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Preface

This study attempts to locate and identify the written heritage of the Imāmī Shī‘ite branch of Islam in the first three centuries of its history. The beginning of the research goes back many years to a festschrift paper I wrote on the surviving remnants of a book ascribed to ‘Alī in early Islamic sources. The article remained unpublished since the festschrift itself, for which the piece was originally intended, was never published. The research, however, encouraged me to embark on a more comprehensive venture encompassing other works of early Imāmī Shī‘ism as a supplement to the relevant chapter of Fuat Sezgin’s Geschichte des arabischen Schrifttums 1: 524–52. The present study has, however, a shorter time frame as it only covers the first three centuries of Shī‘ite history, divided, as presented in the two volumes of the present work, into five periods covering from the time of ‘Alī to the end of the Minor Occultation (329 AH/941 AD). A final chapter will attempt a general evaluation of the entire corpus.

The beginning of specifically Shī‘ite literature can be traced to the late Umayyad period with a number of anti-Umayyad sectarian pamphlets and a book. Already by then, some transmitters of hadīth, Shī‘ites included, had started to keep written records of narratives they had heard from their teachers.1 More formal books on topics such as Qur’ānic sciences and law soon followed. The first systematic Shī‘ite

1. See Kashshī: 225.
work on law\(^2\) is said\(^3\) to have been the book that ‘Ubayd Allāh b. ‘Alī al-Ḥalabī, a transmitter from Imām Ja‘far al-Ṣādiq, wrote in the first half of the second century. By the middle of that century, works on law by a non-Shī‘ite majority reportedly\(^4\) abounded.

The records that early transmitters of hadīth kept of what they received through oral transmission, conventionally known as juz‘, muskhā, ašl, šaḥīfa, or kitāb,\(^5\) served as the main sources for the larger collections of hadīth that were soon to appear. In the Shī‘ite tradition, those early records are mostly referred to as kitābs or ašls. This latter term had a clear meaning in general Islamic,\(^6\) as well as in more specific Shī‘ite,\(^7\) literature on the sciences of hadīth. It conveyed the sense of a personal notebook of material received through oral transmission,\(^8\) perhaps originally simply a jotter, although later it was also applied to an organized and structured work, compiled out of the material received through oral transmission.\(^9\) Some four hundred of those notebooks were believed to have been left by transmitters from the Imāms.\(^10\) They would have been among some one thousand Shī‘ite works that were available at the end of the third century.\(^11\)

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2. This book was in the form of a collection of reports transmitted from the Imāms but apparently organized in chapters according to subject matter. See Najāshī: 231; Fībrīst: 106–7 (see also Murtaḍā, Rasīyya al-ālā: 331).
5. For possible minor distinctions between the original usages of some of these terms, see the many examples of the nuskha, juz‘s and ašls already published (see also A‘zāmī, Dirāṣāt: 343–5, 477).
10. Ta’brīṣī, Flām: 410, 439. See further Etan Kohlberg, “Al-usūl al-arba‘uni‘a.” According to Muhāqqiq, Mu’tabar: 1: 26 even assumes that all four hundred were left by them.
11. Fībrīst: 64.
It has already been established that later collections of *hadīth* obtained most of their material through earlier written records, and that *iṣnāds* predominantly represented authors’ chains of transmission to those earlier records rather than oral transmission of individual quotations. These points have been convincingly argued by Muḥammad Muṣṭafā al-Aʿẓamī in his works\(^\text{12}\) with ample documentation from Sunnī sources.\(^\text{13}\) Much parallel evidence can be supplied from Shiʿite works.\(^\text{14}\) However, in my attempts to ascertain whether a later work quotes directly from an earlier source, I have tried to rely on more concrete evidence. Quotation through the same chain of transmission, or at least the ultimate transmitter, that early bibliographies identify as the transmitter of a work from the author\(^\text{15}\) may most probably have originated from the work in question. The same seems true where a large number of reports are quoted from an early author through the same *iṣnād*,\(^\text{16}\) and where an author is always quoted simultaneously through several identical *iṣnāds*.\(^\text{17}\) The common link in this latter case would most likely represent a written record. I only include works from which a fair number of quotations have survived, adequate enough for the work to be deemed partially extant.\(^\text{18}\)

12. See his *Dirāsāt*: 587–94 (see also 382–5) and *Ḥadīth*: 74–9.
13. Consider this one example: Bukhārī 4: 112–13 quotes a report from ‘Amr who quoted Muhammad b. Ja’far using the common, standard formula *ḥaddathana*, conventionally understood to signify oral transmission. There is a word missing in the report. Bukhārī quotes ‘Amr explaining that the word was missing in the book of Muhammad b. Ja’far.
14. Here are a few random examples: Abū Ghālib: 129–33 (see also 153–4); *Ma‘ānī*: 149–50; *‘Uyūn*: 2: 20–22; *Faqīḥ*: 3: 72; Tūsī, *Amālī* (Najaf, 1964) 2: 207. See also *Kāfī*: 1: 52, 53. Authors sometimes noted if a report did not appear in the notebook of the ultimate authority for an oral transmission, a sign normally taken to indicate that the ascription was not reliable (e.g. Mufīd, *‘Adadiyya*: 24; Tūsī, *Tahdhīb* 4: 169 [whence Ibn al-Barraṣ, *Sharb*: 175]).
15. In many instances, however, those indices mention only one chain of transmission for a work out of several. See Najāshī: 3, 116, 127, 231.
16. That is even more so where all of those quotations appear together as is the case with many quotations in, for instance, ‘Abd Allah b. Ja’far al-Ḥīmyarī’s *Qurb al-iṣnād* and Tūsī’s *Amālī*.
17. Such is the case with, for instance, Ibn Bābawayh’s *Faqīḥ* where individual quotations normally appear under the name of the ultimate transmitter of the material from an Imām with no *iṣnād* attached, but then in an appendix, the author gives a full account of his chains of transmission to all of the aforementioned authorities and their works. Many times, he notes that for all quotations from a specific transmitter he simultaneously has two or more different *iṣnāds* to that person.
18. I have thus excluded authors who are quoted in later works but not, or only in a few cases, through those specified as the transmitters of their works in early bio/bibliographical sources. An appendix at the end of volume 2 will provide names and lists of quotations for these authors.
Various other points also deserve attention at the outset:

Most of the material for this book was compiled before the advent of modern electronic resources for the study of hadith, in fact even before the publication of modern concordances of Shi‘ite hadith. The data base currently being prepared at Qum for the isnads of Shi‘ite collections of hadith has not been accessible to me. Clearly, the availability of these modern tools of research will enhance both the speed and the accuracy of future scholarship in this field.

When I began to collect the material, I strove to gather all available information about early Shi‘ite mutakallimun and their views on various theological issues. But the appearance of Josef van Ess’s Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidsbra has persuaded me to review and exclude material which would now appear as redundant or repetitive. Numerous recent publications attempt to reconstruct works long lost to us by tracing quotations from them in later works, or to collect quotations from early authorities of Shi‘ite tradition in special volumes. I have benefited immensely from this resurgence of interest as it has enabled me to discard similar findings of my own as superfluous and trim my work accordingly. In addition, the recent publication of indices of the main works of Shi‘ite hadith makes it no longer necessary to add the long list of surviving citations from every early Shi‘ite notebook of hadith which I had originally compiled for inclusion. This also helped to reduce the size of the present work considerably. However, in the instances where the indices proved inadequate in the context, references from my original lists have been inserted.

References to early works do not always signify an acknowledgement of their authenticity. There are serious suspicions, for instance, of interpolation in the case of a large part of the material of the current “greater” version of Šaffār’s Baṣa‘ir al-darajāt, as will be discussed in the appropriate place in the present work. In line with a well-established tradition in narrating the events of the major battles of the Arabs (ayyām al-‘Arab), some of the accounts on early civil wars among the Muslims used in sources such as Naṣr b. Muzāhim’s Waq‘at Ṣiffīn are clearly historical novels. Much of the contents of a book called Dalā‘il al-imāma and works by authors such as Shādhān b. Jibrīl al-Qummī, Ḥusayn b. ‘Abd al-Wahhāb, Ḍūḥ al-Dīn al-Rawandi, and Ḥasan b. Sulaymān al-Hillī come from unorthodox, esoteric sources. Authors of these works may have believed in the authenticity of the material they quoted but not necessarily on the basis of traditional methods of authentification.
However, this does not mean the exclusion of works as such from this study, drawing as it does on a whole array of probabilities and conjectures.

There are works that are commonly ascribed to wrong authors. An early index of the names of some Shi’ite transmitters of hadīth known as Rijāl al-Barqī is ascribed to the scholar Aḥmad b. Muḥammad b. Khālid al-Barqī (d. 274–280). The text, however, contains citations from someone who was a student of this scholar and should thus belong to a later period.19 Najāshī: 392 mentions a work by Ibn Bābawayh al-Qummī (d. 381) as Kitāb al-ma’rifa bi-rijāl al-Barqī, apparently an index of the transmitters that Barqī quoted in his comprehensive collection of transmissions, Kitāb al-maḥāsin. This may be the same as the work in question (discrepancies between the information supplied in this index and that provided in Ibn Bābawayh’s Mashyakha can naturally represent the author’s state of knowledge in the different time frames in which the two lists were prepared). The Kitāb al-īdāh of Ibn Rustam al-Ṭabarī has been published, erroneously attributed on the sole basis of some recent manuscripts to Faḍl b. Shādhān al-Naysābūrī. The Tafsīr commonly ascribed to ‘Alī b. Ibrāhīm al-Qummī is not by that scholar. The status of these and other similar works will also be discussed in the present work. For the sake of clarity in identification, common ascriptions of titles to authors will be respected in the bibliographic references, even where the attribution is obviously wrong.

Quotations from earlier works are usually repeated in numerous later collections. Here, only the earliest work is mentioned, unless there is sufficient ground to believe that a later work quoted directly, or through a different route, from a now lost original. This is usually the case when a quotation appears in a later work with a different isnād or with substantial variations in the text. The same rule is followed for the biographical works where only the original or redactions of earlier but extinct sources are mentioned. An example of the latter category is provided by Tūsī’s Kitāb al-fihrist, obviously a redaction of an earlier Shi’ite bibliography20 that has not survived but was available to Najāshī who noted, and tried to correct, its errors in numerous cases.

19. Unless the citations in question were later interpolations added to a copy of the work from which the extant manuscripts originate; a feasible conjecture.
20. With occasional additions from a few other sources, and from his own personal information. He also added a few short sentences here and there (as in, for instance, p. 126 where he expresses his adverse opinion of the text without altering the text itself), and inserted the names of his own shaykhs, linking himself to the chains of transmission mentioned for the books in that index.
Apart from the adjustments referred to earlier, the notes presented in this volume have been left unchanged from the time of their original compilation. I, however, used my sabbatical leave in the fall of 2002 to update the bibliographical references in the light of recent publications in the field, and make some minor revisions. Wherever a manuscript has become available in printed version, all references are now to the printed edition. Some of the lost works which were originally cited through later works are now available in reconstructed volumes and some, but not all, of my references are changed to these reconstructed volumes. Better editions are now available for a number of sources used for this study. In some of these cases, especially where an older edition was too corrupt, as in the case of Ibn Ḥajar’s *Lišān al-Mīzān*, or where a new edition offers the full, or at least a comparatively more extensive, text of the work, as in the cases of Balādhuri’s *Ansāb al-asbāf*, Ibn ‘Asākir’s *Taʾrīkh madīnat Dimashq*, and Ibn Sa’d’s *Ṭabaqāt*, the references are changed to the new, better or more extensive edition. Such was also the case where the notes were taken from different editions of a work. The references are now all to a single, usually the most recent, edition. In a few instances, a different edition had to be used, but unless otherwise indicated the editions used are those cited in the Bibliography.

The term *Sunni* is used throughout this work in its present day sense, a usage that post-dates the period covered here.

Unless otherwise specified, all dates are *hijrī* except for publication dates which can be either of the two eras: *hijrī* or Christian.

Finally, it is a pleasant duty to express my gratitude to Michael Cook for reading the entire text of this volume and for his many astute comments and corrections, and to Mohsen Ashtiany and Denise Soufi for their many valuable suggestions for improving the text.
I

‘Alī and His Personal Associates

At the time of his death, the Prophet’s only surviving child was his daughter, Fāṭima, whose own children included Ḥasan and Ḥusayn. ‘Alī, one of the Prophet’s closest associates since childhood and his son-in-law, was the head of this small family of the Prophet’s offspring, known as the House of the Prophet.

Succession to the Prophet went to the most senior of his extended family, the tribe of Quraysh. The Prophet’s daughter and grandchildren, now completely out of the limelight, must nevertheless have enjoyed the affection of the Muslims in Medina. Members of the Prophet’s clan of the tribe of Quraysh, the Banū Hāshim, and a number of the clients of the House – former slaves manumitted by the Prophet and their children – and a few well-wishers, made up a small circle of associates of the House. There were a few among the disciples of the Prophet who had a special attachment to the House of the Prophet and kept this affection until the end of their lives. Salmān al-Fārsī, Abū Dharr al-Ghifārī, and Miqdād b. al-Aswad al-Kindī, three senior Companions, belonged to this camp. The Shi‘a consider these Companions to be their first generation.
1: ‘Alī b. Abī Ṭālib

Abū l-Ḥasan ‘Alī b. Abī Ṭālib, the prophet’s first cousin and son-in-law, the first Imām of the Shī‘a and the fourth “Truly Guided” caliph of the Sunnīs (r. 35–40). Born in Mecca, ca. 600 AD, and raised by the Prophet, he was one of the Prophet’s closest and most learned associates. He was assassinated in Kūfa in 40.

Biographical material about ‘Alī can be found in very many sources, as well as many monographs and special chapters. For summaries of the material and lists of the main early sources for his biography, see the entries on him in the Encyclopaedia of Islam, 2nd edn., 1: 381–6 (L. Veccia Vaglieri) and Encyclopaedia Iranica, 1: 838–48 (I. K. Poonawala and E. Kohlberg).

1. Qur’ānic recension

‘Alī is believed to have been the compiler of one of the early recensions of the Qur’ān.1 His recension is said to have been chronologically arranged, that is, in the order in which the Qur’ān was revealed,2 though the account that the sources3 give of the arrangement of his codex does not support that assumption. It is also reported that his codex included additional exegetical material including information on the abrogated verses of the Qur’ān.4 Shī‘ite sources report that after the death of the Prophet, ‘Alī presented this codex for official consecration, but it was rejected by other companions of the Prophet and he had to take it back home.5 He is also one of the few original Readers of the Qur’ān whose

2. Ibn Sa’d 2: 258; Dhaḥabī, Maʿrifat 1: 28; Suyūṭī, Iqṭān 1: 216.
4. Suyūṭī, Iqṭān 1: 204.
5. Sulaym b. Qays: 72, 108; Ṣaffār: 193; Kāfī 2: 633; Bāqillānī: 107; Shahrastānī, Maṣḥūṭī 1: 120; Iḥtiyāj 1: 107, 225–8; Manāqib 2: 42. It should be noted that a report in ‘Abd al-Razzāq 4: 6–7 and Bukhārī 2: 277 (attested partially also in Ahmad 1:141, and with variations in Ibn Abī Shayba 15: 227; ‘Uthmān al-Dārīmī, al-Radd ʿalā Bishr: 130; Ibn ‘Asākir 39: 266) states that ‘Alī, reacting to the public complaint against ‘Uthmān’s tax officials, offered ‘Uthmān the text of the Prophet’s guidelines to tax collectors and asked him to instruct his tax collectors to follow it. ‘Uthmān, however, rejected that and said he did not need it. ‘Alī therefore had to take it back. The similarities with the account quoted above are striking (see further below, footnote 48).
Reading has been preserved. A number of alleged differences between his reading and the current standard version of the Qur'an are recorded in the sources. A Sunnī expert on the text of the Qur'an, Abū Tāhir 'Abd al-Wāhid b. 'Umar al-Baghdādī al-Bazzāz (d. 349) wrote a monograph on the reading of 'Ali. Certain authors of works on Qur'ānic readings, however, suggest that the reading of 'Āṣim as transmitted by Hāfṣ, that has long been the dominant standard version of the Qur'an, is in fact the reading of 'Ali. Hāfṣ's reading is believed to have faithfully represented that of 'Āṣim with the single exception of one word. 'Āṣim is quoted as having told Hāfṣ that the reading he taught him was the one he had learnt from Abū 'Abd al-Raḥmān al-Sulamī, who had received it from 'Ali. 'Āṣim asserted that nowhere did he abandon the reading of Sulamī; Sulamī's reading in turn never deviated from that of 'Ali. None of the variations attributed to 'Ali's codex is, however, attested in the 'Āṣim/Hāfṣ reading. The Shī'ites did not recognize 'Āṣim's reading as that of 'Ali though some noted 'Āṣim's Shī'ite sympathies. Sunnī polemics, however, use the idea that 'Ali's reading is known through Abū 'Abd al-Raḥmān al-Sulamī and that this latter's reading is not basically

6. Dhahabi, Ma'rīfa 1: 42.
7. Ibn Jinnī records some 60 cases of these variant Readings in his Muhtasib; they are scattered through the work but can be traced through the index of names at the end of the book 2: 506. Many of these and others are attested in other works, too, such as Sayyārī: 70; Ibn Abī Dāwūd: 53; Ibn al-Juhām: 193; Ibn Khālawayh, Baḍr: 151; Maḥānī: 103; Manāqib 3: 110 (quoting Abū l-Qāsim al-Kufī in his al-Radd 'alā abī al-tabdīl); also Jeffery: 185–92; Muṣjam al-qira'at al-Qur'āniyya, introduction: 15–16 and the sources named therein.
8. On whom see Ibn al-Nadīm: 35; Khāṭīb, Ta'rikh 11: 7–8, and many other sources listed in the editors' footnotes to Dhahabi's Siyar 16: 21 and Ta'rikh 25 (years 331–350): 424.
10. 'Āṣim b. Abī l-Najād al-Kufī (d. 127), one of the seven Readers of the Qur'ān.
11. Hāfṣ b. Sulaymān al-Kufī (d. 180), a Reader of the Qur'ān and 'Āṣim's step-son and main student.
12. Dhahabi, Ma'rīfa 1: 94.
14. Abū 'Abd al-Raḥmān 'Abd Allāh b. Ḥabīb al-Sulamī (d. 73–74), a transmitter of badtib and Reader of the Qur'an who taught it in the grand mosque of Kufa for 40 years.
15. Abū l-'Ala' al-Hamadānī: 1: 55; Dhahabi, Ma'rīfa 92.
16. Dhahabi, Mabsūt. Elsewhere, however, this author quotes that 'Āṣim's other student, Abū Bakr b. 'Ayyāsh (d. 193) modified the reading of 'Āṣim in ten cases to make it conform completely with the Reading of 'Ali (ibid.: 440). See also Dhahabī, Ma'rīfa 1: 27, 91, 92.
17. See especially Ibn Ṭawūs, Sa'd al-su'ūd: 554.
18. 'Abd al-Jalīl al-Qazwīnī: 212–13, 238.
different from the standard reading of the text, to attack early Shi‘ite arguments from reports suggesting that ‘Alī had a variant recension of the Qur‘ān.\textsuperscript{19} One thus wonders if the identification of the reading of ‘Alī with that of ‘Ašim/ Ḥafs was not originally meant for the same purpose and as a polemical strategy to disarm the Shi‘ites in their sectarian debates with the Sunnis.

2. Kitāb ‘Alī

An early report asserts that ‘Alī was once seen noting down on a parchment what he heard from the Prophet in his presence.\textsuperscript{20} References to, and quotations from, a text believed to have been compiled by ‘Alī from the statements of the Prophet are abundant in the material from the second century. According to a report, ‘Aṭā‘ b. Abī Rabāḥ, the jurisconsult of Mecca in the early second century (d. 114), knew this text and had no doubt that it was actually ‘Alī’s compilation.\textsuperscript{21} Some reports describe the text as a 70 cubit parchment scroll.\textsuperscript{22} This is identical with a description given for a scroll called al-Jāmi‘a\textsuperscript{23} mentioned in some other reports;\textsuperscript{23} both were said to contain what people need in matters of lawfulness and unlawfulness and the laws of inheritance;\textsuperscript{24} even monetary compensation for bodily bruises.\textsuperscript{25} A similar description of the material, size and

\textsuperscript{19} Bāqillānī: 70, 378; Mahānī: 60. For the purpose of the argument, see Modarressi, “Early Debates on the Integrity of the Qur‘ān”: 24–28.

\textsuperscript{20} Ṣaffār: 163 (paragraph # 4, see also 160, para. # 31); ‘Alī b. Bābawayh, Imāma: 174; Rāmhurmūzī: 601; Sa‘mānī, Adab al-imā‘a: 12, 13; Bulqaynī: 300.

\textsuperscript{21} Ṣafī, Umm 2: 126.

\textsuperscript{22} Ṣaffār: 142–6 (# 3, 5, 6, 7, 10, 11, 18, 19, 20, 21), 147–9 (# 1, 2, 5, 7, 14), 151 (# 2), 155 (# 10), 159 (# 26), all mentioning the measurement. That it was a parchment is mentioned in 142 (# 2), 147 (# 5). Others only mention it as a large scroll without giving the exact measurement, as in Najāshī: 360 (see also Ṣaffār: 148–9 [# 9, 12], 163 [# 3], 164 [# 6], 168 [# 24]), or that when wrapped it looked like a man’s thigh (Ṣaffār: 165 [# 14]) or a camel’s thigh (ibid.: 142 [# 2]; Ḥāfīz 7: 94).

\textsuperscript{23} Ṣaffār: 142–46 (# 2, 4, 8, 9, 15, 22), 148–50 (# 8, 13, 16), 152–3 (# 3, 6), 157 (# 19), 160 (# 31); Faqiḥ: 4: 419; Ḥaṣaṣḥ: 528. That this was a parchment is noted in Ṣaffār: 142 (# 2), 149 (# 13), 153 (# 6 where it is also mentioned that when wrapped it looked like a camel’s thigh; also Ḥāfīz 1: 241); Ḥāfīz 1: 239, 241.

\textsuperscript{24} For the Book of ‘Aṭī, see Ṣaffār: 142–6 (# 1, 3, 7, 11, 18), 148 (# 7), 149 (# 14), 154 (# 7), 164 (# 10), 166 (# 18); ‘Ayyāshī: 1: 25–6; Ḥāfīz 1: 242. For the Jāmi‘a, see Ṣaffār: 142–6 (# 4, 8, 9, 15, 22, 23), 148 (# 8), 150 (# 16), 152 (# 3), 157 (# 19), 161 (# 33); Ḥāfīz 1: 239, 241.

\textsuperscript{25} For the Book of ‘Aṭī, see Ṣaffār: 142–6 (# 3, 6, 10, 11, 16, 18, 19, 21), 147–48 (# 1, 6, 7, 11), 155 (# 10, 12), 159 (# 26), 164 (# 5), 166 (# 18). For the Jāmi‘a, see ibid.: 142–6 (# 2, 4, 8, 15, 22), 148 (# 8), 152 (# 3), 153 (# 6), 160 (# 31); Ḥāfīz 1: 239, 241.
contents is also given for another text called *Musḥaf* (or *Kitāb* Fāṭima). The specific description which suggests that the text contained everything that people needed including monetary compensation for bruises is occasionally mentioned in connection with yet another text called the *Jafr*. Both of the latter works were also believed to consist of ‘Alī’s notes taken from the Prophet’s dictation. References to these last two texts, mostly in the case of the first and totally in the case of the latter, are, however, concerned with esoteric and apocalyptic matters. All these were supposed to be parts of the written heritage of the House of the Prophet that many early Shi’ites believed passed through the line of the Imāms, providing them with the special knowledge that distinguished them from the rest of the community including the learned. Whether or not all of this was a natural expansion of the single parchment report quoted in the opening of this discussion, as suggested by a contemporary author,

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26. Ṣaffār: 150–151 (# 1), 153 (# 5), 156 (# 14), 161 (# 33); Kāfī 1: 240; Kbiṣāk: 528. See also Kāfī 3: 507. Contrary descriptions are given in Ṣaffār: 152–4 (# 3, 6), 157 (# 18), 158 (# 21), 159 (# 27); Kāfī 1: 240, 241. Compare also Ṣaffār: 152 (# 3), 153 (# 6), 157–8 (# 19), 161 (# 33); Kāfī 1: 239, 241 (# 5); Kbiṣāk: 528 where the two works are categorically distinguished.

27. Ṣaffār: 155 (# 12), 156 (# 14); Faqīḥ 4: 419; Kbiṣāk: 528. See also Ṣaffār: 156 (# 15), 160 (# 30), 161 (# 34) where it is described as containing what people need in matters of lawfulness and unlawfulness. The report in the Faqīḥ states that the text contains all knowledge.

28. For the *Musḥaf Fāṭima*, see Ṣaffār: 150–61 (# 5, 14, 19, 33; compare contrary accounts ibid.: 150–61, # 3, 18, 27). For the *Jafr* see ibid.: 155–61 (# 10, 12, 15, 26, 30, 34).

29. See, for instance, Ṣaffār: 161 (# 32), 169 (# 3), 170 (# 7); ‘Alī b. Bābawayh, Ḥimāma: 180; Kāfī 1: 241, 242, 8: 58. See also Ṣaffār: 158 (# 23) where it is said that the *Musḥaf* of Fāṭima was taken back (*qubidā*) after the death of Muhammad al-Bāqir (d. 114–117).

30. See the article *Djafr* in the Encyclopaedia of Islam, 2nd edn., 2: 375–7 (T. Fahd).

31. Ṣaffār: 162–7 (# 1, 3, 7, 8, 9, 12, 17, 20); Kāfī 1: 276, 297–8; Da‘ā‘īm 1: 27, 2: 346–7; Faqīḥ 4: 189, 419; Taḥdīb 9: 176.


33. This scenario assumes that the original story has developed in two directions: (a) in size, from a piece of parchment that ‘Alī filled in entirely, front and back as well as the margins (Ṣaffār: 163; Ramburmuz: 601), the parchment being made of a sheep skin, neither large nor too small (Ṣaffār: 155 [# 12], 156 [# 14]), to a cow hide (Kāfī 1: 241, though this is denied in Ṣaffār: 156 [# 14]), to two parchments, one from a sheep and the other from a goat (Ṣaffār: 159 [# 26], but in Faqīḥ 4: 419 [also Kbiṣāk: 528], it is the *Jafr* that is on a sheep skin and a goat skin), to a seventy cubit scroll (noted above), to a skin container made of cow hide with several books in it (ibid.: 156 [# 15], 160 [# 30], 161 [# 34]), to two skin containers full of books and other material (Ṣaffār: 151–4 [# 2, 9, 10, 12]); and (b) in content, from the prescription of the licit and illicit to prophecies and apocalypitics, first all attributed to the Book of ‘Alī, then another book was added for Fāṭima; then a third one as the *Jāmi’a*, that at times was thought to be different from the *Kitāb ‘Alī* as noted above; then a fourth one as the *Jafr* (in fact, not one but two: a lesser and a greater [Faqīḥ 4: 419; Kbiṣāk: 528]); then a text on which the names of
the ‘Uthmāniyya counter-acted by quoting ‘Alī as categorically denying that he received anything particular from the Prophet except for a folio, as tiny as the size of a finger, with three brief sentences he had heard from the Prophet, recorded and placed in the sheath of ‘Alī’s sword. The text of these brief sentences is quoted in many variants. As all Shīites were recorded so that the Imāms could recognize their own followers (Ṣaffār: 170–72), again of the size of a camel’s thigh (ibid.: 173 [# 10]), and at times together with another text on which the names of all enemies of the Imāms until the Day of Resurrection were recorded (Faqīh 4: 419; Kbišāk: 528; the two texts were in fact given to the Prophet on his Night Journey and were passed by him to ‘Alī [Ṣaffār: 192]); then another text with the names of all future rulers (ibid.: 169 [# 5]; Ibn Samka: 184–5), though the list of the future rulers was at times said to have been in the Kitāb ‘Alī (Ṣaffār: 169 # 1; Maqāṭīb: 142) or in the Kitāb or Muṣhab of Fāṭima (Ṣaffār: 169 [# 3, 7]; Kāfī 1: 242) and at times the names of the Prophets were thought to be in the same text as well (Ṣaffār: 169 [ # 4, 6]); then two texts, one for the names of the Prophets and the other for those of the kings (ibid.: 169 [# 2]; Kāfī 1: 242 [# 7]. Da‘īm 2: 347 suggests that ‘Alī gave his two sons by Fāṭima, Ḥasan and Ḥusayn, “the Book of Qur’ān and the Book of Knowledge, and a confidential testament in which he wrote for them the names of all the kings of the world, the duration of the world, and the names of those who will call to God [du‘āt, presumably meaning the Imāms] until the Day of Resurrection”). On another front, while the mainstream Shīites were content with the book of ‘Alī as an earthly text, the Extremists identified it with the heavenly “hidden book” mentioned in the Qur’ān 56: 78 (Nūmānī: 327). A possible parallel may be worth noting: a report in Kāfī 1: 530; Kamāl: 295; Ibn ‘Ayyash: 16, 17 suggests that the most prominent rabbi of Medina at the time of ‘Umar had in his possession a book that was dictated by Moses and copied by Aaron. A well known quotation from the Prophet, known among the Shīa as Ḥadīth al-Manzila, states that ‘Alī was to the Prophet all that Aaron was to Moses except that ‘Alī, unlike Aaron, was not a prophet.

34. Hīya 4: 164.
35. The esoteric Shīites, in turn, wasted no time in coming up with their own contribution and asserted that each letter of those sentences was in fact a code that could open one thousand full chapters of knowledge (Ṣaffār: 307–8; Kāfī 1: 296; Kbišāk 649).
36. Fazārī: 260; Tavālisī 1: 90, 154; Ḥumayyīr 1: 172–3; ‘Abb al-Razzāq 9: 263, 10: 99; Ibn ‘Abb Shayba 9: 293; Ahmad 1: 79, 81, 100, 118, 119, 122, 126, 142, 151; Ibn ‘An Nājāwah: 441–42; Bukhārī 4: 289; Muslim: 955–9, 1147; Ibn Māja: 887; Tirmīdī: 4: 6. A variant locates the record in the sheath of the Prophet’s sword, found after his death by the public (‘Alī b. Ja‘far: 292; Shāfī‘ī, Musnad 2: 97 [see also Ibn ‘An Nājāwah: 442; Maḥāsin: 105; Kāfī 7: 275; Faqīh 4: 98; Bayhaqī 8: 26]; Ibn ‘Abb ‘Āsim, Diyāt: 36) or by ‘Alī in particular (Maḥāsin: 17–18; Abū Ya‘lā: 1: 277; Bayhaqī 8: 324). A report in Ibn ‘Adī: 1408 suggests that it was ‘Alī b. al-Ḥusayn Zayn al-‘Ābidīn who brought out the document from the sheath of the Prophet’s sword. Yet another report (Ibn Sa‘d: 5: 78) ascribes the whole matter to ‘Alī’s son, Muhammad Ibn al-Ḥanafīyya who said that ‘Alī’s family did not inherit anything from the Prophet except the Qur’ān (sic) and a folio that Ibn al-Ḥanafīyya kept in the sheath of his own sword with the same text ascribed in other reports to that of ‘Alī’s. This was Ibn al-Ḥanafīyya’s response to the supporters of Mukhār al-Thaqafi (d. 67) who suggested that Ibn al-Ḥanafīyya had a special knowledge.
37. Rif‘at Fawzī ‘Abb al-Muṭlaḥīb has collected most of these variations in a booklet entitled Ṣalḥfāt ‘Abb b. ‘Abb ‘Ṭālib ‘an Rasul Allāh. See also Miyānajī 2: 106–30, 154–56, 176–77 for a similar display of these variants. See also the editors’ footnotes to Tavālisī 1: 90–91, 152; Abū Ya‘lā 1: 282–3; Ahmad (Beirut, 1995) 2: 36–7, 52, 265, 268, 286, 304,
usual, some could not see even that much in the sheath of ‘Alī’s sword and transferred it to the sheath of ‘Umar’s. The book of ‘Alī was thought to have been in the possession of ‘Alī Zayn al-‘Abīdīn, Muhammad al-Baḡir, and Ja’far al-Ṣādiq. The latter two frequently quoted from it, though some of the quotations of Ja’far al-Ṣādiq were through his father. Later Imāms also occasionally quoted the book.

305, 428–9. For a possible factual error in the most popular version of that text, see the editor’s footnote to Muslim: 995–8 (whence Ahmād [Beirut, 1995] 2: 52).

38. See Modarressi, “Early Debates on the Integrity of the Qur’ān”: 19–21. For the polemic purpose of the citations in question, see, for instance, Ḥākim 4: 153; Ibn Ḥajar, Fath 1: 182, 4: 74. This purpose can be further attested by versions of the citation where ‘Alī swears by God that he did not receive from the Prophet anything he did not share with others except for those brief sentences (Fazārī: 220; Ṭayālīsī 1: 90; ‘Abd al-Razzāq 10: 100, 11: 449; Ḥumayyīd 1: 172–3; Shāfi‘ī, Umm 6: 33, 7: 292; Ibn Abī Shayba 9: 293; Āḥmad 1: 79, 81, 100, 102, 119, 142; Ibn Shabba: 1166; Bukhārī 4: 289; see also Ibn Abī Shayba 6: 566; Āḥmad 1: 108; Muslim: 1967; ‘Abd Allāh b. Āḥmad: 217 where ‘Alī gets angry when asked if the Prophet told him anything [special]), or says that whoever claims that he received anything else from the Prophet is a liar (Ibn Abī Shayba 14: 198; Āḥmad 1: 81; Muslim: 995; 1147; Tirmidhī 4: 6; ‘Abd Allāh b. Āḥmad: 218–19; Abū Ya’lā 1: 228). The point is also confirmed by reports where ‘Abd Allāh b. Saba’, whose sources hold responsible for the founding of the Shi‘īte school, is brought into the picture as ‘Alī tells him that the Prophet did not privilege ‘Alī with anything special that the Prophet kept it secret from others and that you (i.e. Ibn Saba’) are a liar (Ibn Abī ‘Aṣīm, Sunna 2: 674–5; ‘Abd Allāh b. Āḥmad: 231; Abū Ya’lā 1: 349–50). This purpose can be further attested by the fact that some reports also try to put the words into the mouth of Mālik al-Ashtar, a close disciple of ‘Alī whom the Shi‘īte school profusely admired but the ‘Ummāniyya especially disliked as they believed he was among those who killed ‘Uthmān (a report refrains from even mentioning his name in the present context and refers to him as “someone that the transmitter mentioned” [see, for instance, Ibn Ḥazm 10: 353]), having him run to ‘Alī to inform him that the community has become disunited by what they hear, so he, i.e. ‘Alī, should tell them if he has received any special “testament” from the Prophet. To which question ‘Alī responds that the Prophet did not privilege him with anything beyond what others received, except for that short text (Nasāʾī 6: 335, 8: 56; Ṭabarānī, Awasat 5: 267 [see also Āḥmad 1: 119, 122, 5: 127–8, whence Abū Dāwūd 4: 180–81]; Abū Ya’lā 1: 462; Ḥākim 2: 141; Bayhaqī 8: 194. [Cf. ‘Abd al-Razzāq 11: 449; Āḥmad 1: 142–3, 148; Ibn Shabba: 1166–7; Abū Ya’lā 1: 282; Bayhaqī 8: 29]).

39. ‘Abd al-Razzāq 4: 9; Bayhaqī 4: 90.
40. Fāṭīḥah 8: 163 (cf. ibid. 8: 131).
41. Shāfī‘ī: 165; Najāshī: 966 (see also also Tābdīlīb 1: 142; ‘Abd Allāh b. Ḥamza, ‘Iqd 93).
42. Kashshī: 376 (see also Kāfī 3: 397). Following the hereditary line of the Imāmate, it was natural for some people to think that the book should have passed from Ja’far al-Ṣādiq to his son and successor, Mūsā al-Kāẓīm (‘Abd Allāh b. Ja’far: 317; Nu’mānī 327). According to one version of a report in Shāfī‘ī: 166–7, however, Ja’far al-Ṣādiq is quoted as saying that he had buried the Book of ‘Alī out of caution (lest it fell into the hands of the government).
The vast majority of the quotations are legal injunctions, though later a few esoteric reports are also attributed to it. In a few cases, the citation quotes something that the Prophet or ‘Alī did or did not do,\(^{45}\) a sentence that normally could not have been dictated by the first and copied by the second. It must be noted that in the first centuries, there existed some texts that the partisans of ‘Alī compiled about his virtues (fädā’îl) or from his statements and acts, in many cases as quotations from him. References to this genre are also found in general biographical works.\(^{46}\) Citations from the “Book of ‘Alī” which describe his acts may thus actually refer to works in this latter genre.

Here is a list of the citations from The Book of ‘Alī in early sources:\(^{47}\)

### I LAW

#### On prayer:
-  Shâfî: 2: 126
-  Şaffâr: 165
-  Kâfî 3: 397 (quoting “a book dictated by the Prophet”)
-  Ibid. 3: 175
-  Tabâbih 2: 23, 251
-  Ibid. 2: 102
-  Ibid. 2: 243
-  Ibid. 3: 28 (see also ibid. 1: 142)

#### On fasting:
-  Tabâbih 4:158

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45. See *Tabâbih* 10: 108 where it is quoted from the Book of ‘Alī that the Prophet did not amputate more than one hand and one foot as a punishment for theft (even for persistent criminals); *Maḥāsin* 273 (also Kâfî 7: 176; Faqîh 4: 75) quoting the Book of ‘Alī describing ‘Alī’s practice in criminal punishment. Also *Tabâbih* 8: 82 where the Prophet’s conversation with a woman, and Kâfî 2: 666 (also 5: 31, quoting “a book by ‘Alī”) where the text of a Prophetic rescript addressed to the Emigrants and Helpers (Meccans and Medinees among the first generation of the Muslims), are quoted.


47. Many of these citations are collected in Miyanâji, *Makâtiḥ al-Rasîl* 2: 135–313, a few also in Jalâlî, *Tadżwîn al-sunna* 64–70 and Muṣṭafâ Qâṣîr al-‘Āmilî, *Kitâb ‘Alî* 23–38. The passages are listed in the order in which they are expected to appear in a reconstructed volume.
On pilgrimage to Mecca:
- Bazant, Nawādir: 33 (also Tabdbīb 5: 152)
- Kāfī 4: 340 (also Faqīh 2: 338; 'Ilal 2: 94 [fī Kitāb jaddī])
- Kāfī 4: 368 (also Tabdbīb 1: 329)
- Kāfī 4: 389–90 (two variants, also Tabdbīb 5: 355 [and 357 with variations])
- Kāfī 4: 390 (also Tabdbīb 5: 344)
- Kāfī 4: 534
- Ibn Ḥazm 7: 102–3 (quoting ‘Abd al-Razzāq)

On holy war:
- Kāfī 2: 666, 5: 31 (fī kitāb li-'Alī in the second case)

On prohibitions:
- Ḥusayn b. Saʿīd, Zubd: 39 (also Kāfī 2: 347; 'IQāb: 261 [repeated at 270–71]; Khisāl 124)
- ‘Ayyāshī: 1: 223 (also 'IQāb: 278)
- Kāfī 2: 71–2
- Ibid. 2: 278–9
- Ibid. 5: 541 (also Ibn Bābawayh, Amālī: 385; 'Ilal 2: 271; 'IQāb: 301; cf. Kāfī 2: 374 where a longer version of the same report is attributed in a different transmission to Kitāb Rasūl Allāh)
- Ibn Bābawayh, Amālī: 509–18 (also Faqīh 4: 3–18)
- 'Ilal 2: 160–61 (also Khisāl 1: 273)

On property:
- ‘Ala' b. Raṣīn: 153 (whence Faqīh 3: 452)
- ‘Ayyāshī 2: 25 (also Kāfī 1: 407, 5: 279–80)

On marriage and divorce:
- Ahmād b. ‘Īsā 3: 51
- Ahmād b. Muḥammad b. ‘Īsā: 79 (also Tabdbīb 7: 432), 87 (also Kāfī 5: 452)
- Faqīh 3: 416 (also 'Ilal 2: 188; Tabdbīb 7: 481, 490)
- Tabdbīb 8: 82

On dietetics:
- ‘Alī b. Ja'far: 115 (also Kāfī 6: 219, 220 [with variations]; Tabdbīb 9: 2, 4, 5 [also 6])
Numerous other quotations are attributed to a text on the law of inheritance (ṣahifat al-fara'id), also believed to have been compiled by 'Alī from the dictation of the Prophet. This was said to be a part of the

48. It was noted above that a report in ‘Abd al-Razzāq 4: 6–7 (also Ahmad 1: 141; Ibn Abī Shayba 15: 227; Bukhārī 2: 277) suggested that ‘Alī offered a text that contained the orders of the Prophet on the topic of farā'id (here meaning religious taxes on livestock and agricultural products) to ‘Uthmān but the latter rejected it. The numerous quotations from ‘Alī on the topic (‘Abd al-Razzāq 4: 5–6, 7, 19, 22, 39, 75, 88, 89, 122, 133, 134; Ibn Abī Shayba 3: 117, 118, 122, 125, 127, 129, 132, 133, 136, 145, 219; Ahmad 1: 92, 113, 145, 148; Abū Dāwūd 2: 99–101 and many other sources) may all go back to the same text which was allegedly issued by the Prophet but never actually sent out to tax collectors in his lifetime (Dārīmī 1: 382–3; Abū Dāwūd 2: 98). A text similar in style that the Prophet is said to have issued for ‘Amr b. Ḥazm, his emissary and tax collector in Yemen, is, however, recorded in almost all the main collections of ḥadīth, albeit with some variations. A sentence cited by Khattābī 2: 176 from the text that ‘Alī allegedly offered to ‘Uthmān but which was rejected by the latter is reported elsewhere to belong to a rescript that ‘Alī wrote to ‘Uthmān b. Ḥunayf, his governor of Basra (Majd al-Dīn Ibn al-Athīr 2: 298, but cf. 3: 392). On the other hand, a similar name, Kitāb al-farā'id, is also applied to another text attributed to ‘Alī on the monetary compensations for loss of life or bodily injuries (Kāfī 7: 330–43). All three texts which are said to have either been in the possession of ‘Alī or issued by him can reasonably go back to him, presumably as guidelines to his governors during his caliphate. The term farā'id in the general sense can also legitimately apply to all three subjects, though in later legal usage it is normally used in the sense of the law of inheritance.
Book of ‘Alī (Kāfī 7: 94 [read ʿfī Kitāb ‘Alī as in Tabdbīb 9: 271]) with a similar description of its size and shape (Kāfī 7: 94–5), or of the Jāmiʿa (Ṣaffār: 145; Kāfī 7: 125). Here is a list of citations from this text on the law of inheritance:

- Kāfī 7: 81 (where two conflicting accounts are given of the arrangement of the text).
- Ibid. 7: 93–4 (also Daʿāʾīm 2: 369)
- Kāfī 7: 98 (also Daʿāʾīm 2: 371)
- Kāfī 7: 112 (repeated at 113; also Daʿāʾīm 2: 375)
- Kāfī 7: 126 (see also 7: 125; cf. Ṣaffār: 145 where the passage is cited from the Jāmiʿa)
- Daʿāʾīm 2: 370
- Ibid. 2: 374
- Ibid. 2: 379
- Tabdbīb 9: 306
- Hurr al-ʿĀmilī, Wasāʾīl 17: 493 (quoting the early fourth-century Shīʿite author, Ibn Abī Ṭaqīl)

On the penal code:

- Maḥāsin 273 (also Kāfī 7: 176)
- Kāfī 7: 201
- Ibid. 7: 214 (also 216 with variations)
- Ibid. 7: 316–7
- Ibid. 7: 313
- Ibid. 7: 318
- Ibid. 7: 329
- Khīṣāl 539
- Tabdbīb 10: 108

II ETHICS

- Zayd al-Zarrād: 3–4 (also Maʿānī 1–2)
- ‘Abd Allāh b. Jaʿfar: 92
- Ṣaffār: 147
- Kāfī 1: 41
- Ibid. 2: 71–2
- Ibid. 2: 136
- Ibid. 2: 259
- Ibid. 2: 484 (also 488 with variations)
There is also a quotation in Husayn b. Sa‘īd, Zuhd: 44 on the proper etiquette for the treatment of slaves, ascribed to the “Book of the Messenger of God,” presumably referring to the text in question.

III DOGMATICS AND VIRTUES (FAḌʿIL)

- Ṣaffār: 166–7
- Mas‘ūdī 5: 82–3
- Khīṣāl: 65–7
- Ibn al-Juhm: 466 (also Tūsī, Amāli 2: 20)

IV TALES OF THE PROPHETS

- ‘Ayyāshī 1: 27–9 (ft kitāb min kutub ‘Alī, also ‘Alī b. Ibrāhīm 1: 36–41 [ft Kitāb Amr al-Mu’minīn]; ‘Ilal 1: 100)
- ‘Alī b. Ibrāhīm 1: 32–4
- Ibid. 1: 41
- Kāfī 8: 233

V ESOTERIC

- Ṣaffār: 169 (# 1; cf. # 3 and 7 where the account is ascribed to the Book of Fatima; also Maqāṭīl: 208)
- Kamāl: 312–13 (also ‘Uyūn 1: 45–6 [the text is on pp. 40–45])
- Shādhān b. Jibrīl: 141–2
- Manāqīb 4: 273

3. Kitāb al-diyāt

A text attributed to ‘Alī on the monetary compensations for the loss of life or a limb, finger, eye, or any other part of the body, based on a rescript

49. Kāfī 7: 311
that he sent to his governors as a guideline. In a few cases, this text is also referred to as Kitāb ‘Alī or Kitāb al-farā’id.


4. Nahj al-balāgha

Late in the third century, the number of sermons ascribed to ‘Alī was around 400. Half a century later, the number was said to be 480. Several early transmitters of hadīth compiled registers of his sermons, including:

- Zayd b. Wahb al-Juhānī (late first century)
- Mas‘ūda b. Șadaqa al-‘Abdī (late second century)
- Ismā‘īl b. Mihrān al-Sakūnī (alive in 224)
- Șāliḥ b. Abī Ḥammād al-Rāzī (mid-third century)
- ‘Abd al-‘Azīm b. ʻAbd Allāh al-Ḥasanī (d. 252)

Others devoted chapters of their works to sermons, letters, and other statements quoted from ‘Alī. They included early historians such as Muḥammad b. ʻUmar al-Wāqidi (d. 207), ʻAlī b. Muḥammad al-Madā‘īnī

50. Ibid. 7: 330; Faqīb 4: 75.
51. E.g. Tabādhib 10: 292.
52. E.g. Kāfī 7: 330.
53. Ya‘qūbī, Mushākala: 12, 48.
54. Mas‘ūdī: 172.
55. Fihrist: 72.
57. Ibid.: 27.
58. Ibid.: 198.
59. Ibid.: 247.
60. Abū Ghālib: 181.
(d. 225),61 Aḥmad b. Muḥammad b. ‘Abd Rabbīh (d. 328),62 and ‘Abd al-‘Azīz b. Yahyā al-Jalūdī (d. 332).63 Yet others collected the texts of letters attributed to ‘Alī, such as Ibrāhīm b. Muḥammad al-Thaqafī (d. 283).64

The earliest surviving work belonging to the first genre is the Nahj al-balāgha, a collection of selected sermons, letters and other statements attributed to ‘Alī, compiled by the Ṣarḥī al-Raḍī, Muḥammad b. al-Ḥusayn al-Mūsawī (d. 406) in 400.65 Much of the contents of this work is attested in earlier sources, a few of which are mentioned in the work itself.66 A number of works have recently assumed the task of documenting the passages cited in the Nahj al-balāgha through tracking down earlier sources where those passages are quoted from ‘Alī. The most recent work in this genre is Rīḍā Ustādī’s Madārik-i Nahj al-balāgha (Qum, 1396). A recent edition of the Nahj al-balāgha (ed. Jaʿfar al-Ḥusaynī, Qum, 1419) also includes a section on the sources of its contents (pp. 591–621). In a few instances, passages attributed to other authorities in earlier sources are included in this work,67 presumably on the basis of some other early sources that have not survived. Ibn Taymiyya and Dhahabī68 have expressed doubts about the authenticity of much of the contents of the Nahj al-balāgha. Ibn Khaļīkān did the same in Wafāyāt 3: 313, though elsewhere (ibid. 5: 8) he cited from the work with no qualms. Khaṭīb (Jāmi’ 2: 161) rejects as spurious the eschatological sermons attributed to ‘Alī, a few examples of which are included in the Nahj al-balāgha.

The Nahj al-balāgha is available in many editions and manuscripts dating from the fifth century onward. For a list of pre-tenth century manuscripts of the work, see ‘Abd al-‘Azīz al-Ṭabarānī in Turāthunā (a quarterly published in Qum) 5: 25–102, 7–8: 13–36, 29: 7–25. A recent

63. Parts of his Musnad ‘Alī were devoted to ‘Alī’s sermons, poetry, letters and other statements. See the table of contents of the book in Najāshī: 240–42.
64. Najāshī: 17.
67. For a few examples, see Šabrī Ibrāhīm al-Sayyīd: 68–77, but there are others such as two statements about women, one (Nahj al-balāgha: 405, document 31) attributed in Ibn Qutayba, ‘Uyūn 4: 78–9 to Ibn al-Muqaffā, the other (Nahj al-balāgha: 105–6, sermon 80) ascribed, in a variant, by Sunnī authors to the Prophet (Aḥmad 2: 67, 374; Bukhārī 1: 83; Muslim: 86–7 [whence Abū ʿAbd Allāh, Baṣāʾīr 3: 74 ; Zamakhsīrī, ʿArbī 4: 279]).
68. Misān 3: 124; Siyār 17: 589–90. Generally speaking, false ascription to ‘Alī was a widespread phenomenon, and that has continued to be true up to our time. A recent example is a text called al-Munatṭāt al-īlāhiyyāt (Tehran, 1386). It is well known to the scholars of the field that this text was forged early in the twentieth century.
work, *Nahj al-saʿāda fı mustadrak Nahj al-balāgha* by Muḥammad Bāqir al-Mahmūdī (2nd edn., Tehran, 1998), attempts to collect statements, documents and poetry attributed to ‘Alī that are not included in the *Nahj al-balāgha*.

Many commentaries have been written on this work during the course of the past ten centuries. For the early commentaries, see Utāridī in *Kāwusbī dar Nahj al-balāgha*: 275–87. For others see Āghā Buzurg 14: 111–61; Ibn Yūsuf 2: 124–49. For a list of works written on the *Nahj al-balāgha* in Arabic and Persian, see Ustādī, *Kitābna-yi Nahj al-balāgha* (Tehran, 1359sh [1980–1981], reprinted in his *Chibil maqāla*: 351–98).

5. Musnad

As noted above, sermons and other administrative statements by ‘Alī are collected in special volumes or chapters. There are also works which attempt to collect reports quoted from ‘Alī on doctrinal, legal and ethical topics, many of which cite statements or acts of the Prophet. *Masānīd*, collections of hadīth that are organized on the basis of the first transmitter, rather than the more common subject arrangement, usually have a chapter devoted to reports quoted from ‘Alī. Ahmād 1: 75–160; Abū Yaʿlā 1: 223–462; Ṭabarī, *Tabdīlīl-āthār*, the entire vol. 4; Ibn Kathīr, *Jāmiʿ al-masānīd* 19: 95–289, 20: 5–344, are a few examples. Most works cited or published as independent works under the title of *Musnad ‘Alī* are, or seem to have been, parts of larger collections, including those by the following authors:

– Yaʿqūb b. Shayba al-Baṣrī (d. 262),69 in five volumes70
– Qāḍī Ismāʿīl b. Ishaq al-Jahdāmī al-Azdī (d. 282)71
– Muḥammad b. Ṭabīb al-Ghazzālī, known as Muṭayyān (d. 297)72
– Ṭabīb b. Ṭabīb b. Ṭabīb (d. 303)73
– Yaḥya b. Muḥammad b. Ẓāʾid al-Baghdādī (d. 318)74
– ‘Abd al-Rahmān b. ‘Uthmān al-Tamīmī al-Dimashqī (d. 420)75

71. Rūdānī: 354.
72. ‘Abd al-ʿAzīz al-Ṭabarī, *Abī al-Bayt*: 469–70. The work has survived in a manuscript printed in the form of scattered facsimile excerpts in Uzbak’s *Musnad ‘Alī b. Abī Ṭalīb*.
75. MS. *badīt*: 273, Ṭāhiriyya (*Cat. badīt*: 360, majāmīʿ 1: 228).
There are a number of recent works that attempt to collect all extant quotations from ‘Alī. The most comprehensive are the *Musnad ‘Alī b. Abī Ṭalīb* by Yūsuf Uzbak (7 vols., Damascus and Beirut, 1995), which includes most of such quotations in Sunnī works of ḥadīth, and *Musnad al-Imām ‘Alī* by Ḥasan al-Qapānchī (10 vols., Beirut, 2000) that includes 11,451 quotations in Shi‘ite and Sunnī collections.

6. *Dīwān*

There are conflicting reports in the early sources as to whether ‘Alī composed any poetry. In his *Musnad ‘Alī*, ‘Abd al–‘Azīz al-Jalūdī (d. 322) devoted a chapter to the poetry attributed to ‘Alī. Later, several collections were made of this material, including:

- Anonymous, used by Kaydarī in his *Anwār al-‘uqu’il* (named below)
- *Dīwān ‘Alī*, by Hibat Allāh b. ‘Alī, Ibn al-Shajārī (d. 543), also used by Kaydarī in his *Anwār al-‘uqu’il*
- *Anwār al-‘uqu’il fi asbār Waṣī al-Rasūl*, also by Kaydarī, a collection of 506 poems attributed to ‘Alī gathered from the sources named in the work and arranged in alphabetic order. An anonymous collection which has been published many times under the title of *Dīwān ‘Alī* seems to be an adaptation of this latter work. The arrangement and material are to a great extent the same, but some poems and the chains of transmission are omitted.

Much of the poetry attributed to ‘Alī in these works belongs to others. See Dānishpazhūh 5: 1108–24 and Ḥasanzāda 15: 306–13, 17: 62–5 for many examples.

78. There are many manuscripts of this work. See now Mihrız in ‘Ulūm-i ḥadīth 9 (1998): 206–8 for a list.
7. Decisions

The administrative practice, judicial decisions and executive orders of 'Alī during his caliphate were recorded by a number of his disciples including 'Ubayd Allāh b. Abī Rāfi', Ḥārith al-A'war, and possibly Aṣbagh b. Nubāta (see below). There are numerous references to collections of this genre in early sources. The legal opinions ascribed to 'Alī in Sunnī works concerning various matters of rituals and law are recently collected by Muḥammad Rawwās Qal'ajī in a book called Mawsū'at fiqḥ 'Alī b. Abī Tālib (Damascus, 1983), a volume of his Silsilat mawsū'at fiqḥ al-salaf.

2: Fāṭima al-Zahra’

Fāṭima al-Zahra’, daughter of the Prophet and wife of ‘Alī, and mother of Ḥasan and Ḥusayn, the second and third Imāms of the Shī‘a. She is highly revered by the Shī‘a as one of their Fourteen Infallibles that consist of the Prophet, Fāṭima, and the twelve Imāms. She died shortly after the death of her father in the year 11.

For a summary of the accounts of the early sources on Fāṭima, see the entry on her in the Encyclopaedia of Islam, 2nd edn., 2: 841–50 (L. Vecchia Vaglieri) where a list is also given of some primary and secondary sources on her life. See also Denise L. Soufi, “The Image of Fāṭima in Classical Muslim Thought,” Ph.D. dissertation, Princeton, 1997. For a list of other monographs on her, see ‘Abd al-Jabbar al-Rifai 5: 11–129.

1. Musḥaf Fāṭima

A work bearing this title is mentioned in numerous early Shī‘ite reports, almost always with esoteric associations. A quotation from Ja'far al-Ṣādiq related that the Musḥaf Fāṭima contained the text of the will and testament of Fāṭima (Ṣaffār: 157 [# 16], 158 [# 21]; Kāfī 1: 241 [# 4]), but this would have meant a different and longer text than the very short one quoted from Muḥammad al-Bāqir in Faqīb 4: 244 as the will of Fāṭima. There are, however, other accounts of the authorship of the book. One report suggests that it was a collection of what the angel Gabriel had

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80. E.g. Aḥmad, Ḥal 1: 346; Muslim: 13, 14.
related to her to comfort her after her father's death, and that it was her husband ʿAlī who gathered the material together and wrote it down (Ṣaffār: 154 [# 6; see also 157, # 17]; Kāfī 1: 241 [# 5]). Another report concurs with most of this account, but without specifying the name of the angel (Ṣaffār: 157 [# 18]; Kāfī 1: 240 [# 2]). Yet other reports suggest that the book was dictated and revealed by God (Ṣaffār: 152 [# 3]; the reference is missing from the same report in Kāfī 1: 239; it is not clear whether the sentence was added to the text in Ṣaffār or edited out in the Kāfī), or dictated by the messenger of God and written down by ʿAlī (Ṣaffār: 153 [# 5]). Another report tries to fuse the latter two accounts together by suggesting that the book was the word of God sent down to her, dictated by the messenger of God and written down by ʿAlī (Ṣaffār: 156 [# 14]). Biḥār 26: 42 further suggests that the term “messenger of God” may refer to Gabriel and not the Messenger, i.e. the Prophet. Being dictated by the messenger of God and written down by ʿAlī was, however, the standard formula to describe the Book of ʿAlī, as noted above, where the phrase “messenger of God” was understood by all to refer to the Prophet.

There are also conflicting accounts about the nature of the contents of the book. All agree, however, that there was nothing from the Qurʾān in that book (Ṣaffār: 150–61 [# 1, 2, 3, 5, 8, 9, 14, 15, 17, 19, 27, 30, 33]; Kāfī 1: 239–40 [# 1, 3]; Dalāʾīl 105), clearly an attempt to assert that even if revealed by God, the book was nevertheless not a part of the Prophetic message nor on a par with the Qurʾān (see especially Ṣaffār: 154–9 [# 9, 14, 17, 27]). As noted above, one account identified the text as the will and testament of Fāṭima. The Gabriel version, on the other hand, suggested that the book contained what the angel related to her on the situation of her father after death and what would happen to her offspring after her (Ṣaffār: 154 [# 6]; Kāfī 1: 241 [# 5]). A variant of this account that attributes the revelation of the book to an unnamed angel emphasizes that there was no material concerning ʿabara (ṣbāʿ min al-halāl wa ʿl-harām) in the book, rather some information about the future (Ṣaffār: 157 [# 18]; Kāfī 1: 240 [# 2]). Another report, however, expands the scope of the book and finds there whatever information people require for performing their religious duties, including even details of the penal code (Ṣaffār: 150–51 [# 1]; Kāfī 1: 240 [# 3]). As noted in the case of the Book of ʿAlī, this latter description is also given for the two texts called ʿafr and Jāmiʿa. The actual references to the text usually deal with matters of divination and historical prophecy rather than...
religious duties. One, for instance, predicts that the Manicheans will re-appear in the year 128 as Jaʿfar al-Ṣādiq had found in the Musḥaf of Fāṭima (Ṣaffār: 157 [# 18]; Kāfī 1: 240 [# 2]). Another reports that he looked through the Book of Fāṭima where the names of all future kings were recorded but could not find the name of any of the Ḥasanids there (Ṣaffār: 169 [# 3, 5]; ‘Alī b. Bābawayh, Imāma: 180; Kāfī 1: 242 [# 8]; a variant in Ṣaffār: 161 [# 32] and 170 [# 7] replaces Banī ’l-Ḥasan with banī fulān and gives them [a share in rulership] as small as the dust of a horseshoe), a clear reference to the claim of Muḥammad b. ‘Abd Allāh al-Nafs al-Zakiyya who rose against the ‘Abbāsid Mansūr in 145. Another version of this report mentions al-Nafs al-Zakiyya by name, adding that not only the names of the kings but even those of all prophets and their legatees (awsiyā’) are also recorded in that book (Manāqib 4: 249; also Ṣaffār: 169 [# 4, 6] where the title Musḥaf Fāṭima is replaced with “a book”). This does not accord with a report in Ṣaffār: 169 (# 2) and Kāfī 1: 242 (# 7) that reserves a separate book for each of the two categories, the prophets and the kings. A later and more esoteric description conveys an even stronger element of omniscience, asserting that the book contains all knowledge of the universe, and the past, present and the future of humanity, yet all of this forms the contents of only its first two folios (Dalāʾil: 104–107).

This latter report also gives a glorious picture of the physical grandeur of the text in question (ibid.: 105). An earlier report only stated that the book was three times as big as the Qurʾān in size (Ṣaffār: 152 [# 3]; Kāfī 1: 239 [# 1]). There is also a small discrepancy concerning the text’s whereabouts. While most reports speak of this book being available to Jaʿfar al-Ṣādiq and the Imāms after him (Ṣaffār: 150–58, 161 [# 1, 3, 5, 8, 15, 19, 32, 33]; Kāfī 1: 239–42 [# 1, 2, 3, 7, 8]), implying that it moves through the line of the Imāms from Fāṭima’s offspring until it is received by the Mahdī (Dalāʾil: 106), a single account maintains that the book was actually “taken back” after the death of the fifth Imām, Muhammad al-Bāqir (Ṣaffār: 158 [# 23]). This latter idea is possibly a legacy of an early Shiʿite group who did not follow Jaʿfar al-Ṣādiq after his father (see Bihār 74: 17; also Modarressi, Crisis: 54, n. 7). There are, however, indications that Jaʿfar al-Ṣādiq, who may have referred to this book on occasions, tried on others to imply that though he had seen the book in the past, he may not actually have owned it (Kāfī 3: 507). The above statement about the book being “taken back” may be in line with this last report.
As for the origin of the assumption that such a book existed, one author suggests a kind of natural expansion parallel to the line suggested in the case of the Book of ‘Alī. There seems to have existed a belief among many early Imāmī Shi‘ites in the late Umayyad period that the names of the Imāms from the offspring of Fāṭima and ‘Alī were written on a tablet (lawḥ) which God had sent down to the Prophet who in turn had given it to Fāṭima (Nu‘mānī: 62, 63; Ikhtiṣās: 210–12; Kamāl: 308, 311, 313; ʿUyun 1: 42, 46, 47; Gbayha: 139, 144; see also Khazzāz: 196). Variants of the account identify the tablet as a folio (ṣahīfa) (Kamāl: 306–7, 312; ʿUyun 1: 40, 45) or a document (kitāb) (Kamāl: 312; ʿUyun 1: 45) dictated by the Prophet and written down by ‘Alī. In many versions of this report, a post Occultation text is appended with a full list of the names of all twelve Imāms as the text of the Tablet or Folio (see, for instance, Kāfī: 1: 527–8; Nu‘mānī: 62–6; Kamāl: 307, 309–11; ʿUyun: 40–45; Ikhtiṣās: 211–12; Gbayha: 144–6). The transition from the idea of a ṣahīfa to that of a musḥaf should have been a fairly smooth process.

Apart from the quotation on the re-emergence of the Manicheans mentioned above (Ṣaffār: 157; Kāfī 1: 240), there are a few other citations from the Musḥaf Fāṭima in the sources, including the following:

– Kāfī 3: 507 (on zakāt) quoting from the Kitāb Fāṭima
– Ibid. 8: 57–8 (on an addition to Qurʾān 70: 2, more in the form of a marginal gloss)
– Biḥār 30: 245 (on a different reading for Qurʾān 25: 28 [quoting Ta‘wīl al-āyāt, though in the printed version of that work: 374, whence Ibn al-Juhām: 193, the source appears as Musḥaf ‘Alī instead of Musḥaf Fāṭima])

The last two references may seem to contradict the standard account that there was nothing Qurʾānic in that book. However, as noted above, this description was an attempt to prevent a possible misunderstanding that as a book revealed by God, it must be a complement to the Qurʾān. Thus, the description denies the existence of any material which can be regarded as an addition to the Qurʾān but not the inclusion of existing verses of the Qurʾān and the exegetical glosses upon them. The first quotation contradicts reports which state that nothing in the book was about shari‘a even if, as it seems, those reports also try to make a distinction between the nature of the Qurʾānic revelation and that of Musḥaf Fāṭima. However, the quotation goes well with other reports that describe the musḥaf as containing everything that people need for their religious duties.
2. Musnad Fāṭima

There are a good number of reports cited in the collections of hadīth on the authority of Fāṭima al-Zahrā’ or on her life and virtues. There have been attempts to collect these in monographs:

- Akhbār al-Zahraʿ, by Ibn Bābawayh (d. 381), quoted in Ibn Tāwūs, Yaqūn: 157–60 (see further Kohlberg: 105–6) and Irbīl 2: 84–6 (as Mawlid Fāṭima wa faḍā‘īlubā wa tazwījubā wa ẓulāmatubā wa waftūtubā wa maḥsbarubā; also Najāshī: 392 as Kitāb mawlid Fāṭima), 89–93, 98, 102–5, 127–8
- Juzʿ fī faḍā‘īl Fāṭima, by al-Ḥākim Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh al-Naysābūrī (d. 405) (Dhahābī, Tāʾrīkh 29 [years 401–420]: 132; whence Tāj al-Dīn al-Subkī 4: 166)
- Musnad Fāṭima, attributed to Ibn Rustam al-Ṭabarī (fifth century) in Hurr al-ʿĀmilī, Ithbāt 1: 58 and Ḥāshim al-Baḥrānī, Maḥṣūja: 28–46, 48, 107, 123, 168, 171, 191, 212 (also as Manāqib Fāṭima wa wulūdubā in Ḥāshim al-Baḥrānī, Madīna 1: 328–9). This work is the same as the
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Dalā’il al-imāma attributed to the same author (see the editor’s introduction to this latter work: 38–9).

– Musnad Fāṭima al-Zabrā’, by ‘Azīz Allāh al-‘Utāridī (Tehran, 1412)
– Musnad Fāṭima al-Zabrā’, by Ḥusayn Shaykh al-Islāmī al-Tūṣiskānī, (Qum, 1420)
– Al-Kawthar, by Muḥammad Bāqir al-Mūsawī (Qum, 1420). Published in seven volumes, the work includes 4,321 reports by or about Fāṭima

3: Abū ṕāfī‘

Abū ṕāfī‘, originally a Copt, was a client/servant of the Prophet and, later in life, reportedly, head of the treasury of ‘Alī. Not only he himself but also his descendants for some generations were widely recognized as reliable sources of information about the personal life of the Prophet. The family kept its ties with the House of the Prophet and their transmissions attest to their Shi‘ite sympathies.

Ibn Sa’d 4: 54–5; Ibn Hishām 2: 301–2; Aḥmad 6: 9; Ḥammād b. Iṣḥāq: 110; Baladhurī 1: 566–8; Ṭabarī 2: 261, 3: 170, 6: 180; Ibn Abī Ḥātim 2: 149; Ṭabarānī,

81. See, for instance, Ibn Sa’d 2: 283; Ruyānī 1: 463; Khaṭṭīb, Tagyīd: 91–2; Ṭust, Amālī: 468.
82. See, for instance, Ḥammād b. Iṣḥāq: 107–8; also Ibrāhīm al-Bayhaqī 2: 311 where Ḥajjāj sends after a member of the family of Abū ṕāfī‘ to come and identify the sword and armor of the Prophet.
He was originally a slave of 'Abbās b. 'Abd al-Muṭṭalib, the uncle of the Prophet, and was given to the Prophet as a gift and freed by him later. An account about a former slave of the Umayyad Sa‘īd b. al-'Āṣ called Rāfī’ (Ḥammād b. Ishāq: 111; Balādhurī 1: 573; Ṭabarānī, Kabīr 5: 23; Hilya 1: 83) was erroneously attributed to Abū Rāfī’ by Muṣ‘ab al-Zubayrī and Mubarrad 2: 436 (whence later works such as Ibn Qutayba, Ma‘arif: 145–6; Ṭabarānī 3: 170 and biographical sources). The mistake was corrected by Ḥishām b. Muḥammad al-Kallī (Balādhurī 1: 483; whence Ibn Ḥajar, Isāba 7: 135–6).

That later in life he served as the treasurer of ‘Alī is reported by Ibn Abī Shayba 6: 458 and Najāshī: 4, 6 (see also Ibn Da‘b: 151; Qāḍī Nu‘mān, Sbarb 1: 374; Ibn al-‘Adīm: 4449). Ṭabarānī 5: 156, as well as a report in ‘Āṣim b. Ḥumayd: 34, identify ‘Alī’s treasurer as the son of Abū Rāfī’. This son is further identified in the latter report as the one who was ‘Alī’s official scribe, i.e. ‘Ubayd Allāh b. Abī Rāfī’ (see below), but in Qāḍī Nu‘mān, Sbarb 2: 20 and Tabdhīb 10: 151 (whence Warrām 2: 3–4) as ‘Alī b. Abī Rāfī’. Qāḍī Nu‘mān reports that this latter was both treasurer and keeper of the seal for ‘Alī.

His date of death is variously given as early as the time of ʿUmar (Bayhaqī 4: 107–8; see also ‘Āṣim b. Ḥumayd: 34) and as late as after Ḥasan al-Muṭtabā’s abdication and return to Medina in 41 (Ibn al-Juhām: 98–9; Najāshī: 5: 6; Ṭūsī, Amālī: 59). Ibn Ḥībbān (Tbiqūr 3: 16–17; Maṣbāḥābīr: 37) and Dhaḥābah (Ṣīyar 2: 16) give the date as 40. That he lived until the time of ‘Alī’s caliphate is attested by the fact that his name appears among those who attended the battle of Ṣiffin on ‘Alī’s side (Ibn Abī Rāfī’, Tasmiya 17, where it is also said that at the beginning of ‘Alī’s caliphate he was 85). That he died in ‘Alī’s lifetime is confirmed by reports that ‘Alī personally assumed the guardianship of his orphans. These reports do not accord with the date of 40 as they mention that ‘Alī used to pay zakāt from the property of the orphans of Abū Rāfī’ until they reached the age of maturity. This implies that a number of years had lapsed between the death of Abū Rāfī’ and that of ‘Alī. The reports also seem to imply that none of the children of Abū Rāfī’ had yet reached the age of maturity to take care of the others, a point that does not go well with the above date as ‘Ubayd Allāh, son of Abū Rāfī’, was an active member of the camp of ‘Alī from the first days of his caliphate.

1. Kitāb Abī Rāfī’

A good number of reports are quoted from Abū Rāfī’ from or about the Prophet. Aḥmad 1: 8–10, 390–93; Rūyānī 1: 455–80, and Ṭabarānī, Kabīr 1: 307–33 devoted special sections to narratives from him (see also al-Musnad al-jāmi’ 16: 217–40), but there are many others scattered in the sources. As a servant of the Prophet, his name was also popular with
authors of wonder stories in later periods; they thus used it as their supposed authority for the narratives they ascribed to the Prophet (e.g. Kamāl: 224–8).

Najāshī: 6 names a book by Abū Rāfī' as Kitāb al-sunan wa 'l-ahkām wa 'l-qadāyā, a text that Najāshī received through two partially different chains of transmission. Najāshī cites the opening sentence of the text on how ‘Alī used to start his prayer. He then mentions the order of the text with sections devoted to prayer, fasting, pilgrimage to Mecca, almsgiving and judicial decisions. Ṣabārānī, Du‘ā‘: 1030 and Khaṭīb, Kifāya: 472 quote Abū Rāfī' on how the Prophet used to start his prayer, on the basis of a written record that Abu-Rafi' handed to the transmitter of the account. Given the many transmissions from ‘Ubayd Allāh, the son of Abū Rāfī', quoting ‘Alī and describing the way the Prophet started his prayer (e.g. Ṣabārānī, Du‘ā‘: 1026–29), it is clear that Shi‘ite and Sunnite sources refer to the same text, presumably one that the son of Abu-Rafi' put together about the practices of ‘Alī (see below). Omission of the word ibn and, hence, misattribution of material quoted by the son of Abū Rāfī' to the father was a common error (e.g. ‘Abd al-Razzāq 3: 179–80, # 5231–2), already detected by Bayhaqī 4: 107–8 and others in other cases. Ṣūṣī clearly notes the point and does not ascribe any work to Abū Rāfī'.

2. Akhbār Abī Rāfī'


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84. Cf. Ṣabārānī, Kahīr 1: 314 where the formula waqa‘a ilayya kitābun (a text came down to me) appears in the same narrative instead of dafa‘a ilayya kitābun (he handed me a text). The context as well as Khaṭīb's quotation, which is on the basis of a partially different chain of transmission, confirms the latter formula which presents Abū Rāfī' as offering the text to the transmitter.

85. The point can be further strengthened by the fact that unlike ‘Ubayd Allāh who was the official scribe of ‘Alī, there seems to be no evidence to suggest that Abū Rāfī' was able to read and write.

86. For him see Khaṭīb, Ta‘rīkh 10: 458–9; Rījāl: 432–3; Lisān 4: 378–9; Sezgin 1: 568.
‘Ubayd Allāh b. Abī Rāfi’, son of the Prophet’s servant named above, was ‘Alī’s assistant and official scribe during his caliphate. He accompanied ‘Alī in the course of his caliphate and afterwards continued to work as the official scribe for his son, Ḥasan al-Mujtabā, when he assumed the caliphate after his father’s death in 40.


For his presence during various events and wars of ‘Alī’s troubled caliphate see, for instance, Ibn Abī Shayba: 14: 595; Muslim: 749; Fasawī, Sunna: 392 (whence Khaṭṭāb, Taʾrīkh: 10: 305); Nasāʾī, Khāṣṣ: 309–10; Ajurrī: 31; Ibn Ḥibbān, Shābīb: 46; Bayhaqī: 8: 171; Ibn Abī ʾl-Ḥadīd: 7: 37; see further his signature on various documents of the period as noted below.

For his attachment to, and continuing to work as the official scribe for, Ḥasan al-Mujtabā, see Mubarrad: 2: 437; Abū Ṭālib: 53. With the abdication of Ḥasan and his return to Medina, ‘Ubayd Allāh too retreated to that city and lived there, presumably for the rest of his life (see Muḥammad b. Sulaymān: 1: 507). Mubarrad: 2: 436 and Ibn Qutayba, Maʿārif: 143 report that he was lashed for calling himself a client of the Prophet by ‘Amr b. Saʿd b. al-ʿĀṣ, who was appointed governor of Medina by Yazīd I (r. 60–64), in the year 60. Tabarī 3: 170 identifies the victim as Rāfi’ without further specification. As noted above in the entry on Abū Rāfi’, this whole episode pertains to a different person who was a former slave of the governor’s father, and not to any member of the family of Abū Rāfi’.

‘Ubayd Allāh’s signature as the official scribe or witness appears at the end of many documents of ‘Alī’s caliphate. Examples include:

1. ‘Alī’s letter of Ṣafar, 36 to the people of Egypt concerning the appointment of Qays b. Saʿd b. ‘Ubāda as their governor (Thaqafī: 210–11; Tabarī 4: 548–9)
2. His letter to ‘Uthmān b. Ḥunayf, his governor in Baṣra, when approaching that town in 36 (around the beginning of Jumādā I) for what came to be the battle of the Camel (Ibn Abī ʾl-Ḥadīd: 9: 312–13 quoting Abū Mikhnaf Lūṭ b. Yahyā [d. 157], presumably in his Kitāb al-jamal)
3. His letter of Jumādā I, 36 from Baṣra to the people of Kuṭaḥ informing them of the atrocities committed by the rebels, including what they did to the governor of Baṣra (Muḥammad, Jamak: 398–9).
4. His letter to the governor of Kuṭaḥ informing him of his victory at the battle of the Camel in mid-Jumādā I, 36 (Ṭabarī 4: 542).
5. His letter of Jumādā I, 36 to the people of Medina giving an account of the battle of the Camel and stating that he was setting out for Kuṭaḥ (Muḥammad, Jamak: 395–6).
6. His letter of Rajab, 36 to the people of Kuṭaḥ (ibid.: 403–40).
11. His letter of the year 37 to Mihknaf b. Sulaym, his governor of Isfahān and Hamadān (ibid.: 104–5).
13. ‘Alī’s will concerning his property dated 10 Jumādā I, 36 (Ibn Shabba 1: 225–8), 37 (‘Abd al-Razzāq 7: 288), or 39 (Ibn Abī ’l-Dunya, Maqtak: 51–5 [partially repeated at 55–6]; Ḥāfiz b. ’Īsā 2: 313–15). ‘Ubayd Allāh is quoted as saying that ‘Alī was assassinated only four months and thirteen days after he wrote this will. That sets the date of the document as Jumādā I, 40. ‘Ubayd Allāh is one of the two witnesses to the will; the document was in ‘Alī’s own handwriting (Ibn Abī ’l-Dunya, Maqtak: 48). (See also Ḥāfiz 7: 49–51 and Tabdhīb 9: 146–8 where the date is given as 10 Jumādā, 37 and the signatures of the witnesses are missing).
14. ‘Alī’s last will to his son, Ḥasan al-Mujtabā, that he dictated on his death bed on 20 Ramaḍān, 40 (Ibn Abī ’l-Dunya, Maqtak: 45–7; see also Fasawī 2: 811).

‘Ubayd Allāh also copied the letter that ‘Alī sent to Muʿāwiyā before the start of the battle of Sīffīn (Naṣr b. Muẓāḥim: 471).

For an example of ‘Ubayd Allāh’s poetry, see Khwārazmī, Manāqib: 204–5 (read ‘Ubayd Allāh for ‘Abd Allāh).

1. Kitāb Ibn Abī Rāfī’

As noted above, the book attributed by Najāshī: 6 to Abū Rāfī’ with the title Kitāb al-sunan wa ’l-aḥkām wa ’l-ğadāyā seems to belong to this person’s son, ‘Ubayd Allāh. According to Najāshī, the book began with a description of how ‘Alī started his prayer (see also the Zaydi Ḥāfiz b. Ḥāfiz 1: 108–9). Sunnī sources quote a long report on the authority of
'Ubayd Allāh quoting ‘Ālī describing the Prophet’s prayer. It begins with a description of how the Prophet started his prayer. But it is most likely that the account is actually a description of ‘Ālī’s prayer, as Shī‘ite sources assert. It has been suggested that, as a general rule, the Sunnī tradition presumes that whatever a companion of the Prophet has said in matters of religion should represent a statement or action of the Prophet as there is no room for a personal opinion of a Companion in Divine matters.87 It is likely that the same mentality influenced some later transmitters of the report of Ibn Abī Rāfi’ to depict ‘Ālī as the transmitter, rather than the protagonist in the story.88

The work included chapters on prayer, fasting, pilgrimage to Mecca, alms-giving and judicial decisions (Najašī: 6). Tūsī (Fihrist: 107) ascribes a book on the judicial decisions of ‘Ālī, Kitāb qadāyā Amīr al-Mu’mīnīn ‘alayh al-salām, to ‘Ubayd Allāh that should have been identical with the last section of the work mentioned by Najašī. The chains of transmission given for the two authors are identical by the early stages; both are related

87. See Şubhāl-Ṣalih, Mahāhibh ft ‘ulūm al-Qur’ān: 143 and the sources named therein. There are too many examples of acting upon that presumption in the sources to be quoted here. Here are a few representative examples in the specific case of ‘Ālī: (1) Ibn Abī Shayba 12: 482 quotes Abū Ishāq al-Sabīrī from Ḥārith al-Awar who transmitted from ‘Ālī on the merits of being prepared to fight in the path of God. Ibn Abī Ḥātim, ‘Ila‘ 1: 315 and Ṭabarānī, Awaṣat 1: 131, 2: 40, through the same transmitters, have ‘Ālī citing that statement from the Prophet. (2) Tirmīdhī 2: 280, 5: 168, 169 quotes two versions of a statement explaining a word in the Qur’ān; in one version (5: 169; also Ṭabarānī, Taṣfīr 1: 69, 70), the statement is quoted as being ‘Ālī’s own; in the other (2: 280, 5: 168), he transmits it from the Prophet. (3) ‘Abd al-Razzāq 3: 17, 56, 58 quotes ‘Ālī in # 4625 and 4775 (on the call to prayer), but ‘Ālī from the Prophet in # 4626 and 4783 (also Taṣfīr 1: 116; Ibn Abī Shayba 2: 241, 286; Ahmad 1: 77, 88, 98, 111, 115; Ibn Maja: 363). (4) Dāraquṭnī 2: 103 quotes ‘Ālī on religious taxes on working cows. Ibn Zanjaywah: 845 has ‘Ālī quote the same from the Prophet. Abū Dāwūd 2: 100; Ṭabarānī, Tiwāk 145 and Bayhaqī 4: 93, 99, 106, 136, 137 explain how this discrepancy occurred as the transmitter explicitly says that he received the report as a quotation from ‘Ālī but believed that ‘Ālī should have been quoting it from the Prophet. See also ‘Abd al-Razzāq 4: 34 (from ‘Ālī), 4: 33, 34, 89 (‘Ālī from the Prophet); Ibn Abī Shayba 3: 118 (from ‘Ālī), 3: 117, 118 (‘Ālī from the Prophet). (5) Ibn Abī Shayba 1: 247; Ṭabarānī, Dīdā: 1061 (on the authority of Ḥārith al-A’war); and Bayhaqī 2: 96 quote what ‘Ālī used to say in prayer. In Ṭabarānī, Dīdā: 1052–4 and Sāhīh: 380, ‘Ālī quotes that from the Prophet. (6) Ibn Abī Shayba 1: 352 (from ‘Ālī), cf. Ṭabarānī, Awaṣat 5: 214 and Abū Nu’aym, Ḥilya 10: 114 (‘Ālī from the Prophet). (7) ‘Abd al-Razzāq 4: 282; Sāhīh 7: 176; Ibn Abī Shayba 3: 65 (‘Ālī on fasting on Fridays), cf. Ibn al-Jawzī, ‘Ila‘ 550 (‘Ālī quoting the same from the Prophet).

88. At least in one example, the point is explicitly attested: In ‘Abd al-Razzāq 2: 100 (also Ibn Abī Shayba 1: 370, 373; Bayhaqī 2: 168), Ibn Abī Rāfi’ relates that ‘Ālī used to recite certain chapters of the Qur’ān in different cycles of his prayer. Taḥawī, Sharḥ Ma’ānit al-‘ībār 1: 206, however, suggests that ‘Ālī must be quoting this from the Prophet.

Najāshī: 6–7 ascribes a separate book on religious rituals and other sections of law, to a second son of Abū Rāfī called ‘Alī whom Najāshī identifies as the scribe of ‘Alī b. Abī Ṭalib. He alleges that the book was very popular among the ‘Alīds. Although a son of Abū Rāfī called ‘Alī is mentioned in the sources, Najāshī’s identification of this son as the scribe of ‘Alī casts doubt on the accuracy of his account. He does not mention ‘Ubayd Allāh, whose holding of that position in ‘Alī’s administration is well documented in Shi‘ite and Sunnī sources, as an author. Tūsī, on the other hand, does not make any reference to ‘Alī b. Abī Ṭalib (except as father of a disciple of ‘Alī Zayn al-‘Ābidin, in Rija‘: 47) or a book compiled by him, an unusual omission if ‘Alī b. Abī Rāfī’ had a book as popular with the ‘Alīds as Najāshī claims.

It cannot be completely ruled out that the source where Najāshī obtained information on the alleged work by ‘Alī b. Abī Rāfī was not entirely clear on the true identity of ‘Ubayd Allāh b. Abī Rāfī’, possibly confusing him with ‘Ubayd Allāh, son of ‘Alī b. Abī Rāfī’, whose name Najāshī mentioned as transmitter of this latter work (Najāshī: 7, lines 6–7). This confusion is not an isolated case. Ibn ‘Asākir 45: 502 quotes the Tāsmiyyat man shabida ma‘ ‘Alī of ‘Ubayd Allāh b. Abī Rāfī’, a work related by the author’s son Muḥammad (see below). Ibn ‘Asākir received this text

89. On him see Lisān 5: 74 and the sources named in the editor’s footnote.
90. Mahāmilī: 263; Ibn Ḥajar, Isāba 5: 67; also as father of two transmitters of hadīth, Hasan and ‘Ubayd Allāh, and as grandfather of their descendants, several of whom were transmitters of hadīth, too.
91. It should be noted that the last link in the chain of transmission given for the alleged book of ‘Alī b. Abī Rāfī’ in Najāshī: 7, lines 2–4, is clearly corrupt as it reads: “baddathath Abū Muḥammad ‘Abd al-Rahmān ibn Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfī ‘-wa kāna kātīb Anṭr al-Mu‘mithū alayh al-salām- annabū kāna yaqāl.” Since this transmitter was not a disciple of ‘Alī and Najāshī does not try to suggest him as the author of the work, the original sentence in the source that Najāshī used most likely read: “baddathath Abū Muḥammad ‘Abd al-Rahmān ibn Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfī’ ‘an abīb ‘an jaddīb ‘Ubayd Allāh b. Abī Rāfī’ – wa kāna kātīb Anṭr al-Mu‘mithū alayh al-salām – annabū kāna yaqāl …” The middle part was clearly missed by the抄本的 copyist Najāshī used, jumping from one mention of the name of ‘Ubayd Allāh b. Abī Rāfī’ to the other by haplography, a most frequent visual error when copying manuscripts.
92. Dāraqutnī, Du‘a‘fī: 147 falls victim to the same confusion in his entry on Muhammad b. ‘Ubayd Allāh b. Abī Rāfī’ “who related from his father, ‘Ubayd Allāh”. The latter, Dāraqutnī notes, was “not the companion of ‘Alī. That was ‘Ubayd Allāh b. ‘Alī b. Abī Rāfī.”
through three chains of transmission. The first chain goes back to the transmitter, Muḥammad b. ‘Ubayd Allāh b. ‘Aṭī b. Abī Ṣāfī who quoted it “from his father: ‘Ubayd Allāh b. Abī Ṣāfī’ who was the scribe of ‘Alī.” This is clearly wrong as the one who was ‘Alī’s scribe would be the uncle of this transmitter’s father and not his father. A later transmitter has tried to correct this by removing b. ‘Aṭī from the middle of a third chain of transmission of the same material. Qādī Nu‘mān, Sharḥ 2: 330 attributes a story about a legal case adjudicated by ‘Alī that appears elsewhere on the authority of Muḥammad b. ‘Ubayd Allāh b. Abī Ṣāfī from his father (see, for instance, Ibn al-Qayyim, Turuq 67) to Muḥammad b. ‘Abd (sic) Allāh b. ‘Aṭī b. Abī Ṣāfī. The confusion about ‘Ubayd Allāh b. ‘Aṭī b. Abī Ṣāfī due to the name he had in common with his uncle was a common phenomenon, as also seen in the chains of transmission of numerous reports and indicated by his biographers. This is also most likely the cause of the misidentification of the authorship of the Book of Ibn Abī Ṣafī and of the true official scribe of ‘Alī in Najāṣhī’s account. Tūsī obviously noted the confusion and did not fall into the trap.

Here is a list of quotations that belong or are likely to belong to this work:

**DESCRIPTION OF WHAT ‘ALĪ (IN SHI‘ITE NARRATION) OR THE PROPHET (IN SUNNI TRANSMISSION) RECITED BEFORE, DURING, AND AFTER PRAYER:**


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93. Towards the end of his section on ‘Alī b. Abī Ṣafī, Najāṣhī mentions two alternative chains of transmission of that work. The second actually belongs to a different work by Ḥārīth al-A’war (Najāṣhī: 7, line 18 himself notes the difference between the two works). The first goes back to Muhammad b. ‘Umar b. ‘Ubayd Allāh b. Muhammad, a descendant of ‘Alī b. Abī Ṭalib, who related the work from his father who quoted it from his father (Najāṣhī: 7, lines 12–13). This part is identical with the chain of authority of a report quoted in Ibn Sa’d 3: 15–16 (whence Ibn ‘Asākir 42: 69) from ‘Ubayd Allāh b. Abī Ṣafī citing ‘Alī, presumably a part of his book on ‘Alī’s statements. It thus seems that the alleged book of ‘Alī b. Abī Ṣafī was in fact a section of ‘Ubayd Allāh’s Kitāb al-man wa l-akhām wa l-qadā‘a. The fact that apparently only one book was known to the ‘Alīds as the Book of Ibn Abī Ṣafī (as understood from Najāṣhī: 7, lines 9–10; see also Ṣaffār: 165) further confirms the above conclusion.

94. For a further example, see Mizzi 28: 329.
‘Alī and His Personal Associates

(Ibn Māja: 335 cites a part of this narrative on the authority of Abū Rāfī from ‘Alī).

ON HOW THE PROPHET PRAYED AS NARRATED BY ‘ALĪ:
Ahmad 1:93 (also Bukhārī, Rafʿ al-yadayn: 23; Ibn Māja: 280; Abū Dāwūd 1: 198–9, 202–3)

ON HOW ‘ALĪ PRAYED:
1. ‘Abd al-Razzāq 2: 100 (also Ibn Abī Shayba 1: 370, 373; Bukhārī, Khayr al Kalaːm: 35; Fasawī 1: 419)
2. ‘Abd al-Razzāq 3: 179–80 (also Ahmad 2: 430; Muslim: 877; Ibn Māja: 1118; Tirmidhī 1: 524; Tūsī, Amāli: 647)

OTHER NARRATIVES ON PRAYER:
1. Ahmad 6: 9, 391
2. Ahmad b. ʿĪsā 1: 210
3. Bazzār 1: 353
4. Ḥākim 2: 392 (also Bayhaqī 2: 279)
5. Najāshī: 7
6. Ṭabarānī, Awsat 2: 57 (whence Khaṭīb, Taʾrīkh: 4: 255; also Bazzār 1: 240 and partially in Ahmad 1: 80, 120; Dārimī 1: 348; ‘Uthmān al-Dārimī, ʿAbbāsīyya; 34)
7. Ḥākim 1: 239 (also Taḥāwī, Maʿānī 1: 209; Bayhaqī, Qiraʿa: 92)

DESCRIPTION OF THE PROPHET’S PILGRIMAGE TO MECCA AS NARRATED BY ‘ALĪ:
Shāfiʿī 2: 97 (also Ibn Abī Shayba 14: 417; Ḥākim 1: 72, 76, 81, 156; Azraqī 2: 55; Ibn Māja: 1001; Fākīhī 1: 389, 2: 51, 4: 322, 5: 37; Tirmidhī 2: 221–3)

OTHER NARRATIVES ON THE PILGRIMAGE:
1. Ibn Abī Shayba 4: 64
2. Ṭabarānī, Tubdīb, Ibn ʿAbbās: 224–5
3. Ahmad 1: 121
4. Bayhaqī 4: 329

OTHER LEGAL MATTERS:
Sale: Ahmad b. ʿĪsā 3: 183
Marriage: Bayhaqī 7: 111
Divorce: Ahmad b. ʿĪsā 3: 100
Slaves: Ibid. 4: 203  
Penal code: Ibid. 4: 203 (two reports), 216

JUDICIAL DECISIONS:
1. Qādī Nu‘mān, *Sharḥ* 2: 330–31 (see also Wāki‘ 1: 95–7 where the account is quoted from a different transmitter)  

RELIGIOUS ETHICS:

ON THE QUR’ĀN:
Ḥākim 3: 237

ON VIRTUES (*FADAIL*):
- Humaydī 1: 177–8 (also Ibn Abī Shayba 12: 154, 14: 384; Ahmad 1: 79; Bukhārī 2: 249, 3: 349–50; Muslim: 1941–2; Tirmidhī 5: 533)  
- Ibn Sa‘d 1: 99  
- Ibid. 3: 15–16 (also Muḥammad b. Sulaymān 1: 364–5; Abū Tālib: 75; Ṭabarānī, *Ṯam*, 190–91; Ibn ‘Asākir 42: 69)  
- Ibn Abī Shayba 14: 595 (also ʿĀṣimī 1: 431; Ibn ‘Asākir 42: 534)  
- Ahmad, *Fadā’il*: 657 (also Muḥammad b. Sulaymān 1: 485–6, 491, 495, 2: 536; Ṭabarānī, *Kabīr* 1: 318; *Irṣab*: 87)  
- Ahmad, *Musnad*: 1: 81 (also Ibn ‘Adī: 1060)  
- Muslim 2: 749 (also Fasawī 1: 391; Nasā‘ī, *Kbaša‘īṣ*: 309–10)  
- Bazzār 3: 213 (also Muḥammad b. Sulaymān 1: 395; Ibn ‘Adī: 2126)  
- Muḥammad b. Sulaymān 1: 284, 395, 397 (also Ibn Abī ’l-Ḥadīd 13: 228)  
- Muḥammad b. Sulaymān 1: 433–4 (also Ṭabarānī, *Kabīr* 1: 319 [# 949])  
- Muḥammad b. Sulaymān 1: 236  
- Ibid. 1: 310  
- Ibid. 1: 474  
- Ibid. 1: 489  
- Ibid. 1: 392 (cf. Ibn al-Juḥām: 391)  
2. Tasmiyat man shabida ma‘ā ‘Alī ḥurūbah min al-Mubājirīn wa ‘l-Anṣār

A list of the companions of the Prophet and other notables who fought in the three wars during the caliphate of ‘Alī on his side; one of the earliest examples of the works of its genre (see Jalālī, Tāsmiyāt: 52–68 for a list of some one hundred similar works in this genre from early periods). Fihrist: 107 names it as Tāsmiyat man shabīda ma‘ā’Amīr al-Mu‘minīn alayhi ʿl-salām al-Jamāl wa-Ṣīffīn wa-Nabrūwān min al-Ṣaḥāba radiya ʿl-lah ‘anhum. Ibn ‘Asākir 45: 502 quotes it as Tāsmiyat man shabīda ma‘ā’Amīr al-Mu‘minīn Alī b. Abī Ṭālib min Quraysh wa ‘l-Anṣār wa-min mubājirī al-Arab. Tābarānī, Kābir 2: 146, 259, 288, 3: 223–4, 273, 276, 4: 14, 30, 197, 199 (twice), 203, 217, 5: 35, 60, 69 (twice) (whence Ibn Ḥajar in the corresponding entries of his Iṣāba) quotes it as Tāsmiyat man shabīda ma‘ā’Alī min aṣḥāb Rasūl Allāh. Ibn al-ʿAthīr, Usd al-ghāba 1: 266, 267, 270, 2: 24, 61, 78, 123, 128, 162, 171, 220 quotes it as Kitāb ‘Ubayd Allāb b. Abī Ṭāfī‘ī fī tāsmiyat man shabīda ma‘ā’Alī (1: 266), Siyar ‘Ubayd Allāb b. Abī Ṭāfī‘ī fī tāsmiyat man shabīda Ṣīffīn ma‘Alī (1: 270), Tāsmiyat man shabīda ma‘ā’Alī ḥurūbah (2: 220), Man shabīda ma‘ Alī min al-Ṣaḥāba (2: 171), Tāsmiyat man shabīda ma‘ Alī min aṣḥāb Rasūl Allāh (2: 123), and the like (but wrongly ascribing the work to its first transmitter, the author’s son Muḥammad, in 2: 128, 162, 171). (See also Haythamī, Majma‘ al-zawā‘id 7: 245.)

The full text of this work has survived in Qāḍī Nu‘mān, Shārīb al-akbbār 2: 16–36. Additional material about the persons named, including the author himself (ibid. 2: 20), has been inserted into the work by later transmitters. These insertions can easily be detected.
5: Rabī’ā b. Sumay‘

Rabī’ā b. Sumay‘, a tax collector for ‘Alī.

Kāfī 3: 539; Najāshī: 7–8.

Najāshī: 7–8 (whence Sezgin 1: 525) ascribed to this person a book on the zakāt taxes of livestock. This was a text of a detailed executive order that ‘Alī wrote for him when he dispatched him on a mission as a tax collector. The word kitaīb here did not therefore mean a book as Najāshī assumed, but rather a document of which Rabī’ā was only the recipient and transmitter (much of the discussion in Muḥammad Taqī al-Tustarī 4: 354 on the nature of the book of Rabī’ā b. Sumay‘ is thus irrelevant). A part of this document is preserved in Kāfī 3: 539–40 (whence Tuhdibh 4: 95) where the name of the recipient/ transmitter appears in the printed version as Zam’a b. Subay‘ on the basis of some manuscripts. At least one good manuscript of the Kāfī has Rabī’ā for Zam’a, another has Subay‘ without the dot under the Arabic equivalent of “b” (Miyanajī 1: 450–51). Thus, it seems that the Kāfī’s record of the names most probably agreed with that found in Najāshī.

6: ‘Alī Zayn al-‘Ābidīn

Abū ’l-Ḥasan ‘Alī b. al-Ḥusayn Zayn al-‘Ābidīn, known also as Sajjād among the Shi‘a, grandson of ‘Alī and Fāṭima and the fourth Imām of the Imāmīte Shi‘ites. He was the most respected member of the House of the Prophet in his time. Born in Medina where he also lived all his life, he died in 94.

For a summary of Sunnī and Shi‘ite biographical material on him, see the entries on him in the Encyclopaedia Iranica 1: 849–50 (W. Madelung) and the Encyclopaedia of Islam, 2nd edn., 11: 481–3 (E. Kohlberg), both with select bibliographies at the end. For fuller lists, see the editors’ footnotes in Dhababī, Tarikh 6 (years 91–100): 431–2 and Mizzī 20: 382; also ‘Abd al-Jabbār al-Rifā‘ī 8: 157–249.
1. Al-Ṣabīfa al-kāmila

As can be gathered from his two epithets, Zayn al-ʿĀbidīn was noted for his asceticism and devoutness. Many sayings of his on the topic of zuhd (e.g. Kāft 8: 14–17; Ibn Shu'ba: 249–52, 272–4; Bihār 78: 128–62) as well as prayer and worship are recorded. Jaʿfar al-Ṣādiq once offered a disciple the text of a supplication by Zayn al-ʿĀbidīn that was recorded on the folios of an old notebook (awrāq min sabīfa ʿatīqa) (Ṭūsī, Amālī: 15–18). Some 54 lengthy or short texts of supplications for general purposes or specific occasions are collected in a volume known as al-Ṣabīfa al-kāmila. This book is regarded with immense respect by present day Imāmite Shīʿites, though its popularity does not go back more than four centuries (Bihār 110: 43, 60–61).

The book begins with a story about the origins of its own composition. The story has a chain of transmission which begins in the mid-sixth century and goes all the way back to the early second (variants of this isnād with different names in the lower part that appear in a few manuscripts start in the late fourth or early fifth centuries). The story, however, speaks of “a supplication,” not of a book of many supplications. Only at the very end of the story, a sentence seemingly appended later breaks the order and speaks of 64 supplications that are contained in the volume (the known copies of the Ṣabīfa usually have 54 supplications at most). Najāshī: 426 and Fihrist 170–71 also mention a single supplication as Duʿāʿ al-ṣabīfa, not a collection. It is therefore likely that the volume started with a single supplication, introduced by a story and chain of transmission that only referred to that one text, and was supplemented by other texts in later periods. There are many differences between the various manuscripts of this work, both in the number of supplications they cover and in the wording of each text, as also noted by scholars of the past (Shānachī: 23, 37–8, quoting the early twelfth century biobibliographer, ʿAbd Allāh al-Afandī al-Īsfahānī in his al-Ṣabīfa al-thāliha). The earliest dated manuscript known of this work, if the date is authentic (MS. 12405/2 Raḍawī, Mashhad, dated 416, published by Kāzīm Mundīr Shānachī, Mashhad, 1413) contains only 38 supplications. MS. 53 Sufism, Grand Mosque, Ṣanʿā’, copied ultimately from a manuscript with a transmission chain dated Ṣafar 367 (Cat.: 374) ends with supplication no. 42 in the most current version, though the arrangement of the supplications may be different in this manuscript. The text offered by Jaʿfar al-Ṣādiq to his disciple from the old sabīfa is supplication # 49 in the present day standard version of al-Ṣabīfa al-Sajjādiyya.
Among the texts included in this work, some contain stylistic features and phrasing befitting the time and the character of Zayn al-Ābidīn as depicted in biographical sources. There is also a text on zuhd attributed to him whose first transmitter found it in a saḥīfa, here presumably meaning a sheet of paper or parchment as against oral transmission (Kāfī 8: 14), and is therefore called the Saḥīfat ʿAlī b. al-Husayn fī ʿl-zuhd. The full text of this saḥīfa is quoted in Kāfī 8: 14–17.

Ever since the collection found its current shape in the mid-sixth century, numerous supplements and commentaries have been written for and on this work. For lists of both, see Āghā Buzurg 14: 345–59; Sezgin 1: 528; ‘Alī Naqī Munzawī 1: 158–61; Shānachi: 32–7, 42–4. For some of the oldest manuscripts of the work, see Shānachi: 23–4, 28–9. For some of its many editions, see ibid.: 31–2. ‘Abd al-Jabbār al-Rifa’ī 8: 220–23. It has been translated into English (William C. Chittick, trans., The Psalms of Islam, London, 1988).

There have been attempts to collect all the texts of supplication attributed to Zayn al-ʿĀbidīn in a single work, the most recent of these attempts being Jawād al-Qayyūmī al-Isfahānī’s Adīyat al-Imām Zayn al-Ābidīn in two volumes (Qum, 1419) with 267 texts documented in 2: 781–840, and Muḥammad Bāqir al-Muwaḥḥid al-Abtaḥī al-Isfahānī’s al-Ṣaḥīfa al-Sajjādiyya al-jāmiʿa (Qum, 1411) with 270 texts.

2. Risāla ilā baʿd aṣḥābīh = Risālat al-ḥuquq

The text of a letter on the duties that one has towards God, religion, the ruler, oneself, as well as other human beings. The first transmitter of the text, Abū Ḥamza al-Thumarī (d. 148–150), refers to it as the epistle of Zayn al-ʿĀbidīn to one of his disciples (Ibn Shu’ba: 255; Kbiṣāḳ 564), but Najāshī: 116 calls it Risālat al-ḥuquq. The full text of this epistle is quoted in Ibn Shu’ba: 255–72, and with variations in Ibn Bābawayh, Amālī 451–6; Faqīḥ 2: 618–26; Kbiṣāḳ: 564–70 (whence Biḥār 74: 2–21; the text was also attested, at least partially, in Kulaynī’s Rasā’il al-Aʾimma as quoted by Ibn Ṭawūṣ, Falāḥ: 287). It is also published separately (Baghdad, 1369; Tehran, 1402), and recently in Muhammad Ṭaḥā al-Husaynī al-Jalālī, Jibād al-Imām al-Saǧǧād (Qum, 1418): 255–96. There is a similar, but shorter, text attributed to Zayn al-ʿĀbidīn’s son, Zayd, as a letter he wrote on the same topic (full text in ʿUlūm al-ḥadīth [a quarterly published in Qum] 6: 225–56). One of the two texts is an abridgement or expanded version of the other.
3. Kitābūh ilā Muḥammad b. Muslim al-Zuhrī

The text of a lengthy letter of rebuke and advice that Zayn al-ʿĀbidīn reportedly wrote to the late Umayyad traditionist, Ibn Shihāb al-Zuhrī (d. 124). Zuhrī was a student and admirer of Zayn al-ʿĀbidīn (Ibn Sa'd 5: 165, 166; 'Ilal 1: 219; Hilya 3: 135; Ibn 'Asākir 41: 370, 372–3, 376; Mizzi 20: 386), whom he described as the most excellent of the Hāshimids and the most learned person he had ever seen (Ibn Sa'd 5: 166; Fasawai 1: 544; Abū Zur'a al-Dimashqī: 536; Ibn Abī Hātim 6: 179; 'Ilal 1: 220; Hilya 3: 136; Ibn 'Asākir 41: 366, 371, 398; Mizzi: 20: 386, 388). He is also one of the chief transmitters from Zayn al-ʿĀbidīn (see 'Uṭāridī, Musnad 2: 451). The letter that appears in Ibn Shu'ba: 274–7 (whence Bihār 78: 131–5) has a noticeable late Umayyad flavor.

4. Dīwān

A collection of some 150 lines of poetry ascribed to Zayn al-ʿĀbidīn. It is available in numerous manuscripts (Āghā Buzurg 9: 431; Sezgin 1: 526–7; it is already known that the copy date of 298 in a manuscript assumed to be the oldest copy of the work is a fake) and a number of editions. There is, however, no evidence to support the ascription of this collection of poetry to Zayn al-ʿĀbidīn. It has even been suggested that both style and content point to a different time and composer. None of the lines of poetry quoted from Zayn al-ʿĀbidīn in early sources (see Bihār 46: 51, 81, 82–7, 91, 97–8, 146) appears in this volume.

5. Musnad

Najāshī: 242, 395 mentions two works as Akhbār ʿAlī b. al-Husayn, one by the Başrān historian, ʿAbd al-ʿAzīz b. Yahyā al-Jalūdī (d. 332), probably a chapter of a larger work; another by the traditionist Muḥammad b. ʿUmar al-Jiʻābī (d. 335), most likely an independent work. These would have been collections of reports by and about Zayn al-ʿĀbidīn quoted in the Sunnī tradition. The entry on Zayn al-ʿĀbidīn in Ibn ʿAsākir’s Taʾrīkh madīnat Dimashq 41: 360–416 also serves the same purpose. A recent work by ʿAzīz Allāh al-ʿUṭāridī: Musnad al-Imām al-Sajjād, in two volumes (Tehran, 1379 sh [2000–01]), attempts to collect similar material in the Shiʿite tradition.
Abū Ja'far Muḥammad b. ʿAlī al-Bāqir, the fifth Imām of the Imāmite Shiʿites, was a highly respected scholar of the Qurʾān, hadīth and religious law in his time. Born in Medina in 56 or 57, he lived all his life there and had a large circle of students, disciples and admirers. He was the first to formulate much of what were to become the fundamental doctrines of Imāmite Shiʿism. As the most distinguished member of the House of the Prophet, he was regarded by the pro-ʿAlīd circles in Iraq as their spiritual leader with the hope that, some day, he may try to challenge the Umayyads and establish a moral government. This he never ventured. He died in 114 or 117.

For a summary of the biographical material on him, see the entry on him in the Encyclopaedia of Islam, 2nd edn., 7: 397–400 (E. Kohlberg) with a list of the main sources at the end. For fuller lists, see the editors’ footnotes in Dhahabi, Taʾrīkh 7 (years 101–120): 462 and Mizzā 26: 136–7; also ʿAbd al-Jabbar al-Rifaʾi 8: 251–77.

