

Letter 16

[A Hundred Shi'a Authorities Relied upon by Sunnis](#)

Thul-Qi'da 1329

Yes. I will provide you in a hurry with what you have requested, confining myself to some of those personalities who were visited by people from far and wide, on the condition that I will not be required to elaborate on them, since there is no room for that in this brief exposition. Here are their names and the names of their fathers arranged alphabetically: [1](#)

[1 Aban ibn Taghlib](#)

He was a Kufij reciter of the Holy Qur'an. AlThahbi has recorded his biography in his own *Mizan* saying, "Aban ibn Taghlib, MAW, of Kufa, is a persistent Shi'a. He, nevertheless, is truthful; so, we will rely on his truthfulness, and let him be punished for his innovation." He has also said that Ahmad ibn Hanbal, Ibn Ma'in and Abu Hatim put their trust in him. Ibn 'Adi quotes him and says that he is "extremist in Shi'ism." AlSa'di describes him as "an open deviator."

Ibn alThahbi goes on to describe the man's credentials, counting him as an authority relied upon by Muslim and authors of the four Sunan books, namely Abu Dawud, alTirmithi, alNisa'i and Ibn Majah, marking his name with the latter's initials.

Refer to his narration of hadith in Muslim's *Sahih*, in the four Sunan books through alHakam and al-A'mash, in addition to Fudayl ibn 'Umar. Sufyan ibn 'Aynah, Shu'bah, and Idris alAwdi quote him as recorded in Muslim's book. He died, may Allah have mercy on him, in 141 A.H.

[2 Ibrahim ibn Yazid](#)

His name is Ibrahim ibn Yazid ibn 'Umar ibn alAswad alNakh'i alKufi, the faqih. His mother is Malika daughter of Yazid ibn Qays alNakh'i and sister of alAswad, Ibrahim, and 'AbdelRahman, sons of Yazid ibn Qays. Like their uncles 'Alqamah and Ubay, sons of Qays, they were all among the most reliable and

authoritative among all Muslims. Authors of the six *sahih* books, as well as others, have all relied upon their authority while keeping in mind their being Shi'as.

As regarding our man Ibrahim ibn Yazid, he has been included among Shi'a dignitaries by Ibn Qutaybah] on page 206 of his work *Al-Ma'arif* where he enumerates a few Shi'a dignitaries, taking his reliability for granted. Refer to his hadith in Bukhari's and Muslim's *Sahih* books as quoted by the mother of his uncle 'Alqamah ibn Qays, and by Humam ibn alHarith, Abu 'Ubaydah ibn 'Abdullah ibn Mas'ud, 'Ubaydah, alAswad ibn Yazid, his uncle.

Refer also to his hadith in Muslim's *Sahih* through his uncle from his mother's side, 'Abdul-Rahman ibn Yazid, and through Sahm ibn Munjab, Abu Mu'ammara, 'Ubayd ibn Nadlah, and 'Abis. In the two *sahih*s, he is quoted by Fudayl ibn 'Umar, alMughirah, Ziyad ibn Kulayb, Wasil, alHasan ibn 'Ubaydullah, Hammad ibn Abu Sulayman, and by Sammak. Ibrahim was born in 50 A.H., and he died at the age of either 95 or 96, four months after alHajjaj's death.

3 Ahmad ibn al-Mufdil

He is Ahmad ibn alMufdil ibn alKufi alHafri. Abu Zar'ah and Abu Hatim quote him and rely upon him while being fully aware of his status among Shi'as. In Ahmad's biography, as stated in *Al-Mizan*, Abu Hatim highlights this fact by saying: "Ahmad ibn alMufdil is one of the Shi'a chiefs, and he is truthful." Al-Thahbi mentions him in his book *Al-Mizan*, putting on his name Abu Dawud's and alNisa'i's initials, indicating thereby that they consider him an authority. Refer to his hadith in their *sahih* through alThawri. He narrates through Asbat ibn Nasir and Isra'i.

4 Isma'il ibn Aban al-Azdi al-Kufi al-Warraq

He is mentor of al-Bukhari, as the latter indicates in his *Sahih*. Al-Thahbi mentions him in his *Mizan*. This proves that both al-Bukhari and al-Tirmithi rely on him in their *Sahih* books. It has also been said that both Yahya and Ahmed cite him, and that al-Bukhari said this about him: "He is truthful," yet others say that the man used to follow the Shi'ite faith. He died in 286 A.H./899 A.D., but al-Qaysarani states that his year of demise was 216 A.H./831 A.D. Al-Bukhari quotes him directly in more than one place of his *Sahih*, as al-Qaysarani and others have stated.

5 Isma'il ibn Khalifah al-Malla'i al-Kufi "Abu Isra'il"

He is more famous by his kunya, nickname, "Abu Isra'il" whereby he is identified. Al-Thahbi mentions him in a chapter about nicknames in his *Mizan* saying, "He was a contemptible Shi'ite, one of the extremists who regard Othman as *kafir*, apostate." He quotes many of his statements in this sense which we do not have to cite here.

Despite all of this, al-Tirmithi quotes him in his *Sahih* and so do many authors of Sunan books. Abu

Hatim considers his hadith as good. Abu Zar'ah says this about him: "He is truthful. There is extremism in his views." Ahmed says, "He used to write down his ahadith."²

Ibn Ma'een said once about him, "He is trustworthy." Al-Fallas has said, "He is not one of those who tell lies [in narrating hadith, as is the case with Abu Hurayra, for e.g.]. You can refer to his hadith in al-Tirmithi's Sahih and elsewhere which he narrates through the venues of 'Utaybah and Atiyyah al-'Awfi. He is quoted by Isma'il ibn 'Amr al-Bajali and a group of renowned men from their class. Ibn Quraybah has counted him among Shi'ite men in his *Al-Ma'arif* book.

6 Isma'il ibn Zakariyya al-Assadi al-Khalliqani al-Kufi

In his Mizan, al-Thahbi records his biography. He says, "Isma'il ibn Zakariyya (peace with Prophet Zakariyya) al-Khalliqani al-Kufi is a truthful Shi'ite," regarding him as one of those on whom the authors of the six Sahih books rely, placing on his name a symbol indicative of their consensus in this regard. Refer to his hadith in al-Bukhari's Sahih through the venue of Muhammed ibn Sawqah and 'Ubaydullah ibn Omar³, and to his hadith in Muslim's *Sahih* through the venue of Suhayl, Malik ibn Maghul and others. As regarding his hadith about 'Asim al-Ahwal, it exists in both *Sahih* books. He is quoted by both men through the venue of Muhammed ibn al-Sabah and Abu al-Rabee', and through that of Muhammed ibn Bakar by Muslim. He died in Baghdad in 174 A.H./791 A.D.

His being a Shi'ite is well known, so much so that this statement was attributed to him: "The servant of Allah who was called upon from the side of the Tur (Mount Sinai) was Ali ibn Abu Talib," and that he used to say, "The first, the last, the manifest and the hidden is Ali ibn Abu Talib." All these statements are lies circulated by liars against this man only because he was a follower of Ali, those who preferred Ali over others. While detailing his biography, al-Thahbi says the following in his Mizan after citing all these lies about him, "Such talk has never been proven with regrd to al-Khalliqani; it is the speech only of *zindeeqs* زنادقة, irreligious folks."

7 Isma'il ibn 'Abbad

His full name is Isma'il ibn 'Abbad ibn al-Abbas al-Taleqani (Abul-Qasim) better known as al-Sahib ibn 'Abbad. Al-Thahbi has mentioned him in his book *Al-Mizan* putting "DT" on his name to indicate that both Dawud and al-Tirmithi rely on him in their *sahih* books⁴. Then he goes on to describe him as "a talented Shi'a a man of letters". His being Shi'a is a matter which cannot be doubted by anyone. For this reason he and his father earned high marks of prestige and greatness in the Buwayhid state.

He is the first person among their government ministers to be called "sahib" (companion, friend), since he was since his adolescence a companion of Mu'ayyed al-Dawlah ibn Buwayh. This title followed him as he grew up till he was known thereby. Later on it was used for anyone who held the same reins of responsibility in the government. First he was minister to Mu'ayyed al-Dawlah Abu Mansur ibn Rukn al-Dawlah ibn Buwayh.

After the latter's demise in Sha'ban of 373 in Jurjan Abul-Hassan Ali better known as Fakhr al-Dawlah brother of Mu'ayyed seized authority and retained Sahib's position. Fakhr al-Dawlah held Sahib in high esteem and fulfilled his wishes in the same way his own father Abu 'Abbad ibn al-Abbas did while he was in the service of Fakhr al-Dawlah's father Rukn al-Dawlah.

When at the age of 59 as-Sahib died on Thursday night 24th of Safar 385 in Rayy the city of Rayy closed down its shops as a sign of mourning and people gathered in front of his mansion awaiting his coffin. Fakhr al-Dawlah accompanied by government ministers and commanders of the army went there too wearing mourning clothes. When his coffin came out of his house people cried "Allahu Akbar!" in unison kissed the ground in glorification and Fakhr al-Dawlah followed the coffin on foot with the crowd and sat with them during the three days' mourning period.

Poets read eulogies and scholars held commemorative ceremonies in his honour and he was praised by all those who could not attend his funeral. Abu Bakr al-Khawarizmi said: "Al-Sahib ibn 'Abbad grew up in the ministry's lap learned how to crawl and walk within its precincts was nursed from the most excellent of its bosoms and inherited it [ministry from his own forefathers." Abu Sa'id al-Rustami composed these verses in his praise: He inherited ministry: a link in a chain A great man he was heir of great men.

About the ministry of al-Abbas does 'Abbad narrate While from 'Abbad does Isma'il Narrate.

In his biography of Sahib al-Tha'alibi says: "I can find no words to fairly describe Sahib's lofty status in knowledge and arts or the prestige he enjoys for being benevolent and generous or his unique virtues and possession of various merits. The best statement I can make on his behalf falls short of doing justice to the least among his virtues and eminence and my best description falls short of being fair to his virtues and characteristics."

Sahib has written many precious books including *Al-Muhit* in Language in seven volumes; its chapters are arranged alphabetically. He collected an unmatched library. Nuh ibn al-Mansur one of the kings of Sam'an wrote to him once to invite him to be in charge of running his cabinet of ministers and managing the affairs of his kingdom. He apologized to him saying that he needed four hundred camels just to transport the contents of his library. This much about him should suffice.

8 Isma'il ibn 'Abdul-Rahman ibn Abu Karimah al-Kufi

Better known as al-Suddi he is the renowned interpreter of the Holy Qur'an. Stating his biography al-Thahbi describes him as "charged with Shi'ism." Hussain ibn Waqid al-Maruzi discusses him claiming that he heard him once cursing Abu Bakr and 'Omar. In spite of all these charges he is quoted by al-Thawri and Abu Bakr ibn 'Ayyash and many in such class of writers.

Muslim and authors of the four *sahih* books consider him an authority while Ahmed grants him his full

confidence. Ibn 'Adi says that he is truthful. Yahya al-Qattan says there is nothing wrong with the ahadith he narrates. Yahya ibn Sa'id says: "I never heard anyone speaking ill of al-Suddi; none has deserted him." Ibrahim al-Nakh'i once passed by al-Suddi while the latter was interpreting the Holy Qur'an.

Ibrahim said that al-Suddi was interpreting the Holy Qur'an according to the commonly used methods. If you read about al-Suddi in *Mizan al-'itidal* you will find more details about what we have stated above. Refer to al-Suddi's hadith in Muslim's *Sahih* from Anas ibn Malik Sa'd ibn 'Ubaydah and Yahya ibn 'Abbad. Abu 'Awanah al-Thawri Hassan ibn Salih Za'idah and Isra'il have all quoted him being their mentor as stated in the four *sahih* books. He died in 127 A.H./744 A.D.

9 Isma'il ibn Musa al-Fazari al-Kufi

Al-Thahbi's *Al-Mizan* quotes Ibn 'Uday saying "People despised his extremist Shi'a views." *Al-Mizan* also quotes 'Abdan saying: "Hammad and Ibn Abu Shaybah opposed our visiting him." He asked him once how he fared with "that immoral who curses our ancestors."

In spite of all of this both Ibn Khuzaymah and Abu 'Arubah quote him being the instructor of their class. He is in the same category with Abu Dawud and al-Tirmithi who quote him and rely on his authority in their *sahih*s. Abu Hatim mentions him and calls him "trustworthy." Al-Nisa'i says "he is alright." All of this is stated in the man's biography in al-Thahbi's *Al-Mizan*.

Refer to his hadith in al-Tirmithi's *Sahih* and Abu Dawud's Sunan as narrated by Malik Sharik and 'Umar ibn Shakir a friend of Anas. He died in 245. He was a son of al-Suddi's daughter although he might have denied that and Allah knows best.

10 Talid ibn Sulayman al-Kufi al-A'raj

Ibn Ma'in mentioned him and said: "He used to curse 'Uthman. Some of 'Uthman's followers heard that. They threw a rock at him which broke his leg, hence his nickname "alA'raj," the lame. Abu Dawud has mentioned him and said he is Rafidi who curses Abu Bakr and 'Uthman.

In spite of all of this, Ahmad and Ibn Namir rely on his authority despite their knowledge of his Shi'a beliefs. Ahmad has said, "Talid is a Shi'a, yet we could not find anything wrong with what he narrated." Al-Thahbi has mentioned him in his book *Al-Mizan*, quoting statements about him made by learned men as stated above. He puts al-Tirmithi's initials on his name to indicate that the latter considers him an authority. Refer to his hadith in al-Tirmithi's *Sahih* through 'Ata ibn alSa'ib and 'AbdelMalik ibn 'Umayr.

11 Thabit ibn Dinar

Thabit is better known as Abu Hamzah alThamali. His being Shi'a is as clear as the sun. Author of *Al-*

Mizan mentions him, stating that the name of ‘Uthman was mentioned once in Abu Hamzah's presence. The latter sarcastically asked: "Who is ‘Uthman?!"

It also states that alSulaymani includes Abu Hamzah among the Rafidis. AlThahbi puts al-Tirmithi's initials on Abu Hamzah's name as an indication of his being an authority. Waki' and Abu Na'im quote him and use him as their authority. Refer to his hadith in al-Tirmithi's *sahih* through Anas and alSha'bi and others of the same calibre. He died, may Allah have mercy on his soul, in 150 A.H.

12 Thuwayr ibn Abu Fakhita

He is better known as Abu Jahm alKufi, a freed slave of Ummu Hani', daughter of Abu Talib. Al-Thahbi has mentioned him in his *Al-Mizan* and quoted Yunus ibn Abu Ishaq's allegation that he was Rafidi. Nevertheless, both Sufyan and Shu'bah have quoted him, and al-Tirmithi has produced some of his ahadith in his own *Sahih* through the authority of Ibn ‘Umar and Zayd ibn Arqam.

During the time of Imam al-Baqir (as), he maintained his loyalty to the Imam, and he came to be known as such. In this regard, he made quite a few interesting dialogues with ‘Amr ibn Tharr, the judge, his contemporary Ibn Qays, and al-Salt ibn Bahram testifying to this fact.

13 Jabir ibn Yazid ibn al-Harith al-Ju'fi al-Kufi

Al-Thahbi has narrated his biography in his own *Al-Mizan*, describing him as one of the Shi'a *‘ulema*. He has quoted Sufyan saying that he heard Jabir saying that the knowledge with the Prophet (S) was transferred to ‘Ali (as), then to al-Hasan (as), and so on till it reached Imam Ja'far al-Sadiq (as), who was one of his contemporaries.

Muslim has mentioned him in one of the first chapters of his *Sahih*, quoting al-Jarrah who has heard Jabir saying that he knew seventy thousand ahadith of the Prophet all narrated through the authority of the father of Imam Ja'far al-Sadiq (as) (i.e. Imam Muhammad al-Baqir, peace be upon him). He has also quoted Zuhayr saying, "I know fifty thousand ahadith none of which I have narrated yet."

One day, he quoted one hadith and said, "This is one of the fifty thousand ahadith." According to his biography in al-Thahbi's *Al-Mizan*, whenever Jabir narrated hadith through al-Baqir (as), he says: "The successor of the successors of the Prophet related to me that..." In his biography in the *Al-Mizan*, Ibn ‘Uday says: "Commoners alleged that he [Jabir] used to believe in the return."

Relying on the authority of Za'idah, al-Thahbi has included his biography in his *Al-Mizan* and said: "Jabir al-Ju'fi is a Rafidi who curses..." In spite of that, both al-Nisa'i and Abu Dawud rely on his authority.

Refer to the hadith which he narrates concerning accidental prostrations in both *sahih*s. Shihab, Abu ‘Awanah, and many of their calibre, quote him. Al-Thahbi, who mentions him in his *Al-Mizan*, has put the initials of both Abu Dawud and al-Tirmithi on his name to indicate their reliance on his authority. He

also quotes Sufyan saying that Jabir al-Ju'fi is God-fearing while narrating hadith, and that he has said: "I have never seen anyone more pious than him [Jabir]."

He also quotes Shu'bah saying that Jabir is truthful, and "Whenever Jabir narrated hadith, we listened, since he is the most trustworthy of all men." Waki' used to say, "If doubt entertains your mind, you may doubt anyone other than Jabir al-Ju'fi," and that Ibn 'Abd al-Hakam heard al-Shafi'i once saying that Sufyan al-Thawri said once to Shu'bah: "If you ever cast doubt about Jabir, that will signal the end of our friendship." Jabir died in either 127 or 128 Hij., may Allah have mercy on his soul.

14 Jarir ibn 'Abdel-Hamid al-Dabi al-Kufi

In his work *Al-Ma'arif*, Ibn Qutaybah includes him among Shi'a dignitaries, while al-Thahbi mentions him in *Al-Mizan*, marking his name to denote the consensus of the *sahih*s in relying on his authority. He has praised him saying: "He is the learned man of the Rayy on whose authority many authors rely," testifying to the consensus of opinion regarding his reliability.

Refer to his hadith in Bukhari's and Muslim's *Sahih*s narrated through A'mash, Mughirah, Mansur, Isma'il ibn Abu Khalid and Abu Ishaq al-Shaybani. Qutaybah ibn Sa'id, Yahya ibn Yahya and 'Uthman ibn Abu Shaybah have all quoted his ahadith as stated in both *sahih*s. He died, may Allah rest his soul in peace, in Rayy in 187 Hij. at the age of 77.

15 Ja'far ibn Ziyad al-Ahmar al-Kufi

Abu Dawud has mentioned him saying: "He is a truthful Shi'a." Al-Jawzjani has said: "He has deviated from the path," meaning from al-Jawzjani's path to that of the Prophet's Progeny (as). Ibn 'Adi has described him as a pious Shi'a.

His grandson al-Husayn ibn 'Ali ibn Ja'far ibn Ziyad has said: "My grandfather Ja'far was one of the chiefs of Shi'as in Khurasan." Abu Ja'far al-Dawaniqi ordered collars⁵ to be put around his neck and the necks of a group of other Shi'as and be pulled like dogs; then he kept all of them in dungeons for quite a long time.

Ibn 'Aynah, Waki', Abu Ghassan al-Mahdi, Yahya ibn Bishr al-Hariri and Ibn Mahdi have all quoted his ahadith, being their mentor. Ibn Ma'in and others have considered him an authority on the Prophet's hadith. Ahmad describes his hadith as "*sahih*," authentic, accurate. Al-Thahbi has mentioned him in his *Al-Mizan* and narrated what is stated above, putting the initials of both al-Tirmithi and al-Nisa'i on his name as an indication of both men's reliance on him. Refer to his hadith as they quote it in their *sahih*s through Bayan ibn Bishr and 'Ata' ibn al-Sa'ib. He is quoted through other men of the same calibre. He died, may Allah have mercy on his soul, in 167 Hij.

16 Ja'far ibn Sulayman al-Dab'i al-Basri (Abu Sulayman)

On page 206 of his *Ma'arif*, Ibn Qutaybah includes him among Shi'a dignitaries. Ibn Sa'd has mentioned him and emphasized his being a Shi'a and a trustworthy narrator of hadith. Ahmad ibn al-Miqdam has charged him of being "Rafidi." Ibn 'Adi has mentioned him saying: "He is a Shi'a. There is nothing wrong with his narration; his ahadith are by no means refutable, and I consider him as one whose hadith is acceptable."

Abu Talib has said: "I have heard Ahmad saying that there is nothing wrong with the ahadith narrated by Ja'far ibn Sulayman al-Dab'i." It was said to Ahmad, "But Sulayman ibn Harb says that he did not write down al-Dab'i's ahadith." Ahmad replied by saying that Ibn Harb did not object that anyone should write down al-Dab'i's ahadith, and that [Ibn Harb's prejudice was simply because] al-Dab'i was a Shi'a who quoted ahadith regarding 'Ali [Ibn Abu Talib]."

Ibn Ma'in has said: "I have heard certain talk from 'Abdul-Razzaq which testified to the man's "sectarian beliefs." I said to him: "Your mentors, such as Mu'ammār, Ibn Jurayh, al-Awza'i, Malik, and Sufyan, are all Sunnis. Where did you learn this [Shi'a] sect from?" He answered: "One day, Ja'far ibn Sulayman al-Dab'i visited us, and I saw him to be virtuous, pious, and from him did I learn this sect." I guess Muhammad ibn Abu Bakr al-Muqaddami saw contrariwise! He openly used to say that Ja'far learned "Rafidism" from 'Abdul-Razzaq; therefore, he used to curse the latter and say: "Nobody corrupted Ja'far's beliefs other than he ['Abdul-Razzaq]."

Quoting Sahl ibn Abu Khadouthah, al-Aqili has said: "I said to Ja'far ibn Sulayman: 'I have heard that you curse Abu Bakr and 'Umar.' He replied: 'Cursing I do not; but hating, you can say whatever you will.'"

Relying on Jarir ibn Yazid ibn Harun, Ibn Haban has said in his *Thiqat*, "My father sent me once to Abu Ja'far al-Dab'i. I said to the latter: 'I have heard that you curse Abu Bakr and 'Umar.' He replied: 'I do not curse them. But if you want to say that I despise them, feel free;' therefore, I concluded that he was Rafidi."

