

(.The Narrators of Imam Jafar al-Sadiq(A.S

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The narrators of Abu Abd Allah (al- Sadiq), peace be on him, were over four- thousand, as we have already mentioned. In his book al- Irshad, Shaykh al- Mufid, may Allah rest his soul in peace, has said: "The traditionalists have collected the names of his reliable narrators. They were four- thousand men."⁽¹⁾ Bin Sharashub has mentioned that b. 'Uqda has collected the names of the narrators.

Other authors have mentioned that b. 'Uqda has mention a report for every one of them. Al- Tibrisy has mentioned their number in his book A'lam Al- Wara, and researcher al- Hilly in his book Al- Mu'tabar. Shaykh al- Tusy, may his grave be fragrant has mentioned their names in his book al- Rijal. The great number of the narrators did not increase the greatness and importance of al- Sadiq. However, their greatness and importance increased because they reported on his authority. Yes, this indicates that he had a lofty position in knowledge. Besides, .the seekers of knowledge and virtue from different sects have agreed on his outstanding merit

The Famous Sunni Figures:

Many Sunni great figures and Imams learned from al- Sadiq, peace be on him. They did not learn from him as the pupil learns from the teacher. Rather, they learned from him because they agreed on his Imamate, his greatness and his supremacy as Shaykh Sulayman has said in his book al- Yanabi' and al- Nawawy in his book Tahdhib Al- Asma' Wal Lughat. Also, in his book Matalib Al- Sa'ul, al- Shafi'y says: "They regarded their learning from him as a laudable deed to honor them and as a virtue they learned." The following are some of those Sunni great figures

Abu Hanifa:

Abu Hanifa al- Nu'man b. Thabit b. Zouyt was among them. He was a master. He was from Kabul. He was born in Kufa. There he grew up and studied. He had a theological center in Kufa. Then he moved to Baghdad. There he died in the year 150 (A.H.). His grave is well- known in Baghdad. He founded one of the Sunni four doctrines, His doctrine is very famous. Every one knows that he (Abu Hanifa) studied under al- Sadiq, peace be on him. This has been mentioned by: al- Shibli in his book Nur al- Absar, b. Hajar in his book al- Sawa'iq, Shaykh Sulayman in his book al- Yanabi', b. al- Sabbagh in his book al- Fusul, and the like. Moreover, in his book, p.8, al- ALusy says: "And this is Abu Hanifa, a Sunni figure, boasted and said with

an eloquent tongue: 'Were it not for the two years, al- Nu'man would perish.'" He meant the two .years when he studied under Imam al- Sadiq, peace be on him

Malik Bin Anas:

Among them was Malik b. Anas al- Madany. He founded one of the Sunni four doctrines. In his book al- Fihrast, b. al- Nadim says: "He was b. (the son of) Abu 'Amir. He was from Himyar. He is regarded as one of banu (the sons of) Tamim b. Murra from Quraysh." Also he says: "It was said to Ja'far b. Sulayman al- Abbasy, the governor of Medina: 'He (Malik) has no belief in your homage.'" So, he sent for him. He unclothed him, extended him, and whipped him. He broke his shoulder. For this reason, he (Malik) died in the year 179 (A.H.), at the age of 48. Bin Khilikan has mentioned a similar story.

It is known and famous that Malik learned from Abu Abd Allah (i.e. al-Sadiq), peace be on him. Many authors have mentioned that he studied under al- Sadiq. some of them are: al- Nawawy in his book al- Tahdhib, alShiblanjy in Nurul Absar, al- Sibt in Tadhkirat al- Khawas, al- Shafi'y in Matalib al- Sa'ul, b. Hajar in al- Sawa'iq, Shaykh Sulayman in al- Yanabi', Abu al- Na'im in al- .Hulya, b. al- Sabagh in al- Fusul, and the like

Sufyan al- Thawry:

Sufyan b. Sa'id b. Masruq al- Thawry al- Kufi was among them. He came to Baghdad several times. He reported many things on the authority of al- Sadiq, peace be on him. Al- Sadiq entrusted many valuable things to Sufyan's care, as we have already mentioned in al- Sadiq's Commandments. sufyan debated al- Sadiq about renouncing worldly pleasures, as we have already mentioned. He moved to Basrah and died in it in the year 161(A.H.). He was born in ninety and some (A.H.). It was said that he took part in the battle of Zayd, the martyr. He was in the police of Hisham b. Abd al- Malik. His learning from al- Sadiq, peace be on him, has been mentioned in the foregoing references. Also the Shi'te biographers have mentioned him .with the narrators of al- Sadiq, peace be on him

Sufyan Bin 'Uyayna:

Sufyan b. 'Uyayna b. Abu 'umran al- Kufi al- Makky was one of them. He was born in Kufa in the year 107 (A.H.), and died in Mecca in the year 198 (A.H.). He came to Kufa when he was young during the lifetime of Abu Hanifa. His learning from al- Sadiq, peace be on him, has .been mentioned in the previous references. The Shi'te biographers have also mentioned that

Yahya Bin Sa'id al- Ansary:

Among them was Yahya b. Sa'id b. Qays al- AnSary. He belonged to banu (the sons of) al-

Najjar. He was among the successors. He was a judge for al- Mansur in Medina. Then he became the supreme judge. He reported on the authority of al- Sadiq, peace be on him. See the foregoing references, and the like. The Shi'te biographers have also mentioned that. #

Jarih:

Among them was Abd al- Malik b. Abd al- 'Aziz b. Jarih al- Makky. He heard many religious scholars. He was among the scholars of Sunnis (al- 'ama), who believe in the lawfulness of the temporary marriage (al- mut'a). Also others of them believe in its lawfulness. In the book of al- Saduq, chapter on the cases which are accepted without a proof, and in al- Kafi, chapter what Allah has permitted of the temporary marriage (al- mut'a), it has been mentioned that one of them asked al- Sadiq, peace be on him, about al- mut'a .

Al- Sadiq said: "Meet Abd al- Malik b. Jarih and ask him about it, for he has knowledge of it." The man came to Abd al- Malik, who told him much information about al- mut'a and its lawfulness.

Ibin Khalikan said: "Abd al- Malik was among the famous religious scholars. He was born in the year 80 (A.H.). He came to Baghdad during the lifetime of Abu Ja'far al- Mansur. He died in the year 149 (A.H.) It was said (that he died) in the year 150 or 151 (A.H.). It has been mentioned in the foregoing references that Abd al- Malik learned from al- Sadiq, peace be on him. The Shi'te biographers have also mentioned his learning from him

Al- Qattan:

Among them was Abu Sa'id Yahya b. Sa'id al- Qattan al- Basri. He was among the Imams of traditions. Rather, he was regarded as the tradition alists of his time. The owners of the six correct books (al- Sihah al- Sitta), and others advanced him as an argument. It has been reported on the authority of b. Qutayba that he regarded him as a Shi'te narrator. However, the Shi'a do not regard him as one of their narrators. Al- Tahdhib, al- Yanabi', and other Sunni books have mentioned that he was among the reporters of al- Sadiq, peace be on him. Al- .Shaykh, b. Dawud, al- Najashy, and other Shi'ite authors have mentioned that, too

Mohammed Bin Ishaq:

Among them was Mohammed b. Ishaq b. Yasar. He was the author of the book 'Al- Maghazy wal Siyar.' He was from Medina, but lived in Mecca. Bin Khilikan praised him very much. There was an enmity between him and Malik. They defamed each other. He came to al- Hira during the life time of al- Mansur. There he wrote his book al- Maghazy for al- Mansur. Mohammed came to Baghdad and died in it in the year 151 (A.H.). His learning from al- Sadiq has been .mentioned in the foregoing references

Shu'ba Bin al- Hajjaj:

Among them was Shu'ba b. al- Hajjaj al- Azdy. He was among the Imams of the Sunnis and their great figures. He gave a religious opinion to follow Ibrahim b. Abd Allah b. al- Hasan. It was said that he himself followed him. A group of the Sunnis regarded him as one of the companions of al-Sadiq, peace be on him. See the foregoing references

Ayyub al- Sijstany:

Among them was Ayyub b. Abu Tamim al- Sijstany al- Basry. It was said that he was surnamed al- Sakhtyany. He was the servant of 'Ammar b. Yasir. He was regarded as one of the great jurists. He died of plague in Basrah, at the age of 65, in the year 131 (A.H.). He was regarded as one of the narrators of al- Sadiq, peace be on him. See the preceding references

The Famous Shi'ite Narrators of Imam Al-Sadiq(A.S.)

The Muslim biographers have mentioned that the number of the reliable narrators is four-thousands or over. So, it is not possible for us to mention them all here. In the meantime the biographers have mentioned the most famous ones of them. Also it is not right to neglect them, for to mention them fulfills our purpose. For this reason we have decided to mention the most famous reliable narrators to show a side of the life of al- Sadiq, peace be on him, and :avoid boring wordiness. They are as follow

Aban Bin Taghlab

His Kunya was Abu Sa'd. His real name was Aban b. Taghlab al- Kabary al- Jariry. He reported traditions on the authority of al- Sajjad, al- Baqir, and al- Sadiq, peace be on them. He died during the lifetime of al-Sadiq, peace be on him, in the year 141 or in the year 140 (A.H.). When Abu Abd Allah (i.e. al- Sadiq), peace be on him, heard of his death, he said: "By Allah, the death of Aban has pained my heart!" These words show you that Aban had a great position with him. I wonder, what was the importance of the person whose death ached the heart of al- Sadiq, peace be on him?

