

His Companions And The Narrators of His Traditions

The Abbasid government did not allow '*Ulama*' and jurispudent to communicate with Imam Abu Muhammad (a.s.) lest his virtues and vast knowledge would be spread among people everywhere, as then people would be affected by him and would 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 communicated 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.).

1. Ibrahim bin Abu Hafs Abu Isaaq al-Katib

An-Najashi said about him that he was a sheikh from Imam Abu Muhammad al-Askari's companions. He was a reliable and notable man. He had written a book refuting the excessive and Abul Khattab.¹

2. Ibrahim bin Khasib al-Anbari

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.²

3. Ibrahim bin Abdah

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's and Imam al-Askari's companions.³ We have mentioned in a previous chapter the letters of Imam al-Askari (a.s.) to him that showed his reliability and high position.

4. Ibrahim bin Ali

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁴ He was unknown.

5. Ibrahim bin Muhammad bin Faris an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's and Imam al-Askari's companions.⁵ 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.'⁶

6. Abu Isaaq Ibrahim bin Mahziyar al-Ahwazi

He had written a book called "al-Bisharaat".⁷ 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 shows 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.'⁸ 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.⁹

7. Ibrahim bin Yazid

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.¹⁰

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

He was the master of linguists. He narrated from Imam Abu Muhammad al-Askari (a.s.) and from his father.¹¹ 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 him.'

He had written some books like "The names of mountains, watercourses, and valleys", "Bani¹² 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".¹³

9. Abu Hamid Ahmad bin Ibrahim al-Muraghi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. Ibn Dawud said about him, 'He

is highly praiseworthy.’¹⁴ 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.’¹⁵

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari’s companions.¹⁶ An-Najashi said, ‘He was a reliable jurispudent 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.’¹⁷

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

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.).¹⁸

Sheikh at-Toosi said he was one from those who had met Imam al-Mahdi (a.s.).¹⁹

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 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 it (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.’²⁰ 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 signaled to me to ask Abu Amr about the Successor (Imam al-Mahdi). 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.’²¹

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

12. Ahmad bin al-Hasan bin Ali bin Fadhdhal

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s and Imam al-Askari’s companions.²² It was said that he was Fatahite²³ and he was reliable in narration. He had written some books such as

“Prayer”, and “Wudu”. He died in 260 AH.²⁴

13. Abu Ali Ahmad bin Hammad al-Mahmudi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.²⁵ 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 earlier) in a chapter of his book,...*(and every soul shall be paid in full what it has earned, and they shall not be wronged)*.²⁶ 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.'"²⁷

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

14. Ahmad bin Muhammad bin Yasar

Al-Barqi mentioned him as one of Imam al-Askari's companions.²⁸ 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 significant. He narrated mursal²⁹ traditions. He had some books like "Thawab (reward of) al-Qur'an", "Medicine", "Recitations", "Rarities", and "al-Gharat (raids)".³⁰

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).'³¹ Scholars accused him about his beliefs. He died while still on his wrong beliefs.

15. Ahmad bin Abdullah bin Marwan al-Anbari

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.³²

16. Ahmad bin Muhammad bin Musshir

He narrated from Imam Abu Muhammad (a.s.), and Ali bin Abu Khulays narrated from him. Sayyid al-Khu'i said, 'Nothing was mentioned that might prove the reliability or the praiseworthiness 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?!...'³³

17. Ahmad bin Muhammad al-Hudhayni

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.³⁴

18. Ahmad bin Hilal al-Abrata'iy

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.³⁵ He was of bad beliefs and no one considered his narrations significant.³⁶ 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 giving our dues. He did not carry out our orders except of 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 prayer. 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 leave 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 the same to whoever deserves to know that. He shall not be excused even by our followers for making dubious what our reliable companions have narrated from us...'

This tradition shows that this man was deviant. He died in 267 AH.³⁷

19. Isaaq bin Isma'yl an-Naysaburi

He was reliable. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.³⁸ The imam (a.s.) prayed Allah for him in one of his letters.³⁹

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁴⁰ Al-Kashshi said he was from the heads of the excessive.⁴¹

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁴²

22. Jabir bin Suhayl as-Sayqal

He was the agent of Imam Abul Hasan al-Hadi (a.s.), Imam Abu Muhammad al-Askari (a.s.), and Imam al-Mahdi (a.s.).⁴³

23. Abul Qassim Jabir bin Yazid al-Farisi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁴⁴

24. Ja'far bin Ibrahim bin Noah

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁴⁵

25. Al-Hasan bin Ahmad al-Maliki

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.⁴⁶

26. Al-Hasan bin Ishkeeb al-Marwazi

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.⁴⁷

27. Al-Hasan bin Ja'far

He was known as Abu Talib al-Faghani. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁴⁸

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁴⁹ 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.'⁵⁰

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

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 of them. I curse them. The curse of Allah be on them. They extort the monies of people in our name. 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”.⁵¹ 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 so. 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.

