

A Study of the personality of Rajali Ahmad ibn Muhammad ibn Khalid Barqi in the sources of Rajali

Mojtaba Ansari Moghaddam (Corresponding author)

PhD student in Quranic and Hadith Sciences , Meybod University , Iran
Mojtabaansari6767@gmail.com

Hamidreza Fazeli

Ph.D. Student in Comparative Interpretation , Yazd University , Iran
hr.fazeli114@gmail.com

Alireza Fazeli

Ph.D. student in Quran and Hadith , University of Islamic Studies , Qom , Iran
fazeli.alireza14@gmail.com

Morteza Heydari Nasab

Master of Interpretation and Quranic Sciences , Qom University , Qom , Iran
mhny744@gmail.com

دراسة الشخصية الرجالية أحمد بن محمد بن خالد البرقي في المصادر الرجالية

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حمیدرضا فاضلی

طالب دكتوراه في التفسير التطبيقي، جامعة يزد، إيران

علیرضا فاضلی

طالب دكتوراه في القرآن والحديث، جامعة الدراسات الإسلامية، إيران

مرتضی حیدری نسب

ماجستير في التفسير وعلوم القرآن - جامعة قم - إيران

Abstract:-

Ahmad ibn Muhammad ibn Khalid ibn Abd al-Rahman al-Barqi, known as Barqi (c. 200-274 or 280), was a Shiite narrator, historian, jurist, author, imami, and scholar in the third century (AH). He is the most well-known among the Barqi family who has a righteous background in Shiism and defending the Ahl al-Bayt (AS). His father was a companion of the Imams (AS) and has written several books. This library study uses an analytical approach to analyze a Rijal (knowledge of narration) character, Ahmad ibn Muhammad ibn Khalid Barqi. The findings of the study show that Sheikh Barqi was a companion of Imam Reza, Imam Javad and Imam Hadi (AS) and it is said that he wrote more than 100 books, the most famous of which is Al-Mahasin. Sheikh Tusi and Sheikh Saduq have used this book as a source for their studies. Sources show he learned from more than 200 teachers, and taught 100 students, indicating his wisdom and knowledge. Shiites truly believe that Sheikh Muhaddith is trusted by scientists and the early and late scholars.

key words: Sheikh Muhaddith, Ahmad ibn Muhammad ibn Khalid al-Barqi, Third century (AH), Rijal, Kufa, Companionship with the Imams (AS), Scholars, Students.

المخلص:-

كان أحمد بن محمد بن خالد بن عبد الرحمن البرقي المعروف بالبرقي (حوالي ٢٠٠-٢٧٤ أو ٢٨٠هـ) راوياً شيعياً ومؤرخاً وفقهياً ومؤلفاً وإمامياً وعالمًا من علماء القرن الثالث الهجري، وهو الأكثر شهرة بين عائلة البرقي إذ كان يتمتع بخلفية صحيحة في التشيع ويدافع عن أهل البيت ﷺ، وكان والده من أصحاب الأئمة ﷺ وله عدة كتب.

تستخدم هذه الدراسة منهجاً تحليلياً لتحليل شخصية أحد رجال (علم السرد) وهو أحمد بن محمد بن خالد البرقي، وتشير نتائج الدراسة إلى أن الشيخ البرقي كان من أصحاب الإمام الرضا والإمام جواد والإمام الهادي ﷺ، ويقال أنه ألف أكثر من ١٠٠ كتاب أشهرها كتابه (المحاسن) وقد استخدم الشيخ الطوسي والشيخ الصدوق هذا الكتاب كمصدر لدراساتهما، كما تشير المصادر إلى أنه أخذ العلم من أكثر من ٢٠٠ شيخ، وقام بتدريس ١٠٠ تلميذ، مما يدل على حكمته ومعرفته، يعتقد الشيعة حقاً أن الشيخ البرقي محدث ثقة يثق به العلماء الأوائل والمتأخرين.

