



Requestors of Hadith from Imam Riḍā (AS) in Nīshābūr: Deficiencies and Slippages

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Abstract

There is no doubt about the reception and stop of Imam *Riḍā* (AS) in Nīshābūr during his transfer to Merw; however, there is inconsistency in the sources regarding those who held the reins of his mount and those who requested the narration of hadith. The present study, by compiling a library of research papers and presenting them in an analytical-descriptive manner, aims to provide a documented demarcation of the individuals who made the request. *Aḥmad ibn Ḥarb Nīshābūrī* (d. 234 AH), *Ibn Rāhwayh* (d. 238 AH), *Muḥammad ibn Aslam Ṭūsī* (d. 242 AH), *Muḥammad ibn Rāfi' Qushayrī Nīshābūrī* (d. 245 AH), *Yāsīn ibn Naḍr Nīshābūrī* (d. 252 AH), *Yaḥyā ibn Yaḥyā Nīshābūrī* (d. 226 AH), and *Muḥammad ibn Yaḥyā Dhuhlī*

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Nīshābūrī (d. 258 AH) are those whose names have been reported by reliable sources; however, including *Abū Zur‘ah Rāzī* (d. 264 AH), *Ibn Khuzaymah Sullamī Nīshābūrī* (d. 311 AH), *Abū Alī Thaqafī Nīshābūrī* (d. 328 AH), *Ādam ibn Abī Ayās ‘Asqalānī* (d. 220 AH), *Naṣr ibn Alī Jahdamī Rāzī Ḥanaḫī* (d. 250 AH), and *Mu‘allā ibn Maṣūūr Rāzī Ḥanaḫī* (d. 211 AH) among them is shaky, and the evidence does not support it. These individuals were either not yet born, were not of an age to comprehend hadith, or lived in other regions. Shia scholars must avoid accusations of historical distortion and fabrication by relying on authentic narrations.

Keywords: Nīshābūr, Imam *Riḏā* (AS), Welcoming Scholars, Requestors of Hadith Narration.

Introduction

Since the dominant religion of the conquerors of the vast land of Iran was Sunni Islam, the people of the conquered lands naturally became acquainted with the caliphate and Sunni schools of thought and gradually accepted them. The historical city of Nīshābūr, however, possessed a unique characteristic: "It was one of the most important centers of Sunni Islamic learning, housing a collection of the greatest Sunni jurists and hadith scholars. As this article will demonstrate, the first individuals to request the narration of hadith from Imam *Riḏā* (AS) were among the leading Sunni scholars, some of whom are mentioned in this article."

148 After Imam *Riḏā*'s (AS) arrival in this region, genuine and faith-based Shi'ism spread further; because from the moment he left Medina

until he reached Merw, Imam *Riḍā* (AS) employed various methods to introduce Shi'ism. In Nīshābūr, before a large gathering of people, including scholars, Imam *Riḍā* (AS) highlighted the discourse of Shi'a thought and authentic Islam by reciting the Hadith of the Fortress: "*Lā ilāha illā Allāh Ḥiṣnī faman Dakhala Ḥiṣnī Amīna min 'Adhābī bi Shurūṭihā wa Anā min Shurūṭihā.*" By presenting Tawhid (Oneness of God) as God's secure fortress, the Imam declared the acceptance of Imamate and Wilayah (leadership) as conditions for entering this fortress, safe from divine punishment. The narration of the Golden Chain Hadith, which he traced back through his forefathers to Imam *Alī* (AS) and the Prophet (PBUH), was the best method for introducing the Shi'a school of thought and its leaders, and for neutralizing anti-Shi'a plots (Ṣadūq, 1977 AD/1398 AH: 25; *ibid.*, 1983 AD/1404 AH: 2, 144).

There are numerous and documented reports of Imam *Riḍā's* (AS) entry into Nīshābūr. In recent years, efforts have been made to establish the exact date of Imam *Riḍā's* (AS) arrival in Nīshābūr, but these efforts remain speculative. The precise date, and even the route of his journey, is not meticulously documented in early historical and hadith sources. *Ḥākim Nīshābūrī* (321-405 AH), a renowned historian and hadith scholar, states that the city of Nīshābūr was honored by Imam *Riḍā's* (AS) presence in 200 AH; however, a more accurate view is that he was summoned in that year and entered Nīshābūr after several months, in 201 AH (*Ḥākim Nīshābūrī*, 1955 AD/1375 AH: 208; Ja'fariyan, 2000 AD/1379 SH: 299).

Geographers and travel writers referred to the four cities of

Nīshābūr, Balkh, Merw, and Herat as the quarters of Khorasan, designating them as the quarter of Balkh, the quarter of Merw, the quarter of Herat, and the quarter of Nīshābūr. These four cities are always mentioned together, and this division of Khorasan existed even before the Islamic period. Depending on their location, population, and economic, political, and cultural importance, each city at different times served as the center of government in Khorasan and the seat of generals, governors, emirs, and held greater importance than other cities in Khorasan (Bayat Mokhtari, 2012 AD/1392 SH: 23, 24, 30, 31, and 42-46).

Undeniably, Khorasan was the birthplace of a great civilization, its territory extending to the borders of China and encompassing all of Transoxiana and the regions of the Syr Darya and Amu Darya rivers. In the Middle Ages, Khorasan also referred to all the Islamic states located east of the Lut Desert to the Hindu Kush mountains, with Transoxiana being part of Khorasan. Thus, Khorasan was bordered to the south by Sistan, to the east by the deserts of China and the Pamirs, and to the west by the Lut Desert (Daniel: 8-11; Le Strange: 408). To put it clearly, Khorasan included the territories of the three present-day Khorasan provinces of Iran, and the territories of Turkmenistan, Tajikistan, Kyrgyzstan, Uzbekistan, parts of Pakistan, and the greater part of Afghanistan.

150 Imam *Riḍā* (AS), on his way to Merw, the capital of *Ma'mūn*'s government, had to pass through the cities of Nīshābūr, Tus, and Sarakhs. He entered the Khorasan region from the general area of Yazd and the desert route, southwest of Nīshābūr. The first important

city in the Khorasan region on the Imam's route was Nīshābūr, whose majority population adhered to the caliphate school of thought, and where great scholars, jurists, and theologians lived. As the Imam approached the city, thousands of Nīshābūrīs, along with scholars of that region, including *Ibn Rāhwayh*, the leading compiler of the six canonical hadith collections of Sunni Islam, went to Muayyidiyya village to welcome him. Upon the Imam's arrival in Nīshābūr, the city was overcome with an outpouring of joy. Some wept, others shouted for joy, some tore their clothes, some prostrated themselves on the ground, and some kissed the reins of his mount. The throng continued until midday, when, at the request of the elders, the cries subsided, and silence enveloped the city (Ḥākim Nīshābūrī, 1955 AD/1375 AH: 208; Irbilī, n.d.: 3, 101; Ibn Sabbāgh, 2001 AD/1422 AH: 2, 1001; Manāwī, 1994 AD/1415 AH: 4, 641).

