

Validation of Abu Basir's hadiths in Nu'man's al-Dhaybah

Kazem Ostadi

Master graduate, Department of Quran and Hadith Sciences, University of Quran and Hadith, Qom, Iran; kazemostadi@gmail.com

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Introduction

Muhammad ibn Ibrahim Nu'mani, who has known as Ibn Abi Zaynab (360 AH), a Shiite theologian and muhaddith of the fourth century, whose his most famous and most reliable and accessible work is *Kitab al-Dhaybah*; It was written at the beginning of the period of big absence "Dhayba Kubra" and with the prolonged absence of Imam Zama (a.s.). He explained the Imamate and the secret of the disappearance of the 12th Imam in *al-Dhaybah*. According to evidence, the Book of *al-Ghaybah* was written in Aleppo in 342 AH and now, in its existing versions, it has about 26 chapters and 445 hadiths. On the other hand, the most numerous transmitter of Shia hadith in the second century of Hijri is Abu Baṣīr; About four thousand traditions have been narrated from him. Also, the largest amount of traditions of Mahdism and occultation belong to Abu Baṣīr. This issue can be seen in the earlier books about Imam Zaman (a.s.), such as Nu'mani's *al-Ghaybah* with more than 51 traditions, Kamal al-Dīn Ibn Bābiwayh's with about 38 traditions, and Sheikh Tūsi's *al-Ghaybah* with about 30 traditions.

Materials and Methods

As regards that the largest amount of Mahdism and occultation traditions belongs to Abu Baṣīr and in the book *al-Ghaybah Numāni*, about 11 transmitters have attributed the largest amount of traditions (51 traditions) to him, and considering this large number of traditions Abu Basir regarding the issue of occultism and Mahdism, we are faced with questions such as: Why are most of the traditions of occultism from Abu Basir? Does this situation have nothing to do with the deviant sects created during the time of Ṣādiqayn (pbuh) and the issue of occultation and Mahdism? And on the other hand, are these tradiions authentic? Although there are many articles, books and works about the review or introduction of *al-Ghaybah Numani's* book, each of them have paid attention to aspects of this book, as education or criticism. Some works have also dealt with the marginal and analytical aspects, or the

historical and theological approaches of al-Ghaybah Nomani; However, none of these articles and works have specifically addressed the validation of Abu Basir's traditions in al-Ghaybah Nu'mani by "examining its rijali". In this research, in addition to the statistical report of Abu Basir's traditions, with the method of library research and referring to related hadith and religious sources, the status of his religious life and his transmitters in al-Ghaybah Nu'mani has been investigated with regard to those questions.

Results and Discussion

According to the research carried out on the transmitters of Abu Baṣīr in al-Ghaybah, it was found that most of the transmitters of Abu Basir's hadiths in al-Ghaybah are religiously corrupt, Ghālī, inattentive and unknown. Out of the sixteen transmitters before Abu Basir in al-Ghaybah documents that were mentioned, those who are from the Wāqfī group, the largest number, about 38, have the tradition of Abu Basir in al-Ghaybah Nu'mani. On the other hand, if the ignorant and unknown people whose religion we do not know are supposed to be Wāqfīs, the total number of traditions of Abu Basir in the al-Ghaybah documents of the Waqifs will be about 48 out of 51.

Conclusion

Since the Wāqfīs have written many significant books in the occult and the idea of waiting for the Qā'im is one of their special characteristics. As a result of except for a few traditions, all of Abu Basir's traditions in al-Ghaybah book are from the Wāqfīs, it seems that the deviant traditions of the Wāqfīs in search of Mahdism have spread to the al-Ghaybah book; And these traditions of Mahdavi narrated by Abu Basir are not authentic.

Keywords: al-Ghaybah Nu'mani, Abū Baṣīr, Wāqfīyah, Mahdavi traditions, occultation.