30. Al-Hasan bin Musa al-Khashshab

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.⁵²

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari’s companions.⁵³

32. Al-Hasan bin an-Nadhr

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-Mahdi (a.s.) other than his agents and saw his miracles.⁵⁴ Sayyid al-Khu’i thought he was but the very man mentioned above and not another one.⁵⁵

33. Al-Husayn bin al-Hasan bin Abban

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.’⁵⁶

34. Hafs bin Amr al-Umari

Sheikh at-Toosi mentioned him as one of Imam al-Askari’s companions.⁵⁷ He was one of the best

companions of the imam (a.s.). Isaaq bin Isma'yl 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 exceedingly.'⁵⁸

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

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

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions at one time, and another time as one of Imam al-Askari's companions.⁵⁹ He was a reliable person from the notables of the Shi'a.

36. Hamza bin Muhammad

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁶⁰ He narrated the tradition of "the cause of the legislating of fasting", and Isaaq bin Muhammad narrated from him.⁶¹

37. Dawud bin Abu Zayd

He was a reliable, truthful, religious man from Nayshabur. Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.

38. Dawud bin Aamir al-Ash'ari

He was from Qum. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,⁶² and so did al-Barqi.⁶³

39. Dawud bin al-Qassim

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-قayyar. He was the son of al-Qassim bin Isaaq bin Abdullah bin Ja'far,⁶⁴ and there was no lineage more noble than this lineage.

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 in their praise.

His position near the Imams

Abu Hashim had a high position near the imams with whom he was contemporary. 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.'⁶⁵

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 Talibites⁶⁶ at his time was like him in his high lineage.'⁶⁷

His courage

Abu Hashim was so courageous 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 had the messenger of Allah (a.s.) been alive, he would be consoled on.'

All present people became silent and no one answered him with anything.⁶⁸ 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 such that its seeker is Allah,

Definitely it will be taken."⁶⁹

His death

He died in Jumadi al-Oola⁷⁰ in 261 AH,⁷¹ a year after the death of Imam Abu Muhammad (a.s.).

40. Sa'd bin Abdullah al-Qummi

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.⁷² An-Najashi said, 'He was the chief, jurispudent, and notable of this sect (the Shi'a). He heard many traditions from the public. He traveled around seeking traditions. He met al-Hasan bin Arafa, Muhammad bin Abdul Malik 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.'⁷³

He died in 301 or 299 AH.⁷⁴

41. As-Sindi bin ar-Rabee'

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and added that he was a reliable narrotor from Kufa.⁷⁵

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁷⁶ An-Najashi said, 'He was weak in narration and undependable. 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.'⁷⁷

43. Shahwayh bin Abdullah al-Jallab

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁷⁸

44. Salih bin Abu Hammad

An-Najashi said, 'Salih bin Abu Hammad Abul Khayr ar-Razi met Imam Abul Hasan (al-Hadi) (a.s.). He was an ambiguous narrator, since some people knew him while others denied him. He had some books like "The speeches of Ameerul Mu'minin" and "Rarities".⁷⁹ Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁸⁰

45. Salih bin Abdullah al-Jallab

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁸¹

46. Abdul Adheem al-Hasani

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.⁸² 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 Shi'a in Sikkat al-Mawali. He worshipped Allah in that vault; fasting during the day and spending the night in praying and supplicating. He went out in disguise to visit the tomb that was opposite his (future) tomb. 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 Shi'a until most of them knew him. Once a man from the Shi'a 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 the entire garden on the Sharif and the Shi'a 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 was his noble lineage.'⁸³

This noble man was a knowledgeable jurist. 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!'⁸⁴

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,⁸⁵ and so did al-Barqi.⁸⁶ An-Najashi said, 'Abul Abbas Abdullah bin Ja'far bin al-Hasan bin Malik bin Jami' al-Himyari al-Qummi was the chief and a 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", "Fadhil al-Arab: preference of the Arabs", "at-Tawhid wel Bada' wel Iradah wel Istita'ah wel Ma'rifah: monotheism, bada'⁸⁷, 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.

48. Abdullah bin Hamdwayh al-Bayhaqi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁸⁸ He was from the best Shi'a. 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.