الكلمات المفتاحية: الشيخ المحدث، أحمد بن محمد بن خالد البرقي، القرن الثالث الهجري، رجال، الكوفة، صحابة الأئمة ﷺ، علماء، طلاب.

1. Introduction

The science of Rijal (Science of narration) is of great importance in Islamic sciences, and among scholars and others. As a branch of hadith sciences, Rijal deals with the condition and characteristics of the narrators of hadith and the expression of its principles and rules. Critics have continuously studied the situation of hadith narrators in hadiths from the Holy Prophet (PBUH) and the Imams (AS) and have used it as an auxiliary knowledge and jurisprudence. Scholars consider it as a tool to study hadith and jurisprudence and are continuously writing papers in this regard. There are two common interpretations of Rijal: First, stating the names, titles and place of birth and assessing their authenticity or unreliability (Asma 'al-Rijal), and second, general rules Rijal which scholars use to search with detail (Fazli, principles of the Rijal, 1420 AH, pp. 18-19). Therefore, Rijal has a high status among hadith topics, and all Shiite scholars benefit from its narrations. The purpose of this library study is to examine the hadith character, Ahmad ibn Muhammad ibn Khalid Barqi, using a descriptive-analytical approach. Ahmad ibn Muhammad ibn Khalid al-Barqi was one of the most famous Shiite narrators in the third century (AH). He is the author of Al-Mahasin, a famous book among Shiites, which contains a large number of narrations. The owners of the book Arbae Shiite have many narrations, and Barghi's book is one of the sources. Therefore, he is a very popular figure in the Islamic world, especially in hadith communities. However, his character is a little ambiguous and full of questions and doubts! He is said to have a poor character because of his weak narrations and in some cases trusted common messengers. So much that he was banished from his hometown, Qom Al-Muqaddasah! On the other hand, his work has been confirmed by many scholars. The present study investigates the question of why there are two separate opinions in the sources about Barghi? And which view is correct? Was he weak or reliable? Which view is observed more often – does his weakness outweigh his authenticity? This study relies on the early and late Rijal sources (Rijal Najashi, Rijal Tusi, Fihrist of Tusi, Rijal Ibn Ghazairi, Rijal of Khoi, etc.) and analyzes the views of scholars (Klini, Sadough, Tusi, Mojeli I and II, Allameh Helli, Shahid Thani, Sheikh Bahai, etc.).

2. Biography

The ancestors of the Barghi family go back to the Shiites of Kufa; After what happened against the Shiites of the time, Abd al-Rahman and his son Khalid immigrated from Kufa to Iran and settled in an area around Qom called Barq, where his name came from (Hamavi, Ma'jam al-Baldan, 1995, vol. 1, p. 389). It is said that Ahmad was also born in Barq, but there is no documentation of his exact birth date. Najashi provides a possible date in the year 200 AH (Najashi, Rijal, p. 77). Ahmad ibn Muhammad was born in a religious family who were familiar with the Quran and hadiths. Najashi says that his father, Muhammad ibn Khalid was a writer and a learned man in Arabic news and sciences. He was also a companion of the Imams (AS). His father authored books such as Al-Tanzil wa Al-Ta'bir, Yum wa Layla, and several others (Najashi, Rijal, p. 335). His uncles, Hassan Ibn Khalid and Abi Al-Qasim Fadl Ibn Khalid were among the narrators and scholars of the time. Ahmad ibn Muhammad's descendants also became scholars after him. His son Abdullah ibn Ahkad is well-known and Klini has narrated from him in his books (Qamus al-Rijal, vol. 1, p. 32). It is said that his grandchildren and his great-grandson, Ali ibn Ahmad ibn Abdullah ibn Ahmad Barqi, were also scholars of their time (Mousavi Khansari Isfahani, Rawdat al-Janat, p. 45). Sources say that his son-in-law and cousins were also scholars (Mamqani, Tanqih al-Maqal, vol. 3, p. 132). The name Ahmad ibn Muhammad ibn Khalid al-Barqi is written as Ahmad ibn Abi Abdullah or sometimes Ahmad ibn Muhammad ibn Abi Abdullah al-Barqi and in some cases Ahmad al-Barqi which is wrong. Khoii says that Abu Abdullah was his father's title and not his grandfather's (Khoii, Ma'jam Al-Rijal, vol. 2, p. 234). Therefore, Ahmad ibn Abi Abdullah or Ahmad ibn Muhammad ibn Abi Abdullah is incorrect and should not be used.

