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His Companions and the Narrators of his Traditions

The vast culture and knowledge of Imam al-Hadi (a.s.) in all sciences such as tafsir (commentary of the Qur'an), jurisprudence, Islamic arts, ethics, and other fields made him the end that scholars and seekers of knowledge set off towards.

The companions of Imam al-Hadi (a.s.) represented the true mission of Islam. They saved the mission of Islam from lose. They associated with the infallible Imams of the Ahlul Bayt (a.s.) who were the flowing spring of the essence of Islam. They narrated and recorded their (the Imams') traditions in their four hundred records (usuls) that were collected later on in the four books to which the Shi'a jurisprudents referred and are still referring to in deriving legal verdicts.

These companions had done the Islamic world a great favor by writing down the knowledge and literature of the infallible Imams (a.s.); otherwise, that great heritage would be lost and consequently the human culture and intellect would lose much.

The thing that makes one pride on the jihad of those narrators is that they associated with the infallible Imams (a.s.) and recorded their traditions in a time that was most critical and full of offense and oppression.

The Umayyad and Abbasid governments went too far in oppressing the Alawids and their followers and in preventing the public from associating with them (the Alawids). Those governments, with no mercy or leniency, chased everyone who tried to spread or talk about the virtues of the Alawids or narrate their traditions and arrested him to be killed or to remain in the darkness of prisons forever.

Therefore, narrators refrained from mentioning the names of the infallible Imams from whom they narrated traditions. They referred to them by surnames one time and by titles other time. They did not declare their real names.

Anyhow, we mention here the companions of Imam al-Hadi (a.s.) and the narrators of his traditions with brief accounts on them because this, as we think, shall complete the study on the Imam that it discovers some important sides of his personality.

1. Ibrahim bin Isaaq

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said that he was reliable.[1]

2. Ibrahim bin Abu Bakr ar-Razi

Al-Barqi mentioned him as one of Imam al-Hadi's companions.[2]

3. Ibrahim bin Idris

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[3] So did al-Barqi.[4]

4. Ibrahim bin Dawud al-Ya'qubi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[5] Al-Barqi said he was from Imam al-Hadi and Imam al-Jawad's companions.[6] Al-Kashshi mentioned him as one of the narrators who narrated from Imam Abul Hasan (a.s.).[7]

5. Ibrahim bin Shayba

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[8] Once, he wrote a letter to Imam al-Hadi (a.s.) complaining to him against the deviants from religion who distorted the Islamic intellect. We shall discuss this matter when we talk about the age of the Imam later on.

6. Ibrahim bin Abdah an-Naysaburi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[9] Al-Kashshi said that Imam al-Hasan al-Askari (a.s.) sent a letter to Isaaq bin Isma'il in which he greeted Ibrahim bin Abdah and appointed him as his agent to receive the legal dues.[10]

Once, Imam al-Askari (a.s.) deputed him to Abdullah bin Hamdwayh al-Bayhaqi and sent a letter with him saying in it, "I have sent Ibrahim bin Abdah so that the (other) districts and the people of your district pay my dues on you to him and made him my trust and agent before my followers there.

Let them fear Allah and pay the dues and they have no excuse in not doing that or delaying it. May Allah not distress them for disobeying His guardians and may He have mercy on them and on you through my mercifulness to them, and Allah is Ample-giving, generous."[11]

7. Ibrahim bin Uqbah

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[12] and so did al-Barqi.[13] He narrated traditions from Imam Abu Ja'far al-Jawad (a.s.) and Imam Abul Hasan al-Hadi (a.s.). Sahl bin Ziyad and other narrators narrated from him.[14]

8. Ibrahim bin Muhammad bin Faris an-Naysaburi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi and Imam al-Hasan al-Askari's companions.[15]

9. Ibrahim bin Muhammad al-Hamadani

Sheikh at-Tusi mentioned him as one of Imam ar-Ridha, Imam al-Jawad, and Imam al-Hadi's companions. Al-Kashshi said he was the agent of Imam al-Hadi (a.s.). He performed the hajj forty times.[16] He was the agent of Imam al-Jawad (a.s.) who wrote to him, "Your account has been received.

May Allah accept from you and be pleased with them and make them with us in this life and in the afterlife. So-and-so dinars and so-and-so clothes were sent to you. May Allah bless them for you and bless every gift He has given to you.

I have written to an-Nadhr ordering him to refrain from troubling and objecting to you and informing him of your position to me. And I have written to Ayyub ordering him of the same too. I have written a book to my followers in Hamadan ordering them to obey you and follow your orders and that I have no agent (there) except you." [17]

This letter shows that Ibrahim bin Muhammad was so trusted and of a high position near the Imam (a.s.).

10. Ibrahim bin Mahziyar

Sheikh at-Tusi mentioned him as one of Imam al-Jawad and Imam al-Hadi's companions.[18] An-Najashi said he had written a book called al-Bisharat.[19] Al-Kashshi mentioned a tradition narrated by Muhammad bin Ibrahim bin Mahziyar that he said, "When my father (Ibrahim) was about to die, he 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.[20] This tradition shows that Ibrahim was the agent of the Imam in receiving the legal dues and definitely he was fair and reliable in order to be the Imam's agent.

11. Ibrahim ad-Dahqan

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[21]

12. Ahmad bin Isaaq bin Abdullah al-Ash'ari al-Qummi

He was the deputy of the people of Qum. He narrated traditions from Imam Abu Ja'far the second (al-Jawad) and Imam Abul Hasan al-Hadi (a.s.). He was from the close companions of Imam Abu Muhammad al-Askari (a.s.). He had written some books such as Ilal as-Sawm, Masa'il ar-Rijal of Imam al-Hadi, and Ilal as-Salat. He was one of those who saw Imam al-Mahdi (a.s.) and there were many traditions narrated on praising him.

13. Ahmad bin Isaaq ar-Razi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[22] He narrated traditions from Imam al-Hadi (a.s.) and Sahl bin Ziyad narrated from him.[23]

14. Ahmad bin Isma'il bin Yaqtin

Al-Barqi mentioned him as one of Imam al-Hadi's companions.[24]

15. Ahmad bin Abu Abdullah al-Barqi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[25] He narrated about forty traditions.[26]

16. Ahmad bin al-Hasan bin Isaaq bin Sa'd

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[27]

17. Ahmad bin al-Hasan bin 'Ali bin Muhammad bin Fadhdhal

He was eloquent and reliable in traditions. His brother 'Ali bin al-Hasan and other Kufi men narrated from him.[28] He had written some books such as the book of Salat (prayer) and the book of Wudu'. He died in 260AH.[29]

18. Ahmad bin Hamza bin al-Yasa' al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.30 He narrated from Imam al-Hadi (a.s.), Abban bin Uthman, al-Husayn bin al-Mukhtar, Zakariyya bin Adam, Muhsin bin Ahmad, and Muhammad bin 'Ali. Al-Husayn bin Sa'eed, Abdullah bin Ja'far, 'Ali bin Mahziyar and other men narrated from him.31

19. Ahmad bin al-Khadheeb

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,32 and so did al-Barqi.

20. Ahmad bin Zakariyya bin Baba al-Qummi

Al-Barqi mentioned him as one of Imam al-Hadi's companions.33

21. Ahmad bin al-Fadhl

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.34

22. Ahmad bin Muhammad as-Siyadi al-Basri

Sheikh at-Tusi mentioned him as one of Imam al-Hadi and Imam al-Hasan al-Askari's companions.35

23. Ahmad bin Muhammad bin Eesa al-Ash'ari al-Qummi

Sheikh at-Tusi mentioned him as one of Imam ar-Ridha, Imam al-Jawad, and Imam al-Hadi's companions.36 He was the chief and notable of the people of Qum and was the head who met the rulers. He had written some books such as at-Tawhid (monotheism), The Virtue of the Prophet, al-Mut'ah (temporary marriage), an-Nawadir (rarities), an-Nasikh wel Mansukh (abrogating and abrogated), the Virtues of the Arabs, and other books.37

24. Ahmad bin Hilal as-Sabrtani al-Baghdadi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions (or just a narrator of his traditions). He was accused of exaggeration.38 Many traditions dispraised him and said that he was irreligious.

25. Isaaq bin Isma'il bin Noubakht

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,39 and so did al-Barqi.

26. Isaaq bin Muhammad al-Basri

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was accused of exaggeration.[40] The author of al-Khulasah said he was from the companions of Imam al-Jawad (a.s.) but he was accused of exaggeration.

27. Ayyub bin Noah bin Duraj

He was trustworthy and reliable. An-Najashi said, 'He was an agent of Abul Hasan (al-Hadi) and Abu Muhammad (al-Askari) (peace be upon them). He had a high position near them. He was trustworthy, very pious, and a devoted worshipper. He was reliable in his traditions. His father Noah bin Duraj was a judge in Kufa and was a true faithful. Jameel bin Duraj was his brother.'[41]

Sheikh at-Tusi said, 'Ayyub bin Noah was reliable. He had a book and traditions from Abul Hasan the Third (Imam al-Hadi).' Al-Kashshi said, 'He was pious. He left just one hundred and fifty dinars after his death, though people thought him wealthy. He narrated from Imam al-Hadi (a.s.) and many narrators narrated from him.'

