy and has a book.[230](#)

### **185. ‘Abd Allah Bin al-Kasim al-Hadrami**

He is better known as the hero (al-Batal). He is lying and excessive. He narrated traditions on the authority of the excessive. There is no good in him; and none depends on his narration. He has a book narrated from him by a group of narrators.[231](#)

### **186. ‘Abd Allah al-Qasir**

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. And he has said: “He is a Waqifite.”[232](#)

### **187. ‘Abd Allah Bin Muhammad al-Ahwazi**

A narrator has mentioned that he has seen the questions he had put forth before Imam Musa, peace be on him.[233](#)

### **188. ‘Abd Allah Bin Muhammad al-Shu‘ayri, al-Yemeni**

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi‘ite).[234](#)

### **189. ‘Abd Allah Bin Marhum al-Azdi**

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. In his (book) *al-Uyun, al-Saduq* has mentioned (the following tradition) on the authority of ‘Abd Allah b. Marhum, who has said: “I went out of Basrah and wanted (to go) to Medina.

When I covered a short distance of the road, I met Abu Ibrahim, peace be on him. He was on his way to be imprisoned in Basrah. He, peace be on him, sent (someone) towards me. When I was in front of him,

he gave me a letter and ordered me to carry the letter to Medina. I asked him: “To whom shall I give it, may I be your ransom?” “To my son ‘Ali,” he replied, “for he is my testamentary trustee and the one who undertakes my affairs.”[235](#)

## 190. ‘Abd Allah Bin Miskan

His kunya was Abu Muhammad. He was the retainer of ‘Anza. He is a reliable and notable. He reported traditions on the authority of Abi al-Hasan (Musa), peace be on him, and it was said that he reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq). He has books of which are: *Kitab al-Imama* (a Book on the Imamate), *Kitab fi al-Hahal wa al-Haram* (a Book on the Lawful and the Unlawful).[236](#)

Al-Kashi has said: “The Shi‘a have unanimously agreed on the authenticity of the traditions correctly reported from him, and they have acknowledged his ability in the science of Islamic jurisprudence.” He died during the days of Abi al-Hasan Musa, peace be on him.[237](#)

## 191. ‘Abd Allah Bin al-Mughira

His kunya and nickname are Abu Muhammad al-Bajali. He was the retainer of Jundub b. ‘Abd Allah b. Sufayn al-‘Alaqi. He was a trustworthy Kufan. None was equal to him due to his greatness, religion, piety. He reported traditions on the authority of Abi al-Hasan (Musa). It was said that he wrote thirty books.

The books which our companions know are: *Kitab al-Wudu’* (a Book on Ablution) and *Kitab al-Salah* (a Book on the Ritual Prayers). These books have been narrated by many of our companions.[238](#) Al-Kashi has said: (‘Abd Allah b. al-Mughira has said:) “I was a Waqifite. I performed the hajj while I was in that state. When I arrived in Mecca, a thing was on my mind, so I clung to al-Multazam and said:

‘O Allah, You have known my request and want; therefore, guide me to the best religion, so it came to my mind that I had to go to al-Ridha’, peace be on him. I went to Medina and stopped at the door of al-Ridha’ and said to the servant: ‘Say to your master: There is a man from among the people of Iraq by the door and I heard Imam al-Ridha’, peace be on him, calling out:

‘Come in, O ‘Abd Allah b. al-Mughira.’ I entered. When he looked at me, he said: ‘Certainly, Allah has granted your supplication and guided you to His religion.’ So I said: ‘I bear witness that you are the proof of Allah and the one entrusted by Him over His creatures.’”[239](#)

## 192. ‘Abd Allah al-Najashi

He is among the companions of Imam Musa, peace be on him. He is a Waqifite.[240](#)

### **193. ‘Abd Allah Bin Yehya**

Al-Najashi has said: “He was Abu Muhammad al-Kahili; he was an Arab; He was Ishaq’s brother; they both reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him. ‘Abd Allah was a notable in the sight of Abi al-Hasan, who ordered Ali b. Yaqteen to take care of him, saying to him:

‘Guarantee for me al-Kahili and his family and I will guarantee for you the Garden.’” Muhammad b.

‘Uqda has said: “The Genealogist ‘Abd Allah b. Yehya, who has been given the nickname of al-Kahili, is Temimi in lineage. He has a book narrated by a group of which is Ahmed b. Muhammad b. Nasr.” Al-Kashi has said:

“‘Abd Allah al-Kahili came in to Abi al-Hasan Musa, peace be on him, and the Imam said to him:

‘Perform good deeds in this year of yours, for your fixed term has approached.’ ‘Abd Allah began crying. So the Imam asked him: ‘What has made you cry?’ ‘May I be your ransom,’ replied ‘Abd Allah,’ you have announced my death.’ ‘Be cheerful, for you are among our followers (Shi’a),’ retorted the Imam.” Shortly after that, ‘Abd Allah died.[241](#)

### **194. ‘Abd al-Malik Bin al-Hakam al-Khath’ami**

He is a trustworthy and remarkable Kufan. He narrated on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He has a book narrated by a group of narrators.[242](#)

### **195. ‘Abd al-Malik Bin ‘Uttba al-Sayrafi**

He is a trustworthy Kufan. He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He has the book which has been ascribed to ‘Abd al-Malik Bin ‘Uttba al-Hashimi, al-Lahabi.[243](#)

### **196. ‘Ubayd Bin Yaqteen**

He is one of the companions of Imam Musa, peace be on him.[244](#)

### **197. ‘Uthman Bin ‘Isa, Abu ‘Amru al-Amiri al-Kilabi**

He was among the sons of ‘Ubayd b. Rawas. He was the Shaykh of the Waqifites; he was a notable and among the representatives, who alone possessed the money of Imam Musa b. Ja’far, peace be on him. He reported traditions on the authority of Abi al-Hasan Musa, peace be on him.[245](#) Nasr b. Sabah has mentioned that ‘Uthman b. ‘Isa was a Waqifite and was the representative of Abi al-Hasan Musa; in his hand was the money of Imam al-Ridha’; he denied it, and the Imam was displeased with him.

Then he repented and sent the money to him.<sup>246</sup> He wrote books of which are: *Kitab al-Miyah* (a Book on Water), *Kitab al-Qadaya wa al-Ahqam* (a Book on Cases and Precepts), *Kitab al-Wasaya* (a Book on Wills), and *Kitab al-Salah* (a Book on the Ritual Prayers).<sup>247</sup>

## **198. ‘Ali Bin Abi Hamza**

### **198. ‘Ali Bin Abi Hamza <sup>248</sup>**

He was the master of the Ansar; he was from Kufa; he was the commander (of the army) of Abu Baseer Yehya b. al-Qasim. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan, peace be on them. He was among the notables and pillars of the Waqifites.

Concerning him, Ibn al-Ghada’iri has said: “Certainly he was the origin (of the creed) of the Waqifites and the greatest of men in showing enmity toward the Master—i.e., Imam al-Ridha’, peace be on him.” Ali b. al-Husayn b. Faddal has said: “Ali b. Abi Hamza is lying, accused, and cursed.”

Numerous traditions have been mentioned concerning dispraising him. Muhammad b. Ubaydir has reported, saying: “Abu al-Hasan al-Ridha’ stood among the Banu Zurayq<sup>249</sup> and said: ‘O Ahmed!’ ‘Here I am,’ was the answer.

“When Allah’s Apostle, May Allah bless him and his family, passed away, the people spared no effort to put out the light of Allah, but Allah would not consent save to perfect His light through the Commander of the faithful, peace be on him. When Abu al-Hasan Musa, peace be on him, died, ‘Ali b. Abi Hamza spared no effort to put out the light of Allah, but Allah would not consent save to perfect His light.

The people of the true creed become pleased when someone joins them; they do not become impatient when someone leaves them, for they are sure of their affair. As for the people of the false creed, they become pleased when someone joins them, but they become impatient when someone leaves them, for they have doubt of their affair.

Surely, Allah, may His greatness be great, says: a resting-place and a depository—the resting-place is unshakable; and the depository is shakable.” Many authentic traditions have dispraised and criticized him. The reason for that is that he became a Waqifite, and that there was in his hand thirty thousand dinars belonged to Imam Musa, peace be on him.

When the Imam died, he took it and did not pay it to his successor. He wrote many books of which are *Kitab al-Salah* (a Book on the Ritual Prayers), *Kitab al-Zekat* (a Book on Alms), *Kitab al-Tafseer* (a Book on the Exegesis of the Qur’an), and the like. He died during the lifetime of Imam al-Ridha’, peace be on him. When the Imam was told about his death, he said: “He has entered the fire!”<sup>250</sup>

## 199. 'Ali Bin Ja'far

He is the brother of Imam Musa, peace be on him. He is great and trustworthy. He was among the good, notable Hashimites. He is on top of the reliable narrators. He reported traditions on the authority of his father. After his death, he devoted himself to his brother Musa; he reported many traditions on his authority.

In his (book) *al-Bihar*, *al-Mejlisi* has specified a chapter on his narration from him. He has written a treatise on the traditions he reported from his brother. He was strong in faith and firm in creed. A Waqifite came in to him and asked him:

-What has your brother Abu al-Hasan done?

-He has died.

-How have you come to know of that?

-His Possessions have been divided, and the spokesman after him has spoken.

-Who is the spokesman?

-His son Ali.

Trying to play with him and to seduce him, the Waqifite turned to him and said to him:

-You are an old man, have a high position, and your father is Ja'far b. Muhammad; therefore, why have you said such words concerning this boy?

He was fully aware of this deception, so he looked at him angrily and said to him:

-I can see you nothing except a Satan.

Then he took his beard and raised it toward the heaven, saying:

-What shall I do? Allah has seen him worthy of that, while He has not seen this white beard worthy of it!<sup>251</sup>

This conversation indicates his strong faith and firm creed. He has written a book on the lawful and the unlawful.<sup>252</sup> A group of narrators reported traditions on his authority; of them are his sons Ahmed and Muhammad and his grandson 'Abd Allah b. al-Hasan. He died in the year 210 A. H.<sup>253</sup>

## 200. 'Ali Bin al-Hasan al-Tatiri

His kunya was Abu al-Hasan; he was a jurist and reliable in his tradition; he was among the notable

Waqifites and their Shaykhs. He has books of which are: *al-Tawheed (Monotheism)*, *al-Imama (the Imamate)*, *al-Wafat (Death)*, *al-Salah (the Ritual Prayers)*, *al-Mutt'a (Temporary Marriage)*, *al-Ma'rifa (Knowledge)*, *al-Nikah (Marriage)*, *al-Talaq (Divorce)*, *al-Hajj (the Hajj)*, *al-Wilaya (Islamic Authority)*, *al-Hayd (Menstruation)*, and *al-Nifas (Confinement)*.[254](#)

Shaykh al-Tusi has said in his biography: "He is very stubborn in his doctrine, difficult in fanaticism toward the Imami (Shi'ites) who opposed him. He has many books on supporting his doctrine."[255](#)

## **201. 'Ali Bin Hadeed al-Mada'ini, al-Azdi, al-Sabati**

He has narrated traditions on the authority of Imam Abi al-Hasan Musa, peace be on him. He has a book.[256](#)

## **202. 'Ali Bin Hamza Bin al-Hasan Bin 'Ubayd Allah Bin al-'Abbas Bin Amir al-Mu'minin, peace be on him.**

He is the father of our master Hamza buried near al-Hilla, whom people visit and ask the blessing of him. He is reliable. He reported many traditions. He has a copy he narrated from Imam Musa, peace be on him.[257](#)

## **203. 'Ali Bin al-Khattab al-Hallal**

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. And he has added: "He is a Waqifite."[258](#)

## **204. 'Ali Bin Rabab**

He was the master of Jurm, subdivision of the tribe Qida'a; it was said that he was the master of the Banu Sa'd b. Bakr. His nickname was al-Tahhan. He was from Kufa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq). He has been mentioned by Abu al-'Abbas and others.

He also narrated traditions on the authority of Abi al-Hasan (Musa), peace be on him. He has books of which are: *Kitab al-Wasiya wa al-Imama (a Book on the Textual Nomination and the Imamate)* and *Kitab al-Diyat (a Book on Blood Money)*.[259](#) Shaykh al-Tusi has said: "He is reliable, with a great prestige. He has a big source."

## **205. 'Ali Bin Sa'eed**

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. And he has said: "He is a Waqifite."[260](#)

## **206. ‘Ali Bin Swayyid al-Tammar**

In his book *al-Rijal*, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Apparently, he is an Imami Shi‘ite.[261](#)

## **207. ‘Ali Bin Swayyid al-Sa’i**

### **207. ‘Ali Bin Swayyid al-Sa’i [262](#)**

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him; and it was said he reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq). He reported the letter of Abi al-Hasan Musa, peace be on him.[263](#)

We will mention the text of the letter when we speak of the conditions of Imam Musa in prison. He has been regarded as reliable in (the books) *al-Wajiza*, *al-Hawi*, and *al-Bulgha*.

## **208. ‘Ali Bin ‘Abd al-Hameed al-Zabbi**

In his book *al-Rijal*, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi‘ite.[264](#)

## **209. ‘Ali Bin ‘Ubayd Allah Bin al-Husayn Bin ‘Ali Bin Al-Husayn Bin ‘Ali Bin Abi Talib, peace be on him.**

Concerning him, al-Najashi has said: “He was the most ascetic and religious of the family of Abi Talib of his time. He devoted himself to Imam Musa, peace be on him, and Imam al-Ridha’, peace be on him. He has a book on the Hajj. He narrated the whole of the book on the authority of Imam Musa.”[265](#)

## **210. ‘Ali Bin ‘Attiya**

In his book *al-Rijal*, Shaykh al-Tusi has numbered him, without a description, as among the companions of Imam Musa al-Kazim, peace be on him. And in his *al-Fihrast*, he has said: “He (‘Ali Bin ‘Attiya) has a book.”[266](#)

## **211. ‘Ali Bin ‘Isa Bin Razeen**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi‘ite).[267](#)

## **212. ‘Ali Bin Maymun al–Sa’igh**

He has been given the nickname of Abu al–Akrad (the father of the Kurds). He narrated traditions on the authority of Abi ‘Abd Allah and Abi al–Hasan, peace be on them. He has a book narrated by a group of narrators.<sup>268</sup>

## **213. ‘Ali Bin Yaqteen Bin Musa al–Baghdadi**

He was the master of the Banu Asad. He is among the notables of this sect (i.e., the Shi‘a). He had a remarkable prestige and high position with Imam Abi al–Hasan Musa, peace be on him. The following is a brief outline on some of his affairs and conditions:

### **A. His Birth**

He was born in Kufa, in the year 124 A. H.<sup>269</sup> that was during the last days of the Umayyad government.

### **B. His Early Life**

He grew up in Kufa. He sold abzar in it.<sup>270</sup> His father Yaqteen was among those who believed in the Imamate. He carried money and gifts to Imam al–Sadiq, peace be on him.<sup>271</sup> He was among the summoners to the ‘Abbasid State. So Merwan al–Himar (the Donkey) ordered him to be arrested, and he escaped from him; his wife along with her two sons ‘Ali and ‘Ubayd Allah fled to Medina.

When the Umayyad State came to an end and the ‘Abbasid State was formed, she along with her two sons returned to her homeland. At that time the affair of Yaqteen appeared and his name became famous. He communicated with Abi al–‘Abbas al–Saffah, al–Mansur, and al–Mehdi.

Someone informed them that he believed in the Imamate, but Allah, the Most High, turned away from him the scheming of the treacherous. When Yaqteen moved to the True Abode (i.e., died), his son ‘Ali succeeded him; he firmly communicated with the ‘Abbasid and assumed some important offices in the State; meanwhile, he relieved and helped the Shi‘ites; he repelled from them misfortunes and disasters.

He was among the believing and righteous notables. He sent every year a group of men to perform the hajj on his behalf. His secretary, Sulayman b. al–Husayn, has narrated, saying: “I have counted those who performed the hajj on behalf of ‘Ali b. Yaqteen in one year, (and their number was) one hundred and fifty men. The minimum (sum of money) he gave to some of them was seven hundred dirhams; the maximum (sum) he gave to some of them was ten thousand dirhams.”

Al–‘Ubaydi has narrated on the authority of Yunus that he counted one hundred and fifty people who said the Talbiya on behalf of ‘Ali b. Yaqteen in the Standing–Place (in ‘Arafa).<sup>272</sup> He spent a lot of money on the acts of charity and benefaction. For example, he sent large gifts to the Imam ranging from a hundred thousand dirhams to three hundred thousand dirhams.

He married three or four of the sons of the Imam; one of them was Abu al-Hasan, peace be on him. The dower which he paid to them was ten thousand dinars; similarly he paid three thousand dinars for the banquet. He supported some Shi'ite families; for example, he spent money on al-Kahili and his family until he died; there are other kinds of charity and benefaction he performed; all these examples indicate that he had faith and good creed.

### **C. His Office**

'Ali assumed the office of Azmat al-Azma during the days of al-Mehdi.<sup>273</sup> After him he was appointed as a minister by Harun al-Rashid. Then he asked Imam Musa to permit him to leave and resign his office, but he, peace be on him, prevented him from that, saying to him: "Do not do that. We feel friendliness with you, and your brothers feel exaltedness through you; may Allah redress through you a heart-broken one or break through you the flame of hate of those opponents from His friends.

O 'Ali, the expiatory gift of your works is showing kindness to your brothers. Guarantee me one (thing), and I will guarantee you three (things). Guarantee me that you grant the needs of our followers and ennoble them, I will guarantee you that no ceiling of a prison will shade you, the edge of the sword will not reach you, and poverty will never enter your house.

O 'Ali, whoever delights a believer, he firstly begins with Allah, secondly with the Prophet, and thirdly with us."<sup>274</sup>

This holy tradition indicates that it is permissible to follow an unjust ruler if one does men favors or repel from them calamities. The jurists have depended on this tradition to justify that working for an unjust ruler.

When Imam Musa, peace be on him, came to Iraq, 'Ali visited him and complained to him of his conditions and asked him to permit him to resign his office. The Imam prevented him from that and said to him: "O 'Ali, certainly Allah has placed his friends among the friends of the oppressive to defend his friends; and you, 'Ali, are of them."

Imam Musa wanted 'Ali to remain in his office, that he might relieve the Shi'ites persecuted by the 'Abbasid authorities, to the extent that they prevent them from all legal rights.

### **D. Imam Musa loves 'Ali Bin Yaqteen**

Imam Musa, peace be on him, showed loyal affection and friendship for 'Ali. For example, he visited him one day and said to his companions:

-If one is happy to see one of the companions of Allah's Apostle, may Allah bless him and his family, than let him look at that coming (man)

-he indicated with his hand to 'Ali. One of those present asked him:

-Is 'Ali among the people of the Garden?

-As for me, I bear witness that he is of the people of the Garden. 'Ali sent a person to Imam Musa to ask him to invoke Allah for him. When the person was in front of the Imam, peace be on him, he said to him:

-O Son of Allah's Apostle, 'Ali b. Yaqtan has sent me, that you may invoke Allah for him.

-For the hereafter?

-Yes.

-I have guaranteed that the fire will never touch 'Ali! Dawud al-Raqqi has narrated, saying: "I visited Abi al-Hasan on the Day of Immolation (Yum al-nahr). He spoke first to me: 'When I was in the Standing-place (of 'Arafa), none came to my mind except 'Ali b. Yaqtan. He was still with me. He did not separated himself from me until I finished."

Isma'il b. Musa has said: "I heard the righteous servant (Musa) say on al-Safa (Mountain): "My Lord, (O You Who are) in the Highest Place, forgive 'Ali b. Yaqtan!" And Imam Musa has said: "Of the happiness of 'Ali b. Yaqtan is that I remembered him in the Standing-place (of 'Arafa)."

These examples indicate that Imam Musa harbored love and loyalty to 'Ali b. Yaqtan. Without doubt the Imam was sincere to him, for he was a wonderful example of piety, righteousness, and ideals.

## **E. Imam Musa guides him**

Imam Musa, peace be on him, took great care of 'Ali b. Yaqtan; he had fear for him of the authority of Harun al-Rashid, for the affair of his becoming a Shi'ite was not hidden from the followers and hirelings who sought nearness to the authority through every horrible means.

The Imam came to know that such hirelings would not leave 'Ali unless they put an end to him. So the Imam, peace be on him, undertook guiding him and raising danger from him. That was through two things:

### **Firstly, the Jubbah**

Al-Rashid gave some excellent clothes to 'Ali b. Yaqtan as gift; among them was an excellent, black jubbah brocaded with gold the caliphs worn. When it reached him, he immediately sent it to Imam, peace be on him, as a gift. The Imam returned it to him and wrote to him: "Keep it and do not take it out from you; you will face an affair and you will need it for the affair.

When the jubbah along with the Imam's letter reached 'Ali b. Yaqtan, he read the letter and kept the jubbah. He put it into a basket and set a seal on it. A period of time elapsed, 'Ali b. Yaqtan changed his policy toward one of his boys who had knowledge of his affairs, and he immediately went to Harun and

said to him:

“Surely ‘Ali b. Yaqteen believe in the Imamate of Musa al-Kazim; every year he sends him the alms of his possessions, gifts, and valuable things; this year he has sent him the whole of that along with the black jubbah which you gave to him as a gift at the time so-and-so.”

The condition of al-Rashid changed when he heard of that as if that a sword hit him on the face. He angrily said: “I will discover that. If the affair is just as you have said, I will kill him. That will be as part of the punishment for him.” Then he sent a messenger for ‘Ali b. Yaqteen. When he stood before him, he turned to him and asked him: “What about the black jubbah I gave to you as gift and singled you with it from among the rest of my special group?”

Ibn Yaqteen turned to him calmly and said to:

-It is with me, Commander of the faithful! It has been perfumed and put into a basket on which a seal has been set!