In his biography of Ja'far in *Al-Mizan*, al-Thahbi has included all the above and emphasized as well the fact that the man was a pious 'alim "in spite of being a Shi'a." Muslim relies on him in his *Sahih* and quotes some of his unique ahadith which are published nowhere else as al-Thahbi himself testifies when he narrates Ja'far's biography. Refer to his hadith in the *sahih* narrated through Thabit al-Banani, al-Ja'd ibn 'Uthman, Abu 'Umran al-Jawni, Yazid ibn al-Rashk and Sa'id al-Jariri. Qatan ibn Nasir, Yahya ibn Yahya, Qutaybah, Muhammad ibn 'Ubayd ibn Hasab, Ibn Mahdi and Musaddid have all quoted his ahadith.

For example, he has said: "The Messenger of Allah, peace be upon him and his progeny, dispatched a division of the Muslim army under 'Ali's command, etc." Another hadith he has narrated states: "What do you want of 'Ali? 'Ali is of me, and I am of him. He is the *wali* (master) after me of every believer," as

quoted in al-Nisa'i's *Sahih* and transmitted through Ibn 'Adi from al-Nisa'i. Al-Thahbi has stated the above while discussing Ja'far in his *Al-Mizan*. He died in Rajab of 178 Hij.; may Allah be merciful unto him.

17 Jami' ibn 'Umayrah ibn Tha'labah al-Kufi al-Taymi

(Taymullah)

Abu Hatim has mentioned his biography in his own *Al-Mizan* at the conclusion of which he states: "Al-Kufi is one of the Shi'a nobility whose hadith is authentically narrated." Ibn Haban has mentioned him and stated, as indicated in *Al-Mizan*, that he is "Rafidi." I say that al-'Ala' ibn Salih, Sadaqah ibn al-Muthanna, and Hakim ibn Jubayr have all derived their knowledge from him, being their mentor.

The Sunan books quote him thrice. Al-Tirmithi has acclaimed his hadith, as al-Thahbi's *Al-Mizan* testifies. He is one of the *tabi'in*. He learned hadith from Ibn 'Umar and 'Ayesha. One of the ahadith which he learned from Ibn 'Umar states that the latter heard the Messenger of Allah addressing 'Ali thus: "You are my brother in this life and the life hereafter."

18 Al-Harith ibn Hasirah Abul Nu'man al-Azdi al-Kufi

Abu Hatim al-Razi describes him as one of the Shi'a nobility. Abu Ahmad al-Zubayri has attributed to him the belief in the return. Ibn 'Adi mentions him saying: "His hadith is written down in spite of the weakness I have seen therein. He is one of the Kufis who will be burned in the Fire because of their Shi'ism." Thanij has said: "I once asked Jarir: 'Have you met al-Harith ibn Hasirah?' He answered, 'Yes, indeed, I have. I met him as an old man who used to stay silent most of the time, and he insisted on something quite magnanimous.'"

Yahya ibn Ma'in has mentioned him and said: "He is trustworthy [though] Khashbi [one of the derogatory names downgrading Shi'as, tr.]." Al-Nisa'i, too, trusts him. Al-Thawri, Malik ibn Maghul, 'Abdullah ibn Namir, and a group of their calibre, have all quoted him, since he was their mentor in whom they put their trust.

Al-Thahbi has narrated his biography in his *Al-Mizan* stating all the above. Refer to his hadith in the Sunan through Zayd ibn Wahab, 'Ikrimah, and a group of their class. Al-Nisa'i quotes 'Abbad ibn Ya'qub al-Rawajni who quotes a chain of narrators including 'Abdullah ibn 'Abdul-Malik al-Mas'udi that al-Harith ibn Hasirah, according to Zayd ibn Wahab, reported that 'Ali (as) was heard once saying: "I am the servant of Allah and the brother of His Messenger; nobody else can say so except a liar."

Al-Harith ibn Hasirah narrates through Abu Dawud al-Subai'i, through 'Umran ibn Hasin, saying: "I was sitting once in the presence of the Messenger of Allah, peace be upon him and his progeny, with 'Ali sitting beside him. The Messenger of Allah, peace be upon him and his progeny, recited 'Or who else

[other than Allah] that would respond to the one in dire need for help, remove his distress, and make ye vicegerents on earth?' 'Ali was shaken and moved a great deal; thereupon, the Messenger of Allah, peace be upon him and his progeny, patted 'Ali's shoulder and said: 'Nobody loves you except a true believer [a *mu'min*], and nobody hates you except a hypocrite till the Day of Judgment.'"

Traditionists such as Muhammad ibn Kuthayyir and others have quoted the hadith cited above from Al-Harith ibn Hasirah. Al-Thahbi has transmitted it while stating the biography of Nafi' ibn al-Harith through the same chain of narrators. When he comes to Al-Harith ibn Hasirah, he comments saying, "He is truthful; but he is also Rafidi."

19 Al-Harith ibn 'Abdullah al-Hamadani

He was one of the close friends of the Commander of the Faithful (as) and one of the best *tabi'in*. His being a Shi'a needs no proof. He is the first of those counted by Ibn Qutaybah in his *Ma'arif* as Shi'a dignitaries. Al-Thahbi has mentioned him in his *Al-Mizan*, admitting that he was one of the most highly recognized *ulema* among the *tabi'in*; then he quotes Ibn Haban's statement saying that he was "extremist" in his Shi'a beliefs. After that, he states a great deal about some people's anger with him because of his Shi'a beliefs.

In spite of all this, he also records their consensus that the man is the most knowledgeable, pious, and best informed about rituals. He has also admitted that the ahadith narrated by al-Harith are in existence in the four books of *sunan*. He declares the fact that Nisa'i, in spite of his prejudice, has strongly relied on the authority of al-Harith, admitting that the public, in spite of belittling the man, kept quoting his ahadith in all religious matters, and that al-Sha'bi called him a liar, then he turned around and quoted him!

Al-Thahbi states the following in his *Al-Mizan*: "Obviously, al-Nisa'i falsifies him when it comes to the latter's tone and tale; but when the man narrates hadith, he does not disbelieve in him." *Al-Mizan* quotes Muhammad ibn Sirin saying: "There were five well-known companions of Ibn Mas'ud. I came to know four of them, but I missed al-Harith whom I never saw. He was the best among them."

A great deal of controversy exists regarding which of the other three, namely Alqamah, Masruq, or 'Ubaydah, is the best. I say that Allah has enabled trustworthy traditionists to do justice to al-Sha'bi and prove him a liar. This has been pointed out by Ibn 'Abd al-Birr in his book *Jami' Bayanul 'Ilm* which quotes the frank statement made by Ibrahim al-Nakh'i belying al-Sha'bi, adding verbatim: "I think that al-Sha'bi has received his fair punishment for saying the following about al-Harith al-Hamadani: 'Al-Harith, one of the liars, informed me that..., etc.'"⁶

Ibn 'Abd al-Birr has said: "Al-Harith has shown no indication of being a liar; some people have borne grudge against him simply because he loved 'Ali so much and preferred him over others. This is the reason why al-Sha'bi has called him a liar, since al-Sha'bi favours Abu Bakr, stating that the latter was

the first to embrace Islam, and he favours 'Umar, too."

Among those who bore grudge against al-Harith was Muhammad Ibn Sa'd who included al-Harith's biography in Volume 6 of his *Tabaqat*, saying that al-Harith speaks "maliciously." He does not do al-Harith, nor any other Shi'a notable, any justice even when it comes to knowledge or feats. The "malicious" talk Ibn Sa'd is referring to is nothing other than allegiance to Muhammad's progeny and his taking them for guides in all matters, as Ibn 'Abd al-Birr has admitted in his above-quoted statement. Al-Harith's demise took place in 65 Hij.; may Allah have mercy on his soul.

20 Habib ibn Abu Thabit al-Asadi al-Kahili al-Kufi

He was one of the *tabi'in*. Qutaybah, in his *Ma'arif*, and Shahrastani, in his *Al-Milal wal Nihal*, have both included him among Shi'a dignitaries. Al-Thahbi has mentioned him in his *Al-Mizan*, marking his name with the indication that authors of the six *sahih*s rely on his authority without any hesitation. Yahya Ibn Ma'in and a group of other scholars have all trusted him.

Al-Dawalibi, however, has spoken ill of him and classified his traditions as "weak" just because of his being a Shi'a. What truly amazes me is the attitude of Ibn 'Awn who was unable to find any pretext to cast doubt about Habib's traditions, in spite of his ardent desire to do so; therefore, he had to look down at him and call him "a'war," one-eyed. One's real handicap is sinning and speaking ill of others, not in losing an eye.

Refer to Habib's traditions in Bukhari's and Muslim's *Sahih*s as narrated through Sa'id ibn Jubayr and Abu Wa'il. His hadith narrated through Zayd ibn Wahab is recorded only in Bukhari's *Sahih*. In Muslim's *Sahih*, his hadith is narrated through Muhammad ibn 'Ali ibn 'Abdullah ibn 'Abbas, and through Tawus, al-Dahhak al-Mashriqi, Abu 'Abbas ibn al-Sha'ir, Abu al-Minhal 'Abdul-Rahman, 'Ata' ibn Yasin, Ibrahim ibn Sa'd ibn Abu Waqqas, and through Mujahid.

In both *sahih*s, Misar, al-Thawri, and Shu'bah have quoted his traditions. In Muslim's *Sahih*, his ahadith are quoted by Sulayman al-A'mash, Hasin, 'Abdul-'Aziz ibn Sayah and Abu Ishaq al-Shaybani. He died, may Allah have mercy on his soul, in 119 Hij.

21 Al-Hasan ibn Hayy

Hayy's full name is Salih ibn Salih al-Hamadani, brother of 'Ali ibn Salih. Both men, who were born twins, are on the top of the list of Shi'a nobility. 'Ali was born only one hour earlier. Nobody has ever heard his brother calling him by his first name; instead, he used to always refer to him as "Abu Muhammad."

This has been mentioned in Vol. 6 of Ibn Sa'd's *Tabaqat*, in the chapter dealing with al-Hasan. The author states: "Al-Hasan was one of the dignitaries, but he is inflicted with Shi'ism. He did not participate

in the Jum'a prayers, and he preached denunciation of unjust rulers." He also mentions the fact that the man never invoked Allah's mercy on 'Uthman.

Ibn Sa'd has mentioned him in Vol. 6 of his *Tabaqat*, saying, "He is trustworthy; he narrates many ahadith, and he is a Shi'a." Imam Ibn Qutaybah has included his name among other narrators of hadith in his *Ma'arif*, highlighting his being a Shi'a. At the conclusion of his book, he lists al-Hasan among such narrators. Muslim and authors of the *sunan* books have all relied on his authority.

Refer to his hadith in Muslim's *Sahih* as narrated by Sammak ibn Harb, Isma'il al-Sadi, 'Asim al-Ahwal, and Harun ibn Sa'd. 'Ubaydullah ibn Musa al-'Abasi, Yahya ibn Adam, Hamid ibn 'Abdul-Rahman al-Rawasi, 'Ali ibn al-Ja'd, Ahmad ibn Yunus and all renowned men of their intellectual calibre have learned hadith from him.

In his biography in *Al-Mizan*, al-Thahbi indicates that Ibn Ma'in and others have trusted his [al-Hasan's] hadith. He adds saying that 'Abdullah ibn Ahmad has quoted his father saying that al-Hasan is more authentic than Sharik. Al-Thahbi also states that Abu Hatim has said: "He is a trust; he has a sound and authentic memory," and that Abu Zar'ah has said: "He has combined in him accomplishment, *fiqh*, piety, and asceticism," and that Nisa'i has trusted him.

He also quotes Abu Na'im saying: "I have quoted eight hundred traditionists; I have found none better than al-Hasan ibn Salih," and that he has also said: "I have come across nobody who did not err other than al-Hasan ibn Salih."

He quotes 'Ubaydah ibn Sulayman saying: "Allah is too shy to harm al-Hasan ibn Salih." He quotes Yahya ibn 'Ali Bakir asking al-Hasan ibn Salih: "Describe to us how to conduct the ceremonial bathing of the deceased;" he could not do so because of being overcome by tears.

He quotes 'Ubaydullah ibn Musa saying: "I used to recite the holy Qur'an in the presence of 'Ali ibn Salih. Having finished reciting 'Exercise patience [O Muhammad]!; We have granted them a respite only for an appointed time,' his brother fell down snorting like a wounded bull; so, 'Ali lifted him up, wiped and washed his face then supported him against falling again," and that Waki' has said: "Al-Hasan and 'Ali sons of Salih and their mother divided night-time among them into three parts: each alternates in his portion thereof in keeping vigil, spending it in prayers and adoration. When their mother died, they split it into equal halves. Then 'Ali died; therefore, al-Hasan used to stay all night long worshipping."

Abu Sulayman al-Darani has said: "I have never seen anyone more awe-stricken than al-Hasan son of Salih who stood up one night to recite Chapter 78 of the Holy Qur'an and fainted yet continued reciting till dawn." He was born, may Allah have mercy upon him, in 100 Hij. and he died in 169.

22 Al-Hakam ibn 'Utaybah al-Kufi

Ibn Qutaybah has indicated the fact that al-Hakam ibn 'Utaybah was a Shi'a in his *Ma'arif* and included him among Shi'a nobility. Both Bukhari and Muslim rely on his authority. Refer to his hadith in their *sahih*s as narrated by Abu Jahifah, Ibrahim al-Nakh'i, Mujahid, and Sa'id ibn Jubayr.

In Muslim's *Sahih*, it is narrated by 'Abdul-Rahman ibn Abu Layla, al-Qasim ibn Mukhaymarah, Abu Salih, Tharr ibn 'Abdullah, Sa'id ibn 'Abdul-Rahman ibn 'Abzi, Yahya al-Jazzar, Nafi' (a slave of Ibn 'Umar), 'Ata' ibn Abu Rabah, 'Imarah ibn 'Umayr, 'Arrak ibn Malik, al-Sha'bi, Maymun ibn Mahran, al-Hasan al-'Arni, Mus'ab ibn Sa'd and 'Ali ibn al-Husayn.

In both *sahih*s, his ahadith are quoted by Mansur, Misar and Shu'bah. Particularly in Bukhari's *Sahih*, his ahadith are narrated by 'Abdul-Malik ibn Abu Ghaniya. In Muslim's *Sahih*, his ahadith are narrated by al-A'mash, 'Amr ibn Qays, Zayd ibn Abu Anisa, Malik ibn al-Maghul; Aban ibn Taghlib, Hamzah al-Zayyat, Muhammad ibn Jehada, Mutraf and Abu 'Awanah. He died in 115 Hij. at the age of 65.

23 Hammad ibn 'Isa al-Jehni

He drowned at Juhfa. Abu 'Ali has mentioned him in his book *Muntahal Maqal*. Al-Hasan ibn 'Ali ibn Dawud abridged the said article in his own concise *Mukhtasar*, in a chapter dealing with biographies of notables, a group of Shi'a *'ulema* and authors of biographies and dictionaries who regard him as most trustworthy, a follower of the rightly-guided Imams, peace be upon them. He learned from Imam al-Sadiq, peace be upon him, seventy ahadith by the holy Prophet, peace be upon him and his progeny, but he did not relate more than twenty of them. He has authored a few books with which followers of our faith are familiar.

Once he entered in the presence of Imam Abul-Hasan al-Kazim, peace be upon him, and said: "May my life be sacrificed for you! Please pray Allah to bless me with a house, a wife, a son, a servant, and a pilgrimage every year."

The Imam said: "Lord! I invoke Thee to send blessings unto Muhammad and the progeny of Muhammad, and to bless this man with a house, a wife, a son, a servant, and a pilgrimage for fifty years each."

Hammad said: "When he prayed for my performing the pilgrimage fifty times, I became sure I would never live beyond that. I have performed the annual pilgrimage forty-eight times; this is my house with which Allah has blessed me; yonder there is my wife behind the curtain listening to me; this is my son, and this is my servant; I have been blessed with all of these."

Two years later, and having performed the pilgrimage fifty times, he accompanied Abul 'Abbas al-Nawfali al-Qasir on his fifty-first pilgrimage. When he reached the place where pilgrims put on the *ihram* garb, he entered the Johfa river for a bath, but the torrent overwhelmed him, and he drowned before

being able to perform his 51st pilgrimage. His death, may Allah have mercy on his soul, took place in 209 Hij. His birth-place is Kufa, but he resided in Basrah. He lived over seventy years. We have conducted a thorough research of his biography in our book *Mukhtasar al-Kalam fi Mu'allifi al-Shi'a min Sadr al-Islam* [A Brief Discourse of Shi'a Authors of Early Islam].

Al-Thahbi has mentioned him and put "TQ" on his name as a reference to those among the authors of the Sunan who have quoted him [Tirmithi] and Dar Qutni, and mentioned the fact that he drowned in 208 Hij., and that he narrated hadith through Imam al-Sadiq (as).

The author has shown his grudge towards this man, calling his hadith "weak" for no reason other than his beliefs being Shi'a. Strange enough, Dar Qutni calls his hadith "weak" on one hand, while on the other he uses him as an authority in his own Sunan – thus indeed do some people behave!

24 Hamran ibn 'Aynah

He is brother of Zurarah. Both men were among the most reliable Shi'as, custodians of the *shari'a*, oceans of the knowledge about Muhammad's progeny (as). They were lanterns that shone in the dark and pillars of guidance. They frequented Imams al-Baqir and al-Sdiq (as) and enjoyed a lofty status in the eyes of the Imams among the Prophet's descendants.

Al-Thahbi mentions Hamran in his *Al-Mizan*, marking his name with Q to indicate who among the compilers of the sunan relies upon his authority [i.e. Dar Qutni. Then al-Thahbi adds: "He has narrated hadith from Abul Tufayl and others. Hamzah has recited the holy Qur'an to him, and he himself is used to recite it with perfect accuracy." Ibn Ma'in considers his hadith "negligible," while Abu Hatim hails him as a mentor. Yet Abu Dawud labels him "Rafidi."

25 Khalid ibn Mukhlid al-Qatwani

Also known as Abul-Haytham al-Kufi, he is one of Bukhari's mentors, as the latter states in his *Sahih*. Ibn Sa'd mentions him on page 283, Vol. 6, of his *Tabaqat*, saying, "He was a staunch Shi'a. He died in Kufa in mid-Muharram of 213 A.H. during the reign of al-Ma'mun. He was extremist in his Shi'a beliefs, and writers have documented this fact."

Abu Dawud mentions him saying: "He is truthful; but he follows Shi'ism." Al-Jawzjani says the following about him: "He never ceases denouncing [certain persons], publicly propagating his corrupt sect." Al-Thahbi narrates his biography in his own *Al-Mizan*, quoting the views of both Abu Dawud and Jawzjani stated above.

Yet both Bukhari and Muslim have relied upon his authority in several chapters of their respective *sahih*s. Refer to his hadith as in Bukhari's *Sahih* as narrated from al-Mughirah ibn 'Abdul-Rahman, and in Muslim's *Sahih* by Muhammad ibn Ja'far ibn Abul Kathir, Malik ibn Anas, and Muhammad ibn Musa.

Both *sahihs* quote his *Al-Mizan* from Sulayman ibn Bilal and 'Ali ibn Mushir.

Al-Bukhari quotes his hadith in several places of his *Sahih*, without referring to any chain of narrators, quoting two of his ahadith from Muhammad ibn 'Uthman ibn Karamah. Muslim narrates his hadith as transmitted by Abu Karib, Ahmad ibn 'Uthman al-'Awdi, al-Qasim ibn Zakariyyah, 'Abd ibn Hamid, Ibn Abu Shaybah, and Muhammad ibn 'Abdullah ibn Namir. Authors of the sunan have all relied on the authority of his hadith, while being aware of his sect.

26 Dawud ibn Abu 'Awf (Abul-Hijab)

Ibn 'Adi has mentioned him saying, "I cannot rely upon his authority due to his being a Shi'a. The majority of the ahadith he narrates are related to the virtues of Ahl al-Bayt."

Consider with amazement such a statement! No harm, indeed, can reach Dawud from these Nasibis since both Sufyans quote his ahadith, in addition to 'Ali ibn 'Abis and others belonging to the elite among their peers. Both Abu Dawud and al-Nisa'i have relied upon his authority, and so have Ahmad and Yahya.

Al-Nisa'i has said the following about him: "There is nothing wrong with his ahadith." Abu Hatim has said: "His hadith is sound." Al-Thahbi has quoted such testimonies in his *Sahih*. Refer to his hadith in Abu Dawud's *Sunan*, in al-Nisa'i's through Abu Hazim al-Ashja'i, 'Ikrimah, and others.

27 Zubayd ibn al-Harith ibn 'Abdul-Karim al-Yami al-Kufi

Also known as Abu 'Abdul-Rahman, he is mentioned in al-Thahbi's *Al-Mizan* where the author says: "He is a trustworthy *tabi'i* who inclines towards Shi'ism." Then he quotes statements to prove that Zubayd's hadith has been verified by al-Qattan, and that there are other renowned critics and verifiers who regard him trustworthy. Abu Ishaq al-Jawzjani has included a crude statement about him which is typical of his attitude and that of other Nasibis, stating,

"Among the residents of Kufa, there is a faction whose faith is not appreciated [by Nasibis], yet they happen to be masters of hadith. Among them are: Abu Ishaq, Mansur, Zubayd al-Yami, al-A'mash and other peers. People have tolerated them for no reason other than their truth in narrating hadith, and their narrations testify to the authenticity of one another,"

Up to the conclusion of his statement which truth has dictated to him to reveal. Often, truth is spoken by the fair minded just as it is by the stubborn and obstinant. What harm can reach these lofty pillars of knowledge, the masters of hadith in Islam, if such a critic does not appreciate their holding in high esteem the holy Prophet's kin who are the gates of salvation, the protectors of all humans on earth after the Prophet (S) himself, his nation's ark of salvation? What harm can befall them from the critic who has no choice except to pursue his quest till reaching their door steps, and no option but to beg their own

favours?

If dignitaries of my tribe are pleased with me,

Then let its villains chafe and be angry.