28. Bishr bin Bashshar an-Naysaburi

He was the uncle of Abu Abdullah ash-Shathani. He was from Imam al-Hadi's companions as Sheikh at-Tusi mentioned in his Rijal. He narrated from Imam al-Hadi (a.s.), and Sahl narrated from him.[42]

29. Ja'far bin Ahmad

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[43] and so did al-Barqi. He narrated from Muhammad bin 'Ali, and 'Ali bin Ibrahim al-Qummi narrated from him in his Tafsir.[44]

30. Ja'far bin Ibrahim bin Noah

Al-Barqi mentioned him as one of Imam al-Hadi's companions,[45] and so did Sheikh at-Tusi.

31. Ja'far bin Abdullah bin al-Husayn bin Jami' al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions. He communicated through letters with Imam al-Mahdi (a.s.).[46]

32. Ja'far bin Muhammad bin Isma'il bin al-Khattab

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[47] and so did al-Barqi. Sheikh at-

Tusi said that once, Imam al-Hadi (a.s.) wrote him a letter.[48]

33. Ja'far bin Muhammad bin Younus al-Ahwal as-Sayrafi

He narrated from Imam Abu Ja'far the second (al-Jawad). He had written a book.[49] Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[50]

34. Hatim bin al-Faraj

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[51]

35. Al-Hasan bin Ja'far

He was known as Abu Talib al-Fafani. He was from Baghdad. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions, and also he mentioned him as one of Imam al-Hasan al-Askari's companions.[52]

36. Al-Hasan bin al-Hasan al-Alawi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[53]

37. Al-Hasan bin al-Husayn al-Alawi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[54]

38. Al-Hasan bin Kharzath

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[55] An-Najashi said, 'He narrated too many traditions. He had written a book called "the names of the messenger of Allah" and a book called "al-Mut'ah-temporary marriage". It was said that he was excessive at the end of his life.'[56]

39. Abu 'Ali al-Hasan bin Rashid

He was a reliable man from Baghdad. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[57] Sheikh al-Mufid said he was one of the famous jurisprudents and chiefs from whom people took the verdicts of halal and haram and who were uncriticized and unblameable.[58] Imam al-Hadi (a.s.) appointed him as his agent and sent him many letters. Here are some of them:

1. Al-Kashshi mentioned that Muhammad bin Eesa al-Yaqtini said, "Imam al-Hadi (a.s.) wrote a letter to 'Ali bin Bilal in 232AH saying in it, 'I praise Allah and thank Him for his might and mercy and pray Him to have blessing and mercy on Muhammad the Prophet and on 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. 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. I have written this letter with my handwriting and I praise Allah too much."[59]

This letter shows the reliability, trustworthiness, and virtue of al-Hasan bin Rashid where Imam al-Hadi (a.s.) ordered his followers to obey, follow, and pay the legal dues to him.

2. Al-Kashshi mentioned that Ahmad bin Muhammad bin Eesa said, 'I copied the book that was with ibn Rashid to the mawali who lived in Baghdad, Mada'in, and the villages around. This is the text of the letter:

'I praise Allah for the health and soundness I am in, and pray Him to have blessing, all mercy, and kindness on His Prophet and his progeny. I have appointed Abu 'Ali bin Rashid in place of 'Ali bin al-Husayn bin Abd Rabbih who was my agent before, and now he (Abu 'Ali bin Rashid) has the position of his predecessor. I have entrusted him with what I had entrusted my previous agents with to receive my rights from you. I have accepted him to you and preferred him to the others in that, and he is well-qualified for this job.

May Allah have mercy on you, pay the dues to him and to me and do not make an excuse on yourselves. Hurry to obey Allah, make your monies lawful, spare your bloods, help one another in goodness and piety, and fear Allah that you may find mercy, and hold fast by the covenant of Allah all together and do not die unless you are Muslims. Obeying him is as obeying me, and disobeying him is as disobeying me.

Keep to the right path that Allah may reward you and give you more from His favor, for Allah is Ample-giving, generous, and He is Gracious and Merciful to His people. May we and you be in the trust and preservation of Allah. I have written it with my handwriting, and too much praise be to Allah.'[60]

3. Imam al-Hadi (a.s.) sent a letter to Ayyub bin Noah saying,
"O Ayyub, I order you to stop disputation between you and Abu 'Ali, and that each of you should keep to what he has been entrusted with and ordered to manage the affairs of his district. If you follow all that which I have ordered you of, you will no longer need to refer to me.

O Abu 'Ali, I order you of the same as I have ordered Ayyub. Do not accept anything from anyone from the people of Baghdad and the other villages. Order anyone coming to you from other than your district to carry the dues to the very agent of his own district. O Abu 'Ali, I order you as I have ordered Ayyub.

Let each of you do as I have ordered him!'[61]

Definitely, Abu 'Ali bin Rashid had a respectable position near Imam al-Hadi (a.s.), and certainly he did not obtained that position except through his piety and religiousness. When bin Rashid died, Imam al-Hadi (a.s.) prayed Allah to have mercy on him, to forgive, and be pleased with him.

40. Al-Hasan bin Dharif

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[62] An-Najashi said, 'Al-Hasan bin Dharif bin Nasif was a reliable man from Kufa. He and his father lived in Baghdad. It is said that he has a book on rarities. Many narrators narrated from him.'[63]

41. Al-Hasan bin 'Ali bin Umar bin 'Ali bin al-Husayn bin 'Ali bin Abu Talib

He was called an-Nasir lil-Haqq. He was from Imam al-Hadi's companions.[64] The author of Sharh al-Masa'il an-Nasiriyyat says, 'Abu Muhammad an-Nasir al-Hasan bin 'Ali was virtuous for his vast knowledge and asceticism. His jurisprudence was brighter than the bright sun. It was he who spread Islam in ad-Daylam and made its people be guided by him after deviation. His splendid biography is more than to be accounted, and more obvious than to be hidden.'[65]

42. Al-Hasan bin 'Ali al-Washsha'

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[66] An-Najashi said, 'He was the son of the daughter of Elyas as-Sayrafi al-Khazzaz. Al-Hasan narrated from his grandfather Elyas that he said when he was about to die, 'Witness on me, and this moment is not of lying, that I heard Abu Abdullah (as-Sadiq) (peace be upon him) saying: By Allah, Fire will not touch one, who loves Allah and His messenger and believes in the Imams, after his death."

Ahmad bin Muhammad bin Eesa said, 'Once, I went to Kufa seeking Hadith. I met there al-Hasan bin 'Ali al-Washsha' and asked him to show me the books of al-Ala' bin Razin al-Qalla and Abban bin Uthman al-Ahmar. He gave me the two books and I asked him to permit me to copy them. He said to me, 'O man, why are you in a hurry? Go and copy them.' I said, 'I fear accidents.'

He said, 'If I knew that this tradition would be requested so much, I would write much more. I met in this mosque (the mosque of Kufa) nine hundred sheikhs that each of them said: Ja'far bin Muhammad (Imam as-Sadiq) said to me…This man was a notable scholar of the sect (the Shi'a) and had written some books such as "the Reward of the Hajj", "al-Manasik", and a book of rarities.'[67]

43. Al-Hasan bin 'Ali bin Abu Uthman as-Sajjadah

He was excessive. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.68 From his excessiveness was that Nasr bin as-Sabah said, 'One day, al-Hasan bin 'Ali bin Abu Uthman as-Sajjadah said to me, 'What do you say about Muhammad bin Abu Zaynab and Muhammad bin Abdullah bin Abdul Muttalib (the Prophet) (peace be upon him and upon his progeny)? Which of them is better?' I said to him, 'You say!' He said, 'Muhammad bin Abu Zaynab (is better).

Do you not see that Allah the Almighty has blamed Muhammad bin Abdullah (the Prophet) (peace be upon him and upon his progeny) on some occasions in the Qur'an, but He has not blamed Muhammad bin Abu Zaynab? Allah has said to Muhammad bin Abdullah,

And if We had not made thee wholly firm thou mightest almost have inclined unto them a little,69

and

If thou ascribe a partner to Allah, thy work will fail and thou indeed wilt be among the losers, 70

and in other verses, and He has not blamed Muhammad bin Abu Zaynab for anything of that.' Abu Amr said, 'On as-Sajjadah be the curse of Allah, of cursors, of the angels, and of people altogether. He was from the Aliya'ites who criticized the messenger of Allah (SwT) and who had no share in Islam.'71 This tradition shows the bad beliefs of this man.

