

Imam Hassan al-Askari's Companions and the Narrators of His Traditions

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The Abbasid government did not allow ulama and jurisprudent to contact with Imam Abu Muhammad (a.s.) lest his virtues and vast knowledge would be spread among people everywhere, and then people would be affected by him and turn their backs to the Abbasids. In spite of all the severe procedures the Abbasids took to separate the imam from people, some ulama and narrators contacted with him and narrated his traditions. Here we mention the companions and narrators in brief because this completes the research on the personality of .(Imam Abu Muhammad (a.s

Ibrahim bin Abu Hafs Abu Isaaq al-Katib .1

An-Najashi said about him that he was a sheikh from Imam Abu Muhammad al-Askari's companions. He was reliable, notable man. He had written a book refuting the excessive and .refuting Abul Khattab

Ibrahim bin Khasib al-Anbari .2

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Ibrahim bin Abdah .3

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions. We have mentioned in a previous chapter the letters of Imam al-Askari (a.s.) to him that .showed his reliability and high position

Ibrahim bin Ali .4

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. He was unknown

Ibrahim bin Muhammad bin Faris an-Naysaburi .5

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions. Once, al-Kashshi asked Abu an-Nadhr al-Ayyashi about some men among whom was Ibrahim bin Muhammad bin Faris, and he said, 'As for Ibrahim bin Muhammad bin Faris, he is not bad

Abu Isaaq Ibrahim bin Mahziyar al-Ahwazi .6

He had written a book called "al-Bisharaat". Isaaq bin Muhammad al-Basri narrated that Muhammad bin Ibrahim bin Mahziyar said to him, 'When my father (Ibrahim) was about to die, he gave me some money and gave me a certain sign. No one knew about this sign except Allah the Almighty. He said to me, 'Whoever show you this sign, you have to give him this money.' I went to Baghdad and stopped at an inn. On the following day, someone came and knocked the door. I asked the servant to see who he was. The servant said, 'An old man at the door.' I said, 'Let him come in.' The old man came in, took a seat and said, 'I am al-Umari. Give me the money that is with you which is so-and-so.' He showed me the sign and I gave him the money.' Al-Umari was the agent of Imam Abu Muhammad (a.s.). Ibrahim bin Mahziyar narrated from Imam Abul Hasan al-Hadi (a.s.), Imam Abu Muhammad al-Askari (a.s.), Ibn Abu Umayr, and others. Ahmad bin Muhammad, Sa'd bin Abdullah, .Abdullah bin Ja'far al-Himyari, and others narrated from him

Ibrahim bin Yazid .7

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. He also mentioned .his brother Ahmad bin Yazid as one of Imam al-Askari's companions

Ibrahim bin Isma'il bin Dawud bin Hamdun al-Katib an-Nadim .8

He was the master of linguists. He narrated from Imam Abu Muhammad al-Askari (a.s.) and from his father. An-Najashi said, 'He was the close companion of our master Abu Muhammad al-Askari (a.s.) and of his father Abul Hasan (al-Hadi) (a.s.) before.' He had written some books like "The names of mountains, watercourses, and valleys", "Bani Murrah bin Owf", "Bani an-Namr bin Qasit", "Bani Aqil", "Bani Abdullah bin Ghatafan", "At-Tayy", "The poetry of al-Hujayr as-Saluli", "The poetry of Thabit bin Qutnah and his craft", "Bani Kulayb bin Yarbu'", "The poetry of bin Murrah bin Hammam", and "Nawadir al-A'rab: rarities of .the nomads

Abu Hamid Ahmad bin Ibrahim al-Muraghi .9

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. Ibn Dawud said about him, 'He is praiseworthy of a very high position.' Ahmad narrated, 'Abu Ja'far Muhammad bin Ahmad bin Ja'far al-Qummi al-Attar wrote to the imam (peace be on him) describing us to him. The imam (a.s.) replied, 'I read that which you described Abu Hamid (may Allah honor him by His obedience) with and understood his state. May Allah take him to the best end and not cease His favors on him, and may Allah be his guardian.'

10. Ahmad bin Idris al-Qummi al-Mu'allim

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. An-Najashi said, 'He was a reliable jurisprudent from among our companions. He was trustworthy in his many narrations. He had written a book on rarities. He died in 306 AH on the way from Mecca to 'Kufa

Ahmad bin Isaaq bin Abdullah bin Sa'd bin Malik bin al-Ahwas al-Ash'ari al-Qummi .11

He was the deputy of the people of Qum. He narrated traditions from Abu Ja'far the Second (Imam al-Jawad) and from Abul Hasan (Imam al-Hadi) (peace be on them). He was from the close companions of Imam Abu Muhammad (a.s.). He had written some books such as "Ilal as-Sawm: causes of fasting" and "Masa'il ar-Rijal: questions of men" which he had collected from Abul Hasan the Third (Imam ar-Redha) (a.s.).