Imam *Riḍā* (AS) resided in Nīshābūr for a period. The governor of Nīshābūr wrote: "It was commonly known among the poor that he resided in Nīshābūr for four years, but knowledge is with God." (Ḥākim Nīshābūrī, 1955 AD/1375 AH: 208) From *Ḥākim's* statement, it can be inferred that Imam (AS) lived in Nīshābūr from the year 200 to 204. This is undoubtedly incorrect; a stay of a few days at most is more likely and closer to the truth. This is because, according to the viewpoints of *Kulaynī* and *Mufīd*, the Imam was martyred in Tus in Safar of the year 203, and according to *Ṣadūq*, nine days before the end of Ramadan in the year 203 (Ṣadūq, 1983 AD/1404 AH: 2, 274; Majlisī, 1982 AD/1403 AH: 49, 293). Clearly, *Ḥākim's* statement is among the things he heard, and he himself doubted its accuracy; the

inclusion of the phrase "Knowledge is with God" is evidence of this. In any case, Imam *Riḍā* (AS) did reside in Nīshābūr for a time, until *Ma'mūn* summoned him to Merw by message ('Aṭārodī, 1985 AD/1406 AH: 1, 59; *ibid*: 1968 AD/1388 AH: 88). The Imam settled in the "Ghuzz" neighborhood, in the area known as "Blashabad," in the western part of Nīshābūr. He planted an almond tree in that house, the leaves and fruit of which cured the sick. Furthermore, during his time in Nīshābūr, Imam *Riḍā* (AS) said, "Our master is buried here; let us visit him," and then he went to the shrine of *Sayyid Muḥammad Maḥrūq* in the "Talajerd" region and visited him, commemorating the martyr (Ṣadūq, 1983 AD/1404 AH: 2, 141; Ḥākim Nīshābūrī, 1955 AD/1375 AH: 209 and 211).

Ḥākim Nīshābūrī states that the Imam ascended the pulpit and, in the presence of thousands who had inkwells and pens, delivered the hadith "Reverence for God's command and compassion for God's creation" in the *Mu'an'an* style, through the intermediary of his noble ancestors (AS) up to the Master of the Universe (PBUH) (Ḥākim Nīshābūrī, 1955 AD/1375 AH: 212). There is disagreement regarding whether Imam *Riḍā* (AS) recited the "*Silsilah al-Dhahab*" upon entering or leaving Nīshābūr.

Some, like *Irbilī*, believe that upon arrival, thousands of people, carrying writing materials, requested that the Imam narrate a hadith from his revered forefathers. At this moment, the mount stopped, the canopy was drawn aside, and the Muslims' eyes fell upon the Imam's countenance. The Imam (AS) then recited the *Qudsī* hadith, "*Lā Ilāha illā Allāh Ḥiṣnī faman Dakhal Ḥiṣnī Amīna min 'Adhābī, bi Shurūṭihā*

wa Anā min Shurūṭihā," known as "*Silsilah al-Dhahab*," emphasizing the inseparable link between Tawhid (Oneness of God) and divine leadership. Nearly twenty-four thousand people wrote down the hadith. However, *Shaykh Ṣadūq*, quoting *Abū Ṣalt Hirawī* and *Ibn Rāhwayh*, writes that the "*Silsilah al-Dhahab*" hadith was narrated during Imam *Riḍā's* (AS) departure from Nīshābūr (Ṣadūq, 1983 AD/1404 AH: 2, 142, 143; Irbilī, n.d.: 3, 101; Ibn Ṣabbāgh, 2001 AD/1422 AH: 2, 1001; Majlisī, 1982 AD/1403 AH: 49, 127).

There is no consensus on who grasped the reins of Imam *Riḍā's* (AS) mount or requested the narration of the hadith. Old and new sources sporadically mention twelve individuals. This article aims to investigate the veracity of these claims, organized into two sections: 1. Those whose names are reported by primary and reliable sources; 2. Individuals whose names are not found in reliable documents and lack supporting evidence.

1. Background

To date, no independent study has been written on who grasped the reins of Imam *Riḍā's* (AS) mount or requested the narration of the hadith. However, some names are mentioned sporadically in hadith books. *Shaykh Ṣadūq* (d. 381 AH), in his books "*Uyūn Akhbār al-Riḍā (AS)*" and "*al-Tawḥīd*," explicitly names *Muḥammad ibn Rāfi'*, *Aḥmad ibn Ḥarb*, *Yaḥyā ibn Yaḥyā*, and *Ibn Rāhwayh* (Ṣadūq, 1983 AD/1404 AH: 2, 143; *ibid.*, 1398: 24). *Abū 'Abdullāh Ḥākīm Nīshābūrī* (d. 405 AH), in his "*Nīshābūr History*," mentions the listening and learning of *Ibn Rāhwayh* and *Muḥammad ibn Aslam Ṭūsī* (Ḥākīm, 1955 AD/1375 AH: 208 and

226); and *Ḥāfiẓ Abū Nuaym Isfahānī* (d. 430 AH), in his "*Dhikr Akhbār Isfahān*," names *Yāsīn ibn Naḍr*, *Aḥmad ibn Ḥarb*, and *Yaḥyā ibn Yaḥyā* (Abū Nu‘aym Isfahānī, 1934: 1, 138). *Ibn ‘Asākir Dimashqī* (d. 571 AH), in his "*Tarikh Madinat Dimashq*," mentions Muḥammad ibn Yaḥyā (Ibn ‘Asākir: 5, 463).

In the 7th century AH (13th century AD), *Irbilī* (d. 692 AH), for the first time in his book "*Kashf al-Ghumma fī Ma‘rifat al-‘Imma*" mentioned *Abū Zur‘i al-Rāzī* as one who requested the narration of a hadith (Irbilī: 3, 101). After *Irbilī*, *Ibn Ṣabbāgh*, *Qundūzī*, *Majlisī*, *Amīn*, *Khu‘ī*, *Murtadā ‘Āmilī*, and others repeated this claim (Qundūzī, 1995 AD/1416 AH: 3, 122; Ibn Ṣabbāgh, 2001 AD/1422 AH: 2, 1001; Manāwī, 1994 AD/1415 AH: 4, 641; Majlisī: 49, 126; Khu‘ī: 16, 88; Murtadā ‘Āmilī: 144). *Ṭabasī*, in his book "*Hadith Silsilah al-Dhahab* according to the Ahl al-Sunna," (1388) names *Ibn Khuzayma*, *Abū Alī Thaqaḥī*, *Ādam ibn Abī Ayās ‘Asqalānī*, and *Naṣr ibn Alī Jahḍamī*, and in his article "*Silsilah al-Dhahab* according to the Ahl al-Sunna," (1385) he names *Mu‘allā ibn Manṣūr al-Rāzī al-Ḥanaḥī* among those who requested the narration of the hadith. These statements lack evidence and are historical fabrications.

2. Research Methodology

The author of these lines, by gathering library-based research and information and presenting it in an analytical-historical manner, attempts to provide a precise and documented demarcation between those who actually grasped the reins of Imam *Riḍā*'s (AS) mount in Nīshābūr or requested the narration of a hadith, and those who are

erroneously included in this group. The aim of this research is to investigate the veracity of these reports and the historical accounts, some of which are marred by errors and inaccuracies.

3. Those Who Grasped the Reins and Sought the Narration of Hadiths

An examination of primary historical and hadith sources indicates that the following individuals belong to this category.