For reference to him as the most distinguished member of the House of the Prophet in his own time, see Mubarrad 4: 119 (also Ṭabarī 7: 569–70; Ibn ʿAbd Rabbih 5: 82–3; Dhahabi, Taʾrīkh 7 (years 101–120): 462–3. For the attachment of the Pro-ʿAlīd Iraqis to him, see Ibn ʿAsākir 54: 279 where the caliph Hishām b. ʿAbd al-Malik (r. 105–125) refers to him as “the one the people of Iraq are in love with”; also ʿAlī b. Ibrāhīm 2: 284 where some people describe Muḥammad al-Bāqir to Hishām as “the Prophet of the People of Kūfah” (see also Kāfī 1: 342). For the political expectations, see Saʾd b. ʿAbd Allāh: 75; Kāfī 1: 342, 536, 8: 80, 341; Ibn Samka: 169: Nuʾmānī: 167–8, 169, 215, 216, 237; Kamāk: 325; Ibn ʿAsākir 54: 291.

1. Tafsīr al-Qurʾān / Tafsīr al-Bāqir

A commentary on the Qurʾān attributed to Muḥammad al-Bāqir (Ibn al-Nadīm: 36 [who has it as the first on the list of early Qurʾānic commentaries]; Najāshī: 170; Fībrīṣt: 72; Maʿālim: 52; Ibn Ṭawūs, Saʾd: 23–4, 245–9. This latter author had a copy of at least the first five parts of the work which he described and quoted in the pages noted [see further Kohlberg: 339]). This was in fact a collection of reports that Muḥammad al-Bāqir’s pupil Abū ʿl-Jārūd Ziyād b. al-Mundhir quoted from him on the meaning of Qurʾānic passages. The work is partially extant (see section II below, no. 13, the entry on Abū ʿl-Jārūd). ʿAbd Allāh b. Ḥamza, ʿIqd: 312 quoted from a book of tafsīr that was related from Muḥammad
al-Bāqir by three of his disciples, including Abū Ḥamza al-Thumālī but was different from what was commonly available in ‘Abd Allāh b. Ḥamza’s time as Tafsīr al-Bāqir. The chain of transmission he mentions is the same as the one given by Najāshī: 114–15 for the Tafsīr of Abū Ḥamza (see section III below, no. 201).

2. Al-Manāsik

A quotation from Muḥammad al-Bāqir’s son, Ja’far al-Ṣādiq, in ‘Ayyāshī 1: 252–3 states that “before Abū Ja’far [Muḥammad al-Bāqir] the Shi‘ites did not know [the right way to perform] the rituals of the pilgrimage to Mecca [hajj] … until he emerged and performed the pilgrimage for them, explaining to them how to do it …” There is a treatise on the rituals of hajj that Abū ‘l-Jārūd Ziyād b. al-Mundhir quoted from Muḥammad al-Bāqir. The full text of this treatise is quoted in Aḥmad b. ‘Īsā 2: 356–67 (with some extra material inserted by the author of that work in between, ibid. 2: 360–62, 365, 367; there are also other quotations from Muḥammad al-Bāqir on the topic, ibid. 2: 368–72, with the same chain of transmission as the treatise, that may also have belonged to that work). The treatise was published in Baghdad, 1342, but attributed to ‘Alī Zayn al-Ṭābīnī on the basis of a manuscript with a chain of transmission through Abū Khalīd ‘Amr b. Khalīd al-Wasīṭī (see section III below, no. 42) to Zayd b. ‘Alī. The editor, however, thought that Zayd had related the text from his father, Zayn al-Ṭābīnī, on the strength of a reference in Fihrist: 179 where a Kitāb al-manāsik by the latter is mentioned. The above report in ‘Ayyāshī, however, may confirm the attribution of the treatise to Muḥammad al-Bāqir. In addition, the overwhelmingly ethical tone of the many quotations from ‘Alī Zayn al-Ṭābīnī on the topic of hajj (‘Uṭāridī, Musnad 2: 225–38) is distinctly different from the pure legal language of this text. Ibn ‘Adī: 1561 (whence Līsān 3:39) also refers to the text on the rituals of hajj quoted from Muḥammad al-Bāqir and notes that a variant of the same text is quoted from his son, Ja’far al-Ṣādiq (see also Ibn ‘Adī: 556, 557). This clearly refers to a lengthy text quoted through a number of Sunnī isnāds from Ja’far al-Ṣādiq in Tāyālisī 3: 246–9; Ibn Abī Shayba, al-juz’ al-maṣfūd: 377–81; Aḥmad 3: 320–21; Dārimī 2: 44–9; Muslim: 886–92; Ibn Māja: 1022–7; Abū Dāwūd 2: 182–6; Abū Ya’lā 4: 23–6; Ibn Ḥibbān, Sahīh 9: 250–56 and many other sources where this text is quoted in full or part (see the editors’ footnotes to Tāyālisī 3: 244–50 and Aḥmad [Beirut, 1995] 22: 328–31 for detailed lists).
Kūfan Shī‘ism in the Umayyad Period

If we accept the historical accounts of the early Islamic period as authentic, the origins of Shī‘ism go back to the early part of the fourth decade of the Islamic calendar and the city of Kūfa, and it remains basically a Kūfan phenomenon for most of the of Umayyad period.¹

It began like this: A group of Kūfan people become unhappy with the policies of the governor of their city who was appointed by the third caliph, ‘Uthmān. A small section of the youth, led by Mālik b. al-Ashtār al-Nakha‘ī, start to speak publicly against the governor and the caliph who has sent him. The governor reports them to the caliph and, on his instructions, banishes them to Syria where Mu‘āwiyah is the ruler. He sends them to Ḥims. Later, the group flees from Ḥims back to Kūfa, removes the government representative and takes control of the administration of the city. The caliph submits to their demands and appoints a governor of their choice to the city. Dissatisfaction with the caliph’s policies, however, continues. A group of Kūfans travel to Medina and join others who have come to complain about the caliph’s policies.

¹ The Ḥijāz, generally speaking, was never a Shī‘ite land. Some reports suggest that during the late Umayyad period, only four Shī‘ites lived in Mecca (Kashshāf: 246, 389) and fewer than twenty in Mecca and Medina combined (Ibn Abī ‘l-Ḥadīd 4: 104). The Husaynī branch of the House began to find followers in the land of Persia late in that period; a few already lived in Khurāsān (Ibn Samkā: 204). At the outset, however, and for some time to come, Mesopotamia (ibid.: 169; Kāft 2: 242) and, in particular, Kūfa (Ṣaffār: 77 [whence Ibn Qalāwūn: 314; Thawāb: 114]; Bishārat al-Mustafā: 134) remains the main focal point where Shī‘ite populations were concentrated.
All eyes are now on ‘Alī as the alternative to restore government to its former style and revert to previous policies. The Kūфанs join his camp. When ‘Uthmān is killed, those Kūфанs are seen among ‘Alī’s close associates from the very beginning of his caliphate. With their support, ‘Alī suppresses the revolt of Baṣra and then moves to and settles in Kūfa, which remains his seat of government until the end of his rule. The first civil war breaks the unity of the Muslim community, dividing it into supporters of ‘Alī and his opponents, who come to be identified as supporters of ‘Uthmān. The division continues for almost a century before it becomes more complex in nature.

For this whole period, Kūfa is the center of the supporters of ‘Alī’s cause, though it takes different shapes as time goes by. When the camp of ‘Alī is defeated by Mu‘āwiya and hopes are dashed, a few partisans of ‘Alī remain active and uncompromising. Such are Rashīd (or Rushayd) al-Hajarī and Ṭābi‘ al-Ḥamīq, as well as Ḥujr b. Ḥādi and his associates, all of whom are killed by Mu‘āwiya’s men. Others seem to have followed Ḥasan al-Mujtabā in his decision to make peace with Mu‘āwiya, and although remaining loyal to ‘Alī’s cause, do not participate in any political activity or resort to any veneration of the person of ‘Alī. These are the ones for whom the ethico-religious nature of ‘Alī, as represented by his personal and administrative conduct, and a deep affection for his descendants are all that matters. For yet another group, nostalgic memories give way to apocalyptic expectations that one day ‘Alī will return. Affection now turns into veneration. Then hopes are directed towards the family, an ‘Alīd instead of ‘Alī himself. A hasty plan to set up a counter government under Ḥusayn’s leadership is promptly crushed. A group of the partisans of ‘Alī sacrifice their lives in a suicidal revolt to keep the memory of Ḥusayn alive. A local rebel succeeds in briefly establishing an independent government under the slogan of revenge for the blood of Ḥusayn. It names Muḥammad b. al-Ḥanafiyya, another son of ‘Alī, as its spiritual leader. Not all surviving partisans of ‘Alī are accounted for in this episode. As time goes on and ‘Alī Zayn al-Ābidīn, the sole surviving son of Ḥusayn, gets seniority in the House, attention and affection are directed towards him, and then to his son, Muḥammad al-Bāqir. Imāmite Shī‘ism is born.

Kūfan Shī‘ism was far from being a monolithic phenomenon, and this remained true for two more centuries to come. Though it began as an

2. See Ṭabarī 6: 11, 13.
anti-‘Uthmān movement, complaints soon spread to the first two caliphs. Many Kūfan Shi‘ites now believe that history took a wrong turn immediately after the death of the Prophet when his powerful tribe of Quraysh decided to take the matter into their own hands, thereby blocking ‘Alī’s legitimate right to succession. The caliphate of ‘Uthman and, later, the rule of the Umayyads were nothing but the logical conclusion of that earlier wrong turn. Nostalgic, oppressed, and suppressed for a lengthy period of time, one branch of Kūfan Shi‘ism was inevitably forced into a populist and predominantly political mould with strong esoteric tendencies. There are ample references to this branch in the reports from Ja‘far al-Ṣādiq. Another, similarly well attested branch, was better educated, and more receptive to the world outside the Shi‘ite circles, which in the late Umayyad period had reportedly some fifty thousand members in Kūfa. Like other divergent Islamic tendencies, some of the Shi‘ite trends of the time may have appeared crude and lacking in sophistication. But gradually with the passage of time, and through the teachings of Muḥammad al-Bāqir, Shi‘ism began to exhibit its religious spirit and create a discourse to articulate its tenets and aspirations.

3. E.g. Kashshī: 301.
Maytham al-Tamma¯r

Maytham b. Yahyā, the date seller, a client of the Banū Asad and a resident of Kūfa. He was a devout and outspoken partisan of ‘Alī, for whose cause he was executed by the Umayyad governor of Kūfa, late in 60.


As one of the earliest martyrs of the Shi‘ite cause who was singled out and crucified by the Umayyad governor in order to intimidate the Shi‘ites of Kūfa and suppress their rallying in support of the ‘Alids a few days before the expected arrival of Ḥusayn, Maytham has enjoyed the affection and reverence of the Shi‘ites throughout history. The account of his martyrdom is quoted in several versions, all couched in a hagiographical style, but converging and sharing much when narrating the events of his final ordeal. His tomb in Kūfa remains a sacred shrine for the Shi‘ites up to our time (for a description of the shrine, see Ḥirz al-Dīn 2: 340–44; Mūrād 1: 35–47).

Maytham was the head of a learned Shi‘ite family from the late first to the mid-third centuries, and a number of his descendants and offspring were transmitters of hadīth. These include his sons (‘Imrān,5 Shu‘ayb,6 Ṣāliḥ,7 Ya‘qūb,8 ‘Alī,9 Muhammad,10 and possibly Ismā‘īl11 and Ḥamza12), grandsons (four through

6. Barqī: 51 (delete the editor's added “Ya‘qūb” and read Shu‘ayb b. Maytham for Ya‘qūb b. Sbī‘ayb b. Maytham as also required by generational sequence); Rijāk 224.
8. Ṭūṣī, Amālī 406.

**Kitāb Maytham**

The biographical sources do not mention that Maytham had compiled a book. However, a son of his, Šāliḥ, quotes from a *Kitāb Maytham* (Tūsī, *Amālij*: 148–9) and another, Ya‘qūb, from the book, or books, of his father (ibid.: 405–6; see also Ibn al-Juḥām: 465).33 It is therefore possible that a register of ‘Alī’s sayings existed in the family and was believed to have been written by Maytham. A number of reports by Maytham from ‘Alī in

15. Ibid.: 160.
20. Kashshī: 83; *Kaft* 2: 146.
21. ‘Ayyāshī 1: 359 who quotes him as ‘Ammār b. Maytham transmitting a report from Ja‘far al-Ṣādiq. The man should have been a grandson of Maytham given the time period.
25. Ṭabarī 7: 597, 601, 626.
31. Najāshī: 10; *Riḍā*: 164.
33. A contemporary author claims that Abū Ja‘far al-Ṭabarī in his *Bīshārat al-Mustafā* “states in many cases that I found such and such in the Book of Maytham al-Tammār” (Ja‘lī, *Taduq*: 243; see also ibid.: 141 where the book of Maytham is also said to have been extant until the 7th century on the ground that the said scholar had cited directly from the work). I have not come across a single example of such a statement in the book, at least in its printed versions.
early sources, related by Maytham’s descendants, may therefore go back to that register if it ever existed. They include the following:

- Thaqafī: 413–15 (with a reference to a pilgrimage to Jerusalem, not a common practice of Maytham’s time unless that reference was added later; see also Ibn Abī Shayba 2: 374, 12: 208 where there is a reference to the same account albeit on a different authority)
- Kāfī 7: 186–7 (also Tabdīb 10: 9–11). The quotation has, however, an anti-Kaysānī tone in the last sentence that dates the report to a few decades after Maytham, unless this last sentence was added later, not an impossible scenario
- Furāt: 55–6
- ‘Iqāb: 261
- Ṭūsī, Amālī: 309 (also Ibn ‘Asākir 42: 278)
- Ṭabrisī, Majma’ 30: 75 (quoting ‘Ayyāshī’s Tafsīr in the section that has not survived)
- Ibn al-Mashhādī: 149–53 (also Shahīd I, Mazār: 283–8)
- Ibn Ḥajar, Isāba: 7: 242 quoting a Shī‘ite author in his work in support of the idea that Abū Ṭālib, the father of ‘Alī, was a Muslim. The work that Ibn Ḥajar quotes on 7: 236–42 is different from Fakhār b. Ma‘add’s al-Ḥujja ‘alā ‘l-dhāhib ilā takfīr Abī Ṭālib that has survived. The quotation appears in the Isāba with a chain of transmission going back to ‘Alī b. Muḥammad b. Mtym (sic) from his father, from his (‘Alī b. Muḥammad’s) grandfather who heard ‘Alī. Mtym is a corruption for Maytham as is attested by the fact that Ibn Ḥajar also refers to this quotation in Maytham’s biography (ibid. 6: 318). The transmitter is the same ‘Alī b. Muḥammad b. Maytham whom ‘Ayyāshī 1: 194 quotes as a transmitter from Ja‘far al-Ṣādiq

In common with some other well known names among the disciples of ‘Alī, Maytham’s name was also used in later periods to document esoteric and apocalyptic material as transmissions from ‘Alī, as in the following examples:

- Khaṣībī: 125–6, 148–50
- Ibn Bābawayh, Amālī: 189–90 (also ‘Ilal 1: 217–18)
- Ibn Abī ‘l-Fawāris: 90–96 (also Shādhān b. Jibrīl: 2–5)
- Biḥār 54: 344–6

None of these last citations is reported through any member of Maytham’s family.
Abū Zuhayr Ḥařith b. ‘Abd Allāh al-Hamdānī, the one eyed, a prominent Kūfan tābi’ī known for his knowledge of religion, law and arithmetic. An associate of ‘Alī, he remained a committed supporter of ‘Alī’s cause throughout his life. He died in Kūfa in 65.

Almost every biographical dictionary for transmitters of hadīth has an entry on Ḥařith. For lists of many of these, see the editors’ footnotes to Mizzī 5: 244–53 and Dhahabi, Ta’rīkh 5 (years 61–80): 89–90.

Ḥařith was from Hamdān, a tribe of Yemen, many of whose members were among the staunchest supporters of ‘Alī during his caliphate. According to the genealogical line of descent in Ibn al-Kalbī, Nasab: 520–21 (whence Ṭabarī, Dbyl: 662 and others), Ḥařith was from the Ḥawthī clan of Hamdān. Khārīfī in Bukhārī, Aṣṣat 1: 282; idem Kabīr 2: 273, and many later sources must have been a corruption of Ḥawthī as Khārīfī was a different clan of Hamdān (Ibn al-Kalbī, Nasab: 521). Khārīfī in turn has been corrupted to Ṭarājī in a report quoted in Sahmī: 260 (in which also read ṭaqīyya for ṭiqa as in the Musnad al-Firdaws [Uzbak: 454]). This latter corruption seems to have persuaded a contemporary of Yahyā b. Maʿīn (d. 233) to suggest that Ḥařith might have been of Persian origin (Mizzī 5: 245).

Ḥařith was one of the ten-member group of Kūfans who rebelled against ‘Uthmān’s governor in Kūfa and took over the city (Ibn Sa’d 5: 24; Balādhurī 2: 339–40). For his attachment to ‘Alī, see further Naṣr b. Muzāḥim: 121; Pseudo-Nāṣī: 22; Ṭhaqāfī: 302, 479; Fasawī 2: 617, 624; Khisāk: 334; Nabī al-balāgha: 459–60 (letter # 69); Muḥīd, Amālī: 4, 271, 351; Ibn Ṭawās, Kashf: 174.

On his date of death, Ṭabarī, Dbyl: 663 suggests that the year 65 is not precise; more accurately, Ḥařith died during the time of ‘Abd Allāh b. Yaẓīd al-Anṣārī who was governor of Kūfa on behalf of ‘Abd Allāh b. al-Zubayr (r. 64–73). This Anṣārī was governor of Kūfa from Friday 22 Ramaḍān 64 to Thursday 25 Ramaḍān 65 (Ṭabarī, Ta’rīkh 5: 560, 622) and performed in person the funeral rites for Ḥařith (‘Abd al-Razzāq 3: 498).

The biographers agree on the point that Ḥařith was a very knowledgeable and learned person. But there is disagreement about the extent of his reliability. There are two recent monographs on the subject by the Moroccan scholar ‘Abd al-ʿAzīz b. Muḥammad b. ʿAṣārd al-Ḥusaynī al-Ǧumārī (d. 1418): al-Bābīth an ʾilal al-taʿaʿf fī Ḥařith (2nd edn.: Qum, 1420 [in ‘Ulam al-badīth 5: 307–60]) and Bayān nakṭūb al-nakṭūb al-mutadaddi bi-taddīf al-Ḥařith (2nd edn.: Qum, 1420 [in ‘Ulam al-badīth 6: 257–93]).
1. *Kitāb / Ṣaḥīfa*

A report in Ibn Sa’d 6: 209 and Rāmhmuzti: 370 asserts that Ḥārith purchased sheets and brought them to ‘Alī who wrote on them “much knowledge” for him. Another in *Kāfî* 1: 141 and *Tawhîd*: 31 has Ḥārith record a sermon by ‘Alī and later quote it to a transmitter from his own written record. That transmitter was Abū Ishāq ‘Amr b. ‘Abd Allāh al-Sabīṭ al-Hamdānī (d. 126–129), who allegedly married Ḥārith’s widow and thus gained access to his “books.” There are also numerous references in the early sources to the *Kitāb* or *Ṣaḥīfa* of Ḥārith al-‘Awār, a collection of records he took from the statements and acts of ‘Alī in Kūfā. Abū Ishāq al-Sabīṭ, who quotes Ḥārith extensively on what ‘Alī said or did, is generally thought to have received only four reports from Ḥārith orally, and all his many other transmissions are said to be from the book of Ḥārith. The reports of two other late first-century transmitters, Khīlās b. ‘Amr al-Hajārī al-Baṣrī and ‘Abd al-A’lā b. ‘Āmir al-Tha’labī al-Kūfī, from ‘Alī are also suspected to have been from the same book. Possibly because of the similarity of the contents, Najāshī identified the book that he too received through Abū Ishāq al-Sabīṭ as a variant of the book of Ibn Abī Rāfī. Here is a list of some of the passages that are recorded in the sources on the authority of Abū Ishāq al-Sabīṭ, from Ḥārith, from ‘Alī:

**I ON THE QUR’ĀN**

1. Ahmād 1: 91 (also Abū Ya’lā 1: 302; Ibu ‘Adī: 1320 [see also ‘Ayyāshī 1: 3]; also a variant in Tābarānī, * Awsat* 2: 29; idem, *Sağbīr* 2: 78 [cf. Ibn Abī Shayba 10: 482; Dārīmī 2: 435; Tirmidhī 5: 29–30 where the same report is quoted from Ḥārith through a different transmitter])
2. Ibn Māja: 1158, 1169 (also Qudā’ī 1: 51 [with a variation])

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34. For him see Mizzī 22: 102–13 and the many sources listed in the editor’s footnotes.
37. ‘Ījl: 366.
39. See Bayhaqī 2: 33 for an example.
40. See Najāshī: 7.
41. Both here and in the entry on Aṣbagh b. Nubātā, the passages are listed in the order they would be expected to appear in a reconstructed volume.
4. Ibn al-Mundhir, Tafsir (Uzbek: 419)
5. 'Abd al-Razzāq 7: 505
6. Ţabarānī, Awsat 7: 310
7. Ibn Kathîr 1: 606
8. Hîlya 7: 136 (also Khâţîb, Ta'rîkh 6: 248 [with a fuller text])
9. Firdaus (Uzbek: 415)
10. Ţabarâ, Tafsir 2: 81
11. Ibn Abî Shayba 2: 504, 505 (also Ţabarâ, Tafsir 2: 554; Dânî, Muktafa: 188)
12. Ţabarâ, Tafsir 7: 18, 21 (also Ibn Abî Ḥâtim, Tafsir: 1192; cf. Sa'îd b. Manşûr: 1547 where the passage is cited on the authority of Sa'îd from Ḥârîth)
14. 'Alî b. Ibrâhîm 2: 276 (two reports)
15. Tha'labî, al-Kashf wa 'l-bayaîn, under Qur'aân 39: 63 (Uzbek: 414)
16. Ţabarâ, Tafsîr 24: 35 (also Abû Nu'aym, Sifat al-janna 2: 132)
17. Kalâbâdî, Babr (Uzbek: 394)
20. Ibn Abî Shayba 2: 524 (also Ţabarâ, Tafsîr 26: 180)
21. Tha'labî, al-Kashf wa 'l-bayaîn, under Qur'aân 51: 1 (Uzbek: 416)
22. Ţabarâ, Tafsîr 27: 169
23. Ibid. 30: 129
25. Nu'mânî: 304–5

II DOGMATICS

1. Abû Ya'lâ 1: 400 (also Ibn Abî Ḥâtim, Ilal 2: 146; Ibn 'Adî: 821; Dâraquştî, Mu'talîf: 627)
3. Kâfî 1: 141–2 (also Tawhîd: 31–4)
4. Thaqafi 1: 111–12 (also Tawhîd: 184)
5. Bayhaqî 10: 204 (see also Ibn Abî Ḥâtim 1: 245; Ibn 'Adî: 604)
7. Ibn al-Jawzî, Ilak 150
8. 'Iqâb: 252
9. Ţabarânî, Awsat 7: 128 (also idem, Ṣâghîr 2: 93; Khâţîb, Talkbîs: 795)
10. *Firdaws* (Uzbek: 418)
11. Ṭabarānī, *Tafsīr* 24: 35–6
12. Ibn ‘Adī: 2150

### III LAW

#### Ritual purity:

1. Ibn Abī Shayba 1: 26 (also Dāraqūṭnī 1: 78–9; Bayhaqī 1: 12)
2. Tirmidhī 1: 95
3. Ṭabarānī, *Du’āʾ*: 977
4. Ibn ‘Adī: 2348
5. Ibn Abī Shayba 1: 100 (also Ibn Māja: 139; Ibn Abī Ḥātim, *‘Ilal* 1: 56)
6. Aḥmad b. ʾĪsā 1: 16
7. ‘Abd al-Razzāq 1: 117
8. Ibn Abī Shayba 1: 160 (also Ṭabarānī, *Tafsīr* 5: 114; Bayhaqī 1: 221)
9. ‘Abd al-Razzāq 1: 242, 244 (also Ibn Abī Shayba 1: 160, 2: 433; Dāraqūṭnī 1: 186; Aḥmad b. ʾĪsā 1: 70; Bayhaqī 1: 232, 233)
10. Ṭabarānī, *Tafsīr* 6: 126
11. Ibn Abī Shayba 1: 36 (also Aḥmad 1: 77; Ibn Māja: 133)
12. ‘Abd al-Razzāq 1: 340 (also Ibn Abī Shayba 1: 104; Bazzār 1: 162 [with variations]; see also Aḥmad 1: 90)
13. Ibn Abī Shayba 1: 65 (also Ṭabarānī, *Tabībīh, ʿAlī* 217)
15. ‘Abd al-Razzāq 1: 263 (also Ibn Abī Shayba 1: 71)
16. Ibn Abī Shayba 1: 139
17. Ibn Abī Shayba 1: 81
18. ‘Abd al-Razzāq 1: 230, 284 (also Ibn Abī Shayba 1: 81)
19. ‘Abd al-Razzāq 1: 277 (also Ibn Abī Shayba 1: 76)
20. Ibn Abī Shayba 1: 76
21. Ṭabarānī, *Tabībīh, ʿAlī* 277
22. Ibn ‘Adī: 1308
23. Shāfīʿī 7: 153 (also Ibn Abī Shayba 2: 45)
25. Rāfīʿ b. ʿĀsim (Uzbek: 424)
27. Ibn Abī Shayba 3: 235
29. Aḥmad b. ʾĪsā 1: 48
Prayer:

1. Ṭabarānī, *Awsaf* 7: 301 (also idem, *Ṣağbīr* 2: 52; Ṭabrisī, *Majma‘* 12: 231)
2. *Firdaws* (Uzbak: 405)
3. Bayhaqī 2: 33
4. Aḥmad b. Įsā 1:115, 116
5. Ibn Abī Shayba 1: 372 (see also ‘Abd al-Razzāq 2: 100)
6. Ibn Abī Shayba 1: 247 (also Ṭabarānī, *Du‘ā‘* 1061; Sahmī: 338; Bayhaqī 2: 96 [with variations])
8. Shāfi‘ī 7: 153 (also Ibn Abī Shayba 1: 295; Aḥmad b. Įsā 1: 127–8; Bayhaqī 2: 143)
9. Ibid. 1: 258 (on sujūd in general)
10. Ibid. 1: 258 (on the proper manner of sujūd for men)
11. ‘Abd al-Razzāq 3: 138 (also Ibn Abī Shayba 1: 269 [on the proper manner of sujūd for women]; Bayhaqī 2: 222)
12. Ibn Abī Shayba 1: 284
13. Ṭayālisī 1: 150 (also ‘Abd al-Razzāq 2: 144–5 [see also 2: 141–2, 184, 267]; Aḥmad 1: 146; ‘Abd b. Ḥamīd 1: 121; Bazzār 1: 265; partially also in Ibn Abī Shayba 1: 285, 2: 71, 414, 434, 437; Ibn Māja: 289, 310; Abū Dāwūd 1: 239; Tirmidhī 1: 315; Aḥmad b. Įsā 1: 290; Ṭabarānī, *Awsaf* 3: 12, and many other works)
14. ‘Abd al-Razzāq 2: 240 (also Ibn Abī Shayba 1: 305 [with variations])
15. Aḥmad 1: 96, 104, 5: 88 [with variations] (also Abū Ya‘lā 1: 384)
17. Aḥmad b. Įsā 1: 139, 142
18. Ibn Abī Shayba 2: 316
19. Ibn Abī Shayba 2 305 (also Bayhaqī 2: 698 [with variations])
20. ‘Uqaylī 1: 55 (also Ibn ‘Adī: 2679; *Hilāl* 7: 183)
22. ‘Abd al-Razzāq 2: 507
23. Bazzār 1: 325
24. Ibn Abī Shayba 2: 489
25. ‘Abd al-Razzāq 2: 126
26. Ibn Abī Shayba 2: 276
27. ‘Abd al-Razzāq 2: 29
28. Ibid. 2: 305 (also Ibn Abī Shayba 2: 26 [with variations])
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29. ‘Abd al-Razzāq 2:122 (also Shāfi‘ī 7: 153; Ibn Abī Shayba 1: 397)
30. ‘Abd al-Razzāq 2: 338 (also Qādī Nu‘mān, Ḥadīth: 109b; Dāraquṭnī 1: 156; Bayhaqī 2: 256 [all with variations])
31. Qādī Nu‘mān, Ḥadīth: 110a
32. Ibn Abī Shayba 2: 64
33. ‘Abd al-Razzāq 2: 352 (also Ahmad b. Ḥisā 1: 225; Dāraquṭnī 1: 185; Bayhaqī 1: 234 [Qādī Nu‘mān, Ḥadīth: 89a-b, 85a and Ibn ‘Adī: 316 offer a fuller text of this report])
34. Bayhaqī 2: 298
35. ‘Abd al-Razzāq 2: 208
36. Ibn Abī Shayba 2: 324
37. ‘Abd al-Razzāq 3: 463 (two variants)
38. Bazzār 1: 249
39. ‘Abd al-Razzāq 3: 301; 8: 167 (see also ibid. 8: 168; Ibn Abī Shayba 2: 101; Bayhaqī 3: 179; Aḥmad b. Ḥisā 1: 188)
40. ‘Abd al-Razzāq 3: 210
41. Ibn Abī Shayba 2: 104 (also Aḥmad b. Ḥisā 1: 195 [with variations])
42. Ibn Abī Shayba 2: 111 (also Ibn Abī Ḥātim, Ḥalal: 1: 198)
44. Ibn Abī Shayba 2: 278
45. Ṭabarānī, Awsat: 4: 224–5 (also Bayhaqī 3: 295)
46. Aḥmad b. Ḥisā 1: 187
47. ‘Abd al-Razzāq 3: 297 (also Ibn Abī Shayba 2: 180 [with variations]; Bayhaqī 3: 295)
48. ‘Abd al-Razzāq 3: 366 (also Ibn Abī Shayba 2: 160; Dāraquṭnī 2: 44; Bayhaqī 3: 283 [all with variations])
49. ‘Abd al-Razzāq 3: 289, 299 (also Ibn Abī Shayba 2: 163; variants of the same text also in Ibn Māja: 411; Tirmidhī 1: 535; Aḥmad b. Ḥisā 1: 188; Bayhaqī 3: 281, 311)
50. Ibn Abī Shayba 2: 182
51. Ibid. 2: 173
52. Aḥmad b. Ḥisā 1: 187
53. Ibid. 1: 188
54. Ibid. 1: 189
55. Ibn Abī Shayba 3: 307
56. Ṭayālīṣī 1: 116 (also ‘Abd al-Razzāq 3: 17, 56, 58; Ibn Abī Shayba 2: 241, 286; Ahmad 1: 77, 88, 89, 98, 111, 115; Ibn Māja: 363)
57. Aḥmad 1: 89 (also ‘Abd b. Ḥamīd 1: 121; Tirmidhī 1: 475; Abū Ya‘lā 1: 356; Qādī Nu‘mān, Ḥadīth 130a-b [all with variations])
58. Ibn al-Qaysarānī, Ṣafwa (Uzbek: 421; the text appears on p. 189 of the Beirut, 1995 edition of that work without isnād)

59.  Ṭabarānī, Awsat: 330

60. Abū Nu‘aym, Akhbār Iṣḥābān 1: 213

61. Ibn Abī Shayba 2: 523 (also Ṭabarānī, Tafsīr 26: 180–81)

62. Ibn ‘Adī: 704

63. ‘Abd al-Razzāq 1: 498 (also Dāraquṭnī 1: 40; Bayhaqī 3:57)

64. Qāḍī Nu‘mān, Ḥāḍī: 71b

65. Khatīb, Ṭa’rīkh 1: 283 (also Ibn al-Jawzī, Ḥa’ik 966)

66. ‘Abd al-Razzāq 2: 501

67. Ibn Abī Shayba 2: 81, 82 (also Ṭabarānī, Awsat 3: 241–2; idem, Ṣaghīr 1: 105 [all with variations])

68. Ibn al-Ja’d: 769

69. Ibid.: 770 (# 2016)

70. Miṣḥāb: 316 (also Ibn Ṭāwūs, Ḥamāl: 91, 104–5)

71. Shahīd I, Arba’īn: 316

72. Ibn Ṭāwūs, Iqābā: 459–60

73. Ahmad, Fadā’il: 616 (also Tirmidhī 5: 482–3; Nasā’ī, ‘Amāk 609; idem, Khaṣāʾīṣ: 82)

74. Ibn Bābawayh, Amālī: 674–5 (also Thawāb 199)

75. Ṭabarānī, Du‘ā: 1436

76. Ibid.: 1599

77. Ibn Abī Ḥātim 1: 179

78. Abū Dāwūd 4: 427

79. Ṭabarānī, Awsat 7: 334


81. Ṭabarānī, Du‘ā: 1225–6 (also Ibn al-Najjār 2: 48)

82. Ibn Abī Ḥātim, Ḥa’ik 360 (also Ibn ‘Asākir, Arba’īn: 63, whence Bihār 76: 293–4; cf. Tirmidhī 5: 443 and the many Sunnī sources listed in the editor’s footnote, and Tūsī, Amālī: 515, where Abū Ishaq al-Sabī’ī quotes the same report from ‘Alī through a different transmitter)

83. Ibn Bistām: 37

84. Ibid.: 17–18
Fasting:
1. Āḥmad b. ʿĪsā 2: 317
2. Ibn ʿAbī Shayba 3: 68 (also Ṭabarānī, Taḥdīb, Ibn ʿAbbās. 765 [with variations])
3. Abū Yaʿlā 1: 346 (also Ibn Abī Ḥātim, Ḥaṣāṣ 1: 247; Ṭabarānī, Awsat 9: 76–7; Bazzār 1: 494 [all with variations])
4. Dḥahabī, Taḥdīkāra: 612
5. Ibn Abī Shayba 3: 173
6. Ibid. 3: 81
7. ʿAbd al-Razzāq 4: 242 (also Ibn Abī Shayba 3: 34; Bayhaqī 4: 259 [all with variations])
8. ʿAbd al-Razzāq 4: 216 (also Ibn Abī Shayba 3: 38, 39; Bayhaqī 4: 215 [with variations])
10. Ṭabarānī, Awsat 5: 254
11. Ibn Abī Shayba, al-juzʿ al-mafquḍ: 30
12. Ibid. 3: 56 (also Ibn ʿAbd al-Barr, Tamḥid 7: 207)
13. ʿAbd al-Razzāq 4: 274 (also Ibn Abī Shayba 3: 28 [with variations])
15. Dāraquṭnī 2: 200

Alms-giving:
1. Yaḥyā b. ʿĀdam: 150 (also Ibn Abī Shayba 3: 139)
2. Taḥlīl 1: 115 (also Ḥumaydī 1: 81; Abū ʿUbayd, Amwāk 463; Ibn Abī Shayba 3: 152; Saḥnūn 1: 244; Āḥmad 1: 121, 132, 146; Ibn Zanjawayh 945, 1019, 1061; ʿAbd b. Ḥamīd 1: 119; Ibn Māja: 570, 580; Abū Dāwūd 2: 99–101, 136; Āḥmad b. ʿĪsā 2: 267; Abū Yaʿlā 1: 256, 436; Ṭabarānī, Tiwāk 144–6; Dāraquṭnī 2: 92, 103; Bayhaqī 4: 93, 95, 99, 106, 136, 137)
3. Dāraquṭnī 2: 149 (also Ḥākim 1: 411)
4. Taḥlīl 1: 146 (also ʿAbd al-Razzāq 11: 106; Āḥmad 1: 96, 115)
5. Yaḥyā b. ʿĀdam: 116 (read ʿan Hārith wa ʿĀsim for ʿan Hārith wa ʿĀsim, as in all similar cases)
Pilgrimage to Mecca:

3. Ibn Ḥazm 5: 151
5. Ibid.: 175 (cf. ibid. 2: 26; ‘Abd al-Razzāq 2: 305)
6. Ṭabarānī, Tafsīr 10: 64

Holy war:

1. Ibn Abī Shayba 12: 482 (also Ibn Abī Ḥātim, ‘Ilal 1: 315)
2. ‘Uqaylī 4: 451 (also Ṭūsī, Amārī: 383–4 [read Yūsuf b. Ishāq ‘an Abī Ishāq ‘an al-Hārith for Yūsuf b. Ishāq b. Abī Ishāq ‘an al-Hārith]; Ḥaṭīb, Mūdīb 2: 261 [combining a similar text to that of ‘Uqaylī with # 1 above])
3. ‘Abd al-Razzāq 3: 547, 5: 277

Property:

1. Ibn Abī Ḥātim, ‘Ilal 1: 390 (also Ibn ‘Adī: 498; Bayhaqī, Shu‘ab 2: 88)
2. Abū Ya’lā 2: 401
3. Fākihi 3: 50 (also Faqīh 3: 267; Tabdhīb 7: 162)
4. Ahmād 1: 85, 93
5. ‘Abd al-Razzāq 8: 124
6. Thaqāfī 1: 111–112
7. Shāfī 7: 167

Marriage and divorce:

1. Kāfī 5: 326
2. Ibn ‘Adī: 1532 (also Sahmī: 257)
3. ‘Abd al-Razzāq 7: 270
4. Ibn Abī Shayba 4: 224
6. Ibn Abī Shayba 5: 198
7. Ahmād b. ‘Īsā 3: 92
8. Ibid. 3: 95
9. Ibid. 3: 112
Dietary:
1. Ibn Abī Shayba 8: 87
2. Dāraquṭnī 4: 274
3. ‘Uqaylī 2: 324, 4: 123

Inheritance:
1. Ibn Abī Shayba 11: 372
3. ‘Abd al-Razzāq 10: 287 (see Ibn Abī Shayba 11: 250 [with variations])
4. Abū Yaʿlā 2: 297 (also Ibn ‘Adī: 1889)
5. Ibn Abī Shayba 11: 258
6. Dāraquṭnī 4: 68 (also Bayhaqī 6: 253)
7. ‘Abd al-Razzāq 10: 251
8. Ibn Ḥāzm 9: 305
9. Ibn Abī Shayba 11: 149 (also Ibn ‘Adī: 2511 [with a much longer text])
10. ‘Abd al-Razzāq 9: 66 (also Ibn Abī Shayba 11: 202)
11. Ibn Abī Shayba 11: 155
12. Ibid. 11: 157
13. Ibn Ḥāzm 9: 321

Penal Code:
1. ‘Abd al-Razzāq 10: 199
2. Dāraquṭnī 3: 177

IV VIRTUES (FAḌĀİL)
1. Kamāl: 237 (also Bazzār 3: 221)
2. Muḍīd, Amālī: 318
3. Taḥārīnī, Awaṣat 1: 220 (also Tbausahaan: 186; Bayhaqī, Shuʿab 2: 216)
4. Ibn al-Juḥām: 135
5. Abū Ṣuʿaym, Mā nazaːk: 276
8. Tūsī, Amālī: 353 (also Khaṭṭīb, Talkhiṣ: 308–09; Ibn ‘Asākir 42: 385)
9. ‘Uqaylī 2: 22 (also Ibn ‘Asākir 42: 331)
10. Ibn ‘Asākir 42: 360
12. Ahmād, Fadā’īk 613 (also Ibn ‘Asākir 42: 337)
13. Bishārat al-Muṣṭafā: 166
16. Suyūṭī, La‘ālī 1: 334
17. Muḥīd, Amālī: 271
18. Ṭabarānī, Awsat 7: 127–8 (also Abū Nu‘aym, Akhbār Isḥābān 1: 100)
20. Ṭabarānī, Akhbār al-Ḥasan: 75 (also idem, Kabīr 3: 47)
21. Ṭabarānī, Akhbār al-Ḥasan: 56–7 (also idem, Kabīr 3: 36)
22. Abū Tālib: 92
25. Ibid. 1: 172
26. Dāraquṭnī 3: 80 (also Bayhāqī, Shu‘ab 7: 359; Tūsī, Amālī: 473 [both with longer texts]; Khaṭīb, Faqīḥ 1: 32; Quḍāʾī 1: 203)

V ETHICS

2. Tūsī, Amālī: 457–8)
3. Quḍāʾī 1: 232
4. ‘Uqaylī 3: 135
5. Khaṭīb, Faqīḥ 2: 160
6. Firdaws (Uzbak: 427)
8. Ibn Abī Shayba 8: 502 (also Ṭabarānī, Awsat 5: 349; idem, Du‘ā‘: 1683–4 [with variations])
9. Ibn Abī Shayba 8: 497
10. Ṭabarānī, Awsat 7: 155 (also idem, Du‘ā‘: 1690)
11. Tūsī, Amālī: 516
12. Ibn ‘Adī: 798


17. Ibn ʿAsākir 13: 31, 14: 30

18. Ṭūsī, *Amālī* 458

19. *Kbišāk* 124


21. Ahmād al-Dīnawarī 2: 103 (also Khatīb, *Kifāya* 262)

22. Ibn ʿAdī: 473 (whence Sahmī: 211)


25. ʿAbd al-Razzāq 10: 458


27. Ibn Abi Shayba 8: 120

28. *Firdaws* (Uzbak: 419)

29. Khatīb, *Muttafaq* 1844

30. Ibn ʿAdī: 2677

31. ʿUqaylī 4: 187 (also Ibn ʿAdī: 2410)

32. Rāmhurmuzī: 499 (also Bazzār 2: 100, 430; Ṭabarānī, *Awsaṭ* 5: 330 [with variations])


34. *Firdaws* (Uzbak: 427, # 276)

35. Ibn ʿAdī: 1778

36. *Kāfi* 2: 316 (also *Kbišāk* 43)


38. Ibn Bābawayh, *Amālī* 505

39. *Kbišāk* 15

40. Ibid.: 45–6

41. Ṭabarānī, *Awsaṭ* 2: 352 (also idem, *Ṣagbīr* 1: 30; Ṭūsī, *Amālī* 405)

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42. ʿĂśīm is not attested to have ever related from Ḥārīth (Mizzī 13: 497–8). Sabīrīn, in particular, is quoted as saying that ʿĂśīm never related anything to him from anyone other than ʿAlī (ibid. 13: 497, though this may not exclude citations from ʿAlī through an intermediary). The chain of transmission of the report in question should therefore read as Sabīrīn from ʿĂśīm and Ḥārīth, as in numerous other cases (e.g. Sahūnī 1: 244; Ibn Zanjawayh: 945, 1061; Abū Dāwūd 2: 99, 100; Tirmidhī 2: 8–9; Ṭabarānī, *Tiwaḥ* 144–5; Dāraqūṭnī 2: 103; Bayhaqī, *Shuʿab* 2: 216; idem, *Sunan* 4: 93, 95, 99, 106, 136, 137).
VI MISCELLANEOUS

1. Ibn ‘Adī: 2149
2. Abū Muḥammad al-Samarqandī, Dhikr mā fi ḥāḍibī ʿl-umma min al-abdāl (Uzbek: 410)
3. Firdawṣ (Uzbek: 409)
4. Ibid. (Uzbek: 383–4; see also Dhahābī, Ulūww: 45; for a revised version of this report, see Ayyūbī, Manāhil al-silsila: 75)

VII LATER CONTRIBUTIONS

Like some other well known chains of transmission, Abū Ishāq from Ḥārith from ‘Alī was a convenient way for latecomers to authenticate their own contributions. It also served as a convenient recourse in sectarian debates for the ‘Uthmānīyya to rebuff the Shī’ites by putting an anti-Shī’ite creed into the mouth of ‘Alī through Ḥārith, who was nevertheless identified by all Sunnī authorities as a staunch Shī’ite. What follows is a partial list of narratives of the above two categories, which in all likelihood did not go back to the Book of Ḥārith.

Pro-‘Uthmānī

1. Dhahābī, Siyar 3: 144 (other sources quote this report from Sha‘bī, a transmitter well known for his pro-Umayyad tendencies, indicating that Sabītī in the above-mentioned source is most likely corrupt; see Ibn Abī Shayba 15: 293; ‘Abd Allāh b. Aḥmad: 223; Ibn ‘Asākir 59: 151).
2. Bayhaqī 1: 305 (cf. Aḥmad 1: 103, 129; Abū Ya‘lā 1: 335; Bayhaqī 1: 304, all quoting the same report from Sulamī from ‘Alī)
To be sure, later Shi‘ites have also used the same link to authenticate some of their own contributions. An example is a report with the full list of the twelve Imams in Ibn Shadhān: 23–4 (whence Khwārazmī, Maqtal: 145; see also Bihār: 26: 316 [quoting Ibn al-Juḥām through Ḥasan b. Sulaymān’s Tafsīl al-a‘īmma ‘alā ‘l-anbiyā’]; also Manāqib 1: 292 and Ibn Ṭawūs, Tarā‘if 1: 256 where Abū Ishāq ‘an al-Ḥārith wa Sa‘īd ‘an Ṭā‘ī is corrupted to Abū Ishāq b. al-Ḥārith ‘an Sa‘īd ‘an ‘Alī and Abū Ishāq b. al-Ḥārith wa Sa‘īd ‘an Ṭā‘ī, respectively). It is not unlikely that a text did originally exist but was later added to and updated, a common enough procedure in many other similar instances.

**VIII OTHERS**

There are also a number of reports which the sources quote on the authority of Abū Ishāq al-Sabīrī who quotes them from Ḥārith from ‘Alī through an intermediary, signifying normal verbal transmission rather than quotation from a written record. Examples are as follows:

2. Sabīrī, from Karīm, from Ḥārith: ‘Uqaylī 4: 11

As noted above, quotations from ‘Alī by Khilās b. Ṭā‘ī ar-Raṣīlī and ‘Abd al-'A‘lā b. ʿĀmir al-Tha‘labī al-Kūfī are also suspected to have been from the book of Ḥārith. Uzbak: 849–63, 1967–76 supplies a total of...
sixty narratives of this nature by Khilās (but there are still others as in Ahmad b. Ḥsāʾ 3: 192) and some twenty by Ḥabd al-Aʿlā.

2. Kitāb al-masāʾil allatī akhbārah bihā Amīr al-Muʾminīn al-Yahūdī

(Fihrist: 111). This is a Kūfī Shīʿī sectarian pamphlet, most likely from the Umayyad period, in the form of a register of answers given by ‘Alī to questions posed to him by the head of the Jewish community (of Kūfa?) after the battle of Nahrawān. According to the chain of transmission mentioned in Fihrist: 111, the work is quoted by ‘Amr b. Abī ‘l-Miqdām, an early second century transmitter, on the authority of Abū Ishāq al-Sabātī from Ḥārith. The full text of this pamphlet has survived in Khiṣāl: 365–82.

3: Aṣbagh b. Nubāta

Abū ḡur Qāsim Aṣbagh b. Nubāta al-Tamīmī al-Ḥanzalī al-Muṣṭaḥriʾī, a close associate and a member of the elite force of ‘Alī in Kūfa. He lived to an old age.


Ibn al-Kalbī gives Aṣbagh’s full genealogical line of descent from Tamīm. Barqī: 38 identifies him as a Yemeni. Yemen was not a land of Tamīm. The nisba of Tamīmī was possibly corrupted to Yamanī in the author’s source. That he was a member of ‘Alī’s elite force is attested in Naṣr b. Muzāḥīm: 443 and Kashshī: 5, 103. He was present with ‘Alī in battles of both the Camel (Qādir Nuʾmān, Sharḥ 2: 290) and Ṣīffīn (Naṣr b. Muzāḥīm: 406, 442–3 where a three-line ṭajzaj is assigned to him in the context of that battle). He is said to have carried a letter from ‘Alī to Muʿāwiya in the course of the exchange of messages that preceded the battle of Ṣīffīn (Khwārazmī, Manāqib: 205 where a three-line poem by Aṣbagh is also quoted).

That he lived into old age is reported in Kashshī: 221–2, Najāshī and Fihrist. A work is ascribed to him on the killing of Ḥusayn in 61, but the ascription is
possibly wrong (see below). A report in Qāḍī Nu‘mān, *Sharḥ* 2: 290 would imply that he lived until the time of Ḥajjāj in Kūfa (years 75–95).

For the Shi‘ites, he was a loyal and pious disciple of ‘Alī and a praiseworthy person. The Sunnis, who did not have much problem with him as a person, nevertheless downgraded his transmission. Ibn Ḥibbān, *Majrūḥān* 1: 173–4 explains the reason as Aṣbah’s zealous attachment to and love for ‘Alī, a fact that made him quote what Ibn Ḥibbān describes as “calamities”. Ibn Ḥajar, *Tabdīb* 1: 316 too confirms that Aṣbagh’s transmission was rejected because he was accused of *rafīd*. ‘Uqaylī 1: 129–30 accuses him of belief in *raj’a*, a point attested in, for instance, Ibn al-Juhām: 212–13. Ibn ‘Adī: 398 shows a more favorable attitude towards him. He thought the reason that Aṣbagh’s transmissions were not accepted by the Sunnis authorities was the unreliability of those who quoted from him. “Should the transmitter from him happen to be a reliable person,” Ibn ‘Adī says, “there is no problem with his transmission in my opinion”. This explains why, despite all the negative points made against Aṣbagh’s transmission, later Sunnis scholars at times disqualified reports from him by finding fault in transmitters from him rather than directing their attacks at him personally, a point that was to puzzle the late Muḥammad Nāṣir al-Dīn al-Albāni in his *Silsilat al-aḥādīth al-da‘īfa* 2: 68.

A report in Muḥammad b. Sulaymān 2: 166 suggests that Aṣbagh, at least occasionally, kept written records of ‘Alī’s statements. Najāshī: 8 names Aṣbagh among the first Shi‘ite authors of books. However, what Najāshī and *Fihrist*: 37–8 list as his works are simply two long documents and a long *ḥadīth* as follows:

1. ‘Alī’s alleged testament (*‘ahd*) to his designated governor of Egypt, Mālik al-Ashtar. The text is preserved in the *Nabj al-balāgha* (letter 53).43
2. ‘Alī’s letter of advice (*waṣiyya*) to his son, Muḥammad Ibn al-Ḥanafiyya. The text is preserved in *Faqīḥ* 4: 384–92. *Kāfī* 5: 338, 510 quotes excerpts from a letter of advice said to have been written by ‘Alī for his son Ḥasan, and notes that the same statements were quoted by Aṣbagh as parts of ‘Alī’s letter to his son Muḥammad. The text of ‘Alī’s letter to Ḥasan which has sentences in common with the one quoted by Aṣbagh is preserved in the *Nabj al-balāgha* (letter 31),44 and earlier sources such as Ibn Shu‘ba: 68–88; Kulaynī’s *Kitāb al-rāsā’il* and Ḥasan b. ‘Abd Allāh al-‘Askarī’s *al-Zawā‘ir wa ‘l-mawā‘īz* (both as quoted in Ibn Ṭāwūs, *Kashf*: 157–73). ‘Askarī identified Aṣbagh’s account as a variant of ‘Alī’s letter to Ḥasan (ibid.: 158).

44. Ibid.: 391–406. For similarities, compare paragraphs on pp. 402, 404, 405 here with corresponding material ibid.: 384, 386, 392 (respectively).
3. A long report on the killing of Husayn that the Shi‘ite scholar, Abū Bakr Aḥmad b. ʿAbd Allāh b. Jullīn al-Dūrī al-Warrāq (d. 377) quoted on the authority of Ibn ʿUqda through a chain of transmission that went back to Abū ʿl-Jārūd (Fihrist: 38). There are a few reports on the topic quoted in early sources on the authority of Aṣbagh from ʿAlī that may have been parts of that report, including the following:

– Abū Nu‘aym, Dalā‘il al-nubuwwa: 211
– Qāḍī Nu‘mān, Sbarḥ 2: 137

There are two quotations from his son, Qāsim b. Aṣbagh b. Nubāta, on the killing of Husayn in Ṭabarī 5: 449–50 and Maqāṭīk: 117–18 (the latter also in Ḳāb: 259–60 with a fuller text), both clearly parts of a longer account. One is tempted to suggest that the same account may have been erroneously attributed to Aṣbagh.

To the above list, two other items may be added:

1. Khabar wasfāt Salmān al-Fārsī

A long report on the death of Salmān al-Fārsī in the form of an independent tract with a prologue and epilogue. This is an esoteric work, clearly a contribution by the Extremists of later periods. The full text of this tract is quoted on the alleged authority of Aṣbagh in Shādhān b. Ḵibrīl: 86–92.

2. Kitaḥ Aṣbagh

A large number of reports are cited in early sources on the authority of Aṣbagh citing ʿAlī’s statements and acts during his years as caliph. The volume of this body of material has persuaded some recent authors to think that, as in the case of Ḥārith al-A‘war, there should have been in early centuries a notebook of reports from or about ʿAlī attributed to Aṣbagh.45 Though a part of this material may well go back to such a notebook if it ever existed, it is also plausible that in many of these quotations, his name was used by later transmitters simply as a convenient way to document material in an unbroken chain of transmission to the time of ʿAlī. The chief “transmitter” from him, Sa’d al-Iskāf, was a

45. See Khu‘ī 3: 225.
professional preacher/storyteller (Kashshı¯: 215), and “Sa’d from As˙bagh from ‘Alı¯” was also as popular a link in later times as “Sabı¯’ı¯ from Ḥārith from ‘Alı¯.”

Here is a list of reports from or about ‘Alı¯, recorded in the sources on the authority of As˙bagh:

I ON VIRTUES

(a) the virtues of ‘Alı¯

i. in the Qurʾān

1. Fura ¯t: 50
2. Kāfī 1: 428 (also ‘Alı¯ b. Ibrāhı¯m 2: 148–9)
3. Manāqib 3: 80 (also Taʾwīl al-a¯ya¯t: 759–60)
4. ‘Ayyāshī 1: 212 (also Ḥaskānī 1: 178)
5. Manāqib 3: 85
7. Ibid.: 212–13
8. Ibid.: 213
9. Ibid.: 281
10. Fura ¯t: 253 (see also Manāqib 3: 93)
11. Ḥaskānī 1: 198
12. Šaffār: 497 (also Fura¯t: 142–3; Ḥaskānī 1: 263 [with variations])
13. ‘Ayyāshī 1: 14 (also Ibn al-Juhām: 318)
14. ‘Alı¯ b. Ibrāhı¯m 2: 417
15. Ibn al-Juhām: 471
16. Ḥaskānī 2: 405 (also Suyūṭī, Laʾālī 1: 192)

ii. from the Prophet

1. ‘Uṣūr, Amālī: 309 (also Ibn ‘Asākir 42: 378)
2. Ibn ‘Asākir 42: 168
3. Kamāl: 669
5. Muḥammad b. Sulaymān 2: 427
6. Ibid. 2: 485
7. Abū Ṭālib: 73
8. Ibn Bābawayh, Amālī: 450

46. Almost everything quoted from Asbagh is either from or about ‘Alī. There are only a very few exceptions to this rule, such as in ʿAbd al-Razzāq 3: 574 (from Fāṭima); Khazzāž: 223, and Abū Ṭālib: 376 (both from Ḥasan al-Mujtabā from the Prophet).
9. Ibid.: 731
10. Ibn Shādhān: 63
11. Ibn Shādhān: 71–2 (also Ibn Tawūs, Yaqūn: 244–5)
12. Mabāsin 1: 291 (also Tūsī, Amāli: 181; Ḥaskānī 1: 517)
13. Manāqib 2: 237
14. Tūsī, Amāli: 223
15. Manāqib 3: 67
16. Ḥaskānī 2: 232 (also Khwārazmī, Manāqib: 325)
18. Ibn Tawūs, Tarīqf 1: 147 (quoting Ibn Mardawayh’s Manāqib)
19. Tūsī, Amāli: 406
20. Ṣaffār: 51
21. Ibn Bābawayh, Amāli: 563
22. Ibid.: 564
23. Khazzāz: 132
24. Mīzān 1: 271

iii. by ‘Alī himself
1. Qādī Nu’mān, Sarb 1: 152, 168 (also Manāqib 3: 208 [from Tabarī in his work on the Ḥadīth al-Walāya])
2. Ibn Bābawayh, Amāli: 702 (also Faqīh 4: 419–20)
3. Ibn Bābawayh, Amāli: 77
4. Ibid.: 92
5. Manāqib 3: 62
7. ‘Āṣimī 2: 417–20
8. Irbilī 2: 32
10. Qādī Nu’mān, Sarb 1: 192
11. Kbiṣāl: 643, 644, 651
12. Kashshār: 221–2

iv. by others
1. Ibn Bābawayh, Amāli: 724
2. Muḥammad b. Sulaymān 2: 15
3. Manāqib 2: 56
(b) the virtues of his family

1. Ḥibarī: 44 (also ‘Ayyāshī 1: 9; Kāfī 2: 627; Furāt: 46–8 [with variations]; Qāḍī Nu‘mān, Sbarb 2: 353 [like Furāt])
2. Ibn al-Juhām: 317
3. Muḥammad b. Sulaymān 2: 166
4. Ṣaffār: 111
5. Ibid.: 268
6. Furāt: 394–5
7. Ibid.: 285–6
8. Manaqib 2: 104
9. Ibid. 3: 373–5
10. ‘Ayyāshī 2: 229 (also Kāfī 1: 217; ‘Alī b. Ibrāhīm 1: 86)
11. Khaṭṭīb, Talkhīs: 111
12. Ibn al-Juhām: 478
13. Ibid.: 151
14. Ibid.: 181 (also Furāt: 278; Ḥaskānī 1: 524)
15. Kāfī 1: 450 (also Furāt: 112–13 [with variations]; Qāḍī Nu‘mān, Sbarb 1: 124; partially also in Ṭabarānī, Kabīr 3: 151; Ḥākim 3: 192)
16. Ibn Qūlawayh: 115
17. Abū ‘Ubayd, Amwāk: 525
21. Fakhār b. Ma‘add: 106

(c) the virtues of the Shī‘a

1. ‘Ayyāshī 2: 124
2. Furāt: 293
3. Ibid.: 311–12
4. Ibid.: 155
5. Muḥammad b. Sulaymān 2: 297 (also Iṣbād 1: 42)
6. Muḥammad b. Sulaymān 1: 404 (also Ṭūsī, Amālī: 228)
7. Ibn Bābawayh, Sīfāt: 171
8. Ḥusayn b. Sa‘d, Mu‘min: 16 (also Ṭūsī, Amālī: 409–10)
10. Muṣīf, Amālī: 3–7
11. Ṭūsī, Amālī: 650
12. Ṣaffār: 21–2
(d) the *fadā’il* of Kūfa

1. Ibn Sa’d 6: 86 (also Ṭabarī, *Ta’rikh* 4: 59 [with variations])
2. *Ghayba*: 473 (quoting Fadl b. Shādhān’s work on *Ghayba*)
4. Ibn Qūlawayh: 72

(e) miscellaneous

1. *Ikhtisās*: 221–2
2. *Firdawsi* (Uzbak: 99; also Ibn ‘Asākir 44: 196)

II ON THE LIFE OF ‘ALĪ AND THE EVENTS OF HIS CALIPHATE

(a) the battle of the Camel

1. Furāt: 111–13 (also Qāḍī Nu’mān, *Sharh* 1: 124; partially also in *Kāfi* 1: 450)
2. ‘Ayyāshī 1: 200
3. Mufīd, *Kāfi’a*: 31
4. Ibid.: 34
5. ‘Ayyāshī 1: 136
6. QāḍīNu’mān, *Sharh* 2: 290
7. *Manāqib*: 98
8. *Ma‘ānī*: 168
10. Ibid. 1: 263 (quoting Abū Mikhnaf, *op. cit.*)

(b) the battle of Ṣiffin

1. ‘Abd al-Karīm b. Ṭawūs: 23
3. Kashshī: 103 (also *Ikhtisās*: 65)
4. Ibn ‘Asākir 42: 474
5. *Ikhtisās*: 181
7. Ibid.: 322–3 (also Furāt: 70; Mufīd, *Amālī*: 167)

(c) the battle of Nahrawān

1. *Tawḥīd*: 225
66 *Kūfan Shī‘ism in the Umayyad Period*

4. Abū Ṭalīb: 146

**(d) ‘Alī’s assassination**

2. *‘Ilal*: 166
3. Muḥammad b. Sulaymān: 37
5. Abū Ṭ-‘Arab: 95 (also Ibn ‘Asākir, 42: 555)
6. *Irshād* 1: 14
7. *Manāqib* 2: 271 (from Ṣafwānī’s *Kitāb al-iḥān wa l-miḥān*)

**(e) his conduct in Kūfa**

1. Naṣr b. Muzāḥīm: 5
2. *Kāfī*: 3: 493
3. ‘Ayyāshī: 1: 14
5. ʿAḥmad b. ʿĪsā: 3: 194
6. *Firdawṣ* (Uzbak: 102)
7. *Maḵārim al-akblāq*: 129 (from Ibn Bābawayh’s *Zuhd Amīr al-Mu‘minīn*; partially also in *Manāqib*: 2: 97)
10. Ṣaffār: 306 (also *Kbisāk*: 644–5)
15. ‘Ayyāshī: 2: 285
There are a relatively large number of reports from Aṣbāgh on ‘Alī’s judicial decisions, both from his time as caliph and before. The mid-third century Shi‘ite scholar Ibrāhīm b. Hāshim al-Qummī included most of this material in his Qādīya Amīr al-Mu‘minīn which has survived. A contemporary author tries to identify this as a work of Aṣbāgh related by Ibrāhīm. The book as it stands cannot be by Aṣbāgh as it also includes much material quoted from authorities other than him. It lacks part of what has been quoted from Aṣbāgh in other sources or, more significantly, quotes them on different authorities.

Here is a list of reports quoted from Aṣbāgh on ‘Alī’s judicial decisions:

1. Qādīya Amīr al-Mu‘minīn: 27 (also Kāfī 7: 265)
2. Faqīḥ 3: 20–22 (also Qādīya: 34–7 [from a different transmitter]; Ibn al-Qayyim, Ṭuruq: 89–91 [with no isnād])
3. Faqīḥ 3: 24 (also Qādīya: 33 [from a different transmitter])
4. Ibn al-Qayyim: 69–70 (also Manāqib 2: 363 [with variations and without isnād])
5. Qādīya: 124–5 (see also Manāqib 2: 358 where a different version of this is quoted, with no isnād, as ‘Alī’s answer to a question from the king of Rūm)
7. Qādīya: 60–63 (also Kāfī 7: 372–3; Ibn al-Qayyim: 71–2; Faqīḥ 3: 24–7 [with variations and from a different transmitter])
8. Ibn al-Qayyim: 96–7 (also Kāfī 7: 294 [on a different authority]; Faqīḥ 3: 27 [with variations and without isnād])
9. Qādīya: 44–5 (also Kāfī 7: 323 [with variations]; Faqīḥ 3: 19–20 [from a different transmitter])
10. Qādīya: 45–6 (also Ibn al-Qayyim: 73)
11. Faqīḥ 4: 31–2 (also Qādīya: 77–8 [a shorter version from a different transmitter])
12. Faqīḥ 4: 32–3 (also Qādīya: 74–6 [from a different transmitter])
13. Qādīya: 48 (also Ibn al-Qayyim: 74–5; also Kāfī 4: 288 where it is quoted from Ibrāhīm b. Hāshim but with an isnād to Aṣbāgh

47. Jalālī, Ta’dwīn: 140.
different from that in the *Qādāyah* [this may cast doubt on the validity of the ascription of the latter work to Ibrāhīm b. Hāshim]; *Fatḥīb* 3: 30–31 quoting from the ultimate transmitter in the *isnād* of the *Kāfī*.

14. *Fatḥīb* 4: 169–70
15. *Qādāyah*: 47–8 (also Ibn al-Qayyim: 74)
16. *Qādāyah*: 49
17. Ibid.: 49
18. Ibid.: 46 (also Ibn al-Qayyim: 73)
19. Ibid.: 48–9 (also Ibn al-Qayyim: 77)
20. Ibn al-Qayyim: 77–8 (also *Qādāyah*: 51–2; *Kāfī*: 159 [both from a different transmitter])

22. *Fatḥīb* 3: 7 (also *Tabdhīb* 2: 96)
23. *Fatḥīb* 3: 95 (also *Tabdhīb* 6: 209 [with variations and from a different transmitter])
24. Ibn al-Qayyim: 97

**III ‘ALĪ’S SAYINGS**

(a) sermons

1. Ibn Bābawayh, *Amāli*: 422–5 (and partially at 196–7; see also *Tawḥīd*: 305–8)
3. *Kāfī*: 2: 49–50
4. Ibid. 2: 338
5. Ibid. 5: 150
6. Ibid. 8: 360–62
7. Thaqafī: 501–503
10. Nu‘mānī: 27–8
11. Damīrī 1: 111 (quoting Ibn al-Najjār)

(b) on the Qur’ān


3. ‘Ayyāshī 1: 138 (also ‘Alī b. Ibrāhīm 1: 85–6)

4. ‘Ayyāshī 1: 217

5. Ibid. 2: 32–3

6. Ibid. 2: 285

7. Ibid. 2: 351

8. *Kāfī* 2: 624–6

9. Ṣabaraṇī, *Taṣfīr* 14: 95

10. Abū Nu‘aym, *Ṣifāt al-janna* 1: 38

11. Ṣabaraṇī, *Taṣfīr* 22: 93

12. *Ma‘ānī*: 225

13. ‘Alī b. Ibrāhīm 2: 238

14. Ibid. 2: 106

15. Ibid. 2: 276

16. Fākhī 2: 42

17. *Qāḍāyā*: 120–23 (also Şaffār: 449–50; *Kāfī* 2: 281–4)

19. Thaqafī: 183–7

20. *Ma‘ānī*: 315


(c) on rituals and law

1. Naṣr b. Muẓāhim: 146 (partially also in ‘Abd al-Razzāq 1: 7)


3. *Kāfī* 3: 173


5. Ibn Qūlawayh: 535 (also ‘Āṣīmī 2: 74; *Jāmi‘ al-akhbār*: 58 [with variations])

6. ʾAḥmad b. ʿIsā 1: 118

7. ‘Uqaylī 3: 227 (also *Tabdīb* 2: 314 [with variations])

8. *Tabdīb* 2: 38


10. *Qāḍāyā*: 48
13. *Kāfī* 3: 42 (also *ʿIlal* 1: 270)
14. *Faqīb* 1: 423
15. ʿAbd al-Qādir al-Jīlānī, *Gbunya* 2: 63
17. *Maʿānī* 140
18. ʿAbd al-Razzāq 2: 236 (also *Hīlya* 7: 123 [with variations])
19. *Firdawī* (Uzbek: 97, # 23)
20. ʿAbd b. ʿĪsā 2: 345
23. *Tabābīb* 4: 272
24. *Kāfī* 5: 54
25. Ibid. 5: 9
26. ʿAbd al-Razzāq 6: 50; 10: 367 (also Abū Yaʿlā 1: 273, 278; cf. Naṣr b. Muzāḥim: 146 where the passage is quoted through a different transmitter)
27. *Faqīb* 4: 19
28. Ibn ʿAdī: 1684
29. *Mabāsin* 439 (also *Kāfī* 6: 318)
30. *Mabāsin* 612 (see also *Faqīb* 1: 120–21)
31. ʿAbd b. ʿĪsā 4: 263 (also Bayhaqī 10: 212)
32. ʿAbd b. ʿĪsā 4: 261 (also *Tabābīb* 10: 95)
33. *Tabābīb* 10: 130

(d) on ethics

1. *Firdawī* (Uzbek: 97 [# 24])
4. *Tawḥīd*: 337
5. Ibid.: 369
6. Bazāzār 2:85
7. *Kāfī* 5: 317 (also Ibn Bābawayh, *Amālī* 678; *Khiṣāk* 360; *ʿIQāb* 305; *Firdawī* [Uzbek: 93]; Ibn al-Najjār, *Dbayl* 3: 137)
8. ‘Ilal 2: 208 (also Təwāb: 47–8, 61)
9. Tawḥīd: 372
10. Mabāṣir: 118 (Kāfī 2: 340)
11. Fāqīḥ: 3: 167
12. Kbiṣāk: 113
14. Mabāṣir: 345
15. Kbiṣāk: 217
16. Ibid.: 426–7
17. ‘Īqāb: 310
18. Kāfī 2:90
19. Mīṣbaḥ al-anwār: 54
20. Kāfī 6: 50
21. Khaṭṭīb, Fāqīḥ 2: 113
22. Ḥākim 4: 321
23. Kbiṣāk: 505–6
25. ‘Ilal 1: 77
27. Ibn Bābawayh, Amālī: 713–14
28. Tūsī, Amālī: 453–4, 511 (also Khaṭṭīb, Ta’rīkh 14: 239; Firdaws [Uzbek: 90]; Ibn al-Dubaythī, Dhayk 183)
29. Ibn Bābawayh, Fadā’il al-ashbur: 91–2
30. Ibn Abī Ḥātim 1: 492 (also Bazzār 3: 362; Dūlābī: 100; ‘Uqaylī 1: 54; Ibn ‘Aḍī: 255; Bayhaqqī, Ādāb: 537)
31. Mabāṣir: 316
32. ‘Uqaylī 2: 120 (also Ṭabarānī, Aqṣaṭ 9: 127)
33. Tūsī, Amālī: 163–4
34. Ḥusayn b. Saʿīd, Zubd: 47–8 (see also Nahj al-balāgha: 492–3)
35. Abū Ṭalīb: 372–3
36. Mā‛ānī: 245, 247, 256, 257–8 (see also Ṭabarānī, Akhbār al-Ḥasan: 111–14 for the full text of this report, albeit on a different authority)
miscellaneous


2. Thaqāfi: 187–9 (also Qadāya: 101–3)

3. Ma‘ānī: 42 (from Muḥammad b. al-Ḥanafīyya)

4. Kāfī: 157

5. Ibid. 5: 338

6. Manāqib: 56

7. Ibn Bābawayh, Amālī: 395–6 (also Kbiṣāk: 331–2; Ma‘ānī: 46–7; Tawḥīd: 237)

8. Karājikī, Kanz: 179 (also Yaqūt, Mu‘jam al-buldān 1: 116)


10. Ibid. 6: 185

11. Maḥāsin: 481

12. Ibn Bīṣṭām: 35


15. Ibn Fadh, ‘Udda: 293

16. Ibn Māja: 1152

17. Ibn ‘Aḍr: 1187

18. Kbiṣāk: 228–9

eschatology

1. Khazzāz: 146–51

2. Kamāl: 303

3. Nu'mānī: 248
4. Ibid.: 278
5. Kamāk: 302, 303
6. Ibid.: 280
7. Ibid.: 669
8. Ibid.: 259–60 (also Ikhtisās: 223–4; Qīṣaṣ: 367)
10. Ibid.: 223
11. Kāft 1: 338 (also Khazzāz: 220)
12. Nu'mānī: 318
13. Jubātī, Majmū'a: 179–0 (also Bihār 60: 223)
15. Bihār 52: 272–5 (quoting the above-mentioned work of Nīlī)
16. Abū Nu‘aym, Dalā‘il al-nubuwwa: 211
17. Qāḍī Nu'mān, Sharh 2: 137

(g) esoteric
1. Sharīf al-Raḍī, Khasā’īṣ: 58
2. Bursī: 135
3. Ibn Bābawayh, Amālī: 294
4. Tūṣī, Amālī: 283
5. Ikhtisāṣ: 307
6. Şaffār: 262
9. Ibid. 4: 52
10. Ibid. 2: 269
12. Shādḥān b. Jibrīl: 172–3 (see also Bihār 34: 267–9 where the same account is ascribed to the Kbarā‘īj)
Kumayl b. Ziyād, a close disciple of ‘Alī and a nobleman and leading notable in the community of Kūfa. He was among the first Kūfans who publicly spoke out against ‘Uthmān and his policies, and were consequently banished from Kūfa to Hīms in Syria by the order of the caliph in the year 33 or shortly after. Later, Kumayl joined the camp of the followers of ‘Alī in Medina and was among his close associates from the very first days of his caliphate. He was later appointed by ‘Alī as governor of Hīt, a strategic region to the north of Kūfa, where Kumayl successfully repelled an early foray by Mu‘āwiyah’s troops into Iraq. He served as a commander with ‘Alī at the battle of Siffin. Later in his life, he joined the revolt of ‘Abd al-Rahmān b. Mu‘hammad b. al-Ash‘ath against Ḥajjāj in the year 82. He was executed by Ḥajjāj in the same year, or a year later, at the age of 90 for his part in the rebellion, as well as his activities against ‘Uthmān half a century before and his continued devotion to ‘Alī.

He is described by most earlier authorities on the transmitters of hadīth as reliable and pious. In the revolt of Ibn al-Ash‘ath, he was a senior member of the regiment of the Qurra‘ (the Reciters of the Qur‘an, at least by then), a group renowned for their faith and piety (Ṭabarī 6: 350). A number of mainly later Sunnī authorities criticize him for his excessive love for ‘Alī or, in other words,
for his Shi'ite sympathies. Shi'ite sources unanimously praise him (see Khuṭṭūṭ 14: 128–9).

For his early activities as a member of the anti-'Uthma'n camp of Kūfa and his subsequent exile to Himṣ, see Ibn Sa'd 5: 24; Baladhurī 5: 131, 150, 159; Ṭabarī 4: 318, 322, 326 (also 403 where a report claims that Kumayl later went to Medina in an early, unsuccessful attempt on 'Uthma'n's life); Ibn 'Asākir 50: 247. Kumayl's name appears among the close aides of 'Alī early in his caliphate. He was, for instance, 'Alī's envoy to 'Abd Allāh, son of the former Caliph 'Umar, sent to persuade him to join 'Alī for what became known as the battle of the Camel (Ṭabarī 4: 446).

For his appointment as governor of Hīt and his repulsion of the Syrian troops, see Baladhurī 2: 339–40; Ibn A'tham 4: 48 (and its sixth century Persian translation: 714–16 with a much fuller account). The texts of two letters of 'Alī to Kumayl as governor of Hīt are preserved, one in reprimand (Baladhurī 2: 339; Naḥj al-balāḡa: 450–51 [letter 61]), the other in admiration (Ibn A'tham, Persian: 716).

For his participation in Ibn al-Ash'ash's revolt, see Ṭabarī, Dḥayk 663–4; idem, Tūrīkāh 6: 350; Abū 'l-'Arab: 204–5.

For the year he was killed by Ḥajjāj, most early authorities of biographical material on Kumayl suggest the year 82 (see the citations in Ibn 'Asākir 50: 257; Mizzi 24: 222; Ibn al-Imād 1: 335), though Ṭabarī 6: 365 (whence Ibn al-Atthir, Kāmil 4: 481–2) lists it among the events of the following year, a more plausible date as the revolt was suppressed by Ḥajjāj in the middle of the latter. Yahya b. Ma'in is said to have suggested the year 84 (Ibn 'Asākir 50: 257; Mizzi 24: 222) or 88 (Ibn Ḥajar, Taḥdīb 8: 448). Ṣafadī 24: 370 gives the date as around the year 90.

His age at the time of death is given as 100 by Ibn Kathīr (Bīdāya 9: 46); most others have it as 90 but Madā'in (as quoted by Ibn 'Asākir 50: 257 and Mizzi 24: 222) as 70. Ibn Ḥajar, Taḥdīb 8: 448 ascribes this to Yahyā b. Ma'in, too. This latter must have been a corruption of tis'īn to sab'īn, very common in Arabic script, as an old age is also implied by several remarks of Ḥajjāj, Kumayl himself, and others, both before and after his capture by the government (see Ṭabarī 4: 404; Ibn A'tham 7: 142; Abū 'l-'Arab 204–5; Fasawī 2: 481; Irshād 1: 327; Ibn 'Asākir 50: 256; Ibn Ḥajar, Isāba 5: 654).

There is a tomb in Kūfa that the Shi'a identify and visit as that of Kumayl (see the description in Ḥīrż al-Dīn 2: 219–20). This identification, however, does not seem to go back more than two centuries. The first author to mention the tomb, in the later thirteenth century (Khwānsārī 6: 66), noted that it had been found, built upon, and become a place of visitation “in these recent times”.

There is a post-mortem aspect of Kumayl's character to be noted here, that is, as a symbolic figure in medieval Islamic Sufi literature. As mentioned above, Kumayl is described by many of his biographers as pious and devout. That, plus the pitiful story of his killing at a very old age because of his attachment to 'Alī, naturally generated a great deal of sympathy for him and later created an aura of holiness around him. Already at the time of his killing, a poet mourns him and blames Ḥajjāj for the cruel act (Ṭabarī, 4: 404). Later, some Muslim mystics saw
him as one of the main channels of esoteric light of the House of the Prophet and came up with a chain of authority for their ceremonial Sufi robe, known as khirqa, that went through Kumayl to 'Alī and then to the Prophet. This seems to have started in the sixth century. The earliest major figure in Sufism whom I have found to claim the authority for his robe through Kumayl is Najm al-Dīn Kubrā (d. 618) who mentions this in a certificate he issued for a student on 4 Shawwāl 598 (Ḥāfiz Ḥusayn 2: 306–8). After Najm al-Dīn, many Sufi orders and major mystics who trace the authority for their robe through him have Kumayl as one of their last links in the chain of authority linking them to 'Alī and the Prophet (see Haydarkhaṇī [1989]: 18–22, 30–38, 53–8 where the names of many orders and more than thirty sources are listed; also Haydarkhaṇī [1992]: 58–60; a few examples: Bākharzī: 27; Simnānī, Manāẓīr. 136; idem, Tādhib: 153; Ḥaydar al-Āmulī, Jāmī: 223–4, 614; idem, Muhīṭ 1: 521–2; idem, Naṣ. 218, 222–3; Aṣfīr: 350).

Ibn Ḥibbān, who lists Kumayl among the reliable transmitters of ḥadīth in his Thiqaṭ 5: 341, blames him for his excessive love for 'Alī in Majruḥīn 2: 221 and reports that he quoted “complicated” statements (muḍalāt) from 'Alī including miracles. None of this genre seems to have survived in Sunnī literature with the possible exception of his alleged statement at the time of his execution that 'Alī had told him that Ḥajjāj would be his killer (Ibn Ḥajar, Isāba 5: 654; also Irshād 1: 327). There are in fact only a few quotations in the collections of ḥadīth on the authority of Kumayl, a fact which goes well with Ibn Ḥajar's description of him in Tādhib 8: 448 as qalīl al-ḥadīth. They include the following:

1. Ibn Hishām, Tījān. 180
3. Baladhurī 5: 173
4. Qāḍī Nu‘mān, Sbarb 1: 209
5. Ṭabarānī, Awsaf 2: 153 (see also Daylamī, Isrād 2: 35–6 for what seems to be a paraphrase of the same report)
7. Ḥākim 3: 317
8. Nahj al-balāgha. 513 (ḥikam: 257)
10. Abū Ṭalib: 213

50. There is also a quotation from Kumayl in Muttaqī 9: 577 (citing Sa‘d b. Manṣūr’s Sunan). Bukhārī, Kabīr 1: 230–31, however, has the transmitter as Kuhayl by whom he should have meant Kuhayl al-Faza‘rī, who he named in the same work 7: 238.
11. Ibn ‘Asākir 50: 251
12. Daylamī, ʿAlām: 95
13. Fayd, Kalāmāt: 77–8 (also ʿĪnāthī: 222–3; ʿUrayyīf: 4: 115–16; see also Bihār 58: 84–5 where the author notes that the quotation in question is not attested in any early hadīth work and that its ascription to Kumayl is obviously spurious)

With the exception of no. 7, all of these quotations are from ‘Alī. There are also reports by others that quote what ‘Alī said to Kumayl, though Kumayl himself does not narrate them or his reports have not survived:

1. Masʿūdī 3: 175
2. Mufīd, Amāli: 283
3. Qudāʿī, Dustūr: 117–18
4. Daylamī, ʿAlām: 265
5. Idem, Irshād 2: 35–6

Apart from the above, Kumayl is known as the ultimate authority for a number of texts quoted from ‘Alī. They are:

1. Hadīth Kumayl

This report that starts with a reference to hearts as containers (al-qulūbu awʿiya) is a long and eloquent text on the merits of true religious knowledge. It is quoted, with certain variations, in many Sunnī and Shīʿite sources. Examples are as follows:


What made this text of special interest to the Shīʿa was a sentence that said that the earth would never be devoid of individuals who stand as proof of God, bear the knowledge of truth and, as such, represent God on the earth. Most Shīʿite and many Sunnī (e.g. Ibn ʿAbd Rabbīh 2: 213;
Nahrawānī 3: 331–2; Qudā‘ī, Dustūr: 71–2; Ibn ‘Asākir 50: 255; Muttaqī 10: 263–4; see also Abū Hilāl, Dīwān 1: 143–4) versions of the text include here a clause that these bearers of truth can be manifest and well known or afraid and subdued (maghmūr). Writing in the first half of the third century, Jāhiz (Ḥayawān 2: 269) names a certain heretical group he calls the Kumayliyya who held that there is always a need for an Imām, whether active or silent, whom the people can turn to in person. Thus the Kumayliyya, Jāhiz tells us, did not allow Imāmate by proxy – that the Imām be absent and someone else act on his behalf⁵¹ – a point at issue at some stages of the ‘Abbāsid revolution. This seems to refer to the statement in question and indicate how early Shī‘ites understood the clause on “manifest or subdued”. Later, the Imāmites reinterpreted the word maghmūr, formerly understood as subdued and non-active, to mean hidden, and used the text in their sectarian debates with their opponents. In response to a criticism by a Zaydī opponent who questions why the Imāmites, who persistently argued that there should always be a visible and existent Imām, now believe in a hidden one, Ibn Qiba (late third–early fourth century) writes: “The Imāmites have always maintained that the Imām is either visible and in the open or hidden and concealed … If there were not on that point anything other than the report of Kumayl b. Ziyād, it would suffice” (Naqd: 187; for later argument with this text for that purpose, see, for instance, Nu‘mānī: 25; Kamāl: 289–94).

2. Waṣiyyat Amīr al-Mu‘minīn

This is a long text containing ethical advice that ‘Alī allegedly gave to Kumayl on manners of social behavior. The text is related in two versions, a shorter one by the mid-fourth century author, Ibn Shu’ba:

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51. Jāhiz makes the above statement to explain a reference in a poem by the late 2nd century blind poet, Abū ‘l-Sarī Ma’dān al-Shumayṭī (Sezgin 2: 454) on the heresies of the various sects of Shī‘ites in his time (for the poem see Charles Pellat in Orient 16 [1963]: 99–109 and Arabica 42 [1975]: 300–302; Josef van Ess in Der Islam 47 [1971]: 245–51; Wadād al-Qaḍī in Studia Islamica 78 [1993]: 37–9) in which he condemned Kumayl and his followers for their heretical opinions. The opinions mentioned are those of a group called by the authors of heresiographical works the Kāmilīyya, so the word Aḵ Kumayl in the poem is most probably a pejorative form for their name. Later, Qaḍī ‘Iyāḍ (Shifa: 1072) also used the same diminutive form to refer to their group as a pejorative name as explained by some commentators on the work (Qārī 4: 510; see also Zabīdī 8: 104), though others dispute this point and think that the diminutive form may have been a misspelling or misreading by the author or, alternatively, the first copyist of his work (Khafajī 4: 510). Ma’dān’s poem has therefore nothing to do with our Kumayl, and Jāhiz’s reference to the no proxy doctrine seems misplaced.
171–6, and a longer one, with much additional, harshly worded, sectarian material scattered in the text, by the mid-sixth century Abū Ja'far al-Ṭabarī (Bislārat al-Mustafā: 25–31). The first version, which seems to be older, includes two references to engaging in jiḥād under an unjust imām and to publicizing the secrets of the House of the Prophet, both matters of special concern in the late-Umayyad period. The second version speaks of the twelve prisoners of Hell, a later Umayyad Shi‘ite concept (see below, under Sulaym b. Qays al-Hilālī), but divides them into two groups, six from among the ancients and six from the late-comers. This reference, nevertheless, seems to belong to a period before the Imāmite Shi‘ites ended up with the number 12 for their own Imāms. A paragraph in this latter version condemns excessive religiousity, stating that extreme love for rituals will tempt a person towards the false imāms. This may indicate an Extremist provenance for this version (see Modarressi, Crisis: 35, note 101).

3. Du‘ā’ Kumayl

A long text quoted on the authority of Kumayl as the religious supplication that ‘Alī taught him (Mishāh: 844–50; Ibn Tawīs, Iqbal 3: 331–8). This is a very popular supplication among the Shi‘a who recite it on Thursday nights. Many commentaries are written on this text. For a list, see Āghā Buzurg 13: 258–9; also ‘Abd al-Jabbār al-Rifā‘ī 6: 50–52, 53, 56, 91.

4. Ḥadīth “Ma ’l-ḥaqīqa?”

A text with the tone and terminology of the mystic school of Muḥyī ’l-Dīn Ibn ‘Arabī (d. 638) that surfaced in the seventh century as ‘Alī’s response to Kumayl’s inquiry about the nature of truth. The text, a very popular one in Shi‘ite Sufism since then, is quoted, without any formal chain of transmission, in Sufi literature (e.g. Ḥaydar al-Āmilī, Jāmi‘: 170; idem, Naṣṣ. 440), and whence in some anthologies (e.g. Jung-i Mahdawī 136–7; Bahā’ al-Dīn al-Āmilī 2: 219–20) and late biographical works (e.g. Khwānsārī 6: 62). Numerous monographs have been written during the past eight centuries as commentaries on this alleged “ḥadīth.” For lists of many of these, see Āghā Buzurg 13: 196–8; Dānishpazhūh 3: 461–4; Munzawī 2: 1331 (see also Ḥājī Khalīfā 2: 1041). It should be borne in mind that in the school of Ibn ‘Arabī, mystical knowledge can be received.
directly (i.e. *ex nihilo*) through revelation, rather than by formal transmission through a chain of authorities. Ibn ‘Arabi’s own *Futūh al-hikam* is, in fact, a prime example of this phenomenon (see his introduction to the book: 47). It seems therefore unnecessary to look any further for a possible earlier source for the text in question.

5: Zayd b. Wahb

Abū Sulaymān Zayd b. Wahb al-Juhanī al-Kūfī, a senior *tābi‘ī* and a prolific transmitter of *ḥadīth*. He converted to Islam during the lifetime of the Prophet, though he never met him, and was an active member of the Muslim community after his death. He was also an active member of the camp of ‘Alī, at least from the time the latter assumed the caliphate in 36, and fought on his side in all the battles between him and his opponents. As an eyewitness, Zayd is one of the main sources for the chronology of the events of those wars. Not having been a known member of the anti-‘Uthmān camp, he has not been accused of Shi‘ite heresy by Sunnī authors on the transmitters of *ḥadīth*. He may not have been an anti-‘Uthmān figure, but his anti-‘Uthmānī tendency is attested in some of his reports. Various dates are given for his death, but there seems to be a general agreement that he died after 80. Year 96 is the latest suggested.


For his activities before ‘Alī’s period, see especially Ibn Sa‘d 6: 160. For his presence in battles on ‘Alī’s side and his authority as an eyewitness on the events of ‘Alī’s caliphate, see ‘Ījī, *Ma‘āni* 3: 212 (preparations for the battle of the Camel); Naṣr b. Muzāḥim: 234, 242–3, 249–50, 450 (battle of Ṣifīn); ‘Abd al-Razzāq 10: 147 (also Ibn Abī Shayba 15: 117, 311, 320; Muslim: 748); Khaṭībī, *Ta‘rīkh* 8: 441 (battle of Nahrawān); Ibn Abī ‘l-Dunyā, *Maqtak*: 61 (‘Alī’s assassination and death); Tabarī 5: 13–14, 14–15, 16, 18–19, 25, 39, 45, 85, 90–91 (quoting Abū Mikhnaf). For his anti-‘Uthmānī tendency, see Fasawī 2: 768–70 (whence Mīzān 2: 107). He appears as the ultimate transmitter for a number of reports on the virtues of ‘Alī as, for instance, in Ibn Abī Shayba 12: 62; Ibn
Bābawayh, *Amāli*: 560; *Irshād* 1: 80–85 (also *Manāqib* 3: 123–4); Abū Nu‘aym, *Mā nazak* 31 (also Ḥaskānī 1: 63; *Manāqib* 3: 52); Ḥaskānī 2: 302 (also Ibn Abī ’l-Ḥadīd 13: 225–6), 348 (also Ibn ‘Asākir 42: 362). He is also quoted as a source for material on the Companions ‘Amīr b. Yāsir and Abū Dharr al-Ghifārī (see, for instance, Naṣr b. Muzāḥim: 326–28; Fasawī 2: 770; Ibn Abī ’l-Ḥadīd 1: 63; *Manāqib* 3: 53, 8: 261), both much loved by the Shī'a but disliked by the ‘Uthmāniyya. Like some other disciples of ‘Alī, Zayd’s name was used by later contributors of Shī‘ite eschatology who attributed some of their own thinking and pronouncements to him as transmissions from ‘Alī. An example of this genre appears in Ibn ‘Ayyāsh: 31; another in *Iḥtiyāj* 2: 10–11. A similar attempt is made by contributors of material in the other camp who use Zayd’s name to ascribe anti-Shī‘ite statements to ‘Alī. Examples can be found in Fazārī 327 (also Hīya 7: 201; Khaṭīb, *Kifāya*: 376); Shāhī 7: 151 (whence Bayhaqī 1: 287); Ibn ‘Asākir 29: 7, 44: 214–15.

**Kitāb kḥutāb Amīr al-Mu‘minīn**

A collection of sermons by ‘Alī given on Fridays, days of religious festivals (*Fiṭr* and *Adhā*) and other occasions (*FIbrist*: 72). Ibn Shahrāshūb (*Manāqib* 2: 47) reports that the then extant *Kitāb kḥutāb Amīr al-Mu‘minīn* of Ismā‘īl b. Mihrān al-Sakūnī (Najāshī: 27) was based on Zayd b. Wahb’s material. The numerous quotations in the sources of sermons of ‘Alī on the authority of Zayd b. Wahb fit this work. The chain of transmission that *FIbrist*: 72 mentions for the book is identical with the one that accompanies most of the sermons of ‘Alī quoted from Zayd b. Wahb in Naṣr b. Muzāḥim’s *Waqqat Sīffīn* and other works. Examples of the sermons are as follows:

- *Mishāb* 380–83 (also *Faqīh* 1: 427–32 where the text appears without attribution to Zayd; this is a sermon ‘Alī gave on a Friday)
- *Kḥisāl* 400–401 (also *Tawḥīd*: 278–9)
- Naṣr b. Muzāḥim: 225 (where his name is corrupted to Yazīd; also Ṭabarī 5: 13–14), 232 (also Ṭabarī 5: 14–15), 256 (also Ṭabarī 5: 25), 391 (also Ṭabarī 5: 45)
- Ṭabarī 5: 84, 90–91

There are also many shorter statements and conversations between ‘Alī and others in battles and elsewhere quoted in the sources on the authority of Zayd b. Wahb. Some of these passages too may have originally belonged to the same work. Examples are as follows:
Nasr b. Muzahim and Tabari quote Zayd through Abu Mikhnaf, who usually (e.g. Tabari 5: 13–14, 14–15, 16, 18–19, 25, 39–40, 45, 84) quotes Zayd through the Kufan transmitter and poet, Malik b. A'yan al-Juhani\(^{52}\) (see also Ibn Abi Hithim 8: 206). Tuśni also received Zayd's book through Abu Mikhnaf, from Abu Mansîr\(^{53}\) al-Juhani, from Zayd (Fihrist: 72, the isnâd is also attested in a report in Khisâl: 400–401 and Tawhîd: 278–9). The long quotation from Malik b. A'yan in Kaff 5: 39–42 containing several sermons of 'Ali, clearly in the style of a book, is in all likelihood from Zayd's book and may represent the original style of that work.

6: Sulaym b. Qays al-Hila'î

Sulaym b. Qays al-Hila'î, allegedly a Kufan disciple of 'Ali who escaped from Kufa eastward when Hajjâj cracked down on the pro-'Alid elements in Kufa. He went into hiding in the town of Nawbandagan in Iran's southern province of Fars where he later died while Hajjâj (d. 95) was still in power. It is, however, obvious that such a person never existed and that

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52. On him see Barqî: 56, 65; Ri'âk: 145, 302. Two examples of his poetry are quoted in Marzuqbâni: 366 [whence Irshâd: 2157–8; Ibn 'Asâkir 54: 274; Manâqib 4: 277–8; Dihabî, Siyar 4:404], one in praise of Muhammad al-Baqir, the other an elegy on Ja'far al-Sâdiq (but Ri'âk: 302 states that Malik died while Ja'far al-Sâdiq was still alive).

53. Malik b. A'yan's kunya is given by Ibn Babawayh (Mashyakha: 440) as Abû Muhammed. This may be a corruption of Abû Mansîr or vice versa.
the name is only a pen name used for the sole purpose of launching an anti-Umayyad polemic in the troublesome later years of that dynasty.


All of the sources named above rely for their information on the introductory note in the beginning of the Book of Sulaym. Early in the fifth century, Ibn al-Ghada’īrí (d. 411) quoted the Shi‘ite scholars as saying that this Sulaym was unknown and that there was no mention of him in any text or report (Ibn al-Ghada’īrí: 63). Two and a half centuries later, Ibn Abī Ḥadīd was told by a contemporary Shi‘ite scholar that this name had no matching body and that there never was such a person as Sulaym b. Qays al-Hilālī (Ibn Abī Ḥadīd 12: 217). As will be noted below, a prominent recent Shi‘ite scholar too agrees with these points.

Kitāb Sulaym b. Qays al-Hilālī

This is the oldest surviving Shi‘ite book and one of the rare examples of works surviving from the Umayyad period. The original core of the work which is preserved to a great extent in the current version is definitely from the reign of Hishām b. ‘Abd al-Malik (r. 105–25), almost certainly from the final years of his reign when the long-established Umayyad hegemony was already under threat from troubles concerning his succession. There are repeated references in the work to the twelve unjust rulers who usurped the leadership of the Muslim community after the Prophet: the first two caliphs, ‘Uthmān, Mu‘āwiya, his son Yazīd, and “seven members from the offspring of al-Ḥakam b. Abī ‘l-‘Āš, the first of them being Marwān” (Kitāb Sulaym: 110, 174, 175, 205; see also 136, 170, 200). From among the Shi‘ite Imāms, only the first five are mentioned by name, and it is said that the Imāmate will continue in the descendants of Muhammad b. ‘Alī b. al-Ḥusayn (al-Bāqir) (ibid.: 206; see also 168). Likewise, it is stated that the “masters of Paradise” among the descendants of ‘Abd al-Muṭṭalib were the Prophet, ‘Alī, his brother Ja‘far, their uncle Ḥamza, Ḥasan and Ḥusayn, Fāṭima, and the Mahdī (ibid.: 217; see Kāfī 1: 450, 8: 49–50 for other similar statements from the period; these statements obviously predate the formulation of the Imāmite theory that considers the Imāms to be more excellent than anyone other than the prophets, including Ja‘far and Ḥamza, a theory already present by early ‘Abbāsid period). The hope was that one of the offspring of Fāṭima (Kitāb Sulaym: 140), more specifically a descendant of Ḥusayn
(ibid.: 175), would overthrow the Umayyad government. The Shīites at the time were reckoned to be only seventy thousand.54 The book focuses only on Kūfa, describing the situation of the Shīites there in some detail (ibid.: 180–82), a clear indication that the book is from that city, and possibly also suggesting that Shī'ism had not yet spread beyond that region in any noticeable way.

The language of the book is eschatological, depicting some of the historical events of the first century of Islam as seen through a Shī'ite perspective in the form of prophecies from the Prophet and ‘Alī. In common with books of this nature up to our time, the prophecies have been updated in two or three stages in later periods by the insertion of words or sentences here and there. There is thus a reference in two passages of the book to the black banners from the East that would bring the Umayyad caliphate to an end (ibid.: 157, 175). The reference is obviously an updating and does not necessarily point to a Hāshimite Shī'ite sympathy, as the book has a clear ‘Alīd, pro-‘Husaynid provenance. There is also a reference to twelve (sic) Imāms from among the descendants of ‘Alī who would succeed him (ibid.: 217–18). The relevant passage is inserted in a paragraph that describes how God looked at the people of the earth and selected from among them the Prophet and ‘Alī as his chosen ones. (This follows the statement about the masters of Paradise noted above). The passage then continues by asserting that God then took a second glance (at the earth) and chose, after the Prophet and ‘Alī, twelve legatees of the descendants of the Prophet55 to be the elect of his community in each generation. The style itself identifies this last line as a later insertion, obviously added after the number of the Imāms was finally determined early in the fourth century. This addition was of course a careless slip as the contributor had failed to note that it would raise the number of the Imāms, when we include ‘Alī himself, to thirteen. Najašī: 330 reports that a fourth century Shī'ite author, in a book he wrote for a Zaydī patron and in order to please him, used this passage to argue that Zayd b. ‘Alī, the eponym of Zaydī Shī'ism, was also an Imām, adding his name to the list of the Imāmites’ twelve Imāms. This was the only report on the number of the Imāms in the version of the Kūfī Kitaab Sulaym available to the historian Mas'ūdī in the early fourth century (see his Tanbih: 198–9).

54. See also Sīfat: 203; Bishārat al-Mustafī: 163. A report in Bihār: 10: 220, however, quotes Abū Ḥanīfa telling Ja'far al-Ṣādiq that more than ten thousand people in Kūfa “cursed the companions of the Prophet”.

55. Read min abī hayīfī for wa abī hayīfī as also in the Qum, 1995 edition of the work: 857.
However, soon after that when Nu‘mānī wrote his *Kitāb al-ghayba* around 340, there was at least one copy of the *Kitāb Sulaym* with many further references inserted here and there on the final number of the Imāms. The sentences were now more carefully drafted to avoid the problems caused by the former passage. These appear in the printed versions of the work too (*Kitāb Sulaym*: 62, 109, 125, 136, 151, 166, 167, 168, 201, 207). These references made the book a major source for the Imāmites’ argument that the Twelfth Imām lived in occultation (see Nu‘mānī: 101–102).

According to the introductory note at the beginning of the work, the book was entrusted by its original author to Abān b. Abī ‘Ayyāsh, a *ḥadīth* transmitter who was then very young. Abān in turn gave the work to another transmitter two months before his own death. The book is one written by commoners for commoners. It is a display of primitive, unsophisticated beliefs among the rank and file of the Shi‘ites of Kūfah during the late Umayyad period with clear residues of the usual Kaysānī exaggerations on the virtues of the House of the Prophet. It also refers to the Umayyad positions on some of the matters discussed. Many such popular, unsophisticated Shi‘ite lines of interpretation and belief were later transformed and developed by the Shi‘ite rationalists of the fourth and fifth centuries. Later Shi‘ite scholars therefore had problems with the ideas expressed in the book as well as a number of factual errors in it (see Mufīd, *Tasḥīḥ*: 149, stating that the book is unreliable and that corrupt material has been incorporated into it). However, the text being such an old and persistently popular book among the Shi‘ites, and its chain of transmission up to the first alleged transmitter, Abān b. Abī ‘Ayyāsh, being conventionally held to be strong, some Shi‘ite scholars of the early centuries and later times thought that Abān, who was generally known as an unreliable transmitter, may have been responsible for the corrupt material (see Ibn al-Ghaddā‘īri: 1. 36, 63, 118–19, also emphasizing that the book is undoubtedly a fake and that Abān is the one suspected of the forgery [also quoted in Ibn al-Muṭahhar, *Mubannā‘iyya*: 124]; Ibn Dāwūd: 178, 414, repeating Ibn al-Ghaddā‘īri’s remarks). A prominent recent Shi‘ite scholar, while confirming that the book is a fake, holds that this forgery “was done for a good purpose” and that its maker piled up all sorts of data, some well known, others incorrect, but in general aimed to serve a purpose. He also supports the idea that the book is late Umayyad, before the number of the “unjust” caliphs went beyond twelve, “as it prophesied that the right [to rule] would then be restored to those entitled to it. This, however, never came to pass as the number of the...
“usurpers” increased and the right did not return to those legitimately entitled to it” (Abū ʿl-Ḥasan al-Shaʿrānī 2: 373–4). It should thus be concluded that one or more of the early transmitters came across this book and related it by wijaḍa (as against samaʿ, that is, direct hearing of the material from the author). Meanwhile, someone also added the story about the genesis of the book. The text is, at any rate, older than two months before Abān b. Abī ʿAyyāsh’s death, which was in 138.

Owing to the fact that a number of insertions were made in the book, there are variations among its different manuscripts, as described by Āghā Buzurg 2: 152–9. Fortunately, later accretions seem always to have been in the form of insertions and additions rather than replacements and alterations. The old core is therefore preserved in most of the manuscripts, even at the cost of obvious contradictions. Some of these variations are noted in the editions of the book: a number of Najaf editions; Beirut, 1407; Qum, 1415 (the one used here is Najaf: Haydariyya, n.d., 236 pp).

7: Jābir al-Juʿfī

Jābir b. Yazīd b. al-Ḥārith al-Juʿfī, a prominent traditionist of Kūfah in the late Umayyad period. He was considered to be one of the main sources of

56. As noted above, even the reference to twelve descendants of ‘Alī (rather than eleven) has not been altered in most manuscripts; instead others with correct figures have been added here and there. Another example is on pp. 84–7 where the division of the community into seventy-three groups, as mentioned in a well known quotation from the Prophet, is noted. The text tries to establish that all partisans of ‘Alī, even those who do not know the exact identity of the Imām of their own age, belong to the one group that will be saved on the Day of Judgment. One should side with the ‘Alīṣa and believe in their right even if the hard times make it difficult to ascertain who the Imām among the ‘Alīṣa is. There is a well-attested ‘Abbaṣid version of this idea from the late Umayyad period. Among the pro-ʻAlīṣa, the idea arose because of the Ḥasanids’ ambitions and their dispute with the Ḥusaynids over the leadership of the House of the Prophet (see Modarressi, Crisis: 53). The Jārūḏī Zaydīs adopted this as their fundamental doctrine, but Imām Jaʿfar al-Ṣādiq condemned it (Nuʿmān: 133–5), and the idea is not attested any further in the Ḥusaynī branch whose teachings informed what later came to be known as Imāmī Shīʿism. (ʿAbd Allāh b. Abī Yaʿfūr [d. 131] is among those who report Jaʿfar al-Ṣādiq’s condemnation of this doctrine.) In the present text, however, a passage has been inserted in the middle of that discussion, without tampering with its argument, asserting that among the seventy-three groups thirteen profess the love for the House of the Prophet, yet still twelve of them will end up in hell and only one will be saved (Kitāb Sulaym: 84).
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religious knowledge in his day. Many of the distinguished scholars of the early ‘Abbāsid period studied with him and transmitted hadīth from him as a learned and reliable transmitter, though disagreeing with his Shi'ite beliefs. He died in 128.

Almost all Sunni and Shi'ite biographical works on the transmitters of hadīth, as well as most general biographical dictionaries, have entries on Jābir al-Ju'fī. For a summary of this material and a list of the main sources on him, see the entry in the Encyclopaedia of Islam, 2nd edn., supplement: 232–3 (W. Madelung). See also Sezgin 1: 307. A late fourth century Shi'ite scholar of Baghdad, Ahmad b. Muḥammad b. 'Ubayd Allāh al-Jawharī, known as Ibn 'Ayyāsh (d. 401) wrote a monograph on him entitled Akhbār Jābir al-Ju'fī (Najāshī: 86).

There is a point mentioned about Jābir in heresiographical works on which Jābir's biographers are silent. Several works on heresiography (including Abū 'l-Ḥasan al-Ash'arī 1: 73; 'Abd al-Qāhir al-Baghdādī, Farq 44, 232; Ibn Ḥazm, Fīsāl 5: 44; Nashwān al-Ḥimyarī: 168; Shahristānī 1: 73) name him as the second head of the Mughīriyya (on whom see the entry al-Mughīriyya in the Encyclopaedia of Islam, 2nd edn. 7: 347–8 [W. Madelung]), a branch of Shi'ite Extremism founded by Mughīra b. Sa'īd al-Bajālī (d. 119). After Muḥammad al-Bāqir, however, the Mughīriyya supported the claims of the Husanid branch of the House and later joined the camp of Muḥammad b. 'Abd Allāh b. Ḥasan al-Naf's al-Zakiyya, while Jābir seems to have remained faithfully attached to the Husaynid branch, more specifically to Muḥammad al-Bāqir's son, Ja'far al-Ṣādiq.

A report in Kashshī: 192 certainly confirms this latter point but at the same time may allude to some, possibly earlier, relations between Jābir and Mughīra b. Sa'īd (see also Ibn Abī Shayba 1: 47).

On his date of death, the most reliable accounts suggest the years 128 and 132. A report in Nawbakhī 51 and Sa'd b. 'Abd Allāh: 43 asserts that after the death of 'Abd Allāh b. Mu'āwiyah al-Tālibī in 129 or 131, a group of his followers developed Extremist ideas and claimed that Jābir al-Ju'fī too held the same views. The language of the account may suggest that Jābir was already dead by that time and thus confirm 128 as his death date.

Jābir was an extremely prolific transmitter of hadīth. Some of his biographers describe him as a major fount of religious knowledge (min aw'îyat al-īlm) (Dhahabī, Ta'rīkh 8 [years 121–140]: 59). Tirmidhī 1: 248, 6: 233 says that were it not for Jābir, Kūfa (a major center of hadīth in the second century) would be devoid of hadīth. He had heard hadīth from many masters of the science, but it was from the Imām Muḥammad al-Bāqir that Jābir received most of his knowledge: some seventy thousand hadīths (Muslim: 20), many thousands of which he never shared with others (Fasawī 2: 715; for variants of this quotation, see Kāfī 8: 157; Kashshī: 194; Ikhtiṣās: 66–7). He is alleged to have studied with the Imām for 18 years
His transmission has the clear stamp of the populist branch of late Umayyad Kūfān Shi‘ism: exaggeration about ‘Alī and his descendants, now mostly directed towards the Ḥusaynid branch, esoteric, hostile towards the caliphs before ‘Alī and, of course, the ‘Uthmāniyya, and awaiting a turn in the tide of events in favor of the House of the Prophet.

