

His Companions And The Narrators Of His Traditions

A great mass of scholars and narrators surrounded Imam Abu Ja'far al-Jawad (a.s) taking from the flowing springs of his knowledge and sciences that he had inherited from his grandfather the messenger of Allah (a.s). They wrote down his sayings and fatwas and all the wonderful maxims and arts he stated. It was by virtue of these scholars and narrators that this precious heritage had been written down and become one of the great treasures of the Islamic intellect and culture.

The companions of the infallible imams acted due to their religious beliefs that had bound them to protect the traditions of the imams by writing them down. The jurists of the Twelver Shia depend on these traditions in deriving the legal rulings and without them the Shia would not have such a great, developed jurisprudence, whose depth and genuineness all the men of intellect and law in the world have acknowledged.

The thing that makes one pride on the companions of the infallible imams is that they tried their bests to keep to the imams to record their traditions at a time that was the most difficult and most critical where the Abbasid governments subjected the imams to severe blockades and prevented people from communicating with them lest the Muslim masses would follow them. The confinement against the ulama and the narrators was to a degree that no one of them could utter the name of any of the imams whom narrators narrated traditions from. They just hinted at some of the aspects and features of the imams without declaring their names for fear of being killed or imprisoned.

Anyhow, we shall review what we find of biographies of the companions of Imam Abu Ja'far al-Jawad (a.s) because this will complete the study on his life that it will show an important side in his intellectual and scientific life.

His Companions

1. Ibrahim Bin Dawood Al-Ya'qoobi

Sheikh at-Toossi considered him as one of Imam al-Jawad's companions one time and one of Imam al-Hadi's companions another time. [1](#) Al-Barqi mentioned him among the companions of Imam al-Jawad (a.s) and Imam al-Hadi (a.s). [2](#) The apparent thing is that he was a Twelver Shia but somehow unknown.

2. Ibrahim Bin Muhammad Al-Hamadani

Sheikh at-Toossi mentioned him as one of the companions of Imam ar-Ridha' (a.s) and Imam al-Jawad (a.s). Al-Kashshi mentioned in the biography of this companion that he was a deputy (to the imams) and that he had offered the hajj forty times. In the previous chapters we have mentioned the letter of Imam al-Jawad (a.s) to him that showed his trust in him and his high position near him (near Imam al-Jawad).

Al-Kashshi mentioned a tradition from Ibrahim saying, 'Once, I wrote to Abu Ja'far (a.s) describing to him what a beast of prey had done to me and he wrote to me with his handwriting: May Allah hastens your victory over him who has wronged you and save you from his burden (troubles). I bring you a good news of the victory of Allah soon and the reward later on (in the afterlife). Praise Allah too much!' [3](#)

3. Ibrahim Bin Mahziyar Abu Isaaq Al-Ahwazi

He had written a book called al-Bisharaat. Sheikh at-Toossi mentioned him as one of the companions of Imam al-Jawad (a.s) and Imam al-Hadi (a.s). Al-Kashshi mentioned a tradition that Ahmed bin Ali bin Kulthoom had said, 'He (Ibrahim bin Mahziyar) was one of the jurists and he was reliable in narrating the Hadith. Once, Muhammad bin Ibrahim bin Mahziyar said to me, "My father (Ibrahim), when he was about to die, gave me some money and gave me a certain sign. No one knew about this sign except Allah the Almighty. He said to me, 'Whoever show you this sign, you have to give him this money.' I went to Baghdad and stopped at an inn. On the following day, someone came and knocked the door. I asked the servant to see who he was. The servant said, 'An old man at the door.' I said, 'Let him come in.' The old man came in, took a seat and said, 'I am al-Umari. Give me the money that is with you which is so-and-so.' He showed me the sign and I gave him the money.'" [4](#)

The author of Mu'jam Rijal al-Hadith mentioned Ibrahim bin Mahziyar and that he had signed his name in about fifty traditions. [5](#)

Sheikh as-Saduq mentioned him and mentioned a detailed tradition narrated by him. [6](#)

4. Ibrahim Bin Mihrwayh

He was from the people of Babylon Bridge. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. It is apparent that he was a Twelver Shia but somehow unknown. [7](#)

5. Ahmed Bin Hammad Al-Mirzawi

Sheikh at-Toossi mentioned him among the companions of Imam al-Jawad (a.s). Once, Imam al-Jawad (a.s) wrote him a letter saying to him, 'As for this worldly life, we are audiences in the land. But, whoever likes his friend and believe in him, he will be with him even if he is far away from him. And as for the afterlife, it is the eternal abode.'⁸

One day, an argument took place between Ahmed and Abul Huthayl where Ahmed proved the necessity of imamate. Here is the argument:

Ahmed said to Abul Huthayl, 'I come to you to ask you about something.'

Abul Huthayl said, 'Ask whatever you like and I ask Allah for preservation (infallibility)'

Ahmed said, 'Is it not from your religion that infallibility and success do not come except from Allah and not due to a deed of yours?'

Abul Huthayl said, 'Yes, it is.'

Ahmed said, 'Then, what does your supplication mean? Do and take!'

Abul Huthayl said, 'Offer your question!'

Ahmed said, 'My master, if I ask you about a question that you neither find in the Book of Allah, nor in the Sunna of the messenger of Allah, nor in the sayings of his (the Prophet's) companions nor in the answers of jurists, what will you do?'

Abul Huthayl said, 'Ask!'

Ahmed said, 'My master, ten men, who were all impotent. All of them made love with a woman in the same period after one of her menstruations. Some of them could satisfy some of his need (lust), others as far as they could. Is there, now, anyone who knows the legal punishment of each one of them according to the extent of sin he has committed to be punished in this life and purified in the afterlife? That is to be known that religion is complete..

Abul Huthayl said, 'How far!'⁹

Ahmed bin Hammad was one of the famous, reliable scholars of the Shia. Some criticism was mentioned in some traditions against him but al-Khoo'i refuted them and proved their falseness.¹⁰

6. Ahmed Bin Isaaq Al-Ash'ari Al-Qummi

He was the deputy of the people of Qum to the infallible imams (a.s) to take juristic issues from them. He narrated traditions from Imam al-Jawad (a.s) and Imam al-Hadi (a.s). He was a scholar and an author.

He had written “Ilal as-Salat” and “Massa’il ar-Rija li Abil Hasan ath-Thalith”.

It was mentioned in al-Khulasa that he was reliable and was the deputy of the people of Qum. He narrated from Abu Ja’far the second and Abul Hasan. He was a close companion to Abu Muhammad and he was the chief of the people of Qum. He had seen Imam al-Mahdi (a.s) the Man of Time (may Allah hasten his reappearance).

Ahmed bin Isaaq had a high position near the imams of Ahlul Bayt (a.s). Al-Kashshi mentioned that Ahmed bin al-Husayn al-Qummi al- Aabi Abu Ali had said, ‘Muhammad bin Ahmed bin as-Salt al-Qummi wrote a letter to (ad-Dar) and mentioned in it the story of Ahmed bin Isaaq al-Qummi and his companionship and that he wanted to perform the hajj and needed one thousand dinars. He said in the letter, ‘If my master (Imam as-Sadiq) sees that he orders to borrow him this amount and get it back from him in his country when he comes back, I shall do (give him the money).’ Imam (as- Sadiq) wrote, ‘It is a gift from us to him and when he comes back, he will get another gift from us.’¹¹

Many news were mentioned in the books praising him and that he was one of the eminent companions of the imams through his virtue, asceticism and piety.

7. Ahmed Bin Abdullah Al-Kufi Al- Karkhi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad’s companions.¹²

8. Ahmed Bin Muhammad Bin Abu Nasr Al-Bizenti

He was a reliable man from Kufa. He accompanied Imam ar-Ridha’ (a.s) and had an eminent position near him. He narrated a book from Imam ar-Ridha’. He had written some books such as: al-Jami’, an-Nawadir and a book of rarities.

An-Najashi said, ‘He accompanied ar-Ridha’ and Abu Ja’far and he had a great position near them.’

Al-Kashshi narrated a tradition from him saying, “Once, Safwan bin Yahya, Muhammad bin Sinan and I went to Abul Hasan (a.s). We stayed with him for some time and then we got up to leave. He said to me, ‘As for you, please sit down!’ I sat down and he began talking with me. I asked him and he answered me until a part of the night passed. When I wanted to leave, he said to me, ‘O Ahmed, would you go or spend the night here?’ I said, ‘May I die for you! It is up to you. If you order me to go, I shall go and if you order me to stay, I shall stay.’ He said, ‘Stay! This is the guard and people calmed down and slept.’ He got up and left. When I thought he went in, I prostrated myself before Allah saying, ‘Praise be to Allah! The authority of Allah and the heir of the knowledge of the prophets liked my company from among my brothers.’ While I was in my prostration and thanks, I felt Imam Abul Hasan (a.s) come in. He took my hand, shook it and said, ‘Once, Ameerul Mo’mineen (Imam Ali) visited Sa’sa’a when he was ill. When he got up to leave him, he said to him, ‘O Sa’sa’a, do not pride yourself before your fellows on my visiting you. Fear Allah!’ And then he left me.”

The Imams of Ahlul Bayt (a.s) did not approve pride and haughtiness and thought it was a kind of being away from Allah whereas a Muslim should be closer to Allah by keeping to Him sincerely and not to associate anyone or anything with Him.

He narrated about seven hundred and eighty-eight traditions and al- Khooei mentioned the narrators whom he had narrated his traditions from. [13](#)

This great scholar died in 221 AH [14](#) and the Muslims, at that time, lost one of the great scholars of piety and jurisprudents.

