

The Intellectual Foundations and Structural Reforms of Imam Al-Jawad (Peace Be Upon Him) And Their Effect on The Leadership of The Nation

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Introduction:

Every nation must celebrate its greats because they are the shining torch of guidance and guidance, and as the basis for reviving the glorious history of Islam, and one of the most important greats of the Islamic nation is Imam Al-Jawad, peace be upon him, especially since he assumed the reins of the Imamate, peace be upon him, in the darkest and most severe circumstances, and with that difficult circumstance. However, it was not an obstacle to the emergence of his role in the political, religious, intellectual and other trends, and what concerns us in this research is the intellectual aspect that the Imam enjoyed and in the light of which he was able to dazzle his opponents and opponents with his sharp wit and intelligence, and to make the Imamate in his honorable person in the most splendid and beautiful Her pictures were at a stage that witnessed the birth of new currents and movements, which are less than equal in the different stages of history. And because the topic is part of the requirements of the study and commissioned by the respected Professor Dr. Ayad Al-Khafaji, the topic was chosen for its great importance and because of the personality of Imam Al-Jawad, peace be upon him, still hides many of its advantages.

The research was divided into two demands, the first of which was highlighted in his light on his life (peace be upon him) in brief, even if it was a small matter because this is an important matter in knowing his attributes and names and part of his personal life, and the second requirement where he discussed his agents and visionaries in his era and his miracles, debates and his role, peace be upon him The politician in light of the work of his followers in the Abbasid authority through the use of taqiyya, with mentioning a number of associated personalities from each topic separately.

The researcher used and used a set of sources that are indispensable to every researcher as the rich vessel from which the historian draws his information, including: Ibn Shahr Ashub, Ahmad (d. 588 AH), Manaqib Al Abi Talib and Al-Najashi, Abu Al-Abbas Ahmed bin Ali Al-Asadi Al-Kufi (d. 450 AH). , Rijal al-Najashi and al-Kulayni, Muhammad ibn Yaqoub (d 229 AH), al-Kafi and al-Tusi, Ibn Hamza (died 560 AH), al-Thaqib fi al-Manaqib wa al-Saduq, Muhammad ibn Ali ibn Babawayh (d. 381 AH), the causes of the

laws, monotheism and the meanings of news and al-Barsi, Ibn Rajab (d. 813 AH), Mashariq Anwar al-Yaqin and other sources recorded in the list of sources and references.

Research problem:

The researcher faced the problem of inconsistency in the events and the lack of trustworthiness of some of the characters in some of the men's books, and the clash and confusion of events between Al-Mamoun and Al-Mu'tasim made the matter more complicated, but those obstacles were overcome by the grace of God Almighty and under the guidance of the supervising professor.

First requirement:

Imam Muhammad al-Jawad (peace be upon him) in brief:

He is the son of Imam Ali bin Musa Al-Ridha (peace be upon him). His mother: Sabeeka - from the family of Maria, the mother of Ibrahim bin Rasool Allah (peace be upon him). His birth: He was born in Madinah, on the night of Friday, the 19th of Ramadan, in the year 195 A.H. ⁽¹⁾. His nicknames: Al-Jawad, Al-Qani', Al-Najeeb, Al-Muttaqi, Al-Alim. His death: He died on Saturday, at the end of Dhul-Qa'dah in the year 220 AH - in Baghdad ⁽²⁾.