3-1. Aḥmad ibn Ḥarb al-Nīshābūrī (d. 234 AH)

Abū ‘Abdullāh Aḥmad ibn Ḥarb ibn ‘Abdullāh al-Nīshābūrī was a hadith scholar who went to meet Imam *Riḍā* (AS) upon his arrival in Nīshābūr. Furthermore, he grasped the reins of the Imam's mount in the "*Marraba ‘ah*" and requested the narration of a hadith. While he is identified as a Nīshābūrī, some accounts mistakenly identify him as a *Marwzī*. The exact date of his birth is unknown. Historians and biographical scholars have written that he was 58 years old at his death in 234 AH; therefore, he must have been born in the late 2nd century AH, around 176 AH, making him approximately 25 years old at the time (Şadūq, 1983 AD/1404 AH: 2, 143; *ibid.*, 1977 AD/1398 SH: 24; Abū Nu'aym al-Işfahānī, 1934: 1, 138; Irbilī, n.d.: 3, 100; Qundūzī, 1995 AD/1416 AH: 3, 123; Khaṭīb Baghdādī, 1996 AD/1417 AH: 4, 340).

He traveled to various cities such as Basra, Baghdad, and Kufa to acquire knowledge and heard Hadith from *Sufyān ibn ‘Uyaynah*, *‘Abdullāh ibn Walīd ‘Adanī*, *Abū Dāwūd Ṭayālasī*, and many other

scholars of that class. He resided and taught in Nīshābūr, and many, such as *Sahl ibn ‘Ammār*, *Muḥammad ibn Shadhān*, *Ibrahim ibn Ishāq Anmāfī*, and others, heard Hadith from him. His most famous student, *Muḥammad ibn Karrām* (190-255 AH), is the founder of the Karramiya school of thought, and therefore, the Karramiya consider *Aḥmad ibn Ḥarb* to be one of their own and hold him in high esteem. His writings are said to include *Arba ‘īn*, *‘Ayāl Allāh*, *Zuhd*, *Du‘ā*, *Ḥikma*, *Manāsik*, and *Takassub* (Dhahabī, 1992 AD/1413 AH: 17, 36; Ibn Ḥajar, 1969 AD/1390 AH: 1, 149).

Rijālī sources describe him as a model for the people of Hadith, a jurist, a devout worshiper, an ascetic, and among the *Abdāl* (Spiritual Elites). *Ḥākim Nīshābūrī* considers him the most pious compared to his two brothers, *Ḥusayn* and *Zakarīyā*. Furthermore, he participated in a war in the Roman lands in the years after 220 AH, resulting in a great victory (Ḥākim Nīshābūrī, 1979 AD/1400 AH: 157; Dhahabī, 1993: 11, 34; ‘Aṭṭār, n.d.: 218-221).

Some sources consider *Aḥmad* to be a Murji'ite in belief, who propagated his views subtly. However, a man named *Jum‘a ibn ‘Abdullāh* revealed his inclination to the people and prevented him from doing so. The Murji'ites considered the condition of action to be supplementary to the realization of faith and shared a common view regarding the non-specificity of action for faith. Most Murji'ites defined faith as verbal confession and as meaning knowledge and affirmation (Khaṭīb Baghdādī, 1996 AD/1417 AH: 4, 341; Dhahabī, 1962 AD/1382 SH: 1, 89; Vahidi Mehrjerdi, 2014 AD/1394 SH: 81-77).

been reported from him, such as the following three:

A) Imam *Alī* (AS) addressed the people of Kufa, saying: "O! People of Kufa, ask me before you are no longer able to ask me anything. I swear by God, in Whose hand my soul is, that no verse has been revealed except that I know where and about whom it was revealed; whether in the mountains or in the plains; on the road or in a place." (Hākim Ḥaskānī, 1990 AD/1411 AH: 1, 40 and 44; Mar‘ashī, 1983 AD/1404 AH: 17, 486; Mahmudi, 2016 AD/1396 SH: 2, 623)

B) Regarding the occasion of the revelation of the verse, "*Am Naj‘alulladhīna Āmanū wa ‘Amilū al-Ṣāliḥāt kal Muḥsidīna fil Arḍi am Naj‘alul Muttaqīna kal Fujjār,*" (Ṣād/28) it is narrated that the righteous and pious referred to are Hamza, *Alī* (AS), and ‘*Ubaydah ibn Ḥārith ibn ‘Abdulmuṭallib*, while the corrupters and wicked are ‘*Utbah, Shaybah, and Walid ibn ‘Utbah* (Hākim al-Ḥaskānī, 1990 AD/1411 AH: 2, 171). C. His name is mentioned in the well-known supplication: "*Yā man lā Yashghaluhū Sam‘un ‘an Sam‘in yā man lā Yughallituhū al-Sā’ilūn yā man lā Yubrimuhū Ilḥāḥu al-Muliḥḥiīn, Adḥqīnī Barḍa ‘Afwika wa Ḥalāwata Raḥmatika.*" Imam *Alī* (AS) heard this from the Prophet *Khidr* when *Khidr* struck the curtain of the Kaaba and recited it (Khaṭīb Baghdādī, 1996 AD/1417 AH: 4, 340; Ibn ‘Asākir, 1994 AD/1415 AH: 16, 425).

3-2. Ibn Rāhawayh (d. 238 AH)

Abū Ya‘qūb Ishāq ibn Ibrahim Marwzī Ḥanzalī Tamīmī Khurāsānī, known as "*Ibn Rāhawayh*," was a scholar from Nīshābūr who, in the marketplace of Nīshābūr, grasped the reins of Imam *Riḍā*'s (AS) **157**

mount and requested a hadith from his forefathers' traditions. Therefore, he is considered one of the companions and narrators of Imam *Riḍā* (AS) (Ṣadūq, 1983 AD/1404 AH: 2, 143; *ibid*: 1977 AD/1398 AH: 24; Ṭūsī, 1994 AD/1415 AH: 351; Qundūzī, 1995 AD/1416 AH: 3, 123). *Hākīm Nīshābūrī* wrote: In the year 200 AH, *Ibn Rāhawayh*, the city's shaykh, despite his advanced age, went with several thousand pious companions to meet the Imam. They respectfully held the reins of the Imam of the saints' mount and returned to the city, saying, "On the Day of Judgment, my salvation will be that I once held the reins of the mount of the Sultan." (*Hākīm*, 1955 AD/1375 SH: 208)

He was born in Marw in 161 AH and settled in Nīshābūr. Regarding the reason for his being known as "*Ibn Rāhawayh*," it is said that "*Rāhawayh*" is composed of the words "*Rāh*" (road) and "*Wayh*" (finding), a title given to his father Ibrahim by the people of Marw because he was born on the road to Mecca. Therefore, *Ishāq* is called "*Ibn Rāhawayh*." In his youth in Khorasan, he heard hadith from *Muḥammad ibn 'Abdullāh ibn Mubārak*. Then, in 184 AH, he traveled to Iraq, Hijaz, Yemen, and Syria in pursuit of knowledge and to hear hadith from great scholars such as *Sufyān ibn 'Uyaynah*, *Ismā'īl ibn Ulayyah*, *Wakī' ibn Jarrāḥ*, *Abū Bakr ibn 'Ayyāsh*, and others.

