SHIA HADITH DURING THE FIRST HIJRI CENTURY: CONDITIONS AND WORKS

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***Abstract**: The knowledge of hadith is information that helps us to understand the traditions of the infallibles (AS) and how to use them. Among the hadith sciences, the two doctrines of the history of hadith and the doctrine of al-hadith are of great importance. The first science introduces us to the story of hadith from the time of its issuance to the compilation and sources of the narrations, and the second science introduces us to the terms and classifications of these narratives for better use. The present book is a brief introduction to the discussion of the history of hadith and the history of hadith in the form of acquaintance with the science of hadith.*

***Key words**: Ilm Hadith, Jame'ah book, Moshaf*

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The periods that the Imams (AS) lived were different in the degree of the freedom that narrators and traditionists had. These periods can be divided into three eras according to the social and political conditions;

1. Imam Ali's (as) age till the end of Imam Sajjad's Imamate
2. Imam Baqer and Imam Sadeq's age
3. Imam Kazem's (AS) age till the end of Minor Occultation [of Imam Mahdi (AS)]

1. Hadith during Imam Ali's (AS) Period

According to many historical sources, Ali (AS) lived in the house of the Prophet from childhood and was grown up by him. He was the first person who believed in the Prophet and was along his side most often. Ali (AS) took advantage of some hours of day and night to learn knowledge from him. It is written in *Mosnad* of Ahmad ibne Hanbal, that Ali (AS) said, "The Prophet had appointed some hours of night for me in which God taught and benefited me through him."

Also in Khutbah 210 of Nahj al-Balaghah Imam Ali (as) has pointed to these teachings.

After the Prophet (PBUH & HP) passed away, Imam Ali's (AS) life was divided into two periods;

a) The 25 years that the other Caliphs reigned,

b) The 5 years of his caliphate.

During the first period, Imam Ali (AS) was the wisest of the people and many turned to him for getting the answer of their questions and solving their problems. However due to political reasons, the society did not take advantage of him. But there are many reports that confirm Imam Ali (AS) answered many questions of the Sahabah and scholars of other divine religions who came to Medina for research and solved their problems.

The start of Imam Ali's (AS) caliphate was after the death of the third Caliph and took long for about five years. Although a group of people could not endure Imam Ali's (AS) justice and set up wars such as Jamal, Nahravan,

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and Seffin, however, Imam took advantage of different occasions to spread hadiths. One of these occasions was his educational classes in the mosque, after Morning Prayer. His correspondences with heads of tribes and rulers of his time was another way to spread hadiths during this period. These letters which were written mostly during his caliphate, encircle various subjects; giving advice or condolences, or directing administrative, managing, educative or moral instructions. Sending a message by writing a letter was one of the methods of preserving Hadiths.

Also there are many preaches (*Khutbahs*), judgments, prayers (*doa*), poems and advices left from Imam Ali (AS). Sheikh Mofid and Sheikh Saduq have narrated that Imam Ali (AS) would give advice to his followers in *Kufa Mosque* with a heightened voice, every night after the *Esha* Prayer. Many of his Hadiths were recorded and were used by scholars for many years to come. But unfortunately when the Seljuk took over Baghdad, they burnt many of its libraries and in turn many of the hadith were lost.

Imam Ali's (AS) traditions, from what is left of them, can be found in books such as *Kafi*, *Tohaf al-Oqool*, *Morooj al-Zahab*, and works by *Sheikh Saduq* and *Jahez*... What Imam (AS) said was notable for his followers from the beginning and were inscribed promptly, as Arabs took effort in preserving eloquent and rhetorical works. One of the most important books which has gathered some of Imam's works is Nahj al-Balaghah.

1.1. Imam Ali's Book or *Jame'ah*

Every day Imam Ali (AS) would meet with the Prophet (PBUH & HP) and would inscribe what he uttered on a piece of tanned skin. This shows the great importance which the Prophet (PBUH & HP) Showed for inscribing Hadith from the beginning. *Jame'ah* consisted of different aspects of religion and Jurisprudence laws. The book also known as *Sahifah al-Faraez*, was one the things which was passed down from one Imam to the other. Nevertheless it was witnessed

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by some of the followers such as *Zorarah*, *Mohammad bin Moslem*, and Sunni intellectuals.