On the authority of Ali bin Ubaidah, on the authority of Hakima bint Musa, peace be upon him, she said: When the birth of al-Khayzaran was attended, Abu al-Hasan al-Ridha, peace be upon him, entered me and her into a house. The door was closed for us and the midwife was with us. When it was in the dead of night, the lamp went out, so I became so sad, it was not as fast as Badr Abu Jaafar Peace be upon him, and the house was lit with light." I said to his mother: God has spared you from the lamp. So he sat in the basin and caught him and on his body something thin, like a tortoise. When we woke up, al-Ridha, peace be upon him, came and put him in the cradle, and said to me: "Come to his cradle." She said: On the third day, he raised his gaze to the sky, then glanced right and left, and then said: "I bear witness that there is no god but God alone, without a partner, and that Muhammad is His servant and messenger." I saw a wonder! He said: "And what did you see?" I said: This boy did such-and-such! She said: Al-Reza, peace be upon him, smiled and said: "You don't see more of his wonders."⁽³⁾, And he (peace be upon him) was very stern, and the people of confusion, sceptics and sceptics said about him that he was not from the sons of al-Ridha, and they said - may God curse them — that he was from the sons of Saif al-Aswad, his master. Of the people in the Sacred Mosque, so they presented him to them, and when he looked at him, they fell down in prostration, then got up and said: And judge from this great star, the clear light, this is presented to me. God (may God's prayers and peace be upon him and his family) and Ali, the Commander of the Faithful, so return and submit to God the Mighty and Sublime and ask His forgiveness, and do not doubt the lineage of someone like him, and praise him, (peace be upon him) at that time and he was twenty-five months old. From his light, and we have chosen us from his wilderness, and made us his trustees, over his creation and revelation, people I am Muhammad bin Ali Al-Rida bin Musa Al-Kadhim bin Jaafar Al-Sadiq bin Muhammad

Al-Baqir bin Ali Zain Al-Abidin bin Al-Hussain Al-Shaheed bin Commander of the Faithful Ali Al-Murtada and Fatima Al-Zahra bint Muhammad Al-Mustafa (may peace be upon him) Allah upon them all) and on my children after me, and I will present it to the community, and by God I do not know the genealogies of people from their forefathers, and by God I do not know their secrets and their outward appearances, and I do not know all of them and what they are to become, I say the truth, and show it truthfully a knowledge that God Almighty bequeathed before all creation, and after the annihilation of the heavens and the earth. And by God, had it not been for falsehood to appear on us, and for the state of disbelief to prevail, and for the people of doubt, polytheism, and discord to take over us, I would have said something that the first and the last would admire. Then he put his hand on his mouth and said: O Muhammad, be silent as your fathers did: And be patient as the Messengers of determination were patient, and do not rush to them as if on the day they see what they are promised) to the end of the verse, then he turned to a man beside him and caught his hand and walked past the necks of people, and the people were releasing him, so I saw the sheikhs of Hilla looking at him, and saying: God knows best Where he makes his message, I asked about the sheikhdom, and it was said to me: These are people from Banu Hashim from the children of Abd al-Muttalib ⁽⁴⁾.

Second requirement:

The intellectual foundations of Imam Al-Jawad, peace be upon him:

- 1- Paying attention to science and studying, and emphasizing the method of research and inference: As the imam urged them to write, record and memorize what is issued by the imams of Ahl al-Bayt, peace be upon them, and ordered them to compose and classify, and the number of narrators reached one hundred and ten, the most prominent of whom are: (Ali bin Mahzyar ⁽⁵⁾, Zakaria bin Adam ⁽⁶⁾, and Hussein bin Saeed Al Ahwazi ⁽⁷⁾), Each one of them was self-aware in the fields of science and jurisprudence. Some of them were authors.
- 2- Adopting debate and debate as one of the pillars of his Imamate and leadership of the nation:
 - A. There are many narrations in this regard, as was mentioned in the narration on the authority of Muhammad bin Abi Al-Ala. I asked Yahya bin Aktham after the artefacts and the end. I said to him: Teach me from the sciences of the family of Muhammad. He said: I will tell you on the condition that you keep it in the state of my life. I said: Yes. He said: I entered the city and found Muhammad bin Ali al-Rida was circumambulating at the tomb of the Prophet, and I debated with him about issues, and he answered me, and I said to myself: I want to reveal it to myself. In his hand, he said: My master is the imam of this time, and he is the proof ⁽⁸⁾. In this way, the imam was able to convince his opponents.