9. Ahmed Bin Muhammad Bin Ubayda Al-Qummi Al-Ash'ari

He was one of Imam al-Jawad's companions as mentioned by Sheikh at-Toossi. [15](#)

10 . Ahmed Bin Muhammad Bin Khalid Al-Barqi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad (a.s) and Imam al-Hadi's companions. We must have a stop to talk about him.

His works

He wrote many books such as al-Mahasin, al-Iblagh, at-Tarahum wet-Ta'atuf, Adaab an-Nafs, al-Manafi', al-Mu'asharah, al- Ma'eeshah and others that were more than one hundred as mentioned by an-Najashi and Sheikh at-Toossi in his Fihrist.

Criticism against him

He was criticized of narrating traditions from weak narrators and of depending on mural [16](#) traditions.

Ibn al-Ghadha'iry says, 'The people of Qum criticized him though the criticism was not against him but against those whom he narrated from. He was indifferent in taking traditions whether from this or that like the way of news tellers. Once, Ahmed bin Eesa excelled him from Qum and then allowed him to come back and apologized to him. He said, 'I found a letter having a mediation between Ahmed bin Muhammad bin Eesa and Ahmed bin Muhammad bin Khalif.

When he died, Ahmed bin Muhammad bin Eesa escorted his corpse barefooted and bareheaded to free himself from the criticism he had set against him.'

His class in narrations

He narrated about eight hundred and thirty traditions. Sayyid al- Khooei mentioned the narrators whom Ahmed had narrated traditions from. [17](#)

11. Ahmed Bin Muhammad Bin Bindar Al-Aqra'

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. It seems that he was a Twelver Shia but somehow unknown. [18](#)

12. Ahmed Bin Muhammad Bin Ubaydillah Al-Ash'ari Al-Qummi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and so did al-Barqi. An-Najashi said, 'He is the sheikh (teacher) of our companions. He is reliable. He had narrated traditions from Abul Hasan the third (Imam al-Hadi) (a.s)...He had written a book on strange events.'[19](#)

13. Ahmed Bin Muhammad Bin Eesa Al-Ash'ari Al-Qummi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. He was the first one who had dwelled in Qum. He was surnamed as Abu Ja'far. Al-Kashshi said, 'Abu Ja'far was the chief of the people of Qum, their notable and jurisprudent with no equal. He also was the chief who met the rulers. He met Imam ar-Ridha' (a.s), Abu Ja'far the second (Imam al-Jawad) (a.s) and Abul Hasan al-Askari (Imam al-Hadi) (a.s).'

His works

He has written a number of books such as at-Tawheed (monotheism), Fadhl an-Nabiy (the virtue of the Prophet), al-Mut'a (temporary marriage), an-Nawadir (rarities), an-Nasikh wal Mansookh (the abrogating and the abrogated), Fadha'il al-Arab (virtues of the Arabs) and others.

His class in narrations

He has narrated about 2290 traditions. He narrated from Imam Abu Ja'far (al-Baqir) (a.s), Imam Ali bin Muhammad (al-Hadi) (a.s), Abu Thabit, Abu Ja'far al-Baghdadi, Abul Hasan and others.[20](#)

14. Ahmed Bin Mo'afa

Abu Dawood, in the first part (p. 135) said that Sheikh at-Toossi had mentioned him as one of Imam al-Jawad's companions and considered him as reliable but his name is not mentioned in Sheikh at-Toossi's book.[21](#)

15. Abul Qassim Idris Al-Qummi

Sheikh at-Toossi mentioned him among Imam al-Jawad's companions.[22](#)

16. Isaaq Al-Anbari

He narrated from Imam al-Jawad (a.s) and Muhammad bin Eesa bin Ubayd narrated from him. Al-

Kashshi mentioned him in the biographies of Hashim bin Abu Hashim and Abu as-Samhari. [23](#)

17. Isaaq Bin Ibrahim Bin Hashim Al-Qummi

He narrated from Imam Abu Ja'far (a.s) and Ali bin Mahziyar narrated from him. [24](#)

18. Isaaq Bin Muhammad Bin Ibrahim Al-Hudhayn

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and added that he had met Imam ar-Ridha' (a.s). [25](#)

19. Umayya Bin Ali Al-Qabasi Ash-Shami

He narrated from Imam Abu Ja'far al-Jawad. He had written a book. [26](#) Ibn al-Ghadha'iry said, 'He was weak in narration.' [27](#)

20. Ja'far Bin Dawood Al-Yaqoobi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [28](#)

21. Ja'far Bin Muhammad Bin Yunus Al-Ahwal As-Sayrafi

He narrated from Imam Abu Ja'far the second (a.s) and Ahmed bin Eesa narrated from him. He had written a book on rarities. [29](#)

22. Ja'far Bin Muhammad Al-Hashimi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [30](#) He narrated from Abu Hafs al-Attar and Ali bin Mahziyar narrated from him. [31](#)

23. Ja'far Bin Yahya Bin Sa'd Al-Ahwal

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [32](#) An-Najashi said that he was from the men of Abu Ja'far the second (a.s).

24. Ja'far Al-Jawhari

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [33](#) He narrated from Zakariyya bin Adam and Mansor bin al-Abbas narrated from him. [34](#)

25. Abu Ali Al-Hasan Bin Rashid Al-Baghdadi

He was reliable. Sheikh at-Toossi mentioned him from Imam al-Jawad's companions and Sheikh al-Mufeed mentioned him in his ar-Risalah al-Adadiyya as one of the eminent jurisprudents and famous

scholars from whom the verdicts of permissibility and impermissibility were taken and who had no defect to be criticized for.

He was a deputy of Imam al-Hadi (a.s) on Baghdad and the villages surrounding it. Imam al-Hadi (a.s) had written to the people of Baghdad and those villages saying, 'I have appointed Abu Ali bin Rashid in the position of Ali bin al-Husayn bin Abd Rabbih and my deputies before him. I imposed on you obeying him because it is obedience to me and in disobeying him is disobedience to me.'³⁵

This letter shows the high position of this man near Imam al-Hadi (a.s) that he has compared his obedience to his own obedience and his disobedience to his own disobedience. Of course, this man had not got this high position unless he was devout to Allah and religion. Al-Kashshi related that Muhammad bin Eesa al-Yaqteeni had said, 'Abul Hasan al-Askari (Imam al-Hadi) (a.s) wrote a letter to Abu Ali bin Bilal in 232 AH saying after basmalah³⁶, 'I praise Allah and thank Him for his might and mercy and pray Him to have blessing and mercy on Muhammad the Prophet and his progeny. I have appointed Abu Ali in the position of al-Husayn bin Abd Rabbih and entrusted him with that for the knowledge he has that no one is preferred to him.

I know you are the chief of your district and so I wanted to honor you by writing this book on that to you. You have to obey him and deliver to him all the dues that are with you and you have to inform my manumitted slaves and recommend them of that for this will support and suffice him and save us efforts and please us. Doing this, you will have the reward of Allah and Allah gives whoever He likes. He is the Giver, Who rewards with His mercy and you are in the trust of Allah.'³⁷

This letter shows how trusted al-Hasan bin Rashid was by Imam al-Hadi (a.s) that he had ordered his followers to obey him and deliver the legal dues to him. Imam al-Askari (a.s) eulogized him after his death by saying, 'He lived happy and died a martyr.' He had got this high position near the imam through his piety, obedience and asceticism in the worldly life.

26. Al-Hasan Bin Sa'eed Al-Ahwazi

He and his brother al-Husayn were from the companions of Imam ar-Ridha' (a.s) and Imam al-Jawad (a.s) as al-Barqi says.³⁸ An-Najashi says, 'He has participated with his brother in these thirty classified books: al-Wudu' (ablution), as-Salat (prayer), az-Zakat, as-Sawm (fasting), al-Hajj, an-Nikah (marriage), at-Talaq (divorce), al-Atq wet-Tadbeer wel-Mukataba (Setting slaves free, management and correspondence), al-Eeman wel-Nuthoor (faith and vows), at-Tijaraat wel-Ijarat (trades and rents), al-Khums, al-Shahadaat (witnesses), as-Sayd wel-Thaba'ih (hunting and slaughtering), al-Makasib (gains), al-Ashribah (drinks), az-Ziyaraat (visits or praying for holy persons), at-Taqiyya (concealment of one's true beliefs), ar-Rad ala al-Ghulat (refuting the exaggerators), al-Manaqib (virtuous), al-Mathalib (defects), az-Zuhd (asceticism), al-Muruwwah (chivalry), Huqooq al-Mu'mineen wa Fadhlhum (the rights of believers and their virtue), Tafsir al-Qur'an, al-Wasaya (recommendations), al-Fara'idh (obligations), al-Hudood (punishments), ad-Diyyaat (blood monies), al-Malahim (battles or heroisms)

ad-Du'a (supplication).'^{[39](#)}

These books show the scientific wealth he had. Besides the jurisprudential researches and the commentary of the Holy Qur'an, these books discuss different historical and theological subjects.

27. Abu Ali Al-Hasan Bin Al-Abbas Ibn Al-Hareesh Ar-Razi

He related traditions from Imam Abu Ja'far the second (a.s). An- Najashi says, 'He is very weak. He had written a book called (Inna anzalnahu fee laylatil qadr: Surely We revealed it on the Night of Predestination). His traditions are weak with confused words.'^{[40](#)} Ibn al-Ghadha'iry says, 'This man is not paid attention and his traditions are not recorded.'^{[41](#)}

28. Al-Hasan Bin Abbas Bin Kharash

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[42](#)}

29. Abu Muhammad Al-Hasan Bin Ali Bin Abu Uthman

He was surnamed as Sajjadah and he was from Kufa. Our scholars considered him weak. He had a book on rarities.^{[43](#)} Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[44](#)} Al-Kashshi mentioned a tradition narrated by this man showing his bad beliefs and vain doctrine. We turn away from mentioning it.