These authorities do not pay any attention to al-Jawzjani or others like him, having been held trustworthy by the authors of the *sahih* books and by those of all sunan as well. Refer to Zubayd's hadith in both Bukhari's and Muslim's *Sahih*s as transmitted by Abu Wa'il, al-Sha'bi, Ibrahim al-Nakh'i, and Sa'd ibn 'Ubaydullah. Only Bukhari quotes his hadith through Mujahid.

In Muslim's *Sahih*, his hadith is narrated by Murrah al-Hamadani, Muharib ibn Dithar, Ammarah ibn 'Umayr, and Ibrahim al-Taymi. His hadith is quoted in both *sahih*s as transmitted by Shu'bah, al-Thawri, and Muhammad ibn Talhah. In Muslim's *Sahih*, his hadith is narrated by Zuhayr ibn Mu'awiyah, Fadil ibn Ghazwan, and Husayn ibn al-Nakh'i. He died, may Allah have mercy on his soul, in 124 A.H.

28 Zayd ibn al-Habab Abul-Hasan al-Kufi al-Tamimi

Ibn Qutaybah has included his biography among those whose biographies he has included among Shi'a dignitaries in his work *Al-Ma'arif*. Al-Thahbi has mentioned him in his *Al-Mizan*, describing him as "pious, trustworthy, truthful."

He indicates his being vouched as trustworthy by Ibn Ma'in and Ibn al-Madini. He has quoted Abu Hatim and Ahmad describing him as truthful, adding that 'Adi has said: "He is one of the reliable Kufi traditionists whose trustworthiness is never doubted."

Muslim has relied on his authority. Refer to the latter's *sahih* containing his hadith as narrated by Mu'awiyah ibn Salih, al-Dahhak ibn 'Uthman, Qurrah ibn Khalid, Ibrahim ibn Nafi', Yahya ibn Ayyub, Saif ibn Sulayman, Hasan ibn Waqid, 'Ikrimah ibn 'Ammar, 'Abdul-'Aziz ibn Abu Salma, and 'Aflah ibn Sa'id. His hadith is quoted by Ibn Abu Shaybah, Muhammad ibn Hatim, Hasan al-Hulwani, Ahmad ibn al-Munthir, Ibn Namir, Ibn Karib, Muhammad ibn Rafi', Zuhair ibn Harb, and Muhammad ibn al-Faraj.

29 Salim ibn Abul Ja'd al-Ashja'i al-Kufi

He is brother of 'Ubayd, Ziyad, 'Umran, and Muslim, sons of Abul-Ja'd.

In Volume 6 of *Al-Tabaqat*, Sa'd mentions all of them on page 2303 and the succeeding pages. When he comes to Muslim, he says, "Abul-Ja'd begot six sons. Two of them followed Shi'ism. These are Salim and 'Ubayd. Two others are Murji'is, while the remaining two agree with the Kharijites. Their father used to say: 'What is the matter with you? I wonder why Allah has made your views vary so much.'" Ibn Qutaybah has discussed them on page 156 of his *Ma'arif* in a chapter dealing with Shi'a *tabi'in* and their successors.

A group of learned scholars has testified to the Shi'a views of Salim ibn Abul-Ja'd. Qutaybah, on page 206 of his *Ma'arif*, has included him among Shi'a dignitaries, and so has al-Shahristani in his work *Al-Milal wal Nihal* on page 27, Vol. 2, in the footnote of his chapter on Ibn Hazm. Al-Thahbi has mentioned him in his *Al-Mizan*, calling him a trustworthy *tabi'i*. He has also stated that his hadith from al-Nu'man ibn Bashir and Jabir is included in both *sahihs*.

In fact, his hadith, from Anas ibn Malik and Karib, is included in both *sahihs* as scholars of hadith already know. Al-Thahbi says that his hadith from 'Abdullah ibn 'Umar, and from Ibn 'Umar, exists in Bukhari's *Sahih*. The latter also contains his hadith from Ma'dan ibn Abu Talha and the latter's father.

His hadith is quoted in both *sahihs* by al-A'mash, Qatadah, 'Amr ibn Murrah, Mansur, and Hasin ibn 'Abdul-Rahman. He also knows hadith quoted by al-Nisa'i and Abu Dawud in their respective Sunan. He died in either 87 or 97 A.H. during the reign of Sulayman ibn 'Abdul-Malik, or, as some say, during that of 'Umar ibn 'Abdul-'Aziz, and Allah knows best.

30 Salim ibn Abu Hafsah al-'Ijli al-Kufi

Shahristani includes him in his book *Al-Milal wal-Nihal* among Shi'a nobility. Al-Fallas says: "He is a weak traditionist who is extremist in his Shi'a beliefs." Ibn 'Adi says: "People criticize his extremism; but I hope there is nothing wrong with his hadith." Muhammad ibn Bashir al-'Abdi says: "I have seen Salim ibn Abu Hafsah as a fool with a long beard – what a beard! He says: 'I wish I had been a partner of 'Ali in everything he possessed.'"

Al-Husayn ibn 'Ali al-Ju'fi has said: "I have seen Salim ibn Abu Hafsah as a fool with a long beard who used to often say, 'Here I come, O killer of Na'thal, annihilater of Banu Umayyah!'" 'Amr ibn al-Salim ibn Abu Hafsah asked him once: "Did you kill 'Uthman?" He answered: "Did I?!" 'Amr said: "Yes, you did. You do not condemn his murder." Abu ibn al-Madini has said: "I have heard Jarir saying, 'I broke my friendship with Salim ibn Abu Hafsah because he used to always defend the Shi'as.'"

Al-Thahbi has detailed his biography, mentioning all the above. On page 234 of Vol. 6 of his *Tabaqat*, Ibn Sa'd mentions him and says: "He was very staunch in his Shi'a beliefs. He entered Mecca during the reign of the 'Abbasides crying, 'Here I come, here I come, O killer of the Omayyads!' His voice was quite loud, so much so that his call was heard by Dawud ibn 'Ali who inquired: 'Who is this man?' People informed him that it was Salim ibn Abu Hafsah, and they explained his story and views."

Al-Thahbi has included his biography in his *Al-Mizan* commenting, "He was chief of those who belittled Abu Bakr and 'Umar." In spite of this, however, both Sufyans quote his hadith, and so does Muhammad ibn Fudayl, while al-Tirmithi has relied on his authority, and Ibn Ma'in has held him trustworthy. He died in 137 A.H.

31 Sa'd ibn Tarif al-Iskafi al-Hanzali al-Kufi

Al-Thahbi mentions him, marking his name with TQ as a reference to the authors of sunan who quote him (i.e. al-Tirmithi and Dar Qutni). Al-Thahbi also quotes al-Fallas saying that Sa'd is "weak, extremist in his Shi'a beliefs." In spite of his being a "Shi'a extremist," al-Tirmithi and others quote him.

Refer to his hadith in al-Tirmithi's *Sahih* as narrated by 'Ikrimah and Abul-Wa'il. He also narrates hadith as transmitted by al-Asbagh ibn Nabatah, 'Uman ibn Talhah and 'Umayr ibn Ma'mun. Isra'il, Haban and Abu Mu'awiyah all quote him.

32 Sa'id ibn Ashwa'

He is mentioned in al-Thahbi's *Al-Mizan* where the author says: "Sa'id ibn Ashwa' is a famous and truthful Kufi judge. Al-Nisa'i says that there is nothing wrong with his hadith, and that he is a friend of al-Sha'bi. Al-Jawzjani describes him as extremist, heretic, and a Shi'a zealot."

Both al-Bukhari and Muslim rely on his authority in their respective *sahih*s. His hadith from al-Sha'bi is regarded as authentic by authors of both *sahih* books. In both Bukhari's and Muslim's *Sahih*s, his hadith is quoted by Zakariyyah ibn Abu Za'idah and Khalid al-Haththa'. He died during the reign of Khalid ibn 'Abdullah.

33 Sa'id ibn Khaytham al-Hilali

Ibrahim ibn 'Abdullah ibn al-Junayd was asked once: "Sa'id ibn Khaytham is a Shi'a. What do you think of him?" He answered: "Let's say that he is a Shi'a, but he also is trustworthy."

Al-Thahbi mentions him in his *Al-Mizan*, quoting Ibn Ma'in narrating the gist of what has just been stated above. He has also marked his name with the initials of both al-Tirmithi and al-Nisa'i to indicate that both authors quote his hadith in their *sahih*s. He also mentions the fact that Sa'id narrates hadith from Yazid ibn Abu Ziyad and Muslim al-Malla'i. His nephew, Ahmad ibn Rashid, too, narrates his hadith.

34 Selamah ibn al-Fudayl al-Abrash

He was a Rayy judge and a reporter of traditions related to the battles in which the holy Prophet (S) participated as transmitted by Ibn Ishaq. His *kunyat* (surname) is Abu 'Abdullah. In his biography in the *Al-Mizan*, Ibn Ma'in says: "Selamah al-Abrash al-Razi is a believer in Shi'ism and a man whose hadith is [often] quoted, and there is no fault in the latter."

Abu Zar'ah has also said in the *Al-Mizan* that the natives of Rayy do not like him because of his (religious) views. Actually, their attitude is due to their own views regarding all followers of the household

of the Prophet (S).

Al-Thahbi has mentioned him in his *Al-Mizan*, marking his name with the initials of Abu Dawud and al-Tirmithi and saying: "He is well remembered for his prayers and supplications." He died in 191 A.H.

Ibn Ma'in testifies to the fact that the hadith related to the Prophet's military expeditions as narrated by Selamah is more reliable than anyone else's. Zanih is quoted as having said that he had heard Selamah al-Abrash saying that he had heard hadith related to the expeditions from Ishaq twice, and that he had also written down his ahadith as he had done with those of the expeditions.

35 Selamah ibn Kahil ibn Hasin ibn Kadih ibn Asad al-Hadrami

Abu Yahya

A group of scholars following the faith of the majority of Muslims, such as Ibn Qutaybah in his *Ma'arif*, who mentions on page 206 his distinction, and al-Shahristani in his *Al-Milal wal-Nihal*, on page 27, Vol. 2, have included him among Shi'a nobility. Authors of the six *sahih*s have all relied on his authority, and so have others. He has learned hadith from men like Abu Jahifah, Suwayd ibn Ghafalah, al-Sha'bi, 'Ata' ibn Abu Rabah, all cited in Bukhari and Muslim.

In Muslim, he quotes hadith from Karib, Tharr ibn 'Abdullah, Bakir ibn al-Ashaj, Zayd ibn Ka'b, Sa'id ibn Jubayr, Mujahid, 'Abdullah ibn 'Abdul-Rahman ibn Yazid, Abu Selamah ibn 'Abdul-Rahman, Mu'awiyah ibn al-Suwayd, Habib ibn 'Abdullah, and Muslim al-Batin. Al-Thawri and Shu'bah have both cited his hadith in these two works, while in Bukhari, his hadith is cited by Isma'il ibn Abu Khalid.

In Muslim, he is quoted by Sa'id ibn Masruq, Aqil ibn Khalid, 'Abdul-Malik ibn Abu Sulayman, 'Ali ibn Salih, Zayd ibn 'Abu Anisah, Hammad ibn Selamah, and al-Walid ibn Harb.

Selahmah ibn Kahil died on 'Ashura of 121 A.H.

36 Sulayman ibn Sa'id al-Khuza'i al-Kufi

He used to be the supreme head of the Shi'as of Iraq, the arbitrator among them, their custodian and advisor. They had all met in his house when they swore the oath of allegiance to Imam Husayn (as). He is the herald of the *tawwab*in (the penitents) among the Shi'as, those who rose to avenge the murder of Imam Husayn (as).

They were four thousand strong who camped at Nakhila early in Rabi' al-Thani, 65 A.H., then marched towards 'Ubaydullah ibn Ziyad and engaged his army at Jazira. They fought fiercely till each and every one of them died. Sulayman, too, was martyred at a place called 'Ayn al-Warda after Hasin shot him with a deadly arrow. He was 93 years old then. His head and that of al-Musayyab ibn Najba were carried as trophies to Marwan ibn al-Hakam.

His biography is recorded in Vol. 6, Part One, of Ibn Sa'd's *Tabaqat*, and in the *Isti'ab* of Ibn 'Abd al-Birr. All those who wrote the stories of the ancestors have recorded his biography and praised his virtues, faith and piety. He enjoyed a lofty status, a position of honour and dignity among his folks, and his word weighed heavily. He is the one who killed Hawshab, the notorious enemy of the Commander of the Faithful, in a duel at Siffin. Sulayman was keen to notice that the enemies of Ahl al-Bayt had gone astray. Traditionists have sought his audience.

The ahadith he narrates about the Prophet (S), the ones which he directly reported or those transmitted by Jubayr ibn Mut'im relying on his authority, are recorded in both Bukhari's and Muslim's *Sahihs*.

In the latter, he is cited by Abu Ishaq al-Subay'i and 'Adi ibn Thabit. Sulayman has narrated ahadith which are not included in either *sahihs*. These include ahadith from the Commander of the Faithful, his son Imam al-Hasan al-Mujtaba (as), and Abiy. In works other than these *sahihs*, his hadith is transmitted by Yahya ibn Ya'mur, 'Abdullah ibn Yasar, and by others.

37 Sulayman ibn Tarkhan al-Taymi al-Basri

A slave of Qays, the *imam*, he is one of the most reliable authorities on hadith. Ibn Qutaybah has included him among Shi'a dignitaries in his book *Al-Ma'arif*. Authors of the six *sahihs*, as well as others, have relied on his authority. Refer to his hadith in both *sahihs* through Anas ibn Malik, Abu Majaz, Bakr ibn 'Abdullah, Qatadah, and Abu 'Uthman al-Nahdi.

Muslim's *Sahih* quotes his hadith through others. In both *sahihs*, his hadith is cited by his son Mu'tamir, and by Shu'bah and al-Thawri. Another party cites his hadith in Muslim's *Sahih*. He died in 143 A.H.

38 Sulayman ibn Qarm ibn Ma'ath

He is also known as Abu Dawud al-Dabi al-Kufi. Ibn Haban mentions him within the text of Sulayman's biography in *Al-Mizan*. Ibn Haban has said, "He is a Rafidi - very much so." Nevertheless, Ahmad ibn Hanbal has trusted him. At the conclusion of Sulayman's biography as recorded in *Al-Mizan*, Ibn 'Adi says, "The ahadith narrated by Sulayman ibn Qarm are authentic. Moreover, his are by far more reliable than those related by Sulayman ibn Arqam."

Muslim, al-Nisa'i, al-Tirmithi, and Abu Dawud have all cited his ahadith. When al-Thahbi mentions him, he puts the initials of these traditionists on his name. Refer to Muslim's *Sahih* where Abul-Jawab's hadith is narrated by Sulayman ibn Qarm from al-A'mash, up to the Prophet (S). The said hadith states that the Prophet (S) has said that a man keeps company with those whom he loves.

In the *sunan*, his ahadith quote Thabit through Anas successively saying that the Prophet (S) has said: "Seeking knowledge is a religious obligation upon every Muslim." He quotes al-A'mash from 'Amr ibn Murrah, from 'Abdullah ibn al-Harith, from Zuhair ibn al-Aqmar, from 'Abdullah ibn 'Umar who says that

al-Hakam ibn Abul 'As used to keep company with the Prophet (S) and then would go and narrate it [in a twisted manner] to Quraysh; therefore, the Prophet (S) denounced his behaviour and all his descendants as well till the Day of Judgment.

39 Sulayman ibn Mahran al-Kahili al-Kufi al-Asla'

He is one of the Shi'a nobility and a most trusted traditionist. Many a genius among Sunni men of knowledge, such as Ibn Qutaybah in his *Ma'arif* and al-Shahristani in his *Al-Milal wal-Nihal*, as well as many others, have all included him among Shi'a dignitaries.

In his biography of Zubayd, al-Jawzjani says the following in his book *Al-Mizan*: "Among the people of Kufa, there are some folks whose sect is not appreciated, yet they are the masters of hadith among Kufi traditionists. Among them are: Abu Ishaq, Mansur, Zubayd al-Yami, al-A'mash, and other peers.

People tolerate them only because they are truthful in narrating hadith," up to the end of his statement which clearly exposes his stupidity and prejudice. What harm can reach these dignitaries if the Nasibis do not appreciate their commitment to discharge the Divine commandment of seeking the Pleasure of Allah through remaining faithful to His Prophet's kin and kith?

These Nasibis, as a matter of fact, tolerate these men not only because they are truthful in narrating hadith, but rather because they are indispensable. Had they rejected these men's hadith, the majority of the Prophet's ahadith would have then been abandoned, as al-Thahbi himself admits in his *Al-Mizan* while discussing the biography of Aban ibn Taghlib. I think that al-Mughirah's statement: "Abu Ishaq and your A'mash have rendered Kufa to destruction" is said due only to these men's Shi'a beliefs. Other than that, both Abu Ishaq and al-A'mash are oceans of knowledge and custodians of the prophetic legacy.

Al-A'mash has left us many interesting incidents which vividly portray his greatness. One of them, for example, is included by Ibn Khallikan in al-A'mash's biography in *Wafiyyat al-A'yan* where the author states:

"Hisham ibn 'Abdul-Malik once wrote to al-A'mash saying: 'Recount for me 'Uthman's virtues and 'Ali's vices.' Al-A'mash took the letter and tossed it into his she-camel's mouth. Then he turned to the messenger and said: 'This is my answer.' The messenger, however, pleaded to al-A'mash saying that his master had vowed to kill him if he did not return with an answer. He also pleaded to al-A'mash's brothers to pressure their brother to write something.

Finally, he wrote: 'In the Name of Allah, Most Gracious, Most Merciful. Had 'Uthman had all the virtues of the people of the world, they would not have availed you aught, and had 'Ali had in him all the vices of the people of the world, they would not have harmed you in the least; therefore, worry about your own soul, and peace be with you.'"

Another anecdote is narrated by Ibn 'Abd al-Birr in his chapter on the '*ulema*'s statements evaluating

each other's work in his book *Jami' Bayanul 'Ilm wa Fada'ilih*.[7](#)

The author quotes 'Ali ibn Khashram saying, "I have heard Abul-Fadl ibn Musa say, 'I entered the house of al-A'mash once accompanied by Abu Hanifah to visit him during his sickness.

Abu Hanifah said: 'O Abu Muhammad! Had I not feared my visits would be a nuisance to you, I would have visited you more often'.

Al-A'mash answered, 'You are a nuisance to me even at your own home; so, imagine how I feel when I have to look at your face.'" Abul-Fadl continues to say that having left the house of al-A'mash,

Abu Hanifah said, 'Al-A'mash never observed the fast of the month of Ramadan.' Ibn al-Khashram then asked al-Fadl what Abu Hanifah meant.

Al-Fadl answered, 'Al-A'mash used to observe the *suhur* during the month of Ramadan according to the Prophet's hadith as narrated by Huthayfah al-Yemani.'" In fact, he used to observe the Holy Qur'anic verse:

"Therefore, eat and drink till you can distinguish the white thread from the black one, from the dawn, and complete the fast till night-time." (2: 187)

Authors of *Al-Wajiza* and *Bihar Al-Anwar* have both quoted Hasan ibn Sa'id al-Nakh'i who quotes Sharik ibn 'Abdullah, the judge, saying, "I visited al-A'mash when he was sick prior to his demise. While I was there, Ibn Shabramah, Ibn Layla and Abu Hanifah entered and inquired about his health. He told them that he was suffering from an acute feebleness, that he feared God for his sins, and he almost broke in tears.

Abu Hanifah then said to him: 'O Father of Muhammad! Fear Allah! Look now after yourself. You used to narrate certain ahadith about 'Ali which, if you denounce, would be better for you.' Al-A'mash answered: 'Do you dare to say this to a man like me?' He even denounced him, and there is no need here to go into that. He was, may Allah have mercy on his soul, as al-Thahbi describes him in his *Al-Mizan*, a trusted Imam.

He was exactly what Ibn Khallikan had described while discussing his biography in his own *Wafiyat al-A'yan*, a trustworthy and virtuous man of knowledge. Scholars have all conceded his truthfulness, equity and piety. Authors of the six *sahih* books, as well as many others besides them, have all relied on his authority.

Refer to his hadith in Bukhari's and Muslim's *Sahih* books from Zayd ibn Wahab, Sa'id ibn Jubayr, Muslim al-Batin, al-Sha'bi, Mujahid, Abu Wa'il, Ibrahim al-Nakh'i and Abu Salih Thakwan. He is cited in these works by Shu'bah, al-Thawri, Ibn 'Ainah, Abu Mua'awiyah Muhammad, Abu 'Awanah, Jarir, and Hafs ibn Ghiyath. Al-A'mash was born in 61 A.H. and he died in 148 A.H., may Allah be merciful unto him.

40 Sharik ibn ‘Abdullah ibn Sinan al-Nakh’i al-Kufi the judge

Imam Abu Qutaybah, in his *Ma’arif*, has unreservedly included him among Shi’a nobility. At the conclusion of Sharik’s biography as recorded in *Al-Mizan*, ‘Abdullah ibn Idris swears that Sharik is a Shi’a. Abu Dawud al-Rahawi is quoted in *Al-Mizan*, too, to have heard Sharik saying, "Ali is the best of creation; whoever denies this fact is *kafir* (apostate)." [8](#)

What he meant, of course, is that ‘Ali is the best of all men excluding the Prophet (S), as all Shi’as believe. For this reason, al-Jawzjani, as quoted in *Al-Mizan*, describes him as "biased," meaning biased towards the faith of Ahl al-Bayt and preferring it to Jawzjani’s sect. *Al-Mizan* also quotes Sharik’s ahadith regarding the Commander of the Faithful. He cites Abu Rabi’ah from Ibn Buraydah from his father upto the Prophet who said: "For every Prophet there is a vicegerent and heir."