44. Al-Hasan bin Muhammad al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.72 Al-Kashshi said, 'Abu Muhammad al-Fadhl bin Shathan mentioned in one of his books: "From the famous liars is ibn Baba al-Qummi. Sa'd said that al-Ubaydi said to him, 'Once, (Imam) al-Askari wrote to me saying: I am free before Allah from al-Fihri and al-Hasan bin Muhammad bin Baba al-Qummi, and you also be free from them. I warn you and all my followers from them. I curse them.

The curse of Allah be on them. They extort the monies of people in the name of us. They are mischievous and harmful. May Allah harm them and plunge them into mischief. Ibn Baba pretends that I have sent him as a prophet and that he is a "bab".73

The curse of Allah be on him. Satan has mocked at him and deceived him. Allah curses whoever accepts that from him. O Muhammad, if you are able to split his head with a rock, you do. He has harmed me. May Allah harm him in this life and in the afterl ife.'74 Ibn Baba was deviant from the truth and from religion and he harmed the Imam with the heresies he originated.

45. Al-Hasan bin Muhammad bin Hayy

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[75] He seemed to be a Twelver Shi'a, but he was unknown.

46. Al-Hasan bin Muhammad al-Mada'ini

He was from the companions of Imam al-Hadi (a.s.).[76]

47. Al-Husayn bin Asad an-Nahdi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[77] and so did al-Barqi.

48. Al-Husayn bin Asad al-Basri

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[78] Al-Barqi said he was from the companions of Imam al-Jawad (a.s.) and said he was reliable and truthful.[79]

49. Al-Husayn bin Ashkib

An-Najashi said, 'Al-Husayn bin Ashkib was a reliable, preferable sheikh from KhurHasan. Abu Amr mentioned him in his book "ar-Rijal" as one of the companions of Imam Abul Hasan al-Mahdi (a.s.). Al-Ayyashi narrated many traditions from him and considered his traditions as true and said he was trustworthy.[80] Al-Kashshi said, 'He was a theologian, scholars, and author of some books.'[81]

50. Al-Husayn bin Ubaydillah al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was accused of excessiveness.[82] Al-Kashshi said, 'He was exiled from Qum at the time when those, who were accused of excessiveness, were exiled.'[83]

51. Al-Husayn bin Malik al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable.[84]

52. Al-Husayn bin Muhammad al-Mada'ini

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[85] and so did al-Barqi.

53. Hafs al-Marwazi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.86

54. Hamdan bin Sulayman bin Umayrah an-Naysaburi

He was known as at-Tajir. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.87 An-Najashi said, 'Hamdan bin Sulayman Abu Sa'eed an-Nayshaburi was a reliable man from the notables of our companions.'88

55. Hamza bin Sulayman bin Rasheed

He was from Baghdad. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.89

56. Khalil bin Hashim al-Farisi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.90

57. Khayran bin Isaaq az-Zakani

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.91

58. Khayran al-Khadim

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable,92 and so did al-Barqi. He had a high position near Imam al-Jawad (a.s.). Al-Kashshi mentioned some of his traditions with Imam al-Jawad (a.s.).

59. Dawud bin Abu Zayd

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable, truthful, and religious. He had written some books as mentioned by al-Kashshi and ibn an-Nadim.93

60. Dawud bin al-Qassim al-Ja'fari

He was from Baghdad and surnamed as Abu Hashim. He was notable and had a high position near the Imams (a.s.). He met Imam ar-Ridha, Imam al-Jawad, Imam al-Hadi, Imam al-Askari, and Imam al-Mahdi (peace be upon them). He narrated traditions from them all. He had composed poetry on the Imams and written a book. He was preferred by rulers.

Al-Barqi mentioned him as one of Imam al-Jawad, al-Hadi, and Imam al-Askari's companions.94 Al-

Kashshi said, 'Abu Amr said that Dawud had a respectable, high position near Abu Ja'far (al-Jawad), Abul Hasan (al-Hadi), and Abu Muhammad (al-Askari) (peace be upon them).'[95]

61. Dawud bin Sakhinah as-Sarimi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[96] and so did al-Barqi. An-Najashi said, 'He narrated traditions from Imam ar-Ridha (a.s.) and remained alive until the days of Imam al-Hadi (a.s.) and he had letters on some questions with him.'[97]

62. Raja' bin Yahya bin Saman Abul Husayn al-Aqraba'iy

He narrated traditions from Imam al-Hadi (a.s.). He narrated a thesis called al-Maqna'ah on the laws of the Sharia that was narrated from him by Abul Mufadhdhal ash-Shaybani.[98]

63. Ar-Rayyan bin as-Salt

Sheikh at-Tusi mentioned him as one of Imam ar-Ridha and Imam al-Hadi's companions and said he was reliable.[99]Al-Kashshi mentioned that Ma'mar bin Khallad said, 'Ar-Rayyan bin as-Salt, when al-Fadhl bin Sahl wanted to send him to one of the districts of KhurHasan, said to me, 'I want you to ask permission for me to come in to Abul Hasan (peace be on him) to greet and farewell him. I like him to give me from his clothes and some dirhams that have been coined with his name.'

When I went to him (to Imam al-Hadi), he immediately said to me, 'O Ma'mar, Where is Rayyan? Does he like to come to us so that I give him from my clothes and from my dirhams?' I said, 'Glory be to Allah! By Allah, he just asked me to ask you for that.' He said, 'O Ma'mar, the faithful are successful. Ask him to come!' I asked him to come in and he did. He greeted Imam al-Hadi (a.s.), who gave him one of his garments. When he came out, I found thirty dirhams in his hand.'[100] This tradition shows that he was faithful and trustworthy.

64. As-Sariy bin Salamah al-Isfahani

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he had written a book.[101]

65. Sulayman bin Hafswayh

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions, and so did al-Barqi.[102]

66. Sulayman bin Dawud al-Marwazi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[103]

67. As-Sindi bin Muhammad

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[104]

68. Abu Sa'eed Sahl bin Ziyad

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable.[105] An-Najashi said, 'He was weak in traditions and unreliable. Ahmad bin Muhammad bin Eesa accused him of excessiveness and lying, and he exiled him from Qum where he lived to ar-Riy.

He wrote to Imam Abu Muhammad al-Askari through Muhammad bin Abdul Hamid al-Attar. He had written a book called at-Tawhid (monotheism) that was narrated by Abul Hasan al-Abbas bin Ahmad bin al-Fadhl bin Muhammad al-Hashimy as-Salihi from his father from Abu Sa'eed al-Adami, and he also had a book on rarities.'[106]

Ibnul Ghadha'iri said about him, 'He was very weak in narrations and of bad beliefs. Ahmad bin Muhammad bin Eesa al-Ash'ari exiled him from Qum, announced that he was free from him, and forbade people from listening to him or narrating from him. He narrated mursal[107] traditions and depended on unknown narrators.'[108]

69. Abu Nu'as Sahl bin Ya'qub bin Isaaq

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said that he served Imam al-Hadi (a.s.) in Surra Man Ra'a and managed his affairs. Imam al-Hadi (a.s.) said to him, 'You are Abu Nu'as of the truth.'[109]

70. Shahwayh bin Abdullah

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[110] He narrated from Imam al-Hadi (a.s.) and Isaaq bin Muhammad narrated from him the tradition of the appointing of Al-Hasan al-Askari (a.s.) as the Imam after his father.[111]

71. Abul Khayr Salih bin Salamah ar-Razi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[112]

72. Salih bin Eesa bin Umar bin Bazi'

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[113]

73. Salih bin Muhammad al-Hamadani

He was reliable. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[114] and so did al-Barqi. Ibn Shahrashub said that he was from the trustworthy companions of Imam al-Hadi (a.s.).[115]

74. Abdus al-Attar

He was from Kufa. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[116]

75. Abdur-Rahman bin Muhammad bin Tayfur

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[117]

76. Abdur-Rahman bin Muhammad bin Ma'ruf al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[118]

77. Abd as-Samad al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[119]

78. Sharif Abdul Adheem al-Hasani

He was from the Prophet's progeny. He was knowledgeable, pious, and religious. Here we talk in brief about him.

His lineage

His lineage belongs to Imam Abu Muhammad al-Hasan bin 'Ali bin Abu Talib (a.s.), the master of the inhabitant of the Paradise and beloved of the Prophet (S). He was the son of Abdullah bin 'Ali bin al-Hasan bin Zayd bin al-Hasan bin 'Ali bin Abu Talib (a.s.).[120] Definitely, there was no lineage in the world higher or more honorable than this lineage with which Allah had honored the Arabs and the Muslims.

His reliability and knowledge

He was reliable, fair, very religious, virtuous jurisprudent. Abu Turab ar-Rouyani said, 'I heard Abu Hammad ar-Razi saying: Once, I went to 'Ali bin Muhammad (al-Hadi) (a.s.) in Surra Man Ra'a and asked about some things of halal and haram and he answered them for me. When I said goodbye, he said to me, 'O Hammad, if there is something dubious to you in the matters of religion in your district, ask Abdul Adheem al-Hasani about it and give him my regards.' This tradition show that Abdul Adheem

was of good knowledge and jurisprudence.

