

II. The Book of The Merit of Knowledge (Kitab Fadl Al-'Ilm)

The Duty to Seek Knowledge

محمّد بن يحيى، عن محمد بن الحسين، عن محمد بن عبد الله، عن عيسى بن عبد الله بن العمري، عن أبي عبد الله عليه السلام قال: طلب العلم فريضة.

4/38: Muhammad ibn Yahya, from Muhammad ibn al-Husayn,¹ from Muhammad ibn `Abd Allah<sup>2</sup>, from `Isa ibn `Abd Allah al-Umari³:

محمّد بن إسماعيل، عن الفضل بن شاذان، عن ابن أبي عمير، عن جميل بن درّاج، عن أبان بن تغلب، عن أبي عبد الله عليه السلام قال: لوددت أن أصحابي ضربت رؤوسهم بالسياط حتى يتفقّها.

Abu `Abd Allah (A) said: `It is a duty to acquire knowledge'.

5/44: Muhammad ibn Isma`il<sup>4</sup>, from al-Fadl ibn Shadhan<sup>5</sup>, from Ibn Abi `Umayr⁶, from Jamil ibn Darraj⁷ from Aban ibn Taghlib⁸:

Abu `Abd Allah said: `It will be to my liking if the heads of my companions (followers) are struck with

lashes until they become learned (in religion)'.¹

The Merits of Scholars

الحسين بن محمد، عن أحمد بن إسحاق، عن سعدان بن مسلم، عن معاوية ابن عمّار قال: قلت لأبي عبد الله عليه السلام: رجل راوية لحديثكم يُبَيِّتُ ذلك في الناس و يشدّده في قلوبهم و قلوب شيعتكم و لعلّ عابداً من شيعتكم ليست له هذه الرواية أيّهما أفضل؟ قال: الراوية لحديثنا يشدّ به قلوب شيعتنا أفضل من ألف عابد.

6/54: Al-Husayn ibn Muhammad⁹, from Ahmad ibn Ishaq¹⁰, from Sa'dan ibn Muslim¹¹, from Mu`awiyah ibn `Ammar¹², who said:

I said to Abu `Abd Allah (A): `Between a man who narrates your traditions and establishes them among the people, (as if) inscribing them in the hearts of your followers, and a devout person from among your followers who does not narrate these traditions—which of them is better?' The Imam (A) replied: `He who narrates our traditions and thereby makes firm the hearts of our followers is better than a thousand devotees'.

The Reward of the Teacher and the Student

محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن جميل بن صالح، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: إنّ الذي يعلم العلم منكم له أجر مثل أجر المتعلّم و له الفضل عليه، فتعلّموا العلم من حملة العلم وعلموه إخوانكم كما علمكموه العلماء

7/60: Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Hasan ibn Matibub, from Jamil ibn Salih¹³, from Muhammad ibn Muslim:

Abu Ja'far (al-'Imam al-Baqir) (A) said: `The teacher of Knowledge among you receives the reward of the student and has a merit over the latter. So seek Knowledge from its possessors and teach it to your brothers in the same way as the learned taught you.'

Attributes of The Learned

محمّد بن يحيى العطار، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب قال: سمعت أبا عبد الله عليه السلام يقول: اطلبوا العلم وتزيّنوا معه بالحلم والوقار، وتواضعوا لمن تعلّمونه العلم، و تواضعوا لمن طلبتم منه العلم، ولا تكونوا علماء جبّارين فيذهب باطلكم بحقّكم.

8/65 Muhammad ibn Yahya al `Attar, from Ahmad ibn Muhammad ibn `Isa, from al-Hasan ibn Mahbub; from Mu`awiyah ibn Wahb¹⁴ who said:

I heard Abu `Abd Allah (al-'Imam al-Sadiq) (A) say: `Seek Knowledge and adorn it with forbearance and dignity. Be humble to those whom you teach and to those from whom you learn. Don't be tyrannical in your teaching conduct, for you will forfeit that to which you are entitled on account of it.'

محمّد بن يحيى، عن أحمد بن محمد بن عيسى، و محمد بن إسماعيل، عن الفضل بن شاذان النيسابوريّ جميعاً، عن صفوان بن يحيى، عن أبي الحسن الرضا عليه السلام قال: إنّ من علامات الفقه الحلم و الصمت.

