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Chapter 4: Admiration and Glorification

The learned, the scholars, the researchers, and the authors glorified Imam al-Baqir, peace be on him. They acknowledged his outstanding merits and his priority in knowledge to those other than him. They unanimously agreed that he was the greatest scholar whom the Islamic and the Arab world has ever known. The following are some of their words concerning him:

1. Imam al-Sadiq

Imam Abu 'Abd Allah al-Sadiq, peace be on him said: "My father was then the best Muhammadan on the surface of the earth." 1

This means that Imam al-Baqir was then the best of all the Muslims in knowledge, devotion, conforming to the religion, and the like through which the Muslim person becomes high.

2. Muhammad b.al-Munkadir

Muhammad b. al-Munkadir was among those who were contemporary with Imam Zayn al-'Abidin and his son, Imam al-Baqir, peace be on him. He stated his impressions of him, saying: "I did not think that 'Ali b. al-Husayn would leave a successor similar to him in outstanding merits, abundant knowledge, clemency, etc., till I saw his son, Muhammad."2

3. Sudayf al-Makki

Sudayf al-Makki was among the companions of Imam Abu Ja'far (al-Baqir). He communicated with him. He was among those who admired and glorified him. He said: "I have never seen a Muhammadan similar to him."3

4. Hisham b. 'Abd al-Malik

As for Hisham, he was among the most spiteful towards the Imam and among the most mortal enemies of his. Still, he acknowledge the high rank of the Imam and his great importance. Thus, he addressed him, saying: "O Muhammad, Quraysh will lead Arabs and non-Arabs as long as there are (persons) among them similar to you."4

5. Al-Mansur al-Dawaniqi

(At an assembly), Imam al-Baqir, peace be on him, talked about the Oa'im (the one who will undertake the office of the Imamate) of the family of Muhammad, may Allah bless him and his family, and the Mahdi (the rightly-guided one) of the this community. Al-Mansur al-Dawaniqi was at the assembly. He was astonished at that. Thus, he told Sayf b. 'Umayr about what he had heard of the Imam, saying: "If all the people of the earth tell me (about that), I will not accept (it) from them. However, he is Muhammad b. 'Ali." These words indicate that he admired and glorified the Imam. If the people of the earth had told him about that, he would have not accepted (it) from them nor would he have believed them. However, the Imam told him about it. So, al-Mansur acknowledged that the Imam was superior to all the people in truthfulness and reliability.

6. Abd Allah b.'Ata'

Abd Allah b. 'Ata' talked about the admiration, glorification, and humbleness of the scholars for the Imam (al-Baqir), peace be on him. He said: "I have never seen the scholars with (a person) inferior to them. (However, I have seen them) with Abi Ja'far (al-Baqir), for they behaved humbly and modestly before him, knew his right and his knowledge, and learned from him. Although al-Hakam b. 'Utayba was great and old, I saw him before al-Baqir to learn from him. He was like the boy before the teacher." He added: "I saw al-Hakam with al-Baqir. He was like a helpless bird." To the scholars for the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the Imam (al-Baqir) and humbleness of the scholars for the Imam (al-Baqir) and humbleness of the

We must mention a brief idea about al-Hakam b. 'Utayba to understand his scientific rank so that we are able to understand the vast sciences of Imam al-Baqir, peace be on him, and his high rank with the scholars. The narrators said: "Al-Hakam was among the greatest and the most important scholars of his time. "Mujahid b. Rumi said: "I saw al-Hakam in the mosque of al-Khif. The scholars of the people were around him. "Jarir reported on the authority of al-Mughira, who said: "When al-Hakam came to Medina, the people left the praying-place of the Prophet, may Allah bless him and his family, for him to pray at it." Ibn Sa'd said: "He was a reliable jurist and prominent scholar. He had many traditions." Al-Hakam had vast knowledge and a high rank. Nevertheless he was like a powerless boy before Imam al-Baqir. Therefore, the Imam was the most knowledgeable of all the people of his time in all sciences. The Shi'a believe in this and produce it as evidence in support of his abundant sciences.