On this last point, there are many reports on his authority on the concept of the Mahdī, most of which sound genuine and reflect the aspirations and expectations of the Shi‘ite community in the late Umayyad period. Some of the reports speak of a revolutionary figure (that is, Qā‘īm, but even Mansūr [a messianic figure for the Iraqi Shi‘ites of the Umayyad period], as in Irshād 1: 37) from the House of the Prophet who will rise up and take revenge for them from the Umayyads (Furāt: 399; ‘Ayyāshī 1: 292). Others regret that no revolt against Hishām b. ‘Abd al-Malik would succeed (Kāfī: 394–5; Irbilī 2: 350 quoting ‘Abd Allāh b. Ja‘far al-Ḥimyarī’s Dalā’il) or wait for the black banners to come to Kūfā and take the oath of allegiance to the Mahdī who should have just declared himself in Mecca (Nu‘aym b. Ḥammād: 241; ḇbayba: 452). In general, however, most of the reports genuinely represent the hopes and expectations of the time (see, for instance, Nu‘mānī: 311–12 where the assumption is that Muḥammad al-Bāqīr would be the Qā‘īm), though some later contributions, often in the form of one or two added words or sentences, are also easily detectable. Here are some examples of reports quoted on the authority of Jābir on the concept of the Qā‘īm:

- Nu‘aym b. Ḥammād: 241
- ‘Ayyāshī 1: 64–6, 244–5, 292
  2: 76
- Kāfī 1: 264, 307
  8: 394–5
- Ibn al-Juḥām: 295
- Nu‘mānī: 200–201, 237–8, 251, 279–82, 302, 311–12, 332
- Kamāl: 286, 330, 394, 648, 653, 673
- Irshād 1: 37
  2: 180–81, 374–5, 383, 386
- Ṭabrisī, Majma‘ 27: 136
- Kharā‘īj (quoted in Bihār 52: 336)

57. For later use of this concept among the Yemeni Ismā‘īlīs, see Qāḍī Nu‘mān, Iftīā‘: 32 with a reference to the same quotation mentioned above.
It was, however, the flavor of esoterism and exaggeration in some of Jābir’s transmissions that attracted most attention. This was also what made him so popular to Extremist Shi‘ites, who considered him one of their highest ranking forerunners, and as fully initiated into the mysteries of the gnostic knowledge and superhuman nature of the Imāms. This is clearly what is intended by reports which suggest that he could not share so much of his knowledge with others, and that he was instructed by the Imāms not to reveal parts of what he had heard from them to the common people (see, for instance, Kamāk 253) or, alternatively, was advised to put his head in a well in the desert and disclose some of those “secrets” only to the well (Kāfī 8: 157; Kashshī: 194). A report in Kashshī: 485 of clear Extremist provenance asserts that the knowledge of the Imāms eventually ended up in four persons, namely Salmān al-Fārsī, Jābir (that most likely means Jābir al-Ju‘fī, not Jābir b. ‘Abd Allāh al-Anṣārī as Khuṭī 4: 15 suggests), al-Sayyid al-Ḥimyarī and Yūnūs (presumably the Extremist Yūnūs b. Zabyān [on him see Kashshī: 363–5] who appears as the transmitter from Jābir in, for instance, Kamāk 253, not the non-Extremist Yūnūs b. ‘Abd al-Raḥmān as appears in Kashshī). Another report equates the rank of Jābir before the Imāms with that of Salmān al-Fārsī before the Prophet, and the rank of the Extremist Dāwūd b. Kathīr al-Raqqī with that of the Companion Miqḍād b. al-Aswad al-Kindī (Ikhtisās: 216). In the material contributed by the Extremists, as attested by the use of their terminology, Jābir is called the “doorkeeper” of the Imām Mūhammad al-Bāqir (see Ibn Abī ‘l-Thalj: 33; Ibn Hammām, Anwār: 44; Dalā’il al-Imāma: 217; Yūsuf b. Ḥātim: 603 [whence later works such as Kaḥmā, Miṣḥāb: 611; al-Qummī al-Mashhādī, Kāšīf: 86; Ibn al-Ṣabābgh: 211; Tāj al-Dīn al-Ḥusaynī: 96]), thus conveying the idea that he was initiated into gnostic knowledge. The Extremists even ascribe miraculous qualities and powers to Jābir (for which see the sources named in the entry on him in the Encyclopedia of Islam mentioned above; for some of the miracles ascribed to him, see Kashshī: 195–8; also Ja‘far al-Ḥaḍramī: 80; Manāqib 4: 187). Some early authors (e.g. Ibn Rusta: 219) therefore identify him as an Extremist.

There are many reports on the authority of Jābir on the miracles of the Prophet and the Imāms that may well be original and authentically reflect the mind of the branch of Kūfī Shī‘ism that Jābir represented. Many of these accounts are so creative that even some early transmitters,
as well as later authors, who do not feel uncomfortable with miracles term them *a‘ājīb* or *ghara‘īb* (see, for instance, Saффār: 238; *Bībār* 26: 17, 30: 300). Here is a list of some of the more interesting ones which appear in the works of mainstream Imāmite Shi‘ites, especially those with a pro-*Mufawwīda* attitude:\(^{58}\)

- Saффār: 97, 350, 354–5, 357, 376, 397 (repeated at 399), 404–5
- *Kāfī* 1: 396
- Kashšī: 14–15
- *Kamāl*: 253–4
- *Ikhtiṣās*: 272, 299, 302–3, 315 (repeated at 317)
- Ḥusayn b. ʿAbd al-Wahhāb: 78–83
- *Manāqīb* 1: 450
  2: 266–7
  4: 140–41, 183
- *Dalā‘il al-imāma*: 92, 103–104, 212, 220, 224–6, 242, 269
- *Kbarā‘ij*: 246, 259–60, 275–6, 605–5, 754–5, 810 (also *Bībār* 47: 99)

Parts of this material have parallels in the works of the sectarian, heretical Extremists who were expelled from the mainstream of Imāmite Shi‘ism, such as Khaṣḥī: 128–9, 160, 216, 218, 226–32, 239–40. There are also materials quoted from Ja‘bīr in the works of the Extremists that are not attested in the works of the mainstream Imāmite Shi‘ītes as, for instance, ibid.: 41–3, 70–73, 124, 153. There are also purely esoteric ideas ascribed in the works of the Extremists to Ja‘bīr on the pre-existence of human souls as shadows and on cyclical history that, in all likelihood, are of later origin.\(^ {59}\) The same is clearly true of reports that give the full list of the twelve Imāms (e.g. Nu‘mānī: 93–4; *Kamāl*: 253–4, 256–7, 311; Khazzāz: 53–6, 246–8; *Ghayba*: 139, 149; Ibn ʿAyyāsh: 30–32), though in most cases, material of this latter genre appears in the form of additions to existing texts (in fact, the most common form of forgery appears to have been introducing spurious material into older texts, rather than fabricating an entirely new text *ex nihilo* and disguising it as an old document).\(^ {60}\) There are

\(^{58}\) For similar material in the works of other Shi‘īte groups, see for instance the Zayḍī Mūḥammad b. Sulaymān 2: 192.

\(^{59}\) On this point in general, see *Kāfī* 8: 254; Kashšī: 297, 299.

\(^{60}\) See, for instance, *Manāqīb* 1: 282, a direct quotation from a work by Ja‘bīr, where the names of the Imāms after Mūḥammad al-Bāqīr are clearly added, since the original text struggles to prove even the truth of the Imāmate of Mūḥammad al-Bāqīr. See also *Kamāl*: 256–7.
also other prophecies about future events as, for instance, in ‘Ayyāshī
1: 64–6 (whence Nu’mānī: 279–82; Irshād 2: 372–3, foretelling the
infighting within the ‘Abbāsid family and a number of other events);
Maqātīk: 524 (predicting the revolt of Abū ‘Il-Sarayyā in the year 199); Ibn
Bābawayh, Amālī: 119 and ‘Uyun 2: 257 (foretelling the burial of ‘Alī
al-Ridā in Tūs); Kharājī: 754–5 (also Khashībī: 128–9, and a variant in
Kashshā: 198, where Jābir predicts the digging of the water canal of Kūfa
in the time of the ‘Abbāsid Maṣūr). There are also reports that do not
tally with well known historical facts. One, for instance, shows
Muḥammad al-Bāqir during his Imām ‘Abd Allāh b. al-Hārith who spread
Extremist ideas which he ascribed to Jābir, apparently shortly after his
death (see also Sa‘d b. ‘Abd Allāh: 43).

The main reason that Jābir fell out of favor with Sunnī authorities was
reportedly61 his belief in the doctrine of raj’a, the idea that ‘Alī and his
oppressed offspring will one day come back to the world to take revenge
on their enemies. This idea, with its clear pre-Islamic and Saba‘ī/Kaysānī
post-Islamic parallels, was apparently a popular concept among many
Kūfī Shī‘ites of the time and is attested in Jābir’s transmission as well
(‘Ayyāshī 2: 257, 326 [also Nu’mānī: 332; Ikhtisās: 257–8; Ghayba: 478–9];
Hasan b. Sulaymān: 18, 26, 29, 37–8, 39; see also ‘Alī b. Ibrāhīm 1: 25).
A report in Ibn ‘Asākir 54: 284 seems to exonerate Jābir from that belief as
it quotes him as saying that no one in the House of the Prophet ever held
that doctrine. The report is, however, an example of the widespread
traditional tactic of rebutting an idea by attributing a statement against it
to one of its well known adherents. He is also charged with maintaining
that ‘Alī was the “beast of the earth” mentioned in the Qur’ān 27: 82 as
one of the signs to be manifested by God on the Day of Doom.62 The idea
is a part and parcel of the doctrine of raj’a (see Ibn al-Juhām: 223) and is
accounted for in surviving reports from Jābir (e.g. ibid.: 211, 215). The
hostility against the early caliphs which was a dominant feature of a
branch of Kūfan Shī‘ism is also well attested in Jābir’s reports, though

61. See, for instance, Muslim: 20; Fasawī 2: 715–16.
62. For the history of the idea, see Ibn Sa‘d 3: 28; Baladhurī 2: 360; ‘Uqaylī: 2: 63; Mīzān 2:
52.
again there are others to the contrary (e.g. Ṭabarānī, *Awsaf* 7: 322; *Hilya* 3: 184–5 [whence Ibn ‘Asākir 54: 286]), basically attempting to rebut the Shi‘a, not to exonerate Ja‘bir.

Whatever Ja‘bir’s actual responsibility for the esoteric material ascribed to him, it made later Shi‘ite scholars, including some as prominent as the Shaykh al-Mufid (d. 413), suspicious not only of his reports but even of the actual status of his personal belief (Najashi: 128; see also Ibn al-Muťahhar, *Khabasa*: 35; Ibn Dāwūd: 433–4). Suspicions about his transmissions reportedly existed among the Shi‘a from a very early time (see Șaffâr: 238, 459; Kashshi: 192; *Ikhtisās*: 204). Shi‘ite scholars of *ḥadīth* also noted that most of the transmitters from Ja‘bir were generally considered unreliable, and rendered most citations from him “weak”, regardless of his own situation. However, much of the material ascribed to him is perfectly coherent in form and matter and can be said to reflect the attitude and diction of one section of Kūfān Shi‘ism at the time. Looked at in this way, it may serve as a valuable register of the beliefs and discourse of an early, unsophisticated, popular Kūfān creed in the Umayyad period.

Ja‘bir was among the few early authorities of *ḥadīth* who used to record in writing what he would hear (Khatīb, *Taqyid*: 109). As is well known, this was against the practice of many of his colleagues in this generation.63 There is, however, a report quoted on his authority against writing on the basis that it distracts people from the Qur‘ān (Ibn Abī Shayba 9: 52), not an altogether convincing argument coming from someone who claimed to have received seventy thousand *ḥadīths* from one of his teachers alone. Another report in *Fasawi* 3: 13 depicts Ja‘bir as being dismayed that two of his pupils were recording what they heard from him. However, the students themselves understood the objection to be about who records, not the act of recording itself.

Ja‘bir had many students some of whom could have heard as many as ten thousand *ḥadīths* from him. This was in fact the number of the *ḥadīths* that the prominent judge of Kūfā, Sharīk b. ʿAbd Allāh al-Nakha‘ī (d. 157) said he had received from Ja‘bir (*Mizān* 2: 220). Some of Ja‘bir’s pupils indeed recorded their hearings from him. Yahyā b. Sa‘īd al-Qaṭṭān (d. 198) received a scroll from a teacher on which transmissions from Ja‘bir were recorded (*Fasawi* 2: 156). Aḥmad b. Ḥanbal was seen copying the

notebook of hadīth that Zuhayr (d. 173), another student of Jābir, had made from his transmissions (Ibn Rajab, Sharh `Ilal al-Tirmidhī 1: 385–6).

One of the surviving early works of Shi‘ite hadīth, the Kitāb Ja‘far b. Muhammad b. Shu‘ayb al-`Awramī, is basically a notebook of what the transmitter Humayd b. Shu‘ayb heard from Jābir, with only a few reports from others toward the end, including one or two from Jābir but through a different transmitter. Tūṣī mentions two works by ‘Amr b. Abī ‘l-Miqdām, a transmitter from Jābir, the contents of one of which he quoted entirely from Jābir (Fihrist: 111). Both works have survived (Khiṣāl: 364–82; Iḥtiyāj 1: 192–210) and both represent material heard in its entirety from Jābir. Another surviving example is the Kitāb sīfīt al-janna wa ‘l-na‘r of Sa‘īd b. Jana‘h al-Kūfī (Najāshī: 191) that is quoted in full in Iḥtiṣās: 345–65. The section on the description of Hell (pp. 359–65) is entirely from Jābir, most probably from his Tafsīr, with only four short quotations from others at the very end.

Najāshī: 129 names eight works by Jābir, none of which has survived, but quotations from some are found in later works, and there is an abundance of material on the topics of the works, related through the chains of transmission mentioned by Najāshī, a sign that the citations should almost certainly be from the relevant work. Najāshī: 287 also mentions that ‘Amr b. Shimr (or Shamir) al-Ju‘fī, one of the main transmitters from Jābir, added extra material to the books of Jābir, and thus some of the works are also attributed to ‘Amr. That, Najāshī adds, has confused the situation. However, as will be seen under Kitāb Sīfīn in the list below, ‘Amr’s contributions seem to have been in the form of additions, without ascription of the new material to Jābir and with no apparent tampering with the original material. At the end of his list, Najāshī: 129 notes that there are other works ascribed to Jābir that are actually forged. This seems to refer to treatises contributed by the Extremists such as the one quoted in full in Khaṣībī: 226–32 and Bihār 26: 8–17. Najāshī specifies a text attributed to Jābir as the letter of Abū Ja‘far (Muḥammad al-Bāqir) to the people of Baṣra. Muḥammad Taqī al-Tustarī 2: 543 correctly notes that this letter is in fact from Abū Ja‘far II (Muḥammad al-Jawād), quoted by the Extremist Muḥammad b. Sinān al–Zāhirī (d. 220) as mentioned in Fihrist 131. Tustarī blames Najāshī for the confusion, but the confusion may have been in the isnād mentioned in a copy of that text that Najāshī or his source had seen.

Here is a list of the works of Jābir, beginning with those listed by Najāshī:
1. Kitāb al-tafsīr

Najāshī and Ṭūsī (Fihrist: 45) received this book through different chains of transmission. There is also a reference to the tafsīr of Jābir in Kashshī: 192 that may refer to the whole work or, alternatively, to an interpretation by Jābir of a certain verse of the Qurʾān. That Jābir was noted both for his knowledge of and interest in the interpretation of the Qurʾān is also attested by a report in Hilya 3: 181 where, in a visit to Muhammad al-Bāqir together with a group of people, the Imām turns to him and asks him what the scholars of Iraq have to say about the meaning of a certain Qurʾānic verse. A report in Muslim: 20–21 (also Fasawī 2: 715–16 and others) shows people asking Jābir about the meaning of verses of the Qurʾān (see further ‘Alī b. Ibrāhīm 1: 25).

The book seems to have been a fairly well known work in its field. The title of the entry on Jābir in Ikhtisās: 204 reads: “Jābir b. Yazīd al-Juʿfī, author of the Tafsīr.” Khasībī: 18 and Manāqib 1: 281–2 (whence, though not so acknowledged, ‘Alī b. al-Muṭahhar: 85–6; Yūsuf b. Ḥātim: 792), 2: 168–9, 188 directly cite from the work. These citations are short passages. There are, however, two lengthy citations from Jābir in Kāfī 8: 379–81 and Saʿīd b. Janāh’s Sifat al-janna wa l-nār: 359–65 that in all likelihood are from the work in question and seem to convey the original style of the book, something which is hard to discern in the short citations. Tawīla l-āyāt: 528–9, 734–9 has two additional similar citations with the same style and flavor. The last citation that covers verses 11 through the end of chapter 74 of the Qurʾān (Sūrat al-Muddaththir; Jābir’s commentary on verses 8–10 of this chapter appears ibid.: 732–3) begins as follows: “it is related/ mentioned (jāʿa) in the Tafsīr Abl al-Bayt that the transmitters (rijāl) quoted from ‘Amr b. Shimr/Shamir, from Jābir b. Yazīd, from Abū Jaʿfar [Muḥammad al-Bāqir] that . . .” (ibid.: 734). This may indicate that the Tafsīr of Jābir was known as Tafsīr Abl al-Bayt. Āghā Buzurg 4: 262 mentions a seventh-century manuscript with a similar title that he saw in a private collection in Tehran.

There are many quotations on Qurʾānic commentary from Jābir in Sunnī and Shiʿite works of tafsīr and hadīth; most of them in all probability go back to this work. Here is a partial list:

- Jaʿfar al-Ḥaḍramī: 63, 66, 70, 74
- Ṭayāliṣī 2: 462 (also Ṭabarānī 27: 185; Ṭabarānī, Kabīr 7: 40; Abū Nuʿaym, Sifat al-janna 3: 229)
– ‘Abd al-Razzaq, Misannaf 3: 370–71
– Idem, Taṣfīr 1: 479
– Ḥusayn b. Sa’īd, Zubd. 53
– Mabāsin: 151, 152, 224, 227 (# 156), 249–50, 252, 299, 300
– Fākihī: 275 (also Ṭabarī, Ta’rikh 1: 276)
– Ṣāliḥ b. Ahmad: 2: 48
– Ibn Hāni’ 2: 212
– Ibn Abī ’l-Dunyā, Hamm. 94
– Ṣaffār: 55–6, 70, 76, 193, 208–9, 213, 294, 354–5, 357, 446–9
2: 41, 50, 52, 76, 84, 86, 95–6, 103, 107, 120, 123, 142–3, 184, 188, 204, 208, 211, 228, 235, 240–1, 242, 248–9, 256–7, 257–8, 280, 290, 304, 317, 326, 350, 351
– Muḥammad b. Sulaymān 1: 130, 194
– Wakī‘ 1: 42
– Ṭabarī, Taṣfīr 1: 241, 261
2: 46, 186
3: 337 (read Jābir ‘an Āmir, for Jābir b. Ṭāmīr as also noted in the editor’s footnote 2)
5: 181, 216
6: 44, 129
8: 57
9: 79
12: 15
23: 86
24: 86–7
– Idem, Ta’rikh 1: 266, 269 (two conflicting accounts), 276, 329
– Ibn Khuzayma, Juz’ (Uzbek: 1755)
– Ibn Abī Ḥātim, Taṣfīr: 923, 1119
2: 93 (part of ‘Ayyāshī 2: 188; Ibn Hammām: 63; Ibn Ṭāwūs, Sa’d: 242 quoting the Taṣfīr of Ibn ‘Uqda), 601, 609, 649
3: 231–4, 259
6: 466
8: 60, 90, 312–13, 344–5, 379–81
– Ibn Hammām: 63
– Nu‘mānī: 131–2, 251
– Ṭabarānī, Awdat 6: 18
– Idem, Kābīr 7: 40 (two reports), 9: 143
– Ibn ‘Adī: 1780
– Faqīh 3: 58
– ‘Ilal 1: 98–100, 117–18
– Kamāk: 253–4, 256–7, 394
– Khišāl: 132, 652
– Ma‘ānī: 58–62, 63, 104–5, 167, 228, 400–401
– Sīfāt: 202–3
– Tawhīd: 66–7, 159, 277
– Ikhtisāṣ 18, 23, 128–30, 278, 302–3, 332, 334
– Tha‘labī, al-Kasbih wa ‘l-bayān (Uzbek: 1375; also cited from Tha‘labī in Ibn Bitrīq, Khasī‘iṣ 225, 229)
– Abū Ṭalib: 418
– Ḥilṣa 3: 181, 190
– Tūsī, Amāli: 232–3, 255, 272, 346
– Ḥaskānī 1: 39, 76, 357–8, 363–4, 397–8, 420–22, 434–6, 457, 469, 491–2, 583
– Ibn al-Magḥāzilī: 267
– Ṭabrisī, Majma 1: 336
  2: 65, 138, 162
  4: 245
  10: 157, 159
  13: 168
  14: 77
  19: 189
  23: 130
  27: 136
29: 39, 51
30: 75
– Qisas: 35–40, 76–7, 190–91, 220, 246, 247
– Manaqib: 1: 281, 282–3, 284
  2: 29, 168–9, 188, 266–7
  4: 178
– ‘Abd Allāh b. Ḥamza, Shafi: 3: 108
– Dalail al-imāma: 53, 92
– Mishkāt al-anwār: 99
– Tawili al-āyāt (other than those quoted from Ibn al-Juhām and other
  sources mentioned above): 193, 363–4, 397–9, 504–6, 528–9, 531, 550,
  609, 716, 732–3, 734–6, 792, 807–8, 829–30

2. Kitāb al-fadā’il

Most of the passages listed in the previous section on the Kitāb al-tafsīr
also fit the topic of this work, for the main thrust of Jābir’s commentary
on the Qur’ān was to prove that every praise and laudatory comment
found there was directed towards ‘Alī, his descendants and their
followers and that their enemies were the butt of all Qur’ānic
condemnations. What follows is a list of those quotations from Jābir
on the virtues, mainly, though not exclusively, of the House of the
Prophet and their Shi‘ites, which are not in the form of commentary on
the Qur’ān:
– Ja‘far al-Hadramī: 60–65
  Shayba: 3: 379; Ahmad: 4: 283; Rūyānī: 1: 247)
– ‘Abd al-Razzāq 1: 346, 347
– Ibn Sa‘d 3: 18, 19, 21, 22
  5: 248
  6: 257
  8: 24
  Ḥusayn: 38
– Ahmad, Fadā‘il: 682, 764, 792
– Idem, Musnad 1: 232 (also Luwayn: 110)
– Fasawī: 1: 539
– Tirmidhī 1: 247
  6: 151
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- Ibn Abī ʿl-Dunyā, *Fadā’il Ramadān*: 46–8
- Idem, *Ikbwān*: 177
- Idem, *Iyāk*: 210
- Balādhurī 2: 134
- Bazzār 3: 102
- ʿSaḥār 3, 4, 5, 8, 15–16, 21, 49, 75, 90, 95, 104, 110, 117, 144, 182, 188, 193, 208, 209, 289, 299, 300, 309–10, 376, 397, 399, 413–14, 415, 447, 454
- Muḥammad b. Sulaymān 1: 297, 350, 394, 478, 480, 522
  2: 58–9, 60–61, 107, 192, 232–3, 286, 287
- ʿṬabarī, *Taʿrīkh*: 4: 209, 285, 500
- ʿUqaylī 2: 312
- *Kāfī*: 1: 307, 396, 442, 443, 460, 467
  2: 74, 235
  8: 18–30, 70–72, 159, 170–73, 336, 394–5
- Kashshī: 193–4
- *Maqātīl*: 50, 130, 524
- ʿṬabarānī, *Akhbār al-Ḥasan*: 58, 62
  7: 332
- Idem, *Kabīr*: 3: 36
  11: 118, 239
- Rāmhurmuzī: 601
- Ibn ʿAdī: 542, 1549, 1780
- Idem, *Fadā’il al-Shī‘a*: 274
- ʿIlāl 1: 127, 172, 135, 175, 222, 223
- ʿIqāb*: 248
- *Kamāl*: 279, 286, 311, 330, 648, 653, 673
- *Kbiṣāl*: 76, 147, 217–18, 219–20, 360, 429, 516, 581, 584, 650
- ʿṢīfāt*: 200–201
- *Taṣwīr*: 21, 138
- *Irshād*: 1: 37, 41–2, 75, 143, 160, 180–81
- *Iktīsās*: 26, 224, 280, 299, 315, 317
- Ibn Shādhān: 169
- Abū ʿṬālīb: 87–8, 148
There are many citations of this genre on Jābir’s authority in the works of
the Extremists that are normally couched in their own idiosyncratic
language. At times, however, the citations are possibly taken from the
works of mainstream Shi‘ites as in the case of the following few examples:

– Kitāb al-baṣīr: 192
– Khaṣībī: 377–8
– Maḥmūd bi-‘Amrih: 2–4

3. Kitāb al-Jamal

Relevant quotations:
4. Kitāb Sīffīn

The bulk of the material of this work has survived in Naṣr b. Muzahim’s Waq‘at Sīffīn: 156–7, 167, 169–70, 174–83, 202–3, 204–7, 221–2, 230, 236–46, 250, 272–3, 293–5, 295–6, 298–9, 301–2, 313–15, 315–17, 340, 343–9, 371–2, 457–62, 478–82, 500, 504–8, 554–9. All of these quotations (with the exception of pp. 295–6) are from Jābir on the authority of ‘Amr b. Shimr/ Shamir, who is the transmitter of the book in Najāshī: 129. There are also numerous citations from ‘Amr ibid.: 170–72, 231, 274–5, 327, 339, 342–3, 353–62, 367–9, 433–9, 473–6, 477–8, 524–7 which he narrates either from other authorities that he names or without mentioning his source. These must be among the extra material that ‘Amr added to Jābir’s work, as noted by Najāshī.

Other material quoted from Jābir on the battle of Sīffīn can be found in the following works:

– Thaqaff: 42–3, 124–5 (read Jābir al-Ju’fī for Sālim al-Ju’fī as also noted in the editor’s footnote 3 on p. 124)
– Kāfī 8: 352–60
– Khaṣībī: 124
– Ibn Bābawayh, Amālī: 490–91
– Ikhtisās: 81–2
– Ibn Abī ’l-Ḥadīd 2: 195
– Ḥasan b. Sulaymān: 29
Also possibly the following passages on the aftermath of the battle:

- Ṭabarī 5: 63–4, 92
- Ibn Abī ‘l-Ḥadīd 6: 75

5. Kitāb al-Nahrawān

A lengthy text made up of ‘Alī’s answers to questions posed to him by the head of the Jewish community (of Kūfah) on his return from Nahrawān (Kbiṣāk: 364–82) may have belonged to this book. There is also a text of a sermon allegedly given by ‘Alī on his return from Nahrawān to Kūfah that Ibn Bābawayh quotes from Jābir in Ma‘ānī 58–60 with a lengthy commentary by Jābir himself (Ma‘ānī: 60–62) that is obviously taken from a book by him. This too may have been taken from the work in question.

6. Kitāb maqtaḥ Amīr al-Mu‘minīn

Relevant quotations:

- Ibn Abī ‘l-Dunyā, Maqtaḥ: 33–5, 45–8, 61, 73, 88, 90–91
- ʿAbū ‘l-ʿArab: 82–3 (read Jābir al-Juʿfī, as in the Riyadh, 1984 edition of this work: 100–101, for Ḥātim al-Juʿfī)
- Kāfī 1: 298–9
- Ibn Bābawayh, Amāli: 396–7
- Kbiṣāk: 364–82
- Irshād: 1: 24–5
- Ṭūṣī, Amāli: 595
- Ghayba: 194–5
- Ṭabrisī, Ilām: 202

Some of the quotations from Jābir on the conduct of ‘Alī in Kūfah, his sermons and his judicial decisions may originally have belonged to this work too, as in the following examples:

- Kāfī 5: 151
  7: 216, 257
  8: 170–73
- Najāshī: 203
- Manāqib 1: 498
7. *Kitāb maqtal al-Ḥusayn*

This is in all likelihood the text quoted in full in *Bihār* 30: 287–300. The author was told that the text was recorded in the *Dalāʾil al-imāma*, but it is not attested in any surviving manuscript of that work. There are also individual quotations from Jābir on the massacre at Karbalāʾ, including the following examples:

- Ṭabarī 5: 449
- Kafr 6: 452
- Nuʾmānī: 332 (also Ikhtiṣā: 257–8; Ghayba: 478–9)
- Khaṣībī: 376–7
- ‘Alī b. Ibrāhīm 2: 297–8
- Ibn Bistām: 52
- Maqāṭik: 83, 85, 86, 87
- ‘Iqāb: 326–7
- Ikhtiṣā: 255–8
- Tūsī, Amālī: 512 (partially also in Ibn Abī Shayba 15: 142 and Aḥmad 1: 98 without the phrase on the killing of Ḥusayn), 669
- Khabāʾīj (as quoted in Ḥasan b. Sulaymān: 36–8; Bihār 45: 80–82)
- Qisāṣ: 220
- Ḥasan b. Sulaymān: 29
- Taʾwīl al-āyāh: 651

8. *Kitāb al-nawādir*

Many of the numerous reports quoted from Jābir in Sunnī and Shīʿite sources fit the title of this work named by Najaḥī. Possible candidates include a lengthy account of a plot against the Prophet (quoted in Khaṣībī: 77–82), the account of the attempts by Fāṭima al-Zahrāʾ to retain the possession of Fadak (quoted by Ibn Abī Ḥadīd 16: 211–13; *Dalāʾil al-imāma*: 110–125), and many others.
9. *Kitāb ḥadīth al-Shūrā*

(Fihrist: 111). The full text of this treatise is quoted in *Iḥtiyāj* 1: 320–36. The treatise lists the virtues of ‘Ālī that made him the most qualified to succeed the Prophet in the leadership of the Muslim community. The material is in the form of a direct speech by ‘Ālī, arguing with the members of the council set up by ‘Umar at his deathbed to choose his successor. The text is quoted from Jābir by his main transmitter, ʿAmr b. Shimr/Shamir, whose name is corrupted to ʿAmr b. Maymūn in Fihrist: 111. A similar text, *Khutbat al-Wāsila*, quoted by the same transmitter from Jābir as a sermon that ‘Ālī gave in Medina one week after the Prophet’s death, is recorded in *Kāfī* 8: 18–30. Both of these texts are Shi‘ite sectarian pamphlets. Their primitive style and arguments seem to point to an early date, not much later than the end of the Umayyad period.

10. *Aṣl/Kitāb*

Mentioned as *Aṣl* in Fihrist: 45, this is perhaps the same as the *Kitāb Jābir al-Ju‘ffī* that Abu Ghalib: 167 received through two different chains of transmission. Most of the many hundreds of reports quoted on the authority of Jābir in Sunnī (especially ʿAbd al-Razzāq and Ibn Abī Shayba’s *Musannaf*) and Shi‘ite works on various topics of theology, ethics and law could have originally belonged to this notebook. For a list of those recorded in the four main collections of Shi‘ite *ḥadīth*, see Khu‘ī 4: 393–401. For many others that are scattered in other Shi‘ite works, see *Fahāris Bihār al-anwār* 8: 265–74.

Two representative examples are a lengthy account in *Kāfī* 2: 49–51 of the pillars of Islam and the nature of faith, and an even longer text in *Khisāl*: 585–8 on all cases where women have a legal status different from that of men.

8: *Ibn Abī Ya‘fūr*

Abū Muḥammad ʿAbd Allāh b. Abī Ya‘fūr Wāqīd al-ʿAbdī, a Kūfān client of the tribe of ‘Abd al-Qays of Asad Rabī‘a (hence the *nisba* ‘Abdī), a Reciter of the Qur‘ān in the grand mosque of Kūfa, and a close disciple of Imām Ja‘far al-Ṣādiq. He was known in Kūfa for his piety and enjoyed the respect and recognition of the community. He died in 131.
The name of this transmitter’s father is variously given as Wāqid or Waqdañ (Ibn ‘Adī: 490, quoting Ibn ‘Uqda [also Najāšī: 213]).

Two reports in Kāfī 2: 255 and Kashshī: 247–8 indicate that he had poor health. Kashshī: 246 reports that Ibn Abī Ya’fūr died in the year of the plague during the time of Imām Ja’far al-Ṣādiq. That was the year 131 (Ibn Sa’d 6: 32, 7: 190, 226 [see also 7: 180, 182, 187]; Khalīfa b. Khayyāt, Tārīkkh: 603; Mubarrad, Tā’āzī: 212; Ibn Qutayba, Ma’ārif: 470 [also 471, 601]). Tāabarī 7: 401 places the plague in 130, but he probably means the initial outbreak of the epidemic. Ibn Abī Ya’fūr was therefore not alive at the time of the death of Ja’far al-Ṣādiq in 148 to play any role in the succession of Muṣā al-Kāẓīm against his brother, ‘Abd Allāh b. Ja’far, whom Faṭīḥite Shī’ites followed, as asserted by Nawbakhṭī: 89 and Sa’d b. ‘Abd Allāh: 88.

Kāfī 7: 404 (whence Tabdhīb 6: 278) cites a story according to which he was a neighbor of the Qādī Abū Yūsuf who once rejected Ibn Abī Ya’fūr’s testimony as a witness on the grounds that he was a Shī‘ite, but then accepted it when Ibn Abī Ya’fūr said he was afraid he could not qualify for that honor. This judge could not have been the same as Abū Yūsuf Ya’qūb b. Ibrāhīm al-Kūfī (d. 182), the chief judge of the ‘Abbāsid empire in the second half of the second century, since he was only 17 years old when Ibn Abī Ya’fūr died, some 30 years before Abū Yūsuf became a judge. The story is a topos in Shī‘ite literature; similar encounters and reactions are ascribed to Muḥammad b. Muslim al-Thaqāfī (d. 150) (Kashshī: 162), Abū Kahmas (Faqṭib 3: 75) and Fuḍayl Sukkara (ibid.) with Sharīk b. ‘Abd Allāh al-Nakha’ī (d. 177), the judge of Kūfah from 153 on. As can be seen from the dates, the story does not even work for Muḥammad b. Muslim al-Thaqāfī and Sharīk.

Ibn Abī Ya’fūr belonged to the more moderate branch of the Shī‘ite community of Kūfah that opposed attribution of superhuman qualities to the Imāms. His transmissions, as well as statements of others about him, attest to that fact (see Modarressi, Crisis: 30–31). He was a source of religious knowledge for the Shī‘ite community of Kūfah (Kashshī: 161–2). Some heresiographers mention a Shī‘ite group called the Ya’fūriyya who existed, possibly in Kūfah as a report in Kashshī: 266 may imply, a few decades after Ibn Abī Ya’fūr’s death, and held moderate positions on various theological and sectarian issues (Nawbakhṭī: 65; Sa’d b. ‘Abd Allāh: 69; Abū l-Hasan al-Ash’arī 1: 122). The above-mentioned report in Kashshī, however, seems to suggest that a group with that name never existed, and that the name referred to the views that Ibn Abī Ya’fūr advocated and not to any specific circle of followers.

Kitāb

A notebook of oral transmissions, related from Ibn Abī Ya’fūr by a number of Shī‘ite transmitters including Thābit b. Shurayḥ al-Azdī al-Anbārī (Najāšī: 213). Quotations from Ibn Abī Ya’fūr, some through
the said transmitter of this notebook (as, for instance, in *Tabdib 7: 90*), abound in Shi‘ite works of hadith. A list of well over one hundred of such quotations that appear in the four main collections of Shi‘ite hadith is given by Khu‘ 10: 416–19, 22: 349–54, and another of over two hundred, recorded mostly in other works, in *Faharis Bihar al-anwar* 9: 249, 10: 487–8. Much of this material may originally have belonged to the notebook in question.

9: Sālim b. Abī Ḥafṣa

Abū Yūnus Sālim b. Abī Ḥafṣa, a Kūfān client of the Banū ‘Ijl. He was a Butrī Zaydī and, as such, anti-‘Uthmān and anti-Umayyad. He quoted hadith from Muhammad al-Bāqir, but was not on good terms with Ja‘far al-Ṣādiq and his followers. He died in 137.

Most Sunnī and Shi‘ite biographical dictionaries of the transmitters of hadith have entries on Sālim b. Abī Ḥafṣa. For Sunnī works, see the list in the editor’s footnote to Mizzi 10: 133–4. For Shi‘ite works, see Barqī: 54; Kashshi: 142, 230, 233–6; Najashi: 188; Rijāl: 115, 136, 217. See also Shahraštānī: 1: 81.

His father is known by his kunya, Khatīb, Mūdīḫ 1: 298 notes that no one has specified the name of Abū Ḥafṣa. Rijāl: 115, however, reports that his father’s name was ‘Ubayd, and Najashi: 188 has him as Ziyād. One can only hope that the first account was not misinformed by a confusion of our transmitter with his Basrān contemporary, Sālim b. ‘Ubayd (on him see the sources named in the editor’s footnote 1 to Mizzi 10: 163), and the second by a confusion with another Basrān transmitter of this period, Sālim b. Dinār (on him see Mizzi 10: 138–9 and the sources named in the editor’s footnote 2 on p. 138) who has a report on Fāṭima al-Zahra‘ in Abū Dāwūd 4: 62. Kashshi: 240 also has Sālim as tammār, date seller, but Muḥammad Taqī al-Tustarī: 4: 608 suggests that this may be a corruption. Tammār, Ziyād and Dinār can easily be corrupted and mistaken for one another in Arabic script.

There are yet other confusions in the biography of Sālim. Khatīb, Mūdīḫ 1: 296 notes that Muslim confuses the brother of Sālim, Ibrāhīm b. Abī Ḥafṣa, with another transmitter called Ibrāhīm b. al-Muḥājir al-Bajalī al-Kūfī and thus identifies Sālim’s brother as Ibrāhīm b. Abī Ḥafṣa al-Bajalī, while this family were clients of the Banū ‘Ijl, a clan of Raḥīm’s of ‘Adnān, not of Baiṭa which was of Kahlān. Further down in the discussion ibid. 1: 298, the text gives the kunya of Sālim as Abū Qays, which is clearly a corruption of Abū Yūnus as given by other biographers.

For the doctrines of the Butrīs who did not repudiate the caliphate of Abū Bakr and ‘Umar, as against the Jārūdī Zaydīs and the Imāmites who considered ‘Alī to be
the immediate legitimate successor to the Prophet, see the entry on the group in the *Encyclopaedia of Islam*, second edn., supplement: 129–30 (W. Madelung); also Nawbakhtī: 13, 57; Sa'd b. 'Abd Allāh: 10–11, 73. His anti-'Uthmān and anti-Umayyad tendencies are well attested by a report in Tābarī, *Dhayl* 66 (cited also in Mizzī 10: 136, 137; *Mīzān* 2: 110 and other sources) and by other quotations from or about him. The antipathy between him and the followers of Ja'far al-Ṣādiq is well attested by several reports in *Kāfī* 2: 384, 403, 5: 350, 8: 100; Kashshī: 142, 230, 235; Mufīd, *Amālī*: 354 (the last one also in Tūsī, *Amālī*: 125, and partially in ‘Ayyāshī 1: 152; *Kāfī* 4: 47; Kashshī: 233–4). See further Ṣaffār: 259, 509, 510.

The death date of 137 is given by Shi‘ite sources. Sunnī sources (e.g. Dhahābī, *Kāshf* 1: 422; Ibn Ḥajar, *Tabdīl* 3: 434; idem, *Taqrīb* 1: 279) give it as around the year 140.

**Kitāb**

Ṣālim’s biographers point out that he transmitted little (e.g. Ibn Aḥī Ḥātim 4: 180; whence Mizzī 10: 135) and that his transmission was generally on the virtues of the House of the Prophet (Mizzī 10: 137–8). There are exceptions to that rule as, for instance, in Aḥmad, *Fadā‘īk* 168–9 (also Ibn Aḥī ʾl-Dunyā, *Ṣifat al-janna*: 147, in praise of Abū Bakr and ‘Umar); ‘Abbād b. Ya‘qūb: 17 (against Tālḥa, Zubayr, and ‘Ā’isha); Bukhārī, *Adab*: 61 (on Qur‘ān 55: 50); Ṣa‘īd b. ʿAbbās, *Tabārī* 1: 149 (on Qur‘ān 7: 189–90 and the birth of Adam and Eve’s first child); *Tawḥīd* 457 (on theological debates on the nature of God); Mizzī 10: 134 (on Qur‘ān 4: 80) and others. Generally speaking, however, most of Ṣālim’s reports are indeed on the virtues of ‘Alī and his two sons by Fāṭima. Najāshī: 188 mentions a *Kitāb* by Ṣālim that a Shi‘ite scholar of the early third century related, apparently by *wijdāda* rather than actual hearing of the material from a transmitter who may have heard it from the author himself. This could have been either Ṣālim’s notebook of oral transmissions or, alternatively, a collection put together by a later transmitter from reports quoted on the authority of Ṣālim on the virtues of the House of the Prophet. It should have included, among others, the following:

(A) **ON THE PARTICULARITIES OF THE PROPHET:**

- *Kāfī* 1: 442

(B) **ON THE VIRTUES OF ‘ALĪ:**

- Tirmidhī 6: 88–9 (also Muḥammad b. Sulaymān 2: 20)
- Muḥammad b. Sulaymān 1: 306, 319, 325, 462 (also Ḥākim 3: 51) 2: 342 (also Ibn ‘Asākir 42: 473), 482 (partially also in *Manāqib* 3: 206)
10: Abān b. Taghlib

Abū Sa‘īd Abān b. Taghlib b. Rabāḥ al-Raba‘ī al-Bakrī al-Jurayrī, a Kūfān client of the Banū Jurayr, a clan of Bakr b. Wā’il of Rabī‘a. A prominent member of the Shi‘īte community and a head of its Imāmīte branch in Kūfā, he was a well known and respected scholar of his time in a number of disciplines, including Arabic grammar, lexicography and literature as well as Qur‘ān, hadīth and religious law. He was especially known as an authority on the recitation of the Qur‘ān. He studied with many of the prominent scholars of the time, and above all with Ja‘far al-Ṣādiq, from whom he reportedly received some thirty thousand hadīths. Shī‘ites and Sunnīs alike consider him a reliable transmitter of hadīth. His transmissions represent the more moderate and sophisticated branch of Kūfān Shī‘ism. He died in 141.

Almost all Sunnī and Shī‘īte biographical dictionaries of the transmitters of hadīth, as well as many general biographical works, have entries on Abān. Subhānī 2: 17 and Shabistarī 1: 25–6 offer lengthy lists of many of the major sources. The most informative accounts about him in Sunnī tradition are in Mizzī 2: 6–8 and Ibn Hajar, Tahdhīb 1: 93–4, and in Shī‘ite tradition in Muḥammad Taqī al-Tustarī 1: 97–107.

There are a few discrepancies between the sources on some of Abān’s biographical details. His kunya is given as Abū Sa‘īd (corrupted to Abū Sa‘d) in Ibn Khālawayh, Ḥrab 1: 258 and later works such as Ibn al-Jazarī 1: 4; Mizzī 2: 6;
Šafadî 5: 300 and the works of Dhahabî [Siyar 6: 308; Ta'rîkh 9 (years 141–160): 55] and Ibn Ḥajar [Tabîbî 1: 93; Taqrîb 1: 50]) in most accounts; a few mention Abî Ṣumayya (corrupted to umayma in Ibn al-Jazarî 1: 4) as an alternative. The first is attested in reports where he is addressed as Abî Sa'îd by others (e.g. by Ja'far al-Ṣadiq in Ma'ānî 66). Everyone knows him as a Kūfān, but Qâlî 2: 79 thought he was one of the pietists of Baṣra. Barqî: 50, 63 and Mashyakha: 435 give his nisba as Kindî (also in Ikhtisâs: 249), indicating that he might have been an Arab from the tribe of Kinda, many of whose members lived in Kūfa at the time. But this goes against all the other cited sources.

His prominent position as a head of the Shi'ite community is mentioned in some reports from the period (e.g. Ibn Qūlawayh: 546 where Ja'far al-Ṣadiq calls him “min rû'asâ' al-Shî'a”). He was greatly respected by Ja'far al-Ṣādiq, as attested by numerous reports, and accompanied him on a pilgrimage to Mecca (Kâfî 1: 267, 2: 171 [also Ahmad b. Ḥārîrî 4: 341 with variations], 3: 440, 4: 398; Nu'mânî: 313; Ibn Bābawayh, Amâli: 141). He was also with Ja'far al-Ṣādiq when the latter came to Kūfa (Ibn Qūlawayh: 83). That Abān related thirty thousand hadîth from him is mentioned by Najâshî: 12. In a different report (ibid.: 13; Kashshî: 331), Ja'far al-Ṣādiq tells a disciple that Abân has heard “much badîth” from him. Sunnî scholars (named in Ibn Ḥajar, Tabîbî 1: 94) describe him as a pious man who was the preacher of the Shi'ite community in Kūfa. A number of reports assert that he used to sit in the grand mosque of Kūfa and receive people, many of them non-Shi'ites, who would come to him with their questions on religious matters (Maḥasin: 181; Kâfî 2: 520; Kashshî: 330; see also Najâshî: 12). His student Sufyân b. 'Uyayna (d. 198) praised him for eloquence and oratory (Ibn Ḥajar, Tabîbî 1: 94). Ibn Khâlawayh, Badi: 56 reports that he was a teacher by profession. According to a report in Mufîd, Mu'ta: 15 (also Khulâṣat al-Ijâz: 58), he was wealthy and once ransomed his reputation with ten thousand dirhams when cheated by a woman whom he had approached in Mecca for a mut'a marriage (his interest in the topic is also attested by reports in Kâfî 5: 455, 458–9 where he asks Ja'far al-Ṣādiq about the details of that type of contract). Fasawî 2: 467 quotes a story that a high ranking government official passed by a group that included Abân. Everyone stood up in respect save Abân. When asked why, he responded that he did not want to debase the Qur'ân. This certainly indicates that the group were engaged in recitation of the Qur'ân at the time.

The sources are unanimous in praising him for his knowledge and trustworthiness, though most also note his open and passionate Shi'ism (see especially 'Uqaylî 1: 37 for comments by Abān's contemporaries among the 'Uthmâniyya of Kūfa). Ibn 'Adî: 380 identifies him as a well known [scholar] of Kūfa. Abû Nu'aym describes him as one of those at the top of their ranks (gbâyatan min al-gbâyâtî) (Ibn Ḥajar, Tabîbî 1: 94; see also Najâshî: 11). That he was an authority on Arabic lexicography is confirmed by reports in literary sources of what he had heard from the Arabs of the desert who provided the yardstick for correct and eloquent Arabic (see, for instance, Jâhiz, Bayân 4: 72–3 quoting Aṣmaṭ [also Qâlî 2: 79 quoting the same from Ibn al-Anbârî, with variations]; Ibn Ṭayfûr, Balâghât: 62 [two stories, both from Aṣmaṭ; Aṣmaṭ also
quotes other examples of good Arabic from Abān; see, for instance, Bayhaqī, *Shu'āb* 6: 341; Muhammad b. Dāwūd, *Zahra* 474; see also Ibn Abī Ḥātim 2: 297; Najāshī: 10; *Fihrist* 17). His mastery in Arabic grammar that has been pointed out by many of his biographers (e.g. Ibn ‘Aḍr: 380; Ibn al-Jazārī 1: 4; Suyūṭī, *Bugṭṭa* 1: 404) is confirmed by a report from Sufyān b. ‘Uyayna who describes how he was corrected by Abān (Ibn ‘Aḍr: 380), and by another in Kashshī: 276 where it is said that he defeated his opponent in an argument on Arabic. Other reports demonstrate his interest and knowledge in Arabic poetry for which he is also praised (Najaṣī: 11). Examples can be found in Ibn Abī ‘l-Dunyā, *Iṣāḥ al-mālik* 363 (whence Ibn ‘Aṣākir 50: 246) where Abān quotes a poem that Kumayl recited to him in a conversation and in Abū Nu‘aym, *Shu’ārā* 28–9 (about Farazdaq). A long report in Ibn Hibbān, *Ṣīra* 71–6 (also Abū Nu‘aym, *Dalā’il al-nubuwwa* 237–41; Bayhaqī, *Dalā’il* 2: 422) further shows his knowledge of Arab genealogy (see also *Mīzān* 2: 107 for a mention of him as a source for biographical data on transmitters of *ḥadīth*).

Many of his biographers describe him as qa’rī’ or muqri’, Reader of the Qurān (e.g. Ibn Hibbān, *Mabshīr*: 259; Najāshī: 10, 11; *Fihrist* 17, 18; Dāraqūṭnī, *Mu’talif*: 306; Ibn al-Athīr, *Kāmil* 5: 508; Dhahābī, *Ta’rīkh*: 1: 9 [years 141–160]: 55; idem, *Ṣiyar* 6: 308; Mīzān 20: 146). Dhahābī, *Ibar* 1: 192 describes him as the well known Reader (al-qa’rī’ al-mashhūr). He was a formal Reader of the Qurān whose Reading is noted in many sources and partially preserved. He read Qurān with four teachers, including ʿĀṣim and ʿAmash. In fact, he was one of only three who read the entire text of the Qurān with the latter (Ibn al-Jazārī 1: 4). Kīṣā (d. 189), one of the chief seven Readers of Qurān, read it with him (Ibn Mīhrān, *Mabsūṭ*: 72; ʿAbd al-ʿA’in al-Ṭabarī: 120). As is clear from his work on the topic, he was also an authority on the interpretation of the Qurān (on his interest in, and involvement with, this topic, see further Fūrūt: 104, 108, 151, 239).

It is not known how old Abān was when he died. Ibn Mīhrān, *Mabsūṭ*: 72 relates that Kīṣā felt proud that he had met and studied with the masters of the older generation of Kūfah such as Abān b. Taqūlib and Ibn Abī Laylā (d. 148), the judge of the town for 33 years, who died a few years after Abān at the age of 74. This specifies the generation to which Abān belonged. Abān himself is quoted (‘Ilāl 1: 221) as saying that he saw ʿAlī Zayn al-ʿĀbidīn (d. 95). There are a number of reports that suggest that Abān even heard from Zayn al-ʿĀbidīn (e.g. *Kāfī* 6: 236; *Faqīḥ* 4: 204). He is thus identified as a disciple of ʿAlī Zayn al-ʿĀbidīn by Kashshī (as cited by Najāshī: 10 from Kashshī’s original work, though the reference does not appear in the surviving abridgement of his book); Najāshī: 10, and Tūstī (*Rijāl*: 109; *Fihrist* 17), a distinction that requires him to be at least a teenager at the time. This sets his birthdate at about the same time as Ibn Abī Laylā (b. 74) and ʿAṭfār al-Ṣādiq (b. 80). In a report quoted in *Kāfī* 3: 440, ʿAṭfār al-Ṣādiq tells Abān and his companions that they are young while ʿAṭfār is old. That statement should therefore be understood as being addressed to other members of the group, rather than Abān who should have been the same age as ʿAṭfār al-Ṣādiq if not older. Abān predeceased ʿAṭfār al-Ṣādiq who was deeply grieved by his death (Kashshī: 330, whence Najāshī: 10 and *Fihrist* 17). The assertion by Nawbakhtī: 89 and Sa’d b. ʿAbd Allāh: 89 that Abān supported Mūsā
al-Kāzīm as the true successor to Ja'far al-Šādiq when the latter died cannot be upheld.

A number of works by Abān b. Taghlib are mentioned by Ibn al-Nadīm: 276; Najāshī: 11; Fībrīst: 17–18. Ibn ʿAdī: 380 (whence Mizzī 2: 7; Ibn Hājjar, Ṭabdīlīb 1: 93 and others) also refers to his “reports and written works.” Ibn ʿAdī mentions that the Sunnīs had no problem with his transmissions as there was nothing heretical in them. Indeed they generally represent the more moderate, non-Extremist trend of Kūfān Shī‘ism that, though profoundly Shī‘ite and pro-ʿAlīd, was not much influenced by the esoteric ideas conventionally identified with Sabaʿī/ Kaysānī Shī‘ism. That moderate trend, as clear as it is in Abān’s transmissions, did not, however, discourage later transmitters from ascribing to him a fair share of reports that “predicted” the exact number of the Imāms, or spoke about the wonders of the past, present, and future; esoteric reports about Salmān, a standard Extremist favorite, and the Imāms; or on a jinnī who paid a visit to ʿAlī to inform him of the killing of his own child and the like. Some of the general, non-esoteric, eschatological quotations from him on the coming of the expected savior, however, sound genuine as they reflect the persisting hope of the Shī‘ites for a change in their favor in the future. Such can be the case with a report in Maḥāsin 1: 87 (also Kāft 3: 503; Faqīh 2: 11; Thawālīh: 221). Others may reflect the worries of the community at the time, such as a report in Nuʿmānī: 298–9 that predicts that when the banner of truth appears, everyone will curse it because of so much hurt and harm that they have previously suffered from former claimants of the House. Another,

64. Miṣbāḥ: 337–8 (the original text might have been genuine but the passage with the names of the twelve Imāms was later added); Kbişāk 475 (also Kamāk: 262; whence Khazzāz: 46, 245–6). This latter, however, seems to be a case of confusion between Abān b. Taghlib and Abān b. ʿAbī ʿAyyāsh as the ultimate authority for the report is Sulaym b. Quays for whom the latter was the sole transmitter. The citation must have given originally the name as Abān without further identification, and a later transmitter must have misidentified him as Abān b. Taghlib.
68. Ikhtisās: 221–2.
obviously post-Mūsā al-Kāzīm, Wāqifite report advises the Shi‘ites to remain as they were after their Imām disappears (that is, to continue to recognize him as the true Imām) until their sun rises again (Kamāk 349).

1. Qur‘ānic Reading/Kitāb al-qirā‘a

Both Najāshī: 11 and Fihrist: 17–18 note that Abān had a particular Reading of the Qur‘ān that was well known among the Readers. Najāshī’s account makes it clear that this reading was recorded in the form of a text that both he and Tūsī received through a chain of transmitters they name. This should be the same as Kitāb al-qirā‘āt (sic, possibly qirā‘a) named by Ibn al-Nadīm: 276.

Parts of the reading of Abān b. Taghlib are preserved in the sources. Najāshī quotes the opening sentence of the text. Other surviving parts of the text identify where his readings differed from the standard, including those in the cases of the following Qur‘ānic verses:71

- 3: 95 (Ibn Khālawayh, Badī: 21; Ibn Jinnī, Muhtarib 1: 165)
- 5: 60 (Ibn Jinnī 1:214)
- 8: 35 (Ibn Jinnī 1: 278–9)
- 9: 30 (Naḥḥās 2: 210)
- 9: 123 (Naḥḥās 2: 240; Ibn Khālawayh, Irbā 1: 258)
- 12: 31 (Ibn Jinnī 1: 339)
- 18: 1–2 (Ibn Khālawayh, Badī: 78)
- 20: 124 (Ibn Khālawayh, Badī: 90; Ibn Jinnī 2: 60)
- 23: 116 (Ibn Khālawayh, Badī: 99)
- 26: 51 (Ibn Jinnī 2: 127)
- 38: 84 (Dānī, Muktafaq 486)
- 56: 79 (Ibn Khālawayh, Badī: 151)

Most of these instances are now cited in Mu‘jam al-qirā‘āt al-Qur‘āniyya 2: 752, 223, 448, 3: 52, 166, 4: 118, 228, 312, 5: 29, 276 from numerous sources. However, where a variant reading is ascribed to Abān quoting ‘Āṣim, this refers to a different person: Abān b. Yazīd b. Aḥmad al-Brşī al-‘Attār, a younger contemporary of Abān b. Taghlib who was also a grammarian, a student of ‘Āṣim and a transmitter of his reading (see Ibn

71. There is also a report on his authority in ‘Alī b. İbrāhīm 2: 349 where he quotes a variant reading from ‘Alī for Qur‘ān 56: 82.
al-Jazarī 1: 4). A number of recent authors have confused the two Abāns and misidentified the transmitter from ʿĀṣim with Abān b. Taghlib who, while also a student of ʿĀṣim, had an independent reading.

2. ʿTafsīr gharīb al-Qurʿān

This book is mentioned by Najāshī: 11 and Fihrist: 17 (as Kitāb al-gharīb fī ʾl-Qurʿān). It seems to be the same as the Kitāb maʿānī ʾl-Qurʿān in Ibn al-Nadīm: 276 who describes it as a small book (latīf). Najāshī: 11 cites the opening sentence of the text. Fihrist: 17 notes that the book explains the uncommon words of the Qurʿān by quoting parallels in Arabic poetry. The passage quoted from Abān in Ṭabrisī, Majmaʿ 15: 81 on Qurʿān 17: 75 is therefore undoubtedly from this work as it fits the description perfectly.

There are other quotations from Abān on the meaning of various words of the Qurʿān that may well go back to the same work, including his comments on the following verses:

- 5: 3 (A long section in Khisāl: 451–2; also, though not so attributed, in ʿAlī b. Ibrāhīm 1: 161–2)
- 5: 4 (ʿAyyāshī 1: 295; Kāfī 6: 204)
- 5: 97 (ʿAyyāshī 1: 346)
- 8: 30 (Ṭabrisī, Majmaʿ 9: 137)
- 9: 101 (Ṭabrisī, Majmaʿ 10: 130)
- 13: 29 (ʿAyyāshī 2: 212)
- 33: 33 (Ibn ʿAsākir 14: 137)
- 42: 52 (Ṣaffār: 455)
- 100: 2 (Khaṭṭīb, Sābiq: 116)

There are also many other quotations from Abān on various Qurʿānic passages, many of which are on the virtues of ʿAlī and the House of the Prophet. The latter presumably belonged to Abān’s Kitāb al-fadāʾil, but some of the others that do not belong to the genre of fadāʾil may originally have been parts of the work in question. They include the following:

- Muslim: 114–15 (also Ṭabarī, Ṭafsīr 7: 255; whence Ibn Ḥiibbān, Ṣāḥīb 1: 414–15; Ṭabarānī, Awaṣat 6: 337; idem, Ṣagbīr 2: 68; Khaṭṭīb, Tāʾrikh 5: 299) (possibly on Qurʿān 2: 233)
- Kāfī 7: 40 (# 3; also Maʿānnī: 217) (on 2: 260)
- Kāfī 7: 40 (# 1–2; also Faqīḥ 4: 204; Maʿānnī: 217) (possibly on 2: 229 or 4: 20)
According to Najāshī: 12 and Fihrist: 17 (whence Maʿālim: 27), Abān’s book on ghariṣ al-Qur’ān was put together with similar works of two other pro-ʿAlīd scholars of Kūfa, the well known Muḥammad b. al-Sā’īb al-Kalbī (d. 146) and the less known ʿAtīyya b. al-Hārith al-Hamdānī72 in a volume by ʿAbd al-Rahmān b. Muḥammad al-Azdī al-Kūfī (whose name is erroneously given as Muḥammad b. ʿAbd al-Rahmān in Najāshī: 12, as noted by Muḥammad Taqī al-Tustarī 1: 103). He combined the texts of the three works under the relevant passages of the Qur’ān, clearly marking the agreements or particularities of the three works (Fihrist: 17). This book seems to be the same as the one quoted by Ibn Ṭāwūs in Sāʿd. 36, 430–31 for a passage on Qur’ān 19: 28 (see further Kohlberg: 172–3).

3. Kitāb al-faḍāʾil

(Najāshī: 11; Fihrist: 18). Quotations from Abān on the topic, many through the same chain of transmission mentioned by Najāshī and Ṭūsī, abound in Sunnī and Shiʿite collections of ḥadīth. They include the following:

– Mahāsin 1: 33, 41, 181

72. For the Shiʿite sympathies of this scholar, see Ibn al-Muṭahhar, Kbalāša: 127 quoting Ibn ʿUqda. See also Abū Ṭālib: 79–81; Ṭāwil al-āyāt: 261.
– Ibn Abī ‘l-Dunya¯, *Tawāḍu‘*: 206
– Ahmad b. Ėsā 1: 209
  4: 341
– Şaffār: 49, 50–51, 52, 122, 307
– ‘Ayyāshī 2: 100, 241, 287
– Tābarī, *Tafsīr* 7: 255
  20: 97
– *Kāfī* 1: 267
  2: 171–2, 191, 194, 352–3, 427, 520
  3: 197–8, 210–11, 212, 329
  4: 127, 222, 398
  5: 568
  8: 253
– ‘Alī b. Ibrāhīm 2: 117, 262
  4: 171, 172
– Idem, *Du‘ā‘*: 903–4
  17: 225
– Idem, *Sagbīr* 1: 129
– Ibn ‘Adī: 753 (also Khāṭīb, *Ta‘rīkh* 7: 383), 2406
– Idem, *Fadā‘īl al-Shī‘a*: 2
– ‘Ilal 1: 172–3, 221
– Kamāk: 221, 410
– Ma‘ānī: 66
– Thawālīb: 48, 54, 231
– Ikhtiṣās: 23, 62–3, 284
4. *Kitāb Ṣifīfīn*

This book is only mentioned by Nājāshī: 11; he had not seen the book himself but was informed of its existence by Ibn al-Ghadā’irī who in turn quoted Ibn ‘Uqda. The work was supposedly quoted by Sayf b. ‘Amīra, a Shi‘ite transmitter of hadīth whose transmission from Abān is attested elsewhere (e.g. Kāfī 2: 267, 6: 204; Ṭabarānī, Āwsat 3: 371–2 [three reports]). There is a long passage in *Bisbārat al-Muṣṭafā*: 141–2 on some of the events that occurred at Ṣifīfīn with the text of a sermon that ‘Alī gave there, quoted on the authority of Abān but through a different transmitter. There is also a quotation from Abān on ‘Alī’s seemingly contradictory practices in the battles of the Camel and Ṣifīfīn in Kāfī 3: 33 and Kashshī:
218. Abān, however, was not a historian. There is a long report, the size of a small treatise, on the events of the Saqīfa of the Banū Sā‘īda, the place in Medina where Abū Bakr was declared caliph after the death of the Prophet. The report is quoted on the authority of Abān in Ḥiṭṭājī 1: 186–203. This is basically a Shi‘ite sectarian polemic which seems to have been in circulation in the Shi‘ite community of Kūfah in the Umayyad period, and was later preserved in several different versions and through various chains of transmission. There are also other lengthy reports quoted on Abān’s authority on other matters related to the events of the Saqīfa: the protest of Fāṭima al-Zahra‘ (Ṭūsī, Amālī: 683–4) and a sermon by ‘Alī called the Shiqshiqiyā where he talks, inter alia, about the Saqīfa (‘Ilal 1: 144–6; Ma‘āni: 361–2). One is therefore tempted to suggest that the name Sīffīn in Najāshī may represent a slip of the pen or the tongue or a lapse of mind, by him or his informer, for Saqīfa, and that the reference is to that polemic treatise on the Shi‘ite version of the events of the Saqīfa.

5. Ashl

This work is mentioned in Fiḥrist: 18 and seems to be the one meant by Ibn al-Naḍīm: 276, listing among Abān’s works a Kitāb [yu‘addu] min al-usūl fī l-riwa‘āya ‘alā madhāhib [possibly madhbab] al-Shī‘a. Many of the numerous reports on legal and ethical matters quoted on the authority of Abān in Sunnī and Shi‘ite works may originally have belonged to this notebook. For a list of most of these quotations in Shi‘ite collections of ḥadīth, see Khūṭī 1: 403–8; Fābāris 8: 9, 249.

Ibn Idrīs, the Imāmīte scholar of the late sixth century, quotes a large fragment of a text that he identifies as “the book of Abān b. Taghlib” in his Mustatrafāt: 39–44. The name Abān appears as the author at the very beginning of this text, but as is clear from the chains of transmission for the reports included, this Abān is a different person who must have lived in the middle of the third century, some one hundred years after Abān b. Taghlib (see further, Muḥammad Taqī al-Tustarī 1: 106).

11: Abū ‘Ubayda al-Ḥadhdhā’

Abū ‘Ubayda Ziyād b. ʿĪsā, the shoemaker, a Kūfān client and a disciple of Muḥammad al-Bāqir, whom he once accompanied on a pilgrimage
to Mecca, and Ja'far al-Ṣādiq. He died during the latter’s lifetime; that is, in or before 148. He was a prolific transmitter of hadīth and, as can be gathered from his transmissions, a jurist in his own community.


Najāshī cites the biographical material he found on this transmitter in earlier Shi‘ite sources on the transmitters of hadīth where some data that relate to other early transmitters with the name Ziyād seem to have been misattributed to this person. A quotation from Saʿd b. ʿAbd Allāh al-ʿAshʿarī ibid.: 171 identifies our transmitter as Ziya ḍ b. ʿAḥram (variantly, Akhram or Akhzam). Rijāl: 209 names a Ziya ḍ b. Ahmar al-ʿIjlī al-ʿKūfī among the transmitters from Jaʿfar al-Ṣādiq who may be identical with this transmitter (assuming that one of the two names: Ahmar and Abram is corrupt). The reference in Rijāl would thus suggest that Abū ʿUbayda was a client of the Banū ʿIjl of Bakr b. Wāʾil.

Kitāb

The late third century Shi‘ite biographer, ʿAlī al-ʿAqīqi, knew a notebook of hadīth by Abū ʿUbayda al-Ḥadhdhbā’ that the mid-second century transmitter, ʿAlī b. Riʿāb had related from him (Najāshī 171). The numerous quotations from Abū ʿUbayda on the authority of ʿAlī b. Riʿāb in early Shi‘ite sources may therefore be remnants extracted from this notebook. They include the following examples:

- Maḥāsin: 205, 263, 635 (also Kāfī 6: 539–40)
- Ṣaffār: 153–4
- Kāfī 1: 42 (also 7: 409), 65, 241, 325 (partially also 2: 106), 348, 458 2: 124, 208
  3: 82, 106, 328, 376
  4: 387, 388, 487
  5: 385, 408, 425 (also 445)
  6: 203, 208, 212, 539–40
  7: 110, 140 (also 298), 141 (also 344), 162, 259, 398
  8: 104–6, 182, 200

Abū ʿUbayda al-Ḥadhdhbā’ 117
Many of the quotations from Abū Ubayda in 'Ayyāshī (1: 84–5, 87–8, 167, 294, 335, 364, 2: 33–4, 129, 136, 143, 147, 154, 231), where the chains of transmission after the first transmitters are usually omitted in its current abridged version, may have been through ‘Alī b. Ri‘āb as attested for at least three of those citations (‘Ayyāshī 1: 294 in Kāfī 6: 203; ‘Ayyāshī 1: 335 in Kāfī 8: 200; ‘Ayyāshī 2: 33–4 in ‘Alī b. Ibrāhīm 1: 244–5).

12: Sa‘d al-Iskāf

Sa‘d b. Ṭarīf al-Iskāf (the shoemaker), a Kūfān client of the Banū Ḥanẓala, a clan of Tamīm, and a transmitter of Sunnī and Shi‘ite hadīth. He was a preacher/story teller (qāṣṣ) in the late Umayyad period, and this clearly helped his transmissions make their way into Sunnī literature in spite of the fact that he was publicly known as an advocate of ‘Alī.

Bukhārī, Kābīr 4: 59; ‘Ilī: 179; Nasā‘ī, Du‘afā‘: 130; Fasawī (who thought that Sa‘d b. Ṭarīf and Sa‘d al-Iskāf were two different persons) 3: 38–9, 58, 64, 66; Barqū: 50; Kashshī: 214–15; Najāshī: 178; Fihrist: 76–7; Rījāk: 115, 136, 212; Mizzī 10: 271–2 (and many other sources listed in the editor’s footnote).

‘Uqaylī 2: 120, Ibn ‘Adī 3: 1186 and later Sunnī biographical works identify this transmitter as a staunch Shi‘ite. That he was a qāṣṣ is attested in a report from him in Kashshī: 215 and Najāshī: 178 (though in the latter, the word is corrupted to qādī). His date of death is unknown. Both Bukhārī, Awasat 2: 49 and Dhahabī, Tā‘rikh 9 (years 141–160): 147 have him among those who died between the years 141 and 150. A report in Kashshī: 215 suggests that he was alive at the time of Ja‘far al-Ṣādiq’s death in 148 as it mentions that Sa‘d “stopped” with Ja‘far and did not follow anyone as his successor. This must have been a different person as it is not clear if Sa‘d al-Iskāf was even a follower of Ja‘far al-Ṣādiq. In contrast to a large number of citations from Muḥammad al-Bāqir, Sa‘d’s transmission from
Ja’far al-Ṣādiq is attested only in a single case (Maḥāsin: 590). He also transmitted from other members of the House of the Prophet such as Zayd b. ‘Aff and Muhammad b. ‘Umar b. ‘Aff b. Abī Ṭalib. A couple of esoteric reports attributed to Sa’d al-Iskāf in Mufīd, Mazār: 192 (quoting Muhammad b. Ahmad b. Dāwūd al-Qummī’s Kitāb al-Ziyārāt; also Tabdīḥ: 6: 106–7) and Manāqib 4: 222 (also Kbarāʾīj: 606–7) are most likely of later contribution as such an esoteric tone is not attested elsewhere in his transmissions.

Sa’d al-Iskāf is the source for a large number of reports in Sunnī and Shi‘ite collections of ḥadīth. He is the main transmitter from Asbagh b. Nubāta from, or about, ‘Alī. Consistent with his profession as a qāṣṣ, his other transmissions are generally in the field of religious ethics. There are occasional exceptions such as the material that Naṣr b. Muzāhīm: 5, 98–100, 126–7, 167, 303–4 quotes from him on the events of Sīffīn (the last citation sounds as if it is taken from a book by him as it begins with “Sa’d al-Iskāf said”, with no isnād attached).

1. Risālat Abī Ja’far ilayh

This work, a letter from Imām Muhammad al-Bāqir to Sa’d, is mentioned by Najāshī: 178. Muhammad Taqī al-Tustarī 5: 47 suggests that Najāshī may have confused Sa’d al-Iskāf with Sa’d al-Khayr to whom Kāfī 8: 52–7 ascribes the texts of two letters written by Muhammad al-Bāqir. This latter, Sa’d b. ‘Abd al-Malik, a descendant of ‘Abd al-‘Azīz b. Marwān, brother and the original heir-apparent of the caliph ‘Abd al-Malik (Ikhtisās: 85), was an Umayyad partisan of the ‘Alīds’ cause.

Kāfī 2: 596–8 also quotes the text of a long statement supposed to be by Muhammad al-Bāqir to Sa’d al-Iskāf on the merits of the Qur‘ān, followed by a set of questions and answers between Sa’d and the Imām that is intended to prove the excellence of the House of the Prophet. This is a second century Shi‘ite polemical tract, different in style and tone

73. There is also an esoteric report ascribed to Ja’far al-Ṣādiq on the authority of Sa’d al-Iskāf in Mufīd, Mazār: 192 (also Tabdīḥ 6: 106–7), but the ascription sounds spurious as noted above. A report in Tabdīḥ 6: 229 on the authority of Sa’d from Ja’far al-Ṣādiq may not be by Sa’d al-Iskāf. It is quoted from Sa’d by [Ibn] Abī ʿUmayr, an occasional transmitter from Sa’d al-Iskāf (e.g. Kāfī 3: 164) but more frequently from others of the same name (see Khūṭ 8: 48–9, 94, 14: 426, 22: 282). A citation by Sa’d attributed to Ja’far al-Ṣādiq in Ma‘ānī: 343 is ascribed to Muhammad al-Bāqir in Kbiṣāk 112 and seems to originally have been part of a longer report cited in Ma‘ānī: 314 (as well as Maḥāsin: 4 and Kbiṣāk: 84) or from a text in Kāfī 2: 668, both from Muhammad al-Bāqir.
74. Ḥusayn b. Sa’īd, Zubd: 101; Abū Nu’aym, Ṣifat al-janna 3:247 (also Khaṭṭāb, Ta’rīkh 1: 266).
75. Ṣaffār: 50.
from other transmissions of Sa’d, but probably presented at the time as a letter from the Imām to him. It is possibly to this text that Najāshī refers.

2. Kitāb

Sa’d's notebook of hadīth, related from him by various transmitters (Fihrist: 76). Apart from his citations from ‘Alī through Aṣbagh, the Shi‘ites were particularly interested in Sa’d’s transmissions from Muḥammad al-Bāqir that should have formed a major component of Sa’d's notebook. Examples include the following:

- Ḥusayn b. Sa‘īd, Mu‘min: 15–16
- Idem, Zubk: 22, 66
- Ibn Shabba: 132
- Maḥāsin: 4, 40, 60, 393, 590, 616
- Şaffār: 24, 48, 56, 74, 97, 100, 391–2, 414, 496–7 (also 499, 500 with variations)
- Aḥmad b. Ṭabī‘a: 4: 367
- ‘Ayyāshī 1: 25, 86, 101, 171, 203–4, 384
  2: 18, 267 (repeated at 268), 326; also Ṭabrīṣī, Majma‘ 30: 131 (quoting from the lost section of ‘Ayyāshī)
- Muḥammad b. Sulaymān 1: 429
  2: 537–8
- Kāfī 1: 208, 394 (and a variant at 395; esoteric, most likely a later contribution)
  3: 111, 164 (two reports), 165
  4: 46, 69–70, 254–5
  5: 119 (repeated at 520), 147, 161, 521
  6: 54, 326, 400
  7: 352, 405
- Furāt: 257–8, 364
- ʿAlī b. Ibrāhīm 2: 346
- Qāḍī Nu‘mān, Sharḥ 1: 228
  2: 409–10, 415–16
Abū ’l-Jārūd

Abū ’l-Jārūd Ziyād b. al-Mundhir al-Hamdānī al-Khārīfī, the blind, a Kūfī Shī‘ite scholar and leader of the Jārūdī branch of Zaydī Shi‘ism. A disciple of Mūḥammad al-Baqir in his time, he later joined Zayd b. ‘Alī in revolt against the Umayyads and separated his path from the followers of Ja‘far al-Ṣādiq.

For a summary of biographical material and a list of the main sources on Abū ’l-Jārūd, see the entries on him in the Encyclopaedia Iranica 1: 327–8 (W. Madelung) and van Ess, Theologie 1: 254–7. For the doctrines of Jārūdī Zaydism, see the latter 1: 257–68.

Dhahabī, Ta’rīkh 9 (years 141–160): 140–41 has Abū ’l-Jārūd among those who died between the years 140–150 and Bukhārī, Awsaf 2: 112 among those who died between 151–160. These are clearly random guesses as there is basically little, if anything, known about him after the last years of the Umayyad period.76

A large number of reports are quoted on the authority of Abū ’l-Jārūd in Sunnī and Shī‘ite works. A report in Ibn Abī Ḥātim 3: 546 refers to ‘Abū ’l-Jārūd’s books, which, according to this source, he burnt late in life.

76. Two reports in Ibn al-Nadīm: 226–7 suggest a major change in Abū ’l-Jārūd’s position, both in terms of religiosity and in doctorial belief, later in life. This may go well with the report in Ibn Abī Ḥātim 3: 546 which suggests that he burnt his books before his death, as cited above.
1. *Tafsīr al-Qu'raṅ*

This work, also known as *Tafsīr al-Bāqir*, is mentioned by Ibn al-Nadīm: 36; Najāshī: 170; *Fihrist*: 72; Ibn ‘Adī: 1048 and others. Both Najāshī and Ṭūsī received the book through a chain of transmission that goes back to Abū Ṣahl Kathīr b. ‘Ayyāsh al-Qattān, a transmitter from Abū ‘l-Jarūd who was reportedly alive until the end of the second century and later in life joined the revolt of Abū ‘l-Sarāyā (Sarī b. Mansūr al-Shaybānī) in the years 199–200 (*Fihrist*: 72). It has partially survived in a work known as *Tafsīr ‘Alī b. Ibrāhīm al-Qummī* that incorporates the bulk of the material from Abū ‘l-Jarūd’s *Tafsīr* from the beginnings of chapter 3 of the Qur’ān to the end, always clearly marked (for a list of this material, see now Bar-Asher: 244–7, and for an analysis see ibid.: 46–56). The chain of transmission in this work also ends up with the same transmitter, Kathīr b. ‘Ayyāsh (‘Alī b. Ibrāhīm 1: 102 [the first citation from Abū ‘l-Jarūd], 198, 224, 271). A copy of the work in its original form was still available in the mid-seventh century to Ibn Ṭāwūs who describes and quotes from its first five parts in his *Sa’d al-su’ūd*: 245–9 (see further Kohlberg: 339). Material on interpretation of verses of the Qur’ān, in most cases presumably from the same work, is also cited in many early works, many times through the same transmitter of the book (e.g. Ibn al-Juhām: 170, 188, 196, 243–4, 261, 287, 403; Ibn Bābawayh, *Amālī*: 186). Examples include the following:

- Ḥibārī: 44
- Aḥmad b. ʿĪsā 4: 333, 334 (two reports)
- ‘Ayyāshī 1: 9, 17, 86, 154, 225, 233, 234, 283, 288–9, 380
  2: 101, 218, 315 (also Ṭabarī, *Maṣāḥif*: 23: 167 ; *Manāqib* 4: 179, both quoting from the missing part of ‘Ayyāshī’s work)
- Muḥammad b. Sulaymān 1: 171
  2: 382, 414–15
- Ṭabarī, *Tafsīr*: 300
  30: 265
- Ḍafī 8: 289
- Ibn ‘Adī: 1048

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Abū 'l-Jārūd’s notebook of hadīth, related from him by Kathīr b. ‘Ayyāsh al-Qāṣṭān (Fihrist: 72) who, as noted above, also related this author’s Tafsīr. Most of the quotations from Abū ‘l-Jārūd in the Imāmī and Zaydī collections of hadīth on legal and ethico-religious matters, some indeed through Kathīr b. ‘Ayyāsh (e.g. Aḥmad b. Ḥūṣain 3:25; Ibn Bābawayh, Anālī: 394–5; Ma‘ānī: 101–2, 45–6; Tawhīd: 236) seem to go back to this notebook. In Zaydī sources, however, Abū ‘l-Jārūd is mostly cited on the authority of Muḥammad b. Bakr al-‘Arḥābī al-Kūfī (d. 171, as in Rijāl: 278), and in Imāmī works through Muḥammad b. Sinān al-Ẓāhirī (d. 220) who should have quoted Abū ‘l-Jārūd via an intermediary or directly from his notebook. Ibn al-Ghada‘īrī: 61 reports that in his time the Imāmīs too preferred Arḥābī’s transmissions to those by Muḥammad b. Sinān, though very few examples of Arḥābī’s transmissions have survived in Imāmī works (as, for instance, in Kāfī 2: 624–6).

Here is a very incomplete list of citations from Abū ‘l-Jārūd in some Zaydī and Imāmī works of hadīth:

- ‘Abbād b. Ya‘qūb: 16
- Aḥmad b. Ḥūṣain 1: 34 (two reports), 37, 41, 42 (two reports), 47, 48, 50, 55, 62, 64, 67 (two reports), 68, 75, 77, 82, 92 (two reports), 100, 106, 108, 110, 129, 130, 136 (two reports), 147 (two reports, in the second read ‘an Muḥammad b. Bakr ‘an Abī ‘l-Jārūd for ‘an Muḥammad b. Abī ‘l-Jārūd), 153, 157, 159, 164, 168, 171, 174–5 (four reports), 180 (two reports), 184, 201 (three reports), 202 (four reports), 203, 204, 215 (three reports, in the last two read ‘an Muḥammad b. Bakr ‘an Abī
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‘l-Jārūd as above), 226, 227–8 (three reports), 229–30 (four reports), 232, 233, 236, 240, 242, 244, 245, 246, 247 (two reports), 248
3: 18, 25 (by Katāḥ b. ʿAyyāsh al-Qaṭṭān), 31, 32, 41, 42, 47, 131, 173
4: 323 (by Ibrāhīm al-Shaybānī; whence Abū ‘Abd Allāh al-Shajari, Fāḍl: 44–6), 334 (two reports)77
– Ṣaffār: 21, 84, 85, 111, 148 (also 149, 163, 164, 168 with variations), 218–19, 377, 407, 421, 489, 492 (also 494 with variations)
– Muḥammad b. Sulaymān 1: 205, 358, 392, 2: 162, 164, 552, 554
– Kāfī 1: 11, 41, 60, 194–5, 221, 290, 303–4, 532, 534
2: 21–2, 86, 90, 126, 143, 189–90, 600
3: 121, 164, 173, 222, 226, 506
4: 256, 354, 362, 365, 433, 465
5: 123, 420
6: 246, 264, 270, 349–50, 390, 412, 445, 447–8, 467, 477, 545
7: 39, 272
8: 86, 263, 289, 317–18
– Kashshī: 5, 103, 106, 113–14, 124–5, 231–2
– Fūrāt: 151
– Nuʿmānī: 154, 179, 182, 183, 191–3 (three reports), 194–6 (three reports), 229, 238 (two reports), 242, 274, 315, 322 (also 323 with variations)
– Maqṭatik: 18, 127, 130
– Qādī Nuʿmān, Idāb: 48b, 48b–49a, 50a, 102b, 110b, 115b
– Ibn Qūlawayh: 106, 151–2, 451, 489–90 (also Thawāb: 114)
– Idem, Fādā’il al-ashbūr: 123–4
– Faqīb 1: 152, 253, 260
2: 360, 459
3: 534
4: 171, 180
– ‘Ilal 2: 37, 272
– ‘Iqāb: 255, 271–2, 279, 288, 309, 310, 320, 327

77. With the exception of those specified, all above citations are by Muḥammad b. Bakr al-Arubī al-Hamdānī (see ibid. 1: 37).
Parts of this material have found their way into Sunnī sources too. Examples are as follows:

- Yahyā b. Ma‘īn 2: 180
- Tirmidhī 4: 241
- Bazzār 2: 146–7 (whence Ibn Shāhīn, Ṣāikh: 188–9 [also 190, 191 with variations])
- Abū Ya‘lā 1: 347
- Ṭabarānī, Aḥbār al-Ḥasan: 116–17
- Ibn ‘Adī: 1047–8 [twelve reports]
- Khaṭīb, Ṭalḥī: 600
- Ibn ‘Asākir 125: 60, 168, 333, 468
The ʿAbbāsid revolution brought an end to the long established anti-Hāshimid rule of the Umayyads in Damascus. The seat of the caliphate now moved for a brief period to the largely, though by no means exclusively, pro-Shīʿite Kūfā. For a few years immediately before and after the revolution, the Shīʿa, who were still basically concentrated in Kūfā and to a much lesser degree in some other regions of Iraq, enjoyed a time of relative calm and peace. The power struggle between the ʿAbbāsids and the Ḥasanid branch of the ʿAlīds soon changed this situation. Under Mānṣūr, the second ʿAbbāsid ruler (r. 136–158), the persecution of the Ḥasanids resumed and then continued in full force to the end of the reign of his grandson, Hārūn al-Rashīd (r. 170–193).

The Shīʿite community witnessed a number of tragedies that revived for them the memories of similar disasters in the Umayyad period. At first, the Ḥasanid branch of the House of the Prophet lost many members to the brutal, ruthless suppression of Mānṣūr, resulting in the revolts and subsequent massacres of such figures as Ibrāhīm b. ʿAbd Allāh b. al-Ḥasan in Baṣra and his brother Muḥammad b. ʿAbd Allāh al-Nafs al-Zakiyya in Medina, both in 145, their cousin ʿUsayn b. Ḥālī b. al-Ḥasan, Ṣāḥīb Fakhkh, in 169, and the younger brother of al-Nafs al-Zakiyya, Yaḥyā b. ʿAbd Allāh b. al-Ḥasan in 175. Next, the Husaynids, represented by the Imāms Jaʿfar al-Ṣādiq and Mūsā al-Kāẓim and their followers, suffered severe persecution culminating in the death of the latter in prison under Harūn in 183. Internally, Imāmīte Shīʿism experienced splits and divisions
caused by the schism of followers of the Extremist Abū 'l-Khaṭṭāb Muḥammad b. Abī Zaynab al-Asadī in ca. 138, of the Fatḥites who followed ‘Abd Allāh al-Aftāḥ as the Imām after the death of his father Ja'far al-Ṣādiq in 148, and later recognized Mūsā al-Kāzīm only as successor to ‘Abd Allāh and not to his father Ja’far, and of the Wāqīfītes who after the death of Mūsā al-Kāzīm in 183 denied his death, suggesting that he had gone into occultation to reappear in a future time as the one who establishes the rule of justice on earth. External persecution and internal splits, the two main features of the Imāmite community in this period, continued until the last years of the century when the civil war brought Ma’mūn (r. 198–218) to the caliphate and he, in turn, appointed Imām ‘Alī al-Riḍā as successor to the throne.

The list that follows this introductory note includes the Imāmite authors who lived during the first seventy years or so of ‘Abbāsid rule but in most probability did not survive into the third century. It also includes a number of non-Imāmite authors of this period, whether Sunnīs or Zaydīs, certain works of whom were considered by later Imāmites as parts of their own heritage. Most of these were transmitters of ḥadīth who frequented the house of Ja’far al-Ṣādiq and quoted ḥadīth from him; but the Imāmites rarely, if at all, saw them after that time, though some lived into the early years of the third century. The list also includes those among the first generation of the Wāqīfītes whose dates of death are unknown and about whom there is no information after the period covered in this section. Some of them, too, may have lived into the early years of the following century.

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1. A report from this period in Irbilī 3: 197 that speaks of the time when the Shī‘ite community split (read ḥīn ikkādal al-Shī‘a) seems to refer to this schism.
1: Abān al-Aḥmar

Abū ʿAbd Allāh Abān b. ʿUthmān al-Aḥmar, a client of Bajīla and a prominent scholar of general Arabic literature and history. He lived in both Kūfa and Baṣra at different times, and was a transmitter from Jaʿfar al-Ṣādiq and his disciples.

Barqī: 99; Kashshī: 352, 375; ʿUqaylī 1: 37–8; Ibn Hibbān, Tbiqāt 8: 131; Najāshī: 13; Fihrist: 18–19; Rjāk: 164; Mīzān 1:10; Lišān 1: 35–6.

Yaḥyā, Isrāʾīl: 39 citing ʿUthmān al-Aḥmar. The reference does not appear in the Fihrist, nor does it seem correct as Yaḥyā b. Zakariyyā al-Luʿluʿī is a late third century scholar whom Tūsī mentions in a separate entry in that work: 179. Mahāsin: 72 calls him Abān b. ʿUthmān al-Aḥmar al-Tamīmī, a nisba not attested for Abān elsewhere. Abān’s student, Muḥammad b. Sallām al-Jumāhī in his Tabaqāt: 211, 414 calls him Abān al-ʿArāj. This may be a corruption of the epithet al-Aḥmar mentioned in all other sources.

There is a conflict of reports about Abān’s town of origin. Kashshī: 352 reports that he was a Baṣrān by origin who lived in Kūfa. Najāshī: 13 and Fihrist: 18, on the other hand, have him as a Kūfan who lived in both Baṣra and Kūfa at different times. Maʿālim: 27 says that he was a Kūfan who resided in Baṣra. Barqī: 99 calls him a Kūfan, an expression said by Muḥammad Taqī al-Tustarī: 13 to normally refer to the place of origin (as against the Kūfan which indicates one’s place of residence; but this assumption needs further investigation). There were certainly more Baṣajīs in Kūfa, their first adopted home after they moved up from their original lands in Arabia during the caliphate of ʿUmar (Ṭabarī 3: 471); there was a special district of the city named after them (Kaḥṭālā: 1: 65).

Both Najāshī and Fihrist note that scholars of Baṣra such as Abū ʿUbayda Maʿmar b. al-Muthanna (d. 209) and Abū ʿAbd Allāh Muḥammad b. Sallām (al-Jumāhī, d. 232) quoted him in their works as an authority on Arab poetry, genealogy and historic battles. Maʿālim: 27 erroneously combines parts of these names and asserts that Abū ʿUbayd Qāsim b. Sallām (al-Harawī, d. 224) studied with Abān. Jāḥiz, Bayān 2: 50–55 quotes five sermons from ʿAlī on the authority of Maʿmar b. al-Muthanna (see ibid. 51: ʿalā Abū ʿUbayda, 55: wa bi-hādhā ʿl-ʾismāʾ), including one on the virtues of the House of the Prophet with strong Shīʿite overtones. Wilferd Madelung suggests that Maʿmar may have actually quoted those, or at least some of them, from Abān. Muḥammad b. Sallām quotes Abān in Ġaraqīt ʿuḥūl al-ṣuʿarāʾ: 45, 87, 211, 213, 316, 322, 375, 406, 414, 422, 423, 458.

Kashshī: 352 reports that Abān became a Naḵwūsī, a group that after the death of Jaʿfar al-Šādiq did not recognize anyone as his successor and thus separated from the overwhelming majority of his followers who eventually accepted one or the other of his sons as the next Imām. Recent Shiʿite authors (such as Muḥammad Taqī al-Tustarī 1: 114–16) have argued against the authority of that report but none of their arguments is sufficiently convincing.

Kashshī: 375 says that Abān was among the younger generation of the disciples of Jaʿfar al-Šādiq (d. 148). Shiʿite sources do not give a date of death for Abān but Līsūn 1: 36 gives the year 200. The round figure suggests a random dating. The same source also cites an unspecified work, most likely Ibn Abī Ṭayy’s Taʾrīkh al-Shīʿa, that praised Abān’s phenomenal memory for being so retentive as to enable him to quote verbatim (read yarwī lānā) his own work (from memory) without adding a single word to it.

1. Kitāb al-mubtada’ waʾl-mabʾath waʾl-magḥāzī waʾl-wafāʾt waʾl-Saqīfa waʾl-ridda

(Najāshī 13; Fihrist 18). This was a work on the life of the Prophet, with a chapter on the creation of man and the history of the prophets before Muhammad. The many quotations from Abān by later authors on those topics seem all to be taken from this work. That includes Yaʾqūbī who specifies in his Taʾrīkh 2: 6 that he quotes from Abān from Jaʿfar al-Šādiq. Sezgin 1: 278 erroneously identifies Yaʾqūbī’s source as Abān, son of the caliph ʿUthmān, who is conventionally believed to be the first author of a work on the life of the Prophet, written for the future Umayyad caliph, Sulaymān b. ʿAbd al-Malik, in the year 82. This latter Abān is clearly unlikely to have been Yaʾqūbī’s source, since Yaʾqūbī’s source quotes from Jaʿfar al-Šādiq who was born in the year 80.

The book was still available in the early sixth century to Ṭabrisī who quoted a large part of it in his Ilām: 82–139 (with isolated citations from other sources in between). Recently, Rasūl Jaʿfarīyān has taken that section, supplemented it with a number of other citations from Abān on the life of the Prophet, and published it all in a volume under its original title as it appears in Najāshī and the Fihrist. He has, however, missed a lengthy citation from Abān in Bayāḍī 2: 79–83 on the events of the Saqīfa, that must have formed the bulk of the material of that chapter of the work, and a short passage in Ibn Qūlawayh: 42 (repeated at 44, 45, 46).
2. Aṣl / Kitāb


Several hundred quotations from Abān in later Shi‘ite works of ḥadīth, listed in Khū‘ī 1: 125–38, 162–9, 371–403, 408–37 and Fāhāris 8: 7–8, 10–11, many through the same transmitters (see Khū‘ī 2: 485, 600–601, 4: 497, 5: 283–4, 326–7, 14: 193–5, 416–17, 23: 165), may go back to this notebook.

2: ‘Abbād b. Ṣuhayb

Abū Bakr ‘Abbād b. Ṣuhayb al-Ṭamīmī al-Kulaybī al-Yarbū‘ī, a prolific Sunnī transmitter of ḥadīth with pro-Mu‘tazilite and Shi‘ite sympathies. A Başrahī by origin but ʿAṣīrī by residence, he transmitted ḥadīth from Ja‘far al-Ṣādiq, among others, and is said to have died in or around the year 202.

Barqī: 74; Kashshī: 391–2; Najāshī: 293; Fihrist: 120; Rijāl: 142, 243. For Sunnī sources, see the list in the editor’s footnote to Lisān 3: 666–7 (Ibn ʿAdī: 1652–3 and Mīzān 2: 367 have the most detailed accounts).

In Shi‘ite sources, material about this scholar seems to have been confused with that on an earlier scholar of Başrah, ‘Abbād b. Kathīr (see Muḥammad Taqī al-Tustārī 5: 643–4, 653–6 for details; for a further possible example of that confusion apart from those mentioned in this work, see Ilāl 2: 113).


The date of, or around, 202 for his death appears in Bukhārī, Kābir 6: 43, but Ibn ʿAdī: 1652 (whence Lisān 3: 667, 669) quotes it from the same author as after 200 or around 212. Either date may signify that ‘Abbād lived to an old age if his transmission from authorities such as Jābir al-Ju‘fī (as in Furāt: 241; whence
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Hadçanî 1: 457) who were active early in the second century was through direct hearing.

Ibn ‘Adı: 1653 notes that ‘Abbād had a number of notebooks from his transmissions.

Kitābuh ‘an Abī ‘Abd Allāh

His notebook of transmissions from Ja’far al-Ṣādiq (Najāshī: 293; Fihrist: 120).TÜSİ received this notebook through the transmitter Hasan b. Mahbūb (d. 224), and the overwhelming majority of quotations from ‘Abbād in Shi‘ite works of ḥadīth are cited on the authority of this transmitter. Most Sunnī and Zaydī citations from ‘Abbād are, however, through a different transmitter, Muḥammad b. ‘Umar al-Māzinī al-Baṣrī.

‘Abbād’s quotations from Ja’far al-Ṣādiq include the following:

– Aḥmad, Fadā’il: 658 (also Ibn Bābawayh, Amālī: 248–9)
– Māhāsin: 293
– Aḥmad b. Ṭsā: 4: 333–4
– ‘Ayyāshī 1: 235
– Kāfī 1: 49
 2: 276
 3: 547
 5: 28, 238, 524 (also ’Ial: 2: 252)
 6: 163 (repeated in 7: 212), 215
 7: 208, 239
– Ibn Hammām: 45, 66 (also Kbišāk: 127)
– Fūrāt: 343, 452–3
– Ibn al-Juḥām: 365
– ‘Alī b. Ibrāhīm 2: 389
– Abū ’l-Faraj, Agbānī: 7: 277
– ’Ial: 1: 92–5, 153, 170, 184
– Kbišāk: 127, 189, 511–14
– Ibn Shādhān: 35
– Abū Taʿlīb: 148, 434
– Tūsî, Amālī: 647–8 (three reports, with the same isnād)
3: Al-‘Abdī al-Khazzāz

‘Abd al-‘Azīz b. ‘Abd Allāh al-‘Abdī, the furrier, a Kūfīan client of the Banū ‘Abd al-Qays from Asad Rabī’a and a transmitter from Ja’far al-Ṣādiq.

Barqī: 75; Najāshī: 244; Rījāk: 239, 265.

A report in Kharājī: 636 (whence Irbīl: 2: 403) quotes this transmitter (the name of whose profession is given here as qazzāz, the silk seller, rather than khazzāz, the furrier) explaining how he held Extremist ideas about the divine nature of the Imāms but Ja’far al-Ṣādiq advised him against them (cf. Ṣaffār: 236 where the story is ascribed to this person’s son, Ismā’il, with additional and most probably later accretions that go against the intent of the report). That the man had some Extremist tendencies can also be detected in his report in Tawhīd: 152 and is possibly the reason why Najāshī: 244 considers him “weak.”

Kitāb

His notebook of ḥadīth, related by a number of transmitters, including Ḥasan b. Maḥbūb (Najāshī: 244). Apart from a few examples where the author’s son Ismā’il (Kāfī: 3: 560, 562), possibly a second son, Muḥammad (ibid. 6: 345), and others (e.g. Maḥāsin: 31 [whence Kāfī: 2: 519]) quote from him, all quotations from this author in later works are through Ḥasan b. Maḥbūb, as in the following examples:

– Maḥāsin: 277, 497 (also Kāfī: 6: 340), 500 (also Kāfī: 6: 333), 540
– Ṣaffār: 207 (also Kāfī: 214; see also Ibn al-Juḥām: 231 where the same passage is quoted through a different transmitter from ‘Abd al-‘Azīz)
4: ‘Abd al-Ghaffār al-Jāzī


Najarshī: 247; Fibríst: 122; Rijāl: 241, 435

Najarshī explains that the nisba of this transmitter refers to a village in Mesopotamia called Jāziya. Muḥammad Taqī al-Tustaṣrī 6: 195, however, suggests that the correct form of the nisba should be Jārī as no Jāziya is mentioned by either Yaḥūt or Sam‘ānī, while numerous Jārīs are named in the sources. This is certainly not a good argument.

**Kitāb**

His notebook of ḥadīth, related by a number of transmitters including Naḍr b. Shu‘ayb (Najarshī: 247; Fibríst: 122) who quotes this author at times through an intermediary (Fāqīb 4: 213). With a single exception (Tabdīb 7: 291), all quotations from ‘Abd al-Ghaffār al-Jāzī in Shi‘ite works of ḥadīth are through Naḍr b. Shu‘ayb as in the following examples:

5: Abū Maryam

Abū Maryam ‘Abd al-Ghaffār b. al-Qāsim b. Yahyā b. Qays b. Qahd al-Anṣārī, a Küfan scholar of ḥadīth in the first half of the second century and a transmitter known to both Sunnī and Shi‘ite communities of his time. He transmitted from the Imāms Muḥammad al-Bāqir and Ja‘far al-Ṣādiq, among others.


His genealogy as given above follows Ibn ‘Adī: 1964. Najāshī: 246 and Rijāk 241 have him as ‘Abd al-Ghaffār b. al-Qāsim b. Qays b. Qahd. The first Qays should be a corruption of Yahyā or vice versa.

Sunnī authors, while admiring his knowledge of ḥadīth and its transmitters, blame him for strong Shi‘ite sympathies, reflected especially in his reports against ‘Uthmān, and describe him as an unreliable transmitter. Shu‘ba b. al-Ḥajjāj (d. 160), a well known mid-second century scholar of ḥadīth, studied with and transmitted from him. Ibn Abī Ḥātim 6: 54 (whence Mīzān 2: 640) identifies Abū Maryam as a leader of the Shi‘ite community. Ibn ‘Adī: 1965 and others (e.g., Ibn ‘Asākir 30: 359) call him an Extremist Shi‘ite. This clearly refers to his anti-‘Uthmān transmissions (e.g., ‘Uqaylī 3: 102; Ibn Ḥibbān, Majrūhīn 2: 143). ‘Uqaylī 3: 102 indicates that his objectionable transmissions belong to a later period in his life, and that scholars such as Shu‘ba had studied with him before that period. ‘Uqaylī (whence Mīzān 2: 641) praises Abū Maryam for his knowledge of the authorities of ḥadīth, and makes it clear that the Sunnī authorities considered him unreliable because of his beliefs, not because of deficiencies in his transmission.

Notwithstanding his Shi‘ite sympathies, he used to travel to Damascus at times and frequent the princely court of the Umayyad Ibrāhīm b. al-Walīd (d. 132), as mentioned by himself in a report that appears in a revised version in Khazzāz: 251. In this report, he also complains to Muḥammad al-Bāqir that he
has already reached an old age waiting all his life for the Qā'im to arise (ibid.: 252). The report clearly belongs to later years of Muhammad al-Baqir’s life early in the second century.

As for his personal conduct, a report in Kāfī 6: 410 asserts that he used to drink nabūdāb, a mild alcoholic beverage that many of the jurists of Iraq considered to be licit in moderation. There were also members of the Shi‘ite community who thought drinking nabūdāb was permissible (ibid. 6: 411; Kashshī: 201). Abū Maryam’s drinking habit is also attested in ‘Uqaylī 3: 102.

Dhahabī suggests that Abū Maryam should have lived until around 160 as some of those who transmitted from him are known to have been born around the middle of the second century and could not have reached the age of learning before the aforementioned date. This argument is correct if they had actually heard from Abū Maryam, as Dhahabī assumes to have been the case.

1. Kitāb al-ṣalāt

(Fihrist: 189). A fair number of quotations from this author on the topic of prayer in later works of hadīth may go back to this work. Examples are as follows:

- Aḥmad b. ‘Īsā 1: 257
- ‘Ayyāshī 1: 243
- Wāqī‘ 3:16
- Kāfī 1: 450 (also Tabdibī: 1: 296)
- 3: 219, 305, 421
- Tabdibī 1: 416
- Abū ‘Abd Allāh al-Shajari, Adbān. 74

2. Kitāb

His notebook of hadīth, related by a number of Shi‘ite transmitters (Najāshī: 247; Fihrist: 189). There are close to two hundred quotations from Abū Maryam in Imāmite Shi‘ite works of hadīth, many of which in all likelihood are taken from this notebook. For lists see Khu‘ī 10: 56, 22: 211–15; Fabāris 9: 286–7, 10: 298. There are also a good number of quotations from him in Sunnī sources, mostly on the virtues of ‘Alī but also on legal and ethical topics. Here are a few examples:

- Ibn Abī ‘l-Dunya, Maqtaal Amīr al-Mu‘minīn. 36
6: Karrām al-Khatḥamī

‘Abd al-Karīm b. ‘Amr b. Ṣāliḥ, known as Karrām, a Kūfīan client of Khatḥamī and a distinguished member of the Shi‘īte community of Kūfā in his time. He transmitted from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm, and was among the leaders of the Wāqi‘ītes after the death of the latter.
Most of his biographers note that he was a Waqifite, a staunch one as understood from Rijāl: 339. This fact, however, did not discourage a later transmitter from upgrading one of Karrām’s reports to “predict” that the number of the Imāms would be twelve (Kāfī 1: 534). The older version of the report (ibid. 4: 141) does not include the clause about the twelve Imāms.

**Kitāb**

His notebook of *badīth*, related by a number of Shi‘ite transmitters, including ‘Ubays b. Hishām al-Nāshirī and Ahmad b. Muḥammad b. Abī Naṣr al-Bazantī (Najāshī: 245; Fihrist: 109; Rijāl: 339). There are a large number of quotations from Karrām in Shi‘ite works of *badīth*, overwhelmingly on the authority of these two transmitters of this notebook – sometimes one or the other, sometimes both together (as, for instance, in Gbayba: 425–6; compare also Tabdhib 5: 483 where a text appears as quoted from Karrām by ‘Ubays, with Istibsār 2: 260, where the same text is quoted from Karrām on the authority of Bazantī). For well over one hundred quotations from him in the four main works of Shi‘ite *badīth*, see the lists in Khu‘ī 10: 59–61, 68–70, 408–14, 14: 111–12, 371–2 (more than half of these on the authority of Bazantī alone); for another hundred or so, mainly in other Shi‘ite works, see Fahāris 9: 288–90, 10: 9.

**7: ‘Abd Allāh b. Ayyūb**

‘Abd Allāh b. Ayyūb b. Rāshid al-Zuhrī, a seller of clothing made by Jhāts. Most likely a Kūfān, he lived in the middle and latter half of the second century, and reportedly transmitted from Ja‘far al-Ṣādiq. He is said to have had esoteric tendencies.

Najāshī: 221; Fihrist: 104, 105.

Najāshī is the one who identifies this transmitter as Bāyyāh al-Zuṭṭī, a seller of clothing made by the Indian Jhāts (*al-thiya al-Zuṭṭiya*, for which see Ibn Manzūr, Lisān 7: 308; Zābdī: 5: 146). He was, most likely, a son of Ayyūb b. Rāshid, a Kūfān cloth seller and a transmitter from Ja‘far al-Ṣādiq (Rijāl: 163). Ayyūb’s transmission from that Imām is attested in Kāfī 1: 69, 3: 505, 6: 415, 7: 198–9. In this last instance, Ayyūb quotes from Ja‘far al-Ṣādiq through an intermediary who was also a seller of clothing made by Jhāts. This strengthens the likelihood
that this Ayyūb was the father of our transmitter who belonged to the same professional circle. That ‘Abd Allāh’s father was a transmitter of hadīth is further confirmed by a report in Saḥfā: 166 where ‘Abd Allāh quotes from Ja’far al-Ṣādiq with his own father as the intermediary.

Riḍā: 231 names an ‘Abd Allāh b. Ayyūb, a Kūfī client of the Banū Asad, among the transmitters from Ja’far al-Ṣādiq. Ibn al-Ghadrīrī: 79 mentions an ‘Abd Allāh b. Ayyūb al-Qummī about whom he knew nothing except that he was quoted by the Extremists in their works. There is also a report in Kāfī 1: 31–3 on the authority of ‘Abd Allāh b. Ayyūb al-Ashtarī who should have lived late in the second century. Almost all Ash’arī transmitters from the Imāms were from the branch of the tribe that emigrated from Kūfa to Qum, reportedly late in the first century. Muḥammad Taqī al-Tustarī 6: 260 suggests that there was possibly a single ‘Abd Allāh b. Ayyūb whose nisba was variously given. It is true that a corruption involving Asadī and Ashtarī, and even those and Zubair, cannot be ruled out in Arabic script. The accusation of holding esoteric beliefs that Najāshī mentions in the case of our transmitter, on the other hand, goes well with Ibn al-Ghadrīrī’s report on the popularity of ‘Abd Allāh b. Ayyūb al-Qummī with the Extremists. Two reports quoted from our transmitter in Saḥfā: 131, 429 qualify as what many Shi’ite scholars of the third and fourth centuries considered esoteric. However, there is certainly more than one ‘Abd Allāh b. Ayyūb involved here. Ibn al-Ghadrīrī obviously refers to a name mentioned in a Nuṣayrī text recorded in Maymūn al-Ṭabarānī, Majmū’ al-a’yaḍ 133 as Abū Muḥammad ‘Abd Allāh b. Ayyūb al-Qummī from whom the text quotes a long story about the merits of the Nuṣayrī feast of the Ninth of Rabī’ I (ibid.: 133–43). However, if one takes this report seriously, this Qummī should have lived in the mid-third century as a close disciple of ‘Alī al-Hāḍī (ibid.: 134–7, 143). There is also a post ‘Alī al-Ridā report in Kāfī 1: 346–7 and Kamāk 536–7 from a transmitter named ‘Abd Allāh b. Ayyūb, who should have lived around the middle of the 3rd century. In addition, there are a number of reports in Śūnī sources quoting ‘Abd Allāh b. Ayyūb, from his father, from Muḥammad al-Bāqir (alternatively, from his father, from his grandfather, from Ḥasan al-Muṭṭabā). This Abū Bakr ‘Abd Allāh b. Ayyūb b. Abī ʿIlāj, the rope seller, was a transmitter from Mosul (see the entry on him and examples of his transmission in Ibn ʿAdī: 1527; also Liṣan 3: 729 and the many other sources listed in the editor’s footnote; see also Ibn al-Jawzī, Mawḍūʿāt 1: 401; Suyūṭī, Laʾalī 1: 383).

Kitāb / Kitāb nawādir

(Najāshī: 221; Fihrist: 104, 105). Apart from the reports mentioned above and a few others, in all of which this author transmits from Ja’far al-Ṣādiq through an intermediary (e.g. Saḥfā: 166 ; Khiṣāk 9, also 61 where the ultimate authority for the report is Ḥasan al-Muṭṭabā), he may be the same as the ‘Abd Allāh b. Ayyūb who was the principal transmitter of the Kitāb al-diyaṭ, a lengthy text of ‘Alī’s executive order to his governors
on the monetary compensation for various acts of mayhem, including mutilation and injuries. The full text of this executive order has survived (see above, the entry on ‘Alī).

8: Ibn Bukayr

Abū ‘Alī ‘Abd Allāh b. Bukayr b. A‘yan, a member of the originally Byzantine family of Āl A‘yan of Kūfa (see no. 234 below) and a prominent Shi‘ite jurist and mutakallim. He transmitted from Ja‘far al-Ṣādiq and joined the Faṭḥītes after his death, following his eldest surviving son, ‘Abd Allāh, rather than Mūsā al-Kāzīm, as his successor.


