

# Sufyan bin Ayniah (107-198 AH) Narrations about (Islamic immaculate leaders) imams Al-Athar (P. B.U.T)

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## 1. Introduction

Praise be to God, Lord of the worlds who says ((We have not sent you but mercy to the worlds)) and peace and blessings be upon our Prophet Muhammad, the Master of Messengers, and on his good and pure household. Then.....

Muslims were interested in historical narratives - as they recorded for us an important aspect of the events and facts that occurred throughout the historical ages, as scientists have emerged who have been interested in this field, as they conveyed to us many historical narratives, one of them was Sufyan ibn Ayniah (107-198 AH / 725-813AD), Where we dealt with his narratives in the life of the pure imams (peace be upon them), which are many. This simple research cannot accommodate the number of its pages. Therefore, we decided to confine it to study some of them, shedding light on them through the political, social and military situation that the Islamic Arab state lived during their era (peace be upon them).

## 2. The way of writing the current research

The inductive method was used in collecting scientific material, by extrapolating the sources such as "Hadiths" books, classes and biographies, history books, then I collected the narrations which are related to the immaculate imams (peace be upon them). Where it was studied according to the following way: Al-Marwiya (narration) was reported from its source, with the mentioning the sources in which the narrator mentioned something worse by Sufyan ibn Ayniah or others - if they were found, each narration has assigned its own number. It was mentioned as it was narrated in order to preserve the term narration, as it was provided a

translation of the chain of transmission in each narration, with an indication of the conditions of the chain of transmission and the transmitters, as I clarified the names of the places that were mentioned in the narratives, also I clarified the meanings of what was formed from the narrations in the narratives, as much as I could.

The study was based on an introduction and two topics. The first topic carried the title of Sufyan bin Ayniah's biography and I dealt with it, his name, nickname and surnames, as well as his birth and death, also mentioning his Shaikhs (teachers) and his students.

The title of the second topic was the narrations of Sufyan ibn Ayniah about the imams al-Athar (peace be upon them), in which it was mentioned some events of Islamic history such as the pledge of allegiance( Bay'at al- Ghadeer) and the destruction and the bane of Nu'man bin Al-Harith, also the hostility of Al-Ash'ath bin Qais to al-Imam Ali (P.B. U. H), and the emergence of Imam al-Mahdi (P.B. U. H).

### The first topic: Sufyan ibn Ayniah biography

#### His name, nicknames and surnames

He is Sufyan ibn Ayniah ibn Abi Imran Maymoon al-Hilali al-Kufi and then al-Maki al-A'war, this is what almost the books of biographies have compiled. Mawla of a woman from Bani Hilal bin Amer and it was said that Mawla Al-Dahhak bin Muzahim, he was born in Kufa and lived in Macca and settled in it. He was famous for his jurisprudence and knowledge until he became the modernist of the Great Mosque of Mecca.

As for his nickname, we note that books of biographies were unanimously agreed that his

nickname, Sufyan ibn Ayniah, was Abu Muhammad.

Sufyan bin Ayniah also has been called many surnames for his placement, virtue and high standing among the scholars at his time, as Ibn Saad described him saying: Sufyan bin Ayniah had confidence that proved a lot of hadiths, in addition, Al-Dhahabi had praised him by saying: "The scholar Al-Hafiz", then Al-Safadi mentioned him by saying: Ibn Ayniah is the sheikh of Islam, while Ibn Hajar named him as: thicka, Hafiz, Fakih, imam Hujah.

### ● Second: his scientific life

Sufyan bin Ayniah asked for knowledge when he was young. He memorized the holy Qur'an, then he wrote the hadith when he was fifteen years old, as Ibn Al-Ayniah talks about himself, saying: The first one who I sat was Abdul Karim Abu Umayya, that I was fifteen years old, then I read the Qur'an when I was fourteen years old, Ali bin Naseer al-Jahmi mentioned to us on the authority of Shu'bah bin Al-Hajaj, he said: I saw Ibn Ayniah a boy with long boards with Amro bin Dinar, that Ibn al-Madini tells us: Sufyan says: I met Ibn Shihab when I was sixteen years and three months, also sat with Abdul Karim al-Jazari about two years, as he used to say to the people of his country: Look at this boy asking me and you do not ask me, he came to Baghdad to receive sciences and traveled to Yemen and entered Ali Maan bin Zaida to hear the hadith.