30. Al-Hasan Bin Yasar

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[45](#)}

31. Al-Husayn Bin Asad

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and said he was reliable of correct traditions.^{[46](#)} He narrated traditions from Hammad bin Eesa. Al-Husayn bin Suleiman narrated from him a tradition on the reward of ziyarah of Imam Husayn (a.s) on Ashura.^{[47](#)}

32. Al-Husayn Bin Sa'eed Bin Hammad Al-Ahwazi

He was reliable. He narrated traditions from Imam ar-Ridha' (a.s), Imam Abu Ja'far (a.s) and Imam Abul Hasan the third (a.s). He was the brother of al-Hasan bin Sa'eed whom we have mentioned above and mentioned the books he had written with his brother. He participated in narrating about five thousand and twenty traditions. He narrated from Imam Abul Hasan Musa (a.s), Imam Abul Hasan ar-Ridha' (a.s), Imam Abu Ja'far (a.s) and others.^{[48](#)}

33. Al-Husayn Bin Sahl Bin Noah

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[49](#) So did al-Barqi.

34. Al-Husayn Bin Dawood Al Ya'qoobi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[50](#)

35. Al-Husayn Bin Ali Al-Qummi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[51](#)

36. Al-Husayn Bin Muhammad Al-Qummi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[52](#) He narrated from Imam ar-Ridha' (a.s) and al-Himyari narrated from him.[53](#)

37. Al-Husayn Bin Muslim

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[54](#) So did al-Barqi. He narrated from Imam Abul Hasan (a.s) and Muhammad bin Isma'eel narrated from him.[55](#)

38. Al-Husayn Bin Imam Musa Bin Ja.Far (A.S)

He was the son of Imam Musa al-Kadhim (a.s). Once, a Bedouin asked him about Imam al-Jawad (a.s) by saying, 'Who is this young man?' Al-Husayn said to him, 'This is the guardian of the messenger of Allah.'[56](#)

39. Al-Husayn Bin Yasar

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[57](#)

40. Hafs Al-Jawhari

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[58](#) So did al-Barqi. He narrated from Imam al-Hadi (a.s) and ibn Eesa narrated from him.[59](#)

41. Hamza Bin Ya'la Al-Ash'ari Al-Qummi Abu Ya'la

He narrated from Imam ar-Ridha' (a.s) and Imam Abu Ja'far the second (a.s). He was a reliable, notable man. He had written a book.[60](#)

42. Khalaf Al-Basri

Sheikh at-Toossi mentioned him as one of Imam al-Jawad, Imam ar-Ridha', and Imam Musa bin Ja'far al-Kadhim's companions.[61](#)

43. Khayran Al-Khadim Al-Qarateessi

Al-Kashshi says, 'I found in the book of Muhammad bin al-Hasan bin Bandar al-Qummi with his handwriting that al-Husayn bin Muhammad bin Aamir had told him that Khayran al-Khadim (the servant) al-Qarateessi had said, 'I have performed the hajj at the time of Abu Ja'far Muhammad bin Ali bin Musa (al-Jawad). I asked about some servant who had a respectable position near Abu Ja'far (a.s). (After finding him) I asked him to take me to Abu Ja'far (a.s). When we arrived in Medina, he said to me, 'Get ready for I want to go to Abu Ja'far (a.s).' I went with him and when we were at the door, he asked permission and went in. When he was late, I asked about him and it was said to me that he had left. I was confused. While I was so, a servant came out of the house and asked me, 'Are you Khayran?' I said, 'Yes, I am.' He asked me to come in and I did. I found Abu Ja'far (a.s) standing on a bench with no rug to sit on. A servant brought a rug and spread it on the bench and Abu Ja'far (a.s) sat down.

When I looked at him, I was filled with reverence, veneration and astonishment. I went to go up to the bench without steps and Abu Ja'far (a.s) pointed to the steps. I went up and greeted him. He replied to my greeting and gave me his hand. I took his hand, kissed it and put it on my face. He seated me with his hand. I took fast hold of his hand out of my astonishment and he left it in my hand (blessing and peace be on him). When I felt quiet, I set his hand free. Ar-Rayyan bin Shabib had said to me, 'When you go to Abu Ja'far (a.s), please say to him: your servant ar-Rayyan bin Shabib sends you his greetings and asks to pray Allah for him and for his son.' When Abu Ja'far (a.s) began talking to me, I mentioned to him what ar-Rayyan had told me.

Abu Ja'far (a.s) prayed Allah for ar-Rayyan but he did not pray for his son. I repeated that to him three times but he prayed for ar-Rayyan only without his son. I said goodbye to him and got up to leave. When I went towards the door, I heard him saying something but I could not understand it. The servant came after me. I asked him, 'What did my master said?' The servant said that Abu Ja'far (a.s) had said, 'Who is he that who thinks he guides to himself? He was born in the land of polytheists and when he lived there, he became worse than them, but when Allah wanted to guide him, He guided him.'[62](#)

44. Abu Hashim Dawood Bin Al-Qassim Bin Isaaq Bin Abdullah Bin Ja'far Bin Abu Talib Al-Jafari

He had a high position near the infallible imams (a.s). He was a reliable, noble man.[63](#)

Sheikh at-Toossi says, 'He was from Baghdad. He was noble having a great position near the infallible imams (a.s). He had met some of them like Imam ar-Ridha', Imam al-Jawad, Imam al-Hadi, Imam al-

Askari and Imam al- Mahdi (peace be upon them). He narrated traditions from all of them. He composed good poetry and had written a book. He was preferred by the rulers.'[64](#)

Al-Kulayni mentioned a tradition narrated by Dawood bin al-Qassim saying, 'Once, I went to Abu Ja'far (a.s) and I had three charters with me that were not signed with any name. I was uncertain whose ones they were and so I was distressed. He (Abu Ja'far) took one of them and said, 'This is Ziyad bin Shabib's' and took the other and said, 'This is of so-and-so'. I was astonished. He looked at me and smiled. I said, 'May I die for you! I am interested in eating clay. Would you please pray Allah for me?' He kept silent. Three days later, he said to me, 'O Abu Hashim, Allah has taken eating clay away from you.' After that, eating clay became too disgusted to me.'[65](#)

45. Dawood Bin Mafanna As-Sarmi

He was from Kufa, surnamed as Abu Suleiman. He was the mawla of bani Qurra and then of bani Sarma. He narrated from Imam ar- Ridha' (a.s). He lived until the days of Imam al-Hadi (a.s).[66](#) He narrated from Imam Abu Ja'far the second (a.s) and Ahmad bin Muhammad bin Eesa narrated from him a tradition about the reward of the ziyarah of Imam ar-Ridha' (a.s).[67](#)

46. Dawood Bin Ali Al-Khuza'iy

He defended Ahlul Bayt (a.s) and struggled for them. He offered his life, intellect, and passions to spread their virtues and exploits. He met serious harms and troubles for the sake of them. The police of the Abbasids and their inspectors chased him but he did not care for that and remained resistant announcing the virtues of the infallible imams (a.s) and criticizing the rulers of the Abbasids who had seized the wealth of the Muslim peoples and spent it on their pleasures and lusts instead of spending it on the development of the economical and social life of the Muslims.

Studying the life of this great hero requires an independent book. His life was full of jihad in the way of his beliefs and principles. He fought against the strongest government in the world at that time. He severely criticized the Abbasid rulers who had authority over most of the countries in the world.

Besides that he was one of the great men of political intellect and literature, he was one of the great ulama. He narrated from Imam ar- Ridha' (a.s) and Imam Abu Ja'far al-Jawad (a.s). Ali bin al-Hakam narrated from him.[68](#)

47. Dawood Bin Mahziyar

He was the brother of Ali bin Mahziyar the companion of Imam al- Jawad (a.s).[69](#)

48. Zakariyya Bin Adam Bin Abdullah Bin Sa'd Al-Ash 'Ari Al-Qummi

He was a reliable, noble man. He had a respectable position near Imam ar-Ridha' (a.s). He had written

a book.[70](#)

Al-Kashshi mentioned a tradition from Abdullah bin as-Salt al-Qummi saying, 'Once, I went to Abu Ja'far the second (a.s) at the last of his life and I heard him saying, 'May Allah reward Safwan bin Yahya, Muhammad bin Sinan and Zakariyya bin Adam with all good for they have been loyal to me.'[71](#) This shows the high standing he had near the Imam (a.s).

Ali bin al-Musayyab says, "Once, I said to Imam ar-Ridha' (a.s), 'I live too far and I suffer too much in my way to you. I cannot come to you at every time. From whom would I take the rulings of my religion?' He said, 'From Zakariyya bin Adam al-Qummi who is trustworthy with religion and life.' When I left, I went to Zakariyya bin Adam and asked him about the questions I needed."[72](#)

This tradition shows that Zakariyya was a jurisprudent and a religious authority from whom Muslims took fatwas. Historians have mentioned many news on praising him.

49. Sa'd Bin Sa'd Bin Al-Ahwas Al-Ash'ari Al-Qummi

He was reliable. He narrated from Imam ar-Ridha' (a.s) and Imam al-Jawad (a.s). He had written a book.[73](#) Imam al-Jawad (a.s) had prayed Allah for him and for Zakariyya bin Adam.