Abū l-Ḥasan al-Ash‘arī 1: 112 mentions the opinion of ‘Abd Allāh b. Bukayr, alongside other Shi‘ite theologians of the mid-second century, on the question of istit′a‘a (that is, whether man’s capability to act precedes or coincides with the act itself). There is a quotation on this topic from him in Tawḥīd: 347. An example of his personal opinion based on independent legal judgment (ra‘y) on a matter of the law of divorce is quoted in Ka‘fī 6: 77–8 and is discussed and criticized by later Shi‘ite scholars (see, for instance, Tahdhīb 8: 35–6; also Najafī, Jawāhir 32: 129–31). That he was among the prominent Shi‘ite jurists of his time is also mentioned in Kashshī: 345, 375; Abū Ghālib: 114; Nawbakhtī: 112. His opinions and interpretations were known in the Shi‘ite community of his time and were at times quoted to the Imāms (e.g. Ma‘ānī 266–7 [also ‘Uyūn 1: 310–11]; see also Kashshī: 144). He was a prolific transmitter (Abū Ghālib: 114), a fact well attested by the amount of reports quoted on his authority in Shi‘ite works of hadīth.

1. Kitāb

His notebook of hadīth, related by a large number of Shi‘ite transmitters including Ḥasan b. ‘Alī b. Faḍḍāl (d. 224) (Kashshī: 516; Ibn al-Nadīm: 243; Abū Ghālib: 171; Najāshī: 222 [see also 125]; Fihrist: 106). Faḍl b. Shādhān al-Naysābūrī, the prominent Shi‘ite scholar of the third century, heard the notebook from the same transmitter (Kashshī: 516). Two fragments of this notebook have survived in ‘Abd Allāh b. Ja‘far: 167–74 (nos. 613–41) and Ibn Idrīs, Mustaṭrafaṭ: 137–9. The work was still available in the mid-seventh century to Ibn Ṭāwūs who quoted from it in his Kashf al-maḥajja: 125 (see further Kohlberg: 219).
There are many quotations from ‘Abd Allāh b. Bukayr in Shi‘ite works of hadīth, mainly on the authority of Ḥasan b. ‘Alī b. Faḍḍāl. For lists of over seven hundred of these in the four main collections of Shi‘ite hadīth, see Khu‘̔ī 10: 126–30, 420–32, 22: 160–69, 363–78. For lists of many others quoted in other collections, see Fabāris 8: 239–40, 9: 198.


A work by Ibn ‘Uqda, Aḥmad b. Muḥammad b. Sa‘īd al-Kūfī (d. 333), clearly a collection of the reports that the author received on the authority of Ibn Bukayr. The work is mentioned in Najāshī: 94 and Fihrist 29. The three quotations from ‘Abd Allāh b. Bukayr through Ibn ‘Uqda in Nu’mānī: 264, 301 should have been among the components of the work in question.

9: ‘Abd Allāh b. Ghālib


Barqī: 64; Kashshī: 339; Najāshī: 222; Rijāl: 141–2, 233.

For possible examples of his poetry, see Ibn Qūlawayh: 210; Ghayba: 49. His father (see Khu‘ī 13: 219–20), Abū ’l-Hudhayl Ghālib b. al-Hudhayl, a client of the Banū Asad, was also a poet and a transmitter from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq (Rijāl: 142, 267). His brother, Ishāq b. Ghālib, also a transmitter from Ja‘far al-Ṣādiq, was a poet too (Najāshī: 72; Rijāl: 162; see also Lisān 1: 562, misattributing his information to Kashshī).

As for his distinction as a jurist mentioned by Najāshī, see, for instance, Kāfī 7: 347.

3. He was also the author of a notebook of hadīth, related by Ṣafwān b. Yahyā and others (Najāshī: 72). Examples of quotations from him in later works, some through the same transmitter, include Ḥusayn b. Sa‘īd, Zubāk 33 (also Kāfī 4: 2; Thawāb 169; Khisāl 48), 47 (also ‘Ayyāshī 2: 89–90; Kāfī 2: 412); Mahāsin: 98 (also Iqāb 242); Kāfī 1: 203–5 (an elegant text on the Shi‘ite conception of the Imamate, narrated as a sermon of Ja‘far al-Ṣādiq’s but most likely composed by Ishāq on the basis of the Imam’s teachings; another part of this text appears ibid. 1: 244–5; another part from the beginning of the text appears in Sa‘fār: 412–13; the text in Ţawbāt 44–5 [also Iqāb 1: 114] is also most likely a part of the same work, clearly from its very beginning), 2: 321 (also Ibn Bābawayh, Anālī 274), 602; Tahdīb 4: 190–91.
Kitāb

His notebook of ḥadīth, related by many transmitters including Ḥasan b. Mahbūb (Najāshī: 222). The following quotations from ‘Abd Allāh b. Ghālib on the authority of the same transmitter may thus go back to the notebook in question:

– Mahāsin 155 (whence Ṣaffār: 33; Kāfī 1: 215), 295
– ‘Ayyāshī (without the name of the transmitter from ‘Abd Allāh, as usual)
  1: 59–60
  2: 164
– Kāfī 2: 230–31 (also 2: 47 where ‘Abd Allāh is corrupted to ‘Abd al-Malik), 265
  3: 188
  4: 15
  5: 514
  7: 347
  8: 72–6, 244–5, 336
– Ibn Bābawayh, Amālī 593–6, 633 (also Thawāb 232; Tabīb 1: 303–4)
– ‘Ilal 2: 276
– Tabīb 10: 151–2
– Manāqib 2: 287

10: Al-Armanī

Abū ‘l-Ḥakam ‘Abd Allāh b. al-Ḥakam al-Armanī, a transmitter from Ja‘far al-Ṣaddiq, who was accused of holding Extremist views about the Imāms. He seems to have lived into the last years of the second century.

Najāshī: 225; Ibn al-Ghada’irī: 81; Fībrīst: 101–2 (see also Rijāl 437).

His kunya is attested in Kāfī 1: 313, 316, 317 (cf. ibid. 1: 358, 356). For his being alive until the late second century, see Kāfī 1: 315, a quotation from him that speaks of four years after the death of Hārūn al-Rashīd (d. 193) and of the birth of Muḥammad al-Jawād (b. 195).
His notebook of hadīth, related by Abū ‘Imrān Mūsā b. Ranjawayh al-Armanī (Najāshī: 225; Fihrist: 101–2). The following quotations from ‘Abd Allāh b. al-Ḥakam in Shi‘īte works of hadīth are all on the authority of the same transmitter:

– Ṣaffār: 144

2: 616–17 (also Ibn Bābawayh, Amālī: 328)
3: 493
7: 460
– Faqīḥ 3: 52–3 (also Tabdhīb 6: 367), 307 (also Tabdhīb 10: 177–8), 308, 383 (for the isnād, see also ibid. 4: 515)
– ‘Īqāb: 309
– Tabdhīb 10: 153–4, 269
– Ibn Ṭāwūs, Jamāl: 278 (read Ranjawayh for Zanjawayh)

11: Abū Muḥammad al-Ja‘farī


A quotation from this transmitter in Kāfī 1: 313–16 speaks of four years after the death of Hārūn al-Rashīd (d. 193) and of the birth of Muḥammad al-Jawād (b. 195). The report, if authentic, indicates that he was alive until the very last years of the century.

4. The kunya of Mūsā b. Ranjawayh is given as Abū ‘Imrān in Najāshī and Fihrist. That, as is well known to students of Muslim biography, is the kunya by default for anyone named Mūsā and does not exclude a filial kunya.
1. *Kitāb khurūj Muḥammad b. ʿAbd Allāh wa maqtalih*


2. *Kitāb khurūj Ṣāḥib Fakhkh wa maqtalih*

On the unsuccessful rebellion of Ḥusayn b. ʿAlī Sāḥib Fakhkh in 169 (Najāshī: 216). Najāshī received this work through the transmitter Bakr b. Ṣāliḥ. A large portion of this treatise, from its beginning on, is quoted through the same transmitter, Bakr b. Ṣāliḥ al-Rāzī, in Aḥmad b. Sahl al-Rāzī, *Akhbār Fakhkh*. 132–47 (with a couple of insertions from other sources in between). The name of the author, however, appears here as ʿAbd Allāh b. Muḥammad b. Ibrāhīm, with the insertion of additional names in the genealogical line of descent from Jaʿfar b. Abī Ẓāliḥ. Two fragments of the work are also quoted in *Kāfī* 1: 366–7. The first, a conversation between the Sāḥib Fakhkh and Mūsā al-Kāẓim, is also attested in the section quoted by Ahmad b. Sahl al-Rāzī: 135 (though with variations). The second is an exchange of letters between Mūsā al-Kāẓim and Yahyā b. ʿAbd Allāh al-Ṭalibī, the younger brother of al-Nafs al-Zakiyya who participated in the rebellion of the Sāḥib Fakhkh but survived the massacre at Fakhkh and began his own rebellion whose events are recorded along with those of Fakhkh in the same volume by Aḥmad b. Sahl, and most likely by our author as well.

3. *Kitāb waṣiyyat Mūsā b. Jaʿfar*

This treatise, containing the text of the will of Mūsā al-Kāẓim and what happened between ʿAlī al-Riḍā and his brothers after the death of their father, is also quoted in *Kāfī* 1: 316–19 (also *Uyūn* 1: 33–7 with variations) with the closing formula of the treatise on p. 319. The text is in support of ʿAlī al-Riḍā’s rightful succession to his father. Another lengthy text, with the same isnād and purpose in mind, quoted just before the aforementioned text in *Kāfī* 1: 313–16 (also ʿAlī b. Bābawayh, *Imāma*: 215–18; *Uyūn* 1: 23–6), also seems originally to have been a part of the work in question.
4. Asl

Najāshī: 216 notes that this author had a number of books, though he only names two of them. Numerous quotations from ‘Abd Allāh b. Ibrāhīm al-Ja‘farī in Shi‘ite works of ḥadīth, mostly, though not exclusively, through Bakr b. Ṣāliḥ, may indicate that he had a notebook of miscellaneous reports as well. Examples include the following:

- *Maḥāsin:* 369 (also *Kāfī* 2: 532), 370, 425, 553, 555 (whence *Kāfī* 6: 359–60), 592, 642
- Ṣaffār: 198 (with two errors in the genealogy of ‘Abd Allāh)
- *Kāfī* 1: 387–8
- ‘Uyūn 1: 279 (also *Kbisāl:* 392)
- Ṭūsī, *Amālī:* 455–6

12: Ibn al-Qaddāh

‘Abd Allāh b. Maymūn b. al-Aswad, the arrow maker, a Meccan client of the Banū Makhzūm, a clan of Quraysh. A servant of Ja‘far al-Ṣādiq, he transmitted from him and, occasionally, other early authorities of ḥadīth. He was known to both Shi‘ite and Sunnī circles of transmission of ḥadīth.


The name of this transmitter’s grandfather is given in Sunnī sources as Ḥāwīd and in Shi‘ite sources as Ḥāwīd, one possibly a corruption of the other, but the latter goes better with Maymūn, if we assume a slave origin. ‘Abd Allāh was a client of the descendants of Ḥārith b. ‘Abd Allāh b. Abī Rabī‘a al-Makhzūmī (‘Uqaylī 2: 302; Ibn ‘Adī: 1504; *Mīzān* 16: 199), a Meccan tābī‘ī who served as governor of Baṣra for ‘Abd Allāh b. al-Zubayr (r. 64–73). The same should have naturally been the case with ‘Abd Allāh’s father, Maymūn al-Qaddāh (on him see Barqī: 59, 66; Najāshī: 213; Ṭūsī: 120, 145, 309). Ṭūsī: 309, however, identifies Maymūn as a client of the Banū Ḥāshim. That may have been a corruption or slip of pen. After all, Ṭūsī himself identifies Maymūn as a client of the Banū Makhzūm ibid.: 145. Both Maymūn and his son were, however, servants of the Imāms, Maymūn of Muḥammad al-Bāqir (*Kāfī* 1: 400) and ‘Abd Allāh of Ja‘far al-Ṣādiq (Ibn ‘Adī: 1504; see also *Kāfī* 6: 443), and this may have been behind Ṭūsī’s assumption in Ṭūsī: 309.
The sectarian affiliation of Ibn al-Qaddāh is, however, unclear. None of his Sunnī biographers ascribe a Shi‘ite sympathy to him. Majlisī (Bilār 84: 242) indicates that the contents of his reports in most cases reveal a Sunnī tendency. Kashshī: 389 reports on the authority of a transmitter who may have met Ibn al-Qaddāh late in his life (see ‘Abd Allāh b. Ja‘far: 20) that he was a philo-Zaydī (the expression used here is tazayyud, for the meaning of which see Jishumīn, Jala‘: 128). Tust in Tabdhib 5: 230 suggests that in a specific case, Ibn al-Qaddāh attributed the opinion of ‘Abd Allāh b. al-Ḥasan, who was much favored by the early Zaydīs as their most senior supporter from among the members of the House of the Prophet, to Ja‘far al-Ṣādiq. This may indicate that Ibn al-Qaddāh was close to Zaydī circles. Abū l-‘Ala‘ al-Ma‘arrī in his Ghufrān: 407–8 quotes the Shi‘ites as saying that ‘Abd Allāh b. Maymūn al-Qaddāh, a member of the Arab tribe of Bāhila, was a prominent disciple of Ja‘far al-Ṣādiq and transmitted much from him but then apostatized (irtadda). Ma‘arrī cites some senior Shi‘ite scholar(s) who told him that the Shi‘a, when quoting Ibn al-Qaddāh, specified that they heard him at his best, i.e. before he apostatized (qabla ‘an yartadda). He then quotes two pieces of poetry allegedly by Ibn al-Qaddāh against Ja‘far al-Ṣādiq. Our Ibn al-Qaddāh was, however, not an Arab from Bāhila but a client of the Banū Makhzūm. The sources say nothing about his alleged apostasy. The word yartadda may have been a corruption of tazayyada, although the first line of the first piece of poetry quoted by Ma‘arrī, if interpreted literally, implies disbelief in the hereafter. At any rate, the report, if it actually refers to our person, confirms the suspicion that Ibn al-Qaddāh was at least not an Imāmī Shī‘ite later in his life. There is in fact a curious and unusual practice followed by a transmitter from Ibn al-Qaddāh, most likely the same transmitter who reported in Kashshī: 389 that Ibn al-Qaddāh was a philo-Zaydī: he gives the date at which he heard a report from him (‘Abd Allāh b. Ja‘far: 20). This may confirm Ma‘arrī’s assertion about the concern of the Shi‘a for the timing of Ibn al-Qaddāh’s reports. Nevertheless, apart from occasional quotations of his reports through Imāmī chains of transmission, the name of Ibn al-Qaddāh does not appear in Zaydī sources. However, in most of his reports in Sunnī works, Ja‘far al-Ṣādiq is depicted as quoting, directly or through his father, from early authorities of Sunnī hadīth. This is certainly a non-Imāmī practice. Furthermore, in many, if not most, of the reports recorded on his authority in Shī‘ite works other than the Kāfī, he refers to Ja‘far al-Ṣādiq using his first name, in contrast to the Imāmites’ well established habit of referring to him by his kunya. If one assumes the use of the Imām’s first name to be his original, unedited style, that too indicates that he was not an Imāmī Shī‘ite. One may also be tempted to think that the variation in referring to the Imām between kunya and first name may signify different stages in this transmitter’s life. But some of these reports are quoted on the authority of the same transmitters in different works, one mentioning the Imām with his first name, another with his kunya (cf. for instance, Kāfī 2: 523 with Ibn Ṭawūs, Falāḥ: 376). This confirms the hypothesis of later editing as noted above. The suspicion of a non-Shī‘ite provenance can further be confirmed by some of his transmissions (e.g. Kāfī 6: 19).
Ibn al-Nadīm: 238 and Ismāʿīlī sources (for a list, see the editor’s note in Juwaynī, *Jabāṅgushā* 3: 341–2) name an ‘Abbād Allāh b. Maymūn al-Qaddāḥ, a disciple of Ja’far al-Ṣādiq, as the originator of the Qarmatian doctrine. The biographical specifications they ascribe to that person (see the entries on him in the *Encyclopaedia of Islam*, 2nd edn., 1: 48 [S. M. Stern] and *Encyclopaedia Iranica* 1: 182–3 [H. Halm]) do not agree with the corresponding material in Sunnī and Shīʿite sources on Ibn al-Qaddāḥ. It is, however, possible that the ambiguities about our Ibn al-Qaddāḥ encouraged Ismāʿīlī esoterism to turn him into a legendary figure. There is also a good possibility that there was a person with a similar name that early Ismāʿīlī authors confused with our Ibn al-Qaddāḥ, assuming him to be a disciple of Ja’far al-Ṣādiq, though the Ismāʿīlī account of his life and activities requires him to have lived in the latter part of the third century and to have died after 261.

Ibn al-Qaddāḥ seems to have lived into the late second century. A transmitter states that he heard him in the year 198 (‘Abbād Allāh b. Ja’far: 20). This point is also confirmed by the generation to which the transmitters from him belonged, though there is naturally the possibility that those transmitters may have quoted from the works, not from the author. The year 180 given by Ziriklı 4: 141 as the date of the death of Ibn al-Qaddāḥ does not seem to come from an authoritative source.

Najāshī: 214 mentions that Ibn al-Qaddāḥ had a number of books that Najāshī received through the transmitter Ja’far b. Muḥammad b. ‘Ubayd Allāh (al-Ash’arī, as in *Maḥāsin*: 34, 439 [against the suggestion in Khu’ī 4: 100 that this transmitter has never been identified anywhere as Asb’arī]). Najāshī names two of Ibn al-Qaddāḥ’s works:

1. *Kitāb mab’ath al-Nabī wa akhbāriḥ*

Nothing seems to have survived from this work.

2. *Kitāb ṣifat al-janna wa ’l-nār*

A report in ‘Abbād Allāh b. Ja’far: 24–5 as well as a few others (e.g. Kāfī 5: 537) fit within the title of this work. The passage in ‘Abbād Allāh b. Ja’far: 24–5 (reported on different authorities also in Sunnī works of *badīb* such as Ibn Abī ‘Āşim, *Sunna* 1: 248–9; Ṭabarānī, *Kabīr* 8: 153) speaks of God’s declaration concerning the people of paradise and hell. The brief texts of God’s declarations on both groups begin as follows: *Bism Allāh al-Raḥmān al-Raḥīm. Kitāb min al-Raḥmān al-Raḥīm fi abl al-Janna/ fi abl al-nār.* One only hopes that this initial formula did not mislead an early author of Shīʿite bio-bibliographical material into assuming that the text in front of him was the beginning of a book on the topic.
3. Kitāb

His notebook of ḥadīth (Ibn al-Nadīm: 275; Abū Ghālib: 166; Fihrist: 103), in three parts (ajza‘), according to Abū Ghālib al-Zurārī who received the work through the scholar Ḥasan b. ‘Alī b. Faḍdāl. Ṭūsī received the work through three different insāds that went back to (1) the above-mentioned Ja‘far b. Muḥammad b. ‘Ubayd Allāh named by Najāshī, (2) ‘Abd Allāh b. al-Ṣalt al-Qummi, and (3) Ibrāhīm b. Ḥāshim al-Qummi. Ibn Bābawayh quotes Ibn al-Qaddāh in the Faqīḥ through this last transmitter (Masṣyakha: 500), who at times quotes our author through the first transmitter, Ja‘far b. Muḥammad b. ‘Ubayd Allāh (e.g. Ṣaffār: 148; Kāfī 4: 153; Khiṣāl: 650 [as explained below]); this may always have been the case even where the name of the intermediary is not mentioned in the insād.

Quotations from ‘Abd Allāh b. Maymūn al-Qaddāh by the above-mentioned four transmitters of this notebook include the following examples:

– Muḥammad b. ‘Alī b. Maḥbūb: 94 (also Ibn Ṭawūs, Falāḥ: 376, quoting another passage from the same source [see idem, Muḥāṣaba: 14])
– Ṣaffār: 3, 7, 134, 148 (read Ja‘far b. Muḥammad ‘an ‘Abd Allāh b. Maymūn, as ibid.: 164 where the text is repeated, for Ja‘far b. Muḥammad b. ‘Abd Allāh b. Maymūn), 297, 310, 503
– Kāfī 1: 34, 40, 48
  2: 79, 90, 102, 114, 152, 183, 293, 297, 327, 378, 436, 444, 462, 467, 468, 471 (two reports), 473, 475, 487, 492 (two reports), 495, 498–9, 523, 539–40, 569, 610, 645, 647, 657, 659, 664
  3: 22, 69, 124, 246, 262–3, 428, 488
  5: 24, 46, 95, 165, 312, 327, 328, 329, 368, 474, 494, 495, 497, 503, 516, 523–4, 537, 541, 542, 550
  6: 19, 40, 47 (two reports), 266, 285, 290, 297, 309, 315, 317, 322, 331, 336, 350, 354, 361, 370, 376, 384, 386 (two reports), 387, 435, 439, 443, 445, 447, 448, 457, 467, 469 (two reports), 476, 492, 495 (two reports), 512, 528, 533, 534, 543, 550
  8: 306, 475
‘Alî b. Ibrâhîm 2: 398–9
– Ibn Qûlawayh: 453
– Ibn Bābawayh, Amâlî: 116 (also Thawâeq: 159–60), 714 (also Kbiṣâk: 293)
– Faqîh 2: 342
3: 69, 300, 353, 384, 436, 573
4: 130
– ‘Ilal 1: 277
2: 25, 33, 215, 270, 277
– ‘Iqâb: 270, 275
– Ma‘ânî: 152
– Abû Tâlib: 318, 415–16 (read Ja‘far b. Muḥammâd [b. ‘Ubayd Allâh], as in the author’s source: Maḥâsin: 293, for Ja‘far b. Abî Allâh al-Muḥâmmadî)
– Tahdhîb 2: 195
4: 300
5: 239, 454, 472
6: 153
9: 262–3, 295, 423
– Ibn Tâwûs, Fathî: 147–8

‘Abd Allâh b. Ja‘far al-Ḥimyarî quotes a fragment of 24 reports from Ibn al-Qaddâḥ through a single transmitter in his Qurb al-isnâd: 19–28 (# 66–74, 77–91). The transmitter, Muḥammâd b. ‘Īsâ, should be the same as the one who occasionally quotes from Ibn al-Qaddâḥ through Ḥasan b. ‘Alî b. Faḍdâl (e.g. Kâfî 4: 51), and that may have been the case here, too.

In the Sunnî tradition, Ibn ‘Adî: 1504–6 quotes some thirteen reports on his authority, eight from Ja‘far al-Ṣâdiq (from his father, from Jâbir b. ‘Abd Allâh [# 1–7] and Anas b. Mâlik [# 8]), and five directly from ‘Abd Allâh b. ‘Umar, Jâbir or Anas. His quotations from the last three should have been through intermediaries as those three preceded him by two generations. He actually quotes from both ‘Abd Allâh b. ‘Umar (Ṭabarî, Tafsîr: 1: 13) and Ibn ‘Abbâs (Ibn Hibbân, Majrûbîn: 2: 21) through two intermediaries. Some of his quotations from Ja‘far al-Ṣâdiq recorded by Ibn ‘Adî are cited in other early Sunnî works, too. One, for instance, on the

- Aḥmad 5: 122
- Ṭabarānī, Kabīr 23: 411
- Abū ‘l-Shaykh, Amtbāk: 86 (part of Kāfī 2: 659)
- Lālikā‘ī: 782–3 (also Ismā‘īl al-Tamīmī: 24–5)
- Sahmī: 324
- Khaṭīb, Ta‘rīkh 13: 300
- Dhahabī, Siyar 18: 258–9 and Tadbkira: 1158

A report in Ṭabarī, Ta‘rīkh 5: 63–4 (partially repeated at 92) citing some of ‘Alī’s decisions after Šīfīn, related by an ‘Abd Allāh b. Maymūn, may belong to our author, too (cf. Tabdīb 6: 153). There is also a quotation from him with a Sunnī chain of transmission in Ibn Bābawayh, Amālī: 348–9 (partially also in Kamāl: 392).

4. Ifādat al-baṣīr li-kull rāmī mubtadi’ aw mābir niḥrīr

This is a treatise on archery by a certain ‘Abd Allāh b. Maymūn, available in MS 5144, Chester Beatty, copied in 1085 in 155 folios (Cat. 7: 48–9). Ziriklī 4: 141 ascribes this work to Ibn al-Qaddāḥ, obviously in connection with Ibn al-Qaddāh’s profession as an arrow maker, but the work clearly belongs to a much later period.

13: Ibn Muskān

Abū Muḥammad ‘Abd Allāh b. Muskān, a Kūfic client of the Banū ‘Anaza, of Asad Rabī‘a, a prominent Shi‘ite jurist of his time and a prolific transmitter of hadīth. He was a contemporary of Ja‘far al-Ṣādiq and Mūsā al-Kāzīm, and died before the death of the latter in 183.
1. Kitāb fī ’l-imāma

Related by Muḥammad b. Sinān al-Zāhirī (Najāshī: 214). It is very likely that the word imāma in the title of this work is a corruption of a’īma, and that the work in question is a text of biographical information about the Prophet and the Imāms that Kulaynī received through the same transmitter from Ibn Muskān, quoting six excerpts from it, all in identical style and with the same chain of transmission, in Kāfī 1: 461–2 (on Ḥasan al-Mujtabā; also in Maqātīl: 76–7), 463 (on Ḥusayn), 468 (on ‘Alī Zayn al-Ābidīn), 472 (on Muḥammad al-Bāqīr), 475 (on Ja’far al-Ṣādiq), and 486 (on Mūsā al-Kāzīm). The last excerpt has proved problematic as it speaks of Mūsā al-Kāzīm’s death in 183 when neither Ibn Muskān nor his authority for the material in this text, Abū Başīr, lived that long. Contrary to what Muḥammad Taqī al-Tustarī 6: 610 suggests, this excerpt cannot be dismissed as a misattribution to Ibn Muskān because it is clearly part of that longer text. It seems therefore more likely that a later transmitter, possibly Muḥammad b. Sinān who is the immediate transmitter from Ibn Muskān (and who may also be responsible for two similar paragraphs on ‘Alī al-Riḍā and Muḥammad al-Jawād in Kāfī 1: 492, 497), updated the information. Another excerpt from the same text appears in the abridged version of Ibn Hammām, Anwār: 21–2 (read ‘an Ibn Sinān [i.e. Muḥammad b. Sinān] for ‘an ‘Abd Allāh b. Sinān’) on the Prophet; a second appears in Dalā’il al-imāma: 79 (repeated at 134, read Ibn Sinān as in Biḥār 43: 9, 170, most likely in the form of wa ’bn Sinān) on Fāṭima al-Zahra’.

5. The date mentioned in the latter paragraph, shortly before the end of 220, further points to a later transmitter in the isnād for that date. According to Najāshī: 328, Muḥammad b. Sinān himself died in 220. Updating of biographical material by later transmitters was a common practice in early centuries.

6. The latter, a senior contemporary of Ibn Muskān, was not a transmitter from Ibn Muskān nor a sbaykh of Ahmad b. Muḥammad b. ʿIsā al-ʿAshʿarī al-Qummī who quotes from Ibn Sinān both the excerpt here as well as the entire text as in Najāshī: 214.

7. The latter excerpt is also quoted on the authority of Ibn Hammām, possibly also from the original version of his Anwār, though the reference does not appear in the surviving abridgement of that work.
The above suggestion on the correct title and topic of the work is based on the assumption that a book by a figure as prominent as Ibn Muska¯n on a topic as fundamental as the Imâmate could hardly have been missed by Tüsî who does not mention it, while it was not only known but actually received by his contemporary, Najâshî. For a short text on the lives of the Imâms, however, opinions may vary whether to call it a book or not. This may have been the reason behind Tüsî’s failure to name the present text as an independent work of Ibn Muska¯n.

There are also other biographical reports on the Imâms quoted in the sources on the authority of Ibn Muska¯n, many by Muḥammad b. Sinân. It is not entirely improbable that some of these passages may originally have belonged to the same text, too. Here are some examples:

- Māḥāsin: 612
- ‘Ayyâshî 1: 261
  2: 41
- Kāfî 1: 264–5, 446, 452–3
  6: 448–9, 487, 500
  8: 163–4, 203–4, 378–9
- Kashshî: 111–12
- Tḥawâb: 171
- Mânâqib 4: 163, 223–4
- Ibn Tāwuś, Mubâ‘: 260

There are also many citations in early Shi‘ite sources from Ibn Muska¯n on matters related to the topic of Imâma, many through the same transmitter. If Ibn Muska¯n did have a work on this topic as Najâshî indicates, many of these citations would fit the title of that work, including the following examples:

2. Kitāb fī ʿl-ḥalāl waʿl-ḥarām

Mentioned by Najāshī: 214 who also points out that the bulk of the contents of this book is quoted from the mid-second century scholar, Muḥammad b. ʿAlī b. Abī Shuʿba al-Ḥalabī (no. 147 below). Ibn Muskān is in fact the principal transmitter of Ḥalabī’s book on what is lawful and unlawful. The book was organized in chapters, apparently according to subject matter. Both Najāshī: 325 and Mashyakha: 427 received Ḥalabī’s book through Ibn Muskān. The contribution of Ibn Muskān seems to consist of copying Ḥalabī’s work and supplementing it with some other relevant transmissions on legal matters of his own. Most legal quotations from Ḥalabī on the authority of Ibn Muskān in early sources should therefore have been parts of the work in question. They include the following examples:

322, 325, 328, 331, 336, 344, 345, 346, 362–5 (a text reported through six partially different isnāds), 380, 382, 389–90, 399–400, 473, 480, 519, 520, 23

- ʿAyyāshī 1: 13, 323
- ʿAlī b. Bābawayh, ʿImāma: 161, 178, 211
- Kāfī 1: 53, 178, 225, 235, 258 (repeated with two different isnāds), 270, 273, 275, 286–8 (two reports), 310, 376, 390, 399, 402 (the last passage of a work as indicated by the ending clause), 415
- 3: 132–3
- 8: 58, 146, 163–4, 296

- Kashshī: 120, 315–16, 323, 360
- Fūrāt: 429–30
- Ibn al-Juhām: 167, 233, 235–6, 311, 404, 463
- Nuʿmānī: 321 (two reports)
- 2: 73, 84–5, 160, 239, 290, 357, 367
- ʿIlal 1: 171, 187–8, 190, 196–7
- Kamāl: 203–4, 232, 262 (revised, also in ʿUyūn 1: 52; Khiṣāk: 475), 344, 410
- Khiṣāk: 324
- Ikhtisāṣ: 82, 287–8, 288–9, 307–8, 310, 317–18, 331
- Mufid, ʿAmālī: 45, 184, 279, 328
It is not very difficult to identify and locate much of the extra material that Ibn Muska¯n added to Ḥalabi¯’s book. Quotations from Ibn Muska¯n from authorities other than Ḥalabi¯, quoted from Ibn Muska¯n through the same chains of transmission as for material he quoted from Ḥalabi¯, abound in early collections of Shi‘ite hadīth. At times, those from others are quoted immediately after (e.g. Kāfī 3: 338; Tabdīb 2: 270) or within a few lines (e.g. Tabdīb 5: 161, 7: 93–4) of those from Ḥalabi¯, or are merged
with them (e.g. Kāfī 2: 355 [read wa ʾl-Ḥalābī for aw al-Ḥalābī]; Tabđīb 2: 150–51). In these last instances, it may have been Ibn Muskān himself who added to Ḥalābī’s text only the name of the other transmitter to indicate that the report was also attested through another channel. Alternatively, he may have cited a passage from another authority after an identical passage in Ḥalābī’s book. Later transmitters of the book may, however, have put the relevant passage under the two names as there was no point in repeating the identical text. For many examples of this latter genre quoted in the Kāfī, see Burūjirdī, Ṭajrīḍ asaṇīd al-Kāfī: 92–5, 227, 283, 291–2, 332, 633–4, 699. For those quoted in the Tabđīb, see idem, Tanqīḥ asaṇīd al-Tabđīb: 6, 67, 134, 173, 190–92, 218–20, 259, 344, 353–4, 630–31, 635.

3. Kitāb

His notebook of hadīth (Fihrist: 196 [ed. Sprenger]), extending well beyond the field of the lawful and unlawful that formed the bulk of the material of the previous work. Ibn Muskān is in fact responsible for close to one thousand reports in the four main collections of Shī‘ite hadīth (as listed in Khu‘r 10: 329–30, 498–509, 23: 31–3, 284–313), and for many others in other works (as listed in Fabāris 9: 241–2, 10: 305–6).

14: Al-Batāl

ʿAbd Allāh b. al-Qāsim b. al-Ḥārith al-Ḥaḍramī, known as al-Batāl, a Başran by origin who was a disciple of the prominent Shī‘ite scholar of Kūfa, Muʿāwiyā b. ʿAmmār al-Duhnī (d. 175), but later developed Extremist tendencies and disassociated himself from Duhnī. He joined the Wāqifites after the death of Mūsā al-Kāzīm.

Kashshī: 326; Ibn al-Ghaḍā’irī: 78; Najāshī: 226; Fihrist: 106; Rijāl: 341. See also Kāfī 1: 258, 536, 8: 206; Ma‘ānī: 111.

The full name of this transmitter appears as above in Ṣaffār: 398; Ibn Qalawayh: 197; Ikhtisāṣ: 316. Najāshī, Ibn al-Ghaḍā’irī and Fihrist: 106 have separate entries on ʿAbd Allāh b. al-Qāsim al-Ḥārithī, whom Ibn al-Ghaḍā’irī identifies as a Başran known as al-Batāl, and ʿAbd Allāh b. al-Qāsim al-Ḥaḍramī, whom Ibn al-Ghaḍā’irī identifies as a Kūfān, Rijāl: 341 as a Wāqifite, and Najāshī as al-Batāl. Najāshī and Ibn al-Ghaḍā’irī identify both ʿAbd Allāh b. al-Qāsims as
Extremists as does Kashshī with the one person he has of that name. Muḥammad Taqī al-Tustarī 6: 555–6 seems correct in suggesting that the two names refer to a single person.

His Wāqīfīte tendency is attested by a report in Ghayba: 422 and 471 with a clear reference to Mūsā al-Kāẓim as the Qā'im. Another report by him in Ṣaffār: 150 (read Mūsā b. Saḍān ‘an ‘Abd Allāh b. al-Qāsim as in Bihār 26: 33 as well as all other cases where this isnād appears) fixes the number of the Imāms at seven. The report in Ghayba: 139 that predicts that the Imāms will be twelve with ‘Abd Allāh b. al-Qāsim in its chain of transmission is obviously an updated text, regardless of his involvement. His Extremist tendencies are well attested in many, if not most, of his transmissions and by the character of many of his masters and transmitters as, for instance, in the case of his direct (e.g. Mahāsin: 89; Kāfī 1: 343, 473; Kamāk: 349; Ghayba: 164) and indirect (e.g. Ṣaffār: 138; Kāfī 1: 224–5; ‘Iqāb: 249; Ta‘wil al-ʿayāt: 868–9 quoting Ibn Bābawayh; see also Kashshī: 326) quotations from Muḥafḍal al-Ju‘fī. On Extremist Wāqīfītes, see Kashshī: 477–9.

Kitāb

His notebook of ḥadīth, related by a number of transmitters including Muḥammad b. Khālid al-Barqī, ‘Abd Allāh b. ‘Abd al-Rahmān al-Asamm and Muḥammad b. al-Ḥusayn b. Abī ‘l-Khāṭṭāb (Najāshī: 226; Fihrist: 106 [both in their two entries on this author]). The last transmitter, however, usually quotes ‘Abd Allāh b. al-Qāsim through Mūsā b. Saḍān al-Ḥannāt, and that may have been the case even where Ibn Abī ‘l-Khāṭṭāb sounds as if he quotes directly from ‘Abd Allāh b. al-Qāsim. Examples of quotations from this author by the above-mentioned transmitters of this notebook include the following:

- Mahāsin: 89 (also ‘Iqāb: 249), 137–8, 150, 286 (a fuller version of the previous text [p. 150]; whence Kāfī 2: 46)
Ibn Sinān

15: Ibn Sinān

‘Abd Allāh b. Sinān, a Kūfīan client of Quraysh and a controller of the government treasury in Kūfī during the reign of the ‘Abbāsid Manṣūr and Mahdī. He was a transmitter from Ja‘far al-Ṣādiq and a prominent member of the Shi‘ite community of his time.

Shi'te sources identify this transmitter as a client of Quraysh (Barqiq: 71; Kashshir: 411; Rijal: 264), more specifically of the Banu Hashim clan (Najashir: 214), though there was a disagreement as to whether he belonged to its Taibid or 'Abbasid branch. Some Sunni sources, however, identify him as Zubir (Ibn 'Adi: 1560; Mizan 2: 436; Lisain 3: 297), referring to the Banu Zuhra b. Kilab, a clan of Quraysh. This, however, seems to be a corruption of Zahir, as in 'Uqayli 2: 263, which according to Najashir: 328 signified a relation to, or clientage of, Khuzaita. Najashir: 214 identifies our transmitter as a son of Sinan b. Taif. Rijal: 283 names an 'Abd Allah, son of Sinan b. Taif al-Hashimi and his brother, Muhammed, among the transmitters from Ja'far al-Sadiq. There is a Muhammad b. Sinan al-Zahirir who was a younger contemporary of, and transmitter from, 'Abd Allah b. Sinan (Najashir: 328). It is not clear whether the two transmitters are related to each other or whether the similarities in names have led to misidentification and confusion.

Barqiq: 71; Kashshir: 411, and Rijal: 264 (in which read khazain for jaysib) report that 'Abd Allah b. Sinan was a state treasurer in the reigns of Mansur and Mahdi. According to Najashir: 214, he continued to hold that office under Hadiri and Harun al-Rashid. Khattab, Ta'rikh 9: 469 (also Talkhis: 350) reports that 'Abd Allah b. Sinan held that position jointly with Jarrah b. Malih al-Russt, the father of the Kufan scholar Waki' (d. 197), who is known to have served in the government treasury at Kufa (see Zirikli 8: 117 and the sources named) earlier in the 'Abbasiid period (Khattab, Ta'rikh 13: 468, certainly before the middle of the second century while Sulayman b. Mihran al-A'mash [d. 148] was still alive), and in the state treasury in Baghdad in the reign of Harun al-Rashid (Ibn Sa'd 6: 265 and the many other sources listed in the editor's footnote to Mizan 4: 517), possibly until he died some time after 175 (Khalifa b. Khayyat, Tabaqat: 397): 176 as in Mizan 4: 520, or 184 as in Mizan 1: 390. According to Yahya b. Ma'in 3: 489 (whence Khattab, Ta'rikh 9: 469), Ibn Sinan too later moved to Baghdad and settled in the district known as Qatquat al-Rabi, so called in attribution to Rabir b. Yunnus, Ibn Abi Farwa (d. 169), who received that district as a land grant from Mansur. How long Ibn Sinan continued as Jarrahi's co-treasurer is not clear. It is, however, reported that he was poor later in life after his good days in the period of Mansur (Ibn Hammam: 45).

Though a transmitter of insignificant contribution to Sunni tradition (Ibn 'Adi: 1561), 'Abd Allah b. Sinan was a prolific transmitter of Shi'ite hadith and an authority on the teachings of the Imams in the Shi'ite community of his time (see Kufi 1: 51–2). He authored a number of books that were related from him by groups of Shi'ite transmitters (Najashir: 214), including the following:

1. *Kitāb 'amal yawm wa layla*

(Najāshī: 214 [noting that the work was alternatively known as *Kitāb al-salāt*]; *Fīrist*: 101). Surviving works of this genre, such as the one by Tūsī, are on the obligatory and supererogatory daily prayers. The following quotations from 'Abd Allāh b. Sinān in early collections of Shi'ite hadīth may therefore have belonged to this work:

- Ḥasan b. Maḥbūb: 81 (also *Thawāb*: 196; Ibn Ṭāwūs, *Falāḥ*: 297)
- *Māḥāsin*: 84 (also Ibn Bābawayh, *Amālī*: 573–4; *‘Iqāb*: 276), 639
- ‘Ayyāshī 1: 127–8 (also ‘Alī b. Ibrāhīm 1: 79)
  2: 320
- Kāfī 2: 585
  3: 280, 322, 413, 414, 415, 420, 428, 449
- Ibn Bābawayh, *Amālī*: 462 (also *Thawāb*: 194), 586, 638
- *Faqīḥ*: 1: 489
- ‘Ilal 2: 18, 19, 38
- Kamāl: 351–2
- Khiṣāl: 7 (also *Thawāb*: 63), 393, 460, 499
- *Thawāb*: 172
- Tūsī, *Amālī*: 214
- Misḥāb: 363–4
  3: 4–5, 13, 25, 85, 86, 131, 235–6, 274, 280, 282
- Ibn Ṭāwūs, *Jāmāl*: 157–8, 274, 275 (see also 277)
- Shahīd I, *Dhikrā*: 2: 373

2. *Kitāb al-salāt al-kabīr*

(Najāshī: 214). Parts of the large amount of material quoted from 'Abd Allāh b. Sinān in later works of hadīth on non-daily prayers may have originated from this work. They include the following examples:

- Zayd al-Narsī: 45
- Ḥasan b. Maḥbūb: 81 (two reports), 86–7, 90 (whence *Māḥāsin*: 18; ‘Ayyāshī 1: 48)
- Bazantī, * Nawādir*: 29 (two reports, one also in *Tabdhib*: 2: 28)
- Muḥammad b. ‘Alī b. Maḥbūb: 96
- *Māḥāsin*: 48, 315–16 (also Kāfī 3: 454), 318, 429
3. Kitāb fī ḥawlāl wa ʾl-ḥarām

This book is mentioned by Najāshī: 214 who calls it Kitāb fī sāʾir al-abwāb min al-ḥalāl wa ʾl-ḥarām, and it is probably the same as the Kitāb mentioned by Abū Ghālib: 183, and Ṭūsī in Fībrīṣ: 101 and Rījāk: 339. The work must have contained ʿAbd Allāh b. Sinān’s transmissions on legal topics, close to one thousand examples of which are quoted in the four main collections of Shīʿite ḥadīth, and many others in other early Shīʿite works. For the list of those in the Four Books, see Khuʿī 10: 203–9, 454–78, 22: 186–91, 392–404; for others, see Fābāris 9: 71–3, 214–16.

4. Nawādir

This is mentioned by Abū Ghālib: 183 as part of ʿAbd Allāh b. Sinān’s larger notebook of ḥadīth. Parts of the quotations from this transmitter on
non-legal issues, many of them listed in Khu‘ī and Fabāris as noted above, may originally have belonged to this work.

16: Ibn Ṭalḥa al-Nahdī

‘Abd Allāh b. Ṭalḥa al-Nahdī, an ‘Arab Kūfan Shī‘ite and a transmitter from Ja‘far al-Ṣādiq.

Barqī: 72; Najāshī: 224; Rijāl: 232. See also Kāfī 2: 172, 232–3 (a clearly late Umayyad report); Tabdhīb 6: 35.

Kitāb

His notebook of ḥadīth, related by the late second-century scholar ‘Alī b. Ismā‘īl al-Maythamī (Najāshī: 224). Ja‘far b. Muḥammad b. Shurayḥ al-Hadramī quotes a fragment of eighteen reports in his Kitāb. 74–7 on the authority of ‘Abd Allāh b. Ṭalḥa that may have been taken from the work in question. Other quotations from our author, some through ‘Alī b. Ismā‘īl al-Maythamī (e.g. Ḥusayn b. Sa‘īd, Zubd: 36), include the following:

– Husayn b. Sa‘īd, Zubd: 36, 44–5
– Maḥāsin: 584 (also Kāfī 6: 240)
– Ṣaffār: 253 (also Kāfī 8: 232), 458–9
– ‘Ayyāshī 1: 43 (repeated at 68)
– Kāfī 2: 510 (also Ibn Bābawayh, Amālī: 337; idem, Fadā‘il al-ashhūr: 86, 111), 620
  4: 64 (also Ibn Bābawayh, Amālī: 645; idem, Fadā‘il al-ashhūr: 121–2; Thawāb: 75)
  7: 147, 229, 247, 293 (two reports)
  8: 272
– Ibn Bābawayh, Amālī: 247–8, 682
– Ma‘ānī: 241
– Ṭūsī, Amālī: 677
– Tabdhīb 6: 21, 35
  10: 4, 292
17: Ibn Waḍḍāḥ

Abū Muḥammad ‘Abd Allāh b. Waḍḍāḥ, a Kūfan client and an associate of the prominent Imāmite ḥadīth transmitter of Kūfā, Abū Baṣīr Yaḥyā b. al-Qāsim al-Asadī (d. 149–50).


A report in Ghayba. 44 may suggest that this transmitter joined the Waʿfīites later in life. He is certainly different from Abū Muḥammad ‘Abd Allāh b. al-Waḍḍāḥ al-Kūfī al-Luʾluʾī, a Sunnī transmitter and a shaykh of Tirmidhī, Yaʿqūb b. Iṣḥāq al-Fasawī and many others, who died in 250 (Mizzī 16: 266–7 and the sources listed in the editor’s footnote). Quotations from this latter transmitter also appear in Shiʿite works (e.g. Fūrat: 408–9).

Najāshī: 215 noted that this transmitter composed a number of books, of which Najāshī knew only one:

1. Kitāb al-ṣalāt

Related from the author by the prominent Waʿfīite scholar ‘Alī b. al-Ḥasan al-Ṭāṭarī, most of the material of this book was quoted by the author from his above-mentioned master, Abū Baṣīr (Najāshī: 215). Quotations from this author on matters related to prayer, some on the authority of the same transmitter, include the following few examples:

− Kāfī: 3: 478
− Tadbīb: 2: 141, 259

2. Kitāb al-tafsīr

(Fihrist: 193). There is a long quotation from this author in ‘Alī b. Ibrāhīm 2: 47 on Qurʾān 18: 110 and several other verses that may originally have belonged to this work.

18: Al-Kāhilī

Abū Muḥammad ‘Abd Allāh b. Yaḥyā al-Kāhilī, an Arab Kūfan Shiʿite and a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāzim. He was particularly close to the latter and died during his lifetime, before 182.
Barqī: 71; Kashshī: 401–2, 434–5, 447–8; Najāshī: 221–2; Fihrist: 102; Rijāl: 341. See also Kāfī: 3: 491, 4: 506; Faqīḥ: 1: 178.

Barqī notes that this transmitter was from the Banū Kaḥil, a clan of Asad Khuzayma. Najāshī, however, quotes the prominent genealogist Muhammad b. ‘Abd al-Rahmān al-‘Abdī, known as Ibn ‘Abda, author of a book on the Banū Asad (Ibn al-Nadīm: 118), to the effect that the man was in fact from the tribe of the Banū Tamīm. The nisba of Kaḥīl may therefore signify that the man lived in the district of the Banū Kāhil in Kūfā. A quotation from this transmitter in Ibn al-Mashhādī: 122, in the chapter on the mosque of the Banū Kāhil in Kūfā, describes how Ja’far al-Ṣādiq said his dawn prayer in that mosque.

Kashshī quotes a report that Mūsā al-Kāẓīm asked ‘Alī b. Yaqṭīn, a high ranking Shī‘ī official of the early ‘Abbāsid administration (no. 38 below), to protect Kāḥīlī and his family. Henceforth, Kāḥīlī received regular payments from ‘Alī b. Yaqṭīn, including an annual grant to go on pilgrimage to Mecca. According to ibid.: 448, Kāḥīlī died during the lifetime of ‘Alī b. Yaqṭīn (d. 182) and Mūsā al-Kāẓīm.

Kitāb

His notebook of ḥadīth, related by a number of transmitters including Aḥmad b. Muhammad b. Abī Naṣr al-Bazaṭī (Najāshī: 222; Fihrist: 102). A fragment of this notebook quoted on the authority of this transmitter has survived into our time and is published in the collection of al-Usūl al-sittat ‘asbar: 114–16. This fragment consists of thirteen reports (see further Kohlberg, Usūl: 155). Many other quotations from Kāḥīlī appear in Shī‘īte collections of ḥadīth; most of them should go back to the original, complete version of this notebook. For lists of many of these, see Khuṭṭ 10: 379, 381, 390, 23: 134–5; Fabāris 9: 231, 248–9, 10: 7.

19: Al-Rassān

‘Abd Allāh b. al-Zubayr, the rope seller, a Kūfī client of the Banū Asad who joined Zayd b. ‘Alī in his revolt against the Umayyad Hishām b. ‘Abd al-Malik in 122. He later joined, and survived, the revolt of Muḥammad b. ‘Abd Allāh al-Nafs al-Zakiyya in 145. He was a transmitter from Ja’far al-Ṣādiq, among others, and was also known to Sunnī and Zaydī scholars of ḥadīth, specially as the father of Abū Aḥmad al-Zubayrī (d. 203), a Shaykh of Aḥmad b. Ḥanbal and many others and a respected scholar of Sunnī ḥadīth.
Mizzī 25: 476 has this transmitter as ‘Abd Allāh b. al-Zubayr b. ‘Umar b. Dirham-al-Aslamī, the client of the Banū Asad. Aslamī in Mizzī’s source was most likely a corruption of Asadī, as being a client of the Banū Asad does not go well with the nisba of Aslamī, which refers to the Arab tribe of the descendants of Ilyās b. Muḍar, an ancestor of the Prophet.

Rope selling seems to have been the family business of this transmitter. Both he (Kashshī: 338; Khaṭīb, Talkhsī: 20, editor’s footnote) and his brother Fudayl9 (Kashshī: 338; Ibn Bābawayh, Amālī: 416; Khaṭīb, Talkhsī: 20) are described as rassān. ‘Abd Allāh’s son, Abū Aḥmad, is also said to have been a ḥabba’il who sold ropes (Mizzī 25: 480; Dhahābī, Siyar 9: 531).

That he survived both Zayd’s and al-Nafs al-Zakiyya’s revolts is attested by a report in Maqātīk 290. A narrative in Ibn Bābawayh, Amālī: 416 reports that he received financial aid from Ja’far al-Ṣādiq after the revolt of Zayd was suppressed. The narrative is also quoted in Kashshī: 338 (whence Mufīd, Irshād 2: 173) with a confusing additional word.

‘Ijī: 256 and Ibn Hibbān, Tbiqāt 8: 345 included this man among reliable transmitters of hadīth, while Ibn Abī Ḥātim 5: 56 and Abū Zur’a al-Rāzī: 496 considered him unreliable. For examples of his non-Shī‘ite transmissions, see Ṭabarī 6: 161; Ibn Hibbān, Tbiqāt 8: 345 (the latter, a report by this man from ‘Abd Allāh b. Sharrīk who met Muḥammad al-Bāqīr on a pilgrimage to Mecca, appears also in Kashshī: 125–6 with a longer text; there is also an updated version of a Shī‘ite report that our transmitter quotes on the authority of ‘Abd Allāh b. Sharrīk in Kaṅāk 317).

For his son, Abū Aḥmad Muḥammad b. ‘Abd Allāh al-Zubayrī, see Mizzī 25: 476–81; Dhahābī, taʿrīkh 14 (years 201–210): 353–5, and the many sources listed in the editors’ footnotes to these two entries. ‘Abd Allāh’s other son, Ḥasan, was also a transmitter of hadīth, as was Abū Aḥmad’s son, Tāhir. Both Abū Aḥmad (‘Ijī: 406; see also Ibn ‘Asākir 42: 142) and Ḥasan (Khaṭīb, Taʿrīkh 5: 402) were pro-‘Alīd; Ḥasan, in fact, is said to have been among the leaders of the pro-‘Alīd trend among the Sunnī hadīth transmitters of his time (ibid.) as his father was (Khaṭīb, Talkhsī: 20). None, however, was an Imāmīte (see, for instance, Mizzī 22: 355).

Kitāb al-nawādir

A collection of his transmissions from Ja’far al-Ṣādiq, related from the author by ‘Abbād b. Ya’qūb al-Rawājīnī (d. 250) (Najāshī: 220). Quotations in Imāmīte and Zaydī sources from Ja’far al-Ṣādiq on the authority of

9. A transmitter of hadīth (see Khūṭīr 13: 326–7; Fābāris 9: 546), he is the author of the Tasmīyat man quīlā ma’a l-Ḥusayn min wuldīh wa ikhwātīh wa shī‘atīh (ed. Muḥammad Ridā al-Ḥusaynī, Qum, 1406 [in Turāthunā 2: 125–60]).
‘Abd Allah b. al-Zubayr, some through the same transmitter (e.g. Ahmād b. ’Īsā 2: 428), should originally have been parts of this notebook. Examples include the following:¹⁰

- Ahmād b. ’Īsā 2: 428
- Ibn Bābawayh, Amālī: 141
- Tabdīb 1: 414

20: ‘Abd al-Malik al-Khath‘āmī

‘Abd al-Malik b. Ḥakīm al-Khath‘āmī, a Kūfan Shī‘ite and a transmitter from Ja‘far al-Śādiq and Mūsā al-Kāzīm.

Najāshī: 239–40; Fihrist: 110.

Kitāb

His notebook of hadīth, related by his nephew Ja‘far b. Muhammad b. Ḥakīm (Najāshī: 239–40; Fihrist: 110). This notebook has survived on the authority of the same transmitter, and is published in the collection of al-Uṣūl al-sittat ‘asbar: 98–101 (see further Kohlberg, Uṣūl: 155).

21: ‘Abd al-Malik al-Nakha‘ī

‘Abd al-Malik b. ‘Utba al-Nakha‘ī, the moneychanger, a Kūfan Ima‘mite and a transmitter from Ja‘far al-Śādiq and Mūsā al-Kāzīm.

Najāshī: 239; Rijāk: 238.

Kitāb

His notebook of hadīth, mentioned by both Najāshī and Ṭūsī. Fihrist: 110, copying its source as usual, mentions a Kitāb by ‘Abd al-Malik b. ‘Utba

¹⁰. This is by no means a comprehensive list as some of my notes on this author are missing.
al-Hāshimī, a Meccan descendant of Abū Lahab, uncle of the Prophet. Najāshī: 239 corrects that assumption, noting that the kitāb known in his time, and related by a number of transmitters, as the Kitāb of ‘Abd al-Malik b. ‘Utba belongs to this Kūfī moneychanger and not to the Meccan Hāshimid. The misattribution seems to have been old, caused possibly by a mistake by one of the earlier authors of lists of Shi‘ī transmitters of hadīth. Misled by that early misinformation, some later transmitters already misidentified the notebook, at times adding the nisba of al-Hāshimī to the name of the author when transmitting material from it. A principal transmitter of the notebook, ‘Alī b. al-Ḥakam, was himself a Kūfī client of Nakha‘ and affiliated with the moneychangers of the city (Kashshī: 570). Even in some of his transmissions, all received through the same chain of transmitters, the Hāshimid nisba is added to the name of ‘Abd al-Malik, possibly by a later transmitter. There is, however, ample evidence in these quotations to clearly identify the author of the notebook. In one example (kāfī 5: 245), ‘Abd al-Malik tells the Imām in detail about what moneychangers do, clearly an explanation from someone from within the profession. In others, quoted from him through different transmitters (kāfī 5: 307; tabdīb 7: 115), he tells the Imām in detail about what he personally does as a moneychanger. In yet another report in tabdīb 7: 188–9, ‘Abd al-Malik explains that he had previously consulted the Sunnī jurists of Kūfa about an issue of moneychanging, but that Ja‘far al-Ṣādiq later advised him contrary to what they had said. Similar indications can be found in quotations from ‘Abd al-Malik in kāfī 5: 206 and tabdīb 7: 59, 189 [two reports]. It was most probably because of material of this nature that Najāshī noticed that the notebook must belong to ‘Abd al-Malik b. ‘Utba, the Kūfī moneychanger, not the Meccan Hāshimid.

Here is a list of quotations from this author on the authority of ‘Alī b. al-Ḥakam in two of the main works of Shi‘ī hadīth:

- Kāfī 2: 673–4
  3: 548 (read Ahmad ‘an ‘Alī b. al-Ḥakam as in all similar cases), 551
  4: 116 (also Faqīḥ 2: 134), 127 (also ‘Ilal 2: 70), 134, 279
  5: 206, 245

- Tabdīb 1: 372, 436
  7: 59 (repeated at 81, 238), 189 (two reports)

Material quoted by other transmitters, or without a chain of transmission, but most probably from this notebook, includes the following:
22: ‘Abd al-Mu’min al-Anṣārī

Abū ‘Abd Allāh ‘Abd al-Mu’min b. al-Qāsim al-Anṣārī, a Kūfan Shī‘ite transmitter of hadith and brother of the better known Abū Maryam ‘Abd al-Ghaffār b. al-Qāsim (no. 5 above). He was a transmitter from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq, and died in 147 at the age of 81.


He was certainly a Shī‘ite, as attested by his many reports on the virtues of ‘Alī and his descendants. He does not, however, seem to have been an Ima‘mite in the later, more developed sense of the word. This point is confirmed by his transmissions from Muḥammad al-Bāqir, from Jâbir b. ‘Abd Alla‘l al-Anṣārī, from the Prophet (e.g. Mufid, Amâlî: 66–7, 165). This is a well known isnâm in Sunnî and Zaydi hadith but not particularly favored, in non-sectarian issues, by the Imâmites who prefer to emphasize the hereditary aspect of the knowledge of the House.

Kitâb

His notebook of hadith, related by a number of transmitters including Suﬁyân b. Ibrâhîm b. Mazyad al-Azdi (Ibn al-Nadîm: 275; Najâshî: 249; Fihrist: 122). This transmitter (on whom see Rijâl 220) is also known to Sunnî biographers as a transmitter from ‘Abd al-Mu’min (Mīzân 2: 164–5; Lisân 3: 52). He is commonly known as Ḥârîrî with reference to his profession as bayyâ‘ al-barîr, silk seller (Tûsî, Amâlî: 232). The nisba is corrupted in Najâshî: 249 to Ḥârîrî and in numerous isnâds to Jarîrî / Ḥurayrî.

Quotations from this author in later works through Suﬁyân b. Ibrâhîm, representing in all likelihood the notebook in question, include the following examples:

The Period of Persecution (136–198)

- Mahāsin: 485 (also Kāfī 6: 332)
- Ibn al-Juhām: 275 (read ʿAbd al-Muʿmin for ʿAbd Allāh as in Taʿwīl al-āyāt: 512; also Ṣaffār: 55–6 and Kāfī 1: 212 where the same report is quoted from ʿAbd al-Muʿmin through a different transmitter)
- Ṭabarānī, Awsat 4: 172
- Ḥiṣāl: 445
- ʿĀshimī 1: 500 (also Ṣaffār: 310, where the report is quoted from ʿAbd al-Muʿmin through a different transmitter)
- Ṭūsī, Amālī: 232, 255
- Ghayba: 180, 472–3 (clearly from ʿAbd al-Muʿmin, but his name is either missing or corrupted in the isnād)
- Bishārat al-Mustafā: 118
- Ibn Ṭawús, Yaqūn: 194 (quoting Abū Ishāq al-Thaqafī’s Kitāb al-maʿrifâ)

Other quotations from the author, many most likely from this notebook and all on the virtues of ʿAlī and his descendants as well as matters of religious ethics, but not theology or law, include the following examples:

- Husayn b. Saʿīd, Zubd: 45–6
- Mahāsin: 11 (also Ḥiṣāl: 349–50, 33–4
- Ṣaffār: 46–7, 56, 310, 512
- ʿUqaylī 3: 92
- Kāfī 1: 154, 214 (see Ṣaffār: 46–7)
  8: 131 (also Ṭūsī, Amālī: 693), 234 (also Ḥiṣāl 139 and a longer version at 152)
- Faqīḥ 2: 115–16 (also Maʿānī: 336)
- ʿIlāl 1: 80
- Ḥiṣāl: 349–50, 571
- Mufīd, Amālī: 66–7, 165
- Ṭūsī, Amālī: 483

23: Ibn al-Ḥajjāj

Abū ʿAlī ʿAbd al-Raḥmān b. al-Ḥajjāj, seller of Shāpurī clothing, a Kūfī client of Bajīla who moved to Baghdad. He was a prominent Shiʿite jurist and a close disciple of Jaʿfar al-Ṣādiq and Mūsā al-Kāzīm. He lived into the late second century and died in Medina during the Imāmate of ʿAlī al-Riḍā.
He is identified by his biographers as Bayyāʾ al-Šābūrī after his profession as seller of Shaṭṭār clothing. This was made of a thin, transparent gauze, mentioned in hadīth (e.g. ‘Abd Allāh b. Ahmad b. Hanbal, Sunna 1: 313, 338) and Arabic poetry of the early Islamic period (see the examples in Zubīḍī 3: 253) as a symbol of delicacy. Šābūrī was also the name of a fine Kūfan date (Ibn Qutayba, ‘Uṣūn 1: 220; Kāfi 6: 348; Zubīḍī 3: 253) but that is not what is meant here (see further Samʿānī 7: 4; Ibn Hajar, Tahṣīr: 712). The pronunciation of the name is given by the lexicographers as Sābirī and by Samʿānī as Šābarī. The Persian origin of the name, however, suggests Sābūrī and this most likely was the common pronunciation of the word in the early times.

Ibn al-Ḥajjāj was close to ‘Alī b. Yaqtīn (no. 38 below), the high ranking Shiʿite official in the early ‘Abbasid administration who sponsored Ibn al-Ḥajjāj’s annual trips to Mecca for the hajj (Kashshī: 435; see also 431). These annual trips provided the opportunity for Ibn al-Ḥajjāj not only to hear from the Imāms but also to carry messages to and fro between them and their followers in Iraq (ibid.: 265–6, 269–71, 279, 431). A report in Kashshī: 431, has him carrying a large amount of funds to Mūsā al-Kāẓīm. Ghayba: 349, possibly referring to a variant of the same report, suggests that Ibn al-Ḥajjāj was in fact a financial agent (wakīl) of Jaʿfar al-Ṣādiq. The institution of financial agency for the Imāms did not exist at the time of this Imām (see Modarressi, Crisis: 13).

Najāšī reports that Ibn al-Ḥajjāj was accused of Kaysānī tendencies but that he later returned to the true path. The context clearly shows that the word Kaysānīyya is a misnomer for Wāqīfīyya. Ghayba: 71 has him among the prominent disciples of Mūsā al-Kāẓīm who after his death held that he was alive but later recognized ‘Alī al-Riḍā as his successor. A report ibid.: 61 confirms Ibn al-Ḥajjāj’s earlier position on that matter. He died during the Imāmat of ‘Alī al-Riḍā, according to the latter source. That he was alive until 183 is also required by a report in Kāfi 1: 308.

Ibn al-Ḥajjāj was a prominent jurist of the Shiʿite community in his time and was recognized as such by members of that community (see Kāfi 4: 391). Based on evidence from his own transmission, he had a good knowledge of the opinions of the Sunnī jurists of Iraq, their language and their methods of legal reasoning. Jaʿfar al-Ṣādiq occasionally asked him about what the jurists of Iraq had said on various matters of law. His transmissions, predominantly legal in nature, demonstrate a legalist mind preoccupied with details of cases and their legal implications. Examples are too numerous to cite, but a few can be given: Kāfi 5: 200, 6: 163, 409–10 [partially repeated at 417], 7: 26–7, 61–2, 130–31, 137, 165–6, 182, 278–9, 280–81, 385–6; Tabdīb 7: 21–2, 155. In Kāfi 7: 26–7, Jaʿfar al-Ṣādiq challenges him to a legal debate on the basis of analogical reasoning (qiṣāṣ), a method most popular at the time among the Sunnī jurists of Iraq but disapproved by Jaʿfar al-Ṣādiq himself. In Kāfi 4: 234, Ibn al-Ḥajjāj reminds the Imām that he himself reasoned by analogy in response to Ibn al-Ḥajjāj’s question, to which the Imām answered that he wanted to make it easy for Ibn al-Ḥajjāj to understand the argument. He had also studied with some of the Sunnī jurists of
Iraq, for at times he quotes what he had heard from them (e.g. Kāfī 7: 280–81, 427–8). Ja'far al-Ṣādiq encouraged him to get in touch with the people and scholars of Medina in order for them to know that the Shi`ite community had scholars of his rank (Kashshī: 442). He was, however, not familiar with theological debates and language, as attested by a report in Kashshī: 279.

**Kitāb**

Related from the author by a large number of transmitters including his prominent student,11 Ṣafwān b. Yahyā al-Bajalī (d. 210), himself a seller of Shāpūrī clothing by profession, and Ibn Abī 'Umayr (Abū Ghālib: 163, 172; Najāshī: 238; Fibrīs: 108; Rijāl: 339), this was a book organized in chapters according to subject matter, as attested by Najāshī’s reference to its *kutub* (“books,” as chapters devoted to separate subjects in a book are traditionally often called). Abū Ghālib mentions two different books by Ibn al-Ḥajjāj that may refer to different versions of the same work as related by different transmitters. The overwhelming majority of close to five hundred quotations from Ibn al-Ḩajjāj in Shi`ite works of ḥadīth, listed in Khuṭ: 9: 318–22, 526–38 and *Fahāris* 8: 330, 9: 263, are from the same two transmitters and seem to represent the material of the book in question.

The main characteristics of the book can be identified through the vast body of surviving material. The book was in the dialogue form (“I said . . . he said . . . ”) found in the legal works of the late second to early third centuries (e.g. Kāfī 2: 278–9, 385–6, 401–2, 3: 398, 500, 4: 234, 300–301, 391, 5: 132, 169, 200, 246–7, 251, 252, 254, 255, 385–6, 427, 478, 6: 86, 163, 7: 26–7, 61–2, 130–31, 137, 165–6, 278–9, 280–81, 385–6; *Tabdīb* 5: 346, 6: 384, 7: 49, 105, 469, 8: 157, 9: 360 [also in the Kāfī but with a fuller text here], 10: 108). It frequently used the expressions “a-ra'ayta?”, “a-tara`?” and the like, also typical of the legal works of that period. The author at times noted the differences of opinion between the Shi`ite and Sunnī schools (e.g. Kāfī 3: 532, where he inserted a comment in the middle of a report on the obligatory alms [zakāt] on camels that “this is a difference between us and other people”). At times, he first quoted the Sunnī opinion on a topic, following it with a ruling from Ja'far al-Ṣādiq on the Shi`ite side (e.g. Kāfī 7: 280–81). The book was not all in direct narrative form, as he occasionally added his own comments and prefatory remarks (e.g. Aḥmad b. Muḥammad b. Īsā: 67 [also Kāfī 6: 160

where the editor has added the sentence 'an Abī 'Abd Allāh between brackets as he erroneously thought it was missing from the text). It seems that the book also had a section on legal documents, again a common phenomenon in early works on Islamic law. Copies of the wills and deeds of charitable endowments of ‘Alī and Ja'far al-Ṣādiq which the author requested and received from Mūsā al-Kāzīm (Kāfī 7: 49–54), as well as the text in Kāfī 7: 39, were most likely parts of this section of the book.

For a lengthy citation which represents some of these characteristics of the book, see Kāfī 4: 300–301 (where only the phrase fa-sa'altu 'amman ma'anā min al-nisā' on p. 301, l. 4 is changed to fa-sa'ala 'Abd al-Rahmān 'amman ma'anā … [proper editorial procedure would require 'amman ma'abu] in order to mark the end of the former passage and prevent a confusion about who is now speaking). For some other representative paragraphs, see Maḥāsin: 214; 'Ayyāshī 2: 94; Kāfī 5: 309–10, 6: 409–10, 7: 373–4, 409, 427–8; Faqīh 3: 511.

24: Ibn Kathīr al-Hāshimī


The information on the clientage of ‘Abd al-Rahmān is given above as in Najāshī. In a number of reports in Ibn Bābawayh, Amālī: 649; Thawāb: 31; Tahdīb 1: 53, the man is described as client of Muḥammad b. ‘Alī, presumably father of the above-mentioned ‘Abbās and Mansūr and founder of the ‘Abbāsid da'wa. This certainly does not contradict Najāshī’s account. In some reports (e.g. ‘Ayyāshī 1: 62; Ibn Qūlawayh: 237), however, this transmitter has been identified as client of Abī Ja'far; this should mean either the same ‘Abbāsid Muḥammad b. ‘Alī, as Abī Ja'far was a default kunya for those named Muḥammad, or Abī Ja'far al-Mansūr, the caliph, who would be this transmitter's patron by heredity. A complimentary clause of “peace be upon him!” in front of Abī Ja'far in Ibn Qūlawayh: 237 shows that a later transmitter or copyist thought Muḥammad al-Bāqīr was meant. That is the understanding of Ibn al-Ghaḍā‘irī: 77, too, at least as his text now stands.
That the man held esoteric tendencies is widely attested in his transmissions. He was a transmitter from Mufaddal al-Ju'fi who was well known as a source of esoteric material. Najashi reports that the Shi'ite scholars of his time knew 'Abd al-Rahman as a forger of hadith.

1. Kitab fuad surar Inna anzalnah / Kitab thawab Innah anzalnah

(Abu Ghalib: 175; Najashi: 235, 257). A report in Ali b. Ibrhim 2: 351 clearly belongs to this work. The work has possibly survived in a redaction by a later transmitter of esoteric material, Hasan b. al-'Abbas b. al-Harish al-Razi (on him see Ibn al-Ghadir: 51–2; Najashi: 60–61; Fihrist: 53) as quoted by Sa'dar: 222–4 and Kaffi 1: 242–53 (updated). Kaffi 1: 242 and later sources assume that Ibn al-Harish quoted this redaction from Muhammad al-Jawad. Sa'dar: 222, 223, however, quotes Ibn al-Harish as reporting that he showed “the treatise” to Muhammad al-Jawad who confirmed its authority. There are two long paragraphs in Sa'dar: 224–5 on the topic of this work, both quoted from Ja'far al-Sadiq on the authority of an unspecified Shi'ite transmitter. The second of those two paragraphs asserts that the angels who used to visit the Prophet on the Night of Destiny came down to Ali after his death. Kbarajj: 778–9 has this latter paragraph as quoted from 'Abd al-Rahman b. Kathir. Both paragraphs should therefore originally have been part of 'Abd al-Rahman's work on the topic. The first of the two, on the Taymi (Abu Bakr) and 'Adaw (‘Umar) also appears in the text attributed to Ibn al-Harish in Kaffi 1: 249. This may suggest that the treatise that Ibn al-Harish allegedly showed to Muhammad al-Jawad was the work in question, and that Ibn al-Harish's is at most a redaction of 'Abd al-Rahman's work.

2. Kitab Fadak

(Najashi: 235)

3. Kitab sulh al-Hasan

(Najashi: 235). The full text of this treatise is preserved in Tusin, Amali: 561–7, related through the same chain of transmission as mentioned by Najashi.
4. *Kitāb al-azīlla*

(Abū Ghālib: 175; Najāshī: 235, 257). Najāshī describes this as a corrupt and esoteric book. It should have been in the same line as the *Kitāb al-haft wa 'l-azīlla*, attributed to Mufaddal al-Ju'fī (but probably a work of Muhammad b. Sinān al-Zāhīrī), which is extant and published. A long quotation from ‘Abd al-Rahmān in *Kāft* 4: 191–4 may originally have belonged to the work in question. The quotation explains, among other matters, how the exact location of the Ka'ba was decided, by the order of Gabriel, according to the shadow cast by a cloud on that specific location.

5. *Kitāb*

His notebook of *ḥadīth*, related like his other works by his nephew ‘Alī b. Ḥassān b. Kathīr (*Fihrist*: 108–9). Many quotations by this transmitter from ‘Abd al-Rahmān that do not relate to the topics of his other works probably belonged to the notebook in question, including the following examples:

- *Maḥāsin*: 45–6 (also Ibn Bābawayh, *Amālī*: 649; *Thawāb*: 31–32; also *Kāft* 3: 70–71 through a transmitter other than the author’s nephew), 348–9
- Ṣaffār: 17, 40, 45, 71, 78, 105 (also *Kāft* 1: 192), 206, 212–13, 214, 253, 280–81, 344, 358, 420, 427, 480 (also *Kāft* 1: 275), 490, 517
  2: 105
- *Kāft* 1: 185, 192, 210, 213, 217, 229, 275, 340, 368 (whence Nu‘mānī: 198, 243), 413, 414–15 (two reports), 420–21 (three reports), 423–4 (two reports), 425 (also *Ma‘ānī*: 299), 426
  2: 65
  5: 337–8, 374–5, 467, 503 (a variant also in Ḥaskānī 1: 450–51), 510, 537
  6: 345, 391 (whence Ibn Qūlawayh: 212), 464, 521 (two reports)

12. As already noted several times, quotations in the surviving abridged version of this source usually appear without the name of the second transmitter. In the present case, however, they seem to have been through the author’s nephew as attested, for instance, in the case of ‘Ayyāshī 1: 162, which is quoted through ‘Alī b. Ḥassān in *Kāft* 1: 414.
25: ‘Abd al-Rahmān al-‘Arzamī

Abū Muḥammad ‘Abd al-Rahmān b. Muhammad b. ‘Ubayd Allāh al-Fazārī al-‘Arzamī, a Kūfān transmitter of hadīth with mild Shi‘ite sympathies and member of a well known family of hadīth transmitters. He transmitted from Ja‘far al-Ṣādiq, among others, and this is how the Shi‘ite scholars became interested in him. He is said to have died in 180.


On the family origin and the significance of the nisba of ‘Arzamī, see Mizzā 18: 323; Sam‘ānī 4: 178, 9: 271 (and the references in the editor’s footnote 6). On ‘Abd al-Rahmān’s father, Muḥammad (d. 155), a poet and hadīth transmitter, see Mizzā 26: 41–5 and the many sources listed in the editor’s footnote. Numerous
other members of the family are also mentioned in Sunnī biographical dictionaries of the transmitters of hadīth, including the uncle of this transmitter's father, ʿAbd al-Malik b. Abī Sulaymān Maysara (d. 145), the most prominent hadīth transmitter of the family (Mizzī 18: 322–9 and the sources listed in the editor's footnote), ʿAbd al-Rahmān's two brothers, ʿIshāq and Ḥasan (Dāraquṭnī, Ḍu‘afā‘: 119), his own son, Muḥammad (Yaḥyā b. Maʾīn 2: 529; Ibn Abī Ḥātim 6: 320), and others (Samʿānī 9: 274; Ibn ʿAdī: 2116).

On his mild Shīʿite sympathies, see, for instance, Kāfī 4: 47. His son, Muḥammad, also had Shīʿite sympathies as attested by a report in Ibn Bābawayh, Amālī 105–6 (with an abridged version ibid.: 188–9;  Kháṣāl: 293).

Kitāb

A notebook of hadīth, related, among others, by Yūsuf b. al-Ḥārith al-Kumandānī (Najāshī: 237; Rijāl: 427). The notebook contained ʿArzamī's transmissions from Jaʿfar al-Ṣādiq, many of which are recorded in later works on the authority of the said Kumandānī through the same chain of transmission mentioned in Rijāl: 427. Examples include the following:

- ʿAbbād b. Yaʿqūb: 18, 19 (also Tabdhīb 1: 316)
- Maḥāsin: 263 (whence Kāfī 2: 126–7; Ilal 1: 112), 458–9, 617
- Ṣaffār: 185
- ʿAḥmad b. ʿĪsā: 4: 218
- ʿAyyāshī: 1: 93
- Muḥammad b. Sulaymān: 2: 155
- Kāfī: 1: 463–4
  2: 18, 59, 91, 126–7
  4: 47, 364
  5: 225, 371–2, 549
  6: 19, 277, 294, 383, 470
  7: 47, 199–200 (two variants of the same report)
- Ilal 2: 218–19 (also ʿAlī b. Ibrāhīm 2: 276), 271 (also Ilal 2: 133; Maʾānī 385)
- Kháṣāl: 2: 83
- Tabdhīb: 3: 40, 160 (and a variant at 244), 194–5
- 10: 116, 275
26: ‘Abd al-Ṣamad al-‘Urāmī


Barqī: 75; Najāshī: 248–9; Fihrist: 122; Rijāk: 241.

Kitāb

His notebook of hadīth, related by a number of transmitters including ‘Ubays b. Hishām al-Nāshirī (Najāshī: 249; Fihrist: 122). There are quite a few quotations from ‘Abd al-Ṣamad b. Bashīr in Shī‘ite works of hadīth, many through ‘Ubays and some, as in the case of a lengthy report in ‘Ayyāshī 1: 143–4, in the style of quotation from a book. Here is a list:

- Husayn b. Sa‘īd, Zubd: 37 (also Kāfī 2: 157), 83 (also Kāfī 3: 134)
- ‘Ayyāshī 1: 143–4, 157–60, 200
  2: 128
- Kāfī 1: 108 (also Tawbīḥ: 145), 298, 544
  2: 437, 656
  4: 566–7
  5: 92, 509
  6: 314
  7: 200 (also Tabdbīb 10: 52, with a variant in 10: 62)
  8: 255, 317
- Kashshī: 298–9
- Ibn al-Juhām: 258 (a variant also in Qāḍī Nu‘mān, Sbarb 1: 236–7)
- Nu‘mānī: 261–2
- ‘Alī b. Ibrāhīm 1: 209
- Faqīb 3: 207–8 (also Tabdbīb 7: 35)
  4: 23
- ‘Uyūn 1: 28
- Ibn Shādhān: 137
Abū 'Alī Aḥmad b. 'Aṣidh b. Ḥabīb, a Kūfan client of Aḥmas, a clan of Baṣila, and an associate of the Shi‘īte transmitter of hadīth, Abū Khadija Ṣālim b. Mukram (no. 187 below). He lived in Baghdad and was a seller of sesame oil by profession.

Kashshī: 362; Mashyakha: 514; Najāshī: 98–9; Ṣīḥ: 126, 155.

'Aṣidh b. Ḥabīb, father of this transmitter, was known to Sunnī (see Mizzi 14: 95–8 and the many sources listed in the editor's footnote), Zaydī (e.g. Aḥmad b. 'Isa 3: 53, 132) and Imāmī scholars of hadīth. Barqī: 112 identifies him as 'Aṣidh b. Ḥabīb al-Baṣīla Aḥmaṣī, a Kūfan seller of clothing made in Herat. The man appears with that professional affiliation (bayyā‘ al-Harawī) in the chain of transmission of a report in Kafi 6: 46. Tūsī, however, suggests that 'Aṣidh b. Ḥabīb and his family were Arabs from the tribe of the Banū 'Abs (Ṣīḥ: 262, also 132, 134, 155, 185, 203) and that 'Aṣidh Aḥmaṣī, seller of clothing made in Herat, was a different transmitter from this period called 'Aṣidh b. Nubaṭa whose name appears as a transmitter from Ja‘far al-Sādiq in Tābrisi, Ṣīḥ: 268 (citing Muḥammad b. Aḥmad b. Yaḥyā al-Ṣ̣ha‘rī’s Nawādir al-ḥikma). However, Sunnī sources identify the same 'Aṣidh b. Ḥabīb, father of Aḥmad, as both 'Abā‘ī and Bayyā‘ al-Harawī (see Mizzi 14: 95 and the sources named). He is known to them as the brother of Rabī‘ b. Ḥabīb al-'Absī (also mentioned in Ṣīḥ: 134, 203), a transmitter from the prominent Imāmī scholar of Kūf, Zurāra b. A‘yan, among others, and a staunch Shi‘ite (Mizzīn 2: 363) and, according to some Sunnī authorities, a Zaydī (Yaḥyā b. Ma‘īn 2: 290; Abū Zur‘a al-Rāzī: 385; ‘Uqaylī 3: 411).

The overwhelming majority of quotations from Aḥmad b. 'Aṣidh in Shi‘īte works of hadīth are quoted by him from Abū Khadija Ṣālim b. Mukram, a fact that confirms the biographers' accounts of Aḥmad's association with the latter.

As for profession, he is identified as ḥallāl by Najāshī: 99 who, in the entry on a different transmitter of the same profession, Aḥmad b. ‘Umar al-Ḥallāl, defines the job as the selling of sesame oil (ibid.: 99).
Kitāb

His notebook of hadīth, related by Ḥasan b. ‘Alī al-Washshā’, among others (Najāshī: 99; also Mashyakha: 514). Almost all quotations from Ahmad b. ‘Ā’idh in Shi‘ite works of hadīth are on the authority of this transmitter. Here is a list:

– Mahāsin. 181 (also Kāfī 2: 520), 448 (also Kāfī 6: 292–3; cf. Maḥāsin. 431), 457 (also Kāfī 6: 271–2)
– Ṣaffār: 9 (also Kbişāl: 123, and partially in Kāfī 1: 34), 31 (also Kāfī 1: 208), 482 (also Kāfī 1: 260; Irbilī 2: 351 [quoting ‘Abd Allāh b. Ja‘far al-Ḥimyarī’s Kitāb al-dala‘īl]), 496
– Kāfī 1: 46, 180, 190, 205, 276, 376, 416, 464, 535
  2: 138, 162–3 (two reports), 304, 339
  3: 138, 549
  4: 59, 188–9, 341, 362, 511
  5: 137, 218, 309
  6: 24, 32, 347, 455–6, 486–7, 546 (two reports)
– Kashshī: 217–18
– Ibn Qūlawayh: 122, 130–32, 266–7, 276–7, 298
– Faqīḥ 3: 2–3, 18
  4: 336
– ‘Ila‘ 2: 85
– ‘Iqāb. 313 (cf. Mahāsin. 108–9), 318
– Ma‘ānī: 201, 247–8
– Thawāb. 137
– Ghayba: 437
– Tabdīb 2: 309
  4: 137

28: Ibn Rizq

Ahmad b. Rizq al-Bajalī al-Ghumshānī, a Kūfan Shi‘ite from the mid-second century.

Najāshī: 98; Fihrist: 35–6; Rijāk 155.
His notebook of hadīth, related from him by a number of transmitters including 'Alī b. al-Ḥasan b. Faḍdāl who received it through the transmitter Ṭābi‘ b. Ṭābi‘ from the author (Najāshī: 98; Fihrist: 35).

A fragment of this notebook, consisting of 19 reports related by Ibn Faḍdāl from Ṭābi‘ b. Ṭābi‘ from the author, is quoted by Tūsī in his Amālī: 671–6 (the first report in this fragment is also cited in Ṣaffār: 75 and Kāfī: 1: 437). Most of the reports are about the virtues of the House of the Prophet and the Shī‘ites, but they also include a few citations on religious law and ethics. There are a few other quotations from this author, related by the same chain of transmission, in other Shī‘ite works of hadīth, as in Kāfī 4: 542 and Ibn Qūlawayh: 218–19. There are also citations which appear without, or with a different, isnād as in Tāḥdīḥ 1: 303 and Ghayba: 188.

29: ‘Alā’ al-Nahdī

Abū ‘l-Qāsim ‘Alā’ b. al-Fudayl b. Yaṣār, a Başran member or client of the Banū Nahd and a transmitter from Ja’far al-Ṣādiq.

Najāshī: 298; Fihrist: 113; Rijāl: 247.

Najāshī: 298 and Rijāl: 247 identify this transmitter as a client of the Banū Nahd. Najāshī, however, identifies his father, Abū ‘l-Qāsim Fuḍayl b. Yaṣār al-Nahdī, as a pure ‘Arab (Najāshī: 309) and does not describe his other son, Qāsim (ibid.: 313) nor the latter’s son, Muhammad (ibid.: 362) as clients. Barqī: 63; Masyikhab: 441, and Rijāl: 269 identify Fuḍayl b. Yaṣār as a Kūfī client of the Banū Nahd (corrupted in Barqī to Banū Nahīk) who moved to Başra. Barqī thus does not find it contradictory to describe Fuḍayl as a Başran (ibid.: 52) but ‘Alā’ as a Kūfī (ibid.: 78).

His notebook of hadīth, related by Muḥammad b. Sinān al-Zāhirī (Najāshī: 298; Fihrist: 113). Almost all quotations from ‘Alā’ b. al-Fuḍayl in Shī‘ite works of hadīth are through this transmitter. Here is a partial list:

– Mahāsin: 273, 372, 430, 434
– ‘Ayyāshī (without the name of the second transmitter, as usual)
  1: 86–7
  2: 208, 352
30: ‘Alā’ al-Qallā’

‘Alā’ b. Razīn al-Qallā’ (maker of sawīq, a food product made from parched grain flour), a Kūfī client of Thaqīf and a transmitter from Ja’far al-Ṣādiq. He was an associate and student of the prominent Imāmite jurist of Kūfā, Muḥammad b. Muslim b. Rabāḥ (d. 150).

Barqi: 77; Najāshī: 298; Fihrist: 112–13; Rijāl: 247.

That he was a client of Thaqīf is mentioned by both Najāshī and Tūsī in his Rijāl. His teacher, Muḥammad b. Muslim b. Rabāḥ, was also a client of Thaqīf. Najāshī, however, reports that the genealogist Muḥammad b. ‘Abd al-Rahmān al-‘Abdī, known as Ibn ‘Abda and author of a book on the Banū Asad, identified the man as a client of Yashkur, a clan of Asad Rabī’a.

Kitāb

Related from the author by a number of transmitters (Abū Ghālib: 148, 182–3; Najāshī: 39, 298; Fihrist: 112–13), this was a book organized in chapters according to subject matter, as understood from Najāshī’s reference to it as kutub (ibid.: 298). Tūsī (Fihrist: 112–13) reported that there were four versions of this book as related by four different transmitters. There are close to one thousand quotations from ‘Alā’ b. Razīn

13. See the entry on Ibn al-Ḥajjāj (# 23 above).
and Fabāris 9: 341–2, mainly through the four transmitters named by Ṭūṣī. With few exceptions, his transmissions are uniformly from his
teacher, Muhammad b. Muslim. A fragment of the book in question has
survived and is published in the collection of al-Uṣūl al-sittat ‘asbar:
150–57. Ibn Ṭawūs quotes from the book of ‘Alā’ b. Razīn in his Ghiyāth:
9 (see further Kohlberg: 221).

31: Ibn ‘Abd al–‘Azīz

‘Alī b. ‘Abd al–‘Azīz, a Kūfan transmitter from Ja‘far al–Ṣađiqr.

Mashyakha: 517; Najāshī: 276; Rijāl: 141, 246, 266.

As attested by his transmissions, this transmitter was a Shi‘ite, and possibly a
client of Azd (see Kāfī 6: 199). Ṭūṣī (Fihrist: 95–6) identifies this transmitter with
the judge, ‘Alī b. ‘Abd al–‘Azīz al–Fazārī, better known as ‘Alī b. Ghurāb (d. 184)14
who likewise transmitted from Ja‘far al–Ṣađiqr, among others.15 Ṭūṣī was
apparently influenced by a comment in a report related by Ibn ‘Uqda (Ibn Ḥajar,
Tabdib 7: 372–3) on the identity of an ‘Alī b. ‘Abd al–‘Azīz whose name
appears in the isnād of this report.16 Obvious differences in the characteristics of
their transmissions and the character of the transmitters from them leave no
doubt that these are two different persons.17

14. On this scholar, see Ibn Sa’d 6: 273; Barqī: 77; Fihrist: 95–6; Rijāl 245, 266; Mizzī
21: 90–96 (and the many sources listed in editor’s footnote). Ibn Sa’d 6: 273 states that
he died early in 184 in Kūfa. This is accepted by all later biographers. Khalīfa b.
Khayyāt, Tābaqāt: 402, however, suggests the year 204.

15. For his Shi‘ite sympathies, see Ibn al–Junayd: 169; Ibn Ḥībān, Majrūhīn 2: 105; Khatīb,
Ta’rikh 12: 46; idem, Kifāya: 207; Mizzī 21: 93; Ibn Ḥajar, Tabdib 7: 372. On his
affection for Ja‘far al–Ṣađiqr in particular, see Ibn Bābawayh, Amālī: 315 and ‘Ilal
1: 224 (attested in Faqīh 4: 411 and Ma‘ānī 250, 291).


17. The two transmitters named were also distinct from yet another transmitter with the
same name who quotes from ‘Alī al–Rīḍā in Khaṭīb, Ta’rikh 1: 255 (cf. Khiṣāl 179 and
‘Uṣūn 1: 227, where the same transmitter quotes the passage in question from ‘Alī
other reports from this transmitter in Khiṣāl 69, 70, 206. In Ma‘ānī 211, 272, 273,
275–7, 277–84, 302–3, 303–4, 320, 321–2, 326, there are many quotations by this
person from Abū ‘Ubayd Qāsim b. Sallām (d. 224) on the meaning of some uncommon
words used in a number of hadīths. This was Abū ‘l–Ḥasan ‘Alī b. ‘Abd al–‘Azīz b.
Marzubān b. Sāḥūr al–Baghawī, a student of Abū ‘Ubayd and later resident of Mecca
who died in 286. He communicated with the shaykh of Ibn Bābawayh in writing. The
same was the case with Ibn Abī Ḥātim who received some transmissions of Abū
Kitāb

A notebook of ḥadīth, related from the author by a number of transmitters (Najāshī: 276; Fihrist: 95–6). A notebook is also assigned to ‘Alī b. Ghurāb in Ibn al-Nadīm: 275 (whence Rijāl: 245), listing it among Shi‘ite collections of reports from their Imāms. Tūsī, who identifies our author with the latter, names three chains of transmission to the notebook of ‘Alī b. ‘Abd al-‘Azīz in Fihrist: 95–6, two Imāmite, and presumably to the work in question, and one through the Zaydī Naṣr b. Muzāḥīm who is known as a transmitter from ‘Alī b. Ghurāb to Sunnī biographers (Mizzī 21: 55). A number of quotations in early collections of Shi‘ite ḥadīth, some through the Imāmite isnāds mentioned by Tūsī, should represent the notebook in question. Examples are as follows:

- Mahāsin: 69, 163, 289 (partially also in Kāfī 4: 62–3; Ibn Bābawayh, Faḍā’il al-asbhar: 122)
- Ṣaffār: 397
- ‘Ayyāshī 1: 190
- Kāfī 3: 428
  4: 241, 330, 414
  5: 84
  8: 238
- Faqīh 3: 157
  4: 411, 516
- Ṣifār: 214–15
- Tabdhīb 1: 232
  2: 340
- Qisas: 143–5

Shi‘ite quotations18 supposedly from ‘Alī b. Ghurāb include the following, some of which may likewise belong to our author:

- Aḥmad b. Ṭūs 1: 123
  4: 288
- Kāfī 4: 12 (partially repeated in 5: 72)
- Furāt: 173, 512
- ‘Alī b. Ibrāhīm 2: 390

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– *Faqīḥ* 3: 71–2
  4: 411
– *’Ilāl* 1: 166
– *Ma‘ānī* 250, 291 (cf. Ibn Bābawayh, *Amālī*: 315 [also *’Ilāl* 1: 223–4] according to which these two quotations in *Ma‘ānī* should have been from Ḥafṣ b. Ghiyāth (d. 194), not ‘Alī b. Ghurāb; this can further be confirmed by Ṭūsī, *Amālī*: 581; the ultimate transmitter from ‘Alī b. Ghurāb in *Ma‘ānī* 250 is in fact one whose transmission from Ḥafṣ b. Ghiyāth is attested in *Ma‘ānī* 325 and *Kāfī* 3: 119)
– Ḵaṭīb, *Mūdiḥ* 2: 275, 276

### 32: Al-Baṭā‘īnī

Abū ‘l-Ḥasan ‘Alī b. Abī Ḥamza Sālim al-Baṭā‘īnī, a Kūfan client of the Anṣār and a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāẓim. He was a cloth seller by profession who lived in Baghdad where he represented Mūsā al-Kāẓim as his financial agent. He was a founder of Waqīfīsm, reportedly the first to suggest that Mūsā al-Kāẓim did not die and to oppose ‘Alī al-Riḍāʿ’s claim to the succession. He died during the lifetime of ‘Alī al-Riḍāʿ, reportedly while the latter was in Marw in the years 201–2.


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19. It is not, however, clear if the transmitter of this report is the same Fazārī. In early Islamic times, tribal affiliation was used as an often readily available and convenient marker to draw a distinction between two or more persons who shared the same name and father’s name. Thus it helped to prevent possible confusion among two or more persons and misapprehension that they were all one and the same person. Later biographers, however, do not always appear cognizant of this and falsely assume that different tribal affiliations for persons with otherwise identical names merely imply differences of opinion on the tribal affiliation of a single person, and thus fail to consider the possibility that they may be dealing with two or more persons, rather than just one. We shall come across many instances of such misleading assumptions in this work.
This man was an associate and guide of the prominent Imāmite transmitter of ḥadīth, Abū Baṣr Yaḥyā b. al-Qāsim al-Asadī, the Blind (d. 149–150). Most of the transmissions of Baṭāʾinī are indeed from Abū Baṣr.

That he was a leader of the Waqīfītes is mentioned in most of the biographical sources named above. Ibn al-Ghada'irī: 83 and Ghayba: 67 identified him as the founder of Waqīfism. Imāmite sources offer a financial basis for his and his colleagues’ refusal to recognize ‘Alī al-Ridā as successor to his father. A report suggests that when Mūsā al-Kāẓim died, Baṭāʾinī had some thirty thousand dīnārs in his possession as the financial agent of the Imām, a fortune which he decided to keep for himself (see Modarressi, Crisis: 62). A statement quoted from ‘Alī al-Ridā in ‘Abd Allāh b. Ja'far: 351–2 suggests a more doctrinal motive for Baṭāʾinī’s decision, a point that may also apply to some other leaders of the movement (see Kashshi: 467, end of paragraph # 887). His well known doctrinal viewpoint, nevertheless, did not discourage later upgrading of a report transmitted by him, to “predict” the exact number and present the accurate list of the twelve Imāms (Kamāl: 258–9).

His profession is mentioned in a report in Ṣaffār: 172 (read Ibn Abī Hāmza for Abī Hāmza as in Bihār 47: 66). That he died while ‘Alī al-Ridā was in Marw is noted in a report in Manāqib 4: 337.

1. Kitāb al-tafsīr

(Najashi: 250). According to Najashi, most of the material of this work was quoted from Abū Baṣr, a point well attested in what has survived from the work. Judging by a number of long and short excerpts from this work in its original style (Kāfī 1: 421, 431–2, 435–6, 8: 184, 381; ‘Alī b. Ibrāhīm 2: 47, 57, 434–9; Kamāl 17–18) the work had the same style and flavour as the earlier Shi‘ite tafsīrs of Jābir al-Ju‘fī (e.g. Kāfī 8: 379–81) and Abū Ḥamza al-Thumālī (e.g. ‘Ayyāshī 1: 168, 2: 152), and those of the next generation such as the ones by this author’s son, Ḥasan b. ‘Alī b. Abī Ḥamza (e.g. Kāfī 2: 5–6) and Ḥasan b. Maḥbūb (e.g. ibid. 1: 432–5).

The following is a partial list of material quoted from this author on tafsīr, almost all of which must have belonged to the work in question:

- Maḥāsin: 166–7, 623
- Ṣaffār: 65, 110, 429, 463–4
A juxtaposition of 'Ayyâshî 2: 225–6 with Kâfî 3: 239–40, of 'Ayyâshî 1: 118 with Mahâsin: 229, of 'Ayyâshî 2: 2, 46 (repeated at 73), 166 with Thawâb 132 (two reports), 166, and of numerous similar examples, reveals that much of the material quoted in 'Ayyâshî's Tafsîr on the authority of Abû Başîr was in fact received through 'Alî b. Abî Hamza, though the latter's name does not appear in the surviving abridged version of 'Ayyâshî's work where the names of the second transmitters are usually omitted. Here is a list of the quotations from Abû Başîr in 'Ayyâshî, many of which in all likelihood originally formed a part of the work in question.\(^{20}\)

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\(^{20}\) Some of that material is, however, known not to be related through 'Alî b. Abî Hamza. An example is a passage in 'Ayyâshî 2: 259 that appears in Ibn Tâwûs, Sa'd: 234 on the authority of 'Abd Allâh b. Ťammâd from Abû Başîr.
There are also many quotations from Baṭā‘inī in the context of Qur'ānic verses without mention of a Qur'ānic passage, or, alternatively, in a different context but using a Qur'ānic formula. Some of this material too may have originally belonged to the work in question, as in the following examples:

- Ḥusayn b. Ṣa‘īd, *Zuhd* 89, 91
- *Maḥāsin*: 229 (also ‘Ayyāshī 1: 118 where the name of ‘Alī b. Abī Ḥamza as the second transmitter is missing), 314, 535
- Ṣaffār: 205
- ‘Ayyāshī 2: 115
- *Kāfī* 1: 385–7, 442–3, 616
  2: 195, 203, 617 (and a variant at 618–19)
  4: 157
  6: 206, 207, 486
- Ibn Bābawayh, *Amālī*: 242–3, 312 (also *Ma‘ānī* 94)
- ‘Ilāl 1: 16 (two reports), 115, 116

2. *Kitāb jāmi‘ fi abwāb al-fiqh*

Mentioned by Najāshī: 250 who also names two other books by this author as *Kitāb al-ṣalāt* and *Kitāb al-zakāt*, this was clearly a collection of the author's transmission on religious law organized according to subject matter. The other two books would thus seem to have been parts of the same comprehensive work.

Most of the several hundred quotations from this transmitter in the four main works of Imāmī *ḥadīth*, listed in Khu‘ī 11: 227–31, 487–500,
22: 229–30, are on legal topics and fit the title of this work, including many on prayer and religious alms, topics of the two separate works named by Najāshī.

3. Aşl / Kitāb

His notebook of hadīth, related by Ibn Abī ‘Umayr and Ṣafwān b. Yaḥyā (Fihrist 96–7; Rijāk 339). The notebook must also have contained much of the non-legal material quoted from the author in Shī‘ite works of hadīth through these two transmitters and others. For a list of these citations, see Fabāris 8: 228, 469, 9: 391–2.

33: Ibn ‘Aṭiyya al-Ḥannāṭ

‘Alī b. ‘Aṭiyya al-Asamm, the wheat seller, a Kūfan client and a transmitter from Ja'far al-Ṣādiq and his disciples.

Barqī: 77, 116, 120; Kashshī: 367; Mashyakba: 472; Najāshī: 46; Fihrist: 97; Rijāk 141, 246, 266, 339.

There are some ambiguities about the Arab tribe of which this transmitter was a client (see Muhammad Taqī al-Tustarī 7: 516–18 for details) and his profession. He is a wheat seller (ḥannāt) in Mashyakba: 472; Najāshī: 46; Fihrist: 97; Rijāk 180, and this is attested in a report by the man himself in Kāfī: 5: 182. This was after all his family business (Najāshī: 46). Kāfī 8: 330 and Ikhtisāṣ: 201, however, quote from an ‘Alī b. ‘Aṭiyya al-Zayyāt (the oil seller).21 Ikhtisāṣ: 201 further reports that the man was known as ʿAbūb̄ wāb; Kashshī: 367; Najāshī: 46, and Rijāk 180, 195 (also Ibn Qūlawyāh: 348) name a Ḥasan b. ‘Aṭiyya al-Daghshī al-Muḥāribī Abu Nāb, a cloth seller (Barqī: 106) whom they identify as a brother of ‘Alī b. ‘Aṭiyya. Najāshī and Rijāl have Abū Nāb as the kunya of Ḥasan, but Kashshī: 367 seems to imply that it was a family title for the brothers, though some manuscripts of Kashshī, mentioned in the editor’s footnote, agree with the former two sources. Nonetheless, the orthographic similarity of Abū Nāb, al-barwāb and al-zayyāt in Arabic script is striking.

He is attested at least once in Mecca (Tahdīb 5: 263) and Medina (Kāfī 2: 98).

21. The same is also quoted from Ṣaffār’s Bāṣāʾir in Bihār 25: 49, but in the isnād of the relevant passage in the printed version of Ṣaffār: 446 the name appears without any epithet. It seems that in the manuscript of the work used in Bihār, the sentence ‘Alī h. ‘Aṭiyya an ‘Alī h. Rīāb (as in Kāfī 1: 389) was corrupted to ‘Alī h. ‘Aṭiyya al-Zayyāt.
Kitāb

His notebook of ḥadīth, related by Ibn Abī ‘Umayr (Fihrist. 97). The following quotations from our author on the authority of the same transmitter seem to originate from this notebook:

– *Maḥāsin*: 462
– *Kāfī* 1: 83 (also *Tawḥīd*: 105)
  2: 98, 300, 673
  3: 283 (also 4: 98 where the name of the transmitter from our author is missing)
  5: 149, 182
  6: 469
– *Tabdīl*: 5: 263, 308
  6: 337
  10: 59–60

34: ‘Alī b. Ḥassān


Kashshī: 451–2; Ibn al-Ghāḍabī’īrī: 77; Najāshī: 251; Fihrist: 98.

Najāshī mentions in the entries on this transmitter and his uncle ‘Abd al-Rahmān b. Kāṭīr that they were clients of the ‘Abbāsids. Ibn al-Ghāḍabī’īrī identifies ‘Alī b. Ḥassān as a client of Abū Jaʿfar (Muḥammad) al-Bāqir. This is wrong, as explained in the entry on ‘Abd al-Rahmān b. Kāṭīr (no. 24 above).

He is described by Kashshī as both a liar and a Wāqifite, and by Najāshī and Ibn al-Ghāḍabī’īrī as an Extremist of corrupt doctrine.

*Tafsīr al-bāṭin*

Najāshī: 251 and Ibn al-Ghāḍabī’īrī: 77 mention this work, the former describing it as entirely esoteric and the latter as a book which has

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22. Ibn Bāḥawayh quotes this author in *Faḍḥā*: 500, 2: 480 through ‘Alī b. Ḥassān (*Mashyakha*: 472). Other quotations from this author through that transmitter include Șaffār: 446 (also *Kāfī* 1: 389); ʿIlal 2: 213; ʿQīṣa: 53 (cf. *Kāfī* 6: 513).
nothing to do with Islam. Later works obviously did not quote the most radical material of the book, but there are still many quotations from ‘Alī b. Ḥassān in the field of tafsīr, some of which certainly measure up to Najāshī’s description. Examples include the following:

- Ṣaffār: 40, 45, 71, 78, 206, 358, 427
  2: 105
- Kāfī: 1: 185, 196–8 (possibly), 210, 213, 217, 275, 413, 414–15 (two reports), 418, 420–21 (three reports), 422–3 (two reports), 425 (also Ma‘ānī: 299), 426
  2: 407 (possibly)
  4: 191–4
  5: 503 (cf. Ḥaskānī 2: 450–51)
  6: 513
- Kashshī: 192
- Furāt: 398–9
- Ibn al-Juhām: 458
- Nu‘mānī: 198 (repeated at 243)
- ‘Alī b. Ibrāhīm 1: 165, 167
  2: 131, 234, 286, 319, 332, 351, 385–6, 390, 426, 429, 441
- Ibn Qīlawayh: 74–6
- Faqīb: 3: 561–2 (also ‘Ilal 2: 160; Kbisāk 364)
- ‘Ilal 1: 119, 195, 196
- Taẕhīd: 329–30 (and possibly 458)
- Ta’wil al-a’yāt: 843–4, 855

Two excerpts in Kāfī 1: 420–21 and 426 seem to represent the original structure of the work.

35: Ibn Ri‘āb al-Ṭaḥḥān

Abū ’l-Hasan ‘Alī b. Ri‘āb, the miller, a Kūfī client and a prominent transmitter from Ja‘far al-Ṣādiq, Mūsā al-Kāzim, and their disciples.

Barqī: 76; Kashshī: 585; Mas‘ūdī 4: 28; Ibn al-Nadīm: 275; Najāshī: 250; Fihrist: 87; Riḍāk: 246; Ibn Mākūlā 4: 5. See also van Ess 1: 382–3.

23. See above, the entry on ‘Abd al-Raḥmān b. Kathīr.
Barqā identifies this transmitter as a client of Jarm, a clan of Qudā’a, but Rijāl 246 as a client of the Banū Sa’d. Najāshī mentions both, explaining that it is the Banū Sa’d b. Bakr of Hawāzin that is meant here.

On his prominence in his time as a transmitter of hadīth, see Kashshī: 585. Masūdī 4: 28, who calls him one of the eminent scholars of the Shi’a, reports that he had a brother, Yamān b. Rī’āb, who was among the prominent scholars of the Khārijites.24 The two brothers would meet once every year for three days, debate over their sectarian discord, and then separate, without exchanging any fraternal compliments.

1. Kitāb al-waṣīyya wa ’l-imāma

Related from the author by Ḥasan b. Maḥbūb (Najāshī: 250), this was clearly on the topic of the Imāmīte concept of the Imāmate by designation and will. There are numerous quotations from ‘Alī b. Rī’āb on the topic of the Imāmate in general and on ‘Alī being the designated Imām and the executor of the will of the Prophet in particular, almost all related by Ḥasan b. Maḥbūb. Those of the latter category and some of the other most likely originated from the work in question. Here is a list:

– Kāfī 1: 261–2, 281, 333, 348
  7: 171
– Ibn al-Juhām: 487–8
– Nu’mānī: 43, 128–9, 250
– ‘Alī b. Ibrāhīm 1: 365
  2: 66–7
– Kamāl: 18 (repeated at 336), 328, 416, 481, 648
– Ṭūṣī, Amālī 642–3
– Ghayba: 68, 332
– Bishārat al-Muṣṭafā: 85–6
– Ibn Ṭawūs, Sa’d: 238–40

2. *Kitāb al-diyaṭ*

On monetary compensations for injuries inflicted upon a fellow human being, this work was also related from the author by Ḥasan b. Mahbūb (Najāshī: 250). The following quotations from ‘Alī b. Ri’āb on the topic, almost all through the same transmitter, may well go back to this work:

- ‘Abd Allāh b. Ja’far: 165 (also *Kāfī* 7: 351, 353)
- *Kāfī* 7: 141, 285, 288 (two reports), 294–5 (two reports, one also in *‘Ilal* 2: 229), 300, 305–6 (two reports), 310 (three reports), 328, 344, 357
- *Faqīh* 4: 108, 109, 110, 121
- *Tabdhīb* 10: 182, 195, 196, 215–16

3. *Aṣl / Kitāb*


36: *Ibn Abī Arāka*

‘Alī b. Shajara b. Maymūn b. Sanjār, the arrowhead maker, a Kūfan client and a member of a Shī’ite family of transmitters of *hadīth*. He was a transmitter from Ja’far al-Ṣādiq.

Barqī: 77; Najāshī: 275; *Fihrist* 94, 95; *Rijāl* 266, 339.