Aban had plentiful knowledge and strong evidence. The following words of al- Baqir, peace be on him, affirm that: "Sit down in the Mosque of Medina and give people religious opinions, for I like people to see persons like you among my Shi'a (followers)." Also the following words of al- Sadiq, peace be on him, stress that:

"Debate with the people of Medina, for I like my narrators to be like you." If Aban had no plentiful knowledge and no strong evidence, they (the Imams) would have not subjected him to

those difficulties and dangers, because his failure would have meant theirs. Only on the authority of al- Sadiq, Aban reported thirty thousand traditions. Al- Sadiq himself told (people) about that and ordered Aban b. 'Uthman to report them (the traditions) from him. Aban was a specialist in tradition and theology. Besides he was versed in many great sciences such as exegesis (of the Koran), literature, grammar, and reading. He heard (the literary words) of the Arabs and reported them on their authority. He classified the unusual words in the Koran and brought poetic examples for them. Because of Aban's lofty position, the two parties (i.e. Sunna and Shi'a) have agreed on his reliability. The Sunni great figures had great confidence in him though they regarded him as a Shi'ite. Some of them were Ahmad, Abu Hatam, al- Nisa'y, b. 'Uday, b. 'Jlan, al- Hakim, al- 'Aqily, b. Sa'd, b. Hajar, b. Hayyan, b. Maymuna, and al- Dhahaby in his book Mizan al- l'tidal. Also they regarded him as one of the successors. This is enough evidence for his irrefutable .merit

Aban Bin 'Uthman:

His real name was Aban b. 'Uthman al- Ahmar al- Bajaly al- Kufi. He sometimes lived in Kufa and sometimes in Basrah. The people of Basrah learned from him such as Abu 'Ubayda Mu'ammarr b. al- Muthanna, and Abu Abd Allah Mohammed b. Salam. They told many things about him in the fields of poetry, lineage, and the days (i.e. the battles). Aban b. 'Uthman reported traditions on the authority of al- Sadiq and alKazim, peace be on them. He had a good big book. Aban was among the six companions of Abu Abd Allah (al- Sadiq), peace be on him. They were Jamil b. Darraj, Abd Allah b. Maskan, Abd Allah b. Bukayr, .Hammad b. 'Isa, Hammad b. 'Uthman, and Aban b. 'Uthman

Ishaq al- Sayrafy:

His real name was Ishaq b. Ammar b. Hayyan al- Sayrafy al- Kufi. He was among the reliable narrators who reported traditions on the authority of al- Sadiq his son al- Kazim, peace be on them, his brothers Yunus, Yousif, and Isma'il, and his nephews 'Ali and Bashir (the two sons of Isma'il), who were among the great figures who reported traditions. When al- Sadiq saw him and his brother Isma'il, he said: "He (Allah) may gather them for peoples." He meant this world .and the next one. That is because they were rich enough to help their companions

Al- Sikuny:

His real name was Isma'il b. Abu Zyyad al- Sikuny. Al- Sikuny was a part of the Arabs of the Yemen. It was said that he was a judge in Mousil. He was a reliable reporter. Our companions

(i.e. the Shi'ite jurists) have agreed to act on his report. Some biographers have mentioned that he was Sunni, but this is not established. He reported many traditions in the field of Islamic jurisprudence. All these traditions are in force when they are reported on his authority in a correct method

Isma'il al- Sayrafy:

His real name was Isma'il b. 'Ammar b. Hayyan al- Sayrafy al- Kufi. He was the brother of Ishaq al- Sayrafy. We have mentioned that when al-Sadiq, peace be on him, saw them, he said: "He (Allah) may gather them to peoples." In al- Kafi there is an authentic tradition. This tradition, which was reported on the authority, Ammar b. Hayyan (the father of Isma'il al- Sayrafy), increases the importance of Isma'il. He ('Ammar) said: "I have told Abu Abd Allah (al- Sadiq), peace be on him, about the kind treatment of my son Isma'il." So, he, peace be on him, said: "I loved him and my love for him increased

Barid al- 'Ajaly:

His name was Barid b. Mu'awiya al- 'Ajaly. He was among those who reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. He was of great importance with the members of the House (ahl al Bayt). Concerning him al- Sadiq, peace be on him, said: "The pegs of the earth and great figures of the religion are four (persons): Mohammed b. Muslim, Barid b. Mu'awiya, Layth b. al- Bakhtary - al- Murady, and Zarara b. 'A'yun." In other tradition he said: "Indeed, the companions of my father were good whether they are living or dead. I mean Zarara b. 'A'yun, Mohammed b. Muslim, Layth al- Murady, and Barid al- 'Ajaly. They are the maintainers of justice; they are the maintainers of truthfulness, and they are the foremost who are drawn high (to Allah)."

In other tradition he said: "Four noble (persons) are the trustees of Allah over His Lawful and unlawful." In other tradition he said: "These are (i.e. the foregoing persons) are the maintainers of the religion and trustees of my father over the lawful and unlawful of Allah, they are the foremost for us in this world and the foremost for us in the hereafter. He was among the companions of al- Baqir, peace be on him

Bakir Bin A'yun:

His name was Bakir b. A'yun al- Shaybany, the brother of Zarara. He reported traditions on the authority of al- Baqir and al- Sadiq, peace be on him. He died during the lifetime of al- Sadiq. When al- Sadiq heard of his death, he said: "Indeed, by Allah, Allah sent him down between the Prophet of Allah and Amirul Mo'minin (i.e. Imam 'Ali), the blessings of Allah be on them and

their pure Family " One day, al- Sadiq, peace be on him, mentioned Bakir and said: "May Allah have mercy upon Bakir...."

'Ubaydullah b. Zarara said: "I looked at him (al- Sadiq), while I was young then. He (al- Sadiq), peace be on him said: "I (the author) say In- sha'allah (i.e. Allah willing)." These words are enough evidence for his high rank and position. He was among the righteous reliable sons of .A'yun. Many reliable figures reported traditions on his authority

Abu Hamza al- Thumaly:

His name was Thabit b. Dinar. His Kunya was Abu Hamza. He reported traditions on the authority of al- Sajjad, al- Baqir, and al- Sadiq, peace be on them. He stayed a live till the time of al- Kazim, peace be on him. It was said that he died in the year 150 (A.H.). So, his death was two years after the Imamate of al- Kazim. It was said that he was living when al- Mansur died in the year 158 (A.H.). Abu Hamza had a high position. So, al- Rida, peace be on him, said: "Abu Hamza in his time was like Luqman in his time, for he served four (persons) of us: 'Ali b. al- Husayn, Mohammed b. 'Ali, Ja'far b. Mohammed, and a period of the lifetime of Musa b. Ja'far, peace be on them." In other tradition al- Rida said: "Like Salman al- Farsy in his time." Al- Sadiq, peace be on him, sent for Abu Hamza and said to him: "I become happy when I see you." Concerning him Abu al- Hasan (Musa), peace be on him, said: "Such is (the behavior) of the believer when Allah enlightens his heart." Abu Hamza reported the long important du'a' (supplication) on the authority of Zayn al- 'Abidin, peace be on him. This du'a', known as the du'a' of Abu Hamza, is read during the early morning, in the month of Ramadan. Also the people of Sunna regarded him as a reliable narrator. So, they reported traditions on his .authority

Jabir al- Ju'fy:

Jabir b. Yazid al- Ju'fy al- Kufi reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. He died during the lifetime of Abu Abd Allah (al- Sadiq), peace be on him, in the year 128 (A.H.). It was said that he died in the year 132. Only on the authority of al- Baqir, he reported seventy thousand traditions: Whoever consider carefully his traditions understands that Jabir knew their secrets and wonders. Al- Baqir, peace be on him, ordered Jabir to affect madness. He did that. He went around the yard of the Mosque of Kufa. The boys went around him. He said: "I have found Mansur b. Jumhur Emir without emirate." Days passed. Hisham b. Abd al- Malik sent a letter to his governor over Kufa. The letter read: "Look for a man called Jabir b. Zayd al- Ju'fy. Be head him, and send me his head." The governor turned to those who were sitting with him and asked them about Jabir. They said:

"He was a man with virtue, knowledge, tradition, and argument. However, he has got crazy. He is now in the yard of the Mosque playing with the boys on the reeds." The governor came and looked at him. He saw him playing with the boys on the reeds. So, he said: "Thank Allah, who has saved me from killing him." Then the secret of the order of al- Baqir, peace be on him, for Jabir to affect madness became disclosed. Then when Jabir became safe, he came back to his first state. Very few days passed. Then what Jabir had said about Mansur b. Jumhur took place.

In his book al- Tarikh (vol. 3, p.81) al- Ya'quby has mentioned a tradition on the authority of .Jabir. Also he has mentioned Jabir's predictions about the Abbasid dynasty

Jamil Bin Darraj:

Jamil b. Darraj b. Abd Allah al- Nakha'y reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He became blind at the end of his lifetime of al- Rida, peace be on him. He was among the six reliable companions of al- Sadiq, peace be on him. We have mentioned him when we talked about Aban b. 'Uthman. It is said that he was the most knowledgeable one. That he was praised on various occasions indicated his high rank. For example, al- Sadiq, peace be on him, read the following verse concerning him: "These are they to whom We gave the Book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it." (2) Then al-Sadiq stretched out his hand to a group of people sitting with him. Among them was Jamil b. Darraj. so, they said: "Yes, may Allah make us ransom for you, we will not disbelieve it. People knew that Jamil worshipped Allah very much and knelt with his forehead touching the ground for a long time

Al- Harith Bin al- Maghira al- Nasry:

Al- Harith b. al- Maghira al- Nasry reported traditions on the authority of al- Baqir, al- Sadiq, and al- Kazim. He was among those with high ranks. Many traditions underlined his lofty rank. For example, al- Sadiq, peace be on him, said to a group of his companions (Younis b. Yaqub was one of them): "Have you not an authority to refer to? What has prevented you from referring to al- Harith b. al- Maghira al- Nasry?" Though Younis b. Yaqub was among those of high ranks, al- Sadiq, peace be on him, ordered him to refer to al- Harith. There are many traditions about his greatness and his high position