50. Sahl Bin Ziyad Ar-Razi

An-Najashi said about him, 'He was weak and unreliable in traditions. Ahmad bin Muhammad bin Eesa accused him of exaggeration and lying and exiled him from Qum to ar-Riyy. He exchanged letters with Imam al-Askari (a.s) through Muhammad bin Abdul Hameed al-Attar. He had written a book called "at-Tawheed- monotheism".[74](#) Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[75](#)

51. Shathan Bin Al-Khalil An-Nayshabori

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[76](#)

52. Abul Khayr Salih Bin Abu Hammad Ar-Razi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[77](#) An-Najashi says, 'Salih bin Abu Hammad met Imam al-Hadi (a.s). He was ambiguous. He was known by some and denied by others. He had written some books such as "the Sermons of Imam Ali".[78](#)

53. Salih Bin Muhammad Bin Sahl

He was the agent of Imam al-Jawad (a.s) on the entails in Qum. Al-Kulayni mentioned a tradition from Ali bin Ibrahim that his father had said, "One day, I was with Abu Ja'far the second (a.s) when Salih bin Muhammad bin Sahl, who was entrusted with the entails in Qum, came to him and said, 'My master, would you exempt me from ten thousand (dirhams or dinars) that I have spent?' Abu Ja'far (a.s) said to

him, 'You are exempted.' When Salih went out, Abu Ja'far (a.s) said, 'Someone takes the monies of the progeny of Muhammad, their orphans, poor and wayfarers and then comes to say: exempt me from them. Do you think he thought I would say to him: no, I would not? By Allah, Allah will ask them on the Day of Resurrection about that insistingly.'⁷⁹

54. Salih Bin Muhammad Al-Hamadani

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.⁸⁰ Al-Barqi mentioned him among the companions of Imam al-Hadi (a.s). Ibn Shahrashub in his book al-Manaqib mentioned him as one of the reliable, close companions of Abul Hasan Ali bin Muhammad (al-Hadi) (a.s). He narrated from Ibrahim bin Is-haq an-Nahawandi. Abu Salih Shu'ayb bin Eesa narrated from him about the reward of the ziyara of Imam ar-Ridha' (a.s).⁸¹

55. Safwan Bin Yahya Al-Bajali

Sheikh at-Toossi mentioned him as one of the companions of Imam al-Jawad, Imam al-Kadhim, and Imam ar-Ridha' (peace be on them).⁸²

Safwan had been brought up with the intellect of Ahlul Bayt (a.s) and he imitated them in his conducts and guidance. He was one of the most pious, religious men in Islam and one of the best companions of the infallible imams (a.s) in his virtues and knowledge. We have to stop a little to talk about him.

1. His reliability

Narrators and historians had agreed unanimously on his reliability. Sheikh at-Toossi said, 'He was the most reliable man to the people of Hadith at his time.'⁸³ An-Najashi said, 'He is reliable, reliable.'⁸⁴

2. His worship

Safwan was one of the most devoted men in his worships at his time. He offered one hundred and fifty rak'as in every night and fasted for three months every year and paid the zakat of his properties three times every year.⁸⁵

3. His piety

Safwan was one of the most pious people. Historians said that one day, some man asked him to carry two dinars with him to his (that man's) family in Kufa. Safwan said to him, 'My camels are hired and I have to take the permission of the tenants.'⁸⁶ This was the utmost level of piety.

4. His covenant with his companions

He had concluded a covenant with two of his pious companions in the Holy House (the Kaaba) that whoever from them died, the others should do for him as that which they would do for themselves of

good deeds and charities. They kept sincerely to that covenant. The last of them who remained alive was Safwan. Whatever he did for himself, he did the like for his two companions.[87](#)

5. His asceticism in life

Safwan was ascetic in all sides of life. He refused authority. Imam Abul Hasan (a.s) said, 'No two predatory wolves in sheep whose shepherds are absent are more harmful to the religion of a Muslim than being fond of authority...but Safwan does not like authority.'[88](#)

6. His obedience to the infallible imams

Safwan followed the infallible imams (a.s). He did never disagree with them or turn away from their guidance neither in saying nor in doing. Imam al-Jawad (a.s) had praised him for that. Ali bin al-Husayn bin Dawood al-Qummi said, 'Once, I heard Abu Ja'far (a.s) mentioning Safwan bin Yahya and Muhammad bin Sinan and saying: may Allah be pleased with them for I am pleased with them. They have never dissented from me and have never dissented from my father at all.'[89](#)

7. His jurisprudence

Safwan was one of the most famous jurists in his time. Al-Kashshi mentioned that Muhammad bin Sinan had said, 'Whoever wants to ask about problematic questions let him come to me and whoever wants to ask about halal and haram (permissible and impermissible things) let him go to the sheikh; he means Safwan bin Yahya.'[90](#)

8. His works

Safwan had written about thirty books such as the books of Wudu', Prayer, Fasting, the Hajj, Zakat, Marriage, Divorce, Obligations, Recommendations, Buying and Selling, Setting slaves free and Management, Good tidings and others.[91](#) These books show that he was so expert in jurisprudence.

9. His death

This great scholar had died in 210 AH in Medina. Imam Abu Ja'far al-Jawad (a.s) sent the shroud and other requirements of burial and ordered Isma'eel bin Musa to offer the prayer on him.[92](#) Then, he buried him in al-Baqee' graveyard and so his life that he had devoted to Allah, His messenger and Ahlul Bayt (a.s) had come to an end.

56. Al-Abbas Bin Umar Al-Hamadani

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[93](#)

57. Abdul Jabbar Bin Mubarak An-Nahawandi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[94](#)

58. Abdurrahman Bin Abu Najran

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[95](#)} An-Najashi said, 'He narrated from Imam ar-Ridha' (a.s) and his father narrated from Imam Abu Abdullah (as-Sadiq)...Abdurrahman was trustworthy, trustworthy and reliable in what he narrated. He had written many books such as al-Mat'am wel Mashrab (foods and drinks), Youm wa Laylah (a day and a night) and an-Nawadir (rarities).'^{[96](#)}

He narrated from Imam Abul Hasan the second (a.s), Imam Abu Ja'far the second (a.s), Abu Basir, Abu Jamilah, Abu Harun al-Makfoof, ibn Abu Umayr and others.^{[97](#)}

59. Abu Talib Abdullah Bin As-Salt

He was the mawla of bani Tamim bin Tha'laba. He was reliable from Imam al-Jawad's companions as Sheikh at-Toossi mentioned.^{[98](#)} It was mentioned that he had written to Abu Ja'far al-Jawad (a.s) asking his permission to elegize his father Imam ar-Ridha' (a.s). Abu Ja'far (a.s) wrote to him, 'Elegize me and elegize my father!'^{[99](#)}

60. Abdullah Bin Muhammad Ar-Razi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[100](#)} He was unknown.

61. Abdullah Bin Muhammad Bin Hussayn Alkhudhayni Al-Ahwazi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[101](#)} An-Najashi said, 'He was trustworthy, trustworthy. He had written a book called "al-Masa'il lir-Ridha"'.^{[102](#)}

62. Abdullah Bin Muhammad Bin Sahl Bin Dawood

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[103](#)}

63. Ali Bin Asbat Bin Salim

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. ^{[104](#)} An-Najashi said, 'He was from Kufa and he was reliable. He was Fatahite.^{[105](#)} He argued on that with Ali bin Mahziyar through letters. They referred in that to Abu Ja'far the second (a.s) and then Ali bin Asbat renounced his belief and gave up. He had narrated from Imam ar-Ridha' (a.s) before. He was one of the most trustworthy and truthful people. He had written some books such as ad-Dala'il, at-Tafsir, al-Mazar, and a famous book on rarities.^{[106](#)} He narrated from Imam Abul Hasan Musa al-Kadhim, Imam Abul Hasan ar-Ridha', Abu Ja'far the second (peace be upon them) and others.^{[107](#)}

64. Ali Bin Bilal

He was a reliable man from Baghdad. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [108](#) An-Najashi said that he narrated from Imam Abul Hasan the third and that he had written a book. [109](#)

65. Ali Bin Hadid Bin Hakeem Al-Mada'ini Al-Azdi Assabati

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [110](#) An-Najashi said that he had written a book [111](#) and Imam al-Jawad (a.s) asked people to offer congregational prayer behind him. Al-Kashshi mentioned that Abu Ali bin Rashid had said, "Once, I said to Abu Ja'far the second (a.s): may I die for you! Our companions have disagreed. Would I offer the prayer behind the companions of Hisham bin al-Hakam? He said, 'You would offer prayers behind Ali bin Hadid.' People did that." [112](#) He narrated from Imam Abul Hasan al-Kadhim, Imam ar-Ridha', Imam Abu Ja'far the second and others. Abu Ja'far, ibn Abu Umayr, ibn Jumhur and other men narrated from him. [113](#)

66. Ali Bin Hassaan Al-Wasity Al-Munammis

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [114](#)

67. Ali Bin Al-Husayn Bin Ali Bin Umar Bin Alhusayn Bin Ali Bin Abu Talib

He was from Imam al-Jawad's companions. [115](#) He narrated from Ali bin Ja'far bin Muhammad and Ali bin Mahziyar narrated from him. [116](#)

68. Ali Bin Al-Hakam

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. He narrated from Suleiman bin Nuhayk and Ibrahim bin Hashim narrated from him. [117](#)

69. Ali Bin Khalid

He was a Zaydite and then he turned to believe in the imamate after he saw the miracles of Imam Abu Ja'far the second (a.s). He narrated some of the virtues and qualities of Imam al-Jawad (a.s). He narrated traditions from Imam al-Jawad (a.s), Ahmed bin al-Hasan bin Ali, Ahmed bin Abdus, Abdul Karim and others. Ibn Suma'a, al-Hasan bin Muhammad, Sa'd bin Abdullah and others narrated from him. [118](#)

70. Ali Bin Abdullah Al-Qummi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [119](#) An-Najashi said, 'He was reliable from our companions. He had a book called "al-Istita'a".' [120](#)

71. Ali Bin Abdullah Al-Mada'ini

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [121](#) So did al-Barqi.