7. Jabir b. Yazid

Jabir b. Yazid al–Ju'fi was among the most famous Muslim scholars and among the greatest reporters of traditions. He was among those who studied under Imam Abu Ja'far (al–Baqir), peace be on him. He reported seventy thousand traditions on the authority of the Imam, as al–Dhahabi said. He was among those who knew the Imam's scientific position. Thus, when he narrated traditions on his authority, he said: "The trustee of the trustees and inheritor of the knowledge of prophets related to me."9

8. Jabir b. 'Abd Allah

The great companion (of the Prophet), Jabir b. 'Abd Allah al-Ansari was famous for following the members of the House (ahl al-Bayt), peace be on them. He loved them very much. It was he who sent the greetings of the Prophet, may Allah bless him and his family, to Imam Abu Ja'far (al-Baqir), peace be on him, as we have already mentioned. He was among those who understood the high rank of the Imam, peace be on him. He glorified and respected the Imam from his childhood. When he addressed him, he said: "You are the son of the best of all the creatures. Your father is the Lord of the Youth of Heaven." 10

9. Ibn Hajar al-Haythami

Shahab al–Din, Ahmed b. Hajar al–Haythami, said: "Abu Ja'far, Muhammad, was called al–Baqir. The word al–Baqir was derived from baqara al–ard, meaning he splits open the ground and lights the hidden things in it. Thus, the Imam brought to light hidden things, such as the treasures of sciences, the facts of the rules, the maxims, and the good things. He made them so clear that nobody misunderstands them except those with bad insight and corrupt interior. Concerning him it was said that he split open knowledge and collected it. He made famous his knowledge and raised it. His heart became clear. His knowledge and his deeds were honest. His soul became pure. His morals were noble. His times were spent in Allah's obedience. The tongues of describers fall short of depicting his marks in the positions of the gnostic. This quick talk is unable to encompass all his words on behavior and sciences."11

These words display some bright sides of the life of Imam Abi Ja'far (al-Baqir), peace be on him. Among them was that he brought to light the treasures of sciences and the facts of the rules, while the people were unable to do that. We will talk about that in the researches that follow.

10. Ibn Kuthayr

Abu al-Fida', al-Hafiz b. Kuthayr, wrote Imam al-Baqir's biography. Concerning him he said: "Al-Baqir was among the leading members of the next generation. He had a great rank. He was among the great figures of this community in knowledge, deeds, leadership, and honor. He was called al-Baqir, for his split open knowledge and concluded the rules. He remembered Allah. He was humble and patient. He

was among the progeny of the Prophet. He was of a noble lineage. He was cognizant of the hearts. He wept very much. He refrained from arguments and guarrels."12

Ibn Kuthayr talked about the vast sciences of the Imam. (He also talked about) his worship, his patience, his much weeping because of his fear of Allah, and his refraining from the argument and the disputes. Because of these qualities, the scholars admired and glorified the Imam, peace be on him.

11. 'Abd al-Hamid al-Hanbali

'Abd al-Hamid b. al-'Imad al-Hanbali wrote the Imam's biography. He said: "Al-Baqir was among the jurists of Medina. He was called al-Baqir because he widely split open knowledge. He was among the Twelve Imams according to the faith of the Imami (Shi'a)." 13

12. Al-Nabahani

Shaykh Yousif b. Isma'il al-Nabahani said: "Muhammad al-Baqir b. 'Ali, Zayn al-'Abidin, b. al-Husayn was one of the Imams of our masters, the noble members of the House (ahl al-Bayt), and was among the prominent scholars." 14