His meeting with Imam al-Hadi

He had the honor of meeting with Imam al-Hadi (a.s.) and showing him his beliefs. He said to Imam al-Hadi (a.s.), 'O son of the messenger of Allah, I want to show you my religion (beliefs). If it pleases you, I will fix on it.'

Imam al-Hadi (a.s.) smiled at him and said, 'O Abul Qassim, speak out!'

Abdul Adheem said, 'I say: there is nothing whatever like Allah the Almighty. He is free from the two limits; the limit of ta'til (making Allah a bare unity) and the limit of tashbih (the comparing of Allah to the creatures). He is neither a mass, nor a shape, nor a show, nor a substance, but He is the Embodier of masses, the Shaper of shapes, the Creator of shows and substances, the Lord, the Owner, the Maker, and the Former of all things.

Muhammad, His slave and messenger, is the last of prophets. There is no prophet after him until the Day of Resurrection, and his religion is the last of religions that there is no religion after it until the Day of Resurrection. And I say: the Imam, caliph, and guardian after him (after the Prophet) is Amir'ul-Mu'minin 'Ali bin Abu Talib (a.s.), and then al-Hasan, and then al-Husayn, and then 'Ali bin al-Husayn, and then Muhammad bin 'Ali, and then Ja'far bin Muhammad, and then Musa bin Ja'far, and then 'Ali bin Musa, and then Muhammad bin 'Ali, and then you my master.'

Imam al-Hadi (a.s.) turned to him and said, 'And after me is my son al-Hasan. What shall people do with the successor (Imam al-Mahdi) after him?'
Abdul Adheem said, 'How is that my master?'

Imam al-Hadi (a.s.) said, 'Because he shall not be seen, and it shall be not permissible to mention him by his name, until he will reappear to fill the world with justice and fairness after it is filled with injustice and oppression.'

Abdul Adheem said, 'I acknowledge that and say: their guardian is the guardian of Allah, their enemy is the enemy of Allah, obeying them is the obedience of Allah, and disobeying them is the disobedience of Allah…and I say: the Prophet's ascension (to the Heavens) is true, the questioning in the grave is true, the Paradise is true, the Hell is true, the Right Way (sirat)[121] is true, the Scale is true, the Day of Resurrection will come undoubtedly, and Allah will resurrect all those in graves.

I say: the obligations after the guardianship (to the Imams of the Ahlul Bayt) are prayer, fasting, zakat, hajj, jihad, enjoining the right, and forbidding the wrong.'
Imam al-Hadi (a.s.) said, 'O Abul Qassim, by Allah this is the religion of Allah which He has determined for His people. Keep to it, may Allah fix you on the truth in this life and in the afterlife.'[122]

His flight to ar-Riy

When the Abbasid government exaggerated in chasing and oppressing the Alawids, Abdul Adheem fled to ar-Riy to be safe from the evils of the Abbasids. He lived in the house of a notable man from the Shi'a. Historians said that there he devoted himself to worship. He fasted in the day and spent the night worshipping and supplicating his Lord like his fathers who spent their night worshipping and supplicating.

During his residing in ar-Riy he went in disguise to visit the tomb of one of Imam Musa bin Ja'far al-Kadhim's sons 123 who was, as we think, Sayyid Ahmad known as Shah Jiragh. The Shi'a, who lived in ar-Riy, knew about the coming of Abdul Adheem and so they visited him secretly 124 for fear of the government.

His death

Sayyid Abdul Adheem lived in ar-Riy for some time fearfully and his self was full of sorrow and pain for his cousins who met different kinds of injustice and oppression from the Abbasids who bore enmity and grudge against the Ahlul Bayt (a.s.). They (the Abbasids) denied them and denied all their rights and they poured on them all kinds of misfortunes and distresses.

Sharif Abdul Adheem became seriously ill and suffered severe pains, the bitterest of which was his remoteness from his relatives and country. Death came near to him but his tongue was still mentioning and praising Allah. He left this life in loneliness where no one from his family was with him.

With his death a bright page from the pages of the Islamic jihad was folded and that flame, which lit the way for people towards their honor and dignity, was put out.

The people of ar-Riy of all classes hastened to escort the honored corpse of the Alawid master. The funerals were held splendidly and the sacred body was carried to its last and eternal abode. They built him a great shrine that was and is still visited by hundreds of visitors every day.

79. Abu Amr Uthman bin Sa'eed al-Umari as-Samman

He was trustworthy and pious. He served Imam al-Hadi (a.s.) since he was eleven years old.125 He had a high position near the Imam (a.s.). Ahmad bin Isaaq al-Qummi said, 'One day, I went to Abul Hasan 'Ali bin Muhammad (Imam al-Hadi) (blessings be on him) and said to him: O my master, some times I am here and some times I am not. I cannot come to you at every time. Whose sayings do we accept and whose orders do we follow?'

He said, 'This is Abu Amr the trustworthy, the faithful. Whatever he says to you is from me and whatever he informs you of is in behalf of me.'

When Abul Hasan (a.s.) died, I referred to his son Abu Muhammad al-Hasan al-Askari (a.s.) and asked

him one day as I had asked his father before. He said to me, 'This is Abu Amr the trustworthy, the faithful. He is the trust of the formers and my trust in life and death. Whatever he says to you is from me and whatever he informs you of is in behalf of me.'126

This tradition shows that he had a high position and was trusted by the infallible Imams (a.s.) besides that it shows his virtue and knowledge and that he was an authority of fatwas and religious verdicts.

80. Urwa bin Yahya ad-Dahqan

Al-Barqi mentioned him as one of Imam al-Hadi's companions,127 so did Sheikh at-Tusi but he said that he was cursed and perfidious.128 Al-Kashshi mentioned that Muhammad bin Musa al-Hamadani said that Urwa bin Yahya al-Baghdadi known as ad-Dahqan, the curse of Allah be on him, fabricated lies against Abul Hasan 'Ali bin Muhammad al-Hadi (a.s.) and Abu Muhammad bin 'Ali al-Askari (a.s.) after him and took their monies for himself. He fabricated lies against Abu Muhammad until he cursed him and ordered his followers to curse and pray Allah against him.129

81. 'Ali bin Ibrahim al-Hamadani

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.130 He narrated from Abdullah bin Hammad al-Ansari and his son Muhammad narrated from him.131

82. 'Ali bin Ibrahim bin Hashim al-Qummi

Sheikh at-Tusi mentioned him132 as one of Imam al-Hadi's companions. He was one of the prominent personalities of knowledge in his age and he had written many books.

83. Abul Hasan 'Ali bin Abu Qurrah

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.133

84. 'Ali bin Bilal al-Baghdadi

He narrated from Imam al-Hadi (a.s.) and had written a book.134 Al-Kashshi said, 'I found a book with the handwriting of Jabra'il bin Ahmad that Muhammad bin Eesa al-Yaqtini said, 'Imam al-Hadi (a.s.) wrote to 'Ali bin Bilal in 232Ah: "In the name of Allah, the Beneficent, the Merciful. I praise Allah and thank Him for his might and mercy and pray Him to have blessing and mercy on Muhammad the Prophet and on 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. I have written this letter with my handwriting and I praise Allah too much."[135]

Imam al-Hadi (a.s.) wrote this book to 'Ali bin Bilal for his reliability and fairness and for his great love to the Ahlul Bayt (a.s.).

'Ali bin Bilal narrated from Muhammad bin Isma'il bin Bazee', and Muhammad bin Ahmad bin Yahya narrated from him a tradition on the virtue of the ziyara of the believers and how it is done.[136]

85. 'Ali bin Ja'far al-Hamadani

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was his agent and was reliable.[137] An-Najashi said, 'He had some questions to Abul Hasan al-Askari (a.s.).'[138] Sheikh at-Tusi considered him as one of the praised deputies (of Imam al-Mahdi) and said, 'He was a good, virtuous man from the agents of Abul Hasan (Imam al-Hadi) and Abu Muhammad (Imam al-Askari) (peace be on them).[139] Ahmad bin 'Ali ar-Razi narrated that 'Ali bin Mukhallad al-Ayadi said, 'Abu Ja'far al-Umari said to me that once Abu Tahir bin Bilal went to perform the hajj and he saw 'Ali bin Ja'far spend too much money.

When he went back, he wrote to Abu Muhammad (Imam al-Askari) (a.s.) about that and Abu Muhammad (a.s.) replied to him: 'We have ordered to give him one hundred thousand dinars and then another one hundred thousand dinars but he refused to take them so that we would keep them for people...He went to Abul Hasan (a.s.) and he ordered to give him thirty thousand dinars.'[140]

He was preferred by Imam al-Hadi (a.s.). Once, there was a dispute between him and Faris. Ibrahim bin Muhammad wrote to the Imam (a.s.) telling him about that and asking him to show him which of them he should follow. Imam al-Hadi (a.s.) replied to him saying, "It should not be asked about one like this man and he should never be doubted.

