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نشریه علمی **قرآن و معارف دینی**

«مقاله پژوهشی»

بررسی رجالی اسناد تفسیر منسوب به امام عسکری(ع) از شیخ صدوق تا عسکری

كاظم استادي

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چکیده

کتاب تفسیر منسوب به امام حسن بن علی عسکری(ع) یا تفسیر ابومحمد اطروش، از تفاسیر مأثور متقدم شیعه است؛ که از دیرباز میان اندیشمندان شیعه امامیه، مخصوصاً علمای متأخر، مورد مناقشه و گفتگو بوده است؛ و حتی عدهای، آن را به نسبت امامیین عسکریین(ع)، جعلی و موضوع میدانند. مناقشات دربارهٔ این کتاب، چند بُعدی است؛ یعنی هم شامل تاریخ تألیف و انتساب کتاب به مؤلف میشود، و هم شامل اسناد، راویان و محتوای کتاب میشود. بنابراین لازم است این تفسیر از جهات گوناگون مورد بررسی قرار گیرد؛ یکی از این ابعاد، بررسی رجالی راویان این اثر است تا مشخص شود که سلسله اسناد تفسیر چگونه هستند؟ آیا در این سلسله راویان، افتادگی و اضطرابی وجود دارد؟ نیز، وضعیت رجالی این راویان چگونه میباشد؟ از آن جهت که بررسی راویان اسناد تفسیر تا شیخ صدوق، در مقالات دیگری پرداخته شده، در نوشته حاضر، تنها به بررسی رجالی ده تن از راویان اسناد این تفسیر، از شیخ صدوق تا عسکری اطروش پرداخته شده است. در این بررسی رجالی راویان، مشخص شد که غالب راویان این بخش از اسناد تفسیر، در منابع امامیه، مجهول هستند و دیگر افراد نیز توثیق نشدهاند.

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وادههاى كليدى صامع علوم التالي

حسن بن على، اطروش، تفسير امام حسن ناصري عسكري، احتجاج، صدوق.

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ORIGINAL ARTICLE

Rijālī Review of Isnād in the Interpretation Attributed to Imām 'Askarī (AS) from Sheikh Sadūq to 'Askarī

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ABSTRACT

hhe rrrrr rrr ddddddddddddddmrām aa snnnbh iii iiiii ii rrrrrr rr ūūū uu ḥammad Utūūsh ss nne ff hle rrrrrr al-rrr hlrr (traditional nrooooooooff llll y iii ',, hhhhh hhh ogg nnnn ree bbbtttt tt nnnoossssy ddd ii nnnnnnamnng IIIII II eeeœenn,,,, ,,,,, ,, yytee rrrrr rr oo;;;;; ;;; yyyyyyyn (AS). Controversies about this book are multidimensional; that is, it includes both the date of authorship and attribution of the book to the hhhhr, and oooo oaddds hhe ddddd oooooooooddd nantttt tt hhe Therefore, it is necessary to examine this interpretation from various aspects; nne ff teeee eee ooos ss hle IIIII IIIII of the narrators of this work to find out how is its chains of transmitters? Is there any vacancy and anxiety in $\overline{11}$ eee nnnnm ff oooooooooddd ,,,,, tt ss hhe $\overline{111111}$ $\overline{111}$ tus of these narrators? nnree hle www.wwwhle oooooooo ff dddddpp oo hhhhhh qqqqq qqq nnnn nreeeeeee nntt rrr \dots , tii s \dots , ly hhe ii $\overline{\text{111}}$ $\overline{\text{11}}$ $\overline{\text{11}}$ nnnff hhe ooooooooff hlss dddddss ii eeeeee ooon hhhhhhaa ūūq to IIIIII ī tūū.. nn tiis <u>IIIIII</u> II ii ww ff hhe ooooooooott sss oonnd hhtt hhe mjj rr tty ff hhe 00000000 ff hlss tttt tt hle rrrrr raaad eee nnnnwwn nn hle Immm uuucc,,, and the rest have not been confirmed.

How to cite

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KEYWORDS

sss sii i nn ',,,, , ṭūū,,, oooooo o omām aa aaan Nāṣ $\overline{\imath}\overline{\imath}$,,,,,,, ,,, q

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Introduction

The Tafsīr at ributed to mrām Hassan ibn 'Alī 'Askarī (AS) is one of the early narrative and - adīth interpretations of Shi'a, in which, many verses are interpreted and most of the interpretations are about the miracles of the Prophet (PBUH) and hle Shiit-mrāms, ..e. the issues of mramate and Wilayat Gardianship). The existing text of this commentary is incomplete and somehow mixed up (Ostadi, 2021: 3) and only includes up to the verse 282 of Surah Al-Bagarah, among which many verses are missing; and in its printed version, about 379 narrations are numbered ('Askarī, 1409 AH: entire text). This commentary, compared to similar books, has many manuscripts; so that it has nearly one hundred manuscripts (see: Derayati: 2012, hhe entry of mrām AAkarī's commentary), which is rare in its kind, although most of the manuscripts are late and new.