He was very zealous about disseminating the knowledge pertaining to the virtues of the Commander of the Faithful, and to pressure the Omayyads to recognize and publicize his merits, peace be upon him. In his work *Durrat al-Ghawwas*, al-Hariri, as in Sharik’s biography in Ibn Khallikan’s *Wafiyyat al-A’yan*, says, "Sharik had an Omayyad friend of his. One day, Sharik recounted the attributes of ‘Ali ibn Abu Talib (as). His Omayyad friend said that ‘Ali was ‘a fine man.’ This enraged Sharik who said, ‘Is this all that can be said about ‘Ali, that he was a fine man, no more?’" [9](#)

At the conclusion of Sharik’s biography as stated in *Al-Mizan*, Ibn Abu Shaybah has quoted ‘Ali ibn Hakim ibn Qadim citing ‘Ali saying that once a complaint was brought with a man to Sharik’s attention. The man said: "People claim that your mind is doubtful." Sharik answered: "You fool! How can I ever be doubtful?! I wish I had been present in the company of ‘Ali to let my sword be drenched with the blood of his enemies."

Anyone who studies Sharik’s life-style will be convinced that the man was a very loyal follower of the path of Ahl al-Bayt (as). He transmitted a great deal of traditions narrated by the most learned followers of Ahl al-Bayt. His son ‘Abdul-Rahman has said, "My father has learned queries from Ja’far al-Ju’fi, in addition to ten thousand rare traditions."

‘Abdullah ibn al-Mubarak is quoted in *Al-Mizan* saying, "Sharik is more knowledgeable about the Kufians’ hadith than Sufyan. He was an avowed enemy of ‘Ali’s foes, one who spoke ill of them." ‘Abdul-Salam ibn Harb once asked him: "Why don’t you visit a sick brother of yours?" He inquired: "And who is that?" The man answered: "Malik ibn Maghul." Sharik, as stated in the latter’s biography in *Al-Mizan*, then said: "Anyone who speaks ill of ‘Ali and ‘Ammar is surely no brother of mine."

Once the name of Mu’awiyah was mentioned in his presence and was described as "clement." Sharik, as stated in his biography in *Al-Mizan* as well as in Ibn Khallikan’s *Wafiyyat al-A’yan*, said: "Whoever discards equity and fights ‘Ali can never be clement." He narrated one hadith from Asim, Tharr, ‘Abdullah ibn Mas’ud successively indicating that the Prophet (S) had said: "If you see Mu’awiyah on my pulpit, kill

him." This is quoted by al-Tabari, and al-Tabari in turn is quoted by al-Thahbi while the latter discusses the biography of Abbad ibn Ya'qub.

Ibn Khallikan's *Wafiyat* includes a biography of Sharik where the author quotes a dialogue between Sharik and Mis'ab ibn 'Abdullah al-Zubairi, in the presence of the 'Abbaside ruler al-Mahdi. Mis'ab asked Sharik: "Do you really belittle Abu Bakr and 'Umar?" up to the conclusion of the incident.

In spite of all of this, al-Thahbi has described him as a "truthful *imam*." He also quotes Ibn Ma'in saying that Sharik is "truthful, trustworthy." At the conclusion of the biography, the author states: "Sharik was a bastian of knowledge. Ishaq al-Azraq learned from him nine thousand ahadith." He also quotes Tawbah al-Halabi saying, "We were at Ramla once, and someone wondered who the nation's man was. Some people said it was Lahi'ah, while others said it was Malik. We asked 'Isa ibn Yunus to state his view. He said: 'The nation's man is Sharik,' who was then still alive."

Muslim and authors of the four books of sunan have all relied on Sharik's authority. Refer to his hadith as they quote it transmitted by Ziyad ibn Alaqaq, 'Ammar al-Thihni, Hisham ibn 'Urwah, Ya'li ibn 'Ata', 'Abdul-Malik ibn 'Umayr, 'Ammarah ibn al-Qa'qa' and 'Abdullah ibn Shabramah. These reporters have cited Sharik's hadith from Ibn Shaybah, 'Ali ibn Hakim, Yunus ibn Muhammad, al-Fadl ibn Musa, Muhammad ibn al-Sabah, and 'Ali ibn Hajar. He was born in either Khurasan or Bukhara in 95 A.H., and he died in Kufa on a Saturday early in Thul-Qi'dah, 177 or 178.

[41 Shu'bah ibn al-Hajjaj Abul-Ward al-'Atki al-Wasiti \(Abu Bastam\)](#)

Born in Wasit but lived in Basra, Abu Bastam is the first to inquire in Iraq about traditionists, and he is credited with helping the weak and the abandoned. He is considered among Shi'a nobility by many highly intellectual Sunni scholars such as Qutaybah in his *Al-Ma'arif*, and al-Shahristani in his *Al-Milal wal-Nihal*. Authors of the six *sahih* books and others have all relied on his authority.

His hadith is ascertained in Bukhari's and Muslim's *sahih* books as transmitted by Abu Ishaq al-Subai'i, Isma'il ibn Abu Khalid, Mansur, al-A'mash and others. In both Bukhari's and Muslim's books, his hadith is cited by Muhammad ibn Ja'far, Yahya ibn Sa'id al-Qattan, 'Uthman ibn Jabalah and others. He was born in 83 and he died in 160 A.H., may Allah be merciful on him.

[42 Sa'sa'ah ibn Sawhan ibn Hajar ibn al-Harith al-'Abdi](#)

Imam Ibn Qutaybah describes him on page 206 of his *Ma'arif* as one of the famous Shi'a dignitaries. Ibn Sa'd states on page 154, Vol. 6, of his *Tabaqat*: "[Sa'sa'ah] is very well known all over Kufa as an orator and a companion of 'Ali with whom he has witnessed the Battle of the Camel together with his brothers Zayd and Sihan sons of Sawhan. Sihan is known as an orator before Sa'sa'ah, and he was the

standard-bearer during the Battle of the Camel. [10](#)

Having been killed, Sihan was succeeded in bearing the standard by Sa'sa'ah. Sa'sa'ah has narrated hadith from Imam 'Ali (as), and also from 'Abdullah ibn 'Abbas. He is a trusted traditionist although the ahadith he has narrated are not many." Ibn 'Abd al-Birr mentions him in his *Isti'ab* saying: "He accepted Islam during the life-time of Prophet Muhammad (S) although he never met him in person due to his being very young then."

He is chief among his tribesmen, descendants of 'Abd al-Qays. He is quite an eloquent orator, a man of wisdom who has acquired a total command over the language. He is, indeed, a man of piety, virtues, and wisdom. He is counted among the companions of 'Ali, peace be upon him. Yahya ibn Ma'in is quoted saying that Sa'sa'ah, Zayd and Sihan sons of Sawhan are all orators, and that Zayd and Sihan were killed during the Battle of the Camel.

He also cites a critical problem which 'Umar, then caliph, could not solve; therefore, the caliph delivered a sermon in which he asked people for their suggestions. Sa'sa'ah, then a youth, stood and clarified its complexity and put forth a suggestion to it which was unanimously accepted. This should not surprise the reader since the descendants of Sawhan were among the most prominent masters of Arabia, pillars in virtue and descent. Ibn Qutaybah mentions them on page 138 of his chapter on renowned dignitaries and men of influence in his *Ma'arif*.

The author says: "Sawhan's descendants were Zayd ibn Sawhan, Sa'sa'ah ibn Sawhan, Sihan ibn Sawhan, of Banu 'Abd al-Qays." He adds: "Zayd was among the best of men. He narrated saying that the Prophet (S) had said: 'Zayd is indeed a good man, and Jandab – what a man he is!' People inquired: 'Why do you mention these men alone?' The Prophet answered: 'The arm of one of them will precede in thirty years the rest of his body in entering Paradise, while the other will deal heavy blows so that right is distinguished from wrong.'

The first, as it came to pass, participated in Jalawla' Battle where his arm was chopped off. He also participated in the Battle of the Camel on the side of 'Ali (as). He asked the Imam: 'O Commander of the Faithful! It looks like I am going to meet my fate.' The Imam (as) asked him, 'How do you know that, O father of Sulayman?' He answered: 'I have seen in a vision my arm stretching from heaven to pull me away from this world.' He was killed by 'Amr ibn Yathribi, while his brother Sihan was killed during the Battle of the Camel."

It is no secret that the Prophet's prophecy regarding Zayd's arm preceding the rest of his body in entering Paradise is regarded by all Muslims as a testimony for his prophethood, a sign of the truth of the religion of Islam, and a recognition of the men of truth. All biographies of Zayd have mentioned it. Refer to his biography in *Al-Isti'ab*, *Al-Isabah*, and others. Traditionists have recorded the above, each in his own way of wording it, adding that [in "spite" of his being Shi'a] he was promised Paradise; so, praise be to the Lord of the Worlds.

Al-'Asqalani mentions Sa'sa'ah ibn Sawhan in Part Three of his *Isaba*, saying: "He narrates traditions about 'Uthman and 'Ali (as). He has participated in the Battle of Siffin on 'Ali's side. He is an eloquent orator who has encounters with Mu'awiyah." Al-Sha'bi has said: "I used to learn how to deliver sermons from him."¹¹

Abu Ishaq al-Subai'i, al-Minhal ibn 'Amr ibn Baridah, and others have all cited his hadith. Al-'Ala'i, narrating Ziyad's encounters, says that once al-Mughirah banished Sa'sa'ah, in accordance to an edict which he had received from Mu'awiyah, from Kufa to Jazirah, or to Bahrain (some historians say to the island of Ibn Fakkan), where he died in banishment just as Abu Tharr al-Ghifari had died before him in the Rabatha desert (southern Iraq). Al-Thahbi mentions Sa'sa'ah and describes him as "a well-known and trusted traditionist," citing testimonies to his trustworthiness from Ibn Sa'd and Nisa'i, and marking his name to indicate that al-Nisa'i relies on his authority. Whoever does not rely on his authority does not in fact harm anyone but his own self, as the holy Qur'an says:

"We have not done them any harm; they have only harmed their own selves."(2:57)

43 Tawus ibn Kisan al-Khawlani al-Hamadani al-Yamani

He is 'Abdul-Rahman's father. His mother is Persian, and his father is Ibn Qasit, a Namri slave of Bajir ibn Raysan al-Himyari. Sunni intellectuals regard him a Shi'a without any question. Among their dignitaries, al-Shahristani mentions him in his *Al-Milal wal-Nihal*, and Ibn Qutaybah in his *Al-Ma'arif*. Authors of the six *sahih* books, as well as others, have all relied on his authority.

Refer to his hadith in both *sahih* books where he cites Ibn 'Abbas, Ibn 'Umar and Abu Hurayrah, and in Muslim's *Sahih* where he cites 'Ayesha, Zayd ibn Thabit, and 'Abdullah ibn 'Umar. His hadith is recorded in Bukhari alone as transmitted by al-Zuhri, and in Muslim by many renowned traditionists. He died in Mecca while performing the rite of pilgrimage one day before the day of Tarwiya (i.e. on the 7th of Thul-Hijjah), in either 104 or 106 A.H. His funeral was quite eventful. His coffin was carried by 'Abdullah son of al-Hasan son of the Commander of the Faithful (as). He was vying with others to carry it, so much so that his headwear dropped, and his clothes were torn from the back side by the stampede, as narrated by Ibn Khallikan in his biography of Tawus in *Wafiyat al-A'yan*.

44 Zalim ibn 'Amr ibn Sufyan Abul-Aswad al-Du'ali

His being a Shi'a and a faithful adherent to the faith during the *wilayat* of Imams 'Ali, al-Hasan and al-Husayn, as well as other members of the Ahl al-Bayt, peace be upon all of them, is more visible than the sun, and it requires no reiteration.¹²

We have dealt with it in detail in our work *Mukhtasar al-Kalam fi Muallifi al-Shi'a min Sadr al-Islam*. His being a Shi'a is a matter which nobody disputes. In spite of this fact, authors of the six *sahih* books have relied on his authority. Refer to his hadith about 'Umar ibn al-Khattab in Bukhari's *Sahih*. In Muslim's, his

hadith is cited by Abu Musa and 'Umran ibn Hasin.

In both *sahih* books, his hadith is cited by Yahya ibn Ya'mur. In Bukhari's, 'Abdullah ibn Buraydah quotes him, and in Muslim's, his hadith is narrated by his son Abu Harb. He died, may Allah Almighty have mercy on him, at the age of 85 in Basrah in 99 A.H. by the plague which devastated the city. He is the one who laid down the foundations of Arabic grammar according to rules which he learned from the Commander of the Faithful (as), as we have expounded in our book *Al-Mukhtasar*.

45 'Amr ibn Wa'ilah ibn 'Abdullah ibn 'Umar al-Laithi al-Makki

Also known as Abul-Tufayl, he was born in the same year when the Battle of Uhud took place, i.e. 3 A.H. He was for eight years contemporary of the Prophet (S). Ibn Qutaybah has included him among so-called "extremist Rafidis," stating that he was al-Mukhtar's standard-bearer and the last of the *sahabah* to die. Ibn 'Abd al-Birr has mentioned him in his chapter on *kunayat* in his *Isti'ab* saying, "He resided in Kufa, and he accompanied 'Ali (as) in all his battles. When 'Ali (as) was killed, he left for Mecca." He concludes by saying, "He was a virtuous and wise man, swift in providing an accurate answer, eloquent. He was also one of the Shi'as of 'Ali, peace be upon him."

He also indicates that "Once, Abul-Tufayl approached Mu'awiyah and the latter asked him: 'For how long have you mourned the death of your friend Father of al-Hasan (as)?' He answered: 'I have grieved as much as the mother of Moses grieved when she parted with her son, and I complain unto Allah for my shortcomings.' Mu'awiyah asked him: 'Were you among those who enforced a siege around 'Uthman's house?'

He answered: 'No; but I used to visit him.' Then Mu'awiyah asked him: 'What stopped you from rescuing him?' He retorted: 'What about you? What stopped you from doing so when sure death surrounded him, while you were in Syria a master among his subjects?!' Mu'awiyah replied: 'Can't you see that avenging his murder is an indication of my support?' 'Amir then told Mu'awiyah that he acted exactly like the one implied in the verses composed by the brother of Ju'f the poet in which the latter says: 'You mourn my death, yet while I was alive, you did not even sustain me against starvation.'"

Al-Zuhri, Abul-Zubair, al-Jariri, Ibn Abul-Hasin, 'Abdul-Malik ibn Abjar, Qatadah, Ma'ruf, al-Walid ibn Jami', Mansur ibn Hayyan, al-Qasim ibn Abu Bardah, 'Amr ibn Dinar, 'Ikremah ibn Khalid, Kulthum ibn Habib, Furat al-Qazzaz, and 'Abdul-Aziz ibn Rafi' have all narrated his hadith as it exists in Muslim's and Bukhari's *Sahih* books. Bukhari's work contains traditions of the Prophet (S) regarding the pilgrimage which are narrated by Abul-Tufayl. He describes the Prophet's characteristics, and he narrates about the prayers and signs of prophethood from Ma'ath ibn Jabal, and he narrates about fate from 'Abdullah ibn Mas'ud.

He narrates from 'Ali (as), Huthayfah ibn al-Yemani, 'Abdullah ibn 'Abbas and 'Umar ibn al-Khattab, as is well-known by all researchers of Muslim's hadith besides that of the authors of his *musnads*. Abul-

Tufayl, may Allah Ta'ala encompass his soul with His mercy, died in Mecca in 100 A.H. (some say in 102, while still others say 120), and Allah knows best.

46 'Abbad ibn Ya'qub al-Asadi al-Ruwajni al-Kufi

He is mentioned by Dar Qutni who says, "Abbad ibn Ya'qub is a truthful Shi'a." Ibn Hayyan mentions him and says, "Abbad ibn Ya'qub used to invite people to Rafidism." Ibn Khuzaymah says, "Abbad ibn Ya'qub is a man whose traditions are never doubted, though his faith is questioned, etc." 'Abbad narrates from al-Fadl ibn al-Qasim, Sufyan al-Thawri, Zubayd, Murrah, that Ibn Mas'ud used to interpret the verse

"Allah has spared the Believers from fighting" (Qur'an, 25:33)

to imply that they were spared from fighting 'Ali. He quotes Sharik, 'Asim, Tharr, from 'Abdullah who has stated that the Messenger of Allah (S) has said: "When you see Mu'awiyah on my pulpit, kill him." This hadith is recorded by Tabari and others. 'Abbad says that anyone who does not mention in his daily prayers that he dissociates himself from the enemies of the Prophet's progeny (as) shall be resurrected in their company. He also says, "Allah Almighty is too fair to let Talhah and al-Zubayr enter Paradise; they fought 'Ali after swearing allegiance to him."

Salih al-Jazrah has said: "Abbad ibn Ya'qub used to denounce 'Uthman." 'Abbad al-Ahwazi quotes his trusted authorities saying that 'Abbad ibn Ya'qub used to denounce "their" ancestors. In spite of all this, Sunni Imams like al-Bukhari, al-Tirmithi, Ibn Majah, Ibn Khuzaymah, and Ibn Abu Dawud rely on his authority, their mentor, in whom they all place their trust.

In spite of his intolerance and prejudice, Abu Hatim has mentioned him and said that he is a trusted *shaykh*. Al-Thahbi mentions him in his *Al-Mizan* and says, "He is one of the extremist Shi'as, leaders of innovators; yet he is truthful when narrating hadith." He goes on to mention what has already been stated above regarding 'Abbad's views.

Al-Bukhari quotes him directly while discussing *tawhid* in his own *sahih*. He died, may Allah be merciful unto him, in Shawwal of 150 A.H. Al-Qasim ibn Zakariyyah al-Mutarraz has intentionally misquoted 'Abbad's statements regarding the digging the sea and the flow of its water, and we seek refuge with Allah against telling lies about the Believers; He is surely the One Who foils their schemes.

47 'Abdullah ibn Dawud

He is father of 'Abdul-Rahman al-Hamadani al-Kufi. He resided in Al-Harbiyya, a Basrah suburb. Qutaybah has included him among renowned Shi'a personalities in his own *Al-Ma'arif*, and al-Bukhari has relied on his authority in his own *Sahih*. Refer to his hadith from al-A'mash, Hisham ibn 'Urwah and Ibn Jurayh. His hadith is narrated in Bukhari's *Sahih* by Musaddid, 'Amr ibn 'Ali, and, in some places, by

Nasr ibn 'Ali. He died in 212.

48 'Abdullah ibn Shaddad ibn al-Had

Al-Had's full name is Usamah ibn 'Abdullah ibn Jabir ibn al-Bashir ibn 'Atwarah ibn 'Amir ibn Malik ibn Laith al-Laithi al-Kufi Abul-Walid, a companion of the Commander of the Faithful (as). His mother is Salma daughter of 'Amis al-Khayth'ami, sister of Asma'. He is nephew, from the mother's side, of 'Abdullah ibn Ja'far and Muhammad ibn Abu Ja'far, and brother of 'Amara daughter of Hamzah ibn 'Abdul-Muttalib from the mother's side. Ibn Sa'd includes him among residents of Kufa who were distinguished for their *fiqh* and knowledge and who belong to the *tabi'in*.

At the conclusion of his biography, the author states on page 86 of Vol. 6 of his *Tabaqat*: "During the reign of 'Abdul-Rahman ibn Muhammad ibn al-Ash'ath, 'Abdullah ibn Shaddad was among those who recite the Holy Qur'an and know it by heart and who fought al-Hajjaj, and he was killed during the Dujail Battle." He also says, "He was a trustworthy *faqih* who narrated a great deal of hadith, and he was a Shi'a."

The battle referred to above took place in 81 A.H. All authors of the *sahih* books have relied on the authority of 'Abdullah ibn Shaddad. His hadith is quoted by Ishaq al-Shaybani, Ma'bid ibn Khalid and Sa'd ibn Ibrahim. Their ahadith from 'Abdullah ibn Shaddad exist in both *sahih* books as well as in others, in addition to all *musnads*. Al-Bukhari and Muslim quote his hadith as transmitted from 'Ali (as), Maymuna and 'Ayesha.

49 'Abdullah ibn 'Umar ibn Muhammad ibn Aban ibn Salih ibn 'Umayr al-Qarashi al-Kufi

Also known as Mishkadanah, he is mentor of Muslim, Abu Dawud, al-Baghwi, and many other peers who all learned hadith from him. Abu Hatim has mentioned him testifying to his truthfulness. He quotes his hadith and states that he is a Shi'a. Salih ibn Muhammad ibn Jazrah has mentioned him and said that he is a Shi'a "extremist."

In spite of this, 'Abdullah ibn Ahmad has narrated hadith from his father. Abu Hatim states that Mishkadanah is trustworthy. Al-Thahbi has mentioned him in his *Al-Mizan*, describing him as "a truthful man who has learned a great deal of hadith from Ibn al-Mubarak, al-Dar Wardi, and their group of scholars. Muslim, Abu Dawud, al-Baghwi and many others have recorded a great deal of his ahadith." He has marked his name with the initials of Muslim and Abu Dawud indicating thereby their reliance on his hadith, and quoting what the learned scholars named above have said about him. He has also stated that he died in 239 A.H.

Refer to his hadith in Muslim's *Sahih* as transmitted through 'Abdah ibn Sulayman, 'Abdullah ibn al-

Mubarak, ‘Abdul–Rahman ibn Sulayman, ‘Ali ibn Hashim, Abul–Ahwas, Husayn ibn ‘Ali al–Ju’fi and Muhammad ibn Fudayl. In his chapter dealing with causes of dissension, Muslim quotes his hadith directly. Abul–‘Abbas al–Sarraj has said that he died either in 238 or 237 A.H.

50 ‘Abdullah ibn Lahi’ah ibn ‘Uqbah al–Hadrami Egypt's judge and scholar

In his *Ma’arif*, Ibn Qutaybah has included him among famous *shaykhs*. In his biography of ‘Abdullah ibn Lahi’ah in his *Al–Mizan*, Ibn ‘Adi has described him as an "extremist Shi’a." Quoting Talhah, Abu Ya’li states: "Abu Lahi’ah has said: ‘Hay ibn ‘Abdullah al–Ghafari has narrated through the authority of Abu ‘Abdullah Rahman al–Hibli from ‘Abdullah ibn ‘Umar that during his sickness (which preceded his demise), the Messenger of Allah (S) told us to fetch his brother.

We brought him Abu Bakr, but he turned away from him and said: ‘I had asked for my brother’. We then brought ‘Uthman, but again the Messenger of Allah (S) turned away from him. ‘Ali (as) was then brought in his presence. He covered him with his own mantle and inclined his head on his shoulder for a while (as if he was whispering something in his ear). When ‘Ali left, people asked him: ‘What has the Prophet (S) said to you?’ He answered: ‘He has taught me a thousand chapters each of which leads to a thousand sections.'"

