

## Examining the Interpretation Validity of Ayyashi Interpretive Hadiths

### اعتبار تفسیری روایات تفسیر عیاشی

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### Abstract

*The commentary of Muhammad b. Mas'ūd al-'Ayyāshī al-Samarqandī is one of the oldest books of narrative Tafsir. Since Tafsir Ayyashi is one of the first books of narrative Shia interpretations, it has the highest narrative validity. There are two challenging issues: first, eliminating the documents of the book hadiths; then, absence of the second part of this interpretation and only the first part is available, which continues to the end of the Surah Al-Kahf. The narrative Al-Khabar al-Wāhid with the valid document has authority. The Tafsir Ayyashi's hadiths are Mursal regarding the eliminations of its documents, or at least their authenticity has not been proven, and for this reason, they have no authority. With description, analysis, and critique method, the present study aimed to find solutions for dissolving two challenging problems about Tafsir Ayyashi authenticity, including author authentication, reliance on retrieving documents in recent sources, scholars' trust in the book, thematology, and comparison with the Qur'an.*

**Keywords:** Ayyashi, Exegesis, Narrative Interpretation, Authority, Document, Al-Khabar al-Wāhid.

### چکیده

از جمله کهن‌ترین کتاب‌های تفسیر اثری، تفسیر محمد بن مسعود عیاشی سمرقندی است. از آنجاکه تفسیر عیاشی جزء نخستین کتاب‌های تفسیر مأثور شیعه است که از قدیم به‌جا مانده قطعاً از بالاترین اعتبار روایی برخوردار بوده ولی دو موضوع چالش برانگیز در این میان بر سر راه قرار دارد: یکی حذف اسناد روایات کتاب و دوم فقدان جزء دوم این تفسیر. خبر واحد تفسیری اگر سندی معتبر داشته باشد، حجیت دارد ولی روایات تفسیر عیاشی به دلیل حذف اسناد آن در حکم روایات مرسل هستند و یا دست‌کم صحت سندی آنها به اثبات نرسیده و از این جهت فاقد حجیت می‌باشند. این مقاله با روش توصیف، تحلیل و نقد در پی واکاوی راه‌هایی است تا این دو اشکال چالش برانگیز را در خصوص اعتبار تفسیر عیاشی دفع نماید از جمله توثیق مؤلف، تکیه بر بازیابی اسناد در منابع متأخر، اعتماد اصحاب به کتاب، مضمون شناسی و سنجش با قرآن.

**کلمات کلیدی:** عیاشی، تفسیر، تفسیر روایی، حجیت، سند، خبر واحد.

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## Introduction

The oldest and the most accurate method of Qur'an interpreting is the interpretation by the Prophetic and Imamiyyah (Valavi) hadiths. Scholars tried to compile and publish narrative works in the understanding of the verses. One of the oldest books of commentary is Muḥammad b. Mas'ūd al-'Ayyāshī al-Samarqandī (320 AH). The importance of this book is regarding the author's life and the book writing in the age of minor absence; then the antiquity of this Imamiyyah narrative comprehensive commentary; hence, it has the highest narrative validity.

There are two challenging issues: eliminating hadiths documents and then lacking the second part of the book. No article was published independently regarding the general valuation of the book hadiths from document and text. Some papers have written in the exaggerated hadiths about Imams and denying their validity; they have retrieved a small number of records by comparing them with the works of some Shia and Sunni narrators. The present study, with description, analysis, and critique method, aimed to find solutions for dissolving two challenging problems about Tafsir Ayyashi authenticity.

## 1. Ayyashi Biography

### 1.1. Name, lineage, and surnames

Abu al-Nadr Muhammad ibn Mas'ud ibn Muhammad ibn Ayyash al-Sullami al-Samarqandi known as Ayyashi (Najashi, 1418: 350). "Sullami" is attributed to Salim ibn Mansour, who is a large tribe of Qais Ailan from "Adnaniyyah" (Samani, 1408: 3/278; Kahala, 1414: 2/543). He probably was attributed to "Solma" which is a gens of "Darem" from Bani Tamim from Adnaniyyah (Ibn Hazm Al-Andolusi,

1403: 229). "Ayyashi" is attributed to his ancestor, who was called "Ayyash".