Hariz:

His real name was Hariz b. Abd Allah al- Azdy al- Kufi, al- Sijstany. He was attributed to

Sijstan because he traveled to it for trade many times. He was a narrator and jurisprudent. He has many books on jurisprudence. He reported many traditions orally or through the reporters on the authority of al- Sadiq, peace be on him. It was said that he did not report any tradition orally on the authority of al- Sadiq, peace be on him, but two ones. However, this claim opposes the traditions which have been reported on his authority without any means. Whoever considers carefully the books of traditions, knows that Hariz reported many traditions orally on the authority of al- Sadiq. His books are regarded among the fundamentals of Islamic jurisprudence. He and a group of the Shi'a were killed in Sajstan. That was because Hariz had companions who believed in his opinion. However, the Kharijites were the majority in Sajstan. The companions of Hariz heard them abusing Amirul Mu'minin (i.e. Imam , Ali), peace be on him. They told Hariz about that and asked him to permit them to kill those who abused Amirul Mu'minin. So, he permitted them. So, they began to kill those who abused Amirul Mu'minin one by one. The Kharijites did not think that the Shi'a were able to commit such assassinations because they were few in number. For this reason the Kharijites accused the Murjea of committing such assassinations. Accordingly, they began looking for the Murjea to kill them. They went on looking for the Murjea till they knew that it was the Shi'a who committed such assassinations, not the Murjea. One day, Hariz and his companions met in the Mosque. The Kharijites came and demolished .the walls of the Mosque on them, May Allah have mercy on them

Hafs Bin Salim:

His real name was Hafs b. Salim al- Ju'fy al- Kufi. His Kunya was Abu Wallad al- Hannat. He was among those who reported traditions on the authority of al- Sadiq, peace be on him. He had a source. Many reliable narrators reported the source on his authority. They (Sunna and Shi'a) agreed that he was a reliable narrator. It was said that Hafs took part in the uprising of Zayd. Al- Sadiq, peace be on him, regarded his taking part as right. It was no wonder that al- Sadiq approved his taking part in the uprising of Zayd, because he summoned people to take part in that uprising. In the meantime he did not permit people to attribute that uprising to him because he would be liable to the harm of the .Omayyads

Hafs Bin Ghayyath al- Qady:

His name was Hafs b. Ghayyath al- Qady. Harun al- Rashid appointed him as judge in -the Eastern Baghdad. Then he appointed him in Kufa. Al- Najashy has mentioned that Hafs died in the year 194 (A.H.). Also he has mentioned that Hafs reported a hundred and seventy

traditions on the authority of Ja'far b. Mohammed, peace be on them. According to the most famous idea, he was Sunni in the doctrine, and reliable in the report. The sect (i.e. the Shi'a) has agreed to act according to the report of the non- Shi'te group. Hafs was among them. To accept the report, the narrator should be reliable regardless of his doctrine. Some people may conclude from his reports that he was an Imami Shi'te. However, the most famous idea was that he was Sunni. When Hafs reported traditions on the authority of al-Sadiq, peace be on him, he said: "The best of the Ja'faris, Ja'far b. Mohammed, has told me...." It is clear that these words show us that Hafs was not a Shi'te unless he wanted to hide his .Shiaism

Hammad Bin 'Uthman:

Hammad b. 'Uthman b. Zyyad al- Rawasy, al- Kufi (who was called al- Nab) reported traditions on the authority of al- Sadiq, al- Kazim, and al- Rida, peace be on them. He died in Kufa, in the year 190 (A.H.). Many reliable narrators have reported his book. He was among the companions of al- Sadiq, peace be on him. The sect (i.e. the Shi'a) has agreed on the correctness of the traditions which have been reported on their authority, and acknowledge their ability in jurisprudence. We have already mentioned their number when we talked about Aban b. 'Uthman. Hammad had two brothers. Their names were al- Husayn and Ja'far, they were the two sons of 'Uthman. Also they were .among the virtuous, good, reliable narrators

Hammad Bin 'Isa:

Abu Mohammed Hammad b. 'Isa al- Jahny al- Basry. reported traditions on the authority of al-Sadiq and al- Kazim, peace be on him. He remained a live till the time of al- Jawad, peace be on him. There is no tradition which denotes that Hammad reported traditions on the authority of al- Rida and al- Jawad, peace be on them. He was among the six reliable companions of al-Sadiq, peace be on him. See the previous narrator and Aban b. 'Uthman. He was very careful and truthful of his tradition. It has been reported on his authority that he said: "I have heard seventy traditions from Abu Abd Allah (al- S5diq), peace be on him. However I entertained doubts about them till I limited them to twenty traditions." In the book Istijabt al-Du'a' (vol. 1, p.254), it has been mentioned: "Hammad asked al-Sadiq to pray to Allah to help him to perform the hajj many times and grant him good productive lands, a good house, a wife from the people of the good families, and obedient children. So, al- Sadiq prayed to Allah with what he (hammad) had asked. He limited the hajj to fifty times. Allah accepted the pray of al-Sadiq, peace be on him, for Hammad. So, his condition became good as he had asked. When

he went to Mecca to perform the hajj for the fifty- one times, he drowned and died in the year 209.

".It was said: "It was Imam al- Kazim who prayed to Allah to grant Hammad his demands

Hamran Bin A'yun:

Hamran b. A'yun al- Shaybany (the freed slave of ahl al Bayt, Zarara's brother) reported traditions on the authority of al- Bakir and al- Sadiq, peace be on them. He had a peerless position. So, concerning him, al- Baqir, peace be on him said: "You are among our followers (Shi'a) in here and hereafter. "Hamran is among the true believers. He never apostatizes." Also concerning him, al- Sadiq, peace be on him, said: "By Allah, he died as a believer." "Hamran is a believer. He is among the people of Paradise. He never entertains doubts (about his thought), no, by Allah! No, by Allah!" "I have found no one to hear my words and obey my order and

Imitate the companions of my grandfathers except two men, may Allah have mercy on them. They were Abd Allah b. Abu Ya'fur and Hamran b. A'yun. Indeed they were two loyal believers of our followers (Shi'a)" "My grandfathers and I are the best intercessor for Hamran b. A'yun on the Day of Judgment. We will take him by the hand and will not part him till we all enter Paradise." "Hamran is a believer. He never apostatizes." Hamran not only was a jurist but also .was a theologian, knower the Koran by heart, linguist, and grammarian

Hamza Bin al- Tayyar:

Hamza b. al- Tayyar was a reliable narrator. He was among the jurists and theologians. He died during the lifetime of al- Sadiq, peace be on him. Traditions have been mentioned concerning him. The traditions indicate his stead belief in ahl al Bayt, his unshakable loyalty, his strong defense, and his decisive proof for them. For example, in his book, p.223, on the authority of Hisham b. al- Hakam, al- Kashy has reported: "He (Hisham) said: 'Abu Abd Allah (al- Sadiq), peace be on him, said to me: 'What has b. al- Tayyar done?' He (Hisham)said: 'I said: He died.' Al-Sadiq, peace be on him, said: 'May Allah have mercy on him and cause him to meet with ease and happiness. He was of intense argument for our sake, we the ahl al Bayt.'" Bayt."

Also al- Kashy has mentioned a similar tradition on the authority of Mu'min al- Taq. Also he has mentioned a tradition on the authority of Aban al- Ahmar on the authority of al- Tayyar, who said: "I said to Abu Abd Allah: 'I have heard that you hate to debate with people. and you hate the quarrel.' He said: 'As for the words of those who are like you are not hated...."

Al- Tayyar was a surname for him and for his father Mohammed b. Abd Allah (the freed slave of Fazara. He was among the companions of al- Baqir, peace be on him. Al- Baqir boasted

people of him. In his book, p.22, reported the following tradition on the authority of his son Hamza: "He (Hamza) said: 'Abu Abd Allah asked me about the recitation of the Koran.' I said: 'I am not worthy of it.' He said: 'However, your father is (worthy of it).' He (Hamza) said: 'And he (al- Sadiq) asked me about the religious duties.' I said: 'I am not worthy of them.' He said: 'However, your father was (worthy of them).'

Then he (al- Sadiq) said: 'I had a friend from Quraysh. The friend was knowledgeable and a reciter (of the Koran). The friend met your father in the house of Abu Ja'far, peace be on him.' He (Abu Ja'far) said: 'Sit with each other and ask each other.' They did that. The Qurayshi man said to Abu Ja'far, peace be on him: 'I have known what you wanted- You wanted to teach me that there are persons among your companions like this.' He (Abu Ja'far) said: 'That is what I wanted, then what is your viewpoint?'"