-Fetch it now!

-Yes, I hear and obey!

‘Ali summoned a servant of his and told him about where the jubbah was. He gave him the keys, and he quickly went. Shortly after that he brought the jubbah and put it before Harun. He ordered the seal and the basket to be opened. The jubbah was folded; it was as it had been before; and nothing hit it, so the anger of al-Rashid calmed, and his revolution abated; and he said to ‘Ali: “Return it to its place. Take it and go away with safety. After this we will believe no informer against you!”

Then he ordered a prize to be given to him and ordered the ignoble informer to be flogged a thousand times. He was flogged five hundred times,[275](#) and he perished. As for ‘Ali b. Yaqteen, he peacefully went out; Allah saved him from the punishment and tyranny of Harun. A poet has composed a poem on this miracle, saying:

The pure one (Imam Musa) returned the clothes to Ibn Yaqteen and said to him: Take them, for you will be questioned about them. Without doubt your enemy will be a loser![276](#)

### Secondly, the Wudu’

Ali b. Yaqteen performed the Wudu’ of the Sunnis. He asked the Imam to guide him to the wudu’ he performed, but he ordered him to continue performing his wudu’ for a time when he would guide him to that. The followers informed al-Rashid of ‘Ali and said many times that he was a Shi‘ite. Any way, al-Rashid decided to try him through his wudu’.

At the time of the ritual prayer, he stood in one of the balconies of his palace and looked at ‘Ali; he saw

him performing the wudu' of the Sunnis; soon al-Rashid became impatient and said: "I will never believe an informer against you!" After that, the Imam wrote to him how to perform the wudu'. He mentioned to him that of what he feared for him had disappeared. A poet has composed a poem concerning this miracle, saying:

Then the state of the wudu' is wonderful! How did he inform and tell him through the conscience? He is the eye of life; he is salvation and guidance to him who acknowledges (his Imamate) and ponders over (it)![277](#)

Another poet has written a poem on that, saying: Were it not for Him (Musa), ('Ali) b. Yaqteen would not leave his previous way, which is well-known. At a time when al-Rashid was in a lookout watching him during his affair (to know) how he ('Ali) performed (his wudu'). He saw something (issued) from him other than that of which he had been informed; and denied what the informers said.

## **F. His Books**

(Ali) b. Yaqteen was among the notables of knowledge and one of the meritorious of his time. The following are some of his books:

1. Al-Malahim; he took them from Imam al-Sadiq.[278](#)
2. Munazarat al-Shaak.[279](#)
3. Al-Masa'il; he took them from Imam Musa, peace be on him.

These books were narrated by Muhammad b. Muhammad, al-Husayn b. 'Ubayd Allah, Muhammad b. al-Hasan, and a group (of narrators).[280](#)

## **G. His Death**

He passed away in the City of Peace (Baghdad) in the year 182 A. H. at the age of 57 years.

Muhammad, the crown prince of al-Rashid, performed the prayer over him; that was at the time when Imam Musa was at a dark prison.[281](#)

## **214. 'Ammar Bin Musa al-Sabati**

He has been given the Kunya of Abu al-Yaqdan. He was a Kufan and lived in al-Medain. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan, Musa, peace be on them, who has said: "I asked my Lord to give me 'Ammar al-Sabati, and He gave him to me."[282](#)

The biographers have mentioned that he was a Fatahi. Shaykh al-Tusi has mentioned: "A Group (of traditionists) have regarded 'Ammar al-Sabati as weak and mentioned that he is a traditionist. They have also mentioned that what he narrated alone cannot be put into practice, for he was a Fatahi, but we

cannot criticize him in this way, for though he is so, he is reliable in reporting (traditions); none can criticize him for that.”[283](#)

Al-Shaykh al-Baha’i has said: “He is trustworthy and great; he is among the companions of Imam al-Sadiq and al-Kazim; the traditions reported by him are like the authentic ones.”[284](#) Al-Shaykh al-Mufeed has numbered him as among the great figures from whom the lawful, the unlawful, religious decisions, and precepts are taken, and whom none can criticize. He has a book narrated by a group (of narrators).”[285](#)

## **215. ‘Ammar Bin al-Minhal Bin Meqlas al-Qaysi.**

He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He had two sons: Ahmed and al-Hasan, who were both traditionists. He has a book.[286](#) He has been mentioned as trustworthy (in the two books entitled) al-Wajiza and al-Baligha.

## **216. ‘Amru Bin Riyah**

He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He was a Waqifite, and so were his sons. Al-‘Allama (al-Hilli) and al-Sayyid b. Tawus have said: “He (‘Amru Bin Riyah) belonged to the Tabaria, which is a sect of the Zaydiya.”[287](#)

## **217. ‘Amr Bin Muhammad Bin Yazid Abu al-Aswad, Bayya’ al-Sabiri**

He was the retainer of Thaqif; he was from Kufa; he is reliable and of great importance. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. Imam Abi ‘Abd Allah (al-Sadiq), peace be on them, praised him, saying:

-By Allah, you belong to us, Ahl al-Bayt.

-May I be your ransom, do I belong to the family of Muhammad?

-Yes, by Allah, you belong to them themselves!

-Do I belong to them themselves?

-Yes, by Allah, you belong to them themselves! O ‘Amr, have you not recited the Book of Allah: Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believer.”[288](#)

He has books of which is *Kitab Manasik al-Hajj wa Fara’idahu* (a Book on the Rites and Duties of the Hajj).[289](#)

## 218. 'Isa Bin Dawud al-Najjar

He is a Kufan. He is among our friends. He narrated few traditions. He narrated traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book entitled *al-Tafseer*.[290](#)

## 219. 'Isa Bin 'Abd Allah Bin Sa'd Bin Malik al-Ash'ari

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan Musa; he has Questions put forth before al-Ridha', peace be on him.[291](#) Concerning him, Yunus b. Ya'qub has narrated, saying: "I was in Medina; Ja'far b. Muhammad (al-Sadiq) received me in one of its lanes.

He said: 'Yunus, go! There is by the door a man belongs to us, Ahl al-Bayt.' When I went and reached the door, I found 'Isa b. 'Abd Allah al-Qummi sitting (there). I asked him:"

-Who are you?

- A man from Qum

Shortly after that the Imam came and asked them to come into the house. When they sat down, the Imam, peace be on him, turned to Yunus and asked him: I think that you have denied my words when I said that 'Isa b. 'Abd Allah belonged to us,

Ahl al-Bayt?

-Yes, by Allah, he is a man from among the people of Qum.

-Yunus, 'Isa b. 'Abd Allah belongs to us whether he is dead or alive.[292](#) This narration indicates that 'Isa b. 'Abd Allah is just and reliable, and that he devoted himself to Ahl al-Bayt, peace be on them.

## 220. Al-'Ays Bin al-Qasim Bin Thabit Bin 'Ubayd Bin Mahran al-Bajali

He was an Arab Kufan. He was given the kunya of Abu al-Qasim. He is trustworthy and notable. He reported traditions on the authority of Abi 'Abd Allah and Abi Musa, peace be on him. He has a book.[293](#)

## 221. Ghalib Bin 'Uthman

Shaykh al-Tusi has numbered him as one of the companions of Imam al-Kazim, peace be on him. And he has said: "He was a Waqifite."[294](#)

## **222. Ghayyath Bin Ibrahim al-Temimi al-Asadi**

He was from Basrah and lived in Kufa. He is reliable. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan. He has a classified book on the lawful and the unlawful; the book has been narrated by a group of narrators.[295](#)

## **223. Fayyid al-Hannat**

He is a Kufan. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan. He has a book narrated by 'Uthman b. 'Isa.[296](#)

## **224. Fadala Bin Ayyub al-Azdi**

He is an Arab. He lived in al-Ahwaz. He is trustworthy in his narrating traditions. He narrated traditions on the authority of Imam Musa, peace be on him. Al-Kashi has said that our companions (the Shi'a) have unanimously agreed on authenticity of the traditions correctly reported from them from among the companions of Abi 'Abd Allah (al-Sadiq) and that they have believed them, acknowledged their ability in the science of Islamic jurisprudence and knowledge. He has a book on the *ritual prayers*.[297](#)

## **225. Al-Fadhl Bin Sulayman, al-Katib, al-Baghdadi**

He was the secretary of al-Mansur and al-Mehdi for land taxes. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan. He wrote a book entitled *Youm wa Layla (a Day and a Night)*.[298](#)

## **226. Al-Fadhl Bin Yunus al-Katib al-Baghdadi**

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book.[299](#) Al-Shaykh al-Tusi has said: "He is a Waqifite."[300](#) Ali b. Ibrahim b. Hashim narrated on the authority of Muhammad b. Salim, who has said: "When my master Musa b. Ja'far was taken to Harun (al-Rashid), Hisham b. Ibrahim came to him and said to him:

'My master, I have a need with al-Fadhl b. Yunus and I want you to ask him to grant my need.' The Imam went to him. When he reached him, his chamberlain came in to him and told him about the arrival of the Imam. Delight appeared on al-Fadhl b. Yunus's face, and he said to him: 'If you are truthful, then you are free!'

He promised to give him money if he was truthful. Then he went out bare-footed. When he saw the Imam, he fell at his feet and kissed them. Then he asked him to honor his house. The Imam responded to him. When he sat down, he asked him to grant the need of Hisham b. Ibrahim, and he granted it."[301](#)

This narration indicate that al-Fadhl b. Yunus was a loyal follower of Imam Musa, peace be on him.

## **227. Al-Fayd Bin al-Mukhtar al-Ju'fui**

He was from Kufa. He reported traditions on the authority of Abi Ja'far, Abi 'Abd Allah, and Abi al-Hasan, peace be on them. He is reliable and notable. He has a book narrated by his son Ja'far.[302](#) He was the first to hear Abi 'Abd Allah designating his son Musa, peace be on him, as an Imam. We have previously talked about him in the first part of the book.

## **228. Al-Qasim Bin Muhammad al-Jawhari**

He was from Kufa but he lived in Baghdad. He narrated traditions on the authority of Imam Musa, peace be on him. He has a book.[303](#) He has been accused of his joining the Waqifites.[304](#)

## **229. Qays Bin Musa al-Sabati**

He is the brother of 'Ammar al-Sabati. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan. He is trustworthy, and the traditions narrated by him are accepted.[305](#)

## **230. Kurdawayh al-Hamadani**

He is among those who narrated traditions on the authority of Imam Musa, peace be on him. The traditions narrated by him have been mentioned in the book *al-Tahdhib, Chapter on Purifying Water*. They have also been mentioned in the book *al-Istibsar, Chapter on How to compensate Supererogatory Prayers*. He has been accused of ignorance, just as it has been mentioned in the books: *al-Masalik and al-Dhakhira*.[306](#)

## **231. Layth Bin al-Bakhtary al-Muradi**

He was given the kunya of Abu Baseer. He is reliable in his tradition. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). In the authentic (tradition) of Jameel b. Darraj is that the pegs of the earth and the great figures of the religion are four (persons): Muhammad b. Muslim, Burayd b. Mu'awiya, and Layth b. al-Bukhtary al-Muradi; other than that has been said concerning him.

Ibn al-Ghada'iri has said: "Abu 'Abd Allah (al-Sadiq), peace be on him, was bored with him. His companions have differed over him. As for me, I think that he has been criticized for his creed, not for his hadith. A group of the great researchers has regarded him as reliable and regarded the traditions which have been mentioned concerning dispraising him are as incorrect, and that he is as among the high class in Islam."[307](#)

## **232. Muhammad Bin Ibrahim al-Mousili**

In his (book) al-Rijal, Shaykh al-Tusi has twice numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi'ite).[308](#)

## **233. Muhammad Bin Abi 'Umayr al-Azdi**

He was originally from Baghdad. He is among the most famous (religious) scholars of this (Shi'ite) sect and among its notable narrators. The companions (the Shi'a) have unanimously agreed on the authenticity of the traditions correctly reported from him, and that they have regarded his incompletely transmitted hadith as a traceable hadith.

He was a contemporary of Imam al-Kazim, al-Ridha', and al-Jewad, peace be on them. We will mention to gentle readers some of his affairs and conditions:

### **A. His Knowledge**

He was among the notable (religious) scholars and among the great jurists. The Shi'a have unanimously agreed that he is versed in the science on Islamic jurisprudence.[309](#) He accompanied three Imams from among Ahl al-Bayt, peace be on them. He acquired some of their pure knowledge. He supplied the science on Islamic jurisprudence with many of his traditions he heard from the blessed Imams.

The jurists have regarded his incompletely transmitted hadiths as traceable hadiths. This is evidence for his high scientific position and his justice.

### **B. His Books**

He wrote ninety-four books of which are: *Kitab al-Maghazi (a Book on Ghazwas)*, *Kitab al-Kufr wa al-Iman (a Book on Belief and Unbelief)*, *Kitab al-Bida' (a Book on Bida')*, *Kitab al-Ihtijaj fi al-Imama (a Book on Offering Pleas of the Imamate)*, *Kitab al-Hajj (a Book on the Hajj)*, *Kitab Fada'il al-Hajj (a Book on the Virtues of the Hajj)*, *Kitab al-Mutt'a (a Book on Fixed-term Marriage)*, *Kitab al-Istita'a (a Book on Capability)*, *Kitab al-Malahim (a Book on the Events)*, *Kitab Youm wa Layla (a Book on Day and a Night)*, *Kitab Manasik al-Hajj (a Book on the Rites of the Hajj)*, *Kitab al-Siyam (a Book on Fasting)*, *Kitab Ikhtilaf al-Hadith (a Book on Different Traditions)*, *Kitab al-Ma'arif (a Book on Knowledge)*, *Kitab al-Talaq (a Book on Divorce)*, *Kitab al-Ridha'*[310](#) *(a Book on Foster Age)*, and others.

Unfortunately, these books were destroyed. The reason for their being damaged is that he left them in a room and some rain flowed on them and damaged them. It was said that his sister buried his books when he was imprisoned and they become lost. Any way, the world has lost the books of this great scholar.

## C. His Worship

Muhammad was among the notable, the Allah-fearing and the righteous, for he was brought up in the house of the Imamate; he followed the way of Ahl al-Bayt, who renounced the world and paid no attention to the pleasures and desires wherein. The enough proof of his too much worship is the tradition reported by al-Fadhli b. Shadan, who has said: "I entered Iraq and heard a person admonishing his friend, saying to him:

'You are a man with a family and you are in need of earning for them; I have fear for that you will be blind due to your long prostration (sujud); he rebuked and scold him so much that he turned to him and said: 'If someone became blind out of prostration (sujud), then (Muhammad) b. Abi 'Umayr would be blind; then what is your idea about a man who performed the sajjda for giving thanks (sajjdat al-shukr) after the dawn prayer and did not raise his head until the sun came to descending (from its midday zenith).

"He told him about the worship of Muhammad b. Abi 'Umayr, saying to him: 'My Shaykh took me by the hand and we went to Muhammad b. Abi 'Umayr; we ascended to him in a room; there was in his gathering a group of Shaykhs who respected and magnified him, so I asked:

"-Who is this?

"-This is Muhammad b. Abi 'Umayr.

"-The righteous, worshipful man?"[311](#)

Such was Muhammad in his fear of Allah and piety; he was respected and magnified by those Allah-fearing and righteous; his position admired by them indicates that he had a high position and was of great importance.

## D. In Prison

Muhammad b. Abi 'Umayr was among the prominent figures in the world of Shi'a due to his close relationship with the Imams from among Ahl al-Bayt, peace be on him. Meanwhile he had the general record in which were the names of the Shi'ites. This state disturbed Harun al-Rashid and he ordered Muhammad b. Abi 'Umayr to be thrown into a dark prison, and he remained in the prison for seventeen years.[312](#)

Then he was chained and brought before Harun al-Rashid. He ordered him to tell him about the names of the Shi'ites. He firmly refused to mention their names, and Harun ordered him to be flogged a hundred times. He said that he felt sever pain and was about to tell him of them but he heard the voice of Yunus b. 'Abd al-Rahman saying to him: "Muhammad b. Abi 'Umayr, remember your standing before Allah."

That he felt strong through his statement, was patient, did not informed (Harun) of their names, and

thanked Allah.<sup>313</sup> From this we conclude that the Shi'a faced intense pressure in those dark periods of time. We have mentioned some of that when we talked about the Time of Imam Musa, peace be on him.

## E. His Death

Muhammad b. Abi 'Umayr passed away in the year 217 A. H.<sup>314</sup>

## 234. Muhammad Bin Ishaq Bin 'Ammar Bin Hayyan al-Taghlubi al-Sayrafi

He is reliable and notable. He reported traditions on the authority of Abi al-Hasan (Musa), peace be on him. He has a book.<sup>315</sup> Al-Shaykh al-Mufeed has said: "He was among the reliable, special group of Imam Musa and was among the men of piety and knowledge."<sup>316</sup> Abu Ja'far b. Babawayh has said: "He was among the Waqifites." This can be refuted by that he asked the Imam:

-Do you not guide me to him from whom I take (the precepts of) my religion?

-This son of mine, 'Ali. Surely, 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: "O My little son, surely Allah, the Great and Almighty, has said: Surely I am going to place in the earth a caliph. And most surely when Allah, the Great and Almighty, says a statement, He fulfills it."

This narration indicates that he was a Waqifite.<sup>317</sup>

## 235. Muhammad Bin Isma'il Bin Buzaygh

He is among the righteous persons and notables of this sect (the Shi'a) and one of the narrators of the traditionists of Imam Musa, peace be on him. He was a follower of al-Mansur and one of the ministers in the 'Abbasid state. Imam al-Ridha', peace be on him, has said:

"Surely Allah has at the doors of the oppressive those for whom He illuminates the proof and makes capable in the land, that He may through them defend His friends, set right the affairs of the Muslims, to whom the believer resort from harm, to whom resort the possessors of needs from among our Shi'ites, through them Allah makes safe the fearful believers in the land of the oppressive.

It is they who are true believers; it is they who are entrusted by Allah on His earth; it is they from among His subjects whom Allah will illuminate on the Day of Resurrection, whose light shine over the inhabitants of the heavens just as the glittering stars shine over the inhabitants of the earth, due to their light the Day of Resurrection will be luminous; by Allah, they have been created for the Garden, and the Garden has been created for them; may it be agreeable for them! There is no (harm) on you, you can attain the whole of this if you wish."

Muhammad asked: “May Allah make me your ransom, through what?” He, peace be on him, replied: “He is one of them and he delight us through delighting our believing followers. Therefore, Muhammad, be one of them.” He wrote books of which are *Kitab al-Hajj (a Book on the Hajj)*, and *Kitab Thawab al-Hajj (a Book on the Reward of the Hajj)*.[318](#)

## **236. Muhammad Bin Basheer**

He is among the excessive Waqifites; one of those who sold their religion and their life in the next world for this world; he created jugglery, false things, lies, and heresies. He spared no effort to spoil the Muslims and to divide their unity. The following is a brief outline on his affairs:

### **A. His Heresies**

This man was among the destroyers and mischief-makers. He apostatized from Islam due to the heresies and misleading things he founded. Among his heresies is his statement: “Whoever of the children of Imam Musa, peace be on him, claims the Imamate is a liar and not good in birth.”

He regarded as unbelievers all those who believed in their Imamate and as lawful (shedding) their blood. He and his followers innovated illegal things, saying: “Surely the duties made obligatory on them by Allah, the Most High, are only performing the five prayers and fasting the Month of Ramadan.”

They denied al-zakat, the hajj, and the rest of the Islamic duties. They believed in regarding as lawful all kinds of the forbidden things such as fornication, sodomy, and reincarnation. They claimed other forbidden things that indicated their unbelief and their denying Allah, the Most High.

### **B. His Jugglery**

Muhammad b. Basheer was knowledgeable in all kinds of jugglery. He was unique in his time in that. He used his jugglery as means to seduce the simple and the simple-minded. Among the wonders of his jugglery is that he drew a picture of Imam Musa, peace be on him. He clothed it in a silk garment. He folded it. When he wanted to seduce his companions, he said to them:

“Abu al-Hasan Musa, peace be on him, is with me. If you like to see him, then come with me to show him to you. They went with him, and he made them enter the house. While the picture was folded, he asked them: “Do you see anybody in the house?” “No,” they replied. Then he ordered them to go out. When they went out, he spread the picture and removed the curtain between it and them.

They saw a standing picture looking like Imam Musa, peace be on him. He stood by the picture and whispered to it and spoke to it. He approached it as if that he wanted to tell it something in secret. Then he asked them to go out, lowered the curtains and folded the picture. Such was his behavior for a period of time in seducing, misleading, deceiving, and spreading discords among the people.

An example of his jugglery is that when Harun al-Rashid arrested him and intended to kill him, he said to him: "O Commander of the faithful, leave me and I will make you the things the kings like." Thus, he released him and he made him norias in a wonderful way. He made plates (al-wah) and put mercury into them.

The norias were full of water and poured into those plates; the mercury was reversed and the norias became wide; they functioned in this way without a machine or an engine. Harun al-Rashid admired that. Muhammad b. Isma'il made Harun al-Rashid other works that indicated his skill.

### **C. His Denying Imam Musa**

Muhammad b. Basheer denied Imam Musa, peace be on him. He claimed that he had been raised up to the heaven, and that the one who was in prison was other than Imam Musa. Through that, he tried to spoil the beliefs of the Shi'a and to control their legal rights, for he claimed that he was the representative of the Imam.

### **D. Imam Musa invokes Allah against him**

When this unbeliever spread heresies and errors among the people and spoiled the Muslim young men, Imam Musa invoke Allah against him and warned the people against him. Ibn Abi Hamza al-Bataini has related, saying: [I have heard Imam Musa, peace be on him, say:] "May Allah curse Muhammad b. Basheer and make him taste the heat of the iron; he lied to me; may Allah renounce him; and I renounce him before him.