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁸⁹ An-Najashi said, 'He was trustworthy, benevolent man from our (Shi'a) companions, and so was his brother Abu Muhammad al-Hasan. He had a book of rarities.⁹⁰ Muhammad bin Mass'ood said about him, 'As for Abdullah bin Muhammad bin Khalid at-Tayalisi, I have not known about him but for him being good and trustworthy.'⁹¹

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and added that he narrated from Ahmad bin Muhammad bin 'Isa and others.⁹²

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

He was also called as as-Samman. He was one of the great faithful and 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.'⁹³

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.'⁹⁴

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

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

He assumed the agency in the Holy District (Surra Man Ra'a) for fifty years.⁹⁵ The Shi'a 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.⁹⁶

52. Urwah al-Wakil al-Qummi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.⁹⁷

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

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.⁹⁸

54. Ali bin Bilal

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.⁹⁹ 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.'¹⁰⁰ 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 that He sends His 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 that he has, such that no one is preferred over him. I know you are the chief of your district and so I wanted to honor you by writing this letter 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 much.”¹⁰¹

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

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

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹⁰²

56. Ali bin Ja'far al-Humani al-Barmaki

Al-Barqi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.¹⁰³ Sheikh at-Toosi said, 'He was a good, benevolent man from the agents of Abul Hasan and Abu Muhammad (peace be on them).'¹⁰⁴

Abu Ja'far al-Umari said, 'Once, Abu Tahir bin Bilal went to perform the hajj and he saw Ali bin Ja'far spending money excessively. When he went back, he wrote to Abu Muhammad (Imam al-Askari) (a.s.) about that and Abu Muhammad (a.s.) replied to him: 'We have ordered to give him one hundred thousand dinars and then another one hundred thousand dinars but he refused to take them so that we would keep them for people... He went to Abul Hasan (a.s.) and he ordered to give him thirty thousand dinars.'¹⁰⁵

Al-Kashshi mentioned that Yusuf bin as-Sakht said, 'Ali bin Ja'far was one of the deputies of Imam al-Hadi (a.s.). One day, he was betrayed and al-Mutawakkil threw him into prison. He remained in prison for a long time and he could not bear this any longer. Therefore, he asked an agent of the Abbasid government to intercede for him to be set free and he would give him three thousand dinars for that. The agent went to Ubaydillah, who had a good position near al-Mutawakkil, and asked him to intercede with al-Mutawakkil for Ali bin Ja'far. Ubaydillah responded to him and interceded with al-Mutawakkil to set Ali bin Ja'far free, but al-Mutawakkil refused and said to him, 'If I doubted you, I would say you are a Rafidhi (Shi'a). This is a deputy of Abul Hasan al-Hadi and I have determined to kill him.'

Ubaydillah regretted his intercession and told his friend (the agent) that al-Mutawakkil had determined to kill Ali bin Ja'far and there was no chance for setting him free. Ali bin Ja'far became so distressed and wrote a letter to Imam al-Hadi (a.s.) saying to him, 'O my master, please do something for me! I fear I may lose my faith.' Imam al-Hadi (a.s.) replied to him, 'Since the matter has reached this point with you, I will pray Allah for you.'

Al-Mutawakkil became seriously ill and his fever increased. Therefore, he ordered his men to set free all

prisoners and gave a special order to set Ali bin Ja'far free. Al-Mutawakkil ordered Ubaydillah to set Ali free and to beg him to forgive him (al-Mutawakkil) for what he had done to him. Ali was set free and went to live in Mecca as Imam al-Hadi (a.s.) had ordered him.'¹⁰⁶

Al-Kashshi mentioned in the biography of Faris bin Hatim al-Qazwini that there was a dispute between Ali bin Ja'far and Faris, and that Ibrahim bin Muhammad wrote to Imam al-Hadi (a.s.) telling him about that and asking him to show him which of them he should follow. Imam al-Hadi (a.s.) replied to him saying, "It should not be asked about one like this man and he should never be doubted. The position of Ali bin Ja'far is so great to us. May Allah please us with him. He is far above others to be compared with them. Go to Ali bin Ja'far to satisfy your needs, and fear Faris and do not let him interfere in your affairs. Let you and those who follow you from the people of your country do that. I have been informed of what he (Faris) misrepresented to people. Do not pay attention to him insha'Allah.'¹⁰⁷

This letter shows that this man was so faithful that the imam (a.s.) had appointed him as an authority for the Shi'a.

57. Ali bin al-Hasan bin Fadhdhal al-Kufi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹⁰⁸ An-Najashi said, 'He was the best jurist of our companions in Kufa and one of the notables there. He was trustworthy and the most aware of Hadith among them. Our companions listened to and obeyed him. Many traditions were heard from him. No fault was found in him and he was accused of nothing. He seldom narrated from a weak narrator. He was Fatahite¹⁰⁹ and did not narrate from his father any tradition. When I was eighteen years, I discussed his books with him, but at that time I did not understand traditions and did not permit myself to narrate them before him. He narrated from his two brothers who narrated from their father.