Accordingly, what do you think of the person whom al- Baqir, peace be on him, asked to debate with others? And whom al- Sadiq, peace be on him, asked to argue with others? Surely, they .were among those who had plain proofs and strong arguments

Dawud Bin Farqad:

Dawud b. Farqad al- Asady al- Kufi reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He had a book (i.e. a group of traditions). Many reliable narrators have reported the book. Also he had debates with some of the Zaydis. The debates denoted his Shiism and his quick, good answers. Such answers made Abu Abd Allah laugh. This is what al- Kashy has mentioned in his book 'al- Rijal', p.221, on the authority of Dawud, who said: "I said to Abu Abd Allah, peace be on him: 'There was a man behind me when I performed the evening prayer in the Mosque of the Apostle of Allah, may Allah bless him and his family.' The man said: 'What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err?'(3) I knew that he meant me. So, I turned to him and said: 'The Shaitans suggest to their friends that they should contend with you.'(4) Suddenly, the man was Harun b. Sa'id. He (Dawud) said: 'So, Abu Abd Allah smiled. Then he said: 'You said the right answer before the Words with the permission of Allah.' Dawud said: 'I maybe ransom for you, without doubt, by Allah, he did not say any word.' So, Abu Abd Allah, peace be on him, said: 'No one is more ignorant than they are. Indeed, there are muftis (knowledgeable people) among the Murjea and there are muftis and knowledgeable people ""among the Kharijites. However there is no ignorant than they are

Dawud al- Raqqy:

Dawud b. Kuthayr al- Raqqy al- Kufial- Asady (the freed servant of ahl al Bayt) reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He remained alive till the days of al- Rida, peace be on him. He had many traditions, especially about miraculous acts and outstanding merits. He had a source (i.e. a note- book for traditions). A group of the reliable narrators has reported the source. As he reported many traditions about the miraculous acts of ahl al Bayt, they attributed him to exaggeration, while this attribution is an error. Many traditions have been mentioned a-bout Dawud's high position. For example, in his book al- Rijal, p.254, al- Kashy has mentioned the following on the authority of Abu Abd Allah, peace be on him, who said: "Make the position of Dawud al- Raqqy with me as the position of al- Muqqdad with the Prophet of Allah, may Allah bless him and his family." Abu Abd Allah looked at Dawud al- Raqqy when the latter had gone away and said: "If looking at the man of the companions of the one who will rise (qa'im), peace be on him, pleases someone, then let him look at this (i.e. Dawud). In other tradition he said: "Make his position among you as the position of al- Muqqdad." These traditions and the like show us the high position of Dawud in .the religion in addition to his unshakable belief and his reliable reports

Zarara:

Zarara b. A'yun al- Shaybany (the freed servant of ahl al Bayt) reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. He died in the year 150 (A.H.). So, he lived for two years during the days of al- Kazim, peace be on him. What can the sayer say on Zarara? Can the skillful writer bring a word to include the outstanding merit of Zarara? What the Imams of guidance mentioned about him is enough evidence for his high position. What has been mentioned on Barid al- 'Ajaly is enough to underline the high position of Zarara. Still, we will mention here some traditions which has not been mentioned there. For example, one day, al-Sadiq said to him: "Zarara, your name is among the names of the people of Paradise without alif." He said: "Yes, may I be your ransom, my name is Abid Rabba. However, they call me Zarara." He (al- Sadiq) said: " Were it not for Zarara, I would have thought that the traditions of my father would go in vein." He said to al- Fayyad b. Mukhata(5): "If you want our tradition, then cleave to this sitting one and he made a sign with his hands toward Zarara." In other tradition, he (al- Sadiq) said: "May Allah have mercy on Zarara,(6) were it not for Zarara and his matches, the traditions of my father would have become obliterated." Al- Rida, peace be on him, said: "Do you think that there is someone who declared the truth publicly more than Zarara?" Zarara was not only a jurist but also had many outstanding merits. So, in his book al- Fihrast,

b. al- Nadin said: "Zarara was the greatest man of the Shi'a in jurisprudence, tradition, theology, and Shiism." Al- Najashy said: "He (Zarara) was the Shaykh of our companions and was the best one of them. He was a reciter (of the Koran), jurist, theologian, poet, and writer. Indeed, the qualities of virtue and of the religion had come together in him." Abu Ghalib al- Zarary said: "It has been reported that Zarara was handsome, fat, and white. He went out to perform the Friday prayer. He wore a black burnoose. And there was a rod in his hand. So, people stood up in two queues to look at him because of his good appearance. He had a strong ability to produce evidence for his beliefs. However, worship prevented him from theology. The Shi'ite theologians were his students. So, Zarara had gathered all outstanding merits. But his reputation in jurisprudence predominated all his other qualities. Whoever studies carefully jurisprudence will know the traditions reported by this man. He will find that this man reported a tradition or a group of traditions in every part of the parts of jurisprudence. He was among the first six companions of Abu Ja'far, peace be on him. The sect (i.e. the Shi'a) has agreed on the correctness of the traditions which have been reported on their authority, and acknowledged their ability in jurisprudence. And there is no wonder that Zarara was the most knowledgeable of them in jurisprudence.

People knew that Zarara was knowledgeable, virtuous, and pro the member of the House (ahl al Bayt). Such qualities were the greatest crime with the enemies of ahl al Bayt. Zarara led a dangerous- life because of these outstanding merits. For this reason, the man (i.e. al- Sadiq) sometimes dispraised Zarara to drive away the dangers from him. Besides, it has been mentioned that he has been dispraised in some traditions. Al- Sadiq him disclosed the reason why Zarara was dispraised.

In this connection, in his book 'al- Rijal', p.91, al- Kashy has mentioned a long tradition on the authority of al- Sadiq. The following is a part of it: "I (i.e. al- Sadiq) dispraise you to protect you from people and enemies because they hasten to hurt the person whom we love and make near to us. So I would to dispraise you so that they would praise you in the religion du to this dispraise." From here we know the important position of Zarara with ahl al Bayt, peace be on .them. Meanwhile we know the meaning of the traditions which defame Zarara

Zayd al- Shahham:

Abu Usama Zayd al- Shahham al- Azdy al- Kufi reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. It was said that he reported traditions on the authority of al- Kazim, too. He was a reliable narrator and had a high social rank. It has been mentioned on the authority of Shaykh al- Mufid, may his grave be fragrant, that he said: "He (i.e. Zayd) was

among the companions of al- Sadiq, peace be on him, who had knowledge of jurisprudence, from whom people learned the lawful, the unlawful, religious opinions, and the rules of the religion.

Traditions have been mentioned on him to show his high rank. For example, al- Kashy has reported a tradition in his book al- Rijal, p.216, on the authority of Zayd himself: "He (Zayd) said: 'I said to Abu Abd Allah: Is my name among those names (he meant the names of the people of the right hand.)' He said: 'Yes.'" Al- Kashy has reported other tradition on his authority, too: "He (Zayd) said: 'I came to Abu Abd Allah, peace be on him, and he said to me: Zayd, renew repentance and worship.' He (Zayd) said: 'I have announced my death.' He (Zayd) said: 'He (al- Sadiq) said: Zayd, we have no good for you and you are of our Shi'a (followers).... Zayd, it is as if that I had looked at you in your position in Paradise, and your friend, al- Harith b. al- Maghira al- Nasry is there.'"(7) And there are other traditions that lead us to his high position and rank

Zayd al- Shahid:

Zayd b. 'Ali b. al- Husayn b. 'Ali b. Abu Talib, peace be on them reported traditions on the authority of his father. al- Sajjad, peace be on him. For example, on the authority of his father, he reported al- Sahifa al- Sajjadiya, which contains various kinds of knowledge, literature, and eloquence, which teaches you how to ask Allah humbly to fulfill your desires, and which is clear evidence for the Imamate of ahl al Bayt because its style denotes that its author is not like the normal human being.

Also Zayd reported traditions on the authority of his brother al- Baqir and his nephew al- Sadiq, peace be on them. He believed in the Imamate of al- Sadiq and summoned people secretly to believe in his Imamate. He never claimed the Imamate for himself during his lifetime. However, a group of people claimed after his death that he was an Imam. He was killed in Kufa in the year 121 (A.H.). Al- Sadiq, peace be on him, wept over him and asked Allah to have mercy upon him.

Then al- Sadiq spent money on the families of those who were killed with. Zayd had outstanding merits of which no one had except the infallible Imams. Such outstanding merits were jurisprudence, piety, generosity, bravery, asceticism, worship, and the like. We have already mentioned him in this book

Sadir al- Sayrafy:

Sadir b. Hakim b. Suhayb al- Sayrafy al- Kufy (a freed servant) reported traditions on the

authority of three Imams. They were al- Sajjad, al- Baqir, and al- Sadiq, peace be on them. Also he reported traditions on the authority of many narrators. Some of them believed in consensus. The Imams praised him because of his great rank. For instance, al- Sadiq, peace be on him, said to Zayd al- Shahham: "Shahham, I asked my Lord to release Sadir and Abd al- Salam b. Abd al- Rahman when they were in prison. So, Allah granted them to me and released them." Also al- Sadiq said to Sadir: "Indeed, when Allah loves a servant, He tries him (the servant) very much. Sadir, you and we ".(face) the trial in the morning and in the evening

Al- A'mash:

His name and surname were Sulayman b. Mahran al- A'mash al- Asady al- Kufi. His Kunya was Abu Mohammed. The Shi'a (khasa) and nonShi'a ('amma) agreed that he was reliable, meritorious, and great. The non-Shi'a praised him very much and acknowledged his good qualities and his Shiism. For example, in his book Mizan al- I'tida, al- Dhahaby says: "Abu Mohammed was among the reliable Imams. He was among the followers." Also he says: "Al- A'mash was just, truthful, and firm, he followed the Sunna and the Koran." Al- A'mash reported the outstanding merits of the Commander of the Faithful (i.e. Imam 'Ali) peace be on him. The Shi'a and non- Shi'a have reported that al- Mansur asked him: "How many traditions have you memorized on the outstanding merits of 'Ali, peace be on him?" "Ten thousand traditions," he answered. It was said that al- A'mash died in the year when al- Husayn, peace be on him, was killed, namely in the year 61 (A.H.). And he died on Rabi' Awal .25th, in the year 148 (A.H.), namely the year when al- Sadiq, peace be on him, died

Sama'a:

Sama'a b. Mahran al- Hadrami al- Kufi reported traditions on the authority of Abu Abd Allah and many traditions on Islamic jurisprudence. Also he reported many visitations of the Imams and many du'as (supplications) of al- Sadiq, peace be on him. He had a book (i.e. a group of traditions). The reliable narrators reported the book from him. They attributed him to the Waqifites (a Muslim sect), but this has not been proved. Anyhow, he was, without doubt, a .reliable narrator

Safwan al- Jammal:

Safwan b. Mahran al- Jammal al- Asadi al- Kahili, al- Cufi reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He was a cameleer (Jammal), so this surname

accompanied him. He cleaved to ahl al Bayt, peace be on them. He conformed to their orders. And he went on serving them. We have already mentioned that in the topic 'al- Sadiq in Iraq'. Besides, he sold his camels when al- Kazim, peace be on him, ordered him to. So, al- Rashid blamed him for that act and said: "Surely, I know (the person) who ordered you to do that (i.e. to sell your camels). Musa b. Ja'far ordered you. By Allah, were it not for your good friendship, I would kill you."