"Samarqand" is attributed to the city of Samarqand from Bani Daram. The person who lived in this area is called "Surah Ibn Abjar" (or Ibn Al-Hurr), the king of Samarqand and one of Bani Tamim's chiefs that was killed in 112 AH (Ibn Hazm al-Andolusi, *ibid*: 229; Kalbi, 1407: 209).

It indicates that the Bani Tamim settled in Samarqand and became the rulers of that land, which confirms the Ayyashi attribution to the Tamim tribe.

### 1.2. Ayyashi era and class

The sources of Ayyashi's biography do not mention the date of his birth and death. Only some of the later ones have set the date of his death around 320 AH (Baghdadi, *ibid*: 2/32; 636; Noueihed, 1402: 2/636; Sezgin, 1412: 1/99) which, of course, is not accurate and is based on conjecture and estimation.

His contemporary elders, students, and scholars show that he was one of the great scholars of the Minor Absence (260-329 AH); that is, he lived in the second half of the third century and probably in the early fourth century (Modarres Tabrizi, 1369: 4/221).

Some contemporary scholars consider him from the Koleini class (Agha Bozorg Tehrani, 1403: 4/295). He died in 328 or 329 AH.

### 1.3. Tafsir Ayyashi

According to biographers, the valuable writings of Ayyashi are more than two hundred books. According to Ibn Nadim, Heidar ibn Muhammad ibn Naeem has mentioned that Ayyashi had two hundred and eight books, twenty-seven have destroyed, and his books had an exceptional value in the regions of Khorasan (Ibn Nadim, 1422: 335).

Najashi enumerates one hundred and fifty-seven books of Ayyashi works and then mentions his document to them (Najashi, 1418: 351-353).

Sheikh Tusi has also stated: "Ayyashi has more than two hundred books and brings his document to them (Tusi, 1418: 212).

Out of more than two hundred Ayyashi works, only his commentary remains, and all biographers have mentioned this commentary, and they have no doubt about its attribution to Ayyashi. Nevertheless, the current version has two critical defects:

**1.** This commentary has been Musnad, but some copiers have abbreviated it and omitted its document, leaving only the texts.

Allameh Majlisi states: Some copiers have omitted the commentary documents briefly and offered an excuse at first of the commentary; their reason was worse than a sin (Majlisi, 1403: 1/28).

The copier sentence is: "I was inclined to copy the commentary written by Abu al-Nadr Muhammad ibn Mas'ud ibn Muhammad ibn Ayyash al-Sullami with his documents. I did not find anyone who had heard from the writer or had permission to transcription. So, I eliminated its documents and wrote the rest in the same way to make it easier to use for the author and the reader (Ayyashi, 1421: 1/73).

In the book documents, only have mentioned the direct narrators. There is a complete document in four cases; some traditions indicate another document that has been omitted among the texts of hadiths.

**2.** The second part of this Tafsir is lost, and just the first part is available that continues to the end of Al-Kahf sura. Narrators such as Bahrani, Hoveizi, Horre Ameli, Allame Majlesi, Feize Kashani, etc., have interpreted its

first part. Some predecessors have the complete versions of the commentary and its documents, such as Hafiz Obaidullah Ibn Abdullah, known as Hakim Haskani, one of the great narrators of the fifth century, who has narrated many cases of this interpretation in his book Shavahid Al-Tanzil (Hakim Haskani, 1427: 1/94, 156, 207).

Sheikh Abu Ali Fadl Ibn Hassan Tabarsi (d. 548 AH), who quotes from this book frequently in the commentary of Majma 'al-Bayan (Tabarsi, 1421: 351, 8/664, etc.). These two commentators had a complete version because these two quotes the missing part of the Tafsir Ayyashi in many cases (Hakim Haskani, Ibid: 2/195, 320, 418, etc.).