His father, Shajara, and uncle, Bashīr, as well as brother, Ḥasan, and a cousin, Ishaq b. Bashīr, were transmitters from Muḥammad al-Bāqir and Ja’far al-Ṣādiq. Abū Arāka was either the kunya of our transmitter’s grandfather, Maymūn (*Rijāl* 127, 224) or the family’s great-grandfather (Najāshī: 275). Barqī 38 and *Rijāl* 86 name a Kūfan transmitter from ‘Alī as Abū Arāka al-Bajalī.25 There are

discrepancies about the Arab tribe of which this family was a client. *Riǧâl*: 127, 169, 224 (whence *Liṣan*: 2: 59) identifies different members of the family as clients of the Banū Wābish, a clan of Qays ‘Aylān, of ‘Adnān. *Riǧâl*: 266, 339, however, describes our transmitter, ‘Alī b. Shajara, as a *Shaybānī*. *Liṣan*: 2: 41 claims that both Tūsī and Kashshī have called ‘Alī’s uncle, Bashīr al-Nabbāl, a *Shaybānī* too, but this is not attested in our copies of these works. Shaybān was a clan of Bakr b. Wā’il, of ‘Adnān. Najašī: 275, on the other hand, identifies this transmitter as a client of Kinda, a tribe of Kahlān, whose name is mentioned in a report by this transmitter in *Kāft*: 3: 493. If the Abū Arāka al-Bajalī named by Barqī and Tūsī was in fact the grandfather or great-grandfather of our transmitter, that further complicates the situation, as Bajīla is a different tribe of Kahlān.

Arrowhead making seems to have been the family business of our transmitter, as various members of the family are described as *nabbāl* (e.g. Kashshī: 369; Najašī: 275; *Riǧâl*: 127, 169, 224; also in the *isnāds* of numerous reports).

**Kitāb**

His notebook of *ḥadīth*, related by a number of transmitters including Ḥasan b. ‘Alī b. Faḍḍāl and Ḥasan b. Muḥammad b. Samā‘a (Najašī: 275; *Fihrist*: 94, 95). Quotations from ‘Alī b. Shajara, some on the authority of these two transmitters, include the following examples:

- Husayn b. Sa‘īd, *Zuhd*: 56, 61, 74
- *Maḥāsin*: 159, 173
- *Kāft*: 3: 170, 174, 345, 493
  4: 82
  5: 168, 278
  8: 107
- Ibn Qūlawayh: 146–7
- *Tawḥīd*: 459–60
- *Thawāb*: 155
- *Tabdīl*: 2: 251–2
- *Qisās*: 276–7 (read ‘an ‘ammīh Bashīr al-Nabbāl for ‘an ‘ammīh ‘an Bashīr al-Nabbāl)

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37: Ibn ‘Uqba

Abū ’l-Ḥasan ‘Alī b. ‘Uqba b. Khālid, the cloak seller, a Kūfīan client of the Banū Asad and a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 77; Kashshī: 344; Najāshī: 271; Fihrist: 90; Rijāk: 245, 266.

His profession is mentioned in Kāfī 2: 438 (where he is called Bayyāʾ al-Aksiya). Ṭūsī, Amālī: 680 has him as ‘Alī b. ‘Uqba b. Bāshīr. That does not go well with other sources unless Bāshīr was the name of a great-grandfather.

He is attested in Medina at least once during the lifetime of Mūsā al-Kāzīm (Kāfī 3: 321).

Kitāb

His notebook of ḥadīth, related by a number of transmitters including Ḥasan b. ‘Alī b. Faḍḍāl and ‘Abd Allāh b. Muḥammad al-Ḥajjāl (Najāshī: 271; Fihrist: 90). Almost all of the well over one hundred quotations from this author in Shiʿite works of ḥadīth are through the first transmitter; only a few are through the second and a very few by others. Here is a partial list:

– Şaffār: 308, 482
– ‘Ayyāshī: 1: 371
  2: 34 (also Iʿdal 1: 66), 79
– Kāfī: 1: 69, 166, 391–2
  2: 78, 95, 144, 166, 171, 175, 179, 213–14, 257, 293, 302, 303–4, 310, 352, 366, 422, 438, 487 (read ‘an Ṭaḥlaba wa ‘Alī b. ‘Uqba as, for instance, ibid. 2: 638, 665, 8: 84), 616, 627, 638, 665
  3: 119, 128–9, 169, 173, 179, 225, 255, 321, 400, 505, 515–16
  4: 39, 213, 322, 397, 418
  5: 109, 149–50 (two reports), 229, 297, 327, 366–7, 438, 559
  6: 159, 251–2, 386, 436, 449, 460, 490, 401, 494, 539
  7: 12, 44, 57, 271, 394, 396 (three reports), 417, 429–30 (cf. ibid. 7: 44)
  8: 80–81, 84–5, 101, 129–31 (two reports), 295
– Nuʿmānī: 43, 200, 318
– ‘Alī b. Ibrāhīm: 1: 27–8, 29, 133
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- Ibn Qulawayh: 425, 494
- ʿIla: 66, 70–71
  2: 190
- ʿIqāb: 321
- Khīṣāl: 132, 263, 544, 648
- Thawāb: 40, 161
- Irshād 2: 384–85
- Ikhtisās 202–3 (see also Kashshī: 163–4 where the isnād should read ʿan Ḥasan b. Faddāl ʿan ʿAlī b. ʿUqba ʿan Abī Kahmas)
- Tūsī, *Amāli*: 646, 680–82 (four reports), 692–5 (nine reports)
- Taḥdīb 1: 153, 320, 398, 447, 448, 459
  2: 227, 358
  4: 14
  6: 209–10, 241, 247, 284 (two reports)
  7: 4, 392, 461
  9: 194
  10: 195
- Qīṣaṣ: 269
- Ibn Ṭawūs, *Falāḥ*: 76

Tūsī quotes a fragment of twelve reports in his *Amāli*: 680–82 and 692–5 through a single chain of transmission to ʿAlī b. ʿUqba. This may have been taken from the notebook in question.

38: Ibn Yaqtīn

Abū ʿl-Ḥasan ʿAlī b. Yaqtīn b. Mūsā, a Kūfān client of the Banū Asad and resident of Baghdad. Son of a chief organizer of the ʿAbbāsid revolution, he was born in 124 in Kūfā and appointed in 168 by the caliph Mahdī as his chief of staff and in 169 by the caliph Hādī as the keeper of the caliphal seal. He remained a high ranking official of the ʿAbbāsid government for the rest of his life until his death in 182. He was a loyal follower of, and a fairly prolific transmitter from, Mūsā al-Kāẓim.

On his father, Yaqtîn b. Mūsâ, see Zirîklî 8: 207 and the sources cited. Originally a weaver, he joined the 'Abbasid movement from an early date, certainly before the revolt of Zayd b. 'Ali in the year 122 (Ibn Samka: 231; see also Jahshiyârî: 125 [read wa kāna Yaqtîn min wujūb al-du'a'; Ibn al-Nadîm: 279]), and was reportedly the one who arranged for the Saffâh to assume leadership of the movement (Ibn Kathîr, Bida'ya 10: 188). After the victory of the revolution, he served in various positions as a close and trusted confidant of the 'Abbasid caliphs (see, for instance, Şâbî: 381–2). In 137, the caliph Mansûr sent him on a mission to Abū Muslim (Ṭabarî 7: 482–3; see also Khatîb, Ta'rîkh 11: 438). In 158, he was among the few close associates of Mansûr who placed his corpse in its resting place (Ṭabarî 8: 61). In 161, Mahdî put him in charge of an extensive improvement of the pilgrimage route from Baghdad to Mecca (ibid. 8: 161; see also ibid. 8: 150), a position he held until 167. In 167, Mahdî appointed him to oversee a project to enlarge the grand mosque in Mecca (ibid. 8: 165; see also 'Ayyâshî 1: 185–6). In 169, he carried the head of the 'Aţîd Ḥusayn b. 'Ali Şâhîb Fâkhî who had revolted against the 'Abbasids but was defeated and killed, to Hâdî (Ṭabarî 8: 303; see also ibid. 8: 199). In 178, he was sent to Ivrîqiya to persuade the rebel 'Abdawayh to return to obedience (ibid. 8: 256). He died in 185, three years after his son, 'Ali, in Baghdad (ibid. 8: 273, but Ibn Kathîr, Bida'ya 10: 188, perhaps erroneously, has his death among the events of 186). He was not a follower of the Imamîs nor a sympathizer of the 'Alîds (Kâfî 1: 369 [whence Nu'mâni: 295; cf. 'Ila: 2: 268], further confirmed by Kâfî 2: 13). At the time of Zayd b. 'Ali's revolt, Yaqtîn was already a person deeply committed to the 'Abbasids and left Kufa with the local head of their movement, Abû Salama al-Khalla'l (d. 132) in order to avoid supporting Zayd. They returned after the revolt was suppressed and Zayd was killed (Ibn Samka: 231). Ibn al-Nadîm: 279 (whence Fihrist: 91) makes a gross mistake in assuming that he was a follower of the Imamîs. Ibn al-Nadîm clearly transfers some information about 'Ali b. Yaqtîn to his father. Yaqtîn was a committed veteran of the 'Abbasid cause, so much so that his son, 'Ali, worried that a curse possibly uttered by Ja'far al-Ṣâdiq upon those who brought the 'Abbasids to power may fall on Yaqtîn and his descendants (Kâfî 2: 13; also Kashshi: 435–6 where the text of the report is corrupt). His four sons, however, were all followers of Mūsâ al-Kâzîm27 as later generations of his descendants also seem to have been.28

26. Abû 'ıl-Faraj, Aghâni 14: 364. Cf. Kashshi: 230 who says that Yaqtîn, a client of the Banû Asad, was a spice seller, possibly on the basis of a lampoon, also quoted by Abû 'ıl-Faraj, where there is a mention of ahsâr of Yaqtîn, a word that in this context may have a meaning other than spice.

27. Kashshi: 427, where the names of the sons appear as 'Alî, 'Ubayd (also mentioned in Ṭabarî 8: 199; Ibn al-Nadîm: 279; Ta'bdîlîth 7: 456; he was the grandfather of the prominent Imamîte scholar of mid-third century, Abû Ja'far Muhammad b. 'Isâ b. 'Ubayd al-Yaqtînî), Khuzayma and Ya'qūb (mentioned also in Ta'bdîlîth 6: 412).

28. Ta'bdîlîth 7: 456. See also Jâhîz, Bayân 3: 345 where he reports that some of the descendants of Yaqtîn are Imamîte Shî'tites and quotes a poem about this.
For ‘Alī b. Yaqtīn’s high rank in the ‘Abbaṣid court, see ‘Ṭabarī 8: 168, 170, 221; Jahshiyārī: 132; Mas‘ūdī 4: 181–2 (see also ‘Abd Allāh b. Ja‘far: 305). At his death, the heir apparent Muhammad al-Amīn led the funeral prayer over his corpse (Ibn al-Nadīm: 279 [whence Tūsī, *Fihrist*: 91]).

The date of 180 mentioned for the death of ‘Alī b. Yaqtīn in Kashshī: 430 is most likely erroneous. His sons, Ḥasan and Ḫusayn, were among Imāmī scholars of the next generation and transmitters from the Imāms. He also had a son named Ḫūsain (‘Ṭabdibīb 7: 456).

1. *Kitāb mā su‘ila ‘anbu ’l-Ṣādiq min umūr al-malāḥīm*
2. *Kitāb munāzaratīh [ma’] al-shākk bi-ḥaḍratī Ja‘far*

These two works are mentioned by Ibn al-Nadīm: 279 (copied with minor modifications in Tūsī, *Fihrist*: 91) as belonging to ‘Alī b. Yaqtīn. Neither of the two were known to the Shi‘ite biographers or authors of the books of *ḥadīth*. The topic of neither book seems to fall within the province of ‘Alī b. Yaqtīn. The closest that he ever got to the first title dealing with eschatological reports from Ja‘far al-Ṣādiq is a single report in ‘Īlal 2: 268 in which ‘Alī asks Mūsā al-Kāzīm why the apocalyptic predictions for the Shi‘ites have not come true. The second title is even more problematic as ‘Alī is nowhere described as a *mutakallim* or debater.

It seems that Ibn al-Nadīm may have misattributed a book by Yūnus b. ‘Abd al-Rahmān, a prominent Shi‘ite scholar of the late second century, to ‘Alī b. Yaqtīn. Yūnus was a client of ‘Alī b. Yaqtīn and a student of Hishām b. al-Ḥakam, the well known Shi‘ite *mutakallim* of the time. Yūnus quoted theological debates of Ja‘far al-Ṣādiq and Hishām b. al-Ḥakam (e.g. *Kāfī* 1: 72; *Tawḥīd*: 270–75). Ibn al-Nadīm most probably came across the second title in the list of works of Hishām b. al-Ḥakam as a record of his debate with a sceptic in the presence of Ja‘far al-Ṣādiq, put together by Yūnus, client of ‘Alī b. Yaqtīn.39 A slip or, alternatively, a corrupt copy might have made Ibn al-Nadīm think the book was put together by ‘Alī b. Yaqtīn himself. The book may therefore have been the same as the long text of Hishām’s debate with a Catholic priest recorded on the authority of Yūnus in *Tawḥīd*: 270–75, or a similar text.30

30. In fact, another item on the list of Hishām’s works in Najāshī: 433 is compiled by his other student, ‘Alī b. Maḥṣūr, from Hishām’s statements.

ʿAlī b. Yaqtīn’s notebook of answers to his questions by Mūsā al-Kāzīm, related by a number of transmitters including ʿAhmad b. Muḥammad b. Khālid al-Barqī and ʿAhmad b. Hilāl, both of whom quote it from the author’s son, Ḥasan (Najāshī: 273; Fihrist: 91). Many quotations from this author in later works are recorded on the authority of Barqī (see Khuʿī 5: 316–19), and occasionally ʿAhmad b. Hilāl (e.g. Taḥdīḥ 8: 157),31 from Ḥasan. It thus seems that a book with the same title attributed by Najāshī: 45 and Fihrist: 48 to Ḥasan b. ʿAlī b. Yaqtīn was at best a redaction of the book in question. Barqī is mentioned as the main transmitter of Ḥasan’s book too.

The many quotations by ʿAlī b. Yaqtīn from Mūsā al-Kāzīm in Shīʿite works of hadīth most probably belonged to this work, including the following:

- ʿAhmad b. Muḥammad b. ʿĪsā: 87, 104 (see the editor’s footnote)
- Ṣaḥīḥ: 316, 317
- ʿAyyāshī 1: 47
- Kāfī 1: 369
  2: 13
  3: 18, 46, 155, 168, 192, 435, 518, 539, 547–8
  4: 312, 380, 524
  5: 110, 112, 292, 452, 540
  6: 36, 406, 412 (two reports), 502
  7: 46
- Ibn Bistām: 87 (read ‘an Abī ʿl-Ḥasan Mūsā)
- Ibn Bābawayh, Amālī: 459–60 (also ʿUyūn 1: 79; Ibn Ṭāwūs, Muhaj: 43–5 with an appendix)
- Faqīḥ 1: 114, 267, 271, 415, 446, 451
  2: 36, 39, 222, 524
  3: 67, 176, 251
  4: 209, 304
- ʿIlal 1: 67 (also Maʿānī: 353)
  2: 59, 268
- Taʿwīḥ: 352–3, 460
- Thawāḥ: 169, 203

39: ‘Ammār al-Thawbānī

‘Ammār b. Marwān, the furrier, a Kūfī client of the descendants of Thawbān b. Sālim al-Yashkurī and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāẓim.

Ibn al-Ghada’īrī: 74; Najāshī: 191; Fibrīst. 117; Rijāk: 252.

Mashyakha: 498 names an ‘Ammār b. Marwān al-Kalbī who is not mentioned by the biographers of the transmitters of hadīth but is quoted by Ibn Bābawayh in Faqīḥ 2: 142, 274 and Kbiṣāl: 329–30 (see also ibid.: 290). The passage in Faqīḥ 2: 142 is quoted in Kāft 4: 129, through a similar isnād, from Muḥammad b. Marwān (al-Kalbī) who is named in Rijāk 144 as a transmitter from Muḥammad al-Bāqir. This prompts Khu’ūt 12: 259 to suggest that there may never have been an ‘Ammār b. Marwān al-Kalbī and that Ibn Bābawayh’s assumption to the contrary may have been caused by a confusion or corruption. However, Ibn Bābawayh is not alone in this matter as Mabāsin: 358 notes quotes our transmitter as ‘Ammār b. Marwān al-Kalbī.

Kitāb

His notebook of hadīth, related by Muḥammad b. Sinān al-Zāhirī (Najāshī: 191; Fibrīst. 117) who is the ultimate authority for some one

32. This is in the context of a citation which belongs to our transmitter as indicated by its isnād. The same report is quoted in Kāft 2: 669 from an unqualified ‘Ammār b. Marwān.
hundred quotations from this author in Shī‘ite works of hadīth. For lists of these quotations, see Khū‘ī 12: 256–8, 371–3; Fabāris 9: 450.

40: ‘Ammār al-Sābāṭī

Abū ‘l-Faḍl ‘Ammār b. Mūsā al-Sābāṭī was a Kūfan client who lived in Ctesiphon and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm. He was a Faṭḥite who acknowledged the Imāmate of Mūsā al-Kāzīm after ‘Abd Allāh al-Aftāḥ, but as a successor to ‘Abd Allāh and not to Ja‘far al-Ṣādiq as the mainstream Imāmites held. Some Faṭḥites joined other Shī‘ite sects when ‘Abd Allāh died without leaving an heir, but many joined the rank of the followers of Mūsā al-Kāzīm with the same understanding as ‘Ammār and are, thus, identified by the early heresiographers as the ‘Ammāriyya after our transmitter, who was clearly the most notable among them. He was noted for his wealth as well as for his learning in religious law.

Barqī: 94, 117; Kashshī: 253–4, 406, 504; Najāshī: 290; Fibrīst: 117; Rijāʿ: 251, 340. See also Kāfī 5: 467 (also Mufīd, Mu‘a: 69).

Barqī says that this transmitter was a Kūfān originally from Ctesiphon. Rijāʿ 340 reverses the order and identifies him as a Kūfān by origin who lived in Ctesiphon. The latter seems to be correct as indicated by the fact that the principal transmitter from him, Maṣdaq b. Ṣadaqa, and the transmitter from the latter in the following generation were both from Ctesiphon. At other times, he is quoted by unnamed, unspecified residents of that town (e.g. Kashshī: 253) or, more specifically, of Sābāṭ (e.g. Kāfī 3: 501, repeated in 4: 27), a district of Ctesiphon (Yāqūt, Mu‘jam 3: 166), where ‘Ammār must have also lived.


On his wealth see Kāfī 3: 501 (repeated in 4: 27).

Despite the fact that he was a staunch Faṭḥite, the Imāmites generally consider him a reliable transmitter (Najāshī: 290; Tabdīḥ 7: 101; Muḥaqiq, ‘Īṣa‘īyya 65), though Tūṣī at times contradicts himself on this point (cf. Tabdīḥ 7: 101 with Istīḥāṣūr 1: 372). Much of his legal transmission, however, does not go well with the established positions of Imāmite law and may represent a different trend in the early days of that school. Muḥammad Taqi al-Tustarī 8: 19–31 provides a list of most of these disparities, some of which were even brought to the attention of the Imāms in their times (e.g. Kāfī 3: 362).
Kitāb

His notebook of ḥadīth, related by a late second-century transmitter from Ctesiphon, Masdaq b. Ṣadaqa (Najāshī: 290; Fihrist: 117). Tuṣi describes this as a large, good and reliable notebook (Fihrist: 117). The notebook was still available in the late seventh century to Ibn al-Muṭahhar who quoted from it in his Mukhtalaf 8: 310. Ibn Ṭāwūs quotes from the notebook in Ghiyāth: 4 through an unspecified work of Tuṣi (see further Kohlberg: 124).


41: Al-Ḥulwānī

Abū 'Uṯmān ‘Amr b. Jumayʿ al-Azdī, a mid-second century Baṣrān Sunnī transmitter of ḥadīth with Shiʿite sympathies. He lived in Baghdad where he held a ḥadīth transmission session in a mosque. In different periods in his life, he served as a judge in Hulwān and Ray. He transmitted ḥadīth from Jaʿfar al-Ṣādiq, among others.

Fasawī 3: 39; Barqī: 92 (read Azdī for Abūdī ); 'Uqayrī: 3: 264; Ibn Abī Ḥātim 6: 224; Ibn 'Adī: 1764–5; Kashshī: 390; Najāshī: 288; Fihrist: 111; Rijāk: 142, 251; Lisān 5: 295–6 (and other sources listed in the editor's footnote).

His kunya appears as Abū 'Uṯmān in Shiʿite sources and as Abū al-Mundhir in Ibn 'Adī: 1764. Other Sunnī sources mention both (see Mīzān 3: 251, Lisān 5: 295). Sunnī sources identify him as the judge of Ḥulwān (kirmān in Nasāʾī, Duʿafāʾ: 184 is almost certainly corrupt). Shiʿite sources, on the other hand, know him as the judge of Ray (Najāshī: 288; Rijāk: 251).

Nuskha / Kitāb

His notebook of ḥadīth (Najāshī: 288; Fihrist: 111), related, among others, by Yūnus b. 'Abd al-Rahmān in Imāmīte tradition (Fihrist: 111, as for instance in Maḥāsin: 8, 11, 443, 445; Kāfī 2: 83; Maʿānī: 302), and 'Abd Allāh b. Dāhir al-Ṣāžī among the Zaydīs (see Aḥmad b. ʿĪsā and Abū Ẓālib in all cases listed below). The Imāmītes were especially interested
in his transmissions from their own Imāms. Here is a list of some of this author's quotations from the Imāms, particularly from Ja'far al-Ṣādiq, that made up the bulk of the material of this notebook:

33. There are also quotations from this author on the virtues of ‘Alī that he quoted on the authority of A’mash, Ibn Abī Laylā, and others. For a few examples of these, as well as other citations from him in the Shi’ite works, see Aḥmad, Fadā’il: 628 (whence Ibn ‘Asākir 42: 43, 313); Masā‘in: 11; Ibn Bābawayh, Amālī: 367–9; Kbiṣāk: 449; Thawāb: 16; Ḥaskānī: 2: 184 (also Ibn ‘Asākir 56: 36).

- **Masā‘in**: 8, 54, 241 (also Tawḥīd: 313; Ma‘ānī: 11 [read ‘Amr b. Jumay’ as in Bihār: 90: 218]), 443, 445 (two reports)
- Aḥmad b. ‘Īsā: 1: 116
  3: 8–9 (two reports), 165, 188
  4: 268, 333, 334, 338, 340, 347, 349, 356 (two reports), 358 (two reports), 362–3 (five reports)
- ‘Ayyāshī: 1: 25, 120
- ‘Uqaylī: 3: 264 (from Ḥasan al-Mujtabā through intermediaries; also Ibn ‘Adī: 1764; however, Mizān 3: 251 [whence Lisān 5: 296], quoting ‘Uqaylī, has ‘Amr transmitting this passage from Ja’far al-Ṣādiq)
- Kāfī: 2: 83, 87, 114, 233 (read Azdī for ‘Abdī), 442, 445, 467, 604, 621
  3: 369, 504
  5: 34, 72 (also Thawāb: 215), 147 (two reports), 325, 569
  6: 297, 300, 539
- Ibn ‘Adī: 1764–5 (five reports from ‘Alī, one the same as ‘Uqaylī: 3: 264, another also in Abū Nu‘aym, Akhbār Iṣbāḥān 1: 157)
- Ibn Bābawayh, Amālī: 561
- Faqīh: 3: 71, 272
- ‘Iqlī: 1: 7
- Kamsā: 236–7
- Kbiṣāk: 480–81
- Mu‘ānī: 200 (also Bayhaqī, Shu‘ab 1: 223), 300–302 (four reports), 344–5
- Thawāb: 16, 131
- Abū Ṭalīb: 145, 168 (also Mizān 3: 251), 238, 365–6, 377
- Ḥilīyā: 3: 196–7
- Abū ‘Abd Allāh al-Shajārī, Adhān 70
- Ṭūsī, Amālī: 497
- Tabdhīb: 3: 201
  4: 191, 198
42: ʿAbū Khālid al-Wāsiṭī

ʿAbū Khālid ʿAmr b. Khālid al-Wāsiṭī, a Kūfan client of the Banū Ḥashim who later moved to Wāsiṭ. He was a Zaydī, best known as the ultimate transmitter of the works of Zayd b. ʿAlī, including his Ṣāḥīḥ, Ṣunna, and Tafsīr gharīb al-Qurʾān.1


His grandfather was a client of ʿAqīl b. Abī Tālib, the brother of ʿAlī (Fasawī 1: 700). Kashshī: 232 notes that he lived in the neighborhood of Masjid Simāk in Kūfā, a mosque originally built in the time of ʿUmar in the district of the Banū Naṣr b. Quʿayn, as the biggest mosque of the Banū Asad in Kūfā (Abū ʿl-Faraj, Agbānī 11: 251). This was later known as Masjid al-Hawāfīr and the district was that of the ironsmiths of the town (Ibn al-Mashḥadī: 120). In fact, Simāk’s grandfather was the first ironsmith of the town (Balāḏurī, Futūḥī: 348). The Ulūmīyah poets Uqayrīshir (d. 80) and Akhtūl (d. 90) composed poems about this mosque, one a lampoon, the other in praise (Abū ʿl-Faraj, Agbānī 11: 251; Balāḏurī, Futūḥī: 348). The mosque was named after Simāk b. Makhrama b. Humayn al-Asadī (Balāḏurī, Futūḥī: 348; Ibn Abī Ḥātim 4: 279; Ibn Mākūlā 2: 534; Fīrūzābādī: 1: 718; see also Kāṭīf 3: 490; Ḵoṣāk 301), head of the anti-ʿAlī faction of Kūfā during ʿAlī’s time. He sided with Muʿāwwiyah, had to leave Kūfā for Raqqā, and fought with ʿAlī’s commander, Mālik al-Ashtar (Naṣr b. Muzāḥīm: 12, 146; Thaqāfī: 323–5; Balāḏurī, Futūḥī: 348). Later, he was one of the ʿUthmānīyya of Kūfā who testified against Ḥujr b. ʿAdī, the prominent partisan of ʿAlī, in 51 in a plot to bring about his execution by Muʿāwwiyah (Abū ʿl-Faraj, Agbānī 17: 146). According to the legend, ʿAlī did not pray in this mosque (ibid. 11: 251), and it was later renovated in celebration for the killing of Ḥusayn (Thaqāfī: 484; also Kāṭīf 3: 490; Ḵoṣāk 301; Tūṣṭ, Amālī: 169). As late as the fourth century, the Shiʿites of Kūfā still avoided this mosque, and the district around it was predominantly populated by the ʿUthmānīyya (Abū ʿl-Faraj, Agbānī 11: 251).

The district could not tolerate ʿAmr’s Shiʿite sympathies for ever. Ibn ʿAdī: 1774 quotes the Kūfan Waki b. al-Jarrāḥ (d. 197) saying that ʿAmr b. Khālid was

in their neighborhood, but when it became clear that he was a liar (an obvious reference to his transmission of pro-‘Alīd material), he had to move to Wāṣīṭ. The Khaṭṭīb’s assumption in Mūdīḥ 2: 288 that the man was a Wāṣīṭī who lived in Kūfa may thus be inaccurate.

With a few exceptions,35 all transmissions by this author are from Zayd b. ‘Alī and Muḥammad al-Bāqir.

Kitāb

(Ibn al-Nadīm: 275 [whence Ṭūsī, Fībrīst.: 189]; Najāshī: 288). Najāshī, who knows this author as a transmitter from Zayd b. ‘Alī, describes this work as a large book, related from the author by the historian Naṣr b. Muzāḥim al-Minqaṟī. He seems to refer to the Majmāʿ of Zayd b. ‘Alī, also published as Musnad al-imām Zayd, which is compiled from his transmissions by ‘Amr b. Khālid and quoted from the latter by Naṣr b. Muzāḥim through Ibrāhīm b. al-Zibriqān (Zayd b. ‘Alī: 50). Quotations of the material of this work, normally through its other chief transmitter, Ḥusayn b. ‘Alwān al-Kalbī, abound in Sunnī, Zaydī and Imāmīte works of hāḍīth. There is other material quoted from this author in later works,36 including quotations from Muḥammad al-Bāqir, as in the following examples:

– Bahṣhal: 193 (also Mīzān 3: 258)
– Aḥmad b. Īsā 1: 18, 23, 31, 43, 50, 55, 61, 62, 63, 65, 75, 81, 145, 148, 149, 172, 185, 198, 209, 226, 244, 309, 320, 336, 343, 390, 392, 401, 404 2: 339
  3: 90, 103, 120, 122, 132, 169
  4: 268
– Kāfī 2: 75–6
  3: 393
  4: 92
– Kashshī: 231–2 (also Ibn Bābawayh, Amālī: 415)

35. ‘Abd al-Razzāq 2: 350 (whence Fasawī 1: 700) Ibn ‘Adī: 1776–8 (twelve reports); Ibn Bābawayh, Amālī: 563, 681 (also Tburāt 68–9); Kamāl: 280 (updated, also ‘Uyūn 1: 64); Tburāt 76; Tūṣī, Amālī: 632; Khaṭṭīb, Mūdīḥ 2: 288–91; Ibn Ťawīs, Falāḥ: 252–8; Mīzān 3: 258.

36. These quotations are also on the authority of Ḥusayn b. ‘Alwān or, alternatively, Naṣr b. Muzāḥim, with Ibrāhīm b. al-Zibriqān as the intermediary (e.g. Ṭūsī, Amālī: 489) or without (as in Naṣr b. Muzāḥim, Waqʿat Sīrīr: 134; Ahmad b. Īsā 3: 120, 122, 4: 374; Ibn Bābawayh, Amālī: 136–7 [also Khibaṭ: 429]; Khaṭṭīb, Faqīḥ 1: 45; Bisbārat al-Mustafak: 128; Ibn Ťawīs, Falāḥ: 252–8).
Abū ‘Abd Allāh al-Ju‘fī

Abū ‘Abd Allāh ‘Amr b. Shimr (or Shamir) b. Yazīd al-Ju‘fī, a Kūfan Arab transmitter of ḥadīth who was known to both the Sunnī and Shi‘ite communities of the city. He was a transmitter from Ja‘far al-Ṣādiq and Jābir al-Ju‘fī.


Ibn ‘Adī: 1779 reports on the authority of the mu‘ādhībin Ḥusayn al-Ju‘fī that ‘Amr b. Shimr/Shamir was the imām of the mosque for thirty years. That should have been the Masjid Ju‘fī of Kūfa, outside of the city wall (Warrām: 304) and a popular haunt for the Arab Shi‘ites of the city (Thaqāfī: 484 [read nās min al-‘Arab min awliya‘īnā as in Tūṣī, Amālek 168]). As a Shi‘ite base in Kūfa, it was considered among the blessed mosques of the city (Ibn al-Mashhadān: 149–53), though some reports state that the truly hallowed one, which clearly had significance for the local Shi‘ites in the late Umayyad period, was the old mosque of the Ju‘fī that was destroyed in the course of time (Kāfī 3: 490; Kbisāk 301). A report in Manāqib 4: 187 confirms that the latter mosque was already in ruins before the end of the Umayyad period.

Some Sunnī biographical works identify this transmitter as a Shi‘ite (e.g. Ibn Ḥibbān, Majrūḥān 2: 75). Others accuse him of fabricating ḥadīth for the Shi‘a (see Mīzān 3: 269). Despite his transmission of Jābir al-Ju‘fī’s radical Shi‘ite material and texts such as his Kitāb ḥadīth al-Shūrā (see above, section II, # 7, the entry on Jābir al-Ju‘fī), ‘Amr does not seem to have been a radical Shi‘ite himself. A report by him in Ibn ‘Asākir 54: 286 condemns those people in Iraq who claim they love the Family of the Prophet but show disrespect towards Abū Bakr and ‘Umar (see further Ibn ‘Adī: 1780–81; ‘Uqaylī, Ḍu‘āfā‘: 3: 276; Khaṭīb, Mādīb 1: 80, 2: 295–7).
Kitāb

(Fihrist: 112). As noted in the entry on Jābir al-Ju'fī, 'Amr was the chief transmitter of the works of Jābir to which he added extra material. Some of these works were therefore ascribed to him, too (Najāshī: 287). The work in question is certainly different from the revised versions of the works of Jābir, most likely his own notebook that should have also included the material that 'Amr related from authorities other than Jābir. Numerous quotations from that material can be found in Sunnī and Zaydī works of *badīth*, but more frequently in Imāmīte sources. For lists see Khuṭī 13: 108, 398–403; *Fābāris* 9: 478–9.

44: Ibn Abī 'l-Miqdām

Abū Muḥammad ‘Amr b. Abī 'l-Miqdām Thābit b. Hurmuz was a Kūfī client of the Banū 'Ilī, a clan of Bakr b. Wā'īl, and a transmitter of Sunnī and Shī'ī *hadīth*. He related from Muḥammad al-Bāqır and Ja'far al-Ṣādiq, among others, and died in 172.


Sunnī sources usually accuse this transmitter of extreme Shī'ī sympathies (Ibn Sa'd 6: 267; Abū Dāwūd 1: 77; Ibn Abī Ḥātim 6: 223), even as extreme as cursing the “predecessors” (Muslim: 16; ‘Uqaylī 3: 262). Ṭahmāb b. Ḥanbal reported that this man used to specifically curse ‘Uthmān, but others testified that he had said that all the companions of the Prophet, save four, apostatized after his death (‘Uqaylī 3: 261; Ājurī 3: 212 [here: “save five”]),37 a well attested theme in early Kūfī Shī'īsm. His reports in Shī'ī sources confirm his strong Shī'ī sympathies38 and that he identified himself more with the Shī'ītes in spite of his relations with Sunnī circles of transmission of *badīth* of KūfĀ in his time (as attested in ‘Ayyāshī 1: 216). His father, Thābit b. Hurmuz, was a transmitter

37. The statement is attested in a report quoted from him in *Ikhtisās* 6 (but here, it is “save three”) in an account of the events of the Sāqīfā of the Banū Sā‘ida where Abū Bakr was appointed as the caliph. For Ibn Abī 'l-Miqdām's other reports in condemnation of that action, see ‘Ayyāshī 1: 200, 2: 66–8; Kāṭf 8: 270.

38. See, for instance, ‘Ayyāshī 1: 200, 2: 66–8; Kāṭf 8: 212–14; *Khiṣāl*: 364–82. See also his comment about Ja'far al-Ṣādiq in Ibn ‘Adī: 556.

The year 172 is given as his date of death on the authority of ‘Abbād (b. Ya’qūb al-Rawa’īnī) in Bukhārī, Awsat: 2: 104; idem, Kāfīr: 6: 319. Ibn Sa’d 6: 267 does not mention a specific year but asserts that he died during the reign of Hārūn al-Rashīd (r. 170–193).

1. Kitāb al-masā’il allatī akhrara bībā Amīr al-Mu‘minīn al-Yahūdī

This book is mentioned in Fīhrīst: 111 as a work of Amr b. Abī’l-Miqdām, though in a wrong entry (see Muḥammad Taqī al-Tustarī 8: 144). The work, clearly a late Umayyad Shi‘ite polemic that Amr received through two authorities on hadīth, has survived in Kḥisāl 364–82.

2. Kitāb

His notebook of hadīth described by Najāshī: 290 as a small book related from him by ‘Abbād b. Ya’qūb al-Rawa’īnī. A fragment of eleven reports from Amr is quoted in the surviving version of ‘Abbād b. Ya’qūb’s notebook: 15–17, clearly from the work in question. In fact, with an additional quotation ibid.: 18, quotations from Ibn Abī’l-Miqdām make up twelve out of the total of eighteen reports of the surviving version of ‘Abbād’s notebook. Other citations from this author through ‘Abbād that must originally have belonged to the work in question include the following:

- Maqāṭīk: 51–67, 67–9
- Ibn ‘Adī: 1772, 1773
- Ibn Qūlawayh: 196, 450–51, 454
- Ibn Bābawayh, Ṣmālī: 203
- Ibn Shādhān: 49–50
- Ṭūsī, Talkhīṣ al-Shāfī: 3: 48
Abū Ḍamra Anas b. ‘Iyāḍ al-Laythī, a Medinese Arab from the Banū Layth b. Bakr b. ‘Abd Manaṭ and a Sunnī transmitter of hadīth who transmitted from Ja’far al-Ṣādiq, among others. He lived long and died late in the second century.


His brother, Abū ’l-Ḥasan Jalaba b. ‘Iyāḍ was also a transmitter from Ja’far al-Ṣādiq and author of a notebook of hadīth, related from him by Hārūn b. Muslim al-Anbārī al-Kātib (Najāṣhī: 128; Fībrist: 186) who seems to have received it from the author through an intermediary (see ‘Ilal 2: 216). All surviving quotations from this author are through the same transmitter as in ‘Ilal 2: 216 (two reports), 250; Kāmāl: 221; Khiṣāq: 103; Ikhtisās: 63; Ibn Tawūs, Iqḥāl: 2: 279–82.

On Abū Ḍamra’s date of death, Ibn Ḥibbān (Mashābīr: 226; Ṭbaqāt 6: 76) suggests the year 180, but Bukhārī, Kābīr 2: 33 and Fasawī 1: 190 opt for the year 200. The round figures may indicate that they are approximate.

Kitāb

His notebook of hadīth from Ja’far al-Ṣādiq and others, related by a number of transmitters (Najāṣhī: 106; Fībrist: 39). Examples of his transmission from Ja’far al-Ṣādiq include the following:

– Ibn Sa’d: 1: 18, 50
  2: 178, 198–9, 211, 218, 227, 228
  8: 19, 338–9
– Mahāsin: 636
– Ibn Abī ’l-Dunya, Abwāl: 30
– Aḥmad b. Ṭsā 1: 108, 134, 182

39. A statement by a non-Shī‘ite contemporary of this transmitter, suggests that there were doubts about Abū Ḍamra’s direct transmission from Ja’far al-Ṣādiq (Fasawī 1: 190). The language of the passage is, however, ambiguous and the main reservation might have concerned not the actual transmission by Abū Ḍamra from Ja’far al-Ṣādiq but the method of transmission of knowledge in the House of Imāmate: whether it followed the normal pattern of transmission of hadīth at the time or a more esoteric “knowledge of the House” pattern as the Shi‘ites maintained.
His non-Shī'ite transmissions are at times attested in Shī'ite works too. See, for instance, Khazzāz: 223 (updated); Tabdhīb 4: 315, 6: 175 (partially through Najāshī’s isnād to the notebook).


‘Anbasa b. Bijād al-‘Ābid, a Kūfan client of the Banū Asad and a transmitter from Ja‘far al-Ṣādiq. The biographers praise him as both virtuous and learned.

Barqī: 101; Kashshī: 372; Najāshī: 302; Fihrist: 120; Rijāk: 140, 261.

Hīlya 3: 198 (also Lālikāṭī 1: 145) quotes a statement from Ja‘far al-Ṣādiq on the authority of ‘Anbasa al-Khath’amī whom he describes as min al-akhya‘r. The same statement appears in Hīlya 3: 184 on the authority of ‘Anbasa b. Makhlad (sic, clearly a corruption for bijād) al-‘Ābid.

Kashshī says that ‘Anbasa kān khayran fādīlan. The last word is corrupted in Najāshī where it is said of the man that he kān qādiyān.

Kitāb

His notebook of hadīth, related by Šafwān b. Yahyā and ‘Abd al-Raḥmān b. Muḥammad b. Abī Hāshim (Najāshī: 302; Fihrist: 120). Quotations from this author in later works, some through the same two transmitters, include the following examples:

– Mahāsin: 171 (also Ḥaskānī 2: 388, 389), 293 (whence Kāfī 2: 427), 531 (whence Kāfī 6: 345)
– Ṣaffār: 147, 165, 168–9 (also Kāfī 8: 395; Maqāṭīk 208)
– Kāfī 2: 100, 301 (also Ibn Bābawayh, Amālī: 503; Hīlya 3: 184, 198; see also Kāfī 8: 141 for another possible report by this transmitter on a related subject), 347, 483, 664, 665
4: 91
7: 65 (also Ibn Qūlawayh, Kitāb: 146; Ibn Bābawayh, Amāli: 355)
8: 260 (also Ibn al-Juhām: 357), 394–5
   - Kashshī: 245
   - Ibn Bābawayh, Amāli: 309 (also Kamāl: 74)
   - ‘Ilal 2: 69
   - Ikhtisās: 279–80
   - Tadbīb 2: 275, 353
   - Ibn Abī ‘l-Ḥadīd 2: 202

47: Asbaṭ Bayyā‘ al-Zuṭṭī

Abū ‘Alī Asbaṭ b. Sālim, seller of clothing made by Jhāts, a Kūfan client of Kinda and a transmitter from Ja'far al-Ṣādiq.

Barqī: 109; Najāshī: 106; Fihrist: 38–9; Rijāl: 166. See also Kāfī 5: 199; Faqīḥ 3: 350.

Kitāb / Aṣl

His notebook of hadīth, related by a number of transmitters including Ibn Abī ‘Umayr (Najāshī: 106; Fihrist: 38–9). Quotations from this author in later works, some through the same transmitter, include the following examples:

   - Mahāsin: 179
   - Ṣaffār: 55, 205, 355 (also Kāfī 1: 218), 451, 456 (repeated at 458 [also Kāfī 1: 273]; the passage ibid.: 55 is another part of this report)
   - ‘Ayyāshī 1: 57, 235, 236, 247
     2: 317
   - Kāfī 1: 192, 207, 218 (two variants), 273
     2: 470
     3: 255, 505
     4: 12
     5: 75, 131 (two variants), 199
     6: 6, 388, 413, 521
     8: 302
   - Ibn al-Juhām: 356–7
48: ‘Āsim al-Ḥannāt

Abū ’l-Faḍl ‘Āsim b. Ḥumayd, the wheat seller, a Kūfān client of the Banū Ḥanīfa, a clan of Bakr b. Wā’il, and a prolific transmitter of hadīth known to both the Shi’ite and Sunnī traditions. He was a transmitter from Ja’far al-Ṣādiq and his disciples. He lived and died in Kūfa.


An early Sunnī authority identifies ‘Āsim as the most reliable among the Shi’ites of Kūfa (see Mizzi 13: 482).

Kitāb

His notebook of hadīth, related by various transmitters (Abū Ghālib: 148; Najāshī: 301; Fihrist: 120; Rijāl: 408). A version of this notebook has survived and is published in al-Ūsūl al-sittat ‘asbar: 21–41 (see further Kohlberg, Usūl 152). This must be a fragment of the original notebook, as over five hundred other quotations from this author have survived in Shi’ite works of hadīth, overwhelmingly through those specified by Najāshī and Tūsī as transmitters of this notebook. For lists of these quotations, see Khu’t 9: 178, 181–4, 471–82; Fabāris 9: 163–5. Examples of his transmissions in Sunnī sources include the following:

– ‘Āsimī 1: 182
– Bayhaqī, Dalā’il 5: 341 (read Āsim b. Ḥumayd ‘an al-Thūmālī as in Ibn ‘Asākir 5: 203)
– Khaṭṭīb, Talkbīṣ 1: 383
49: ‘Āsim al-Kūzī

Abū Shu‘ayb ‘Āsim b. Sulaymān al-Kūzī, the shoemaker, a Baṣrān Sunnī transmitter of hadīth with some Shī‘ite sympathies. He transmitted from Ja‘far al-Ṣādiq, among others.


The biographers identify this transmitter as Baṣrān. Najāshī: 184 describes his nephew, Sulaymān b. Sama‘a, as a Kūfān. There is some ambiguity about the tribal affiliation of ‘Āsim. There seem to have been three clans known as Banū Kūz, one belonging to the Banū Ḍabba, one to Asad Khuzayma, and a local tribe in Baṣrā (Ibn Naṣir al-Dīn 7: 372). Ibn ‘Adī: 1877 and others attribute him to the Baṣrān tribe. Najāshī: 301 hesitates whether the man belonged to the Kūz of the Banū Ḍabba or of Asad Khuzayma, though he identifies his nephew categorically as Ḍabba (ibid: 184). To complicate the situation even further, others add the nisba of Tamīmī (Līsān 3: 640) and ‘Abdī (Ibn ‘Adī: 1877). Sam‘ānī 11: 167 strings together these contradictory accounts and describes him as “al-Tamīmī al-Kūzī al-ʿAbdī, a Baṣrān.”

The profession of shoemaking is mentioned for him in the isnād of a report in Līsān 3: 642. His above-mentioned nephew was also a shoemaker (Najāshī: 184).

Kitāb

His notebook of hadīth, related by the author’s nephew Sulaymān b. Sama‘a (Najāshī: 301). The following quotations from this author in Shī‘ite works of hadīth are all through the same transmitter:

– Kāfī 2: 164
  5: 324
  6: 19, 33
– Ḥqā‘ī: 300
– Ma‘ānī: 265
– Tāḥdīb 3: 281

The following passages may be from the same author as well:40

– Husayn b. Sa‘īd, Zubāk: 103
– ‘Ayyāshī 2: 23–4 (read Baṣrī for Mīṣrī), 326

40. Another Shī‘ite quotation from him appears in Mizān 2: 352. For examples of his Sunnī transmissions, see Ibn ‘Adī: 1877–9 where fourteen such reports are quoted.
50: Akhū Udaym

Ayyūb b. al-Ḥurr al-Juʿfī, seller of clothing made in Herat, known among transmitters of ḥadīth as the Brother of Udaym. He was a Kūfan client and a transmitter from Jaʿfar al-Ṣādiq.

Barqī: 84; Mashyakha: 518; Najāshī: 103; Fībrīšt: 16–17; Rijāk: 166, 331

Barqī and Najāshī identify him as a Juʿfī. Najāshī specifies that he was a client of this tribe. Ṭūstī, however, describes him as a client of Ṭarīf (Rijāk: 331). The latter may possibly refer to a specific person named Ṭarīf from the tribe of Juʿfī and not to the Khazrajī clan of that name. In isnāds, Ayyūb is usually identified as Akbū Udaym (e.g. Barqī: 151, 160; Ṣaffār: 523; Kāfī 2: 520, 4: 303, 5: 78; also in Najāshī and Mashyakha) and Bayyāʾ al-Harawī (Mahāsin: 26, 276; Kāfī 5: 78 [where the epithet may refer to either Ayyūb or his brother Udaym, as it reads ‘an Ayyūb akbū Udaym Bayyāʾ al-Harawī]), that is, seller of clothing made in Herat (see Zābīdī 10: 410). For his brother, Udaym b. al-Ḥurr, see below, no. 207.

Kitāb

His notebook of ḥadīth, related by Aḥmad b. Muḥammad b. Khālid al-Barqī (Najāshī: 103; Fībrīšt: 16–17), who quoted it from the author through intermediaries (see Mashyakha: 518). Quotations from this author in later Shiʿite works of ḥadīth, mainly through the same transmitter, include the following examples:

– Ḥusayn b. Saʿīd, Zubd: 85 (also Ṣaffār: 523)
– Ṣaffār: 30, 204, 205 (repeated at 206), 479 (also ‘Ayyāshī 2: 15), 523
– ‘Ayyāshī 1: 15, 169, 256
– Kāfī 1: 69, 185, 213, 269, 286–8
  2: 38, 179–80, 215–16, 310, 406, 519 (repeated at 520)
  3: 213, 255
  4: 303, 306, 310 (also Maʿānī: 242), 407, 427
  5: 78, 120
Burayd al-'Ijli

Abū l-Qāsim Burayd b. Mu‘awiya al-‘Ijli, a leading scholar in the Imāmīte community of Kūfah in the first half of the second century. He was a disciple of, and transmitter from, Mūḥammad al-Bāqir and Ja‘far al-Ṣādiq, and was also known to Sunnī transmitters of ḥadīth. He died in 150.

51: Burayd al-‘Ijli

Burayd’s account of this scholar contains some specific details. He was a leader of the Imāmīte community of Kūfah (p. 169), one of the most eminent disciples of, and transmitters from, Mūḥammad al-Bāqir (pp. 10, 137, 170), and one of the four most favored by Ja‘far al-Ṣādiq (pp. 135, 185, 238). The Extremist, esoteric Shi‘ites at the time, represented by Abū l-Khaṭṭāb and his followers, disliked these four, who were looked upon by the Imāmīte community of Kūfah as the true representatives of the Imām, a position that the Extremists tried to claim for themselves (p. 138). Burayd agreed with Zurāra b. A‘yan (d. 148–149) on the theological question of istiṣṭa‘a (pp. 148, 240).

Kita‘ab

His notebook of ḥadīth, related by ‘Alī b. ‘Uqba b. Khālid al-Asadī (Najāshī: 112) and, as attested by the volume of his citations from this

41. For examples of his transmission from our author, see Ḳaff 5: 327, 7: 12, 57, 8: 79–80; Ṭabābīb 7: 399.
author (as demonstrated in Burūjirdī, *Tajrīd asānīd al-Kāfī* 1: 265–6), by ʿUmar b. ʿUdhayna. There are close to four hundred quotations from this author in Shiʿite works of *ḥadīth*, listed in Khuṭṭ 3: 503–10 and *Fabāris* 8: 210–11, overwhelmingly through the latter transmitter.

52: Ibn Farqad

Dāwūd b. ʿAbī Yazīd Farqad, the perfumer, a Kūfan client of the descendants of Abū al-Sammāl al-ʿAsadī (no. 101 below) and a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Ḵāzem.

Barqī: 88, 115; Kashshī: 345–6; Najāshī: 158–9; *Fihrist*: 68; *Rijāl*: 201, 336.

*Kitāb*

His notebook of *ḥadīth*, related by a large number of Shiʿite transmitters (Najāshī: 158, 159; *Fihrist*: 68; *Rijāl*: 336). Quotations from this author, many through those specified in the aforementioned works as transmitters of this notebook, abound in Shiʿite works of *ḥadīth*, including some two hundred listed in Khuṭṭ 7: 92–4, 117–18, 398–9, 404–8 and *Fabāris* 8: 514, 516.

53: Ibn al-Ḥuṣayn

Dāwūd b. al-Ḥuṣayn, a Kūfan client of the Banū Asad and a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Ḵāzem. He joined the Wāqifītes after the death of the latter.

Najāshī: 159–60; *Fihrist*: 68; *Rijāl*: 202, 336. See also *Mashyakha*: 466.

*Kitāb*

His notebook of *ḥadīth*, related by a number of Shiʿite transmitters including ʿAbbās b. ʿĀmir al-Qaṣḥabānī (Najāshī: 160; *Fihrist*: 68). A fair number of quotations from this author are recorded in Shiʿite works of
hadith, predominantly through the same transmitter, as in the following examples:

- Kāfī 4: 83
  5: 191
  6: 45 (also Faqīḥ 3: 304–5), 400
- ʿIlaq 2: 16
- Tabdīb 3: 56–7 (repeated at 281)
  4: 328
  5: 419
  7: 318
  8: 147–8
  9: 106, 157 (two reports), 160, 193, 397

54: Ibn Sirḥān

Dāwūd b. Sirḥān, the perfumer, a Kūfan client and transmitter from Jaʿfar al-Ṣādiq.

Barqī: 88; Najāshī: 159; Fīrist: 68–9; Riḍāk: 202. See also Kashshī: 368–9.

For his profession as a perfumer, see Faqīḥ 3: 226–7 (also Tabdīb 7: 139).

Kitāb

His notebook of hadīth, related from him by a large number of Shiʿite transmitters including Aḥmad b. Muḥammad b. Abī Naṣr al-Bazāntī (d. 221), Muḥammad b. Abī Ḥamza,42 and ʿAbd al-Rahmān b. Abī Najrān43 (Abū Ghālib: 159, 164; Najāshī: 159; Fīrist: 69; also Mashyakha: 468). Abū Ghālib: 153, 164 had a copy of the notebook read with ʿAbd al-Rahmān b. Abī Najrān in Baghdad in 227. Abū Ghālib read the book with his teacher, who related it through an intermediary from Ibn Abī Najrān in 299, and made a copy for himself from it in 348 on paper (implying that the old copy was on parchment). The overwhelming majority of close to one hundred surviving quotations from Dāwūd b. Sirḥān are on the

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42. For an example of his transmission from this author, see Furāt: 426.
43. His transmission from our author is attested in Ṣaffār: 169–70 [read wa Muḥammad b. Sinān]; Tabdīb 1: 378.
authority of the first said transmitter of this notebook, Ḥāmid b. Muḥammad b. Abī Naṣr al-Baẓanṭī, as in the following examples:

- Ḥāmid b. Muḥammad b. ʿĪsā: 77 (also Kāfī 5: 407), 109 (also Kāfī 5: 426), 132 (also Kāfī 5: 354)
- Kāfī 2: 14, 250, 375
  3: 158
  4: 101, 176, 178, 218, 368
  5: 265, 384 (also Tabdhīb 7: 364 with an addition), 393, 437, 471
  6: 90, 167, 475 (two reports)
  7: 350, 392
- Faqīḥ 1: 422
  3: 93, 97, 99, 226–7
  4: 111
- Ibn Bābawayh, Amāli: 480
- Ḳhīṣāl: 252
- Tabdhīb 1: 185
  2: 285
  6: 195, 212, 276, 389
  7: 424

55: Abū Mālik al-Ḥaḍramī

Abū Mālik Ḍāḥkāl al-Ḥaḍramī, a Kūfī Arab and a transmitter from Mūsā al-Kāẓim. He was a mutakallim and an associate of the prominent Shiʿite theologian Hīṣām b. al-Ḥakam.

Ibn al-Nadīm: 226; Najāshī: 205; Rījāk 227.

That this scholar was an associate of Hīṣām b. al-Ḥakam is attested in Kāfī 1: 410; Kashshī: 278. Early works of kalām regard him as a prominent Shiʿite theologian and quote some of his views (e.g. Abū ʿl-Ḥasan al-Asḥarī 1: 111, 112, 118, 2: 178, 200; ʿAbd al-Qāhir al-Baghdādī, Farq: 52; idem, Usūl al-dīn 260; Ibn Ḥazm, Fīṣal 4: 158; for details, see now van Ess 1: 348–9). Maṣʿūdī 4: 237 quotes his statement about love at the court of the vizier, Yahyā b. Khālid al-Barmakī (d. 190), though he misidentifies him as a Khārijite (see also ibid. 4: 28). For his anti-Extremist positions on the question of Imāmate, see Kāfī 1: 410; Kashshī: 247.

He was also a transmitter of hadīth. Examples of his transmissions can be found in Ṣaffār: 465; Kāfī 6: 206, 412, 8: 108; Kashshī: 247; Nuʿmānī: 268–9; Ibn Bābawayh, Amāli: 565; Faqīḥ 3: 384; Tabdhīb 2: 302; 3: 209, 8: 59.
Kitāb fi 'l-tawhīd

(Najāshī: 205). Some of the theological opinions quoted from Abū Mālik in early works of kalām may have been taken from this work. They include his opinions about the will of God (Abū 'l-Ḥasan al-Ash'ārī 1: 111, 2: 178), man's capacity to act (ibid. 1: 112), man's knowledge (ibid. 1: 118), and God’s punishment of children (‘Abd al-Qāhir al-Baghdādī, Usūl: 260).

56: Dharīḥ al-Muḥāribī

Abū 'l-Walīd Dharīḥ b. Muḥammad b. Yazīd al-Muḥāribī, a Kūfān Arab and a transmitter from Ja'far al-Ṣādiq.


He seems to have been well known in the Shi‘ite community of Kūfa in his time (Kashshī: 373; Faqīḥ 3: 190), and to have had an esoteric tendency (see Kāfî 4: 549; Kashshī: 193, 373; Ikhtisās: 71).

Kitāb / Aṣl

Dharīḥ’s notebook of hadīth, related by a number of Shi‘ite transmitters including Ja'far b. Bashīr al-Bajalī (d. 208), Ibn Abī ‘Umayr and ‘Abd Allāh b. al-Mughīra (Najāshī: 163; Fihrist: 69; also Mashyakha: 510). Other transmitters of the notebook included ‘Abd Allāh b. Jabala (d. 219), as suggested by his comment at the end of a report in Kashshī: 373, and Ṣafwān b. Yahyā, as attested by the volume of his quotations from Dharīḥ.

A version of the notebook, related by Muḥammad b. al-Muthannā al-Ḥadramī, has survived and is published in the Aṣl of the latter transmitter in al-Uṣūl al-sittat ‘asbar: 83–93, the entire contents of which is quoted from Dharīḥ, with the exception of only three reports at the end (pp. 92–3) and a sentence added to a report by Dharīḥ from someone else’s transmission (p. 91). Most of the citations from Dharīḥ in other Shi‘ite collections of hadīth are attested in this work. Quotations from Dharīḥ by other specified transmitters of this notebook include the following examples:
Durust b. Abī Maṃṣūr Muḥammad al-Wāṣīṭī, a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāzīm. He joined the Wāqīfītes after the death of the latter.

Barqī: 117, 118; Kashshī: 556; Najāshī: 162; Fihrist: 69; Rijāl: 203, 336.

An account in Mahāsin: 551 and Kāfī 6: 355–6 indicates that Durust had affiliations with Mufāḍḍal al-Juʿfī, head of an Extremist tendency in the Shiʿite community of Kūfā in his time. The name Durust in that account, however, seems to be a corruption of someone else’s name as attested in Mahāsin: 552.

**Kitāb**

His notebook of ḥadīth, related by a number of transmitters including Ibn Abī ʿUmayr and ʿAlī b. al-Ḥasan al-Jarmī al-Ṭāṭarī who quoted the book through his uncle (Najāshī: 162; Fihrist: 69). A fragment of this notebook has survived and is published in al-ʿUṣūl al-sittat ʿasbar: 158–69 as Mā wujīd min Kitāb Durust b. Abī Maṃṣūr, quoted from the author by ʿUbayd Allāh
b. ‘Abd Allāh al-Wāṣīṭī al-Dihqān (Durust: 160), whose principal transmitter was Abū Ja'far Muhammad b. Īṣā b. ‘Ubayd al-Yaqṭīnī (Naǧashi: 231; Fihrist 107). In Shi‘ite works of ḥadīth, there are still many other quotations from Durust on the authority of Dihqān, mostly through Yaqṭīnī, that are not attested in the surviving fragment. More are quoted from Durust by others. Here is a list of citations from Durust by the said three transmitters:

(A) YAQTĪNĪ FROM DIHQĀN FROM DURUST:
- Kaffī 5: 162
  6: 353, 366, 373, 478, 546
- Kbiṣāl 9, 221, 264, 422–3, 481 (also Thawaḥīb: 34)
- Tabdībīb: 362
  7: 163**

(B) DIHQĀN (QUOTED BY OTHERS) FROM DURUST:
- Ja'far b. Muḥammad b. Sinān: 127 (two reports; read ‘Ubayd Allāh for ‘Abd Allāh)
- Maḥāsin: 631 (also Kaffī 6: 538)
- Ṣaffār: 447–9
- Kaffī 1: 23, 32 (also Ibn Bābawayh, Amāli: 340; Ma’ānī: 141; see also Ja’far b. Muḥammad b. Sinān: 127), 48
  2: 487, 507, 623 (also Thawaḥīb: 153)
  3: 213
  4: 28 (also Kbiṣāk: 258; Ma’ānī: 141)
  5: 74, 549 (also ’Ilal 2: 239), 554
  6: 353, 488, 495–6 (see Kbiṣāk: 481; Thawaḥīb: 34)
- Ibn Bābawayh, Amāli: 92, 636
- ’Ilal 2: 217–18 (also Ma’ānī: 150–51)
- Kbiṣāk: 103, 287
- Ma’ānī: 390 (two reports; read ‘Ubayd Allāh for ‘Abd Allāh)

44. Possibly also ibid. 1: 366 (also ’Ilal 1: 266; ‘Uyun 2: 82) and 7: 162 where Yaqtīnī quotes Durust without an intermediary. It is not, however, certain that the missing link was Dihqān as in a very few cases Yaqtīnī also quoted Durust through others (e.g. ’Ilal 1: 71; Ikbīsāk: 22).
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- **Tawḥīd**: 411–12 (presumably also 339, 343, 365 where ‘Alī b. Ma'bad appears as if quoting Durust directly; he quotes Durust through Dihqān in Ṣaffār: 447; Kāfī 5: 549; ‘Ilāl 2: 239; Qīṣāṣ: 138)
- **Thawāb**: 230 (also 159 where ‘Alī b. Ma'bad quotes Durust directly)
- **Qīṣāṣ**: 138

(C) IBN ABĪ ‘UMAYR FROM DURUST:

- Mahāsin: 235 (also Kamāk: 665)
- Kāfī 2: 156, 308 (also ‘IQāl: 263), 315 (also Khīṣāl: 25), 482
  6: 397
  7: 82, 120

(D) TĀTARĪ FROM DURUST:

- ‘Ilāl 1: 13
  2: 168
- Tabdīb: 5: 139, 298, 308, 337, 351, 358–9, 403

58: Faḍl al-Baqbāq

Abū 'l-'Abbās Faḍl b. 'Abd al-Malik al-Baqbāq, a Kūfān client and a transmitter from Ja'far al-Ṣādiq. He was a notable in the Shi‘ite community of Kūfa and seems to have been close to the Imām.

Barqī: 91; Kashshī: 336–7; Najāshī: 308; Rijāk: 268.

On his close association with Ja'far al-Ṣādiq, see Kashshī: 336; Mufīd, Sāghānīyya: 72 (quoting Ḫūsayn b. Sa'id's Kitāb al-nikāḥ).

Kitāb

His notebook of ḥadīth, related by Dāwūd b. al-Ḥuṣayn (Barqī: 91; Najāshī: 308), who was a companion of Baqbāq (Najāshī: 159). Quotations from Baqbāq by the same transmitter include the following examples:

- Kāfī 2: 94
  4: 175, 176
  5: 376, 396, 479
  6: 476–7
  7: 140, 279
The main transmitter from Baqbaq is, however, the scholar Abūn b. 'Uthmān al-Aḥmar, for whose many quotations from Baqbaq see the lists in Khuṭī 13: 464, 21: 401–3.

59: Ibn Abī Qurra

Abū Muḥammad Faḍl b. Abī Qurra al-Tamīmī al-Tiffisī al-Sahandī (the latter referring to a region in Azerbaijan called Sahand), a Kūfan in origin who later moved to Armenia. He was a transmitter from Ja'far al-Ṣādiq.


Kitāb

His notebook of ḥadīth, related by Sharīf b. Sābiq al-Tifferī (Najāshī: 308; Fihrist: 125; see also Mashyakha: 481, 518–19). Almost all quotations from this author in later works are through the same transmitter, including the following:

- Maḥāsin: 107 (whence Kāfī: 5: 553)
- Kāfī: 1
  - 2: 322, 373, 477, 524, 663 (also Maʿānī: 164; also Bazantī, Jāmi: 62–3 without naming the transmitter from Faḍl)
- 4: 45
- 5: 74 (two reports), 121, 149, 318–19
- 6: 3–4, 49
- Nuʿmānī: 211
- Ibn Biṣṭām: 124
- Ibn Bābawayh, Amālī: 704
A number of other instances can be added to the above where the name of Sharīf al-Tiflīsī does not currently appear as the transmitter from Faḍl:

− ‘Ayyāshī 1: 283 2: 154
− ‘Alī b. Ibrāhīm 2: 372–3
− Khaṭīb, Taʾrīkh 3: 94 (also Šarīfīnī: 101)

60: Faḍl al-Kātib

Faḍl b. Yūnus al-Baghdādī al-Kātib, was a Kūfan client who resided in Baghdad and was a government official under Hārūn al-Rashīd. He joined the Wāqīfītes after the death of Mūsā al-Kāẓīm.

Barqī: 122; Kashshī: 500; Najāshī: 309; Fihrist: 125; Rijāl: 342.

1. Ḥadīth al-Faḍl b. Yūnus al-Kātib

(Abū Ghālib: 175). This seems to be the account of a visit that Mūsā al-Kāẓīm once paid this person (Kashshī: 500; a somewhat different version of this story is reported in Maḥāsin: 450–51; Kbarāʾij: 368 offers a very different variant that misattributes the story to ‘Alī al-Riḍā). Details of what Mūsā al-Kāẓīm said or did during that visit are recorded by Faḍl in a report quoted in Maḥāsin: 425, 430, 431, 451, 559–60 (whence Kāfī 6: 291, 304, 377–8).

2. Kitāb

Quotations from this author through the same two transmitters include the following examples:

– ‘Abd Allāh b. Ja’far: 312–14 (a fragment of three reports; in the isnād of the first, read ‘an al-Fadl b. Yūnus al-Kātib as in Tabdīb 1: 445; the second is also in Kāfṭ 3: 102; the third is also in Faqīḥ 2: 431 and partially in Kāfṭ 4: 266 [also 304 with a different isnād]; the fragment seems to have been taken from Ḥasan b. Mahbūb’s Kitāb al-mashyakhba)
– ‘Ayyāshī 2: 232 (without the name of the transmitter from Fałat, as usual; read Faḍl b. Yūnus for Faḍl b. Mūsā)
– Kāfṭ 2: 579 (also 2: 73 with variations and through a different transmitter)
  4: 371 (read Ahmad b. Muḥammad ‘an Ḥasan b. Mahbūb as in Tabdīb 5: 465 and as in a similar isnād in Kāfṭ 4: 304)
– Ibn Baḥbawayh, Amālī: 714–16 (also ‘Īla‘ 2: 89–90 and Tarḥīb: 253–4 through other transmitters)
– Faqīḥ 3: 416
– Tabdīb 9: 348

61: Ibn ‘Iyāḍ

Abū ‘Alī Fuḍayl b. ‘Iyāḍ b. Maṣʿūd al-Tamīmī al-Yarbuṭ al-Marwazi, a well known Sunnī ascetic of Kūfān origin. Born in Khurāsān in 105, he moved, later in life, to Kūfa and then to Mecca where he stayed until his death in 187. He transmitted ḥadīth from Ja‘far al-Ṣādiq, among others.

Most biographical dictionaries have entries on this scholar. For a long list of many of these, see the editor’s footnote to Dhababī, Ta’rīkh 12 (years 181–190): 332–3. For his transmission from Ja‘far al-Ṣādiq, see Mizzī 23: 282; Dhababī, Siyār 8: 373, and their sources.

Nuskha ‘an Abī ‘Abd Allāh / Kitāb

A small register of this author’s transmissions from Ja‘far al-Ṣādiq, related by the Baṣrān Sulaymān b. Dāwūd al-Minqarī (Najāshī: 310). Quotations by Fuḍayl b. ‘Iyāḍ from Ja‘far al-Ṣādiq, all recorded through the same transmitter, include the following:
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- ‘Ayyāshī 1: 360 (as attested in *Ma‘ānī* 252–3; ‘Alī b. Ibrāhīm 1: 200–201), 370 (possibly)
- *Kāfī* 2: 307, 461
  4: 290 (also in ‘Ayyāshī 2: 77)
- *Faqīh* 2: 488 (another part of the report in ‘Ayyāshī 2: 77 and *Kāfī* 4: 290; the full text in *Ma‘ānī* 296)
- ‘Ilal 2: 100
- *Ma‘ānī* 245 (also Ibn Shu‘ba: 371–2)

62: Fuṣayl al-A‘war

Abū Muḥammad Fuṣayl b. ‘Uthmān al-Anbārī, the one eyed, the goldsmith, a Kūfī client of the Banū Murād and a transmitter from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq.

Barqī: 52, 91; Najāshī: 308 (as Fadl b. ‘Uthmān); *Fibrīst* 126; *Rijāl* 143, 268, 269.

Kitāb

His notebook of *ḥadīth*, related by a number of transmitters, including Ibn Abī ‘Umayr and Ṣafwān b. Yaḥyā (Najāshī: 308; *Fibrīst* 126 [cf. Najāshī: 276]; also *Mashyakha* 436). Examples of quotations from Fuṣayl by the same two transmitters include the following:

- *Maḥāsin*: 394
- Ṣaffār: 259 (repeated at 510; also Kashshī: 235–6)
- *Kāfī* 1: 115 (also *Tawbīḥ* 314), 397
  2: 62
  3: 36
- *Tawbīḥ*: 457
- *Tabdhīb* 1: 58 (repeated at 79–80)

Most quotations from Fuṣayl are, however, through other transmitters. See the lists in Khu‘Ī 13: 308–10, 325, 330–31, 342, 470–71; *Fabāris* 9: 546, 547.
Abū 'l-Qāsim Fudayl b. Yasār, a Kūfīn client of the Banū Nahdī who moved to Baṣra. A transmitter from Muḥammad al-Bāqīr and Ja'far al-Ṣādiq and a distinguished member of the Shi‘ite community of his time, he died during the lifetime of Ja'far al-Ṣādiq, thus in or before 148.

Bukhārī, Ḋabīr 7: 122; Barqī: 52, 63 (read Banī Nahdī for Banī Nabīk); Kashshī: 212–14, 311; Ibn Abī Ḥātim 7: 76; Ibn Ḥibbān, Ṭbiqāt 7: 315; Maskyakha: 441; Najāshī: 309–10; Rijāl 143, 269. See also Tadbīr 3: 27.

Najāshī: 309 mentions Abū Miswar as an alternative for the kunya of this transmitter. Ibn Samka: 31 has him as Abū Ja'far al-A‘raj al-Qārī'. Kashshī: 238 counts him as one of the six most learned among the older generation of the disciples of Muḥammad al-Bāqīr and Ja'far al-Ṣādiq. He was also known to Sunnī scholars of hadīth as a Shi‘ite (Liśān 5: 482) transmitter from Muḥammad al-Bāqīr. Two of his sons, ‘Alī and Qāsim, were also among the transmitters of hadīth (Najāshī: 298, 313, 362; Rijāl: 247, 272, 366), as was his son-in-law, ‘Abd al-Rahmān b. Abī ‘Abd Allāh al-Baṣrī (Kashshī: 311; Rijāl: 236).

Kitāb

His notebook of hadīth, related by a number of transmitters including Ḥammād b. ʿĪsā al-Juhaṇī (d. 209) (Najāshī: 309–10), who apparently quoted it from the author through the transmitter Rib‘ī b. ‘Abd Allāh al-Hudhalī who was a close associate of Fudayl (Najāshī: 167). The following quotations from this author in Shi‘ite works of hadīth are through Ḥammād quoting Rib‘ī:

- Muḥammad b. ‘Alī b. Maḥbūb: 110
- Ṣaffār: 511
- ‘Ayyāshī 2: 217
- Kāfī 2: 89, 281
- Ibn Qīlawayh: 171, 172 (a variant also at 488)
- Tawḥīd: 127–8, 327
- Ghayba: 195–6

In Qāṭī Nu‘mān, ʿĪdāb: 54a (quoting Abū Dharr Ahmad b. al-Ḥusayn b. Ashāṭ’s Kitāb al-salāt), Ḥammād quotes from Fudayl without an intermediary, though there may have been one whose name is missing in the text. There are also a good number of other quotations from Fudayl that Ḥammād quotes through Ḥarīz b. ‘Abd Allāh al-Sijistānī or, less
frequently, through Ibrahīm b. ‘Umar al-Yamanī, as in the following examples:

- Mahāsin: 262 (also Kāfī 2: 125)
- Kāfī 1: 222
  2: 151, 269
  3: 280, 294–5, 363, 418, 453, 509 (partially also at 497–8)
  4: 153
  5: 279
- Kashshī: 16, 53–4
- Faqīh (see Mashyakha: 425) 3: 477
  4: 284, 308
- Tadhīb 2: 332, 379
  3: 69–70
  4: 73 (two reports)

The overwhelming majority of the close to three hundred quotations from Fuḍayl, listed in Khu’ī 13: 338–41, 471–7 and Fabāris 9: 547–8, are, however, through other transmitters.45

64: Ghālib al-Minqarī

Ghālib b. ‘Uthmān, an oculist and Kufan client of the Banū Minqar, a clan of Tamīm.46 A late second century transmitter who related hadīth from

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45. His son-in-law, ‘Abd al-Rahmān b. Abī ‘Abd Allāh, quoted some 700 reports from him (Ibn Dāwūd: 222). A notebook by a student of Fuḍayl, Abū Ismā‘īl al-Baṣrī, who seems to have transmitted exclusively from this scholar, is mentioned in Fihrist: 188. The notebook was related from Abū Ismā‘īl by Ibn Abī ‘Umayr as also attested in Kāfī 2: 104, 167, 655 (read ‘an Abī Isma‘īl in the last two), 5: 148, 6: 271; Kashshī: 214 (read ‘an Abī Isma‘īl); Thawāb: 48 (read ‘an Abī Isma‘īl).

46. According to Najāshī: 305, this person might have actually been a client of the Kufan family of Āl A‘yan, who were in turn clients of the Banū Shaybān, not Tamīm. There was a Ghālib b. ‘Uthmān al-Hamdānī al-Mish‘ārī (d. 166 at the age of 78), a Kufan Zaydī poet (see Maqāţīḥ 228–9 [also Ṭabarī 7: 545–6], 304–5, 384–5, 385–6), and a transmitter from Ja‘far al-Ṣādiq (Najāshī: 305; Ṭabāṭ: 267; for examples of his transmissions, see Ahmad b. Ṣa‘īd 4: 313 [also Muhammad b. Sulaymān 1: 460]; Ibn al-Juhmān: 262–3; Furāt: 318 [read Hamdānī for Nabī]; Ibn ‘Asākir 42: 487; Ibn Ṭawwūs, Iqīlā: 3: 86; possibly also Kashshī: 5 from Ghiyāth al-Hamdānī, possibly a corruption of Ghālib), and probably the author of the notebook quoted by Ibn Ṭawwūs, Iqīlā: 3: 86 through Abū ʿAbdās Ahmad b. Naṣr b. Sa‘d’s Kitāb al-rijāl. The nisba of Misbārī for this person refers to a clan of the tribe of Hamdān (Zabīd: 3: 305). The nisba of Minqarī for Ghālib b. ‘Uthmān, the oculist, may thus represent a corruption of Misbārī by someone who confused the two persons.
the disciples of Ja'far al-Ṣādiq and Mūsā al-Kāzim, he reportedly joined
the Wāqifites after the death of the latter.

Najāshī: 305; Fihrist: 123–4; Rijāk: 267.

Kitāb

His notebook of hadīth, related by Ḥasan b. ‘Alī b. Faḍḍāl (Najāshī: 305; Fihrist: 123–4). The following quotations from this author are recorded in Shi‘ite works of hadīth on the authority of the same transmitter:

– Kāfī 2: 110, 147
  3: 21, 115, 236–7, 242
  5: 121–2, 512
  6: 468
  8: 79–80
– Kashshī: 364
– Ibn Bābawayh, *Amāl*: 408 (also Faqīh 4: 400; Mawāʾiz: 115; Thawāb: 192)
– ʿIlal 2: 105
– *Tabdhīb*: 1: 13, 449
  2: 319
  3: 292

65: Ghiyāth b. Ibrāhīm

Abū Muḥammad Ghiyāth b. Ibrāhīm al-Tamīmī al-Dārimī al-Asbadhī, a Başran Butrī Zaydī who lived in Kūfa. He was a transmitter from Ja'far al-Ṣādiq.

Najāshī: 305; Fihrist: 123; Rijāk: 142, 268, 435.

He is identified in Najāshī and Rijāk: 268 as Usayyidī, with reference to a clan of Tamīm. Muḥammad Taqī al-Tustarī 8: 354 suggests that Usayyidī is a corruption of Asbadī, referring to another clan of Tamīm. He argues with a report in Faqīh 3: 146 (also in the isnād of another report in Thawāb: 219) where this transmitter appears as Dārimī (also Tabdhīb 8: 228 [read Dārimī for Dārī as in
Istībār 4: 6; see also Tabābib 1: 431 where this transmitter is identified as Rizāmī, most likely also a corruption of Dārimī). Ashbādīs were descendants of Zayd b. 'Abd Allāh b. Dārim, as noted by Samānī 1: 195–6, and were as such Dārimīs but not Usayyīdīs, who belonged to a different branch of Tamīm (ibid. 1: 254).

There is an Abū 'Abd al-Rāmhān Ghiyāth b. Ibrāhīm al-Nakha'ī al-Kūfi, a transmitter of the same period with certain Shi'ite sympathies (see, for instance, 'Āsimī 2: 264 [also Ibn 'Āsakir 42: 223]; Khaṭṭīb, Ta'rīkh 12: 323; possibly also Muḥammad b. Sulaymān 2: 231 [also Ibn 'Āsakir 13: 116]) who is mentioned in most Sunnī biographical dictionaries of the transmitters of hadīth (many of which are listed in the editors' footnotes to Dḥahabī, Ta'rīkh 10 [years 161–170]: 388–90 and Lisān 5: 421–2). It is not clear whether the two are the same, so that nakha'ī might be a misidentification or a corruption of tamīmī, or, alternatively, if some of the transmissions of the one are not misattributed to the other because of a common name.

For his transmission from other 'Alīds, see, for instance, Abū 'Abd Allāh al-Shajārī, Adbān. 84.

1. ḽāmi'/ Kitāb / Kitāb mubawwab fī 'l-ḥalāl wa 'l-ḥarām

A book on the licit and illicit organized in chapters (Najāshī: 305), related by a number of transmitters including Ismā'īl b. Abān b. Ishāq al-Azdī al-Warrāq (d. 216) and Muḥammad b. Yaḥyā al-Khazzāz (Abū Ghālib: 165; Najāshī: 305; Fihrist: 123, 154; see also Mashyakha: 490). Qādī Nu'mān calls it ḽāmi' and quotes from it through Ismā'īl (b. Abān) in his own Ḥadāth: 64b. Ibn Shahrāshūb (Ma'ālim: 89) mentions it as ḽāmi'a, a corruption of ḽāmi' or vice versa. Ibn Ṭawūs knows it as Kitāb and quotes from it in his Falaḥ: 166 (see further Kohlberg: 222–3).

The Zaydī Muḥammad b. Maṃṣūr al-Murādī received the work through Muḥammad b. Rāshid from Ismā'īl b. Abān from the author. He quotes the work extensively through this chain of transmission as in the following examples:

Ahmad b. ‘Īsā 1: 17, 74, 79, 80, 237
2: 267, 308 (whence Abū Ṭālib: 264)
3: 7, 32 (two reports), 28, 33 (three reports), 35, 38, 42 (two reports), 46, 49, 79 (two reports), 90 (where the name of Ghiyāth is missing), 95, 97 (two reports), 98, 106, 112, 116, 117 (two reports), 139, 145, 146, 151, 175
4: 212, 217–18, 226 (three reports), 227, 228, 239, 240, 495 (three reports)

47. See also Abū 'Abd Allāh al-Shajārī, Adbān. 72, 84.
The Imāmites too quote Ghiyāth at times through Ismā‘īl b. Abān as in Faqīḥ 3: 511; Thawāb: 237; Ibn Shādhān: 143–4 (also Qādī Nu‘mān, ʿIdāḥ: 26a, 64b, 71a, 83a, 88b [two reports], 96a [without the name of the transmitter from him in this last case]). The overwhelming majority of the many quotations from Ghiyāth in the Imāmite collections of ḥadīth are, however, through the other main transmitter of his book, Muḥammad b. Yaḥyā al-Khazzāz, as in the following examples:

- Muḥammad b. ʿAlī b. Maḥbūb: 98, 105
- Maḥāsin: 113 (also ʿIqāb: 317), 115, 398 (also Kāfī 6: 273), 434 (two reports, both also in Kāfī 6: 293), 491 (also Tabdīb 4: 199), 636 (also Kāfī 6: 542)
- Kāfī 2: 315, 647, 648–9
3: 332, 538 (two reports)
4: 9, 13, 69 (from Muḥammad b. Yaḥyā al-Khatbīʿamī [also in Maʿānī 315] who seems to be the same as Muḥammad b. Yaḥyā al-Khazzāz who quotes this passage in Faqīḥ 2: 172–3 [see Masḥyakha: 490]; see further Muḥammad Taqī al-Tustaṅī who seems to be the same as Muḥammad b. Yaḥyā al-Khazzāz in Tabdīb 6: 398), 112, 244, 363–4, 408, 434, 503
5: 49, 59, 103, 164, 177, 184, 191, 242–3, 278, 381, 488, 535, 536–7, 560 (two reports)
7: 230–31, 338, 454
- Ibn Bābawayh, Amālī: 432 (also Maʿānī 185–6)
- Faqīḥ 3: 70–71 (two reports), 97–8, 99, 150, 264, 265, 487
4: 143
- ʿIlal 2: 171 (also Tabdīb 9: 19), 184, 231 (also Tabdīb 10: 40)
- Maʿānī: 366
- Mufīd, Amālī: 66, 211–12
- Tabdīb 1: 162, 266, 295, 353, 464
2: 326 (repeated at 357), 371
3: 235, 256, 269
4: 214 (read Muḥammad b. Yaḥyā for Muḥammad b. ʿAlī), 275
5: 442
6: 195 (repeated at 212), 196, 256–7, 299
7: 76, 221, 238, 273, 410–11, 426, 432–3, 435
8: 21, 228, 319 (where the name of Khazzāz is missing)
The Period of Persecution (136–198)

2. Maqtal Amīr al-Mu‘minīn

A work on the killing of ‘Alī, related from the author by Zayd b. ‘Umar (Fīrāšt 123). Khāṭīb (Mūdīḥ 1: 276; Tārīkh 1: 153–4) quotes two passages from a text that the transmitter Ajlāḥ b. ‘Abd Allāh al-Kindī (d. 145) compiled on the basis of the information he received from Ja‘far al-Ṣādiq, Zayd b. ‘Alī, ‘Abd Allāh b. al-Ḥasan and his son Muḥammad, in which he listed the companions of the Prophet who participated in the wars of ‘Alī on his side (tasmiyat man shabīda ma‘ Alī min asbāb Rasūl Allāh). Khāṭīb’s chain of transmission to that text goes through the scholar Ibn ‘Uqda, to Ja‘far b. Muḥammad al-Khashshāb, to his father, to Zaydān b. ‘Umar, to Ghiyāth b. Ibrāhīm, to Ajlāḥ. Tūsī’s chain of transmission to Ghiyāth’s Maqtal also goes from Ibn ‘Uqda to Zayd (sic) b. ‘Umar but through different intermediaries (see Fīrāšt 123). The text mentioned by Khāṭīb may have been a part of Ghiyāth’s Maqtal, or, alternatively, this latter could be the same text as mentioned by Khāṭīb, but wrongly categorized and misattributed by Tūsī or his source.

There are a number of quotations from Ghiyāth on the virtues of ‘Alī that may have belonged to this work should it ever have existed with a larger frame of reference than that described by the Khāṭīb. Examples are as follows:

- Ibn al-Juḥām: 337
- Ibn Bābawayh, Amāli: 341–2 (also Kamāl: 241)
- Kamāl: 240 (also Ma‘ānnī: 90–91; ‘Uyūn: 57 [updated])
- Ibn Shādhān: 143–4
- ‘Aṣimī 2: 264 (possibly; also Ibn ‘Asākir 42: 223)
- Khāṭīb, Tārīkh 12: 323 (possibly)

66: Ibn al-Bakhtārī

Ḥafṣ b. al-Bakhtārī, a Kūfī client who lived in Baghdad and was a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāẓīm.
According to Najāshī, he was accused of lacking religiosity by the members of the influential Kūfān Shī'ite family of the Āl A'yān who alleged that he was a chess player, a charge that Najāshī suggests was motivated by a personal grudge.

**Kitāb / Aṣl**

His notebook of hadīth, related by a number of transmitters including Ibn Abī 'Umayr (Najāshī: 134; Fihrist: 61). There are over two hundred quotations from this author in Shiʿite works of hadīth, listed in KhuʾṬ 6: 132–4, 360–66 and Fabāris 8: 202, 443, almost all through the same transmitter. The notebook was available to Ibn Ṭāwūs who quotes from it in his Iḥāẓāt: 44 (see further Kohlberg: 223).

**67: Ḥafṣ al-Qāḍī**

Abū 'Umar Ḥafṣ b. Ghiyāth b. Ṭalq b. Muʾāwiya al-Nakḥaṭī, a Kūfān jurist and hadīth transmitter who was appointed by Hārūn al-Rashīd as the judge of the eastern half of Baghdad in 177, a position he held for two years. He was then appointed as the judge of Kūfā and served in that position for 13 years. He died in 194 at the age of 77.

For long lists of biographical sources which have entries on this judge, see the editors' footnotes to Mizzī 7: 56 and Dāhābī, Taʾrīḵ 13 (years 191–200): 152–3. The most informative account of him is that of Ḵaṭṭāb, Taʾrīḵ 8: 188–200.

Notwithstanding his anti-Imāmī rhetoric, some of which are recorded in the sources, he had certain pro-'Ālī sympathies as attested by his transmissions on the virtues of 'Alī and was a transmitter of hadīth from Jaʿfar al-Ṣādiq and a number of Imāmī scholars such as Abū Ḥamza al-Thumālī (See Mizzī 7: 57). He was also a main source of material from 'Alī on legal matters in Sunnī tradition.

Ḥafṣ was born in 117 (Mizzī 7: 69). Tūsī’s assumption that he met Mūḥammad al-Bāqir (Rīḍā: 133) is therefore wrong. Ḥafṣ, in fact, always quotes Mūḥammad al-Bāqir through intermediaries as in Ibn Abī Shayba 1: 126; Dārimī

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Yahyā b. Maʿān reports that Ḥāfṣ quoted some three to four thousand ḥadīths in Kūfah and Baghdad from memory, without using any written record (Khaṭib, Taʾrīkh 8: 195). However, he recorded what he had heard from his teachers in writing as there are numerous references in biographical narratives to his kitāb (see, for instance, Ibn Abī Ḥātim 3: 186; Mizzī 7: 61, 62). His son, ʿUmar (d. 222), himself a ḥadīth transmitter, presented to a colleague the notebook that his father made of his own transmissions from Aʾmash (Khaṭib, Taʾrīkh 8: 197). He also had a notebook of reports he had heard from Jaʿfar al-Ṣādiq. It was this material that made Shiʿite scholars interested in this transmitter.

Kitābuh ʿan Jaʿfar b. Muḥammad

A notebook of some one hundred and seventy reports that Ḥāfṣ had heard from Jaʿfar al-Ṣādiq, related from the author by a number of transmitters including his above-mentioned son, ʿUmar (Najāshī: 135). Sunnī sources too quote some of Ḥāfṣ’s transmissions through the same son (e.g. Bukhārī, Adab: 216; idem, Ṣaḥīḥ: 331; Muslim: 892–3; Fasawī 3: 192; Ibn Abī l-Dunyā, Ṣifat al-nār: 56). Ṭūsī (Fihrist: 61; see also Rijāk: 425), who received the notebook through a common link with Najāshī from Ḥāfṣ’s son, refers to the son as Muḥammad (also Tabdīl: 1: 302). This seems to be an error on his part as no son of that name related from Ḥāfṣ in Sunnī tradition either (see Mizzī 7: 59). Ibn Bābawayh quotes Ḥāfṣ in Faqīḥ simultaneously through three different chains of transmission, indicating transmission from a written record; two of these chains go back to the transmitter Sūlaymān b. Dāwūd al-Minqārī (Mashyakha: 473). The overwhelming majority of quotations from Ḥāfṣ in Shiʿite collections of ḥadīth are through this latter transmitter.

Quotations from Jaʿfar al-Ṣādiq recorded in Sunnī and Shiʿite works on the authority of Ḥāfṣ, all obviously deriving from the notebook in question, include the following:

(A) SUNNĪ WORKS:
− ʿAbd al-Razzāq 1: 340 (also Ibn Abī Shayba 1: 101–2)
− Ibn Saʿd, Ḥusayn: 35
Ibn Abī Shayba 1: 64 (whence Ibn Māja: 191), 110, 127
2: 187, 455
5: 379, 380, 396
6: 237, 570
7: 137
12: 424 (also Kāfī 5: 12)
Al-juz’ al-mafquḍ: 305, 345
Bukhārī, Kabīr 1: 414
2: 286
Muslim: 886–93 (also Abū Dāwūd 2: 187)
Ibn Shabba 1: 171 (also Kāfī 5: 278)
Abū Dāwūd 3: 195 (also Tirmidhī 2: 162 and others)
Ibn Abī Dāwūd: 178
Tabarānī, Kabīr 23: 351
Sulamī, Ādāb: 73 (quoting Ibn Shabba)
Abū Nu‘aym, Mā’rifā: 1970
Bayhaqī 9: 304
Ibn Hazm 7: 61 (quoting Ibn Abī Shayba)
Firdaws (Uzbek: 667 [also Ibn al-Jazarī, Asnā: 93–4], 699 [read Hāfi b. Ghiyāth for Ja’far b. Ghiyāth])
Ibn ‘Asa‘kir 42: 553
Ibn al-Jazarī, Asnā: 108–9

B) ZAYDI WORKS:
Aḥmad b. ‘Īsā 2: 267, 372, 434
3: 38 (two reports), 168
4: 204, 205, 228
Muḥammad b. Sulaymān 2: 80

C) IMĀMITE WORKS:
Maḥāsin: 47, 328 (also Ḥal 2: 127), 439–40
‘Ayyāshī 1: 48 (also 324–5, 385, 2: 85)
2: 179–80
Kāfī 1: 35 (also Tūsī, Amālī: 47, 167), 46 (two reports), 47 (two reports) 2: 77, 88–9, 128, 148 (repeated in 8: 143; also Mufīd, Amālī: 274–5) 263, 319 (also Tūsī, Amālī: 208), 628–9 (also Ibn Bābawayh, Amālī: 119; idem, Fadā’il al-asbūr: 87) 3: 421–2, 430

50. The text ascribed to Ḥafṣ in some manuscripts of the *Tawḥīd*, printed in a footnote in the Tehran, 1387 edition of the work: 397–9, is a clear forgery.

68: Abū Wallād al-Ḥannāt

Abū Wallād Ḥāfṣ b. Sālim, the wheat seller, a Kūfan client of the Banū Makhzūm and a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kazīm.

Barqī: 96; Najāshī: 135; *Fibrist*: 62; *Rijāk* 197 (see also *Kaff*: 5: 290).

Barqī: 96 and *Fibrist* 62 have him as a client of Juʿfī. Najāshī also quotes this from one of his sources, but the information may relate to a different person with the same kunya and profession as our transmitter (see further Muḥammad Taqī al-Tustarī 3: 580–81).

*Kitāb / Aṣl*

His notebook of ḥadīth, related by Ḥasan b. Maḥbūb (Najāshī: 135; *Fibrist*: 62; also *Mashyakha*: 465, 469). There are close to one hundred quotations from this author in Shiʿite works of ḥadīth, listed in Khūṭī 6: 137, 22: 68–9, 222–4 and *Fabaris* 8: 444, 10: 451, almost all through the same transmitter.

69: Ḥāfṣ al-ʿAmrī

Ḥāfṣ b. Sūqa, a Kūfan client of the descendants of ʿAmr b. Ḥurayth al-Makhzūmī (d. 85) and a transmitter from Jaʿfar al-Ṣādiq and his disciples.

Barqī: 96; Najāshī: 135; *Fibrist*: 62; *Rijāk* 196.

The account just given of this transmitter’s clientage follows Najāshī. He also names two brothers of this transmitter, Ziyād and Muḥammad, who both transmitted from Muhammad al-Bāqir and Jaʿfar al-Ṣādiq. Tūṣī (*Rijāk* 114) also names the two, but identifies Ziyād b. Sūqa as a client of Jarīr b. ʿAbd Allāh al-Bajālī (ibid.: 135, 208; on Jarīr b. ʿAbd Allāh, see below, no. 114), and Muḥammad b. Sūqa, whom he calls *al-Mardī al-Khaṣṣāz*, as a man of Bajīla and

51. For a further example in a non-Imāmite work, see Abū Ṭālib: 444.
transmitter from Ja‘far al-Ṣādiq (ibid.: 285). This Muḥammad seems to be the same as the Abu Bakr Muḥammad b. Sūqa al-Kūfī al-‘Ābid named by the Sunnī biographers (see Mizī 25: 333–6 and the sources listed in the editor’s footnote) as a transmitter from Muḥammad al-Bāqir and further described as al-Radī (ibid. 23: 334) and Khazzāz (ibid. 23: 335). He is, however, identified as a Ghanawī, that is, a descendant or client of Ghanī b. Ya‘ṣūr of Qays ‘Aylān.

**Kitāb / Aṣl**

A small notebook of hadīth, related from the author by Ibn Abī ‘Umayr (Najāshī: 135; Fihrist: 62). It must have included the following small number of transmissions of this author:

- **Kāfī**: 4: 103
  5: 202
  7: 462
- **Tahdīb**: 7: 414 (repeated at 461)
  5: 155

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### 70: Ḥakam al-A‘mā

Abū Muḥammad Ḥakam b. Miskīn, the blind, a Kūfan client of Thaqīf and a transmitter from Ja‘far al-Ṣādiq.

Barqī: 98; Najāshī: 136; Fihrist: 62; Rijāk 197.

Najāshī gives Ḥakam’s kunya as noted above. Mashyakha: 453–4 has it as Abū ‘Abd Allāh.

The man was blind as mentioned by all the sources named above. A report in Manāqib 4: 232 that quotes Ḥakam as saying that he personally saw something may not therefore be accurate, except in a figurative sense.

**Kitāb / Aṣl**


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'l-Khaṭṭāb (d. 262), a main transmitter from this author, must have received this notebook and numerous other works he quotes via our author (see Mashyakha: 441, 452, 453–4, 464, 466, 496, 498, 499, 518, 522, 562) through intermediaries. In Ṣaffār: 477, he quotes Hakam through ‘Alī b. Asbāt, a frequent transmitter from our author (see Khuṭī 6: 370–74; also Maḥāsin: 275–6; Ibn Biṣṭām: 103; Khiṣāk: 63). Ibn Bābawayh quotes directly from the Kitāb of Ḥakam b. Miskīn in Faqīḥ: 441.

Quotations from this author in Shi‘ite works of hadīth on the authority of the above-mentioned transmitters include the following examples:

- **Maḥāsin**: 275–6, 470
- Ṣaffār: 57, 76 (also Kāfī 1: 413; Ibn al-Juhām: 253), 276–7, 477
- **Kāfī** 1: 274–5
  2: 191–2
  3: 31 (also Ilal 1: 273), 115 (also Thawāb: 229), 455, 467
  4: 73–4
  5: 19, 467, 492 (two reports, one repeated at 493)
  6: 79
  7: 190–91 (two reports of the same text), 205–7 (two reports of the same text)
  8: 262–3
- Ibn Qūlawayh: 180, 215 (also Ibn Bābawayh, Amālī: 200), 217–18, 264
- Ibn Bābawayh, **Amālī**: 496, 682 (also Thawāb: 69)
- **Faqīḥ** 3: 454
- **Ilal** 2: 32
- **Iqāb** 251, 273 (see also Maḥāsin: 80 where the same text is reported from Ḥakam through a different transmitter)
- **Kamāl**: 301–2 (also Khiṣāk 476–7; ‘Uyun 1: 52–4)
- **Khiṣāk**: 63, 139–40, 411 (read Ḥakam b. Miskīn for Hasan b. Miskīn), 485 (read Ḥakam as in the previous case), 554–63
- **Tabdhīb** 1: 27
  2: 19, 149, 182, 316, 332, 335
  3: 20–21, 223, 281
  4: 197
  6: 365
  7: 162–3
  8: 301 (read A’mā for A’sbā; cf. Kāfī 1: 413, 3: 467, 5: 556)
- **Qisas**: 178
Najāshī: 136 names three other works by this author as *Kitāb al-waṣāyā*, *Kitāb al-talāq*, and *Kitāb al-żībār*. These works seem to have been unavailable to the authors of Shi‘ite works of ḥadīth as, with a single exception (*Kāfī* 6: 79 on a question of divorce), nothing is quoted from Ḥakam on these topics in later works.

**71: Ibn Abī Ṭalḥa**

Ḥammād b. Abī Ṭalḥa, seller of Shāpūrī clothing, a Kūfan Shi‘ite who transmitted from the disciples of Ja‘far al-Ṣādiq.

Barqī: 71; Najāshī: 144; *Rijāl* 194.

**Kitāb**

His notebook of ḥadīth, related by a number of transmitters including Abī Bishr (Najāshī: 144) and Muḥammad b. Sinān al-Zāhirī as attested by his numerous citations from this author. Examples of quotations from this author by these two transmitters include the following:

- Ṣaffār: 272
- *Kāfī* 1: 537
  - 2: 209
  - 4: 281
  - 5: 101
  - 8: 237
- Nu‘mānī: 308–9
- *Tabdibīh* 2: 252
  - 4: 143–4
  - 6: 189
72: Ḥammād al-Nāb

Ḥammād b. ‘Uthmān al-Nāb, a Kūfan client and a transmitter from Ja’far al-Ṣādiq and Mūsā al-Kāzīm. He was a prolific transmitter of ḥadīth and noted in the Shi‘īte community for his knowledge. He died in Kūfa in 190.


There are disagreements over a number of biographical details of this transmitter. See Muḥammad Taqī al-Tustarī 3: 648–51 for details.

Kashshī: 375 counts this transmitter as one of the six most learned among the younger generation of the disciples of Ja’far al-Ṣādiq.

Kitāb


73: Ḥamza al-Shaybānī

Ḥamza b. Ḥumrān b. A‘yan, a Kūfan client of the Banū Shaybān and member of the prominent Shi‘īte family of the Āl A‘yan (see below, no. 234). He was a transmitter from Muḥammad al-Bāqir and Ja’far al-Ṣādiq.

Barqī: 100; Kāfī 6: 154; Mashyakha: 512; Abū Ghālib: 114, 132; Najāshī: 140; Fihrist: 64; Rijāk: 132, 190.

Ḥamza was a son of Ḥumrān b. A‘yan, an eminent Shi‘īte scholar of the first half of the second century (on whom see Khūṭī 6: 255–6; Muḥammad Taqī al-Tustarī 4: 13–22), named also in the Sunnī tradition as a transmitter of ḥadīth and expert on the text of the Qur‘ān (see the many sources listed in the editor’s footnote to Mizzi: 7: 306–7).
His notebook of ḥadīth, related by a number of transmitters including Ṣafwān b. Yahyā (Najāshī: 140; Fihrist: 64). There are close to one hundred quotations from this author in Shi‘ite works of ḥadīth, listed in Ku‘rī 6: 267–8, 454–6 and Facīrīs 8: 464–5, some through the specified transmitters of this notebook. 53

74: Ḥanān al-Ṣayrafī

Ḥanān b. Ṣadīr b. Ḥakīm b. Ṣuhayb, the moneychanger, a Kūfī client of Azd and a prominent member of the Shi‘ite community of Kūfā. He was a transmitter from Ja‘far al-Ṣādiq and Muṣā al-Kāzīm. He joined the Waqīfites when the latter died, and lived to a very old age.

Barqī: 111, 117; Kashshī: 296, 555; Najāshī: 146; Fihrist: 64; Rijāl: 193, 334. He was also known to Sunnī scholars of ḥadīth. See Ibn Abī Ḥātim 3: 299; Ibn Hibbān, Thiqāt: 8: 219; Dāraquṭnī, ‘Ila l: 184; idem, Mu‘alif: 430–31, and other sources listed in the editor’s footnote to Lisān 2: 695.

The kunya of Abū ‘l-Fadl is mentioned in his entry in Najāshī as if it belongs to him. It actually belongs to his father (see Barqī: 65; Kashshī: 210, Thawāb: 238 [also Muḥīd, Amālī: 195]; Ghayba: 45; Rijāl: 114, 223). For his Azdī clientage, see Kashshī: 592.

Najāshī mentions the exact location of this transmitter’s shop in the market of Kūfā, in the area in front of the entrance to the grand mosque among the cloth sellers.

Zaydī (e.g. ʿAbd b. Ṣa‘īd: 3: 120) and Sunnī (e.g. Dāraquṭnī, Mu‘alif: 430, 431; Ibn ‘Asākir 20: 148–9 [also Ibn Bābawayh, Amālī: 412–13; Muḥīd, Amālī: 126], 62: 306 [read Ḥanān for Ḥassān]) sources also quote from him.

For his pro-Waqqīte transmission, see Ghayba: 45, 50, 53, 58, all quoted from ‘Alī b. ʿAbd al-ʿAlawī al-Mūsawī’s Kitāb fī muṣrat al-Waqqīf. This author, a mid-third century scholar, and some other transmitters from that period directly quote from Ḥanān, a fact that may support Najāshī’s report that Ḥanān lived to a very old age. 54

53. Here are a few examples: ʿUṣayn b. Sa‘īd, Zuhd: 8; ʿAffār: 482 (also Kūlaynī, Rasā’il as quoted in Ibn Ṭāwūs, Lubāf: 56–7); Kāfṭ 3: 266 (also Tabdīl: 2: 238).

54. There is also the possibility that these transmissions were from Ḥanān’s works and not through actual hearing of the material from him.
1. *Kitāb fi ṣifat al-janna wa 'l-nār*

(Najāshī: 146). The first sentence of the work quoted by Najāshī is the same as the opening sentence of the *Kitāb ṣifat al-janna wa 'l-nār* of Saʿīd b. Jaʿnāh that has survived (*Ikhtisās*: 345–65). There is a long report quoted from Ḥanān on the topic (*Thawāb* 238 [partially also at 180]; Muḥīd, *Amālī*: 177–8) with an opening sentence similar to the one in Saʿīd b. Jaʿnāh’s work but with a different text and not substantial enough to have been an independent treatise. Najāshī, or his source, may have confused the two texts.55 Saʿīd b. Jaʿnāh quotes the first half of his work (pp. 345–56) through a transmitter from “one of our colleagues.” This cannot refer to the long report by Ḥanān as the two texts differ considerably in their language.

2. *Kitāb*


55. It is also possible, though not very likely, that the two names Saʿīd and Jaʿnāh were corrupted in a copy of Saʿīd b. Jaʿnāh’s work that Najāshī or his source received. Someone might therefore have reversed the order of the two names to give what he thought was the correct order. This is similar to what happened to a manuscript of ʿAbd Ṭālib Yahyā b. al-Ḥusayn al-Ḥārūnī’s *al-Dī‘āma fi tatbīʿ al-imāma*, on which basis the book was published as the *Nusrat maddhabī al-Zaydiyya* by the Shāhīb b. ʿAbbād (ed. Najī Hasan, Beirut, 1981). Corruption of the personal names of Ḥanān and Sadīr on the other hand, was a frequent phenomenon. See Ibn Ḥajar’s comments in *Lisaʾn* 2: 304, 351 (on *Mīzān* 1: 449, 487); see also the editors’ footnotes to *Lisaʾn* 2: 695 and *Daraqutnī*, Muʿāṭif: 430.

56. Ibn Bābawayh also received the notebook through this transmitter, among others (*Mashyakha*: 428).
Most of the close to two hundred quotations from Ḥanān in Shīʿite works of ḥadīth, listed in Khuʾī 6: 302–5, 464–70 and Fabāris 8: 477–8, are through the above-mentioned transmitters of this notebook.

75: Ḥārith al-Naṣrī

Abū ʿAlī Ḥārith b. al-Mughīra, a Kūfan Arab from the descendants of Naṣr b. Muʿawiya, a clan of Hawāzin, and a transmitter from Jaʿfar al-Ṣādiq.

Barqī: 59, 100; Kashshī: 337; Najāshī: 139; Fībrīst: 65; Rijāl: 132, 191; Lisān 2: 290–91. See also Mabāsin: 625; Kāfī 8: 158, 162; Ibn Bīṣṭām: 130, 134; Ṭūṣī, Amālī: 318.

Barqī identified this transmitter as a Kūfan and Najāshī as a Basrān. In a report in Kashshī: 337, the Kūfan Yūnus b. Yaʿqūb quotes Jaʿfar al-Ṣādiq advising a group of his visitors, most likely from Kūfa, to refer in religious matters to Ḥārith. Ḥārith’s main transmitter, Ṣafwān b. Yaḥyā, and almost all other transmitters from him are also known Kūfans. The combination seems to suggest that either he was a Basrān only by origin or that the word Basrī in Najāshī: 137 represents a corruption of Naṣrī in one of the author’s sources.

Najāshī has him as a transmitter from Mūsā al-Kāzīm as well. A report in Kashshī: 337 may, however, indicate that Ḥārith died during Jaʿfar al-Ṣādiq’s lifetime.

Kitāb

His notebook of ḥadīth, related by a number of Shīʿite transmitters including Ṣafwān b. Yaḥyā (Najāshī: 139; Fībrīst: 65), who at times quotes Ḥārith through an intermediary (as in Mabāsin: 219; Ibn al-Juḥām: 172–3; Ṣaffār: 480 (see also 65); Nuʿmān: 242; Tawḥīd: 149). Ibn Bābawayh quotes Ḥārith in the Faqīḥ (e.g. 2: 442) through two transmitters simultaneously, Ibn Abī ʿUmayr and Yūnus b. ʿAbd al-Raḥmān (Mashyakha: 455). Elsewhere, Ibn Abī ʿUmayr too quotes Ḥārith through intermediaries (e.g. Mabāsin: 259; Ibn Bābawayh, Amālī: 249), but Yūnus normally quotes him directly (e.g. Ṣaffār: 396, Kāfī 1: 223 [also Kamāk: 224]).

There are close to one hundred quotations from Ḥārith in Shīʿite works of ḥadīth, listed in Khuʾī 4: 462–4 and Fabāris 8: 318, 319, 321. The following are related by Ṣafwān:

– Husayn b. Saʿīd, Zubd: 73
– Mabāsin: 219
76: Ibn al-Aḥwal

Ḥārith b. Muḥammad b. al-Nuʿmān, a Kūfī client of Bajīla and son of the prominent Shi‘ite mutakallim, Abū Jaʿfar al-Aḥwal Ṣāḥīb al-Ṭāq (no. 148 below).

Barqī: 100; Najāshī: 140; Fihrist: 64; Rijāk 192; Lisān 2: 289–90. 
Rijāl has his kunja as Abū ‘Alī but Lisān as Abū Muḥammad. The latter, quoting ʿAlī b. al-Ḥakam who in turn quoted Ḥasan b. Maḥbūb, reports that Ḥārith attended classes by the jurist Muḥammad b. al-Ḥasan al-Shaybānī (d. 189) who praised Ḥārith as an admirable character.