- B. Also from that is what was narrated in the secrets of Abu Jaafar Muhammad bin Ali al-Jawad, peace be upon them both, that he was brought to the mosque of the Messenger of God, may God's prayers and peace be upon him and his family, after the death of his father al-Ridha when he was a child. The horse, I know the lineage of people in the loins, I know your secrets and your outward appearances, and what you are becoming to, a knowledge that was given to us before the creation of all creation, and after the annihilation of the heavens and the earth, and were it not for the pretense of the people of falsehood and the state of the people of misguidance, and the dress of the people of doubt, I would have said a saying that the ancients admire. and the others. Then he put his honorable hand on his mouth and said: O Muhammad, be silent as your fathers did before ⁽⁹⁾. With this, the Imam was able to prove his leadership of the Islamic nation, from one angle and from another, that he is fully aware of the affairs of creation.
- 3- Preface to the cause of the awaited Mahdi (may God hasten his reappearance) by appointing agents in all the cities that owe allegiance to Ahl al-Bayt, peace be upon them: The agents of Imam al-Jawad, peace be upon him, were scattered in various Islamic cities, as they were the mediator between the imam and his followers and his lovers, and this constituted a political, religious and economic dimension, as these agents spread in areas known for their loyalty to the imams, peace be upon them, including: Ahwaz, Hamdan, Basra, Sistan, Hamadan, Wasit, Qom, Kufa and Baghdad, where we reached: This is in light of the correspondences that were reaching Imam al-Jawad, peace be upon him, from these areas ⁽¹⁰⁾. They are:
- A. Muhammad bin Yaqoub al-Kulayni, may God have mercy on him: . . On the authority of Abu Amr al-Zuza', he said: My condition worsened, so I wrote to Abu Jaafar, peace be upon him, and he wrote to me: . . And he directed me to Basra in his agency at the Kala Gate ⁽¹¹⁾.
- B. Muhammad ibn Yaqoub al-Kulayni, may God have mercy on him: Ali ibn Ibrahim, on the authority of his father, he said: I was with Abu Ja'far al-Thani, peace be upon him, when Salih ibn Muhammad ibn Sahl entered upon him, and he was in charge of the endowment in Qom ⁽¹²⁾.
- C. . . . On the authority of Ibrahim bin Muhammad al-Hamdani, he said: He (peace be upon him) wrote to me: . . And that I have no agent but you ⁽¹³⁾.
- D. Safwan bin Yahya, Abu Muhammad al-Bajali, Bayaa al-Sabri: Kofi, trustworthy, trustworthy, eye. . . He was entrusted with Al-Rida and Abu Jaafar, peace be upon them.⁽¹⁴⁾
- E. C- Ali bin Mahziar Al-Ahwazi, Abu Al-Hassan, Doraqi of origin, sire. . . .
- F. May God grant him knowledge of this matter and his understanding, and he narrated on the authority of al-Rida and Abu Jaafar, peace be upon them

both, and singled out the second door of Jaafar, peace be upon him, and entrusted to him and exalted his position from him ⁽¹⁵⁾.

4- Using the method of piety and allowing important personalities to work with the Abbasids to achieve the interests of the believers and to ease the pressure of the Abbasids on the followers of Ahl al-Bayt, peace be upon them: As this method was inevitable according to the political facts surrounding the imams, peace be upon them, and whoever says that there is no role or political activity for the imam al-Jawad is more important, but it seems that the mixing of the religious side with the political led to the fluidity of the separations between the political and religious sides, and therefore the researcher needs to be careful and reflect on the texts And looking into its secrets so that he can distinguish this matter only, and among those personalities is Noah bin Darraj ⁽¹⁶⁾, as he worked as a judge in Baghdad and later in Kufa, and Al-Hussain bin Abdullah Al-Nishaburi ⁽¹⁷⁾, who was the governor of the city of Best ⁽¹⁸⁾, and all of these were among the companions of Imam Al-Khalas Always expressing their loyalty to him.