This act is enough to show that Safwan was ready to subject himself to destruction for his Imam's orders. He was among the great reliable narrators and figures. He reported many traditions. The reliable figures reported the traditions on his authority. He had a book (i.e. a .group of traditions). The men of trust and consensus have reported the book

Abid al- Rahman Bin al- Hajjaj:

Abid al- Rahman b. al- Hajjaj al- Bajali al- Cufi reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He remained alive till he met al- Rida, peace be on him. He died during his days. He was among the great, reliable companions of Abu Abd Allah, peace be on him. The Imams praised him very much and gave him glad news that he would die in Medina and would get a good consequence. He had books (groups of traditions). The reliable narrator reported the books from him. Some of them were among the prominent theologians who produced strong evidence for their beliefs. For this reason, Abu Abd Allah said to him: "Abd alRahman, debate with the people of Medina because I like them to see like you among ".the men of the Shi'a

Abid al- Salam Bin Salim:

Abid al- Salam b. salim al- Bajali al- Cufi reported traditions on the authority of Abu Abd Allah, peace be on him. He had a book (a group of traditions). The reliable narrators reported the book. He was among the companions of al- Sadiq, peace be on him. He was among the great figures from whom people learned the lawful, unlawful, religious opinions and rules. No one dares to defame or dispraise such figures, as Shaykh al- Mufid, may his grave be fragrant, .mentioned

Abid al- Salam Bin Abid al- Rahman:

His name and surname were Abid al- Salam b. Abid al- Rahman b. Na'im al- Azdy. In his book al- Manaq, b. Sharashub regarded him as one of the reliable companions of al- Sadiq, peace be on him. While he was weeping bitter tears, al- Sadiq, peace be on him, said to Zayd al- Shahham, I asked my Lord to release Sadir and Abd al- Salam b. Abid al- Rahman when they

were in prison. So, Allah granted them to me and released them." This tradition indicates that al- Sadiq, peace be on him, loved him, respected him, and had mercy on him. Moreover, this .tradition denotes his importance and his high position

Abid Allah Bin Abu Ya'fur:

Abid Allah b. Abu Ya'fur al- 'Abdi al- Cufi was among the companions of al- Sadiq, peace be on him. When he had died, al- Sadiq, peace be on him wrote the following words to al- Mufaddal b. 'Amr al- Ju'fi to show his excellent qualities: "Mufaddal, I have entrusted you to my covenant, which was for Abid Allah b. Ya'fur. Anyhow, he passed away fulfilling the covenant between him and Allah, the Great and Almighty and his Prophet and his Imam. He, the blessings of Allah be on his soul, passed away while his act is laudable, his effort is worthy of thanks, his sin is forgiven. Mercy is on him because Allah, his Prophet, and his Imam are pleased with him. I swear by my birth from the Apostle of Allah, may Allah bless him and his family, there was no one in our time more obedient than him for Allah, his Prophet, .and his Imam. He went on obeying till Allah made him die with His Mercy and domiciled him in His Paradise. Allah has domiciled him between the two abodes- the Abode of Mohammed, May Allah bless him and his family, and the Abode of the Commander of the Faithful. Though the abodes are the same and the ranks are the same, Allah has increased his pleasure because I am pleased with him."

To show his absolute trust in his Imam al- Sadiq, Abid Allah said to him: "If you split a pomegranate into two parts and you say that this (part) is lawful and this (part) is unlawful, I will bear witness that (the part) which you have said lawful is lawful, and (the part) which you have said unlawful is unlawful." So, al- Sadiq said: "May Allah have mercy upon you! May Allah !have mercy upon you

Abid Allah Bin Bakir:

Abid Allah b. Bakir b. A'yun al- Shaybany (their freed servant) reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. He was among the six companions of al- Sadiq as we have already mentioned when we talked about Aban b. 'Uthman. He was regarded as one of the great jurisprudents and scholars, and as one of the owners of the written sources and. the famous compilations. He was attributed to the Fatahiya. If this attribution is right, then his corrupt thought does not harm his reliable reporters. Anyhow, he was a reliable narrator without doubt. We have already mentioned the high position of his .father Bakir

Abid Allah Bin Sanan:

Abid Allah b. sanan, the chief of Quraysh or Banu Hashim, reported traditions on the authority of al- Sadiq, peace be on him. It was said that he reported traditions on the authority of al- Kazim, too. That is possible because he was a contemporary of al- Kazim, peace be on him. He was the treasurer of al- Mansur, al- Mahdy, al- Hady, and al- Rashid. Nevertheless, he was among the followers (the Shi'a) of ahl al Bayt, the righteous jurisprudents, and the great reliable figures whom no one dared to defame.

Concerning him, al- Sadiq, peace be on him, said: "He (Abid Allah) adds good to the age." Al- Sadiq, peace be on him, treated him kindly. This means that Abid Allah had a great position with him and that he was the secretary of al- Sadiq. He had books (groups of traditions). The great reliable narrators reported the books

Abid Allah Bin Sharik:

Abu al- Muhajjal Abid Allah b. Sharik al- 'Amiry was the companion of al- Baqir and al- Sadiq, peace be on them. He was a prominent person with them. He was regarded as one of their disciples. It was reported on the authority of al- Sadiq, peace be on him, that he would go out to support the guided one who will rise (al- Qa'm, al- Mahdy), may Allah speed up his appearance. This is the virtue, success, dignity, and greatness. We ask Allah, the Almighty, to make us among those over whose heads the victorious banner of al- Mahdy will wave

Abid Allah Bin Maskan:

Abid Allah b. Maskan al- Cufi (a freed servant) reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He was among the six companions of al- Sadiq, peace be on him, as we have already stated in Aban b, 'Uthman. He was among the great jurisprudents from whom people learned the lawful, unlawful, the religious verdicts and rules, and whom no one dared to defame. He had many books (groups of traditions). The great reliable narrators reported the books on his authority

Abid Allah al- Najashy:

Abu Buhayr Abid Allah al- Najashy al- Asady was a Zaydi, then he believed in the Imamate of al- Sadiq, peace be on him, when he saw him doing a miraculous act. Al- Mansur appointed him as a governor over al- Ahwaz. He wrote a letter to al- Sadiq, peace be on him, to ask him about the method of act and other affairs concerning his state. So, al- Sadiq wrote him a long letter known as the Letter of Abid Allah al- Najashy. We have mentioned valuable paragraphs of this letter with in the Commandments of al- Sadiq

in this book. His behavior was laudable. The Imam was pleased with him. The great figures had great confidence in him. So, in his book al- Tahdhib, chapter on al- Makasib, the Shakh of the sect (i.e. al- Tusy) may his grave be fragrant, regarded him among the devotees though he .was the governor of al- Mansur over al- Ahwaz

Abid Allah al- Kahili:

Abid Allah b. Yahya al- Kahili reported traditions on the authority of al-Sadiq and al- Kazim, peace be on them. Abu al- Hasan took care of him and loved him. So, he said to 'Ali b. Yaqtin: "Guarantee al- Kahili for me and I will guarantee Paradise for you." So, 'Ali guaranteed what the Imam wanted. 'Ali's favor included al- Kahili and his relatives. He spent money on them. For this reason they (the relatives of al- Kahili) were in no need of him after his death. Abu al- Hasan, peace be on him, gave him glad news about his good consequence. One day, Abu al- Hasan said to him: "Do good through your Law because your death has approached." So, al- Kahili wept." Abu al- Hasan said to him: "What has made you weep?" Al- Kahili said to him: "May I be your ransom, I wept over myself!" Abu al- Hasan said to him: "Be glad, for you are among our followers (Shi'a) and your consequence will be good." It did not take long before al- Kahili died. From this tradition and the like you know the high position of al- Kahili with the Imams. He had a book (a group of tradition). The reliable narrators and some people of the .consensus reported the book from him

Abid al- Malik Bin A'yun:

Abu Darris Abid al- Malik b. A'yun a Shaybani (their freed servant), the brother of Zarara and Hamran, reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. He died during the days of al-Sadiq. Al- Sadiq was in Mecca. When he heard of the death of Abid al- Malik, he raised his hands towards the sky and asked Allah to have mercy upon him. When al- Sadiq came to Medina, he visited the grave of Abid al- Malik. Zarara said: "After the death of Abid al- Malik, Abu Abid Allah, peace be on him said: 'Allah, Abu al- Dirris regarded us as the best of Your creation, then add him to the Family of Mohammed, may Allah bless him and his family, till the Day of Judgment.'" This tradition and the like show us the high position of Abid al- Malik. Also they show us that he knew his Imams. His son Dirris was among the reliable narrators of al- Sadiq. The reliable narrators reported .traditions on his authority. He married the daughter of his uncle Hamran

Ubayd Bin Zarara:'

'Ubayd b. zarara b. A'yun al- Shaybany was the freed servant of ahl al Bayt. He was among

those who learned from Abu Ja'far and Abu Abid Allah, peace be on them. He had a book (a group of traditions). The great narrators and some people of the Consensus reported the book from him. He was among the reliable narrators, among the prominent jurists, among the great figures from whom people learned the lawful and the unlawful, and among the masters of the written sources (note- books of traditions) and the famous compilations

'Ubayd Allah al- Halabi:'

'Ubayd Allah b. 'Ali b. Abu Shu'ba al- Cufi al- Halabi was the first companion of the companions of Abu Abid Allah, peace be on him, to write books. When he wrote his known book on jurisprudence, he showed it to Abu Abid Allah, peace be on him. Abu Abid Allah approved the book and corrected it. When he read the book, he said: "Do you think that they (the companions) will like this (book)?" The great reliable narrators reported the book. May Allah reward them the best reward.