According to the information in hand, this book had all the religious laws and what was considered as divine *halal* and *haram.*

1.2. *Moshaf* of Imam Ali (AS)

What is meant by *Moshaf* is the Quran along with its commentary notes, which Imam ali (AS) presented to the Muslim society after the passing away of the Prophet, but was neglected by them. Thus because this book consisted both verses of the Quran and commentary traditions it can be considered as a written work of hadith. Although some scholars such as Ayatollah Khoyee, Mohammad Hadi Ma'refat, Mohammad Ramyar, etc. have noted that this *Moshaf* was different in the order of the Surahs to the present Quran, however, studying the documents and the first accounts regarding *Moshaf* does not prove of this. This is because the accounts regarding the order of the verses were from people who had not seen *Moshaf* and on the other hand it has been proved that the order of the Surahs and verses of the present Quran were directed by the Prophet (PBUH &HP) himself. *Moshaf* like *Jame'ah, was handed down* from one Imam to the next and is now in the hands of Imam Mahdi (AS).

1.3. *Moshaf* of Lady Fatimah (AS)

One of the things that the Imams inherited from their fathers was a book belonging to Lady Fatimah (AS). This book consisted of news that Gabriel brought for Lady Fatimah after the Prophet (PBUH & HP) passed away, as a means of condolence. Ali (AS) who was a witness, recorded them. Imam Sadeq (AS) introduces this book saying, "Lady Fatima lived 75 days after his father passed away, and was greatly sorrowful for this lost. Therefore Gabriel came to her and gave her condolences for the loss of her father. He also gave news of the Prophet's place [in heaven] and position and the events that took place in the future and for her progeny. Ali (AS) wrote them all down and this was

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how The *Moshaf* of Lady Fatimah (AS) was formed."

According to other traditions, *Moshaf* of Lady Fatima (AS) only consisted of reports of risings and revolutions which took place after the Prophet passed away till Judgment Day. Thus according to what Imam Sadeq (AS) said, this book does not have Quranic origins and should not be mistaken with the *Masahef* of the Sahabah which were the Qurans of the Sahabah.

2. The Period after Imam Ali (AS)

After the martyrdom of Imam Ali (AS), there was not much space for spreading the Hadith of Imam Hasan and Imam Hossein (AS), as the political situation that Mo'aviah and his workers had created did not allow for this. Furthermore, propagating false Hadiths against the Imams was fortified from this time.

The Martyrdom of Imam Hossein accounted for one of the most important events of Shia history. *Doa of Arafah* is one of the most notable hadith works of this period which is full of monotheistic, gnostic, and educative facts.

During the Umayyad caliphate, the spread of false hadiths, fatalist thought, Israelites, inanity and training of courtier scholars and narrators who freely spread the ignorant culture before the time of Prophet (PBUH & HP) in mosques and also the fearful life of the Shias all contributed to the throbbing state of Shia Hadith. The Imamate of Imam Sajjad (AS) started in this condition in 61 AH and went on for 34 years. Despite the great pressure from the government of the time, Imam Sajjad (AS) quickly drew the trust of the public and scholars which resulted in training students in different Islamic fields such as Fiqh, Commentary [of Quran], Hadith, and Discourse. As Imam Sajjad (AS) did not have the opportunity to have organized classes, he used *doas* with deep divine meanings, as a means of fighting the prevalent ignorant culture and paying attention to God. *Sahifah Sajjadiyya* is the most notable Heritages of Imam Sajjad (AS).

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2.1. *Sahifah Sajjadiyya*

This invaluable book consists of 54 doas in its current version and is considered as one of the honored works of Shia which was written in first century (AH). *Sahifah Sajjadiyya* encompasses elevated and deep meanings regarding monotheism, imamate, abandoning idolatry, etc.

This book has been the attention of many scholars and the rhetoric and eloquence of its language, along with its elevated content, denies any thought that it may be written by anyone other than an Imam (AS). Meshkat, in the preface of *Sahiffah* brings reasons that support the reliability of the book's narrators and proves the consistency of its documentation. It should be noted that because the number of doas from Imam Sajjad (AS) are more than what is included in *Sahifah Sajjadiyya,* some scholars such as Sheikh Hor al-'Ameli, Mirza Abdullah Afandi, Mohadeth al-Nouri, Sayyed Mohsen Amin (adding up to 182 doas) have attempted to add supplementaries to the book adding other doas of Imam Sajjad (AS). Recently Imam Mahdi Foundation has printed *The Comprehensive Sahifah Sajjadiyya* which covers 270 doas.