13. Al-Qirmani

Ahmed b. Yousif Al-Qirmani wrote the Imam's biography. He said: "He was called al-Baqir, for his split open knowledge. He was, out of (all) his brothers, the successor and testamentary trustee of his father. He undertook (the office of) the Imamate after him. None of the sons of al-Hasan and al-Husayn showed the same ability in knowledge of religion, the laws, the knowledge of the Quran, the ways of life, and the techniques of literature, as Abi Ja'far (al-Baqir) did. The surviving Companions (of the Prophet) and the leading members of the next generation reported the principal features of religion on his authority."15

14. Al-Dhahabi

In many of his books, al-Dhahabi has written the Imam's biography. However, he was irregular in some of his words, which are as follows:

A. He said: "Al-Baqir was the best of the Hashimites at his time in outstanding merit, knowledge, and righteousness." 16

B. He said: "Al-Baqir was the lord of the Hashimites of his time. He was known as al-Baqir, for he split open knowledge. Thus, he knew its hidden origin." 17

C. He said: "Al-Bagir was among those who had knowledge, deeds, righteousness, honor, trust, and

sedateness. He was appropriate for the succession (to authority). He was among the Twelve Imams whom the Imami Shi'a respect and in whose infallibility and knowledge in all religion they believe.

"Abu Jaʻfar (al-Baqir) was a qualified Imam. He recited Allah's Book. He was of great importance. However, he was not the same level with b. Kuthayr in the Quran, nor was he the same level with Abi al-Zannad and Raiʻa in jurisprudence, nor was he the same level with Qattada and b. Shahab in memorizing and knowing the traditions." 18 Al-Dhahabi deviated from the truth when he preferred b. Kuthayr, Abi al-Zannad, Raiʻa, Qattada, and b. Shahab to the Imam. Indeed these eminent men are not compared with his students, such as Zarara b. Aʻyun, Muhammad b. Muslim, and Jabir b. Yazid al-Juʻfi. This is because knowledge and outstanding merits which have been reported on their authority are much more than those which have been reported on the authority of Qattada and his group. The Imam (al-Baqir) debated with Qattada and defeated him. However, al-Dhahabi was narrow-minded. He bore malice and hatred against the family of the Prophet, may Allah bless him and his family, and their followers. He has mentioned that in many of his researches. How wonderful what has been said concerning him is!

You are today called al-Dhahabi.

This name was derived from dhihab al-'aql (madness)

not from al-dhahab (gold).

15. Muhammad b. Abi Bakr

Muhammad b. Abi Bakr, known as b. Hammad Dakkin died 700 A. H., said: "Our master Imam Muhammad, son of Imam Zayn al-'Abidin, peace be on him, showed an outstanding merit in knowledge, asceticism, and righteousness. He was of noble reputation and great importance. None of the sons of al-Hasan and al-Husayn, peace be on them, showed the same ability in the knowledge of religion, traditions, the sunna, the knowledge of the Quran, the life of the Prophet, and the techniques of literature, as Abu Ja'far showed. The scholars of religion, the surviving Companions (of the Prophet), the leading members of the next generation, and the heads of the jurists of the Muslims reported on his authority. By virtue of his outstanding merit he became a signpost (of knowledge) to his family. Proverbs were coined about him and reports and verses were written to describe him."19

16. Muhammad al-Jazri

Muhammad b. Muhammad al-Jazri said: "Abu Ja'far, Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib, was called al-Baqir, for he split open knowledge. Thus, he knew it's apparent and hidden (origins). He was the best of the Hashimites in knowledge, outstanding merit, and tradition." 20

17. Kamal al-Din al-Shafi'i

Kamal al-Din al-Shafi'i said: "He was the one who split open knowledge (al-baqir) and gathered it. Then he made it famous. His heart was clear. His act was honest. His soul was pure. His morals were noble. His times were spent in Allah's obedience. His foot was steady at the place of devotion. The features of closeness (to Allah) and the purity of kindness appeared on him. Thus, virtues competed with each other for him, and qualities were noble through him."21

