

Ebu Basir عبد الوهاب محمد الطيار  
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١. أبو بصير، عتبة بن أسيد، ت بعد ٦ هـ  
٢. الصحابة والتابعون أ. العنوان

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conceivable that Abū Barza might in fact have been his great grandson. This seems improbable, however, in view of the fact that 'Abd al-Ḥamīd was a younger contemporary of al-Kh<sup>w</sup>ārazmī, and Abū Barza a contemporary of Abū Kāmil.

## WORKS

- 1- *Kitāb al-masāḥa*.
- 2- *Kitāb al-mu'āmalāt*. His forefather had also written a work by the same title (Ibn al-Nadīm, 281; al-Qiftī, 254). Neither of these are extant today.

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YOUNES KARAMATI  
TR. FARZIN NEGAHBAN

**Abū Baṣīr**, the common title of two narrators of *ḥadīth* in the Imāmī Shi'ī tradition, both of whom were amongst the disciples of the Shi'ī Imams Muḥammad al-Bāqir and Ja'far al-Ṣādiq. Their names were Yaḥyā b. Abī al-Qāsim al-Asadī and Layth b. al-Bakhtarī al-Murādī. The name of Abū Baṣīr appears in the chains of narrators (*isnād*, pl. *asānīd*) of many Shi'ī narrations without any other distinguishing title or name; only through circumstantial evidence can one guess the actual identity of the narrator. There are very few chains in which the identity of Abū Baṣīr is specified by any other name or title; and sometimes

these titles themselves are not all that reliable, so it is quite possible that Abū Baṣīr has been mistaken for someone else.

Furthermore, the usage of the *kunya* Abū Baṣīr for both Yaḥyā al-Asadī and Layth al-Murādī, from the first centuries after the advent of Islam up to the present, has led to debates amongst the authorities on *ḥadīth* and experts in the discipline of *rijāl* (biographical works on *ḥadīth* transmitters). Thus, it is not always possible to distinguish with certainty between these two personalities who resided in Kūfa during the same period.

I. ABŪ BAŞĪR YAḤYĀ B.  
ABĪ AL-QĀSĪM AL-ASADĪ  
(D. 150/767)

This Abū Baṣīr was one of Kūfa's prominent authorities. His proper *kunya* was Abū Muḥammad. It is probable that he was called Abū Baṣīr (meaning 'the perceptive one') because he was blind—an irony not uncommon in the culture of the time (al-Kashshī, 173, 476; al-Ṭūsī, *Rijāl*, 140, 333). Abū al-Qāsim was the *kunya* of his father, while his own name is given as Ishāq (al-Ṭūsī, *Rijāl*, 140; al-Mufīd, *al-Ikhtisās*, 83). However, in some sources Abū al-Qāsim is called Qāsim and is the father of Yaḥyā (al-Najāshī, 441). He had the *nisba* al-Asadī because of the bond of friendship between his clan and the Arab tribe of Banū Asad (al-Kashshī, 173; al-Ṭūsī, *Rijāl*, 333; al-Mufīd, *al-Ikhtisās*, 83). Al-Ṭūsī in his *Rijāl* (p. 333) states that he was a resident of Kūfa. Both al-Ṭūsī (*Rijāl*, 333) and al-Najāshī (p. 441) reported the year of his death (150/767) with certainty.

Abū Baṣīr al-Asadī was for a while a companion of Muḥammad al-Bāqir (the period of whose imamate was 95-114/714-732). Afterwards he joined the circle of the disciples of Ja'far al-Ṣādiq (period of imamate: 114-148/732-765). The large number of *ḥadīths* about belief (*i'tiqād*) and jurisprudence which Abū Baṣīr narrated on the authority of Ja'far al-Ṣādiq shows the extent

# حملة أبي بصير

(رضى الله عنه) وصاحبه

الدكتور رياض هاشم هادي \*

\* أستاذ السيرة النبوية المساعد - جامعة الموصل.

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Elu Bazar

أبو بصير (الصحابي الجليل)

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Ebu Basir (050078)

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MADDE YAYIMLANDIKTAN  
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Chapter 1

The Abū Baṣīr Tradition: Qur'ānic Verses  
on the Merits of the Shī'a\*

Etan Kohlberg

Al-Kulīnī's *al-Rawḍa*—the eighth and last volume of his renowned *al-Kāfi*—contains an account of a meeting between the sixth Imam Ja'far al-Ṣādiq (d. 148/765) and his follower Abū Baṣīr. The account begins with an introductory passage, in which Abū Baṣīr tells the Imam that, though he is old and approaching death, he remains ignorant of his fate in the next world. The Imam reassures him that no believer will be punished by God, adding: "This (exemption from punishment) applies only to you (i.e., the Shī'a), and not to the rest of mankind." Next, Abū Baṣīr complains about the term "Rāfiḍa" by which the Shī'a are addressed by their enemies. Abū Baṣīr takes it to be a term of abuse, but the Imam explains that it is in fact an honorific.<sup>1</sup> He goes on to tell Abū Baṣīr that since the Shī'a alone follow the *ahl al-bayt* (family of the Prophet), God will accept the good deeds of the righteous among them and will forgive the sins of those among them who do evil. The Imam then asks: "Abū Muḥammad, have I made you happy?" (*hal sarartuka?*), to which Abū Baṣīr replies: "May I be made your ransom, tell me more!" (*ju'iltu fidāka zidnī!*). This leads to the main part of the account in which the Imam cites ten different passages from the Qur'ān and explains how each one relates to the Shī'a. Many of these passages are introduced with the formula: "God has mentioned you in His book" (*la-qad dhakarukum allāh fi kitābihi*). Each explanation is followed by the Imam asking: "Have I made you happy?" and Abū Baṣīr responding with "May I be made your ransom, tell me more!" In conclusion, the Imam makes two pronouncements. First, he says that every verse that mentions the inhabitants of Paradise refers to the Imams and their Shī'a, and every verse that mentions the inhabitants of Hell refers to the enemies and opponents of the Imams and their Shī'a. Second, only the Imams and their Shī'a belong to Abraham's religion (*milla*).<sup>2</sup> Al-Kulīnī provides two versions of the ending. In the first, the Imam asks: "Have I made you happy?" but Abū Baṣīr's