Kitāb / Aṣl

His notebook of ḥadīth, related by a number of Shi‘ite transmitters including Ḥasan b. Maḥbūb (Najāshī: 140; Fihrist: 64). Quotations from this author in later works, mainly through the same transmitter, include the following examples:

– Maḥāsin: 180–81 (also Ibn Bābawāyh, Fadāʾil al-Shīʿa: 309–10), 350 (also Kāfī 4: 283)
– Kāfī 4: 122 (also Faqīḥ 2: 149)
  5: 380
  7: 234 (also Faqīḥ 4: 44), 314 (also Tabdīb 10: 249)
  8: 156
– Ibn Bābawāyh, Amālī: 381–2 (also Faqīḥ 4: 400; Maʿānī: 196, and, partially, Khisāk: 153)
– Faqīḥ 4: 148 (also Tabdīb 10: 233)
– Thawābī: 162
77: Ḥarīz al-Sijistānī

Ḥarīz b. ‘Abd Allāh al-Azdī al-Sijistānī, a Kūfī merchant trading in oil and a prominent Shi‘ite jurist in the first half of the second century. He resided in Sijistan where he had a circle of followers. He became involved in armed struggle with the local Khārijites who dominated the region at the time, and was eventually killed by them.


There are a number of discrepancies among the sources regarding biographical details of Ḥarīz. His kunya appears as Abū Muḥammad in Najāshī: 144, but as Abū ‘Abd Allāh in Kashshī: 385. Barqī and Kashshī: 385 state that he was an Arab, but Rijāk 194 identifies him as a client of Azd. That he was an Azdī, whether by descent or as a client, seems to be a matter of agreement. ‘Uqaylī 2: 240, however, describes a Bāṣrān that Sunnī sources identify as Ḥarīz’s father as Āwfi. There were indeed two clans of the Banū ‘Awf among the Azd, one with members living in Bāṣra (Ibn Ḥazm, Jamḥara: 313, 358), but in the present context, Āwfi may well have been a corruption of Kāft.

Shi‘ite sources identify Ḥarīz as a Kūfī who would frequently travel to Sijistan for trade (Najāshī: 144), or moved to and resided in that region (Barqī: 103; Kashshī: 385; Fibrīst: 62). That he was a Kūfī is confirmed by Ibn Abī Ḥātim 3: 289; Ibn Mākūlā 2: 86; Lisān 2: 347. Sunnī sources, however, identify him as a son of ‘Abd Allāh b. al-Ḥusayn al-Azdī, the judge of Sijistan, a transmitter of hadīth identified by most of his biographers as a Bāṣrān (Mizzā: 14: 420–2 and the many sources listed in the editor’s footnote) and accused by some of belief in the Shi‘ite concept of raj‘a (Ajurrī, Su‘alāt [as quoted in Mizzā 14: 422; the passage is missing from the printed versions of that work]; Mīzan 2: 407–8; Ibn Nāṣir al-Dīn 2: 291).

That Ḥarīz got involved in armed struggle with the Khārijites in Sijistan is reported by Kashshī and Najāshī. Both also mention that he was reprimanded by Ja‘far al-Ṣādiq for that action. Barqī and Kashshī report that Ḥarīz was killed in Sijistan. Ikhtisās: 207 provides details of the story of his killing, together with his followers, by the Khārijites of the region.

That he was a prominent jurist of his time is further attested by two reports in Kashshī: 383–4, one describing a conversation between him and Abū Ḥanīfā on a number of legal issues, the other quoting the prominent Shi‘ite scholar, Yūnus b. ‘Abd al-Raḥmān, praising Ḥarīz for his vast knowledge of religious law. Others describe Ḥarīz as one of the mashāyik al-Shī‘a (Ibn al-Nadīm: 308; Dāraqūtnī, Mu‘tafīf: 356; Khaṭīb, Talkbīr: 494; Ibn Nāṣir al-Dīn 2: 292).

Ḥarīz was a prolific transmitter of hadīth. Some one thousand five hundred reports are quoted on his authority in the four main collections
of Shi'i *hadīth* alone (Khuṭī 4: 253, 261, and the list at 467–96), with many more in other works (*Fabāris* 8: 337–338). Barqī reports that Ḥārīz wrote a number of works but does not provide any further details. Ibn al-Nadīm: 277; Najāshī: 145, and *Fihrist*: 63 name a number of these works. Both Najāshī and Ṭūsī, as well as other early scholars who mentioned these works (*Mashyakha*: 443–4; Abū Ghālib: 110) received them through the transmitter Ḥammād b. ʿĪsā al-Juḥānī from the author. Close to one thousand quotations from Ḥārīz are recorded on the authority of the same transmitter in the four main works of Shi'i *hadīth* (Khuṭī 6: 189, 231), with many more in other works.

1. *Kitāb Ḥārīz*

Ḥārīz’s notebook of *hadīth*, mentioned in Ibn al-Nadīm: 275 and *Faqīh* 1: 3 as one of the main sources of the Shi'i tradition by early authorities of that school. Abū Ghālib: 170 received the work in a copy which was in the handwriting of the scholar Ḥumayd b. Ziyād al-Dīhqān (d. 310) who had received the work from the author through Ḥammād b. ʿĪsā. Other works of Ḥārīz were most likely composed out of the material of this comprehensive collection.

A fragment of this work is extant in Ibn Idrīs, *Mustatrafāt*: 71–5. All of the reports of this fragment deal, directly or indirectly, with the topic of prayer, but not a report that Ibn Ṭawwūs quotes from the Book of Ḥārīzī *Falaḥ*: 173, unless the latter was originally part of a larger statement whose other part dealt with a certain category of prayer.

2. *Kitāb al-ṣalāt*

(Ibn al-Nadīm: 277; Najāshī: 145; *Fihrist*: 63). This was Ḥārīz’s larger work on the topic of prayer (Najāshī: 145). The entire contents of this work appear to have survived in later works, as the overwhelming majority of the huge number of quotations from Ḥārīz through Ḥammād deal with this topic. For a detailed list, see Khuṭī 4: 467–96.

3. *Kitāb al-ṣalāt*

Ḥārīz’s shorter book on the topic (Najāshī: 145). This must have been the text that Ḥammād b. ʿĪsā had memorized (*Kāfī* 3: 311; Ibn Bābawayh,
The work must have contained statements from the Imāms on major aspects of the daily prayers.

4. Kitāb al-zakāt

(Ibn al-Nadīm: 277; Fībrīst 63). Najāshī: 142 credits Ḥammād with a Kitāb al-zakāt, the bulk of material of which was from Ḥarīz and only a small part from other authorities. This may mean that Ḥammād’s book was basically a redaction of Ḥarīz’s work. Alternatively, the book was all put together by Ḥammād from the material on the topic in Ḥarīz’s notebook. Ibn Bābawayh seems to have used the work for the relevant material in his Faqīḥ (see Māshyakha: 443; for examples of the actual quotations, see Faqīḥ 2: 4–7, 9–10, 26, 50–51, but there is other material quoted in this source from Zūrārā b. A’yan and others that may go back to the work in question as attested by parallel quotations in the Kāfīṭ). There are numerous other quotations on the topic from Ḥarīz through Ḥammād in other early collections of Shi‘ī hadīth, as in the following examples:

- ‘Ayyāshī 2: 47 (also Ṭabādhīb 4: 132, 133 with variations)
- Kāfīṭ 3: 496–7, 497–8, 504, 506, 509, 510, 512, 513, 514, 515, 516, 518 (two reports, the first also in ‘Ilāl 2: 58), 520, 522, 523–4 (two reports), 525–6 (also ‘Ilāl 2: 62–3), 528, 520–32 (five reports, the last one also in Ma‘ānī 327–8), 534–5 (two reports), 536–8 (two reports), 541 (three reports), 546 (two reports), 547, 548–9, 553–4 (five reports), 560 (two reports, the second also in Ma‘ānī 262), 564, 565, 566–7 (two reports), 568 4: 13, 25, 49, 58
- ‘Alī b. Ibrāhīm 2: 204
- ‘Ilāl 2: 65 (two reports, the first also in Ṭabādhīb 4: 137–8)
- Ma‘ānī: 246
- Ṭabādhīb 4: 9, 16, 40, 41, 51, 59, 61, 65, 66, 74, 77, 87, 92–3, 122, 147 (two reports)

57. That Ḥammād had memorized the Book of Ḥarīz on prayer is mentioned in the context of an alleged conversation between Ḥammād and Ja‘far al-Ṣādiq in which the Imām blames Ḥammād for not being able to perform his prayers properly in spite of the fact that he had already reached the age of sixty or seventy. Ḥammād is said to have died in 209 aged over ninety (“seventy” in Kāshšī: 317 is most probably corrupt). This puts his age at the time of death of Ja‘far al-Ṣādiq at around thirty or so, a fact that may not go well with the above-mentioned statement. One may understand the statement as a reminder that younger people, if not corrected, will carry on with a habitual wrong practice into old age. However, this interpretation does not go well with the context.
A large portion of this work, cited by Ḥarīz from the two prominent Shī'ite jurists of the time, Zurrār b. A‘yān and Muḥammad b. Muslim, displays the distinct language and structure of the law books of the second century. See especially the fragment quoted in Ḳāfī 3: 525–6 (also ‘Ilal 2: 62–3; see also Tabdīḥ 4: 92–3). For other passages from the same fragment, see Ḳāfī 3: 496–7, 513, 520, 528, 530, 546, 547, 553–4 (three passages), 564, 565, 566–7, 568; Faqīḥ 2: 4–7.

5. Kitāb al-ṣawm

(Ibn al-Nadīm: 277; Fihrist: 63). The following quotations fit the title:

– Maḥāsin: 318 (whence ‘Ilal 2: 71)
– ‘Ayyāshī 1: 90, 275 (also Ibn Qūlawayh, Kitāh 146 without isnād)
– Ḳāfī 4: 62, 93 (also Thawāb: 105), 106, 118, 119, 146, 153
– Faqīḥ 2: 121 (also Tabdīḥ 4: 271), 141, 183
– Khiṣāq: 508
– Tabdīḥ 4: 151, 198, 203, 243, 244, 250, 254, 279, 298, 300, 331

6. Kitāb al-nawādir

(Ibn al-Nadīm: 277; Najāshī: 145; Fihrist: 63). Many of the quotations from Ḥarīz, specially those in matters of religious ethics, fit the title of this work. See Fābarīs 8: 337–8 for a partial list.

78: Ḥarūn al-Ghanawī

Ḥarūn b. Ḥamza al-Ghanawī, the moneychanger, a Kūfan transmitter from Ja‘far al-Ṣādiq.

Barqī: 85; Najāshī: 437; Fihrist: 176; Rijāl: 148, 318.

Ḥarūn’s profession is given as moneychanger in Najāshī and Tabdīḥ 8: 139. Ṣaffār: 420, however, has him as furrier.

Kitāb

His notebook of ḥadīth that later scholars received through the transmitter Yazīd b. Ishaq al-Ghanawī, better know as Sha‘ar (Abū
Almost all surviving quotations from this author in later works are on the authority of the same transmitter, including the following examples:

- Şaffār: 50, 125, 205 (also Kāfī 1: 214), 207 (read Yazīd Sha‘ar for Yazīd b. Sa‘d as also noted in the editor’s footnote)
- Kāfī 1: 214, 284 (also Kbihāk 117)
  3: 22, 163 (also ‘Ilal 1: 283), 442
  5: 84 (also Faqīb 3: 192 with an addition), 153, 281, 293, 297, 301
  6: 100–101
  7: 411, 431
- Faqīb 1: 507
  2: 441
- Kamāl: 232
- Kbihāk: 423
- Tahdhīb 1: 238
  3: 286, 320
  4: 51, 160 (repeated at 165)
  5: 301, 379
  6: 284, 301
  7: 90, 206
  8: 122, 139
  9: 114, 181

79: Ibn al-Jahm

Hārūn b. al-Jahm b. Thuwayr b. Abī Fākhita, a Kūfān client of the Banū Hāshim and member of a well known Shi‘ite family. He was a transmitter from Ja‘far al-Ṣādiq and seems to have lived until late in the second century.


His clientage of Quraysh through its clan of the Banū Hāshim was in a hereditary line from his great-grandfather, Abū Fākhita, who was a servant/client of Umm Hāni‘, daughter of Abū Ṭālib and sister of ‘Alī. Hārūn’s grandfather, Thuwayr, was a tābihī known for his Shi‘ite sympathies (see Mizzā 4: 429–31 and the sources named in the editor’s footnote [see also Najāshī: 118]; for examples of
his Shī'ite transmissions, see Ibn Abī Shayba 3: 282; Ṣaḥīḥ 1: 165–6, 2: 252; Mizzī 20: 403). Hārūn's uncle, Ḥusayn, was also a transmitter and author of a notebook of ḥadīth (Barqī: 80; Najāshī: 55, 155; Fihrist: 59; Rijāl: 182, 196; Lizān 2: 511).58

**Kitāb**

His notebook of ḥadīth, related by the early third-century scholar Muḥammad b. Khālid al-Barqī (Najāshī: 438; Fihrist: 176) who seems to have received it through an intermediary as in Ṣaḥīḥ 1: 230). Most of the quotations from this author in Shī'ite works of ḥadīth are through the same transmitter. They include the following examples:

- Ṣaḥīḥ: 208 (also *Kāfī*: 1: 230)
  4: 15
  5: 86, 167, 528 (two reports)
  7: 203
- Ibn Qūlawayh: 535

**80: Ibn Khārīja**

Abū ‘l-Ḥasan Hārūn b. Khārīja, the moneychanger, a Kūfī client of the Anṣār and a transmitter from Ja‘far al-Ṣādiq.

Barqī: 85; Najāshī: 437; Fihrist: 176; Rijāl: 318 (see also 311). See also *Maḥāsin*: 56 (also ‘Ayyāshī: 2: 277; *Kāfī*: 3: 491); *Kāfī*: 3: 518 (also ‘Ilal: 2: 58).

58. Ḥusayn b. Thuwayr’s notebook was related from the author by the transmitter Khaybarī b. ‘Alī al-Ṭahhrān (Najāshī: 55, 155; Fihrist: 59). Among the quotations from this author in Shī'ite works of ḥadīth, listed in Khūṭ 5: 207–8 and Fahāris 8: 348, 404, a few (e.g. *Kāfī*: 1: 474, 3: 342, 5: 308; Ibn Qūlawayh: 166 [two reports], 253) are through the same transmitter (the last three passages are quoted from the author by Abū Sa‘īd; this is the same as Khaybarī b. ‘Alī al-Ṭahhrān [see *Kāfī*: 1: 52]).
Kita¯b

His notebook of hadith, related by a number of transmitters including ‘Alī b. al-Nu‘mān and ‘Uthmān b. ʿĪsā al-Ru‘ṣā (Najāshī: 437; Fihrist: 176; also Mashyakha: 475). There are close to one hundred quotations from this author in Shi‘īte works of hadith, listed in Khu‘ī 19: 224–5, 401–4 and Faha¯ris 10: 415, many through ‘Alī b. al-Nu‘mān (e.g. Ṣaffār: 516–17; Kāmil: 393; Tabdhīb 9: 82) and ‘Uthmān b. ʿĪsā (e.g. Maḥāsin: 348, 598 [also Ma‘ānī 144–5]; Kāfī 2: 143, 585, 646, 4: 467, 8: 241; Khisāl: 11). Those by Yaḥyā b. ʿImrān al-Ḥalābī (e.g. Ḥusayn b. Sa‘īd, Zuhd: 105; Kāfī 2: 399, 3: 195, 235, 465, 4: 417, 8: 252, 316; ‘Alī b. Ibrāhīm 1: 86–91, 2: 370–71; Ibn Qīlawayh: 128) also seem to go back to this notebook.

81: Ibn al-Baṭā‘īnī

Abū Muḥammad Ḥasan b. ‘Alī b. Abī Ḥamza al-Baṭā‘īnī, a Kūfan client of the Anṣār and son of the author ‘Alī b. Abī Ḥamza al-Baṭā‘īnī (no. 32 above). Like his father, he was a Waqīfite with clear esoteric tendencies.

Kashshī: 443, 552; Ibn al-Ghāḍā‘īrī: 51; Najāshī: 36–7; Fihrist: 50, 51; Ma‘ālim: 35; Lisān 2: 433.

1. Kita¯b faḍā‘il al-Qur‘ān

(Najāshī: 37; Fihrist: 51). Najāshī received this work through the transmitter Ismā‘īl b. Mihrān al-Sakūnī. The entire text of this work appears to have survived, on the authority of the same transmitter, in Ibn Bābawayh’s Thawāb: 130–58. Individual passages of this text appear also in other works such as ‘Ayyāshī 1: 19 (also Ibn Ṭāwūs, Mubāj: 379 quoting Ṣaffār’s Fadl al-du‘ā‘); Kāfī 2: 620, 622 (two reports). A passage in Ibn Ṭāwūs, Falāḥ: 486 may have also belonged to this work although it does not appear among the excerpts quoted in the Thawāb.

2. Taṭsīr al-Qur‘ān

(Kashshī: 552). There is a good number of quotations from this author on taṭsīr, some from his father, himself author of a work on taṭsīr; but many from others. Here is a list of possible extracts from this work:
The long passage quoted in Kāfī 2: 5–6 seems to be in its original form.

3. Kitāb al-dalā’il

(Nujāshi: 37; Fihrist: 51). Tūsī received this work through two different chains of transmission, including one through the transmitter Aḥmad b. Maytham, a grandson of the Kūfī Fadl b. Dukayn al-Taymi (d. 219), who quoted it from the author (Fihrist: 51; see also Rījāl: 408 [read Kitāb al-dilālāt for Kitāb al-dilāla]). In Fihrist: 26, however, Tūsī mistakenly ascribes the work to Aḥmad b. Maytham himself (see further Muḥammad Taqī al-Tustarī 1: 664). A book entitled Kitāb al-dalā’il is also ascribed by Nujāshi: 132 to the scholar Ḥumayd b. Ziyād al-Dihqān (d. 310) who according to Rījāl: 408 received Ibn al-Batā’īnī’s work through Aḥmad b. Maytham.

The work was available to Ibn Shahrashūb (d. 588) who quoted several passages from it in his Manāqib: 182, 189, 226, 234, 243, always referring to it as Dilālāt. There are numerous other quotations from Ibn al-Batā’īnī in Shi‘īte sources that fit the title of this work, including the following examples:

– Mahāsin: 89 (whence ‘Iqāb: 249)
– Ṣaffār: 346 (also Kāfī: 6: 223–4)
4. Kitāb al-fitan / Kitāb al-malāḥim

(Najāshī: 37). The book was available to Ibn Tawūs who quoted a passage from an old copy of the work, which he found in the library of the shrine of Mūsā al-Kāzīm in Baghdad, in his own Iqbal 3: 116–17 (see further Kohlberg: 245). There are quite a few quotations from this author in Shi'ite works of hadīth on the same topic. The long citation in Ibn Bābawayh, Amālī: 175–7 (partially repeated at 197) is definitely from this work. There are also a good number of passages quoted in Nu'mānī: 194, 204, 211, 234–5 (two reports), 251, 253–7, 257, 259, 262–3 (two reports), 264, 267 269 that fit the topic perfectly and most likely belong to this work. This book was also related by Ahmād b. Maytham (Rijāk 408) and was possibly the one mistakenly ascribed to him in Fihrist: 26.

5. Kitāb al-Qā'im

A smaller book (Najāshī: 37), clearly in comparison to no. 4 above, on the Shi'ite apocalyptic figure of the Qā'im. A good number of quotations from the author on the topic, including some of those mentioned under no. 4 above, may have belonged to this work, as in the following examples:

– Ibn al-Juḥām: 289
6. Kitāb al-ghayba
7. Kitāb al-raj'a

These two works are also mentioned by Najāshī: 37. Some of the passages on the Qā'īm mention the question of his occultation (e.g. Kamāl: 329, 345–6) and fit the topic of a kitāb al-ghayba. Others speak of the return of the Prophet and ‘Alī (Nu'mānī: 234–5) or of the unjust caliphs of the past (‘Alī b. Ibrāhīm 2: 416) and can legitimately belong to a work on the concept of raj'a.

8. Kitāb faḍā'il Amīr al-Mu'minin

(Najāshī: 37). Relevant quotations:

- Māhāsin: 89 (whence 'Iqāb: 249)
- Kāfī 3: 492 (also Thawāb: 50)
- Ibn Bābawayh, Amālī: 442 (repeated at 768 with variations and an addition)
- Tūsī, Amālī: 144
- Tabdīb 6: 34 (also ‘Abd al-Karīm b. Tāwūs: 69–70)

9. Kitāb al-ṣalāt

(Najāshī: 37). Relevant quotations (on regular as well as supererogatory prayers):

- Kāfī 2: 478 (also Thawāb: 193), 492, 622 (also Thawāb: 155)
- Ibn Bābawayh, Amālī: 488–9, 651
- Idem, Fadā'il al-ashhur: 92 (also Tūsī, Amālī: 497 with variations)
- Tabdīb 1: 347
- Ibn Qālawayh: 374–7 (partially also at 288, 433–4)
- Idem, Jamāl: 135
10. Kitāb al-mut'a
11. Kitāb al-fara'id

(Najāshī: 37). There is no trace of the contents of these works in what has survived from Ibn al-Batā'īnī. A book entitled Kitāb al-mut’a is ascribed in Fihrist: 26 to Aḥmad b. Maytham who related several other works of Ibn al-Batā'īnī and was possibly mistakenly credited with authoring some of them, as noted above.

12. Kitāb

His notebook of hadīth, related by Aḥmad b. Maytham (Fihrist: 50). Apart from the quotations on topics that correspond to the titles of his previous works, the bulk of the remaining material from Ibn al-Batā'īnī is on virtuous acts. It thus seems very likely that he also had a book on fāḍā'il al-a'māl (possibly as Kitāb al-nawādir, a title ascribed to Aḥmad b. Maytham in Fihrist: 26 where some other works of Ibn al-Batā'īnī are also misattributed), to which many of the following passages may have belonged:

- Mahāsin: 205, 390, 602 (two reports)
- Kāfī 4: 152
  5: 330, 517
  6: 223–4, 546–7
  7: 430, 441
- Ibn Qūlawayh: 112, 201–2
- Ibn Bābawayh, Amālī: 116, 268, 473 (two reports), 552, 561, 646
- 'Ilal 1: 42, 86
- Tabdhīb 6: 45

82: Ḥasan al-‘Uranī

Ḥasan b. al-Ḥusayn al-Anṣārī al-‘Uranī, a Kūfīan of Medinese origin and a non-Imāmī Shī‘ite. He was among the supporters of Yaḥyā b. ‘Abd Allāh b. al-Ḥasan when the latter began his revolt against Hārūn al-Rashīd in 175.

Kitāb ‘an al-rijāl ‘an Ja‘far b. Muḥammad

Most of the surviving transmissions of Ḥasan al-‘Uranī are on the virtues of ‘Alī and the House of the Prophet. He worked, however, within Sunnī circles of hadīth transmission and generally heard and related to Sunnī transmitters of hadīth. What made Najāshī: 51 name him among the Imāmīte authors was a notebook he had of what he received from Ja‘far al-Ṣādiq through the latter’s students. This should have been one of several similar notebooks where this author recorded material from different masters.

A good part of the notebook in question seems to have survived in later works, as in the following examples:

- Muḥammad b. Sulaymān 1: 159, 238 (partially also 2: 297), 460, 492
  2: 159, 160, 239, 296 (two reports), 517, 566–7
- Kāfī 3: 62
- Furāt: 49, 106, 606 (also Abū Nu‘aym, Mā nazak 285)
- Dāraquṭnī 2: 42–3
- Mufīd, Amālī: 319
- Ṭūsī, Amālī: 272 (also Ḥaskānī 1: 169)
- Tabdīlī 6: 396
- Ḥaskānī 1: 419
  2: 298
- Ibn ‘Asākir 42: 311

83: Ibn Rāshid

Abū Muḥammad Ḥasan b. Rāshid, a Kūfī Shī‘ite who resided in Baghdad. He was a client/servant of the ‘Abbāsid Mansūr and continued as an aide to his successors down to Hārūn al-Rashīd. He transmitted from Ja‘far al-Ṣādiq and Mūsā al-Kāẓim.


Kitāb al-rāhib wa ‘l-rāhiba

(Najāshī: 134; Fihrist: 53–4). The text of this work, an alleged conversation between Mūsā al-Kāẓim and a monk and a nun from Najrān in Yemen, is
quoted in *Kāfī* 1: 481–4. The text ibid. 1: 478–81 is most likely a variant of the same.

84: Ibn Ḥayy

Abū ‘Abd Allāh Ḥasan b. Ṣāliḥ b. Ḥayy al-Thawrī al-Ḥamdānī, a Kūfān Butrī Zaydī and a prominent jurist of Kūfa in his time. He died in 168 or 169.

Bibliographical material about this scholar can be found in many sources. For lists see the editors’ footnotes to Mizzi 6: 177 and Dhahābī, *Ṭūrīkh* 10 (years 161–170): 131. For a summary account of those sources on Ḥasan b. Ṣāliḥ and his views, see van Ess 1: 246–51.

Aṣl

Ḥasan b. Ṣāliḥ left a number of works listed by Ibn al-Nadīm: 227 (see also Ibn ‘Adī: 729). He transmitted ḥadīth from Ja‘far al-Ṣādiq and, through intermediaries, Muḥammad al-Bāqir, among others. That is how the Imāmītes became interested in this scholar’s notebook of ḥadīth that Ṭūsī received through the transmitter Ḥasan b. Maḥbūb (*Fihrist* 50). The following quotations from Ḥasan b. Ṣāliḥ by that transmitter must therefore represent the notebook in question:

- *Maḥāsin*: 52 (also *Kāfī* 3: 478)
- ‘Ayyāshī 2: 149 (as attested by *Kāfī* 4: 212–13 [partially repeated in 8: 283])
- *Kāfī* 3: 2
  5: 34, 409
  6: 80, 125, 182, 200–201
- *Faqīḥ* 3: 189
- *Tabdhīb* 8: 176
  9: 194–5 (repeated at 216)
  10: 224

There are also other quotations by Ḥasan b. Ṣāliḥ from Ja‘far al-Ṣādiq, as well as Muḥammad al-Bāqir through intermediaries, quoted on the
authority of transmitters other than Ḥasan b. Maḥbūb. Here are a few examples:

- Ibn Abī Shayba 1: 9, 119, 126–7
- Aḥmad 1: 267
- ʿAyyāshī 2: 321
- Aḥmad b. ʿĪsā 1: 139
  3: 32, 99, 126, 140–41, 167
- Kāfī 4: 486
- Ibn ʿAdī: 557
- Tūsī, Amālī: 513 (repeated with a different isnād at 609–10)
- Manāqib 4: 249
- Bishārat al-Muṣṭafā: 86
- Ibn Abī ʿl-Ḥadīd 4: 106

85: Ḥassān al-Jamāl

Abū ʿAlī Ḥassān b. Mihrān b. al-Mughīra, the cameleer, a Kūfan client of the Banū Kāhil of Asad Khuzayma and a transmitter from Jaʿfar al-Ṣādiq.

Barqī: 80; Najāshī: 147; Fibrīst: 64; Rījāk: 132, 193. See also Kāfī 4: 566.

He appears in Maḥāsin: 395 as Abū ʿAlī Ḥassān b. Mihrān al-Nakḥaṭ. Further confusion about the tribal affiliation of this transmitter is reported in Najāshī: 147. Different tribal affiliation may at times refer to different persons, as noted above.

Kitāb

Ḥassān’s notebook of hadīth, related by a number of Shiʿīte transmitters (Najāshī: 147). The following quotations from Ḥassān al-Jamāl in Shiʿīte works of hadīth, most of them related from him through an identical chain of transmission, may go back to this notebook:

- Maḥāsin: 391, 395 (two variants of the previous report)
- Ṣaffār: 61 (also Kāfī 1: 145), 171, 222, 294, 471
- Kāfī 2: 398, 455, 475
  4: 95 (read Mihrān for Mukhtār as in the following two cases), 156, 563, 566–7 (also Ibn al-Juḥām: 400; Qāḍī Nuʿmān, Sbarb 1: 240–41 with an addition in both)
  8: 87–8 (read ʿan Sayf ʿan Ḥassān as in 4: 95, 156, 563)
Almost all Sunnī biographical dictionaries of the transmitters of ḥadīth have entries on Hātim b. Ismā‘īl. See the lists of many of them in the editors’ footnotes to Mizzī 5: 187 and Dhahabī, Tārikh 12 (years 181–190): 107.

Kitābuh ‘an Ja‘far b. Muḥammad

Hātim’s biographers mention his notebook of ḥadīth as a sound and reliable work (see Mizzī 5: 190). What made Shi‘ite scholars of ḥadīth interested in him was a notebook he had of his transmissions from Ja‘far al-Ṣādiq (Najāshī: 147). The material of this notebook is widely quoted in later works. Examples include the following:

– Shāfi‘ī, Musnad: 133 (also Bayhaqī 3: 122), 226, 509 (also Bayhaqī 6: 332), 532
– Ibn Sa‘d 2: 179–80
  Ḥasan: 68, 69 (also Ibn Abī Shayba 5: 253), 73 (two reports, the first also in Tirmīdī 3: 353; Kāfī 6: 469; Ṭabarānī, Akhbār al-Ḥasan: 33)
– Ibn Abī Shayba 1: 48 (also Ibn Māja: 165), 153–4, 186
  3: 87, 257, 358 (also Nasā‘ī 2: 422)
  4: 1, 95, 119, 144
  5: 22, 72, 81
  6: 285, 311 (repeated 11: 406)
  8: 15 (also Mabāsin: 580; whence Kāfī 6: 383), 292 (also Mabāsin: 617), 399, 548 (whence Aḥmad b. Īsā 4: 263)
  9: 236, 459, 470, 509, 528
  10: 165
14: 185

Al-juz‘ al-mafqu¯d: 119, 122 (read Hātim for Ṭābir in both cases), 319, 323, 377–81 (a lengthy report on the Prophet’s pilgrimage to Mecca; also in Dārimī 2: 44–6; Muslim: 886–92; Ibn Māja: 1022–7; Abū Dāwūd 2: 182–6; Ibn Hibbān, Sahīh 9: 253–6, and many other sources)

- Muslim: 1445 (also Tirmidhī 3: 215)
- Ibn Māja: 355 (also Tirmidhī 1: 524)
- Māhāsin: 427, 635
- Ibn Abī ’l-Dunyā, Abwāk: 259
- Ahmad b. Ṭīsā 2: 268 (three reports)
  3: 92 (read ‘an Ḥātim b. Ismā‘īl for ‘an Ḥātim ‘an Ismā‘īl), 119, 124, 161
  4: 216, 240, 288
- Nasā‘ī 2: 206, 422
  8: 419
- Kāfī 4: 30 (also Kbishāk: 133)
  5: 224
  6: 475, 476
- Abū ’Abd Allāh al-Shajarī, Adhān: 23–4 (through five different isnāds to Ḥātim, repeated at 63–9 through twelve other isnāds)
- Ibn Hazm 7: 381 (quoting Ibn Abī Shayba)
- Bayhaqī 2: 86
- Tūsī, Amālī: 401–402
- Ibn Abī ’l-Ḥadīd 2: 202

87: Hishām b. al-Ḥakam

Abū Muḥammad Hishām b. al-Ḥakam, seller of canvas, a client of Kūfan origin who grew up in Wāsit and later moved to Baghdad. A close disciple of the Imāms Ja‘far al-Ṣādiq and Mūsā al-Kāzīm, he was the most prominent Shi‘ite mutakallim of his time, indeed of the entire three centuries of the history of the Shi‘ite creed covered by the present work. He died in Kūfa in 179.

Biographical material about Hishām and accounts of his theological views appear in very many sources as well as numerous monographs in different languages. For an adequate summary of that material, see the entries on him in the Encyclopaedia of Islam, second edn., 3: 496–8 (W. Madelung) and van Ess 1: 349–79.
His profession as bayyā‘ al-karaḫīs is mentioned in Masbūkba: 437. That goes well with Rāghib, Mubādarāt 3: 13 where it is said that Hishām and his Ibaḍ partner, ‘Abd Allâh b. Yazīd, were sharīkān fi ‘l-bazz. For that partner, see the editor’s introduction to Ahmad b. Yahyā al-Nāṣir’s Kītāb al-najāt: 4–9. For Hishām’s partnership with him, see Jāḥiz, Bayān 1: 46, 47; Masūdī 4: 28; Kamāk 363. Masūdī narrates a story in which the Ibaḍ partner seeks the hand of the daughter of Hishām for his own son. Two other versions of the same story appear in Kāfī 5: 345 and Rāghib, Mubādarāt 3: 13. The point that Hishām traded in clothing can further be confirmed by a report in Kāfī 5: 160–61 where he is depicted as selling Shāpūrī clothing on a specific occasion. The word barrār in Masūdī 5: 21 (as well as kbarrāz in a different instance ibid. 3: 194 of the Beirut, 1965 edition) may have therefore been a corruption of bazzaż. Other discrepancies in the biographical material on his life are discussed in the two references given in the previous paragraph.

Ibn al-Nadîm: 224 (whence Najāshī: 433; Fihrist: 175) gives a long list of Hishām’s writings. Najāshī: 433 adds a few titles at the beginning and toward the end of the list. In one case, he explains that the work was actually put together by a student of Hishām from his statements. This seems to have been the case with at least two other items on Najāshī’s list that contain records of Hishām’s arguments on the topics of Divine unity and the Imāmate.

1. Kītāb / Aṣl

Hishām’s notebook of hadīth, related by Ibn Abī ‘Umayr (Abū Ghālib: 177; Najāshī: 433; Fihrist: 175), a former student and disciple of Hishām (Ibn Bābawayh, Amālī: 731–2; also ‘Ilal 1: 194–5; Khiṣāl: 215; Ma‘ānī: 133) who broke with him over a doctrinal dispute (Kāfī 1: 410). Most quotations from Hishām in Shi‘ite works of hadīth are on the authority of the same transmitter. Here is a list:

- Ahmad b. Muḥammad b. ‘Īsā: 61 (cf. Kāfī 7: 453), 87
- Muḥammad b. ‘Alī b. Maḥbūb: 96 (two reports)
- Maḥāsin: 83, 388, 393 (also Kāfī 2: 202–3), 394, 399 (also Kāfī 6: 280), 410 (also Kāfī 6: 280–81), 421(also Kāfī 6: 288), 504, 535 (also Kāfī 6: 347), 538 (also Kāfī 6: 348), 570–71, 608 (also Khiṣāl: 159), 609 (also Kāfī 6: 529), 610 (also Kāfī 6: 525), 621, 637 (also Kāfī 6: 542)

59. This work is a refutation of a book by the said ‘Abd Allâh b. Yazīd against the Mu‘tazilites, named in Ibn al-Nadîm: 233. Ibn al-Nadîm also names a work by this author against the Shi‘ites. For similar cases of friendship between the Shi‘ites and their staunch opponents in the early periods, see Kāfī 3: 133; Jāḥiz, Bayān 1: 46; Kamāl: 510; Ghayba: 311 (see also Abū ‘l-Faraj, Aghbānī 7: 264–6).
– Ṣaffār: 365
– ‘Ayyāshī 1: 311 (cf. Ḍiqās 61)
– Kāfī 1: 13–20, 69, 128, 449
  2: 75, 109, 156, 191–2, 202–3, 264–5, 344, 474 (see also 315 [and 385–6, the latter seemingly an oral communication])
  3: 12, 209, 205, 368, 462–3, 506 (possibly also 249 [two reports])
  4: 51, 66, 128, 171 (see also ‘Ayyāshī 1: 43; Faqīḥ 2: 77), 213 (also ‘Ilal 2: 104), 262 (two reports), 316, 327, 354, 412, 462, 470, 476, 477, 515
  5: 152, 160–61, 208, 219, 289, 333, 398
  6: 5, 6, 280–81 (two reports), 288, 341, 346, 347, 348, 382, 479, 483, 499, 521, 525, 529, 542
  7: 4 (repeated at 398–9 with variations), 22, 414 (read Sa’id wa Ḥishām as in Ṭabdbīb 6: 229), 453
  8: 163 (possibly) 60
– Kashshī: 176, 202, 304, 310, 323, 349 (possibly also 233–4)
– Ibn Qūlawayh: 294–5 (repeated at 297), 312
– Ibn Bābawayh, Amālī: 319
– Faqīḥ 1: 443
  2: 31, 321, 352, 355, 386, 412, 478 (possibly also 599)
  4: 115
– ‘Ilal 1: 46–7, 49
– Ḵišāk: 392–3
– Ṭawbīḥ 134, 137 (repeated at 138), 250, 350–51
– Abū Ṭalīb: 191
– Ṭabdbīḥ 1: 354, 376, 467
  2: 302, 333
  3: 284–5
  4: 158, 192, 331
  5: 491
  6: 229, 230 (possibly), 343
  7: 211
  9: 73 (possibly)
– Ḥaskānī 1: 187

60. With the exception of 1: 13–20, 69, 4: 51, 66, 6: 341, 346, all above quotations are recorded in the Kāfī through an identical chain of transmission, indicating quotation from a book.
2. Kitāb ‘īlal al-taḥrīm wa ‘l-fara‘īd

(Najāshī: 433 where ‘īlal al-taḥrīm and farā‘īd appear, most likely erroneously, as titles of separate works). There are numerous quotations from Hishām on the topic of this work in later works that in all likelihood originated from this book. They include the following:

(A) ON THE RATIONALE OF PROHIBITIONS:

– ‘Ilal 2: 168
– Iḥtiyāj 2: 238–9

(B) ON THE RATIONALE OF OBLIGATIONS:

– Kāfī 5: 363–4
– ‘Ilal 1: 95
– 2: 6–7, 22 (also Faqīb 1: 305), 24, 30 (also Faqīb 1: 272), 66 (also Faqīb 2: 73), 72

The large fragment quoted in Kāfī 5: 363–4 seems to represent the original structure of the work.

3. Kitāb al-imāma

4. Kitāb al-waṣiyya wa ‘l-radd ‘alā man ankarabā

These two seem to have been the main works by Hishām on the topic of the Imāmate. There are numerous references to his works (e.g. Ibn al-Haytham: 62) or work (e.g. ‘Abd al-Jabbār, Muḥnī 20/1: 273; Abū Tālib, Di‘āma: 27) on that topic in early sources. Numerous statements quoted from Hishām on more general aspects of the topic (e.g. Ṣaffār: 35; ‘Ayyāshī 1: 43, 58, 311; Kāfī 1: 262, 428; Ḥaskānī 1: 187; Ibn Ḥazm, Fīsāl 4: 172) fit the title of the first work, whereas those on the more specific question of the Imāmate through explicit designation (naṣṣ) and will (waṣiyya) (e.g. Ṣaffār: 414; ‘Ayyāshī 1: 309–11; Ibn Ḥazm, Fīsāl 4: 169) may have originated from the second. A passage quoted from Hishām in Ibn Ḥazm, Fīsāl 4: 172, if taken from this latter work, indicates that it was written after the death of Ja‘far al-Ṣādiq. The passage states that the Imām would become specifically known, without any need for a clear designation, if his brothers suffered from physical defects that disqualified them for the leadership of the Muslim community. This
question arose after Ja'far al-Ṣādiq’s death in debates between the followers of Mūsā al-Kāzim and the Faṭhites (see Kashshī: 282).

5. Kitāb al-tadbīr
6. Kitāb al-majālis fī 'l-imāma
7. Kitāb al-majālis fī 'l-tawhīd

Najāshī: 433 defines the first work as a book on the question of the Imāmate put together by Hishām's student, 'Alī b. Maḥṣūr, from Hishām's statements on the topic. In the entry on 'Alī b. Maḥṣūr in Najāshī: 250, however, the book is named as Kitāb al-tadbīr fī 'l-tawhīd wa 'l-imāma. It may thus be the same as the two titles added by Najāshī at the end of Ibn al-Nadīm's list of Hishām's works as Kitāb al-majālis fī 'l-tawhīd and Kitāb al-majālis fī 'l-imāma, clearly records of Hishām's debates with his contemporaries over those topics, possibly put together by one or more of his students. The record of Hishām's debate with an Egyptian Zindīq in Kāfī 1: 72–4 (also Tawhīd: 293–5) is in fact on the authority of the above-mentioned student. There are numerous other debates between Hishām and his contemporaries on the questions of the unity of God (e.g. Ibn Qutayba, 'Uyūn 2: 153 [whence Ibn 'Abd Rabbī 2: 411–12]; Kāfī 1: 80–82, 128–9; Tawhīd: 243–50, 270–75) and related matters (e.g. Maṣūdī 5: 21–2), and of the Imāmate (e.g. Ibn Qutayba, 'Uyūn 2: 150 [whence Ibn 'Abd Rabbī 2: 412]; Kāfī 1: 169–71 [also Kashshī: 271–3], 171–3; Kashshī: 258–63, 266; Maṣūdī 5: 22–3 quoting Abū 'Īsā al-Warrāq in his Kitāb al-majālis; Mufīd, Majālis 1: 9, 25, 26–7, 54–5; Ikhtisār: 96–8), all of which may originally have belonged to the works in question. Opinions ascribed to Hishām in law books on sectarian legal matters such as the invalidity of triple divorce (e.g. Ibn Qudāma, Mughnī 10: 327) may have been informed by material in Hishām's debates and works on the Imāmate and related topics.

8. Kitāb al-dilāla 'alā ḥadath al-ajsām

Such is the title of the work in Najāshī, though Ibn al-Nadīm and Fihrist have it as Kitāb al-dilālāt 'alā ḥadath (in Fihrist, ḥudāth) al-asbyā'.

9. Kitāb al-radd 'alā 'l-Zanādiqa

This may be the same as a long text quoted in Ibrijāj 2: 197–200, 212–50 as a question and answer dialogue between a Zindīq and Ja'far al-Ṣādiq,
related by Hishām (ibid. 2: 197). Parts of this text are also cited, through an identical isnād, in Kāfī 1: 80–81, 83–5, 108, 110, 168; Tawhīd: 243–50 (also Maʿānī: 8) on the authority of Hishām.

10. Kitāb al-radd ‘alā aṣḥāb al-īthnayn

A few discussions by Hishām on the topic of this work are recorded in the sources, including two in Kāfī 1: 80–82, 128–9 (also Tawhīd: 133).

11. Kitāb al-tawhīd

12. Kitāb al-radd ‘alā aṣḥāb al-ṭabā’i’

13. Kitāb al-radd ‘alā Arastālīs fī ‘l-tawhīd

14. Kitāb al-shaykh wa ‘l-ghulām

The topic of the last work is not defined in Ibn al-Nadīm’s list, but Najāshī explains that it is fī ‘l-tawhīd. There are numerous quotations from Hishām on the topic, sometimes as transmissions from Jaʿfar al-Ṣādiq (e.g. Tawhīd: 134, 137, 250), but mostly as citations from him in a style that indicates that they were taken from his works. Such is the case with a large fragment quoted from him in Shahrastānī, Nībāya: 217–18, another in Kāfī 1: 99–100, and a shorter citation in Ibn Ḥazm, Fīṣal 5: 193. There is a reference in Kashshī: 258 to Hishām’s hostility toward the philosophers that can be confirmed by the title of no. 13 above.

15. Kitāb al-radd ‘alā Hishām al-Jawālīqī

A refutation against the author’s contemporary and fellow Shiʿite mutakallim, clearly on matters of divine body and form that divided the two (see Kāfī 1: 105–6; Kashshī: 279, 284–5; for more details, see Abū ʿl-Ḥasan al-Ashʿarī 1: 109, 115–18, 283, 2: 38, 199; Khayyāṭ: 6, 57 and many other sources). Their dispute was serious enough for the notables of the Shiʿite community to arrange a debate between the two to settle their differences (Kashshī: 279). Jawālīqī was, however, an admirer of Hishām (see especially Tawhīd: 289; also Kashshī: 275–9 [the latter also in Kāfī 1: 171–3 where the name of Jawālīqī as the original transmitter is missing]).


17. *Kitāb al-mīzān*

As far as can be judged from the few surviving passages, this work discussed, either exclusively or inter alia, the differences of opinion among the Shiʿa in the time of the author. Ibn Ḥazm quotes two passages from the work in his *Fisal*. The first, 4: 157 (whence Subkī, *Fatāwā* 2: 567), quotes the opinion of Ḥasan b. Ṣāliḥ b. Ḥāyy on the question whether all members of the tribe of Quraysh qualify for the position of *imām*, or whether it is restricted to the descendants of the Prophet. The second, 5: 45, relates to the opinions and practices of the *Kisfīyya*, followers of Abū Manṣūr al-ʿIjlī, an early Extremist group. Two other passages ibid. 4: 169, 172 may also go back to this book of Hisbām, as in all likelihood the passage quoted by ʿAbd al-Jabbaʿr in his *Tathbīt*: 224 (paraphrased also at 448) on the attitudes of the early Shiʿites to the question of the *Imāmate*.

This work might also have been used by earlier heresiographers such as Zurqān, especially for quotations from Hisbām on his own opinions (e.g. Abū ʿl-Ḥasan al-Ashʿarī 1: 109, 126–7). In Ibn al-Nadīm’s list (whence also in Najāshī and *Fihrist*), this title is followed by a *Kitāb al-maydān*, but this may have been a corruption of *Kitāb al-mīzān* in Ibn al-Nadīm’s source.

18. *Kitāb ikhtilāf al-nās fī ‘l-imāma*

This is in all likelihood the long text quoted in *Kamāl*: 362–8 as the record of Hisbām’s last debate with the heads of other theological schools of his time in the house of the vizier, Yaḥyā b. Khālid al-Barmakī. The text begins with a description of the weekly sessions of theological debate in
the vizier's house on Sundays, and ends with the report of the debate and its aftermath in which the caliph Hārūn al-Rashīd was so incensed as to order the arrest of Hishām. Subsequently Hishām escaped to Kūfa and went into hiding there, dying shortly afterwards. The debate begins with the vizier asking Hishām and his Ibāḍī partner to debate *fī-mā ikhtalaftum fīb min al-imāma* (whence, most likely, the title). A shorter variant of this account is recorded in Kashshī: 258–63.

Wilferd Madelung has suggested that this work of Hishām’s may have served as the common source for the two redactions by Ḥasan b. Mūsā al-Nawbakhtī and Sa’d b. ‘Abd Allāh al-Ash’arī al-Qummī of a book on early Muslim sects. In this respect, the *Kitāb al-mīzān* appears to be a better candidate. Judging by the references to the Imāmites as *Rāfidā* (Nawbakhtī: 76; Sa’d b. ‘Abd Allāh: 78 [also 92, though in this case the word *Rāfīda* is probably a corruption of *Wāqīfā*]) and the indifference shown to some anti-Shī’ite ideas such as Abū Ṭālib’s death as a non-Muslim (Nawbakhtī: 60, edited out by Sa’d b. ‘Abd Allāh), it may be argued that the common source of the two redactions might have been a Sunnī work. Besides, none of the above-mentioned quotations from the *Kitāb al-mīzān* is attested in either of the two works.

19. *Kitāb fī ’l-jabr wa ’l-qadar*
20. *Kitāb al-qadar*
21. *Kitāb al-istiṣṭa‘a*

There are a few quotations from Hishām on the topics of these works in later works, including Abū ’l-Ḥasan al-Ash’arī 1: 110; Kashshī: 267; *Tabqāt*: 350–51. Bishr b. al-Mu’tamir, the Mu’tazilite theologian (d. 210), wrote a refutation of the last work, named by Ibn al-Nadīm: 205 as *Kitāb al-istiṣṭa‘a‘alā Hishām b. al-Ḥakam*. The one line of poetry by Bishr against Hishām quoted in ‘Abd al-Jabbar, Ṭabaqāt: 265 may have been from this latter work (for another example of poetry directed against Hishām, see Khayyāṭ: 119).

64. However, given the fact that those references are in the form of quotations from others, even this theory is open to debate.
22. Kitāb [fī] al-Ḥakamayn

Ibn Bābawayh quotes a passage from this work in his Faqīḥ 3: 522 where he calls it Faṣl li-Hīṣām b. al-Ḥakam ma’ ba’d al-mukhālifīn fī ‘l-ḥakamayn bi-Ṣiffin: ‘Amr b. al-ʿĀṣ wa Abī Mūsā al-ʿAshʿarī. Judging by this passage, the work was a record of a debate between Hīṣām and an opponent on this topic.

23. Kitāb al-radd ‘alā ’l-Muʿtazila fī Ṭalḥa wa ’l-Zubayr
24. Kitāb ākhar ‘alā ’l-Muʿtazila

The second of these two anti-Muʿtazilite works seems to be the one repeatedly quoted by Ibn al-Rāwandī in his Fadḥat al-Muʿtazila. Passages from Hīṣām’s work are thus preserved in Khayyāt: 108–9, 115, 116, 117, 119, 120. This may have also been the work cited by Jāḥiz as quoted in Abū ‛l-Ḥasan al-ʿAshʿarī 1: 104.

25. Kitāb al-alfāẓ

The title of this work has encouraged some recent Shīʿite scholars (e.g. Ḥasan al-Ṣadr, Taṣīs al-shīʿa: 310; Muḥammad Bāqir al-Ṣadr, Durūs 1: 52) to think of it as an early work on usūl al-fiqh. The title, however, appears in Tūsī’s Fihrist as Kitāb al-ḥājīf, a well known theological concept and an appropriate title for a work by someone deeply engaged in debates with the Muʿtazilites. Even as Kitāb al-alfāẓ, the work should have treated the ontological roots, rather than the etymological aspects, of words. After all, none of the early Shīʿite authors on usūl al-fiqh ever made the slightest reference to this work, let alone quoting anything from it, even indirectly.

26. Kitāb al-maʿrifā

The topic of the work is a popular theme for numerous theological works. However, the title may refer not to a theological work on this theme but to a long text quoted in Kāfī: 13–20 on the authority of Hīṣām consisting of advice given to him by Mūsā al-Kāẓīm, beginning with a discussion about how to know God.
27. *Kitāb al-thamāniyat abwāb*

This may be the same as a long text quoted in Ibn Bābawayh, *Amālī*: 279–83 that describes paradise and its gates, though in the surviving text only six out of the eight gates are described.

28. *Kitāb al-akbbār [wa kayfā taṣīḥīb]*

A quotation in Khayyāt: 157–8 from Hishām on the validity of a widely transmitted report (*mutawātir*) fits the title of this work.

29. *Kitāb Burayh al-Nāsrānī*

Mentioned in Abū Ghašlib: 176 and *Fihrist*: 40, this text is quoted in full in *Tawḥīd*: 270–75 (a few passages also in Kāfī 1: 227). It is a text written in the form of a record of a fictitious debate between Hishām and a head of the Christian community of Mesopotamia.

30. *Kitāb fī 'l-jīsm wa 'l-ru'ya*

‘Abd al-Jabbār, *Ṭabaqāt*: 152 names a book by the Muʿtazilite Abū ‘Alī al-Jubbāṭ against Hishām’s *Kitāb fī 'l-jīsm wa 'l-ru'ya*. This may well be a pejorative reference to Hishām’s *Kitāb al-tawḥīd* or his book against the Muʿtazilites (see also Nasafi, *Tabṣira* 1: 219). A passage quoted by Jaḥīz from a book by Hishām (cited in Abū 'l-Ḥasan al-Ashʿarī 1: 104) and a lengthy passage in Kāfī 1: 99–100 are both on the topic of *ruʿya*.

88: *Hishām al-Ḥannāṭ*

Hishām b. al-Muthannā, the wheat seller, a Kūfan transmitter from Jaʿfar al-Ṣādiq.

Barqī: 92 (as above); Najāshī: 435 (as Hāshim b. al-Muthannā); Rijāl 319 (# 4755: Hishām al-Ḥannāṭ, # 4764: Hāshim b. al-Muthannā al-Ḥannāṭ). See also Mashyakhar 449 (Hāshim al-Ḥannāṭ); Mufīd, *Majālis* 1: 127 (Hishām b. al-Muthannā). The name is also spelt variously in the *isnāds* of his transmissions.
Kitāb

His notebook of hadīth, related by a number of transmitters including Ibn Abī 'Umayr (Najāshī: 435). The following quotations from this author are by the same transmitter:

– Aḥmad b. Muḥammad b. Īsā: 94 (cf. Tabdhīb 7: 326–7, 328)
– Kāfī 1: 306 (partially repeated in 4: 4)
  4: 55, 360, 426, 550
  5: 305
  6: 486
– Kashshī: 115–17

89: Al-Jawālīqī

Abū Muḥammad Hishām b. Sālim, the sack-maker, later the seller of fodder, a Kūfī client and a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāzīm. He was a well known Shīʿite mutakallim of his time whose opinions on various theological matters are recorded in general theological and heresiographical works.

For a summary of the biographical and heresiographical material on the life and opinions of this scholar, see now van Ess 1: 342–8.

1. Kitāb al-tafsīr

(Najāshī: 434). Many of the numerous comments on Qurʾānic passages quoted from this author in Shīʿite works of tafsīr and hadīth, including many tales of the prophets, may represent parts of the material of this work. Examples are as follows:

– Ahmad b. Muḥammad b. Īsā: 53
– Mahāsin: 42, 105 (also ʿIqāb: 327–8); 114 (also ʿIqāb: 318), 192, 200, 237 (also Tawḥīd: 385), 247, 257 (also Kāfī 2: 217), 264 (also Kāfī 2: 126), 321, 329 (also ʿIlal 2: 257–8), 352 (also ʿAyyāshī 2: 285, 286), 576 (read Hisbām ʿan Sulaymān b. Khālid)
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- ‘Ayyāshī 1: 17, 29, 156 (two reports), 168, 189, 201, 210, 267, 279, 293, 296, 306–9, 339–40 (also Tūst, Amālī: 657–8) 341, 357
  2: 110, 127, 177–8, 186–7, 188, 210, 254, 276–7, 283, 286, 328, 330, 334, 341 (also Tābrisī, Majma’ 30: 237 quoting the lost second half of ‘Ayyāshī’s work)
- Kāffi 1: 146–7 (also Tawḥīd: 333), 175, 382–3, 398, 407–8 (repeated in 5: 279–80), 430, 448
  2: 8–10, 15, 80, 81, 269
  3: 256
  4: 216 (same as Tābrisī, Majma’ 30: 237 quoting ‘Ayyāshī)
  5: 128, 344 (and possibly 312 and 503 too)
  8: 204–5, 277–9, 338–41
- Kashshī: 43
- Ibn al-Juhām: 217
- Nu‘mānī: 228 (also Kamāl: 141–2)
- ‘Alī b. Ibrāhīm 1: 27–8, 60, 74, 93, 95, 114, 132, 140, 165
  2: 50, 84, 100, 114, 118, 168, 198, 346
- Ibn Bābawayh, Amālī: 55 (also Khiṣāl: 218), 87, 111, 159–60 (also Kamāl: 524–5), 637, 672 (and possibly 600–601 [also Tawḥīd: 401])
- ‘Ilal 1: 10–11, 52
  2: 168, 234–6, 250
- ‘Īqāb: 253
- Kamāl: 138–9, 523
- Khiṣāl: 118, 142–3, 248, 260–61
- Ma‘ānī: 9 (also Tawḥīd: 312), 31–2, 248
- Tawḥīd: 40, 289, 329
- Thawāb: 144, 194–5
- Khazzāz: 256–60 (a revised text)
- Mufid, Amālī: 213
- Ikhtisāṣ: 10, 254–5, 333
- Abū Ṭālib: 359
- Tūst, Amālī: 417–18, 658–9, 659–62 (nine reports)
- Mīshāb: 106–7
- Makārim al-akhlāq: 129–30 (the first non-Qur’ānic part of the report also in Mahāsin: 62)
- Ibn Tāwūs, Yaqīn: 264–5 (possibly)
2. Kitāb al-ḥajj

(Najāshī: 434). There are a fair number of quotations from this scholar on the topic of ḥajj (e.g. Mahāsin: 68, 296 [also Tawḥīd: 350]; Kāfī: 4: 272, 282, 307, 328, 359, 361, 375, 443, 493, 5: 72 [also Abān al-Sindi: 40–41; Ṭūsī, Amāli: 662]). The volume of the surviving material is, however, not large. It could be that the word ḥajj in the title is a corruption of ḥuǧja, on which topic, in its Imāmīte sense, much more is quoted from this scholar. Referring to the works of the Imāmīte theologians who supported the idea of explicit designation (nāṣṣ) as the basis for legitimate succession to the Prophet, Abū Ṭālib, Dī‘ama: 27 mentions, among others, the works of the two theologians Hishām b. al-Hakam and Hishām b. Sa‘lim where the Ḥadīth al-Manzila appears. This citation fits a Kitāb al-huǧja perfectly.

3. Kitāb al-mi‘rāj

(Najāshī: 434). This text, a description of the Prophet’s Night Journey, is quoted in full in ‘Alī b. Ibrāhîm 2: 3–12. Individual passages from this, or a variant, also appear in other works, such as ‘Ayyāshī 2: 276–7; Ḥabīl 1: 8.

4. Kitāb / Aṣl

Hishām’s notebook of hadīth, related by a number of transmitters including Ibn Abī ‘Umayr, a close disciple of the author (see Kashshī: 279), and four others (Barqī: 91; Masyakha: 424–5; Najāshī: 434; Fihrist: 174). The work was available in the mid-seventh century to Ibn Ṭawûs who quotes from it in his Iqīl: 3: 171 and Ghiyāṭh: 5 (see further Kohlberg: 124; the quotation in Iqīl: 3: 171 appears on the authority of Hishām also in Mabāsin: 25 [whence Ṭbawâb: 160]; Kāfī 2: 71). A fragment of thirty-seven reports from this notebook is cited in a special chapter of Ṭūsī, Amāli: 657–65, some of them on Qur’ānic commentary, indicating that the notebook also contained the material which was later compiled as a separate volume on tafsīr.

The overwhelming majority of the close to seven hundred quotations from this scholar in Shi‘ite works on tafsīr and hadīth, listed in Khu‘î 19: 301–305, 413–28 and Fabāris 10: 429, 430, 431–3, are cited on the authority of Ibn Abī ‘Umayr and others specifically named as transmitters of this notebook.
90: Ḫudhayfa Bayyāʻ al-Sābūrī

Abū Muḥammad Ḫudhayfa b. Maḥṣūr, seller of Shāpūrī clothing, a Kūfān client of Khuzā‘a and a transmitter from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq.

Barqī: 111; Kashshī: 336; Ibn al-Ghadrī’īrī: 50; Najāshī: 147–8; Fihrist: 65; Riḍā: 133, 192.

Barqī identifies this transmitter as an Arab of Khuzā‘a, but Riḍā as a client of that tribe. That he was from Khuzā‘a, whether by descent or as a client, is also confirmed by Ibn al-Ghadrī’īrī. Riḍā: 180, however, identifies Ḥasan, the son of Ḫudhayfa b. Maḥṣūr, also named in Najāshī: 148, as a client of Sabi‘, a clan of Hamdān. Ibn al-Ghadrī’īrī: 50 also has this son as a Hamdānī. Either the father or the son might have been confused with a person of a similar name.

Kitāb

His notebook of hadīth, related by a number of transmitters (Najāshī: 148; Fihrist: 65). This was a work well known to Shi‘ite scholars in the mid-fifth century (Tabdīb 4: 169 [whence Ibn al-Barrāj, Sharḥ: 175). There are a good number of quotations from this author in Shi‘ite works of hadīth, as listed in Khu‘ī 4: 240–41, 244–5, 465–7 and Faha‘ris 8: 333, 334, including many in Tabdīb. In a given case, the author of this last work (4: 167–9) notes that the citation from Ḫudhayfa does not appear in his notebook. Most other quotations from this transmitter in this and other works must have been attested in this notebook.

91: Ḫujr al-Ḥadramī

Abū ‘Abd Allāh Ḫujr b. Za‘īda al-Ḥadramī, a pious and respected member of the Shi‘ite community of Kūfa in his time and a transmitter from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq. Described by his biographers as one of “sound religion” and as a very close disciple of the said Imāms, he was a staunch opponent of Mufaddal al-Ju‘fī, head of the Extremist Mufawwīda tendency in Imāmīte Shi‘ism. The Mufawwīda thus tried to discredit him by ascribing remarks to Ja‘far al-Ṣādiq that condemn Ḫujr and support Mufaddal.
For his opposition to the Extremist Mufaddal and his teachings, see Kashshī: 323, 326. On the counter-charges by the Mufawwida, see ibid.: 321–2 (repeated in abridged form at 407); Kāfī: 8: 373.

Kitāb

His notebook of hadīth, related by a number of Shī‘ite transmitters including Ṣafwān b. Yahyā who quoted it from ‘Abd Allāh b. Muskān from the author (Najāshī: 148; Fihrist: 63). Almost all of the following quotations from Ḥuṣr in Shī‘ite works of hadīth are through the same isnād:

- Husayn b. Sa‘īd, Zubd: 91
- Ṣaffār: 36, 74, 116, 177 (also Kāfī: 1: 235), 178, 205 (also 206 with additions), 292, 322, 473
- ‘Ayyāshī: 1: 365
- Kāfī: 8: 368 (also Qisṣaṣ: 104 with an addition)
- Kashshī: 176
- Ibn al-Juhām: 167
- Ibn Bābawayh, Amālī: 572
- Ma‘ānī: 202
- Tabdīb: 1: 135

92: Abū ‘l-Maghrā

Abū ‘l-Maghrā Ḥumayd b. al-Muthannā al-‘Ījī, the moneychanger, a Kūfān transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāẓim.

Barqī: 70; Mashyakba: 466–7; Najāshī: 133; Fihrist: 60; Rijāl: 192.

Mashyakba identifies him as an Arab but Najāshī as a client. That he was a moneychanger is mentioned in the Fihrist. Barqī and Rijāl: 194 have Ḥumayd, the Moneychanger, as a different transmitter from Ja‘far al-Ṣādiq.

Kitāb / Aṣl

His notebook of hadīth, related by a number of transmitters including Faḍāla b. Ayyūb al-Azdī, Ibn Abī ‘Umayr and Ṣafwān b. Yahyā (Najāshī: 133; Fihrist: 60; also Mashyakba: 467). Many of the close to two hundred quotations from this author in later works, listed in Khuṭī 6: 294–6,
22: 53–4, 215–22 and *Fabāris* 8: 473, 10: 326–7, are on the authority of these transmitters. Ibn Ṣawūṣ quotes from the work in his *Malāḥim* 174 (see further Kohlberg: 124–5). A fragment of nine reports in Mufīd, *Majālis* 2: 122–3 may have been taken from this work too.

93: Ḥumayd al-Sabīṭī

Ḥumayd b. Shuʿayb al-Sabīṭī al-Hamdānī, a Kūfan transmitter from Jābir al-Juʿfi and other Shīʿite scholars of the first half and mid-second century.

Ibn al-Ghaḍāʾirī: 49–50; Najāshī: 133; Fihrist: 60; Rījāk: 192.

1. *Kitābub ‘an Jābir*

Najāshī: 133 mentions this work as the book that Jaʿfar b. Muḥammad b. Shurayḥ quoted from Ḥumayd b. Shuʿayb from Jābir (al-Juʿfi). The notebook has survived and is published under the name of its next transmitter as *Aṣl Muḥammad b. al-Muthannā al-Ḥadrānī, in al-Uṣūl al-sittat ‘asbar*: 60–81.

2. *Kitāb*

His notebook of ḥadīth, related by a number of transmitters including ‘Abd Allāh b. Jabala whose version was the most common (Najāshī: 133; Fihrist: 60). Quotations from this author by the same transmitter, as in Ṣaffār: 75 and Ṭūsī, *Amālī* 595, as well as a number of others as, for instance, in ‘Alī b. Ibrāhīm 1: 215; Khaṭīb, *Taʾrīkh* 5: 467 (whence Ibn ‘Asākir 54: 15), must go back to this notebook.

94: Ibn Abī ’l-‘Alāʾ

Abū ‘Alī Ḥusayn b. Abī ’l-‘Alāʾ, the one-eyed, the shoemaker, a Kūfan client and a transmitter from Jaʿfar al-Ṣādiq.

Barqī: 60, 79; Kashshī: 365–6; Mashyakha: 433; Najāshī: 52–3; Fihrist: 54; Rījāk 131, 182. See also Bazanṭī, *Jaʾmī*: 61.
There are conflicting accounts about the clientage of this transmitter. See Muḥammad Taqī al-Tustarī 3: 407–9 for details.

*Kitāb*

Najāshī: 53 reports that this transmitter had a number of works. His notebook of *hadīth* was related from him by various transmitters including Ibn Abī ‘Umayr and Ṣafwān b. Yahyā (*Fihrist:* 54). Well over one hundred quotations from this author are recorded in later works, some through the same two transmitters (e.g. *Kāfī* 1: 178, 268; Ibn Qūlawayh: 152 [where Ṣafwān quotes this author through an intermediary]; *Tabdhīb* 2: 159, 278, 5: 68, 420; *Ghayba:* 163), but mostly through ‘Alī b. al-Ḥakam who is in turn quoted by the scholar Ahmad b. Muḥammad b. ʿĪsā al-Ashʿarī al-Qummī. For lists see Khuṭṭī 5: 185, 405–9; *Fābris* 8: 420–21.

95: Ibn Abī Ghundar

Ḥusayn b. Abī Ghundar, a Kūfan transmitter from Ja’far al-Ṣādiq.

Najāshī: 55–6; *Fihrist:* 59.

*Kitāb / Aṣl*

His notebook of *hadīth*, related by Ṣafwān b. Yahyā (Najāshī: 55–6; *Fihrist:* 59). A fragment of this notebook, consisting of eighteen reports, has survived in Ṭūsī, *Amālī:* 666–70 (two of these reports are also attested in Ibn Qūlawayh: 125–6, 144). Other quotations from this author through the same transmitter include three reports in Ibn Qūlawayh: 199 and *Tabdhīb* 4: 258–9, 260.

96: Abū Junāda al-Salūlī

Abū Junāda Ḥuṣayn b. Mukhāriq al-Salūlī, a late second century Kūfan transmitter of *hadīth* with strong Shīʿite sympathies. He was a transmitter from Ja’far al-Ṣādiq and Mūsā al-Kāzīm, among others.

Ibn al-Ghadā‘irī identifies this transmitter as a Zaydi (Khulasā: 342; Ibn Da‘wūd: 447) and Tūsī as a Wāqifite (Riğāk 335). The first account seems more apt as the Imāmītes knew him through the Zaydis.

He frequently quotes from Ja‘far al-Sādiq. For examples of his transmissions from Mūsā al-Kāzīm, see ‘Ayyāshī 1: 255; Kāfī 8:184; Ḥaskānī 1: 396, 2: 343–4.

1. Kitāb al-tafsīr wa ’l-qira‘āt

Described as a large book by Najāshī: 145, the work was received by him through the Zaydi Abū ’l-Faraj al-İśbahānī (d. 356) and by Tūsī (Fihrist 57–8) through the Zaydi Ibn ‘Uqda (d. 333), both as related by Aḥmad b. al-Ḥasan b. Sā‘īd al-Khazzāz through his father from the author. Ibn al-Juhām, Ḥaskānī, and others also quote this author through Ibn ‘Uqda, but Ibn ‘Aṣākir through a different authority, both from Aḥmad b. al-Ḥasan, from his father. Here is a list of quotations from the author on the topic through Aḥmad al-Khazzāz:

– Ibn al-Juhām: 151, 157, 168, 180, 227 (also Ḥaskānī 1: 565), 230, 237, 317 (also Ḥaskānī 2: 240), 438 (also Ḥaskānī 2: 425), 439, 487 (also Ḥaskānī 2: 486)
– Ibn ‘Adī: 490 (whence Bayhaqī 9: 51)
– Ḥaskānī 1: 52, 152, 266, 317, 388, 396, 497, 532, 565 2: 31, 234 (also Khwārazmī, Manāqīk 325), 240, 343 (repeated at 344), 371, 425, 463, 486 (two reports)
– Ibn al-Jawzī, ʿIlāk: 150
– ‘Abd Allāh b. Ḥamza, Sbāfī 1: 67–8, 74 (seven versions of the same text)

Quotations from this author on the topic without, or through a different, isnād include passages in ‘Ayyāshī 1: 255, 355 and Kāfī 8: 184.

2. Kitāb jāmi‘ al-ʿīlm

Named in Fihrist 57, the title reminds one of the Amālī Aḥmad b. Īsā, known also as Kitāb al-ʿulūm, and appears to be the same work which is quoted extensively in this latter, always through the same chain of transmission. Here is a list of these quotations, as well as a few others that may have belonged to the same work:
Husayn al-Qalānīsī

Abū ‘Abd Allāh Ḥusayn b. al-Mukhtar, the hatter, a Kūfī client of Ahmās of Bajīla, and a transmitter from Ja’far al-Ṣādiq and Mūsā al-Kāzīm. He joined the Wāqīfītes.


That he was a Wāqīfīte is mentioned in Rijāl: 334.

Kitāb

His notebook of ḥadīṭh, related by various transmitters including Ḥammād b. Īsā (Najāshī: 54–5; Fihrist: 55; also Mashyakha: 443). With close to two hundred quotations from this author in Shiʿite works of ḥadīṭh, listed in Khuṭb 6: 88, 351–5 and Fābāris 8: 427, 433–4, mainly through the same transmitter, it seems that the bulk of the material of the work may have survived.

98: Ḥusayn al-Aḥmasī

Abū ‘Alī Husayn b. ‘Uthmān, a Kūfī client of Ahmās of Bajīla, and a transmitter from Ja’far al-Ṣādiq. He lived into the late second century.
Najāshī: 54; Fihrist: 56 (two entries); Riḍā: 195. See also Barqī: 79.

For his kunya, see below. That he lived into the late second century is indicated by a report in Mahāsin: 624 where he quotes a statement from ‘Alī al-Riḍā.

Kitāb

His notebook of hadīth, related by Ibn Abī ‘Umayr (Najāshī: 54; Fihrist: 56), through whom alone the work is known (Najāshī: 54 quoting Ibn ‘Uqda). The notebook has survived, on the authority of Ibn ‘Uqda who received it from Ibn Abī ‘Umayr through an intermediary, and is published in al-Uṣūl al-sittat ‘asbar: 108–13. The manuscript on the basis of which the notebook is published identified the author as Ḥusayn b. ‘Uthmān b. Sharīk al-‘Āmirī. This is certainly wrong as parts of the contents of the notebook appear in early Shi‘ite works of hadīth on the authority of Ḥusayn al-Aḥmasī.65

The printed version of the notebook contains forty-four reports (see further Kohlberg, Uṣūl: 155). There are other quotations by Ibn Abī ‘Umayr from Ḥusayn al-Aḥmasī, as in the following instances, indicating that the surviving version is only a part of the original notebook:

- Ḥusayn b. Saʻīd, Zuhd: 29–30 (read ‘an Abī ‘Alī al-Aḥmasī [as in the manuscript of the work mentioned in the editor’s footnote # 80]; also Kāfī 2: 100 where the passage is quoted by Ibn Abī ‘Umayr from Ḥusayn al-Aḥmasī), 51, 72 (read ‘an Abī ‘Alī al-Aḥmasī; see also Bihār 73: 127), 103
- Kāfī 1: 52
  2: 475
  4: 260

There are also quotations by the same transmitter from Ḥusayn b. ‘Uthmān, without further distinction, many of them already attested in this notebook.66 Examples of others which are not included in the surviving version of the notebook include the following:


99: Ḥusayn al-ʿĀmirī

Ḥusayn b. ‘Uthmān b. Sharīk al-Ru’āṣī al-ʿĀmirī, a Kūfan transmitter from Ja’far al-Ṣādiq and Müsā al-Kāzīm.


His brother, Ja’far b. ‘Uthmān b. Sharīk al-Ru’āṣī, was a companion of the prominent Imāmī ḥadīth transmitter of Kūfa, Abū Baṣīr Yahyā b. al-Qāsim al-Asadī (Kashshī: 372; Najāshī: 124–5; Fihrist: 44; Rijāk: 175; see further Ibn al-Juhām: 214; Muḥammad Taqī al-Tustarī 2: 634–8) and author of a notebook of ḥadīth, related by, among others, Ibn Abī ‘Umayr (Najāshī: 125; Fihrist: 44) who seems to have received it from the author through an intermediary (Maṣḥyakba: 527–8). Quotations from this author by the same transmitter are attested in Ṣaffār: 109 (also Kāfī 1: 147); Kāfī 2: 420, 5: 244; Kashshī: 297–8; Ibn Bābawayh, Amaṭī 140 (also Tabdīb 2: 29, 264–5); Kbiṣāl: 411 (also Ma’ānī 381); Tabdīb 2: 337 (repeated in 3: 233).

Kitāb

His notebook of ḥadīth, related by a number of transmitters (Najāshī: 53; Fihrist 57). Faḍāla b. Ayyūb quotes this author as Ḥusayn b. ‘Uthmān al-Ru’āṣī in Kashshī: 236 where Faḍāla is in turn quoted by Ḥusayn b. Sa’īd.

67. See Khu’ī 6: 331.
Close to fifty reports are quoted in the four main collections of Shi'ite hadith through the same isnād (see the lists in Khuṭ 6: 330–33, 13: 434, 445–6). Quotations from Husayn b. 'Uthmān by Faḍāla also appear in Muhammad b. 'Alī b. Mahbūb: 98; Maḥāsin: 184, 325 and elsewhere. This body of material seems to represent the notebook in question.

100: Dhū 'l-Dam'a

Abū ‘Abd Allāh Ḥusayn b. Zayd b. ‘Alī b. al-Ḥusayn, known as Dhū l-Dam'a, a transmitter of hadith known to both Sunnī and Shi'ite traditions. He was still a child when his father, Zayd b. ‘Alī, was killed in 122, and was adopted by Ja'far al-Ṣādiq, who brought him up and married him to his own niece, daughter of Muḥammad b. ‘Abd Allāh al-Arqāt. Ḥusayn joined the revolt of Muḥammad b. ‘Abd Allāh al-Nufs al-Zakiyya in 145 but escaped punishment after the revolt was crushed by the ‘Abbaṣid Mansūr. The latter married Ḥusayn’s daughter to his own son, Muḥammad al-Mahdī, the future caliph (r. 158–169). He went blind toward the end of his life and died at the age of 76.

Bibliographical material about this transmitter is found in many Sunnī and Shi'ite sources. For lists of many of them, see the editors’ footnotes to Mizzi 6: 375 and Dhahābī, Ta'rīkh 12 (years 181–190): 122, 13 (years 191–200): 149.

His kunya is given as Abū 'Abd Allāh in most sources. Abū l-Ḥusayn in the isnād of a report in Tūṣī, Amālī: 203 is obviously wrong. The genealogical works at times have his epithet as Dhū l-'Abra (e.g. 'Ubaydallāh: 190; Fakhr al-Rāzī, Shajara: 127; Ibn Zuhra: 121; Ibn 'Inaba: 260) replacing a word with a synonym, with or without the more common form, Dhū l-Dam'a, and at times switching freely from one to the other (e.g. 'Ubaydallāh: 190, 205, 208; Ibn 'Inaba: 260, 261 ff). Dhū l-Dam'a, however, seems to have been the one used within the family itself (see Tūṣī, Amālī: 491). Ibn Samka: 383–4 thought that Ḥusayn’s mother was the daughter of Abū Hāshim ‘Abd Allāh b. Muḥammad b. al-Ḥanafīyya (d. 99), who was the mother of Ḥusayn’s half brother, Yaḥyā b. Zayd (d. 125) (Ibn al-Ṣūfī: 224). The genealogical sources, however, identify Ḥusayn as the son of a slave girl (e.g. Ibn al-Ṣūfī: 159; Ibn 'Inaba: 260). His marriage to the daughter of Muḥammad al-Arqāt is mentioned in Najāšī: 52; Fīruzābādī, Maḥāsin: 294 (but cf. Ibn al-Ṣūfī: 144).

Barqī: 66 has him as four years old when he was orphaned, but Ibn 'Inaba: 262 as seven. Ibn al-Ṣūfī: 159 has him born in Shām. He kept his affiliation to the house of the Ḥusaynīd Imāmate after Ja'far al-Ṣādiq passed away (see, for instance, Maḥāsin: 451 [read Ḥusayn b. Zayd for Ḥusayn b. Yazīd]; ‘Abd Allāh
b. Ja'far: 317). It is unanimously accepted that he died at the age of 76. Ibn Zuhra: 121 and Ibn 'Inaba: 260 have the obviously wrong dates of 134 (Ibn Zuhra) and 135 or 140 (Ibn 'Inaba) for his death. This error is particularly unexpected from Ibn 'Inaba who himself notes that Ḥusayn was a child (ibid.: 261) of seven (ibid.: 262) at the death of his father (in 122). Though not a very common corruption, ṭbaḥātibīn could have been a corruption of ṭisīn in a source used by the two genealogists.


Kitāb

His notebook of ḥadīth that he quoted principally from Ja'far al-Šādiq, related from the author by a number of transmitters including the Zaydī ‘Abbād b. Ya'qūb al-Rawājinī (Najāshī: 52; Fihrist: 55). Quotations from this author (including some through the same transmitter as, for instance, in Ibn Māja: 471; ʿĀḥmad b. ʿĪsā 1: 179, 186; Ibn ʿAdī: 762; Ibn al-Rāzī, Musalsalāt: 243; Ibn Bābawayh, Amālī: 701–2; Bishārat al-Mustafā: 108) abound in Sunnī, Zaydī and Imāmite works of ḥadīth. Examples are as follows:

- Ibn Māja: 471 (also Kāfī 5: 364 [with variations]; Ibn ʿAdī: 762)
- Maḥāsin: 138 (whence Ibn Bābawayh, Amālī: 561–2; ʿIlal 1: 134; Maʿānī 161 [read b. Zayd for b. Yazīd]), 420
- ʿAbbās: 2 (read Ḥusayn b. Zayd for Hasan b. Zayd)
- ʿĀḥmad b. ʿĪsā 1: 18 (also Abū Yaʿlā 12: 153; Ṭabarānī, Kabīr 3: 86), 179, 180, 186
  3: 64, 65, 194
- ʿAyyāshī 1: 166–7, 230
  2: 220, 266 (also 2: 16 [# 35] that in the original, unabridged version of the book was from our author; see Ṭabrisī, Majma: 8: 47)
- Muḥammad b. Sulaymān 2: 104, 273–4
- Kāfī 1: 164
  2: 497
  4: 140
  5: 144, 500
  6: 18
  7: 401
  8: 153–5 (partially also in 5: 151; the full text also in Tawhīd: 275–7)
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- Kashshī: 127, 128, 414–15
- Ibn Samka: 383–4
- Ibn al-Juḥām: 249 (repeated at 293), 315–16, 366 (also Ḥaskānī 2: 308–9)
- Maqātīk 46, 277–8 (two reports), 435–6
- Tabarānī, Awsat 5: 120 (three reports, one [# 4848] also in Ḫiṣāl 5)
- Idem, Kabīr 1: 208 (repeated in 22: 401; also Abū Ya'latent 1: 190; Ibn 'Adī: 762; Ibn Bābawayh, Amālet 466–7; Ḥākim 3: 153–4)
  22: 249
- Idem, Sagbir 1: 250–51 (four reports, including the three in idem, Awsat 5: 120)
- Ibn 'Adī: 762 (three reports; one also in Abū Nu'aym, Akbhār Iṣbaḥān 1: 80–81)
- Ibn Bābawayh, Amālet: 378 (also Faqīb 3: 556–7; Ḫiṣāl: 520), 509–18
  (also Faqīb 4:3–18), 506, 587, 701–2
- Kamāl: 228, 269–70 (also Ḫiṣāl: 475–6)
- Ḫiṣāl: 260, 430, 446
- Darqūṭnī: 2: 42–3
  Tūsī, Amālet: 451)
- Khazzāz: 237 (add 'an Husayn b. Zayd 'an 'ammib 'Umar b. 'Alī to the
  isnād, as in Bihār 36: 388)
- Ḥākim: 1: 359
  2: 588 (partially also in 3: 2)
  3: 179 (also Bayhaqi: 9: 304)
- Mufīd, Amālet: 33, 150, 173
- Irshād 2: 151, 170
- Abū Ṭalib: 111
- Idem, Mā nazak 92–3 (two versions; also Ḥaskānī 1: 301)
- Idem, Mārifa: 1: 93
- 'Āṣimī: 1: 339
- Tūsī, Amālet: 203, 447, 462–3, 491–2, 495, 499–501, 613, 632, 634
- Miṣbāḥ: 852
- Tabdibb: 1: 77
  6: 396
  7: 80 (read Husayn b. Zayd for Ḥasan b. Zayd)
- Firdaws, two reports (Uzbek: 737, 2222)
- Abū Ṭalib al-Silafi, Baghdādiyya (Uzbek: 726)
- Ibn 'Asākir 14: 223
Ibrāhīm b. Abī Bakr b. Abī 'l-Sammāl al-Asadī, an Arab Shī'ite from Asad Khuzayma and a descendant of the poet Sim'ān b. Hubayra b. Musahīq. He came from a family of Shī'ite notables. A transmitter from Mūsā al-Kāzīm, he and his brother, Ismā'īl, also a notable in the Shī'ite community, joined the Wāqifītes after the death of the latter. The brothers were still alive in the time of the revolt of Abū 'l-Sarāyā in 199–200.

There are some inconsistencies in his genealogical line of descent as given in Najāshī: 21 (where he is Ibrāhīm b. Abī Bakr Muḥammad b. al-Rabī', Ibn Abī 'l-Sammāl Sim'ān b. Hubayra b. Musahīq), ibid.: 159 (where he is Ibrāhīm b. Abī Bakr Muḥammad b. 'Abd Allāh b. al-Najāshī, known as Ibn Abī al-Sammāl), and ibid.: 101 (where the author, himself a member of this family, gives his own genealogical line to Ibrāhīm b. Muḥammad b. 'Abd Allāh b. al-Najāshī b. 'Uthaym b. Abī 'l-Sammāl Sim'ān b. Hubayra al-Shā'īr, Ibn Musahīq). One way to reconcile these accounts is to suggest that the name al-Rabī' for the grandfather of Ibrāhīm might be an error for 'Abd Allāh (or that it was a name left out in the genealogical line) in Najāshī: 101, and that the author abridged the genealogical line of descent between Abū 'l-Sammāl and Ibrāhīm ibid.: 21, leaving out some names in between as was common in similar cases and as he has also done ibid.: 101 in the case of a name between Sim'ān b. Hubayra and Asad b. Khuzayma. Najāshī, the author, would be a great-grandson of our Ibn Abī 'l-Sammāl, or else a remote cousin.
His grandfather, Sim‘ān b. Hubayra b. Musāḥiq, Abū ‘l-Sammāl al-Asadī, was a Jābihī poet who survived into the Islamic period. He resided in Kūfah and was alive until the mid-first century (Ibn Manẓūr, Taḥdīḥ 10: 208–9). There is, however, some ambiguity about him in some sources. There was an Abū Sammāl al-Asadī in Kūfah in the time of ‘Alī who once drank wine with the poet Qays b. ‘Amr al-Najāshī al-Ḥārithī but managed to escape punishment, whereas Qays b. ‘Amr al-Najāshī was caught and flogged (Ibn Qutayba, Shi‘r 1: 329–30; see further Manāqib 2: 146). The kunya of Najāshī, the poet, was also Abū Sammāl (Ibn Mākūlā 4: 354). Some authors held that the one who drank wine but escaped punishment was our Abū ‘l-Sammāl Sim‘ān b. Hubayra (e.g. Ibn Ḥajar, Isāba 3: 265); others maintained that it was a different person (e.g. Ibn Naṣīr al-Dīn 5: 160). A similar confusion appears to have occurred two generations later. Najāshī 213 reports that his own grandfather, Abū Bujayr ‘Abd Allāh b. al-Najāshī, a grandson of that poet, was the governor of Ahwāz during the reign of the ‘Abbāsid Mansūr (r. 136–158). Abū ‘l-Faraj, Aghānī 7: 274 quotes a story in which the well known poet al-Sayyid al-Ḥimyarī (d. 173) visited Ahwāz while Abū Bujayr b. Sammāk (sic) al-Asadī was in office and it happened that Ibn al-Najāshī was in the company of Ibn Sammāk in the evening. This assumes that Ibn al-Najāshī and Abū Bujayr are two different persons, though there is a good possibility that the text of Aghānī may be corrupt here.

As noted above, Ibrāhīm b. Abī ‘l-Sammāl and his brother, Ismā‘īl, joined the Waqīfītes after the death of Mūsā al-Kāzim. The text of a conversation between the two brothers and ‘Alī al-Riḍā over his claim to the succession is preserved in its original form in Kashshī: 473–4. Another conversation between Ibrāhīm and ‘Alī al-Riḍā is recorded in Ḥasan b. Sulaymān: 13.

Dāwūd b. Farqad (no. 52 above), a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzim, was a client of the descendants of Abū ‘l-Sammāl and the author of a notebook of hadīth. This notebook was received by later scholars through Ibrāhīm who related it from the author (Najāshī: 159).

Kitāb / Kitāb nawādir

His notebook of hadīth, related by, among others, ‘Alī b. Ḥasan b. Faḍdāl (Najāshī: 21; Fihrist 9). Quotations from this author in Shi‘ite works of hadīth, many through the same transmitter, include the following examples:

– Mahāsin: 205, 610
– Ṣaffār: 317

68. On him see Muṣ‘ab al-Zubayrī: 9; Ya‘qūbī 1: 230, 268 (in both cases, Shim‘ān); Ibn Qutayba, Shi‘r 1: 329–30, Taḥbīr 4: 273; Marzubānī, Mu‘jam 137; Dāraqūṭnī, Mu‘atalif 1240–41, 1325; Ibn Mākūlā 4: 353–4, Sam‘ānī 7: 232; Ibn Manẓūr, Taḥdīḥ 10: 208–9 (the entry is missing from our version of Ibn ‘Asākir’s Ta‘rīkh, the work that Ibn Manẓūr abridged; see the editor’s note in Ibn ‘Asākir 22: 403); Ibn Ḥajar, Isāba 3: 264–5; Ibn Naṣīr al-Dīn 5: 160 (see also the editor’s footnote to Dāraqūṭnī, Mu‘atalif: 1240).
Abū Ayyūb al-Kharrāz

102: Abū Ayyūb al-Kharrāz

Abū Ayyūb Ibrāhīm b. ʻĪsā (or ʻUthmān), the tanner, a Kūfī Shī‘ite transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm and a notable in the Shī‘ite community of Kūfā in his time.

Barqī: 81; Kashshī: 366; Najashī: 20; Fihrist. 8; Rijāk 167.

The name of his profession is variously given as kharrāz, the tanner, or khazzāz, the furrier. The first is more likely to be correct (see Muhammad Taqī al-Tustarī 1: 243).

Aṣl / Kitāb nawādir

His notebook of hadīth, related by Ibn Abī ʻUmayr and Ṣafwān b. Yaḥyā (Fihrist. 8). Najashī: 20 names a Kitāb nawa‘dir by this author that was related from him by Ḥasan b. Maḥbūb. This may have been part of the same general notebook. The notebook was available in the mid-seventh century to Ibn Ṭāwūs who quoted from it in Falaḥ: 186 and Sa‘d: 160 (see further Kohlberg: 224–5). Quotations from this author, many by the
above-mentioned transmitters of this notebook, abound in Shi'ite works of hadith. For a list of over six hundred of them, see Khuṭb 1: 256–8, 265–7, 359, 21: 27–34, 36–7, 283–99; Fabāris 8: 196–7.

103: Ibn Abī Burda

Ibrāhīm b. Mihzam b. Abī Burda al-Asadī, a Kūfī Shi'ite and a transmitter from Ja'far al-Ṣādiq and Mūsā al-Kāzīm. He lived a long life. His father was also a transmitter from Ja'far al-Ṣādiq.

Barqū: 65, 81; Najāshī: 22; Fihrist: 9; Risālā: 167, 331 (also 146, 314, 343, all on his father).

Kitāb / Aṣl

His notebook of hadith, related by a number of transmitters including Ḥasan b. Maḥbūb (Najāshī: 22; Fihrist: 9). There are a fair number of reports quoted from Ibrāhīm b. Mihzam in Shi'ite works of hadith, listed in Khuṭb 1: 301–3, 463–5 and Fabāris 8: 35, some through the same transmitter as in the following examples:

– Maḥāsin: 250 (also Kāft 2: 53)
– Kāft 2: 457
  3: 156
  4: 42, 145
  5: 100
  6: 265 (also 'Ilal 2: 219; Tabdbīb 9: 90), 489, 524
– Ibn Bābawayh, Amālī: 286 (also Tabdbīb 3: 328)
– Tabdbīb 1: 432

There is also a citation from him in 'Ilal 2: 151 on the text of a non-Arabic epigraph, most likely quoted from this notebook.

104: Ibn Abī Yaḥyā

Ibrāhīm b. Muḥammad b. Abī Yaḥyā Sim'ān al-Madanī, a client of the Banū Aslam and a prominent scholar of Medina. A prolific transmitter of
hadīth with clear Shi'ite sympathies, for which, among others, he was criticized by Sunnī biographers, he also related from the Imāms Muhammad al-Bāqir and Ja'far al-Ṣādiq. He was a teacher of Muḥammad b. Idrīs al-Shāfi‘ī who studied with him as a young student and relied on his transmission. He died in 184.

Most Sunnī and Shi'ite biographical dictionaries of the transmitters of hadīth have entries on this transmitter. For a list of many of these, see the editor's footnote to Dhahābī, Taʾrīkh 12 (years 181–190): 63. The accounts in Ibn ʿAdī 1: 219–27, Mizzī 2: 184–91, and Ibn Ḥajar, Taḥdīb 1: 158–61 are among the most detailed.

Many of his biographers mention his Shi'ite sympathies (see, for instance, Yahyā b. Maʿīn 2: 13; ʿUqaylī 1: 63–4; Ibn ʿAdī 1: 221; Ibn Ḥibbān, Majrūhīn 1: 104; Mizzī 2: 187). Najāshī: 4–15 and Ṭūsī (Fihrist: 3) mention his attachment to the two Shi'ite Imāms.

Ibn Abī Yahyā was a prolific transmitter of hadīth and author. He compiled a large work of hadīth, many times larger than the Muwatta' of his contemporary and rival, Mālik b. Anas (d. 179), as well as many smaller notebooks of hadīth (Ibn ʿAdī: 226). Nuʿaym b. Hammād (d. 228) spent fifty dinārs on the purchase of his books (ibid. 1: 221). Another transmitter brought Ibn Abī Yahyā's books to him, carrying them in his own cloak, to receive permission to quote them (Ibn Ḥibbān, Majrūhīn 1: 105).

Najāshī: 14–15 and Ṭūsī (Fihrist: 3) cite an unnamed Sunnī authority who alleged that the books of the well known historian, Muḥammad b. ʿUmar al-Wāqidī (d. 207) were all taken from Ibn Abī Yahyā's works. Ibn Abī Yahyā, however, does not seem to have been a historian, and though some of his reports in Shi'ite sources relate to historical facts (e.g. Mahāsīn: 378, 629; Kāfī 5: 376, 391, 7: 48; Furāt: 557; ʿIlal 2: 77), his transmissions are generally on legal topics, a fact that goes well with the description of him by some of his biographers as faqīh. Shi'ite sources are, however, very unclear about the identity of this scholar. As will be noted below, errors related to his name are common in Shi'ite works of hadīth, including the corruption of his nisba, Madānī or Madīnī, to Madāʾīnī (see, for instance, Mahāsīn: 347, 629; Kāfī 1: 539). One wonders if that Sunnī authority mentioned by Najāshī and Ṭūsī, or, more likely, the Shi'ite source of the latter two who came across a reference to that effect in a Sunnī work, did not confuse this Madānī, occasionally misidentified as Madāʾīnī, with the historian, ʿAlī b. Muḥammad al-Madāʾīnī (d. 224 at the age of 93).
A Mu'tazilite (Ibn al-Nadîm: 113), as Ibn Abī Yaḥyā too was known to some of his contemporaries (Ibn Ḥibbān, Majrūḥīn 1: 105–7; see also Mizzī 2: 186–7; Ibn Hajar, Tahdhīb 1: 158–9), ʻAlī b. Muḥammad al-Madāʻīnī was the author of a comprehensive work on the history of the Arabs and Islam (see Ibn al-Nadîm: 113–17 for details), from which other early historians are said to have gotten their information (Ibn Taghrībirdī 2: 259).

**Kitāb mubawwah fī ʻl-ḥalāl wa ʻl-ḥarām ʻan Jaʻfar b. Muḥammad**

As noted above, Ibn Abī Yaḥyā was a prolific transmitter of ḥadīth. Shāfiʿī frequently cites him in his Kitāb al-umm, and many other reports have also survived from his vast transmission in Sunnī works. Even some of these, the bulk of which he quoted from the early non-Shīʿite authorities, demonstrate a Shīʿite sympathy (e.g. Khwārazmī, Maqtal 1: 159; see further, Ibn ʻAdī 1: 222–6; Khatīb, Mūdīḥ 1: 365–71).

The Shīʿites were interested in a book he compiled out of his transmissions from Jaʻfar al-Ṣādiq. Najāshī: 14 and Fihrist 3 mention this work and note that it was on legal matters, divided into chapters, apparently following the order of the legal works of the time. There are quite a few quotations in Sunnī, as well as Zaydī and Imāmī Shīʿite, sources from Jaʻfar al-Ṣādiq on the authority of this author, mostly on legal matters or with legal implications. Examples include the following:

- Shāfiʿī, Musnad: 89–90, 119, 149 (two reports), 163 (two reports), 166 (two reports), 192, 349, 372, 425, 470, 502, 505, 557, 558, 571 (whence Bayhaqī 3: 198, 280, 411, 5: 114, 6: 37, 7: 313, 8: 26)
- ʻAbd al-Razzaq 1: 82 (also Bayhaqī 1: 268)
  3: 292 (also Shāfiʿī, Umm 1: 209)
  7: 25
- Aḥmad b. ʻIsā 2: 291
  3: 119 (from Muḥammad al-Bāqir, possibly through his son, Jaʻfar), 124
  4: 218
- ʻAyyāshī 1: 93
  2: 218
Kāfī 3: 118 (read Ibn Abī Yahyā for Abī Yahyā)
5: 376, 391
6: 542
7: 48 (also in Kashshī: 17–18)

- Furāt: 557
- Ibn Bīstām: 64–5
- ‘Ilal 2: 77
- Khsāl: 36 (read Ibn Abī Yahyā for Ibn Yahyā)
- Abū ‘Abd Allāh al-Shajarī, Adhān: 50–51
- Ibn Tāwūs, Mubāj: 170–71

105: Abū ’l-Ṣabbāḥ al-Kinānī

Abū ’l-Ṣabbāḥ Ibrāhīm b. Nuʿaym al-ʿAbdī al-Kinānī, a distinguished member of the Shiʿite community of Kūfa in his time. He was a disciple of Jaʿfar al-Ṣādiq and Mūsā al-Kāzim, and died after 170 at over 70 years of age.


Kitāb / Aṣl

His notebook of ḥadīth, related by a number of transmitters including Ṣafwān b. Yahyā and Muḥammad b. al-Fuḍayl (Najāshī: 20; Fibrīst: 185–6). In Rijāl: 123, however, Ṭūsī refers to Abū ’l-Ṣabbāḥ’s notebooks (uṣūl) that Ṭūsī received through the above-mentioned two transmitters as well as Muḥammad b. Ismāʿīl b. Bazī. There are several hundred quotations from this author in Shiʿite works of ḥadīth, listed in Khuʿī 21: 395–400 and Fābāris 9: 122, mainly through the same transmitters.
106: Ibn Harāsa

Ibrāhīm b. Raja’ al-Shaybānī, also known as Ibn Harāsa, a Kūfī Sunnī ascetic with Shi‘ite sympathies. He transmitted, among others, from a number of the ‘Alīds including Ja‘far al-Ṣādiq.


Harāsa was the name of this transmitter’s mother (Najāshī: 23; Khaṭīb, Mūḍīb 1: 387). Fīrūzābādī 2: 401 (see also Zābīdī 4: 272) notes the meaning and correct spelling of the name and mentions this transmitter. Najāshī: 23 calls him Ibn Abī Harāsa which is wrong since Harāsā, according to the same work, was the name of his mother. Khaṭīb, Mūḍīb 1: 387 identifies him as being the same as the Ibrāhīm b. Salama who related a badūtīb quoted in that work. If correct, Salama should have been a grandfather. The use of the grandfather’s name in place of the father’s was a common practice in Arabic in cases where the name of a grandfather was a rare one and could thus serve as a family name for the descendants, distinguishing them from others. There is a Rajā’ b. Salama who, like Ibrāhīm (as, for instance, in ‘Āsīmī 1: 227; Ibn Ṭāwūs, Yaqīn 222), related from ‘Amr b. Shīmr/Shamir al-Ju‘fī (e.g. ‘Ilal 1: 117–18, 223; Ma‘ānī: 58–62; also Ibn al-Juhām: 194 [where Rajā’ quotes that transmitter through an intermediary]; Bisbārat al-Muṣṭafā‘: 12–13 [where the name appears as Rajā’ b. Abī Salama69]).

Wakī’, the Kūfī scholar (d. 197) encountered Ibrāhīm one Friday while the latter was dictating some of his transmissions to a large crowd, and made an unfriendly comment (Ibn ‘Adī: 244). Ibn Abī Ḥātim 2: 143 describes him as a‘war (one eyed). Suyūṭī, Buqhya 1: 410 mentions an Ibrāhīm b. Rajā’ b. Nūḥ, a grammarian and Qur‘ān scholar from Balkh who died in 256. Nuwayḥīd 1: 13 who names Suyūṭī’s above-mentioned work as his source for information on that Qur‘ānic scholar, gives 163 as the date of his death. This date does not appear in Suyūṭī’s work. Wājih: 132 misidentified our transmitter with this Qur‘ānic scholar, calls the latter “Ibrāhīm b. Rajā’ al-Shaybānī al-Marwāzī, known as Ibn Harāsa, [after] his mother,” and assigns the year 163 to this Ibn Harāsa as his date of death.

1. Nuskha ‘an Ja‘far [b. Muḥammad]

A register of his transmissions from Ja‘far al-Ṣādiq (Najāshī: 23). A citation in Aḥmad b. ‘Isā 4: 312–13 from Ibrāhīm b. Rajā’ al-Shaybānī

69. Rajā’ b. Abī Salama Mihrān, Abū ‘l-Miqdām, was a Basrī transmitter who lived in Ramla in Palestine and died in 191 (Mizzī 9: 161–3 and the sources listed in the editor’s footnote).
quoting a statement from Ja’far al-Ṣādiq on the meaning of the Ḥadīth al-Ghadīr (also Muḥammad b. Sulaymān 2: 377; Bishārat al-Muṣṭafā. 51) should go back to this work.

2. Kitāb

His general notebook of Ḥadīth (Fihrist: 9), evidently linked at the time with the author’s byname of Ibn Harāsa, since this is how the name of this author appears in almost all transmissions that he quoted from authorities other than Ja’far al-Ṣādiq. Examples of this author’s Shī’ite transmissions in later works of Ḥadīth include the following:

– Ibn Abī ‘l-Dunyā, Taqwādu: 118
– Ṣaffār: 12
– Nu’mānī: 290–92
– Ibn Bābawayh, Amālī: 730
– Mufīd, Amālī: 116
– Hilya 1:64
– ‘Āṣimī 2: 227
– Taḥdīb 6: 46 (also Abū ‘Abd Allāh al-Shajarī, Faḍk 44, 46)
– Khaṭīb, Mūdiḥ 1: 387
– Ibn Ṭawūs, Yaqīn: 222 (quoting the lost vol. 1 of the Dalā’il al-imāma)

107: Ibrāhīm al-Yamānī

Ibrāhīm b. ‘Umar al-Yamānī al-Ṣanʿānī, a Yemeni Shī’ite who transmitted from Ja’far al-Ṣādiq and Mūsā al-Kāẓim.

Barqī: 53, 115; Ibn al-Ghaḍāʾirī: 36; Najāshī: 20; Fihrist: 9; Rijāl: 123, 158, 331. See also Muḥammad Taqī al-Tustārī 1: 254.

Kitāb / Aṣl

His notebook of Ḥadīth, related by Ḥammād b. ʿĪsā al-Juḥānī (Ibn al-Ghaḍāʾirī: 36; Najāshī: 20; Fihrist: 9; Rijāl: 331). Rijāl: 123 refers to the usūl (ḥadīth notebooks) of this transmitter, all of which were related from him by the said Ḥammād b. ʿĪsā.
With very few exceptions (Kāfī 1: 86, 112, 4: 168, 5: 143; Ṭūsī, Amālī: 735–6), all quotations from this author in Shi‘ite works of hadīth are through Ḥammād b. ʿĪsā (see Khuṭ‘ 5: 231–2). Ibrāhīm was also one of the original transmitters of the Book of Sulaym b. Qays al-Hilālī, and this may have been the reason, or one of the reasons, that Ibn al-Ghaḍā‘īrī, who considers that book a forgery, describes Ibrāhīm as untrustworthy (Ibn al-Ghaḍā‘īrī: 36). Ḥammād received that book through Ibrāhīm as noted in the chain of transmission at the beginning of the text. Some of the quotations by Ḥammād from Ibrāhīm in later works are paragraphs from that work, but there are many others that do not belong there and are obviously cited from Ibrāhīm’s own notebooks. Examples are as follows:

– Ḥusayn b. Sa‘īd, Zubd: 53, 75, 76 (also Kāfī 2: 453)
– Aḥmad b. Muḥammad b. ʿĪsā: 60 (read ṣan Ḥammād b. ʿĪsā ṣan Ibrāhīm b. ʿUmar as in Kāfī 7: 454)
– Maḥāsin: 99 (also Ibn Bābawayh, Amālī: 574; Tbawāb: 77, 164; Mufīd, Amālī: 9), 289–90 (whence Ilal 1: 235–6), 393, 490, 555 (whence Kāfī 6: 360)
– ‘Ayyāshī 1: 12, 55 (also Ma‘ānī 297), 271
  2: 55, 120 (also ʿAlī b. Ibrāhīm 1: 308–9), 162 (also Kāfī 3: 266; Ilal 2: 52), 222, 261, 318
– Kāfī: 1: 158, 271–2, 535
  2: 80, 170, 176, 197, 201, 205, 233, 361, 453, 551
  3: 44, 164, 266
  4: 70, 238–9 (also Faqīb 2: 256), 396, 411–12, 422–3, 535
  5: 145–6 (partially also in Faqīb 3: 275)
  6: 274, 360, 395
  7: 325, 454
  8: 165–6, 364 (also ‘Alī b. Ibrāhīm 1: 308–9)
– Ibn Hammān: 50
– Nu‘mān: 191, 199, 206–7 (also Ťūsī, Ghayba: 339–40)
– Qāḍī Nu‘mān, Sbarb 1: 237
– Faqīb 2: 401
– Kamāl: 206–7 (also Ťūsī, Amālī: 441), 650 (repeated at 652)
– Khīsāl: 27
– Tawilī: 325–6, 359
108: ‘Īṣ al-Bajalī

Abū 'l-Qāsim ‘Īṣ b. al-Qāsim b. Thābit al-Bajalī, a Kūfan Arab transmitter from Ja'far al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 103; Kashshī: 361–2; Najāshī: 302; Fihrist: 121; Rijāk: 263.

Kitāb

His notebook of hadīth, related by Ṣafwān b. Yahyā and Ibn Abī ‘Umayr (Abū Ghālib: 161, 171; Najāshī: 302; Fihrist: 121). The overwhelming majority of quotations from this author are through Ṣafwān b. Yahyā, particularly in the case of some fifty of them which are recorded in the four main works of Shi‘īte hadīth as listed in Khu‘ī 13: 216–17, 418–21. Additional examples can be found in the following works:

- Aḥmad b. Muḥammad b. ‘Īṣ: 95, 102
- Maḥāsin: 453, 462, 494 (two reports), 621 (see also ibid.: 452 [through Ibn Abī ‘Umayr])
- Ṣaffār: 169 (two variants)
- Ibn Qūlawayh: 347 (cf. 348 where Ṣafwān quotes the same passage from ‘Īṣ through an intermediary)
- Ibn Tāwūs, Muḍāyqa: 342
Abū Bakr ʿĪsā b. ʿAbd Allāh b. Muḥammad b. ʿUmar b. ʿAlī b. Abī Ṭālib, known as Muba¯rak, a great-grandson of ʿAlī, and a historian, genealogist, and poet, as well as a transmitter of hadīth. A great-nephew of Jaʿfar al-Ṣādiq, he mostly transmitted from him and from his own father, ʿAbd Allāh, known as Daḥīn.


He was a son of Umm Ḥusayn, daughter of ʿAbd Allāh, brother of Jaʿfar al-Ṣādiq (ʿAqīqī: 102; Ṭabarī 7: 600 [whence Maqāṭīk 248]; Ibn al-Ṣūfī: 292 [and 94, but read ʿAbd Allāh for ʿUbayd Allāh]). This is why he refers to Jaʿfar al-Ṣādiq at times as “my uncle” (e.g. Abū Ṭālib: 59, 194). His paternal grandmother was the daughter of ʿAlī Zayn al-ʿĀbidīn (Ibn Saʿd, supplement: 249, 388; Muʿṣab al-Zubayrī: 80; Khalīfa b. Khayyāt, Ṭabaqāt: 647). Ibn ʿAdī: 1883 and Ḥākim, Maʿrifa: 102 identify him as a Kūfī. This is certainly not correct. A transmitter in Bukhārī, Kābīr 6: 390 reports that he heard him in Ray. That also seems unlikely. He was a Medinese both by origin and residence, the latter point being attested in the isnād of some of his reports (e.g. Ḥaskānī: 2: 227).

That he was both a prolific poet and an expert on poetry is mentioned by Muʿṣab al-Zubayrī (as quoted by Ibn ʿAsaʾkir 32: 358, but the sentence is missing from the printed version of Muʿṣab’s work); Marzubānī, Muʾjam 259, as well as genealogical works such as Ibn al-Ṣūfī: 292. Six lines of an elegy which he composed for the killing of Ḥusayn b. ʿAlī Ṣāḥib Fakhkh (d. 169) are cited in Maqāṭīk: 458–9 (partially also in Marzubānī: 259; Ibn al-Ṣūfī: 292). Marzubānī: 259 cites two other lines from a different poem by him. Much of the information on the revolt of Muḥammad b. ʿAbd Allāh al-Nafs al-Zakiyya (d. 145) and its background and aftermath in Ṭabarī’s Taʾrīkh is from him (see ibid. 7: 422, 521, 529–31, 534–6, 538, 540, 541, 542, 546, 547, 549, 553, 555, 557, 560, 562, 572, 576, 578, 579, 583, 585, 586, 588, 590, 592, 598, 599–601, 603–605, 608, 611). The volume of the material suggests that ʿĪsā may have composed a book on the killing of al-Nafs al-Zakiyya. (For ʿĪsā as a source of historical material, see further, Azraqī 1: 173; Abū ʿĪ-Faraj, Aghānī 7: 21.) He is also cited as an authority on the biographical and genealogical material on the members of the House of the Prophet (e.g. Ibn Shabba as below; Manāqib 2: 192; Ibn Zuhra: 41–2).