We note from the above that Sufyan bin Ayniah was seeking about hadith while he was a boy, he met the scientists, taken a great knowledge and mastered and collected, people crowded around him as he reached the highest in the chain of transmission, it was left to him from the countries.

### ● Third: His Birth and Death

Sufyan bin Ayniah was born in (107 AH / 725 AD), according to the unanimous books of biographies and translations, his origin was from Kufa, as his father was a worker with Khalid bin Abdullah Al-Qusri, When Khaled was removed from Iraq and

Yusef bin Omar Al-Thaqafi was instead of him, he asked Khaled's workers, that they fled from him, ibn Ayniah followed Ibn Abi Imran to Mecca and settled there.

Sufyan ibn Ayniah pilgrimaged Mecca seventy times. On the authority of Al-Hassan Ibn Imran, he said: "I did pilgrimage "Hajj" with my uncle Sufyan, the last Hajj which was the last one in the year ninety-seven and hundred, when we were in Jam'a he prayed and laid on his bed and then said: I have come to this place for seventy years. I say, every year, O God, do not make it the end of the covenant in this place, then I have been embarrassed by God from the many things that I ask, so he went back and died in the coming year on Saturday, the first day of Rajab of the year ninety-eight hundred ...).

We find from the aforementioned that his death was in the year (198 AH / 813AD) as he was buried in Al-Hujun at the age of ninety-one year.

### ● Third: his Shaikhs (teachers) and his students

Sufyan bin Ayniah was educated at the hands of a large number of evacuated scholars from various schools of thoughts, that his presence was so effective that he attracted everyone's attention and interest because of his intelligence and acumen. We will limit ourselves for mentioning the most prominent and closest of his elders, due to the large number of them that I arranged them as follows:

**1- Ismail bin Abi Khalid al-Bajali al-Kufi**, Abu Abdullah, one of the hadith's men, it was narrated on the authority of Qais bin A'id, narrated by Shu'bah ibn al-Hajaj and Sufyan ibn Ayaynah, al-Ajili said about him: Five of the Companions he have heard and he was a good, reliable and proven man, as he was a miller, while al-Dhahabi had mentioned that by saying: he was good, proven as an argument, he was died in the year (145 AH / 762AD).

**2- Al-Jami'a Ibn Abi Rashid Al-Serafi Al-Kufi**, it was narrated from Shakik Bin Salamah, it was narrated about him by Shuraik bin Abdullah Al-Qadi and Sufyan bin Ayna and others. Al-Razi had

spoken about him saying: A trustworthy sheikh, as well as Al-Ajali has mentioned him by saying: The al-Jami'a Ibn Abi Rashid is a trusted Kufi, while Ibn Hajar said about him: Trustworthy virtuous from the fifth.

**3- Ziyad bin Elakah bin Malik Al-Thaalabi Abu Malik Al-Kufi.** It narrated on the authority of Jaber bin Samra. It was reported by A'shaath bin Swar and Sufyan bin Ayniah and others, worthless of hadith, from the elder truthful, he was died in (125AH/ 742AD)

**4- Zaid bin Aslam Abu Usama Al-Adawi Al-Faqih Al-Madani,** narrated on the authority of Anas bin Malik and narrated from him Muhammad bin Matarif and Sufyan bin Saeed and others, confidence from the people of jurisprudence and knowledge knowing the interpretation of the Qur'an, Ibn Hanbal said about him: confidence, died in the year (136 AH / 753 AD).

**5-Saleh bin Kisan Abu Muhammad Al-Madani,** narrated on the authority of Al-Harith bin Fadeel and narrated by Abdul Aziz bin Omar and Sufyan bin Ayniah and others. Al-Ajali was mentioned it saying: Saleh bin Kisan Al-Madani is trustworthy, as well as Ibn Hajar said: trust is proven jurist from the fourth, he died a year later ( AH 140 / AD 757).