The family of Abu Shu'ba were famous Shi'tes in Kufa. They traded in goods from Aleppo- a city in Lebanon. So, they were attributed to it. Their grandfather Abu Shu'ba reported traditions on the authority of al- Hasan and al- Husayn, peace be on them. They were all reliable narrators. 'Ubayd Allah was the eldest and the most prominent, it sometimes means 'Ubayd Allah and sometimes means his brother Mohammed

Al- 'Ala' Bin Razin:

Al- 'Ala' b. Razin, the chief of Thaqif, reported traditions on the authority of al- Sadiq, peace be on him. He was a great prominent figure. No one dared to defame him. The Shi'a and non-Shi'a have agreed on his greatness and reliance. He made friends with Mohammed b. Muslim and learned jurisprudence from him. He had books (groups of traditions). The reliable narrators and some people of the consensus reported the books from him

Ali Bin Yaqtin:'

'Ali b. Yaqtin b. Musa al- Cufi al- Baghdadi reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. People knew that he was a reliable, prominent, great figure. They knew his position with al- Rashid. And his actions with him are written. The Imams praised him and gave glad news about his good consequence and his return to the Pleasure of Allah and His gardens. For example, Abu al- Hasan, peace be on him, said: "I have guaranteed the garden for 'Ali b. Yaqtin and that the fire will not touch him." Also he said when 'Ali b. Yaqtin came towards him: "Whoever is pleased with looking at a man of the companions of the Apostle of Allah, may Allah bless him and his family, must look at

this comer." One of the people said to him: "Therefore, he is among the people of Paradise." Abu al- Hasan said: "As for me, I bear witness that he will be among the people of Paradise."

Also he said:

"For the happiness of 'Ali b. Yaqtin that I mentioned him in the attitude." Also he said: "I asked my Lord, the Great and Almighty to grant me 'Ali b. Yaqtin. So, He granted him to me. Indeed, 'Ali b. Yaqtin spent his money and his love, so he is worthy of that." And there are other traditions of the same meaning. We cannot count his good actions, his serves for ahl al Bayt, and the needs he fulfilled for their followers.

Every year, he authorized a person to perform the hajj in behalf of him. Some years, some people counted the number of those who were ready to perform the hajj in behalf of him. Their number was three hundred people. He gave some of them twenty- thousand dirhams and some of them ten thousand dirhams to perform the hajj. Some of those persons were al- Kahili, Abid al- Rahman b. al- Hajjaj, and the like. Also he gave one thousand dirhams to those who were lower than they in rank. Every year, he sent a sum of money between a hundred thousand dirhams and three thousand dirhams to Abu al- Hasan, peace be on him.

Abu al- Hasan joined three or four of his sons in marriage. Among them was Abu al- Hasan al- Rida, peace be on him. So, 'Ali b. Yaqtin wrote to him: "I have sent you their dowers." He added to them three thousand dinars for the banquet. The total number was thirteen thousand dinars at one time.⁽⁷⁾ It was enough for 'Ali to fulfill the needs of the followers of the Imams was that he spent a lot of money to maintain the family of al- Kahili and his relatives.

And it was enough for his great importance and his high position that Abu al- Hasan, peace be on him, said to him: "'Ali, Allah, the Exalted, has followers among the followers of the oppressive to defend His friends with them. And you, 'Ali, is among them." He said these words to him when Abu Ibrahim Musa came to Iraq. And 'Ali b. Yaqtin said to him: "Do not you see my condition and what I am in?"⁽⁸⁾

Generally speaking, 'Ali b. Yaqtin was an eye for Allah and a shelter for His friends among His enemies. He achieved their rights and drove the evil enmity away from them. Besides he was righteous in his other acts . And he reported the religious rules. Indeed, the pen is unable to write all his outstanding merits.

'Ali was born in Kufa in the year 128 (A.H.). His father Yaqtin was among the prominent propagandists for the Hashimid State. So, Marwan al- Himar sent for him. However, he, his wife, and his two sons 'Ali and 'Ubayd escaped from Kufa to Medina. They stayed there till the Abbasid State appeared. So, he appeared and began serving al- Saffah and al- Mansur though he and his sons were Shi'tes and believed in the Imamate. Yaqtin sent money to al- Sadiq,

peace be on him. Some people told alMansur and al- Mahdy about that. However, Allah saved him from their evil plan.

'Ali b. Yaqtin died in Baghdad in the year 182 (A.H.). The crown prince Mohammed al- Amin b. al- Rashid prayed over him. His father Yaqtin died after him in the year 185 (A.H.), the mercy of Allah be on them

Ammar al- Dihny:

Abu Mu'awiya Ammar b. Khabab al- Bajly al- Dihny al- Kufi, Dihn is a part from Bajila, was a reliable companion of al- Sadiq, peace be on him. His family was among the famous Shi'te families in Kufa then. It was said that his father was called Mu'awiya, too. It was said to al- Sadiq, peace be on him: "Today, Ammar al- Dihny witnessed before b. Abu Layla(9) the judge of Kufa. The judge said to him: "Ammar, stand up. We know you. We do not accept your witness because you are apostate (rafidi). 'Ammar stood up while he was shaking all over and weeping. So, b. Abu Layla said to him: "You are a man, you are among the people of knowledge and tradition. If the word apostate, (rafidi) hurts you, then disown yourself of apostasy (rafd).

Then you will be one of our brothers."

'Ammar said to him: "By Allah, I am not weeping over what you are saying. However, I am weeping over you and over my self. I am weeping over myself because you have attributed me to a noble rank of which I am not worthy. You have claimed that I am an apostate (rafidi). Woe upon you! Al- Sadiq, peace be on him told me that pharaoh was the first to use the word 'rafida' (apostates) for those magicians who apostatized the religion of pharaoh and obeyed Moses' orders. Then the rafidi (apostate) is he who renounces what Allah hates and does what Allah orders. Is there such a person in our present time? I am weeping over myself because I am afraid that Allah may set a seal upon my heart while I had accept this noble name (i.e. rafidi) before.

So, my Lord will admonish me and say: "Ammar you renounced the false and did the obligations as He said to you." Then that will decreases my degree when He forgives me and causes a severe punishment because he discussed with me, except when the Imams guard (me) against that with their intercession.

And as for my weeping over you was because you told a great lie when you called me with a name other than my name and because I felt compassion for you because of the punishment of Allah, the Exalted, when I renounce the holy names and follow the low ones. Then how will you be patient towards the torture of your world?" So, al- Sadiq, peace be on him, said: "If 'Ammar had sins greater than the skies and the earth, Allah would forgive him his sins for these words, and He would increase his rewards for them."

These words, as you see, indicate his firm beliefs. Also they show that emotions did not turn him away from his thought. He had a book (a group of traditions). A group of the reliable narrators reported the book. Also a group of the Sunni great figures reported traditions on his authority. In al- Fihrast, b. al- Nadim has mentioned him and regarded him among the Shi'te .jurists

Ammar al- Sabaty:

Abu al- Yaqdan Ammar b. Musa al- Sabaty, a Kufi dwelled in Mada'in reported traditions on the authority of Abu Abd Allah and Abu al- Hasan. He was attributed to the Fatahiya. If this attribution is right, it does not affect his reliable report, especially al- Kazim, peace be on him said concerning him: "I asked my Lord to grant me Ammar, and He granted him to me." Al- Kashy has mentioned this tradition in three pages: 164, 256, and 313. The jurisprudents regarded him as one of the great figures from whom people learned the lawful and the unlawful. The companions acted according to the traditions he reported. He reported many traditions.

Whoever reads carefully the books of tradition knows that he reported many traditions. In al- Fihrist, the Shaykh said: "He has a good, reliable book (i.e. a group of traditions)." Ammar had two brothers. Their names were Qays and Sabah. They reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. Also they were among the reliable narrators of the .Imams

Amru Bin Abu al- Muqdam:

Amru b. Abu al- Muqdam Thabit b. Hurmuz al- 'Ajali al- Kufi reported traditions on the authority of al- Sajjad, al- Baqir, and al- Sadiq, peace be on them. He is regarded among the following companions. He said: "When I came to Abu Abid Allah for the first time, he said to me: 'Learn truthfulness before the tradition.'"

Also he said: "When I looked at Ja'far b. Mohammed, peace be on them, I knew that he was among the descendants of the prophets." The two parties (the Shi'a and the Sunna) know his great rank. One day, al- Sadiq was sitting at the yard of the Kaaba. , Some people said to him: "How a great deal the pilgrims are!" He, peace be on him, said: "How a few the pilgrims are!" Then Amru b. Abu al- Muqdam passed by him. He said: "This is among the pilgrims." See al- Kashy, p.248. He had a book (a group of traditions), the reliable narrators reported the book.

.Al- Najashy said: "He had a good book." Then he mentioned the book on his authority

Ibin Abu Nasr al- Sukuni:

Amru b. Abu Nasr al- Anmati al- Sukuni al- Shar'abi was a reliable narrator. He had books (groups of traditions). A group of the reliable narrators and some people of the consensus reported the books. He is regarded as one of the companions of al- Sadiq, peace be on him

Amr Bin Udayna:

'Amr b. Udayna reported written traditions on the authority of al- Sadiq, peace be on him, and oral traditions on the authority of al- Kazim, peace be on him. He was the Shaykh of our Basri companions and their prominent figure as al- Najashy said. He escaped from al- Mahdy. He died in the Yemen. So, he did not report many traditions on the authority of al- Kazim, peace be on him.