Sayyid Ali ibn Musa ibn Tawus (664 AH) had a complete version. He quotes in his exquisite book "Sa'd al-Saud," the interpretation of the thirty-second verse of Surah Fatir, which is not available in the existed version and is a missing part of the book (Ibn Tawus, 1422: 168).

Ayyashi has written this commentary, and there is no doubt about its attribution, but Brockelman, who is one of the famous orientalisists, has a wrong claim. He says: "We have received Ayyashi's book that written by Ibrahim ibn Ali Qomi" (Brockelman, 1993: 4/14).

**1.** This claim is incorrect in two ways:

Tafsir Ayyashi is separated from Tafsir Qomi. Qomi has never written Ayyashi's book because he was in Ayyashi's elders class, and it is impossible.

**2.** The primary name of Tafsir Qomi is Ali Ibn Ibrahim Qomi not Ibrahim Ibn Ali Qomi. No one except Brockelman has claimed that Tafsir Ayyashi has written by Ibrahim Ibn Ali Qomi that is an invalid claim.

## 2. Evaluating the validity of Tafsir Ayyashi's hadiths

In assessing the narrations of any hadith book, several characteristics are significant, which are the criteria for determining and measuring the validity of the book narrations. Since this book is written based on narrations, the author's rijali's status, narrations documentology, understanding the text of traditions are no exception. Hence, in this section, we examine these cases (except the third case, which is out of the article's subject).

### 2.1. The author's rijali's status

The great Imamiyyah and Shia scholars who express his biography all agree that Ayyashi was reliable, truthful, and one of the elders of narration and the pillars of science in the Imamiyyahe sect.

Najashi considered him trustworthy and truthful with a high position among the Imamiyyah, who was first a Sunni who became seeking insight and a Shia in his youth (Najashi, 1418: 350).

Sheikh Tusi has also considered him the most learned, virtuous, literate, and intelligent people of the East in his time (Tusi, 1415: 440). Elsewhere, he has described him with high dignity, news extension, insight, and knowledge to them (Tusi, 1417: 212). Allameh Helli says: "high refinement, news extension, wisdom to tradition and high-power to it" (Helli, 1420: 345). If someone says that he was first a Sunni and then a Shia, and he narrated many hadiths when he was a Sunni, maybe he confusing between Shia and Sunni narrations, so it is not reliable. The Mamaqani says in Rijal: a person who becomes a Shia and dies after a while will question his writings; like someone becomes a Sunni by the age of fifty and then becomes Shia and dies at the age of fifty-one. But

Ayyashi turned from Sunni to Shia at a young age, and he has lived many years after that and wrote books; so has destroyed before writings. He is known as trustworthy, truthful, one of the elders of the sect. If, for example, at the age of twenty-five, he wrote a book in the Sunni way and then became a great Shia scholar, he eliminated it or pointed out that it was not valid.

Some scholars also believe that Shia and Sunni's hadith is not confused because their style is different. Anyone who is somewhat familiar with the science of hadith will understand whether this hadith is Shia or Sunni when he sees the book (Ostadi, 1382: 139-140).

### 2.2. Narrations Document ology

Examining the book narrations document and the scholars' way after the author to his book hadiths is vital to investigate the book narrations' validity. These two aspects examine in the following.

#### 2.2.1. Evaluating of eternal exegesis documents

Regarding the narrations documents, should examine elimination of the Tafsir Ayyashi and the mentioning of the direct narrators their rijali status based on the "result depends on a lowest of two introductions". If a narrator is weak, his narration is weak, even if the other narrators are reliable, identifying all the weak narrations with worthless documents. The result indicated that four hundred and ninety-two narrations are invalid (for more information, see: Pashaei, 1387: 107-122).

The number of Al-Muhmal, unknown narrators and narrators with "some companions" term, are one hundred and sixty-nine; the number of

Al-Marfu' hadiths means hadiths with "Rafa'" and like that word are thirty-six that regarded as weak.