2.2. *The Treatise of Rights*

This work consists of 50 rights which are necessary for Muslims to practice. *The Treatise of Rights* is full of basic principles of moral, social and personal conduct.

2.3. The Hadith Books of the Followers of Imams (AS) during the first century

Other hadith books which we can refer to during the first century are the books written by the followers of the Imams. Although these books no longer exist, however there is evidence that proves they were available up to the fourth and fifth century (AH) and scholars such as Sheikh Sadouq, Sheikh Mofid, Sheikh Toosi, and Najjashi took advantage of them. The most prominent of these books are as follows; the book of Abu-Rafe' known as *Al-Sunan va Al-Ahkam va Qazaya*

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and his book about jurisprudence; the book by Asbagh ibne Nabata Majashaee consisting Malek Ashtar's Oath; the book by Zeyd ibne Wahab al-Jahni consisting Imam Ali's (AS) khutbahs. The book about the events after the passing away of the Prophet (PBUH &HP) by Abuzar Ghafari; Salman Farsi's account of Roman Jaseliq's meeting with Imam Ali (AS); the book by Meysam Tammar about interpretation of Quran, etc…

Apart from what was mentioned, many traditions in the form of phrases, sermons, khutbahs, doas and treatises are left from the Imams of the first century (AH) which can be found in different hadith books such as *Tuhaf al-Uqul* and *Bihar al-Anwar*, either classified or scattered.

2. Hadith from Imam Baqer and Imam Sadeq's age till the beginning of Minor Occultation

According to many scholars Imam Baqer and Imam Sadeq's age was the golden age of Shia hadith, and this was due to political and cultural factors of this period. This period was accompanied with the derogation of the Umayyad Dynasty and their fights with the Abbasid.

Hadith in the era of Sadeghin (AS) until the beginning of the minor absence

According to some scholars of the era of Imam Baqir (as) and Imam Sadiq (as) can be considered the birth, emergence and dissemination of Shiite hadith and this is due to the specific political and cultural factors of this era. Politically, this period was accompanied by the weakening of the Bani Umayyad dynasty and then their confrontation with the Bani Abbas, which provided the opportunity for these two great Imams to establish stronger ties with the Shia people and Shiites due to lack of government supervision. Culturally, a group of scholars turned to the hadiths as the ban on writing and editing hadith in the Sunni social space was lifted. In these circumstances, Imam Muhammad Baqir and Imam Sadiq (as), like the Imams before themselves, encouraged their companions and companions to write

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hadiths and preserve and maintain the hadith writings. According to available evidence, the two Imams had the most companions and narrators among the Imams.

Sheikh al-Tusi in his book Rejal named 9 people as companions of Imam Baqir (AS) and 7 as companions of Hadith during Sadeghin (AS) era, beginning with the absence of Imam Sadiq (as).

Many have engaged in the discipline and dissemination of religious truths; many nobles have been associated with the education of disciples and the dissemination of such rights in their general assemblies, to the general public, including the heads of theological and legal currents. In the assemblies of those two Imams, many companions and disciples were also trained, they were able to learn a great deal of exemption from jurisprudence, hadith and commentary from the Sadeghin (AS) and to pass it on to the following classes in a precise and scientific way. Among these students are Zarrar ibn A'in Muhammad ibn Muslim, Abu Basir Asadi, Brid ibn Mu'awiyah, Fazil ibn Yassar, Hisham ibn Salem, and Muhammad ibn Na'man, known as the believer of Al-Ataq.

2-6 Compilation of Hadith Among the Shiites

it was stated earlier that the orthodox tradition of Sunnis was oral narration until the second half of the Hijri, and its documentary was the memory of the narrators, because until then the compilation and recording of the narratives had been relatively restricted, but Shiites, imitating their Imams, disapproved of the policy of prohibiting editing, and were more or less engaged in editing narratives.

Beginning with the second century AH, which began during the Imamate of Imam Mohammad Baqir (AS) and continued until the time of Imam Musa Kazem (AS), despite the fact that the Shiites had little success in the political field, they were able to make great strides in cultural development. And they are strong and leave precious works behind them, no doubt the people of the Prophet's mission to

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publish and compile hadith has provided the ground for the emergence of such works.