3. Sheikh's professteachersors

Barghi studied by and narrated from many scientists. More than 200 teachers have been referred to Ahmad ibn Muhammad in Rijal societies and narrations (Najashi, Rijal, p. 77): including: "Ibrahim ibn Muhammad Saghafi", "Abu Abdullah Jarmuni", "Ibrahim ibn Musa Ishaq Ibn Ibrahim Ibn Kenedi", "Abu Imran Armani", "Ismail Ibn Mehran", "Ibn Sinan", "Ja'far Ibn Isa", "Ibn Abi Bahran", "Ja'far Ibn Muhammad", "Abs Azrami", "Ja'far Ibn Muthanna al-Khatib", "Aban

ibn Abd al-Malik", "Jahm ibn Hakam Madani", "Hassan ibn Zarif", "Hassan ibn Husayn ibn Ula Hassan ibn Zarqan ibn Ansari", "Abdus ibn Ibrahim Baghdad", "Hassan Ibn Ali", "Abdullah Ibn Mughirah", "Hassan Ibn Abi Qatadah", "Abdullah Ibn Muhammad Nahiki", "Hassan Ibn Ali Ibn Yaqteen", "Obaid Ibn Malik", "Hassan Ibn Ali Aghili", "Abbas Ibn Maroof", "Husseini Ibn Munther", "Abdul Samad Ibn Bashir", "Dawood Ibn Ishaq", "Abdul Rahman Ibn Hamad", "Dawood Ibn Ishaq", "Sharif Ibn Sabiq", "Zakaria Momen", "Suleiman Ibn Hafs Maruzi", "Ziad Ghandi", "Suleiman Ibn Ja'far Ja'fari", "Sa'dan", "Uthman Ibn Isa", "Yahya Ibn Ibrahim Ibn Abi Al-Balad and Yaqub Ibn Yazid", "Ali Ibn Asba", "Noah Ibn Shoaib", "Ali Ibn Ishaq Ibn Sa'd", "Musa Ibn Qasim", "Ali Ibn Al-Hadid", "Ali Ibn Abi Rashed", "Mansour Ibn Abbas", "Ali Ibn Hessian", "Muhammad Ibn Yahya", "Ali ibn Ismail", "Muhammad ibn Musa ibn Farat", "Ali ibn Husayn Timi", "Muhammad ibn Isa", "Muhammad ibn Umar", "Muhammad ibn Ali Hamedani", "Muhammad ibn Ali Kufi", "Ali ibn Muhammad Sulayman", "Ali Ibn Sulayman Ibn Rashid", "Ali Ibn Riyan Ibn Salat", "Ali Ibn Hafs Musa", "Ali Ibn Muhammad Ibn Qasani", "Amr Ibn Ibrahim", "Muhammad Ibn Ali Ibn Sarefi", "Muhammad ibn Ali ibn Yusuf", "Muhammad ibn Ali", "Muhammad ibn Abdullah ibn Mehran", "Muhammad ibn Abdul Hamid", "Amr ibn Uthman", "Qasim ibn Ishaq ibn Ibrahim", "Muhammad ibn Shoaib", "Muhammad ibn Aslam Bajli", "Muhammad Ibn Saeed", "Muhammad Ibn Hassan" etc.