Al–Thahbi mentions him in his *Al–Mizan*, marking his name with DTQ to denote who among the authors of the *sahih* books quotes him [i.e. Abu Dawud, al–Tirmithi, and Dar Qutni. Refer to his hadith in al–Tirmithi's *Sahih*, Abu Dawud and all *musnads*. Ibn Khallikan has greatly praised him in his *Wafiyat al–A’yan*. Refer to his hadith in Muslim's *sahih* as transmitted by Yazid ibn Abu Habib. In his book *Al–Jam’ Bayna Kitabay Abu Nasr al–Kalabathi wa Abu Bakr al–Asbahani* [Compilation of Both Books of Abu Nasr al–Kalabathi and Abul–Faraj al–Asbahani, al–Qaysarani includes him among Bukhari's and Muslim's reliable authorities. Ibn Lahi’ah died on Sunday, mid–Rabi’ul Akhir, 174 A.H.

51 ‘Abdullah ibn Maymun al–Qaddah al–Makki

A friend of Imam Ja’far ibn Muhammad al–Sadiq (as), he is relied upon by al–Tirmithi. Al–Thahbi mentions him and marks his name with al–Tirmithi's initials as an indication that the latter cites his hadith. He adds saying that he narrates hadith through the authority of Imam Ja’far ibn Muhammad al–Sadiq (as), and of Talhah ibn ‘Umar.

52 ‘Abdul–Rahman ibn Salih al–Azdi

His name is Abu Muhammad al–Kufi. His friend and student ‘Abbas al–Duri says that he was a Shi’a. Ibn ‘Adi mentions him and says, "He is burnt in the fire of Shi’ism." Salih Jazrah says that ‘Abdul–Rahman used to oppose ‘Uthman. Abu Dawud says that ‘Abdul–Rahman has compiled a book containing the

vices of some of the companions of the Prophet (S), and that he is a bad person.

In spite of all this, both ‘Abbas al-Duri and Imam al-Baghwi narrate his hadith. Al-Nisa'i has quoted him. Al-Thahbi has referred to him in his *Al-Mizan* and marked his name with al-Nisa'i's initials as an indication of the latter's reliance on him. He also quotes what the Imams (among the Sunnis) have said about him as stated above. He indicates that Ma'in trusts him, and that he died in 235. Refer to his hadith in the Sunan books as transmitted through Sharik and a group of his peers.

53 ‘Abdul-Razzaq ibn Humam ibn Nafi’ al-Himyari al-San’ani

One of the Shi'a nobility and honourable ancestry, he is included by Ibn Qutaybah among renowned Shi'as in his *Ma'arif*. Ibn al-Athir, on page 137, Vol. 6, of his *Al-Tarikh Al-Kamil*, mentions ‘Abdul-Razzaq's death in the end of the events of 211 A.H. thus: "In that year, the traditionist ‘Abdul-Razzaq ibn Humam al-San’ani, one of Ahmad's Shi'a mentors, died."

Al-Muttaqi al-Hindi mentions him while discussing hadith number 5994 in his *Kanz al-Ummal*, on page 391, Vol. 6, stating that he is a Shi'a. Al-Thahbi, in his *Al-Mizan*, says, "‘Abdul-Razzaq ibn Humam ibn Nafi’, Abu Bakr al-Himyari's mentor, is a Shi'a dignitary of San’a, was one of the most trusted traditionists among all scholars."

He narrates his biography and adds: "He has written a great deal, authoring [in particular] *Al-Jami’ Al-Kabir*. He is a custodian of knowledge sought by many people such as Ahmad, Ishaq, Yahya, al-Thahbi, al-Ramadi, and ‘Abd."

He discusses his character and quotes al-‘Abbas ibn ‘Abdul-‘Azim, accusing him of being a liar. He states that al-Thahbi has denounced such an accusation. He says, "Not only Muslim, but all those who have memorized hadith have agreed with al-‘Abbas, while the Imams of knowledge rely on his authority."

He goes on to narrate his biography, quoting al-Tayalisi saying: "I have heard Ibn Ma'in say something from which I became convinced that ‘Abdul-Razzaq was a Shi'a. Ibn Ma'in asked him: ‘Your instructors, such as Mu’ammara, Malik, Ibn Jurayh, Sufyan, al-Awza'i, are all Sunnis. Where did you learn the sect of Shi'ism from?’ He answered: ‘Ja'far ibn Sulayman al-Zab'i once paid us a visit, and I found him to be virtuous and rightly guided, and I learned Shi'ism from him.'"

‘Abdul-Razzaq, as quoted above, statement in which he says that he is a Shi'a indicates that he has learned Shi'ism from Ja'far al-Zab'i, but Muhammad ibn Abu Bakr al-Muqaddimi thinks that Ja'far al-Zab'i himself has learned Shi'ism from ‘Abdul-Razzaq. He even denounces ‘Abdul-Razzaq for this reason. In *Al-Mizan*, he is quoted as saying, "I wish I had lost ‘Abdul-Razzaq for good. Nobody has corrupted Ja'far's beliefs other than he." The "corruption" to which he refers is Shi'ism!

Ibn Ma'in has heavily relied on ‘Abdul-Razzaq's authority, in spite of his "admission" that he is a Shi'a as

stated above. Ahmad ibn Abu Khayth'amah, as in 'Abdel-Razzaq's biography in *Al-Mizan*, has said, "It has been said to Ibn Ma'in that Ahmad says that 'Ubaydullah ibn Musa rejects 'Abdul-Razzaq's hadith because of his Shi'a beliefs. Ibn Ma'in has responded thus: 'I swear by Allah, Who is the only God, that 'Abdul-Razzaq is a hundred times superior to 'Ubaydullah, and I have heard 'Abdul-Razzaq's hadith and found it to be many times more in volume than 'Ubaydullah's."

Also in 'Abdel-Razzaq's biography in *Al-Mizan*, Abu Salih Muhammad ibn Isma'il al-Dirari is quoted saying, "While we were in San'a guests of 'Abdul-Razzaq, we heard that Ahmad and Ibn Ma'in, joined by others, had rejected 'Abdul-Razzaq's hadith, or say disliked it, because of the traditionist being a Shi'a. The news deeply depressed us. We thought that we had spent our resources and taken the trouble to make the trip there all in vain. Then I joined the pilgrims for Mecca where I met Yahya and asked him about this issue. He, as stated in 'Abdel-Razzaq's biography in *Al-Mizan*, said: 'O Abu Salih! Even if 'Abdul-Razzaq abandons Islam altogether, we shall never reject his hadith."

Ibn 'Adi has mentioned him and said: "'Abdul-Razzaq has reported ahadith dealing with virtues, but nobody has endorsed them.¹³ He also counts the vices of certain people, which views are rejected by others;¹⁴ above all, he is believed to be a Shi'a."

In spite of all this, Ahmad ibn Hanbal was asked once, as indicated in 'Abdel-Razzaq's biography in *Al-Mizan*, whether he knew of any hadith better than that reported by 'Abdul-Razzaq, and his answer was negative. Ibn al-Qaysarani states at the conclusion of 'Abdul-Razzaq's biography in his own book *Al-Jami' Bayna Rijalul Sahihain*, quoting Imam Ahmad ibn Hanbal saying, 'If people dispute Mu'ammara's hadith, then the final arbitrator is 'Abdul-Razzaq.'

Mukhlid al-Shu'ayri says that he was once in the company of 'Abdul-Razzaq when a man mentioned Mu'awiyah. 'Abdul-Razzaq, as stated in his biography in *Al-Mizan*, then said: 'Do not spoil our meeting by mentioning the descendants of Abu Sufyan.'" Zayd ibn al-Mubarak has said: "We were in the company of 'Abdul-Razzaq once when we recounted ibn al-Hadthan's hadith.

When 'Umar's address to 'Ali and al-'Abbas: 'You (i.e. 'Abbas) have come to demand your inheritance of your nephew (the Prophet, peace be upon him and his progeny), while this man (i.e. 'Ali) has come to demand his wife's inheritance of her father' was read, 'Abdul-Razzaq, as stated in his biography in *Al-Mizan*, said: 'Behold this shameless, impertinent man using 'nephew' and 'father' instead of 'the Messenger of Allah (S)!'"

In spite of all this, all compilers of hadith have recorded his traditions and relied on his authority. It has even been said, as Ibn Khallikan states in his *Wafiyyat al-A'yan*, that people did not travel to anyone after the demise of the Prophet (S) as often as they did to 'Abdul-Razzaq's. He is quoted by the Imams of contemporary Muslims such as Sufyan ibn 'Aynah, among whose mentors 'Abdul-Razzaq himself was one, Ahmad ibn Hanbal, Yahya ibn Ma'in, and others.

Refer to his hadith in all the *sahih* books, as well as all *musnads*, which all contain quite a few of his

ahadith. He was born, may Allah have mercy on his soul, in 211 A.H. He was contemporary to Abu ‘Abdullah Imam al-Sadiq (as) for twenty-two years.¹⁵ He died during the first days of the Imamate of Imam Abu Ja’far al-Jawad (as), nine years before the Imam's demise;¹⁶ may Allah resurrect him in the company of these Imams to whose service, seeking of the Pleasure of Allah, he sincerely dedicated his life.

54 ‘Abdul-Malik ibn ‘Ayan

He is brother of Zararah, Hamran, Bakir, ‘Abdul-Rahman, Malik, Musa, Daris, and Umm al-Aswad, all descendants of ‘Ayan, and all are notable Shi’as. They have won the sublime cup for serving the Islamic Shari’a, and they have produced a blessed and righteous progeny that adheres to their sect and views.

Al-Thahbi mentions ‘Abdul-Malik in his *Al-Mizan*, citing Abu Wa’il and others quoting Abu Hatim saying that he has reported authentic ahadith, and that Ma’in has said that there is nothing wrong with his hadith, while another authority testifies thus: "He is truthful, yet he is Rafidi, too." Ibn Ayinah has said: "‘Abdul-Malik, a Rafidi, has reported hadith to us." Abu Hatim says that he is among the earliest to embrace Shi’a Islam, and that his hadith is authentic. Both Sufyans have transmitted his hadith and reported it well-documented by others.

In his book *Al-Jami’ Bayna Rijalul Sahihain*, Ibn al-Qaysarani, as quoted in both works by Sufyan ibn A’yinah, has this to say about him: "‘Abdul-Malik ibn ‘Ayan, brother of Hamran al-Kufi, was a Shi’a whose hadith about *tawhid* is recorded by Bukhari as transmitted by Abu Wa’il, and about *iman* as recorded in Muslim's."

He died during the life-time of Imam al-Sadiq (as) who earnestly invoked the Almighty's mercy upon him. Abu Ja’far ibn Babawayh has reported that Imam al-Sadiq (as), accompanied by his disciples, visited ‘Abdul-Malik's gravesite in Medina. May he receive the good rewards and live eternally in peace.

55 ‘Ubaydullah ibn Musa al-’Abasi al-Kufi

He is al-Bukhari's mentor, as the latter acknowledges on page 177 of his *Sahih*. Ibn Qutaybah has included him among traditionists in his work *Al-Ma’arif*, stating that the man is a Shi’a. When he recounts a roll call of notable Shi’as in his chapter on sects on page 206 of his book *al-Ma’arif*, he includes ‘Ubaydullah among them.

On page 279, Vol. 6, of his *Tabaqat*, Ibn Sa’d narrates ‘Ubaydullah's biography without forgetting to indicate that he is a Shi’a, and that he narrates hadith supportive of Shi’ism, thus, according to Ibn Sa’d, weakening his hadith in the eyes of many people. He also adds saying that ‘Ubaydullah is also very well familiar with the Holy Qur’an. He records on page 139, Vol. 6, of his *Al-Kamil* the date of his death at the conclusion of events that took place in 213 A.H., stating: "‘Ubaydullah ibn Musa al-’Abasi, the jurist, was a Shi’a who taught al-Bukhari as the latter himself acknowledges in his *Sahih*."

Al-Thahbi mentions him in his *Al-Mizan* saying, "Ubaydullah ibn Musa al-'Abasi al-Kufi, al-Bukhari's mentor, is no question trustworthy, but he also is a deviated Shi'a." Yet the author admits that both Abu Hatim and Ma'in have trusted his hadith. He says, "Abu Hatim has said that the hadith narrated by Abu Na'im is more authentic, yet 'Ubaydullah's is more authentic than all of them when it comes to the ahadith transmitted by Isra'il."

Ahmad ibn 'Abdullah al-Ajli has said, "Ubaydullah ibn Musa is very knowledgeable of the Holy Qur'an, a major authority therein. I have never seen him arrogant or conceited, and he was never seen laughing boisterously." Abu Dawud says, "Ubaydullah ibn al-'Abasi was a Shi'a heretic." At the conclusion of the biography of Matar ibn Maymun in *Al-Mizan*, al-Thahbi states: "Ubaydullah, a Shi'a, is trustworthy."

Ibn Ma'in used to learn hadith from 'Ubaydullah ibn Musa and 'Abdul-Razzaq knowing that they were both Shi'as. In Thahbi's *Al-Mizan*, while documenting 'Abdul-Razzaq's biography, the author quotes Ahmad ibn 'Ali Khaythamah saying, "I inquired of Ibn Ma'in once regarding what I heard about Ahmad's alleged rejection of 'Ubaydullah ibn Musa's hadith because of his being a Shi'a. Ibn Ma'in answered: 'I swear by Allah Who has no associate that 'Abdul-Razzaq is superior to 'Ubaydullah a hundred times, and I have heard from 'Abdul-Razzaq many times more ahadith than I heard from 'Ubaydullah.'"

Sunnis, like all others, rely on 'Ubaydullah's hadith in their respective *sahih* books. Refer to his hadith in both *sahih* books transmitted by Shayban ibn 'Abdul-Rahman. Bukhari's *Sahih* quotes his hadith as reported by al-A'mash ibn 'Urwah and Isma'il ibn Abu Khalid. His hadith as recorded in Muslim's *Sahih* is reported from Isra'il, al-Hasan ibn Salih, and Usamah ibn Zayd. Al-Bukhari quotes him directly.

He is also quoted directly by Ishaq ibn Ibrahim, Abu Bakr ibn Abu Shaybah, Ahmad ibn Ishaq al-Bukhari, Mahmud ibn Ghaylan, Ahmad ibn Abu Sarij, Muhammad ibn al-Hasan ibn Ashkab, Muhammad ibn Khalid al-Thahbi, and Yusuf ibn Musa al-Qattan. Muslim quotes his hadith as reported by al-Hajjaj ibn al-Sha'ir, al-Qasim ibn Zakariyyah, 'Abdullah al-Darmi, Ishaq ibn al-Mansur, Ibn Abu Shaybah, 'Abd ibn Hamid, Ibrahim ibn Dinar, and Ibn Namir.

Al-Thahbi states in his *Al-Mizan* that 'Ubaydullah died in 213 A.H. adding, "He was well known for his asceticism, adoration, and piety." His death took place in early Thul-Qi'da; may Allah Almighty sanctify his resting place.

56 'Uthman ibn 'Umayr 'Abdul-Yaqzan al-Thaqafi al-Kufi al-Bijli

He is also known as 'Uthman ibn Abu Zar'ah, 'Uthman ibn Qays, and 'Uthman ibn Abu Hamid. Abu Ahmad al-Zubayri says that 'Uthman believes in the return. Ahmad ibn Hanbal says, "Abu Yaqzan was joined in dissenting by Ibrahim ibn 'Abdullah ibn Hasan."

Ibn 'Adi says the following about him: "He has embraced the bad sect, and he believes in the return, although trusted authorities have quoted him knowing that he was weak." The fact of the matter is that

whenever some people desire to belittle a Shi'a traditionist and undermine his scholarly ability, they charge him with preaching the concept of the return. Thus have they done to 'Uthman ibn 'Umayr, so much so that Ibn Ma'in has said: "There is really nothing wrong with 'Uthman's hadith."

In spite of all attacks on him, al-A'mash, Sufyan, Shu'bah, Sharik and other peers have not in the least hesitated to quote him. Abu Dawud, al-Tirmithi and others have all quoted him in their sunan and relied on his authority. Refer to his hadith as they record it through Anas and others. Al-Thahbi has documented his biography and quoted the statements by notable scholars as cited above, putting DTQ on his name to indicate who among the authors of the sunan quote him.

57 'Adi ibn Thabit al-Kufi

Ibn Ma'in has described him as a "Shi'a extremist," while Dar Qutni calls him "Rafidi, extremist, but also reliable." Al-Jawzjani says that the man has "deviated." Al-Mas'udi says, "We have never seen anyone who is so outspoken in preaching his Shi'a views like 'Adi ibn Thabit."

In his *Al-Mizan*, al-Thahbi describes him as "the learned scholar of Shi'as, the most truthful among them, the judge and Imam of their mosques. Had all the Shi'as been like him, their harm would have been minimized." Then he goes on to document his biography and quote the views of the scholars cited above. He recounts the scholars who describe him as trustworthy such as Dar Qutni, Ahmad ibn Hanbal, Ahmad al-'Ajli, Ahmad al-Nisa'i, placing on his name the initials of authors of all the six *sahih* books who quote him.

Refer to his hadith in both Bukhari's and Muslim's *Sahih* books as transmitted by al-Bara' ibn 'Azib, 'Abdullah ibn Yazid (his maternal grand-father), 'Abdullah ibn Abu Awfah, Sulayman ibn Sard, and Sa'id ibn Jubayr. His hadith reported by Zarr ibn Habish and Abu Hazim al-Ashja'i is recorded in Muslim's *Sahih*. His hadith is quoted by al-A'mash, Mis'ar, Sa'id, Yahya ibn Sa'id al-Ansari, Zayd ibn Abu Anisa, and Fudayl ibn Ghazwan.

58 'Atiyah ibn Sa'd ibn Janadah al-'Awfi

He is Abul-Hasan al-Kufi, the renowned *tabi'i*. Al-Thahbi has mentioned him in his *Al-Mizan*, quoting Salim al-Muradi saying that 'Atiyah adhered to Shi'ism. Imam Ibn Qutaybah has included him among traditionists in his *Ma'arif* following his grandson al-'Awfi, al-Husayn ibn 'Atiyah, the judge, adding, "'Atiyah, a follower of Shi'ism, has been a jurist since the reign of al-Hajjaj."

Ibn Qutaybah has mentioned a few renowned Shi'as in his chapter on sects in his *Ma'arif*, listing 'Atiyah al-'Awfi among them. Ibn Sa'd mentions him on age 212, Vol. 6, of his *Tabaqat* indicating his firm belief in Shi'ism. His father, Sa'd ibn Janadah, was a companion of 'Ali (as). Once he visited the Imam in Kufa and said: "O Commander of the Faithful! I have been blessed with a newly born son; would you mind choosing a name for him?" The Imam answered: "This is a gift (*'atiyyah*) from Allah; therefore, do name

him 'Atiyyah."

Ibn Sa'd has said: "Atiyyah ibn al-Ash'ath went out in an army to fight al-Hajjaj. When al-Ash'ath's army fled, 'Atiyyah fled to Persia. Al-Hajjaj wrote an edict to Muhammad ibn al-Qasim ordering him to call him to his presence and give him the option to either denounce 'Ali or be whipped four hundred lashes, and his beard and head be shaven.

So, he called him and read al-Hajjaj's letter to him, but 'Atiyyah refused to succumb; therefore, he had him whipped four hundred lashes and his head and beard were shaven. When Qutaybah became governor of Khurasan, 'Atiyyah rebelled against him and remained there till 'Umar ibn Habirah became ruler of Iraq. It was then that he wrote to him asking permission to go there. Granted permission, he came to Kufa where he stayed till he died in 11 A.H." The author adds, "He was, indeed, a trusted authority, and he reported many authentic ahadith."

All his descendants were sincere followers of Muhammad's progeny (as). Among them were noblemen, highly distinguished personalities like al-Husayn ibn al-Hasan ibn 'Atiyyah who was appointed governor of the district of Al-Sharqiyya succeeding Hafs ibn Ghiyath, as stated on page 58 of the same reference, then he was transferred to al-Mahdi's troops. He died in 201 A.H. Another is Sa'd ibn Muhammad ibn al-Hasan ibn 'Atiyyah, also a traditionist, who became governor of Baghdad. [17](#) He used to quote his father Sa'd from his uncle al-Husayn ibn al-Hasan ibn 'Atiyyah.

Back to the story of 'Atiyyah al-'Awfi. He is considered a reliable authority by Dawud and al-Tirmithi. Refer to his hadith in their *sahih* books from Ibn 'Abbas, Abu Sa'id and Ibn 'Umar. He has also learned hadith from 'Abdullah ibn al-Hasan who quotes his father who quotes his grand-mother al-Zahra', Mistress of the women of Paradise. His son al-Hasan ibn 'Atiyyah has learned hadith from him, and so have al-Hajjaj ibn Artah, Mis'ar, al-Hasan ibn Adwan and others.

59 Al'ala' ibn Salih al-Taymi al-Kufi

In his biography of Al'ala' in *Al-Mizan*, Abu Hatim says the following about him: "He is one of the seniors of the Shi'as." In spite of this, Abu Dawud and al-Tirmithi have relied on his authority. Ma'in trusts him. Both Abu Hatim and Abu Zar'ah say that there is nothing wrong with his hadith.

Refer to his hadith in both al-Tirmithi's and Abu Dawud's *sahih* books from Yazid ibn Abu Maryam and al-Hakam ibn 'Utaybah, in addition to all Sunni *musnads*. Abu Na'im and Yahya ibn Bakir quote him, and so do many of their peers. He must be distinguished from Al'ala' ibn Abul-'Abbas, the Meccan poet. The latter is a Sufyani shaykh.

His hadith is reported by Abul-Tufayl. He is in a higher rank than Abul-'ala' ibn Salih; the latter is a Kufian, while the poet is Meccan. Both are mentioned in al-Thahbi's *Al-Mizan*, where the author inaccurately quotes a statement pertaining to their being Shi'a seniors. Al'ala' the poet has composed

poetry in praise of the Commander of the Faithful (as) which serves as irrefutable proof of his dedication and also highlights the truth about the Imam. He has also several poetic eulogies appreciated by Allah, His Messenger, and the believers.