72. Ali Bin Abdul Melik

Al-Barqi mentioned him as one of Imam al-Jawad's companions. [122](#)

73. Ali Bin Muhammad Bin Suleiman An-Nawfali

He narrated from Imam Abu Ja'far the second (a.s) and Musa bin Ja'far narrated from him. [123](#)

74. Ali Bin Muhammad Bin Harun Bin Mahbob

He was from Imam al-Jawad's companions. [124](#)

75. Ali Bin Muhammad Al-Alawi Al-Hasani

Sheikh at-Toossi mentioned him as on of Imam al-Jawad's companions. [125](#)

76. Ali Bin Muhammad Al-Qalanisi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [126](#)

77. Ali Bin Mahziyar

He was one of the best companions of Imam al-Jawad (a.s) and one of the most famous scholars with virtue and piety in his time. We would better talk a little about him:

1. His converting to Islam

Ali bin Mahziyar was a Christian and then Allah guided him to faith and he converted to Islam and became one of the most loyal, devoted Muslims. [127](#)

2. His piety

Ali bin Mahziyar was unequaled in his piety and obedience. From his worshipping was that when the sun rose, he prostrated himself to Allah and he did not raise his head from prostration until he prayed Allah for one thousand of his brothers as he prayed for himself. On his forehead there was like the knee of a camel because of his much prostration for Allah. [128](#)

3. His reliability in narrations

Historians had agreed unanimously on his reliability in narrating traditions. An-Najashi said, 'He was reliable in his traditions that no one could accuse him of anything.' [129](#)

4. His works

He had written a good collection of books showing his abundant knowledge. From among these books are the following: Wudu', Prayer, Zakat, Fasting, Hajj, Divorce, Punishments, Blood Money, at-Tafsir, The Virtues, Setting Slaves Free and Management, Gains, Defects, Supplication, Courtesy and Chivalry, al-Mazar (shrine), Refuting the exaggerators, Recommendations, Inheritances, Khums, Witnesses, the Virtues of the Believers, Heroism, Reservation (Taqiyya), Hunting and Slaughtering, Asceticism, Drinks, Vows and Oaths and Penances, Letters (huroof), al-Qa'im (al-Mahdi), Good Tidings, Prophets, Rarities, the Letters of Ali bin Asbat, and other books. [130](#) Most of these books are on jurisprudential subjects which show that he was one of the great jurists in Islam.

5. The letters of Imam al-Jawad (a.s) to him

Imam al-Jawad (a.s) sent many letters to Ali bin Mahziyar which shows the close relation between them and the high position of Ali near the imam. Here are some of those letters:

A. After the introduction, Imam al-Jawad (a.s) wrote to him, "Your book has come to me and I understood what you have mentioned in it. You have pleased me, may Allah please you. I pray the Sufficer, the Defender to save you from the intrigues of every intriguer inshallah..." [131](#) This letter shows that Ali bin Mahziyar has offered a service to Imam al-Jawad's companions which has filled his blessed heart with pleasure and delight and therefore he prayed Allah for him.

B. In another letter Imam al-Jawad said, 'I understood what you mentioned about the affairs of the people of Qum; may Allah endow them with safety and deliverance. You pleased me with what you mentioned and you still do that; may Allah please you with Paradise and be contented with you for my contentment with you. I pray Allah for pardon and mercy and say: Allah is Sufficient for us and Most Excellent is He on Whom we rely!' [132](#)

The letter shows that Ali bin Mahziyar has relieved the people of Qum from an ordeal that made Imam al-Jawad (a.s) be pleased and pray Allah for him.

C. In another letter Imam al-Jawad (a.s) wrote to him, '...Go to your house, may Allah make you to the best of houses in your life and your afterlife.' [133](#) Imam al-Jawad (a.s) ordered him to retire to his house after he had completed his services to him.

D. In another letter Imam al-Jawad (a.s) said to him, '...I pray Allah to keep you safe from before you and from behind you and in all your states. Be delighted! I hope Allah to drive misfortunes away from you and I pray Allah to make it better to you that which He has determined to you to go on Sunday. Put off your going until Monday inshallah! May Allah be with you in your travel, keep your family, carry out your trusts for you and make you safe by His omnipotence.' [134](#)

E. Once, Ali wrote to Imam al-Jawad (a.s) a letter asking him affluence and to permit him to dispose of

the money of Imam al-Jawad (a.s) that was in his possession. Imam al-Jawad (a.s) replied to him, 'May Allah give more affluence to you and to those of your family whom you asked affluence for. O Ali, there is more than affluence from me to you. I pray Allah to be with you in affluence and good health, make you prosper with soundness, and suffice you with soundness, He is the Hearer of prayer.'¹³⁵

F. One day, Ali wrote a letter to Imam al-Jawad (a.s) asking him to pray Allah for him. Imam al-Jawad (a.s) replied to him, 'As for praying Allah for you that you asked me for, yet you do not know in what position Allah has made you to me. I might mention you with your name and surname with my great care and love to you besides that which I know in you. May Allah maintain to you the best of his blessings and be pleased with you, and make you get to the best of your intention and put you up in the Paradise with His mercy; He is the Hearer of prayer. May Allah save you, take you in His charge and keep misfortunes away from you by His mercy...'¹³⁶

G. From among the letters of Imam al-Jawad (a.s) to Ali is this letter that has been narrated by al-Hasan bin Sham'on. Imam al-Jawad (a.s) says, 'O Ali, may Allah reward you with the best of His reward, house you in His Paradise, save you from disgrace in this life and in

the afterlife, and resurrect you with us. O Ali, I have tested you and tried you in loyalty, obedience, service, reverence and performance of your duties and if I say that I have not seen anyone like you, I might be truthful. May Allah reward you with the Gardens of Paradise. Neither your position nor your services in the hot and cold and in the day and night have been unknown to me. I pray Allah, when He will gather the creatures on the Day of Punishment, to have enviable mercy on you. He is the Hearer of prayer.'¹³⁷

This letter and the previous ones have given to Ali a bright picture about his high position near Imam al-Jawad (a.s) and that he was incomparable in his piety and devotedness. Imam al-Jawad (a.s) did not forget the services and loyalty Ali had towards him.

6. His narrations

He had narrated four hundred and thirty traditions. He narrated from Imam al-Jawad (a.s), Imam Abul Hasan the third (al-Hadi) (a.s), Abu Dawood al-Mustarraq, Abu Ali bin Rashid, ibn Abu Umayr and others.¹³⁸ With these words we end our research on this great companion who had devoted his life to serve Imam al-Jawad (a.s) until the imam was so loyal to him and he loved him as much as love had a meaning.

78. Ali Bin Muyassar

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.¹³⁹ So did al-Barqi.

79. Ali Bin Nasr

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [140](#) So did al-Barqi. [141](#)

80. Abul Husayn Ali Bin Yahya

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [142](#)

81. Al-Qassim Bin Al-Husayn Al-Bizenti

He was the companion of Ayyoub bin Noah. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [143](#)

82. Muhammad Bin Ibrahim Al-Hudhayni Al-Ahwazi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [144](#) Hamdan al-Hudhayni said to Imam al-Jawad (a.s), 'My brother—he means Muhammad—has died.' Imam al-Jawad (a.s) said, 'May Allah have mercy on your brother. He was one of my closest Shia.' [145](#) He narrated from Imam Abu Ja'far (a.s) and Ali bin Mahziyar narrated from him. [146](#)

83. Muhammad Bin Abu Zayd Ar-Razi

He was from Qum. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [147](#) So did al-Qummi.

84. Muhammad Bin Abul Sahban

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [148](#) He narrated from Abdurrahman bin Abu Najran and Sa'd bin Abdullah narrated from him. [149](#)

85. Muhammad Bin Abu Quraysh

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [150](#)

86. Muhammad Bin Abu Nasr

Al-Barqi mentioned him as one of Imam al-Jawad's companions. [151](#)

87. Abu Ali Muhammad Bin Ahmed Bin Hammad Al-Mahmodi

Al-Kashshi mentioned that Imam al-Jawad (a.s) had consoled him for the death of his father by writing to him, 'Your father has passed away and may Allah be pleased with him and with you. He was praiseworthy near us and you will not be but so.' [152](#)

88. Muhammad Bin Isma'eel Bin Bazee'

Sheikh at-Toossi mentioned him as one of Imam ar-Ridha' and Imam al-Jawad's companions. [153](#) He was one of the best companions of the imams in his piety and religiousness. Here, we talk in brief about him.

His relation with Imam ar-Ridha' (a.s)

Muhammad had a close relation with Imam ar-Ridha' (a.s). He regarded him with high respect and reverence. Al-Husayn bin Khalid as-Sayrafi said, 'Once, we were with Imam ar-Ridha' (a.s). We were a group of men. Muhammad bin Isma'eel was mentioned and Imam ar-Ridha' (a.s) said addressing his companions, 'I wish that one like him were among you.'