### 2.2.2. The way of elders to Muhammad ibn Mas'ūd Ayyashi

One of the essential characteristics in the validation of a book is the narrators and scientists' attention to that work. Tafsir Ayashi has known that Shia scientific pillars such as Sheikh Saduq, Sheikh Mufid and Sheikh Tusi had an independent way to his book.

**A.** Sheikh Saduq way: from Muzaffar ibn Jafar ibn Muzaffar Al-Alawi from Jafar ibn Muhammad ibn Masud from his fother Abi Al-Nazr Muhammad ibn Masud Al-Ayyashi (Ibn Babweyh, 1437: 4/492).

Sheikh Tusi says in his book in the chapter "In what who did not narrate from one of the Imams":

Al-Talakbari narrates from Al-Muzaffar ibn Muhammad ibn Abdullah ibn Muhammad ibn Omar ibn Ali ibn Abi Talib, the permission of Ayyashi book Muhammad ibn Masud ibn Muhammad ibn Ayyash Al-Solami from his son Jafar ibn Muhammad from his fother Abi Al-Nazar nicknamed Aba Talib (Tusi, 1418: 500).

The connection link of Ayyashi to Saduq is his son Ja'far ibn Muhammad ibn Mas'ud that Sheikh Tusi has mentioned about him: "Fazil, narrates from his fother all his book, narrates from him Abu Al-Mufazzal Al-Shaybani" (Tusi, 1415: 418).

Haji Nouri has effort in the authenticity and justice of Muzaffar ibn Ja'far ibn Muzaffar. In this regard, he has said: "Ayashi, as the permission elder for narration, says that what is needed in the correctness of the attribution of the narrators to means has no problem in unknowing of his narration status, and this is the belief of

some scholars. But, in addition, the narrator from Ayyashi is not limited to his son, and the narrator of his son is not limited to Alavi Omari (Noori Tabresi: 5/202-203).

**B.** Sheikh Najashi way: informed us that Abu Abdullah ibn Shazan Al-Ghazvini told us Heidar ibn Muhammad Al-Samarqandi told us Muhammad ibn Masud (Najashi, 1418: 453).

Nazari says that Najashi narrates the Tafsir Ayashi through two intermediaries that is a valid method because Najashi's elders have been authenticated in their place (Sobhani, 1421: 281-288). And the second person, Haidar ibn Muhammad al-Samarqandi, who according to Sheikh Mufid, was a student of Ayashi (Mufid, 1418: 191), whom Sheikh Tusi considered a glorious scholar (Tusi, 1415: 420). And Allameh Helli (Helli, 1435: 127) and Vahid Behbahani (commentary on Manhaj Al-Maqal: 4/435) have authenticated him.

**C.** Sheikh Mufid way: told us Al-Sharif Abu Abdullah Muhammad ibn Al-Hasan Al-Javani said: told me Abu Talib Al-Muzaffar Ibn Jafar Ibn Al-Muzaffar Al-Alavi Al-Umari from Jafar ibn Muhammad ibn Masud from his fother (Mufid, 1418: 29 and 72).

Mufid says another place: told us Abu Al-Qasim Jafar ibn Muhammad said: told us Jafar ibn Muhammad ibn Masud from his fother Abi Al-Nazr Al-Ayyashi (Ibid: 327). Everyone in the link is trustworthy, and so the above method is valid.

**D.** Sheikh Tusi way: a group of companions from Abi Al-Mufazzal from Jafar ibn Muhammad ibn Masud Al-Ayyashi from his fother (Tusi, 1418: 139).

In another place, he says: told us Muhammad ibn Muhammad says: told us Abu Al-Qasim Jafar ibn Muhammad

ibn Masud from his father Abi Al-Nazr Al-Ayyashi (Tusi, 1380: 363).

According to this document, this way is valid because it originally is the previous second way of Sheikh Mufid.

**E. Sheikh Khazaz Razi way:** his way is from ibn Mandeh and Tal'aakbari and Abu Al-Mufazzal Sheibani to Haidar Samarqandi from Ayyashi (Khazaz Razi Qomi, 1430: 135 and 193). All people of this link are trustworthy.