The position of 'Ali bin Ja'far is so great to us. May Allah please us with him. He is far above to be compared with others. Go to 'Ali bin Ja'far to satisfy your needs, and fear Faris and do not let him interfere in your affairs. Let you and those who follow you from the people of your country do that. I have been informed of what he (Faris) misrepresented to people. Do not pay attention to him insha'Allah!'[141]

One day, there was a dispute between 'Ali bin Ja'far and ibn al-Qazwini. Ibrahim bin Muhammad al-Hamadani wrote a letter to Imam al-Hadi (a.s.) telling him about that and asking him to show him which of them he should follow. Imam al-Hadi (a.s.) replied to him saying,

"It should not be asked about one like this man, and there is no doubt in him. Allah has glorified the position of the patient ('Ali bin Ja'far) where al-Qazwini is compared to him! Go to him to satisfy your

requests and questions and let those who follow you go to him to satisfy their needs and answer their questions and to avoid al-Qazwini and not let him interfere in their affairs for I have been informed of what he fabricated among people. Do not pay him any attention inshalah!'[142]

In a previous chapter we have mentioned the prayer of Imam al-Hadi (a.s.) for 'Ali bin Ja'far when he was in prison and that the prayer was responded to and 'Ali was freed from prison.

86. 'Ali bin al-Hasan

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[143]

87. 'Ali bin al-Hasan bin Fadhdhal

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[144] An-Najashi said, 'He was the best jurisprudent of our companions in Kufa and one of the notables there. He was trustworthy and the most aware of Hadith among them. Our companions listened to and obeyed him. Many traditions were heard from him. No fault was found in him and he was accused of nothing. He seldom narrated from a weak narrator.

He was Fatahite[145] and did not narrate from his father any tradition. When I was eighteen years, I discussed with him on his books, but at that time I did not understand traditions and did not permit myself to narrate them before him. He narrated from his two brothers who narrated from their father.

He had written many books such as the book of "Wudu'", "Haydh and Nafas; menstruation and puerperium", "Salat; prayer", "Zakat and Khums", "Fasting", "Manasik (rituals of) al-Hajj", "Divorce", "Nikah; marriage" and others.'[146]

Al-Kashshi said, 'Abu Amr said: I asked Abu an-Nadhr Muhammad bin Mas'oud about all those narrators and he said, 'As for 'Ali bin al-Hasan bin 'Ali bin Fadhdhal, I did not see among those whom I had met in Iraq and KhurHasan one more knowledgeable or better than 'Ali bin al-Hasan (who was) in Kufa.

There was no book about the Imams (a.s.) unless he had a copy of it. He was the best of memorizers, but he was a Fatahite believing in Abdullah bin Ja'far (as the Imam) and then after him Abul Hasan Musa (a.s.). He was reliable.'[147]

88. 'Ali bin al-Hasan bin Abd Rabbih

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[148] and so did al-Barqi.[149]

89. ‘Ali bin al-Husayn al-Hamadani

He was reliable. Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions,[150] and so did al-Barqi.

90. ‘Ali bin Ramees al-Baghdadi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions and added that he was weak.[151]

91. ‘Ali bin ar-Rayyan bin as-Salt al-Ash’ari al-Qummi

He was reliable. He had a copy of the traditions of Imam Abul Hasan the Third (a.s.) and a book of different traditions. Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions,[152] and so did al-Barqi.[153]

92. ‘Ali bin Ziyad as-Saymari

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.[154] Muhammad bin Ya’qub narrated from ‘Ali bin Muhammad that Abu Aqeel Eesa bin Nasr said, “‘Ali bin Ziyad as-Saymari wrote (to Imam al-Hadi) asking him for a shroud and he replied to him, “You shall need it in the year eighty.” He sent him the shroud some days before his death.’[155]

93. ‘Ali bin Shira

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions and said he was reliable.[156]

94. ‘Ali bin Abdul Ghaffar

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions,[157] and so did al-Barqi.[158]

95. ‘Ali bin Abdullah

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.[159]

96. ‘Ali bin Abdullah bin Ja’far al-Himyari

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.[160]

97. ‘Ali bin Abdullah az-Zubayri

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.[161]

98. ‘Ali bin Ubaydillah

Al-Barqi mentioned him as one of Imam al-Hadi’s companion,[162] and so did Sheikh at-Tusi.[163]

99. ‘Ali bin Amr al-Attar al-Qazwini

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions,[164] and so did al-Barqi. He was one of the narrators who narrated the tradition of the announcing of the Imamate of Imam Abu Muhammad al-Askari (a.s.) by his father after him.[165]

100. ‘Ali bin Muhammad bin Ziyad as-Saymari

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.[166] The author of Mu'jam Rijal al-Hadith saw that ‘Ali bin Ziyad as-Saymari mentioned before and this ‘Ali bin Muhammad as-Saymari were but the same man and not two.[167]

101. ‘Ali bin Muhammad bin ash-Shuja’ an-Naysaburi

He narrated traditions from Imam al-Hadi (a.s.).[168]

102. ‘Ali bin Muhammad bin Shirah al-Qashani

Sheikh at-Tusi said he was weak from Isfahan from the children of Ziyad the mawla of Abdullah bin Abbas from aal Khalid bin al-Azhar.[169] Al-Barqi mentioned him as ‘Ali bin Muhammad al-Qashani and said he was from Imam al-Hadi’s companions. An-Najashi said, ‘He was a virtuous jurisprudent of too many traditions. Ahmad bin Muhammad bin Eesa criticized him and said he heard from him denied beliefs. He had written some books such as “Prayer”, and “al-Jami’” which was a big book on jurisprudence.’

103. ‘Ali bin Muhammad al-Minqari

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.[170] An-Najashi said he was reliable from Kufa and had written a book on rarities.[171]

104. ‘Ali bin Muhammad an-Nawfali

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions,[172] and so did al-Barqi.[173] He narrated from Imam al-Hadi (a.s.) and Ahmad bin Muhammad narrated from him.[174]

105. ‘Ali bin Mahziyar al-Ahwazi ad-Dawraqi

He was from the prominent ulama’ and one of the famous disciples of Imam al-Hadi (a.s.). Here, we talk in brief about him:

His worship

‘Ali bin Mahziyar was unequaled in his piety and obedience. Narrators said that 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.[175]

Imam al-Jawad praises him

Imam al-Jawad (a.s.) praised ‘Ali bin Mahziyar on some occasions. Once, he wrote him a letter saying, ‘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.’[176]

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 excessive, Recommendations, Inheritances, Khums, Witnesses, the Virtues of the Believers, Heroism, Reservation (Taqiyyah), 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. Most of these books are on jurisprudential subjects which show that he was one of the great jurisprudents in Islam.

His narrations

‘Ali bin Mahziyar narrated about 437 traditions from Imam al-Jawad (a.s.), Imam al-Hadi (a.s.), and others.[177] He was from the pillars of the Shiite culture and was nonesuch among the scholars and

ulama' of his age.

106. 'Ali bin Yahya ad-Dahqan

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was accused of excessiveness.[178]

107. Isa' bin Ahmad

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[179] and narrated from him many traditions, from which was this one: 'Abul Hasan 'Ali bin Muhammad al-Askari (al-Hadi) told me from his father from his fathers that (Imam) 'Ali (a.s.) said, 'The messenger of Allah (blessing and peace be upon him) said (to 'Ali): let him, who likes to meet Allah safe and pure, and the supreme horror not to grieve him, follow you and your sons al-Hasan, al-Husayn, 'Ali bin al-Husayn, Muhammad bin 'Ali, Ja'far bin Muhammad, Musa bin Ja'far, 'Ali bin Musa, Muhammad, 'Ali, al-Hasan, and then al-Mahdi who is the last of them.'[180]

108. Faris bin Hatim al-Qazwini

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions (or just a narrator of his traditions) and added that he was cursed, excessive.[181] Al-Kashshi mentioned that Nasr bin as-Sabah said, 'Imam al-Hadi (a.s.) cursed al-Hasan bin Muhammad known as ibn Baba, Muhammad bin Nusayr an-Namiri, and Faris bin Hatim al-Qazwini.'[182]

Many traditions were related to Imam al-Hadi (a.s.) on cursing this man and warning the Shi'a from associating with him because he was a source of deviation and error. Here are some of those traditions:

1. Urwah wrote to Imam al-Hadi (a.s.) about Faris and he said, 'Deny what he says and disgrace him. May Allah exclude and disgrace him. He is a liar in all that he claims. But keep yourselves away from arguing with him or consulting with him. Do not give him way for evil. May Allah save us from his burden and the burden of his like.'[183]

2. Ibrahim bin Dawud al-Ya'qubi wrote to Imam al-Hadi (a.s.) about him and Imam al-Hadi (a.s.) replied, 'Pay him no attention, and when he comes to you, dishonor him!'[184]
We shall mention his deviant opinions when we shall study the age of the Imam in a coming chapter. Anyhow, Imam al-Hadi (a.s.) ordered his followers to kill this deviant, misguiding man when saying, 'Who will relieve me by killing him and I assure Paradise for him by the will of Allah?'[185]

109. Al-Fath bin Yazid al-Jirjani

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[186] and so did al-Barqi.[187] An-Najashi said that he was the author of "the Questions" or might be "the Answers of the Questions" –as we think- that Imam al-Hadi (a.s.) was asked about.