18. Idris al-Qarashi

Idris al-Qarashi said: "Muhammad b. 'Ali (al-Baqir) was the first to get the honor of the two origins, and the birth of al-Hasan and al-Husayn came together for him. He grew up on the virtue, purity, leadership, mastership, and knowledge. He followed the behavior of his pure grandfathers. He moved through the degrees of virtues and went deeply into high glorious deeds."22

19. Jamal al-Din

Jamal al-Din, Yousif b. Taghari Bardi al-Atabaki, said: "Abu Ja'far (al-Baqir) b. 'Ali, Zayn al-'Abidin, b. al-Husayan, b. 'Ali b. Abi Talib was the Lord of the Hashimites at his time. He was among the Twelve Imams in whose infallibility the Rafida (the Shi'ites) believe."23

20. Muhammad al-Sabban

Muhammad al-Sabban said: "As for Muhammad al-Baqir, he was the owner of sciences and was the brother of the details and the pleasant things. His miracles appeared. His hints in behavior were many. He was called al-Baqir, for he split open knowledge. Thus, he knew its hidden origin."24

21. Ibn Abi al-Haddid

'Abd al-Hamid b. Abi al-Haddid said: "Muhammad b. 'Ali al-Baqir was the Lord of the Jurists of Hijaz (Saudi Arabia). The people learned jurisprudence from him and his son, Ja'far. He was called al-Baqir. Allah's Apostle nicknamed him so while he was not created yet. He (Allah's Apostle) announced good news to him. He promised Jabir to see him."25

22. Shaykh al-Mufid

Shaykh al-Mufid said: "Al-Baqir Muhammad b. 'Ali b. Al-Husayn, peace be on them, was out of (all) his brothers, the successor of his father, 'Ali b. al-Husayn, his testamentary trustee, and the one who undertook the office of Imam after him. He surpassed all of them through his outstanding merit in traditional knowledge, asceticism, and leadership. He was the most renowned of them, the one among

them who was most esteemed by both non-Shi'a and Shi'a, and the most able of them.

None of the sons of al-Hasan and al-Husayn, peace be on them, showed the same ability in knowledge of religion, traditions, the sunna, the knowledge of the Quran, the life of the Prophet, and the techniques of literature, as Abu Ja'far (al-Baqir) showed. The surviving Companions (of the Prophet), the leading members of the next generation, and the leaders of the Muslim jurists reported the principal features of religion on his authority. By virtue of his outstanding merit he became a signpost (of knowledge) to his family. Proverbs were coined about him and reports and verses were written to describe him."26

23. Abu al-Hasan al-Tubrisi

Shaykh Abu al-Hasan al-Tubrisi said: "Indeed al-Baqir has become famous in the world, for he surpassed the creatures in knowledge, asceticism, and honor. None of the (grand) sons of the Apostle, may Allah bless him and his family, showed the same ability in the knowledge of the Quran, the traditions, the life of the Prophet, sciences, wise sayings, and literature, as he showed. The great surviving Companions (of the Prophet), the leading members of the next generation, and the jurists of the Muslims visited him frequently. The reporters of the traditions narrated that Allah's Apostle, may Allah bless him and his family, called him Baqir al-'Ilm (the one who splits open knowledge)."27

24. Tajj al-Din

Tajj al-Din b. Muhammad, the head of Aleppo, said: "Abu Ja'far, Baqir al-'Ilm (the one who splits open knowledge), was the first for whom the birth of al-Hasan and al-Husayn came together. He had vast knowledge and plentiful clemency. Many traditions and abundant knowledge were reported on his authority." 28