The compilers of the six major collections of Hadith (*Ṣaḥīḥ Bukhārī*, *Ṣaḥīḥ Muslim*, etc.) and many others, such as *Yaḥyā ibn Ma'īn*, narrated from him. His teacher, *Yaḥyā ibn Ādam*, narrated two thousand hadiths from him (*Khaṭīb Baghdādī*, 1996 AD/1417 AH: 6, 345-355; *Ibn Khallikān*: 1, 200; *Ibn 'Asākir*, 1994 AD/1415 AH: 8,

120; Mizzī, 1992 AD/1413 AH: 2, 376-379). Sunni scholars of Hadith considered him a jurist, Mujtahid (independent jurist), trustworthy, reliable, memorizer, hadith scholar, and reviver of the Sunnah of the Prophet (PBUH). He is said to have memorized seventy thousand or more hadiths, and it is reported that he never used any written notes when dictating hadiths. It is said that if *Sufyān Thawrī*, *Sufyān ibn 'Uyaynah*, and *Ḥasan Baṣrī* were alive, they would have needed his knowledge. *Ibn Ḥanbal* stated that he had no equal in Iraq and Khorasan and that he won a debate with Shafi'i (Ṣafḍī, 1999 AD/1420 AH: 8, 251; Khaṭīb Baghdādī, 1996 AD/1417 AH: 6, 348-354). His works include books on Tafsir (exegesis), Sunan (collections of Prophetic traditions), and *Musnad* (collections of hadiths attributed to a single narrator) in six volumes. He died at the age of 77 on the night of the middle of Sha'ban in the year 238 AH in Nīshābūr, where he was buried (Ibn Nadīm Baghdādī: 286; Bukhārī, n.d.: 1, 379; Ḥākim: 208).

3-3. Muḥammad ibn Aslam Ṭūsī (d. 242 AH)

When Imam *Riḍā* (AS) approached Nīshābūr and the hadith scholars went to meet him, *Abū al-Ḥasan Muḥammad ibn Aslam* was among the most prominent of them. *Ṭūsī* considered him among the companions of Imam *Riḍā* (AS). *Irbilī* also narrated that when Imam *Riḍā* (AS) entered Nīshābūr riding a she-camel, when he approached the market of Nīshābūr, *Abū Zur'ī* and *Muḥammad ibn Aslam* met him and asked him to dictate a hadith, and he recited the "*Silsilah al-Dhahab*" hadith, and they and many others wrote it down (Ṭūsī, 1994 AD/1415 AH: 366; *Irbilī*, n.d.: 3, 100; Ibn Ṣabbāgh, 2001 AD/1422

AH: 2, 1001; Manāwī, 1994 AD/1415 AH: 4, 641). *Hākim Nīshābūrī* wrote: "His Majesty, blessings and peace be upon the Messenger of Allah and his family, was riding his she-camel 'Aḍbā' in a palanquin (*Miḥaffa*), and he had seated the paragon of piety and devotion, Shaykh *Muḥammad ibn Aslam Ṭūsī*, in another palanquin." He wrote elsewhere: Shaykh *Muḥammad ibn Aslam Ṭūsī* was a devout man of his time, and he served Imam *Alī ibn Mūsā al-Riḍā* and heard hadiths from him (*Hākim*, 1955 AD/1375 AH: 208 and 226).

Muḥammad ibn Aslam Tusī, a mawla of the Kinda tribe, was born in Tus around 180 AH. He moved to Nīshābūr, where he settled and gained renown. A distinguished hadith scholar, he studied under prominent shaykhs such as *Naḍr ibn Shamīl*, *Ya'lā ibn 'Ubayd*, *Qubayṣah ibn 'Aqabah*, and others. Famous hadith transmitters such as *Aḥmad ibn Salamah*, *Ibn Khuzaymah*, *Muḥammad ibn Wakī'*, and others narrated from him. Like *Ibn Ḥanbal*, he believed in the eternity of the Quran and wrote a book refuting the view of the creation of the divine word. His works include *Musnad*, *Arba'īn*, and *al-Radd 'alā al-Jahmīyyah*. He was described as an Imam *Rabbānī*, *Shaykh Mashriq*, trustworthy (*Thiqah*), memorizer (*Hāfiz*), a *walī* (saint), and one of the *Abdāl* (deputies). *Abū Ya'qūb al-Marwazī*, when asked about the relative merits of *Ibn Ḥanbal* and *Ibn Islam*, having associated with both, stated that *Ibn Islam* excelled in four areas: Insight into religion, diligence in seeking the hadiths of the Prophet (PBUH), familiarity with the Quran, and knowledge of Arabic literature. He died in Muharram 242 AH, with thousands attending his funeral prayer. He was buried alongside *Ibn Rāhawayh* in the

Shadiyākh cemetery in Nīshābūr, a resting place for many scholars (Ibn Abi Ḥātam, 1952 AD/1372 AH: 7, 201; al-Dhahabī, 1993: 12, 195-203; al-Ḥākim, 1955 AD/1375 AH: 22, 94, 208, 224).

3-4. Muḥammad ibn Rāfi' al-Qushayrī al-Nīsābūrī (d. 245 AH)

Muḥammad ibn Rāfi' was among the hadith scholars who went to Nīshābūr to meet Imam *Ridā* (AS), seizing the reins of his mount and requesting a hadith (Sadūq, 1983 AD/1404 AH: 2, 143; idem, 1978 AD/1398 AH: 24). Born in 170 AH, he traveled to Kufa, Basra, Baghdad, Yemen, and other cities to study hadith. He received hadith from dozens of scholars, including *Sufyān ibn 'Uyaynah*, *Shabbābah ibn Sawār*, *'Abdullāh ibn Walīd al-'Adanī*, *Wakī' ibn Jarrāḥ*, *Yaḥyā ibn Yaḥyā*, and *Aḥmad ibn Ḥanbal*. *Bukhārī*, *Muslim*, *Abū Dāwūd*, *Nasā'ī*, *Tirmidhī*, *Muḥammad ibn Yaḥyā*, *Abū Zur'ah*, *Ibn Khuzaymah*, and others were among his students. *Ibn Ḥanbal*, *Bukhārī*, *Muslim*, and *Nasā'ī* declared him trustworthy (*Thiqah*) (Mizzī, 1992 AD/1413 AH: 25, 192-194; Dhahabī, 1993: 12, 215-218).

He was a narrator of the *Ghadir Khumm* tradition and some hadiths containing the virtues of Imam *Alī* (AS), and in addition, he is considered a student of *Faḍl ibn Shādhān* (d. 260 AH). *Karbāsī*, among Shia scholars, praised him with the phrase: "He was good, learned, and pious." He passed away in Dhu al-Hijjah of the year 245 AH, and *Muḥammad ibn Yaḥyā* led the prayer for him, and he was buried alongside *Ibn Rāhwayh* and *Muḥammad ibn Aslam* (Ṭūsī, 1993 AD/1414 AH: 735; Mahmudi, 1991 AD/1412 AH: 2, 453 and 517; *Karbāsī*, 2004 AD/1425 AH: 592; Ibn Ḥajar, 1994 AD/1415 AH: 2, 75; Ḥākim, 1955 AD/1375 AH: 227).