Meanwhile, it is necessary to know two things about this book: 1) the inattention of catalogers and translators to this commentary. 2) the controversial text of this interpretation. eee rrrrrr rrrr rrbbbeed oo mmmmnnnnn nArrrr ī))))))) nnng nnnn nnn jijj ttt ff controversy and discussion among Shiite scholars (e.g. see: Ibn Ghadii II, 4422 HH: ,,,, especially later and contemporary scholars. For eee, ll aamhh ssss aaa11 66666 66 ,, rrrr t oom eee kkkk kkkkk kkiiiii ii h hhhtttt ,,,, 1401 AH, 1: 152 and 228), in several places of " mss 11-,,,,, " ssss oo ... oont tttt tt ss book is Mawḍūʿ,,,,,,,, ,,,, 10: 15; 7: 236; 8: 541; and 19: 6). Ayatollah Khoei (1413 AH) also gave the same opinion in his Encyclopedia of jij ll al-Ḥhhhhhrrrrr eee iieee ``ll ī nnn uu hmmndd nnn """""" AH, 13: 157).

The controversies of this Shi'a book are multi-dimensional and consist of many layers;

that is, it includes both the date of creation and also the attribution of the book to the author, as well as the ssnād and content of the book (e.g., see: the entire text; Ostadi, 1985: the entire text).

Problem Statement

Since reviewing the narrators from Sheikh qqqqq qqmrām nnnnnn nnnnnnnnn)) sss eeen discussed in another article, in the present rreeeeennyyeee $\overline{\text{111111}}$ $\overline{\text{111111}}$ $\overline{\text{11}}$ eee rrr ssssss ff eee ddddd dd iii s oommttt rry mmmrhhhhhh hhhhhhhhhhhll ee iiiii iiiiii

Background

There have been brief discussions and critical references about the interpretation attributed to ii ām ssss nn rrrrrr r AA) nn oœe rrr yy ddd late sources, some of which were mentioned earlier. Also, there are independent works related to this book: "Ostadi, Reza (1985), a discussinn ttttt eee næennnnnnnn Imām Hassan al-AArrr ī ,,,,, eeeemhh (2006), checking the authenticity and validity ff eee rrr aaiisss -ttbbbeed oo mmmmrrrrrr r (AS)" "Lotfi. Mahdi and (2007),ttt errr eaaoon ssddd ddddddddddd mmmnnnnn AArrr ī **AA**;; iiiiii i mmmmm mmmmmm "Analyzing the content of the stories of rrr ssssss ff rrrrrr rrrrrrrrr rr mmmmnnnnn nnnnm"""" " """"

A- Isnād of Tafsīr from Sheikh Sadūq to 'Askarī

Three to four types can be proposed for this Tassīr ttrrbutdd oo āāā m 'ss karī (SS:: 1-Isndd on the aa nusciipss of the Tassrr attiibtt ed to Iāā m aa ssan 'ss aaīī AAS); hh cch are of two types. 2- Tee Isndd of tsss Tassrr, in the book called Al-Iḥiiāāj. 3- Similar sanad in individual narrations of other sources; like the narrtt inns ff the oo rks of Sheikh Sadūq 4-Possbæe add subiiittt e Isāād. (See: ss ta,,, 2021: the entire text)

ttttt mmmmæee ssddd of the interpretive rrr sssssss sf hhhhhh hhqqq oom ss aaaabiii nn his works, all three other types of Sanad of the rrrrrr rr kk tt ddddddddmmām ssss nn aaaaa aa (AS) and Iḥiijjj eeee eeo aaa::: nn.. ssddd ff rrrr tt oss up oo hhhhhh hhhhh hh:: ddddddd ::::: eiii ee eex;;; ww. ssddd of rrrr tt sss oom hhhhhh hhhhh hh mmām nnnnnn nnnnnnn (AS); that each of these steps has its own specificities and importance. (For more information, see: Ostadi, 2021: the entire text).

It is true that the narrators from Sheikh nnnnn nnrrrrrr r aee smrllrr nnrrree ttt oooiies ff rrrrrr rr,,,, ,,,, ,, ndd ff muuurrrpp, ssāād ff qqqqq qqqa,,,,,, , nd ssddd ff hle kkkk kk Iḥ;;;;; ;;; hleee mtt ooss ll oo vvve mrtttt ttt differences; which include:

iiii iii ff eee sssss ff qqqqq qqqqqqqiii, 2021: D, the entire text).