9/68 Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa and Muhammad ibn Isma'il, both of them from al-Fadl ibn Shidhan al-Nishaburi, from Safwan ibn Yahya¹⁵:

Abu al-Hasan al-Rida (A) said: `Forbearance and silence are among the signs of learnedness.'

On the Death of an `Alim

عدّة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن أبي أيّوب الخزاز، عن سليمان بن خالد، عن أبي عبد الله عليه السلام قال: ما من أحد يموت من المؤمنين أحبّ إلى إبليس من موت فقيه.

10/73 A group of our companions from Ahmad ibn Muhammad ibn Khalid, from `Uthman ibn `Isa¹⁶, from Abu Ayyub al-Khazzaz¹⁷, from Sulayman ibn Khalid¹⁸:

Abu `Abd Allah (A) said: `Of the believers that die, the death of none of them is so much lovable to Iblis as the death of a scholar (learned in the Din).'

On Questioning Scholars

محمّد بن يحيى، عن أحمد بن محمد بن عيسى، عن حمّاد بن عيسى، عن حريز عن زرارة و محمد بن مسلم و بريد العجليّ قالوا: قال أبو عبد الله عليه السلام لحمّان بن أعين في شيء سأله: إنّما يهلك النّاس لأنّهم لا يسألون.

11/85 Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn 'Isa from Hammad ibn `Isa,<sup>19</sup> from Hariz,<sup>20</sup> from Zurarah,<sup>21</sup> Muhammad ibn Muslim and Burayd (ibn Mu`awiyah) al `Ijli,²² who (all the three) said:

Abu `Abd Allah (A), in reply to Humran ibn A`yan, who had asked him about something, said: `Indeed (many) people perish for not having asked questions.'

On Not Speaking Without Knowledge

محمّد بن يحيى، عن أحمد وعبد الله ابني محمد بن عيسى، عن عليّ بن الحكم، عن سيف بن عميرة، عن مفضل بن يزيد قال: قال [لي] أبو عبد الله عليه السلام: أنّهاك عن خصلتين فيهما هلاك الرجال: أنّهاك أن تدين الله بالباطل، وتفتي النّاس بما لا تعلم.

12/97 Muhammad ibn Yahya, from Ahmad and `Abd Allah, the sons of Muhammad ibn `Isa, from `Ali ibn al-Hakam<sup>23</sup>, from Sayf ibn `Umayrah²⁴, from Mufaddal ibn Mazyad.²⁵

Abu `Abd Allah (A) said: `I forbid you from two qualities which destroy men: don't worship God with false (doctrines) and don't give *fatwas* (legal verdicts) to people about something you know not.'

محمّد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن عليّ بن رثاب، عن أبي عبيدة الحذاء، عن أبي جعفر عليه السلام قال: من أفتى الناس بغير علم ولا هدى لعنته ملائكة الرحمة، وملائكة العذاب، ولحقه وزر من عمل بفتياه.

13/99 Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from al Hasan ibn Mahbub, from `Ali ibn Ri'ab²⁶, from Abu `Ubaydah al Hadhdha²⁷:

Abu Ja'far (A) said: `One who gives *fatwas* to people without knowledge and guidance is cursed by the angels of (Divine) mercy and (Divine) chastisement, and on him rests the burden (of the sins) of those who act upon his verdicts.'

عدّة من أصحابنا، عن أحمد بن محمد بن خالد، عن الحسن بن علي الوشاء، عن أبان الأحمر، عن زياد بن أبي رجا، عن أبي جعفر عليه السلام قال: ما علمتم فقولوا، و ما لم تعلموا فقولوا: الله أعلم، إنّ الرجل لينتزع الآية من القرآن يخرّ فيها أبعد ما بين السماء والأرض.

14/100 A group of our companions, from Ahmad ibn Muhammad ibn Khalid, from al-Hasan ibn `Ali al-Washsha',²⁸ from Aban al-'Ahmar,²⁹ from Ziyad ibn Abi Raja':³⁰

Abu Jafar (A) said: "Tell (the people) what you know, and when you don't know say; `God knows best.' (It happens that) someone singles out a verse from the Quran (interpreting it in isolation from the rest of the Book) deviating in it (from the truth) to an extent greater than the distance between the heaven and the earth."

محمّد بن إسماعيل، عن الفضل بن شاذان، عن حمّاد بن عيسى، عن ربعيّ بن عبد الله، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: إذا سئل عن شيء وهو لا يعلمه أن يقول: الله أعلم، وليس لغير العالم أن يقول ذلك.