Sheikh at-Toosi said he was one from those who had met Imam al-Mehdi (a.s.). Muhammad bin Ahmed bin as-Salt al-Qummi wrote a letter to ad-Dar (to the imam) and mentioned in it the story of Ahmed bin Isaaq al-Qummi and his companionship. He mentioned that he wanted to perform the hajj and needed one thousand dinars. He said in the letter, 'If my master sees that he orders to lend him this amount and get it back from him in his country when he comes back, I shall do (give him the money).' The imam (a.s.) replied, 'It is a gift from us to him and when he comes back, he will get another gift from us.' This story showed his faith and the respect of the imam (a.s.) towards him.

Abdullah bin Ja'far al-Himyari said, 'Once, Sheikh Abu Amr (may Allah have mercy on him) and I met Ahmad bin Isaaq, who made a sign to me to ask Abu Amr about the Successor (Imam al-Mehdi). I said to him, 'O Abu Amr, I want to ask you about something that I have no doubt about.' He said, 'Ask about what you want!' I said to him, 'Did you see the Successor after Abu Muhammad (a.s.)?' He said, 'By Allah, yes.'

.(Anyhow, this man was reliable and had a high position near the Ahlul Bayt (a.s

Ahmad bin al-Hasan bin Ali bin Fadhdhal .12

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions. It was said that he was Fatahite and he was reliable in narration. He had written some books .such as "Prayer", and "Wudu". He died in 260 AH

Abu Ali Ahmad bin Hammad al-Mahmudi .13

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions. Al-Kashshi mentioned that Muhammad bin Mas'ood said, 'Abu Ali Muhammad bin Ahmad bin Hammad al-Mahmudi al-Marwazi said, 'Abu Ja'far (a.s.) wrote to my father (as mentioned) in a chapter of his book,...(and every soul shall be paid in full what it has earned, and they shall not be wronged). As for this life, we are tried in it with misfortunes, but whoever loves his friend and believes in his beliefs shall be with him even if he is far from him. And as for the afterlife, it is the abode of eternity.'

Al-Mahmudi said, "The imam (a.s.) wrote to me after my father's death, 'Your father has passed away, may Allah be pleased with him and with you. He is still praiseworthy to us. And you shall not be far from this state.'"

This praise of the imam towards him shows that he was trustworthy, good man. Al-Kashshi .mentioned other traditions narrated by this man

Ahmad bin Muhammad bin Yasar .14

Al-Barqi mentioned him as one of Imam al-Askari's companions. Al-Najashi said about this man, 'He was from the clerks of Abu Tahir at the time of Abu Muhammad (a.s.). He was known as as-Sayyari. He was weak in narrations and of bad beliefs as al-Husayn bin Abdullah told us. His narrations were not regarded. He narrated mursal traditions. He had some books like "Thawab (reward of) al-Qur'an", "Medicine", "Recitations", "Rarities", and "al-Gharat (raids)". Al-Kashshi mentioned that Ibrahim bin Muhammad bin Hajib said, 'I read in a paper with al-Jawad (a.s.) that he informed someone, who asked about as-Sayyari, saying, 'He was not as he claimed for himself. Do not give him anything (of traditions).' Scholars accused him in his .beliefs. He died while still on his bad beliefs

Ahmad bin Abdullah bin Marwan al-Anbari .15

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Ahmad bin Muhammad bin Musshir .16

He narrated from Imam Abu Muhammad (a.s.), and Ali bin Abu Khulays narrated from him. Sayyid al-Khoei said, 'Nothing was mentioned that might prove the reliability or the praise of this man. As for the saying of Sheikh as-Saduq about him that he was "the companion of Abu Muhammad (a.s.)", it does not mean he was reliable or good. How is that whereas there were bad men among the companions of the Prophet (a.s) so what about those who accompanied '...!?'the imam

Ahmad bin Muhammad al-Hudhayni .17

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Ahmad bin Hilal al-Abrata'iy .18