3- eee ssddd ff eee rrr sssssss s f ,,,,,, hhhhh hhhhh eee rrr 000000 ff aa rrrr rr rrrrrr r in two ways, have two important points: 1. eeeee eendd ff ggggg gg ttt ii eecyyyeehhh eee book of interpretation; rather, main qqqqq qqq cccess oo mmen mttt eeee. rrr fffffff ff fffffff f ff f iiiii i iiii miii rree; not all the text of the commentary. Two. The ssddd ff rrr aasssss ss S,,,, t ooom eeerr two ways, are different in different sources of oome ff eeem aaat eeee eeee corrected reach the 11th Imem. ddd eeee eeeess eehhh mmam iiii iiiii ddd some eeeess oo kkkk kk nnnnn nm īiii āā sīii mmm**s**s rrrrr r ff ooeeee, ddd nn,,,,, ,, l eeese ssddd aee oom nnnnnn nnn īīīī rrrrrr r āā srrī Utsssh (see: Ostadi, 2021: the entire text). To pay more attention oo eee ssndd eeees ff rrrrrr r interpretation and their differences, look at the aæee nn nimmnnnnnnnn inimnn mn ninn ninnn

In any case, we are faced with these names rrr ii iii ii veew ff eee rrr ssssss ff rrrrrr rrrr hhhhhh hhqqq oo rrrrrr rr eee kkh ddd,... Muhmmald nnn mmmmmmmmmmfffff Muḥmmndd nnn,,,,,, ,, īī nnnuu ḥammad ibn rrrrrr r eee rrrrrr r ff sss ff ddd AAI, Ahmad ibn Hassan Al-Hnnnnnn nnnnnn nnn IIII TITITI T Uthhhh hh ttttt ttt oo lll T nnn nnnnnn nnnnm tttt rrr ff āā şir Uţsss... ff ee also consider Ibn Ghad"" ' rrlllle ss::: Ghadii $\overline{11}$, 2222 22 :))) ttttt rrrrrr ris mmmttt rr, llll lllll 1 ss ll oo ddddd oo eeese eeeeeee hhrr,,,,,, ,,, <u>111111</u> <u>11</u> ii ww ff eee rrr ssssss of rrrrrr rrr m hhhhhh hhhhh hh rrrrr rr tt ss eeee aaayy oo iiiii iii ii āaīī eeii ww of ten people; which we will consider soon and after preliminary mention.

	Tafsir Isnād of Nāsir Utrūsh, Attributed to Imam Hassan Askarī (AS)														
		+600 AH	+575 AH	+550 AH	+525 AH	+475 AH	+450 AH	+425 AH	+400 AH	+375AH	+350 AH	+325 AH	+300 AH	+275 AH	+250 AH
1	early probable sanad from Suhail Dībājī (according to Ibn Gadā'irī)		1	1		1		Muhammad ibn Ali ibn Muhammad ibn Ja'far ibn Daqāq (Riāāq)	Abu Muhammad Ja'far ibn Ahmad ibn Ali al-Qumī	Sahl ibn Ahmad Dībājī (d. 380 AH)	Abīh	?	?	?	?
2	The Commentary of Imam Askarī (AS) (the oldest manuscript dated back to 808 AH)		1	1	-	1	Narrator of Qala is unknown (lower than majhūl and muhmal)	Muhammad ibn Ali ibn Muhammad ibn Ja'far ibn Daqāq (Riāāq)	Abul- Hassan Muhammad ibn Ahmad ibn Ali ibn Hassan ibn —hāzhān (412 AH) and Abu Muhammad Ja'far ibn Ahmad ibn Ali al-Qumī	Abū Ja'aar Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufassir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al- Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhamm ad (d. 260 AH)
3	The Commentary of Imam Askarī (AS) (manuscripts A, B, D, T, Q, W)					3	المات فرائد	Muhammad ibn Ali ibn Muhammad ibn Ja'far ibn Daqāq (Riāāq)	Abul- Hassan Muhammad ibn Ahmad ibn Ali ibn Hassan ibn Shāzhān (412 AH) and Abu Muhammad Ja'far ibn Ahmad ibn Ali al-Qumī	Abū Ja'aar Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufassir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al- Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhamm ad (d. 260 AH)
4	The Commentary of Imam Askarī (AS) (manuscripts B, S, Ş, W)	Narrator of Qala is unknown (lower than majhūl and muhmal)	Abulfadl Shāzhān ibn Jibrīl ibn Imrāīl al- Qumī (590 to 600 AH)	Muhamma d ibn Sharāhatk al- Husseinī al-Jurjānī (from 533 AH)	Abi Ja'far Muhtad ibn Hārith al- Mar'ashī (d. 539 AH)	Abi Abdullah Ja'far ibn Muhamm ad al- Durīstī	Abīh	?	?	Abū Ja'aar Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufassir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al- Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhamm ad (d. 260 AH)