In his book 'al- Rijal, p. 215, al- Kashy said: "It is said that his name was Mohammed b. Udayna. The name of his father prevailed him. Also he mentioned that he was from Kufa. This opposes what al- Najashy has mentioned except that he was from Kufa and lived in Basrah. He had the book of obligations. A group of the reliable reported the book (a group of traditions) from him

Amr Bin Hanzalah:

Abu Sakhr 'Amr b. Hanzalah al- 'Ajali al- Bakri al- Kufi reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. He had a high position with ahl al Bayt. This position denotes his firm belief and reliance. In al- Kafi, Chapter on Time of prayer: "Yazid b. Khalifa(10) said to al- Sadiq, peace be on him, 'Amr b. Hanzalah told us something about you at a time.' Al- Sadiq said:

'Therefore, this ('Amr) does not tell lies about us.'" Al- Sadiq said to 'Amr: "Abu Sakhr, by Allah, you follow my religion and the religion of my grandfathers. By Allah, we will intercede for (you) when our enemy says: 'So, we have no intercessors nor a true friend.'"(11) This tradition indicates that 'Amr had a high position with al- Baqir and al- Sadiq, peace be on them. He reported many traditions on the authority of al- Sadiq. The great reliable narrators and some people of the consensus reported the traditions from him.

Amr b. 'Ali b. al- Husayn:

'Amr b. 'Ali b. al- Husayn b. 'Ali b. Abu Talib, peace be on them, died in the year 65 (A.H.). And it was said that he died in the year 70 (A.H.). In al- Irshad, Shaykh al- Mufid says: "He was great, virtuous figure. The Prophet, may Allah bless him and his family, appointed him to maintain the alms. Also the Commander of the Faithful, peace be on him, appointed him to do that. He was pious and generous." Concerning him al- Baqir, peace be on him, said: "Amr is

my sight with which I see." He was the maternal grandfather of the two Sharifs, namely al-Murtada and al-Rady. In Sharh al-Masa'il al-Nasiriya, concerning his maternal grandfathers, 'Alam al-Huda says: "And as for 'Amr b. 'Ali b. al-Husayn, peace be on them, (whose surname was al-Ashraf) was with grand primacy with an important position during the Omayyad and the Abbasid Dynasties, and with knowledge. The reliable narrators reported traditions on his authority."

Al-Fadil Bin Yasar:

Al-Fadil b. Yasar al-Hindy, an Arab from Basrah, reported traditions on the authority of al-Baqir and al-Sadiq, peace be on them. He died during the days of al-Sadiq, peace be on him. He was among the six companions of Abu Ja'far, peace be on him. The sect (the Shi'a) has agreed on the correctness of the reports the narrators mention on his authority and acknowledged that he was a jurisprudent.

When Abu Abd Allah looked at him, he said: "And give good news to the humble." (12) Also he said: "Fadil was among the companions of my father. I love the man who loves the companions of my father." There are many traditions about his outstanding merit and righteousness. For example, al-Sadiq, peace be on him, said: "May Allah have mercy upon al-Fadil b. Yasar, he was among us, we the members of the House (ahl al Bayt)." (12)

Abu Basir:

Layth b. al-Bakhtary Abu Basir al-Muradi al-Kufi was a reliable companion of al-Sadiq, peace be on him. Concerning him, he said: "The pegs of the earth and the great figures of the religion are four...." "The companions of my father were good whether they are alive or dead...." See Barid al-Ajali. Also he said concerning him: "And give good news to the humble." Abu Basir saw miraculous acts from al-Sadiq, peace be on him. For example, al-Sadiq rubbed his hand on the eye of Abu Basir and made him see. Generally speaking, Abu Basir was among the great traditionalists and jurisprudents. He was among the six companions of al-Baqir, peace be on him. The sect (the Shi'a) has agreed on the correctness of the traditions which have been reported on his authority. and acknowledged his ability in jurisprudence.

Mu'min al-Taq:

His name was Mohammed b. 'Ali b. al-Nu'man Abu Ja'far al-Ahwal. The Shi'a (Khasa) surname him Mu'min al-Taq. Non-Shi'a ('amma) surname him Shaitan al-Taq. Whoever studies his debates with the great figures of the non-Shi'a about the Imamate knows why they

surname Shaitan al- Taq and hate him. That is because it is difficult for the human soul to
surrender to the truth.

He reported traditions on the authority of the truthful Imams. Al- Sadiq, peace be on him, lauded him; "Zarara b. 'A'yun, Mohammed b. Muslim, Barid b. Mu'awiya al- 'Ajali, an al- Ahwal are the dearest ones for me, whether they are a live or dead." His traditions are famous in the books of traditions. Whoever studies his debates knows that he had strong evidence, intense opposition, a quick answer, a keen idea, and a clever heart. He was among the great Imami .theologians. Besides he was very famous in jurisprudence

Mohammed Bin Muslim:

Mohammed b. Muslim al- Thaqafi al- Kufi reported traditions on the authority of the truthful Imams, peace be on them. He lived during the time of al- Kazim, peace be on him. He was among the matchless figures of whom the time does not bring but by chance. He was a prototype in righteousness. He obeyed the orders of his Imams and followed their behavior. He was trustworthy. Even those who disagree with his beliefs know his outstanding merits and righteous. They defamed him because he adopted al- Rafd (refusal) which he and the people of his method regarded as a good quality and a laudable act. They may refer to him when they
face difficulties in their beliefs.

He was regarded as the jurist of his time when there were many jurist and a lot of jurisprudence. So, Abd al- Raman b. al- Hajjaj and Mohammed b. 'Uthman said: "No one of the Shi'a was more knowledgeable than Mohammed b. Muslim." He got such a degree in jurisprudence because he heard thirty thousand traditions from Abu Ja'far, peace be on him, and sixteen thousand traditions from Abu Abd Allah, peace be on him. Whoever studies the
books of traditions knows that he reported many traditions.

His Imams lauded him very much. See Barid al- 'Ajali. He was among the six reliable companions of Abu Ja'far, peace be on him. He died at the age of 70, in the year 150 (A.H.). So, he lived for two years during the time of Abu al- Hasan, peace be on him. We ask Allah to
.be pleased with him

Murazim:

Murazim b. Hakim al- Azdi al- Mada'ini reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He was killed during the days of al- Rida, peace be on him. Murazim and Musadif, al- Sadiq's servant, went with al- Sadiq to because Hira al- Mansur summoned him to go there. When al- Mansur permitted al- Sadiq to come back to Medina, he left Hira in the evening. On his way to Medina, a man called 'Ashir stopped him and prevented

him from .going. So, Murazim and Musadif asked the Imam to allow them to kill 'Ashir, but the Imam refused that.

The Imam did his best to convince 'Ashir to allow them to go to Medina. Anyhow, 'Ashir let them go while most of the night passed. This shows us that Murazim was a close companion of the Imam. He loved the Imam very much, followed him, and carried out his orders. Al-Najashy and the like said: "Al- Rashid sent for Murazim and his brother(13) frequently. One day, he sent for Murazim, his brother and Abd al- Hamid b. Ghauwas. He killed Abd al- Hamid, .while Murazim and his brother were safe

Masma' Kardin:

Masma' Kardin was a real Arab. He belonged to Bakr b. Wa'il. His name was Masma'. And his surname was Kardin. In his book, p.298, al- Najashy said: "He was the Shaykh and prominent figure of (the tribe) of Bakr b. Wa'il in Basrah. And he was the Chief of the Masma'is. He reported few traditions on the authority of Abu Ja'far, peace be on him. And he reported many traditions on the authority of Abu Abd Allah.(14) Abu Abd Allah said to him: "Abu Sayyar, I am going to prepare for you a great objective." Also he reported on the authority of Abu al- Hasan (Musa), peace be on him. He had many rare things.

There are many traditions which denote that he strongly cleaved to ahl al Bayt, obeyed his Imam, gave Khums (fifth) and Zakat (alms) from his properties though they were many. Moreover, he wanted to collect all his properties to send them to the Imam. However, the Imam refused that. In the meantime he permitted him to take advantage of his share

Mu'awiya Bin 'Ammar:

His name was Mu'awiya b. 'Ammar b. Khabab al- Bajali al- Dihni al- Kufi. We have already mentioned his father 'Ammar. Mu'awiya was prominent figure. In al- Wasa'il, al- Sadiq, peace be on him, said to him: "My son,...." This indicates that al- Sadiq had mercy upon him, loved him, and took care of him

Ma'ruf Bin Kharbudh:

Ma'ruf b. Kharbudh al- Mekki reported traditions on the authority of al- Sajjad, al- Baqir, and al- Sadiq, peace be on them. He was among the six companions of Abu Ja'far. The sect (i.e. the Shi'a) has agreed on the correctness on the traditions which are reported on their authority and acknowledged their juristic ability. Many traditions have been mentioned concerning him. They denote his high position. Also they denote that he was among those who had the secrets .of ahl al Bayt. Moreover, he was among the worshippers whose adoration was long

Al- Mu'alla Bin Khanis:

Al- Mu'alla b. Khanis was a freed servant of Abu Abd Allah, peace be on him. Whoever studies his traditions knows that he was among the people of jurisprudence and knowledge, in the position of the Imam, and among the prominent companions. The thing that denotes his high position with the Imam was that the Imam became sad when he was killed, went out of his house angrily pulling his cloak, his son Isma'il was following him, and saying: "Indeed, the person can endure losing a child but cannot endure war." Then he came to his killer, Dawud b. 'Ali al- Abbasi (the governor. of al- Mansur) and said to him: "Dawud, you have killed my servant and have taken my money."