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. He was of bad beliefs and no one regarded his narrations. The imam (a.s.) dispraised him and declared that he was free from him. He wrote to al-Qassim bin al-Ala', 'Our order has come to you about the liar ibn Hilal, may Allah have no mercy on him. He -may Allah neither forgive his sins nor may He pardon his slips-often interfered in our affairs with no permission or satisfaction from us. He was opinionated and he refrained from our dues. He did not carry out our orders except what he liked and wanted. May Allah take him to the fire of Hell. We were patient with him until Allah cut off his life after our pray. We had informed some people of our followers about him at that time-may Allah have no mercy on him. There are some people who do not quit him. Make al-Issaqi-may Allah keep him and his family safe-know what we have informed you about the status of this sinner, and make whoever asked about him from the people of his village and other villages know that, and tell whoever deserves to know that. He shall not be excused even by our followers in suspecting what our reliable companions have narrated from us...'

.This tradition shows that this man was deviant. He died in 267 AH

Isaaq bin Isma'il an-Naysaburi .19

He was reliable. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. The .imam (a.s.) prayed Allah for him in one of his letters

Abu Ya'qub Isaaq bin Muhammad al-Basri .20

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. Al-Kashi said he was
from the heads of the excessive

Isma'il bin Muhammad bin Ali bin Isma'il al-Hashimi al-Abbasi .21

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Jabir bin Suhayl as-Sayqal .22

He was the agent of Imam Abul Hasan al-Hadi (a.s.), Imam Abu Muhammad al-Askari (a.s.),
(.and Imam al-Mehdi (a.s

Abul Qassim Jabir bin Yazid al-Farisi .23

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Ja'far bin Ibrahim bin Noah .24

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Al-Hasan bin Ahmad al-Maliki .25

He was from the companions of Imam Abu Muhammad (a.s.). He narrated from his father, and
.Ali bin al-Husayn bin Babwayh narrated from him

Al-Hasan bin Ishkeeb al-Marwazi .26

He lived in Samarqand. He was a theologian, scholar, and an author. Sheikh at-Toosi
.mentioned him as one of Imam al-Askari's companions

Al-Hasan bin Ja'far .27

He was known as Abu Talib al-Faghani. Sheikh at-Toosi mentioned him as one of Imam al-
.Askari's companions

Al-Hasan bin Ali bin Nu'man al-Kufi .28

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. Al-Najashi said, 'He was the mawla of bani Hashim. His father Ali bin an-Nu'man was trustworthy of true traditions. He had a very useful book on rarities

Al-Hasan bin Muhammad bin Baba al-Qummi .29

He was excessive. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions without adding "al-Qummi" to his name. al-Kashshi said, 'Abul Fadhl bin Shathan mentioned in one of his books that ibn Baba al-Qummi was one of the famous liars.' Sa'd said that al-Ubaydi said to him, 'Once, (Imam) al-Askari wrote to me saying: I am free before Allah from al-Fihri and al-Hasan bin Muhammad bin Baba al-Qummi, and you also should be free from them. I warn you and all my followers from them. I curse them. The curse of Allah be on them. They extort the monies of people in the name of us. They are mischievous and harmful. May Allah harm them and plunge them into mischief. Ibn Baba pretends that I have sent him as a prophet and that he is a "bab". The curse of Allah be on him. Satan has mocked at him and deceived him. Allah curses whoever accepts that from him. O Muhammad, if you are able to split his head with a rock, you do. He has harmed me. May Allah harm him in this life and in the afterlife.'

This letter shows that the imam (a.s.) was so angry at this man who had denied his religion and gone too far in deviation

Al-Hasan bin Musa al-Khashshab .30

An-Najashi said about him, 'He was from our notable companions. He was famous in knowledge and Hadith, and had written some books such as "Refuting the Waqifites" and "the Rarities". It was said that from his books there were the books of "the Hajj", and "the Prophets".

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Abu Own al-Hasan bin an-Nadhr al-Abrash .31

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Al-Hasan bin an-Nadhr .32

It was he who was carried to the Sacred District "Surra Man Ra'a" after the death of Imam Abu Muhammad (a.s.). The Imam (a.s.) had given him two garments. He died in Ramadhan and

was enshrouded in these two garments. He was from the people of Qum, and from those who met Imam al-Mehdi (a.s.) and saw his miracles other than his (Imam al-Mehdi's) agents. Sayyid al-Khoei thought he was but the very man mentioned above and not another one

Al-Husayn bin al-Hasan bin Abban .33

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said, 'He met the imam (a.s.) but we do not know whether he narrated from him or not. Ibn Qoulwayh said he was from the relatives of as-Saffar and Sa'd bin Abdullah but he was before them because he 'narrated from al-Husayn bin Sa'eed but they both did not

Hafs bin Amr al-Umari .34

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. He was one of the best companions of the imam (a.s.). Isaaq bin Isma'il had a letter from Imam Abu Muhammad (a.s.) saying, 'Do not leave the country until you meet al-Umari. May Allah be pleased with him for my pleasedness with him. You greet him, be acquainted with him and make him be acquainted with you, because he is pure, loyal, chaste, and close to us. Everything that is carried to us from countries comes to him at last so that he brings it to us. Praise be to Allah too much.'