110. Al-Fadhl bin Shathan an-Nayshaburi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[188] He was from the great ulama' and the most prominent men of the Islamic intellect in his time. He studied and dealt with different sciences and arts and wrote books on them. Here we shall mention, in brief, some points on him:

Imam al-Hasan praises him

Imam al-Hasan al-Askari (a.s.) praised al-Fadhl bin Shathan. When once, one of al-Fadhl's books was shown to Imam al-Askari (a.s.), he read some of it, prayed Allah to have mercy on al-Fadhl, and said, 'I envy the people of KhurHasan the being of al-Fadhl bin Shathan among them.' Once again, he read another book of al-Fadhl, prayed Allah three times to have mercy on al-Fadhl, and said about the book, 'It is true that it should be acted according to it.'[189]

Confuting the opponents

Al-Fadhl took upon himself to defend his beliefs and refute the spuriosities raised against his cult. He said, 'I am a successor of those who passed away. I met Muhammad bin Abu Umayr, Safwan bin Yahya and others and took knowledge from them since fifty years ago.

Hisham bin al-Hakam passed away, may Allah have mercy on him, and Younus bin Abdur-Rahman was his successor. He refuted the dissenters. Then Younus bin Abdur-Rahman passed away and left no successors except as-Sakkak who refuted the dissenters until he left to the better world. I am the successor after them, may Allah have mercy on them.'[190]

He was the successor of those great scholars who struggled and defended their high principles that the infallible Imams of the Ahlul Bayt (a.s.) had adopted.

His works

This great scholar wrote on different sciences such as jurisprudence, tafsir, theology, philosophy, linguistics, logic, and other fields of knowledge. The books he had written were more than one hundred and eighty.[191] Some of them were mentioned by Sheikh at-Tusi,[192] an-Najashi,[193] ibn an-Nadim,[194] and others.

111. Al-Fadhl bin Kathir al-Baghdadi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[195]

112. Al-Fadhl bin al-Mubarak

He narrated traditions from Imam al-Hadi (a.s.) and Muhammad bin Eesa al-Ubaydi narrated from him.[196]

113. Al-Qassim ash-Sha'rani al-Yaqtini

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was accused of excessiveness.[197]

114. Al-Qassim as-Sayqal

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[198] and so did al-Barqi. He narrated from Imam ar-Ridha (a.s.) and Imam al-Jawad (a.s.), and Muhammad bin Abdullah al-Wasiti narrated from him.[199]

115. Kafur al-Khadim

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,[200] so did ibn Dawud and said he was reliable.[201]

116. Muhammad bin Abu Tayfur al-Mutatabbib

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[202]

117. Muhammad bin Ahmad bin Ibrahim

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[203]

118. Abu 'Ali Muhammad bin Ahmad al-Mahmudi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[204] Al-Kashshi said, 'I found in the book of Abdullah ash-Shathani that he had written with his handwriting: "I heard al-Fadhl bin Hashim saying, 'Al-Mahmudi mentioned to me that he had performed the hajj many times. I asked him about their number but he did not tell me.

He said, 'I have been endowed with much good (money), praise be to Allah.'

I said to him, 'Do you perform the hajj for yourself or for others? 205'
He said, 'After the obligatory hajj of Islam, I perform the hajj for the messenger of Allah (SwT) and his progeny, and for the guardians of Allah, the believing men, and believing women as far as Allah has permitted me.'

I said to him, 'What do you say in your hajj?'
He said, 'I say: O Allah, I began for Your messenger Muhammad (blessing be on him and on his progeny) and I made my reward from You and him for Your pure guardians (peace be upon them) and donated my reward from them for your faithful slaves who believe in Your Book and the Sunna of Your Prophet (blessing be on him and on his progeny...'206

This shows his goodwill and benevolence, and that the education of the pure Imams (a.s.) to their companions has produced such perfect persons.

119. Abul Hasan Muhammad bin Ahmad bin Ubaydillah bin al-Mansur

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.207

120. Muhammad bin Ahmad bin Mutahhar

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.208 He narrated from Imam al-Hadi (a.s.), and Abdullah bin Ja'far narrated from him.209

121. Muhammad bin Ahmad bin Mihran

Al-Barqi mentioned him as one of Imam al-Hadi's companions.210

122. Muhammad bin Isma'il as-Saymari al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.211

123. Muhammad bin Jazzak al-Jammal

He was reliable. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.212 Ibn Shahrashub said he was from the trustworthy companions of Imam al-Hadi (a.s.).

124. Muhammad bin al-Hasan bin Shammun al-Basri

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.213 An-Najashi said, 'He was a

Waqifite[214] and then was excessive. He was very weak and of bad beliefs…He had written “as-Sunan wel Aadab wa Makarim al-Akhlaq”, and “al-Ma’rifah”.’[215]

Al-Kashshi mentioned from him his saying, ‘I wrote to Abu Muhammad (Imam al-Askari) complaining of poverty and then I said to myself: has Abu Abdullah (Imam as-Sadiq) (a.s.) not said, ‘Poverty with us (the Ahlul Bayt) is better than wealth with our enemy, and being killed with us is better than living with our enemy.’

The reply to my letter came saying, ‘Allah the Almighty tries our followers, when their sins increase, by poverty, and He may forgive many (of sins), and it is as your self said to you: poverty with us is better than wealth with our enemy.

We are a shelter for whoever resorts to us and a light for whoever seeks light, and preservation for whoever resorts to us. Whoever loves us will be with us in the highest position, and whoever deviates from us will be in Fire.’ Abu Abdullah (as-Sadiq) said, ‘You acknowledge that your enemy will be in Fire and do not acknowledge that your guardian will be in Paradise! Nothing prevents you from that but weakness.’[216]

He died when he was one hundred and twenty years. It was said that he narrated from eighty men of the companions of Imam Abu Abdullah as-Sadiq (a.s.).[217]

125. Muhammad bin al-Hasan bin Abu al-Khattab az-Zayyat

He was reliable man from Kufa. Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.[218] An-Najashi said, ‘He was a lofty man from our companions. He was respectable, reliable, and notable. He narrated many traditions and it was depended on his narrations. He had written good books such as “at-Tawhid”, “al-Ma’rifah wel Bada’”, “ar-Radd ala Ahl al-Qadar”, “al-Imamah”, “al-Lu’lu’ah”, “Wasaya al-A’immah”, “Rarities”.’[219]

126. Muhammad bin Hamza al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.[220]

127. Muhammad bin al-Husayn al-Fihri

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions and added that he was cursed.[221]

128. Muhammad bin al-Husayn

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions and said he was from Ahwaz.[222]

129. Abul Abbas Muhammad bin Khalid ar-Razi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.223

130. Muhammad bin Raja' al-Khayyat

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,224 and so did al-Barqi.

131. Muhammad bin ar-Rayyan bin as-Salt

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable.225 An-Najashi said there were questions between him and Imam Abul Hasan al-Hadi (a.s.).226

132. Muhammad bin Sa'eed bin Kulthum al-Marwazi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was a theologian.227 Al-Kashshi mentioned from Nasr bin as-Sabah that Muhammad bin Sa'eed al-Marwazi was from the prominent theologians in Naysabur.228

133. Muhammad bin Sulayman al-Jallab

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.229

134. Muhammad bin Sayfi al-Kufi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.230

135. Muhammad bin Abdul Jabbar

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable from Qum.231

136. Muhammad bin Abdur-Rahman al-Hamadani an-Nawfali

Al-Barqi mentioned him as one of Imam al-Hadi's companions and said he had letters with Abul Hasan al-Hadi (a.s.).232

137. Muhammad bin Abdullah bin Mihran al-Karkhi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was accused of

excessiveness and weakness.233 An-Najashi said, 'He was excessive, a liar, irreligious, and unreliable and was famous for that. He had some books like "al-Mamdohin wel Mathmomin; the praised and the dispraised", "Maqtal (murder of) Abul Khattab", "Manaqib (virtues of) Abul Khattab", "al-Malahim; battles or heroisms", "at-Tabsirah; enlightenment", "al-Qibab; domes", and "an-Nawadir; rarities" which was the nearest of them to the truth whereas the others were full of falsehood.'234