O Allah, before You I renounce what Ibn Bashir claims! O Allah, rid me of him!" Then he, peace be on him, turned to Ibn Abi Hamza and said: "O 'Ali, if someone tells lies to us, Allah makes him taste the heat of iron. Banan told lies to 'Ali b. al-Husayn, peace be on him, and Allah made him taste the heat of iron; al-Mughira b. Sa'eed told lies to Abu Ja'far, peace be on him, and Allah made him taste the heat of iron; Abu al-Khattab told lies to my father, and Allah made him taste the heat of iron; and Muhammad b. Bashir, may Allah curse him told lies to me, and Allah made him taste the heat of iron.

I, before Allah, renounce him; O Allah, before You I renounce what Muhammad b. Bashir claims concerning me. O Allah, relieve me of him! O Allah, rid me of him! O Allah, surely I ask You to relieve me of this dirty and unpure one (Muhammad b. Bashir)!"

From this supplication, we conclude that the Imam was displeased with this rogue (Muhammad b. Bashir), with whom he was afflicted just as his pure forefathers were afflicted with persons similar to this dirty, wicked person (Muhammad b. Bashir).

### **E. His Death**

When the heresies of this dirty person appeared and his false beliefs spread, the local authorities

arrested him, tortured him with various kinds of torture, and killed him with the worst killing.[319](#) He met his just reward in the world before the hereafter.

### **237. Muhammad Bin Bakr Bin Jinah**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. He (Muhammad Bin Bakr) has been accused of his joining the Waqifites.[320](#)

### **238. Muhammad Bin Thabit**

In his book al-Rijal, Shaykh al-Tusi has two times numbered him as one of the companions of the Imam (Musa al-Kazim), peace be on him. In the second time he mentioned that he was unknown.[321](#)

### **239. Muhammad Bin Ja'far Bin Sa'd al-Aslami**

It was he who wrote the first will of Imam Musa al-Kazim, peace be on him; and he bore witness in his second will.[322](#) We will mention the text of the will in a chapter of this book.

### **240. Muhammad Bin al-Harith al-Ansari**

In his book al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite;[323](#) similarly, he was one of the witnesses during the second will of the Imam, according to the narration of al-Kulayni.

### **241. Muhammad Bin Hakim al-Khath'ami**

He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan. He was given the kunya of Abu Ja'far. He has a book narrated by Ja'far b. Muhammad b. Hakim.[324](#) He has been praised in the book *al-Wajiza*.

### **242. Muhammad Bin Khalid**

He is better known as Abu 'Abd Allah al-Barqi.[325](#) In his book *al-Rijal*, Shaykh al-Tusi has numbered him as among the companions of Imam al-Kazim, peace be on him. He was a writer and had good knowledge of traditions and the sciences of the Arabs. He has some books of which are *Kitab al-Tanzil wa al-Ta'bir* (a Book on Revelation and Expression), *Kitab Youm wa Layla* ( a Book on a Day and a Night), *Kitab al-Tafseer* (a Book on the Exegesis of Qur'anic Verses), *Kitab Mecca wa al-Medina* (A Book on Mecca and al-Medina), *Kitab Harb al-Aws wa al-Khazraj* (a Book on the Battle between al-Aws and al-Khazraj), *Kitab al-'Ilal* (a Book on the Causes), *Kitab 'Ilm al-Baari* (a Book on the Knowledge of the Creator), and *Kitab al-Khutab* (a Book on Sermons).[326](#)

Concerning him Ibn al-Ghada'iri has said: "Surely, he knows and denies in his traditions; he has narrated many traditions on the authority of the weak narrators and depended on incompletely transmitted hadith (mursal)." Al-Najashi has said: "He is weak in his hadith." Another group (of reporters) has regarded him as reliable.[327](#)

## 243. Muhammad Bin Zarqan Bin al-Habab, the companion of Imam Musa

**243. Muhammad Bin Zarqan Bin al-Habab, the companion of Imam Musa.** [328](#)

He has a book. His association with the Imam indicates that he is trustworthy and important.

## 244. Muhammad Bin Sulayman al-Basri al-Daylami

He is among the companions of Imam Musa, peace be on him. He has been accused of excessiveness. None depends on his narrating traditions due to his bad thought.[329](#)

## 245. Muhammad Bin Sinan, Abu Ja'far al-Zahidi al-Khaza'i

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him. The biographers have differed over him: Some have dispraised him, and others have regarded him as trustworthy. Ibn al-Ghada'iri has said: "He is weak and excessive. He fabricated traditions.

None pays attention to him." He has been regarded as weak by: al-Muhaqiq (al-Tusi) in his *al-Mu'tabar*, al-'Allama (al-Hili) in his *al-Mukhtalif*, al-Shahid al-Thani in his *al-Mesalik*, and al-Shaykh (al-Tusi) in his *al-Istibsar*. Great figures other than these have also dispraised him. Al-Shaykh al-Mufid had regarded him as trustworthy and said: "He is among the men of piety, knowledge, jurisprudence, and religion."

He has also been regarded as reliable by: al-Shaykh al-Mejlisi, al-Shaykh al-Hur al-'Amili, and al-Hasan b. Abi Shu'ba in his *Tuhafa al-Uqul*. Concerning him al-Kashi has narrated: [He came in to Abu al-Hasan Musa, peace be on him, one year before he was transferred to Iraq. With the Imam was his son al-Ridha', peace be on him. He, peace be on him, turned to him, saying:]

-Muhammad!

-Here I am!

-There will be a movement this year. The Imam bowed his head. Then he raised his head, turned to Muhammad and said to him:

-Allah causes the unjust to go astray, and Allah does what He pleases.

-What is that? May I be your ransom!

-Whoever wrongs this son of mine in his right, he indicated with his hand to his son al-Ridha', peace be on him, and denies his Imamate after me is like him who wronged 'Ali b. Abi Talib, peace be on him, and denied his Imamate after (the Prophet) Muhammad, may Allah bless him and his family.

Muhammad understood that the Imam had announced his death before him, and that he would meet his Lord was close at hand. So he wanted to understand some secrets none knew except the Imam, saying:

-By Allah, If Allah prolonged my lifetime, I would hand over to him his right and to acknowledge his Imamate. I bear witness that he is the proof of Allah over His creatures after you, the summoner to His religion.

-Muhammad, Allah will prolong your lifetime, and you (must) summon (the people) to his Imamate and to that of him who would take his place after him.

-Who is that?

-Muhammad, his son.

-Consent and submission?

-Yes. I have found in the page of the Commander of the faithful, peace be on him, that you are clearer than the lightning at a dark night. This narration is a proof of that Muhammad was among the remarkable believers and of the righteous people. Other narrations have praised his merits, his being trustworthy, and his nearness to Ahl al-Bayt, peace be on them.

These viewpoints have been mentioned by al-Muhaqiq al-Mamaqani, may Allah have mercy on him, who has said: "Surely the strongest opinion is that the man (Muhammad) is trustworthy; his beliefs are true; his narration is accepted.

As for those who have accused him of excessiveness, they are either mistaken about his inclination to excessiveness firstly and his firmness when Saffwan talked with him or due to what I have already heard from some pious people who said that he was among those who had the secrets of the Imam, and that he narrated some of their secrets to which the excessive clung.

So the companions criticized him to get rid of that which is more corrupt, and which is that the excessive feel strength through that which is corrupt. If he was really weak, a great group from among our great companions would not narrate (traditions) on his authority."[330](#)

Muhammad wrote some books of which are the following: *Kitab al-Tara'if*, *Kitab al-Azilla*, *Kitab al-Makasib* ( a Book on Earnings), *Kitab al-Hajj* (a Book on hajj), *Kitab al-Sayd wa al-Dhabaih* (a Book on

*Hunting and Slaughtering*), *Kitab al-Shra' wa al-Bay'* (A Book on Buying and Selling), *Kitab al-Wasiya* (a Book on Will), and *Kitab al-Nawadir* (a Book on Miscellaneous Traditions). He died in the year 220 A. H.[331](#)

## **246. Muhammad Bin al-Sabah**

In his book *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Concerning him, al-Najashi has said: "He is a reliable Kufan. He has a book. Ahmed b. 'Abd al-Wahid has told us about the book. Ibn Dawud has mentioned him in the first part of His Rijal."[332](#)

## **247. Muhammad Bin Sadaqa al-Anbari al-Basri**

His kunya is Abu Ja'far. He narrated traditions on the authority of Abi al-Hasan Musa and al-Ridha', peace be on them. He has a book on Musa b. Ja'far, peace be on him.[333](#)

## **248. Muhammad Bin 'Abd Allah al-Jallab al-Basri**

He is one of the companions of Imam Musa al-Kazim, peace be on him, and is a Waqifite.[334](#)

## **249. Muhammad Bin 'Adhafir Bin 'Isa al-Sayrafi al-Meda'ini**

He is trustworthy. He narrated traditions on the authority of Abi al-Hasan Musa and al-Ridha', peace be on them. He lived for a long time until the days of Imam al-Ridha', peace be on him. He has a book on which there are different narrations. He died at the age of 93 years old.[335](#)

## **250. Muhammad Bin 'Ali Bin al-Nu'man**

His Kunya is Abu Ja'far and is better known as Mu'min al-Taq. He is among great Muslim thinkers and among the notables of the time who widely opened the gate of history and passed through it as free people and recorded for their community and their time glory and pride. Mu'min al-Taq was on top of Muslim religious scholars in his jurisprudence, his knowledge, and his defending the religion.

However, the early historians mentioned nothing of his viewpoints and legacy except a little bit. Those who harbored malice against him criticized him and fastened on him various accusations and doubts and made him carry many burdens.

The reason for that, as we think, is his many attitudes through which he argued with the Imams of the Islamic creeds and the rest of the religious scholars of his time, and clearly proved that the Imamate was a correct thought and that it harmonized with the reality and guidance of Islam, the affair that moved spites against him.

Any way, the Shi'a nicknamed this great giant Mu'min al-Taq, while his opponents nicknamed him Shaytan al-Taq. The reason for that, as they said, is that he sat to exchange money in a market situated at Taq al-Mahamil, in Kufa, so he disputed with a man on a forged dirham. He overcame his opponent, and he was given this nickname.[336](#)

This justification has no scientific meaning. For this attitude does not require giving him such a nickname and spreading it among the people. The correct thing is that Abu Hanifa was the first to give him this nickname after a debate took place in his presence between him and one of the Harawriya.[337](#) The Shi'a gave him this nickname to refute Abu Hanifa.

An author has attacked Mu'min al-Taq, saying: "Surely, he (Mu'min al-Taq) is cross-eyed and wicked!"[338](#) This weak reason resulted from a great malice against this great mujahid, who defended Ahl al-Bayt, peace be on them, and supported their affairs. It is necessary for us to pause to give a brief account of him:

## **1. His Graduation**

Mu'min al-Taq joined the school of Imam al-Sadiq, peace be on him, and took some of its brilliant sciences. He specialized in Islamic philosophy and theology. He was among the great scholars in this science; none was like him in it. Imam al-Sadiq delegated him to undertake scientific debates with the rest of the Islamic schools.

He accompanied the Imam and took some of his sciences. When Imam al-Sadiq, peace be on him, moved to the Abode of Everlastingness (lit. passed away), Mu'min al-Taq devoted himself to Imam Musa and took from him many sciences and much knowledge. Accordingly, he was among the most prominent religious scholars of his time.

## **2. His high Position**

Mu'min al-Taq was among the Muslim leading thinkers. The religious scholars of his time unanimously acknowledged his scientific position. Imam al-Sadiq, peace be on him, praised his merits and his nearness to him.[339](#) He compared him to the great scholars from among his companions, saying: "The most lovable people, alive and dead, to me are: Burayd b. Mu'awiya al-'Ijli, Zarara b. A'yun, Muhammad b. Muslim, and Abu Ja'far al-Ahwal (Mu'min al-Taq)."[340](#)

This tradition is a proof of that he had an important position with the Imam, peace be on him. For he regarded him as one of his unique companions.

## **3 His Specialization**

Mu'min al-Taq specialized, as we have mentioned, in theology, so he was among those skillful in this art. Imam al-Sadiq, peace be on him, entrusted him with debating with the religious scholars of his time;

meanwhile, he prevented his companions from dealing with this subject matter, for they were poor in this science.

Abu Khalid al-Kamili has said: "I saw Abu Ja'far (Mu'min al-Taqa) sitting in al-Rawda. The people of Medina cut off his buttons while he was answering their questions. I drew near to him and asked him: 'Surely Abu 'Abd Allah (al-Sadiq) had prevented us from dealing with theology, and he asked me: 'Did he order you to say that to me?' 'No, by Allah,' I replied, 'but he ordered me not to debate with anyone on theology.'

'Go and obey him in what he has ordered you,' he retorted. I came in to Abu 'Abd Allah (al-Sadiq) and told him about the story that took place between me and Mu'min al-Taqa and about his statement that I had to go and to obey him in what he had ordered me. He, peace be on him, smiled and said:

'O Khalid, surely Mu'min al-Taqa debate with the people on theology, so he increases and decreases. However, you do not increase when they debate with you.'" [341](#) This tradition is evidence for that Mu'min al-Taqa had great merits, knowledge, and culture. In addition to his specialization in this art, he was among the gifted poets, but he left poetry and practiced theology. [342](#)

#### **4. His Debates**

His high debates with his opponents are evidence for his skillfulness and his excellence over them. He was famous for his firm arguments, strong proofs and conclusions. The following are some of his debates:

##### **A. With al-Dahhak**

The Kharijites went in revolt in Kufa and controlled it. Al-Dahhak headed their movements and called himself the Commander of the faithful. When his companions saw Mu'min al-Taqa waking towards him, they jumped and surrounded him, but he ordered them not to hurt him. Then Mu'min al-Taqa turned to him and said to him: "Surely I am a man with knowledge of my religion. I have heard that you describe justice, so I would like to enter (a debate) with you."

Al-Dahhak was happy at that and regarded it as a victory for him, so he said to his companions: "Certainly, if this (Mu'min al-Taqa) enter (a debate) with you, he will benefit you."

Mu'min al-Taqa approached al-Dahhak and asked him the following question:

-Why did you renounce 'Ali b. Abi Talib?

-Because he appointed someone as arbitrator in respect with the religion of Allah.

-Do you regard as lawful killing him or fighting him who appoints someone as arbitrator in respect with the religion of Allah?

-Yes?

-Tell me about the religion on which I have come to debate with you: If my demonstration overcomes yours or yours overcomes mine, then who will draw the attention of the mistaken to his mistake and decide the rightness of the right? Therefore, we have no escape from that we must appoint someone to decide between us.

Al-Dahhak had no escape from saying:

This—he indicated with his hand to a companion of his—is the arbitrator between us; he has knowledge of the religion. Mu'min al-Taq found a way to criticize him and to abolish his beliefs, saying to him:

-Have you appointed this person as an arbitrator in respect with the religion on which I have to debate with you?

-Yes. Mu'min al-Taq came near to the Kharijites and showed them the mistakes of their leader, saying to them: "Surely, your leader has appointed someone as an arbitrator in respect with Allah's religion; then that is up to you!" The Kharijites attacked al-Dahhak and cut him into pieces with their own swords.<sup>343</sup> Mu'min al-Taq went out and left disgrace and shame hurt their souls.

## **B. With Abu Hanifa**

Mu'min al-Taq had with Abu Hanifa wonderful debates indicating his victory and excellence over him. He met with him, and he sneeringly asked him:

-I have heard something about you, O People of Shi'a!

-What is it?

-When one of you dies, you break his left hand, that he may be given his book in his right hand. Soon Mu'min al-Taq aimed at him an arrow of his abundant knowledge, saying to him:

-O Nu'man, this lie has been fabricated against us. However, I have heard about you, O People of the Murji'a, that when one of you dies, you supply him with water through the back, that he may not be thirsty on the Day of Resurrection. Abu Hanifa was unable to give an answer. He said to him with the words of someone deserted:

-These lies have been fabricated against us and you.<sup>344</sup> Mu'min al-Taq met with Abu Hanifa another time, and he asked him:

-O Abu Ja'far, do you believe in the return?

-Yes. Abu Hanifa sneeringly said to him:

-Give me five hundred dinars. When I and you return, I will give it back to you. So Mu'min al-Taq said to him:

-I want someone to guarantee that you will not turn into a monkey, that I will be able to take back what you will borrow from me. Abu Hanifa was unable to answer him. He went away deserted.<sup>345</sup> He met with him another time, and he asked him:

-Abu Ja'far, what is your opinion of contemporary marriage? Do you think that it is islamically lawful?

-Yes.

-Then what prevents you from ordering your wives to marry contemporarily and earn you (some money)?

-Not all jobs are desirable even if they are lawful. People have ranks through which their importance is high. However, Abu Hanifa, what is your opinion of wine? Do you think that it is lawful?

-Yes.

-Then what prevents you from letting your wives sit in wine shops and earn you (some money)?

-One for one, but your arrow is more penetrative!<sup>346</sup> When Imam Abu 'Abd Allah (al-Sadiq), peace be on him, passed away, Abu Hanifa gloated over his death and said to Mu'min al-Taq:

-Abu Ja'far, Your Imam has died!

-But your Imam is among those who have been granted a respite until the Day of Resurrection. By that he meant Satan.<sup>347</sup> He had with Abu Hanifa other debates indicating his excellence over him and his ability to recall answers.

### C. With Bin Abi al-'Awja'

Mu'min al-Taq met with Bin Abi al-'Awja', the head of the unbelievers in the Arab world, and he asked him the following question:

-Whoever creates or produces something to know that it is of his creation is its creator, isn't he?

-Yes.

-Come after a month or two months, that I may show you that!

Mu'min al-Taq said: "So I went to the Sacred House of Allah. Then I came in to Abu 'Abd Allah (al-Sadiq), peace be on him, and told him about the affair, and he, peace be on him, said: 'Surely he has prepared two ewes for you. He will bring out the two ewes full of worms for you in the presence of some of his companions and say to you:

'I have created these worms.' Say to him: 'If they are of your creation, then distinguish the males from females.' He will say to you: 'This is not of your thoughts; rather you have brought it from al-Hijaz.' Then he will ask you: 'Do you not claim that He (Allah) is rich?' Say: 'Yes.' He will also ask you: 'Do you think that He is rich while he has neither gold nor silver?'

Say to him: 'Yes.' He will say to you: 'How will this be rich?' Say to him: 'If riches among us on the part of gold or silver or trade, then all this is of that with which people deal, so which thing is in comparison greater and more appropriate than that which is said: 'Who is richer—the One Who by Himself creates riches before it was a thing and makes people rich through it or he who benefits by a gift, alms, and a trade?''

Mu'min al-Taq returned home and met with Ibn Abi al-'Awja'. The previous talk took place between them, and the latter said to the former: "By Allah, this (thought) is not of yours! By Allah, this (thought) is of that which carried by camels!"[348](#)

Mu'min al-Taq had other debates indicating his abundant knowledge.

## **5. His Books**

Mu'min al-Taq wrote a group of books on various kinds of sciences of which are the following:

- A. If'al wa la Taf'al (Do and do not do); it is a good, big book. Al-Najashi saw it with Ahmed b. al-Husayn. Concerning it he has said: "Some later author added to it some traditions indicating corruption."
- B. Kalamihi ma'a al-Khawarijj (his Theological Debates with the Kharijites); it contains his debates with them and their corrupt beliefs.
- C. Majalisihi ma'a Abu Hanifa wa al-Murji'a (his Debates with Abu Hanifa and the Murji'a).
- D. Al-Ihtijaj fi Imamat Amir al-Mu'minin (Evidence for the Imamate of the Commander of the faithful).[349](#)
- E. Al-Ma'rifa (Knowledge).
- F. Al-Radd 'alaa al-Mu'tazila fi Imamat al-Mafdul (Answers to the Mu'tazilites on the Imamate of the less excellent).
- G. Al-Jamal (the Battle of the Camel). In it he has explained the story of Talha, al-Zubayr, and 'A'isha.
- H. Ithbat al-Wasiya (the Establishment of the Will).[350](#)

With this subject matter we will end our talk about this unique, great man who struggled and combated for a long time in the way of Allah and defending the entity of Islam at the time when the ruling authorities pursued the reformers and severely punished the men of knowledge and thought, who spread the merits of Ahl al-Bayt, peace be on them.

## **251. Muhammad Bin ‘Ali Bin al-Nisaburi**

He is among the trustworthy Shi’ites. The people of Nisabur delegated him as their representative after the death of Imam al-Sadiq, peace be on him, that they might know the Proof (hajja) and Imam after Abi ‘Abd Allah. We have mentioned his tradition in the first part of the book.