4. The Sheikh's companionship with the Ahl al-Bayt (AS)

As mentioned, the Barqi generation are one of the great Shiite scholars that have rendered significant services to the Shiite community. It is stated that Muhammad ibn Khalid, Sheikh Muhaddith's father, was a companion of Imam Reza (AS) and a trusted member among the Rijal (Tusi, Rijal, p. 363). It is said that he was also a companion of Imam Kadhim and Imam Javad (AS) (Ibid., Pp. 343 and 377). Resources also mention that his father was among the companions of the Imams (AS). In kotob Rijal, Sheikh Tusi repeats that Ahmad ibn Muhammad ibn Khalid Barqi was definitely one of the companions of Imam Jawad (AS) and Imam Hadi (AS) many times (Tusi, Rijal al-Tusi, vol. 1, p. 383; Tusi, list, 1417 AH, vol. 1, p. 116). He leaves no doubt due to the many repetitions. This has also been documented in Rijal Barghi (Barqi, Rijal, pp. 57-59).

5. Narrative character (studying the views of early and late Shiite scholars)

In order to clarify the exact narrative and Rijal character of Sheikh Muhaddith Ahmad ibn Muhammad ibn Khalid Barqi, we refer to the views and opinions of early and late Shiite scholars about Sheikh Muhaddith in this section:

5-1. Klini's view on Sheikh Muhaddith

Thiqat al-Islam Muhammad ibn Ya'qub ibn Ishaq Klini Razi, is known as "Klini" or "Sheikh Klini". He is a well-known scholar, jurist and narrator of Shiites during the age of short absence (Soghra), and was considered one of the greatest Shiite narrators in the second half of the third century (AH) and first half of the fourth century. Klini is the author of Al-Kafi, and his views on Sheikh Muhaddith Ahmad ibn Muhammad ibn Khalid al-Barqi are of great importance. Klini has quoted narrations from Ahmad ibn Muhammad ibn Khalid Barqi many times (Klini, Kafi, vol. 2, pp. 468 and 470). zhe narrates him through "edde min Ashabana" including; Ali Ibn Ibrahim, Ali ibn Muhammad ibn Abdullah, his granddaughter; Ahmad bin Abdullah, his grandson; And Ali ibn Hassan (Ghamus Al-Rijal, Muhammad Taqi Testari, vol. 1, p. 591). This means that Barghi is validated and trusted by Klini.

5-2 Sheikh Tusi's view on Sheikh Muhaddith

Muhammad ibn Hassan al-Tusi, known as Sheikh al-Tusi and Sheikh al-Taifa, is one of the earliest Shiite scholars. He was an Iranian Shiite scholar in the fourth and fifth centuries AH, and established and completed the ijthad school of Jafari jurisprudence over the Sunni schools of jurisprudence. His significant scientific achievements in the science of hadith, Rijal, principles, jurisprudence, theology and Shiite interpretation led to later scholars, including Allama Hali, to name him the head of the Shiites (Gorji, History of Jurisprudence and Jurists, pp. 181-187). So it is worthy to see what this great Shiite character, Sheikh Tusi, said about Ahmad ibn Muhammad ibn Khalid al-Barqi. Sheikh Taifa quotes many times that Ahmad ibn Muhammad ibn Khalid al-Barqi was among the companions of the two Imams Jawad and Hadi (AS) and that they were his first teacher. In the Al-fihrist, Shaykh al-Tusi has narrated about eighty Shiite authors biographies from Barqi through

Muhammad ibn Ja'far ibn Battah (al-Tusi, Rijal, pp. 398 and 410; Tusi, Al-fihrist, 1417 AH, p. 62).

5-3 Sheikh Saduq's view on Sheikh Muhaddith

Abu Ja'far Muhammad ibn Ali ibn Husayn ibn Musa ibn Babawiyah Qomi, known as Sheikh Saduq Qomi and Ibn Babawiyah were Shiite scholars in the fourth century AH. He is the author of kotob arbae called Man La Yahdhra al-Faqih. Today this book is of great value among Shiites and Muslims around the world. Therefore, his view on Ahmad ibn Muhammad ibn Khalid al-Barqi is also valuable and accurate. In the introduction of La Yahdhra al-Faqih, Sheikh Saduq says: In this book, I bring narrations to which I give fatwa and judge its correctness, and I believe that this argument is between me and God (Saduq, min Layehdhra al-Faqih, vol. 1, p. 3). In a different part he says: I quote the narrations of this book from the books trusted by Hariz ibn Abdullah Sajestani and the books of Al-Mahasin by Ahmad ibn Abi Abdullah Barqi (Ibid., P. 35)