He had written many books such as the book of "Wudu", "Haydh and Nafas; menstruation and puerperium", "Salat; prayer", "Zakat and Khums", "Fasting", "Manasik (rituals of) al-Hajj", "Divorce", "Nikah; marriage", "al-Ma'rifah: knowledge", "at-Tanzil min al-Qur'an wet Tahrif: the revelation and distortion", "az-Zuhd: asceticism", and many others.'¹¹⁰

He was at the head of the scholars of his time, and his many books proved his vast knowledge.

58. Ali bin Sulayman bin Dawud ar-Riqqi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹¹¹

59. Ali bin ar-Rayyan bin as-Salt al-Ash'ari al-Qummi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹¹²

60. Ali bin Ramees

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions, and said that he was from Baghdad and was weak. 113

61. Ali bin Zayd bin Ali al-Alawi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 114

62. Ali bin Shuja' an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 115

63. Ali bin Muhammad as-Saymari

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 116

64. Ali bin Muhammad bin Ilyas

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 117

65. Umar bin Abu Muslim

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 118

66. Amr bin Suwayd al-Mada'ini

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 119

67. Al-Fadhli bin al-Harith

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 120 Al-Kashshi mentioned that al-Fadhli said, 'I was in Surra Man Ra'a at the time of the departure of my master Abul Hasan (al-Hadi) (a.s.).

We saw Abu Muhammad walking later, tearing his clothes out of sorrow for his father. I was astonished at his gravity and at his color and expressions. I felt pity for his tiredness. When night came, I saw him in my sleep and he said to me, 'The color that you were astonished at was the trying of Allah of His creatures. He tries with it as He wills. It is a lesson for those who have sight. There is no blame in it on the tried one, and we are not like other people to be tired as they are. We ask Allah to fix us on faith and to make us ponder on His creation... Know that each of us in sleep is like each of us in wakefulness.' 121

68. Al-Fadhli bin Shathan

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹²² He was at the head of the eminent scholars of his time. He wrote books on different sciences and arts. He had written one hundred and eighty books.¹²³ Some of his books were admired by Imam Abu Muhammad (a.s.). He said about one of them, 'This is true and must be acted upon.'¹²⁴ Once again, he read one of the books and said, 'I envy the people of Khurasan for the position of al-Fadhli bin Shathan, and his being among them.'¹²⁵

Imam Abu Muhammad (a.s.) glorified and highly regarded al-Fadhli. He prayed Allah to have mercy on him three times.¹²⁶ Al-Kashshi mentioned some traditions dispraising him, but those traditions were fabricated against him by the opponents who had spite against him.

69. Qassim bin Hisham al-Lu'lu'iy

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said that he narrated from Abu Ayyub.¹²⁷ An-Najashi said that had a book of rarities.¹²⁸

70. Muhammad bin Ibrahim bin Mahziyar

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹²⁹

Muhammad bin Ya'qub narrated that Muhammad bin Ibrahim bin Mahziyar said, 'After the death of Abu Muhammad (a.s.) I was in doubt. Much money was accumulated with my father. He carried the money and rode on the ship. I escorted him. He felt severe pain and said to me, 'Take me back! It is death.'

And then he said to me, 'Fear Allah in this money!' He made his will and died. I said to myself, 'My father would not recommend of anything that is not right. Let me take this money and go to Iraq. I shall rent a house at the bank of the river and I shall not tell anyone about anything. If some thing becomes clear to me as it was clear during the time of Abu Muhammad, I shall spend the money, and otherwise I shall enjoy myself with it.'

After some days, a messenger came to me with a letter, and written in it was: "O Muhammad, there is so-and-so with you in so-and-so..." He mentioned to me all that which I possessed, even that which I did not know. I gave it to the messenger and felt ashamed for some days. I was very sad, but then a letter came from the imam (a.s.) saying, 'We have appointed you in place of your father, so thank Allah!' ¹³⁰ This means that Ibrahim had a respectable position and a high standing.