15/101 Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, from Hammad ibn `Isa, from Rib'i ibn `Abd Allah,³¹ from Muhammad ibn Muslim:

Abu `Abd Allah (A) said: "When a learned man is asked about something he doesn't know, he should say, 'God knows best.' But it is not for someone who is not learned to say that."

عليّ بن إبراهيم, عن أبيه, عن ابن أبي عمير, عن يونس [بن عبد الرحمن] عن أبي يعقوب إسحاق بن عبد الله, عن أبي عبد الله عليه السلام قال: إِنَّ اللَّهَ خَصَّ عِبَادَهُ بَابَتَيْنِ مِنْ كِتَابِهِ: أَنْ لَا يَقُولُوا حَتَّى يَعْلَمُوا وَلَا يَرُدُّوا مَا لَمْ يَعْلَمُوا وَقَالَ عَزَّ وَجَلَّ: "أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ" وَقَالَ: "بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَكَمَا يَأْتِيهِمْ تَأْوِيلُهُ"

16/104 `Ali ibn Ibrahim, from his father, from Ibn Abi `Umayr, from Yunus,³² from Abu Ya'qub Ishaq ibn `Abd Allah:³³

Abu `Abd Allah (A) said: "God has specified (the limits of the duty of) His creatures by two verses from His Book: That they speak not until they know and that they reject not what they don't know. The Almighty has said:

'Has not the compact of the Book been taken touching them, that they should say concerning God nothing but the truth?' (7:169)

And He has said:

'No; but they belied that which they encompassed not in knowledge, and whose interpretation has not yet come to them.' (10:39)

محمد بن يحيى, عن أحمد بن محمد بن عيسى, عن الحسين بن سعيد, عن النضر بن سويد, عن يحيى الحلبي, عن أبي سعيد المكاربي, عن أبي بصير, عن أبي جعفر عليه السلام في قول الله عزَّ و جلَّ: "فَكُكِّبُوا فِيهَا هُمْ وَالْغَاوُونَ" قال: هم قوم و صفوا عدلاً بالسنتهم ثم خالفوه إلى غيره.

17/125 Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from alHusayn ibn Sa'id ³⁴from al Nadr ibn Suwayd,³⁵ from Yahya al-Halabi,³⁶ from Abu Said al-Mukari³⁷, from Abu Basir:³⁸

Explaining the words of the Almighty, ***'So they shall be pitched into it (hell), they and the perverse' (26:94)***, Abu Ja'far (A) said, 'They are a people who praised justice with their tongues and violated it (with their deeds).'

محمّد بن يحيى، عن أحمد بن محمد بن عيسى، عن عليّ بن النعمان، عن عبد الله بن مسكان، عن داود بن فرقد، عن أبي سعيد الزهري، عن أبي جعفر عليه السلام قال: الوقوف عند الشبهة خيرٌ من الاقتحام في الهلكة، وترك حديثاً لم تروه خيرٌ من روايتك حديثاً لم تحصه.

18/134: Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from `Ali ibn al-Nu'man³⁹, from `Abd Allah ibn Muskan⁴⁰, from Dawud ibn Farqad⁴¹, from Abu Sa'id al-Zuhri⁴²:

Abu Ja'far (A) said: To halt when in doubt is better than dashing into ruin. To abstain from (narrating) a tradition which is obscure to you is better than narrating something of which you are not sure.'

محمّد، عن أحمد، عن ابن فضال، عن ابن بكير، عن حمزة بن الطيّار أنّه عرض على أبي عبد الله عليه السلام بعض خطب أبيه حتّى إذا بلغ موضعاً منها قال له: كفّ و اسكت ثمّ قال أبو عبد الله عليه السلام: لا يسعكم فيما ينزل بكم ممّا لا تعلمون إلّا الكفّ عنه والتّثبت والردّ إلى أئمة الهدى حتّى يحملوكم فيه على القصد ويجلوا عنكم فيه العمى، ويعرفوكم فيه الحقّ، قال تعالى: "فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ".