5-4. Najashi's view on Sheikh Muhaddith

Abu al-Abbas Ahmad ibn Ali, known as Najashi, was a great Shiite scholar in the science of Rijal in the first half of the fifth century AH. Najashi accompanied great contemporary scholars such as Sheikh Tusi, Seyyed Razi, Seyyed Morteza and Salar bin Abdul Aziz, studied with Sheikh Mofid and wrote many Shiite scholarly books (Nouri Tabarsi, Mustadrak, vol. 3; pp. 421-424). Najashi truly praised Barghi and considered him trustworthy (Najashi, Rijal, 1416 AH, p. 76) (Fihrist Asma Mosnafi Al-Shiia Al-moshtahar b'Rijal Al-Najashi, Ahmad Ibn Ali Najashi, p. 353). Some of his students say that Ismail Ibn Abdullah learnt about the principles of writing with his teaching.

5-5. Ibn Ghazairi's view on Sheikh Muhaddith

Resources show that some scholars believe Ahmad ibn Muhammad ibn Khalid al-Barqi had a weak character because he was banished from Qom. We point to Ibn al-Ghazairi for clarification: It is stated in Rijal Ibn al-Ghazairi's that Ahmad ibn Muhammad ibn Isa al-Ash'ari, the leader of Qom at the time, banished Ahmad ibn Muhammad ibn Khalid al-Barqi from Qom for his weak narrations, but asked for his return after a short time and consoled him. It is even said that he attended Sheikh Muhaddith's funeral with bare head and

feet to make up for insulting him by banishment (Ghazaeri, Rijal, Vol. 1, p. 39).

5-6. Mohammad Taghi Majlisi's view on Sheikh Muhaddith

Mohammad Taqi Majlisi (1003-1070 AH) known as Majlisi I, and Allameh Majlisi's father, was a Shiite scholar in the 11th century (AH) and authored books such as Rawdat al-Muttaqin and Lavame Sahebqarani. Allama Mohammad Taqi writes: In the book of Al-Mahasin and as the scientists have said, its original was very great and valid. The book we have access to may be the third version (Marhum Muhaddith, p.53). Thus, we see that Allameh considers Ahmad's book to be valid and trustworthy, and when we consider a book valid, it can only mean that the author is also credible and trusted.

5-7. Mohammad Baqir Majlisi's view on Sheikh Muhaddith

Mohammad Baqir Majlisi (1037 AH), known as Allama Majlisi and Majlisi II was a Shiite jurist during the reign of Shah Suleiman and Shah Sultan Hussein Safavid. His most famous work is Baharalanvar; it contains a large collection of hadiths. His father was Mohammad Taghi Majlisi (Majlisi I). Allameh Mohammad Baqir writes: one of the sources in Bihar is Makhasin Barghi, which Klini and many others recited his work (Majlisi, Baharalanvar, vol. 1, p. 26). Thus, we see that Allameh considers Ahmad's book to be valid which again indicates the credibility of the author.

5-8. Qazi Noorullah Shoushtari's view on Sheikh Muhaddith

Seyyed Noorullah Hosseini Marashi Shoushtari (d. 1019), known as Qazi Noorullah Shoushtari or Shahid salith faghih usuli, was a polemical theologian, narrator and Shiite poet and scholar in the Safavid era. In response to the Shiite enemies who believe the Shiite sources are limited to four books, he says: This is not true and the number of Shiite books are more than this. He enumerates some of the Shiite books and refers to Al-Mahasin by Barqi as a valid source (Shushtari, Masaib al-Nawasib, p. 205).

5-9. Allameh Helli's view on Sheikh Muhaddith

Abu Mansour Jamal al-Din Hassan ibn Yusuf ibn Motahar Helli, known as Allama Helli, a Shiite mujtahid, was an Arab jurist and fundamentalist during the seventh and eighth centuries (AH). He was

the father of Fakhr al-Muhaqiqin al-Helli. Allama Helli validates Sheikh Muhaddith in Khalasa al-Aqwal and considers him trustworthy (Helli, Khalasa al-Aqwal, 1417 AH, p. 63).