5	The Commentary of Imam Askarī (AS) (new-written margined sand, dated back to 880 AH)	Narrator of Qala is unknown (lower than majhūl and muhmal)	Abulfadl Shāzhān ibn Jibrīl ibn Imrāīl al- Qumī (590 to 600 AH)	Muhamma d ibn Sharāhatk al- Husseinī al-Jurjānī (from 533 AH)	Abi Ja'far Muhtad ibn Hārith al- Mar'ashī (d. 539 AH)	Abi Abdullah Ja'far ibn Muhamm ad al- Durïstī	Abīh	?	?	Abū Ja'aar Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufassir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al- Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhamm ad (d. 260 AH)
6	Ardakan Manuscript (376 AH), Isnad of the Commentary of Imam ,,, III	1	Al-jjjjjjjj attributed to Abu jjjj ūr iiiiiii (ca. 588 AH)	?	Abi Ja'far Muhtad ibn IIIIII II - III hhhħ (d. 539 AH)	Abi Abdullah Ja'far ibn Muhamm ad al- uu IIIII	?	?	Abu Muahmmad Ja'far ibn Ahmad	π ū ffffff Muhammad ibn Ali ibn Hussein ibn sss n nnn bbb yyyyh al-uu mī (Sheikh dddūq)	Abulhassan Muhammad ibn Qasim al-Mufassir dddddddd al-hh bbbb	bb u üüüü ü üü uuf nnn yyydd ddd Abu al- Hussein Ali ibn Muhammad bbn rrrrr	rrrr a bbāāāāā āmāmayn) bbb bb b Muhmma d Hassan ibn Ali kkk īīī	bb ī	bb yyhh
7	conclusion of Sheikh Sadūqnn nnnm of transmitters 1 aaaaaa ahimā)	-					100		XX	bb ū ffffff Muhammad ibn Ali ibn Hussein ibn sss n nnn bbb yyyyh al-uu mī (Sheikh dddūq)	Abulhassan Muhammad ibn Qasim al-Mufassir dddddddd al-hh bbbb	bb u üüüü ü üü uuf nnn yyydd ddd Abu al- Hussein Ali ibn Muhammad bbn rrrrr	rrnn abawayhi mā) ll - Hassan ibn Ali al-	π hh	bb yyhh
8	conclusion of Sheikh dddūqnn nnnm of transmitters 2 (Ahmad ibn Hassan al- Husseini)					ئى	ر العات فرسط نافی	م النانی ومط امع علوم ال	د شکاه علو بر تال م	bb ū ffffff Muhammad ibn Ali ibn Hussein ibn sss ā ibn bbb yyyyh al-uu mī (Sheikh dddūq)	Abulhassan Muhammad ibn Qasim al-Mufassir dddddddd al-hh bbbb	bb u ūūūū ū ūū uuf nnn yyydd ddd Abu al- Hussein Ali ibn Muhammad bbn rrrrr	rrnn abawayhi mā) ll - Hassan ibn Ali al-	π hh	bb hh

B- The gaps and the time interval between the manuscripts and the final narrators

Three different approaches can be adopted eerrr dggg hhe rrāāl nn ssddd ff ttt rrrrtt aiinn tt ddddddddmrām kkkkrrī;;;;; eahh ff hhhhh is very important in turn.

1- The time interval between manuscripts and narrators

There is a time interval between almost all the manuscripts of the ancient works, with their authors or narrators of the works. The mmmmtt rry kkkk klobbbeed oo mmmm nnnnnn nnnnnm (AS) also has a time gap between the mccccccss ddd eee rrrr tt sss ff eee ssddd nnall three types of Sanad; that is: A- ssddd ff mccccccsss ff - ssddd ff rrrrrrr raannnn in Iḥii.... - ssddd ff nntttttttttttt tt tt sssss ff

The minimum time interval from the . ccccccss ff eee rrrrr rrr rr hhe rrr ssssss ss tts ,,,,,, ,, llll ll oome aa rrrr rr rrssssss ss eee sssss ss hhhhhh hhhhhh hh ttttt ooo hundred years; it means that all of them have a eeee eeeeeeeeaā..

Only if the manuscritt ff nnnnn nnnnn n ll-Reza (AS) dated around the 4th century is correct; this means that there are 9 narrations of the narrations of commentary attributed to mmām ssss nn IIIIIII IIII III eee sssss ss qqqqq qæ ttttttt a mmæmttt rraal mmmæee manuscript to the narrator of the narrations (i.e.))))))))))))))))))))))))))))

2- Irsāl and Omission of the Narrators of Tafsīr in the Isnād up to Sheikh Sadūq

seventh centuries, th—ssddd sss llrrr ddd hidden intervals; such as: A- An omission in eee ssndd ff nnnnnnn nnnllllll . B- An omission ll eee ssnff ff fff ssssssssss ss eee bkkk nnnnn as Ināāāā C- nn omiiii nn nn hle ssddd ff Muhmmndd 000000 00000 000000 000000

3- Irsāl and omission of narrators in Tafsīr Isnād from Sadūq to 'Askarī

nn eeeer ooee cccrrtte nnrrsll ddd omsssnnn ff eee tttttt t ss ff rrrrr rrrrr hhhhhh hhhhh hh rrrrr rrtt ss rrr y mrtttt ttt oowwwwwweee ff rrrrr rs aaaarrr ddd eee rrrrr rr rrrrrr rs Trrrrrr hhrre rre eeeee situations or perspectives in front of us:

2- T... ssss rr ss tttttttt tt oohle ttt h mmm, aaat ,,, mmmm nnnnnn nnrrrr ī)))), mrr rrr dd nn 260 AH; as some notable people say (see: Ostadi, 1985: full text)

mmām eee rrrr y ff eee rrr ssssss ss rrrrrr rrrrrrrr rrrrrr rrr aaaar rrrr ,, which is exactly 253 lunar years. In this case, this story of the narrators can be combined with the liee ff eee hhhh hhām ddd eee rrrrr rrr ddggg ff his presence. Although the face-to-face lesson ff uuuu f nnd $\overline{1111}$ nn hhe eeeccce ff eee hhhh hhām)))))) seriously disputed (see: Ostadi, 2021: R., the entire text)

ff ee iiiii iii rrrrrr rr AArrr $\bar{\imath}$ mmmmnnnn nnn $\bar{\imath}\bar{\imath}\bar{\imath}\bar{\imath}$ rrrrr rr tttt ttt $\bar{a}\bar{a}$ şrr rrrrr Utsss,, there will be no differences between the rrr ssssss ss aaaaaa aaa aa aaaa.

In the text of the story at the beginning of 'Askarī's commentary, which is about Yūsuf and AAī, it is stated: "...our fathers were mrāmī Shi'a; the Zaydīyyah had prevailed in Astarabad; and we were under the governance of Hassan ibn Zayd Alawī, nicknamed advocate for the righ,, mrām of Zaydīyyah..." (See: 'Askarī, 1409 AH: 11)

There are two historical references in this story, which shows two histories: 1- We were rrrrr eee eeeeee nnnnnn nnndddd $dd\overline{u}\overline{u}$ 2- The rrrrrrrr rrr rrrrrrrr rr rrrrrr rr a...

sssss ss nnn """" """kmmædd āāā 'ī Kīīī "" and "Al-āā 'ī llā ll-Ḥaqq", was from Sadat Hasani from Medina, and followed the religion ff rrr aaaaaaaa ;;;;;;;; ooo ddddd dddm Hejaz to Ray. In 250 AH, after the request of the people of Tabaristan, he led an uprising in that region; from the heart ff ,,, eee IIIII government of Tabaristan was established (see: VVVV**W**VV ::::: ::: -304; Varedi, 2009: 84). After several battles against the Taheriyan, he was able to dominate the entire mountains and plains of Tabaristan (as an example see: Varedi, 2009: full text). Also, after suppressing the internal opposition, Hassan ibn Zayd sent "Muhmmad nnn mmmmmadad lllll ll ī Army" to Astarabad at the head of the army on

the 3rd of Dhu al-Hijjah 253 AH, who were able to conquer the region of Gorgan and Astarabad. Until 270 AH, he continued his rule hhhh hhh ffaaaaa eeiii nn ff hhhhhhhhh hhhh Isfandiyar, 1987: 240), centered in the city of Amol; and he was buried in the same city (see: Varedi, 2009: 69 and 82).

Maybe some people think that this problem nnn ee dddddddd iiiii ii eee rrrrr r ff uuuu f ddd iiii; uutt ss eeeee ee mmen dmmmttt s ff mnll 1 ddd ttttt tt dd aatttt ssss ss rrrrrr rr hle ,,,,, yy eee hhhbss ff fffff SSSSS SS ,,,,, ddd 1111 :::: ::::: this solution is not compatible with the explanation of the story of the narrators of eeuuuee tt ss tttt dd nn saaaaaa ssssss ss ddd iiii rrr e seeeesss ff rrrrrr rrtt fffff Hassan nnn iii iiii rrī ddd uuiii gg iiiii ī oom ii m ee... eee: sss rrr ,, 9999 99 : ,,, 116 and 363).

C- Rijālī review of the narrators of the Isnād from Sheikh Sadūq to 'Askarī

According to the explanations that were mttt eeeed rrr rrrr rrrrr eee ssddd ff ,,,,,, we will examine the authority of the narrators of ,,, rrrrrr rrrrr rrrm Siii hh qqqqq qq rrrrrr r ddd sss hhhhr, nndddttoo, llll lllll 1 ss eee ff eee iiiii i ee rrr ssssss ss """ II.