**6- Abid al-Malik bin Omair bin Suwaid Abu Amro al-Qibtī,** who saw Ali bin Abi Talib (peace be upon him) and narrated on the authority of Amro bin Hareeth and narrated on his authority by Zaida bin Qudamah and Sufyan bin Ayinah and others. He worked as a judge in Kufa, as Al-Razi said about him: He is not a memorizer and he is good, while Ibn Hajar mentioned by saying: Trustworthy, well-informed scientist who changed his memorizing from the fourth, died in the year (136 AH / 753 AD) at the age of one hundred and three years.

As the stinging of Sufyan ibn Ayniah's culture and his heightens in the fields of knowledge, as many students of knowledge intended him, as his council used to articulate with them, that they are from

various Islamic schools of thoughts, they later became from the flags, especially in the religious sciences. We will address the most prominent of his students, Ibn Ayniah, who were arranged as follow:

**1- Ahmed bin Mani'a bin Abid al-Rahman al-Baghawi Abu Ja'far al-Asam,** inmate of Baghdad, narrated on the authority of Dawood bin al-Zabrqan and Sufyan bin Ayinah and others, narrated by Abu al-Qasim al-Baghawi and others, Al-Nasa'i said on him: Trust, and Ibn Hajar mentioned it by saying: Hafiz's trust from the tenth, he died in (244 AH / 858 AD).

**2- Ruoh ibn Ubada ibn al-Ala Abu Muhammad al-Qaisi,** Imran bin Hudayr and ibn Ayniah was heard, narrated by Ya'qub ibn Shabiyeh and others, Ibn Hibban trusted him. Al-Razi said about him: trust was placed by honesty, and al-Ajli also said: Basri trust, was died in AH 205 / AD 819.

**3- Abdullah bin Muhammad bin Ali bin Nafil Abu Jaafar Al-Harrani,** narrated on the authority of Zuhair bin Muawiyah and Sufyan bin Ayniah, narrated by Suleiman bin Saif and others, trust memorizer, Al-Razi describes him as safe trust, died in the year (234 AH / 848 AD).

**4- Amro bin Ali bin Bahr Abu Hafs Al-Bahli Al-Basri Al-Sairafi Al-Falas,** he was born a year later (160 AH / 776 AD), heard Muhammad bin Abdul Rahman and Ibn Ayainh, as Ahmed bin Muhammad al-Hazani and others heard from him, that Ibn Hibban trusted him and Al-Baji said about him: Trustfull Basri, who died in Al-Askar in the year (249 AH / 863AD).

**5- Muhammad bin al-Muthanna bin Obaid bin Qais bin Dinar Abu Musa al-Anzi,** from the people of Basra, he heard Abid al-Rahman bin Mahdi and Sufyan bin Ayainh, as Hussein bin Ismail and others have heard from him, proven trust, that Al-Khateeb said about him: confident is proven, all the imams protested his hadith, he died

in the month of Dhu al-Qi'dah of the year (252 AH / 866 CE).

**6- Wakee'a bin Al-Jarrah bin Meleeh Abu Sufyan Al-Kufi**, narrated on the authority of Al-Aswad bin Shaiban and ibn Ayniah, Musaded bin Musarhad and others narrated from him, proven trust, as Al-Ajali described him saying: confidant Kufi, prayer good, scholar, from the Hadith memorizers, was died in the year 197 AH / 812 CE. **Sufyan bin Ayniah (107-198 AH) Narrations about (Islamic immaculate leaders)imams Al-Athar (P. B.U.T)**

Talking about the imams of the household (peace be upon them), their lives, attitudes and practices is not a talking about people who have limited features and characteristics of an individual nature - rather it is a talk about Islam in its various fields, dimensions and characteristics, through my humble research, I would like to highlight the role of imams (peace be upon them) in protecting the Islamic faith and sacrificing for it and embracing the interests of the message and the Islamic nation with keeping it from deviating from the right path, as we will in this regard address some of the narratives conveyed to us by Ibn Ayniah, including:

### **1- The pledge of allegiance and the destruction of Numan bin Al-Harith**

One of the important facts in the history of Muslims is the incident of Ghadeer Khum, which occurred on the eighteenth of "Dhu al-Hijah", the tenth year of migration, when the Almighty instructed his Prophet (may God bless him and grant him peace) after his return from the farewell pilgrimage, to report to the state to the governorate the Faithful Ali bin Abi Talib (peace be upon him) after him, as this matter did not justify those who carry ignorance (Jahili) nervousness with buried hatred upon the household people of the Holy Prophet (may God bless him and grant him peace), so, Sufyan ibn Ayniah reported to us on the authority of Ja'far ibn Muhammad al-Sadiq on the authority of his fathers (peace be upon them). He said: (When the Messenger of God was placed Al-Imam Ali on

the day of Ghadir Khum, he said: Whoever you are his master, that flew in the country and came to the Prophet (may God bless him and grant him peace) Numan bin Al-Harith al-Fihri and said: You commanded us by God to testify that there is no god but Allah and you are the Messenger of Him and commanded us of jihad, pilgrimage, fasting, prayer and zakat, so we accepted it, as you did not settle it until you installed this boy and saying: "Whoever you are loyal to him, so as Ali is his master, then is this something from you?" Or something from God? He said: By God, there is no god but Allah, that this is from God. Al-Numan bin Al-Harith, governorate him saying: Oh God? If this is the truth from you, then rain on us stones from the sky, so God cast him a stone on his head and killed him).

This narration reveals to us the hatred and the size of hatred for the people of the house (peace be upon him), at the time when the Prophet (may God bless him and grant him peace) baptized the pledge of allegiance to Ali bin Abi Talib (peace be upon him), in order to ensure the continuation of the line of prophethood and not to lose the fruits of the Prophet (may God bless him and grant him peace,) during twenty-three years in communicating the divine message, establishing the nation, with the struggling its enemies - We find some people, such as al-Nu'man bin al-Harith, openly accuse the Messenger (may God bless him and grant him peace) that his proclamation as supreme guardian of the nation was an act of his own (may God's prayers and peace be upon him) as it is not by the command of God Almighty, that he was not convinced by the Prophet (may God's prayers and peace be upon him) that what he did was only from God Almighty, but the objector went to pray on himself if the matter was correct, so God threw him with a stone and destroyed it, so was the misery of fate.

### **2- The hostility of Al-Ash'ath bin Qais to al-Imam Ali bin Abi Talib (peace be upon him)**

It began to increase with the hypocrisy of Imam Ali bin Abi Talib (peace be upon him) and their desire to destruct and kill him day after day, especially

after the people swore in the allegiance to the Commander of the Faithful (peace be upon him) over the caliphate, as these hypocrites people had an active role and wide influence in many of the facts and temptations that harmed the Islamic nation that its victims were the good people of the nation, including Imam Ali bin Abi Talib (peace be upon him), so, Sufyan ibn Ayniah narrated to us on the authority of Ja`far ibn Muhammad al-Sadiq, who said: (A woman from us told me, she said: I saw al-Ash'ath ibn Qais entered to Ali, peace be upon him, as he didn't pity him, because of that, al-Ash'ath who is unhappy offered him to disruct him, as the imam told him: "are threatening me by death?" by God I don't care about death, or death upon me.

This narration shows us the attempt of Al-Ash'ath bin Qais, who is considered the head of the hypocrites people in the time of the Commander of the Faithful (peace be upon him), his attempt to kill the Imam (peace be upon him), oppositely, we find that the Imam (peace be upon him) does not fear death, how is that as he is the title of courage and sacrifice for the sake of the Islamic religion, he is assured of God's mercy and love for him, as his entire life was for the sake of God remaining after a death after all, so we find that the Imam (peace be upon him) receives death with openness and is not afraid of it, for imam's saying (peace be upon him): (By God, for Ibn Abi Talib, I like death more than a child's breasts with his mother).

It should be noted that Imam Ali bin Abi Talib (peace be upon him) was subjected to the assassination attempt several times, not in this incident mentioned in the text of the narration, as the role of Al-Ash'ath bin Qais did not stop at this attempt only - no, but rather he participated and decisively in the killing of Imam Ali bin Abi Talib (peace be upon him) during Ramadan (40 AH / 660 CE), Al-Sha'ath is considered one of the pillars of the crime, where the sources mention that Ibn Muljam came to Al-Ashaath bin Qais on the night in which he wanted to do what he wanted, as Al-Shaath in some parts of the mosque heard Hajar bin Uday, who was slept that night in the mosque - Al-

Ashaath says: Oh ibin Nuljam "Naja al- Naja" it means you should do it successively cause of your need, then the morning would laugh, as Hajar said to him: You one eyed had killed him, , that Ibn Muljam went out to come to Ali and put his beard and his sword, then he hit him.