## **252. Muhammad Bin ‘Amru**

He is one of the companions of Imam Musa, peace be on him. He is a Waqifite.[351](#)

## **253. Muhammad Bin ‘Amru Bin Yazid al-Sabiry**

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book.[352](#)

## **254. Muhammad Bin al-Faraj al-Rakhji**

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book.[353](#)

## **255. Muhammad Bin al-Fadhl Bin Kuthayr al-Azdi al-Sayrafi al-Kufi**

He narrated traditions on the authority of Abi al-Hasan Musa and his son al-Ridha’, peace be on them. He has a book and questions.[354](#)

## **256. Muhammad Bin Mas‘ud al-Ta’i**

He is a trustworthy Arab Kufan. He reported traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan (Musa), peace be on them.[355](#)

## **257. Muhammad Bin Yazid al-Nehrwani**

In His Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. He is an unknown.[356](#)

## **258. Muhammad Bin Yunus**

In His Rijal, Shaykh Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him, and said that he is trustworthy. Similarly, al-‘Allama (al-Hilli) has mentioned him in his *al-Khulasa*. He has also been regarded as trustworthy in both al-Wajiza and al-Baligha.[357](#)

## **259. Marzam Bin Hakim al-Azdi al-Meda'ini**

He is a trustworthy retainer. He reported traditions on the authority of Abi 'Abd Allah and Abi al-Hasan (Musa), peace be on them. Al-Rashid brought him along with his two brothers Muhammad and Hadeed, and 'Abd al-Hameed Bin Ghauwas. He ordered 'Abd al-Hameed to be killed, while Marzam and his two brothers were safe from his wickedness. Marzam died during the days of Imam al-Ridha', peace be on him. He has a book narrated by a group of narrators.[358](#)

## **260. Mas'ada Bin Sadaqa al-'Abdi**

His kunya was Abu Muhammad; and it was said that it was Abu Basheer. He reported traditions on the authority of Abi 'Abd Allah and Abi al-Hasan (Musa), peace be on them. He has some books; among them is Khutab Ameer al-Mu'mineen (the Sermons of the Commander of the Faithful).[359](#)

## **261. Masma'Bin 'Abd al-Malik Bin Masma'**

He was given the Kunya of Abu Sayyar and the nickname of Kardin. He was the Shaykh of Bakr b. Wa'il in Basrah. He was a notable and master of the Masami'a. He narrated a few traditions on the authority of Abu Ja'far, peace be on him. He also reported traditions on the authority of Abu 'Abd Allah (al-Sadiq) and devoted himself to him.

Most his narrations were on his authority. Abu 'Abd Allah said to him: "I prepare you for a great affair, O Abu Sayyar." He narrated traditions on the authority of Abu al-Hasan Musa. He has many miscellaneous traditions. It was he who narrated the Days of al-Basus.[360](#)

## **262. Musadif**

He was the retainer of Abi 'Abd Allah al-Sadiq, peace be on him. Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Imam al-Kazim, peace be on him, bought an estate and granted it to the children of Musadif. Ibn al-Ghada'iri has regarded Musadif as a weak narrator.[361](#)

## **263. Mu'awiya Bin Abi Mu'awiya al-Bajali al-Dihni**

He was a Kufan, among our notable companions, given precedence (over others), with great importance and position, and trustworthy. His father 'Ammar was trustworthy in the sight of the general populace ('amma). He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan.

He has books of which are: *Kitab al-hajj (a Book on the Hajj)*, *Kitab al-Salat (a Book on Prayers)*, *Kitab Youm wa Layla (a Book on a Day and a Night)*, *Kitab al-Du'a' (a Book on Supplications)*, *Kitab al-Talaq*

(a Book on Divorce), and *Kitab Mazar Ameer al-Mu'mineen* (a Book on Paying Visitations to the Commander of the Faithful, i.e., Imam 'Ali). He died in the year 175 A. H.[362](#)

## **264. Mu'awiya Bin Wahab al-Bajali**

His kunya was Abu al-Hasan. He was a real Arab, trustworthy, and had a good way. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan, peace be on them. He has books among them are: *Fada'il al-Hajj* (the Virtues of the Hajj).[363](#) He has been regarded as trustworthy by a group of the great figures.[364](#)

## **265. Mi'tib**

He was the retainer of Abi 'Abd Allah (Muhammad b. Ja'far al-Sadiq). Shaykh al-Tusi has numbered him as among the companions of Abi al-Hasan Musa, peace be on him, and added that he is trustworthy. Concerning him, Imam Abu 'Abd Allah (Muhammad b. Ja'far al-Sadiq), peace be on him, has said: "My retainers are ten; the best and most meritorious of them is Mi'tib."[365](#)

## **266. Al-Mughira Bin Tawba al-Makhzumi al-Kufi**

In his *Irshad*, Shaykh al-Mufeed has numbered him as among the special group of Imam al-Kazim and one of the trustworthy with him. He was among the men of piety, knowledge, and the science of Islamic jurisprudence. He was among those who narrated the textual designation for the Imamate of Imam al-Ridha', peace be on him.[366](#)

## **267. Al-Mufaddal Bin Salih**

His kunya and nickname were Abu Jameela al-Nakhkhas. Concerning him, Ibn al-Ghada'iri has said: "He (Al-Mufaddal Bin Salih) is a liar. He fabricated traditions. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan, peace be on them."[367](#)

## **268. Al-Mufaddal Bin 'Amru al-Ju'fi al-Kufi**

He was among the great religious scholars, one of the righteous, pious masters, and among the unique of his time. He had a remarkable rank and a high position with Ahl al-Bayt, peace be on them. The following is a brief account of his affairs:

### **A. His Birth**

He was born in Kufa, in the days of Imam al-Baqir, peace be on him, in the end of the first century.

## **B. His Early life**

He grew up in Kufa at the time when the political atmosphere was disordered, the religious societies spread all over the Arab and Muslim world, especially as it concerns Kufa, which was the place of all the parties. Al-Mufaddal grew up in the middle of that violent battle, and was fed on the love for Ahl al-Bayt, for the prevailing nature of his society was love to the honorable Imams, peace be on them. He closely associated them just as what we will explain.

## **C. His Knowledge**

He was among the great religious scholar and one of the leading thinkers in Islam. He took sciences from Imam al-Sadiq, peace be on him. He devoted himself to him for many years and was among his notable companions who took knowledge of him. A sufficient proof of his abundant knowledge is his valuable book entitled *Tawhid al-Mufaddal*, which was dictated to him by Imam al-Sadiq, peace be on him.

The book is one of the achievements of the Islamic legacy on which one prides himself. Sadr al-Din al-'Amili, a researcher, praised the book and lauded al-Mufaddal, saying: "Whoever looks at the famous tradition on the authority of al-Sadiq, peace be on him, comes to know that the Imam did not address anyone through that eloquent speech, the beautiful meanings, and the unusual words except a great man with abundant knowledge, clever senses, and qualified to undertaking the high secrets and wonderful subtle things." [368](#)

Imam al-Sadiq, peace be on him, acknowledged his scientific talents. Al-Fayd b. al-Mukhtar related, saying: "I said to Imam al-Sadiq: 'I used to attend the seminars of our companions in Kufa; I had doubt about their different traditions, but when I went to al-Mufaddal, he decided them in a way in which I became sure and tranquil.' He, peace be on him, said: 'Yes, he is always so.'" [369](#) Al-Shaykh al-Mufid numbered him as among the trustworthy, righteous jurists. [370](#)

## **D. His trustworthiness**

Al-Mufaddal was among the righteous, trustworthy notables and one of those who had knowledge of their religion. The sufficient proof of his being pious is that he was the representative of Imam al-Sadiq and Imam al-Kazim, peace be on them, in receiving the money sent to them and in other religious rights which belonged to them and in spending them according to his viewpoints on correcting discord, the poor, and the miserable.

Of course, such representation resulted from his high social position and his brilliant importance. Concerning him, Imam al-Sadiq said: "By Allah other whom there is no god, the best servant is al-Mufaddal b. 'Amr al-Ju'fi. Imam al-Ridha' said: "Surely, al-Mufaddal is my bosom friend, who relieves me."

Many traditions have been mentioned in respect with lauding him, and which indicate his sincere faith, his piety, and his hard work in obeying Allah, the Most High, and his turning away from the world.

## E. Criticisms

A group of people accused him of excessiveness and of his being one of the Khettabiya and of other corrupt beliefs, depending on weak traditions which cannot be used as means to criticize this great giant, who is among the pillars of Islam. That is because most reliable Muslim Shi'ites such as Hisham b. al-Hakam were accused of that of which they were innocent.

## F. His Books

Al-Mufaddal wrote many books indicating his scientific abilities, they following are some of them:

1. Kitab Youm wa Layla (a Book on a Day and a Night).
2. Kitab Fikr (a Book on Thought).
3. Kitab Bid' al-Khalq wa al-Hath 'alaa al-I'tibar (a Book on the Beginning of the Creation and Urging People to learn a Lesson).
4. Kitab 'Ilal al-Sharaiya'(a Book on the Causes of the Religious Laws).
5. Kitab Wasiyat al-Mufaddal (a Book on al-Mufaddal's Will).[371](#)

The greatest book he wrote is al-Tawhid, which is entitled by al-Najashi as the *Book of Fikr (a Book on Thought)*. Professor, researcher al-Sayyid Mustafa Jewad doubted its ascription to al-Mufaddal in an article published in the Magazine al-Wihda al-Islamiya under the title: Is it Tawhid al-Mufaddal or Tawhid al-Jahiz?

He believed in that through some weak proofs refuted by some writers and researchers on whose top was the late, our friend, professor, al-Shaykh Muhammad in the introduction of the mentioned book; he fully and valuably explained it in the light of modern science; he ascribed the book to al-Mufaddal depending on many, decisive proofs.

## G. His Commandments

He gave to his Shi'ite brothers these valuable commandments full of the morals of Ahl al-Bayt, their good manners, and their lives. They should be lessons and programs for all Muslims, for they contain high teachings and unique ideals. They are as follows:

"I recommend you to fear Allah, the One, without a partner, (to) bear witness that there is no god but Allah, and that Muhammad is His servant and Apostle. Fear Allah and say good words; seek Allah's

good pleasure and fear His displeasure. Keep Allah's Laws; do not transgress the things limited by Allah; conform to Allah in respect with all your affairs; and be satisfied with His decree in that which is for you and that which is against you.

“You should stick to enjoining the good and forbidding the evil.

“Whoever does good to you, increase him in good; pardon him who wrongs you; do to people that which you like them to do to you. “Associate with them in a better manner which you are able (to use); you had better not place a way against you.

You have to fully understand the religion of Allah, to refrain from the things made forbidden by Him, and to well associate him who associates with you, pious and sinful. Cling to strong piety, for the angel of the religion is piety; perform the ritual prayers at their timings; and perform the religious duties according to their limits.

“Do not fall short of that which Allah has made obligatory on you and of that through which He becomes pleased with you. For I heard Abu 'Abd Allah, peace be on him, said: 'Fully understand the religion of Allah, and do not be like the Arabs of the desert, for surely whoever does not obtain understanding in the religion of Allah, Allah will not look at him on the Day of Resurrection.

You must be moderate during riches and poverty; seek help through some of the world for the hereafter, for I heard Abu 'Abd Allah say: 'Seek help through some of this (world) against this (the hereafter), and do not be dependent on people.' You should cling to kindness and good deeds to all those with whom you associate.

“Beware of oppression, for Abu 'Abd Allah used to say: 'Surely the quickest wickedness in punishment is oppression.' Perform what Allah has made obligatory on you such as prayers, fasting, and the rest of the religious duties decided by Allah. Pay the due zekat to those who deserve it. For surely Abu 'Abd Allah said: 'O Mufaddal, say to your companions: 'Pay zekat to those who deserve it; and I guarantee what they pay.'

You should follow the family of Muhammad, may Allah bless him and his family. Correct discord; do not backbite each other; visit each other; love each other; do good to each other; meet each other; talk with each other; do not harbor (malice) against each other. Beware of deserting one another; and beware of forsaking each other, for surely I heard Abu 'Abd Allah say:

'When two men of our Shi'ites leave one another as a sign of abandonment, I will renounce one of them and curse him; I most time do that to them both.' So Mi'tib<sup>372</sup> asked him: 'May I be your ransom, this concerns the oppressor, then what is about the oppressed?' And he replied: 'Because he does not ask his brother to visit him. I heard my father say: 'When two of our Shi'ites dispute with each other and they leave each other, then let the oppressed come back to his friend and say to him:

'My brother, I am the oppressor.' That the abandonment between them may come to an end. Surely Allah, the Blessed and the Exalted, is a just judge who punishes the oppressor for the oppressed.' Do not degrade and turn away from our poor from among the Shi'ites of the family of Muhammad, May Allah bless him and his family. Show kindness to them, give them of the right which Allah has imposed on your properties, and do good to them. Do not swallow the properties of men.

"Do not swallow (the properties of) men through the family of Muhammad, May Allah bless him and his family. For, most surely, I heard Abu 'Abd Allah say: 'the people has become three groups in respect with us:

A group love us out of waiting for our Qa'im that they may obtain some of our world. They have memorized our words by heart, but they have fallen short of (following) our deeds. Accordingly, Allah will bring them together in the fire;

A group loves us, hears our words, and does not fall short of (following) our deeds, that they may swallow (the properties of) men through us, so Allah will fill their bellies with fire, empower hunger and thirst over them;

And a group loves us, memorizes our words by heart, obeys our orders, and does not oppose us; therefore, they are of us, and we are of them.' Do not leave giving gifts to the family of Muhammad, May Allah bless Muhammad and his family, of your properties; the rich (should give) according to his riches, and the poor according to his poverty.

So whoever wants Allah to grant the most important of his needs, then let him bestow upon the family of Muhammad and their followers through the property he needs very much. Do not be angry out of the truth when it is said to you; do not make the men of the truth angry when they show you the truth, for most surely the believer does not become angry on account of the truth when it is declared before him.

"I was with Abu 'Abd, and he one time said: 'O Mufaddal, how many are your companions?' 'A few,' I replied. When I went to Kufa and came nearer to the Shi'ites, they wanted to cut me into pieces and to eat my flesh. They abused my honor; some of them faced me and shouted at me; and some of them sat in the streets of Kufa and intended to hit me.

They fastened accusations on me, to the extent that Abu 'Abd Allah, peace be on him, heard of it. When I returned to him in the following year, he was the first to receive me. After he greeted me, he said: 'O Mufaddal, what is that of which I have heard? (What did) they say to you and against them?' 'I attach no importance to their words,' replied I. 'Yes,' he said, 'that is against them.

Do they become angry? Woe unto them! You said that your companions were few. No, by Allah, they are not our Shi'ites (followers). If they were our followers, they would not become angry because of your words, nor did they revolt against them. Certainly, Allah has described our followers with a thing other than that in which they are.

None is of Ja'far's followers except him who prevents his tongue (from saying ugly words), does for his Creator, hopes for his master, and fears Allah greatly. Woe unto them! Is there anyone among them who has become arched due to too much praying, lost out of strong fear (of Allah), blind because of reverence, thirsty on account of fasting, dumb owing to long silence or deprive himself of the pleasure and ease in the world out of fear of Allah and earning for us, Ahl al-Bayt...?" These commandments are full of urging men to fear Allah, to obey Him, and to do good.[373](#)

## **269. Al-Minkhil Bin Jameel al-Asadi al-Kufi**

Concerning him, Ibn al-Ghada'iri has said: "He (Al-Minkhil Bin Jameel) narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan, peace be on them. He is a weak Kufan (traditionist); there is excessiveness in his way. All those who have written his biography have unanimously agreed on accusing him of immoderation and weakness (in his traditions). He has a book on the exegesis (of the Qur'an).[374](#)

## **270. Mansur Bin Abi Baseer**

He was the retainer of Abu al-Hasan (Musa al-Kazim). In his (book) al-Rijal, under this title, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi'ite).[375](#)

## **271. Mansur Bin Hazim al-Bajali, al-Kufi**

His kunya was Abu Ayyub. He is trustworthy, notable, truthful, among the great Shi'ites, and one of the eminent jurists. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan Musa, peace be on them. He wrote a group of books; among them are *Usool al-Sharai'* (*the Principles of Islamic Laws*), *Kitab al-hajj* (*a Book on the Hajj*).[376](#)

All those who wrote his biography unanimously agreed on that he was trustworthy and had abundant knowledge of Islamic jurisprudence.[377](#)

## **272. Mansur Bin Yunus**

Concerning him al-Najashi has said: "His Kunya is Abu Yehya; it was said that his Kunya was Abu Sa'eed. He was a trustworthy Kufan. He narrated traditions on the authority of Abu 'Abd Allah and Abu al-Hasan Musa, peace be on them. He has a book."[378](#) Al-Shaykh al-Tusi has accused him of his being a Waqifite.

Al-Kashi has narrated: "He came in to Abu al-Hasan Musa, peace be on him, and he asked him: 'Did you not know what I did this day?' 'No,' He replied. 'I have appointed my son 'Ali as my testamentary trustee and the successor after me,' he, peace be on him, retorted,' so come in to him, congratulate him

on that, and tell him that I had ordered you to do that.’

He came in to him and inform him of his father’s statement. When he (Imam Musa), peace be on him, passed away, he denied his death. The reason for that is that he had some properties belonged to Imam Musa, and he craved after them, so he denied them and denied the Imamate of Imam al-Ridha’. Some traditionists did not take this into consideration and regarded him as just and trustworthy.”<sup>379</sup>

## **273. Musa Bin Ibrahim al-Merwezi**

He devoted himself to Imam Musa, peace be on him, when he was in the prison of the tyrannical one, al-Sindi b. Shahik, for he was the teacher of his children, and he allowed him to communicate with the Imam. He wrote a book about what he heard from the Imam.<sup>380</sup> He entitled the book as *Musned Imam Musa b. Ja’far*. A copy of the book is available in al-Zahiriya Library, with group number 34-70.

The great ‘Allama al-Sayyid Muhammad al-Husayn al-Jalali copied some chapters of it. According to his investigation, the book dates back to the sixth century A. H. The book has many dates, the oldest of them dates back to the year 531 A. H. It is one of the endowments of al-Hafiz al-Muhaddith, Dia’ al-Din Abi ‘Abd Allah Muhammad b. ‘Abd Allah, al-Wahid, al-Sa’di, al-Maqdisi, al-Salihi, al-Hanbali.

Al-‘Allama al-Jalali took great care of investigating the Musned (book); he fully wrote the author’s biography, mentioned the Shaykhs and those who narrated on their authority; he also mentioned the chain of authorities (sanad) of the book, just as it has been mentioned by al-Shaykh al-Tusi, al-Najashi, and Abu al-Mekarim al-Bedra’i. The book contains fifty-nine hadiths (traditions); the following are some of them:

1. [Muhammad b. Muhammad Khalaf related to us, Musa b. Ibrahim related to us, Musa b. Ja’far related to us on the authority of Ja’far b. Muhammad, on the authority of his father, on the authority of his grandfather, who said: Allah’s Apostle, may Allah bless him and his family, said:] “Whoever of my community enters into morning and his concern is other than Allah does not belong to Allah.”
2. In the same chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Whoever narrates traditions on my authority and knows that it is fabrication, then he is a liar.”
3. He, peace be on him, said: “Allah’s Apostle, may Allah bless him and his family, admired him who had a soft voice and hated him who had a loud one.”
4. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Surely vainglory spoils a seventy years’ deed.”
5. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “If you want your prayers to be pure, then let your good ones lead you (in prayer).”

6. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "A creature is not obeyed when he orders (people) to disobey the Creator."
7. He, peace be on him, said: [Ali, peace be on him, said: Allah's Apostle, may Allah bless him and his family, said:] "Whoever ascribes himself to other than his father, Allah will bring him together with the polytheists."
8. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever harms the Muslims in their ways, it is incumbent on them to curse him."
9. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever keeps the five prayers in congregational prayer is not written of the heedless."
10. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "When a servant comes nearer to Satan, he is far away from Allah."
11. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Do good deeds to those who deserve them and to those who do not deserve them, for surely if they are not worthy of them, then you are worthy of them."
12. With this same chain of authorities, he, peace be on him, said: ['Ali, peace be on him, said:] "Shaking hands strengthens affection."
13. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Man follows his friend's religion, so you must reflect on him with whom you make friends."
14. He, peace be on him, said: "Certainly, al-Hasan and al-Husayn did not accept the prizes of Mu'awiya b. Abi Sufyan."
15. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever is permitted to supplicate (Allah), the gates to mercy are opened to him."
16. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Wronging a worker in respect with his wage is among great sins."
17. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "When Allah wants to do good to a servant, He makes him obtain knowledge in religion, makes him see the defects of His creatures, and makes him renounce the world."
18. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "A father does not give his child knowledge better than a good manner."
19. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "On the Day of Resurrection, some people will preferring falling off Pleiades to that they had been ordered to do

something.”

20. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “The supplication of three (persons) is not refused: the just Imam, the fasting until he breaks the fast, and the supplication of the oppressed.”

21. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Whoever says that he is knowledgeable, then he is ignorant.”

22. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Forgiveness is the best of the believer’s morals.”

23. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Whoever forgives his Muslim brother, Allah forgives him.”

24. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Faith is knowledge through the heart, acknowledgement with the tongue, and deed with the limbs.”

These are some traditions mentioned in the Musned; they were heard by Musa b. Ibrahim from the Imam, peace be on him, when he was in the prison of al-Sindi b. Shahik.

## **274. Musa Bin Bakr al-Wasiti**

He was originally from Kufa. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan Musa. He is one of those who have narrated the textual nomination from Imam Musa for the Imamate of his son al-Ridha’, but he, after the death of Imam Musa became a Waqifite and did not acknowledge the Imamate of al-Ridha’, peace be on him. He has a book.[381](#)

## **275. Musa Bin al-Hasan**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of Imam Musa, peace be on him. Apparently, he is an unknown Imami (Shi’ite).[382](#)

## **276. Musa Bin Sa’dan al-Hannat al-Kufi**

He narrated traditions on the authority of Abu al-Hasan Musa, peace be on him. He has a book. Ibn al-Ghada’iri has said: “He is weak (in traditions), and there is immoderation in his way.” The same thing has been mentioned by al-‘Allama (al-Hilli) in his (book) *al-Kulasah*.[383](#)

## **277. Mahran Bin Abi Baseer**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite).[384](#)

## **278. Nujayya Bin al-Harith al-Qauwas al-'Attar**

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Al-Kashi has narrated on the authority of Muhammad b. 'Isa who has said that Nujayya is a truthful Shaykh and the friend of 'Ali b. Yaqteen.[385](#)

## **279. Nasheet Bin Salih Bin Laffafa**

He was the retainer of the Banu 'Ijal. He is trustworthy. He narrated traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book.[386](#) Al-'Allama (al-Hilli) has narrated that Nasheet was the servant of Imam Musa, peace be on him.[387](#) Nasheet is among those who have narrated the textual nomination for the Imamate of al-Ridha', peace be on him.[388](#)

## **280. Nasr Bin Qabus al-Lakhmi, al-Qabusi**

He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), Abi al-Hasan Musa, and Imam al-Ridha'. He had a position with them. He has a book.[389](#) Al-Shaykh al-Mufeed has regarded him as one of the special group of Imam al-Kazim and among those whom he trusted. He was among the men of piety and knowledge from among his followers.[390](#)

Al-Shaykh al-Tusi has said: "He (Nasr Bin Qabus) was the representative of Imam al-Sadiq, peace be on him, for twenty years.[391](#) He is among those who have narrated the textual designation for the Imamate of Imam al-Ridha', peace be on him.[392](#) This indicates that he is trustworthy and just.