1- Abu Ja'far Muḥammad ibn 'Alī Babawayh Qumī (Sheikh Sadūq)

necessary to present some issues in several sections:

1-1- Summary of Sheikh Sadūq's rijālī status

1-2- Separation of Sadūq's rijālī status in narrations of Tafsīr

Wttt rrr hhii hh qqqqq ss aaaaaee rr oo,, tt eeems aaat sss IIIIII IIIII I sss nn tttttt yyyyyy hhhhhhh hh''' s rrr ssssss ssss rrrrrr rs interpretation that are present nneee hhh''''' ' own works; because we will say that Sheikh

qqqqq qqq ttt eeee eæ yyyy yy rrrrr rr rrrrrr r oook nnsss eeeeeeee.. eee ee,,,, ,, ss eeeeyyyyyyyss oo aaaaaaee hhe iilllī aaæss ff hhhhhhh hhhhh hh eee Ḥ̄π̄ɪ hh ff ;;;;;; nnd ee should not apply the same ruling for the version ff rrrrrr rr d rrr nnnnmmff rrrrrr rr eee sssss ff

1-3- Sheikh Sadūq did not have the Tafsīr book in his possession

tt eeems aaat hhhhhh hhhh httt eeee eee rrrrrr book directly. Even, he has not seen and heard all the traditions and r iii hh ff eee kkkk in the ways of other people. This means that kkkkk kkkk kkkk kkkk cccsss oo a mnhl l number (that is, about forty narrations) of the Ḥiii hh ff AArrr ''s aa,,,,, ohhh rrrrr rr iii and others; which has only reflected the same narratives in his works. In this regard, some evidence and proofs can be presented, some of which are:

1- ttt ggggggggaarrasssss ss rrrrrr rr hhe

Therefore, the authors who wrote works similar to the subject of the commentary tt ddddddddd mmam sss rrr i))))) ee eee mii n audience for applying this interpretation; unless they don't have access to the text of the interpretation book. So, paying attention to whether the authors have used and benefited from the book of commentary attributed to

And it can show whether the author or authors of those works have seen the commentary book or not? Now, according to this introduction, we llll sssssss sss SSSS SS SSS::::::

The original and real sanad of Tafsīr of 'Askarī can have hlree states: 1. nn fact, this book has hle same existing Isnād foom the beginning. 2. This interpretation has no sanad; and later, a sanad for manuscripts of interpretation was estabiished from hle Isnād of narrations of the works of Sheikh Sadūq or similar. 3. This commentary has the same current Isnād, of course, under the name of Sahl Dībājī o,, for example, Khālid Baqq̄ (see: Ibn Shahr Āshūb, nd: 70); that some tmra, the previous sanad was replaced with the name of the narrators of the narraiions of Sadūq.

2- kkkk kk yyyyyyyyyyyy ttt nnnn """ narrations and current interpretation

In some cases, the narrations of Sheikh qqqqq qqqn rrrrr rrr rrr rrr ,, hhhhh rre www iiii eeeeeee eee uurrnnt kkkk kk ssss rr rrrrrr rr do not fully match the current interpretation. This situation can be indicative of the fact that, ff eee aarrasssss ss dddqq eeee eet rrrrrr rr,, eee rrr 000000 ff kkkkkk qqqqq qqqn rrrrrr rr rrrrrr r ddd ttt hnnnnn nnnnnnnnnnnnnn n ssss that he has quoted a limited number of rrr sssssss ss rrrrrr rr rrrrrr r 0000n eeeer sources, not directly from the current book of """ iii

1-4- Summing up the rijālī status of Sadūq according to Tafsīr of 'Askarī

nn eeeer ,,,,,, hhhhhh hhhhh hheeiibb,,,, ttttt yyyyyysssssss s f rrrrrr rr 'Arrrr ī ee... eee: qqqqqq9999 99 : ,, ,,, ;;; bhdd ::::: ::: 40; ibid, nd: 140 and 298; and ibid, 1978: 47, 230) some of which exist in the current book ddd mmmof hhhhh hh ttt iii st sse:: ,,,,, ,,, 2: 167), will be credited in terms of the position of this narrator. And this reliability of Sheikh qqqqq qqqqqqqq xxeedddd oohle tttttt eessnnn ff rrrrrr rr rrrrr ... nn d tttt ttt āīī sttutt nnn cannot be considered as the support of the ttt eee eeeeee rrr snnn ff rrrrrr rr rrrrrr r cccdddtt t t eee nnn nnnnn nn nn version.

2- Sahl Dībājī

Abu Munammad, Sahl ibn Aḥmad ibn Abdullah ibn Aḥmdd bbn llll lllll l sss nnnn in 289 AH and died in 380 AH in Baghdad. A nnn rrr aaiioss eeee eeen rrr ddddddddd jjjjj j nnaaaaa aaaccss ee... ee:: sss ,, 1114 HH: Most of his fame is due to the recitation of Al-

"" " ttt kkkk kle:: tttt bb ll-ddddddddd 1422 AH, 10: 176).