19/135 Muhammad, from Ahmad, from Ibn Fadda⁴³, from– Ibn Bukayr⁴⁴, from Hamzah ibn al-Tayyar⁴⁵:

Hamzah ibn al Tayyar was reproducing some of the speeches of the father of Abu `Abd Allah (i.e. al-Imam al-Baqir [A]) in his presence. When he reached a point the Imam (A) said: "Stop and be silent." Then he added, "When something comes to you that you don't know, your duty in such a case is nothing but to halt, to verify it and refer it to the Imam of guidance (*a'immat al-huda*), who will lead you to what is right, clarify that which was obscure for you and acquaint you with the truth therein. God Almighty has said:

`Question the Ahl al-Dhikr, if you know not. "' (16:43)

On Narration of Hadith

محمّد بن يحيى، عن محمد بن الحسين، عن ابن أبي عمير، عن ابن أذينة، عن محمد بن مسلم قال: قلت لأبي عبد الله عليه السلام: أسمع الحديث منك فأزيد و أنقص؟ قال: إن كنت تريد معانيه فلا بأس.

20/142: Muhammad ibn Yahya from Muhammad ibn al-Husayn, from Ibn Abi `Umayr, from Ibn Udhaynah⁴⁶, from Muhammad ibn Muslim:

Muhammad ibn Muslim says, "I said to Abu `Abd Allah (A), "Can I add to or omit some (words) from a hadith that I hear from you (while narrating it)?" He replied, "It does not matter if your purpose is to convey its meaning."

محمّد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن عليّ بن فضال، عن ابن بكير، عن عبيدة بن زرارّة قال: قال أبو عبد الله عليه السلام: احتفظوا بكتبكم فإنكم سوف تحتاجون إليها.

21/150: Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from alHasan ibn 'Ali ibn Faddal, from Ibn Bukayr, from `Ubayd ibn Zurarah⁴⁷:

Abu `Abd Allah (A) said: Take good care of your books (written records of traditions), for you will stand in need of them in the future.'

محمّد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن جميل بن درّاج قال: قال أبو عبد الله عليه السلام: أعربوا حديثنا فإنّا قوم فصحاء.

22/153: Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from Ahmad ibn Muhammad ibn Abi Nasr,⁴⁸ from Jamil ibn Darraj:

Abu `Abd Allah (A) said: `Arabicize our traditions (i.e. narrate them in accordance with the grammatical, literary and phonetic criteria), for we (Ahl al-Bayt) are an eloquent people.'

¹. Abu Ja'far Muhammad ibn al-Husayn ibn Abi al-Khattab al-Zayyat al-Hamdani al-Kufi (d.262/875), 7/0,N334: jalil min ashabina, `azim al-qadr, kathir al-riwayah, thiqah, `ayn, hasanal-tasanif, maskun ila riwayatih; Tr407,Tfl40: thiqah.

². Muhammad ibn `Abd Allah ibn Hilal; 6/0; he is one of the thiqah narrators of Ja'far ibn Muhammad ibn Qulawayh; see his Kamil al-ziyarat, p.23.

³. `Isa ibn `Abd Allah ibn Muhammad ibn `Umar ibn `Ali ibn Abi Talib (A), 51VI; among the thiqat of Ibn Qulawayh; see Kamil al-ziyarat; p.47.