5-10. Sheikh Baha'i's view on Sheikh Muhaddith

Muhammad ibn Izz al-Din al-Hussein (953 AH-1031 AH), known as Bahai, Sheikh Bahai and Baha'ildin Ameli, was a Shiite jurist, muhaddith, scientist, and mathematician in the Safavid era. Sheikh Bahai authored more than 100 books in various Islamic fields. In Mashreq al-Shamsin, he authenticates and validates Sheikh Muhaddith Ahmad ibn Muhammad ibn Khalid al-Barqi (Bahai, Mashreq al-Shamsin, p. 277).

5-11. Shahid Thani's view on Sheikh Muhaddith

Zayn al-Din ibn Nur al-Din Ali ibn Ahmad Ameli Jubai (911-955 or 965 AH) known as Shahid Thani, was a Shiite jurist in the tenth century (AH). He is a descendant of Allameh Helli. He studied with Shiite and Sunni scholars and received approvals from both groups. Shahid Thani taught the five religions of Islam and issued fatwas based on their principles. In Al-Ra'iyah he deals with the authenticity of Sheikh Muhaddith and considers him trustworthy (Shahid Thani, Al-Ra'iyah, pp. 370-371).

5-12. Sahib Ma'alem's view on Sheikh Muhaddith

Abu Mansour Hassan bin Zayn al-Din, son of Shahid Thani, known as Jamal al-Din, Sahib Ma'alem, was among the great Shiite jurists. He was born in a small village in Lebanon in 959 AH. He is the author of Rijal Muntaqi Al-Jaman Fi Hadiths Al-Sahah va Al-Hissan. Much like his father, he authenticates Sheikh Muhaddith in one of his works (Hasan ibn Zayn al-Din, Muntaqi al-Jamal, p. 43).

5-13. Agha Bozorg Tehrani's view on Sheikh Muhaddith

Known as Sahib al-Dari'ah, Agha Bozorg Tehrani's true name was Mohammad Mohsen and was later titled Monzavi. He was a bibliographer in the fourteenth century AH and made great improvement in identifying Islamic sources in different sciences by writing the Al-Dari'ah encyclopedia and Tabaghat A'lam Al-Shiia. Agha Bozorg Tehrani approves of Sheikh Muhaddith in his book Khosheh (Agha Bozorg Tehrani, al-Tasanif al-Shi'ah, vol. 20, pp. 122-123).

5-14. Vahid Behbahani's view on Sheikh Muhaddith

Mohammad Baqir Isfahani, or Vahid Behbahani (1117 AH) was a Shiite jurist and mujtahid. He also revived the school of principles and confirms Sheikh Muhaddith's authenticity. He mentions that what critics say about his reliability on weak sources cannot be confirmed, and even if it is true, it means that his method of narrating Hadiths was incorrect (Vahid Behbahani, Al-Fawaid Al-Rijalyah, p. 43).

5-15. Other scholars' views on Sheikh Muhaddith

Some scholars and historians such as Ibn Nadim, Ibn Hajar Asqalani, Hamudi Yaqut and Zarkali have also validated Sheikh Muhaddith and approved of his Al-Mahasin (see: Ibn Nadim Al-Fihrast, Bi Ta, Ibn Hajar, Fath al-Bari, 1348 AH; Yaqut, Ma'jam Al-Balidan, 1995; Zarkali, Al-A'lam, d1989).