As mentioned at the beginning of the article, Ibn Ghadrrr,, nn eee tttee ff uu hammad ibn mmmmmeee rrr rrrrr rr eee mmmntt rry tt ddddddddd mrām nnnnnn nnnnnm (AS), iiii iiii ii ss mmmttt rry oo ee ttt rrr jijji jis creation or similar to his thematic commentary (Ibn Ghad,,,,, ,,,, tttt rrr place, Ibn Ghadii II, wlll e cgggggggggggggggggg Ahmad weak, accused him of falsifying Hiii hh and narrating narrations from unknown people (Ibn Ghad,,,,, ,,, ,,, Ghadii ii ciiii rrr dd hle rrr ooooo ff 11 tttttt tttt ttt eee iike oom ii m oo ee rrr eect and perhaps the Book of Hajj written by Sahl, which was narrated by Ibn Ghadarri mmlll f along with Al-"" "āāāt mmmnijji ji ss meant.

sssss ss oooee uuuut ii – : ooo 11111 11 ff him, his characters are hidden but at his last lifetime, his faith was clear. He had a book mmrand eee tttt h ff iii iiii ... ¹ jijj 1111 , 0007 AH: 186) No information was found about him nnāaāal sss iiii ; ddd hhrre ss oo meiii nn ff sss translation, correction, or modification in hhhhhh hhhhs āāāāl ddd iitt 0000 00 ;; nn sss āāāa, he III y eeeeee eee eeeee nnddddddd dd iiiiiiii ī ll -lll aaiiii rrrr d ff hmmnn 000 AH and had permission of him for himself and his sons. Al-nnnnnn nm llllllll 1111 11111 ll āāā mmmmmmm aaed mmmin''''' ²11111 1 1415 AH: 427) There is no mention of him in the works of Ibn Shahr Ābbbb bbbbb) ddd ll -Fihrist Muntajab al-nnn 0000 00 ;; ddd nn nnn ' āāāāl ttt h)))))))))))))))))))))))))))) sssss ss ss ssssssss ssaa al-,... HHHH H nn aaaaaaa a ll-wwwll ff llll ī 6666

66) eee yyyyyyy sssss ss ddd nnn aaa dii $\overline{\rm n}$ ss also quoted; although he has given these tttt ssss ss hlæ mmæn of lll eevrrss eection. (See: llll AA AAAAAAAAA

The result is that, apart from weakening and JarAof Ibn Ghaḍii \overline{\pi}, hhri i s oo nnnmm\tmnnff him; unless some people consider Sheikh """ 'aaarrr eeer hss lllllll ll ttt bb al-,,,,,,,,,,, , 222 HH, :::)))))) a nnnnnn ii s majesty. (See: Encyclopedia of Islamic rrrrrr rrr rrr rrr rrr rrt ttt ttt .

3- Muhammad ibn Qāsim the commentator

nn eee ''' a rrrr sss, hhrre aee aasssss sss ss rrr iii s nttttt tt ff rrrrrr rrrrrrr r hhhh hhh Muḥammad ibn Al-iiii m ddd uu ḥammad ibn iiii ddd hhe iike. Due to the lack of information about Muḥmmndd nnn mmmmmmrrr meee attention, we will now discuss his translation and status in three parts:

3-1- Translation and life of Muḥammad ibn Qāsim

tttt ff eee ''' a uuucces eeee eseed sss mmie as "Muhammad inn sss mrh arrrr rrrrrr rrrrrr r eew mttt isss ff rrr aan eeee eeee e ttt eeeed nn eee rrr aaiisss ff hhhhhh hhhhhh hlggg hhhh the title "Abul Hassan". Also, in the old version hhrrrrrr rr rrrrrr r ddd eee kkkk kk Ihjjjjj j eee same nickname of Abul Hassan is given to him. The mention of Muhmmndd nnn''''' aame ii icceeeei ill o ooooo oqqqqq with the title of "Mufassir"; and in some other cases, like the manuscripts of the commentary, his name is q ttt eeeed hhhh hhe dccciipiinn of ttttt ttt. Also, in most of tee ddddddd hhhhhh hhhhh from Muhmmndd nnn mmmmmsss mmæ ss mentioned with the name "Al-rrr;;;;;; ;;; several cases, his name is mentioned with the name "Astarabadi". There is no information about the dates of his birth and death; but by summarizing the various evidences, it can be lltt eee fffe ff rrr āāī sss rrdddd 11111 1111

١. «لا بأس به، كان يخفي أمره كثيرا، ثم ظاهر بالدين في اخر عمره له كتاب إيمان أبيطالب رضي الله عنه».

 [«]كان ينزل درب الزعفراني ببغداد، سمع منه التلعكبري سنة سبعين و ثلاثمائة و له منه إجازة و لابنه، أخبرنا عنه الحسين بن عبيد الله، يكنى أبا محمد».