## **281. Al-Nadar Bin Suwayd al-Sayrafi**

He was a trustworthy Kufan. Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. He has a book.[393](#)

## **282. Na'im al-Qabu**

Al-Shaykh al-Mufeed has regarded him as one of the special companions of Imam al-Kazim, among those whom he trusted, among the men of piety, knowledge, jurisprudence from among his followers.[394](#) Al-Kulayni has narrated that Na'im is one of those who have narrated the textual nomination for the Imamate of al-Ridha'.[395](#)

## **283. Al-Waleed Bin Sa'eed**

He was the retainer of Abu al-Hasan Musa. Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi'ite).[396](#)

## **284. Al-Waleed Bin Hisham al-Muradi**

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa), peace be on him, and has reported from him in his Tahdhib a narration from the Imam (Musa), peace be on him.[397](#)

## **285. Waheeb Bin Hafs al-Jariri**

He was the retainer of the Banu Asad. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abu al-Hasan (Musa). He was a Waqifite. He is trustworthy. He has written many books; among them are: *Kitab al-Tafseer (a Book on the Exegesis of the Qur'an)*, and *Kitab al-Sharai'(a Book on Islamic Laws)*.[398](#)

## **286. Hisham Bin Ibrahim al-Baghdadi al-Mashrafi**

Concerning him, al-Kashi has said: "He (Hisham) is trustworthy." Hisham has narrated the tradition we have mentioned in the biography of al-Fadhl b. Yunus.

## **287. Hisham Bin al-Ahmar al-Kufi**

Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi'ite).[399](#)

## **288. Hisham Bin al-Hakam**

He is among the unique of the community, among its great religious scholars, and on top of those who defended Ahl al-Bayt, peace be on them. He struggled for supporting the truth and defending the Islamic entity for a long time, especially during that time when there was no public freedom, one mentioned the merits of Ahl al-Bayt, he was subjected to severe punishment by the ruling authorities, which spared no effort to undermine the entity of the family of the Prophet, may Allah bless him and his family.

However, Hisham paid no attention to that, for he debated with his opponents and overcame them, the scientific circles talked about his strong conclusions and his wonderful proofs; this affair indicates his clinging and love to Ahl al-Bayt, peace be on them. The following is a brief outline on his affairs:

## A. His Birth

He was born in Kufa. It was said that he was born in Wasit.<sup>400</sup> We have no text appointing the year when he was born.

## B. His Early Life

The biographers have differed over his early life, for it was said that he grew up in Kufa.<sup>401</sup> The well-known thing is that he grew up in the city of Wasit.<sup>402</sup> He dealt with commerce. At last he moved to Baghdad. He lived in the palace of Waddah, at al-Karkh.<sup>403</sup> When he was young, he adopted the beliefs of the Jahamiya, who maintain that man is forced, that he is striped of ability and capability.

Then he refused and renounced that. The reason for that was narrated by ‘Umar b. Yazid, Hisham’s uncle, who said: “Hisham went to Yethrib (Medina) to debate with Abu ‘Abd Allah al-Sadiq, peace be on him. He asked me to make him come in to him. So I told him that I would not do that unless I took permission from him.

I came in to Abu ‘Abd Allah and took permission from him to make Hisham come in to him. He gave me permission, and I left him. After some strides, I remembered Hisham’s evil and wickedness. So Abu ‘Abd Allah asked me: ‘Have you fear for me?’ I was ashamed of my words and came to know that I made a mistake. I went out with shame and informed Hisham of the permission.

He and I came in. After we had sat down, Abu ‘Abd Allah questioned us, but Hisham became perplexed and kept silent. So Hisham asked him to postpone him, and he postponed him. Hisham went away and became busy looking for an answer for some days. He did not find any answer, so he returned to Abu ‘Abd Allah, and he told him about it.”

The Imam asked him some other questions through which he indicated his corrupt doctrine and his false beliefs. However, Hisham was unable to answer them, so he left the Imam while his heart was full of pain, sorrow, and perplexity; he was worried for several days.

‘Umar b. Yazid said: “Hisham asked me to ask Abu ‘Abd Allah for permission for him. I asked his permission, and he, peace be on him, said to me: ‘Let him wait for me in a place at al-Hira that I may meet with him, Allah willing.”

‘Umar said: “I went out to Hisham and told him about the Imam’s statement and order, and he became pleased and delighted with that. Then he preceded him to the place he had appointed and met with him. After that I saw Hisham and asked him about what had happened between them. He said: ‘I preceded Abu ‘Abd Allah to the place he had already appointed. While I was waiting, Abu ‘Abd Allah came towards me riding a mule.

When he came nearer to me, I looked at him, and I was frightened and terrified by his appearance, to

the extent that I could find nothing to speak, nor was my tongue fluent, that I might debate with him in theology. Abu ‘Abd Allah came and stood beside me. He looked at me for a long time, but I did not talk with him. His standing beside me increased me nothing except fear and perplexity.

When he came to know of that, he stroke his mule and went away until he passed through a street in Kufa. I was sure that Allah, the Great and Almighty, gave him such reverence, that the Great Lord gave him a great position.” ‘Umar said: “As a result Hisham devoted himself to Abu ‘Abd Allah; he left his doctrine and adopted the true religion, and surpassed all the companions of Abu ‘Abd Allah.”[404](#)

This story indicates, as Shaykh ‘Abd Allah Ni‘ma says, that Hisham had a strong, argumentative element. For the narrator of the story said that he was a wicked Jahami, he had fear that Imam al-Sadiq would turn away from him, then he went too far in describing him as bad and wicked. By that he meant that Hisham had intense opposition and strong argument.

Yet he had another element which is that he was very yearning for acquiring knowledge; he continued his seeking it and spared no effort to attain it, to the extent that he met with Imam Abu ‘Abd Allah in one place. As for that he was perplexed for some days, that he did not recover from his perplexity, just as ‘Umar b. Yazid said, that he returned to communicate with Imam al-Sadiq, that he left his doctrine and followed him, is evidence for his sincere desire and his love for knowledge and seeking it wherever it was.[405](#)

Any way, Hisham strongly joined the Imam, took knowledge and sciences from him, to the extent that he was on top of the great religious scholar, while he had been among the most famous companions of al-Jaham b. Saffwan.[406](#)

### **C. His Graduation**

Hisham devoted himself to Imam al-Sadiq and adhered to communicating with him, to the extent that he became the most prominent man in his school. When Imam al-Sadiq moved to the Abode of Everlastingness, he dedicated himself to his son Imam Musa, peace be on him. He took knowledge and virtue from him. So he took knowledge from its correct source and attained the honor of studentship from the Imams of Ahl al-Bayt, peace be on them.

### **D. Those who narrated from him**

Some great narrators reported from him the traditions he had heard from Ahl al-Bayt, peace be on them. They are a great group; there narrations from him are available in the books of jurisprudence and hadiths. We will mention to readers some of them:

1. Muhammad b. Abi ‘Umayr (died 217 A. H.).
2. Saffwan b. Yehya al-Bajali al-Kufi.

3. al-Nadar b. Suwayd al-Sayrafi al-Kufi.
4. Nasheet b. Salih al-'Ajali al-Kufi.
5. Yunus b. 'Abd al-Rahman, the retainer of Yaqteen's family.
6. Hammad b. 'Uthman b. Ziyad al-Rawasi al-Kufi.
7. Ali b. Ma'bad al-Baghdadi.
8. Yunus b. ya'qub.[407](#)

Other great reporters who devoted themselves to him and studied under him narrated traditions on his authority.

### **E. His Specialization**

Hisham specialized in theology; he was among the great theologians of his time, for his debates are proofs of his superiority in this art. In writing his biography, Ibn al-Nadim has said: "Hisham b. al-Hakam was among the Shi'ite theologians, one of those who split open speech on the Imamate, developed the doctrine and reflection. He was skillful in theology."[408](#) As he was specialist in this art, Yehya b. Khalid al-Bermeki decorated his gathering with him, and appointed him as a guardian over his theological gatherings.[409](#)

Hisham debated with the philosophers on various scientific fields and showed excellence over them. The clubs in Baghdad were full of his valuable debates, which were evidence for his merit in this art.

### **F. His Books**

Hisham was rich in writing; he wrote books on various arts and sciences and showed skillfulness in them all. Unfortunately, we have found nothing of his scientific inheritance except some books which are as follows:

1. Kitab al-Imama (a Book on the Imamate).
2. Kitab al-Dalalat 'ala Huduth al-Ashya' (a Book on the Signs for the Creation of Things).
3. Kitab al-Radd 'ala al-Zanadiqa (a Book on the Answers to the Unbelievers).
4. Kitab Ashab al-Ithnayn (a Book on the Companions of the Two Persons).
5. Kitab al-Tawhid (a Book on the Oneness of Allah).
6. Kitab al-Radd 'ala Hisham al-Jawaliqi (a Book on the Answers to Hisham al-Jawaliqi).

7. Kitab al-Radd 'ala Ashab al-Tabaiya'(a Book on the Answers to those who believe in Natures).
8. Kitab al-Shaykh wa al-Ghulam (a Book on the Old Man and the Boy).
9. Kitab al-Tadbeer (a Book on Management).
10. Kitab al-Maydan (a Book on the Field).
11. Kitab al-Mizan (a Book on the Balance).
12. Kitab al-Radd 'ala men qala fi Imamah al-Mafdul (a Book on the Answers to those who believe in the Imamate of the less excellent).
13. Kitab Ikhtilaf al-Nas fi Imamah al-Mafdul (a Book on that the People are different over the Imamate of al-Mafdul).
14. Kitab al-Wasiya wa al-Radd 'ala men ankereha (a Book on the Testament and the Answers to those who deny it).
15. Kitab al-Jabur wa al-Qadar (a Book on Compulsion and Fate).
16. Kitab al-Hakamayn (a Book on the two Arbitrators).
17. Kitab al-Radd 'ala al-Mu'tazila fi Telha wa al-Zubayr (a Book on the Answers to the Mu'tazilites concerning Telha and al-Zubayr).
18. Kitab al-Qeder (a Book on Fate).
19. Kitab al-Alfad (a Book on the Words).
20. Kitab al-Ma'rifa (a Book on Knowledge).
21. Kitab al-Istita'a (a Book on Capability).
22. Kitab al-Themaniyat Abbwab (a Book on Eight Chapters).
23. Kitab al-Radd 'ala Shaytan al-Taq (a Book on the Answers to Shaytan al-Taq).
24. Kitab al-Akhbar kayfa tufteh (a Book on how the Traditions are opened).
25. Kitab al-Radd 'ala Aristotle fi al-Tawhid (a Book on the Answers to Aristotle in Monotheism).
26. Kitab al-Radd 'ala al-Mu'tazila (a Book on the Answers to the Mu'tazilites).[410](#)
27. Kitab al-Majalis fi al-Imama (a Book on the Gatherings concerning the Imamate).

28. Kitab 'Ilal al-Tehreem (a Book on the Causes of Prohibition).

29. Kitab al-Radd 'ala al-Qedriya (a Book on the Answers to the Fatalists). Imam Musa, peace be on him, read it. He praised him saying: "He has left nothing!"

30. Kitab al-Fara'id (a Book on the Religious Duties).[411](#)

This great group of his books is evidence for abundant, scientific wealth and knowledge.

## G. His valuable Debates

Hisham debated with the scholars of religions and doctrines on various fields giving proofs of the correctness of his beliefs and the incorrectness of their thoughts and beliefs. As his proofs were strong and of great importance, al-Rashid attended his debates from behind a curtain. He listened to him and admired him. The following are some of his debates:

### 1. With 'Amru Bin 'Ubayd

Imam al-Sadiq, peace be on him, asked Hisham to tell him about his debates with 'Amru b. 'Ubayd, the spiritual leader of the Mu'tazilites. However, Hisham said to him:

-Surely I magnify you, feel shame of you, so my tongue cannot function before you.

-When I order you (to do) something, then you have to do it.

Hisham obeyed the Imam and began telling him about his story with 'Amru b. 'Ubayd, saying to him:

-I heard about 'Amru b. 'Ubayd and his sitting in Basrah Mesjid. I regarded that as great, for he denied the Imamate and said: "Allah's Apostle died without (appointing) a testamentary trustee (of authority). So I went out to him. I entered Basrah and went to its Mesjid. I found a great seminar. I saw 'Amru b. 'Ubayd wearing a woolen cloak as a loincloth and wearing another cloak as a garment. While the people were questioning him, I asked them to make way for me, and they did. He squatted at the back of the people. Then I asked him:

-O Scholar, I am a stranger! May I ask you a question?

-Yes.

-Do you have eyes?

-O My little son, what a kind of question is this? -This is my question!

-O My little son, even if your question is foolish?!

-Give me an answer to it.

-Question!

-Do you have eyes?

-Yes.

-What do you see with them?

-I see with them colors and persons.

-Do you have a nose?

-Yes.

-What do you do with it?

-I smell with it.

-Do you have a tongue?

-What do you do with it?

-I speak with it.

-Do you have an ear?

-Yes.

-What do you do with it?

-I hear sounds with it.

-Do you have hands?

-Yes.

-What do you do with them?

-I strike with them, and distinguish the soft from the course.

-Do you have legs?

-Yes.

-What do you do with them?

-I move from one place to another with them.

-Do you have a heart?

-Yes.

-What do you do with it?

-With it I perceive all that which comes through these limbs.

-Are these limbs in no need of the heart?

-No.

-How is that, and they are healthy and sound?

-O My little son, surely if the limbs have doubt of a thing, they smell it or taste it, so they send it to the heart; accordingly, certitude is sure, and doubt is false.

-Has Allah installed the heart for the doubt of the limbs?

-Yes.

-So there is no escape from the heart; otherwise the limbs are not sure (of things)?

-Yes.

After Hisham had taken these premises from 'Amru, he repeated to him that his belief in that Allah's Apostle died without (appointing) a testamentary trustee (of authority) was invalid, saying to him:

-O Abu Merwan, surely Allah has not left your limbs without an Imam (leader); He has appointed an Imam to them to confirm the correct and negate that of which they have doubt; therefore, how did He leave all the creatures in perplexity, doubt, and differences?

Why did He not appoint an Imam over them that they might resort to him when they were doubtful and perplexed, while He has appointed an Imam over your limbs that you may resort to him when you are doubtful and perplexed?

'Amru kept silent and was unable to give an answer, for Hisham had blocked all the avenues before him. Then he turned to him and asked him:

-Are you Hisham?

-No.

-Did you sit with him?

-No.

-Where are you from?

-From Kufa.

-Therefore, you are he.

Then he shook hand with him, made him sit in his place, and said nothing until he went away. The Imam was very pleased with this wonderful debate.[412](#)

## 2. With Yehya Bin Khalid al-Bermeki

Yehya b. Khalid questioned Hisham in the presence of Harun al-Rashid, saying to him:

-O Hisham, tell me of the truth: Could it be in two different directions?

-No.

-Tell me about two persons who dispute with each other and differ over the precept of the religion: Are they right or wrong? Is one of them right and the other wrong?

-They are not void of that; it is not permissible that they both are right.

-Tell me about (Imam) 'Ali and al-'Abbas when they sued one another about the inheritance before Abu Bakr: Who was the right and who was the wrong?

Hisham became perplexed; he narrated his perplexity, saying: "If I had said that 'Ali was wrong, then I would have been unbeliever and withdrawn from me creed. If I had said that al-'Abbas was wrong, al-Rashid would have cut off my head." It was really a problem. Shortly after that he remembered the saying of Imam al-Sadiq, peace be on him:

"O Hisham, you are still supported by the Holy Spirit as long as you support us with your tongue." So he came to know that he would not be deserted. He found an answer and said to him: "No mistake issued from them; they both were right. There is (an example) similar to this in the Qur'an. Allah, may His name be great, says in the story of Dawud:

***And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls...two litigants, of whom one has acted wrongfully towards the other. (38:21-22)***

Which of the two angels was wrong? And which of them was right? If you said that they both were wrong, then your answer would be similar to my answer itself."

Yehya replied: "I do not say that the two angels were wrong; rather I say that they both were right. That is because they really did not sued one another, nor did they differ over the judgment. They showed that to draw Dawud's attention to his mistake, to make him know the judgment, and to inform him of it."

As a result Hisham said: “So were ‘Ali and al-‘Abbas; they did not differ over the judgment, nor did they really sue one another. They showed the difference and the dispute, that they might draw Abu Bakr’s attention to his error and inform him of his mistake and show him the way to his wronging them in respect with the inheritance.

They had no doubt about their affair. They did just as the two angels did.” Accordingly, Yehya was perplexed and was unable to give an answer. As for al-Rashid, he approved this wonderful explanation Hisham concluded.[413](#)

### **3. With al-Nazzam**

Al-Nazzam maintained that the inhabitants of the Garden would be not immortal in it, and that they would certainly die. He met with Hisham and said to him:

–Surely the inhabitants of the Garden will not stay in it forever. For they will stay just as Allah does. It is impossible for them to be so. Hisham gave him a decisive argument, saying:

–The inhabitants of the Garden will survive through the One Who makes them stay alive, and Allah survives through none makes Him remain alive. Al-Nazzam insisted on his thought, saying:

–It is impossible for them to stay forever Hisham: Into what will they turn? Al-Nazzam: Sluggishness will befall them. Hisham: Have you heard that there is in the Garden what souls yearn? Al-Nazzam: Yes.

So if they yearn and ask their Lord to (let them) stay forever? Al-Nazzam: Surely Allah will not inspire them. Hisham: If a man from among the inhabitants of the Garden stretched out his hand to a fruit on a tree to take it, and the tree hanged down to him, then he happened to turn around and looked at another fruit of it and stretched out his hand to take it, but sluggishness befell him; and his hands fastened to two trees; and the two trees raised high, and he was crucified. Have you heard that someone is crucified in the Garden?[414](#) Al-Nazzam: This is impossible.

Hisham: What you have said is more impossible than it, i.e., people were created, were caused to enter the Garden, and die therein. Al-Nazzam went away deserted; he had no proof of that in which he believed.

### ***4. With Darar al-Dabbi***

Darar al-Dabbi was among those who denied the Imamate. He met with Hisham, and he asked him:

–Do you say that Allah is just and does not wrong?

–Yes.

–If Allah ordered the crippled to walk and to struggle in His way, if He ordered the blind to read the Qur’an and books, then do you think that He was just or unjust?

-Allah does not do that.

-We have come to know that He does not do that, but for argument and dispute, if He did that, was He not unjust in His deed, and He required him to perform a duty which he could not perform?

-If He did that, then He would be unjust.

-Tell me about Allah, the Great and Almighty: Has He charged mankind with one religion over which there is no difference, and He does not accept (it) from them unless they perform it just as He has charged them with it?

-Yes.

-Has He given them a proof of the existence of that religion or has He charged with something of whose existence there is no proof, so He is like him who orders the blind to read books and to order the crippled to go to Mesjids and jihad? Dirar kept silent. He found no way to pass through. This affair made him tired.

Then he turned to Hisham and said to him: There should be a proof, and the proof should not be from your companion (i.e., Imam 'Ali, peace be on him). Hisham smiled and said to him:

-There is no difference between you and me except in name. Dirar began saying:

-Surely I want to resort to you in a certain statement.

-Give me!

-How was the Imamate entrusted to (anyone)?

-Just as Allah entrusted the prophethood to (someone).

-Therefore, the Imam is a prophet!

-No. The inhabitants of the heaven charged someone with the prophethood, and the inhabitants of the earth charged someone with the Imamate. So the angels entrusted someone with the prophethood, and the prophet entrusted someone with the Imamate. The two offices are accomplished through the permission of Allah.

-What is the proof for that?

-The compulsion in this respect.

-How is that?

-This statement has three meanings:

The first meaning: Allah raised mandatory after the Prophet; He did not require them, nor did He order them, nor did He prohibit them, and they became like beasts of prey and animals on which there is no mandatory. Do you believe in this, Dirar?

-I do not believe in that.

-The second meaning: All the people after the Prophet became religious scholars and had the same level of knowledge just as he had, to the extent that they were in no need of each other. Therefore, they were in need of (someone else) and came to know the truth over which they did not differ. Do you maintain this, Dirar?

-I do not maintain that, but they are in need of someone other than them.

-The second meaning: There should be a great figure whom the Prophet appointed over them, and who did not forget, nor did he commit mistakes, nor did he wrong (them), who was protected from sins, free from offenses, whom they needed, and who was in no need of them.[415](#)

Dirar kept silent before this flowing knowledge supported by rational proofs that were far from argument and discussion. These are some debates of this great giant; through them he split open the researches of the theological philosophy; and they remained after him as food for those who dealt with these researches.

For “some people went on discussing according to his beliefs throughout the late centuries; among them were Abu ‘Isa Muhammad b. Harun al-Warraq, Ahmed b. Husayn al-Rawandi, and the like. Ahmed b. Husayn al-Rawandi wrote a book under the title *Fadihat al-Mu‘tazila (the Scandal of the Mu‘tazilites)*. In it he strongly attacked the beliefs of the Mu‘tazilites depending on Hisham’s viewpoints.