### **3- The position of the companions and followers of the march of Imam Al-Hussein (peace be upon him) to Karbala**

Al-Imam Al-Hussein (peace be upon him) residence in Mecca was gathered with faces that they met and talked to, when they knew his goal which is to go to Iraq (Karbala), then they split between an advisor and an objector to an issue whose results are not known, so Sufyan bin Ayniah tells us about Ibrahim bin Maysarah on Tawoos on the authority of Ibn Abbas, he said: (Al-Hussein bin Ali consulted me about the exit, so I said if it had not been harmed by me and you, my hands would have groaned in your head, he had responded to me saying: that if I was killed in such and such a place, is better for me than one who took the sanctity of it, which he means Mecca).

This narration reveals to us, that Ibn Abbas advised Imam Al-Hussein (peace be upon him) not to go to Iraq, warning him from the people and relying on them, however, the answer of Imam Al-Hussein (peace be upon him) was: "By God, if I was killed in Iraq, it is better for me than killing me in Mecca so as what God decreed is being I am with it, asking the God what will be"

There is no doubt that Imam Al-Hussein (peace be upon him) knew with certainty that he would be killed in Karbala with a group of the finest men of his household and companions, that the women and children would have their fate in captivity and families in the most horrific forms, but he (peace be upon him) also knew that the Arab Islamic nation does not stop from its deep slumber except by giving his life, as he has sacrificed himself and his family and every cost and cheap to win the truth and resist the falsehood.



#### **4- The Meeting of Al-Hussein Bin Ali (peace be upon him) with Al-Farazdaq**

After the documents rolled on Imam Al-Hussein (peace be upon him) from the people of Iraq, also a document by Muslim bin Aqeel urging him to come to Iraq, while the Imam's intention is to go out, he arrived on the day of the pun when he was on his way to Iraq he met the poet Al-Farazdaq, so Sufyan bin Ayainah told us about Labata Ibn Al-Farazdaq with Ibn Shubarma said: My father told us: (We went out as a pilgrim and when we were in forgiveness, then we rode them with the flames, that with them the thirst, as when I stepped for them that al-Hussein bin Ali, I said: That is, Abu Abdullah said: O Farzadaq, what is behind you, he said: You are my loveliest people to the people and the judge in heaven and swords with the sons of Umayyah)

This narration shows us that Al-Hussein (peace be upon him) has met Al-Farazdaq in a region called Al-Saffah in Dhu Al-Hijah year (60 AH / 679 A.D.), when the Imam (peace be upon him) asked him about the state of the people of Iraq, Al-Farazdaq answered him in the sense that the hearts are with you, but the swords are in the hands of the Umayyads, That is, to stop and not go to Iraq, the swords are the ones that govern, not the hearts, because hearts are volatile in their conditions as the Imam (peace be upon him) said the words of Al-Farazdaq for his knowledge in advance of what Iraq suffers from problems and knows the results and diagnosed them accurately, however, he (peace be upon him) was moving in his movement towards Iraq according to what is dictated by him due and legitimate assignment, because God Almighty had chosen to sacrifice him, starting a march and campaigned to save Islam, as well as the Messenger of God (peace be upon him) knows the fate of Imam Hussein (peace be upon him) as well, on the authority of Umm Salamah, she said: The Prophet (peace and blessings be upon him) was sitting one day in my house, as he said: They do not enter anyone, so I waited and came to Hussein, that I heard the sobbing of the Prophet, as al- Hussein is in his lap or next to him, he wipes his head while

he is crying, I told him: By God, I did not know until he entered, so he told me: that Gabriel was with us at home and said: Do you love him? I said: Yes, so he said: your nation will kill him with a land called Karbala....

From this we find that the exit of the Imam (peace be upon him) to Iraq was neither evil nor a sin, but rather a victory for the religion of God (glory be to Him) with the confirmation of the pillars of Islam.