6. Sheikh's students

Ustad Khoi names a number of Sheikh Muhaddith's students in Ma'jam al-Rijal: "Abu Ali al-Ash'ari", "Ahmad ibn Idris", "Ahmad ibn Abdullah", "Ahmad ibn Muhammad ibn Abdullah", "Hasan ibn Matil Daqaq", "Hussein ibn Saeed", "Saad bin Abdullah Ash'ari", "Abdullah ibn Jafar Humairi", "Ali bin Ibrahim Qomi", "Ali bin Hussein Saadabadi", "Ali bin Mohammad Bindar", "Ali ibn Muhammad ibn Abdullah Qomi", "Ali Majiluyeh", "Muhammad ibn Abi Al-Qasim", "Muhammad ibn Ahmad ibn Yahya", "Muhammad ibn Hassan Saffar", "Muhammad ibn Isa", "Muhammad ibn Yahya", "Mu'ali ibn Muhammad" (Khoi, Ma'jam al-Rijal AL-Hadith, vol. 2, p. 32). Other resources mention the following name as well: "Ahmad ibn Abdullah Hafida", "Muhammad ibn Ali ibn Mahboub", "Sahl ibn Ziad", "Ali ibn Hussein Mu'addab", "Ali ibn Muhammad", "Muhammad ibn Abi Qasim" etc.

7. Sheikh's books and writings

Ahmad ibn Muhammad ibn Khalid al-Barqi studied in multiple fields and authored a number of books. It goes without saying that he is honored in hadith works. He was also an expert in astronomy, hadith, Rijal, history, poetry, literature and so on (Masoudi, Moravej Al-zahab, vol. 1, p. 14; Mohsen Amin, A'yan AL-Shiia, vol. 3, p. 107; P. 123; Ibn Tawus, Faraj Al-Mahmum fi Tarikh Al-Ulama AL-nojum, p.123). The Rijal also acknowledges Ahmad ibn Muhammad's

capabilities; Najashi and Tusi have said that he was knowledgeable in astronomy (Ibn Tawus, Faraj al-Mahmum fi Tarikh al-Ulama al-nojum, p. 123). Allameh Mohammad Taqi Shoushtari does not attribute the book Rijal Barqi to Ahmad ibn Muhammad ibn Khalid Barqi nor to his father because first of all, it is said that Ahmad died in 280 AH, while a hadith in this book is quoted from Saad bin Abdullah Ash'ari Qomi, who died in 301 AH. Second, there is a narration in this book from Abdullah Ja'far Humairi while he, much like Sa'd ibn Ash'ari, lived after Ahmad ibn Muhammad. Third, this book is either authored by Abdullah Ibn Barqi or his grandson, Ahmad Ibn Abdullah Ibn Ahmad Barqi, because after mentioning Ahmad Ibn Abi Abdullah and his father Muhammad Ibn Khalid's name in the book, there is no statement of them being the author. (Mohsen Amin, A'yan Al-Shiia, vol. 3, p. 107). The only work of Sheikh Muhaddith that we have access to is "Al-Mahasin", which is not a book of narration but an encyclopedia of sciences. In Man Layehzdra al-Faqih, Sheikh Saduq says the Al-Mahasin is one of his trusted sources from Ahmad ibn Abi Abdullah Barqi (Saduq, Min Layehzdra al-Faqih, vol. 1, p. 35). The author of Baharalanvar, Allameh Majlisi, says that one of the sources of Baharalanvar is the Al-Mahasin; It is a book of valid principles and Klini and other authors have recited it in their work (Majlisi, Bahar, vol. 1, p. 26). Al-Mahasin has been a great source for scholars for a long time (Min Layehdhra al-Faqih, Ibn Babawiyah, vol. 1, p. 4). The topics of Al-Mahasin have been mentioned in the Najashi Rijal (Fihrist Asma Mosnafi Al-Shiia Al-moshtahar b'Rijal Al-Najashi, Ahmad ibn Ali Najashi, p. 76, p. 182), Sheikh Tusi's Al-Fihrist (Al-Fihrist, Muhammad ibn Hassan al-Tusi, pp. 62-64), and quoted in Ma'alim Al-Ulama (Ma'alim al-Ulama, Ibn Shahr Ashob, pp. 47-48) and Ma'jam Al-Adiba (Ma'jam Al-Adiba, Yaqut Hamavi, vol. 4, pp. 133-135).