The great number of narrators and written hadith works during this period have made it a reference to the flourishing era of Shiite hadith since the beginning of Imamate. AH) By the year of the martyrdom of Imam Sadiq (AS) (2h); the caliphs of the dynasties and the Bani Abbas reached the caliphate, one after another, the successive changes of the caliphs of this period indicate that they They were thinking more about the tenacity of their sovereignty than about controlling and imposing imams such as internal strife between the Bani Umayyah and the Bani Abbas and consequently the decline of government oversight coupled with the emergence of special scientific and cultural conditions in Medina and elsewhere. Much was done by the sincere (pbuh) and issuing many narrations from them.

In another narration, Imam Sadiq (AS) is quoted as saying: "Whoever publishes our hadith with great effort and links our Shia hearts with faith has superiority over a thousand devotees," (Klein, Kafi; 1) 1, Waleed ibn Abdul Malik (1 to 2), Suleiman bin Abdul Malik (1 to 2), Amr (1 to 2), Omar ibn Abdulaziz (1 to 2), Yazid ibn Abd al-Malik (1 to 2), Hisham ibn Abd al-Malik (1 to 2), Waleed ibn Yazid ibn Abdul Malik (1 to 2), Yazid ibn Waleed (1)), Ibrahim ibn Waleed (1-6), Marwan Ibn Mohammed (1-5), Sufis of the first Abbasid Caliph (1-5), Mansour Dhanighi (1-5). For more information on the life of the caliphs in this period, see Siyouti, History of Al-Khulfa; Abu Zohra, Alamam al-Sadiq Hayate and Asera, 1

The prevalent Muslims and religious writings among the two noble Imams (AS) fostered the opportunity to serve among the people in religious services, honoring this and making the most of the opportunity and making outstanding students in the form of The making of hadith played an important role. The whole group They spent some time teaching and discussing some of them as jinn and

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consensus, the consensus companions are three groups of companions of Imams (AS) and lived between Imam Baqir (AS) and Imam Reza (AS). . Reportedly

The Shiite elders have confessed to their bounty and knowledge and have agreed on the authenticity of their traditions. These elders were Zarrarah, Muhammad ibn Muslim, Jamil ibn Draj, Safwan ibn Yahya and Younis ibn Abdul Rahman.

On the other hand, the Islamic conquests in the regions of Iran, Rome and Greece, the lands of ancient civilization, and the translation of works on various subjects of logic and philosophy, astronomy and mathematics, have increased the philosophical thinking of the people and created issues and theology in various intellectual fields and Beliefs and even questions arose as new scholars failed to answer these questions and the only solution was to find the solution. This issue has had a greater impact on Imam's life since the time of Imam Sadiq (AS). People such as Qaddah, Haqqa bin Ayna, Abu Hanifa (jurisprudent of Iraq and Kufa), Abulili (Judge Kufa), Malik bin Anas (great of these students have succeeded. A great deal of knowledge from the. Named among the Companions of the Consensus - Time has been able to obtain vast knowledge of jurisprudence, hadith and commentary from the two nobles and to move them to their next classes with precise and scientific force.

Shi'a, the great Shi'a of the Shi'a, has accepted the traditions of the companions of all scholars. Among the people mentioned in the consensus can be Zarrar ibn Ayn, Muhammad ibn Muslim, Abu Basir ibn Mawawi, Maruf ibn Kharobuz, Jambal ibn Daraj, Abdullah Moskan Hamad ibn Uthman - in the companions of Imam Muhammad Bagher and Imam Sadiq (as). Political and scientific Zendkai have a prominent position (for Harf, Research in Shiite Hadith, 2–1). Asani, Abu Basir Moradi, told Hamad bin Abi that you say look at political life further. To: Education, Prometheus

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They rushed. Also this course A theme that is largely religious and lord of sects Telling existing doubts Hadiths of Medina) and ... Imams or Imams disciples rushed. We have witnessed the emergence and development of various jurisprudential ideas that have influenced the field of Islamic culture. Debate with the Religious and Lords of the Atheists and Zanaqah and how to discuss them and respond to doubts in the community, educate students on specialized topics in jurisprudence, theology and so on. Rejecting their doubts and rejecting their arguments on the basis of books, traditions, reason, etc. is part of the activities of the Imams in this regard.