He was impressed by Hisham, and this can easily be seen in his book he wrote about the creation of the world. We can also see the effects of Hisham through the Mu‘tazilites, who tried to defend themselves, spared no effort to refute and oppose Hisham’s beliefs. Among those Mu‘tazilites was Bishr b. al-Mu‘tamir; he was the best of the Mu‘taziliti scholar, just as al-Sheristani said. He wrote a book on some answers to Hisham b. al-Hakam.”[416](#)

## **H. The mad Campaigns**

Hisham’s reputation spread all over the Islamic world. Baghdad clubs were full of his debates; they mentioned the defeat that befell his opponents. Of course, Hisham’s widespread reputation made them harbored malice against him, so they fastened various kinds of accusations on him and defamed him in various ways. Among them are the followings:

### **1. ‘Abd al-Jebbar, the Judge**

‘Abd al-Jebbar attacked many Shi’ite personalities. Concerning Hisham, he has said: “Hisham

maintained the embodiment (of Allah), the creation of the world, and the possibility of bada', and the like which do not harmonize with the Oneness (of Allah). He also believed in compulsion and that which concerns mandatory through things unbearable and through which it is not correct to cling to justice.”[417](#)

## **2. Muhammad b. Ahmed**

Muhammad b. Ahmed talked about the Shi'ites and ascribed to them false, vague errors, and fastened on them forged lies. Concerning them and Hisham, he has said: “The twelve sect of the Imami Shi'ites are the companions of Hisham b. al-Hakam; they are called the Hashimiya; they are the Rafidites who refuse the religion due to love for 'Ali, peace be on him, just as they claim.

The enemies of Allah, of His Apostle, and of his companions are liars; he who loves 'Ali is he who loves other than him. They are also unbelievers, for Hisham was unbeliever and atheist. Then Islam overcame him, and he unwillingly adopted it. Hisham maintained comparing (Allah to other things) and refusal. As for his statement on the Imamate, we think that none ascribed defects to 'Ali as Hisham did.

“We thank Allah for removing defects and defilement from 'Ali and his children and thoroughly purified them. Through that Hisham did not intend to be a Shi'ite, nor did he show love for Ahl al-Bayt, but he intended to demolish the pillars of Islam, the Oneness (of Allah), and the Prophethood.”[418](#)

These slanders are unreal and incorrect. They show that he harbored malice against him, or at least he did not come to know of the real Shi'ites and Hisham.

## **3. 'Abd al-Qahir al-Baghdadi**

Explaining the doctrine of the Mushabiha (those who compare Allah to other things), 'Abd al-Qahir has said: “Yet another example of this sect is the Hashimiya ascribed to Hisham b. al-Hakam, the Rafidite, who compared his Lord to man and claimed that He was seven spans of the hand, that He was a body with a limit and end, that He was tall, wide, deep, with color, taste, and smell. It was reported from him that his Lord was like a round, silver ingot.”[419](#)

## **4. Ibn Hejer**

In his writing Hisham's biography, Ibn Hejer has said: “He was among the great, famous Rafidites (Shi'ites). He believed in the embodiment (of Allah) and claimed that his Lord was seven spans of the hand, in his own span of the hand. He also claimed that Allah's knowledge was created.”[420](#)

These mad campaigns launched against this unique, great figure had no purpose except degrading his importance and to undermine him. Some of these slanders are correct. That was before he resorted to the Imam. It has been narrated from him that he believed in that, but he returned to the truth, just as we have already mentioned. This is clear in the viewpoints of those who have defended him.

## I. The Defenders

Some Muslim great figures defended Hisham and refuted those false views and vague errors which were fastened on him. They are as follows:

### 1. Al-Sayyid al-Murtadha

Al-Sayyid al-Murtadha refuted all the accusations fastened on Hisham. We will mention the whole of his speech, for it contains additional advantage. He, May Allah have mercy on him, has said: "As for the things of which Hisham b. al-Hakam was accused such as his maintaining embodiment, it has apparently resulted from his statement: "He (Allah) is a body, not like other bodies!"

There is no difference over that this statement contains no comparison, nor does it contradict the origin, nor does it raise an objection to any branch. It is mere a mistake in a phrase. One can establish or negate it through resorting to the language. Most our companions say: 'He gave that as an example of opposing the Mu'tazilites, saying to them:

'If you say that the Eternal (Allah), the Most high, is a thing not like other things, then you must say that He is a body not like other bodies.' Not all those who oppose through a thing and question about it believe in it and adopt it. Perhaps, he intended to take their answer to this problem and to understand their knowledge of them or he wanted to show their falling short of giving a satisfactory answer to it, and the like for which we have no room to mention.

As for the narration on that he believed in that Allah was a body like present bodies and the narration of the spans of the hand ascribed to him, we do not know it except the narration of al-Jahiz, who narrated it on the authority of al-Nazzam. This narration contains nothing except those who accused him (of such things); none trust their saying (concerning him).

Generally speaking, the doctrines must be taken from their founders, their companions who devoted themselves to them, and those who are honest in reporting from them. We should not resort to the claims of the opponent. If we resort to them, then the gap will be wider, the misfortune will be greater, and we will have no confidence in any doctrine.

If Hisham maintained the embodiment which they claimed, then we should come to know of that, that the ambiguity concerning it may be removed, just as we have come to know of al-Khawarizimi's saying on that, and we find none to repel it. The evidence for that Hisham was innocent of those accusations fastened on him is that which has been narrated on the authority of Imam al-Sadiq, peace be on him, who said:

'O Hisham, you are still supported by the Holy Spirit as long as you help us with your tongue.' The Shaykhs of the Shi'a were with him. Hisham came in to him, and he gave him precedence over them, seated him beside him, though he was still young. He said to him:

‘This supports us with his heart, his hand, and his tongue.’ And these words of him, peace be on him: ‘Hisham b. al-Hakam is the pioneer of our right and our previous sayings, the supporter of our truthfulness, and the repeller of the falsehood of our enemies. Whoever follows him and his orders follows us; whoever opposes and denies him shows enmity toward us and denies us.’

He guided the people to him in respect with reflection and arguments; he urged them to meet with him and to debate with him. Accordingly, how does a sane person believe— along with what we have mentioned concerning Hisham— in this saying that his Lord was seven spans of the hand, in his span of the hand? This is an accusation has been fastened on him, may Allah be pleased with him, while he was famous for his devoting himself to Imam al-Sadiq, peace be on him, his nearness to him, and his taking (knowledge) from him.

It is nothing except slandering the affair of Imam al-Sadiq, peace be on him, and ascribing him to taking part in (Hisham’s) beliefs. Otherwise, why did he not show condemn and turning away from him who adopted this abominable beliefs and ugly doctrine? As for that the knowledge is created, it is also among the forged narrations.

We do not know a book on it belongs to Hisham; and none has narrated it from him. As for compulsion and His requiring (men) something unbearable, we have not come to know that he adopted it. Perhaps none other than the author of the book<sup>421</sup> has accused Hisham of that except his master Abu ‘Ali al-Jaba’i, who wrote that out of partiality and fanaticism.

If these narrations, few and many, were not narrated on the authority of the trustworthy or narrated by the opponents who accused him, then none would pay attention to them and not take them into consideration. The traditions on the authority of al-Sadiq, peace be on him, which we have mentioned, his singling him out, and his bringing him near to him from among his companions invalidate the whole of that and refute the narrations concerning him.”<sup>422</sup>

This defense mentioned by Imam al-Murtadha removes all accusations fastened on Hisham and drives away all the vague errors of which he has been accused.

## [2. Al-Fayd, the Researcher](#)

Defending Hisham, the researcher, al-Hajja, al-Shaykh Muhsin al-Fayd, May Allah have mercy on him, has said: “I think that all that which has been ascribed to the two Hashims<sup>423</sup> has resulted from misunderstanding their speech, for the two men are greater in position than that. As for the statement of the Imam to him, “may Allah kill him,’ that was because they talked about something like that among those who did not understand them.

They and other than them from among the followers of our Imams had symbols like those of the wise men, and some permissible things like those of them. The people were unable to understand them, so they accused them of embodiment and comparison. Perhaps, those who narrated their words acted

freely and altered the words from their places.”[424](#)

We are satisfied with what Sayyid Murtadha and al-Fayd have mentioned. There is no need to mention those great figures defending and regarding him as far above the vague errors ascribed to him. I (the author) think that the debates Hisham delivered and because of some of which he was accused of unbelief and apostasy from the religion can be divided into two parts according to their time:

The first part concerns the period when he maintained the doctrine of the Jahamiya. The second part concerns the period when he communicated with Imam al-Sadiq, and Imam Musa, and when he renounced all his beliefs belonged to the Jahamiya and other principles that had nothing to do with Islam.

It goes without saying that he died following the doctrine of the Imami Shi'ites, with correct thought, pure ideas and views. Therefore, none can criticize him for the beliefs he adopted during the first period; and none pays attention to his opinions except those issued from him during his communicating with the Imam, peace be on him. None has come to know that during this period beliefs contrary to his doctrine issued from him.

## **J. His Death**

Hisham struggled in the way of Allah and combated for a long time. He debated with his opponents for defending his thoughts and principles until he passed away a mujahid who showed extreme courage for defending Islam. As for the cause of his death, some sources have ascribed it to Khalid al-Bermeki, who harbored malice against him, for al-Rashid inclined to him and admired him.

Khalid told al-Rashid that Hisham had adopted the doctrine of the Imamate. He gathered the theologians for Hisham, and asked al-Rashid to sit behind a curtain. As for Hisham, he did not come to know of that. He debated some philosophers on the Imamate. After a long discussion, he declared that if the Imam had ordered him to carry the sword, he would have carried out his orders and responded to his request.

When al-Rashid heard that statement, his condition changed, and anger controlled him. As a result he commanded Yehya to arrest Hisham and his companions. When Hisham came to know of that hidden evil, he escaped with fear and wandered aimlessly until he arrived in Kufa, where he became seriously ill and died in the house of Ibn Ashraf.[425](#)

Other than that was said about the way how he died. As for the year when he died, it was said that he died in the year 179 A. H. It was said that he died in the year 199 A. H. Other than that was said. This was explained in detail by 'Allama, Shaykh 'Abd Allah Ni'ma al-'Amili.[426](#)

With this point we will end our speech about this great giant, who grew up in the school of Imam al-Sadiq and al-Kazim, peace be on them.

## **289. Hisham Bin Salim al-Jawaliqi al-Ju'fi, Bisher Bin Merwan**

He is among the great scholars of the Shi'ite sect and among its notables. He narrated traditions on the authority of Abu al-Hasan. Imam al-Sadiq, peace be on him, appointed him to debate with a man from Syria (Sham) on the Oneness of Allah.[427](#) This is evidence for his abundant knowledge and his superiority to others in excellence.

He was accused of disbelief. His enviers and enemies accused him of that. The defense we have mentioned for Hisham suits his friend and his namesake Hisham b. Salim. Many of those who have written his biography have acknowledged his excellence and trustworthiness.[428](#)

## **290. Hind Bin al-Hajjajj**

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam a-Kazim. Those who have written his biography have mentioned his talk with Imam Musa. We will mention the talk when speak of the imprisonment of the Imam. The talk displays the trustworthiness of the man and his devoting himself to the Imam, peace be on him.[429](#)

## **291. Al-Haythem Bin 'Abd Allah al-Rumani, al-Kufi**

He narrated traditions on the authority of Imam Musa and al-Ridha', peace be on them. He has a book.[430](#)

## **292. Yaseen al-Dareer al-Zayyat, al-Basri**

He met Imam Musa in Basrah when he was imprisoned in it. He devoted himself to him and reported traditions from him. He wrote a book.[431](#)

## **293. Yehya al-Azraq**

Shaykh al-Tusi has numbered him, under this title, as among the companions of Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite.[432](#)

## **294. Yehya Bin al-Husayn Bin Zayd Bin 'Ali Bin al-Husayn, peace be on him**

He is among the companions of Imam Musa. He maintained the creed of the Waqifites.[433](#) He is one of the witnesses for the will of Imam Musa, peace be on him. He asked his father to show him the way to the place where his uncle 'Isa had disappeared, that he might go to him and see him. However, his father refused to tell him about that, for he feared that 'Isa's affair would appear, and the authorities

would come to know of him.

Yehya insisted on that, so his father said to him: "Surely this affair will trouble him. I fear that he will move from his house as a sign of hating your meeting with him. So you will disturb him." Yet, Yehya begged his father for a long time until he was pleased with that. He responded to him, prepared his travel to Kufa, and said to him:

"When you arrive in Kufa, then ask about the houses of Banu Hay. When you are shown the way to them, then go to them through the way so-and-so. You will see a house in the middle of the way; the house has a door with so-and-so quality. Know it and sit far from it at the beginning of the way. He will come towards you at the sunset.

He is middle-aged; his face is covered; prostration has made a mark on his forehead. He is wearing a woolen jubbah. He brings water with a camel and he drives the camel. He does not put a foot and does not lift it except through the remembrance of Allah, the Great and Almighty. His tears flow down his face. So rise, greet him, and embrace him. He will become frightened of you just as a wild animal does.

So introduce yourself to him and mention your lineage for him. In this manner he will be sure of you, talk with you for a long time, ask you about us one by one, tell you of his affairs, and be not tired of your sitting with him. Do not stay with for a long time. He will ask you not to return to him. Carry out his orders in this respect. For surely if you go to him again, he will disappear from you, feel an aversion for you, and move from his place. He will face hardships because of that."

Yehya went out and headed for Kufa. When he arrived in it, he headed for the way of the Banu Hay in the afternoon. He came to know of the house, and then he sat at the beginning of the way. When the sun sat down, 'Isa came just as al-Husayn had said. He did not put a foot and did not lift it without glorifying Allah, the Most High. His eyes were filled with tears.

Yehya rose and embraced him. 'Isa was afraid of him, so he said to him: "O Uncle, I am Yehya b. al-Husayn b. Zayd, your nephew."

When 'Isa heard that, he embraced him and wept, to the extent that he was about to die. Then he made his camel kneel down. He sat with Yehya and asked him about his household, man by man, woman by woman, and boy by boy. Yehya explained their stories, and 'Isa was crying.

Then 'Isa said to Yehya: "O My little son, I fetch water with this camel. I give some of the wage to the owner of the camel and live on the rest. When something prevents me from bringing water, I go to the outskirts of Kufa, collect the vegetables the people throw away, and live on them.

"I have married the daughter of this man, while he does not know from where I am until this time of us. She born me a girl. The girl grew up and came of age, while she does not know who I am. Her mother said to me: 'Marry your daughter to the son of so-and-so, the water carrier, for he is richer than us.'

He proposed to her. Her mother insisted on that, but I could not tell her that the person was not equal to her (daughter) lest my story should spread. She insisted on that, and I asked Allah to suffice me her affair; so she died several days after that. I am sorry that she died and she did not come to know of her nearness to Allah's Apostle, may Allah bless him and his family.”

Then he adjured his nephew before Allah to go away and not to return. He saw him off.[434](#)

Ahl al-Bayt led such a life; they were either killed or prisoners or homeless. They were pursued by terror and fear. They were fearful of the oppressive. May Allah reward them for the tragedies, the misfortunes, and the ordeals they faced.

## **295. Yehya Bin 'Abd al-Rahman al-Azraq**

He is a reliable Kufan. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book narrated by many of our companions.[435](#) A group of the great figures has certified him.[436](#)

## **296. Yehya Bin 'Abd Allah al-Basri**

In his Rijal, al-Shaykh al-Tusi numbered him as among the companions of Imam al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite.[437](#)

## **297. Yehya Bin 'Umran Bin 'Ali Bin Abi Shu'ba al-Halabi**

He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is reliable; his traditions are authentic. He has a book reported by a group of narrators.[438](#) Most of the biographers have certified him.[439](#)

## **298. Yehya Bin al-Fadhli al-Nawfali**

Under this title, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite.[440](#)

## **299. Yehya Bin al-Qasim al-Hadhdha'**

His Kunya was Abu Baseer; it was said that his Kunya was Abu Muhammad. He is among the companions of Imam al-Kazim, peace be on him. The scholars have differed over him. Al-Tusi said that he was a Waqifite. Al-Kashi narrated on the authority of Muhammad b. Mas'ud, who said that he asked 'Ali b. al-Hasan b. Faddal whether Abu Baseer was excessive or not, and he said: "No," "but he was confused."

Al-Najashi said: “Yehya Bin al-Qasim Abu Baseer al-Asadi—it was said Abu Muhammad—was a trustworthy notable.” He narrated traditions on the authority of Abu Ja‘far and Abu ‘Abd Allah, peace be on them. He has the book *Youm wa Layla (a Night and a Day)*. He died in the year 150 A. H.

Al-Kashi narrated on the authority of Abu ‘Umayr, on the authority of Shu‘ayb al-‘Aqarqafi, who said: “I said to Abi ‘Abd Allah, peace be on him: ‘Perhaps, we are in need of asking about a thing; whom shall we ask?’ He, peace be on him, said: ‘Ask al-Asadi, meaning Abu Baseer.’” This is a proof for that he was trustworthy and had abundant knowledge.[441](#)

### **300. Yazid Bin Khalifa al-Harithi al-Halawani**

He is among the companions of Imam Musa, peace be on him. He has been accused of his being a Waqifite. Al-Kashi has narrated on the authority of al-Nadar b. Swayyid, who has said: “A man called Yazid b. Khalifa visited Abu ‘Abd Allah (al-Sadiq), and he asked him: ‘Who are you?’

‘From al-Harth b. Ka‘b,’ answered the man. ‘Every house has one or two noble persons,’ explained Abu ‘Abd Allah, peace be on him, ‘and you are the noble one of the Banu al-Harth b. Ka‘b.’”[442](#) This tradition is a proof of his trustworthiness; he was discussed in this tradition and it was concluded that he was not trustworthy.[443](#)

### **301. Yazid Bin Sulayt al-Zaydi**

Shaykh al-Tusi in his *Rijal*, al-Kashi, and other than them have regarded him as one of the companions of Imam al-Kazim, peace be on him. One of them has mentioned that he was among the special companions of the Imam. Among those whom he trusted, among the men of piety, knowledge, and the science of Islamic jurisprudence, and one of those who narrated the textual designation for the Imamate of Imam al-Ridha’, peace be on him. He had a long conversation with Imam Musa, peace be on him.[444](#)

### **302. Yaqubi Bin Ja‘far Bin Muhammad**

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of Imam Musa (al-Kazim), peace be on him. Apparently, he is an unknown Imami Shi‘ite.[445](#)

### **303. Ya‘qub Bin al-Fadhli Bin Ya‘qub al-Hashimi**

He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him.[446](#)

## **304. Yousif Bin Ya'qub**

He is one of the companions of Imam Musa, peace be on him. He has been accused of his being a Waqifite.<sup>447</sup>

## **305. Yunus Bin 'Abd al-Rahman**

He was the retainer of 'Ali b. Yaqteen. He was among the unique of the Islamic community and was one of its great scholars. He was the unique of his time in his fear of Allah and piety. He grew up in the school of Imam al-Ridha', peace be on him, and took from him sciences and knowledge. After him, he devoted himself to his son Imam al-Ridha', peace be on him.

The following is a brief account of his affairs and conditions:

### **A. His Birth day**

He was born during the days of Hisham b. 'Abd al-Malik.<sup>448</sup>

### **B. His Early Life**

Yunus grew up on piety and righteousness, fed on the sciences of Ahl al-Bayt. He was a unique example of human perfection throughout his lifetime. He spent his lifetime on acquiring sciences from their source and origin, who were Ahl al-Bayt from whom Allah took away uncleanness and purified thoroughly, to the extent that he became the unique of his time.

### **C. His High Position**

Yunus b. 'Abd al-Rahman was of great importance and had high position with Ahl al-Bayt, peace be on him. Many traditions narrated from the Imams, peace be on him, on praising and lauding him. Some of their companions also lauded him.

That is as follows:

#### **1. Imam al-Ridha'**

'Abd al-'Aziz al-Muhtadi narrated, saying: "I asked Imam al-Ridha', peace be on him, saying to him: 'Surely I cannot find you, so from whom shall I take the principal features of my religion?' 'Take them from Yunus b. 'Abd al-Rahman,'<sup>449</sup> he replied. The Imam's hint to him in respect with giving religious decisions and knowledge is a proof of his trustworthiness and his precedence in knowledge and merit."

Concerning him Imam al-Ridha', peace be on him, said: "Abu Hamza al-Thumali in his time was like Selman in his time; that is because he served four of us: 'Ali b. al-Husayn, Muhammad b. 'Ali, Ja'far b.

Muhammad, and a period of the time of Musa b. Ja'far; and Yunus in his time was like Selman in his time.”

## 2. Imam al-Jewad

Ahmed b. Abi Khelef, saying: “I was sick, so Abu Ja'far, peace be on him, came to visit me; and there was by my head the book *Youm wa Layla (a Day and a Night)*, which was among Yunus's books. The Imam took the book and turned it over page by page until he ended it, and he was repeating: ‘May Allah have mercy on Yunus.<sup>450</sup> He, peace be on him, guaranteed the Garden to Yunus.’”

## 3. Al-Fadhli Bin Shadan

Concerning him, al-Fadhli b. Shadan has said: “None of all the people in Islam was greater than Selman al-Farisi in jurisprudence; and none after him was greater in jurisprudence than Yunus b. ‘Abd al-Rahman.”<sup>451</sup> Other traditions and words of great figures laud him and praise his merit and his high position.