3-5. Yasīn ibn Naḍr Nīshābūrī (d. 252 AH)

Abū Sa'id Yasīn ibn Naḍr ibn Yūnus Bāhilī Nīshābūrī, is among the hadith narrators who, in the Marraba'ah region, grasped the reins of Imam *Riḍā's* (AS) mount and requested the narration of hadiths (Irbilī, n.d.: 3, 100; Abū Nu'aym Iṣfahānī, 1934: 1, 138; Ibn 'Asākir, 1994 AD/1415 AH: 48, 366; Shakeri, 1997 AD/1418 AH: 12, 242-243). He narrated hadiths from narrators such as *Naḍr ibn Shimīl*, *Abū Muāwīya Za'farānī*, *Ḥafṣ ibn 'Abdul Raḥmān*, and others, and his two sons, namely *Abū Bakr* and *Abū Aḥmad*, and other individuals like *Muḥammad ibn 'Abd al-Wahhāb 'Abdī*, *Muḥammad ibn Zahmuwayh*, and *Abū Yaḥyā Bazzā Rāwī* from *Yasīn ibn Naḍr* (Ibn Ma'kūlā, n.d.: 7, 353). His families were known for their jurisprudence and narration. *Abū Bakr Muḥammad ibn Yasīn ibn Naḍr* (d. 293 AH), a renowned jurist of Nīshābūr, narrated hadiths from *Ishāq ibn Rāhwayh*, *'Uthmān ibn Abī Shaybah*, and their contemporaries, and *Muḥammad ibn Ṣāliḥ ibn Hānī*' and others narrated from him; and *Abū Aḥmad Muḥammad ibn Yasīn ibn Naḍr* was also a jurist and judge of Nīshābūr, and he heard hadiths from *Muḥammad ibn Rafī*, and *Alī ibn Sa'd Nasawī*, and *Abū 'Abdullāh Dinārī* and other scholars of Nīshābūr narrated from him. *Yasīn ibn Naḍr* passed away in Dhu al-Qa'dah of the year 252 AH (Dhahabī, 1992 AD/1413 AH: 22, 304 and 23, 245; Ibn Ma'kūlā: 7, 353).

3-6. Yaḥyā ibn Yaḥyā Nīshābūrī (d. 226 AH)

According to *Shaykh Ṣadūq* and *Abū Nu'aym Iṣfahānī*, "*Abū Zakarīyā Yaḥyā ibn Yaḥyā ibn Bakr Tamīmī Nīshābūrī*" went to meet the Imam

(AS), grasped the reins of his mount, and requested the narration of hadiths. *Shaykh Ṭūsī* and *Ibn Dāwūd Hillī* also identified him as among the companions of Imam *Riḍā* (AS) (Ṣadūq, 1983 AD/1404 AH: 2, 143; Ṭūsī, 1894 AD/1315 AH: 368; Rijal Ibn Dāwūd, 1971 AD/1392 AH: 284 and 293; Abū Nu'aym Iṣfahānī, 1934: 1, 138; Mizzī, 1998 AD/1419 AH: 1, 277).

He was born in Nīshābūr in 142 AH and passed away on the last day of Safar in 226 AH. He journeyed to various regions of Khorasan, Mecca, Medina, Sham, Kufa, Wasit, Yemen, Egypt, Rey, and Baghdad to acquire Hadith. He met with many of the younger Successors. He listened to Hadith from dozens of individuals, including *Sufyān ibn 'Uyaynah*, *'Abdullāh ibn Mubārak*, *Fuḍayl ibn 'Ayād*, and *Malik ibn Anas*; and many others, such as *Bukhārī*, *Muslim*, *Ibn Rāhwayh*, *Muḥammad ibn Aslam*, *Muḥammad ibn Rāfi'*, and *Muḥammad ibn Yaḥyā Dhuhlī*, transmitted Hadith from him (Mizzī, 1992 AD/1413 AH: 32, 31-36; Dhahabī, 1992: 2, 378; Ibn 'Imād, n.d.: 2, 59; Ibn Ḥajar, 1994 AD/1415 AH: 2, 318).

Biographical sources describe him as *Shaykh al-Islam*, a scholar, the "Rose of Khorasan," a memorizer (*Hāfiẓ*), Imam, ascetic, trustworthy (*Thiqa*), reliable, wise, righteous, learned, and among the great narrators. *Aḥmad ibn Ḥanbal*, who wore his garment, considered him trustworthy and in the same rank as *'Abdullāh ibn Mubārak*. *Ibn Rāhwayh* described him as the Imam of the people of the world, saying he had never seen his like. *'Abdullāh ibn Ṭāhir* considered his doubts to be on the verge of certainty (Ibn 'Imād: 2, 59; Ibn Ḥajar, 1994 AD/1415 AH: 2, 318; Dhahabī, 1992 AD/1413 AH: 16, 460-

462; Mizzī: 32, 34-35; Ibn 'Abdul Birr, n.d.: 62).

Yaḥyā ibn Yaḥyā is in the *Isnād* (chain of transmission) of the sound and *Mutawātir* Hadith of "*Manzila*." He is also in the *Isnād* of a narration in which *Bashīr ibn Sa'd* asked the Prophet (PBUH) about the manner of sending salutations, and the Prophet said: "Say: O! Allah, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. And bless Muḥammad and the family of Muḥammad, as You blessed Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious." (Ibn Baṭrīq, 1986 AD/1407 AH: 130; Shirvani, 1993 AD/1414 AH: 133; Bayhaqī, n.d.: 2, 146)

3-7. Muḥammad ibn Yaḥyā Dhuhlī Nīshābūrī (172-258 AH)

Ibn 'Asākir Dimashqī (d. 571 AH) stated that "*Abū 'Abdullāh Muḥammad ibn Yaḥyā ibn 'Abdullāh ibn Khālīd ibn Fāris ibn Dhu'ayb Dhuhlī of Nīshābūrī*" was among the Muslim scholars of Iran in the second and third centuries AH, one of those who held the reins of the mount of Imam *Riḍā* (AS), and a seeker of Hadith transmission (Ibn 'Asākir: 5, 463).

He was born in Nīshābūr in 172 AH. To pursue knowledge, in addition to studying in Nīshābūr, as was customary at that time, he studied under other scholars in various cities of the Islamic world, including Rey, Isfahan, Kufa, Basra, Baghdad, Mecca, Medina, Yemen, Sham, Cairo, and others. He was one of the leading scholars

164 of Hadith, and among the most famous memorizers and narrators of

Hadith, considered the foremost authority on Hadith in Nīshābūr and Khorasan during his time. *Khaṭīb Baghdādī* says: He was among the knowledgeable Imams, a memorizer and trustworthy, who collected the Hadith of *Zuhrī*, came to Baghdad, and met and conversed with its scholars. *Aḥmad ibn Ḥanbal* praised him and extolled his virtues. *Dhahabī* stated: He was an Imam, a scholar, a memorizer, a teacher, a Shaykh of Islam, a scholar of the East, and the Imam of Hadith in Khorasan. *Hākim Nīshābūrī* says: He was the Imam of Hadith of his time. *Ibn Abī Ḥatam* says: They asked my father about him, and he said: He is trustworthy. *Abū Zur'a* said: He is one of the Imams of the Muslims. *Badr al-Dīn al-'Aynī* said: He is trustworthy, an Imam, and of high stature. A group of leading figures of the Calīphate school, such as *Bukhārī*, *Abū Dāwūd*, *Tirmidhī*, *Nasā'ī*, and *Ibn Mājah*, narrated from him. He finally passed away in Nīshābūr in 258 AH, and the *Amīr Ṭāhirī*, *Muḥammad ibn Ṭāhir*, personally participated in his funeral procession and burial. He was buried in the *Ḥusayn Square* (*Khaṭīb Baghdādī*: 4, 185-191; *Dhahabī*, n.d.: 2, 530; *Ibn Ḥajar al-'Asqalānī*, 1983 AD/1404 AH: 9, 452-455).