.(This shows that he was reliable, good man, and close to the Ahlul Bayt (a.s

Abu Sa'eed Hamdan bin Sulayman an-Nayshaburi .35

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions one time and another time as one of Imam al-Askari's companions. He was reliable from the notables of the Shia

Hamza bin Muhammad .36

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. He narrated the tradition of "the cause of the legislating of fasting", and Isaaq bin Muhammad narrated from him

Dawud bin Abu Zayd .37

He was reliable, truthful, religious man from Nayshabur. Sheikh at-Toosi mentioned him as one

.of Imam al-Hadi and Imam al-Askari's companions

Dawud bin Aamir al-Ash'ari .38

He was from Qum. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,
and so did al-Barqi

Dawud bin al-Qassim .39

He was known as Abu Hashim al-Ja'fari. He was one of the eminent Muslims and one of the famous scholars in religion. Here we talk in brief about this great personality.

His lineage

His lineage belonged to the eternal martyr in Islam Ja'far bin Abu Talib at-Tayyar. He was the son of al-Qassim bin Isaaq bin Abdullah bin Ja'far, and there was no lineage more than this noble lineage at all.

His allegiance to the Ahlul Bayt (a.s)

Abu Hashim was very loyal to the infallible imams (a.s.). He met Imam ar-Redha, Imam al-Jawad, Imam al-Hadi, and Imam Abu Muhammad al-Hasan al-Askari (peace be on them). He devoted himself to them. He composed good poetry on praising them.

His position near the imams

Abu Hashim had a high position near the imams whom he was contemporary with. Once, Imam al-Hadi (a.s.) said to him, 'O Abu Hashim, which blessing of Allah you want to be grateful for? Allah has endowed you with faith that saves your body from Fire, endowed you with soundness that helps you in obedience, and endowed you with satisfaction that keeps you away from degradation.'

His social status

All classes of the society highly regarded Abu Hashim. Biographers said about him, 'He was preferred by rulers. He was pious, devoted, ascetic, knowledgeable, and active. No one of the Talibites at his time was like him in his high lineage.'

His courage

Abu Hashim was so courage that he did not fear any ruler. He announced the truth even in the most critical environments.

Historians said that when the head of Yahya, the great rebel, was brought to Baghdad, the people of Baghdad went to Muhammad bin Abdullah bin Tahir, who killed Yahya, congratulating him on the victory!! Abu Hashim was among those people. He said to the emir,

'O emir, I have come to you congratulating on something that if the messenger of Allah (a.s.)
was alive, he would be consoled on.'

All present people became silent and no one answered him with anything. He left angrily while
reciting the following verses of poetry:

"O Family of Tahir, eat it harmfully,
for the flesh of the Prophet is not edible.
A revenge that its seeker is Allah,
Definitely it will be taken."

His death

.(He died in Jumadi al-Oola in 261 AH, a year after the death of Imam Abu Muhammad (a.s.

Sa'd bin Abdullah al-Qummi .40

He was contemporary with Imam Abu Muhammad (a.s.). Sheikh at-Toosi said that he did not
know whether Sa'd had narrated from the imam (a.s.) or not. An-Najashi said, 'He was the
chief, jurisprudent, and notable of this sect (the Shia).

He heard many traditions from the public. He traveled here and there seeking traditions. He
met al-Hasan bin Arafa, Muhammad bin Abdul Melik ad-Daqiqi, Abu Hatim ar-Razi, and Abbas
at-Tarqufi, and he met our master Abu Muhammad (a.s.)...He compiled many books like
"Mercy", "Wudu", "Prayer", "Zakat", "Hajj", besides many other books written by him.'