60 ‘Alqamah ibn Qays ibn ‘Abdullah al-Nakh’i Abu Shibil

He is uncle of al-Aswad and Ibrahim, sons of Yazid. He is also a follower of the Progeny of Muhammad (S). Al-Shahristani, in his *Al-Milal wal-Nihal*, has included him among Shi’a nobility. He is master among the traditionists mentioned by Abu Ishaq al-Jawzjani who spitefully says, "There has been a group of people among the residents of Kufa whose sect [of Shi’ism is not appreciated; they are the masters among Kufi traditionists."

‘Alqamah and his brother ‘Ali have been companions of ‘Ali (as). They have both participated in Siffin where ‘Ali was martyred. The latter used to be called "Abul-Salat" (man of the prayers) due to his quite frequent prayers. ‘Alqamah drenched his sword with the blood of the oppressive gang. His foot slid, yet he continued to wage *jihad* in the way of Allah, remaining an enemy of Mu’awiyah till his death.

Abu Bardah included ‘Alqamah's name among the emissary to Mu’awiyah during the latter's reign, but ‘Alqamah objected and even wrote to Abu Bardah saying: "Please remove my name (from the list); please do remove it." This is recorded by Ibn Sa’d in his biography of ‘Alqamah on page 57, Vol. 6, of his *Tabaqat*.

‘Alqamah's fair mindedness and prestige among Sunnis is undisputed in spite of their knowledge of his Shi’a beliefs. Authors of the six *sahih* books, as well as others, have all relied on his authority. Refer to his hadith in Muslim and Bukhari from Ibn Mas’ud, Abul-Darda'ah and ‘Ayesha. His hadith about ‘Uthman and Abu Mas’ud is recorded in Muslim's *Sahih*.

In both *sahih* books, his hadith is narrated by his nephew Ibrahim al-Nakh’i. In Muslim's *Sahih*, his hadith is transmitted by ‘Abdul-Rahman ibn Yazid, Ibrahim ibn Yazid, and al-Sha’bi. He died, may Allah have mercy on his soul, in 62 A.H. in Kufa.

61 ‘Ali ibn Badimah

Al-Thahbi mentions him in his *Al-Mizan* quoting Ahmad ibn Hanbal saying, "He has reported authentic ahadith," that he is a pioneer of Shi’ism, that Ibn Ma’in has trusted him, that he narrates hadith from Makrimah and others, and that both Shu’bah and Mu’ammarr have learned hadith from him. He marks his name to indicate that the authors of sunan have all quoted his hadith.

62 ‘Ali ibn al-Ja’d

He is Abul-Hasan al-Jawhari al-Baghdadi, a slave of Banu Hashim. One of al-Bukhari's mentors, he is

included by Qutaybah among notable Shi'as in his book *Al-Ma'arif*. His biography in *Al-Mizan* indicates that for sixty years, 'Ali used to fast every other day. Al-Qaysarani mentions him in his book *Al-Jami' Bayna Rijalul Sahihain*, stating that al-Bukhari alone has narrated twelve thousand ahadith reported by 'Ali ibn al-Ja'd. He died in 203 at the age of 96.

63 'Ali ibn Zaid

His full name is 'Ali ibn Zaid ibn 'Abdullah ibn Zuhayr ibn Abu Malika ibn Jad'an Abul-Hasan al-Qarashi al-Taymi al-Basri. Ahmad al-'Ajli has mentioned him saying that the man follows the Shi'a School of Muslim Law.

Yazid ibn Zari' has said that 'Ali ibn Yazid has been a Rafidi. In spite of all this, the learned scholars among the *tabi'in*, such as Shu'bah, 'Abdul-Warith, and many of their peers, have all quoted his hadith. He is one of the three jurists for whom Basrah has acquired fame, the others are Qatadah and 'Ash'ath al-Hadani. They were all blind. When al-Hasan al-Basri died, they suggested to 'Ali to take his place due to his accomplishments. He was so prestigious that only renowned dignitaries were his companions, something not too many Shi'as could enjoy during those days.

Al-Thahbi has mentioned him in his *Al-Mizan* stating the above facts about him. In his book *Al-Jami' Bayna Rijalul Sahihain*, al-Qaysarani states his biography and says that Muslim has quoted his hadith as reported by Thabit al-Banani, and that he has learned about *jihad* from Anas ibn Malik. He died, may Allah have mercy on him, in 131 A.H.

64 'Ali ibn Salih

He is brother of al-Hasan ibn Salih. We have already said a word about his virtues when we recounted the biography of his brother al-Hasan. He is one of the early Shi'a scholars, just like his brother. In his chapter on sales, Muslim relies on his authority.

'Ali ibn Salih has reported hadith from Salameh ibn Kahil, while Waki' has quoted him; they, too, are both Shi'as. He was born, may Allah be merciful unto his soul, and his twin brother al-Hasan, in 100 A.H., and he died in 151 A.H.

65 'Ali ibn Ghurab Abu Yahya al-Fazari al-Kufi

Ibn Hayyan has described him as "an extremist Shi'a." Probably for this reason, al-Jawzjani drops him completely. Abu Dawud has said that 'Ali's hadith has been rejected, while both Ibn Ma'in and Dar Qutni trust him. Abu Hatim has said that there is nothing wrong with his hadith. Abu Zar'ah says he considers him truthful.

Ahmad ibn Hanbal says, "I find him quite truthful." Ibn Ma'in describes him as "the poor man, the man of

the truth," while al-Thahbi mentions him in his *Al-Mizan* quoting both pros and cons regarding his hadith as mentioned above, and marking his name with SQ to identify which authors of the sunan rely on his authority. He reports hadith from Hisham ibn 'Urwah and 'Ubaydullah ibn 'Umar.

On page 273, Vol. 6, of his *Tabaqat*, Ibn Sa'd says the following about him: "Isma'il ibn Raja' quotes his hadith regarding what al-A'mash had said about 'Uthman." He died, may Allah have mercy on his soul, in Kufa in early Rabi'ul-Awwal 184, during Harun's regime.

66 'Ali ibn Qadim Abul-Hasan al-Khuza'i al-Kufi

He is mentor of Ahmad ibn al-Furat, Ya'qub al-Faswi and a group of their peers who have all learned hadith from him and relied on his authority. Ibn Sa'd mentions him on page 282, Vol. 6, of his *Tabaqat* and describes him as an "extremist Shi'a." Probably for this reason alone that Yahya regards his hadith as "weak." Abu Hatim says that he is truthful.

Al-Thahbi mentions him in his *Al-Mizan*, quoting the above stated views about him, and marking his name to indicate that Abu Dawud and al-Tirmithi have both quoted his hadith. His hadith is recorded in their books from Sa'id ibn Abu 'Urwah and Qatar. He died, may Allah be merciful unto his soul, in 213 A.H. during al-Ma'mun's regime.

67 'Ali ibn al-Munthir al-Tara'ifi

He is professor of al-Tirmithi, al-Nisa'i, Ibn Sa'id, 'Abdul-Rahman ibn Abu Hatim, and other peers who have all learned hadith from him and relied on his authority. Al-Thahbi mentions him in his *Al-Mizan*, marking his name with TSQ as an indication of which authors of the sunan quote his hadith. He quotes the following from al-Nisa'i: "Ali ibn al-Munthir is a staunch Shi'a, very trustworthy."

He states that Ibn Hatim has said that the man is truthful and trustworthy, and that he reports hadith from Fudayl, Ibn 'Aynah and al-Walid ibn Muslim. Al-Nisa'i testifies to the fact that he is "a staunch Shi'a," and that he relies on his hadith which is recorded in both *sahih* books. This, indeed, provides food for thought for those who cast doubt about his reliability. Al-Munthir, may Allah be merciful unto his soul, died in 256 A.H.

68 'Ali ibn al-Hashim ibn al-Barid Abul-Hasan al-Kufi al-Khazzaz al-'Aithi

He is one of Imam Ahmad's mentors. Abu Dawud mentions him and describes him as a "well-ascertained Shi'a." Ibn Haban says that he is an "Shi'a extremist." Ja'far ibn Aban says, "I have heard Ibn Namir say that 'Ali ibn Hashim is extremist in his Shi'a beliefs." Al-Bukhari has said that both 'Ali ibn Hashim and his father are over-zealous in their Shi'a beliefs.

Probably for this reason, al-Bukhari has rejected his hadith, but all other five authors of the *sahih* books have relied on his authority. Ibn Ma'in and others have trusted him, while Abu Dawud has included him among the most reliable traditionists. Abu Zar'ah has said that he is truthful, and al-Nisa'i has stated that there is nothing wrong with his hadith. Al-Thahbi mentions him in his *Al-Mizan*, quoting what we have already cited above.

Al-Khatib al-Baghdadi, in a chapter dealing with 'Ali's character in his own *Tarikh* (history), Vol. 12, page 116, quotes Muhammad ibn Sulayman al-Baghdadi saying that 'Ali ibn Hashim ibn al-Barid is truthful, a man who used to follow Shi'ism. He also quotes Muhammad ibn 'Ali al-Ajiri saying: "Once I asked Abu Dawud about 'Ali ibn Hashim ibn al-Barid. He suggested that I should ask 'Isa ibn Yunus. The latter has said: 'He belongs to those who call for Shi'ism.'" All of this is true. He also quotes al-Jawzjani saying that Hisham ibn al-Barid and his son 'Ali ibn Hashim are extremist in their "corrupt sect."

In spite of all this, authors of five *sahih* books rely on 'Ali ibn Hashim. Refer to his hadith about marriage in Muslim's *Sahih* as reported by Hisham ibn 'Urwah, and in his chapter dealing with seeking permission as transmitted from Talha ibn Yahya. His hadith in Muslim's *Sahih* is transmitted by Abu Mu'ammir Isma'il ibn Ibrahim and 'Abdullah ibn Aban. Ahmad ibn Hanbal, too, has reported his hadith, in addition to both sons of Shaybah, and a group of their class of reporters whose mentor was none other than 'Ali ibn Hashim. Al-Thahbi says, "He died, may Allah have mercy on his soul, in 181 A.H.," adding, "His death is probably the earliest of those of Imam Ahmad's mentors."

69 'Ammar ibn Zurayq al-Kufi

Al-Sulaymani calls him "Rafidi," as al-Thahbi states while discussing 'Ammar in his *Al-Mizan*. In spite of this allegation, Muslim, Abu Dawud and al-Nisa'i rely on his authority. Refer to his hadith in Muslim's *Sahih* as transmitted by al-A'mash, Abu Ishaq al-Subai'i, Mansur, and 'Abdullah ibn 'Isa. His hadith is reported in Muslim's *Sahih* by Abul-Jawab, Abul-Hawas Salam, Ibn Ahmad al-Zubayri, and Yahya ibn Adam.

70 'Ammar ibn Mu'awiyah or Ibn Abu Mu'awiyah

He is also called Khabab, or Ibn Salih al-Dihni al-Bijli al-Kufi, Abu Mu'awiyah. He is one of the Shi'a heroes who suffered a great deal of persecution while defending Muhammad's Progeny (as), so much so that Bishr ibn Marwan cut off his hamstrings only because he was a Shi'a. He is mentor of both Sufyans, in addition to Shu'bah, Sharik, and al-'Abar, who have all learned hadith from him and relied on his authority. Ahmad, Ibn Ma'in, Abu Hatim and other people have also relied on his authority. Muslim and four authors of sunan have quoted his hadith. A

Al-Thahbi has included his biography in his own *Al-Mizan* and quoted the views stated above regarding his being a Shi'a and a trustworthy traditionist, adding that nobody had spoken ill of him except al-'Aqili, and that there was no fault in him other than his being a Shi'a. Refer to his hadith about the pilgrimage in

Muslim's *Sahih* from Abul-Zubayr. He died in 133; may Allah have mercy on his oul.

71 'Amr ibn 'Abdullah Abu Issaq al-Subai'i al-Hamadani al-Kufi

He is Shi'a according to Ibn Qutaybah's *Ma'arif*, and Shahrastani's *Al-Milal wal Nihal*. He was one of the masters of traditionists whose sect, in its roots and branches, the Nasibis do not appreciate due to the fact that Shi'as have followed in the footsteps of Ahl al-Bayt, deriving their method of worship from their own leadership in all religious matters.

For this reason, al-Jawzjani has said in his biography of Zubayd in *Al-Mizan*: "Among the residents of Kufa, there is a group whose sect is not appreciated; they are the chiefs of Kufi traditionists such as Abu Ishaq, Mansur, Zubayd al-Yami, al-A'mash and other peers. People have tolerated them because of being truthful in narrating hadith, without adding aught of their own thereto."

Among what the Nasibis have rejected of Abu Ishaq's hadith is this one:

"As the author of *Al-Mizan* indicates, Amr ibn Isma'il has quoted Abu Issaq saying that the Messenger of Allah (S) has said, 'Ali is like a tree whose root I am, and whose branches are 'Ali, whose fruit are al-Hasan and al-Husayn, whose leaves are the Shi'as."

In fact, al-Mughirah's statement "nobody caused the Kufis to perish except Abu Ishaq and al-A'mash" is uncalled for except for the fact that these men are Shi'as and are loyal to Muhammad's progeny (as). They have become custodians of all ahadith pertaining to the attributes of the latter, peace be upon them. They were oceans of knowledge, and they followed Allah's commandments.

They are relied upon by the authors of all six *sahih* books and by others. Refer to Abu Ishaq's hadith in both *sahih* books from al-Bara' ibn 'Azib, Yazid ibn Arqam, Harithah ibn Wahab, Sulayman ibn Sard, al-Nu'man ibn Bashir, 'Abdullah ibn Yazid al-Khadmi, and 'Amr ibn Maymun.

He is quoted in both *sahih* books by Shu'bah, al-Thawri, Zuhayr, and by his grandson Yusuf ibn Ishaq ibn Abu Ishaq. Ibn Khallikan says in 'Amr's biography in *Al-Wafiyyat* that 'Amr was born three years before 'Uthman took charge of ruling the Muslims, and that he died either in 127 or in 128, or in 129, whereas both Yahya ibn Ma'in and al-Mada'ini say that he died in 132, and Allah knows best.

72 'Awf ibn Abu Jamila al-Basri Abu Sahl

He is well known as "al-A'rabi" [the bedouin], although his origin is really not from the desert. Al-Thahbi mentions him in his *Al-Mizan* and says that "He is also called 'Awf the Truthful, while some say that he follows Shi'ism; *despite that*, a group of scholars has trusted him." He also quotes Ja'far ibn Sulayman describing him as Shi'a and quotes Bandar calling him "Rafidi."

Ibn Qutaybah has included him in his own *Al-Ma'arif* among Shi'a dignitaries. He has taught hadith to

Ruh, Hawdah, Shu'bah, al-Nadr ibn Shamil, 'Uthman ibn al-Haytham and many others of their calibre. Authors of the six *sahih* books as well as others have all relied on his authority. Refer to his hadith in Bukhari's *Sahih* from al-Hasan and Sa'id, sons of al-Hasan al-Basri, Muhammad ibn Sirin and Siyar ibn Salamah. His hadith in Muslim's *Sahih* is transmitted by Al-Nadr ibn Shamil. His hadith from Abu Raji' al-'Ataridi exists in both *sahihs*. He died, may Allah have mercy on him, in 146 A.H.

73 Al-Fadl ibn Dakin

His real name is 'Amr ibn Hammad ibn Zuhayr al-Malla'i al-Kufi, and he is well known by Abu Na'im. He is al-Bukhari's mentor, as the latter admits in his own *Sahih*. A group of elite scholars, like Ibn Qutaybah in his *Al-Ma'arif*, has included him among Shi'a dignitaries.

Al-Thahbi mentions him in his *Al-Mizan* and says: "I have heard ibn Ma'in saying: 'If a man's name is mentioned in the presence of Abu Na'im and he calls him a good person and praises him, then rest assured that that person is a Shi'a; whereas if he labels someone as Murji', then rest assured that he is a good Sunni.'" Al-Thahbi says that this statement proves that Yahya ibn Ma'in inclines towards believing in the Return. It also proves that the man considers al-Fadl as a very staunch Shi'a.

In his biography of Khalid ibn Mukhlid in his *Al-Mizan*, al-Thahbi quotes al-Jawzjani saying that Abu Na'im follows the Kufi sect, i.e. Shi'ism. To sum up, the fact that al-Fadl ibn Dakin is a Shi'a has never been disputed. Nevertheless, all authors of the six *sahih* books rely on him. Refer to his hadith in Bukhari's *Sahih* from Humam ibn Yahya, 'Abdul-'Aziz ibn Abu Salamah, Zakariyyah ibn Abu Za'idah, Hisham al-Distwa'i, al-A'mash, Misar, al-Thawri, Malik, Ibn 'Aynah, Shaybah, and Zuhayr.

His hadith in Muslim is transmitted by Saif ibn Abu Sulayman, Isma'il ibn Muslim, Abu 'Asim Muhammad ibn Ayyub al-Thaqafi, Abul Amis, Musa ibn 'Ali, Abu Shihab Musa ibn Nafi', Sufyan, Hisham ibn Sa'd, 'Abdul-Wahid ibn Ayman, and Isra'il. Al-Bukhari quotes him directly, while Muslim quotes his hadith as transmitted by Hajjaj ibn al-Sha'ir, 'Abd ibn Hamid, Ibn Abu Shaybah, Abu Sa'd al-Ashaji, Ibn Namir, 'Abdullah al-Darmi, Issaq al-Hanzali, and Zuhayr ibn Harb.

He was born in 133, and he died in Kufa on a Thursday night on the last day of Sha'ban, 210, during al-Mu'tasim's reign. Ibn Sa'd mentions him on page 279, Vol. 6, of his *Tabaqat*, describing him as "trustworthy, reliable, a man who has narrated a great deal of hadth, and an authority therein."

74 Fadil ibn Marzuq al-Aghar al-Ruwasi al-Kufi Abu 'Abdul-Rahman

Al-Thahbi mentions him in his *Mizan* and describes him as a well-known Shi'a, quoting Sufyan ibn 'Aynah and Ibn Ma'in testifying to this fact. He quotes Ibn 'Adi saying that he hopes there is nothing wrong with the hadith he narrates, then he quotes al-Haytham ibn Jamil saying that the latter once

mentioned Fadl ibn Marzuq once and described him as "one of the Imams of guidance."

In his *Sahih*, Muslim relies on the authority of Fadi'l's ahadith which deals with prayers as transmitted by Shaqiq ibn 'Uqbah, and with *zakat* by 'Adi ibn Thabit. His hadith dealing with *zakat* as recorded by Muslim is transmitted by Yahya ibn Adam and Abu Usamah. In the *sunan*, his hadith is quoted by Waki', Yazid, Abu Na'im, 'Ali ibn al-Ja'd and many peers. Zayd ibn al-Habab has in fact lied regarding what he attributed to him of hadith dealing with the appointment of 'Ali (as) as Amr by the Prophet (S). He died, may Allah have mercy on him, in 158.

75 Fitr ibn Khalifah al-Hannat al-Kufi

'Abdullah ibn Ahmad once asked his father about Fitr ibn Khalifah. He answered, "He is a reporter of authentic hadith. His hadith reflects an attitude of a responsible person, but he also is a follower of Shi'ism." 'Abbas has quoted Ibn Ma'in saying that Fitr ibn Khalifah is a trusted Shi'a. Ahmad has said: "Fitr ibn Khalifah is trusted by Yahya, but he is an extremist Khashbi." Probably for this reason alone, Abu Bakr ibn 'Ayyash has said, "I have not abandoned the traditions reported by Fitr ibn Khalifah except because of his bad sect," i.e. for no fault in him other than his being a Shi'a.

Al-Jawzjani says: "Fitr ibn Khalifah has deviated from the path." During his sickness, he was heard by Ja'far al-Ahmar saying: "Nothing pleases me more than knowing that for each hair in my body there is an angel praising Allah Almighty on my behalf because of my love for Ahl al-Bayt, peace be upon them."

Fitr ibn Khalifah narrates hadith from Abul-Tufayl, Abu Wa'il, and Mujahid. His hadith is quoted by Usamah, Yahya ibn Adam, Qabisah and others of the same calibre. Ahmad and others have trusted him. Murrah has said the following about him, "He is a responsible narrator of hadith who has memorized what he narrates by heart." Ibn Sa'd says, "He is, Insha-Allah, trustworthy." Al-Thahbi discusses him in his *Mizan*, stating the learned scholars' views, which have already been stated above, concerning his character. Ibn Sa'd has quoted the same on page 253, Vol. 6, of his *Tabaqat*.

When Qutaybah mentions renowned Shi'as in his *Ma'arif*, he includes Fitr ibn Khalifah among them. Al-Bukhari has quoted Fitr's hadith as narrated by Mujahid. Al-Thawri has quoted Fitr's hadith dealing with etiquette as recorded in al-Bukhari's work. Authors of the four *sunan* books, as well as others, have all quoted Fitr's hadith. He died, may Allah have mercy on him, in 153 A.H.

76 Malik ibn Isma'il ibn Ziyad ibn Dirham Abu Hasan al-Kufi al-Hindi

He is one of Bukhari's mentors as stated in the latter's *Sahih*. Ibn Sa'd mentions him on page 282, Vol. 6, of his *Tabaqat*. He concludes by saying that "Abu Ghassan is trustworthy, truthful, a very staunch Shi'a." Al-Thahbi mentions him in his *Mizan*, which proves his reliability and prestige, stating that the man has

learned the teachings of the sect of Shi'ism from his mentor al-Hasan ibn Salih, that Ibn Ma'in has said that nobody in Kufa is more accurate in reporting hadith than Abu Ghassan, and that Abu satim has said: "Whenever I look at him, he seems as though he has just left his grave, with two marks of prostration stamped on his forehead."

Al-Bukhari has quoted him directly in many chapters of his *Sahih*. Muslim has quoted his hadith on criminal penalties in his own *Sahih* as transmitted by Harun ibn 'Abdullah. Those who narrate his hadith in Bukhari are: Ibn 'Aynah, 'Abdul-Aziz ibn Abu Salamah, and Isra'il. Both al-Bukhari and Muslim quote his hadith from Zuhayr ibn Mu'awiyah. He died, may Allah have mercy on him, in Kufa in 219.