5- Adopting miracles and hidden things as one of the means of proving the Imamate for the loyalists and insight into the religion for the dissenters:

A. On the authority of Muhammad bin Yaqoub, on the authority of Ahmad bin Idris, on the authority of Muhammad bin Hassan, on the authority of Ali bin Khalid, he said: I was in the military, and I was informed that there was a man imprisoned who was brought from the direction of Syria in chains, and they said: He prophesied. So, if a man had understanding and intellect, I said to him: What is your story? He said: I was in Sham, worshipping God in the place where it is said that the head of Hussein, peace be upon him, was erected, so one night while I was in my place, approaching the mihrab, I remember God Almighty, when I saw a person in front of me, and I looked at him, and he said to me: (Get up), so I got up, and he walked with me for a little while. I am in the mosque of Kufa, and he said to me: (Do you know this mosque?) I said: Yes, this is the mosque of Kufa. He said: I prayed and I prayed with him, then he left and I left with him, so he walked with me for a little while, so we were in the mosque of the Messenger, may God's prayers and peace be upon him and his family, and he greeted the Messenger and prayed and I prayed with him. Then he went out and I went out with him, so he walked a little, and then I was in Makkah, so he circumambulated the House and I circumambulated with him. Then he went out and walked for a little while, and then I was in the place where I used to worship God in Sham, and the person disappeared from my eyes, so I remained amazed for a year at what I saw, and when it was the next year I saw that person, so I was glad about him and he called me, and I answered him. So he did as he did last year, and when he wanted to leave

me in Sham, I said to him: I asked you by the right of the one who appreciated you for what I saw from you, would you not tell me who you are? He said: (I am Muhammad bin Ali bin Musa bin Jaafar bin Muhammad bin Ali bin Al Hussein bin Ali bin Abi Talib, peace be upon them). So I told someone who was coming to me with his news, so he divided that to Muhammad ibn Abd al-Malik al-Zayyat, so he sent someone who took me and tied me in iron and carried me to Iraq and was imprisoned, as you can see, and claimed Ali al-Mahal. I said to him: Shall I take the story from you to Muhammad ibn Abd al-Malik al-Zayat? He said: Do. So I wrote a story about him, explaining his matter in it and raising it to Muhammad bin Abdul-Malik, and he fell on her back: Tell the one who expelled you from Sham in a night to Kufa, and from Kufa to Medina, and from Medina to Mecca, and returned you from Mecca to Sham to expel you from this imprisonment. Ali bin Khalid said: I was overwhelmed by that and left sad about him. From the next day, I went to prison to inform him of the situation and instruct him to be patient and console. I found the soldiers and the guards and a great manner of people rushing, so I asked about their condition and it was said to me: The prophet who was carried from the Levant, I missed yesterday from imprisonment. He does not know if the earth is subdued or snatched by a bird. This Ali bin Khalid was a Zaidi, and he failed to lead when he saw that and his belief was good ⁽¹⁹⁾.

- B. And another narration in the same regard, that when Al-Rida passed, Muhammad bin Jamhour Al-Qummi, Al-Hassan bin Rashid, Ali bin Mudrak, Ali bin Mahziyar, and created many other countries to Medina, and they asked about the successor after Al-Rida, they said: Basra, which is a village founded by Moses Ibn Jaafar (peace be upon him) was three miles from Medina, so we came and entered the palace, and the people were stumbling in it. The Imamate does not meet in his two brothers after Al-Hassan and Al-Hussein, and this is not our friend. So he came until he sat in the middle of the assembly. A man said: What do you say, may God honor you in a man who divorced his wife, how many stars in the sky? He said: She showed him with the chest of a goose, a flying eagle, and a falling eagle, so we were puzzled by his audacity to make a mistake, when Abu Jaafar, who is eight years old, came out to us, so we came to him and greeted the people. May God have mercy on you, so the first man stood up to him and said: What do you say, may God fix you for a man who came to a donkey? He said: He shall be beaten without the limit, and his price shall be fined, and her back and her offspring shall be deprived, and she shall go out into the wilderness until her death comes upon her, seven eaten by a wolf that ate it. He is married, because he must be killed and stoning. The second man said: O son of the Messenger of God, what do you say about a man who divorced his wife, the number of stars in the sky? He said: Do

you read the Qur'an? He said: Yes, he said: Read Surat Al-Talaq to his saying: (And establish the testimony to God) Oh this is for divorce except with five: the testimony of two just witnesses in purity without intercourse with a determined will. He said: No, the news. The nurse said to him from Saad bin Bakir I look like you, my lord, deaf of life.