71. Muhammad bin Abul Sahban

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,¹³¹ and so did al-Barqi.¹³²

72. Muhammad bin Ahmad bin Ja'far al-Qummi al-Attar

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was his agent. He had met Imam Abul Hasan al-Hadi (a.s.). 133

73. Muhammad bin Ahmad bin Mutahhar

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 134

74. Abu Abdullah Muhammad bin Ahmad bin Na'eem bin Shathan an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 135 As-Saduq mentioned that Muhammad bin Ahmad bin Shathan said, 'Some money came to me for al-Qa'im (Imam al-Mahdi), peace be upon him. It was five hundred lacking twenty dirhams. I hated to send the meager amount so I added twenty dirhams from my money and sent the amount to Muhammad bin Ja'far without mentioning my money. The receipt came to Muhammad bin Ja'far (from the imam) saying: "Five hundred dirhams were received. Twenty dirhams from them are yours."

Imam al-Qa'im (a.s.) said about him, 'As for Muhammad bin Shathan bin Na'eem, he is a man from our Shi'a, we the Ahlul Bayt (a.s.).' 136

75. Muhammad bin Ahmad al-Ja'fari al-Qummi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was his agent, and that he had met Imam Abul Hasan (a.s.). 137

76. Muhammad bin Bilal

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was trustworthy. 138

77. Muhammad bin al-Hasan bin Shammun

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was excessive man from Basra. 139 An-Najashi said, 'He was a Waqifite¹⁴⁰ and then he turned excessive. He was too weak (in traditions) and of bad beliefs. Some traditions on Waqifism were ascribed to him. It was mentioned that he had said, 'I heard Imam Musa bin Ja'far (s) saying, 'Whoever tells you that he has nursed me, washed me (after death), enshrouded me, put me in a coffin, buried me and shook dust off his hand, do not believe him. Whoever asks about me, tell him that I am alive, and praise be to Allah.' 141

Al-Kashshi mentioned from him his saying, 'I wrote to Abu Muhammad (Imam al-Askari) complaining of poverty and then I said to myself: has Abu Abdullah (Imam as-Sadiq) (a.s.) not said, 'Poverty with us (the Ahlul Bayt) is better than wealth with our enemy, and being killed with us is better than living with our enemy.' The reply to my letter came saying, 'Allah the Almighty tries our followers, when their sins increase, by poverty, and He may forgive many (of sins), and it is as your self said to you: poverty with us is better than wealth with our enemy. We are a shelter for whoever resorts to us and a light for whoever seeks light, and preservation for whoever resorts to us. Whoever loves us will be with us in the highest position, and whoever deviates from us will be in Fire.'¹⁴²

78. Muhammad bin al-Hasan as-Saffar

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he had some doubts about him.¹⁴³ An-Najashi said, 'He was eminent notable among our companions of Qum. He was trustworthy, highly respectable, preferred, and of little mistaking in narration. He had some books like "Prayer", "Wudu", "Funerals", "Hajj", "Marriage", "Divorce", "the Freeing of Slaves", "Correspondence", "Management", "Trades", "Gains", "Hunting and Slaughtering", "Penalties", "Blood money", "Obligations", "Inheritance", "Du'a: supplication", "the Shrine", "Refuting the excessive", "Drinks", "Magnanimity", "Asceticism", "Khums", "Zakat", "Witnesses", "Battles", "Precautionary Dissimulation", "the Believer", "Oaths and Vows", "Defects", "Insights of Degrees", "what has been narrated about the children of the imams", "what has been narrated in Sha'ban", "Jihad", and "the Value of the Qur'an".'¹⁴⁴ This noble sheikh died in 290 AH.

79. Muhammad bin al-Husayn bin Abul Khattab

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹⁴⁵ An-Najashi said, 'He was an eminent notable from our Shi'a companions. He was trustworthy. He narrated many traditions and his narrations were relied on. He had compiled good books such as "Monotheism", "Knowledge and Bad'a", "Refuting the Fatalists", "Imamate", "The Pearle", "the recommendations of the imams", and "Rarities".'¹⁴⁶ Ibn Shahrashub considered him as one of the close companions of Imam Abu Muhammad (a.s.). He died in 262 AH.

80. Muhammad bin Ja'far al-Umari

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹⁴⁷ Al-Kashi said that his father, Hafs, was an agent of Imam Abu Muhammad (a.s.).

81. Muhammad bin ar-Rabee' bin as-Suwayd as-Sa'iy

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.¹⁴⁸

82. Muhammad bin Ziyad

Sheikh at-Toosi mentioned him with this name as one of Imam al-Askari's companions adding nothing else. 149

83. Muhammad bin Salih al-Armani

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 150

84. Muhammad bin Salih bin Muhammad al-Hamadani

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 151 Sheikh as-Saduq said, 'He was one of those who saw the miracles of the Awaited Imam (a.s.).' 152

85. Muhammad bin Salih al-Khash'ami

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 153

86. Muhammad bin Abdul Hameed bin Salim al-Attar al-Kufi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 154 An-Najashi said: He was a trustworthy narrator from our Kufi Shi'a companions. He had a book on rarities.' 155

87. Abu Ja'far Muhammad bin Uthman al-Umari

He was trustworthy and loyal. He and his father were agents of Imam al-Mahdi (a.s.). Many traditions were mentioned about his loftiness and high position. Once, Ahmad bin Isaaq asked Imam Abu Muhammad (a.s.), 'With whom shall I ideal, from whom shall I take (religious rulings), and whose saying shall I accept?'