25. Mahmud b. Whayb

Mahmud b. Whayb al-Baghdadi said: "His name al-Baqir was derived from baqara al-ard, meaning split open the ground and brought to light its hidden things. Thus, he brought to light the hidden things of the treasures of sciences, the facts of legal precepts and wisdom, and the pleasant things. He made them so clear that nobody misunderstands them except those with bad insight and corrupt interior. Concerning him, it was said that he split open knowledge and gathered it. He made famous his knowledge and raised it. Thus, his heart was clear. His knowledge and his deed were honest. His soul was pure. His morals were noble. His times were full of Allah's obedience. So, describers' tongues fall short of depicting his marks in the positions of the gnostic."29

26. 'Abbas al-Makki

Sayyid 'Abbas b. 'Ali al-Makki said: "Al-Bagir is among the Twelve Imams with the Imami (Shi'a). He

27. Sayyid Kazim al-Yamani

Sayyid Kazim al-Yamani said: "Imam al-Baqir was the second grandson (of the Prophet) and the Fifth Infallible Imam in the opinion of those who believe in that. (He was) the fourth pious one in the opinion of all Muslim legal scholars. It was he who was given the kunya of Abu Ja'far."31

28. Ibn Taymiya

Ibn Taymiya said: "Muhammad al-Baqir was the greatest of all the people in asceticism and worship. The prostration (in prayer) split open his forehead. He was the most knowledgeable of the people of his time. Allah's Apostle, may Allah bless him and his family, named him al-Baqir."32 Ibn Taymiya mentioned the tradition which Jabir reported. However, he refrained from what he said. He denied that the Prophet, may Allah bless him and his family, nicknamed (Muhammad) al-Baqir.

He said: "(This tradition) has no origin with the people of knowledge. Rather, it is among the fabricated traditions." 33 Surely, b. Taymiya bore malice and hatred against the members of the House (ahl al-Bayt), peace be on them, and their followers. He ascribed all stories and fables to them. Indeed Allah, knowledge, and history will punish him for that. Perhaps the greatest punishment that has afflicted him is that all historians mistrust all his writings.

29. Al-Shaykhani

'Abd al-Qadir al-Shaykhani said: "Muhammad al-Baqir was the most famous of all the people of his time, the most perfect of them in outstanding merits, and the greatest of them in nobility. None showed at his time the same ability in the knowledge of religion, traditions, the knowledge of the Quran, the life of the Prophet, and the techniques of literature, as he showed."34

30. Al-Mailisi

Shaykh al-Majlisi said: "None of the sons of al-Hasan and al-Husayn showed the same ability in sciences, the interpretation (of the Quran), theology, religious opinions, the lawful, and the unlawful, as he (al-Baqir) showed. The surviving Companions (of the Prophet), the leading members of the next generation, and the leaders of the Muslim jurists reported the principal features of religion on his authority. Among the Companions (of the Prophet) was Jabir b. 'Abd Allah al-Ansari. Among the leading members of the next generation were Jabir b. Yazid al-Ju'fi, and Kaysan al-Sakhtyani, the leader of the Sufis.

Among the jurists were b. al-Mubarak, al-Zuhri, al-Awza'i, Abi Hanifa, Malik, al-Shafi'i, Zyyad b. al-Mundhir, and al-Nahdi. Among the authors were al-Tabari, al-Baladhari, and al-Khatib, in their books

called 'Tarikh'. (The principal features of religion have been also reported on his authority in various books, such as:) al-Muwatti', Sharaf al-Mustafa, al-Ibana, Hulyat al-Awliya', al- Sinan by Abi Dauwd, al-Musnad by Abi Hanifa, al-Targhib by al-Asfahani, al-Basit by al-Wahidi, al-Tafsir by al-'Ayyashi, (al-Tafsir) by al-Zumakhshari, and Ma'rifat al-Usul by al-Sama'ani. They said: 'Muhammad b. 'Ali. 'Perhaps they said: 'Muhammad al-Bagir.'" 35

The speech of al-Majlisi refers to the scientific aspect of the character of the great Imam, who encompassed all the sciences. Thus, the Muslim scholars studied jurisprudence, history, interpretation (of the Quran), and the techniques of maxims and literature under him. This played an important role in developing Islamic thought.