**F. Hakim Haskani way:** well-known interpreter, Shafi'ai, fifth century, narrated from Ayyashi by one of the Prophet's descendants named Ali ibn Musa ibn Ishaq Hashimi (Hakim Haskani, 1427: 1/93, 302, 563; 2/496, 525). He was from Sadat Mousavi and Marv's Naqib Alavian and had a high personality (Ibn Fanduq, 1428: 2/575-576; Fakhr Razi, 1419: 108). the narration of a Sunni well-known interpreter from Ayyashi indicates his trust in this book.

### **2.2.3. Ayyashi documents to narrators, companions and elders in recent writings**

Precedent narrative exegesis frequently narrated Hadith or Khabar with their document. Thus, hadiths and Akhbar's documents have an essential role in examining their validity, and the interpretation of Ayyashi is no exception. The original version of this commentary contained Musnad hadiths attributed to Imams. Still, unfortunately, its abrogator or writer omitted those documents in most cases and only has written the last narrator; this process has difficulty investigating Hadith and Khabar validity. Nevertheless, there is a way for evaluating the documents of Tafsir Ayyashi. According to this method, we should find recent documents that Ayyashi's name is in their way and by this way, see the

Ayyashi's form or paper to narrators. As a result, probably way of Ayyashi to narrators and companions find in his book.

The explicit mention of documents has omitted, which will be discussed in a separate article. As a result, it has retrieved Ayyashi's way to 223 narrators, many of them are authentic. On the other hand, there are 397 direct narrators in the existing version of the Tafsir Ayyashi that have no way in the Tafsir. Therefore, the number of recovered documents is very significant. Thus, reliance on narrations strengthens in terms of the document.

### **2.3. The authority of interpretive narrations**

The narrations are divided into two general categories in terms of subject and content: commandments, non-commandments. Regarding the commandments, the authority of the commandments narrations, or Khabar Wahid that deals with the Ancillaries of jurisprudential issues, if their narrators are trusted, or another factor compensates the narrators' weakness, are accepted by scholars. There is no difference in this rule. However, there is a suspicion that there is no authenticity criterion of Khabar Wahid regarding interpretive narrations. The meaning of the authenticity criterion of the Khabar Wahid that its issuance is suspected is the necessity of arranging a practical effect while ignoring the reality. It can be achieved if the Khabar content is a Shari'a command or a subject which the Holy ruling has imposed a legal command, and this condition is not in for the interpretive Khabar Wahid.

Scholars have responded that "the meaning of authority is that we first consider the Khabar content as knowledge and certainty. Thus the valid

document of the interpretive Khabar Wahid of one of the narrator is specific, and its effects are imposed on him. The main reason is the manners of the wise men that make no difference between jurisprudential and interpretive Khabars if its method is valid (even suspicious) (Khoei, 1426: 398-399; Waez Behsudi, 1434: 268-269; Fazil Lankarani, 1418: 173-175).

Some researchers believe that with an exegetical Khabar Wahid with a valid document, there is no definite belief in the true meaning of the verses. Still, since they are the reason, one can understand the verses true meaning through them and otherwise, obliged is excused. And if he does not impose the natural effect on them and follows reality, he deserves the ruling's rebuke (Babaei, 1392: 226).

According to hadiths of Imams should offer their Akhbar to the Quran and Prophetic definite Sunah, if they were exact, are acceptable, otherwise rejected, or not affected the Khabar content (Cf. Barqi, 1416: 1/347; Koleini, 1375: 1/69). This rule includes Tafsir Ayyashi's hadiths, and by applying this rule, most of the narrations in this book do not contradict the Qur'an and the Prophetic tradition. Proof of this claim needs to be explained, which we will discuss below.