138. Muhammad bin Abdullah an-Nawfali al-Hamadani

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.235

139. Muhammad bin Ubaydillah at-Tahi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.236

140. Muhammad bin 'Ali bin Eesa al-Ash'ari al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.237
An-Najashi said, 'Muhammad bin 'Ali was a notable man in Qum and the emir on it appointed by the king. So was his father. He had questions with Abu Muhammad al-Askari (a.s.).'238

141. Muhammad bin 'Ali bin Mahziyar

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable.239 Ibn Tawus said he was from the well-known deputies and babs whom the Twelver Shi'a, who believed in the Imamate of al-Hasan bin 'Ali, did not disagree on.240

142. Muhammad bin Eesa bin Ubayd al-Yaqtini

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was weak.241
Al-Kashshi mentioned that he had written some books like "al-Imamah", "al-Wadhih al-Makshuf fir-Rad ala Ahl al-Wuquf", "Bu'd al-Isnad", "Qurb al-Isnad", "al-Wasaya", "al-Lu'lu'", "al-Masa'il al-Muharramah", "adh-Dhiya'", "Dhara'if", "at-Tawqi'at", "at-Tajammul wel-Muru'ah", "al-Fay' wel Khums", "ar-Rijal", "az-Zakat", "Thawab al-A'mal", and "an-Nawadir".242

143. Muhammad bin al-Faraj ar-Rakhji

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.243 There were firm communications and many correspondences between him and Imam al-Hadi (a.s.). Here are some of the letters that were between them:

1. Al-Kashshi mentioned that Muhammad bin al-Faraj said, "I wrote to Abul Hasan (al-Hadi) (a.s.)

asking him about Abu 'Ali bin Rashid, Eesa bin Ja'far bin Aasim, and ibn Band, and he replied to me saying, 'You have mentioned bin Rashid, may Allah have mercy on him. He lived happy and died as a martyr.' And he prayed Allah for ibn Band and bin Aasim."244

2. Al-Kulayni mentioned that 'Ali bin Muhammad an-Nawfali said, "Muhammad bin al-Faraj said to me, 'Abul Hasan (al-Hadi) wrote to him, 'O Muhammad, manage your affairs and be careful!" My affairs were managed and I was careful and I did not know what for he wrote to me so until an agent from the government came, tied me, and carried me from Egypt after confiscating all what I possessed.

I were in prison for eight years and then a book came to me from him (from Imam al-Hadi) in prison saying, 'O Muhammad, do not reside in the Western District!' I read the book and said to myself: he writes to me so, though I am in prison! It is wonderful!! After a little time I was set free.'

Then Muhammad bin al-Faraj wrote to him (to Imam al-Hadi) asking about his properties and he replied that they would be given back to him. When Muhammad went to al-Askar, he wrote to him about giving his properties back to him but he died before that."245

This letter shows that the Imam (a.s.) trusted and assisted Muhammad. When Muhammad became ill, Imam al-Hadi (a.s.) sent him a garment. He put the garment under his head and when he died, he was enshrouded with it.

144. Muhammad bin al-Fadhl

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,246 and so did al-Barqi.

145. Muhammad bin al-Fadhl al-Baghdadi

He narrated from Imam al-Hadi (a.s.), and Abdullah bin Ja'far al-Himyari narrated from him.247

146. Abu Abdullah Muhammad bin al-Qassim bin Hamza bin Musa al-Alawi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.248

147. Muhammad bin Marwan al-Jallab

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable,249 and so did al-Barqi.

148. Muhammad bin Marwan al-Khattab

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[250]

149. Muhammad bin Musa bin Furat

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[251]

150. Muhammad bin Musa ar-Rab'iy

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[252]

151. Muhammad bin Yahya bin Daryab

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[253]

152. Masqalah bin Isaaq al-Qummi al-Ash'ari

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[254]

153. Mu'awiya bin Hakeem bin Mu'awiya bin Ammar al-Kufi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[255]

An-Najashi said about him, 'He was reliable, notable from the companions of Imam ar-Ridha (a.s.). Abu Abdullah al-Husayn said, 'I heard our sheikhs saying: Mu'awiya bin Hakeem narrated twenty-four traditions on usul, and had written some books like "Divorce", "Menstruation", "Obligations", "Marriage", "Penalties", "Blood Monies", and a book of rarities.'[256]

154. Mansur bin al-Abbas ar-Razi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[257] An-Najashi said, 'His state was uncertain. He had a big book on rarities.'[258]

155. Musa bin Dawud al-Ya'qubi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.[259] He was a Twelver Shi'a but unknown.

156. Musa bin Umar bin Bazee' the mawla of al-Mansur

He was reliable. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions,260 and said he had a book on rarities.261

157. Musa bin Umar al-Hadheen

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.262

158. Musa bin Murshid al-Warraq an-Nayshaburi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.263 He was a Twelver Shi'a but unknown.

159. Nasr bin Muzahim al-Qummi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.264

160. An-Nadhr bin Muhammad al-Hamadani

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions, and said he was reliable.265 Allama (al-Hilli) said in al-Hawi that he was reliable.

161. Yahya bin Abu Bakr ar-Razi adh-Dharir

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.266

162. Yahya bin Muhammad

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.267 He was unknown.

163. Abu Yusuf Ya'qub bin Isaaq ad-Dawraqi al-Ahwazi

He was known as ibn as-Sikkit. Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.268 He was preferred by Imam al-Jawad (a.s.) and Imam al-Hadi (a.s.). They cared much for him. He narrated traditions from Imam al-Jawad (a.s.) and had some questions with him.269

Ibn as-Sikkit was expert in linguistics, literature, Poetry, and grammar of Arabic and had written many books such as "Tahthib al-Alfadh" and "Islah al-Mantiq".

Ibn Khillikan mentioned that some scholar said, 'No book on linguistics has ever passed across the

bridge of Baghdad like the book of “Islah al-Mantiq”. There is no doubt that it is from the useful, interesting books including many sides of language. We do not know a book like it in this concern. Many scholars were interested in the book. Al-Wazir al-Maghribi summarized it. Al-Khatib at-Tabrizi edited it.

Ibn Khillikan mentioned that Abul Abbas al-Mubarrid said, ‘I have not seen a book for the people of Baghdad better than the book of ibn as-Sikkit in logic.’ Tha’lab said, ‘Our companions have agreed on that there is no one, after ibn al-I’rabi, more aware in linguistics than ibn as-Sikkit.’270 Al-Mutawakkil, the Abbasid caliph, killed him because of his loyalty to the Ahlul Bayt (a.s.). We shall detail this in a coming chapter.

164. Ya’qub al-Bajali

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.271 He was a Twelver Shi’a but unknown.

165. Ya’qub bin Manqush

Sheikh at-Tusi mentioned him as one of Imam al-Hadi and Imam al-Askari’s companions.272

166. Abu Yusuf al-Katib Ya’qub bin Yazid bin Hammad al-Annbari as-Salami

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions and said he was reliable.273 He said in al-Fihrist that he had written some books one of which was a book of rarities. An-Najashi said, ‘He was one of the clerks of al-Muntasir (the Abbasid caliph). He narrated from Abu Ja’far the second (a.s.)…He was reliable and truthful. He had some books like “al-Bada’”, “al-Masa’il”, “Nawadir al-Hajj”, and “at-Ta’n ala Younus”.’274

167. Abu Bakr bin Abu Tayfur al-Fahmaki al-Mutatabbib

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.275 He was from the narrators who narrated the tradition of the announcing of the Imamate of Imam al-Askari (a.s.). He said, ‘Abul Hasan (al-Hadi) wrote to me saying, “My son Abu Muhammad is the most loyal of aal276 Muhammad and the firmest in authority. He is the eldest of my sons and he is the successor. To him is the Imamate and its verdicts. Whatever you asked me about you can ask him about for he has all what you need.’277

168. Abul Husayn bin Hilal

Sheikh at-Tusi mentioned him as one of Imam al-Hadi’s companions.278 Allamah al-Hilli279 and al-Majlisi280 said he was reliable.