4. Unreliable and Fabricated Narrators

4-1. Abū Zur'a al-Rāzī (d. 264 AH)

According to some sources, when Imam *Riḍā* (AS) entered Nīshābūr, *'Ubaydullāh ibn 'Abdul Karīm ibn Yazīd ibn Furūkh*, known as *Abū Zur'a al-Rāzī*, was among his prominent followers. In the market of Nīshābūr, he requested the Imam to narrate Hadith from his forefathers, and the Imam narrated the Golden Chain of Hadith in the

presence of more than twenty thousand people (Qundūzī, 1995 AD/1416 AH: 3, 122; Irbilī: 3, 101; Ibn Ṣabbāgh, 2001 AD/1422 AH: 2, 1001; Manāwī, 1994 AD/1415 AH: 4, 641).

There are varying accounts regarding the birth year of *Abū Zur'ah al-Rāzī* in Rey: 190, 194, 200, and around 200. The most common account is 200. By consensus, he died at the end of Dhu al-Hijjah in 264 AH at the age of 64 in Rey and was buried there (Ibn Ḥajar, 1994 AD/1415 AH: 1, 636; *ibid.*, 1983 AD/1404 AH: 7, 30; Ibn Abi Ya'li: 1, 203; Dhahabī, 1992: 1, 683).

Based on the mentioned date, *Abū Zur'ah* could not have been among those who met, owned property from, or listened to Imam *Riḍā* (AS) in the year 200 or at most 201 AH. Undoubtedly, a scribal error or confusion has occurred. Furthermore, *Shaykh Ṣadūq*, *Ḥākim Nīshābūrī*, and *Hāfiẓ Iṣfahānī*, who have reported on this matter, do not mention "*Abū Zur'ah*" by name (Ṣadūq, 1983 AD/1404 AH: 2, 143; *ibid.*, 1977 AD/1398 AH: 24; Ḥākim, 1955 AD/1375 AH: 208; Abū Nu'aym Aṣbahānī, 1934: 1, 138).

The first person to mention *Abū Zur'ah Rāzī* is *Irbilī* (d. 692 AH) in the late seventh century AH, who cited it through an unknown intermediary from the book "History of Nīshābūr." After *Irbilī*, *Ibn Ṣabbāgh* (d. 855 AH) in the ninth century AH, referred to him. After them, this statement and suggestion was repeated by *Qundūzī Ḥanafī*, *Allama Majlisī*, *Khu'ī*, *Ja'far Murtaḍā 'Āmilī*, and others (Irbilī: 3, 101; Ibn Ṣabbāgh: 2, 1001; Qundūzī, 1995 AD/1416 AH: 3, 122; Majlisī: 49, 126; Khu'ī: 16, 88; Murtaḍā Amili: 144).

which is the basis of *Irbilī's* and *Ibn Ṣabbāgh's* and others' statements, does not mention *Abū Zur'ah's* presence at the time of Imam *Riḍā's* (AS) arrival, and since *Ḥākim Nīshābūrī* only mentions *Ibn Rāhwayh* and *Muḥammad ibn Aslam Ṭūsī*, *Abū Zur'ah* in their accounts can be considered a corruption of *Ibn Rāhwayh's* name, or at most, an unknown *Abū Zur'ah*, not the one from Rey, is intended (Dhahabī, 1993: 13, 312; Ḥākim Nīshābūrī, 1955 AD/1375 AH: 208).

Abū Zur'ah Rāzī traveled to various centers to learn Hadith. *Mizzī* counted nearly 80 of his teachers, including *Aḥmad ibn Ḥanbal*, *Faḍl ibn Dakīn*, *Naṣr ibn Alī Jahḍamī*, and others. Many hadith scholars, including *Muslim*, *Tirmidhī*, *Nasā'ī*, *Ibn Mājah Qazwīnī*, and others, also heard from him.

He, like *Ishāq ibn Rāhwayh* and *Aḥmad ibn Ḥanbal*, believed in the eternity of the Quran and opposed those who relied on reason and ijtihad, while at the same time he did not tolerate the views of the Murji'ites. Biographical scholars such as *Nasā'ī*, *Abū Ḥatam Rāzī*, *Ibn Hibbān*, and *Dhahabī* praised him. It is said that he compiled some of his hadiths in a *Musnad*. *Najāshī* attributed to him a work entitled "Mention of those who narrated from *Ja'far ibn Muḥammad* (AS) from the successors and those close to them." (Ibn Abī Ḥatam Rāzī, 1952 AD/1372 AH: 1, 328 and 5, 325-326; *Mizzī*, 1992 AD/1413 AH: 19, 90-102; *Khaṭīb Baghdādī*, 1996 AD/1417 AH: 10, 325-335; *Ibn 'Asākir*, 1994 AD/1415 AH: 38, 11-39; *Dhahabī*, 1993: 13, 65-85; *Najāshī*: 10; *Karbāsī*: 588; *Suyūṭī*, 1982 AD/1403 AH: 253)

4-2. Ibn Khuzayma Sulamī Nīshābūrī (d. 311 AH)

Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah Sulamī Nīshābūrī (d. 167

311 AH), known as *Ibn Khuzaymah*, is considered by some to have requested a hadith from Imam *Riḍā* (AS) concerning his pure forefathers (Ṭabasī, 1968 AD/1388 AH: 96). It is noteworthy that, firstly, *Ibn Khuzaymah* was born 20 years after the martyrdom of Imam *Riḍā* (AS), in 223 AH, and died on the fifth of *Dhul-Qa'dah*, 311 AH, at the age of 88 (Dhahabī, 1993: 14, 371-372). Secondly, he visited the Imam's shrine more than a century after his martyrdom. *Hākim Nīshābūrī* recounts: "I heard from *Muḥammad ibn Mu'ammal ibn Ḥasan ibn 'Īsā*, who said: One day, we went with the leader of the hadith scholars, *Abū Bakr ibn Khuzaymah*, *Abū Alī Thaqaftī*, and other of our teachers, to visit the tomb of *Alī ibn Mūsā al-Riḍā* (AS) in Tus. They frequently visited the tomb of *Alī al-Riḍā*. *Ibn Khuzaymah*'s reverence, humility, and weeping at the tomb astonished us all. This humility and special respect shown by *Ibn Khuzaymah* at the tomb took place in the presence of dignitaries from the Sultan's family, the family of *Shādhān ibn Na'im*, the family of *Shanqashīn*, and a group of Alawites from Nīshābūr, Herat, Tus, and Sarakhs, all of whom witnessed and recorded *Ibn Khuzaymah*'s demeanor and actions during his visit to the grave. They were very pleased with his conduct at the Imam's tomb, and therefore gave charity, all saying: "If visiting tombs, weeping beside them, and venerating the occupant of the grave were not a tradition and a virtue, *Ibn Khuzaymah* would never have done this. We returned from our visit in *Rabī' al-Thānī*, 309 AH." (Ibn Ḥajar 'Asqalānī, 1983 AD/1404 AH: 7, 339; 'Aṭṭārdī, 1985 AD/1406 AH: 1, 117; Ḥamū'ī Juwaynī: 2, 198; Shakeri: 12, 554) *Ibn Khuzaymah* was one of the greatest hadith scholars and jurists of