4. Ibn al-Hasan Muhammad ibn Isma'īl al-Nishaburi al-Bunduqi, 8/0; he has been considered reliable by al-Hurr al Amili in *Wasa'il al-Shi'ah*, vo1.3, p.555, .al `Allamah al-Hilli in *al Muntaha*,p.275 and al-Mukhtalif, p.92.
5. Abu Muhammad al-Fadl ibn Shadhan ibn al-Khalil al-'Azdi al-Nishaburi (d.260/873), 7/VHI,IX;N307; kana thiqah, ahad ashabina al-fuqaha' wa al-mutakallimin wa lahu jalalatun fi hadhihi al-ta'ifah.
6. Abu Ahmad Muhammad ibn Abi `Umayr Ziyad ibn `Isa al-'Azdi al-Baghdadi (d.217/832), 6/VII,VHI;N326: jalil al-qadr `azim al-manzilah fina wa `ina al mukhalifin ... ashabuna yaskunana ila marasilihi; Tf142: kana min awthaq al-nas ina al-khassah wa al-`ammah, wa ansakahum nusukan, wa awra`ahum wa a`badahum; K556: he is among the narrators considered trustworthy by consensus of Shi'i scholars.
7. Abu 'Ali Jamil ibn Darraj ibn `Abd Allah al-Nakh'i, 5/VI,VII;N126: shayknuna wa wajh al-ta'ifah, thiqah; Tf44: thiqah.
8. Abu Said Aban ibn Taghlib ibn Rabah (d.141/758); 4/V,VI; N10: `azim al-manzilah fi ashabina; Tf17: thiqah jalil al-qadr azim al-manzilah fi ashabina.
9. Abu `Abd Allah al-Husayn ibn Muhammad ibn `Imran al--'Ash'ari al Qummi; 8/0; N66/A52:thiqah.
10. Abu `Ali Ahmad ibn Ishaq ibn `Abd Allah al-'Ash'ari al-Qummi; 7/IX,X, XI; Tr427: thiqah;A 15: thiqah, shaykh al-Qummiyyin, ra'a Sahib al-Zaman `alayhi al-salam.
11. Sa'dan ibn Muslim al `Amiri; 5-6/VI,VII; one of the narrators of Safwan ibn Yahya; see Tf79 & N193: lived a long life.
12. Mu'awiyah ibn `Amman ibn Abi Mu'awiyah Khabbab al-Duhni al-Kufi (d.175/791) 5/VI,VII; N411: Kana wajhan fi ashabina, wa muqaddaman, kabir al-sha'n,`azim al-mahall, thiqah.
13. Jamil ibn Salih al-'Asadi; 5/VI,VII; N127/A34: thiqah, wajh.
14. Mu'awiyah ibn Wahb al-Bajali; 5/VI,VII; thiqah, hasan al-tariqah; A167: thiqah, sahih, hasan al-tariqah.
15. Safwan ibn Yahya. Abu Muhammad al-Bajali al-Kufi (d. 210/825); 6/VHI; N197: thiqah thiqah, `ayn: Tf83: awthaq al zamanihi ina ashab al-hadith wa a'baduhum; K556: he is one of the ruwat whose authenticity is accepted by consensus by Shi'i scholars.
16. `Uthman ibn `Isa, Abu `Amr al Amiri-Kilabi; 6/VII; K556: There is consensus among Shi'i scholars about his reliability.
17. Ibrahim ibn `isa (or `Uthman), Abu Ayyub al-Khazzaz al-Kufi; 5/VI, VII; N 20/A5: thiqah, kabir al-manzilah; Tf8: thiqah.
18. Sulayman ibn Khalid ibn Dahqan al-Hilali al-Kufi; 4/V,VI; N183: kana qari an faqihan wajihan; A77: thiqah.
19. Hammad ibn 'Isa, Abu Muhammad al-Juhani (d.208 or 209/823 or 824); 5/VI,VII,VIII; N142: kana thiqah, fi hadithihi saduq; Tr 346/Tf61/A56: thiqah.
20. Hariz ibn `Abd Allah al-Sijistani; 5/VI; Tf62/A63: thiqah.
21. Zurarah ibn A'yan (d.150/767); 4/V,VI; Tr350/A76: thiqah;N175: qad ijtama`at fih khisal al-fadl wa al-din, sadiqan fi ana yarwih; K238: the most learned of early Shi'i fuqaha' and one of those considered reliable by consensus.
22. Burayd ibn Mu'awiyah al Ijli (d.150/767); 4/V,VI; N12: wajh min wujuh ashabina; A27:thiqah; K238: he is one of the early Shi'i fuqaha' and one of those considered reliable by consensus.
23. `Ali ibn al-Hakam al-Kufi; 6/IX,X; Tf87/A93: thiqah jalil al-qadr.
24. Sayf ibn `Umayrah al-Nakh'i al-Kufi; 5/VI, VII; N189/Tf78: thiqah.
25. Mufaddal ibn Mazyad; 5/VI; of the rijal of Ibn Abi `Umayr, see al-Kulayni Rawdata al-Kafi, hadith 257.
26. Ali ibn Ri'ab al-Kufi; 5/VI,VII; Tf87/A93: thiqah jalil al-qadr.
27. Ziyad ibn `isa, Abu `Ubaydah al-Hadhha' al-Kufi (d. before 148/765); 4/V,VI; N170/A74:thiqah.
28. Al-Hasan ibn `Ali ibn Ziyad al-Washsha', Abu Muhammad al-Sayrafi al Bajali al-Kufi; 6/VIII; N39: kana min wujuh hadhihi al-ta'ifah, `aynan min `uyun hadhihi al-ta'ifah; al-Majlisi, al-Wajizah, Tehran, 149: thiqah.
29. Aban ibn `Uthman al-'Ahmar al-Bajali al-Knfi; 5/VI,VII; K375:considered reliable by consensus of Shi'i scholars.
30. Ziyad ibn Abi Raja', Abu `Ubaydah al-Kufi; 4/V; N171: thiqah; A74/ K347: thiqah.
31. Rib'i ibn `Abd Allah ibn al-Jarud al-Basri; 5/VI,VII; N167/A71: thiqah.
32. Yunus ibn `Abd al-Rahman (d. 208/823); - 6/VH, VIII; Tr364,394: thiqah; N446/A184:kana wajhan fi ashabina mutaqqaddiman `azim al-manzilah.
33. Abu Ya'qub, Ishaq ibn `Abd Allah ibn `Ali ibn al-Husayn al-Madani, 5/VI; Ibn Abi `Umayr has narrated from him in this tradition; he is considered reliable.
34. Al-Husayn ibn Said ibn Hammad ibn Mihran al-'Ahwazi; 7fVII,IX,X; Tr372/Tf58/A49:thiqah
35. Al-Nadr (Nasr) ibn Suwayd al-Sayrafi al-Kufi; 6/VII; N42/A174: thiqah, sahih al-hadith;Tr362: thiqah.