## D. His Knowledge

He was the most knowledgeable one of his time, as Ibn al-Nadeem said.<sup>452</sup> All those who wrote his biography have acknowledged his abundant knowledge and his immense culture. The Imam's hint in respect with his ability in giving religious verdicts and knowledge is a proof of his abundant knowledge. It is said that the knowledge of the Imams, peace be on them, reached to some persons such as Selman al-Farisi, Jabir, al-Sayyid, and Yunus b. ‘Abd al-Rahman, as al-Kashi said.

## E. His Books

Yunus wrote many books which are evidence for his mastery in many sciences. Ibn Shadan narrated that Yunus wrote a thousand books as answers to the opponents.<sup>453</sup> We mention to readers some of his books:

1. Kitab Youm wa Layla (a Book on a Day and a Night). The book was praised by Imam al-Jewad, as we have previously mentioned. It was shown to Abu Muhammad al-‘Askeri, peace be on him, and he said: “Allah will give him a light for each letter on the Day of Resurrection.”<sup>454</sup>
2. Kitab ‘Ilal al-Ahadith (a Book on the Causes of the Traditions).
3. Kitab al-Salat (a Book on Prayers).
4. Kitab al-Siyam (a Book on Fasting).
5. Kitab al-Zekat (a Book on Alms).
6. Kitab al-Wasaya wa al-Fara'id (a Book on Wills and Religious Duties).

7. Kitab Jami' al-Aathaar (a Comprehensive Book on Traditions).
8. Kitab al-Beda' (a Book on Beda').[455](#)
9. Kitab al-Sehu (a Book on Forgetfulness).
10. Kitab al-Adab wa al-Delala 'alaa al-Khayr (a Book on Good Manners and Signs of Good).
11. Kitab al-Fera'id (a Book on the Religious Duties).
12. Kitab al-Jami' al-Kebeer fi al-Fiqh (a Big, Comprehensive Book on Jurisprudence).
13. Kitab al-Tijaraat (a Book on Trades).
14. Kitab Tefseer al-Qur'an (a Book on the Exegesis of the Qur'an).
15. Kitab al-Hudud (a Book on the Prescribed Punishments).
16. Kitab al-Aadaab (a Book on Good Manners).
17. Kitab al-Methalib (a Book on Defects).
18. Kitab 'Ilal al-Nikah wa Tehleel al-Mut'a (a Book on the Causes of Marriage and Lawfulness of Contemporary Marriage).
19. Kitab Newadir al-Bay' (a Book on Miscellaneous Traditions on Sale).
20. Kitab al-Radd 'alaa al-Ghulaat (a Book on Answers to the Excessive).
21. Kitab Thewab al-Hajj (a Book on the Reward of Hajj).
22. Kitab al-Nikah (a Book on Marriage).
23. Kitab al-Telaq (a Book on Divorce).
24. Kitab al-Mekasib (a Book on Earnings).
25. Kitab al-Wudu' (a Book on Ritual Ablution).
26. Kitab al-Biyu'wa al-Mezru'at (a Book on Sales and Plants).
27. Kitab al-Lu'lu' fi al-Zuhd (a Book on Pearls in Asceticism).
28. Kitab al-Imama (a Book on the Imamate).
29. Kitab Fedl al-Qur'an (a Book on the Excellence of the Qur'an).[456](#)

30. Kitab Ikhtilaf al-Hedith (a Book on the Differences in Hadith).

31. Kitab Musa'ala 'an Abu al-Hasan Musa (a Book on Questions from Abu al-Hasan Musa).[457](#)

These books are evidence for his knowledge of different sciences and arts.

#### **F. His Piety**

Yunus had great piety and righteousness. An example of his worship and piety is that he performed the hajj fifty-one times, fasted for twenty years, and asked his Lord for twenty years.[458](#)

#### **G. With the Waqifites**

Yunus b. 'Abd al-Rahman was strong in thought and firm in faith. After the death of Imam Musa, peace be on him, the Waqifites spared no effort to make him join them, but they failed. Yunus talked about the reasons for that discord that befell the companions of the Imam due to the temptation of the Waqifites to him. We have mentioned his speech in the previous chapters.

#### **H. His Enviars**

The more man's importance increases and his social position becomes high the more his enviars are; all those genius and great are afflicted with those who harbor malice against them. As for Yunus b. 'Abd al-Rahman, he was among those unique and talented Allah singled with knowledge and excellence.

Accordingly, his enviars were so many that he complained of that to Imam Musa, peace be on him, saying to him: "They call me Zendiqa (unbeliever)!"

The Imam, peace be on him, quietened him, saying to him: "What will harm you when there is a pearl in your hand and the people say that it is a stone? And what will benefit you when there is a stone in your hand and the people say that it is a pearl?"[459](#) One time He complained to Imam al-Ridha', peace be on him, of what he met from his companions, and he, peace be on him, said to him: "Humor with their manners, for they have unripe intellects."[460](#)

It was said to Yunus that some people criticize you and mention you with something bad, and he said to them: "I ask you to bear witness that I have forgiven all those who follow the Commander of the faithful, peace be on him."[461](#) He pardoned all those from among his companions who wronged him, and forgave those who mistreated him.

He took these noble moral traits from the Imams of Ahl al-Bayt, peace be on them, Allah meant in His Holy Book, saying: And those who restrain (their) anger and pardon men.

#### **I. His Death**

Allah chose him to meet Him. He showed extreme courage in defending Islam and propagating the

doctrine of Ahl al-Bayt, peace be on them. He died in Yethrib in the Year 208 A. H.[462](#) When Imam al-Ridha', peace be on him, heard of his death, he said: "Reflect on the final result Allah has decided for him. He caused him to die in Medina, neighboring Allah's Apostle, may Allah bless him and his family."[463](#)

May Allah have mercy on Yunus, reward him on behalf of Islam with the best reward, and muster him with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

### **306. Yunus Bin Ya'qub Bin Qays, Abu 'Ali, al-Bajali, al-Duhni, al-Kufi**

He devoted himself to Abu 'Abd Allah, peace be on him, Abu al-Hasan, peace be on him. He was the representative of Abu al-Hasan.[464](#) Al-Shaykh al-Mufeed numbered him as among the companions of the two Imams called al-Sadiq (al-Sadiqayn), peace be on them, as one of the leading great figures from whom the lawful, the unlawful, religious verdicts, and precepts were taken, whom none could criticize, to whom there is no way to dispraise, who are the authors of the written sources, and famous books.[465](#)

The thing which is a proof of his trustworthiness is that Abu 'Abd Allah and Abu al-Hasan, peace be on them, entrusted him with buying them something. When he bought it and gave it to them, they said to him: "You are not accused with us; you are one of us, Ahl al-Bayt. So may Allah place you with His Apostle and his household; and Allah will do that, Allah willing."[466](#)

Yunus died in Yethrib (Medina). Imam al-Ridha', peace be on him, sent him the requirements of burial; he sent him scent for embalming (hunut), a shroud, and all necessary things. He ordered his followers, those of his father and of his grandfather to attend his burial. He said to them: "This is a follower of Abu 'Abd Allah, peace be on him. He lived in Iraq."

Then he said to them: "Dig (a grave) for him in (the cemetery of) al-Baqee'. If the people of Medina say to you that he is an Iraqi and that they will not bury him in (the cemetery of) al-Baqee', then say to them: 'This is a follower of Abu 'Abd Allah, peace be on him. He lived in Iraq. If you prevent us from burying him in al-Baqee', we will prevent you from burying your followers in al-Baqee'.'" He, peace be on him, ordered Muhammad b. al-Habab to pray over him, and he did. Then Yunus was buried in al-Baqee'.[467](#)

Before we end this chapter, we have to mention the Imam's companions who were well-known and famous for their Kuniyas:

### **307. Abu Jabal**

He is one of the companions of Imam Musa, peace be on him. He is a Waqifite.[468](#) He is weak in traditions.[469](#)

### **308. Abu Ju'da**

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, and said that he is a Waqifite. The same opinion has been mentioned by Al-'Allama (al-Hilli) in his al-Khulasa.[470](#)

### **309. Abu Khalid al-Dhayyal**

In this manner, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, and added that he is unknown.[471](#)

### **310. Abu Khalid al-Zubali**

He is among the companions of Imam Musa, peace be on him.[472](#) In the first part of the book we have mentioned that the Imam, peace be on him, passed by him at Zubala and talked with him; that was when al-Mehdi ordered the Imam to be arrested.

### **311. Abu Zakariya al-A'war**

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, adding that he is trustworthy and that he narrated traditions on the authority of Ali b. Ribat.[473](#)

### **312. Abu Sa'eed al-Qammat**

Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him.[474](#)

### **313. Abu Salama**

In his (book) al-Rijal, Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. He has added that it is said that his name is Khalaf b. Khalaf al-Lafaifi, the servant of Abi al-Hasan (Musa), and that apparently he is unknown Imami Shi'ite.[475](#)

### **314. Abu Shu'ayb al-Mahamili**

He was the retainer of 'Ali b. al-Hakam b. al-Zubayr al-Anbari. He is a reliable Kufan. He is among the companions of Abi al-Hasan Musa, peace be on him. He has a book.[476](#)

### **315. Abu 'Aamir Bin Jinah**

He narrated traditions on the authority of Abi al-Hasan (Musa), peace be on him. He is trustworthy.[477](#)

### **316. Abu al-Ala' al-Hadrami**

Under this title, in his (book) al-Rijal, Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. Apparently, he is unknown Imami (Shi'ite).[478](#)

### **317. Abu al-Muhtamil al-Kufi**

He is trustworthy. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), peace be on him. He is one of the companions of Imam (Musa) al-Kazim, peace be on him.[479](#)

### **318. Abu Mus'ab al-Zaydi**

He is trustworthy and one of the companions of Imam (Musa) al-Kazim, peace be on him.[480](#)

### **319. Abu Yehya**

In his (book) al-Rijal, Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam Musa (al-Kazim), peace be on him. And he has said in his al-Fihrast: "He has a book."[481](#) Al-Ha'iri has said: "Apparently, he is among the Imami (Shi'ites)."

### **320. Abu Yehya al-Makfuf**

(In his book al-Rijal), Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. And he has said in his al-Fihrast: "He has a book." And so said al-Najashi. Al-Ha'iri has said that he is reliable, for he made use of his association with the Imam.[482](#)

To here we will end our speech of some of Imam Musa's companions, who narrated his traditions and conveyed his knowledge. It is worth mentioning that most of the Imam's companions were great religious scholars and authors, so they supplied the Islamic world of their time with their valuable works; this

indicates that the intellectual renaissance depended on the Imams of Ahl al-Bayt, peace be on him.

Surely this group of narrators has shown us an important side of the life of the Imam, peace be on him, and indicates the important role he played in hoisting the standard of knowledge, building its edifices, and spreading cultural awareness among the regions of the world.

Surely the school of Imam Musa, peace be on him, gave life to the intellectual life in the Muslim world and developed the Muslims in all fields. So attending the school was among the things that brought about pride and glory. Imam Malik, one of the heads of the Muslim schools, was criticized for that he left the narration from Imam Musa.[483](#)

This shows that the Imam's school and the narration from him were of great importance among the scientific circles.

- [1.](#) Al-Anwar al-Bahiya, p. 91.
- [2.](#) Al-Barqi, Rijal.
- [3.](#) Jami' al-Ruwat, vol. 1, p. 12. Al-Khulasa.
- [4.](#) Jami' al-Udadba'.
- [5.](#) Lisan al-Mizan, vol. 1, p. 24.
- [6.](#) Jami' al-Ruwat, vol. 1, p. 16. Lisan al-Mizan, vol. 1, p. 41.
- [7.](#) Wajiza, al-Bulgha, al-Khulasa. Nejashi, Rijal.
- [8.](#) He is ascribed to 'Aqarquf, which is a district of al-Dujayl; and it is said that it is among the districts of the river of 'Isa. There is a distance of four leagues.
- [9.](#) Tanqeeh al-Maqal.
- [10.](#) He is ascribed to San'a', which is a city in Yemen full of trees and water.
- [11.](#) Tanqeeh al-Maqal.
- [12.](#) Al-Khulasa, second part, p. 197.
- [13.](#) He is ascribed to Ju'da Abu Hay, from Qays. He is Ju'da b. Ka'b. Among them is al-Nabigha al-Ju'di.
- [14.](#) Tanqeeh al-Maqal, vol. 1, p. 31.
- [15.](#) Keshf al-Mehajja, al-Wajiza, al-Hawi.
- [16.](#) Tanqeeh al-Maqal.
- [17.](#) Nejashi, Rijal.
- [18.](#) Al-Khulasa. Nejashi, Rijal.
- [19.](#) Nejashi, Rijal.
- [20.](#) Jami' al-Ruwat, vol. 1, p. 44. Keshi, Rijal, p.291.
- [21.](#) Jami' al-Ruwat, vol. 1, p. 44.
- [22.](#) Nejashi, Rijal, p. 55.
- [23.](#) Tanqeeh al-Maqal, vol. 1, p. 62. Jami' al-Ruwat, vol. 1, p. 50.
- [24.](#) Tanqeeh al-Maqal. Jami' al-Ruwat.
- [25.](#) Jami' al-Ruwat.
- [26.](#) Ibid., vol. 1, p. 70.
- [27.](#) Al-Ta'liqat, p. 47.
- [28.](#) Tanqeeh al-Maqal, vol. 1, p. 96.
- [29.](#) Jami' al-Ruwat, vol. 1, p. 75.
- [30.](#) Ibid. vol. 1, p. 75.
- [31.](#) Al-Ta'liqat, p. 51.
- [32.](#) Tanqeeh al-Maqal, vol. 1, p. 112.
- [33.](#) Nejashi, Rijal, p. 56.

- [34.](#) Tanqeeh al-Maqal, vol. 1, p. 115.
- [35.](#) Menhajj al-Maqal. Tanqeeh al-Maqal.
- [36.](#) He was ascribed to Sabat, a village near al-Meda'in.
- [37.](#) Tanqeeh al-Maqal. Shaykh al-Mamaqani has written a long research about al-Sabati.
- [38.](#) Al-Khulasa. Ibn Abi Dawud, Rijal.
- [39.](#) Jami' al-Ruwat, vol. 1, p. 92.
- [40.](#) Tanqeeh al-Maqal, vol. 1, p. 133.
- [41.](#) Menhajj al-Maqal, p. 57.
- [42.](#) He is ascribed to Manqar, a tribe of the Banu Sa'd.
- [43.](#) Tanqeeh al-Maqal, vol. 1, p. 144.
- [44.](#) Al-Fihrast.
- [45.](#) Wajiza. Al-Hawi.
- [46.](#) Tanqeeh al-Maqal, vol. 1, p. 158.
- [47.](#) Ibid. Lisan al-Mizan, vol. 1, p. 477.
- [48.](#) Lisan al-Mizan, vol. 1, p. 478.
- [49.](#) Ibn Dawud, Rijal.
- [50.](#) Al-Fihrast
- [51.](#) Tanqeeh al-Maqal, vol. 1, p. 174.
- [52.](#) Al-Wajiza. Al-Bulgha.
- [53.](#) Nejashi, Rijal. Al-Wajiza.
- [54.](#) Jami' al-Ruwat, vol. 1, p. 128.
- [55.](#) Tanqeeh al-Maqal, vol. 1, p. 179.
- [56.](#) Al-Nejashi, Rijal.
- [57.](#) Tanqeeh al-Maqal, vol. 1, p. 76.
- [58.](#) Keshi, Rijal. Al-Wajiza. Al-Bulgha.
- [59.](#) Lisan al-Mizan, vol. 2, p. 83.
- [60.](#) Tanqeeh al-Maqal, vol. 1, p. 215. Al-Keshi, Rijal.
- [61.](#) Jami' al-Ruwat, vol. 1, p. 152.
- [62.](#) Tanqeeh al-Maqal, vol. 1, p. 216.
- [63.](#) Ibid.
- [64.](#) Al-Fihrast. Jami' al-Ruwat. Menhajj al-Maqal.
- [65.](#) Menhajj al-Maqal.
- [66.](#) Tanqeeh al-Maqal, vol. 1, p. 234.
- [67.](#) Al-Nejashi, Rijal. Al-Keshi, Rijal.
- [68.](#) Tanqeeh al-Maqal.
- [69.](#) Menhajj al-Maqal, p. 92.
- [70.](#) Al-Nejashi, Rijal.
- [71.](#) Al-Wajiza, al-Bulgha, al-Khulasa.
- [72.](#) Tanqeeh al-Maqal, vol. 1, p. 258.
- [73.](#) Al -Khulasa.
- [74.](#) Tanqeeh al-Maqal, vol. 1, p. 267.
- [75.](#) Al-Khulasa.
- [76.](#) Al-Fihrast.
- [77.](#) Tanqeeh al-Maqal, vol. 1, p. 269.
- [78.](#) Ibid.
- [79.](#) Tanqeeh al-Maqal. Menhajj al-Maqal, p. 98.
- [80.](#) Menhajj al-Maqal, p.100.
- [81.](#) Al-Nejashi, Rijal. Al-Khulasa. Al-Fihrast.

- [82.](#) Lisan al-Mizan, vol. 2, p. 225.
- [83.](#) Tanqeeh al-Maqal, vol. 1, p. 301.
- [84.](#) Shaykh al-Tusi, Fihrast. Ibn al-Nadeem, Fihrast. Tanqeeh al-Maqal, vol. 1, p. 304.
- [85.](#) Al-Fihrast. Tanqeeh al-Maqal, vol. 1, p. 307.
- [86.](#) Tanqeeh al-Maqal, vol. 1, p. 316. Lisan al-Mizan, vol. 2, p. 272.
- [87.](#) Tanqeeh al-Maqal, vol. 1, p. 227.
- [88.](#) Jami' al-Ruwat, vol. 1, p. 234.
- [89.](#) Al-Fihrast. Al-Khulasa.
- [90.](#) Al-Khulasa. Ibn Dawud, Rijal.
- [91.](#) Jami' al-Ruwat. Tanqeeh al-Maqal.
- [92.](#) Al-Nejashi, Rijal, p. 41.
- [93.](#) Tanqeeh al-Maqal, vol. 1, p. 328.
- [94.](#) Al-Wajiza, al-Bulgha, al-Khulasa.
- [95.](#) Tanqeeh al-Maqal, vol. 1, p. 335. Al-Wajiza, al-Bulgha, al-Khulasa.
- [96.](#) Tanqeeh al-Maqal, vol. 1, p. 341.
- [97.](#) Ibid.
- [98.](#) Ibid.
- [99.](#) Ibid.
- [100.](#) Al-Irshad.
- [101.](#) Tanqeeh al-Maqal. Al-Nejashi, Rijal.
- [102.](#) Al-Khulasa. Ibn Dawud, Rijal.
- [103.](#) Al-Nejashi, Rijal.
- [104.](#) Al-Khulasa.
- [105.](#) Tanqeeh al-Maqal, vol. 1, p. 350.
- [106.](#) Al-Nejashi, Rijal, p. 103.
- [107.](#) Tanqeeh al-Maqal, vol. 1, p. 353.
- [108.](#) Jami' al-Ruwat, vol. 1, p. 262. Al-Fihrast.
- [109.](#) Al-Nejashi, Rijal.
- [110.](#) Tanqeeh al-Maqal, vol. 1, p. 355.
- [111.](#) Al-Nejashi, Rijal.
- [112.](#) Ibid., 110.
- [113.](#) Tanqeeh al-Maqal, vol. 1, p. 356.
- [114.](#) Ibid., p. 365.
- [115.](#) Al-Nejashi, Rijal, p. 106. Jami' al-Ruwat, vol. 1, p. 278.
- [116.](#) Tanqeeh al-Maqal, vol. 1, p. 377.
- [117.](#) Al-Nejashi, Rijal.
- [118.](#) Ibid., p. 112.
- [119.](#) Ibid., p. 115.
- [120.](#) Tanqeeh al-Maqal, vol. 1, p. 388.
- [121.](#) Jami' al-Ruwat, vol. 1, p. 291.
- [122.](#) Tanqeeh al-Maqal, vol. 1, p. 391.
- [123.](#) Al-Nejashi, Rijal, p. 115.
- [124.](#) Ibid., p. 116.
- [125.](#) Tanqeeh al-Maqal, vol. 1, p. 398.
- [126.](#) Al-Nejashi, Rijal, p. 117.
- [127.](#) Tanqeeh al-Maqal, vol. 1, p. 401.
- [128.](#) Ibid.
- [129.](#) Ibid.