Khorasan. He undertook numerous journeys to acquire knowledge, traveling to Merw, Rey, Baghdad, Kufa, Basra, Abadan, Syria, Cairo, Alexandria, the Hijaz, and Gurgan. He studied hadith with many teachers, including *Ibn Rāhwayh*, *Alī ibn Ḥajar*, *Aḥmad ibn ‘Abda Dabī*, and others. A number of the shaykhs of the authors of the Six Books of Hadith were among his teachers, and even *Bukhārī* and *Muslim* narrated from him. *Ibn Ḥibbān* narrated at least 301 hadiths from him in "*al-Musnad al-Ṣaḥīḥ*" alone. Sunni biographical dictionaries describe him as trustworthy, truthful, Imam of Imams (Imam al-A'immah), Shaykh of Islam, jurist, hadith scholar, and interpreter.

The book titled "Tawhid and the Proof of the Attributes of God, the Exalted and Glorified," reveals *Ibn Khuzayma's* Salafi beliefs, including his acceptance of God's sitting above the seven heavens and the eternity of the divine word (Ibn Khuzayma, 2010 AD/1431 AH: 22; Ibn Ḥibbān, 1972 AD/1393 AH: 9, 156; *ibid.*, 1993 AD/1414 AH: Introduction, 1, 15; Ibn Abī Ḥatam, 1952 AD/1372 AH: 7, 196; Ibn Ḥajar, 1969 AD/1390 AH: 5, 112; Sam‘ānī, 1984: 5, 124).

Ḥākim Nīshābūrī, after mentioning *Ibn Khuzayma* as a great scholar and quoting from him the hadith "‘Ammār will be killed by the rebellious group," wrote on his authority: "I testify that whoever clashed with *Alī ibn Abi Talīb* (AS) during the caliphate was rebellious and defiant; our elders followed this path, and Ibn Idrīs Shafī'i also said the same." *Ibn Khuzayma* is among the group of Hadith scholars who believed in Alī's precedence over ‘*Uthmān*. *Ṣadūq* narrated traditions from him (Ṣadūq, 1965 AD/1385 AH: 1,

218; *ibid.*, 1942 AD/1362 AH: 198; Dhahabī, 1993: 14, 365-382; *ibid.*, 1992 AD/1413 AH: 24, 238; Ibn ‘Imād, n.d.: 2, 315; Haydari Nasab: 77).

4-3. Muḥammad ibn ‘Abdul Wahhāb Thaqaḫī Nīshābūrī (d. 328)

The aforementioned author (Ṭabasī, 1968 AD/1388 AH: 98) also includes "*Muḥammad ibn ‘Abdul Wahhāb ibn ‘Abdul Raḥmān ibn ‘Abdul Wahhāb Thaqaḫī Nīshābūrī*" among those who asked Imam *Riḍā* (AS) not to narrate a hadith from his forefathers; however, firstly, he was born in 244 AH, 41 years after the martyrdom of Imam *Riḍā* (AS), in Qahestan, settled in Nīshābūr, and died on 23 Jumada I, 328 AH, at the age of 84 (or 89 according to some accounts) during the caliphate of *Rāḍī ‘Abbāsī* in Nīshābūr, where he was buried (Dhahabī, 1993: 15, 283; Ibn ‘Asākir, 1994 AD/1415 AH: 41, 212; Ibn ‘Imād: 2, 315; Mustowfi: 652). Secondly, it has been mentioned that he, along with *Ibn Khuzayma*, visited the tomb of the Imam more than a hundred years after his martyrdom and returned in Rabi' al-Thani 309 AH (*ibid.*).

Abū Alī Thaqaḫī heard hadith in Baghdad from *Muḥammad ibn Jahm Simarī* and *Aḥmad ibn Ḥayyān ibn Mulā‘ib Baghdādī*, in Rey from *Mūsā ibn Naṣr Rāzī*, and in Nīshābūr from *Muḥammad ibn ‘Abdul Wahhāb Farrā’* and those in his class. *Muḥammad ibn Ishāq Ṣibghī*, *Ḥasan ibn Muḥammad Faqīh* and *Muḥammad ibn Muḥammad Ḥajjājī* are among those who narrated hadith from him. He was the first to transmit the Shafī'i sciences and the subtleties of *Ibn Sarīj* to Khorasan, and in Shafī'i jurisprudence in Khorasan, none was more

He has been praised with the titles of Imam, Muhaddith, Faqih, Allamah, Wā‘iz, Shaykh of Khorasan, and scholar of Nīshābūr (Dhahabī, 1993: 15, 283-280; *ibid.*, 1992 AD/1413 AH: 24, 238; Ibn ‘Imād: 2, 315). *Abū `Alī Thaqaḥī* had connections with the Sufis of the Malāmātiyya order in the third century AH, including *Ḥaddād Nīshābūrī* and *Ḥamdūn Qaṣṣār*, and concise and eloquent sayings are attributed to him. He disagreed with *Ibn Khuzayma* on some important Kalam issues such as faith, disappointment, and success (Ṣafdī, 1999 AD/1420 AH: 4, 55; Ibn ‘Imād: 2, 315; Ibn ‘Asākir, 1994 AD/1415 AH: 4, 212; Sullamī: 363; Ibn Ḥajar, 1983 AD/1404 AH: 7, 339; Ḥammū’ī: 2, 198).

4-4. Ādam ibn Abī Īyās ‘Asqalānī (d. 220 AH)

The author of the book "Hadith of the Golden Chain from the Perspective of the Ahl al-Sunna" includes *Ādam ibn Abī Īyās ‘Asqalānī* among those who requested in Nīshābūr that Imam *Riḍā (AS)* narrate a hadith from his pure forefathers. He considers this behavior to be indicative of the greatness and scientific and spiritual authority of Imam *Riḍā (AS)* (Ṭabasī, 1968 AD/1388 AH: 90).

Discussion: Firstly, he has not mentioned any source or evidence for the aforementioned attribution; secondly, *Ṣadūq*, *Ḥākim Nīshābūrī*, *Ḥāfiẓ Isfahānī*, and *Irbilī*, who have somewhat addressed this issue, have not reported his name; and thirdly, the writer of these lines, after extensively reviewing the narrative and biographical sources of both sects, has not encountered him hearing the Hadith of the Golden Chain and other hadiths from Imam *Riḍā (AS)*, although he is mentioned in

the chain of narration of some Shia narrations (Şadūq, 1977 AD/1398 AH: 331; *ibid.*, 1965 AD/1385 AH: 1, 81; *ibid.*, 1984 AD/1405 AH: 145; Muḥammad ibn Sulaymān, 1991 AD/1412 AH: 1, 99).