Imam Abu Muhammad (a.s.) said, 'Al-Umari (he meant Uthman) and his son (Muhammad)! They are trustworthy. Whatever they tell you they tell on behalf of me.' 156

A letter came from Imam al-Mahdi (a.s.) to Muhammad bin Uthman al-Umari comforting him on the death of his father Uthman in which he said, 'May Allah reward and comfort you with the best. You are afflicted and we are afflicted. His departure distressed you and distressed us. May Allah please him in his final abode. It was from his perfect happiness that Allah had given him a son like you to succeed him after his death, replace him, and invoke the mercy of Allah on him. I say: praise be to Allah for souls are pleased with you and with what He has put in you and given you. May He assist, strengthen, and make you successful, and be your Guardian, Keeper, and Sufficer.' 157

Sheikh as-Saduq mentioned that Abdullah bin Ja'far al-Himyari said, 'Once, I asked Muhammad bin Uthman al-Umari whether he had seen the Man of the Matter (Imam al-Mahdi), peace be on him, and he said, 'Yes, the last time I had seen him was in the Inviolable House of Allah (the Kaaba) while he was saying: "O Allah, carry out to me what You have promised me!' Muhammad bin Uthman also said, 'I saw him clinging to the curtains of the Kaaba in al-Mustajar (resort) while saying: "O Allah, avenge on Your enemies!"' 158

Muhammad bin Uthman died in 305 AH. 159

88. Muhammad bin Ali bin Bilal

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 160 He was trustworthy, but later on he robbed the monies of the imam (a.s.) that were with him and he refused to deliver them to the Imam's agent Muhammad bin Uthman claiming that he himself was the agent. After this, the Shi'a rejected him and announced they were free from him. 161

89. Muhammad bin Ali at-Tasturi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, 162 and so did al-Barqi.

90. Muhammad bin Ali az-Zari'

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

91. Muhammad bin Ali al-Qasri

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 163

92. Muhammad bin Ali al-Katib

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 164

93. Muhammad bin 'Isa bin Ubayd al-Yaqtini

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 165 An-Najashi said, 'He was lofty, trustworthy notable from the Shi'a. He had narrated many traditions and compiled some good books. He narrated traditions from Abu Ja'far the Second (Imam al-Jawad) through letters and orally.

Muhammad bin Ja'far ar-Razzaz said that Muhammad bin 'Isa lived in Suq al-Attash and had written and compiled a good collection of books. 166

94. Muhammad bin Musa as-Saree'iy

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was excessive. 167 Al-Kashshi said, 'He and Muhammad bin Musa ash-Shurayqi were from the disciples of Ali bin Hasaka. They are cursed, may Allah curse them.' 168 Some narrators narrated from Abu Muhammad at-Talla'kabri that Abu Ali Muhammad bin Humam said, 'As-Saree'iy was surnamed as Abu Muhammad...he was from the companions of Abul Hasan Ali bin Muhammad (al-Hadi) and al-Hasan al-Askari (peace be on them). He was the first one who claimed a position that Allah had not made for him and he did not deserve it. He fabricated lies against Allah and against His authorities (peace be on them). He ascribed to them what did not fit them; therefore, the Shi'a cursed and disavowed him. Then a book came from the imam (a.s.) cursing and disavowing him...and then disbelief and atheism appeared in his sayings.' 169

95. Muhammad bin Musa an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 170 Once, the imam (a.s.) sent a letter with him to Ibrahim bin Abdah. 171

96. Muhammad bin Musa bin Furat

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 172

97. Muhammad bin Yahya bin Ziyad

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 173

98. Muhammad bin Yahya al-Mu'athi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 174

99. Muhammad bin Yazdad

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 175

100. Harun bin Muslim bin Sa'dan

He was from Kufa, and then he moved to Basra, and then to Baghdad. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 176 An-Najashi said, 'He was a trustworthy notable. He had a school in "compulsion" and "Tashbih: comparing Allah to the created". He met Abu Muhammad and Abul Hasan (peace be on them). He had some books like "at-Tawhid: monotheism", "al-Fadha'il:

virtues”, “al-Khutab: sermons”, “al-Maghazi: battles”, and “ad-Du’a”. He had questions with Abul Hasan the Third (al-Hadi) (a.s.).’177