He narrated from Imam ar-Ridha' (a.s) his saying, 'Allah has at the gate of tyrants (in their courts as officials) some men whom He has guided with evidence and endowed with abilities in the land to protect through them His guardians and reform the affairs of Muslims. To them is the resort of the believers from harms, and to them is the resort of the needy of our Shia, and by them Allahrelieves the fright of the believers in the courts of the unjust. These are the real believers. These are the trustees of Allah in His earth. These are lights among their fellows on the Day of Resurrection. Their light shines to the inhabitants of the heavens as stars shine to the inhabitants of the earth. From the lights of these people on the Day of Resurrection the afterlife will bright.

By Allah, they are created for Paradise and the Paradise is created for them. Blessed are they with that. Would any of you get all that if he likes?' He (Muhammad bin Isma'eel) said, 'May I die for you! How is that?' He said, 'By being with them to please us through pleasing the believers of our Shia. O Muhammad, be one of them!' [154](#)

With Imam al-Jawad (a.s)

Muhammad bin Isma'eel had a close relation with Imam al-Jawad (a.s) too. He believed in his imamate and he narrated from him some traditions concerning legal verdicts. He asked Imam al-Jawad (a.s) to give him a shirt that he had put on (had touched his body) to make it as his shroud. Imam al-Jawad (a.s) sent him one. [155](#)

His works

Muhammad bin Isma'eel had written some books such as "the Hajj", "the Reward of the Hajj" and some other books. [156](#)

89. Muhammad Bin Isma'eel Ar-Razi

He narrated from Imam al-Jawad (a.s), Suleiman bin Ja'far al-Ja'fari and Sahl bin Ziyad. As-Sayyari narrated from him. [157](#)

90. Muhammad Bin Al-Hasan Bin Abu Khalid Al-Ash'ari

He narrated from Imam Abu Ja'far (a.s) and al-Husayn bin Sa'eed narrated from him. [158](#)

91. Muhammad Bin Al-Hasan Bin Ammar

He narrated from Imam Abu Ja'far al-Jawad (a.s) and Muhammad bin Khallad narrated from him. [159](#)

92. Muhammad Bin Al-Hasan Bin Mahbob

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [160](#)

93. Muhammad Bin Al-Hasan Al-Wasiti

He was one of Imam al-Jawad's companions. [161](#) Al-Fadhl bin Shathan narrated that he had a high position near Imam Abu Ja'far (a.s) and that Imam Abul Hasan (a.s) had sent him some money when he was ill, enshrouded him and held obsequies when he died. [162](#)

94. Muhammad Bin Al-Hasan Bin Shammon Al-Basri

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [163](#) Ibnul Ghadha'iri said, 'Muhammad bin al-Hasan bin Shammon was from Basra...He was weak (in narration), collapsed and no one paid attention to him or to his narrations or anything ascribed to him.' [164](#)

An-Najashi said about him, 'He was very weak of bad beliefs. He believed that Imam Musa bin Ja'far (a.s) was alive (forever) and had not died. From his fabrications was that he claimed he had heard Imam Musa bin Ja'far (a.s) saying, 'Whoever tells you that he has nursed me, washed me (after death), enshrouded me, put me in a coffin, buried me and shook dust off his hand, do not believe him.'

He also claimed that Imam Musa bin Ja'far (a.s) had said, 'Whoever asks about me, you say to him: He is alive, praise be to Allah. May Allah damn whoever asks about me and says that I died.' He had written some books such as "as-Sunan wel Aadab wa Makarimul Akhlaq; rules, morals and nobilities of character", "al-Ma'rifa; knowledge" and a book on rarities. He died when he was 114 years old. [165](#)

95. Muhammad Bin Al-Husayn Al-Ash'ari

He narrated from Imam Abu Ja'far al-Jawad (a.s) and Ali bin Mahziyar narrated from him. [166](#)

96. Abu Ja'far Muhammad Bin Al-Husayn Bin Abul Khattab Az-Zayyat Al-Hamadani

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [167](#) An-Najashi said about him, 'He is honorable of high rank and he is reliable. He has narrated too many traditions and is

trustworthy in his narrations. He has written good books. From his books there are “at-Tawheed”, “al-Ma’rifa wel-Bada’”, “ar-Radd ala Ahl al-Qadar”, “al-Lu’lu’a”, “Wasaya al-A’imma” and “an-Nawadir”.’[168](#)

Muhammad bin al-Hasan had narrated one hundred and eighty-nine traditions. He narrated from Abu Dawood al-Munshid, ibn Abu Nasr, ibn Mahbob and others.[169](#)

97. Muhammad Bin Hamza Al-Alawi

He narrated from Imam al-Jawad (a.s). Ali bin Mahziyar said, “Once, Muhammad bin Hamza wrote to Abu Ja’far (a.s) saying, ‘One of your mawali has ordered one hundred dirham for me. I often heard him saying: “all that is mine is for my master (Imam al-Jawad). He died and left this money without saying anything about it. He had two wives. One of them is in Baghdad but I do not know exactly where she is now and the other is in Qum.

What do you order me to do with these one hundred dirhams?’ Abu Ja’far (a.s) wrote to him, ‘Pay to the two wives of this man their right in this money which is one eighth if he had a child but if he had no child, their right is one quarter and pay the rest as charity to those whom you know they are in need of money.’[170](#)

This tradition shows that Imam al-Jawad (a.s) trusted in this man where he entrusted him with his money to dispose of it in stead of him.

98. Abu Abdullah Muhammad Bin Khalid Al-Barqi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[171](#) He said he was reliable and had a book called an-Nawadir as mentioned in al-Fihrist. Ahmed bin Muhammad bin Eesa and Ahmed bin Abu Abdullah narrated from him. An-Najashi said, ‘He was weak in traditions. He was a man of letters and had a good knowledge in history and the sciences of Arabic. He had written some books such as “at-Tanzeel wet-Ta’beer: revelation and expression”, “Youm wa Laylah: a day and a night”, “at-Tafsir”, “Mecca wel Medina”, “the Wars of al-Ouss wel Khazraj”, “al-Ilal: causes” and “al-Khiteb: sermons”.’

Ibnul Ghadha’iri said, ‘His narrations are denied. He often narrates from weak narrators and depends on mursals.[172](#) traditions.[173](#) Some researchers have depended on the opinion of Sheikh at-Toossi on this man and paid no attention to the opinions of an-Najashi and al-Ghadha’iri.

99. Muhammad Bin Salim Bin Abdul Hameed

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[174](#)

100. Abu Ja'far Muhammad Bin Sinan Az-Zuhri Al-Khuza'iy

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.¹⁷⁵ He said in al-Fihrist that Muhammad bin Sinan had narrated the letter of Imam Abu Ja'far (a.s) to the people of Basra. An-Najashi said that Muhammad bin Sinan was very weak. Al-Fadhl bin Shathan said, 'I do not permit you to narrate the traditions of Muhammad bin Sinan.'¹⁷⁶ Muhammad bin Sinan said when dying, 'Do not narrate anything from me. They were just books I had bought from the market.'¹⁷⁷ His narrations were criticized and he was accused of exaggeration and carelessness in religion. Al-Kashshi said, "I have seen in some book of the exaggerators a tradition from al-Hasan bin Ali from al-Hasan bin Shu'ayb that Muhammad bin Sinan had said, 'Once, I went to Abu Ja'far the second (a.s) and he said to me, 'O Muhammad, how will you be if I damn you, disavow you and make you a trial to people to guide through you whomever I want and misguide through you whomever I want.' I said to him, 'You can do with your slave whatever you like, my master. You have power over all things.'

Then he said, 'O Muhammad, you are a slave that has been loyal to Allah. I prayed Allah for you but He refused except to guide through you many people and misguide through you many people.'¹⁷⁸ There are many other denied traditions and superstitions like this one that had been narrated from him.

101. Abu As-Sahban Muhammad Bin Abdul Jabbar Al-Qummi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. It was mentioned in al-Wajeeza, al-Bulgha and Mushtarakat al-Kadhimi that he was reliable.¹⁷⁹

102. Muhammad Bin Abdullah Al-Mada'ini

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions¹⁸⁰ and added that he had joined Imam Musa bin Ja'far al-Kadhimi (a.s) when he had been taken from Medina to Baghdad.¹⁸¹

103. Abu Ja'far Muhammad Bin Abdullah Bin Mihran Al-Karkhi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and added that he was accused of exaggeration and weakness in narration.¹⁸² An-Najashi said, 'He was an exaggerator, liar and of bad beliefs. This was well-known about him. He had written some books such as "al-Mamdohin wel Mathmomin: the praised and the dispraised", "Maqtal Abul Khattab: the murder of Abul Khattab", "al-Malahim: heroisms", "at-Tabsira: enlightenment" and "an-Nawadir: rarities" which was the nearest of his books to the truth while the others were full of confusion, ambiguities and nonsense.'¹⁸³

104. Abu Bashir Muhammad Bin Abda

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions without describing him.¹⁸⁴

105. Muhammad Bin Al-Faraj Ar-Rakhji

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [185](#) He was from the notables of the Shia. When Imam Muhammad al-Jawad (a.s) died, the Shia gathered together in this man's house to know the next imam after Imam al-Jawad (a.s). [186](#) He had good traditions mentioned by historians.