169. Abul Husayn al-Hudhayni

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable.281

170. Abu Tahir

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was the brother of Muhammad bin Muhammad.282

171. Abu Tahir bin Hamza bin al-Yasa' al-Ash'ari

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was reliable from Qum.283

172. Abu Tahir Muhammad

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.284

173. Abu Abdullah al-Mughazi

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions and said he was excessive.285

174. Abu Abdullah al-Mukari

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.286

175. Abu Muhammad bin Ibrahim

Sheikh at-Tusi mentioned him as one of Imam al-Hadi's companions.287

176. Abu Yahya al-Jirjani

He was Ahmad bin Dawud bin Sa'eed al-Fazari.288

177. Kulthum al-Karkhiyya

Sheikh at-Tusi mentioned her as one of Imam al-Hadi's companions and said that Abdur-Rahman ash-Sha'eeri, the father of Abdur-Rahman bin Dawud al-Baghdadi, narrated from her.289

1. Rijal at-Tusi, p.409.
2. Rijal al-Barqi.

3. Rijal at-Tusi, p.409.
4. Rijal al-Barqi.
5. Rijal at-Tusi.
6. Rijal al-Barqi.
7. Rijal al-Kashshi.
8. Rijal at-Tusi.
9. Rijal at-Tusi.
10. Rijal al-Kashshi.
11. Mu'jam Rijal al-Hadith, vol. 1 p. 118.
12. Rijal at-Tusi.
13. Rijal al-Barqi.
14. Mu'jam Rijal al-Hadith, vol. 1 p. 121-122.
15. Rijal at-Tusi.
16. Rijal al-Kashshi.
17. Ibid.
18. Rijal at-Tusi.
19. Rijal an-Najashi.
20. Rijal al-Kashshi.
21. Rijal at-Tusi.
22. Ibid.
23. Mu'jam Rijal al-Hadith, vol.2 p.48.
24. Rijal al-Barqi.
25. Rijal at-Tusi.
26. Mu'jam Rijal al-Hadith, vol.2 p.32.
27. Rijal at-Tusi.
28. Rijal an-Najashi.
29. Mu'jam Rijal al-Hadith, vol.2
30. Rijal at-Tusi.
31. Mu'jam Rijal al-Hadith, vol. 2
32. Rijal at-Tusi.
33. Rijal al-Barqi.
34. al at-Tusi.
35. Rijal at-Tusi.
36. Ibid.
37. Mu'jam Rijal al-Hadith.
38. Rijal at-Tusi.
39. Ibid.
40. Ibid.
41. Rijal an-Najashi.
42. Mu'jam Rijal al-Hadith, vol. 3 p.307.
43. Rijal at-Tusi, p.411.
44. Mu'jam Rijal al-Hadith, vol.4 p.49.
45. Rijal al-Barqi.
46. Rijal at-Tusi.
47. Mu'jam Rijal al-Hadith, vol.4 p.307.
48. At-Tahthib.
49. Rijal an-Najashi.
50. Rijal at-Tusi.

51. Ibid.
52. Ibid.
53. Ibid.
54. Rijal at-Tusi.
55. Rijal at-Tusi.
56. Rijal an-Najashi.
57. Rijal at-Tusi.
58. Ar-Risalah al-Adadiyyah.
59. Rijal al-Kashshi.
60. Rijal al-Kashshi.
61. Rijal al-Kashshi.
62. Rijal at-Tusi.
63. Rijal an-Najashi.
64. Rijal at-Tusi.
65. Mu'jam Rijal al-Hadith, vol.5 p.30-31.
66. Rijal at-Tusi.
67. Rijal an-Najashi.
68. Rijal at-Tusi.
69. Qur'an, 17:74.
70. Qur'an, 39:65.
71. Rijal al-Kashshi.
72. Rijal at-Tusi.
73. In early Shiism “bab” denotes the senior authorized disciple of the Imam.
74. Rijal al-Kashshi.
75. Rijal at-Tusi.
76. Ibid.
77. Ibid.
78. Ibid.
79. Rijal al-Barqi.
80. Rijal an-Najashi.
81. Rijal al-Kashshi.
82. Rijal at-Tusi.
83. Rijal al-Kashshi.
84. Rijal at-Tusi.
85. Ibid.
86. Ibid.
87. Ibid.
88. Rijal an-Najashi.
89. Rijal at-Tusi.
90. Rijal at-Tusi.
91. Ibid.
92. Ibid.
93. Mu'jam Rijal al-Hadith, vol.7 p.92.
94. Rijal al-Barqi.
95. Rijal al-Kashshi.
96. Rijal at-Tusi.
97. Rijal an-Najashi.
98. Ibid.

99. Rijal at-Tusi.
100. Rijal al-Kashshi.
101. Rijal at-Tusi.
102. Rijal at-Tusi, Rijal al-Barqi.
103. Rijal at-Tusi.
104. Ibid.
105. Ibid.
106. Rijal an-Najashi.
107. A mursal tradition is a tradition that is narrated with a cut series of narrators.
108. Mu'jam Rijal al-Hadith, vol.8 p.340.
109. Rijal at-Tusi, p.415.
110. Ibid.
111. Usul al-Kafi.
112. Rijal at-Tusi.
113. Ibid.
114. Rijal at-Tusi.
115. Al-Manaqib.
116. Rijal at-Tusi.
117. Ibid.
118. Ibid.
119. Ibid.
120. Rijal an-Najashi.
121. Sirat is a bridge that dominates Hell on the Day of Resurrection.
122. Amali of Sheikh as-Saduq, and mentioned in brief in Wassa'il ash-Shi'a, vol.1 p.13.
123. Rijal an-Najashi.
124. Ibid.
125. Rijal at-Tusi.
126. Al-Ghaybah.
127. Rijal al-Barqi.
128. Rijal at-Tusi.
129. Rijal al-Kashshi.
130. Rijal at-Tusi.
131. Mu'jam Rijal al-Hadith, vol.11 p.222.
132. Ibid. p.203.
133. Rijal at-Tusi.
134. Rijal an-Najashi.
135. Rijal al-Kashshi.
136. Mu'jam Rijal al-Hadith, vol.11 p.301.
137. Rijal at-Tusi.
138. Rijal an-Najashi.
139. Al-Ghaybah
140. Rijal al-Kashshi.
141. Rijal al-Kashshi.
142. Rijal al-Kashshi.
143. Rijal at-Tusi.
144. Rijal at-Tusi.
145. A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the Imam after his father
146. Rijal an-Najashi.

147. Rijal an-Najashi.
148. Rijal at-Tusi.
149. Rijal al-Barqi.
150. Rijal at-Tusi.
151. Ibid.
152. Ibid.
153. Rijal al-Barqi.
154. Rijal at-Tusi.
155. Ibid.
156. Ibid.
157. Rijal at-Tusi.
158. Rijal al-Barqi.
159. Rijal at-Tusi.
160. Ibid.
161. Ibid.
162. Rijal al-Barqi.
163. Rijal at-Tusi.
164. Ibid.
165. Mu'jam Rijal al-Hadith, vol. 11 p. 114.
166. Rijal at-Tusi.
167. Mu'jam Rijal al-Hadith, vol. 12 p. 154.
168. Ibid. p.60.
169. Rijal at-Tusi.
170. Rijal at-Tusi.
171. Rijal an-Najashi.
172. Rijal at-Tusi.
173. Rijal al-Barqi.
174. Mu'jam Rijal al-Hadith, vol. 12 p. 193.
175. Rijal al-Kashshi, vol.2 p.825.
176. Rijal al-Kashshi
177. Mu'jam Rijal al-Hadith, vol. 12 p. 194.
178. Rijal at-Tusi
179. Rijal at-Tusi
180. Al-Ghaybah
181. Rijal at-Tusi.
182. Rijal al-Kashshi.
183. Ibid.
184. Ibid.
185. Rijal al-Kashshi.
186. Rijal at-Tusi.
187. Rijal al-Barqi.
188. Rijal at-Tusi.
189. Rijal al-Kashshi.
190. Rijal al-Kashshi
191. Rijal al-Kashshi
192. Al-Fihrist by at-Tusi
193. Rijal an-Najashi
194. Al-Fihrist by ibn an-Nadim

195. Rijal at-Tusi
196. Mu'jam Rijal al-Hadith, vol. 12 p.339
197. Rijal at-Tusi
198. Ibid
199. Mu'jam Rijal al-Hadith, vol. 13 p.73
200. Rijal at-Tusi.
201. Mu'jam Rijal al-Hadith
202. Rijal at-Tusi
203. Ibid
204. Ibid
205. That the reward of the hajj is intended to be for others
206. Rijal al-Kashshi
207. Rijal at-Tusi
208. Rijal at-Tusi.
209. Mu'jam Rijal al-Hadith, vol. 15 p.26.
210. Rijal al-Barqi
211. Rijal at-Tusi
212. Ibid
213. Ibid
214. The waqifites were a group of people believing in the Imamate of the first seven Imams from Imam 'Ali (a.s.) to Imam Musa bin Ja'far al-Khadhim (a.s.) and did not believe in the rest five Imams.
215. Rijal an-Najashi.
216. Rijal al-Kashshi
217. Rijal an-Najashi
218. Rijal at-Tusi
219. Rijal an-Najashi.
220. Rijal at-Tusi
221. Ibid
222. Rijal at-Tusi.
223. Ibid
224. Ibid
225. Ibid
226. Rijal an-Najashi
227. Rijal at-Tusi
228. Rijal al-Kashshi
229. Rijal at-Tusi
230. Rijal at-Tusi
231. Ibid
232. Rijal al-Barqi
233. Rijal at-Tusi
234. Rijal an-Najashi
235. Rijal at-Tusi
236. Rijal at-Tusi
237. Ibid
238. Rijal an-Najashi
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