101. Yahya al-Basri

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 178

102. Ya’qub bin Isaaq al-Barqi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 179

103. Ya’qub bin Manqush

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 180 Sheikh as-Saduq mentioned that Ya’qub bin Manqush said, “One day, I went to Abu Muhammad al-Hasan bin Ali (a.s.) and asked him, ‘O my master, who will be the man of this matter (imamate)?’ He asked me to lift a screen there and I did. A young boy of eight or ten years came out to us...he sat on the thigh of Abu Muhammad (a.s.). Then, Imam Abu Muhammad (a.s.) said to me, ‘This is your man.’ The boy jumped and Abu Muhammad (a.s.) said to him, ‘O my son, go in until the prescribed time!’ The boy went in while I was looking at him. Abu Muhammad (a.s.) said to me, ‘O Ya’qub, go in to see who there is in the house!’ I went in, but found no one.’181

104. Yusuf bin as-Sakht

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 182 Ibn al-Ghadhayiri said, ‘He was weak, and of unreliable speech. The people of Qum excluded him from the “rarities of wisdom”.’183

105. Abu Khalaf al-Ijli

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said that Ali bin al-Husayn bin Babwayh narrated from him from Imam Abu Muhammad al-Hasan bin Ali (a.s.). 184

106. Abu Muhammad Ali bin Bilal al-Iskafi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. 185

107. Abul Bakhtari

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said he was the teacher of al-Hajjaj’s children. 186

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1. Rijal an-Najashi.
 2. Rijal at-Toosi.
 3. Rijal at-Toosi.
 4. Rijal at-Toosi.
 5. Ibid.
 6. Rijal al-Kashshi.
 7. Rijal an-Najashi.
 8. Rijal al-Kashshi.
 9. Mu'jam Rijal al-Hadith, vol.1 p.169.
 10. Rijal at-Toosi.
 11. Ibid.
 12. Bani means 'the family or the tribe of'.
 13. Rijal an-Najashi.
 14. Rijal ibn Dawud.
 15. Rijal al-Kashshi.
 16. Rijal at-Toosi.
 17. Rijal an-Najashi.
 18. Rijal an-Najashi.
 19. Rijal at-Toosi.
 20. Rijal al-Kashshi.
 21. Usool al-Kafi, chap. of al-Hujjah.
 22. Rijal at-Toosi.
 23. A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the imam after his father.
 24. Rijal an-Najashi.
 25. Rijal at-Toosi.
 26. Qur'an, 3:25.
 27. Rijal al-Kashshi.
 28. Rijal al-Barqi.
 29. A mursal tradition is the tradition that is narrated while one or two of the chain of narrators are missing.
 30. Rijal an-Najashi.
 31. Rijal al-Kashshi.
 32. Rijal at-Toosi.
 33. Mu'jam Rijal al-Hadith, vol.2 p.329.
 34. Rijal at-Toosi.
 35. Ibid.
 36. Mu'jam Rijal al-Hadith, vol.4 p.367.
 37. Mu'jam Rijal al-Hadith, vol. 2 p.367.
 38. Rijal at-Toosi.
 39. We have mentioned it in a previous chapter.
 40. Rijal at-Toosi.
 41. Rijal al-Kashshi.
 42. Rijal at-Toosi.
 43. Ibid.
 44. Ibid.
 45. Rijal at-Toosi.
 46. Mu'jam Rijal al-Hadith, vol.4 p.293.
 47. Rijal at-Toosi.
 48. Ibid.