- [36.](#) Yahya ibn `Imran al-Halabi; 5/VI,VII; N444/A182: thiqah thiqah, sahih al-hadith.
- [37.](#) Abu Said al-Mukari, Hashim ibn Hayyan al-Kufi; 5/VI; among the rijal of Ibn Abi `Umayr (al-Wafi, V,242, VIII, 112) and Safwan ibn Yahya (al-Wafi, VIII, 82, X, 66; al-Mahasin,I, 199; al-Tawhid, 149; al-Nu`mani's al-Ghaybah, 128).
- [38.](#) Abu Basir is the kunyah of five narrators from among the pupils of the Imams (A). As argued by al-Tabrizi (Mu'jam al-thiqat, Qumm, 1404, pp. 136-138), in chains of transmission of traditions narrated from V,VI and VII by Abu Basir is meant either of the following two:
- (a) Abu Muhammad Layth ibn al-Bakhtari; 4/V,VI; K238: considered reliable by consensus of Shi'i scholars according to some.
- (b) Yahya ibn al-Qasim al-'Asadi (d. 150/767); 4/V,VI,VII;N441: thiqah wajih; K238: considered reliable by consensus.
- [39.](#) Ali ibn al Nu'man al-Nakh'i al-Kufi, Abu al-Hasan; 6/VII; N274/A95: kana thiqatan, wajhan, thabitan, sahthan, wadih al-tariqah.
- [40.](#) Abd Allah ibn Muskin; 5/VI,VII: N214/A106: thiqah, ayn.
- [41.](#) Dawud ibn Farqad al-'Asadi al-Kufi; 5/VI,VH; N158: thiqah thiqah; Tr 349/A68: thiqah.
- [42.](#) Abu Said al-Zuhri; 4/V,VI sources of tawthiq untraced.
- [43.](#) Ali ibn al-Hasan ibn `Ali ibn Faddal al-Kufi; 7/X,XI; N257/Tf92/A,93: thiqah.
- [44.](#) Abd Allah ibn Bukayr ibn A'yan al-Shaybini; 5/VI; Tf106/Sh77: thiqah; K375 he is one of the six pupils of VI considered reliable by consensus.
- [45.](#) Hamzah ibn al-Tayyir; 5/VI; Safwan ibn Yahyi narrates from him in K348, hadith 649, which is, however, weak from the viewpoint of sanad.
- [46.](#) Umar ibn Muhammad ibn `Abd al-Rahman ibn Udhaynah al-Basri; 5/VI; among the rijal of Ibn Abi `Umayr; N283: shaykh ashabina al Basriyyin wa wajhuhum.
- [47.](#) Ubayd ibn Zurarah ibn A'yan al-Shaybini; 5/VI; N233/A127: thiqah thiqah, ayn la labs fihi wa la shakk.
- [48.](#) Ahmad ibn Muhammad ibn Abi Nasr al-Bizanti al-Kufi (d.221/836); 6/ VII, VIII; Tr344,366/Tf19: thiqah, `azim al-manzilah ina al-Rida (A); A13: thiqah jalil al-qadr.

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