Jurisprudential scholars include the companions of the vote against the companions of the hadith and the Sunni theological religions Marjana, Mu'tazilites, Khadriyyah and Kharijites and Shia theological religions such as Zaydieh, Kisanieh and Imamieh Atheist and deviant groups are cereals and zodiacs. Has brought a man who came to Medina to debate with Imam, Imam said: In Quranic issues with Ben-Ayn Hamran, Discuss Literature and Literature with Ibn Ben Talakhl, in Jurisprudence with Zarrah, in Word with the Believer of Al-Taqqa, Talk to Algebra and Al-Qaeda with Imamate (Imam al-Rijal, No. 2))

Halabi presented his book to Imam Sadiq (AS) (see: Najashi, Rajal, in Rome.

Introducing figures who forge and attribute to us who are against the Qur'an and the Qur'an. " Courses that falsify the narrative said: "Do not accept our hadith which is against the Qur'an, because whenever we speak.

2-4 The Principles of Arbae Ma'ah

One of the important assets of the Shiite hadith that was formed during the time of the Imams, especially the Sadiq (AS), is the writing of the hadiths by the students of the Imams, among which the two principles are distinguished.

The word "origin" means root, foundation, foundation, foundation.

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"The principle of everything is the very foundation upon which it is founded," writes al-Mujam al-Wasit.

This term refers to a collection of hadith written works that were written by the Imam's companions during the time of the Imams, especially in the era of Imam Mohammad Baqir and Imam Jafar Sadegh. These principles have a great place in Shiite tradition. Because of the lack of these written works at the present time, there is no consensus among the scholars about the principle of the term traditions; Or have heard from the infallible and mediated by the mediator. So the hadith that was written and recorded in the same office as soon as it was heard was called "the original" and if the same book were subject and categorized it would be called a ballad. The most important factor in trusting these principles was that

Announced the person and acquaintance with the science of hadith Imam's companions when listening to the hadith of the Imam mediated by the delay of Roth in which the probability of forgetfulness was low or high. It is precisely the period of the emergence of the two principles and the names and the names of their owners, some of whom have known these principles from the era of Amir al-Mu'minin (as) to Imam al-Askari (AS) and some only to the disciples of Imam Sadiq (AS) However, the most concentrated of these principles were in the time of the sincere (as) and Imam (as). Of these principles up to the present time, there are four cases, most of which relate to the companions of these three nobles. These principles became the focus of the teaching of the scientific basis of Shiite books and subsequent Shi'a texts, including Shiite chant books.

A Report on the Tradition of Hadith and Its History As stated earlier, Imam's companions tried one after another to record the legacy of the Ahlul-Bayt in the form of principles and artifacts. According to reports by the owners of the catalog books.

The city of chaos has provided a list of the names of four of the principals whose works existed until the middle

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of the fifth century, namely Jemani Najashi and Sheikh al-Tusi (see: Hosseini Jalali, on the principles of al-Ruba'a), though with more reflection on the meanings of the original and the books in The era of Sadegh (AS) and Crane and historical evidence can be approximated by the names of the authors of the Fourth Principle See: Education, Research in the History of Shiite Hadith, 1- Tubing in the era of the sincere (AS) and using Like the four hundred hand principles

Lali, about the principles of al-Rama'a

"This has been quoted by Sheikh Mufid, see: Ibn Shahr Ashub, Mu'alim al-Alma'a, A, Mohagheq Hali, al-Mutbar, 2.
, A study in the history of Shi'a hadith, 1-5, in the book entitled The Name of the Book in which the Names of Writers and Works are Inscribed Restoration of Ibn Nadim, as well as Sheikh Tusi's altar, and a list of names * That is, the list is said to be, the names of the nobleman of Najashi Like Ibn Nader and al-Fahrist "

Imamiyah is in the period of Imams' presence until the early absence of Kobra before Van and 2 books. It is even possible to claim that the manuscripts were separate, since Sheikh Tusi wrote in his list that many hadithic writings were not available to him.