31. Al-Nawawi

Al-Nawawi said: "(Muhammad) al-Baqir was a leading member of the next generation. He was a skillful lmam. (The Muslim scholars) have unanimously agreed on his greatness. He was numbered among the jurists and lmams of Medina."36

32. Abu Zar'a

Abu Zar'a said: "Abu Ja'far (al-Bagir) was among the greatest scholars."37

33. Ibn 'Anba

Jamal al-Din, Ahmed b. 'Ali b. al-Husayn b. al-Muhanna b. 'Anba, said: "Muhammad al-Baqir had vast knowledge and plentiful clemency. His great position is more famous than calling (someone's) attention to it."38

34. 'Ali b. 'Isa al-Arbali

The minister, 'Ali b. 'Isa al-Arbali, talked about the high behavior of Abu Ja'far (al-Baqir), peace be on him. Then he ended his talk, saying: "Indeed al-Baqir's virtues are too many to count, and his outstanding merits are too high to encompass. When his glorious deed are numbered, glorious and laudable deeds prostrate themselves before them. That is because his honor surpassed the limit and reached the end. His great rank overcame security and reached the highest degree. His place in knowledge and act raised a thousand banners for him. How many a mark of righteousness, an expression of leadership, a sign of generosity, enthusiasm, noble rank, high lineage, glorious origin, purity of mother and father he had. He learned liberality and purity through the strongest means. If he competed with the sky for highness, he would be higher than it. If he wanted the stars in their zenith, he would attain them."39

35. Ahmed Fahmi

Shaykh Ahmed Fahmi said: "Imam al-Baqir is the fifth Imam with the Imami (Shi'a). He, may Allah be blessed with him, was the most truthful of all the people, the best of them in splendor, and the most wonderful of them in language."40

36. Farid Wajdi

Farid Wajdi said: "Al-Baqir was a noble scholar and great lord. He was called al-Baqir because he split open knowledge widely."41

37. Abu Zahrah

Shaykh Abu Zahrah said: "His (Imam Zayn al-'Abidin's) son, Muhammad (al-Baqir), was his heir in leading knowledge and obtaining guidance. So the scholars from all the Islamic countries came to him. All those who visited Medina went to Muhammad al-Baqir's house to learn from him."42

38. Al-Talmasani

Al-Talmasani said: "Muhammad b. 'Ali b. al-Husayn b. Abi Talib was Imam Ja'far al-Sadiq's father. He was called al-Baqir because he went deeply into knowledge. He was a just, reliable member of the next generation and famous Imam." 43

39. 'Abd al-Qadir al-Halabi

'Abd al-Qadir al-Halabi said: "Al-Baqir was the first 'Alid who was between two 'Alids. He was a member of the next generation with a great rank. He was a skillful Imam. (The Muslim scholars) have unanimously agreed on his Imamate and his greatness. (They) numbered him as one of the jurists and Imams of Medina."44

These are some of the words which the great scholars and researchers made concerning Imam al-Baqir. They have recorded their admiration for the character of the Imam. They have also revealed some dimensions of his bright life. Among them are the following:

- 1. Imam al-Baqir surpassed all the scholars of his time in knowledge and outstanding merits. No one was similar to him in scientific abilities and talents. He surpassed in outstanding merit and knowledge his brothers, the children of his uncles, and all the children of the Prophetic family who were the source of light and awareness in the earth.
- 2. The scholars of his time lowered themselves before him. They recognized his high scientific rank and his high authority for the Islamic world.