The content of Tafsir narrations goes back to 11 topics:

**1.** Virtues and characteristics of verses and Suras: a significant volume of Shia hadiths is related to the integrity and aspects of Suras. In the Tafsir Ayyashi has brought some haditha about the Sura virtues from Imams in the first of Sura. For example, Imam Sadiq (AS) about Sura Hamd says: "the great name of God is scattered in Umm al-Kitab (Sura Hamd)" (Al-Ayyashi, Tafsir, 1412: 74/99). Again, Imam Sadiq (AS)

about Sura Baqarah says:" whoever recites Sura Al-Baqarah, and Ale-Imran will be fraternized on the Day of Judgment while these two Suras like two clouds will overshadow him (Ibid: 107).

Virtues hadiths show the infinite grace and mercy of God and have no contradiction with the Qur'an.

**2.** Lexical interpretation means that in some cases, Imam means a particular word in the form of a term, which can put such hadiths follow the contextual understanding, but it was preferred to devote a separate part. Thus, for example, hadith interpreted the word "Adl" inverse to "Faridah" (Ibid: 1/153); or according to Imam Sadiq(AS) hadith, in the 173/Baqarah, two words "Baqi" and "Adi" have meant "oppressor" and "tyrant" (Ibid: 176).

**3.** Qira'at difference: a large number of Ayyashi hadiths are devoted to differences in Qira'at for critical reasons; one of them is the Qur'an gathered without the Arabic punctuation and diacritic (Marifat, 1425: 1/356-358). According to research, Asim's recitation, according to Hafs narration, is the most authentic and well-known. But there are several narrations that the Imam has recited the verse differently. There are many cases in the Tafsir Ayyashi. The following mention two examples:

**4.** Imam Sadiq (AS) recites the 4/Baqarah "ملك يوم الدين" (Ibid: 1/104); and there are some hadiths about the 123/Ale-Imran that their meaning is that instead of the word "اذنه" in the Qur'an, the word "قليل" has revealed (Ibid: 1/336).

Imams recitations are divided into two categories that are in accordance with words formal structure and another group are disagree. The Qira'at first category is acceptable because they do

not contradict the essence of the word. However, it contradicts the famous narration of Hafsa from Asim and even the other seven readings. Nevertheless, some contemporary elders believe that if the recitation is per the Arab practice, although it is in opposition to the Arab's diacritic and according to the seven Qira'at, it is acceptable (Sistani, 1426: 1/209). But the second category, which is the second narration bellows it, is not acceptable because it practically requires the distortion of the Qur'an; of course, detailing and proving this requires a separate article.

**5.** Instance: Imams, in several cases, expressed example of general affair. "from Davoud ibn Ferqad from Abi Abdellah said: "اهدنا الصراط المستقيم" means Amir Al-Mu'menin (p.106). following 165/Baqarah, from Zorarah and Hamran and Muhammad ibn Muslim from Abi Jafar and Abi Abdellah, his word "ومن الناس من يتخذ من دون الله اندادا يحبونهم كحب الله و الذين امنوا اشد حبا لله" said: it means Prophet family (p.174).

**6.** The Caliphs condemnation: a large part of the Tafsir Ayyashi hadiths about the examples and condemnation of the three Umayyads caliphs. Imam Sadiq (AS) in 155/Ale-Imran says: "do you know Prophet was died naturally or killed? God says: if he had been dies or killed, will you go back to your past? Poisoned the Prophet before his death, the two people (meaning Aisha and Hafsa, the two wives of the Prophet) poisoned the Prophet. So we said that they and their father are among the worst creatures of God (Ibid: 342). Imam Baqir (AS) says: the means of "اليسر" is Ali (AS) and "العسر" means such and such; therefore, whoever is a child of Adam will not enter in the province of

such and such (Ibid: 187). The means of such and such are Abu Bakr and Umar, the first and second caliphs.

While being under valid history, these hadiths are in harmony with the generality of the verses denying the guardianship of the oppressive Imams.

**7.** Stories: many hadiths of Tafsir Ayyashi related to the historical stories of the prophets and the early Islam. These stories have been narrated in many cases by the Imams (as) and their companions in some cases.

Most of these hadiths's content does not contradict the Qur'an and the authentic history, but they are considered as a reliable source for the history of Islam. Therefore, to avoid detailing the article, we will skip the complex cases.