Only eleven chapters (books) remain from the AL-Mahasin, which include hadiths with theological, doctrinal, moral, social and other contents. It is not possible to know exactly the books content due to its defect, but considering the name and content of the remaining parts, and the trends of Qom at the time, most sections contained hadith on various subjects. Rijal titles such as "Tabaqat al-Rijal" and historical titles such as "Akhbar al-Umm", "Tarikh", "Ansab" and "Maghazi al-Nabi" in this collection, among others including; "Al-Sher va Al-Shoara", "Al-Nahwa", "Al-Nujum", "Al-

Boladan wa Al-Masahah", "Al-Azahir"(flowers), "Afanin"(arts), "Al-Hail", "Al-Tair" show the encyclopedia specialty of the book. Sheikh Tusi (Mohammad Ibn Hassan Tusi, Al-Fihrist, pp. 62-64 and 98) and Najashi (fihrist asma mosnafi Al-Shiia Al-moshtahar b'Rijal Al-Najashi, Ahmad Ibn Ali Najashi, p. 76, p. 182) count ninety Al-Mahasin books, which by removing common titles, are 120 in total. Ibn Nadim (Kitab al-Fihrast, Ibn Nadim, pp. 276-277) count seventy-something, or eighty books, and then names 42 books which were held by Ibn Hammam. Similarity in the order of these names with Rijal Najashi may be due to the original order of this collection. However, the names in Ibn Nadim's book are mistakenly mentioned below the translation of Muhammad ibn Khalid Barqi. Despite Sheikh Tusi and Najashi statement that Barqi's work were not limited to Al-Mahasen, there is no evidence to attribute any other book to him with certainty, except for Al-Mahasen. In addition, we cannot say for sure whether any of the mentioned books in Al-Mahasin were independent books.

Some Shiite scholars, including Sheikh Tusi, have referred to Barqi's other works and writings: "Molhaghat Rijal", "Al-Avail", "Al-tib", "Al-tabian", "Al-Jamal", "Ma khatb bi'Allah", "Jadavil Al-Hikma", "Al-Ashkal va Al-Gharaen", "Al-Riazia", "dhikr Al-Ka'bah", "Tahani", "Al-Ta'azi"(Najashi, Rijal, pp. 76-77). Other titles have been observed in narration books such as: "Al-balidan", "Ekhtilaf Al-Hadith", "Al-Ansab", "Akhbar Al-omam", "Altarajim va Al-ta'tif", "Adab Al-nafs", "Adab Al-Moasherah", "Al-makasib", "Al-rifahiah"(Zarkali, Al-Alam, vol. 1, p. 205) etc.

8. Death and burial ground

Najashi dates Ahmad ibn Muhammad ibn Khalid Barqi's death in 274 AH and Ali ibn Muhammad Majiluyeh, his grandchild and his student, in 280 AH, which is more authenticate (Najashi, Rijal, pp. 76-77). Sheikh Tusi considers Ahmad Ibn Muhammad as a companion of Imam Jawad (AS); the Imam passed in 220 AH, which Ahmad was 20 years old (considering that he lived for 80 years). He was buried in Hazrat Masoumeh's (AS) holy shrine in Qom. It is said that the Shiites mourned his death with tears and regretful hearts (Qawam al-Islami, Basara al-Mu'minin in the history of Qom and Qomiyin, p. 47).

9. Conclusion

In this article, we introduced Ahmad ibn Muhammad ibn Khalid Barqi, and reviewed the views and various opinions about him. According to the historical documents, he was born in Barqa in 280 AH, and his generation, and family were great Shiite scholars of the time.

Sheikh Muhaddith has been approved and authenticated by many narrative societies and the scholars of Rijal. The authors of Kotob Arba'a recited Al-Mahasin written by Sheikh Muhaddith Ahmad ibn Muhammad ibn Khalid Barqi in many of their works. We also found that Sheikh Muhaddith learned from more than 200 teachers, taught 100 students and authored more than 100 books out of which only the Al-Mahasin is available today, and other books have only been mentioned by different scholars.

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