3-4. A report of the quality of Usul Hadith and its history

Hadith writings in the course of writing did not cover all fields and did not cover all topics; the scattering and plurality of principles and interests, differences in jurisprudential and religious beliefs, etc., led our critics to think of compiling comprehensive books that So it was compiled in the fourth and fifth centuries of Shi'a hadith communities, but after the formulation of the original hadith communities that were all written by the same principles and traditions and then adjusted and enacted, the references to the Aravis became less; Fire and destruction of important libraries such as the Shapur Bin Ardashir Library, Beit al-Hikma and

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the Sheikh Tusi Library - at the same time Seljuk Talegh to Baghdad - also one of the causes of the disappearance of Arba Mae's principles. Aghabar Tehrani wrote about the fate of these principles: "When the traditions of the principles in the hadith communities were no longer duplicated, some were destroyed and some were destroyed during the fire in Baghdad libraries. They went away and some disappeared with the Mongol invasion of the Muslim land.

4-4 Hadith in the era of Imam Kadhim (AS) until the beginning of the minor absence

The Imamate of Imam Sadeq (AS) to Imam Hassan Askari (AS) coincides with the consolidation of the caliphate and their widespread domination over society and the suppression of the Shiites

During this period, some imams were transferred from Iraq to Medina under supervision.

The caliphate apparatus could be placed. The number of Shiites was large, and because of the difficulty in communicating with the Imams, the transmission of the hadith was received by many of the Imams. Many of the Shiite elders in this period, using the narrations that they recorded thereafter, compiled a great deal of work on various jurisprudential, theological, and ethical issues. Shi'a hadith began the process of categorization and editing in a larger format and was completed and expanded by the imams who lived during this period, due to the increasing pressure from the Shiites. They had no choice but to maintain their financial and criminal security, the overcrowded environment and the distance between the Shiite areas with the Imam and the lack of access to the Imams led some to be appointed as Imam's lawyers or liaisons between the Shiites and the Imams. . They would take people's questions to the Imams and receive the answers. The Imams question was excluded from personal questions and presented as scientific and religious questions. Sometimes the Imams sent letters and letters to the Shiites through lawyers,

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thereby creating a collection of inquiries, messages, and books of questions that came from these questions and answers. That's the case

See, for example, the book of Ahmad ibn Muhammad ibn Abi Nasr al-Buznati, Al-Jum مح a Muhammad ibn Ali ibn Mahbub Ash'ari can be named (Najashi, list of Asnafi al-Shia, 1 and 2). Also Hasan ibn Saeed Ahwazi and his brother Hussein and Ali ibn Mahziar Ahwazi jointly thirty books – Thales.

Shiites build up for the era of absenteeism, making it less difficult to relate to those traditions than they used to.

However, during the six-year period of Imamate of Imam Musa Kazem (AS), especially during the caliphate of Mehdi and Hadi Abbasi, a large number of hadiths were published and many students were trained in this period and the activities of the companions of the Imams. The Kufa, Baghdad, and Qom areas have increased in the collection and categorization of hadiths. Some of the traditions, principles, and traditions left over were based on jurisprudential issues, and books with independent jurisprudential titles were produced. After the death of Aaron and the long battles of Amin and Ma'mun, Imam Reza (AS) was given an opportunity to train his students. After his victory over the faithful and resolving problems to further his political goals and consolidate his power, Mamun called Imam Reza (AS) from Madinah to Merv and put forward a provincial proposal accepted by Imam Reza (AS) with conditions. it placed. Therefore, the presence of Imam Reza (AS) in Khorasan region led to further scientific flourishing of that organization. Forming public classrooms, answering questions and writing them, and participating in scholarly discussions and debates - due to the proliferation of verbal and jurisprudential debates - that Meymun predominantly attended and participated in, are part of the aesthetic activities discussed in That period is about to begin.

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End Notes:

1.Moshaf, Tusi, Rejali Tusi, 1 - 2. Hadith, with al-Shi'a, see also education, debates in the history of hadith,280-281.

2.Sadr, established al-Shia, 1 Examines the historical course of hadith in Shia.

3.Doctrine, Research in the Shiite Yath, 6. To learn about the process of abolition and the lifting of the ban at the end of the first century, look to education

The General History of the Hadith as well as this book, lesson 7. Contemporary Egyptian scholar Muhammad Abu Wahra writes: "Imam Mohammad Baqir (as) was the heir of Imam Sajjad in the guidance and guidance of the people, and scholars of jurisprudence and hadith from other areas rushed to him and learned from him. They learned ... "Umar ibn Abdulaziz's decree on gathering the tradition of the Prophet of Allah (PBUH) made it possible for the Shiites to write and compose a hadith and hold open sessions of teaching hadith by Imam Baqir. Now the writing of the hadith

Imam Sadiq (AS) quotes from his father, Imam Mohammad Baqir, who said: "My son has the honor of Shiites evaluate us with the amount of traditions they have and their knowledge of those traditions, because knowledge is the same knowledge and traditions, and it is with the understanding of the traditions that the believer attains the highest degree of faith. ” 1 Majlis, Bihar al-Anwar, 2.