.He died in 301 or 299 AH

As-Sindi bin ar-Rabee' .41

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and added that he
.was reliable from Kufa

Abu Sa'eed Sahl bin Ziyad al-Aadami ar-Razi .42

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. An-Najashi said, 'He
was weak in narration and independable. Ahmad bin Muhammad bin Eesa accused him of
excessiveness and lying and he exiled him from Qum to ar-Riyy where he lived before. He
wrote to Abu Muhammad al-Askari (a.s.) through Muhammad bin Abdul Hameed al-Attar...He
'had a book on rarities

Shahwayh bin Abdullah al-Jallab .43

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Salih bin Abu Hammad .44

An-Najashi said, 'Salih bin Abu Hammad Abul Khayr ar-Razi met Imam Abul Hasan (al-Hadi) (a.s.). He was ambiguous that some people knew him and others denied him. He had some books like "The speeches of Ameerul Mo'minin" and "Rarities". Sheikh at-Toosi mentioned him .as one of Imam al-Askari's companions

Salih bin Abdullah al-Jallab .45

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Abdul Adheem al-Hasani .46

This noble master belonged to the pure progeny of Imam al-Hasan (a.s.) the grandson of the messenger of Allah (a.s.). He was the son of Abdullah bin Ali bin al-Hasan bin Zayd bin Imam al-Hasan (a.s.). Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. An-Najashi mentioned that Ahmad bin Muhammad bin Khalid al-Barqi said, 'Abdul Adheem came to ar-Riyy escaping from the ruler. He lived in a vault in a house of one of the Shia in Sikkat al-Mawali. He worshipped Allah in that vault; fasting the day and spending the night in praying and supplicating. He went out in disguise to visit the tomb that was opposite to his tomb (later on). He said that it was a tomb of one of the sons of Imam Musa bin Ja'far (a.s.). He remained living in that vault and his news moved from one to another of the Shia until most of them knew him. Once, a man from the Shia saw in sleep that the messenger of Allah (a.s.) said to him, 'A man from my progeny shall be carried from Sikkat al-Mawali and buried near the apple tree in the garden of Abdul Jabbar bin Abdul Wahab' and he pointed to the place. The man went to buy the tree and its place from its owner. The owner asked him, 'What for do you want to buy the tree and its place?' The man told him about his dream, and then the owner of the tree remembered that he also had seen such a dream and entailed the place of the tree and all the garden on the Sharif and the Shia to be buried in. Abdul Adheem became ill and then died (may Allah have mercy on him). When he was to be washed, a piece of paper was found in his pocket written in it his noble lineage.'

This noble man was a knowledgeable jurisprudent. Abu Hammad ar-Razi said, 'Once, I went to

Ali bin Muhammad (al-Hadi) (a.s.) in Surra Man Ra'a. I asked him about some questions of halal and haram and he answered me. When I wanted to leave him, he said to me, 'O Hammad, if some thing of your religion is dubious to you, ask Abdul Adheem bin Abdullah al-Hasani 'about it and give him my best regards

Abdullah bin Ja'far al-Himyari al-Qummi .47

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and so did al-Barqi. An-Najashi said, 'Abul Abbas Abdullah bin Ja'far bin al-Hasan bin Malik bin Jami' al-Himyari al-Qummi was the chief and notable of the people of Qumm. He went to Kufa after 290 Ah. The people of Kufa heard from him many traditions. He compiled many books such as "al-Amanah: deposit or fidelity", "ad-Dala'il: proofs", "al-Adhamah wet-Tawhid: greatness and monotheism", "al-Ghaybah wel Heerah: occultation and confusion", "Fadhl al-Arab: preference of the Arabs", "at-Tawhid wel Bada' wel Iradah wel Istita'ah wel Ma'rifah: monotheism, bada', will, capability, and knowledge", "Qurb al-Isnad ila (close attribution to) Abu Ja'far bin ar-Redha", "Ma Bayna (between) Hisham bin al-Hakam and Hisham and al-Abbas", "al-Arwah wel Jannah wel Nar : souls, Paradise, and Fire", "al-Hadithayn al-Mukhtalifayn: the two different traditions", "Massa'il ad-Dajjal: the questions of the imposter", "Mukatabat Abul Hasan ath-Thalith: correspondences of Abul Hasan the Third", "Massa'il li (questions of) Abu Muhammad al-Hasan bin Ali ala yad (through) Muhammad bin Uthaman al-Umari", "Qurb al-Isnad ila Sahib al-Amr (the man of the matter)", "Massail Abu Muhammad wa Tawqi'atuh (handwritings)", and the book "at-Tibb: medicine". These different books show his vast knowledge and his .specialization in different sciences

Abdullah bin Hamdwayh al-Bayhaqi .48

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. He was from the best Shia. Once, the imam (a.s.) wrote a letter in which he prayed Allah to have mercy on him. We .have mentioned this letter in a previous chapter