For his descendants, see ʿUbaydalī: 293–5; Ibn al-Ṣūfī: 293–5; Ibn ʿInaba: 367–9.
1. *Kitāb / Nuskha*

His notebook of *ḥadīth*, related by a number of transmitters including Abū Sumayna Muḥammad b. ‘Alī b. Ibrāhīm al-Qurashi and ‘Alī b. Muḥammad b. Sulaymān al-Nawfalī70 (Abū Ghālib: 146, 184; Najāshī: 295; *Fihrist* 116, 117). The notebook was widely known in the mid-fourth century (Abū Ghālib: 146). Ibn Ḥibbān, *Majrūḥīn* 2: 123 calls it a *nuskha*. Tūsī received a version of the notebook ascribed to ‘Īsā b. ‘Abd Allāh al-Ḥāshimī through Ahmād b. Hilāl, a mid-third century transmitter, and mentions it separately in *Fihrist* 117, clearly on the assumption that this ‘Īsā may be a different person. Ahmād b. Hilāl, however, makes it clear at times that his source is ‘Īsā b. ‘Abd Allāh min wuld ‘Umar b. ‘Alī (Tawḥīd: 30; *Thawāb*: 15).

There are a large number of quotations from this author in Sunnī, Zaydī and Imāmī Shī‘īte sources, many through the transmitters named above, as well as others who are regularly cited through uniform chains of transmission. The volume of this material suggests that the bulk of the work in question has survived in later works. Examples are as follows:

- ‘Alī b. Asbāṣ: 124
- Azraqī 1: 173
- *Maḥāsin*: 82–3 (also *Ma‘ānī*: 164), 459 (also *Kāfī* 6: 308), 479, 486, 518, 526–7, 558–9, 570 (also *Kāfī* 6: 380–81 through two different *insnāds*)
- Ṣaffār 2–3 (two variants in three reports, one also in *Kāfī* 1: 30, a further variant in Ibn ‘Adī: 1883), 163–4, 181 (also *Kāfī* 1: 305)
- Ahmād b. ‘Īsā 1: 15, 18, 32, 34, 130, 135, 146, 233, 237, 262
  2: 263, 264, 388, 412, 438
  3: 6, 7, 46, 138 (two reports)
  4: 259–60, 261, 315, 321, 335, 370–71 (five reports)

70. This transmitter lived in the middle of the third century, and should have received the notebook through an intermediary. In *Kāfī* 6: 391, he quotes our author through his *shaykh* (see *Ila‘*: 1: 18–19), ‘Alī b. Dāwūd al-Ya‘qūbī, a transmitter whose transmission from our author is attested in numerous other cases too (e.g. *Kāfī* 6: 524; Ibn Bābawayh, *Amālī*: 363; *Kbisā*: 291; *Tabādib*: 7: 473). This may have always been the link between Nawfalī and this notebook, even in cases where the latter leaves out the name of the intermediary.
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  2: 64, 145–6
– Muḥammad b. Sulaymān 1: 142, 221 (repeated in 2: 384 and partially in 2: 391; also in Qāḍī Nu‘mān, Sbarḥ 1: 231), 310 (also Ṭūsī, Amālī: 354–5), 311, 512
  2: 81–2, 103, 104, 274, 287, 398–9 (partially also at 391), 419
– Ṭabarānī: 7: 600–601 (whence Maqāṭīḥ: 248)
– Kāfī 1: 286 (also 309 with a fuller text)
  3: 227
  4: 60, 189, 540
  5: 97 (also Tabdīḥ: 6: 211)
  7: 463
  8: 349–51
– Ibn al-Juhām: 203 (also Ḥaskānī 1: 541)
– Furāt: 404 (same as Ibn Ḥibbān, Majrūḥūn 2: 122 quoting from the Nuskha; Ḥaskānī 2: 227), 570 (also Khīṣāk: 360–61), 619–20
– Nu‘mānī: 156
– Ibn Ḥibbān, Majrūḥūn 2: 122 (six reports, directly citing the Nuskha; one identical with Furāt: 404; two also appear in Ibn ‘Adī: 1884 [one of these two also in Ṭūsī, Amālī: 334–5; Ibn ‘Asākir 42: 245; the other also in Kāfī 4: 60]; a fourth one is the same as Bukhārī, Kāfīr 6: 390–91)
– Idem, Awsat: 6: 9
– Ibn ‘Adī: 1883–5 (nineteen reports, two of them partially repeated, with a reference to nine more; many of these are cited in later biographical works as well as Shahrdār b. Shīrūya al-Dalālimī’s Musnad al-Firdaws, Ibn al-Jawzī’s al-‘llāl al-mutanābīya and Suyūṭī’s al-Laḥālī al-maṣnū‘a from Ibn ‘Adī; four of these are attested in other works independent of Ibn ‘Adī; two in Dāraquṭnī, Majrūḥūn 2: 122 [one of the two also in Kāfī 4: 60; the other in Ṭūsī, Amālī: 334–5 and Ibn ‘Asākir 42: 245]; a third one in Ṭūsī, Amālī: 335; a variant of a fourth in Ṣaffār: 2 and Kāfī 1: 30)
– Ibn Qūlawayh, Kāmīk: 106 (partially also at 107–8 and Khīṣāk: 250)
– Idem, Kitāb: 144
– Ibn Bābawayh, Amālī: 64 (also Tawḥīd: 95; Thawāb: 156); 247, 363 (also Ḥaskānī 1: 76)

In his entry on our author, Najāshī: 295 reports that the mid-fourth century scholar of Baghdad, Abū Bakr Muḥammad b. ‘Umar al-Tamīmī,
known as Ibn al-Jī‘ābī (d. 355), gathered the transmissions by our author from his forefathers into a single volume. This is obviously the book that Najāshī: 395 names in his entry on Ibn al-Jī‘ābī and among his writings as Kitāb musnad ‘Umar b. ‘Alī b. Abī Ṭālib. The surviving quotations from ‘Umar b. ‘Alī on the authority of Ibn al-Jī‘ābī found in later works in all likelihood go back to this work. Most of the materials quoted from ‘Umar b. ‘Alī are transmitted through ‘Īsā, but a few items also through others, especially other members of the family.\(^{71}\) This fact was also clearly reflected in Ibn al-Jī‘ābī’s work. While some of the surviving material of the work is indeed on the authority of ‘Īsā b. ‘Abd Allāh as, for instance, in Tūṣī, Amālī: 354–5 (two reports), other passages are quoted through others as, for instance, in Hīlya 1: 67; Abū ‘l-Shaykh, al-Targhib wa l-tarbīb (Uzbek: 2300, # 70); Muḥīd, Amālī: 251 (see also Khiṣāl: 271–2).

\[110: \text{‘Īsā al-Najjār}\]

‘Īsa b. Dāwūd, the carpenter, a Kūfan transmitter from Mūsā al-Kāẓim.

Najāshī: 294

Ibn ‘Uqda (d. 333) and Ibn Hammām al-Iskāfī (d. 336) both quote from this author with one intermediary. The apparently widespread phenomenon of transmission by w ijāda makes it difficult to judge whether this author could have lived well into the third century. The only internal autobiographical piece of information from the extant parts of his Kitāb al-tafsīr is that he transmitted from Mūsā al-Kāẓim, as Najāshī mentions.

\[\text{Kitāb al-tafsīr}\]

(Najāshī: 294) This work was at least partially available to Ibn al-Juhām, the mid-fourth century author on the topic, who quotes a large portion of the book through a single line of transmission in his own Tafsīr: 127, 128, 129, 132, 135, 137–8, 140, 145, 146, 147, 149, 152, 153–4, 157–8, 159, 163, 164 (two passages), 165, 166, 167, 169–70, 171, 174–7, 179, 180, 182 (two passages), 186, 191–2, 340–44, 407, 411. The fragments quoted ibid.: 132, 140, 147, 177, 340–44 clearly retain the language and structure of the original work.

\(^{71}\) See further Najāshī: 358; Ḥaṭṭīb, Ta’rīkh 12: 443; also ‘Aṣımī 2: 208; Ḥaskānī 2: 363; Ibn ‘Asākir 42: 332, 389.
Judging by these fragments, this was a purely Shī'ite tafsīr similar to those of Jābir al-Ju‘fī and Ibn Abī Ḥamza al-Baṭā‘inī, but not as esoteric. The fragments also show that the commentary was mixed together in this work with the text of the Qur‘ān as was also the case with some later examples of the genre, such as the Qur‘ānic commentary ascribed to ‘Alī b. Ibrāhīm al-Qummī.

111: Ishāq al-Ṣayrafī

Abū Ya‘qūb Ishāq b. ‘Ammār b. Ḥayyān, the moneychanger, a Kūfīan client of the Banū Taghlib and member of a Shī‘ite family of ḥadīth transmitters. He was both learned and wealthy and as such a distinguished member of the Shī‘ite community of his time. A transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm, he reportedly died during the lifetime of the latter, possibly in or before 181.

Barqū: 83, 115; Kashshī: 402, 408–10; Masbīkh: 475; Najāshī: 71; Fibrīst: 15; Rijāk: 162, 331. See also Muhammad Taqī al-Tustarī 1: 757–70.

The approximate date of his death is based on an esoteric report in Kashshī: 409 according to which Mūsā al-Kāzīm predicted Ishāq’s death in two years. Bearing in mind that this Imām died in 183 after four years in prison, for the story to sound probable, Ishāq would have to have died before 182.

Kitāb / Aṣl / Kitāb nawādir

His notebook of ḥadīth, related by a number of Shī‘ite transmitters including Ghiyāth b. Kallūb al-Bajalī and Ibn Abī ‘Umayr (Najāshī: 71; Fibrīst: 15; Rijāk: 331). With close to one thousand quotations from this author in Shī‘ite works of ḥadīth, listed in Khuṭā: 3: 54–6, 430–60 and Fābāris 8: 139, 145–6, very many through the above-mentioned transmitters and others who narrate large numbers of passages, it appears that the entire text of this notebook is preserved in later works.

Muḥammad b. Makkī al-Āmilī, known as al-Shahīd al-Awwal, a prominent Shī‘ite scholar of the late eighth century (d. 786), quotes from this notebook (Āghā Buzurg 20: 112), suggesting that the notebook or a part of it may have survived into his time.
112: Ishāq al-Kāhīlī

Abū Ya‘qūb Ishāq b. Bishr b. Muqṭīl al-Kāhīlī, a Kūfī Sunnī transmitter of hadīth with Shi‘īte sympathies who transmitted from Ja‘far al-Śādiq, among others. He lived in Baghdad and died in 228.72


Some early authors of the biographical material on the transmitters of hadīth confused this transmitter with his more senior, and better known, contemporary Abū Ḥudhayfah Ishāq b. Bishr al-Khurāsānī (d. 206), a historian and hadīth transmitter from Bukhārā and one time visitor to Baghdad. So did Ibn Ḥībbān, Majrūhīn 1: 135–7; Najāshī: 72, as well as Rijāk 162, naming only Abū Ḥudhayfah from among the two as a transmitter from Ja‘far al-Śādiq. Judging on the basis of the surviving quotations, it was the Kūfī Kāhīlī who had Shi‘īte sympathies and quoted from Ja‘far al-Śādiq, obviously, though without acknowledgement, through intermediaries (see, for instance, Ibn al-Juhām: 489 [‘an Ishāq b. Bishr al-Kāhīlī]; Ḍīmī: 20 [‘an Ishāq b. Bishr al-Kāhīlī al-Kāfi‘]; Bishārat al-Mustafīl: 152 [‘an Ishāq b. Bishr al-Asadī]; Kāhilī was a clan of Asad Khuzayma]; see further Khaṭīb, Tarīkh 6: 327 who reports that, with a single exception, only Khurāsānis quoted hadīth from Abū Ḥudhayfah). Transmission of Shi‘īte transmitters from Ishāq b. Bishr al-Kāhīlī is also attested in material he quoted from masters other than Ja‘far al-Śādiq as, for instance, in Ibn Bābawayh, Amālī 672–3 (also Thawāb: 239).

1. Kitāb

Najāshī: 72 mentions that he received a book by this transmitter, related from him by a certain ‘Abd al-Hamīd b. Sa‘īd. There is a long text of a set of instructions given by God to the Prophet on his Night Journey, related from Ishāq b. Bishr by an ‘Abd al-Ḥamīd b. Sa‘īd. This latter transmitter seems to be the same as the one named by Najāshī, the name ‘Abd al-Ḥamīd having been either left out by Najāshī or added in the isnād of this text through error.

The text, which has the format of an independent treatise, is published in a lithograph edition (Tehran, 1297, along with Ibn Shu‘ba’s Tuhaf al-‘uqūl and vol. 8 [Rawḍa] of Kulaynī’s Kāfī in the same volume).

72. As can be observed from this transmitter’s date of death, his transmission from Ja‘far al-Śādiq must have been through intermediaries whose names he always leaves out. Misled by his style of direct quotation, the biographers name him as a transmitter from Ja‘far al-Śādiq and this is also the reason why he is included in this section.
It is also quoted in Daylamî, *Irshād* 1: 373–82 (without *isnād*); *Bihār* 71: 21–31 (with *isnād* at the end of the text) (see further Muḥammad Taqī al-Tustarī 1: 738–9).

2. **Nuskha**

A register of Kāhilī’s transmissions from Ja’far al-Ṣādiq, Sufyān b. Sa’īd al-Thawrī (d. 161) and others. Ibn Ḥibbān, who mentions this nuskha in his *Majrūḥīn* 1: 136, found much of its contents too objectionable to quote. The tone and context seem to point to reports on the virtues of ‘Alī of which quite a few are attested in Kāhilī’s transmissions, including the following:

- Furāt: 242–3
- Ibn al-Juḥām: 147, 489–90 (read Bishr for Basbīr)
- Ibn Qīlawayh: 147
- ‘Āṣīmī: 20–21 (through two *isnāds*; also Tha’labī, *al-Kashf wa’l-bayān* [quoted in Ibn Bīṭrīq, *‘Umda*: 351; also the editor’s footnote to Abū Nu’aym, *Mā nazāk*: 135–7]; Ḥaskanī 1: 464–5 [through six *isnāds*])
- Ibn Ṭāwūs, *Yaqūn*: 484 (quoting a work of Abū ‘l-Ḥusayn al-Nassābā)

There is also a quotation from Ja’far al-Ṣādiq on the authority of an Iraqi *isnād* from Ishāq b. Bishr in the *Firdaws* (Uzbak: 2212, no. 33, whence Suyūṭī, *La’ālī* 2: 164). For examples of this author’s pure Sunnī transmissions, see *Uqaylı* 1: 98–100; Ibn ‘Adī: 335–6.

113: **Ishāq al-Mu’taman**

Ishāq b. Ja’far b. Muḥammad, son of Ja’far al-Ṣādiq and a transmitter from his father and brother, Mūsā al-Kāzīm. He was a respected scholar of religion in his time.

Lisān 1: 546–7, quoting Ibn ‘Uqda, assigns the epithet Hazīn to this transmitter and quotes a report to explain why he was so called. The genealogical works, however, all give his epithet as Mu’taman (see, for instance, ‘Ubaydālī: 183; Ibn al-Ṣūfī: 98; Marwazī: 9, 26; Fakhr al-Rāzī, Shajara: 76; Ibn Zuhra: 92; Ibn ‘Inaba: 249).

Ṣaḥīfa

No work is ascribed to this transmitter in Shī‘ite sources. In the Sunnī tradition, however, there is a register of nineteen reports that he transmitted through his forefathers from the Prophet, known as Ṣaḥīfat Ishāq b. Ja‘far al-Ṣādiq ‘an ābā‘ih. The text appears in Uzbak: 709–10 as a facsimile. There are also other quotations by Ishāq from his father in Sunnī and Shī‘ite works of hadīth that are not attested in this Ṣaḥīfa, including the following examples:

– Mabāsin: 460 (also Kāfī 6: 544)
– Kāfī 1: 308, 387–8, 448–9
– Khazzāz: 105–6 (a later contribution)
– Tūsī, Amālī: 54, 223 (repeated at 596), 495–6, 585, 596 (three reports, one a repetition of the passage at 223), 629–30
– Rāfī‘ī, Tadwīn 4: 143–4

114: Ishāq al-Jarīrī

Abū Ya’qūb Ishāq b. Jarīr al-Bajalī, a Kūfī Arab Shī‘ite and a transmitter from Ja‘far al-Ṣādiq. He lived into the last decades of the century and joined the Wāqīfītes after the death of Mūsā al-Kāẓīm.

Barqī: 83; Najāshī: 71; Fibrist: 15; Rijāk: 161, 332. See also Lisān 1: 546.

He is a son of Jarīr b. Yażūd b. Jarīr b. ‘Abd Allāh al-Bajalī. His great-grandfather, Jarīr b. ‘Abd Allāh (d. 54) was a member of ‘Alī’s camp who joined Mu‘āwiya and became a fierce opponent of ‘Alī. Our transmitter’s father, Jarīr b. Yaza‘d was a notable in the beginning of the ‘Abbāsid revolution (see Ṭabarī 7: 483 [see also 270]). Ishāq himself worked for the ‘Abbāsid Abū l-‘Abbās al-Saffāh in Ḥira early in his life (Ibn Qutlawayh: 88).

That he joined the Wāqīfītes is mentioned in Rijāk 332.
Kitāb / Aṣl

His notebook of ḥadīth, related by a number of transmitters including Ibn Abī 'Umayr and Ḥasan b. Maḥbūb (Najāshī: 71; Fihrist: 15). Quotations from this author, some through the same two transmitters, include the following examples:

- Aḥmad b. Muḥammad b.ʿĪsā: 114
- Muḥammad b. ʿAlī b. Maḥbūb: 105–6 (also Kāfī 3: 91–2, and partially in Maḥāsin. 239; ʿIqāb. 318)
- Maḥāsin. 89–90 (also ʿIqāb. 249), 353, 357 (also Faqīḥ 2: 278), 559 (also Kāfī 6: 377)
- Ṣaffār: 439
- Kāfī 1: 472
  4: 586
  5: 356 (also Tabdbīb 7: 327 through a different transmitter), 536 (two variants, one repeated ibid. 6: 433)
  6: 520
  7: 204 (also ʿIlal 2: 225)
- Nuʿmānī: 216
- ʿAlī b. Ibrāhīm 2: 244
- Ibn Qūlawayh: 87–8
- Kamāk: 21, 348–9
- Tabdbīb 2: 65
  4: 162–3
  8: 73

115: Ismāʿīl al-Asadī

Ismāʿīl b. ʿAbd al-Khāliq b. ʿAbd Rabbih, a Kūfān client of the Banū Asad and member of a Shiʿite family of transmitters of ḥadīth. A notable in the Shiʿite community of Kūfa with a good knowledge of religious law, he transmitted from Jaʿfar al-Ṣādiq and Mūsā al-Kāzīm.

Kashshī: 414; Najāshī: 27; Fihrist: 14; Rijāl: 159. See also Kāfī 5: 198, 203.
Kitāb

His notebook of ḥadīth, related by a number of transmitters including Muhammad b. Khālid al-Ṭayāliṣī (d. 259) (Abū Ghālib: 148; Najāshī: 27; Fihrist: 14). A fragment of thirteen reports from this notebook as related by the above-mentioned transmitter is cited in ‘Abd Allāh b. Ja’far: 125–9 (# 439–51). Five of these (# 441, 442, 446, 449, 451) are attested in Kāfī 4: 351; ibid. 3: 529; Tabdīb 2: 328; ibid. 8: 55; Kāfī 8: 93, respectively, but all through ‘Alī b. al-Ḥakam who was obviously another principal transmitter of the notebook. Other quotations from this author through Muhammad b. Khālid al-Ṭayāliṣī appear in Kāfī 5: 198; Kashshī: 406 (repeated at 412), and Ibn Ṭawīs, Falāḥ: 455–6. Other quotations through ‘Alī b. al-Ḥakam are listed in Khuṭṭ 3: 470–71, 11: 590.

116: Ibn Abī Ziyād al-Sakūnī

Ismā’īl b. Abī Ziyād al-Sakūnī, a Kūfīn client of Kinda (of which the Banū ‘l-Sakūn were a clan) and a Sunnī transmitter of ḥadīth. He transmitted a very large number of reports from Ja’far al-Ṣādiq and is by far the most prolific non-Shi‘ite source of Shi‘ite ḥadīth.

Barqī: 82; Najāshī: 26; Fihrist: 13; Rijāl: 160. See also Khaṭīb, Mūḍīb 1: 408–410.

The name of our transmitter’s father is mentioned as Muslim in Mashyakha 459 and most of the works named above. He must be the same as the Ismā’īl b. Abī Ziyād who served as the judge of Mosul and wrote a commentary on the Qur’ān (see Lisān 1: 627–8 and the many sources listed in the editor’s footnote; see further Khaṭīb, Mūḍīb 1: 408–10 quoting Ibn ‘Uqda). The latter is said to have quoted his teacher, Thawr b. Yazīd, in his commentary on the Qur’ān (Lisān 1: 627), a point attested in the quotations on the topic from Ismā’īl b. Abī Ziyād al-Sakūnī in Shi‘ite works of ḥadīth (e.g. Tawhīd: 343–4).73

73. A variant of this passage, that as said above is related by Sakūnī from Thawr b. Yazīd, is quoted in ‘Alī b. Ibrāhīm 2: 210–11 on the authority of Nawfalī, Sakūnī’s principal transmitter in the Shi‘ite tradition, from Sakūnī from Ja’far al-Ṣādiq. This may cast doubt on other transmissions by Nawfalī from Sakūnī, particularly where they do not agree with well established Shi‘ite viewpoints, as Nawfalī or a transmitter from him may at times have misascribed the material. This sort of error can easily occur when one mistakes an authority or a chain of transmission mentioned at the beginning of a chapter for an attribution of all the quotations in that chapter.
1. Kitāb al-tafsīr

(Ibn al-Nadīm: 36; Lisān 1: 627). There are many quotations from this author on the topic in Shī'ite works. The one referred to above (Tawḥīd: 343–4) certainly represents the original language and structure of the work. Here is a list of some others:

- Maḥāsin: 291
- ‘Ayyāshī 1: 8, 179, 238, 263, 289, 294, 319, 322, 385–6
  2: 53 (read ‘an Ismā‘īl al-Sha‘īrī), 108, 124, 159, 224, 256, 294, 320, 335
- Kāfī 2: 600, 619, 622
- ‘Alī b. Ibruḥīm 2: 210–11, 339 (also Ma‘ānī 215)
- Ibn Qūlawayh: 163
- Faqīḥ 3: 166
- Ma‘ānī: 216
- Abū Ṭālib: 168–9, 251, 348–9
- Ta‘wil al-a‘yār: 542

2. Kitāb

Described as a large notebook in Fihrist: 13, Shī'ite scholars received this work through the transmitter Ḫusayn b. Yazīd al-Nawfalī (Najāshī: 26; see also Mashyakha: 459; Fihrist: 13). The several hundred quotations from Sākūnī through this transmitter in the four main works of Shī'ite ḥadīth (Khu‘ī 6: 114–15, 23: 149) indicate that the bulk of the material of this notebook has survived.

3. Kitāb al-nawādir

(Fihrist: 13). Many of the well over one thousand citations from this author in Shī'ite works of ḥadīth, many listed in Khu‘ī 3: 108, 185–6, 206, 461–4, 23: 103 and Fabāris 9: 45–7, fit the title of this work.

117: Ismā‘īl al-Khath‘amī

There is some confusion about the tribal affiliation of this transmitter. See Muḥammad Taqī al-Tustarī 2: 33–9 for details (but cf. ʿAyŷāshī 2: 147).

He accompanied Jaʿfar al-Ṣādiq in Mecca in 133 (Kashshī: 376–7; see also Mahāsin: 356, 403).

Kitāb

His notebook of hadīth, related by Ṣafwān b. Yahyā (Najāshī: 33; Fihrist 15; Rijāk 124; see also Mashyakha 426). There are some one hundred quotations from this author in later works, listed in Khuṭī 3: 464–7 and Fāharīs 8: 159, some through the same transmitter as in the following examples:

- Mahāsin: 454 (also Kāfī 6: 264)
- Faqīḥ 1: 63, 443, 508–9
  2: 39, 302
  3: 168
- Maʿānī: 298
- Tahdhīb 1: 41
  2: 258
  5: 298–9 (partially also in Faqīḥ 2: 351 where the transmitter from this author is not named; see further, Kashshī: 199).

118: Jaʿfar al-Ḥadramī

Jaʿfar b. Muḥammad b. Shurayḥ al-Ḥadramī, a Kūfī Shīʿite transmitter of hadīth in the late second century.

Najāshī: 133; Fihrist: 43.

Kitāb

(Najāshī: 133; Fihrist: 43). This notebook has survived and is published in al-Uṣūl al-sittatʿ asbar: 60–81. It contains 123 reports, almost all of them from Jābir al-Juʿfī through the transmitter Ḥumayd b. Shuʿayb (no. 93 above; see further Kohlberg, Uṣūk 150–1, 153–4). Apart from three reports at the very end, all of the forty three other reports that comprise the Aṣl Muḥammad b. al-Muṭabannū al-Ḥadramī (published in the same collection: 83–97) are also through our author (see further Kohlberg, Uṣūk 154–5).
119: Ibn Darrāj

Jamīl b. Darrāj b. ‘Abd Allāh, a Kūfan client of Nakha‘ and a prominent Shi‘ite jurist in the latter part of the second century. His brother, Nūḥ (d. 182), also a Shi‘ite, was the judge of Kūfa, and, later in life, of the eastern half of Baghdad. Like his brother, Jamīl went blind toward the end of his life and died late in the second century.

Barqī: 102; Kashshī: 134, 251–2, 375; Najāshī: 126–7; Fihrist: 44; Rijāk: 177, 333. See also Ghayba: 71.

Kashshī: 375 counts Jamīl as one of the six most learned Imāmīte jurists of his generation. Sunnī sources offer useful information about the family in their entries on Nūḥ b. Darrāj. For a summary of that material, see Khaṭīb, Ta’rikh 13: 315–18. For other sources, see the long lists in the editors’ footnotes to Dhaḥabī, Ta’rikh 12 (years 181–90): 427 and Mizzī: 30: 43–8.

1. *Kitāb / Aṣl*

His main notebook of *ḥadīth*, related by numerous transmitters including Ibn Abī ‘Umayr (Abū Ghālib: 172–3; Najāshī: 127; Fihrist: 44). With close to five hundred quotations from Jamīl by Ibn Abī ‘Umayr in the four main works of Shi‘ite *ḥadīth* alone, listed in Khu‘ī: 14: 418–20, 22: 102, 246–53 (the overwhelming majority of them passed down to following generations through an identical *isnād*), and many others in other works as listed in Fābāris 8: 307–8, it seems that the bulk of the material of this notebook, including Jamīl’s own commentaries on passages he quotes from his masters (e.g. Kāfī: 6: 98–9), has survived. A small fragment of the work is also cited by Ibn Idrīs in his *Mustatrafat*: 44–5.

2. *Kitāb ishtarakahu wa Muḥammad b. Ḥumrān fib*

A joint notebook, related by Ḥasan b. ‘Alī al-Washshā’ and Ibn Abī ‘Umayr (Najāshī: 127; Masḥyakha: 430). Surviving passages from this notebook include the following examples:

- *Maḥāsin*: 355 (also Kāfī: 5: 30), possibly also 238 (also Ibn Bābawayh, *Amāl*: 503; cf. ‘Alī b. Ibrāhīm 1: 25–6) and 320 (cf. *‘Ilal*: 2: 123–4)
3. Kitāb ishtaraka huwa wa Murāzim b. Ḥakīm fīb

Another joint noteboook, related by ‘Alī b. Ḥadīd al-Madā’inī, a nephew of Murāzim, the co-author of the notebook (Najāshī: 127). This may be the same notebook ascribed to Murāzim alone in the entry on him in Najāshī: 424, as the isnāds of both works are identical in the upper part. It may also be the same as the Kitāb Jamīl b. Darrāj that Abu Gha’lib: 165 received through the same transmitter, ‘Alī b. Ḥadīd.

Well over fifty quotations from Jamīl through ‘Alī b. Ḥadīd in later works, listed in Khū’t 11: 534–6, may represent part of the material of this notebook. Ḥasan b. Maḥbūb also quotes possibly from the same notebook in Kāfī 2: 170, 4: 27 (also Thawāb: 203; see also Ibn Qūlawayh: 60 [# 41], 61 [# 44] for another possible passage).

120: Jamīl al-Asadī

Jamīl b. Ṣāliḥ al-Asadī, a Kūfan transmitter from Ja’far al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 102; Najāshī: 127–8; Fihrist: 44; Rījā: 177.

Kitāb / Aṣl

His notebook of ḥadīth, related by a number of transmitters (Najāshī: 127–8; Fihrist: 44). Najāshī refers to the Qummi and Kūfan versions of this.
notebook that were related by Ḥasan b. Maḥbūb and Ibn Abī ‘Umayr, respectively. The overwhelming majority of the over two hundred quotations from this author found in Shi‘īte works of hadīth, listed in Khu‘ī 4: 457–62 and Fabāris 8: 308–9, are through the same two transmitters.

121: Jarrāḥ al-Madā‘īnī

Jarrāḥ al-Madā‘īnī, a transmitter from Ja‘far al-Ṣādiq.

Barqī: 113; Najāshī: 130; Rijāl: 129, 179.

Rijāl: 178 has also a Jarrāḥ b. ‘Abd Allāh al-Madanī among the transmitters from Ja‘far al-Ṣādiq. Corruption of Madā‘īnī to Madanī (and its variant form of Madīnī) and vice versa, is not uncommon. One may thus suggest that the reference in Rijāl helps reveal the name of our transmitter’s father. However, in cases where the father’s name is left unmentioned in other sources and only one source gives it as ‘Abd Allāb, it could be argued that it is used in its literal, lexicographical sense applicable to all humanity and not intended as the actual personal name of the specific individual.

Kitāb

A notebook of hadīth, related by a number of transmitters including Naḍr b. Suwayd (Najāshī: 130) who received it through Qāsim b. Sulaymān al-Baghḍādī (Masqyakha: 437). All of the over fifty quotations from this author in the four main works of Shi‘īte hadīth, listed in Khu‘ī 4: 401–2 (as well as the one in Ibn Qūlawayh: 532, 533 and most likely those in ‘Ayyāshī 1: 321, 379, 2: 352), are through the same chain of transmission.

122: Kathīr al-Qanbarī

Abū Ṭāriq Kathīr b. Ṭāriq, a client of the Banū Ḥašim and a descendant of Qanbar, the client/servant and special aide of ‘Alī. He transmitted from Zayd b. ‘Alī.

74. Compare for instance, Ṭabāsīn: 347 with Faqīḥ 2: 266. For numerous other examples, see Khu‘ī 21: 38–49.
Najāshī: 319. See also Tūsī, Amāli: 579, 705.

He was possibly a resident of Mecca. His transmitter, Muḥammad b. Zakariyyā b. Muʿāwiya, was a Meccan Qurashī, and one of his own masters is also known to have been a resident of that city (Tūsī, Amāli: 579).

**Kitāb**

His notebook of ḥadīth, related by the Meccan Muḥammad b. Zakariyyā (Najāshī: 319) who at times (e.g. Tūsī, Amāli: 579), and possibly always, quotes this author through his own father. Tūsī quotes eight reports from this author in his Amāli: 57–8, 579, 703–5, all through the same transmitter and thus most likely from this notebook.

**123: Abū ’l-Rabī‘ al-Shāmī**


Barqī: 107; Najāshī: 153, 455; Fihrist: 186; Rija: 134, 325.

**Kitāb**

His notebook of ḥadīth, related by ‘Abd Allāh b. Muskān and Khālid b. Jarīr al-Bajalī (Najāshī: 153, 455; Fihrist: 186). There are some one hundred quotations from this author in later works, listed in Khuṯī 7: 391–2, 21: 389–91 and Fābāris 8: 537, all, with a few exceptions, through Khālid b. Jarīr. A few are through Ibn Muskān (e.g. Maʿānī: 393; Tawīl al-ʿayāt: 813–14 [quoting ‘Alī b. Ibrāhīm in his Tafsīr; the citation does not appear in the printed version of the Qurʾānic commentary ascribed to the latter]).

75. This seems also to be the case with quotations from this author in ‘Ayyāshī 1: 192, 300, 342, 348, 361, 2: 264. Compare, for instance, ibid. 1: 192 and 348 with ʿIlal 2: 138 and Maʿānī: 240–41, respectively.
**124: Khālid al-Bajalī**

Khālid b. Jarīr al-Bajalī, brother of Ishāq b. Jarīr (no. 114 above), a Kūfān Arab and a transmitter from Ja'far al-Ṣādiq.

Barqī: 87; Kashshī: 346, 422–3; Najāshī: 149–50; Rijāk 201.

*Kitāb*

His notebook of *ḥadīth*, related by Ḥasan b. Maḥbūb (Najāshī: 150). All of the almost fifty surviving quotations from this author in later works, listed in Khuṭṭ 7: 7, 8, 17, 391–2 and Ḥabāris 8: 484, are through the same transmitter.

**125: Khālid al-Qalānisī**

Khālid b. Mādd, the hatter, a Kūfān client and a transmitter from Ja'far al-Ṣādiq.

Barqī: 87 (as Khālid b. Ziyād); Najāshī: 149; Fihrist: 66; Rijāk 201 (as both Khālid b. Mādd and Khālid b. Ziyād).

With very few exceptions, the name of this transmitter's father always appears in *isnāds* as Mādd. In a few cases, however, it appears as Ziyād, Hammād, and, according to Ibn Dāwūd: 138–9, Bād. The last one seems to be a corruption, and the first two attempted corrections. This scenario is more plausible than the reverse, as corruption of a common name like Ziyād to a very uncommon form in almost all the various *isnāds* is less usual. It is also possible that the name of the author appeared unclearly in the original notebook and that the variations represent various suggestions as to how the name should be read.

His profession is given as qalānisī and bayya' al-qalānisī (Faqīḥ 2: 363).

*Kitāb*

His notebook of *ḥadīth*, related by the transmitter, Naḍr b. Shu'ayb (Najāshī: 149; Fihrist: 66; also Mashyakha: 444). Most surviving quotations from the author are on the authority of the same transmitter, including the following examples:

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- Kaﬁ 1: 416–17
  2: 612 (read ‘an al-Nadr b. Shu’ayb as in Thawâb: 125)
- Faqîh 1: 228 (see also Kaﬁ 4: 586 and Ibn Qûlawayh 73–4 [partially also at 78] where the passage is quoted from this author through other transmitters)
  2: 363
  4: 213 (also Kaﬁ 7: 20 where Khâlid’s name is missing from the isnâd)
- Ibn Bâbawayh, Amâlî: 341, 370
- Tabdîb 3: 329 (read ‘an al-Nadr b. Shu’ayb)

A number of reports on the topic of hajj, all quoted by ‘Amr b. ‘Uthmân from ‘Alt b. ‘Abd Allâh al-Bajâlî from this author, may also go back to this notebook. Examples include the following:

- Mahâsin: 68, 70 (and a variant at 71)
- Kaﬁ 4: 252
- Tabdîb 5: 458

126: Abû Sa‘îd al-Qammât

Abû Sa‘îd Khâlid b. Sa‘îd, the maker of swaddling clothes, a Kûfan transmitter from Ja‘far al-Šâdiq and Mûsâ al-Kâzîm.

Barqî: 119; Najâshî: 149.

Kitâb

His notebook of hadîth, related by Muḥammad b. Sinân al-Zâhirî (Najâshî: 149). Surviving quotations from this author by the same transmitter, include the following:

- Kaﬁ 2: 345
  4: 184–6 (also ‘Ilal 2: 114–16)
- Ibn Qûlawayh: 147–8 (partially also at 141–2), 322 (partially also at 296 where his name is missing from the isnâd), 448–50 (two reports)
- ‘Ilal 2: 292
- Khîsîk: 421–2 (also Ma‘ânî: 154)
- Tawhîd: 339
- Thawâb: 36
127: Abū ’l-‘Alā’ al-Khaffāf

Abū ’l-‘Alā’ Khālid b. Tahmān al-Salūlī, the shoemaker, a Kūfī Sunnī transmitter of ḥadīth who transmitted from Muḥammad al-Bāqir, among others.


Ibn Abī Ḥātim calls him a Shi‘īte and Najāshī a Sunnī. He was a Sunnī transmitter with Shi‘īte sympathies. For examples of his reports in the main Sunnī works of ḥadīth, see Tirmidhī 1: 281, 4: 226–7, 263, 5: 42–3 (and the sources listed in the editor’s footnotes).

Nuskha ‘an Abī Ja‘far

A register of his transmissions from Muḥammad al-Bāqir (Najāshī: 151). It must have included the surviving quotations by this author from Muḥammad al-Bāqir as in the following examples:

- Kāfī 2: 664
  4: 340
- Kashshī: 211
- Ṭūsī, Amālī: 453
- Tabdhīb 2: 113 (read, most likely, ‘an Abī Ja‘far for ‘an Ja‘far; also in Makārim al-akhlāq. 120 where this author’s citation from Muḥammad al-Bāqir in Kāfī 4: 340 [and Faqīb 2: 334–5] is misascribed to Ja‘far al-Ṣādiq; the biographers do not mention that this author ever transmitted from Ja‘far al-Ṣādiq)

128: Khallād al-Bazzāz

Khallād al-Sindī, the cloth seller, a Kūfī transmitter from Ja‘far al-Ṣādiq.
Najāshī: 154; *Fihrist*: 66; *Rijāl*: 199.

Najāshī quotes a suggestion that this transmitter may be the same as Khallād b. Khalaf al-Muqrī’ whom he identifies as the uncle of the transmitter Abū Sumayna Muhammad b. ‘Alī al-Ṣayrāfī, a client of Quraysh. In the entry on this latter transmitter, however, Najāshī: 332 identifies his uncle as Khallād b. ‘Īsā. *Fihrist* 66 names a Khallād b. Khālid al-Muqrī’ whose notebook was related by an isnād that shares its upper links with that of a quotation from our transmitter in *Tabdīb* 5: 378.

**Kitāb**

His notebook of *ḥadīth*, related by Ibn Abī ‘Umayr (Najāshī: 154; *Fihrist*: 66). The notebook has survived and is published in *al-Uṣūl al-sittat ‘asbr*: 106–7 (see further Kohlberg, *Uṣūl*: 155). The surviving version, received through the same isnād as is mentioned in *Fihrist*: 66, contains eight reports, four of them also attested in other Shī‘ite works of *ḥadīth* (#1 in *Kāfī* 1: 523–4 [also *Faqīḥ*: 2: 259; *‘Ilal*: 2: 139]; #3 in *Kāfī* 2: 111 [also *Khisāl*: 23]; #4 in *Kāfī* 5: 447; #6 in *Kāfī* 7: 169). There is an additional quotation from this author in ‘Alī b. Bābawayh, *Ikhwān*: 8 that is not attested in the surviving notebook.

129: **Al-Khaybarī al-Ṭaḥḥān**

Abū Sa‘īd Khaybarī b. ‘Alī, the miller, a Kūfan Extremist Shī‘ite and a follower of Muḥāḍal al-Ju‘fī.

Ibn al-Ghāḍā‘īrī: 56; Najāshī: 154–5 (see also 55).

The *kunya* of Abū Sa‘īd for this transmitter is mentioned in *Kāfī* 1: 52 and Ibn Qūlawayh: 166. For examples of his Extremist ideas, see *Ṣaffār*: 68, 438–9; *Kāfī* 1: 474.

**Kitāb**

His notebook of *ḥadīth*, related by Muḥammad b. Ismā‘īl b. Bazā‘ (Ibn al-Ghāḍā‘īrī: 56; Najāshī: 155; *Fihrist*: 193) whose transmission from this author is attested in the following examples:

- *Kāfī* 3: 342
- 4: 583 (read ‘an al-Khaybarī as in Ibn Qūlawayh: 263, 288; *Thawāb*: 111; *Tabdīb* 6: 81)
- 5: 308
– Ibn Qūlawayh: 244, 263 (repeated at 288), 280 (partially also at 278–9, 498–9; Thawāb: 110), 304–6 (also Thawāb: 118–19), 465 (repeated at 467)
– Tabdīb: 6: 9

130: Kulayb al-Ṣaydāwī


Barqī: 59, 66; Kashshī: 339–40 (see also Kāfī 1: 391); Najāshī: 318; Fībrīst: 128; Rijāl: 144, 274, 436.

Kitāb

Kulayb’s notebook of hadīth, related by a number of transmitters (Najāshī: 318; Fībrīst: 128; also Mashyakha: 456, 510). There are a fair number of quotations from this author in later works, listed in Khuʾrī 14: 123–4, 372 and Fābāris 10:13–14, mainly through those specifically named in the above-mentioned sources as transmitters of this notebook.

131: Layth al-Murādī

Abū Basīr Layth b. al-Bakhtārī al-Murādī, a Kūfan transmitter from Jaʿfar al-Ṣādiq.


Kitāb

His notebook of hadīth, related by a number of transmitters including Abū Jamīla Mufaddal b. Ṣāliḥ al-Asadī (Ibn al-Nadīm: 275; Najāshī: 321; Fībrīst: 130). There are more than sixty quotations from this author in
later works, listed in Khuʿī 14: 139, 151, 372–3 and Fabāris 10: 23–4, many through the same transmitter.

132: Abū Mikhnaf

Abū Mikhnaf Lūṭ b. Yaḥyā al-Azdī al-Ghāmidī, a Kūfī historian whose works represent much of the records preserved by the Kūfī Shiʿites of their own early history. He transmitted from Jaʿfar al-Ṣādiq, among others, and died in 157.

For an analysis of the material and a list of the main biographical sources on Abū Mikhnaf, see Sezgin 1: 308–9; also Ursula Sezgin, Abū Mikhnaf: ein Beitrag zur Historiographie der umaiyadischen Zeit (Leiden, 1971).

Ibn al-Nadīm: 105–6 and Najāshī: 321 offer long lists of Abū Mikhnaf’s works. Fihrist: 129–30 adds an additional item, a long sermon by ‘Alī, recorded in Ibn ‘Abd Rabbih 4: 76–80. Abū Mikhnaf’s works were widely quoted by later historians such as Ibn Shabba, Balādhurī and Ṭabarī. Ursula Sezgin provides lists of most of these quotations. Recently, Kāmil Salmān al-Jubūrī has tried to reconstruct Abū Mikhnaf’s works by compiling these excerpts, organized according to the titles of his works as given in the bibliographical sources, in a two volume work as Nuṣūṣ min Taʿrīkh Abī Mikhnaf (Beirut, 1999).

133: Ibn ʿAṭīyya al-ʿAḥmaṣī

Abū ʿl-Ḥusayn Mālik b. ʿAṭīyya al-ʿAḥmaṣī al-Bajalī, a Kūfī Arab Shīʿite and a transmitter from Jaʿfar al-Ṣādiq.76

Barqī: 113; Kashshī: 367–8; Najāshī: 422–3; Fihrist: 170; Rijāl: 302. See also Kāṭf 8: 268.

76. There was also a Muhammad b. ʿAṭīyya, the wheat seller, among the transmitters from Jaʿfar al-Ṣādiq who was a Kūfī client (Barqī: 70; Najāshī: 356; Rijāl: 290) and author of a notebook of hadīth related by Ibn Abī ʿUmayr (Najāshī: 356). There are a number of quotations from this author in later works, listed in Khuʿī 16: 283 and Fabāris 10: 221, but only one is through the same transmitter (Kāṭf 4: 161–2). However, some other citations from this author are in the style of quotations from a book as, for instance, those in Kāṭf 8: 94–5; Tabdīl: 1: 312–13 (# 907, cf. # 909).
Kitāb

His notebook of hadīth, related by a number of transmitters including Ḥasan b. Māḥbūb (Najāshī: 423; Fībrīṣ: 170). There are well over one hundred quotations from this author in Ṣhī‘ite works of hadīth, listed in Khuṭʿ 14: 374–8 and Fābārīṣ 10: 30–31, the overwhelming majority of them through the same transmitter.

134: Al-Ḍabbī al-Khazzāz

Ma‘mar (or Mu‘ammār) b. Yaḥyā b. Sām (or Sālim, or Bassām) al-Ḍabbī, the furrier, a Kūfīan transmitter from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq, known to both Sunnī and Ṣhī‘ite circles of hadīth transmission of his time.


Kitāb

His notebook of hadīth, related by the transmitter Tha‘laba b. Maymūn (Najāshī: 425). A fair number of quotations from this author survive in Ṣhī‘ite and Sunnī works of hadīth, many through the same transmitter. For Ṣhī‘ite works, see the lists in Khuṭʿ 18: 473–4 and Fābārīṣ 10: 331. For examples of quotations from him in Sunnī works, see Bukhārī, Sāḥīḥ 1: 75; Tābarī, Tafsīr 5: 261 (see the editor’s footnote 1 to the Cairo, 1950 edition of this source, 9: 168), both from Muḥammad al-Bāqir.

135: Ibn Ḥāzim al-Bajalī

Abū Ayyūb Maḵṣūr b. Ḥāzim, a Kūfīan client of Bajīla and a learned member of the Ṣhī‘ite community of Kūfah in his time. He was a transmitter from Ja‘far al-Ṣādiq.

Barqī: 100; Kashshī: 420–21; Najāshī: 413; Fībrīṣ: 164, Rījak 306. See also Kāfī 1: 86, 5: 422.
1. *Uṣūl al-shara‘i‘*

A small book that the *mutakallim* Yūnus b. ‘Abd al-Rahmān al-Qummī related from this author (Najāshī: 413). A fragment in *Kāfi‘* 1: 188–9 (partially also at 168–9; the full text also in Kashshī: 420–21) may originally have been part of this work.

2. *Kitāb al-hajj*

(Najāshī: 413). Quotations from this author on the topic of the pilgrimage to Mecca, all possibly from this work, include the following examples:

– ‘Ayyāshī 1: 92
– *Kāfi‘* 4: 233, 236, 295–6 (two reports), 333, 381, 382, 390, 416, 421, 445, 481, 495, 516–17
– *Faqīh* 2: 256, 354, 487, 504
– *‘Ilal* 2: 130, 138
– *Thawāb* 73
– Ibn Ṭāwūs, *Iqbal* 1: 341

3. *Kitāb*

His notebook of *ḥadīth*, related by Ibn Abī ‘Umayr, Ṣafwān b. Yahyā and Sayf b. ‘Amīrā al-Nakha‘ī (*Fibrīst* 164; also *Mashyakha* 434). Ibn Abī ‘Umayr seems to have received the notebook through an intermediary (see, for instance, *Kāfi‘* 4: 295, 381, 495, 509; *Tabdhīb* 5: 36, 39, 42, 219) though at times he leaves out his name (e.g. *Kāfi‘* 1: 39, 397, 2: 105, 6: 179, 7: 440; *Tabdhīb* 5: 249, 374). Most of the close to five hundred quotations from this author in later works, listed in Khu‘ī 18: 338, 342–4, 484–95 and *Fabāris* 10: 354, are, however, on the authority of the other two above-mentioned transmitters of this notebook.

136: *Manṣūr al-Sarrāj*

Abū Yahyā Manṣūr b. Yūnus Buzurj, the saddler, a Kūfīan client of Quraysh and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāẓim. He joined the Wāqifites after the death of the latter Imām.
Kitāb


137: Ibn Muslim

Marwān b. Muslim, a Kūfī transmitter from Ja‘far al-Ṣādiq and his disciples.

Najāshī: 419; Fīhirist: 169–70

Kitāb

His notebook of ḥadīth, related by a number of transmitters including ‘Alī b. Ya‘qūb al-Ḥāshimī and Ḥasan b. ‘Alī b. Faḍḍāl (Najāshī: 419; Fīhirist: 169–70; also Mashyakha: 477). The overwhelming majority of the close to one hundred quotations from this author in later works, listed in Khuṭṭa: 18: 122–4, 409–11 and Fabāris: 10: 297, are through the same two transmitters.

138: Mas‘ada al-Raba‘ī

Abū Muḥammad Mas‘ada b. Ṣadaqa al-Raba‘ī was a Baṣrī transmitter from Ja‘far al-Ṣādiq.

The kunya of this transmitter is variously given as Abū Muḥammad (Najāshī: 415; Ṣūqī: 306), Abū Bishr (Najāshī: 415 quoting an unspecified source, but this is mentioned in Kāfī 2: 652 as the kunya of Maṣ'ada b. al-Yasa’), and Abū ‘l-Yasa’ (Ṣūqī: 477, in the isnād of a variant of the text in Kāfī 2: 652). His nisba is also variously given as Raba’ī (normally in the isnāds as also in Mashyakẖa: 440), ‘Abdī (normally in biographical sources, but also in the isnāds as also in Ḥāfaż b. ʿIsā 4: 257; Tūst, Amālik: 572 [also Khaṭṭīb, Taʿrīkh: 14: 23]), ‘Abṣī (Ṣūqī: 306), and ‘Aysī (Furāt: 364). As already encountered above in several instances, ‘Abdī refers to the Banū ‘Abd al-Qays, a clan of Rabī‘a. Thus, there is no conflict between the two nisbas of Raba’ī and ‘Abdī. Descendants of Abū al-Qays can also be called ‘Abqāsī, of which the words ‘Abṣī and ‘Aysī, as above, seem to be corrupt forms.

Kashshī and Ṣūqī: 146 identify this transmitter as a non-Shī‘ite (see also Tahdīb 6: 168). His quotations from Ja‘far al-Sādiq also point to a non-Shī‘ite provenance, always in style (both in using the Imām’s first name instead of following the common Imāmite practice of referring to him by his kunya, as well as in using him as an intermediary to the Prophet only as against the overwhelming Imāmite practice of stopping with the Imām as the ultimate authority of a hadīth), and occasionally in content (see, for instance, Tahdīb 9: 162). Nevertheless a number of his reports have strong Shī‘ite overtones (e.g. ‘Abd Allāh b. Ja‘far: 9; ‘Ayyāshī 2: 141 [which is from Maṣ‘ada as attested by Ḥāfaż b. ʿIsā: 356]; Ibn Qūlawyāh: 306–7), stronger than a Sunnī can comfortably accommodate. (There are, of course, later contributions and accretions which are anachronistically voiced through Maṣ‘ada as, for instance, in Khazzāz: 260–62; Dalī‘ al-imāma: 530–34.) In ‘Alī b. Ibrāhīm 1: 176, he virtually asks Ja‘far al-Sādiq whether a Shī‘ite can work for the government, a somewhat unusual question if the enquirer is not a Shī‘ite himself.

Some of the biographical details of this transmitter are strikingly similar to those of a contemporary of his, Maṣ‘ada b. Ziyād al-Raba‘ī, and, to a lesser extent, to those of another contemporary of both, Maṣ‘ada b. al-Yasa‘ al-Bāhilī (see further, Muḥammad Taqī al-Tustārī 10: 54–6). Similar texts are at times attributed to one in one source and to another in another.77 However, it is clearly understood from ‘Abd Allāh b. Ja‘far al-Ḥimyarī’s Qurb al-isnād that there were different notebooks ascribed to the first two names in the middle of the third century, as he always quotes the two in separate bulk logically distinguished from each other.

77. For Maṣ‘ada b. Ziyād, compare, for instance, Kāfī 5: 65, 298, 439, 6: 439 (all from Maṣ‘ada b. Ṣadaqa) with ‘Abd Allāh b. Ja‘far: 79 (# 258), 84 (# 276), Tahdīb 7: 314 (# 1303), and Thawālbs 291 (all from Maṣ‘ada b. Ziyād), respectively; compare also Khisāl 55 with ‘Abd Allāh b. Ja‘far: 46 (# 150). As for Maṣ‘ada b. al-Yasa‘, compare Kāfī 2: 652 (from Maṣ‘ada b. al-Yasa‘) with a variant in Ṣūqī: 477 (from Abū ‘l-Yasa’ Maṣ‘ada b. Ṣadaqa), and Mahāṣīb: 476 (from Maṣ‘ada b. al-Yasa‘) with Kāfī 6: 323 (from Maṣ‘ada b. Ṣadaqa b. al-Yasa‘) [most likely to be read ‘an Maṣ‘ada b. Ṣadaqa Abī ‘l-Yasa‘]. There were clearly some early uncertainties about the isnāds where a Maṣ‘ada quoted from Ja‘far al-Ṣādiq.

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1. *Kitāb khuṭab Amīr al-Mu‘minīn*

(Najāshī: 415). Numerous quotations in later Shi‘ite works of sermons and other statements ascribed to ‘Alī on the authority of this author may represent parts of the contents of this work. Examples include the following:

– ‘Abd Allāh b. Ja‘far: 1, 10, 11, 12 (two quotes), 13, 45, 50, 55, 63, 70, 72, 73, 76
– *Maḥāsin*: 585
– ‘Ayyāshī 1: 7–8, 13, 102–3, 163, 242, 384
  2: 9, 17–18, 203, 223
– Kāfī 1: 54–5, 57–8, 60–61
  2: 219, 300, 670
  3: 118–19
  4: 4–6, 31, 43, 220, 323, 352, 534–5
  6: 221–2
  7: 460 (also ‘Alī b. Ibrāhīm 2: 60–61)
  8: 63–66, 239–40 (also *‘Ilal* 2: 148)
– Furāt: 55–6
– Khāṣībī: 362 (also *Kamāk*: 302)
– *Faqīb* 2: 71–2
– *‘Ilal* 2: 209
– *Tawḥīd*: 48–56 (also ‘Āṣīmī 1: 168–72; *Nahj al-balāgha*: 124–36 [sermon 91], both with variations)
– *Irsbād*: 290–91, 291–4
– Abū Ṭalīb: 182–4, 193–5, 339
– Ṣūsī, *Amāl*: 572 (also Khāṭīb, *Ta‘rīkh* 14: 23)
– *Tabdib*: 4: 281, 299
  6: 147–8
  9: 162, 173
  10: 81
  (see also 1: 331 [repeated in 3: 332])
– *Iḥtiyāj*: 1: 626–31
– *Manāqib* 2: 97 (see also 2: 264 where *Maṣ‘ada b. al-Yasa‘* may be a corruption of *Maṣ‘ada Abī ‘l-Yasa‘*; a similar suggestion can be offered about Ibn Qūlawayh: 530; see also Fakhār b. Ma’add: 25)
Most of the above quotations from this author are on the authority of Ḥārūn b. Muslim b. Sa'dan al-Kātib (alive in 240), who is identified as the transmitter of the work in Najāshī: 415, but a few are on the authority of another mid-third century transmitter, Ja'far b. ‘Abd Allāh al-Muḥammadī, who quotes the author through Abū Rawḥ Faraj b. Farwa (Kāfī 5: 4–6, 8: 63–6; Fūrūt: 55–6 [see also 364, 425]; Tawḥīd: 48–56 [also ‘Āṣimī 1: 168–72]; Abū Ṭalīb: 193–5) al-Sulamī (‘Āṣimī 1: 168). A late eighth century author, Ḥasan b. Sulaymān al-Hillī, describes a collection of the sermons of ‘Alī, a copy of which he had seen with a note by Raḍī al-Dīn ‘Alī b. Ṭawūs (d. 664) on it. Part of the book was quoted through Abū Rawḥ Faraj b. Farwa from Mas'ada b. Ṣadaqa (Ḥasan b. Sulaymān: 195).

2. Kitāb

His notebook of ḥadīth, related by the late third-century scholar, ‘Abd Allāh b. Ja'far al-Ḥimyarī, from the above-mentioned Hārūn b. Muslim al-Kātib, from the author (Fihrist: 167). ‘Abd Allāh b. Ja'far quotes several small and large fragments of this notebook in his Qurb al-isnād: 1–13 (# 1–39), 45–50 (# 147–63 with the exception of # 159), 54–66 (# 178–81), 62–79 (# 198–255), some 117 reports in total. Almost all of the many other quotations by Mas'ada from Ja'far al-Ṣādiq, listed in Khuṭī 18: 135–9, 414–16 and Fāhāris: 10: 301–2, are through the same transmitter. Sunnī and Zayḍī sources, however, quote Mas'ada at times through Faraj b. Farwa (as noted above), Sa'īd b. ‘Amr al-‘Anazī (e.g. Ahmad b. Īsā 1: 70, 4: 297, 299; Ibn Ṭāhir: 36: 390), or others.

139: Masʿada al-Bāhilī

Masʿada b. al-Yasa’ b. Qays al-Bāhilī, a Baṣrī Sunnī transmitter of ḥadīth who occasionally lived in Mecca. He transmitted principally from Ja'far al-Ṣādiq.

Kitāb

His notebook of ḥadīth (Najāshī: 415; Fihrist: 167). As noted, this author transmitted principally from Ja'far al-Ṣādiq, thereby attracting the attention of the Shiʿites. There are examples of his transmission from other early authorities (e.g. Abū Ya'lā 4: 132; 'Uqaylī 4: 245; Ṭabarānī, Ṣagḥīr 1: 84; Ibn 'Adī. 2386 [three reports]; Dāraqūṭnī 4: 99; Lisān 6: 691), but most of his surviving quotations are indeed from Ja'far al-Ṣādiq, as in the following examples:

- *Maḥāsin:* 459, 476, 491, 570, 576 (all from him through the same isnād)
- ‘Abd Allāh b. Ja'far: 159
- Aḥmad b. Ḥasā 1: 250
- Ṭabarānī, Taṣfīr 13: 124
- *Kāfī:* 652 (cf. Rāfīʿī 2: 477)
- 6: 524
- Ibn Ḥibbān, Majrūḥ 3: 35 (also Lisān 6: 692, quoting Ibn Abī Khaythama [d. 279] in his al-Taʾrīkh al-kabīr)
- Ibn 'Adī: 2386–7 (three reports)
- Dāraqūṭnī 1: 70
- *Irshād* 1: 124–8
- Bayhaqī, Shu'āb 5: 92, 106 (from Ibn 'Adī: 2387; a fuller text in Mīzān 4: 98).
- *Firdaws* (Uzbak: 2214)
- *Manāqib* 2: 264

140: Ibn Ziyād al-Rabaʿī

Mas'ada b. Ziyād al-Rabaʿī, a Kūfī transmitter from Ja'far al-Ṣādiq.

Barqī: 98; Najāshī: 415; Fihrist: 167; Rijāl 146, 306.

1. *Kitāb fī 'l-ḥalāl wa 'l-ḥarām*

A book on legal matters, organized in chapters, related from the author by ‘Abd Allāh b. Ja'far al-Ḥimyarī through Hārūn b. Muslim b. Sa'dān al-Kātib (Najāshī: 415). A few quotations from the author on legal matters qualify for inclusion in this work, as in the following examples:
The overwhelming majority of quotations from this transmitter are, however, on non-legal matters.

2. *Kitāb*

A notebook of ḥadīth, related by ‘Abd Allāh b. Ja'far al-Ḥimyarī through the aforementioned Hařūn b. Muslim (Abū Ghālib: 183; *Fihrist*: 167). The two sections of twenty-nine reports in total that ‘Abd Allāh b. Ja'far quotes in his *Qurb al-isnād*: 28–9 (# 92–5) and 79–86 (# 256–81) through Hařūn b. Muslim from this author are clearly taken from this notebook and not from the author's organized work on legal matters. A copy of the notebook was still available in the mid-seventh century to Ibn Ṭawūs who quotes from it in his *Muḥāsaba*: 34–5 and *Falah*: 376–7 (see further Kohlberg: 125).

Apart from the above, there are a fair number of other quotations from this author in other Shī'ite works of ḥadīth, all, with a single exception, through Hařūn b. Muslim, including the following examples:

- *Mahāsin*: 509, 539 (also *Kāfī*: 352), 545
- *Ṣaffar*: 8
- *‘Ayyāshī*: 1: 283
- *Kāfī*: 1: 531–2
  3: 18 (also *‘Ilal*: 1: 271; *Tabdīb*: 1: 44)
  5: 352
  6: 437
- Ibn Qūlawayh: 530
- Ibn Bābawayh, *Ama‘l*: 167 (also *Kbisāl*: 114; *Ma‘ānī*: 232), 363 (also *Thawa‘b*: 221)
- *Faqīḥ*: 3: 292, 386, 451 (also *Kbisāl*: 438; *Tabdīb*: 8: 198)
- *‘Ilal*: 1: 11
- *‘Iqāb*: 290, 291–2, 303–4 (two reports)
- *Kbisāl*: 55 (cf. ‘Abd Allāh b. Ja'far: 46 where the same report is ascribed to Mas‘āda b. Ṣadaqa), 85, 113, 296 (also *‘Iqāb*: 302)
- *Ma‘ānī*: 399
Abū Sayyār Miswa′ b. ‘Abd al-Malik, known as Kurdīn, a Başran Arab Shi‘ite from the prominent family of the Masāmi‘a and head of the tribe of Bakr b. Wā'il, a clan of Rabī‘a, in Başra. He was a transmitter from Ja‘far al-Ṣādiq.


For the Masāmi‘a, see the entry on them in the Encyclopaedia of Islam, 2nd edn., 6: 640 (P. Crone; also Yaqūt, Mu‘jam 5: 122). Ibn Ḥazm, Jamhara: 301 reports that our transmitter, with a number of his family members, joined the revolt of Ibrāhīm b. ‘Abd Allāh b. al-Ḥasan, brother of al-Nafṣ al-Zakiyya, in Başra against the ‘Abbāsid Maḥṣūr in 145.

Miswa‘ was a source for the littérature and historian of Başra, Abū ‘Ubayda Ma‘mar b. al-Muthannā (d. 209), who quotes a statement from Muḥammad al-Baqī‘ī through him in Jāḥiz, Bayān 3: 290, and a poem by Farazdaq (d. 110) in praise of the Bakr b. Wā’il in Ṭabarī 5: 245.

Kitāb

His notebook of ḥadīth, related by ‘Abd al-Rahmān b. ‘Abd Allāh al-ʿAṣammad (Fihrist: 129). Most of some two hundred and fifty quotations from this transmitter in Shi‘ite works of ḥadīth, listed in Khuṭāb 18: 154–61, 416–21 and Fabāris 10: 10, 310, are through the same transmitter. The work was still available in the mid-seventh century to Ibn Ṭawūs, who quotes from it in his Falāḥ: 333 (read Misc. Kurdīn for Kurdīn b. Miswa‘) (see further Kohlberg: 226).
142: Ibn Khunays

Abū 'Abd Allāh Mu'alla b. Khunays, the cloth seller, a Kūfan client who resided in Medina and acted as an aide to Ja'far al-Ṣādiq. He was killed by order of the ‘Abbāsid Dāwūd b. ‘Alī, the governor of Medina, in 133.

Barqī: 78; Kashshī: 376–82 (see also 247, 248); Mashyakha: 468–9; Ibn al-Ghadrī: 87; Najāshī: 417; Rijāk: 304. See also Ibn Sa’d 5: 249–50; Kāfī 2: 513, 557; Mizẓī 20: 396.

Dāwūd b. ‘Alī was appointed by Abū 'l-'Abbaṣ al-Saffah as governor of Medina very late in 132, held that post for three months, and died in Rabī’ I, 133 (Tabarī 7: 459). A report in Saffār: 218; Kāfī 2: 513, and Kashshī: 377–8 suggests that Dāwūd died shortly after the execution of Mu'alla b. Khunays.

Kitāb

A notebook of ḥadīth, related by Ṣafwān b. Yaḥyā from Abū 'Uthmān al-Aḥwal from Mu'alla b. Khunays (Najāshī: 417; Fīrist [Calcutta, 1853]: 334–5). This must be the same as the Kitāb of Abū 'Uthmān al-Aḥwal named in Najāshī: 458; Fīrist 188 (see Muḥammad Taqī al-Tustarī 10: 163). There are numerous quotations from Mu'allā by Abū 'Uthmān al-Aḥwal, almost always related by Ṣafwān, as in the following examples:

- Ahmād b. Muḥammad b. Ḥisā: 84 (whence Tadbīb 7: 261)
- Maḥāsin: 235 (also Kamāk: 231), 365 (three reports, one also in Kāfī: 3: 23), 458 (also Kāfī 6: 272), 561 (also Kāfī 3: 23), 575 (also Kāfī 6: 383)
- Saffār: 39 (also 41 with variations), 158, 162, 474 (also Kāfī 1: 277)
- Kāfī 3: 336
  5: 257 (also Tadbīb 6: 380 with variations)
- Ibn al-Juhām: 200–201, 203
- Kamāk: 650 (repeated at 652)
- Tadbīb 2: 262
  3: 48
  7: 233
  8: 32478

78. In two of the cases listed above (Kāfī 3: 336, Tadbīb 8: 324), Abū 'Uthmān al-Aḥwal is quoted by a transmitter other than Ṣafwān. In Ahmād b. Muḥammad b. Ḥisā: 84 and Kamāl 650, 652, on the other hand, Ṣafwān quotes Mu'allā through a transmitter other than Abū ‘Uthmān al-Aḥwal.
Abū 'l-Qasim Mu‘āwiya b. ‘Ammār al-Duhnī, a Kūfī transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm. His father, ‘Ammār b. Khabbāb (d. 133), was also a transmitter from Mūhāammad al-Bāqir, among others, and well known in Sunnī circles. A seller of Shāpūrī clothing by profession, Mu‘āwiya was a distinguished member of the Shi‘īte community of Kūfā. He died in 175.


For ‘Ammār al-Duhnī, father of our transmitter, see Mizī 21: 208–9 and the many sources listed in the editor’s footnote. Ziriklī 7: 262 seems to have confused our transmitter with his father.

His profession is mentioned by Kashshī (see also Tabāhī 2: 362). For his relations with the Sunnī community of Kūfā, see, for instance, Kāfī 7: 19. For examples of his transmissions in the Sunnī tradition, see Bukhārī, Khalq af‘āl al-‘iba‘d: 9 (a variant also at 21; also ‘Uthmān al-Dārimī, Jahmiyya: 88); Muslim: 99; Ibn ‘Asākir 42: 374.

1. Kītāb al-ḥajj

This was the most widely transmitted work of this author, related from him by a large number of transmitters (Najāshī: 411; Fihrist 166). With over three hundred passages from this author on the topic, some as long as several pages (e.g. Kāfī 4: 245–8), quoted overwhelmingly by those specified by Najāshī and Tūstī as transmitters of the book, the whole contents of this work seem to have survived. Here is a list of those citations:

- Aḥmad b. Muḥammad b. ‘Īsā: 137–9
- Maḥāsin: 63, 65, 72, 335–6 (two reports), 337–8 (two reports), 340
- ‘Ayyāshī 1: 91, 92, 94, 95, 97, 99, 190 (partially also in Tawḥīd: 344 [see the editor’s footnote]), 343
- Kāfī 4: 184, 194 (two reports), 202, 210 (two reports), 226, 227 (two reports), 228, 229, 231, 232 (two reports), 240, 245–8, 250–51 (two reports)

79. Two passages from this author’s notebook (# 8 below): 22–3 also deal with the topic of this work.

6: 91
7: 19

– 'Alī b. Ibrāhīm 2: 66
– Ibn Qūlawyḥ: 60
– Ibn Bābawayh, Amālī: 254–5 (partially also in 'Ilał 2: 84)
– 'Ilał 2: 86, 94, 99, 113–14, 117 (two reports), 118, 120, 121 (four reports), 122, 129, 147–8
– Khaṣṣāl: 278, 455, 502
– Maʿānī: 338, 339
– Thawāb: 72 (three reports)

80. Many of these citations as well as those in the Ṭūbdūṭh are the same as, or variants of, those in the kāfī
2. Kitāb al-du‘ā’

(Najāshī: 411). Examples of relevant passages:

- Mu‘āwiya b. ‘Ammār: 21
- Aḥmad b. Muḥammad b. ‘Īsā: 137
- Maḥāsin: 35, 65
- Ṣaffār: 218 (a shorter text in Kāfī 2: 513)
- Kāfī 2: 477–8, 484–5 (two variants), 493, 504–5, 520, 529, 542, 549, 550–51, 568, 582–3, 584
  3: 416

81. See also ibid. 2:43, 9: 228.
Most of these citations relate to various ceremonies of *hajj*, but many of them and others (e.g. *Kaff* 2: 529, 530, 550–51, 8: 142; *Faqib* 1: 471, 2: 542–3; *Miṣbāḥ* 63–6, 75–9, 111–14, 217–20) may originally have belonged to an independent work on *du‘ā‘*.

### 3. Kitāb yawm wa layla

(*Najāshī* 411; *Fihrist* 166). Examples of possible surviving passages:

- *Faqib* 1: 219
- *’Ilal* 2: 53
- *Tabdib* 2: 40, 65, 69, 75, 77, 87, 122, 127 (and a variant at 128), 129, 130, 174, 243
- *Miṣbāḥ* 63–6, 75–9, 111–14, 217–20

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82. Many of these citations are the same as, or variants of, those in the *Kaff*, as above.
4. *Kitāb al-ṣalāt*

(Najāshī: 411). Examples of relevant passages (other than those listed under the previous work):

  8: 79
- *Faqīh* 1: 271, 276
- *‘Ilal* 2: 23, 51
- *Thawāb*: 63 (two reports)
  3: 7, 16, 141, 156, 168, 210, 229, 285, 295–6
  5: 279
- *Miṣḥāḥ*: 733–4
- Shahīd I, *Dhikrā* 3: 330

5. *Kitāb al-zakāt*

(*Fihrist*: 166). Examples of relevant passages:

- Muʿāwiya b. ‘Ammār: 21–2
- *Kāfī* 4: 40
- *Tabdīb* 2: 238
  4: 44, 63, 72

6. *Kitāb al-ṭalāq*

(Najāshī: 411). A few relevant passages:

- *Kāfī* 6: 91, 105, 115
- *Tabdīb* 8: 64

7. *Kitāb mazār Amīr al-Muʾminīn*

(Najāshī: 411). No part of this work appears to have survived. There are, however, a number of quotations from this author in *Kāfī* 4: 550–51,
558–60, 563 and Ibn Qūlawayh: 48–51, 60, 64–5, 66, 68–9 on the excellences and rites of visiting the tomb and mosque of the Prophet in Medina. One is tempted to suggest that Najāshī, or his source, had the tomb of the Prophet in mind but mentioned the tomb of ‘Alī instead, possibly an unconscious slip or a mere slip of the pen.

8. Kitāb

(Ibn al-Nadīm: 275). Muʿāwiya b. ‘Ammār was a prolific transmitter of hadīth. There are close to one thousand quotations from him in Shiʿīte works of hadīth, listed in Khuṭāb 18: 429–46 and Fabāris 10: 319, 321–2. Several hundred of these reports were organized by him in his thematic works, but most of these and others must originally have been recorded in a notebook, possibly the one mentioned by Ibn al-Nadīm: 275 as Kitāb. A small fragment from the Kitāb Muʿāwiya b. ‘Ammār has survived in Ibn Idrīs, Mustaṭafaṭ: 21–3.

144: Muʿāwiya al-Bajalī

Muʿāwiya b. Wahb al-Bajalī, a Kūfī Arab transmitter from Jaʿfar al-Ṣādiq.

Barqī: 90; Najāshī: 412; Fibrīst: 166; Rijāl: 303. See also Zayd al-Narsī: 44–5; Kbiṣāl: 10.

1. Kitāb ḥaḍāʾil al-ḥajj

(Najāshī: 412). The following quotations from this author on the excellences of the ḥajj and related matters fit the title of this work:

– Kāfī 4: 279, 359
– Faqīḥ 2: 308 (a variant also in Tabdīḥ 5: 64)
– Tabdīḥ 5: 22, 84, 112, 428, 441, 474

2. Kitāb

His notebook of hadīth, related by a number of transmitters (Abū Ghālib: 164, 165; Fibrīst: 166; also Mushyakha: 440). Close to three hundred
quotations from this author in Imāmī Shīʿite works of hadīth, overwhelmingly through those specified in the above-mentioned sources as transmitters of this work, may represent the better part of the notebook. See the lists in Khuṭṭ 18: 219–23, 447–53; Fabāris 10: 322–3.

145: Abū Jamīla

Abū Jamīla Mufaḍḍal b. Ṣāliḥ, the slave merchant, a Kūfān client of the Banū Asad and a transmitter known to both the Sunnī and the Shīʿite communities of Kūfā. He transmitted from Jaʿfar al-Ṣādiq, among others, and is generally considered unreliable by the scholars of hadīth. He died late in the second century.


Kitāb

His notebook of hadīth, related by Ḥasan b. ʿAlī b. Faḍdāl (Fīrist 170). There are close to five hundred quotations from this author in Shīʿite works of hadīth, many through the same transmitter. For lists see Khuṭṭ 18: 284–9, 476–80, 21: 96–101, 360–68; Fabāris 8: 309–10, 10: 336.

146: Mufaḍḍal al-Juʿfī

Abū ʿAbd Allāh Mufaḍḍal b. ʿUmar, the moneychanger, a Kūfān client of Juʿfī and leader of the Mufawwīda school of Shīʿite Extremism. He transmitted from Jaʿfar al-Ṣādiq and Mūsā al-Kāẓim, and died during the lifetime of the latter before 179.

83. There are also a number of quotations from this author in other works as, for instance, Qāḍī Nuʾmān, Sbarb 1: 241; Abū Ṭālib: 119.
A number of works are attributed to Mufaddal, especially in the Nuṣayrī Extremist tradition. Most of these ascriptions, however, seem to be post mortem. A few of these works are mentioned by Najashi who also notes that they are spurious.

1. Ṭawḥīd al-Mufaddal

(Najashi: 416; Fihrist: 169). The text of an alleged testament of Mufaddal to the Shi‘ite community, quoted in full in Ibn Shu‘ba: 513–15. A long, carefully drafted paragraph towards the end explains the raison d’être of the text as a vindication of Mufaddal, revealing at the same time some valuable information about the degree of resentment against him among the Kūfīan Shi‘ite community of his time.


Related by Muḥammad b. Sinān al-Zāhirī (Najashi: 416), this is obviously the text known as Ṭawḥīd al-Mufaddal, written in the style of a collection of lessons by Ja‘far al-Ṣādiq to Mufaddal in which the Imām argues for the existence of God. Najashi calls it the book of “Fakkir” (Think!), clearly because many paragraphs throughout the work begin with this expression. The text has survived on the alleged authority of the same transmitter and is published, separately (Najaf, 1375, and other editions) as well as in Bihār 3: 57–151.

3. Al-Ihlīlaja

(Ma‘ālim: 124). The text of an alleged letter of Ja‘far al-Ṣādiq in answer to a question from Mufaddal on the existence and unity of God. It is in the form of a conversation between Ja‘far al-Ṣādiq and an Indian physician. One of the propositions of the text is that astrology and medicine as known at the time were based on God’s revelation (see further Bihār 3: 56, footnote). The full text of the treatise has survived (Bihār 3: 152–96; see further, Kohlberg: 187).
4. Kitāb al-haft wa 'l-azilla

A Nuṣayrī Extremist text ascribed to Muḥaddal as another collection of lessons he received from Ja'far al-Ṣādiq. It offers an esoteric explanation of the world and its history as well as some tenets of religion. It is a text revered by the Nuṣayrīs and is available in a number of Beirut editions (ed. ‘Ārif Tāmir, 1960, 1969; ed. Muṣṭafā Ghālib, 1964). A similar text of this genre attributed to Muḥaddal, Kitāb atṣirāt, has recently been published by Leonardo Capezzone in the Revista degli Studi Orientali 69 (1995): 295–414.

5. Mā yakūn ʿind ṣuḥūr al-Mahdī

A long, esoteric and apocalyptic text attributed to Muḥaddal in Khaṣibī: 392–437 where the full text is quoted (read ‘an Muḥammad b. al-Muḥaddal ‘an al-Muḥaddal b. ʿUmar as in the following two sources), with variants in Ḥasan b. Sulaymān: 178–92 and Bihār 53: 1–35, on the situation of the world when the Mahdī rises up against the unjust and on what he will do. The text also takes up sectarian issues such as the mutʿa marriage and rajʿa, as well as the purely Extremist ideas of cycles and aeons. The last few pages of the text that contains these matters of Extremist cosmology are trimmed out in the latter two works.

6. Kitāb ‘ilal al-sharāʾi’

(Najāshī: 415). The following quotations from Muḥaddal are relevant to the topic of this work:

- Kāfī 1: 272–6 (partially also in ‘Ilal 2: 7–8)
  3: 147, 159 (partially also in ‘Ilal 1: 176)
  6: 242–3
- ‘Ilal 1: 155–6
  2: 48–9 (two reports), 210, 219, 272.

7. Kitāb mā iftarād Allāh ‘alā ‘l-jawāriḥ min al-īmān / Kitāb al-īmān wa ‘l-islām

(Najāshī: 416). This is clearly the long text quoted in full in Ṣaffār: 526–36 (partially also in ‘Ilal 1: 238–9) as a letter written by Jaʿfar al-Ṣādiq in reply to Muḥaddal. The text is related by Qāsim b. al-Rabī (al-Ṣaḥḥāf), from Muḥammad b. Sinān, from a certain Sabbāḥ al-Madāʾīnī, from Muḥaddal.
It must be the same as Risālat Mayyāḥ mentioned by Najāshī; 424–5, a work he received through the same chain of transmission.

8. Du‘āʾ Samāt84/ Duʿāʾ Shabbūr

The text of a *duʿāʾ* that Muḥammad b. ‘Uthmān al-‘Amrī, the second Agent of the Twelfth Imām, released to the Shīʿite community as a text related from Jaʿfar al-Ṣādiq by Mufadḍal. The introductory note to the text explains that many Muslims at the time used to recite the *Shabbūr* of the Jews as a curse against the thieves and robbers. The matter was brought to the attention of the Agent who endorsed the practice but said that the text used by the Jews85 was incomplete and that he was in possession of the full text86 as related to him by his father, the first Agent, who quoted it through two intermediaries from Mufadḍal (Bihār 90: 96–101). The text of the *duʿāʾ* is also quoted in Miṣbaḥ: 416–19; Ibn Ṭāwūs, Jamāl: 321–4.

9. Kitāb yawm wa layla

(Najāshī: 416).

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84. Such has always been the popular pronunciation of that name among the Shīʿa (see Balāghī, Farhang 105), though later scholars, who try to accommodate the word within the rules of Arabic inflexion, suggest Simāt as a plural for sima, a sign (Bihār 90: 102 quoting the early tenth century Shīʿite scholar, Ibrāhīm b. ‘Alī al-Kāfamī, in his monograph on this prayer).

85. See Talmud, Mo’eḏ Katan: 17a–17b where the paragraph talks about the concept of *shammetba*, of which clearly samāt is the Arabicized form. The word in Hebrew is reportedly derived from *sham-mithah* “death is there” (equivalent to Arabic *thamma* ‘l-mawt). On the effect of the *shammetha*, it is said that it “adheres to one like grease to the oven … Cast a *shammetha* on the dog’s tail and it will do its work. For there was a dog that used to eat the Rabbis’ shoes and they did not know what it was [that did it], so they pronounced a *shammetha* on the culprit, and the dog’s tail caught fire and got burnt.”

86. This “full” text seems to only add the mention of the Prophet Muḥammad and his family to the original text in a number of instances towards the end. No other significant modification appears to have been introduced. Even the name of Ishmael that naturally did not exist in the original Hebrew text, while Abraham, Isaac and Jacob are repeatedly mentioned, is still missing from the text. The early ninth century Shīʿite scholar, Ibn Fahd (d. 841) noted the absence and suggested an appendix to the text in which the reader is reminded of “the names missing from the text” (Bihār 90: 99). Both in that appendix and in another suggested by an earlier scholar (ibid. 90: 100 citing Ibn Bāqī’s *Ikhtiyār al-Miṣbaḥ*), it is also noted that no one in the entire Shīʿite community had the slightest idea what all of those references to concepts and events in the history of the Jewish community that formed the entire text of that *duʿāʾ* were about.
10. **Kitāb**

His notebook of ḥadīth, related by the transmitter, Abū Shu'ayb al-Mahāmilī (Fihrist: 169).

147: **Muḥammad al-Ḥalabī**

Abū Ja'far Muḥammad b. ‘Alī b. Abī Shu’ba al-Ḥalabī, a distinguished member of the Shī‘ite community of Kūfah in his time and a transmitter from Muḥammad al-Bāqir and Ja'far al-Ṣādiq. He died during the lifetime of the latter, thus in or before 148.

Barqî: 69; Kashshî: 488; Najâshî: 325 (see also 98); Fihrist: 130; Rijāl: 145, 290.

Barqî: 69, 73 and Najâshî: 230 note that the Kūfan family of the Āl Abī Shu’ba to which this transmitter belonged was known as Ḥalabī because its members used to travel frequently to Aleppo on business.

1. **Kitāb al-tafsīr**

(Najâshî: 325). The following quotations from this author on the topic most likely belonged to this work:

- Ṣaffār: 60 (also ‘Ayyāshī 2: 224)
  2: 25, 48, 66, 224, 231, 253, 309
- Ibn al-Juḥām: 195, 304, 319, 392
- ‘Alī b. Ibrāhīm 2: 388
- Ibn Qūlawayh: 182 (also Qisāṣ: 221)
- Tawḥīd: 154–5

There is a peculiar isnād that ‘Ayyāshī 2: 224 and others (e.g. Maḥāsin: 121–2 [also ‘Iqāb: 289]; Kāfi’ 1: 443, 6: 402, 404 [read ‘an Zurāra in the two latter cases]; Ibn al-Juḥām: 195) have repeatedly quoted in their citations from this author. The isnād depicts our author quoting on the combined authority of several prominent mid-second century Shī‘ite scholars of Kūfa, all of whom simultaneously and uniformly quote the relevant material from Muḥammad al-Bāqir, or from both him and Ja'far al-Ṣādiq. This may indicate that all the other passages cited on that collective
authority in the *Tafsīr* of ‘Ayyāshī, where the names of the second transmitters are normally omitted in the surviving abridged version, have been quoted from our author, more specifically from the work in question. Here is a list of these passages:


There is a long citation from *Muḥammad al-Ḥalābī* in *Taʿwīl al-āyāt*: 585–9 (citing Ibn al-Juhām, but missing in the reconstructed version of his work). The passage has the style and flavor of a work of this period. The *isnād* of the citation (Ibn Abī ‘Umayr, fram Ḥammād, from Ḥalābī), however, points to ‘Ubayd Allāh b. ‘Alī al-Ḥalābī, the brother of our author, whose work is related through this latter chain (see below, no. 204). The name *Muḥammad* before the *nisba* of Ḥalābī in *Taʿwīl al-āyāt* may therefore be an error.

**2. *Kitāb mubawwab fī ʿl-ḥalāl waʿl-ḥarām***

A collection of statements of the Imāms on legal matters, organized in chapters (Najāshī: 325), and related from the author by ‘Abd Allāh b. Muskān and Abū Jamīla Muḥaddīl b. Ṣāliḥ (Abū Ghālib: 161; Najāshī: 325; *Fihrist*: 130; see also *Mashyakha*: 427). As noted before, ‘Abd Allāh b. Muskān’s book of the lawful and unlawful was in fact a copy of Ḥalābī’s work to which Ibn Muskān added some extra material (Najāshī: 214).

Most of the several hundred quotations from this author on matters of law recorded in Shi’ite works of *ḥadīth*, listed in Khūṭī 17: 353–4, 18: 73, 404–6, 23: 333–41 and *Fabāris*: 8: 450–52, 10: 126, 194, are through the same two transmitters.

**148: Şāhib al-Ṭāq**

Abū Jaʿfar Muḥammad b. ‘Alī b. al-Nuʿmān b. Abī Ṭurayfa al-Ahwāl, the moneychanger, known to the Shi’ites as Muʿmin al-Ṭāq but among the
Sunnîs as Shaytân al-Ţāq, a Kûfan client of Bajîla and a prominent Shî’ite mutakallim of the mid-second century. He was also a jurist and a poet.

Barqî: 64, 121; Marzubānî, Akbîr: 87–95; Kashshî: 185–91; Abû 'l-Faraį, Aghānî 7: 245; Ibn al-Nadîm: 224; Najâshî: 325–6; Fibrîst: 131–2; Rijāl: 296, 343; Khatîb, Talkhîs: 249; Šafadî 4: 104–5; Lisân 6: 378–9 and many other sources. There is also a monograph on him by Muḥammad Ḥusayn al-Muẓaffar as Mu‘min al-Ţāq (Najaf, 1965). For an account of the main biographical material about this scholar and his theological views, see now van Ess 1: 336–42.

In Shî’ite hadîth, he is normally referred to as Sâhib al-Ţāq (Kâft 1: 101, 351, 2: 125, 7: 314; Kashshî: 185, 186, 190, 282; Ibn Bâbawayh, Amâli: 381–2 [also Kbisâl: 153; Ma‘ānî: 196]); Thawâb: 162; Najâshî: 325; Manâqib 1: 259, 274, 4: 290) or Ťâqî (Kâft 1: 172, 269, 270, 4: 246, 277). According to Ibn al-Nadîm: 224 (see footnote 4; whence Fibrîst: 191 and Rijāl: 296), he was also known as Shâb Tâq. That seems to have been the origin of the other epithets, with Šâhib al-Ţâq being the Arabicized, and Shaytân al-Ţâq the Sunnî pejorative, phonetically linked forms. Mu’min al-Ţâq was clearly the Shî’ite rebuttal to the latter, and Ťâqî the neutral, abbreviated form.

For examples of his poetry, see Marzubânî, Akbîr: 89–90; Šafadî 4: 104. Marzubânî mentions a trip by this scholar to Başrâ. This is also attested in Kâft 8: 93.

Ibn al-Nadîm: 224; Najâshî: 325–6, and Fibrîst. 132 offer partially different lists of this scholar’s writings. Shahrastânî, Milâl 1: 219, who adds an additional title, quotes the general structure of a work by this scholar called If’âl la taf’al, described by Najâshî as a fine and extensive work. Abû Ťâlib, Di‘âma: 27 reports that the Hadîth al-Manzila, a text used by Shî’ite theologians in their sectarian debates with the Sunnîs, is attested in the works of this scholar. Ibn Ḥazîm, who erroneously identifies him as Muḥammad b. Ja‘far b. al-Nu‘mân (Fisâl 2: 269, 4: 158, 5: 39) refers to an argument by him in his book on the Imâmîte (ibid. 5: 39). A paragraph quoted in ‘Abd al-Jalîl al-Qazwînî: 285 from a book by Muḥammad b. Nu‘mân al-Aḥwal on the Imâm’s knowledge of the unseen may have belonged to that work too. The text of a long debate between him and the Khârijîte Ibn Abî Khudra87 quoted in Iḥtiyâj 2: 308–13 may well be the same as the Kitâb al-iḥtiyâj fi imāmat Amîr al-Mu‘minîn named in Najâshî’s list; and another of a debate between him and a Khârijîte recorded in Marzubânî, Akbîr: 90–95 may be the same as the Kitâb kalāmîb ‘alî ‘l-Kbarwârij in the same list.

149: Abū ‘Amr al-Zubayrī


Najāshī: 220, 339.
For his genealogical line, see Zubayr b. Bakkār, Jambara 1: 333.

Kitāb al-ṣūra


150: Ibn Furāt

Muḥammad b. Furāt, a Kufol transmitter from Ja‘far al-Ṣādiq.

Kashshī: 221–2; Najāshī: 363. See also Kāfī 7: 436.
Najāshī identifies this transmitter as a Ju‘ffī. A comparison between the narratives, transmitters and teachers of our transmitter with Abū ‘Alī Muḥammad b. Furāt al-Ṭamīmī al-Kūfī, named in Sunnī sources, makes it clear that the two are one and the same. The following sources that have entries on the latter should, therefore, be added to the few works named above for biographical materials about our transmitter:


Sunnī sources mention a nisba of Jarmī for this transmitter. Jarm was a clan of Qudā‘a, not of Tamīm. The two nisbas of Tamīmī and Jarmī would not therefore
go well together, unless the second was an attribution to a place.$^{88}$ Ṣāḥib 292 names a Muḥammad b. al-Furāt al-Jarāmī among the transmitters from Ja'far al-Ṣādiq. Muḥammad Taqī al-Tustarī 9: 508 suggests that this latter is the same as our transmitter and that the correct form of the nisba may be Ḥarāmī, in attribution to Ḥarām b. Ka'b b. Sa'd, the ancestor of a clan of Tamīm. Jūfī too may have been a corruption of Jarāmī, Jarāmī, or Ḥarāmī.

According to a report in Mizzi 26: 272, this transmitter lived for 120 years. Someone may have understood quotations by and from this transmitter to always signify actual hearing, and, thus, come up with this figure by calculating the time between the date of death of the supposed master and birth date of the supposed student of this transmitter.

**Kitāb**

His notebook of ḥadīth, related by the mid-third century ‘Abbād b. Ya‘qūb al-Rawājinī (Najāshī: 363), possibly by wījāda or through an intermediary whose name he leaves out in his transmissions from this author as in Aḥmad b. ʿĪsā 1: 179; Ibn ‘Adī: 2150 (two reports); Ḥaskānī 2: 299.$^{89}$ There are a fair number of quotations from this author in Sunnī, Zaydī, and Imāmite Shi‘īte works of ḥadīth. For examples of those in Sunnī works, see Ibn Māja: 794 [also Abū Ya‘lā 10: 39 with a longer text]; ʿUqaylī 4: 123–4 [two reports]; Ibn ‘Adī: 2149–50 [nine reports]; Firdaws [Uzbak: 714]). For those in Zaydī works, see, for instance, Aḥmad b. ʿĪsā 1: 179, 3: 8, 9, 4: 262. For those in Imāmite Shi‘īte works, see the lists in Khuṭ 17: 127–8, 130 and Ḥabrīs 10: 221.

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**151: Ibn Ḥakīm al-Khatḥ‘amī**

Abū Ja‘far Muḥammad b. Ḥakīm, a Kūfan client of Khath‘am, a Shi‘īte mutakallim and transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 67, 116; Kashshī: 448–9; Najāshī: 357; Fibrīst: 149; Ṣāḥib 280, 342.

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$^{88}$ According to Najāshī: 340, the Shi‘īte transmitter Muḥammad b. Khālid al-Ṭayālisī (d. 259) kān yaskun bi ‘l-Kūf bi Sabrā‘ Jarma. The place is not mentioned by Ya‘qūt and a desert was not normally counted as part of a town. Sabrā‘ is most likely a corruption, possibly of dāḥiyā, the district of the city where members of the tribe of Jarma lived. Najāshī: 198 also reports that the transmitter Ṣafwān b. Mihrān al-Jammar kān yaskun Bant Ḥarām bi ‘l-Kūfā.

$^{89}$ The last citation appears also in Ibn al-Juhām: 356 but through a different transmitter.
That he was a mutakallim is well documented in Kāfī 2: 513–14; Kashshī 448–9 (see also 166–7; Mahāsin: 212 [also Šaffār: 302; Kāfī 1: 56]). His opinion on the theological concept of istitā‘a is quoted in Abū ʿl-Ḥasan al-Šahtarī 1: 112 (see also ʿAyyāshī 2: 351–2). For his theological reports, see Kāfī 1: 102, 105, 106 (the latter two also in Tawḥīd: 97, 99), 116 (also Maʿānī 12), 154, 163 (also Tawḥīd: 410), 2: 284–5, 387.

**Kitāb**

His notebook of hadīth, related by a number of transmitters including Ḥasan b. Maḥbūb (Najāshī: 357; Fibrīst: 149). It was received by Ibn Abī ʿUmayr through Ibn Maḥbūb (Najāshī: 357, though Ibn Abī ʿUmayr at times quotes our author directly, as in Mashyakba: 489 and numerous other cases, or through intermediaries other than Ibn Maḥbūb, as in Kāfī 1: 116 [also Maʿānī 12]), and by Ḥammād b. ʿĪsā through Ḥarīz b. ʿAbd Allāh al-Sijistānī (Mashyakba: 489). Many, if not most, of the close to one hundred quotations from our author in later works, listed in Khuṭṭī 16: 30, 33–5 and Fabāris 10: 126, are through the above-mentioned transmitters.

**152: Al-Nahdī al-Bazzāz**

Abū Jaʿfar Muḥammad b. Ḥumrān, the cloth seller, a Kūfān client of the Banū Nahd of Quḍāʾa, who lived in Jarjarāyā, a village in Nahrawān, between Wāṣiṭ and Baghdad. He was a transmitter from Jaʿfar al-Ṣādiq.

Barqī: 68; Najāshī: 359; Rijāl: 281.

1. **Kitāb**

His notebook of hadīth, related by many transmitters including ʿAlī b. ʿAbdār (Najāshī: 359, but cf. Ťūšī, Amālī: 418), Ibn Abī ʿUmayr, ʿAbd al-Rahmān b. Abī Najīrān (Mashyakba: 489–90; Fibrīst: 14890), and Ḥasan b. ʿAlī al-Washṣāḥ (Abān al-Sindī: 41). The overwhelming majority of the close to one hundred and fifty quotations from this author in later works, listed in Khuṭṭī 16: 39–40, 350–54 and Fabāris 10: 127, are through the same transmitters.

90. This source, however, identified the author as Muḥammad b. Ḥumrān b. Aʿyān, client of the Banū Shayba. This was a different person. Both Mashyakba and Najāshī clearly knew this notebook as belonging to Muḥammad b. Ḥumrān al-Nahdī (see Khuṭṭī 16: 42).
2. Kitāb ishtaraka Jamīl wa Muḥammad b. Ḥumrān fīb

A notebook that this transmitter had in common with Jamīl b. Darrāj (no. 119 above), related from them by Hasan b. ‘Alī al-Washšā’ (Najāshī: 127) and Ibn Abī ‘Umāyr (Mashyakha: 430–31). As already noted, the following passages are clearly remnants from this shared notebook:

- Maḥāsin: 355 (also Kāfī 5: 30); possibly also 238 (also Ibn Bābawayh, Ṭṭālīf: 503; cf. ‘Alī b. Ibrāhīm 1: 25–6) and 320 (cf. ‘Ilāl 2: 123–4).
- Kāfī 2: 424 (in two separate reports; cf. ibid. 5: 30)
  3: 66 (also Faqīḥ 1: 109 with a variation)
  4: 138
  5: 389
  6: 447
  7: 149, 221, 390
- Faqīḥ 4: 119 (cf. Kāfī 7: 300)
- Tabābīḅ 1: 394, 401, 404
  3: 167
  9: 68
  10: 101

153: Al-Za‘farānī al-Maflūj

Abū al-Nadr Muḥammad b. Maymūn al-Tamīmī al-Za‘farānī, the cripple, a Kūfī Sunnī transmitter who used to live in the vicinity of Masjid Simāk, close to the district of the ironmongers shops of Kūfā (see above, no. 42). He transmitted from Ja‘far al-Ṣādiq, among others.


Nuskha ‘an Abī ‘Abd Allāh

A register of his transmissions from Ja‘far al-Ṣādiq, related from the author by Muḥammad b. ‘Ubayd al-Muḥāribī (Najāshī: 355). The following
quotations by this author from Ja'far al-Ṣādiq, recorded mainly on the
authority of the same transmitter, clearly go back to this register:

- Abū Dāwūd 3: 345
- Aḥmad b. ʿĪsā 1: 139
  3: 22, 33, 72, 89, 99, 121, 149
  4: 296
- ʿUqaylī 4: 137
- Ibn ʿAdī: 2268
- Abū Ṭālib: 57

154: Al-Thaqafī al-Ṭaḥḥān

Abū Ja'far Muḥammad b. Muslim b. Rabāḥ, the miller, a Kūfan client of
Thaqīf, a distinguished jurist, and one of the most prominent Shī'ite
transmitters of ḥadīth in the second century. He died in 150, aged nearly
70.

Barqī: 50, 64; Kashshī: 161–9 (see also 9–10, 136–7, 170, 185, 201, 238–9); Najāshī:
323–4; Ṣaḥīḥ: 144, 294, 342. See also Kāfī 5: 149.

He is certainly different from Abū ʿAbd Allāh Muḥammad b. Muslim al-Ṭāʾifī
al-Makkī who lived and died in Mecca in 177 (on him see the many sources
listed in the editors’ footnotes to Mizzī 26: 412 and Dhahābī, Taʾrikh 11 [years
171–80]: 351). Muḥammad Taqī al-Tustaṭī 9: 579 does not note the difference
and quotes, in his entry on our transmitter, a passage from Mīzān 4: 41 that
relates to that Meccan Sunnī transmitter.

1. Kitāb

Muḥammad b. Muslim reportedly resided in Medina for four years to
study with Muḥammad al-Bāqir and then frequented the house of his
successor, Ja'far al-Ṣādiq. He is quoted as saying that he received thirty
thousand ḥadīths from the first and sixteen thousand from the latter
(Kashshī: 167). With close to two thousand reports quoted on his
authority in the four main collections of Shī'ite ḥadīth and many more in
others, he is one of the most prolific transmitters of Shī'ite ḥadīth. He must
have had notebooks of his transmissions. In a conversation between him
and Ibn Abī Laylā, the judge of Kūfa for 33 years (d. 148), the judge asks
him if he has a written record of a ḥadīth he said he heard from Muḥammad al-Bāqir, “in a book.” Muḥammad b. Muslim answers in the affirmative but says he will not show the book to the judge unless he promises not to look at any other part of it (Kāfī 7: 34–5 [also Faqīḥ 4: 246; Ma‘ānī: 219–20]). The transmitter Ṣafwān b. Yaḥyā quotes a passage he found in a Kitāb by Muḥammad b. Muslim (Tabābī: 9: 340).

His notebook(s), however, did not survive into the following centuries as none of his biographers mention any. Two recently published works attempt to collect all surviving reports quoted on the authority of this transmitter:

– Musnad Muḥammad b. Muslim al-Thaqafī al-Ṭāʾīfī (sic), by Bashīr al-Muḥammadī al-Māzandarānī (Qum, 1416)
– Mā rawāb al-ḥawāriyyūn, by Kāẓim Jaʿfar al-Miṣbaḥ, vols. 1–3 (Qum, 1410’s). This work contains some 2582 quotations from our transmitter.

2. Kitāb al-arbaʿīmiʿat masʿala fiʿ abwāb al-ḥalāl waʾl-ḥarām

(Najāshī: 324). Khāṭīb, who received the text through the Shiʿīte transmitter Ḥarīz b. ʿAbd Allāh al-Sijistānī, describes it as “four hundred pieces of advice that help one in matters both spiritual and material.” He reports that in length, it is a full pamphlet (Khāṭīb, Talkībūs: 494). The text is quoted in full in Ḥbiṣāk: 610–37 (also Ibn Shuʿba: 100–125, with variations and without isnād).

155: Ibn Qays al-Bajalī

Abū ʿAbd Allāh Muḥammad b. Qays al-Bajalī, a Kūfī transmitter from Muḥammad al-Bāqir and Jaʿfar al-Ṣādiq. He died in 151.

(Najāshī: 323; Fībrīst: 131; Rijāk: 293.

This transmitter is certainly different from the Kūfī Sunnī transmitter of the same period, Muḥammad b. Qays al-Asadī al-Walībī (on him see Mizzī 26: 318–21 and the many sources listed in the editor’s footnote) who too reportedly transmitted from Muḥammad al-Bāqir, among others (Najāshī: 324; for an example of his alleged transmission from Muḥammad al-Bāqir, see ʿAbd al-Razzāq 10: 35). The Shiʿites do not seem ever to have related from Muḥammad b. Qays
al-Walībī. His occasional transmission of mostly Sunnī material from ʿAlī through intermediaries (e.g. Ibn Abī Shayba 6: 420, 12: 333; Ahmad, Fadāʾīk: 531–2; Ibn Shabba: 1269; Fākhī 5: 166–7; Ibn ʿAdī: 2255) has, however, encouraged Najāshī: 324, or his source, who did not even have an accurate picture of the real identity of this latter transmitter, to attribute a Kitāb fī qadāyā Amīr al-Muʾminīn to him. It may be that the confusion originally began with a Sunnī transmitter who, persuaded by these reports, misattributed the work on the topic by the Shiʿite Muḥammad b. Qays al-Bajalī (mentioned below) to the Sunnī Walībī. Najāshī noted that the alleged work of Walībī “equalled” the one by our transmitter, apparently in content.

1. Kitāb qadāyā Amīr al-Muʾminīn

A well known book (Najāshī: 323), related from the author by a number of transmitters including ʿĀṣim b. Ḥumayd al-Ḥannāt (Masḥyakba: 526–7; Najāshī: 323; Fihrist: 131), and the author’s son, ʿUbayd b. Muḥammad b. Qays al-Bajalī, who is in turn quoted by the transmitter ʿAbbad b. Yāʿqūb al-Rawājinī (Fihrist: 108; for examples of Rawājinī’s citations from ʿUbayd b. Muḥammad b. Qays al-Bajalī from his father, see Aḥmad b. ʿĪsā: 4: 299; Kāft 6: 336). The beginning sentence of the work quoted in Fihrist: 108 is the same as that of the similar book by ʿUbayd Allāh b. Abī Rāṇī (see above) as given in Najāshī: 6, indicating that Muḥammad b. Qays took a copy of that earlier work, which was endorsed by Muḥammad al-Bāqīr as in Fihrist: 108, and incorporated into it other material he had heard from the latter from or about ʿAlī. There are many quotations from this author of material that relates to the topic of this work, quoted predominantly by ʿĀṣim b. Ḥumayd al-Ḥannāt. A recent book by Bashīr al-Muḥammadī al-Māzandarānī, Musnad Muḥammad b. Qays al-Bajalī (Qum, 1409), has collected most of these quotations.

91. The Shiʿite hadīth transmitters of Kūfah at the time clearly knew only of one Muḥammad b. Qays and so did not feel the need to further define his name. Most confusions in cases like this came about in the following periods, especially when larger collections of hadīth mingled reports from various localities together and thus ended up with many similar names without proper distinctions.

92. Najāshī thus identifies Muḥammad b. Qays al-Asadī as a close associate of the Umayyad ʿUmar b. ʿAbd al-ʿAzīz and then of Yazīd b. ʿAbd al-Malīk, one of whom sent him as his emissary to Byzantium to ransom Muslim prisoners of war. These details should belong to Muḥammad b. Qays al-Madanī, a client of the family of Abū Sufyān and ʿUmar b. ʿAbd al-ʿAzīz’s personal story teller (qāṣ) (on him see Mizzī 26: 323–6 and the many sources listed in the editor’s footnote) who too appears in Sunnī sources, possibly inaccurately, as an occasional transmitter of material quoted from ʿAlī (e.g. Aḥmad, Fadāʾīk: 725).
2. **Al-Masā’il**

A register of a series of questions that this transmitter asked from Muhammad al-Bāqir, together with their answers, related by ‘Āṣim b. Ḥumayd (*Rijāl*: 293). Numerous passages from this register, either with (as, for instance, in Āḥmad b. Muḥammad b. Īsā: 47, 112; Kāfī 5: 113, 443, 482 [also *Tabdīb* 8: 203–4], 6: 63, 150, 7: 261 [also *‘Ilal* 2: 268], 400) or without the initial formula “I asked him,” appear in the works of ḥadīth. Most of the surviving passages are collected in the above-mentioned *Musnad Muḥammad b. Qays al-Bajalī*.

3. **Aṣl**

His notebook of ḥadīth, related by Ibn Abī ‘Umayr (*Fihrist*: 131). There are quotations from our author by this transmitter, through (as in Kāfī 6: 214) or without (as ibid. 6: 284) an intermediary. The surviving passages of this genre are also collected in the above-mentioned work.

156: **Al-Nahshālī**


This name is known principally through Abū Saʿīd Ḥasan b. ‘Alī al-ʿAdawī (d. 318), a transmitter with a reputation for forgery (see Ḩaṭīb, *Taʾrīkh* 7: 381–4; *Līsān* 2: 425–8 [and the many other sources listed in the editor’s footnote to the latter work 2: 425]; see also Ibn al-Ghāḍārī: 53, 54–5). *Līsān* 5: 753 reports that ‘Abd Allāh b. ʿĀḥmad b. Ḥanbal (d. 290) also quoted from him, presumably in his surviving *Musnad Aḥl al-Bayt* (Ziriklī: 4: 65). Should a transmitter such as Muḥammad b. Tamīm al-Nahshālī al-Tamīmī have ever existed, he would have lived into the third decade of the third century when ‘Adawī (born 210) and ‘Abd Allāh b. ʿĀḥmad (born 213) could have heard ḥadīth from him. Alternatively, the transmissions by these two could have been through a written record.

**Kitāb**


157: Ibn Abī Ḥamza

Muḥammad b. Thābit b. Dīnār al-Thumālī, a Kūfan client of the Banū ‘Awf b. Aslam of Azd and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm. He was a son of the prominent Shi‘ite scholar of the first half of the second century, Abū Ḥamza al-Thumālī (no. 201 below).

Barqī: 68; Kashshī: 203 (repeated at 406); Najāshī: 358; Fihrist: 148; Rijāl: 145, 313.

Kitāb

His notebook of ḥadīth, related by Ibn Abī ‘Umayr (Najāshī: 358; Fihrist: 148). There are over two hundred and fifty quotations from this author in Shi‘ite works of ḥadīth, listed in Khūṭī 14: 238–42, 403–12 and Fāhāris 10: 128, many through the same transmitter.

158: Muḥammad Ibn Abī Rāfi‘

Muḥammad b. ‘Ubayd Allāh b. Abī Rāfi‘ al-Madānī, the grandson of Abū Rāfi‘, the Prophet’s servant, and son of ‘Ubayd Allāh, the official scribe of ‘Aḷī. He related the works of his father and quoted ḥadīth from Muḥammad al-Bāqīr, among others. He died in 157.


Ibn ‘Adī: 2126 identifies this transmitter as a Kūfan quoted by the Kūfans and as one of the Shi‘ites of that city. This does not seem correct. Like his father and
other members of the family, Muḥammad too must have lived and died in Medina. Abū Ḥātim describes his son, Muʿammār, as “a Medinese ṣḥāfiya who was in Baghdad” (Mizzī 28: 330).

His transmission from Muḥammad al-Bāqir is attested in a number of reports (e.g. Firdawṣ [Uzbek: 731, # 206]). He also quoted from Zayd b. ‘Alī (e.g. Ibn Abī l-Ḥāḍīd 4: 107) and other members of the House of the Prophet (e.g. Āḥmad 1: 78 [cf. Bahshāl: 195]; Ḥilya 1: 74, 388).

Nuskha

A register of ḥadīth, related from this transmitter by his son, Muʿammār (whom Abū Ḥātim met in Baghdad in 213, and on him see Mizzī 28: 329–31 and the sources listed in the editor’s footnote), as noted by Ibn Ḥibbān, Majrūḥīn 3: 38. Najāshī: 353 also has him as an author of a book, though the sentence that should specify the work intended is missing from the existing version of this source. The isnād given by Najāshī for this unspecified work is, however, identical in the upper part with that given by him for the book of Ibn Abī Ṭāfī that this transmitter quoted from the author, his father (Najāshī: 6).