#### **5- Naming Imam Ali bin Al Hussein (peace be upon him) with the master of the worshipers**

Imam Ali bin Al-Hussein (peace be upon him) has many virtues, as one of these virtues that indicates the his highest position - is that he was called the master of the worshipers, so ibn Ayniah narrated to us on the authority of Abu Al-Zubayr, he said: We were with Jaber, as Ali bin Al-Hussein came to him and said: I was with the Messenger of God (may God's prayers and peace be upon him), so Hussein bin Ali entered to him, joined him in his place, kissed him and put him to his side. Then he said: "A son will be birth to this son." Ali said if on the Day of Resurrection one was called for a caller from the throne to rise up the master of worshipers, so he will stand up).

This narration shows us that the Prophet (peace and blessings be upon him) preached the birth of his grandson, Imam Ali bin Al Hussein (peace be upon him), as he called him the master of worshipers, before he was created with tens of years ago, this matter is considered one of the brilliant signs of his prophethood, knowing that the name of the master of worshipers means a lot of worship and contempt for obedience to God (Glory be to Him).

#### **6- The appearance of Imam Al-Mahdi (peace be upon him)**

The believer person attaches great importance to the issue of the emergence of Imam al-Mahdi (peace be upon him), as there are many honorable hadiths that which talk about his emergence and the establishment of his state, so Sufyan bin Ayniah narrated to us on the authority of Asim on the authority of Abdullah on the authority of the

Prophet (may God bless him and grant him peace): (The time of judgement day does not arise until a man from the people of my household his name is so as mine.

This narration reveals to us the gospel of the Prophet (peace and blessings be upon him) with the imperative of the emergence of Imam Mahdi (peace be upon him), with the importance of his appearance (peace be upon him) lies in order to evaluate the basis of the Islamic religion and eliminate ignorance, injustice and oppression, he would spread the flags of knowledge, justice, upholding the word of truth and God (glory be to Him) fulfills his appearance His promise that the believers were promised by saying (We have written in the psalms after the remembrance that the earth will be inherited by my righteous servants).

It should be noted that the hadith of the Messenger (may God bless him and grant him peace) that his name coincides with my name - that the name of the Imam (peace be upon him) is Muhammad bin Imam Al-Hassan Al-Askari (peace be upon him). Imam al-Mahdi (peace be upon him) was born in Sha`ban in the year (255 AH / 868 CE), as he was absent from the people in his great absence that started in the year (329 AH / 942 CE) and continued to this day.

### 3. The Conclusion

Praise be to God, whose grace is righteous, and peace and blessings be upon the Messenger of God, his family and companions, and from his family, then:

With the blessing of God and His grace, The study (Sufyan bin Ayniah (107-198 AH) Narrations about (Islamic immaculate leaders)imams Al-Athar (P. B.U.T)) was collected and studied, through this study it has reached a number of results, which can be summarized in the following points:

**1. Although Sufyan** was born in Kufa, he soon moved to Mecca to live most of his life, he met

many scholars in Mecca who were coming to perform the Hajj and Umrah.

**2. Sufyan ibn Ayniah** learned the Holy Qur'an, studied jurisprudence and wrote the hadith. By studying the scientific life of his son, it became clear that he excelled in all these sciences, for this he occupied a high position among scholars.

**3. Abdullah bin Lahia'a** narrated most of his narrations on his contemporaries, most notably Imam Ja`far bin Muhammad al-Sadiq (peace be upon him).

**4. The allegiance of Al-Ghadeer** had revealed the hatred and the ugliness of the enemies of Imam Ali, peace be upon him, such as Al-Ash'ath bin Qais, their daring to the will of Heaven and trying to usurp his right which is stipulated in the caliphate.

**5. Sufyan bin Ayniah** lived in the confines of Abbasid care for a period of sixty-six years, as this had a clear impact on the formation of his personality and his bias in this authority and his tendencies towards Bani al- Abbas at that time.

**6.** The salient feature of his narratives is that they are provided with chains of authorities.

We hope that we have been successful in this study, so praise be to God who guided us to this, as we ask God Almighty to make this study a benefit for Islamic and human culture, that it is the blessings of the Lord and the blessings of God, the successor.

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