The Imam did not become calm till he punished the person who killed his servant. That person was al- Sirafy, the chief of the police of Dawud. When they wanted to kill him, he began shouting: "They order me to kill men for them then they are going to kill me!" When al- Mu'alla was killed, al- Sadiq, peace be on him said: "By Allah, sure he has entered Paradise!" Also he said: "Fee on this world! Allah empowered His enemy on His friend in it!" Besides, there are other traditions with the same meaning denote the high position of al- Ma'allah. Dawud killed al- Ma'allah because he was among the followers of Abu Abd Allah. Dawud sent for al- Mu'alla to show him the places of the followers and companions of al- Sadiq. Al- Mu'alla refused that So, Dawud threatened him with killing if he refused to show him the places of the followers and companions of al- Sadiq. However, he insisted on keeping their places a secret. This is strong evidence for his piety in the religion and his readiness to die for those chosen men. We ask Allah to be pleased with him and with them

Al- Mufaddal Bin 'Amr:

Abu Abd Allah al- Mufaddal b. 'Amr al- Ju'fy al- Kufi reported traditions on the authority of al- Sadiq and al- Kazim. He had outstanding merits of which no one of the reliable narrators and jurists had. He gathered abundant knowledge, many virtues, righteousness, and piety. Moreover, the two Imams appointed him as their deputy to collect the money of Khums and Zakat for them, to re- establish normal relations among people and to take care of the weak, and so on. It was enough for his honesty and knowledge that the two Imams depended on him in carrying out such a great task which was in need of large heartedness, determination, hard work to fulfill the needs of people, and perfect belief.

And his acts bear witness that he was meritorious for the two Imams to depend on him. Al- Sadiq appointed him as his representative after Abd Allah b. Ya'fur had passed away as we have mentioned in Abd Allah. Then what is your opinion about the qualification of the successor who replaced that predecessor? He went on carrying out that representation, though

there were many able men to carry it out, till he did while he had laudable behavior and was simple hearted.

It was enough for al- Mufaddal's high position that Abu Abd Allah, peace be on him, said concerning him: "By Allah with Whom there is no god, what an excellent servant al- Mufaddalb. 'Amr al- Ju'fi was!" Abu Abd Allah said these words concerning al- Mufaddal for thirty and some times. After the death of al- Mufaddal, Abu al- Hasan, peace be on him, said concerning him: "Indeed, al- Mufaddal was sociability and rest for me!" Also he said: "May Allah have mercy upon al- Mufaddal, he have rested!"

He had books (groups of traditions). A group of the reliable narrators reported the books from him. It is attributed to him that he reported al-Tawhid and al- Ihlijiya on the authority of al- .Sadiq, peace be on him, as we have stated in the previous chapters of this book

Maysar Bin Abd al- 'Aziz:

Maysar b. Abd al- 'Aziz al- Nakha'i al- Kufi al- Mada'ini, reported traditions on the authority of the two truthful Imams. Many reliable narrators reported these traditions on his authority. Many of them were among the people of consensus. In al- Manaqib, b. Shahrashub has regarded him as one of the reliable companions of al- Sadiq, peace be on him. It was said that he died in the days of al- Sadiq, in the year 136 (A.H.). He has been praised in many traditions. For example, Abu Ja'far, peace be on him, said concerning hi'm: "Maysar, indeed, your death came more than times. However, Allah has postponed it because you observed and strengthened the ties of kinship." This tradition with the same meaning has been mentioned many times. Also he said to him: "Verily, I love your perfume and your souls; you have adopted the religion of Allah and the religion of His angels." And there are similar traditions which show .his dignity and greatness

Hisham Bin al- Hakam:(15)

Abu Mohammed Hisham b. al- Hakam was the Chief of Kunda. Also he was surnamed Abu al- Hakam. He reported traditions on the authority of Abu Abd Allah and Abu al- Hasan, peace be on them. He had books (group of traditions). The biographists have mentioned the books in his biography. He was excellent in theology and far away from mistakes in it. His debates in the techniques of theology guide you to his strong evidence and his answers for the proofs of his debaters.

Al- Sadiq, peace be on him, prevented his companions from the debate and the dispute except very few of them. Hisham was in the vanguard of those companions whom al- Sadiq permitted to debate. Al- Sadiq, peace be on him, respected him. Though Hisham was young, al- Sadiq

preferred him to his old companions with high social ranks. Concerning him, al- Sadiq said:

"This (Hisham) supports us with his hand, his tongue, and his hand." Also he said:

"Hisham b. al-Hakam is the guide of our right, the narrator of our words, the supporter of our truthfulness, the refuter of the false of our enemies.

Whoever follows him and his tradition follows us; whoever opposes him and disbelieves in him shows enmity toward us and disbelieves in us." Not only al- Sadiq, peace be on him, praised Hisham but also praised other Imams of ahl al Bayt. For example, al- Rida, peace be on him said: "He (Hisham) was a righteous servant." al- Jawad, peace be on him, said: "May Allah have mercy upon him, what an excellent defender he was for this standpoint!" These words of the Imams of ahl al Bayt with regard to Hisham serve the clever, careful person instead of bombastic praise and woven land. Also these many words show you that Hisham adopted an attitude to defend the right and to wage war against the false and that he said intense words,

which were sharper than a thousand swords as al- Rashid said, to defend the Imamate.

Moreover, he was the matchless man who produced strong evidence for the Imamate and corrected the doctrines with his debates. Death came quickly to him due to those debates in the Imamate. That was when al- Rashid knew his place. He (Hisham) was afraid of him. So, he escaped to Kufa terrified. Then he died of that terror. It was said that he died in the year 179 (A.H.). Some slanders have been mentioned about him. Of course his enemies and his enviers tried to defame him and to destroy his beliefs because he defended ahl al Bayt in the manner whose results are still alive in the present time. However, the Imam himself sometimes

defamed him to drive evil away from him

Hisham Bin Salim:

Hisham b. Salim al- Jawaliqi al- 'Allaf reported traditions on the authority of Abu Abd Allah and Abu al- Hasan, peace be on them. He was among those whose debates were clear, who forced their enemies to surrender with the proof, and who showed men the way. And he was among those whom the Imams permitted to debate. If the Imams thought that he would make mistakes, they would not allow him to debate at that time when knowledge reached the maximum degree, the authority showed enmity toward ahl al Bayt, and his counterpart opposed him in the Imamate, rather in every art and knowledge.

Hisham was not only specialist in theology, but also was among the great jurists. The Imams praised him in many traditions. These traditions show us his great position and importance. He was dispraised as the great supporters of ahl al Bayt and their reliable companions were dispraised. Also they showed a defect for a defect. Why were those great figures dispraised. Do not their enemies know that the true religion was established and the beliefs of ahl al Bayt

appeared with their intense arguments and their decisive proofs? So, they (the reliable companions) were among the mujahidin in the way of Allah, whose keen tongues and proofs .were able to face the armies, the rulers and their terrorism

Yunus Bin Ya'qub:

Yunus b. Ya'qub al- Bajali al- Dihni al- Kufi reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He died in Medina during the lifetime of al- Rida, peace be on him. So, al- Rida sent camphor (hunut), shroud, and all necessary things. He ordered his follower, his father's followers, and his grandfather's followers to attend his funeral. Then which greatness is better than this?

Yunus was among the prominent jurists and their masters from whom people learned the lawful and the unlawful. He was the representative of Abu al- Hasan (Musa), peace be on him. He was of great importance with the Imams, peace be on them. They said many traditions on him to show his great position with them and their great custody of him. For example, al- Kazim, peace be on him, said: "We are protectors for you." Al- Sadiq or al- Kazim, peace be on them, said: "Indeed, you are (one) of us, we the members of the House (ahl al Bayt), so, may Allah add you to the Prophet of Allah and his family, and surely Allah will do that, Allah willing."

These traditions and the like denote that he had a high position and was a reliable narrator. With this great figure, we have ended our speech about the famous, reliable narrators of Abu Abd Allah, peace be on him, from whom they learned good manners, the rules of the religion, and various sciences. From here, you know the importance of the narrator and of the report on the authority of al- Sadiq, peace be on him, the number of the sciences and of the arts reported .on his authority and taken from him

References:

1. Al- Mufid, al- Irshad, 271.
2. Al. An'am, 90.
3. Al- Nisa', 88.
4. Al- An'am, 121.
5. al- Ja'fy al- Kufi. He reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He was among the reliable narrators. 574 The surface meaning of this tradition is that Zarara died the days of al- Sadiq, peace be on him; otherwise al- Sadiq asked Allah to have mercy upon Zarara while he was alive.
6. This tradition denotes that he died during the days of al- Sadiq, peace be on him. Then he was not among those who reported from al- Kazim, peace be on him.

7. Al- Kashy, al- Rijal, 433/819.

8. Ibid, 433/817.

9 His name was Mohammed b. Abid al- Rahman b. Abu Layla al- Ansari al- Kufi. Mohammed was a judge in Kufa for thirty- three years. First he became a judge for the Omayyads, then he became a judge for the Abbasids. he was born in the year 74 (A.H.). He died in Kufa in the year 148 while he was still a judge. The Shayk, may Allah have mercy upon him, regarded him as one of the companions of al- Sadiq, peace be on him. Anyhow, apparently, he waged war against al- Sadiq with his acts.

10. al- Harithi. He is regarded as one of the companions of al- Sadiq and al- Kazim, peace be on them. He was attributed to the Waqifa. It has been reported that al- Sadiq, peace be on him, praised him.

11. Koran, 26,100.

12. Koran, 22, 34.

13. Murazim had two brothers. Their names were Mohammed and Jarrir. Both were reliable narrators. Al- Kazim, peace be on him, ordered Mohammed to debate.

14. He was among the companions of al- Kazim, peace be on him. He was a reliable narrator.

15. I succeeded with the praise of Allah, the Exalted, to write an independent book on him