77 Muhammad ibn Khazim

He is very well known as Abu Mu'awiyah al-Darir al-Tamimi al-Kufi. Al-Thahbi mentions him saying, "Muhammad ibn Khazim al-Darir is confirmed, truthful; nowhere at all have I seen his hadith as weak; I shall discuss him in my chapter on *kunayat*." When the author mentions him in his said chapter, he states: "Abu Mu'awiyah al-Darir is one of the most renowned and trustworthy Imams of hadith," and he goes on to say: "Al-Hakim has said that both Shaykhs rely on his authority, and he is famous for being an extremist Shi'a."

All authors of the six *sahih*s have relied on his authority. Al-Thahbi has marked his name with "A" to indicate that all traditionists rely on his authority. Refer to his hadith in Bukhari's and Muslim's *Sahih*s from al-A'mash and Hisham ibn 'Urwah. Muslim's *Sahih* contains other ahadith he has narrated through other trusted reporters. In Bukhari's *Sahih*, his hadith is reported by 'Ali ibn al-Madini, Muhammad ibn Salam, Yusuf ibn 'Isa, Qutaybah, and Musaddad. In Muslim's *Sahih*, he is quoted by Sa'd al-Wasiti, Sa'd ibn Mansur, 'Amr al-Naqid, Ahmad ibn Sinan, Ibn Namir, Issaq al-Hanzali, Abu Bakr ibn Abu Shaybah, Abu Karib, Yahya ibn Yahya, and Zuhayr. Musa al-Zaman has reported his hadith in both *sahih*s. Muhammad ibn Khazim was born in 113, and he died in 195; may Allah be merciful unto him.

78 Muhammad ibn 'Abdullah al-Dabi al-Tahani al-Nisaburi Abu 'Abdullah al-Hakim

He is an Imam of *huffaz*, those who memorize the entirety of the holy Qur'an and hadith by heart, and author of about one thousand books. He toured the lands seeking knowledge and learning hadith from about two thousand mentors. He may be compared with the most renowned scholars of his time such as al-Sa'luki.

Imam ibn Furk and all other Imams consider his status to be superior even to their own. They appreciate him and his contributions; they cherish his name and reputation, without doubting his mastership at all. All learned Sunni scholars who could not achieve as much as he did envy him. He is one of the Shi'a heroes, a protector of the Islamic Shari'a.

The author of *Al-Mizan* narrates his biography and describes him as "a truthful Imam, a very renowned Shi'a." He quotes Ibn Tahir saying: "I once asked Abu Isma'il 'Abdullah al-Ansari about al-Hakim Abu Abdullah. He said: 'He is an Imam in hadith, a wretched Rafidi.'" Al-Thahbi has recounted a few of his interesting statements such as his saying that the Chosen One (S) came to the world circumcised, with a smile on his face, and that 'Ali (as) is a wasi.

The author adds the following: "His being truthful and knowledgeable of what he reports is a unanimously accepted fact." He was born in Rabi' al-Awwal of 321, and he died in Safar of 405, may Allah have mercy on his soul.

79 Muhammad ibn 'Ubaydullah ibn Abu Rafi' al-Madani

He, Abu 'Ubaydullah, his brothers al-Fadl and 'Abdullah sons of 'Ubaydullah, his grandfather Abu Rafi', his uncles Rafi', al-Hasan, al-Mughirah, 'Ali, and their sons as well as grandsons, are all among good Shi'a ancestors. The books they have authored testify to the depth of their Shi'a conviction, as we have mentioned in Section 2, Chapter 12, of our book *Al-Fusul al-Muhimmah*.

Ibn 'Uday mentions Muhammad ibn 'Ubaydullah ibn Abu Rafi' al-Madani, adding, at the conclusion of his biography in the *Mizan*, that the man is among Kufi Shi'as. When al-Thahbi states his biography in his own *Mizan*, he marks it with TQ as an indication of which authors of the *sunan* books quote his hadith (i.e. Tirmithi and Dar Qutni). He also mentions that he quotes his father and grandfather, and that Mandil and 'Ali ibn Hashim quote his hadith. His hadith is also quoted by Haban ibn 'Ali, Yahya ibn Ya'li and others.

Muhammad ibn 'Ubaydullah ibn Abu Rafi' al-Madani may have also reported hadith from his brother 'Abdullah ibn 'Ubaydullah who is well known as a traditionist by researchers of hadith. Al-Tabarani in his *Al-Mu'jam al-Kabir* has relied on the authority of Muhammad ibn 'Ubaydullah ibn Abu Rafi' al-Madani who quotes his father and grandfather saying that the Messenger of Allah (S) has said to 'Ali (as), "The first to enter Paradise will be I and you, then al-Hasan and al-Husayn, with our progeny behind us, and our Shi'as on our right and left."

80 Muhammad ibn Fudayl ibn Ghazwan Abu 'Abdul-Rahman al-Kufi

Ibn Qutaybah has included him among Shi'a dignitaries in his work *Al-Ma'arif*, and Ibn Sa'd has mentioned him on page 271, Vol. 6, of his *Tabaqat*, saying, "He is a trustworthy and reliable traditionist who as reported a great deal of hadith; he also is a Shi'a, and some scholars [for this reason] do not rely on his authority." Al-Thahbi has mentioned him in his chapter containing those well-known because of their fathers' reputation at the conclusion of his *Mizan*, describing him as a truthful Shi'a.

He also mentions him in his chapter containing those whose first name is Muhammad, describing him as "a man of truth and fame," adding that Ahmad has described him as a Shi'a whose hadith is authentic, and that Abu Dawud has described him as a "Shi'a by profession" (!), adding that he was a man of hadith and knowledge, that he learned the Qur'an from Hamzah, that he has written numerous books, and that Ibn Ma'in has trusted him and Ahmad spoken well of him. Al-Nisa'i has said that there is nothing wrong with his hadith.

Authors of the six *sahih* books, as well as many others, have relied on his authority. Refer to his hadith in Bukhari as transmitted by Muhammad ibn Namir, Ishaq al-Hanzali, Ibn Abu Shaybah, Muhammad ibn Salam, Qutaybah, 'Umran ibn Maysarah, and 'Amr ibn 'Ali. His hadith is transmitted in Bukhari by 'Abdullah ibn 'Amir, Abu Karib, Muhammad ibn Tarf, Wasil ibn 'Abd al-A'la, Zuhayr, Abu Sa'd al-Ashajj, Muhammad ibn Yazid, Muhammad ibn al-Muthanna, Ahmad al-Wak'i, and 'Abdul-'Aziz ibn 'Umar ibn Aban. He died, may Allah have mercy on him, in Kufa in 194 or 195 A.H.

81 Muhammad ibn Muslim ibn al-Ta'ifi

He was one of the most distinguished companions of Imam Abu 'Abdullah al-Sadiq, peace be upon him. Shaykh al-Ta'ifa Abu Ja'far al-Tusi has mentioned him in his book *Rijal al-Shi'a*, and al-Hasan ibn 'Ali ibn Dawud has included him in his chapter on the most trustworthy traditionists in his book *Al-Mukhtasar*. Al-Thahbi includes his biography and quotes Yahya ibn Ma'in and others who say that the man is truthful.

He adds saying that al-Qa'nabi, Yahya ibn Yahya, and Qutaybah have all transmitted his traditions, and that 'Abdul-Rahman ibn Mahdi once mentioned Muhammad ibn Muslim ibn al-Ta'ifi and said: "His books [of traditions] are all authentic," and that Ma'ruf ibn Wasil said: "I saw Sufyan al-Thawri once accompanied by Muhammad ibn Muslim ibn al-Ta'ifi who was writing down his hadith."

Yet those who have labelled his hadith as "weak" have done so only on the grounds of his being a Shi'a, although their prejudice has not at all harmed him. His hadith from 'Amr ibn Dinar about ablution exists in Muslim's *Sahih*. According to Ibn Sa'd's *Tabaqat*, as stated on page 381, Vol. 5, his hadith is quoted by Waki' ibn al-Jarrah and one hundred others. In that year, his name-sake Muhammad ibn Muslim ibn Jummaz died in Medina. Ibn Sa'd has included both of their biographies in Vol. 5 of his *Tabaqat*.

82 Muhammad ibn Musa ibn 'Abdullah al-Qatari al-Madani

Al-Thahbi has mentioned him in his *Mizan* quoting Abu Hatim testifying to his being a Shi'a. He also quotes al-Tirmithi saying that the man is trustworthy, and he even marks his name with the initials of Muslim and the authors of *sunan* as an indication of their reliance on his authority. Refer to his hadith about foods in Muslim's *Sahih* transmitted from 'Abdullah ibn 'Abdullah ibn Abu Talha. He is also quoted by al-Maqbari and a group of his peers. Others who have quoted his hadith are: Ibn Abu Fadik, Ibn Mahdi, Qutaybah, and others of their intellectual calibre.

83 Mu'awiyah ibn 'Ammar al-Dihni al-Bajli al-Kufi

He is among our highly respected and revered Shi'as, prestigious and trustworthy. His father 'Ammar is a good example for perseverance and persistence in adhering to the principles of justice, a model Allah has brought forth for those who are patient while suffering for His Cause. A few tyrants cut off his hamstrings because of being a Shi'a, as we have indicated above, without succeeding in swaying him, till he left this world to receive his rewards.

His son Mu'awiyah was meted the same treatment, and the father is but a model for the son. He has accompanied Imams al-Sadiq and al-Kazim, peace be upon them, and learned from them a great deal. He has authored many books – as indicated above – and he is quoted by Shi'a reporters such as Ibn Abu 'Umayr and others. Muslim and al-Nisa'i have relied on his authority. His hadith about *hajj* is quoted in Muslim's *Sahih* by al-Zubayr.

In Muslim, he is quoted by both Yahya ibn Yahya and Qutaybah. He has also narrated hadith from his father 'Ammar, and from a group of his peers, and such ahadith exist in Sunni *musnads*. He died, may Allah have mercy on him, in 175 A.H.

84 Ma'ruf ibn Kharbuth al-Karkhi

Al-Thahbi describes him¹⁸ in his *Mizan* as "a truthful Shi'a," marking his name with the initials of al-Bukhari, Muslim, and Abu Dawud to indicate that they all quote his hadith. He also quotes Abul Tufayl saying that Ma'ruf narrates a few ahadith. His hadith is narrated by Abu 'Asim, Abu Dawud, 'Ubaydullah ibn Musa and others. He also quotes Abu Hatim saying that the latter writes down his hadith.

Ibn Khallikan mentions him in his *Wafiyat* and describes him as one of the servants of 'Ali ibn Musa al-Rida, peace be upon him. He goes on to praise him, quoting a statement of his in which he says, "I have come unto the Almighty Allah, leaving everything behind me, with the exception of serving my master 'Ali ibn Musa al-Rida, peace be upon him."

When Ibn Qutaybah discusses a few Shi'a notables in his work *Al-Ma'arif*, he includes Ma'ruf ibn Kharbuth among them. Muslim has relied on the authority of Ma'ruf ibn Kharbuth; refer to his hadith about *hajj* in his *sahih* from Abul Tufayl. He died in Baghdad in 200 A.H.;¹⁹ his grave-site is now a mausoleum. Sirri al-Saqti was one of his students.

85 Mansur ibn al-Mu'tamir ibn 'Abdullah ibn Rabi'ah al-Salami al-Kufi

He is one of the companions of Imams al-Baqir and al-Sadiq (as), and he has narrated hadith from them, as the author of *Muntahal Maqal fi Ahwal al-Rijal* states. Ibn Qutaybah includes him among Shi'a

nobility in his book *Al-Ma'arif*. Al-Jawzjani has included him among the narrators "whose sect is not appreciated by [certain] people" in the roots and branches of religion, due to their adherence to what they have learned from Muhammad's progeny (as).

Says he: "Among the people of Kufa there is a group whose sect is not appreciated; these are chiefs of Kufa's traditionists such as Abu Ishaq, Mansur, Zubayd al-Yami, al-A'mash and other peers. People have tolerated them just because they are truthful in narrating hadith." [20](#) Why do they bear so much grudge against these truthful men? Is it because of their upholding the Two Weighty Things? Or their embarking upon the Ark of Salvation? Or their entering into the city of the Prophet's knowledge through its Gate, the Gate of Repentance? Or is it their seeking refuge with the "Refuge of all the world"? Or is it their obedience to the Prophet's will to be kind unto his descendants? Or is it their heart's submission to Allah and their weeping for fear of Him, as is well known about them?

Stating the biography of Mansur ibn al-Mu'tamir ibn 'Abdullah ibn Rabi'ah, Ibn Sa'd says the following about Mansur on page 235 of Vol. 6 of his *Tabaqat*: "He has lost his eye-sight because of excessive weeping for fear of Allah. He used to carry a handkerchief for the purpose of drying his tears. Some allege that he fasted and prayed for sixty years." Can a man of such qualities be a burden on people? No, indeed, but we have been inflicted by some people who do not know what fairness is; so, we are Allah's, and unto Him is our return.

In his biography of Mansur ibn al-Mu'tamir ibn 'Abdullah ibn Rabi'ah, Ibn Sa'd also quotes Hammad ibn Zayd saying, "I have seen Mansur in Mecca, and I think he belongs to those Khashbis, yet I do not think that he tells a lie when he quotes hadith."

Behold the underestimation, grudge, contempt and manifest enmity this statement bears. How surprised I am when I consider his statement: "I do not think that he tells lies..." As if telling lies is one of the practices of those who are sincere to Muhammad's progeny. As if Mansur alone is truthful, rather than all other Shi'a traditionists. Name-calling... As if the Nasibis could not find a name whereby they can call the Shi'as other than misnomers such as Khashbis, Turabis, Rafidis, etc. As if they have never heard the Almighty's Commandment:

"And do not exchange bad names; what an evil it is to use a bad name after having accepted faith (Qur'an, 49: 11)."

Ibn Qutaybah has mentioned the "Khashbis" in his book *Al-Ma'arif* and said: "These are Rafidis. Ibrahim al-Ashtar met 'Ubaydullah ibn Ziyad in the battle-field. Most of Ibrahim's men had guaiacum wood panels; therefore, they were labelled 'khashbis,' men associated with paneling, out of scorn." In fact, they called them so just to humiliate them and look down upon them and their wooden weapons with which they were able to beat Ibn Marjanah, predecessor of the Nasibis, thus annihilating those heretics, murderers of Muhammad's progeny.

"Allah has cut off the tail of those who committed injustice; all praise be to Allah, Lord of the

Worlds (Qur'an, 6:45)."

There is no harm, therefore, in this noble name, nor is there any harm in its synonyms like Turabis, after Abu Turab (Imam 'Ali, as); we are proud of it.

We have digressed. Let us go back to our main topic and state that it is the consensus of traditionists to rely on Mansur. For this reason, all authors of the six *sahih* books, as well as others, rely on his authority, knowing that he is Shi'a. Refer to his hadith in Bukhari's and Muslim's *Sahihs* from Abu Wa'il, Abul Duha, Ibrahim al-Nakh'i and other peers.

He quotes Shu'bah, al-Thawri, Ibn 'Aynah, Hammad ibn Zayd and others who are the most distinguished of that class of reporters of hadith. Ibn Sa'd has said that Mansur's death took place at the end of the year 132, adding, "He is a trusted authority who has reported a great deal of hadith; he is a man of sublime prestige; may Allah have mercy on him."

86 Al-Minhal ibn 'Amr al-Kufi the tabi'i

He is one of the renowned Shi'as of Kufa. For this reason, al-Jawzjani has categorized his hadith as "weak," describing him as a "follower of the bad sect." Ibn Hazm has spoken ill of him in the same manner, and Yahya ibn Sa'd, too, chews his name. Ahmad ibn Hanbal states contrariwise. He says: "Abu Bishr is more dear to me than a sweet cool fountain, and he is more reliable than others."

In spite of being a staunch Shi'a, stating so in public even during the time of al-Mukhtar, he is not doubted by scholars regarding the accuracy of his hadith. He is quoted by Shu'bah, al-Mas'udi, al-Hajjaj ibn Artah, and many peers of their intellectual calibre. He is trusted by Ibn Ma'in, Ahmad al-'Ijli and others. In his *Mizan*, al-Thahbi quotes their assessment of the man as we have stated above, marking his name with the initials of Bukhari and Muslim as an indication that they both consider his hadith reliable.

Refer to his hadith in Bukhari's *Sahih* from Sa'id ibn Jubayr. In Bukhari's *Sahih*, in the author's section on Tafsir, his hadith is transmitted by Zayd ibn Abu Anisa. Al-Mansur ibn al-Mu'tamir has quoted him in a chapter on prophets.

87 Musa ibn Qays al-Hadrami Abu Muhammad

Al-'Aqili describes him as an "extremist Rafidi." Once, Sufyan asked him about Abu Bakr. He answered: "Ali is more dear to me." Musa ibn Qays reports hadith from Salamah ibn Kahil, Iyad ibn Iyad, ending with Malik ibn Ja'na reporting that "I heard Umm Salamah saying that 'Ali is with the truth; whoever follows him is a follower of the truth, and whoever abandons him certainly abandons the truth; this is decreed." This has been narrated by Abu Na'im al-Fadl ibn Dakin from Musa ibn Qays. Musa ibn Qays has reported hadith praising Ahl al-Bayt in volumes which angered al-'Aqili who said to him what he

said. Ibn Ma'in has trusted and relied on him.

Abu Dawud and Sa'd ibn Mansur have both relied on his authority in their respective *sunan*. Al-Thahbi has included his biography in his own *Mizan*, stating about him what we have already stated above. Refer to his hadith in the *sunan* from Salamah ibn Kahil and Hajar ibn 'Anbasah. His hadith is transmitted by Dakin, 'Ubaydullah ibn Musa and other reliable authorities. He died, may Allah have mercy on him, during the reign of al-Mansur.

88 Naif' ibn al-Harith Abu Dawud al-Nakh'i al-Kufi al-Hamadani al-Subay'i

Al-'Aqili described him as being an "extremist Rafidi." Al-Bukhari says: "People speak ill of him [because of being a Shi'a]." Sufyan, Hamam, Sharik and a group of the most renowned scholars of such calibre have all quoted him. Al-Tirmithi relies on him in his own *sahih*. Authors of *musnads* have all recorded his hadith. Refer to his hadith in Tirmithi and others from Anas ibn Malik, Ibn 'Abbas, 'Umran ibn Hasin and Zayd ibn Arqam. Al-Thahbi has included his biography and stated what we have already said above.

89 Nuh ibn Qays ibn Rabah al-Hadani

He is also known as al-Tahi al-Basri. Al-Thahbi mentions him in his *Mizan*, describing his hadith as authentic, adding that Ahmad and Ibn Ma'in trust him. He also quotes Abu Dawud saying that the man is a Shi'a. Al-Nisa'i has said that there is nothing wrong with his hadith, putting on his name the initials of Muslim and authors of the *sunan* as an indication that they all quote his hadith. In Muslim's *Sahih*, his ahadith about beverages are quoted by Ibn 'Awn. His ahadith on the dress codes exist in Muslim's *Sahih*, too, as narrated by his brother Khalid ibn Qays.

In Muslim, he is quoted by Nasr ibn 'Ali. In works other than Muslim's, his hadith is quoted by al-Ash'ath and by many others of his calibre. Nuh ibn Qays ibn Rabah reports from Ayyub, 'Amr ibn Malik and a group of other men.

90 Harun ibn Sa'd al-'Ijli al-Kufi

Al-Thahbi mentions him and puts Muslim's initial on his name as an indication that the latter quotes him, then he describes him as "truthful in his own right," but he also calls him "a hated Rafidi" who narrates from 'Abbas from Ibn Ma'in that he is an extremist Shi'a. He has learned hadith from 'Abdul-Rahman ibn Abu Sa'id al-Khudri, who in turn quotes Muhammad ibn Abu Hafs al-'Attar, al-Mas'udi, and Hasan ibn Hayy. Abu Hatim says that there is nothing wrong with his hadith. I remember one of his ahadith which describes Hell-fire; it is recorded in Muslim's *Sahih* as narrated by al-Hasan ibn Salih from Harun ibn Sa'd al-'Ijli, from Salman.

91 Hashim ibn al-Barid ibn Zayd Abu 'Ali al-Kufi

Al-Thahbi mentions him and puts the initials of Abu Dawud and al-Nisa'i on his name to indicate that he is one of their authorities, quoting Ibn Ma'in and others testifying to his being trustworthy, in addition to his own testimony to being a "Rafidi." He quotes Ahmad saying that there is nothing wrong with his hadith. Hashim narrates hadith from Zayd ibn 'Ali and Muslim al-Batin, and he is quoted by al-Kharibi and his son 'Ali ibn Hashim, to whom we referred above, in addition to a group of other renowned scholars. Hashim adhered to Shi'ism, and this has been made clear when we discussed 'Ali ibn Hashim.

92 Hubayrah ibn Maryam al-Himyari

He is one of the companions of Imam 'Ali (as), equal only to al-Harith in his sincerity as well as companionship. Al-Thahbi mentions him and puts on his name the initials of the authors of *sunan* books as a reference to his being one of the authorities of their *musnads*, then he quotes Ahmad saying, "There is nothing wrong with his hadith, and he is more dear to us than al-Harith." Al-Thahbi quotes Ibn Kharash describing Hubayrah as "weak; he used to assault the wounded in Siffin." Al-Jawzjani says the following about him: "He is a follower of al-Mukhtar who used to put an end to the life of those wounded in the Khazir Battle."

Al-Shahristani, in his book *Al-Milal wal Nihal*, has included him among Shi'a notables, a fact taken for granted by everyone. His hadith from 'Ali (as) is unquestioned in the *sunan*, and he is quoted by both Abu Ishaq and Au Fakhita."

93 Hisham ibn Ziyad Abul Miqdam al-Basri

Al-Shahristani has included him in his *Al-Milal wal Nihal* among Shi'a notables. Al-Thahbi mentions him twice: once under his alphabetical index, and once in his chapter on *kunayat*, placing a Q on his name to indicate that Dar Qutni of the *sunan* relies on his authority. Refer to his hadith in Tirmithi's *Sahih* and other works as transmitted from al-Hasan and al-Qardi. He is quoted by Shayban ibn Farukh, al-Qawariri and others.