- C. Abu Bakr Ahmed bin Thabet in his history, Abu Ishaq al-Thalabi in his interpretation, and Muhammad bin Mandah bin Muhrabbeth in his book. Ibrahim bin Hashem narrated that he said, "I asked Abu Jaafar for permission to a group of Shiites, and he gave permission to them. They asked him in one assembly about thirty thousand questions, and he answered them when he was ten years old." Abd al-Azim al-Hasani wrote to Abu Jaafar asking him about defecation and its stink, so he (peace be upon him) said: God created Adam, and his body was clay, and he remained for forty years lying around, passing by the angels saying: For what order were you created? And Satan used to enter into his mouth and exit from his back, so what was in the stomach of the son of Adam became evil and unpleasant. It is said: If a person urinates or defecates, he repeats his gaze at them, because when Adam descended from Paradise, he had no covenant with them, so when he ate the forbidden tree, that took him. Therefore, he started looking at something that came out of him, and that remained in his children because he was nourished in Paradise and urination and defecation in this world ⁽²⁰⁾.
- 6- Emphasis on visiting the shrine of Imam Ali, peace be upon him, considering that this is a consolidation of one of the pillars of Shiism, and in it is a reminder of the divine and prophetic traditions in the affection and connection of the Ahl al-Bayt, peace be upon them, as it was narrated on the authority of Maulana Muhammad bin Ali al-Jawad (peace be upon him) that Abu Ali mentioned Bin Hammam in the book (Al-Anwar): Our Master Muhammad Bin Ali (peace be upon him) is one of the imams who pointed to his scene, and he referred to this place that he is visiting now ⁽²¹⁾.
- 7- 7- Emphasis on the moral behavior and the educational curriculum of the believers, which is a kind of self-formulation of the human being and striving towards spiritual preparation in the face of the heavenly curriculum and a real push towards the nobleness of the Prophet, as articles and words were narrated from him, most or all of them calling for self-control and showing the morals of Islam. God Almighty in public is an enemy of God in secret). And he (peace be upon him) said: (He who is filled with plenty, his flesh increases, and he whose meat is abundant, his desire increases, and he whose desire is multiplied, his sins multiply, and he who has many sins, his heart becomes hard, and he whose heart is hardened is drowned in pests). And he (peace be upon him) said: (It has reached me that God Almighty loves the humble scholar and hates the mighty scholar, so whoever is humble among the

scholars, God grants wisdom to him, and he who is not humble among the scholar's God forbids wisdom). And he (may God be pleased with him) said in response to a man who asked him, and he said: He made me a brief, comprehensive will. He said: (Save yourself from the shame of the immediate and the fire of the future, and do whatever you want). And he (peace be upon him) said: (The intention to God with the hearts is more eloquent than the toil of the limbs with actions). He (peace be upon him) said: (How can his sponsor be lost from God, and how can he be spared from God his seeker? Whoever is cut off from other than God and God entrusts him to him, and whoever works without knowledge spoils more than he is right) ⁽²²⁾.

Heritage Imam Al-Jawad, peace be upon him, the exegetical:

- 1- On the authority of Dawood bin Qasim Al-Jaafari, he said: ((I said to Abu Jaafar II (peace be upon him): May I be sacrificed for you. What is Samad? He said: The Lord is steadfast to him in little and much)) ⁽²³⁾.
- 2- On the authority of Abu Hashim al-Jaafari, he said: ((I asked Abu Jaafar al-Thani (peace be upon him)) what is the meaning of one? He said: He who unites tongues with monotheism as God Almighty said: (And if you ask them who created the heavens and the earth, they would say God) ⁽²⁴⁾.
- 3- On the authority of Jaafar bin Muhammad al-Sufi, who said: ((I asked Abu Jaafar (peace be upon him)) Muhammad bin Ali al-Rida (peace be upon him) and I said to him: O son of the Messenger of God, why was the Prophet named illiterate? Because he did not write? That is, and God, Blessed and Exalted be He, says in the Court of His Book: (It is He who sent among the illiterate a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom) So how did He teach them what is not good?! By God, the Messenger of God (may God bless him and his family) used to read and write with seventy-two or three And seventy tongues, but he was called the illiterate because he was from the people of Mecca, and Mecca is one of the mothers of the villages, and that is what God Almighty says in his book: (Let the mother of the villages and those around them warn),⁽²⁵⁾. We must point out here that the Imam (peace be upon him) has given through these models a credible picture of understanding the Qur'anic terms and concepts through the Qur'an itself, and it is the approach that was later known as the interpretation of the Qur'an by the Qur'an.
- 4- Moreover, this meaning of the illiterate does not negate that the Prophet did not learn to read and write from anyone, which constituted a miraculous point in his life (may God bless him and his family). On the authority of Amr ibn Abi al-Miqdam, he said: ((I heard Abu al-Hasan and Abu Jaafar (peace be upon him)) say in this verse: Do not scratch my face, do not slack hair on me, do not call out woe, and do not make me mourn. Then he said: This is the kindness that God, the Mighty and Sublime, said in his book: ⁽²⁶⁾.

5- It was narrated in al-Kafi on the authority of Abu Jaafar al-Jawad (peace be upon him) he said: "God Almighty said on the Night of Decree: (In it every wise matter is separated) He says: In it every wise matter descends. In addition, the arbitrator is not of two things, rather it is one thing, so whoever judges by something that has no difference, then his ruling is from the rule of God Almighty, and whoever rules in a matter in which there is a difference and sees that it is correct, then he has ruled by the ruling of the tyrant. On the Night of Decree, He descends to the ruler to explain matters year by year, in which he is commanded in his own matter with such and such, and in ordering people with such and such. And that something else happens to the ruler every day, the special knowledge of God, the Mighty and Sublime, the hidden and amazing stock, such as what is revealed on that night of the command. Then he read: (And if there were pens on the earth from a tree of pens, and the sea extended seven seas after it, the words of God would not be exhausted. Indeed, God is Mighty, Wise).⁽²⁷⁾ In the previous narratives, a clear and accurate indication of Imam Al-Jawad's keenness to build the individual and correct his behavior for the purpose of intellectual preparation to be an effective individual in the Islamic nation. In addition, to achieve the human integration hoped for it.

Conclusion:

- The problem of the young age of Imam Al-Jawad, peace be upon him, was not an obstacle to his intellectual and political brilliance.
- The Abbasid state's policy of suppressing opponents did not have a major role in making Imam al-Jawad, peace be upon him, give everything he has to the Islamic nation.
- The adoption of agents is an important political method in light of the expansion of the followers of Ahl al-Bayt, peace be upon them, in the Islamic cities, and they were entrusted with informative and economic tasks as well as public affairs.
- Miracles had played a major role in proving the Imamate of the Horse, and it is an important method when the sceptics had taken over some common people's problems.
- There are clear explanatory efforts of Imam Al-Jawad, peace be upon him, in the interpretation of the Holy Qur'an.
- Imam Al-Jawad focused on the moral aspect and the educational dimension, as this is proof of the nation's self and directing it to the right Islamic behavior, away from slander and the spirit of hatred.
- Considering visiting the shrine of Imam Ali, peace be upon him, as one of the Islamic constants in general and Shiites in particular, given that the right path and true Islam are linked to it, and it is with this matter, peace is upon him, that it calls for the revival of historical traditions according to the prophetic heritage, and we know that the Abbasids and the Umayyads before them were their main preoccupation. And his right approach, as this matter, was disturbing them because of the merits of the

Alawites and brought the Muslims back to the events of the first deviation in which Ali bin Abi Talib was expelled (historical traditions that cannot be avoided and there is no escape for the people and the rulers).