He was originally from Khorasan, born in 132 AH, and received his education in Iraq, Egypt, Mecca, Medina, and Syria. He narrated hadiths from *Mubārak ibn Faḍḍāla*, *Shu‘ba ibn al-Ḥajjāj*, *Ḥammād ibn Salama*, and others, and many people, such as *Bukhārī*, *Abū Zur‘a Dimashqī*, and *Abū Ḥatam Rāzī* narrated hadiths from him. Biographical sources of the caliphate school describe him as *Ḥāfiẓ*, *Qudwa*, Shaykh of Syria, trustworthy, reliable, devout, and pious. He resided in Asqalan from the beginning to the end of his life and died there at the age of 88 in 220 AH, or according to some accounts, 221 AH (Ibn Ḥibbān, 1972 AD/1393 AH: 8, 134; Mizzī, 1992 AD/1413 AH: 2, 303; Dhahabī, 1993: 10, 335; Ibn Ḥajar ‘Asqalānī, 1983 AD/1404 AH: 1, 171).

4-5. Mu‘allā ibn Maṣṣūr Rāzī Ḥanafī (d. 211 AH)

Ṭabasī (1385 AH), in his article "The Golden Chain according to the Sunni Tradition," includes *Abū Ya‘lī Mu‘allā ibn Maṣṣūr Rāzī Ḥanafī* among those who received Hadith from Imam Riḍā (AS) and requested its transmission; however, the aforementioned writing does not cite any sources. Furthermore, *Shaykh Şadūq*, *Ḥākim Nīshābūrī*, *Abū Nu‘aym Isfahānī*, and other earlier and later scholars make no mention of *Mu‘allā ibn Maṣṣūr*. Moreover, in my review of the narrative sources of both schools of thought, I have not encountered

172 any evidence of his receiving or transmitting Hadith. He was born

around 150 AH, resided in Baghdad, and received Hadith from renowned scholars such as *Mālik ibn Anas*, *Sufyān ibn 'Uyaynah*, and *Abū Bakr ibn 'Ayyāsh*. Conversely, Hadith scholars such as *Alī ibn Madīnī*, *Muḥammad ibn Yaḥyā Dhuhlī*, and *Bukhārī* narrated from him. He was considered among the companions of *Abū Yusuf Qāḍī* and *Muḥammad ibn Ḥasan Shaybānī*, two students of *Abū Ḥanīfa*. He was asked several times to assume judicial duties, but he refused. He compiled collections of his narrations and died in Rabi' al-Awwal 211 AH or 212 AH in Baghdad (Ibn Abi Ḥatam al-Rāzī, 1952 AD/1372 AH: 8, 334; Khaṭīb Baghdādī, 1996 AD/1417 AH: 13, 189-191; Dhahabī, 1993: 10, 365; 'Ijlī, 289). Although Sunni biographical scholars describe him with attributes such as learned, possessing a strong memory, trustworthy, accurate, juris consult, jurist, and truthful, *Ibn Ḥanbal* did not narrate any Hadith from him due to his opinion and *ijtihād*. Nevertheless, since he considered those who believed in the created nature of the Quran as infidels, he is counted among the Hadith scholars (Mizzī, 1992 AD/1413 AH: 28, 293-296; Ibn Ḥibbān, 1972 AD/1393 AH: 9, 182; Ibn Ḥajar, 1983 AD/1404 AH: 10, 216).

4-6. Naṣr ibn Alī Jahḍamī (d. 250 AH)

The aforementioned author also considers *Naṣr ibn Alī Jahḍamī* among those who received, transmitted, and listened to the Hadith of Imam *Riḍā* (AS) (Ṭabasī, 1968 AD/1388 AH: 94). It should be noted that the same three criticisms mentioned in the previous two cases also apply here.

He transmitted hadith from many, such as *Abū Dāwūd Ṭayālasī*, *Sufyān ibn 'Uyaynah*, *Yaḥyā ibn Sa'id Qaṭṭān*, and their contemporaries, and many individuals, including the authors of the Six Books of Hadith, *Dhahabī*, *Ibn Khuzayma*, *Abū Ḥatam Rāzī*, and *Abū Zur'a*, narrated from him (Ibn Abi Ḥatam Rāzī, 1952 AD/1372 AH: 8, 466 and 471; Dhahabī, 1993: 12, 133-134; Khaṭīb Baghdādī, 1996 AD/1417 AH: 13, 288). It is narrated that he transmitted the hadith, "Whoever loves me, and loves these two [*Ḥusayn* and *Ḥasan*], and their father and mother, will be with me in my rank on the Day of Resurrection," concerning the Five Pure Ones, with a chain of narrators from the Prophet (PBUH), and *al-Mutawakkil* sentenced him to a thousand lashes, but he was pardoned upon the testimony of some that he was a Sunni and not a Rafidī. He appears in the chains of narration of some Shi'a hadiths (Khaṭīb Baghdādī, 1996 AD/1417 AH: 13, 288; Ṭabarī, 158; Namazī, 1998 AD/1419 AH: 8, 69).

Conclusion

1. Undoubtedly, Imam *Riḍā* (AS) entered Nīshābūr in the year 200 or 201 AH, and some scholars grasped the reins of his mount and requested the recitation of hadith. *Ṣadūq* (d. 381 AH) mentions *Muḥammad ibn Rāfi'*, *Aḥmad ibn Ḥarb*, *Yaḥyā ibn Yaḥyā*, and *Ibn Rāhwayh*; *Ḥākim al-Nīshābūrī* (d. 405 AH) mentions *Ibn Rāhwayh* and *Muḥammad ibn Aslam Ṭūsī*; *Abū Nu'aym al-Iṣfahānī* (d. 430 AH) mentions *Yāsīn ibn Naḍr*, *Aḥmad ibn Ḥarb*, *Yaḥyā ibn Yaḥyā*; and *Ibn 'Asākir Dimashqī* (d. 571 AH) mentions *Muḥammad ibn*

Yahyā al-Dhahabī al-Nīshābūrī. In total, seven individuals are documented.

2. In the seventh century AH, *Irbilī* (d. 692 AH) only mentions *Abū Zur'a Rāzī* and *Muḥammad ibn Aslam*. After *Irbilī*, *Ibn Ṣabbāgh*, *Qundūzī*, *Majlisī*, *Amīn*, *Khu'ī*, *Murtaḍā al-Āmilī*, and others repeated this account, even though *Abū Zur'a Rāzī* was either not born or at most a child at the time of Imam Riḍā's (AS) entry into Nīshābūr. It seems that since the history of Nīshābūr, which is the basis of *Irbilī*'s account, does not mention *Abū Zur'a*, and *Ḥākim al-Nīshābūrī* only mentions *Ibn Rāhwayh* and *Muḥammad ibn Aslam*, *Abū Zur'a* in *Irbilī*'s account is a corruption of *Ibn Rāhwayh*.
3. Some books and articles in recent years have attributed certain names to the recipients and listeners of Imam Riḍā's (AS) hadiths without providing any evidence or sources. This is despite the fact that two of these individuals were born several decades after Imam Riḍā (AS), one was a child, and two others lived in different lands. Undeniably, such ignorance and distortions undermine the historiography and hadith scholarship of Shia Islam.

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