**8.** Asbab Al-Nuzul includes occasions or circumstances of revelation. Marifat, about their differences, says: "This difference refers to their term. The first means the problem that has arisen in the aftermath of the incident is already there. The second is the problem of what happened, whether it happened now or in the past (Marifat, 1425: 1/254).

Ammar ibn Yasir said: A beggar stood by Ali ibn Abi Talib who was bowing in the recommended prayer, took off his ring and gave it to him. Then, he went to the Prophet and informed him of this, so this verse revealed to the Prophet: " إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ" (55/Al-Maidah), then Prophet recited us and told: Whoever I am his master, so Ali is his master, God love whoever loves him and be an enemy to whoever is his enemy (Ibid: 2/56).



**9. Content Interpretation:** In many hadiths, Imams, either by specifying the word "interpretation" or without it, explain the verse in about half of the Tafsir Ayyashi's narrations of this kind. In many cases, after mentioning some subjects, Imams say that it is the word of God, and many things have been told in the form of stories (Ibid: 1/113; 2/20-21).

**10. Inner interpretation (Ta'wil):** in the Imam's exegetical hadiths, there are two terms, one interpretation and then Ta'wil. In the Tafsir Ayyashi's hadiths, Imam, in many cases, has used "inner interpretation". This word is another term for "Ta'wil". The correct view is that the Qur'an appearance is the opposite of the interior (interpretation versus Ta'wil) that the verse has revealed about it, and the interior is those who act according to their deeds. Hamran ibn A'yun narrated from Imam Baqir (AS): "ظهر القرآن الذين نزل فيهم و بطنه الذين عملوا بمثل" (Ibid: 1/86). There is a lot of discussion in this regard; we give an example in this regard:

The narrator says I asked from Imam Sadiq (as) about 87/Al-Hijr: Indeed, we gave you Sab' Al-Masani and grand Quran. He said: his appearance is praise, and his inner self is the child of a child, and the seventh of them is Hazrat Ghaem (Ibid: 2/438).

**11. Abrogation:** in the Tafsir Ayyashi, some traditions refer to verse abrogation by other verses. These kinds of narrations are not measurable with the Qur'an verses, but with a valid document, would be practical. Therefore, we should examine the document of each narration.

**12. Quranic science hadiths:** In Tafsir Ayyashi's introduction, there are traditions about different issues about the Quran and its various aspects that provide valuable information to readers; can use these narrations in the

discussion of Quranology to Ahl al-Bayt (as). Items such as eisegesis, abandonment of the narration contrary to the Qur'an, abrogated and abrogating understanding, appearance and inner, Muhkam and Mutashabih (Ibid: 1/74-97).

### Conclusion

The following results are noticeable:

**A.** Muhammad ibn Mas'ud Ayyashi Samarqandi has been one of the elders of narration and interpretation and one of the pillars of science in the Imamiyyah sect. But, unfortunately, the sources of Ayyashi's biography do not mention the date of his birth and death, but it was definitely from the Koleini class and contemporary of minor absence.

**B.** Ayyashi had many works that more than two hundred have been attributed to him, of which only his commentary has remained; the version was incomplete and is until the end of Sura Al-Kahf. Also, in the vast majority, there is no document, and only direct narrators are mentioned.

**C.** This commentary has a reputation among the precursor of the Imami, and Sunnis narrators have mentioned their way to that book exactly.

**D.** The interpretative Khabar Wahid unit has authority if it has a valid document. Instead, the narrations of Tafsir Ayashi have initially considered Mursal due to the deletion of its documents, or at least their authenticity has not been proven. Therefore, they have no authority.

**E.** The document of the narration weakness of this commentary can be compensated by other external factors such as thematic reputation and retrieval of its papers in later exegesis according to the authority.

**F.** It seems that the content of the narrations should be considered; If it does not contradict the actual teachings of the Holy Quran and the definite

tradition, it is acceptable that there is no contradiction in most cases.

**G.** Contrary to the seven recitations in terms of word structure (not just the movement of letters), the Imam's recitations traditions are not acceptable.

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