Margins:

- 1- Al-Baghdadi, Ibn al-Khashab (died 567 AH), *The History of the Births of the Imams (The Collection)*, I 1, Office of the Grand Ayatollah Marashi Najafi - Qom, (Qom - 1985 AD), p. 39.
- 2- Al-Rasi, Qassem bin Ibrahim (d. 246 AH), *confirmation of the Imamate*, 1st edition, achieved by Saleh Al-Wardani, Al-Ghadeer for printing, publishing and distribution, (Beirut - 1998 AD), p. 71.
- 3- Al-Tusi, Ibn Hamza (died 560 AH), *Al-Thaqib fi Al-Manaqib*, 2nd edition, investigated by: Nabil Reda Alwan, Al-Sadr Press, (Qom - 1990 AD), p. 503 and beyond.
- 4- Al-Khaseibi, Al-Hussein bin Hamdan (died 334 AH), *Al-Hedaya Al-Kubra*, 4th edition, Al-Balagh Foundation for Printing, Publishing and Distribution, (Beirut - 1991 AD), p. 296 and beyond.
- 5- He is Abu Al-Hasan, Al-Hasan bin Saeed bin Ahmed bin Dawood Al-Ahwazi, a jurist and interpreter. He and his father were a text of Iranians and Muslims. He grew up in Ahwaz and jurisprudence and narrated on the authority of Imam Al-Rida and Imam Al-Jawad (peace be upon them), from his classifications: *Letters of the Qur'an, Prophets, Al-Makasib, Al-Malahim, Al-Zuhd, Al-Baghdadi, Ismail Pasha, Hadiyat Al-Arifeen (authors' names and effects of the compilers)*, 1st edition, *Dar Revival of Arab Heritage*, (Beirut - D. T.), 1/674; *For Millions*, (Beirut - 1994 AD), 5/25. He is Al-Hussein bin Saeed Al-Ahwazi, a jurist, he is trustworthy, he has several books, including the book of asceticism, the believer. Al-Najashi, Abu Al-Abbas Ahmad bin Ali Al-Asadi Al-Kufi (died 450 AH) AD, *Rijal Al-Najashi*, Institution of Islamic Publishing, (Qom - D. T.), p. 120.
- 6- He is Zakariya bin Adam bin Abdullah bin Saad Al-Ash'ari Al-Qummi, trustworthy, venerable, great in determination, he had a face with Imam Al-Ridha (peace be upon him). *Negus, Men of Negus*, p. 174.
- 7- He is Al-Hussein bin Saeed Al-Ahwazi, a jurist, trustworthy, and he has several books, including the book of asceticism, the believer. *Negus, Men of Negus*, p. 120.
- 8- Ibn Shahr Ashob, Ahmad (died 588 AH), *Manaqib Al Abi Talib*, 1st Edition, investigation: a committee of Najaf professors, Al-Haidari Press, (Najaf Al-Ashraf - 1959 AD), 3/500-501.
- 9- Al-Barsi, Ibn Rajab (died 813 AH), *Mashariq Anwar Al-Yaqeen*, 1st Edition, Investigated by: Mr. Ali Ashour, Foundation Al-Alamy, (Beirut - 1999 AD), p. 151.

- 10- Where Ibn Shahr Ashur mentioned a group of his companions, and when we searched for them, we found them scattered in the mentioned areas, which indicates those mentioned connections, Ibn Shahr Ashub, Al-Manaqib, 3/485 and beyond.
- 11- Al-Kulayni, Muhammad bin Yaqoub (d. 229 AH), al-Kafi, 5th edition, edited by: Ali Akbar al-Ghafari, Dar al-Kutub al-Islamiyya, (Qom - 1984 AD), 5/316,
- 12- Al Kulayni, Al Kafi, 1/548.
- 13- Al-Tusi, Muhammad bin Al-Hassan (d. 460 AH), Choosing Knowledge of the Rijal (Rijal Al-Kashi), I 1, edited by: Muhammad Jawad Qayyumi, Foundation for Islamic Publishing, (Qom - 2005 AD), p. 611.
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