- 3. Imam al-Baqir had vast knowledge not only in Islamic jurisprudence but also in all sciences, such as theology, philosophy, interpretation (of the Quran), history, maxims, and literature. With that he became the bright signpost of Islamic sciences.
- 4. He brought to light the hidden origins of some sciences, which the people did not know.
- 5. He was the first pioneer of the scientific movement of his time. Thus, the scholars quoted from his pure knowledge. The researchers, the authors, and the writers took from his vast sciences.
- 6. He conformed to religion very much. He was very pious and feared Allah to the extent that he became one of the Imams of the pious and the repentant.
 - 1. Al-Bidaya wa al-Nihaya, vol.9, p.309
 - 2. Roudat al-Kafi. Words similar to these have been mentioned in al-Ithaf bi Hub al-Ashraf (p.53) and in Tahdhib al-Tahdhib, vol.9, p.352
 - 3. Al-Saduq, al-Amali, p.297
 - 4. Diya' al-'Amilin, part 11 on the Life of Imam Muhammad al-Baqir
 - 5. Al-Ghazali, al-Fara'id, vol.6, p. 143
 - <u>6.</u> 'Uyyun al-Akhbar wa Funun al-Athar, p. 14. Similar words have been mentioned in Hulyat al-Auliya' (vol. 3, p. 186), Shadhrat al-Dhahab (vol. 1, p. 149), Tarikh by b. 'Asakir (vol. 51, p. 43), and Mir'at al-Jinan (vol. 1, p. 248)
 - 7. Tahdhib al-Tahdhib, vol.2, p.133
 - 8. Ibid, p. 134
 - 9. Ibn Shar Ashub, al-Manaqib, vol.4, p. 180
 - 10. Bihar al-Anwar, vol. 11, p.64
 - 11. Al-Sawa'iq al-Muhriqa, p. 120
 - 12. Al-Bidaya wa al-Nihaya, vol.9, p.309
 - 13. Shadharat al-Dhahab
 - 14. Jami' Karamat al-Awliya', vol1, p.97
 - 15. Akhbar al-Diwal, p. 111
 - 16. Tadhib al-Kamal, 3/Q4/262 (manuscript)
 - 17. Tadhkirat al-Huffaz, vol. 1, p. 124
 - 18. Siyar A'lam al-Nubala', vol.4, p.241
 - 19. Roudat al-A'yan fi Mashahir Akhbar al-Zaman
 - 20. Ghayat al-Nihaya fi Tabagat al-Qurra', vol.2, p.202
 - 21. Matalib al-Sa'ul fi Managib Al al-Rasul
 - 22. 'Uyyun al-Akhbar wa Funun al-Athar, p.212
 - 23. Al-Nijum al-Zahira, vol. 1, p.273
 - 24. Is'af al-Raghibin, p.316
 - 25. Ibn Abi al-Haddid, Sharh
 - 26. Al-Mufid, al-Irshad, p.293
 - 27. Alam al-Wara bi Alam al-Huda, p.268
 - 28. Ghayat al-Ikhtisar, p.401
 - 29. Jawhart al-Kalam fi Madh al-Sada al-A'lam, p. 132
 - 30. Nazhat al-Jalis, vol.2, p.36
 - 31. Al-Nafha al-'Anbariya
 - 32. Minhajj al-Sunna, vol.2, pp. 114-115
 - 33. Ibid, p. 123

- 34. Al-Sirat al-Sawi, p. 194
- 35. Bihar al-Anwar, vol.11, p.84
- 36. Tahdhib al-Lughat wa al-Asma', vol. 1, p.87
- 37. A'yan al-Shi'a, Q1/4/485
- 38. 'Umdat al-Talib, vol.2, p.29
- 39. Kashf al-Ghumma, vol.2, p.363
- 40. Imam Zayn al-'Abidin, p. 18
- 41. Wajjdi, Da'irat al-Ma'ari, vol.3, p.563
- 42. Al-Imam al-Sadiq, p.22
- 43. Al-Khafaji, Sharh al-Shafa, vol. 1, p.292
- 44. Al-Hadith al-Mufahhas 'an Sharaf Nasl al-Imam 'Ali, p. 139

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