Many quotations from this author,93 some through his son Muʿammār,94 appear in Sunnī and Shiʿite works of ḥadīth. Ṭabarānī, Kābīr 1: 318–22 (# 939–55 and 958) has eighteen of them in one section and another, ibid. 4: 184. Muḥammad b. Sulaymān quotes in his Manāqib some twenty others, all on the virtues of ‘Alī, as follows:

1: 236, 262 (a longer version at 285; also Ṭabarānī, Kābīr 1: 320, # 952; Ḥākim 3: 183), 277, 280, 283 (repeated at 286; also Ibn al-Juḥām: 282 [read ‘an Ibn Abī Ṭāfī as in the editor’s footnote 3]), 284, 310, 334, 364 (also Abū Ṭālib: 75; Ṭabarānī, Ḥākim: 191–2), 385–6 (read ‘an Muḥammad b. ‘Ubayd Allāh b. Abī Ṭāfī ‘an abīh), 392 (also Ibn al-Juḥām: 391), 395 (also Ibn ‘Adī: 2126), 397, 428 (repeated in 2: 405; also Ṭabarānī, Kābīr 1: 319; Qāḍī Nuʿmān, Sharḥ 1: 232; Zubayr b. Bakkār, Muwaffaqiyyāt: 313), 474, 485–6, 489, 491 (a longer version at 495, partially also in 2: 536; also Irshād 1: 87), 507–8
2: 283 (repeated at 471)

93. At times, however, he is misidentified as Muḥammad b. ‘Ubayd Allāh b. ‘Alī b. Abī Ṭāfī (see above, section I, no. 4, the entry on ‘Ubayd Allāh b. Abī Ṭāfī).

94. They include five quotations in Ibn ’Adī: 2443 (two also in Rāyānī 1: 473–4, another also in Ibn Māja: 153, another also in Ibn Sa’d 1: 376 through a transmitter other than Muʿammār), a sixth in Ṭabarānī, Tabdīlī, Ibn ‘Abhār: 511, and a seventh in Haythamī, Majma’ al-ḥabrāyn 6: 159–60.
Other quotations from this author, many through the transmitter named by Najāshī, include the following:

- Ibn Sa'd 3: 15–16
- Aḥmad 1: 78 (read 'an Muḥammad b. ‘Ubayd Allāh b. Abī Rāfī' as in the Beirut, 1995 edition, as well as in Bahṣal: 195), 121
- Ibn Māja: 242, 395 (same as Ṭabarānī, Kabīr 1: 318, # 940), 411–12 (same as Ṭabarānī, Kabīr 1: 318, # 943)
- Ṣaffār: 85
- Rūyānī 1: 455, 461 (two reports, both also in Ṭabarānī, Kabīr 1: 320–21 [# 954, 955, the latter also in Abū Nuʿaym, Mā nazak: 62–3; Ibn al-Juhām: 98–99)
- Ibn Qūlawy: 113 (read 'an Ibn Abī Rāfī')
- Irshād 1: 73–4
- Ḥiliya 1: 74, 388
- Fīrdaus (Uzbak: 731, # 206)
- Ṭabrisī, Ilām: 187
- Ibn ‘Aṣākīr 14: 128–9, 130 (see also Ṭabarānī, Kabīr 4: 155–6), 162 42: 141–2, 270
- Ibn Abī ‘l-Ḥādīd 4: 107
- Ibn al-Qayyīm, Ṭurūq: 67–8

The long text in Ṭusī, Amālī: 463–72 from ‘Ubayd Allāh b. Abī Rāfī' and others may have also belonged to the work in question as some passages of it are attested elsewhere on the authority of our author.

159: Ibn ‘Udhāfir al-Ṣayrafi

Muḥammad b. ‘Udhāfir al-Madā‘inī, the moneychanger, a Kūfī client of Khuzā‘a and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm. He died late in the second century at the age of 93.

Kitāb

His notebook of ḥadīth, related by a number of transmitters including Muḥammad b. Iṣmā’īl b. Bāzī and ‘Amr b. Uthmān (Najāshī: 360; Fihrist: 148; Rijāl: 343), possibly also Muḥammad b. ‘Umar b. Yazīd who is the intermediary between this author and Mūsā b. al-Qāsim al-Bajalī, author of a book on the hajj in which he repeatedly quoted from our author. The overwhelming majority of the quotations from Muḥammad b. ‘Udāfīr in Sunnī (e.g. Khatṭīb, Talkhīs: 41) and Shī’ite works of ḥadīth, over one hundred of them listed in Khuṭṭī 16: 279–80, 435–7 and Fabāris 10: 181, are through the same transmitters.

160: Muḥammad al-Khath’amī

Muḥammad b. Yaḥyā al-Khaftamī, a Kūfīan transmitter from Ja’far al-Ṣādiq.

Najāshī: 359; Fihrist: 162; Rijāl: 297.

This transmitter is most likely the same as the Muḥammad b. Yaḥyā al-Khazzāz named also in Najāshī: 359. See especially Ibn Qulawayh: 156, # 17 and 18 (compare also Kāfī 6: 200 with Tahdhīb 6: 398 and other similar cases mentioned in Muḥammad Taqī al-Tustaṭarī 9: 650 and Khuṭṭī 18: 391–3).

Kitāb

His notebook of ḥadīth, related by a number of transmitters including Ibn Abī ‘Umayr (Najāshī: 359; Fihrist: 162). There are a good number of quotations from this author in later works, some through the same transmitter. For lists see Khuṭṭī 18: 26–9, 33–6, 386–92 and Fabāris 10: 274–6. The notebook was still available in the mid-seventh century to Ibn Ṭāwūs who calls it Aṣl and quotes a passage from it in his Faraj: 86 (see further Kohlberg: 125–6).

161: Munakhkhhal al-Raqqī

Munakhkhhal b. Jamīl al-Asadī al-Raqqī, seller of slave girls, a Kūfīan esoteric Shī’ite who principally transmitted from Jābir al-Juʿfī.
Kashshī: 368; Ibn al-Ghadā'irī: 89, 110; Najāshī: 421; Fihrist: 169; Rijāl: 312.

Najāshī reports that Munakhkhal transmitted from Ja'far al-Ṣādiq, too. This is attested in a report in Kāfī 1: 417.

1. Kitāb al-tafsīr

Related from the author by Muḥammad b. Sinān al-Zāhirī (Najāshī: 421), this was clearly a collection of mostly esoteric reports on the Qur'ān, almost all quoted from the author’s principal teacher, Jābir al-Ju’fī. There are numerous quotations on the topic from this author in later works, all, with a single exception, from Jābir, and all quoted from Munakhkhal by the same Muḥammad b. Sinān, through ‘Ammār b. Marwān al-Yashkurī al-Khazzāz. Examples include the following:

- Ṣaffār: 193 (also Kāfī 1: 228), 294 (whence Ikhtisās: 278), 399 (whence Ikhtisās: 332), 500
- Kāfī 1: 417 (three reports), 418
- Fūrāt: 54
- Ibīn al-Juḥām: 145
- ‘Alī b. Idrīhīm 2: 104, 111, 255
- Ibīn Bīṣṭām: 23, 69
- Ma‘ānī: 167
- Abū ‘Abd Allāh al-Shaḥrī, Adbhūr: 21 (possibly; repeated at 82)
- Ḥasan b. Sulaymān: 17–18, 26 (two reports)

2. Kitāb

Related by Muḥammad b. al-Husayn b. Abī ’l-Khatṭāb through Muhammad b. Sinān al-Zāhirī (Fihrist: 169) who, as noted above, quotes this author through ‘Ammār b. Marwān. A good number of non-Qur’ānic quotations from this author, almost all through this chain of transmission, may have belonged to this work. Examples are as follows:

- Ṣaffār: 20–21, 28 (read ‘an Munakhkhal ‘an Jābir), 104, 144, 187–8, 317, 447 (also Kāfī 1: 272)
- Kashshī: 14–15 (through a different isnād)
- Nu’mānī: 200–201
- Ikhtisās: 117
- Ghayba: 187
- Tadbīḥ 2: 109 (repeated at 321)
162: Murāzim al-Madā‘īnī

Abū Muḥammad Murāzim b. Ḥakīm al-Madā‘īnī, a client of Azd and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm. He died after 183.

Barqī: 117; Najāshī: 424; Fihrist: 170; Rijāl: 311, 342. See also Kāfī 2: 344–5, 4: 506.

Murāzim was a member of an originally Kūfī Shī‘ī family of transmitters of hadīth who lived in the Sabāt district of Ctesiphon. His brother, Ḥadīd, was a mutakallim and a transmitter from Ja‘far al-Ṣādiq (Najāshī: 148; Khatīb, Ta‘rīkh 8: 280). Najāshī and Fihrist: 63–4 name a notebook of hadīth by Ḥadīd, not attested through the transmitters specified in those two sources, nor quoted by his son, ‘Alī, himself a widely quoted transmitter. Murāzim’s other brother, Muḥammad (Najāshī: 424; Rijāl: 280), and son, Muḥammad (Najāshī: 365; Fihrist: 155), are also named in the sources.

1. Kitāb

His notebook of hadīth, related by his nephew ‘Alī b. Ḥadīd (Najāshī: 424; Fihrist: 170), and possibly by Ibn Abī ‘Umayr (Mashyakha: 463). There are close to one hundred quotations from this author in later works, listed in Khu‘ī 18: 110–13, 407–9 and Fahāris 10: 293, predominantly through the same transmitters.

2. Kitāb ishtaraka Jamīl b. Darrāj wa Murāzim b. Ḥakīm fīb

A notebook he had jointly with Jamīl b. Darrāj (no. 119 above), related by ‘Alī b. Ḥadīd (Najāshī: 127). Jamīl ‘an Murāzim in Kāfī 2: 170, 4: 27 (also Thawāb: 203) may refer to this joint notebook. Alternatively, it might have originally read Jamīl wa Murāzim if a joint notebook implied a register of reports filled out in part by one transmitter and in part by the other.

95. Mahāsin: 479 has a quotation from Ja‘far b. Muḥammad b. Ḥakīm, from his father, from Ḥadīd. Kāfī 6: 324 has Ja‘far b. Muḥammad b. Ḥakīm, from Murāzim. These may be family isnads, and this Ja‘far possibly a nephew of Murāzim and not the Khaṭṭamī named in Najāshī: 357.

96. Ḥafs ḡārā Murāzim in Kāfī 1: 102, however, seems to be a corruption of Ḥadīd ḡārā Murāzim, as is Jarīr b. Ḥakīm akbū Murāzim in Rijāl: 179.
163: Mūsā al-Wāsiṭī

Mūsā b. Bakr al-Wāsiṭī, a Kūfī Shī‘ī who was originally from Wāsīt. He was a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm, and joined the Ṣaḥīfīs after the death of the latter.

Barqī: 85, 117, 118; Kashshī: 328, 438; Najāshī: 407; Fībrīst: 162; Rījāk 301, 343.

He was a personal aide to Mūsā al-Kāzīm as noted in a report quoted by Kashshī (also ‘Abd Allāh b. Ja‘far: 333; see also Kāfī 5: 94, 6: 332, 489). That he joined the Ṣaḥīfīs is noted in Rījāk 343.

Kitāb

His notebook of hadīth, related by ‘Alī b. al-Ḥakam (Najāshī: 407), Ibn Abī ‘Umayr and Ṣafwān b. Yahyā (Fībrīst: 162). The notebook is also mentioned in the Kāfī where a number of passages are quoted from it through Ḥasan b. Muḥammad b. Samā‘a (Kāfī 7: 97, continued at 104). A fragment of the work is included in Ibn Idrīs, Mustāṭrāfīt: 17–19.

There are close to three hundred quotations from this author in later works, listed in Khu‘ī 19: 22–31, 340–47 and Fabāris 10: 365–6, mainly through the same transmitters.

164: Mūsā al-Marwazī

Mūsā b. Ibrāhīm al-Marwazī, a Sunnī resident of Baghdad who was formerly associated with the police force of the city but later joined the circles of transmitters of hadīth. He heard hadīth from Mūsā al-Kāzīm when the latter was in the city as a prisoner. He was reportedly still alive in 229.

‘Uqaylī 4: 166; Najāshī: 407–8; Fībrīst: 163; Rījāk: 343; Khaṭīb, Ta‘rīkh 13: 38–9; Lisān 7: 94–5 (and other sources listed in the editor’s footnote).

Kitāb / Musnad al-Imām Mūsā b. Ja‘far

A notebook of the hadīths that he heard from Mūsā al-Kāzīm, related from the author by Muḥammad b. Khalaf al-Marwazī (Najāshī: 407–8).
The work has survived in an old manuscript in the Žāhiriyya Library of Damascus and is published (ed. Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī, Tehran, 1352sh/1973–4) as Musnad al-Imām Mūsā b. Ja'far. It contains fifty-nine reports, with an appendix by the editor where a number of quotations by the author from Mūsā al-Kāẓim, not attested in this text, are gathered from other works.

165: Mūsā al-Numayrī

Mūsā b. Ukayl al-Numayrī, a Kūfan transmitter from Ja'far al-Ṣādiq.

Barqī: 85; Najāshī: 408–9; Fihrist: 162; Rijāl: 314.

Kitāb

His notebook of hadīth, related by a number of transmitters (Najāshī: 409; Fihrist: 162). The overwhelming majority of the close to fifty quotations from this author in later works are through uniform isnāds to the transmitters ‘Alī b. ‘Uqba and Dhubyān b. Ḥakīm al-Awdī who at times quote this author together (e.g. Tabdīb 1: 459, 6: 242; Ibn Ṭawūs, Jamāk: 278), but mostly separately. They most likely quoted from this notebook. For the list of their quotations, see Khu’ī 19: 19–21, 338–9 (see also ibid. 7: 421, 12: 313–14).

166: Abū Hārūn al-Makfūf

Mūsā b. ‘Umayr al-Qurashī al-Ja’ḍī, the blind, a Kūfan client of the family of Ja’da b. Hubayra al-Makhzūmī, ‘Alī’s nephew and governor of Khurāsān, and a transmitter known to both Sunnī and Shi‘īte circles of hadīth transmission in his time. He lived in Baghdad and transmitted from Ja’far al-Ṣādiq, among others.

Abū Zur‘a al-Rāzī: 532; Fasawī 3: 121; Barqī: 58, 108; Nasā‘ī, Du‘afā‘: 224; ‘Uqaylī 4: 159–60; Ibn Abī Ḥātim 8: 155; Ibn ‘Adī: 2340–41; Kashshī: 222–3; Najāshī: 409 (as Mūsā b. ‘Umayr al-Hudbalī, possibly a corruption of Ja’ḍī); Fihrist: 183; Rijāl:

For examples of this transmitter’s Sunnî reports, see Ibn ‘Adî: 2340–41 where seven instances are quoted.

**Kitâb**

His notebook of hadîth, related by ‘Abbâd b. Ya’qûb al-Rawâjinî (Najâshî: 409) and ‘Ubays b. Hîshâm (Fihrist: 183). The following quotations from this author are on the authority of ‘Abbâd:

- Âhmad, Fadâ‘îk: 619 (repeated at 668)
- Âhmad b. ‘Isâ: 4: 267
- Ibn ‘Adî: 2341 (three reports, one also in Abû Tâlib: 317)
- Abû Tâlib: 400, 424

Other “Shî’ite” quotations from him include the following examples:

- Kâfî 3: 306, 314–15, 343
  6: 39
  8: 102, 266
- Ibn Qûlawayh: 208 (repeated at 210–11)
- Hîlya 3: 186

**167: Mushma‘îll al-Nâshirî**

Mushma‘îll b. Sa’d al-Asadî al-Nâshirî, a Kûfan Shî’ite and a transmitter from Ja’far al-Ṣâdiq.

Barqî: 112; Najâshî: 420; Fihrist: 171; Rijâl 311. See also Ibn Bâbawayh, Amâlî: 581–2.

**Kitâb al-diyyāt**

A joint book by this author and his brother, Hâkam, related from them by ‘Ubays b. Hîshâm al-Nâshirî (Najâshî: 420, also 136–7). There are a number of quotations from this author in later works, some through the same transmitter, but all legal transmissions of this author concern
matters of inheritance (e.g. Kāfi 7: 91, 110, 126 [also Fāqīḥ 4: 262; Tabdhīb 9: 294–5, read ‘an Mushma‘īl for ‘an Ismā‘īl]; Tabdhīb 9: 283). One may therefore suggest that the word diyaṯ in Najāshī’s source may have been a corruption of mīrāṯ. Alternatively, the work may have been entitled Kitāb al-fa(ra)‘īd˙, a term that would normally refer to shares of inheritance but could also mean at the time the monetary compensation for the loss of life or injuries inflicted upon a fellow human being. Najāshī or his source may have reworded the title to fit what they thought the book’s content was about.

168: Muthannā al-Ḥannāṭ

Muthannā b. al-Walīd, the wheat seller, a Kūfan client and a transmitter from Ja‘far al-Ṣādiq.


Kitāb / Aṣl

His notebook of hadītb, related by a number of transmitters including Ḥasan b. ‘Alī b. Yūsuf b. Baqqāḥ (Najāshī: 414) and Ḥasan b. ‘Alī al-Washshā‘ (Abū Ghālib: 172; Najāshī: 414; Fihrist: 167). The notebook has survived, and is published in al-Uṣūl al-sittat ‘asbar: 102–5. It contains twenty-three reports (see further Kohlberg, Uṣūl: 155). There are, however, many other quotations from this author in later works, listed in Khu‘ī 14: 178–80, 183–7, 379–86 and Faha‘ris 10: 36–7, many through the same transmitters. This may indicate that the surviving text is a shorter version of the original and much longer notebook of Muthannā al-Ḥannāṭ, or a fragment of it.

169: Ibn Abī Zuhayr

Abū Muḥammad Muṭṭalib b. Ziyād b. Abī Zuhayr, a Kūfan client and a Sunnī transmitter of hadītb with Shī‘ite sympathies. He transmitted from Ja‘far al-Ṣādiq, among others, and died in 185.

He is commonly identified as al-Thuqa'fi al-Zubari al-Qurashi. Ibn Sa'd explains that he was called Thuqa'fi because he lived among the Thaqif, presumably in their district in Kufa, and was called Qurashi and Zubari because he was a client of Jabir b. Samura b. Junada al-Suwati (d. 74), a companion of the Prophet and nephew of Sa'd b. Abi Waqqas (d. 55), whose father was a confederate (*balif*) of the Banu Zuhra b. Kilab, a clan of Quraysh (see further, Mizzi 4: 438–9).


**Nuskha 'an Ja'far b. Mu'hammad**

A register of his transmissions from Ja'far al-Sadiq, related by Ahmad b. Mu'hammad b. Khaliq al-Barqi through his father (Najashi: 423; also *Fihrist* 168 [as a *kitabi*]). There is in fact a passage in *Mahasin* 498 (whence *Kafi' 6: 335*) that Barqi quotes from his father, from this author, from Ja'far al-Sadiq. Other quotations by this author from Ja'far al-Sadiq are normally through intermediaries as in *Kafi' 5: 517, 6: 515*; Ibn Bislam: 84.

**170: Qasim al-'Ilji**

Qasim b. Burayd b. Mu'awiya al-'Ilji, a Kufan transmitter from Ja'far al-Sadiq and his disciples. He was the son of Burayd b. Mu'awiya (no. 51 above), a distinguished member of the Shi'ite community of Kufa in the mid-second century who died in 150.

Najashi: 313–14; Rijal: 273, 342.
His notebook of hadīth, related by Faḍāla b. Ayyūb (Najāshī: 313–14). Most of the over fifty surviving quotations from this author in later works, listed in Khuṭṭ 14: 13, 346, 347–8 and Fabāris 9: 554, are on the authority of the same transmitter.

**171: Qāsim al-Baghdādī**

Qāsim b. Sulaymān, a Kūfan who resided in Baghdad and a transmitter from Ja’far al-Ṣādiq and his disciples.


His notebook of hadīth, related by Ḥusayn b. Saʿīd through Naḍr b. Suwayd from the author (Najāshī: 314; Fihrist: 127–8; also Mashyakḥa: 479). Close to one hundred quotations from this author have survived in later works through this isnād. For lists see Khuṭṭ 14: 22, 348–56; Fabāris 9: 558.

**172: Ibn ‘Urwa**

Abū Muḥammad Qāsim b. ‘Urwa, a resident of Baghdad and an aide to Abū Ayyūb al-Khūzī, the vizier of the ‘Abbāsid Maḥṣūr. He transmitted from the disciples of Ja’far al-Ṣādiq.


97. Abū Ayyūb Sulaymān b. Makhlad (or Dāwūd) al-Khūzī al-Mūriyānī (d. 154) who served as the vizier of Maḥṣūr until 153. On him see especially Jahshiyār: 65–87 (also Ṭabarī 8: 42, 44 [and numerous pages in vol. 7]; Maḥṣūrī: 133; Ibn Khallikān 2: 410–14).
Kitāb


173: Rabīʿ al-Āṣamm

Rabīʿ b. Muḥammad b. ʿUmar b. Ḥassān al-Muslī al-Madhḥijī, a Kūfan transmitter from Jaʿfar al-Ṣādiq.

Najāshī: 164; Fihrist: 70; Rijāl: 203.

Kitāb / Aṣl

His notebook of hadith, related by Ḥasan b. Maḥbūb and ʿAbbās b. ʿĀmir al-Qaṣābānī, among others (Najāshī: 164; Fihrist: 70). The transmitter ʿAlī b. al-Hakam also seems to have been a principal transmitter of this notebook. Almost all of some fifty quotations from this author in later works, listed in Khūṭa 7: 166, 174–5, 177, 430–31 and Fabāris 8: 536, are on the authority of the said transmitters. The notebook was still available in the mid-seventh century to Ibn Tawūs, who quoted from it in his Falāḥ: 382–3, 387–8 and Muhāsaba: 54–5 (see further Kohlberg: 126).

174: Rifaʿa al-Nakhkhās

Rifaʿa b. Mūsā al-Asadī, the slave merchant, a Kūfan transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāẓim. He reportedly joined the Wāqīfītes after the death of the latter, but later left that group and returned to mainstream Imāmīsm.

Barqī: 109; Najāshī: 166; Fihrist: 71; Rijāl: 205; Gbayba: 71. See also Kāfī 6: 78; Najāfī 32: 130.
Kitāb mubawwab fī 'l-fara'īd

A work on matters of religious law, organized in chapters (Najāshī: 166), related by a number of transmitters including Ibn Abī ‘Umayr and Ṣafwān b. Yahyā (Abū Ghālib: 177; Fihrist: 71; see also Mashyakha: 452). Quotations from this author by these and other prominent transmitters in matters of religious law abound in Shi‘ite works of ḥadīth. For lists see Khu‘ī 7: 198–200, 431–7; Fābāris 8: 542–3.

175: Ibn Abī Sabra

Abū Nu‘aym Rib‘ī b. ‘Abd Allāh b. al- Ja¯rud b. Abī Sabra al-Hudhalī, a Baṣran transmitter of ḥadīth known to both Sunnī and Shi‘ite traditions. His grandfather, Ja¯rud (d. 120) was also a ḥadīth transmitter and was quoted by Rib‘ī. Rib‘ī was a disciple of the Baṣran Shi‘ite scholar Fuḍayl b. Yāsār, from whom he transmitted much ḥadīth. He also transmitted from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq, among others.


For an example of Rib‘ī’s transmission in the Sunnī tradition, see Abū Da‘wūd 2: 9. He quoted that report from his grandfather, Ja¯rud, as also in Saffār: 58. A later transmitter of this latter report, ‘Abbās b. Ma‘rūf, misidentified this Ja¯rud (ibid.: 56). The name is wrongly amended to Abī ‘l- Ja¯rud in Kāfī 1: 221. 98

Kitāb / Aṣl

His notebook of ḥadīth, related by a number of Shi‘ite transmitters including Ḥammād b. Īsā and Ibn Abī ‘Umayr (Najāshī: 167; Fihrist: 70; also Mashyakha: 468). With a few exceptions, all of the over one hundred quotations from Rib‘ī in Shi‘ite works of ḥadīth, listed in Khu‘ī 7: 160–61,

98. The editor obviously misidentified this Ja¯rud with the much better known Abū ‘l- Ja¯rud Ziyād b. al-Mundhir (see above, section II, no. 13). The misidentification is not unprecedented. Abū ‘l-Mundhir Ja¯rud b. al-Mundhir al-Kindī, the coppersmith, a Kūfīan transmitter from Ja‘far al-Ṣādiq and author of a notebook of ḥadīth (Barqī: 60, 105; Najāshī: 130; Fihrist: 45; Riḍā: 129, 179; with a few quotations on his authority in Kāfī 2: 144, 3: 135, 6: 5, 6, 405; Kashshī: 127; Tabdīlī 2: 259) has repeatedly been misidentified with Abū ‘l- Ja¯rud. Compare, for instance, Kūsālī: 132 and Ma‘ānī: 193 with Kāfī 2: 144, and Kāfī 6: 405 with Tabdīlī 9: 109.
164–5, 424–30 and *Fahāris* 8: 53–4, are through Ḥammād, with the remainder through Ibn Abī ‘Umayr and others.

At the end of Rib‘ī’s entry in Najāshī, there is a reference to the *Kitāb al-rāhib wa ‘l-rāhiba* of Ḥasan b. Rāshid (see no. 83 above). The reference is in all likelihood misplaced. That text, a sectarian polemic written in the form of a conversation between Mūsā al-Kāzīm and a monk and a nun from Yemen, is quoted in full on the authority of Ḥasan b. Rāshid in *Kāfī* 1: 481–4 and is not related to Rib‘ī.

176: Rawḥ b. ‘Abd al-Raḥīm

Rawḥ b. ‘Abd al-Raḥīm b. Rawḥ, a Kūfan transmitter from Ja‘far al-Ṣadiq. He was a nephew of Mu‘allā b. Khunays (no. 142 above).

Najāshī: 168; *Rīžāk* 204. See also *Kāfī* 2: 147.

*Kitāb*

His notebook of ḥadīth, related by the transmitter Ghālib b. ‘Uthmān (Najāshī: 168; also *Mashyakha*: 521). There are a number of quotations from this author in the four main works of Shī‘ite ḥadīth, as listed in Khu‘ī 7: 204–5, 206, 437 (and an additional one in *Māhāsīn*: 577), all, with a single exception, through the same transmitter.

177: Al-Khulqānī


Najāshī: 168; *Fibrīst*: 74; *Rīžāk* 205.

That he was a Kūfan is not mentioned by his biographers but appears from a report in Ṭūsī, *Amālī*: 698.

*Kitāb*

(Ibn al-Nadīm: 275). This was Ruzayq’s notebook of ḥadīth, related by Muḥammad b. Hammām al-Iskāfī (d. 336) from ‘Abd Allāh b. Ja‘far
al-Himyarī from Muhammad b. Khālīd al-Tāyālīsī from the author (Najāshi: 168), and by Abū 'l-Muḍaddal al-Shaybānī (d. 387) from Humayd b. Ziyāḍ (d. 310) from Qāsim b. Ismā’īl al-Qurashī (possibly from Ja'far b. Bashīr as may be indicated by an *isnād* in Kāfī 8: 217) from the author (*Fihrist*: 74).

The notebook has partially survived in Tūsī, *Amālī*: 694–700 (a section of twenty reports, half of which [ibid.: 694–7, # 1478–87] are quoted from a copy handed down through the latter *isnād*,99 and the other half [ibid.: 697–700, # 1488–97] from a copy received through the first *isnād*; two of these reports are also attested in Kāfī 8: 217–18 with a different *isnād*). There are other quotations from Ruzayq in works of ḥadīth that are not included in the surviving section. Examples are as follows:

- *Kāfī* 6: 507
- Ibn al-Ra‘zī, *‘Arūs*: 157
- *Manāqib* 3: 223

178: Al-Fażārī al-Ḥadhdhā’

Ṣabbāḥ b. Ṣabīḥ (or Ṣubayḥ), the shoemaker, a Kūfān client of Fażāra and the *imām* of the Mosque of Dār al-Lu’lu’ in Kūfa. He was a transmitter from Ja’far al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 97; Najāshi: 201–2; *Fihrist*: 85; *Rijāk*: 226.

**Kitāb**

His notebook of ḥadīth, related by a number of transmitters including ‘Ubays b. Hishām (Najāshi: 202; *Fihrist*: 85). There are a fair number of quotations from this author, listed in Khuṭr 9: 93–94, 97, 385–7 and *Fabāris* 9: 121, by various transmitters including ‘Ubays b. Hishām.100 In the Sunnī tradition, a quotation from him related by his son Muḥammad, appears in Khaṭīb, *Talkīb*: 394–5.

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99. As attested in *Bihār* 63: 406. The *isnād* that should appear in the beginning of this section, and to which the sentence “wa bi-hadhā ‘l-isnād” at the beginning of all subsequent reports refers, is missing from the edition of Tūsī’s *Amālī* used in the present work.

100. See, for instance, Kāfī 2: 348 (read Ṣabbāḥ al-Ḥadhdhā’ for Ṣabīḥ al-Ḥadhdhā’ [the confusion of the two names is not unusual; cf. Kāfī 3: 69 with *Ila‘* 1: 262]).
179: Şabbāḥ al-Muzanī

Abū Muḥammad Şabbāḥ b. Yahyā al-Muzanī, a Kūfan transmitter of hadīth. Clearly a Shi‘ite, though possibly not an Imāmite, he was also known to Zaydī and Sunnī circles of hadīth transmission of his time. He transmitted from the disciples of Muḥammad al-Bāqir and Ja‘far al-Ṣādiq, among others.


Kitāb

His notebook of hadīth, related by a number of transmitters (Najāshī: 201; Fihrist: 85). There are a fair number of quotations from this author in Shi‘ite works of hadīth, listed in Khu‘t 9: 98–9 and Fabāris 9: 122. His transmissions also appear in Sunnī and Zaydī works, as in the following examples:

- Bukhārī, Kābīr 4: 314–15 (two reports)
- Ṭabarānī, Taṣḥīḥ 10: 5
  22: 8
- ‘Uqaylī 2: 86, 202
- Ṭabarānī, Kābīr 12: 79 (read Muzanī for Madīnī)
- Ḥilya 3: 187–8
- Abū ‘Abd Allāh al-Shajarī, Adbār: 50, 87
- Ibn ‘Asākir 1: 297
  42: 296
- ‘Abd Allāh b. Ḥamza, Shāfī 1: 73, 92, 105–6
180: Sa‘d al-Zāmm

Sa‘d b. Abī Khalaf, known as al-Zāmm, a Kūfan client of the Banū Zuhra b. Kilāb of Quraysh, and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 98; Najāshī: 178–9; Fibrīst: 76; Rijāk: 212, 338.

Kitāb

His notebook of hadīth, related by a number of transmitters, including Ibn Abī ‘Umayr (Najāshī: 178–9) and Hasan b. Mahbūb (Fibrīst: 76). Almost all the quotations from this author in later works, listed in Khu‘ī 8: 49, 394–6 and Fabāris 9: 22, are through the same transmitters.

181: Ṣafwān al-Jammāl

Abū Muḥammad Ṣafwān b. Mihrān b. al-Mughīra, the cameleer, a Kūfan client of the Banū Kāhil of Asad Khuzayma and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 110; Kashshī: 440–41; Najāshī: 198; Fibrīst: 84; Rijāk: 227. See also ‘Ayyāshī 1: 381.

Kitāb

His notebook of hadīth, related by a number of transmitters (Najāshī: 198; Fibrīst: 84; also Mashyakha: 436). Quotations from this author, some through the transmitters specifically named in these sources, abound in later works. For lists see Khu‘ī 9: 122–3, 137–8, 428, 463–5; Fabāris 9: 132, 133–4, 135.

182: Sa‘īd al-A‘raj

Abū ‘Abd Allāh Sa‘īd b. ‘Abd Allāh al-Taymī, the lame, possibly the oil seller, a Kūfan client and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm.
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Kitāb / Aṣl

His notebook of ḥadīth, related by a number of transmitters including ‘Alī b. al-Nu‘mān, Ṣafwān b. Yaḥyā (Najāshī: 181; Fīrist: 77; Rijāk: 213) and ‘Abd al-Karīm b. ‘Amr al-Khathāmī (Mashyakha: 472). The overwhelming majority of the quotations from this author in later works, listed in Khuṭī 8: 107–8, 123–4, 431–4 and Fābāris 9: 31, 35, are on the authority of the same transmitters.

183: Ibn Ghazwān

Saʿīd b. Ghazwān, a Kūfī client of the Bānū Asad and a notable in the Shīʿite community of Kūfā in his time. He transmitted from Jaʿfar al-Ṣādiq.

Barqī: 97; Najāshī: 181–2; Fīrist: 77; Rijāk: 214. See also Kashshī: 279.

Kitāb / Aṣl

His notebook of ḥadīth, related by a number of Shīʿite transmitters including Ibn Abī ‘Umayr (Najāshī: 182; Fīrist: 77). Almost all of the surviving quotations from this author in later works, listed in Khuṭī 8: 128 and Fābāris 9: 37, are through the same transmitter.

184: Al-Ḍubaʿī al-Ḥannāṭ

Saʿīd b. Yāsār, the wheat seller, a Kūfī client of the Bānū Ḍubay’a, a clan of the Bānū ‘Ijl, and a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 97; Mashyakha: 522; Najāshī: 181; Fīrist: 77; Rijāk: 213.
Kitāb / Aṣl

His notebook of hadīth, related by a number of Shī‘ite transmitters (Najāshī: 181) including ʿAffān b. Yaḥyā and ʿAlī b. al-Nuʿmān (Fihrist: 77). Most of the quotations from this author in later works, listed in Khuṭ 8: 143–4, 435–8 and Fabāris 9: 40, are through the same two transmitters.

185: Ibn ‘Uqba

Ṣāliḥ b. ‘Uqba b. Qays b. Simʿān b. Abī Rubayḥa, a client and a transmitter with esoteric tendencies. He lived in the latter half of the second century.


Kitāb

His notebook of hadīth, related by Muḥammad b. Ismāʿīl b. Bazī (Najāshī: 200; Fihrist: 84–5). Quotations from this author in later works, listed in Khuṭ 9: 76–7, 380–85 and Fabāris 9: 117–18, are predominantly on the authority of the same transmitter.

186: Ṣāliḥ al-Qammāt

Abū Saʿīd Ṣāliḥ b. Saʿīd, the maker of swaddling clothes, a client of the Banī Asad and a transmitter from Jaʿfar al-Ṣādiq.

Najāshī: 199; Fihrist: 85; Rījāl: 225.

Kitāb

His notebook of hadīth, related by a number of transmitters including ʿUbays b. Hishām (Najāshī: 199) and Ibrāhīm b. Ḥāshim (Fihrist: 85). The surviving quotations from this author, listed in Khuṭ 9: 65–9, 377–8 and Fabāris 9: 37, 116, 577, are mainly on the authority of the same two transmitters.
187: Abū Khadīja al-Jammāl

Abū Khadīja (also known as Abū Salama) Sālim b. Mukram b. ‘Abd Allāh al-Kunāsī, the cameleer, a Kūfī client of the Banū Asad and a former follower of the heresiarch Abū ‘l-Khaṭṭāb (d. ca. 138); he joined the mainstream Imāmī Shīʿites after surviving the massacre of Abū ‘l-Khaṭṭāb and his followers. He was a transmitter from Jaʿfar al-Ṣādiq.


Kitāb

His notebook of hadīth, related by a number of Shīʿite transmitters (Najāshī: 188) including his associate Aḥmad b. ‘Aʿīdh al-Aḥmasī and ‘Abd al-Rahmān b. Abī Hāshim al-Bazzāz (Fihrist: 80; also Mashyakha: 478). The overwhelming majority of the many quotations from this author in later works, listed in Khuʿī 8: 17, 23, 26–7, 381, 21: 143–4, 386–7 and Fāḥiris 7: 490–91, 9: 6, 8, are through the same two transmitters.

188: Sallām al-Hāshimī

Sallām b. ‘Abd Allāh al-Hāshimī, a transmitter from Jaʿfar al-Ṣādiq.

Najāshī: 189

Kitāb

A small book, related by Abū Sumayna Muḥammad b. ‘Alī al-Ṣayraffī (Najāshī: 189). This seems to be the text quoted in full in Kāfī 1: 343–5 on the authority of the same transmitter. Another quotation from Sallām through the same Ṣayraffī appears in Nuʿmānī: 271–2.
189: Ibn Abī ‘Amra

Abū ‘Alī Sallām b. Abī ‘Amra al-Khurāsānī, a Kūfan transmitter of hadīth known to both Sunnī and Shī‘ite circles of hadīth transmission at the time. He transmitted from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq, among others.

Yaḥyā b. Ma‘īn 2: 423; Bukhārī, Kā blir 4: 133; Fasawī 3: 40; Ibn Abī Ḥātim 4: 258; Ibn Ḥibbān, Majrūḥān 1: 341; Ibn ‘Adī: 1155; Najāshī: 189; Fihrist: 82 (as Sallām b. ‘Amr, possibly a corruption); Ṣafī: 218; Mizzī 12: 293–4 (and other sources listed in the editor’s footnote). See also Kāfī 1: 400.

Kitāb

His notebook of hadīth, related by Ibn ‘Uqda from Qāsim b. Muḥammad b. al-Ḥusayn b. Ḥāzim from ‘Abd Allāh b. Jabala from the author (Najāshī: 189; Fihrist: 82). The notebook has survived on the same isnād and is published in al-Usūl al-sittat ‘ashar: 117–19. The surviving text contains ten reports (see further Kohlberg, Usūl: 156) and seems to be part of a larger notebook as numerous other quotations from this author appear in the sources (see Fābāris 9: 49), at least one (Ibn Qūlawy: 72) through ‘Abd Allāh b. Jabala, the first transmitter of this notebook. Two of the reports of the surviving notebook are attested in other early sources: one in Tirmidhī 4: 26, the other in Ibn al-Juḥām: 217.

190: Samā‘a Bayyā‘ al-Qazz

Samā‘a b. Miḥrān b. ‘Abd al-Raḥmān, a producer and dealer in silk cocoons, a Kūfan client of the Ḥadārima in whose district in Kūfā he had a mosque, though he lived in the district of Kinda in the city. He was a prolific transmitter from Ja‘far al-Ṣādiq, Mūsā al-Kāẓim and their disciples. He died in Medina.

Barqī: 109, 117; Najāshī: 193–4; Ṣafī: 221, 337.
Kitāb

His notebook of hadīth, related by many transmitters including ‘Uthmān b. ʿĪsā al-ʿĀmirī (Najāshī: 194; also Mashyakha: 427). There are close to one thousand quotations from this author in Shi‘ite works of hadīth, listed in Khūṭ 8: 294–302, 463–83 and Fabāris 9: 66–8, mainly through the same transmitter.

191: Al-Sarī al-Sulamī

Sarī b. ‘Abd Allāh b. Ya‘qūb al-Sulamī, a Kūfī transmitter known to both Sunnī and Shi‘ite communities of the city and a transmitter from Ja‘far al-Ṣādiq, among others.

Ibn ‘Adī: 1297–8; Najāshī: 194; Rijāk 222; Lisān 3: 230 (and other sources listed in the editor’s footnote).

Kitāb

His notebook of hadīth, related by ‘Abbād b. Ya‘qūb al-Rawahīnī (Najāshī: 194). There are a number of quotations from Ja‘far al-Ṣādiq by this author recorded in the sources on the authority of the same transmitter. Examples are as follows:101

- Aḥmad b. ʿĪsā 3: 88, 119, 124 (also 4: 201, 204, both through a different transmitter)
- Ṭabarī, Tabābīb, Ibn ʿAbbās: 348
- Ibn ‘Adī: 1297–8 (two reports, with a reference to his “other transmissions from Ja‘far al-Ṣādiq”)

101. See also ‘Ayyāshī 2: 259.
192: Sayf al-Nakha‘ī


Barqī: 103, 116; Ibn Ἦbbān, Thiqāt 8: 299–300; Najāshī: 189; Fihrist: 78–9; Rijāk 222, 337; Mizzi 12: 327–8.

Kitāb


There are close to three hundred quotations from this author in Shi‘ite works of ḥadīth, listed in Khu‘ī 8: 361–3, 366–9, 538–53 and Fabāris 9: 85, 86–7, many, if not most, through the same transmitters. The same is true with some of the quotations from this author in Sunnī sources (e.g. Dāraqūṭnī 1: 91; Khatīb, Talkhīs: 517; Ḥaskānī 1: 359).

193: Al-‘Aqarqūfī

Shu‘ayb b. Ya‘qūb al-‘Aqarqūfī, a nephew of the prominent Imāmite ḥadīth transmitter of Kūfā, Abū Basīr Yahyā b. al-Qāsim al-Asadī, and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzim.

Barqī: 84; Kashshā: 442–3; Najāshī: 194; Fihrist: 82; Rijāk 224, 338.

Kitāb / Aṣl

His notebook of ḥadīth, related by Ḥammād b. ‘Īsā, Ibn Abī ‘Umayr and others (Najāshī: 195; Fihrist: 82). The overwhelming majority of the close to one hundred quotations from this author in later works, listed in Khu‘ī 9: 27–9, 36–8, 365–8 and Fabāris 9: 99, 100, are through the same two transmitters.
Abū Muḥammad Sufyān b. ‘Uyayna, the one eyed, the furrier, a Kūfī client of the Banū Hilāl b. ‘Āmir of Hawāzin and a prominent Sunnī transmitter of ḥadīth who transmitted from Ja'far al-Ṣādiq among many others. He moved to Mecca where he lived until his death in 198 at the age of 89.

Every Sunnī biographical dictionary of the transmitters of ḥadīth has an entry on Sufyān b. ‘Uyayna. For lists of very many of these as well as other sources, see the editors’ footnotes to Mizzī 11: 177–96 and Dhahābī, Tāʾrīkh 13 (years 191–200): 189–91. See also the entries on him in Sezgin 1: 96 and the Encyclopaedia of Islam, 2nd edn., 9: 772 (S. Spectorsky).

That he transmitted from Ja'far al-Ṣādiq is noted in many Sunnī (see Mizzī 11: 179 and its sources) and Shī'īte (e.g. Barqī: 103; see also Kashshī: 390; ‘Uyūn 2: 16; Rijāl: 220) sources.

Nuskha ‘an Ja'far b. Muḥammad

A register of Sufyān’s transmissions from Ja'far al-Ṣādiq (Najāshī: 190). Many of the numerous quotations from Ja'far al-Ṣādiq on the authority of this author in Sunnī and Shī'īte works of ḥadīth should most probably go back to this register, including the following examples:

– ‘Abd al-Razzāq 1: 19
  3: 474, 502, 572
– Humaydī 2: 342, 343 (two reports), 344, 345 (two reports)
– Ibn Sa'd 2: 223
– Aḥmad 4: 97 (two reports)
– Ibn Mājā: 972
– Mahāsin: 233 (also Kāfī 1: 50; Kḥisāl: 239; Ma‘ānī: 394–5), 550 (whence Kāfī 6: 358)
– Kāfī 1: 406
  2: 16 (see also Bihār 70: 59 for what seems to be another part of the same report), 72, 129, 164 (repeated with a partially different isnād at 298), 415–16
Sulaym al-Farraʾ

Sulaym, maker of fur cloaks, a Kūfan transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāzim.

Najāshī: 193; Rijāl: 219. He may be the same as the Abū ‘Abd Allāh al-Farraʾ named in Mashyakha: 442 and Fihrist: 187.

Kitāb

His notebook of hadīth, related by a number of transmitters including Ibn Abī ‘Umayr (Najāshī: 193; see also Fihrist: 187). There are a fair number of quotations from this author in later works, listed in Khuʾī 8: 215, 229–30, 445–6, 21: 229, mainly through the same transmitter.

Al-Daylamī

Sulaymān al-Daylamī, a slave merchant who traveled to Khurāsān in the course of his trade and bought slaves from the region of Daylam in northern Iran, bringing them to Kūfā. He was an Extremist. He transmitted from Jaʿfar al-Ṣādiq and Mūsā al-Kāzim.
Kashshī: 375; Ibn al-Ghada’irī: 67; Najāshī: 182; Fihrist: 78; Rijāl: 216.

Najāshī identifies this transmitter as the son of ‘Abd Allāh but Ibn al-Ghada’irī as the son of Zakariyyā. According to a report in Najāshī, he was a Kūfī from the tribe of Bajīla, but his son, Muḥammad, is identified as a Bāṣrān in Rijāl 343, 363 (also ‘Ayyāshī 1: 194; Kāfī: 8: 50 [read baṣrī as in the editor’s footnote]).

Kashshī, Ibn al-Ghada’irī and Najāshī all know him as an Extremist. The last two also identify him as a liar, a distinction to which a number of his transmissions may well attest.

1. Kitāb yawm wa layla

A work related by his son Muḥammad (Najāshī: 182). Two reports quoted from this author through the same transmitter in Kāfī 3: 326 and Tabdhīb 2: 122 fit the title of this work.

2. Kitāb

His notebook of hadīth, related by his above-mentioned son, Muḥammad (Fihrist: 78). All of the close to forty quotations from this author, some of considerable length and most listed in Khuṭ: 8: 446–7, 463 and Fāhāris 9: 61, are through this son.

197: Abū ’l-Rabī’ al-Aqṭa’

Abū ’l-Rabī’ Sulaymān b. Khālid b. Dihqān b. Nāfīla, a Kūfī jurist, transmitter of hadīth, and expert on the text of the Qur’ān who participated in Zayd b. ‘Alī’s revolt against the Umayyads in 122 and lost an arm in the event. He was a disciple of Muḥammad al-Bāqīr and Ja’far al-Ṣādiq, and died during the lifetime of the latter, thus in or before 148.


Kitāb

His notebook of hadīth, related by ‘Abd Allāh b. Muskān (Najāshī: 183) and Hishām b. Sālim (Mashyakha: 439). Most of the close to three hundred
quotations from this author in Shī‘ite works of ḥadīth, listed in Khu‘ī 8: 252–4, 451–7 and Fabāris 9: 60, are through the same two transmitters.

198: Suwayd al-Qallā’

Suwayd b. Muslim al-Qallā’, a Kūfīan client and a transmitter from Ja‘far al-Ṣādiq.

Najāshī: 191; Fihrist: 78; Rijāl: 223.

Kitāb

His notebook of ḥadīth, related by ‘Alī b. al-Nu‘mān al-Nakha‘ī (Najāshī: 191; Fihrist: 78). All surviving quotations from this author in later works, listed in Khu‘ī 8: 328–9, 488–9, are through the same transmitter.

199: Ṭalḥa al-Shāmī

Ṭalḥa b. Zayd al-Shāmī, a Sunnī transmitter of ḥadīth who transmitted from Ja‘far al-Ṣādiq, among others. Originally from Damascus, he lived in Raqqa and/or Waṣīṭ.


‘Uqaylī asserts that this transmitter was in Waṣīṭ. Most others report that he lived in Raqqa (see also Khazzāz: 226). ‘Abbād b. Ya‘qūb quotes ‘Abd Allāh b. al-Ḥasan through Ṭalḥa Bayyā‘ al-Sabūrī in Aḥmad b. Īsā 1: 404 (where there is also a quotation from Ja‘far al-Ṣādiq through Ṭalḥa in 4: 226). It is not clear whether this refers to Ṭalḥa b. Zayd or a different person.

Kitāb

His notebook of ḥadīth, related in various versions by different transmitters (Najāshī: 207), including Muḥammad b. Sinān al-Zāhirī
(Fihrist: 86), Muḥammad b. Yaḥyā al-Khaṭṭāz (Mashyakha: 480) and possibly ʿAbd Allāh b. al-Mughīra.102 The overwhelming majority of the well over one hundred quotations from this author in Shiʿite works of ḥadīth, predominantly from Jaʿfar al-Ṣādiq, are through the first two transmitters of this notebook. For lists see Khuṭā 9: 164–7, 467–70; Fabāris 9: 156. For an example of a quotation from Jaʿfar al-Ṣādiq through our author in Sunnī sources, see Dāraquṭnī 4: 215 (whence Bayhaqī 10: 173).

200: Al-Shaʿrānī

Abū Ṭālib al-Azdi al-Shaʿrānī, a Bāṣrī transmitter from the students of Jaʿfar al-Ṣādiq.


Kitāb

A notebook of ḥadīth, related by Muḥammad b. Khālid al-Barqī as mentioned in all three sources named above. The following quotations must therefore go back to this notebook:

– Maḥāsin: 636
– Ṣaffār: 27, 104, 109, 241, 357, 430103
– Kāfī 1: 269–70, 417
  2: 578–9 (read al-Barqīʿ an Abī Ṭālib)
  4: 279
  5: 78
  6: 295

102. This may be indicated by the many quotations from our author through this latter transmitter in, for instance, Maḥāsin: 198, 211, 231, 252, 291, 295, 440, 632, 634; Kāfī 1: 41, 2: 136, 6: 533; Ḥaq: 270; Ikhtisār: 262 (read wa Muḥammad b. Sinān).

103. With the exception of the passage on p. 104, the name of the transmitter from our author is left out in all the quotations from him in this source.


1. Tafsīr al-Qurʾān

(Ibn al-Nadīm: 36; Najāshī: 115–16). A commentary on the Qurʾān on the basis of quotations from the Imāms. This was a well known work in the early centuries, used by such later commentators on the Qurʾān as ʿAyyāshī, Abū Ishāq al-Thaʿlabī in al-Kashf waʿl-bayān, and Tabrīsī in his Majmaʿ al-bayān, and referred to by Shahrastānī in his Mafāṭīḥ 1: 170. Ibn Shahrāshūb also quotes from it in Manāqib 3: 61 and elsewhere (see ibid. 1: 11). There are many quotations from Abū Ḥamza on the topic in later works, most of them presumably from this work. Recently, ʿAbd al-Razzāq Hīrz al-Dīn has attempted to reconstruct the work by compiling these quotations into a volume entitled Tafsīr al-Qurʾān al-karīm li-Abī Ḥamza Thaḥbit b. Dīnār al-Thumālī (Qum, 1420).

2. Kitāb

(Rijāl 333). His notebook of hadīth, related by Hasan b. Maḥbūb (Fibrīst: 41), who must have received it through an intermediary or by wījāda (see Kashshī: 585; Najāshī: 82). There are hundreds of quotations from this author in Sunnī and Shiʿite sources, many through the same transmitter. For lists of those in Imāmite Shiʿite sources, see Khuʿī 3: 392–3, 21: 132–6, 371–84, 23: 66; Fabāris 8: 255–6, 260–62, 469–70. Examples of similar material in Sunnī and Zaydī works include the following:
3. Kitāb al-nawādir

Related from the author by Ḥasan b. Maḥbūb (Najāshī: 116; Fihrist: 41). Many of Abū Ḥamza’s numerous transmissions mentioned above fit the title of this work.
4. Kitāb al-zuhd

(Fihrist: 41–2). This should be the same as the text quoted from Abū Ḥamza in Kāfī 8: 14–17 as Şabīfāt ‘Alī b. al-Husayn wa kalāmuh fi ‘l-zuhd.

5. Risālat al-buqūq

Quoted by Abū Ḥamza from ‘Alī Zayn al-‘Ābidīn (Najāshī: 116), this text has survived and is published (see above, section I, no. 6, the entry on ‘Alī Zayn al-‘Ābidīn).

6. Du‘ā’ Abī Ḥamza

The text of a long supplication ascribed to ‘Alī Zayn al-‘Ābidīn, quoted in full in Mishāḥ: 582–98 and Ibn Ṭawūs, Iqīl 1: 157–75 on the authority of Abū Ḥamza.

202: Abū Ismā‘īl al-Ṣa‘īgh

Abū Ismā‘īl Thābit b. Shurayḥ al-Anbārī, the jeweler, a Kūfan client of Azd and a transmitter from the disciples of Ja‘far al-Ṣādiq.

Najāshī: 116; Fihrist: 42; Rijl: 174, 418.

Kitāb fi anwā‘ al-fiqh / Kitāb

A collection of his transmissions on legal matters, related from him by groups of transmitters including ‘Ubays b. Hishām al-Nāshirī and Şāliḥ b. Khālid al-Maḥāmilī (Najāshī: 116; Fihrist: 42). All surviving quotations from this author on legal matters are recorded in later works on the authority of the same two transmitters who sometimes appear singly (e.g. Kāfī 2: 495, 7: 161; Tabābib 7: 90–91 [# 385, 386]), but mostly both together (e.g. Kāfī 6: 84; Tabābib 2: 247–8, 7: 90 [# 383], 114, 118, 186–7 [two reports]).
203: Abū Ishāq al-Nawwāb

Abū Ishāq Tha'labā b. Maymūn, a Kūfī client of the Banū Asad and a prominent scholar in the Shīʿite community of Kūfah in the latter half of the second century. He was an expert on the text of the Qur'ān as well as a jurist, grammarian, and lexicographer. As a hadīth transmitter he related from Ja'far al-Ṣādiq and his disciples. He lived in the district of Masjid Simāk in Kūfah (see no. 42 above).

Barqī: 106, 117, 118; Kashshī: 412 (see also 375); Najāshī: 117–18; Rijāk: 174, 333. See also Kāfī 1: 265; Tabdbīb 1: 249.

Kitāb

(Barqī: 184; Najāshī: 118; Rijāk: 333). His notebook of hadīth, related by groups of transmitters including ‘Abd Allāh b. Muḥammad al-Asadī al-Ḥajjāl (Najāshī: 118; also Masbakhā: 525; Abū Ghālib: 184) and Ḥasan b. ‘Alī b. Faḍḍāl (as appears from the isnād of his transmissions from our author). There are close to two hundred quotations from this author in later works, listed in Khuṭb 3: 410–12, 529–40; 21: 19, 279 and Fabāris 8: 257–8, predominantly through the same two transmitters.

204: ‘Ubayd Allāh al-Ḥalabī

‘Ubayd Allāh b. ‘Alī b. Abī Shu‘ba al-Ḥalabī, brother of Muḥammad (no. 147 above), a distinguished member of the Shīʿite community of Kūfah in the mid-second century. He transmitted from Ja‘far al-Ṣādiq.

Barqī: 73; Najāshī: 231; Fibrīst: 106–7; Rijāk: 234.

1. Al-Jāmi‘ / Kitāb

Allegedly the first systematic legal work ever written in the Shīʿite community (Barqī: 73), it was reportedly presented to Ja‘far al-Ṣādiq who praised the book and corrected it (Najāshī: 231; Fibrīst: 106). A large work organized in chapters (Najāshī: 366), it was a well known source of
reference within the Shi‘ite community until the late fourth century (Faqīh 1: 3) and the early fifth century (Murtaḍa, Mayyāṣāriqīyyat: 279; idem, Rassīyya al-ʿulā: 331). Qāḍī Nu‘mān, who refers to this work as Jāmi‘ al-Halabī or al-Kitāb al-ma‘rūf bi ‘l-Jāmi‘, seems to have incorporated the entire work in his own ʿIḍāḥ, as attested by the many quotations from it in the small surviving fragment of the latter work: 4b, 21b, 24a, 27a, 39a, 40b, 41b, 43b, 55b, 56b, 57a, 59a, 60b, 63b, 64b, 65b, 67b, 82b, 86a, 93b, 107b, 108b–109a, 110b, 115a, 118a, 119b, 126a, 129b.

This book was related from the author by many Shi‘ite transmitters, with slight differences at the beginning of the text in the various versions (Najāšī: 231) as well as minor variations in the main body of the text (see, for example, ‘Ayyāshī 1: 76). The most common version was that related by Ibn Abī ‘Umayr from Ḥammād b. ‘Uthmān from the author (Abū Ghālib: 162; Najāshī: 231; Fībrīst: 106), to which Ibn Abī ‘Umayr occasionally added some additional material (Ma‘ānī: 149–50). This version of the book appears to have been preserved in its entirety in later works, as shown by almost a thousand quotations from this author through the same chain of transmission in the four main works of Shi‘ite ḥadīth, as listed in Khuṭ bi 6: 189, 217, 390–400, 419–21.

The book was still available in the mid-seventh century to Ibn Ṭāwūs who cites from it in his Muḍāyaqa: 340–41 (two paragraphs) and Iqbāl 1: 48–9 (see further Kohlberg: 126).

2. Kitāb al-masā‘il

A collection of questions on legal matters posed to Ja‘far al-Ṣādiq together with his answers. This seems to have been part of the larger version of Ḥalabī’s Kitāb referred to in Rijāl: 431, but (as attested by paragraphs cited from it in Qāḍī Nu‘mān’s ʿIḍāḥ) different in style from the former book as the material of the book in question related to specific questions of detail and the paragraphs were in the original question and answer format (compare, for instance, the paragraph in ʿIḍāḥ: 64a from Kitāb al-masā‘il with ibid.: 4b from Jāmi‘).

Many of the responses by Ja‘far al-Ṣādiq to various questions, quoted by Ḥalabī in his many transmissions listed in Khuṭ 11: 419–21, 23: 333–41 and Fābāris 8: 450–52, 9: 308, 310, may have originally belonged to this work. Qāḍī Nu‘mān frequently cited from this work in his ʿIḍāḥ, including the following cases found in the surviving fragment of that work:
In 39a, he quotes a passage from both works ('field al-Halabi al-ma'ruf bi-Kitab al-mas'ul wa field al-ma'ruf bi 'l-Jami').

205: Al-Wasṣāfi

‘Ubayd Allāh b. al-Walīd b. ‘Abd al-Rahmān al-Wasṣāfi al-‘Ilī, a Kūfan transmitter of hadīth known to both Sunnī and Shī‘ite circles of hadīth transmission of Kūfa and a transmitter from Muḥammad al-Bāqir and Ja'far al-Ṣādiq, among others.


His kunya is given as Aḥmad b. al-Walīd by Ibn ‘Adī: 1630, but as Aḥmad b. Sa‘īd by Nasafī. That he had a son named Sa‘īd is attested in Mīzzi 19: 174. His transmissions appear in Bukhārī’s Adab, Ibn Māja and Tirmidhī (as well as Ibn ‘Adī: 1630–31), among others.

Kitāb

His notebook of hadīth, related by a number of transmitters including ‘Abd Allāh b. Muskān (Abū Ghālib: 174; Nāṣīrī: 231). The following quotations from this author in Shī‘ite works of hadīth, some through the same transmitter, may go back to this notebook:

- Ḥusayn b. Sa‘īd, Zubd: 31 (also Kāfī 4: 8, 28, 29–30 [read ‘Ubayd Allāh for Ḥusayn b. Sa‘īd in both, as in Ibn Bābawayh, Amāli: 326–7 and Tūsī, Amāli: 603]), 38 (read as above)
- Muhāsibīn: 30 (read Ishāq ‘an ‘Ubayd Allāh b. al-Walīd as in Kāfī 2: 517; Thawāb: 16), 98, 193, 284 (by Ibn Muskān; also in ‘Ayyashī 2: 29; Kāfī 2: 188–9, 4: 15 and Thawāb: 205 provide other parts of this report; a different version of the report appears in Kāfī 8: 42–9 on a different authority), 294, 388, 391 (also Kāfī 2: 202), 392 (three variants of the same text)
Examples of his Shi'ite transmissions in Sunni sources include the following:

- Ibn Sa'd, Ḥusayn: 34–5
- Ibn Abī Shayba 8: 550 (also Bukhārī, Adab: 419–20)
- Ibn Abī 'l-Dunya, Islāḥ: 328 (also idem, Tawāḍu': 173–4)
- Ibn Hibbān, Majrūḥīn 2: 64 (also Hilya 5: 10; Khatīb, Tā'rikh 6: 301; Abū Ṭalib: 445)
- Ibn 'Adī: 1631 (also Hilya 5: 10–11)
- Hilya 3: 187
- ʿĀsimī 1: 16–17
- Ibn 'Asākir 13: 247
  54: 293
- Ibn Kathīr 1: 514

206: ‘Ubayd b. Zurāra

‘Ubayd b. Zurāra b. A’yan, a Kufran client of the Banū Shaybān of Bakr b. Wā’il and member of the prominent Shi’ite family of the Āl A’yan (see below, no. 234). He was a Shi’ite mutakallim as well as a hadīth transmitter, mainly from Ja’far al-Ṣādiq.


For an example of his theological views, see Abū ‘l-Ḥasan al-Ash‘arī 1: 112.

Kitāb

His notebook of hadīth, related by a number of transmitters including Ḥammād b. ‘Uthmān (Najāshī: 233–4) and Qāsim b. Ismā’īl al-Qurashi
(Fihris: 107–8). Many of the over two hundred citations from this author in the four main works of Shi‘ite hadīth, listed in Khu‘ı 11: 44–5, 49–52, 412–19, are through Ḥammād b. ‘Uthmān, as well as ‘Abd Allāh b. Bukayr who seems to have been another principal transmitter of this notebook.

207: Udaym

Abū ’l-Ḥurr Udaym b. al-Ḥurr was a Kūfan client and a transmitter from Ja‘far al-Ṣādiq.

Kashshī: 347; Najāshī: 106; Rijāl: 156; Lisān 1: 512.

There are some doubts about the tribal affiliation and profession of this transmitter. While Najāshī identifies him as Ju‘fī, Ṭūsī (Rijāl: 156) calls him a Khatṭā‘amī. Yet in the chain of transmission of a report he quoted from Ja‘far al-Ṣādiq, he is referred to as Khuzā‘ī (Tabdhīb 5: 329). These names look similar in the Arabic script and the disagreement may have been caused by misreadings. However, his brother, Ayyūb, who like Udaym has been identified by Barqī: 84 and Najāshī: 103 as Ju‘fī, is described in Rijāl: 331 as the client of Ṭarīf, probably referring to a member of the tribe of Ju‘fī who was so named and not to Ṭarīf, the clan of Khazraj. As for profession, both Udaym (‘Āsim b. Ḥumayd: 40; Kāft 5: 426) and his brother, Ayyūb (Mabāstin: 276; also Kāft 5: 78 where the adjective may refer to either Udaym or Ayyūb) are described as Bayya‘ al-Harawī, that is, seller of the clothing made in Herat (see above, no. 50). However, Kashshī: 347 says that Udaym was a shoemaker. The two also had a third brother named Yahyā, also a transmitter of hadīth (see Kāft 1: 373), possibly the same as the one mentioned by Barqī: 86 and Rijāl 322 as Yahyā, brother of Ādam.104 Ādam was in all likelihood the real name of our transmitter and Udaym its diminutive form, as in the case of the early third century Imāmite author, ‘Ubays b. Hīshām al-Nāshīrī whose real name was ‘Abbās.105

Aṣl

(Najāshī: 106). Kashshī: 347 reports that Udaym transmitted over forty hadīths from Ja‘far al-Ṣādiq. The few surviving quotations from Udaym in the early collections of Shi‘ite hadīth may represent this notebook, including the following examples:

104. Dārim in the case of “Yahyā, the brother of Dārim” in Kāft 2: 106 does not seem to be a corruption as the man appears as Yahyā b. Zakariyyā in Mabāstin: 182.
105. See Najāshī: 280.
\(\text{Abū Ḥafṣ al-Kalbī}\) 385

– 'Āṣim b. Ḥumayd: 40
– Ahmad b. Muḥammad b. ʿĪsā: 108–9 (also Kāfī 5: 426)
– Mabāṣṣin: 460–61
– Kāfī 3: 75
– Tābdīb 1: 16
  2: 167–8, 260
  5: 329
  7: 305

208: Abū Ḥafṣ al-Kalbī


Barqī: 93; Najāshī: 285 (see also 28); Fihrist: 114; Rījāl: 253.

Kitāb

His notebook of hadīth, related by a number of transmitters including ʿAbbās b. ʿĀmir al-Qaṣabānī (Najāshī: 285; Fihrist 114). There are a good number of quotations from this author in later works, listed in Khuʾī 13: 10–11, 361–3 and Fābrīṣ 9: 454, some (e.g. Kamāk 349) through the same transmitter but mostly through Fadāla b. Ayyūb who seems to have been another principal transmitter of this notebook.

209: ʿUmar al-Thaqafī

ʿUmar b. ʿAbd Allāh b. Yaʿlā b. Murra al-Thaqafī, a Kūfīn Sunnī transmitter of hadīth who was accused by his colleagues of irreligiousity on account of his wine drinking. He occasionally transmitted from Muḥammad al-Bāqir, among others.

Ibn Māja and Abū Dāwūd quote him in their works (see also Ibn ‘Adī: 1692–3 for six other reports; also Bukhārī, Kābir 6: 170). For an example of his transmission from Muḥammad al-Bāqir, see Kāft 8: 122–3 (also ‘Alī b. Ibrāhīm 1: 98–9).

**Nuskha**

A register of reports that this transmitter quoted from his father ‘Abd Allāh, who quoted from his own father Ya’lā b. Murra (a Companion, on whom see Mizzī 32: 398–9) from ‘Alī (Najāshī: 286). There are quotations from ‘Alī in later works that this author relates through the same family *isnād* and thus clearly belong to this register (e.g. Naṣr b. Muzāḥīm: 135–6; Muḥammad b. Sulaymān 2: 481 [also Ibn ‘Adī: 1654; whence Ibn ‘Asākir 42: 270]; Mufīd, Amaṭī: 113). The register was not, however, entirely from ‘Alī as attested by a number of reports that this author quotes through the same *isnād* from the Prophet without ‘Alī as the intermediary or even as the subject. Five of these are cited in Ṭabarānī, Kābir 22: 261–2 (the first also in idem, ʿĪwāl: 137–8 [see also Ahmad 4: 170, 173 where the same report is quoted from Ya’lā b. Murra through a different *isnād*]; the third and the fourth also in ʿUqaylī 3: 177), a sixth one in Ahmad 4: 171 (see also Ṭabarānī, Kābir 22: 266 where this report is quoted from ‘Umar’s father, ‘Abd Allāh b. Ya’lā, by a different transmitter), possibly a seventh in Ahmad 4: 174–5 (read, most likely, ‘Umar b. ‘Abd Allāh b. Ya’lā b. Murra for ‘Amr b. ʿUthmān b. Ya’lā b. Murra; no son of Ya’lā b. Murra is named elsewhere as ʿUthmān, nor a grandson as ‘Amr b. ʿUthmān), and an eighth in Bayhaqī 4: 145 (from ‘Umar b. Ya’lā b. Murra; cf. Ahmad 4: 177 [quoting the same report from ‘Amr b. Ya’lā b. Murra]; Ṭabarānī, Kābir 22: 264 [from ‘Imrān al-Thaqafī from Ya’lā b. Murra]; ibid. 22: 263 [from the son of Ya’lā b. Murra]). In Ahmad 4: 173, our author quotes his grandfather, Ya’lā, through another family member.

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106. There is of course the less likely possibility that the *Nuskha* in question did not include everything that this transmitter quoted through that family *isnād.*
210: Ibn Udhayna

‘Umar b. Udhayna, from the Banū ‘Abd al-Qays of Asad Rabī‘a, by
descent or as a client, a prominent Shi‘ite transmitter from Ja‘far al-Ṣādiq
and Mūsā al-Kāzīm.

Barqī: 69, 115; Kashshī: 334; Najāshī: 283–4; Fihrist: 113; Rijāl 254, 313, 339.

There are considerable discrepancies between the different accounts
regarding some significant biographical details of this transmitter (see
Muḥammad Taqī al-Tustarī 8: 160–62). It is not unlikely that some of the
details may relate to a different person with a similar name.

1. Kitāb al-farā‘id

On the laws of inheritance, related by Ibn Abī ‘Umayr (Najāshī: 283–4;
also mentioned in Fihrist: 113). The bulk of the material of this work
seems to have survived in Kāfī 7: 35, 80, 82, 85, 87, 91–2, 93, 94–5, 96,
98, 100–103, 109, 128 (also Faqīḥ 4: 263–4, 265, 268, 277–9, 280, 284,
349; ‘Alī b, Ibrāhīm 1: 160) on the authority of the same transmitter.
The passage ibid. 7: 91 may have been the opening paragraph of the
book.

2. Kitāb

His notebook of hadīth, related by Ibn Abī ‘Umayr and Ṣafwān b. Yaḥyā
(Abū Ghālib: 163; Fihrist: 113; Rijāl 339). There were in fact two versions
of this notebook which differed in length (Fihrist: 113). Abū Ghālib: 163
received the whole of one version and the third part of the other, both as
related by Ibn Abī ‘Umayr. The overwhelming majority of the over five
hundred quotations from this author in later works, listed in Khu‘ī 13:
20–21, 363–74, 22: 354–62, are through the same transmitter. Ibn Ṭawūs
quotes from the book of ‘Umar b. Udhayna in Falaḥ: 185–6 (see further
Kohlberg: 229) a passage that appears in the surviving abridged version of
‘Ayyāshī 1: 127 without isnād. A passage in Tahdhīb 8: 28 may also belong
to a book by our author.
211: ‘Umar Bayyā‘ al-Sāburī

Abū ’l-Aswad ‘Umar b. Yazīd, seller of Shāpūrī clothing, a Kūfan client of Thaqīf and a transmitter from Ja‘far al-Ṣādiq and Mūsā al-Kāzīm.

Barqī: 93, 115; Kashshī: 331; Najāshī: 283; Fihrist: 113; Rijāk: 252, 339. See also Nawbakhtī: 78; Sa‘d b. ‘Abd Allāh: 88; Muḥammad Taqī al-Tustarī 8: 225–7, 234–6.

Kitāb fī manāsik al-ḥajj wa farā‘idīdīb

A book on the rituals of the ḥajj with all of its material quoted from Ja‘far al-Ṣādiq (Najāshī: 283). It was related from the author by Muḥammad b. ‘Udhāfir and others (ibid.; see also Fihrist: 113; Rijāk: 339). The author himself regularly attended the annual pilgrimage to Mecca (Najāshī: 283).

The following citations from this author on the topic, predominantly through the same transmitter, are probably from the work in question:

– ‘Ayyāshī 1: 86
– Kāfī 4: 245, 251, 260, 308, 309, 327, 419, 452–3 (also Tabdhīb 5: 445–6 with variations), 471, 543
– Ibn Qūlawayh: 449–50
– Thawā‘ib: 71

212: ‘Uqba al-Asadī

‘Uqba b. Khālid, a Kūfan client of the Banū Asad and a transmitter from Ja‘far al-Ṣādiq.

Barqī: 109; Kashshī: 344; Najāshī: 299; Fihrist: 118, Rijāk: 261. See also Kāfī 4: 34.
Kitāb

His notebook of hadīth, related by his son ‘Alī (no. 37 above) and Muḥammad b. ‘Abd Allāh b. Hilāl (Najāshī: 299; Fihrist: 118). Most of the over fifty quotations from this author in later works, listed in Khuṭā: 447–9 and Fabāris 9: 335, 336, are through the same two transmitters.

213: Ibn Abī Maymūna

Wahb b. ‘Abd Rabbih b. Abī Maymūna b. Yaṣār, a Kūfān client of the Banū Asad and member of a distinguished Shī‘ite family of Kūfa at the time. He was a transmitter from Ja‘far al-Ṣādiq.

Barqī: 103; Kashshī: 413–14; Najāshī: 430 (see also 27); Fihrist: 172; Rijāk 317.

Kitāb

His notebook of hadīth, related by Ḥasan b. Maḥbūb (Najāshī: 430; Fihrist: 172). There are a fair number of quotations from this author in later works, listed in Khuṭā 19: 395–6 and Fabāris 10: 458, mainly through the same transmitter.

214: Abū ’l-Bakhtārī

Abū ’l-Bakhtārī Wahb b. Wahb b. Kathīr b. ‘Abd Allāh b. Zama‘a al-Qurashī al-Madani, a Sunnī transmitter of hadīth notorious for unreliability and forgery. Born and raised in Medina, he later moved to Baghdad where he was appointed by Hārūn al-Rashīd as a judge. In 192, he moved back to Medina as the judge of the town for a while, was dismissed in 194 and returned to Iraq where he again served as judge for a while from 195 on, and died in Baghdad in 199 or 200. He was reportedly a stepson of Ja‘far al-Ṣādiq and ascribed much of his own transmission to him.
Abū ’l-Bakhtarı wrote a number of books, some of which are named in the sources (Ibn al-Nadīm: 113 [whence Sezgin 1: 267]; Najāshī: 430; Fihrist: 173). The one of interest to the Shi‘ite was his notebook of transmissions from Ja‘far al-Šādiq.107 This notebook was related from him by a number of Shi‘ite transmitters including Sindī b. Muḥammad al-Bazzāz, as well as Aḥmad b. Muḥammad b. Khālid al-Barqī who quoted it from the author through his own father (Najāshī: 430; Fihrist: 105–6, 173). Almost all of the over one hundred and fifty quotations from Ja‘far al-Šādiq by this author in Shi‘ite works of hadīth, many listed in Khu‘ī 19: 201–3, 210–13, 394–5, 396 and Faha‘ris 10: 459, are recorded on the authority of the same two transmitters. ‘Abd Allāh b. Ja‘far al-Ḥimyarī quotes a large section of this notebook comprising 136 reports as related by Sindī al-Bazzāz in his own Qurb al-isnād: 51–4, 130–39, 160, 176 (# 165–77 [except for 167–9], 454–579, 583–4, 645). Other quotations from Ja‘far al-Šādiq by Abū ’l-Bakhtarı can be found in Sunnī and Zaydī sources as in the following examples:

- Yahyā b. Ma‘īn 2: 175 (also Ibn ‘Adī: 2526 and others)
- Ibn Qutayba, Gbarīb al-hadīth 1: 523
- Waki‘ 1: 253
- ‘Āsimī 1: 150–51
- Abū ‘Abd Allāh al-Shajarī, Adbān: 52
- Firdaws (three reports [Uzbek: 652, 720, 733])
- Suyūtī, La‘ālī 1: 103–4

107. Ironically, Abū ’l-Bakhtarı was notorious for ascribing his own forgeries to Ja‘far al-Šādiq (see especially Waki‘ 1: 248, 252–3 [whence Khatīb, Tarīkh 13: 452–3, 455]). Shi‘ite scholars were well aware of this fact (Kashshī: 309; Najāshī: 430; Ibn al-Ghada‘īrī: 100) but nevertheless quoted some of his transmissions that were not transparent forgeries, in the hope that some may be genuine.
2. *Tafsîr [sûrat] Qul huwa 'llâhu âhad*

A commentary on chapter 112 of the Qur'ân, either as an independent tract or part of a larger work on *tafsîr* by Abû 'l-Bakhtarî. The text is quoted in full by Ibn Bâbawayh in his *Tawhîd*: 88–93 (partially also in *Ma'âni*: 7–8). This is a valuable text as it offers a good insight into the original style of the author and, very likely, of some other works of this genre from the latter part of the second century.

### 215: Ibn Şubayh

Walîd b. Şubayh, a Kûfan client of the Banû Asad and a transmitter from Ja'far al-Şâdiq.

Barqî: 104; Kashshî: 319; Najâshî: 431; Rijał: 316. See also *Kâﬁ": 510, 3: 562, 4: 118.

*Kitâb*

His notebook of *hadîth*, related by his son ‘Abbâs (Najâshî: 431). There are a good number of quotations from this author in later works, listed in *Khu'î*: 19: 193, 195–7, 393–4 and *Fâbris*: 10: 452, many through the same transmitter.

### 216: Al-Mantûf

Abû ‘Alî Wuhayb b. Ḥafṣ al-Jurayrî, the slave merchant, known as al-Mantûf, a Kûfan client of the Banû Asad and a transmitter from the prominent Imâmite *hadîth* transmitter of Kûfa, Abû Baṣîr Yahyâ b. al-Qâsim al-Asadî. He joined the Wâqifîtes after the death of Mûsâ al-Kâzîm.


1. *Tafsîr al-qur'ân*

A commentary on the Qur'ân, related by Ḥasan b. Muḥammad b. Samâ‘a (Najâshî: 431). The following quotations on the topic from this author,
mostly through the same transmitter, should represent part of the material of this work:

(A) GENERAL:
- Kāfī 2: 601
- Ibn Ṭawūs, Iqbal 1: 232

(B) ON SPECIFIC VERSES:
- Ṭaḥdīb 2: 43–4 (on Qurʾān 2: 142)
- Ḡbayha: 477–8 (on 2: 148)
- Ṭaḥdīb 5: 235–6 (on 2: 196)
- Ṣaffār: 203; ‘Alī b. Ibrāhīm 2: 451 (on 3: 7)
- Ṭaḥdīb 8: 243 (on 4: 23)
- Nuʿmānī: 51–2 (on 4: 58)
- Kāfī 7: 119 (on 8: 75)
- Ḥasan b. Sulaymān: 21 (see also ‘Ayyāshī 2: 113 where the text appears without isnād in the current version) (on 9: 111–12)
- Kāfī 2: 95 (on 20: 1–2)
- Ibid. 8: 229 (on 23: 60)
- Ibid. 3: 504 (on 23: 99)
- Irshād 2: 373 (on 26: 4)
- Kāfī 6: 139 (on 33: 28)
- Ibid. 2: 496 (on 37: 180)
- Nuʿmānī: 269 (on 41: 53)
- ‘Alī b. Ibrāhīm 2: 303 (on 47: 16)
- Ṭaḥdīb 6: 153 (on 76: 8)

2. Kitāb fi ʿl-sharāʿiʿ


With very few exceptions, all of the over fifty quotations from this author on legal matters, listed in Khuʾī 19: 204–7, 214–17, 396–8, are on the authority of the same two transmitters.
217: Wuhayb al-Karābīsī

Abū Bakr Wuhayb b. Khālid b. ‘Ajlān, a seller of canvas, a Başran client of Bāhila of Qays ‘Aylān, and a Sunnī transmitter of hadīth who transmitted from Ja’far al-Ṣādiq, among others. He died in 165 or 169 at the age of 58.

Nuskha ‘an Abī ‘Abd Allāh

A register of hadīths that Wuhayb related from Ja’far al-Ṣādiq (Najāshī: 431). There are a number of quotations from Ja’far al-Ṣādiq through this transmitter in later works (e.g. Ṭayālīsī 3: 245–6, 246–9 [the lengthy report on the Prophet’s pilgrimage to Mecca; also in Abū Ya’lā 4: 23–6; Ibn Ḥibbān 9: 250–52]; Ahmād 3: 365; Bukhārī, Adab 322) that may go back to this register.

218: Yaḥyā al-Rāzī

Yaḥyā b. al-‘Alā’ al-Bajalī al-Rāzī, a Küfīn Sunnī transmitter who moved to Ray as the town’s judge. He transmitted hadīth from Ja’far al-Ṣādiq, among others.

Rijāl 321 has him as Yaḥyā b. al-‘Alā’ b. Khālid but Fībrīṣt: 178 as Yaḥyā b. Abī ‘l-‘Alā’ al-Rāzī. Ibn ‘Adī: 2655 identifies him as a Medinese by origin but most others as a Küfī. He lived in a district or suburb of Ray called Fawarzaḍ (Mizzī 31: 484–8; and other sources listed in the editor’s footnote).

Rijāl: 321 has him as Yaḥyā b. al-‘Alā’ b. Khālid but Fībrīṣt: 178 as Yaḥyā b. Abī ‘l-‘Alā’ al-Rāzī. Ibn ‘Adī: 2655 identifies him as a Medinese by origin but most others as a Küfī. He lived in a district or suburb of Ray called Fawarzaḍ (Mizzī 31: 484–8; and other sources listed in the editor’s footnote).
present day Farahzād of Tehran; there is also a Furārd named in Yāqūt 4: 279 as a village of Ray). That he was the judge of Ray is attested in Hīlya 3: 201 and Najāshī: 126. That he transmitted from Jaʿfar al-Ṣādiq is mentioned by Najāshī: 126; Mizāz 23: 484, and others.

Kitāb

His notebook of hadīth, related by a number of transmitters including his son, Abū Muḥammad Jaʿfar (Najāshī: 126, 444; see also Fīrist: 178). The Shiʿites were interested in this notebook because of the author’s transmissions from Jaʿfar al-Ṣādiq. A fair number of these are quoted in Shiʿite works of hadīth, as listed in Kuṭayba 20: 23–5, 251 and Fīristīs 10: 473, some through the isnād specified in Fīristīs 178 (e.g. ‘Īlāl 2: 87–8) but most through Abān b. ʿUṯmān al-Aḥmār who seems to have been a principal transmitter of this notebook. There are other quotations from Jaʿfar al-Ṣādiq through this author in Sunnī and Zaydī works. Examples include the following:

– Aḥmad b. ʿĪsā 4: 203
– Hīlya 3: 201
– Ṭabarānī, Akhbār al-Ḥasan: 69 (also idem, Kābīr 3: 44; Ibn ʿAdī: 2657)
– Ibn al-Maghāzīlī: 111–12 (also Khūzāʾī: 161–2)

Other “Shiʿite” transmissions of his appear in Muḥammad b. Sulaymān 1: 297, 439; Khaṭīb, Mūḍīḥ 1: 190.

219: Yaḥyā al-Ḥalabī

Yaḥyā b. ʿĪmrān b. ʿAlī b. Abī Shuʿba al-Ḥalabī, a Kūfī client and a member of the prominent Shiʿite family of the Āl Abī Shuʿba (see above nos. 147 and 204). He was a transmitter from Jaʿfar al-Ṣādiq and his disciples.

Najāshī: 444; Fīristīs 177; Rījāk: 323, 346.
His notebook of hadīth, related by a large number of Shī'ite transmitters including Ibn Abī 'Umayr and Naḍr b. Suwayd al-Šayraft (Najāshī: 444; Fihrist: 177; Rijāk: 346). The overwhelming majority of the close to two hundred quotations from this author in Shī'ite works of hadīth, listed in Khū'ī 20: 70–73, 98–9, 251–3, 254–8 and Fabāris 10: 467, 474, are through Naḍr b. Suwayd.

220: Abū Baṣīr

Abū Muḥammad Yaḥyā b. al-Qāsim, the blind (as also implied by his alternative kunya of Abū Baṣīr), a Kūfīan client of the Banū Asad and arguably the most prolific Shī'ite transmitter of hadīth in the second century. He transmitted from Muḥammad al-Bāqir and Jaʿfar al-Ṣādiq, and died in 149–50.

With close to three thousand transmissions in Shī'ite works of hadīth, as listed in Khū'ī 21: 45–63, 300–343 and Fabāris 8: 222–8, Abū Baṣīr is indeed a major transmitter of Imāmī Shī'ite hadīth. Najāshī: 441 ascribes a Kitāb yawm wa layla to him, and Fihrist: 178 another book on the rituals of ḥajj. Both works were related from him by his guide and associate, ‘Alī b. Abī Ḥamza al-Baṭā‘īnī, and seem to have been compiled by this latter from the transmissions dictated to him on the two topics by Abū Baṣīr. For the material quoted by this transmitter from Abū Baṣīr on the two topics, see the lists in Khū'ī 11: 493–8, 22: 229–30.

108. This transmitter at times quotes Yaḥyā al-Ḥalabī through an intermediary, as in Āḥmad b. Muḥammad b. Ḫāṣ: 133. This may have always been the case even in the instances where he appears as if he quotes directly from our author, as in Kāfī 3: 465–6.
Yahyā b. Sa'īd b. Farrukh, the cotton seller, a Basrān client of Tāmīm and a prominent Sunnī scholar of hadīth, he was a major source of biographical data on the transmitters of hadīth in the second century. He transmitted from many authorities of the time including Ja'far al-Ṣādiq, and died in 198 at the age of 78.


He was a source of biographical data for Ibn Sa'd, Ahmad (in his 'Ilal), Fasawī, Waqī' al-Ḍabī, Abū Zur'a al-Dimashqī and Ibn Abī Ḥātim. That he transmitted hadīth from Ja'far al-Ṣādiq is noted in Rijāl: 321; Mizzī: 330, and other sources (see also Ibn ‘Adī: 556).

Nuskha 'an Abī ‘Abd Allāh

A register of hadīth that this author transmitted from Ja'far al-Ṣādiq (Najāshī: 443). Quotations from Ja'far al-Ṣādiq through this transmitter in later works, many probably from this register, include the following examples:

- ‘Abd al-Razzāq 3: 572
- Ibn Abī Shayba 3: 240 (repeated in 14: 558)
- Ahmad 3: 319 (two reports), 320–21 (a lengthy report on the Prophet's pilgrimage to Mecca that Ja'far al-Ṣādiq dictated to this transmitter [Ibn ‘Adī: 556]; also Abū Dāwūd 2: 187; Nasāṭī [where individual paragraphs from this text are scattered throughout the relevant chapter; see the editor's footnote to 4: 49 for a list of some 40 cases of this]; Abū Ya'la 4: 23–6 and other works)
  6: 292 (also Nasāṭī 1: 147)
- Ibn Shabba: 161–2
- ‘Ayyāshī 2: 123109

109. The passage in this source is quoted from Yahyā b. Sa'īd without further identification. The transmitter may have therefore been Yahyā b. Sa'īd b. Qays al-Anṣārī al-Madanī (d. 148), a shaykh of Yahyā b. Sa'īd al-Qaṭṭān, who also quotes Ja'far al-Ṣadiq (e.g. Muslim: 869; 'Āl b. Muhammad al-Ḥimyarī: 55; Ibn ‘Adī: 557), Muḥammad al-validated (e.g. Tābaraṭ, Awrat 1: 150–51 [also Khiṣāf: 500; Ṭūst, Amāl: 516]; Abū Ṭalib: 302), and 'Alī Zayn al-‘Abidīn (e.g. Hilāy 3: 136).
222: Yaʿqūb al-Āḥmar

Yaʿqūb b. Sālim al-Āḥmar, the cloth seller, a Kūfī client of Kinda and a transmitter from Jaʿfār al-Ṣādiq.

Barqī: 83, 119; Najāshī: 449; Rījāl: 323, 324, 346. See also Ibn ʿAdī: 580.

Kitāb mubawwab fī ʿl-ḥalāl wa ʿl-ḥarām

A work on matters of law organized in chapters, related from the author by his much better known nephew ʿAlī b. Asbāṭ (Najāshī: 449). Quotations from this author on legal matters by the same nephew abound in later works. For lists see Khuṭ 20: 127–8, 135–7, 264–6; Fāḥrist 10: 488, 490.

223: Yaʿqūb al-Sarrāj

Yaʿqūb, the saddler, a Kūfī transmitter from Jaʿfār al-Ṣādiq.

Barqī: 83; Ibn al-Ghāḍabīrī: 102; Najāshī: 451; Fāḥrist: 180; Rījāl: 324.

Kitāb

His notebook of ḥadīth, related by Ḥasan b. Maḥbūb (Najāshī: 451; Fāḥrist 180). With the exception of two or three reports of a dubious nature, all quotations from this author, listed in Khuṭ 20: 286 and Fāḥrist 10: 490, are through the same transmitter.
224: Ya‘qūb al-Maythamī

Abū Muḥammad Yaqūb b. Shu‘ayb b. Maytham b. Yaḥyā al-Tammār, a client of the Banū Asad and a grandson of Maytham al-Tammār, the devout partisan of ‘Alī. He was a transmitter from Ja‘far al-Ṣādiq.

Barqī: 83; Najāshī: 450; Fihrist: 180; Rijāl: 149, 323, 345.

Kitāb / Aṣl

His notebook of ḥadīth, related by a number of Shī‘ite transmitters including Ṣafwān b. Yaḥyā, Ibn Abī ‘Umayr,110 and Ḥammād b. ‘Uthmān (Abū Ghālib: 161, 177; Najāshī: 450; Fihrist: 180; Rijāl: 345; also Mashyakha: 477). Most of the well over one hundred quotations from this author in later works, listed in Khu‘ī 20: 266–70 and Fabāris 10: 490–91, 492, are through Ṣafwān, and many of the rest through the other transmitters of the notebook as named above. The notebook was well known in the time of Muḥīd (d. 413), who did not find a certain passage ascribed to this author in his Kitāb “in which he recorded all that he transmitted from Ja‘far al-Ṣādiq” (Muḥīd, ‘Adadiyya: 24). The assertion of Ibn Dāwūd: 389 that Ya‘qūb transmitted five thousand ḥadīths, a point not mentioned by earlier biographers, may refer to the number of reports in this notebook and indicate that either Ibn Dāwūd or his source had access to a copy.

225: Yāsīn al-Ḍarīr

Yāsīn, the blind, the oil seller, a Baṣrī transmitter of ḥadīth in the latter half of the second century.

Najāshī: 453; Fihrist: 183.

110. According to Abū Ghālib: 177, Ibn Abī ‘Umayr received this notebook through ‘Abd Allāh b. al-Mughīra and Muḥammad b. Abī Ḥamza al-Thumālīt. He occasionally cites this author through others as well (as, for instance, in ‘Ilal 1: 63).
Kitāb

His notebook of hadīth, related by Muḥammad b. ʿĪsā b. Ubayd al-Yaqtīnī (Najāshī: 453; Fihrist: 183; also Mashyakha: 516), who may have received it through an intermediary or by wijdā. Quotations from this author in later works, listed in Khuʾr 20: 10–11, 13–14, 249–50 and Fabāris 10: 462, are mainly through the same transmitter.

226: Abū Khālid al-Qammāt

Abū Khālid Yazīd, the maker of swaddling clothes, a Kūfan client of the Banū ʿĪjl and a transmitter from Jaʿfar al-Ṣādiq.

Barqī: 87; Kashshī: 411–12; Najāshī: 452; Rijaʿ: 325.

Kitāb

His notebook of hadīth, related by a number of transmitters including Ṣafwān b. Yahyā (Najāshī: 452; see also Fihrist: 184). There are a good number of quotations from this author in later works, listed in Khuʾr 21: 384–6 and Fabāris 9: 576–7, some through the same transmitter.

227: Yūnus al-Duhnī


Barqī: 84; Kashshī: 385–8 (also 345); Najāshī: 446; Fihrist: 182; Rijaʿ: 323, 345, 368. See also Kaft 4: 257; Mashyakha: 523.

1. Kitāb al-ḥajj

A work on the pilgrimage to Mecca, related by Ḥasan b. ʿAlī b. Faḍḍāl (Najāshī: 446). The following quotations on the topic from this author
recorded in later sources on the authority of the same transmitter should represent part of the material of this work:

- *Kāfī* 4: 235 (also ‘Abd Allāh b. Ja’far: 314; *Tabdhib* 5: 349, each through a different transmitter from Yūnus), 245, 257, 296, 299, 303–4, 320, 368, 383, 399, 429, 444, 447, 455, 466, 472 (also *Faqīh* 2: 469–70), 488, 505, 530, 534 (also *Tabdhib* 5: 435), 556, 563 (also Ibn Qūlawayh: 69)

- *Tabdhib* 5: 208 (also *Faqīh* 2: 491 and *Kbiṣāk*: 356 through a different transmitter from Yūnus), 279, 368–9, 474

Other quotations from this author on the topic include the following:

- ‘Abd Allāh b. Ja’far: 161–2, 301 (two reports, the second also in *Faqīh* 2: 563)
- Ibn Qūlawayh: 318 (see also 299)
- *Faqīh* 2: 393, 455 (also *Tabdhib* 5: 95)
- ‘Īlal 2: 130
- *Thawāb*: 74

2. *Kitāb*

His notebook of *ḥadīth*, related by Ḥakām b. Miskīn al-Thaqafi and Ibn Abī ‘Umayr (*Mashyakh*: 452; *Fihrist*: 182). This must have been different from the book on *ḥajj* by this author as most quotations from him by these two transmitters are on other topics. Lists of several hundred citations from this author in later works, including some by these two transmitters, are given in Khu’ī 20: 334–45 (see also 287, 290–91, 292); *Fabāris* 10: 508–9.

228: *Zakariyyā al-Mu’mín*

Abū ‘Abd Allāh Zakariyyā b. Muḥammad al-Azdī al-Mu’min, a Wāqi’ite who transmitted *ḥadīth* from the disciples of Ja’far al-Ṣādiq and Mūsā al-Kāzim.

Barqī: 105; Najāshī: 172; *Fihrist*: 73; *Rijāl*: 358.
Kitāb / Aşl

His notebook of ḥadīth, related by Muḥammad b. ʿĪsā b. ʿUbayd al-Yaqūṭī (Ibn al-Naḍīm: 275; Najāshī: 172; Fihrist: 73; Rijāl: 409). Most of the quotations from this author in later works, listed in Khuṭṭ: 292, 481–3, 21: 416–17 and Fābāris: 8: 559, 10: 377, are through the same transmitter. Ibn Tawūṣ quotes from this notebook in his Fālāḥ: 472 (see further Kohlberg: 126).

229: Zayd al-Narsī

Zayd al-Narsī, allegedly a transmitter from Jaʿfar al-Ṣādiq and Mūsā al-Kāzīm.

Ibn al-Ghāḍāʾirī: 61–2; Najāshī: 174; Fihrist: 71; Rijāl: 206.

Kitāb / Aşl

A notebook of ḥadīth, related by Ibn Abī ʿUmayr (Ibn al-Gḥāḍāʾirī: 62; Najāshī: 174; Fihrist: 71). Muḥammad b. al-Ḥasan b. ʿĀḥmad b. al-Walī al-Qummī (d. 343), the prominent fourth century Shīʿite scholar of ḥadīth, and, following him, his student Ibn Bābawayh, maintained that this notebook as well as another ascribed to a Zayd al-Zarrād (no. 231 below) were forged by a later transmitter (Ibn al-Ghāḍāʾirī: 62; Fihrist: 71 quoting Ibn Bābawayh’s Fihrist [possibly referring to his Maṣāḥīṭ named by Najāshī: 390–91]). The notebook, consisting of forty-nine reports, has survived on the authority of Ibn Abī ʿUmayr, and is published in al-ʿUsūl al-sittat ʿasbar: 43–58. For an evaluation of the material of this notebook, see Muḥammad Taqī al-Tustārī 4: 549–51 (see further Kohlberg, ʿUsūl: 152–4).

230: Zayd al-Shaḥḥām

Abū ʿUsāma Zayd b. Yūnus al-Shaḥḥām, a Kūfī client of Azd and a transmitter from Muḥammad al-Bāqir and Jaʿfar al-Ṣādiq.

Barqī: 65; Kashshī: 337 (see also 210); Najāshī: 175; Fihrist: 71; Rijāl: 135, 206.
Kitāb

His notebook of ḥadīth, related by a number of transmitters including Ṣafwān b. Yahyā and Abū Jamīla Mufaḍḍal b. Ṣāliḥ al-Asadī (Najāshī: 175; Fihrist: 71). Quotations from this author in later works, mostly through Abū Jamīla but some through Ṣafwān as well as others, abound in later works. For lists of over two hundred of them see Khuʿī 7: 366–8, 489–5, 21: 12–13, 277–8; Fabāris 8: 137–8, 570–71, 574.

231: Zayd al-Zarrād

Zayd, the maker of chain mail, allegedly a Kūfan transmitter from Jaʿfar al-Ṣādiq.

Ibn al-Ghadaʾirī: 61–2; Najāshī: 174; Fihrist: 71; Rījāh: 206.

Kitāb / Aṣl

A notebook of ḥadīth, related by Ibn Abī ʿUmayr (Ibn al-Ghadaʾirī: 62; Najāshī: 174). As noted in no. 229 above, this notebook and the one ascribed to a Zayd al-Narsī were considered by some fourth century Shīʿite scholars of ḥadīth to have been later forgeries. The notebook, consisting of thirty-four reports, has survived on the authority of Ibn Abī ʿUmayr, and is published in al-Uṣūl al-sittat ʿashar: 2–13 (see further Kohlberg, Uṣūl: 150–51, 153–4).

232: Ziyād al-Qandī

Abū ʿl-Faḍl Ziyād b. Marwān al-Anbārī, the confectioner, a client of the Banū Hāshim who lived in Baghdad. He worked in the state treasury as an assistant to Jarraḥ b. Malīḥ al-Ruʿāsī (d. 176–186), who was the state treasurer during the reign of Hārūn al-Rashīd. Ziyād was later imprisoned for a while for the embezzlement of public funds. He was also a financial agent for Mūsā al-Kāẓim in Baghdad, and was a founding father of the Wāqīfīte tendency after the death of the latter.
For his position in the state treasury and subsequent imprisonment, see Kāft 3: 328 (see also ibid. 5: 326); Khātīb, Taʾrīkh 1: 89. For his major role in Wāqifism, see Kashshī: 466–7; Ghayba: 63–5, 352.

**Kitāb**

His notebook of ḥadīth, related by a number of transmitters including Yaʿqūb b. Yazīd al-Anbārī and Muḥammad b. ʿĪsā b. ʿUbayd al-Yaqṭīnī (Najāshī: 171; Fihrist: 72; Rijāk: 337; also Mashyakha: 466). Most of the quotations from this author in later works, listed in Khuṭṭ 7: 319–20, 328–9, 484–7 and Fāabrīs 8: 564–5 (see also Abū Tālib: 378 for a further example), are through the same two transmitters. Ibn Bābawayh quotes directly from this work in Faqīḥ 1: 405.

233: Zurʿa al-Ḥaḍramī

Abū Muḥammad Zurʿa b. Muḥammad al-Ḥaḍramī, a Kūfī Shīʿī transmitter of ḥadīth in the latter half of the second century who accompanied Samāʿa b. Mihrān, the prominent Shīʿī scholar of Kūfah at the time, and succeeded him as the imām of the mosque of the Ḥaḍārīma in that city. He joined the Wāqifītes after the death of Muḥāṣar al-Kāzīm and died during the lifetime of ʿAlī al-Rida, apparently before the end of the century.

Barqī: 118; Kashshī: 476–7; Najāshī: 176 (see also 193); Fihrist: 75; Rijāk: 211, 337, 427. See also ʿAyyāshī 1: 372.

**Kitāb / Aṣl**

His notebook of ḥadīth, related by a number of transmitters including Ḥasan b. Saʿīd al-Ahwāzī and Ḥasan b. Muḥammad al-Ḥaḍramī (Najāshī: 176; Fihrist: 75; see also Mashyakha: 427). Most of the over two hundred quotations from this author in later works, listed in Khuṭṭ 7: 258–60, 263–4, 474–80 and Fāabrīs 8: 557, are through the same two transmitters.
234: Zurārah b. A‘yan

Abū 'l-Ḥasan Zurārah b. A‘yan b. Sunsun, a Kūfī client of the Banū Shaybān, the most distinguished member of the originally Byzantine family of the Āl A‘yan, and the most prominent Shi‘ite scholar of his generation. An expert on the text of the Qur‘ān, jurist, mutakallim, and poet, he was a transmitter from Muḥammad al-Bāqir and Ja‘far al-Ṣādiq. He died in Kūfa in 481/482.


On the Āl A‘yan, the prominent Kūfī Shī‘ite family of the second century, there is a monograph by Abū Ghālib al-Zurārī, a later member of the family, that has survived. According to him, the family came from Byzantium. Zurārah’s father, the son of a Christian monk, fell into the hands of slave merchants and was sold in the land of Islam as a slave (Abū Ghālib: 128–9; also Ghaḍārī: 193, though in a different version of the story ibid.: 191, it is said that Zurārah’s father was a Persian by origin).

His status as the most prominent Shī‘ite jurist of the time is noted by Kashshī: 238 and others. Some of his legal opinions and arguments, apart from what he transmitted from the Imāms, are quoted in the sources (e.g. ‘Ayyāshī: 1: 287; Kāfī: 5: 451, 7: 83, 100–101, 104). For his theological opinions, quoted mostly in the heresiographical sources, see now van Ess 1: 321–30. A poem of seven lines attributed to him as the head of Shī‘ī or, as in some manuscripts, Tawīyīyya (the latter also in Kashshī: 152; for the significance of both of these names in this context, see Muḥammad Taqī al-Tustarī: 4: 435–6) appears in Jāḥiz, Ḥayawān 7: 122–3. Fakhr al-Rāzī, Muḥassakh: 365 quotes four additional lines of the same poem.

A report in Kashshī: 143 suggests that Zurārah kept a written record of what he had heard from Ja‘far al-Ṣādiq. Sunnī sources refer to a notebook he had of his transmissions from Muḥammad al-Bāqir (‘Uqaylī: 2: 96, whence Lisān: 3: 129). Some of the quotations from him in later works are in the style of passages from books and not of oral transmission (see, for instance, Kāfī: 7: 83, 100–101). Fihrist: 74–5 mentions that he had a number of books, though the author knew only of a Kitāb al-istiṣṭa‘a wa ’l-jabr from among them. Najāshī: 175 did not receive this work but found it mentioned by Ibn Bābawayh. With close to two thousand quotations from him in Shī‘ite works of hadīth, Zurārah was, however, one of the most...
prolific Shi‘ite transmitters of hadīth. Two recent works attempt to compile all of these quotations, classified in order of their subject matter:

- Musnad Zurara b. A‘yan, by Bashir al-Muḥammadī al-Māzandarānī, Qum, 1413 (1920 passages in total)
Where a reference to an author of multiple works is given in the text without a specific title following the author's name, the particular work referred to is marked with an asterisk in the list that follows.

**ABĀN AL-SINDĪ** = Abān b. Muḥammad al-Bājalī, Sindī al-Bazzāz (mid-3rd century):
  (erroneously attributed to Abān b. Taghlib, but is probably by Abān al-Sindī)

**ʿABBĀD B. YAʻQŪB** al-Rawājınī al-Kūfī (d. 250):

**ʿABD B. HAMĪD** (d. 249):
- *Al-Muntakhab min Musnad ʿAbd b. Ḥamīd*, ed. M. ʿA. Ṣalbāya, Kuwait, 1985

**ʿABD ALLĀH B. AHMAD** b. Ḥanbal al-Shaybānī al-Baghdādī (d. 290):

**ʿABD ALLĀH B. ḤAMZA** b. Sulaymān, al-Manṣūr bi-ʿllāh (d. 614):
- *Al-Ṣḥāfī*, Beirut, 1406

**ʿABD ALLĀH B. JAʿFAR** al-Ḥimyarī al-Qummī (late 3rd century):
- *Qurb al-insād*, Qum, 1413

**ʿABD AL-ʿAZĪZ AL-ṬABĀṬABĀĪ** (d. 1416):
- *Ahl al-Bayt fı l-maktaba al-ʿArabiyya*, Qum, 1417

**ʿABD AL-JABBĀR AL-RIFĀĪ**:

**ʿABD AL-JABBĀR** b. Ahmad al-Asadābādī al-Hamadhānī (d. 415):
- *Tiḥbīt dalāʾīl al-nubūwīya*, ed. ʿA. ʿUṯmān, Beirut, 1966
- *Al-Muḥānī fī alwāb al-tawḥīd wa l-adl*, vol. 20, ed. ʿA. Maḥmūd and S. Ḍunyā, Cairo, 1966
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‘ABD AL-JALĪL AL-QAZWIŅĪ (alive in 556):

‘ABD AL-KARĪM AL-TABARĪ (d. 478):
- Al-Talkhīs fı l-qira‘at al-thama‘n, ed. M. H. Muṣā, Jiddah, 1992

‘ABD AL-KARĪM B. ṬĀWŪS al-Ḥillī (d. 692):
- Farhat al-gbarī, Najaf, 1368

‘ABD AL-QĀDIR AL-JIŁĀNĪ (d. 561):
- Al-Ghuṭay li-tālibī tārīq al-baqq, Cairo, 1322

‘ABD AL-QAḤIR AL-BAGHDĀDI (d. 429):
- Usūl al-dīn, Beirut, 1981

‘ABD AL-RAZZĀQ b. Ḥammām al-Sanānī (d. 211):
- Musnāf, ed. H. R. al-ʿAẓamī, Beirut, 1970
- Tafsīr al-Qurān, ed. M. M. ‘Abduh, Beirut, 1999

ABŪ ’L-ABBĀS AL-ḤASANI (d. 352):
(together with ʿAbd al-Razzāq b. Ḥammām al-Sanānī’s Abhār Fakhkhī: 275–328)

ABŪ ‘ABD ALLĀH AL-SHAJARI (d. 445):
- Al-adḥān bi-hayyi ‘ala khayr al-ʿamal, ed. Y. A. al-Fudayl, n. p., 1399
- Fadl ziyārat al-Husayn, ed. A. al-Husaynī, Qum, 1403

ABŪ ’L-ALĀ’ AL-HAMADHÂNI (d. 569):

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- Kitāb al-mīḥān, ed. Y. al-Juburi, Beirut, 1983

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1. Moshe Sharon was apparently the first to suggest in an article published in 1973 (as quoted in his Black Banners from the East: 233–6) that this printed volume is a part of the Kitāb al-‘Abbaṣī quoted in Ḥasan b. Muḥammad al-Qummī, Ta’rīkh Qum: 145–6, 200, 236, 237 (see Modarressi, Kitābshināsī: 19) as the last two quotations are attested in this printed volume: 184–5, 165 (respectively). There is a further quotation from the author, Abū ‘l-‘Alī Aḥmad b. Samka al-Nāḥwī, in Ta’rīkh Qum: 217–18, almost certainly from this work though not so specified. There is also a quotation in Manāqib 3: 191 from Ta’rīkh al-Qummī which may refer to the work in question, or, assuming a possible corruption in the name, to the Ta’rīkh of Aḥmad b. Ibrāhīm al-‘Ammī, a student of the historian Abū al-Azīz b. Yaḥyā al-Jalālī (d. 332) (Najāshī: 96; Fībrīst: 30; Rijāl: 411, 416). Sharon, however, did not know the author of the work, and the editors failed to take note of the author’s transmission from ‘Abī b. Ibrāhīm al-Qummī (alive in 307) in p. 32 of their edited volume, from Sulaymī b. Qays al-Hilālī in pp. 45–7, and from other Shi‘ite sources in numerous other instances. The author was a teacher of the Bu’yid vizier Abū ‘l-Faḍl b. al-‘Ammī (d. 360) for whom he wrote a treatise in 200 folios. The text of one of his communications with Ibn al-‘Amīd is preserved in an old manuscript copied in 754 in the private collection of Asghar Mahdawi in Tehran (cat: 142–3) (now also available in a facsimile edition as Jung-i Mahdawī [Tehran, 1380sh/2001]; the relevant text is on pages 192–3 of this edition). He was a student of Aḥmad b. Muḥammad b. Khālid al-Barqī (d. 274–280), a littérateur and author of numerous works (Najāshī: 97; Fībrīst: 31; Rijāl: 417). In the story in Ta’rīkh Qum: 217–18, he is in the company of Abū Muslim Muḥammad b. Bahr al-I’sbhahānī in his visits to the prominent ‘Alīs of Qum when the latter came to the town as governor in the year 309 (ibid.: 106, 142).
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2. This is how the name is pronounced by this person’s followers, the Nuṣayriyya, in our time. *Khusaybī* in Modarressi, *Crisis*: passim must thus be corrected.

3. See Khaṣībī: 54.
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