106. Muhammad Bin Nasr An-Nab

Al-Barqi mentioned him as one of Imam al-Jawad's companions. [187](#)

107. Muhammad Bin Nasr

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [188](#)

108. Muhammad Bin Noad

Al-Barqi mentioned him as one of Imam al-Jawad's companions. [189](#)

109. Muhammad Bin Al-Waleed Al-Khazzaz Al-Kirmani

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [190](#)

110. Muhammad Bin Yunus Bin Abdurrahman

Sheikh at-Toossi mentioned him as one of Imam ar-Ridha's companions and another time of Imam al-Jawad's companions. [191](#) Al-Kashshi mentioned that when the Abbasid government forced ibn Abu Umayr to mention the names of the Shia to be imprisoned, he refused and so he was whipped one hundred times and he was about to reveal their names out of torture but when he heard Muhammad bin Yunus saying: "O Muhammad bin Umayr, remember your standing before Allah (on the Day of Resurrection)", he tolerated the torture and did not reveal the names. [192](#)

111. Al-Mukhtar Bin Ziyad Al-Abdi Al-Basri

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and added that he was reliable. [193](#)

112. Marwak Bin Ubayd Bin Abu Hafsah

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. [194](#) An-Najashi mentioned that Muhammad bin Mas'ood had said, "Once, I asked Ali bin al-Hasan about Marwak bin Ubayd and he said, 'He is reliable and truthful'." [195](#) Sheikh at-Toossi mentioned in al-Fihrist that Marwak had written a book.

113. Musaddiq Bin Sadaqa Al-Madayini

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[196](#)} He saw Imam as-Sadiq (a.s) and narrated from him and he narrated from Imam Musa bin Ja'far al-Kadhim (a.s). He was one of the great ulama and jurisprudents.

114. Mo'awiya Bin Hakeem Bin Ammar Ad-Duhni

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[197](#)} An-Najashi said, 'Mo'awiya bin Hakeem is a reliable, noble man from the companions of Imam ar-Ridha' (a.s). Abu Abdullah al-Husayn bin Ubaydillah said he had heard his sheikhs saying, 'Mo'awiya bin Hakeem had narrated twenty-four traditions only. He had some books such as "at-Talaq: divorce", "al-Haydh: menstruation", "al-Fara'idh: obligations", "an-Nikah: marriage", "al-Hudud: punishments", "ad-Diyaat: blood monies" and a book of rarities. Al-Kashshi said, 'He was a Fatahite^{[198](#)} and he was fair and knowledgeable.'^{[199](#)}

115. Munthir Bin Qabos

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[200](#)} An-Najashi said, 'Munthir bin Muhammad bin Sa'eed bin Abul Jahm al-Qabosi Abul Qassim was from the progeny of Qabos bin an-Nu'man bin al-Munthir...he was trustworthy from a great honorable house. He had written some books such as "Wufod al-Arab ila an-Nabiy: the delegations of the Arabs to the Prophet", "Jami' al-Fiqh: collection of jurisprudence", "al-Jamal: the camel", "Sifteen" and "al-Gharaat: raids".^{[201](#)}

116. Abul Husayn Mansor Bin Al-Abbas Ar-Razi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions one time and another as one of Imam al-Hadi's companions.^{[202](#)} An-Najashi said, 'He lived and died in Baghdad. He was not exactly known to be honest. He had a book on rarities.^{[203](#)}

117. Musa Bin Dawood Al-Ya'qobi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad and Imam al-Hadi's companions.^{[204](#)} He was unknown.

118. Musa Bin Dawood Al-Minqari

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[205](#)} He was unknown.

119. Musa Bin Abdullah Bin Abdul Melik Bin Hisham

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[206](#)} He was unknown.

120. Musa Bin Umar Bin Bazee'

He was the mawla of al-Mansor. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[207](#)} An-Najashi said, 'He was reliable from Kufa and had a book.'^{[208](#)} It was mentioned in al-Wajeeza, al-Bulgha and al-Khulasah that he was reliable.

121. Musa Bin Al-Qassim Bin Mo'awiya Bin Wahab Al-Bajali

Sheikh at-Toossi mentioned him as one of Imam ar-Ridha' and Imam al-Jawad's companions.^{[209](#)} An-Najashi said, 'He was a reliable noble man of clear traditions and a good way in narration. He had written some books such as "Wudu", "Prayer", "Zakat", "Hajj", "Marriage", "Divorce", "Punishments", "Blood money", "Witnesses", "Oaths and Vows", "Morals of the believers", "al-Jami': the collector" and "Etiquettes".'^{[210](#)}

122. Noah Bin Shu'ayb Al-Baghdadi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and quoted from al-Fadhl bin Shathan that Noah was a benevolent, pious jurisprudent.^{[211](#)}

123. Harun Bin Al-Hasan

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[212](#)} An-Najashi said, 'He was reliable and truthful. He narrated from his father and had a book on rarities.'^{[213](#)}

124. Yazdad

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[214](#)} He was unknown.

125. Abu Ja'far Al-Basri

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[215](#)} Al-Kashshi considered him as reliable when he mentioned that al-Fadhl bin Shathan had said, 'Abu Ja'far al-Basri narrated to me. He was reliable, pious and virtuous.'^{[216](#)}

126. Abul Husayn

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[217](#)}

127. Abu Khidash Al-Mihri Al-Basri

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.^{[218](#)}

128. Abu Sara

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[219](#) He was unknown.

129. Abu Sukayna Al-Kufi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[220](#) He was unknown.

As for the women who narrated from Imam al-Jawad (a.s), they were:

130. Zaynab Bint Muhammad Bin Yahya

Sheikh at-Toossi mentioned her as one of Imam al-Jawad's companions.[221](#)

131. Zahra 'Umm Ahmed

Sheikh at-Toossi mentioned her as of the women who had had the honor of asking Imam al-Jawad (a.s) about legal questions.[222](#)

Here, our talk on some of Imam al-Jawad's companions comes to an end. Among those companions there were famous men of intellect, knowledge and literature at that time. This number of Imam al-Jawad's companions shows the abundant treasures of knowledge he had, for they accompanied him to ladle from the springs of his knowledge.

- [1.](#) Rijal at-Toossi, p.397.
- [2.](#) Rijal al-Barqi, p.57.
- [3.](#) Rijal al-Kashshi, vol.2 p.869.
- [4.](#) Rijal al-Kashshi, vol.2 p.869.
- [5.](#) Vol. 1 p, 169.
- [6.](#) Tanqeeh al-Maqal, vol. 1 p.36-37.
- [7.](#) Ibid., vol. 1 p.35.
- [8.](#) Rijal al-Kashshi, vol. 2 p.833.
- [9.](#) Rijal al-Kashshi, vol. 2 p.834.
- [10.](#) Mu'jam Rijal al-Hadith, vol. 2 p. 102.
- [11.](#) Rijal al-Kashshi, vol. 2 p.831.
- [12.](#) Rijal at-Toossi, p.399.
- [13.](#) Mu'jam Rijal al-Hadith, vol. 2 p.235-242.
- [14.](#) Rijal an-Najashi, p.75.
- [15.](#) Rijal at-Toossi, p.398.
- [16.](#) A mursal tradition is a tradition that is narrated without a series of narrators or the narrators are unknown
- [17.](#) Mu'jam Rijal al-Hadith, vol. 2 p. 267-274.
- [18.](#) Tanqeeh al-Maqal, vol.1 p.81.
- [19.](#) Rijal an-Najashi, p.79.
- [20.](#) Mu'jam Rijal al-Hadith, vol. 2 p.303.
- [21.](#) Ibid., p.350-351.
- [22.](#) Rijal at-Toossi, p.398.

- [23.](#) Mu'jam Rijal al-Hadith, vol. 3 p.31.
- [24.](#) Ibid., p.32.
- [25.](#) Rijal at-Toossi, p.397.
- [26.](#) An-Najashi, p. 105.
- [27.](#) Mu'jam Rijal al-Hadith, vol. 3 p.277.
- [28.](#) Rijal at-Toossi, p.399.
- [29.](#) An-Najashi, p. 120.
- [30.](#) Rijal at-Toossi, p.399.
- [31.](#) Mu'jam Rijal al-Hadith, vol. 4 p. 130.
- [32.](#) Rijal at-Toossi, p.399.
- [33.](#) Rijal at-Toossi, p.399.
- [34.](#) Mu'jam Rijal al-Hadith, vol. 4 p. 139.
- [35.](#) Al-Ghayba, p.350.
- [36.](#) Basmalah is saying "bismillahirrahman ar-raheem: in the name of Allah, the Beneficent, the Merciful".
- [37.](#) Rijal al-Kashshi, vol.2 p.779-800.
- [38.](#) Rijal al-Barqi, p.56.
- [39.](#) Rijal an-Najashi, p.58.
- [40.](#) Rijal an-Najashi, p.60.
- [41.](#) Mu'jam Rijal al-Hadith, vol.4 p.270.
- [42.](#) Rijal at-Toossi, p.400.
- [43.](#) Rijal an-Najashi, p.61.
- [44.](#) Rijal at-Toossi, p.400.
- [45.](#) Ibid.
- [46.](#) Rijal at-Toossi, p.400.
- [47.](#) Mu'jam Rijal al-Hadith, vol.5 p.201.
- [48.](#) Mu'jam Rijal al-Hadith, vol.5 p.248.
- [49.](#) Rijal at-Toossi, p.400.
- [50.](#) Ibid.
- [51.](#) Ibid.
- [52.](#) Rijal at-Toossi, p.400.
- [53.](#) Mu'jam Rijal al-Hadith, vol.6 p.84.
- [54.](#) Rijal at-Toossi, p.400.
- [55.](#) Mu'jam Rijal al-Hadith, vol.6 p.91.
- [56.](#) Ibid., p.98.
- [57.](#) Rijal at-Toossi, p.400.
- [58.](#) Ibid.
- [59.](#) Rijal al-Barqi, p.456.
- [60.](#) Rijal an-Najashi, p. 141.
- [61.](#) Rijal at-Toossi, p.401.
- [62.](#) Rijal al-Kashshi, vol.2 p.867-868.
- [63.](#) Rijal an-Najashi, p. 113.
- [64.](#) Mu'jam Rijal al-Hadith, vol.7 p. 121.
- [65.](#) Usul al-Kafi, p.569.
- [66.](#) Rijal an-Najashi, p. 116.
- [67.](#) Mu'jam Rijal al-Hadith, vol.7 p. 130.
- [68.](#) Ibid., p. 148.
- [69.](#) Rijal at-Toossi, p.401.
- [70.](#) Rijal an-Najashi, p. 124.