- [130.](#) Ibid.
- [131.](#) Al-Nejashi, Rijal, p. 121.
- [132.](#) Jami' al-Ruwat, vol. 1, p. 302.
- [133.](#) Tanqeeh al-Maqal, vol. 1, p. 408. Jami' al-Ruwat. Al-Fihrast.
- [134.](#) Tanqeeh al-Maqal. Al-Khulasa.
- [135.](#) Tanqeeh al-Maqal, vol. 1, p. 410. Menhajj al-Maqal, p. 135. Jami' al-Ruwat.
- [136.](#) Jami' al-Ruwat, vol. 1, p. 305.
- [137.](#) Menhajj al-Maqal, p. 135.
- [138.](#) Tanqeeh al-Maqal, vol. 1, p. 414.
- [139.](#) Al-Nejashi, Rijal, p. 121.
- [140.](#) Ibid. p. 124.
- [141.](#) Jami' al-Ruwat, vol. 1, p. 310.
- [142.](#) Al-Nejashi, Rijal.
- [143.](#) Al-Fihrast.
- [144.](#) Al-Khulasa.
- [145.](#) Al- Nejashi, Rijal, p. 126.
- [146.](#) Al-Fihrast. Al- Nejashi has said: "He has a book."
- [147.](#) al-Nejashi, Rijal, p. 126.
- [148.](#) Tanqeeh al-Maqal, vol. 1, p. 433.
- [149.](#) Jami' al-Ruwat, vol. 1, p. 322.
- [150.](#) Tanqeeh al-Maqal, vol. 1, p. 435.
- [151.](#) Tartib al-Akhbar.
- [152.](#) Al-Nejashi, Rijal, p. 133.
- [153.](#) Al-Fihrast.
- [154.](#) Jami' al-Ruwat, vol. 1, p. 332.
- [155.](#) Ibid.
- [156.](#) Tanqeeh al-Maqal, vol. 1, p. 450.
- [157.](#) Jami' al-Ruwat, vol. 1, p. 333.
- [158.](#) Al-Nejashi, Rijal, p. 130.
- [159.](#) Tanqeeh al-Maqal, vol. 1, p. 453.
- [160.](#) Ibid.
- [161.](#) Ibid. Jami' al-Ruwat.
- [162.](#) Jami' al-Ruwat. Tanqeeh al-Maqal. Menhajj al-Maqal.
- [163.](#) Tanqeeh al-Maqal, vol. 1, p. 460.
- [164.](#) Al-Khulasa.
- [165.](#) Al-Nejashi, Rijal, p. 132.
- [166.](#) Ibid. Jami' al-Ruwat.
- [167.](#) Jami' al-Ruwat, vol. 1, p. 349. Al-Fihrast. Al-Khulasa.
- [168.](#) Al-Nejashi, Rijal, p. 135.
- [169.](#) Al-Khulasa.
- [170.](#) Al-Wajiza, al-Hawi.
- [171.](#) Tanqeeh al-Maqal, vol. 1, p. 14.
- [172.](#) Ibid.
- [173.](#) Ibid.
- [174.](#) Al-Nejashi, Rijal, p. 146.
- [175.](#) Ibid, p. 136. Al-Khulasa.
- [176.](#) Jami' al-Ruwat, vol. 1, p. 359.
- [177.](#) Tanqeeh al-Maqal, vol. 2, p. 26.

- [178.](#) Al-Nejashi, Rijal, p. 137.
- [179.](#) Tanqeeh al-Maqal, vol. 2, p. 49.
- [180.](#) Al-Nejashi, Rijal, p. 142.
- [181.](#) Ibid., p. 146.
- [182.](#) Jami' al-Ruwat, vol. 1, p. 375.
- [183.](#) Tanqeeh al-Maqal, vol. 2, p. 55.
- [184.](#) Jami' al-Ruwat, vol. 1, p. 375.
- [185.](#) Tanqeeh al-Maqal, vol. 2, p. 55.
- [186.](#) Ibid. p. 55.
- [187.](#) Ibid.
- [188.](#) Al-Nejashi, Rijal, p. 146.
- [189.](#) Tanqeeh al-Maqal, vol. 2, p. 70.
- [190.](#) Al-Nejashi, Rijal, p. 141.
- [191.](#) Ibid.
- [192.](#) Tanqeeh al-Maqal, vol. 2, p. 78.
- [193.](#) Al-Nejashi, Rijal, p. 143.
- [194.](#) Sharh al-Irshad.
- [195.](#) Al-Fihrast.
- [196.](#) Al-Nejashi, Rijal, p. 147.
- [197.](#) Al-Keshi, Rijal, p. 277.
- [198.](#) Al-Nejashi, Rijal, p. 151.
- [199.](#) Tanqeeh al-Maqal, vol. 2, p. 92.
- [200.](#) Ibid., p. 92.
- [201.](#) Al-Nejashi, Rijal, p. 146.
- [202.](#) Al-Keshi, Rijal, p. 276.
- [203.](#) Al-Nejashi, Rijal. Al-Keshi, Rijal. Menhajj al-Maqal. Al-Fihrast.
- [204.](#) Tanqeeh al-Maqal, vol. 2, p. 102.
- [205.](#) Al-Nejashi, Rijal, p. 45. Al-Khulasa.
- [206.](#) Tanqeeh al-Maqal, vol. 2, p. 112.
- [207.](#) Ibid.
- [208.](#) Al-Khulasa, Part One.
- [209.](#) Tanqeeh al-Maqal, vol. 2, p. 136.
- [210.](#) Ibid.
- [211.](#) Al-Nejashi, Rijal, p. 178.
- [212.](#) Jami' al-Ruwat, vol. 1, p. 447.
- [213.](#) Tanqeeh al-Maqal, vol. 2, p. 138.
- [214.](#) Jami' al-Ruwat, vol. 2, p. 463.
- [215.](#) Al-Nejashi, Rijal, p. 185.
- [216.](#) Tanqeeh al-Maqal.
- [217.](#) Ibid.
- [218.](#) Tanqeeh al-Maqal, vol. 2, p. 176.
- [219.](#) Ibid.
- [220.](#) Jami' al-Ruwat, vol. 1, p. 479.
- [221.](#) Al-Rouda.
- [222.](#) Tanqeeh al-Maqal, vol. 2, p. 175.
- [223.](#) He is ascribed to Mihr, district in Basrah.
- [224.](#) Al-Nejashi, Rijal, p. 165.
- [225.](#) Al-Keshi, Rijal, p. 280.

- [226.](#) Jami' al-Ruwat, vol. 1, p. 487.
- [227.](#) Al-Fihrast.
- [228.](#) Tanqeeh al-Maqal, vol. 2, p. 188. Jami' al-Ruwat, vol. 1, p. 492.
- [229.](#) Tanqeeh al-Maqal, vol. 2, p. 197.
- [230.](#) Al-Nejashi, Rijal, p. 165. Al-Khulasa, Part One.
- [231.](#) Al-Nejashi, Rijal, p. 167.
- [232.](#) Tanqeeh al-Maqal, vol. 2, p. 23.
- [233.](#) Al-Nejashi, Rijal, p. 168.
- [234.](#) Tanqeeh al-Maqal, vol. 2, p. 213.
- [235.](#) Ibid.
- [236.](#) Al-Nejashi, Rijal, p. 158.
- [237.](#) Jami' al-Ruwat, vol. 1, p. 507.
- [238.](#) Al-Nejashi, Rijal, p. 159.
- [239.](#) Tanqeeh al-Maqal, vol. 2, p. 218.
- [240.](#) Jami' al-Ruwat, vol. 1, p. 514.
- [241.](#) Al-Keshi, Rijal, p. 280.
- [242.](#) Al-Nejashi, Rijal, p. 179.
- [243.](#) Jami' al-Ruwat, vol. 1, p. 520.
- [244.](#) Ibid.
- [245.](#) Al-Nejashi, Rijal, p. 230.
- [246.](#) Al-Keshi, Rijal, p. 368.
- [247.](#) Al-Nejashi, Rijal, p. 231.
- [248.](#) Abi Hamza's name is Salim al-Bata'ini.
- [249.](#) The Banu Zurayq was a group of the Ansar who lived in Medina.
- [250.](#) Al-Nejashi, Rijal. Al-Keshi, Rijal. Menhajj al-Meqal. Jami' al-Ruwat, etc.
- [251.](#) Al-Keshi, Rijal, p. 269.
- [252.](#) Al-Nejashi, Rijal, p. 190.
- [253.](#) Tahdhib al-Tahdhib, p. 293.
- [254.](#) Al-Nejashi, Rijal, p. 193.
- [255.](#) Al-Fihrast.
- [256.](#) Al-Nejashi, Rijal, p. 210.
- [257.](#) Tanqeeh al-Maqal.
- [258.](#) Ibid, vol. 2, p. 288.
- [259.](#) Al-Fihrast.
- [260.](#) Tanqeeh al-Maqal, vol. 2, p. 291
- [261.](#) Ibid.
- [262.](#) He is ascribed to Sayya, a village in Medina.
- [263.](#) Al-Nejashi, Rijal, p. 211.
- [264.](#) Tanqeeh al-Maqal, vol. 2, p. 294.
- [265.](#) Al-Nejashi, Rijal, p. 194.
- [266.](#) Tanqeeh al-Maqal, vol. 2, p. 299.
- [267.](#) Ibid.
- [268.](#) Al-Nejashi, Rijal, p. 208.
- [269.](#) Ibn al-Nedim, al-Fihrast, p. 328. Al-Nejashi, Rijal.
- [270.](#) Al-Keshi, Rijal, p. 270.
- [271.](#) Al-Fihrast.
- [272.](#) Al-Keshi, Rijal, p. 272.
- [273.](#) Al- Jahshyari.

- [274.](#) Al-Shaykh al-Ansari, al-Mekasib.
- [275.](#) Nur al-Abbsar, p. 136. Al-Manaqib, vol. 2, p. 356. Bahr al-Anwar.
- [276.](#) Al-Manaqib, vol. 2, p. 356.
- [277.](#) Ibid.
- [278.](#) Ibn al-Nadeem, al-Fihrast, p. 328.
- [279.](#) Ibid.
- [280.](#) Al-Shaykh al-Toosi, al-Fihrast.
- [281.](#) Al-Keshi, Rijal, p. 270.
- [282.](#) Ibid.
- [283.](#) Al-Tehdhib, Chapter on Sale.
- [284.](#) Sharh al-Feqeeh.
- [285.](#) Al-Nejashi, Rijal, p. 223.
- [286.](#) Ibid., p. 222.
- [287.](#) Tanqeeh al-Maqal, vol. 2, p. 243.
- [288.](#) Al-Keshi, Rijal, p. 212.
- [289.](#) Al-Nejashi, Rijal, p. 217.
- [290.](#) Ibid., p. 226.
- [291.](#) Ibid. p. 228.
- [292.](#) Al-Keshi, Rijal, p. 213.
- [293.](#) Al-Nejashi, Rijal, p. 232.
- [294.](#) Tanqeeh al-Maqal, vol. 2, p. 365.
- [295.](#) Al-Nejashi, Rijal, p. 234.
- [296.](#) Ibid., 240.
- [297.](#) Tanqeeh al-Maqal, vol. 2, p. 6.
- [298.](#) Al-Nejashi, Rijal, p. 237.
- [299.](#) Ibid., p. 237.
- [300.](#) Al-Fihrast.
- [301.](#) Al-Keshi, Rijal.
- [302.](#) Al-Nejashi, Rijal, p. 239.
- [303.](#) Ibid., p. 242.
- [304.](#) Al-Keshi, Rijal.
- [305.](#) Ibn Dawud, Rijal.
- [306.](#) Tanqeeh al-Maqal, vol. 2, p. 38.
- [307.](#) Ibid. pp. 44–46.
- [308.](#) Ibid., p. 56.
- [309.](#) Al-Keshi, Rijal.
- [310.](#) Al-Nejashi, Rijal, pp. 250–251.
- [311.](#) Al-Keshi, Rijal, p. 364.
- [312.](#) Al-Ikhtisas.
- [313.](#) Al-Keshi, Rijal, p. 264.
- [314.](#) Al-Nejashi, Rijal, p. 251.
- [315.](#) Ibid. p. 279.
- [316.](#) Al-Irshad.
- [317.](#) Tanqeeh al-Maqal, vol. 2, p. 79.
- [318.](#) Al-Nejashi, Rijal, p. 255.
- [319.](#) Al-Keshi, Rijal, pp. 297–299.
- [320.](#) Tanqeeh al-Maqal, vol. 2, p. 89.
- [321.](#) Ibid.

- [322.](#) Al-Kafi.
- [323.](#) Tanqeeh al-Maqal, vol. 3, p. 98.
- [324.](#) Al-Nejashi, Rijal, p. 276.
- [325.](#) Al-Barqi is ascribed to Barq, a valley in a village in Qum. Al-Nejashi has mentioned this book in his book al-Rijal, p. 257.
- [326.](#) Al-Nejashi, Rijal.
- [327.](#) Tanqeeh al-Maqal, vol. 3, p. 113.
- [328.](#) Al-Nejashi, Rijal, p. 286.
- [329.](#) Tanqeeh al-Maqal, vol. 3, p. 122.
- [330.](#) Ibid.pp. 126–128.
- [331.](#) Al-Nejashi, Rijal, p. 252.
- [332.](#) Tanqeeh al-Maqal, vol. 3, p. 132.
- [333.](#) Al-Nejashi, Rijal, p. 282.
- [334.](#) Al-Khulasa.
- [335.](#) Al-Nejashi, Rijal, p. 278.
- [336.](#) Lisan al-Mizan, vol. 5, p. 300.
- [337.](#) Al-A'lam, vol. 6, p. 154.
- [338.](#) Mukhtasar al-Tuhfa al-lthnay 'Ashariya, p. 2.
- [339.](#) Lisan al-Mizan, vol. 5, p. 301.
- [340.](#) Al-Keshi, Rijal, p. 432.
- [341.](#) Ibid., 122.
- [342.](#) Lisan al-Mizan, vol. 5, p. 301.
- [343.](#) Al-Keshi, Rijal, p. 124.
- [344.](#) Ibid. pp. 125–126.
- [345.](#) Tanqeeh al-Maqal, vol. 3, p. 161.
- [346.](#) Al-Kulayni, Chapter on Temporary Marriage.
- [347.](#) Al-Keshi, Rijal, p. 123.
- [348.](#) Tanqeeh al-Maqal, vol. 3, p. 162.
- [349.](#) Al-Nejashi, Rijal, p. 209.
- [350.](#) Al-Fihrast.
- [351.](#) Al-Khulasa. Ibn Dawud, Rijal.
- [352.](#) Al-Nejashi, Rijal, p. 281.
- [353.](#) Al-Nejashi, Rijal, p. 287.
- [354.](#) Ibid.
- [355.](#) Al-Bulgha. Al-Khulasa.
- [356.](#) Tanqeeh al-Maqal, vol. 3, p. 201.
- [357.](#) Ibid., p. 203.
- [358.](#) Al-Nejashi, Rijal, p. 232.
- [359.](#) Ibid., p. 325.
- [360.](#) Ibid. p. 329.
- [361.](#) Tanqeeh al-Maqal, vol. 3, p. 217.
- [362.](#) Al-Nejashi, Rijal, p. 322.
- [363.](#) Ibid., p. 223.
- [364.](#) Wajiza, al-Bulgha. Ibn Dawud, Rijal.
- [365.](#) Tanqeeh al-Maqal, vol. 3, p. 227.
- [366.](#) Al-Irshad.
- [367.](#) Tanqeeh al-Maqal, vol. 3, p. 237.
- [368.](#) Sharh Tawhid al-Mufaddal, p. 17.

- [369.](#) Tanqeeh al-Maqal.
- [370.](#) Al-Irshad.
- [371.](#) Al-Nejashi, Rijal, p. 226.
- [372.](#) He was the retainer of Abu 'Abd Allah and among his special companions.
- [373.](#) Tuhaf al-'Uqool, pp. 513–515.
- [374.](#) Al-Fihrast. Al-Nejashi, Rijal. Al-Hawi. Idah al-Istibah.
- [375.](#) Tanqeeh al-Maqal, vol. 3, p. 249.`
- [376.](#) Al-Nejashi, Rijal, p. 323.
- [377.](#) Al-Bulgha, al-Khulasa. Ibn Dawud, Rijal.
- [378.](#) Al-Nejashi, Rijal, p. 250.
- [379.](#) Tanqeeh al-Maqal, vol. 3, p. 250.
- [380.](#) Al-Nejashi, Rijal, p. 319.
- [381.](#) Al-Fihrast. Al-Khulasa. Al-Nejashi, Rijal.
- [382.](#) Tanqeeh al-Maqal, vol. 3, p. 255.
- [383.](#) Ibid., p. 256.
- [384.](#) Ibid.
- [385.](#) Ibid., 267.
- [386.](#) Al-Nejashi, Rijal, p. 335.
- [387.](#) Al-Khulasa.
- [388.](#) Al-Keshi, Rijal.
- [389.](#) Al-Nejashi, Rijal, p. 333.
- [390.](#) Al-Irshad.
- [391.](#) Al-Ghayba.
- [392.](#) Al-Keshi, Rijal.
- [393.](#) Tanqeeh al-Maqal.
- [394.](#) Al-Irshad.
- [395.](#) Al-Kafi.
- [396.](#) Tanqeeh al-Maqal, vol. 3, p. 280.
- [397.](#) Ibid.
- [398.](#) Al-Nejashi, Rijal, p. 337. Jami' al-Ruwat.
- [399.](#) Tanqeeh al-Maqal, vol. 3, p. 294.
- [400.](#) Ta'sees al-Shi'a, p. 360.
- [401.](#) Duha al-Islam, vol. 3, p. 368.
- [402.](#) Tanqeeh al-Maqal.
- [403.](#) Ta'sees al-Shi'a, p. 360.
- [404.](#) Al-Keshi, Rijal, p. 166.
- [405.](#) Hisham b. al-Hakam, p. 55.
- [406.](#) Al-Dhahabi, Tarikh al-Islam, vol. 5, pp. 56–58. Al-Noubakhti, Firq al-Shi'a, pp. 6–9. Ibn Kuthayr.
- [407.](#) Tanqeeh al-Maqal.
- [408.](#) Al-Fihrast, p. 263.
- [409.](#) Ibid.
- [410.](#) Ibid.,p.264
- [411.](#) Al-Nejashi, Rijal, p. 338.
- [412.](#) Al-Keshi, Rijal, pp. 176–177. Al-Amali, vol. 1, p. 55. Al-Mas'udi, Murujj al-Dhahab, vol. 2, p. 382.
- [413.](#) Al-Fusool al-Mukhtara, vol. 1, pp. 24–25. This debate has been briefly mentioned in the book 'Uyun al-Akhbar, vol. 2, p. 15.
- [414.](#) Al-Keshi, Rijal, pp. 165–184.
- [415.](#) Bihar al-Anwar, vol. 11, pp. 229–291.

- [416.](#) Hisham b. al-Hakam, p. 221.
- [417.](#) Al-Shafi, p. 12.
- [418.](#) Al-Tanbeeh.
- [419.](#) Al-Ferq bayna al-Firaq, p. 139.
- [420.](#) Lisan al-Mizan, vol. 6, p. 194.
- [421.](#) 'Abd al-Jebbar, the judge.
- [422.](#) Al-Shafi, pp. 12-13.
- [423.](#) The two Hashims are Hisham b. al-Hakam and Hisham b. Salim al-Jawaliqi.
- [424.](#) Al-Wafi, vol. 1, p. 86.
- [425.](#) Tanqeeh al-Maqal, vol. 3, pp. 295-296. We have briefly mentioned the event.
- [426.](#) Hisham b. al-Hakam, pp. 38-43.
- [427.](#) Al-Keshi, Rijal.
- [428.](#) Al-Tahrir. Kashf al-Rumuz. Al-Bulgha, al-Khulasa. Al-Nejashi, Rijal.
- [429.](#) Tanqeeh al-Maqal, vol. 3, p. 304.
- [430.](#) Al-Nejashi, Rijal, p. 341.
- [431.](#) Ibid. p. 352.
- [432.](#) Tanqeeh al-Maqal, vol. 3, p. 312.
- [433.](#) Al-Khulasa.
- [434.](#) Maqatil al-Talibiyin, pp. 408-410.
- [435.](#) Al-Nejashi, Rijal, p. 346.
- [436.](#) Al-Khulasa, al-Hawi, al-Bulgha.
- [437.](#) Tanqeeh al-Maqal, vol. 3, p. 318.
- [438.](#) Al-Nejashi, Rijal, p. 346.
- [439.](#) Al-Hawi. Al-Fihrast. Al-Wajiza.
- [440.](#) Tanqeeh al-Maqal, vol. 3, p. 323.
- [441.](#) Minhajj al-Meqal, p. 371. Al-Nejashi, Rijal, p. 344. Al-Keshi, Rijal.
- [442.](#) Minhajj al-Meqal, p. 374.
- [443.](#) Tanqeeh al-Maqal, vol. 3, p. 326.
- [444.](#) Ibid.
- [445.](#) Ibid., vol. 3, p. 330.
- [446.](#) Al-Nejashi, Rijal, p. 45.
- [447.](#) Al-Khulasa, Part Two.
- [448.](#) Al-Nejashi, Rijal, p. 348.
- [449.](#) Al-Keshi, Rijal, p. 301.
- [450.](#) Ibid.
- [451.](#) Ibid. p. 301.
- [452.](#) Al-Fihrast.
- [453.](#) Al-Keshi, Rijal, p. 302.
- [454.](#) Al-Khulasa.
- [455.](#) Ibn al-Nedim, al-Fihrast, p. 323. Al-Nejashi, Rijal.
- [456.](#) Al-Nejashi, Rijal, p. 349.
- [457.](#) Shaykh al-Toosi, al-Fihrast.
- [458.](#) Al-Keshi, Rijal, p. 303.
- [459.](#) Ibid. p. 304.
- [460.](#) Ibid.
- [461.](#) Ibid.
- [462.](#) Tanqeeh al-Maqal, vol. 3, p. 339.
- [463.](#) Al-Keshi, Rijal, p. 302.

- [464.](#) Al-Nejashi, Rijal, p. 348.
- [465.](#) Al-Irshad.
- [466.](#) Al-Keshi, Rijal, p. 246.
- [467.](#) Ibid, p. 246.
- [468.](#) Al-Khulasa.
- [469.](#) Al-Wajiza.
- [470.](#) Tanqeeh al-Maqal, vol. 3, p. 8.
- [471.](#) Ibid., p. 14.
- [472.](#) Ibn Dawud, Rijal.
- [473.](#) Tanqeeh al-Maqal, vol. 3, p. 17.
- [474.](#) Ibid., p. 18.
- [475.](#) Ibid., p. 17.
- [476.](#) Al-Nejashi, Rijal, p. 354.
- [477.](#) Al-Nejashi, Rijal, p. 138.
- [478.](#) Tanqeeh al-Maqal, vol. 3, p. 26.
- [479.](#) Ibid., p. 32, al-Khulasa.
- [480.](#) Al-Khulasa. Al-Hawi.
- [481.](#) Tanqeeh al-Maqal, vol. 3, p. 39.
- [482.](#) Ibid., p. 39.
- [483.](#) Lisan al-Mizan, vol. 2, p. 277.

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