94 Hisham ibn 'Ammar ibn Nasr ibn Maysarah Abu al-Walid

He is also called al-Zafri al-Dimashqi. He is one of Bukhari's mentors as the latter states in his *Sahih*. Ibn Qutaybah includes him among Shi'a notables when he mentions quite a few of them in his chapter on sects in *Al-Ma'arif*. Al-Thahbi mentions him in his *Mizan*, describing him as "the Imam, orator, and reciter of the Holy Qur'an of Damascus, its traditionist and scholar, a man of truth who has narrated a great deal of hadith, though he has a few [ideological] defects, etc."

Al-Bukhari quotes him directly in his chapter on "those who voluntarily grant extensions for repayment of

debt" in his chapter on sales in his *sahih* and in other chapters with which researchers are familiar. Some of such chapters, I believe, are his books *Al-Maghazi*, his book on beverages, and his chapter on the attributes of the companions of the Prophet (S). Hisham ibn 'Ammar narrates hadith from Yahya ibn Hamzah, Sadaqah ibn Khalid, 'Abdul-Hamid ibn Abul 'Ishrin and others.

The author of *Al-Mizan* says: "Many quote his hadith; they travel to his place to learn from him how to recite the Holy Qur'an and the narration of hadith. His hadith is quoted by al-Walid ibn Muslim, one of his mentors, while he himself narrates from Abu Lahi'ah. 'Abdan has said that there is no traditionist like him in the world, while someone else has said that Hisham is outspoken, wise, easy to comprehend, and he has acquired a great deal of knowledge."

Like other Shi'as, Hisham ibn 'Ammar believes that the Qur'anic diction is created only by Allah Almighty. When Ahmad [ibn Hanbal] heard about this, as the author of *Al-Mizan* states in his biography of Hisham ibn 'Ammar, he responded by saying, "I have known him to be wreckless; may Allah annihilate him." Ahmad has also come across a book written by Hisham in which one of the latter's sermons says: "Praise be to Allah Who has manifested Himself unto his creatures through what He has created."

This caused Ahmad to be extremely furious, so much so that he required all those who used to pray behind Hisham to repeat their prayers. Ahmad could not see that Hisham's statement is very clear in stating that Allah is superior to being seen, glorified above those who inquire about Him with "how" or "where," appreciative of His norm of creation. His statement may be compared with one saying: "He has manifested His miracles in everything He has created," or it may even be more pertinent and fitting than the latter; but scholars of the same calibre speak of each other in the light of their own likes and dislikes, each according to his own degree of knowledge. Hisham ibn 'Ammar was born in 153, and he died at the commencement of Muharram of 245 A.H.; may Allah have mercy on him.

95 Hashim ibn Bashir ibn al-Qasim ibn Dinar al-Wasiti Abu Mu'awiyah

His birth-place is Balkh. His grandfather al-Qasim had moved to Wasit to engage in trade. Ibn Qutaybah includes him in his *Al-Ma'arif* among Shi'a nobility. He is mentor of Imam Ahmad ibn Hanbal and all those of his calibre. Al-Thahbi has mentioned him in his book *Al-Mizan*, marking his name with an indication that all authors of the six *sahih* books rely on his authority, and describing him as one who knows the Holy Qur'an by heart. Says al-Thahbi: "He is one of the most renowned scholars. He learned hadith from al-Zuhri and Hasan ibn 'Abdul-Rahman. His hadith is quoted in turn by al-Qattan, Ahmad, Ya'qub al-Dawraqi, and by many others."

Refer to his hadith in Bukhari's and Muslim's *Sahih* books as transmitted by Hamid al-Tawil, Isma'il ibn Abu Khalid, Abu Ihaq al-Shaybani, and by others. He is quoted in both books by 'Umar, al-Naqid, 'Amr ibn Zararah, and Sa'id ibn Sulayman. In Bukhari, his hadith is quoted by 'Amr ibn 'Awf, Sa'd ibn al-

Nadir, Muhammad ibn Nabahan, ‘Ali ibn al–Madani, and Qutaybah. In Muslim, he is quoted by Ahmad ibn Hanbal, Shurayh, Ya’qub al–Dawraqi, ‘Abdullah ibn Mu’it’, Yahya ibn Yahya, Sa’id ibn Mansur, Ibn Abu Shaybah, Isma’il ibn Salim, Muhammad ibn al–Sabah, Dawud ibn Rashid, Ahmad ibn Mani’, Yahya ibn Ayyub, Zuhayr ibn Harb, ‘Uthman ibn Abu Shaybah, ‘Ali ibn Hajar, and Yazid ibn Harun. He died, may Allah have mercy on him, in Baghdad in 183 A.H. at the age of 79.

96 Waki’ ibn al–Jarrah ibn Malih ibn ‘Adi

His *kunyat* is "Abu Sufyan," after his son Sufyan al–Ruwasi al–Kufi. He belongs to the tribe of Qays Ghilan. In his *Ma’arif*, Ibn Qutaybah includes him among Shi’a notables. In his book titled *Tahthib*, Ibn al–Madani has said that Waki’ adheres to Shi’ism. Marwan ibn Mu’awiyah never doubted that Waki’ was "Rafidi."

Once, Yahya ibn Ma’in visited Marwan and found him with a tablet containing statements about this person and that. Among its contents was a statement describing Waki’ as Rafidi. Ibn Ma’in said to Marwan: "Waki’ is better than you." "Better than me?!" exclaimed Marwan. Ibn Ma’in answered: "Yes, better than you." Ibn Ma’in indicates that Waki’ came to know about this dialogue and he responded by saying, "Yahya is a friend of ours."

Ahmad ibn Hanbal was asked once, "If there is a discrepancy in narrating hadith between Waki’ and Abdul–Rahman ibn Mahdi, whose hadith shall we accept?" Ahmad answered that he personally preferred ‘Abdul–Rahman's hadith for reasons which he stated. Among them was this one: "‘Abdul–Rahman never speaks in a derogatory manner about our ancestors, unlike Waki’ ibn al–Jarrah." This is supported by a statement recorded by al–Thahbi at the conclusion of his biography of al–Hasan ibn Salih wherein he says that Waki’ used to say: "Al–Hasan ibn Salih, in my view, is an Imam of hadith." Some people said to him, "But he does not invoke Allah's mercy on ‘Uthman." He said, "Do you invoke Allah's mercy upon al–Hajjaj's soul?" thus equating ‘Uthman with al–Hajjaj.

Al–Thahbi has mentioned him in his book *Al–Mizan* stating the above views about him. All authors of the six *sahih* books as well as others rely on his authority. Refer to his hadith in Bukhari's and Muslim's *Sahih* books as transmitted by al–A’mash, al–Thawri, Shu’bah, Isma’il ibn Abu Khalid, and ‘Ali ibn al–Mubarak. He is quoted in both books by Ishaq al–Hanzali and Muhammad ibn Namir. Al–Bukhari quotes his hadith as transmitted by ‘Abdullah al–Hamidi, Muhammad ibn Salam, Yahya ibn Ja’far ibn A’yan, Yahya ibn Musa, and Muhammad ibn Muqatil. In Muslim's book, he is quoted by Zuhayr, Ibn Abu Shaybah, Abu Karib, Abu Sa’d al–Ashajj, Nasr ibn ‘Ali, Sa’d ibn Azhar, Ibn Abu ‘Umar, ‘Ali ibn Kashram, ‘Uthman ibn Abu Shaybah, and Qutaybah ibn Sa’d. He died, may Allah have mercy on his soul, in Fid when he was in the company of a caravan returning from the pilgrimage, in Muharram of 197 A.H. at the age of 68.

97 Yahya ibn al-Jazzar al-'Arni al-Kufi

He is one of the companions of the Commander of the Faithful, peace be upon him. Al-Thahbi mentions him in his book *Al-Mizan* and marks his name to indicate that Muslim and authors of the *sunan* rely on his authority, describing him as "truthful" and "trustworthy," and quoting al-Hakam ibn Atbah saying that Yahya ibn al-Jazzar is "extremist" in his Shi'a views. Ibn Sa'd has mentioned him on page 206, Vol. 6, of his *Tabaqat* saying: "Yahya ibn al-Jazzar adheres to Shi'ism, and he goes to extremes in doing so; yet many have said that he is trustworthy, and that he narrates many ahadith."

I have seen how Muslim's *Sahih* contains one hadith about prayers which he narrates from 'Ali, and another about faith transmitted from 'Abdul-Rahman ibn Abu Layla. Al-Hakam ibn 'Utayba and al-Hasan al-'Urfi quote his hadith in Muslim and others.

98 Yahya ibn Sa'id al-Qattan

His *kunya* is "Abu Sa'id." He is a slave of Banu Tamim al-Basri, and he is the most renowned traditionist of his time. Qutaybah has included him in his *Ma'arif* among Shi'a notables. Authors of the six *sahih* books and others have relied on his authority. His hadith from Hisham ibn 'Urwah, Hamid al-Tawil, Yahya ibn Sa'id al-Ansari and others stands on solid grounds in Bukhari, Musaddad, 'Ali ibn al-Madini and Bayan ibn 'Amr. In Muslim's book, his hadith is transmitted by Muhammad ibn Hatim, Muhammad ibn Khalad al-Bahili, Abu Kamil Fadl ibn Husayn al-Jahdari, Muhammad al-Muqaddimi, 'Abdullah ibn Hashim, Abu Bakr ibn Abu Shaybah, 'Abdullah ibn Sa'd, Ahmad ibn Hanbal, Ya'qub al-Dawraqi, Ahmad ibn 'Abdah, 'Amr ibn 'Ali, and 'Abdul-Rahman ibn Bishr. He died, may Allah Almighty have mercy on him, in 198 A.H. at the age of 78.

99 Yazid ibn Ziyad al-Kufi Abu 'Abdullah

He is a slave of Banu Hashim. Al-Thahbi mentions him in his book *Al-Mizan*, placing on his name the initials of Muslim and four authors of *sunan* to indicate that they quote him. He cites Abu Fadl saying: "Yazid ibn Ziyad is one of the foremost Shi'a Imams." Al-Thahbi has admitted that he is one of the renowned Kufi scholars. In spite of all this, many have assaulted him, preparing against him all means of belittling and charging due to the fact that, relying on Abu Barzah or maybe Abu Bardah, he has narrated one hadith stating the following: "We were in the company of the Prophet (S) when some singing was heard.

Then 'Amr ibn al-'Aas and Mu'aiyah came singing. The Prophet (S) said: 'O Mighty Lord! Involve both of these men in dissension, and hurl them in Hell-fire.'" Refer to his hadith on beverages in Muslim's *Sahih* from 'Abdul-Rahman ibn Abu Layla as reported from him by Sufyan ibn 'Aynah. He died, may Allah Almighty have mercy on him, in 136 at the age of about ninety.

100 Abu ‘Abdullah al-Jadali

Al-Thahbi has mentioned him in his chapter on *kunayat*, placing on his name "DT" to indicate that he is among those relied upon by both Dawud and Tirmithi in their *sahih* books, then he describes him as an "abhorred Shi'a." He quotes al-Jawzjani saying that the man is the standard-bearer of al-Mukhtar. He also quotes Ahmad describing him as "trustworthy."

Al-Shahristani has included him among Shi'a dignitaries in his book *Al-Milal wal Nihal*. Ibn Qutaybah has included him among the most zealous of "Rafidis" in his book *Al-Ma'arif*. Refer to his hadith in both Tirmithi's and Abu Dawud's *sahih* books as well as all Sunni *musnads*.

Ibn Sa'd mentions him on page 159, Vol. 6, of his *Tabaqat* where he says that, "Abu ‘Abdullah al-Jadali is a very zealous Shi'a. Some allege that he headed al-Mukhtar's police force, and that he was sent once to ‘Abdullah ibn al-Zubayr accompanied by eight hundred men to annihilate them and support Muhammad ibn al-Hanafiyyah against Ibn al-Zubayr's scheme."

Ibn al-Zubayr, in fact, had enforced a siege around the houses of Ibn al-Hanafiyyah and Banu Hashim, surrounding them with fire wood in preparation for burning them alive because of refusing to swear the oath of allegiance to him, but Abu ‘Abdullah al-Jadali saved them from a certain death; therefore, may Allah reward him for what he did for His Prophet's household (as).

This much concludes what we liked to count in a hurry a hundred Shi'a heroes who are authorities relied upon by the Sunnis. They are custodians of the nation's knowledge. Through them, the prophetic legacy is preserved, and they are sought by the authors of the *sahih* and *musnad* books. We have mentioned them by their names and quoted Sunni texts testifying to their being Shi'as while still remaining authorities, as you had requested. I think those who raise objections will see their error in claiming that the Sunnis do not rely on the authority of Shi'as.

They will come to know that their criterion is truthfulness and accuracy, regardless of the school of thought, Sunni or Shi'a. If the hadith narrated by the Shi'as is all rejected, then the vast majority of the prophetic legacy will be lost, as al-Thahbi himself admits while narrating the biography of Aban ibn Taghlib in his book *Al-Mizan*. There can be no better testimony than that.

You, may Allah render the truth victorious through your person, know that there have been quite a few ancestors of the Shi'as, other than the ones we have counted here, whose full count is many times more than this hundred, upon whose authority the Sunnis rely. These "others" are even of a higher calibre; they are narrators of even more authentic hadith, having acquired more knowledge. And they were closer to the Prophet's time, with a seniority in embracing the Shi'a beliefs. They are Shi'a companions [*sahabah*] of the Prophet (S), may Allah be pleased with all of them. We have dealt with their blessed names at the conclusion of our work *Al-Fusul al-Muhimmah*.

They are also among the trustworthy *tabi'in* whose authority is relied upon. Each one of them is a trustworthy man who has memorized the entire text of the Holy Qur'an by heart, and his argument is irrefutable. Among such men are those who were martyred while supporting the lesser and the greater Camel Battles, Siffin, Al-Nahrawan, in Hijaz as well as in Yemen, when Bisr ibn Arta'ah invaded them, during the dissension of al-Hadrami who was sent to Basrah by Mu'awiyah.

They include those who were martyred on the Taff Battle with the Master of the Youths of Paradise [Imam Husayn ibn 'Ali, as], and those who were martyred with his grandson Zayd, and many others who had to face a great deal of injustice and persecution, avenging the massacre of the Prophet's progeny. Among them were those who were murdered just because of being very strong in their beliefs.

Others were unfairly exiled from their homes, and those who had to resort to *taqiyya*, fearing for their lives or due to their physical weakness, such as al-Ahnaf ibn Qays, al-Asbagh ibn Nabatah, Yahya ibn Ya'mur, the latter being the first to apply dots to the Arabic alphabet, al-Khalil ibn Ahmad al-Farahidi, who founded the rules of Arabic grammar and scansion, Ma'ath ibn Muslim al-Harra, who laid the foundations of the science of conjugation in the Arabic language, and many others whose complete biographies would require huge volumes.

Overlook the hatred of the Nasibis towards these men through their use of attacking; they call them "weak" traditionists, and they chew their names, thus depriving themselves of their knowledge. There are hundreds of reliable Shi'as who have learned hadith by heart, who are light-houses of guidance, ignored by Sunnis.

For these men, Shi'as have dedicated indices and bibliographies containing their biographies and stories. These works prove the extent of service these men have rendered to the tolerant Shari'a. Whoever researches them will find them to be models of truthfulness and trustworthiness, piety, asceticism, worship, and sincerity in bringing people closer to Allah Almighty and to His Messenger (S), to His Book, and to the Imams of Muslims as well as to their commoners. We pray Allah to enable us and your own self to benefit from their blessings; He is the Most Merciful.

Sincerely,

Sh

1. This Letter has grown quite lengthy because the topic demands it to be as such. Scholars are not bored by its length due to its contents that include precious benefits sought by every researcher and critic. Other than these, let whoever is bored read a portion of it, and let him judge the rest of it accordingly, then let him go directly to Letter No. 17 and the ones that succeed it. For fear of boring you by such a lengthy Letter, we have refrained from including it in lists of books containing valuable and very interesting information.

2. This statement is important. Many narrators of hadith did not know how to read and write; they simply memorized hadith, as is the case with the most cited Sunni narrator of all, namely Abu Hurayra. – Tr.

3. I think this is a typographical error and that the name should be "Abdullah ibn Omar" instead, the famous traditions and son of second caliph Omar ibn al-Khattab. – Tr.

4. Upon mentioning Isma'il ibn 'Abbad al-Thahbi departs from his usual approach in his Al-Mizan listing him before Isma'il ibn Aban al-Ghanawi and Isma'il ibn Aban al-Azdi. He has indeed greatly wronged his own self discarding all basic rights.
5. A collar put around the dog's neck; the meaning here is that his time to depart has come when a rope is tightened around his neck.
6. See page 196 of the abridged version of Al-Jami' Baynal 'Ilmi wa Fad'ilih by the contemporary scholar Shaykh Ahmad ibn 'Umar al-Muhammasani al-Beiruti.
7. Refer to page 199 of its summary in the book written by the scholar Shaykh Ahmad ibn 'Umar al-Muhammasani al-Beiruti.
8. Ibn 'Adi quotes a chain of narrators including al-Husayn ibn 'Ali al-Sukuni al-Kufi, Muhammad ibn al-Hasan al-Sukuni, Salih ibn al-Aswad, al-A'mash, and 'Atiyah, stating that Jarir was asked once: "How was 'Ali's status among your folks?" Jarir answered: "He was the best of mankind." This has been quoted by Muhammad Ahmad al-Thahbi in his biography of Salih ibn Abul-Aswad in Al-Mizan. In spite of al-Thahbi's extreme fanaticism, all he had to say in his comment about this hadith is his statement: "He probably meant during his ['Ali's] lifetime."
9. His statement "What a great man 'Ali was," though flattering, does not do justice to the status of the Imam, peace be upon him, even coming from one of his adversaries. Sharik's rejection of such a feeble compliment and his anger thereat are, according to the norms of tradition, justified. There is quite a difference between the statement of this Omayyad vagabond who infers "What a great man 'Ali was," having heard 'Ali's outstanding virtues, as well as the verses of the Exalted and Almighty stating: "We have decreed, and the most capable of decreeing are We..." The comparison between the statement of that Omayyad man and those of Allah is indeed quite manifest; yet Allah Almighty did not content Himself with just saying "What a great servant of Allah he is," but also added: "He is oft-returning;" so, Wafiyat al-A'yan does not provide any answer to such a question.
10. He was also one of those who were put in charge of fighting the renegades as Ibn Hajar indicates as he discusses Sihan ibn Sawhan in Part One of his Al-Isabah.
11. It was said to al-Sha'bi, as mentioned in the biography of Rashid al-Hijri in al-Thahbi's Al-Mizan, "What is the matter with you? Why do you find fault with 'Ali's companions? Haven't you learned what you have learned from any of them?" He asked: "From whom?" They answered: "From al-Harith and Sa'sa'ah." He said: "As regarding Sa'sa'ah, he was, indeed, an eloquent orator, and I learned from him how to deliver sermons, and truly al-Harith was an expert in mathematics, and from him did I learn the same."
12. Suffices you for proof testifying to this fact what is mentioned by Ibn Hajar in his biography in Part Three of his Isabah, Vol. 2, page 241.
13. Yes, he was agreed upon by those who are fair, and they included it in their sahihs with satisfaction. Those who opposed it are the Nasibis and Kharijites. It includes what is narrated by Ahmad ibn al-Azhar, who is unanimously considered as an authority, saying: "Abdel-Razzaq has taught me a few exclusive ahadith which he knows through a chain of narrators that includes Mu'ammara, al-Zuhri, and 'Ubaydullah and ends with Ibn 'Abbas who says that the Messenger of Allah (S) looked once at 'Ali and said: 'You are a chief in this life, and a chief in the life to come; whoever loves you loves me, and whoever hates you hates me; the one you love is loved by Allah, and the one you dislike is disliked by Allah; woe unto those who despise you.'" This is quoted by al-Hakim on page 128, Vol. 3, of his Al-Mustadrak, followed by the author's comment thus: "This is an authentic hadith according to the authority of both Shaykhs." Among others is what 'Abdel-Razzaq has narrated from Mu'ammara, from Ibn Najih, from Mujahid, from Ibn 'Abbas who says that Fatima (as) once said: "O Messenger of Allah! You have married me to a provider who has no money." He said: "Are you not pleased that Allah cast a look at the inhabitants of the earth and chose from among them two men, and He made one of them your father and the other your husband?" This hadith is quoted by al-Hakim on page 129, Vol. 3, of his Al-Mustadrak through Sarih ibn Yunus, Abu Hafs, al-A'mash, Abu Salih, up to Abu Hurayrah.
14. Allah forbid that they have abominations only Mu'awiyah and his oppressive gang are more likely to have. Among such abominations is narrated by 'Abdel-Razzaq through a chain of narrators that includes: Ibn 'Aynah, 'Ali ibn Zayd ibn Jath'an, Abu Nadrah, up to Abu Sa'd who quotes the Prophet (S) saying: "If you see Mu'awiyah sitting on my pulpit, kill him."
15. The reason for this is the fact that he, peace be upon him and his progeny, died in 148 at the age of 65.
16. The demise of Imam al-Jawad, peace be upon him, took place in 220; he was 25 years old. They have committed a

mistake those who say that 'Abdel-Razzaq narrated hadith from al-Baqir, for al-Baqir, peace be upon him, died in 114 at the age of 57, twelve years prior to 'Abdel-Razzaq's birth.

[17.](#) This can be extracted from the biography of his grandfather Sa'd ibn Janadah in Part One of the Al-Isabah.

[18.](#) Some say "Ibn Fayruz," others say "Ibn Fayruzan," while still others call him "Ibn 'Ali."

[19.](#) Some say in the year 201, while others say it was the year 204.

[20.](#) As in Zubayd al-Yami's biography in Al-Mizan. We have quoted this statement from al-Jawzjani while discussing the biographies of Zubayd, al-A'mash, and Abu Ishaq, and we included noteworthy comments on them.

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