- [71.](#) Rijal al-Kashshi, vol.2 p.792.
- [72.](#) Ibid., p.858.
- [73.](#) Rijal an-Najashi, p. 127.
- [74.](#) Rijal an-Najashi, p. 132.
- [75.](#) Rijal at-Toossi, p.401.
- [76.](#) Ibid., p.402.
- [77.](#) Ibid.
- [78.](#) Rijal an-Najashi, p. 140.
- [79.](#) Usool al-Kafi, vol.1 p. 130.
- [80.](#) Rijal at-Toossi, p.402.
- [81.](#) Mu'jam Rijal al-Hadith, vol.9 p.86.
- [82.](#) Rijal at-Toossi, p.402.
- [83.](#) Ibid.
- [84.](#) Rijal an-Najashi, p. 139.
- [85.](#) Rijal an-Najashi, p. 140.
- [86.](#) Rijal an-Najashi, p. 140.
- [87.](#) Ibid.
- [88.](#) Rijal al-Kashshi, vol.2 p.793.
- [89.](#) Rijal al-Kashshi, vol.2 p.793.
- [90.](#) Rijal al-Kashshi, vol.2, p.796.
- [91.](#) Rijal an-Najashi, p. 140.
- [92.](#) Rijal al-Kashshi, vol.2 p.792.
- [93.](#) Rijal at-Toossi, p.404.
- [94.](#) Rijal at-Toossi, p.404.
- [95.](#) Rijal at-Toossi, p.404.
- [96.](#) Rijal an-Najashi, p. 163–164.
- [97.](#) Mu'jam Rijal al-Hadith, vol.9 p.312.
- [98.](#) Rijal at-Toossi, p.403.
- [99.](#) Rijal al-Kashshi, vol.2 p.834.
- [100.](#) Rijal at-Toossi, p.403.
- [101.](#) Rijal at-Toossi, p.403.
- [102.](#) Rijal an-Najashi, p. 157.
- [103.](#) Rijal at-Toossi, p.403.
- [104.](#) Ibid.
- [105.](#) A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the imam after his father.
- [106.](#) Rijal an-Najashi, p.252.
- [107.](#) Mu'jam Rijal al-Hadith, vol. 11 p.260.
- [108.](#) Rijal at-Toossi, p.404.
- [109.](#) Rijal an-Najashi, p.278.
- [110.](#) Rijal at-Toossi, p.403.
- [111.](#) Rijal an-Najashi, p.274.
- [112.](#) Rijal al-Kashshi, vol.2 p.840.
- [113.](#) Mu'jam Rijal al-Hadith, vol. 11 p.333.
- [114.](#) Rijal at-Toossi, p.404.
- [115.](#) Ibid., p.402.
- [116.](#) Mu'jam Rijal al-Hadith, vol. 11 p.365.
- [117.](#) Mu'jam Rijal al-Hadith, vol. 11 p.381.
- [118.](#) Ibid., vol. 12 p.7–8.

- [119.](#) Rijal at-Toossi, p.404.
- [120.](#) Rijal an-Najashi, p.254.
- [121.](#) Rijal at-Toossi, p.403.
- [122.](#) Rijal al-Barqi, p.57.
- [123.](#) Mu'jam Rijal al-Hadith, vol. 12 p. 147.
- [124.](#) Ibid., p. 165.
- [125.](#) Rijal at-Toossi, p.403.
- [126.](#) Ibid., p.404.
- [127.](#) Rijal al-Kashshi, vol.2 p.824, Rijal an-Najashi, p.253.
- [128.](#) Rijal al-Kashshi, vol.2 p.825.
- [129.](#) Rijal an-Najashi, p.253.
- [130.](#) Rijal an-Najashi, p.253.
- [131.](#) Rijal al-Kashshi, vol.2 p.826.
- [132.](#) Ibid.
- [133.](#) Ibid.
- [134.](#) Rijal al-Kashshi, vol.2 p.826.
- [135.](#) Rijal al-Kashshi, vol. 2, p.826-827.
- [136.](#) Ibid., p.286.
- [137.](#) Al-Ghayba, p.349.
- [138.](#) Mu'jam Rijal al-Hadith, vol. 12 p.217.
- [139.](#) Rijal at-Toossi, p.404.
- [140.](#) Ibid.
- [141.](#) Rijal al-Barqi, p.57.
- [142.](#) Rijal at-Toossi, p.404.
- [143.](#) Rijal at-Toossi, p.404.
- [144.](#) Ibid., p.405.
- [145.](#) Rijal al-Kashshi, vol.2 p.835.
- [146.](#) Mu'jam Rijal al-Hadith, vol. 14 p.225.
- [147.](#) Rijal at-Toossi, p.407.
- [148.](#) Ibid.
- [149.](#) Mu'jam Rijal al-Hadith, vol. 14 p.264.
- [150.](#) Rijal at-Toossi, p.407
- [151.](#) Rijal al-Barqi, p.57.
- [152.](#) Rijal al-Kashshi, vol.2 p.303.
- [153.](#) Rijal at-Toossi, p.405.
- [154.](#) Mu'jam Rijal al-Hadith, vol. 15 p. 107.
- [155.](#) Rijal al-Kashshi, vol.2 p.835.
- [156.](#) Rijal an-Najashi, p.330.
- [157.](#) Mu'jam Rijal al-Hadith, vol. 15 p.226.
- [158.](#) Ibid.
- [159.](#) Mu'jam Rijal al-Hadith, vol. 15 p.274.
- [160.](#) Rijal at-Toossi, p.408.
- [161.](#) Ibid.
- [162.](#) Rijal al-Kashshi, vol.2 p.832.
- [163.](#) Rijal at-Toossi, p.407.
- [164.](#) Mu'jam Rijal al-Hadith, vol. 15 p.248.
- [165.](#) Rijal an-Najashi, p.335-336.
- [166.](#) Mu'jam Rijal al-Hadith, vol. 15 p.323.

- [167.](#) Rijal at-Toossi, p.407.
- [168.](#) Rijal an-Najashi, p.334.
- [169.](#) Mu'jam Rijal al-Hadith, vol. 15 p.229.
- [170.](#) Tanqeeh al-Maqal, vol.3 p. 110.
- [171.](#) Rijal at-Toossi, p.404.
- [172.](#) A mursal tradition is a tradition whose series of narrators is cut or it is without narrators or the narrators are unknown.
- [173.](#) Tanqeeh al-Maqal, vol.3 p. 113.
- [174.](#) Rijal at-Toossi, p.406.
- [175.](#) Rijal at-Toossi, p.405.
- [176.](#) Tanqeeh al-Maqal, vol.3 p. 124.
- [177.](#) Ibid.
- [178.](#) Rijal al-Kashshi, vol.2 p.449.
- [179.](#) Tanqeeh al-Maqal, vol.3 p. 135.
- [180.](#) Rijal at-Toossi, p.406.
- [181.](#) Tanqeeh al-Maqal, vol.3 p. 145.
- [182.](#) Rijal at-Toossi, p.406.
- [183.](#) Rijal an-Najashi, p.350.
- [184.](#) Rijal at-Toossi, p.405.
- [185.](#) Rijal at-Toossi, p.405.
- [186.](#) Tanqeeh al-Maqal, vol.3 p. 171.
- [187.](#) Rijal al-Barqi, p.57.
- [188.](#) Rijal at-Toossi, p.405.
- [189.](#) Rijal al-Barqi, p.57.
- [190.](#) Rijal at-Toossi, p.406.
- [191.](#) Ibid.
- [192.](#) Rijal al-Kashshi, vol.2 p.855.
- [193.](#) Rijal at-Toossi, p.406.
- [194.](#) Ibid.
- [195.](#) Rijal al-Kashshi, vol.2 p.835.
- [196.](#) Rijal at-Toossi, p.406.
- [197.](#) Ibid.
- [198.](#) The Fatahites were a group of people believing in the imamate of Imam Ja'far as-Sadiq (s) and after him in the imamate of his son Abdullah al-Aftah.
- [199.](#) Rijal al-Kashshi, vol.2 p.635.
- [200.](#) Rijal at-Toossi, p.407.
- [201.](#) Rijal an-Najashi, p.418.
- [202.](#) Rijal at-Toossi, p.407.
- [203.](#) Rijal an-Najashi, p.413.
- [204.](#) Rijal at-Toossi, p.407.
- [205.](#) Rijal at-Toossi, p.405.
- [206.](#) Ibid.
- [207.](#) Rijal at-Toossi, p.405.
- [208.](#) Rijal an-Najashi, p.409.
- [209.](#) Rijal at-Toossi, p.405.
- [210.](#) Rijal an-Najashi, p.405.
- [211.](#) Rijal at-Toossi, p.408.
- [212.](#) Ibid.
- [213.](#) Rijal an-Najashi, p.439.

- [214.](#) Rijal at-Toossi, p.408.
[215.](#) Ibid., p.409.
[216.](#) Rijal al-Kashshi, vol.2 p.832.
[217.](#) Rijal at-Toossi, p.408.
[218.](#) Rijal at-Toossi, p.408.
[219.](#) Ibid., p.409.
[220.](#) Ibid.
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