49. Ibid.
50. Rijal an-Najashi.
51. In early Shiism "bab" denotes the senior authorized disciple of the imam.
52. Rijal at-Toosi.
53. Ibid.
54. Ikmal ad-Deen.
55. Mu'jam Rijal al-Hadith.
56. Rijal at-Toosi.
57. Ibid.
58. Rijal al-Kashshi.
59. Rijal at-Toosi.
60. Rijal at-Toosi.
61. Mu'jam Rijal al-Hadith.
62. Rijal at-Toosi.
63. Rijal al-Barqi.
64. Al-Kuna wel Alqab, vol.1 p.174.
65. The life of Imam al-Hadi by Baqir Sharif al-Qurashi.
66. The progeny of Abu Talib.
67. Al-Kuna wel Alqab, vol.1 p.176.
68. Maqatil at-Talibiyeen, p.164.
69. Tareekh at-Tabari, vol.11 p.9.
70. It is the fifth month in the Islamic year.
71. Al-Kuna wel Alqab, vol.1 p.176.
72. Rijal at-Toosi.
73. Rijal an-Najashi.
74. Mu'jam Rijal al-Hadith.
75. Rijal at-Toosi.
76. Ibid.
77. Rijal an-Najashi.
78. Rijal at-Toosi.
79. Rijal an-Najashi.
80. Rijal at-Toosi.
81. Ibid.
82. Ibid.
83. Rijal an-Najashi.
84. Mu'jam Rijal al-Hadith, vol.10 p.53.
85. Rijal at-Toosi.
86. Rijal al-Barqi.
87. The alteration of Allah's purpose, the emergence of new circumstances, which cause a change in an earlier ruling.
88. Rijal at-Toosi.
89. Ibid.
90. Rijal an-Najashi.
91. Rijal al-Kashshi.
92. Rijal at-Toosi.
93. Al-Ghaybah by Sheikh at-Toosi.
94. Usool al-Kafi.
95. Al-Kuna wel Alqab, vol.3 p.267.
96. Ibid., p.268.

97. Rijal at-Toosi.
98. Rijal at-Toosi.
99. Rijal at-Toosi.
100. Rijal an-Najashi.
101. Rijal at-Toosi.
102. Rijal at-Toosi.
103. Rijal al-Barqi.
104. Al-Ghaybah.
105. Ibid.
106. Rijal al-Kashshi.
107. Rijal al-Kashshi.
108. Rijal at-Toosi.
109. A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the imam after his father.
110. Rijal an-Najashi.
111. Rijal at-Toosi.
112. Ibid.
113. Rijal at-Toosi.
114. Ibid.
115. Ibid.
116. Ibid.
117. Rijal at-Toosi.
118. Ibid.
119. Ibid.
120. Ibid.
121. Rijal al-Kashshi.
122. Rijal at-Toosi.
123. Rijal an-Najashi.
124. Rijal al-Kashshi.
125. Ibid.
126. Ibid.
127. Rijal at-Toosi.
128. Rijal an-Najashi.
129. Rijal at-Toosi.
130. Usool al-Kafi.
131. Rijal at-Toosi.
132. Rijal al-Barqi.
133. Rijal at-Toosi.
134. Ibid.
135. Rijal at-Toosi.
136. Mu'jam Rijal al-Hadith.
137. Rijal at-Toosi.
138. Ibid.
139. Rijal at-Toosi.
140. The waqifites were a group of people who believed in the imamate of the first seven imams, from Imam Ali (a.s.) to Imam Musa bin Ja'far al-Kadhim (a.s.), but did not believe in the remaining five imams.
141. Rijal an-Najashi.
142. Rijal al-Kashshi.
143. Rijal at-Toosi.

144. Rijal an-Najashi.
145. Rijal at-Toosi.
146. Rijal an-Najashi.
147. Rijal at-Toosi.
148. Ibid.
149. Ibid.
150. Ibid.
151. Ibid.
152. Ikmaluddeen.
153. Rijal at-Toosi.
154. Rijal at-Toosi.
155. Rijal an-Najashi.
156. Usool al-Kafi, vol.1 chap. al-Hujja.
157. Mu'jam Rijal al-Hadith, vol. 16 p.310.
158. Man La Yahdhuru al-Faqih, vol.2 chap. of "rarities of the hajj".
159. Mu'jam Rijal al-Hadith, vol. 16 p.310.
160. Rijal at-Toosi.
161. Mu'jam Rijal al-Hadith, vol. 16 p.350.
162. Rijal at-Toosi.
163. Rijal at-Toosi.
164. Rijal at-Toosi.
165. Ibid.
166. Mu'jam Rijal al-Hadith, vol. 17 p. 126.
167. Rijal at-Toosi.
168. Rijal al-Kashshi.
169. Mu'jam Rijal al-Hadith, vol. 17 p.323.
170. Rijal at-Toosi.
171. Mu'jam Rijal al-Hadith.
172. Rijal at-Toosi.
173. Ibid.
174. Ibid.
175. Rijal at-Toosi.
176. Ibid.
177. Rijal an-Najashi.
178. Rijal at-Toosi.
179. Ibid.
180. Ibid.
181. Ikmaluddeen.
182. Rijal at-Toosi.
183. Mu'jam Rijal al-Hadith, vol.20 p.200.
184. Rijal at-Toosi.
185. Ibid.
186. Rijal at-Toosi.

<https://www.al-islam.org/the-life-of-imam-hasan-al-askari-baqir-shareef-al-qurashi/his-companions-and-narrators-his>