Abdullah bin Muhammad bin Khalid at-Tayalisi al-Kufi .49

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. An-Najashi said, 'He was trustworthy, benevolent man from our (Shia) companions, and so was his brother Abu Muhammad al-Hasan. He had a book of rarities. Muhammad bin Mass'ood said about him, 'As for Abdullah bin Muhammad bin Khalid at-Tayalisi, I have not known about him except that he

.was good and trustworthy

Abu Muhammad Abdullah bin Muhammad ash-Shami ad-Damashqi .50

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and added that he .narrated from Ahmad bin Muhammad bin Eessa and others

Abu Amr Uthman bin Sa'eed al-Umari az-Zayyat .51

He was also called as as-Samman. He was one of the great faithful, pious Muslims. As if religion was a part of him. We shall talk in brief about him.

The imams praising him

The Imams, whom al-Umari was contemporary with, praised and highly regarded him. Ahmad bin Isaaq bin Sa'd al-Qummi said, "One day, I went to Abul Hasan Ali bin Muhammad (Imam al-Hadi) (blessings be on him) and said to him: O my master, some times I am here and some times I am not. I cannot come to you at every time. Whose sayings do we accept and whose orders do we follow?"

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

When Abul Hasan (a.s.) died, I referred to his son Abu Muhammad al-Hasan al-Askari (a.s.) and asked him one day as I had asked his father before. He said to me, 'This is Abu Amr the trustworthy, the faithful. He is the trust of the formers and my trust in life and death. Whatever he says to you is from me and whatever he informs you of is in behalf of me.'

Ahmad bin Isaaq also said, 'I asked Abul Hasan (a.s.): with whom shall I deal and from whom shall I take (religious rulings), and whose saying shall I accept? He said to me, 'Al-Umary my trust; whatever he informs you of is on behalf of me and whatever he says to you is on behalf of me. Listen and obey him, for he is trustworthy and reliable.'

This is a clear proof on his faith, piety, and religiousness.

His agency to Imam al-Mehdi (a.s.)

He assumed the agency in the Holy District (Surra Man Ra'a) for fifty years. The Shia offered their questions to him and he offered them to the imam (a.s.).

His death

Historians said that he had dug a grave for himself. Everyday, he went down into the grave and recited a part from the Holy Qur'an and then he came up. He died in Jumadi al-Oola in 304 or 305 AH. He had predicted the day of his death. His tomb is in Baghdad and he is known by the

.Baghdadis as ash-Sheikh al-Khilafi

Urwah al-Wakil al-Qummi .52

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Al-Akmari bin Ali bin Muhammad al-Bawfaki an-Nayshaburi .53

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and added that he
.bought some Turks in Samarqand for (Imam) al-Askari

Ali bin Bilal .54

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions. An-Najashi said, 'He was a Baghdadi and then he moved to Wasit. He narrated from Abul Hasan the Third (a.s.). He had a book.' In a letter from Imam al-Askari (a.s.) to Isaaq it was mentioned, 'O Isaaq, read our book to al-Bilali, may Allah have mercy on him, because he is trustworthy and reliable, and he knows what he has to do.' Al-Kashshi said, "I found a book written by Jabra'il bin Ahmad that Muhammad bin Eesa al-Yaqtini said to him, 'Imam al-Hadi (a.s.) wrote a letter to Ali bin Bilal in 232AH saying in it, "I praise Allah and thank Him for His might and mercy, and pray Him to have blessing and mercy on Muhammad the Prophet and on his progeny. I have appointed Abu Ali in place of al-Husayn bin Abd Rabbih and entrusted him with that position for the knowledge he has that no one is preferred to him. I know you are the chief of your district and so I wanted to honor you by writing this book on that to you. You have to obey him and deliver to him all the dues that are with you. You have to inform my followers and recommend them of that, for this will support and suffice him, and save us efforts and please us. Doing this, you will have the reward of Allah, and Allah gives whomever He likes. He is the Giver, Who rewards with His mercy and you are in the trust of Allah. I have written this letter with my handwriting and I praise Allah too much."'

.(This letter shows that he was trustworthy and relied on by the imam (a.s

Ali bin Ja'far bin al-Abbas al-Khuza'iy .55

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Note

This article is taken from the book "The Life of Imam al-Hasan al-Askari" written by Baqir Sharif al-Qarashi. Please refer to the relevant book for relevant Note on the following link:

<http://alhassanain.org/english/?com=book&id=122>