4.Some companions of the Imams presented their hadith books to the Imam for approval. The hadith was used to ensure the issuance of the hadith and to find its meanings in this and later periods. It is quoted from Younis bin Abdul Rahman, one of the elders and narrators of hadith in Imam Reza (AS) who presented many books he had found from the companions of Imam Baqir and Imam Sadiq (as) and The Imam, after considering them, denied many and rejected their assignment, then Al-Tusi, authorization to introduce al-Rijal , 1 / 2-1. Abu Hanifa used the knowledge of Imam Sadiq (as) and even some of his disciples, such as Muhammad ibn Muslim, who was a companion of Imam Baqir (AS) and

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resided in Kufa (Ibid.); the same. Obaidullah ibn Ali Halabi wrote his book on Imam Sadeq (AS) 1 - Sheikh Tusi, al-Fahrast, 2). For more information, see: Massoudi, Hadith Supply », Journal of Hadith Sciences, Se The Science of Hadith, Nos. 1 and 2.

5.Hadith in the era of Sadeghin (AS) until the beginning of the minor absence.

6.Al-Tusi, authorizing the introduction of al-Rijal Ennis, Al-Masum al-Sawt, 1. / 2 Ben Ghazairi has been credited with two different books: one about artifacts and the other: Al-Tusi, al-Fahrast; Also, to find out the difference between the original, the book and the classical text, see: Studies, Research in the History of Shiite Hadith, 1).

7.Principles (see: Tusi, al-Fahrast And it could not be accurately recorded 1. Shan Qi Manager, History of Hadith, 1. Contemporary Scholar Mohammad Hussein Hosseini Jalali Using the Works of Najashi and Sheikh Tusi

8.He is an atheist. At this time some Har-Agali, Al-Shia Instruments, 1. Sheikh Tusi, Al-Fahrast, 1.

9.2 See also Hosseini Jalali, edited by al-Sunni al-Sharifah, 2.

10.Aghabar Tehrani, al-Darrya, 1 / 2, also

11.The book - edited on a variety of topics (Ibid, 2, digits 0-7 and 2). The legal system was actually started by Imam Sadeq (AS) and Imam Kazim (AS) and later on | Become more methodical and manage the finances and communication with the Imams (see: Jabbari, Lawyer and Its role in the Imam era. Waiting for the answers to be briefly written on or between the lines of the question Called. , Including: The Book of Al-Masa'il Ali ibn Ja'far al-Sadiq (AS), the brother of Imam al-Kazim (as). By the way Saduq has stated that he received the letters and solicitations of Imam Hassan Askari (AS) through Abu Ja'far al-Misr (see: Sheikh Saduq, Man la Yazrah al-Najashi, List of Asnaf's Al-Shi'a, Figures 1 and 2).Al-Fiqhah puzzle, 1.

12.Hussey in Al-Fahrast, have mentioned the owners of these works. He cited Abdullah bin Ja'far Hamiri has mentioned the Book of Proverbs (Homo, al-Fahrast, v. 2; see also: Najashi, list of

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Asmah al-Shia'i, v. 2): See: Jabbari, Lawyer's and his Role in The Age of the Imams

13.Note: Mercury, the seat of Imam al-Kazim.

14.Mr. Atari was over. For example Najashi in the description Attarari mentions more than 600 of Imam Kadhim's companions (see: Ibid.)

15.Najashi wrote in the biography of Safwan ibn Yahya (AD): "He wrote thirty books on various subjects, including his works which, during the time of our elders, hair, prayer books, fasting books, wills books, sales books Among his works that were known during the time of our elders were books Testament, Book of Deeds, Slave Books and Books on Boundaries, List of Asnafi Masnafi al-Shia, in number 1) The bishop who was a youth "(Najashi, Mo.

16.Holistic Shi'a hadiths and the upbringing of many jurists and scholars have made this difficult to relate to the subsequent Imams, because Writings made people less likely to need imams in person than before.

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