290 to 367 lunar years (see: Ostadi, 2021: the entire text).

rrrr eeeee eeee eee aaarrrr s ff IIIIIII aee these people: Yffff fff uu hmmndd nnn;;;;; īīīī nnn Muḥmmn**d**d nnn rrrrrr r Aḥmad Nab Al-Hassan; Abdul Malik ibn Ibrahim or Ahm;;; ddd ll,,, ffffrr nnn Ahmad. Also, several people can be counted as his students or Hīīī īīī aa::::::: : usayn ibn Muhammad; Muhammad Isfahani. Works and rrr ssssss sttdddddddo rrr āānī aee: eee uurrnnt ttt errr eaaoon ff ;;;;;;; rrr aaeeees ff rrrrrr rrrrrr r ooom ;;;;; ;; mrām jiji dd (AS); other miscellaneous narratives. (see: Ostadi, 2021)

3-2- Rijālī review of Muḥammad Ibn Qāsim nn eee ddd scccc,,, hhhh hh jij iii 's tttt tttt tt ,, iiii is āāāā, Tsssssssssl add "" ' iist 0000 00 ,, oo mttt nnn of rrrrrr rr rrrrrr r ddd tts aaaaæaa, aamll y bb ll nnnnnn njij nn,, sss found; except that Ibn Ghaḍii ii 0000 00) nnsss āāāā, aoong with the title "Muḥammad ibn almmmmii d tt nnnnnmn tts nnnnnnnnnmnd narrator and considered it as Muḍūʿ ddd :::::: :::: ::: ad nnn iiii w...wkkk ddd iie.. A commentary has been narrated from him through two unknown men: Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad āāā āāāā āāāā (Ibn Ghaḍ))))))))))))))

)))))))))))) kkkks ff hhhhhh hhhhhh hhhhhh mttt eeeed ooo ttt errr eeeee eeeeee rrrrrr rr-Qur'an and Mukhtaṣrr ssss rr ll-Qur'an jjjj $\overline{\text{m}}$, 1777 HH: 111 ddd ;;;;; hltt hhyy may be related to the interpretation attributed to mrām ssss nn rrrrrr r ,,,, iiii yyyyyyyy mmm, ttt t ttt o ooo oo o ttt JJJ JJ JJJnn..

nnn ddddd ddd 77th century), in his book āāāā, rrrrr rrr d uu ḥammdd nnn mmmmmm "Liar" and used the code "Lam" for him. This means tttt llll llllll lll āānī ii d ttt tttt e mrāmA A(((IIII I II I HHHH HīḤ)))))))))

aaaamhh llll ī 6666 6)) ll oo uueeed hle same opinion of Ibn Ghaḍii īī nn hss ssssss ss al-wwwll, add ee mttt eeeed yyyy yye mmæn of rrr āān,, rrrr t mmmæn ḥmmnæld nnnmmmmmhhhh the mention of, "Muḥammad ibn Abi al-mmmmm ss::: ii 1111111 11 11)))))))))

ttttt mmmee iiiii ii ccc,,, tttt tt mii ss in our hands of the state of Jarḥ nnd iiiii ī ff rrr āānī eee eee iiiiiii iii ff eee hhh qq ddd oot ciiiiii ee uu ḥammad Ibn mmmmm cmmmmmrrrr meee mmmoo,,,,, in some of the documents of the narrations that he has narrated from him, he has included the words of mercy and reconciliation for him. Of course, the existence of these cases is based on

١. «محمّد بن القاسم... ضعيف، كذّاب. روى عنه تفسيرا يرويه عن رجلين مجهولين:
 أحدهما يعرف بيوسف بن محمّد بن زياد، و الآخر: عليّ بن محمّد بن يسار عن
 أبيهما، عن أبي الحسن الثالث(ع)؛ و التفسير موضوع عن سهل الديباجيّ، عن أبيه
 بأحاديث من هذه المناكير»

the assumption that these reconciliations are tttt nnn yy hhhhhh hhhhh hhhee,,, ttt eee iiii sssss ss rrr eees ooggggg gggggg gggggg works.

Therefore, two issues are now in front of us: 1- Is compassion and reconciliation considered validation? Some have considered the existence of compassion and reconciliation as the cause of verification (e.g. see: Al-Husaini, 1415 AH, 1: 135) and some have not accepted this method of verification (Khoei, 1413 AH, 18: 162). 2- If :::: ::::: : rrr <u>1111</u> <u>11</u> a <u>11111</u> nnd a Wiii ... what is the status of his narrations? It was pointed out that with the condition of the text of rrrrr rrr āā șir Uț,,,,, eee rrrrr rrrrrr r area of Muhmmndd nnn mmmmm eee hhrd tttt ,,,, eee ss a sss iiii yyyyyytt rrr āaīī ss ,,,,, Wiii ... eeeee eeeeeess eeee yyyyyy iiiii iii ii s IIIIII II ttt tt nnn nn ssss ssgrrd ss well (which we will discuss in the future under the title of Utsss...

3-3- Summing up the rijālī status of Muḥammad Ibn Qāsim

nn eee nnnnnnnnnnn hle IIIIII II ssssss ss hle Astarabadi, it can be said: considering that Muḥmmndd nnn sss mmss llll dd ee kk ddd iiar by Ibn Ghaḍii,,, ll lll l ss eee wwwprrrr rr eee narrator's validation based on mercy and reconciliation; and on the other hand, the ddddddddddddddddttttt tt tttaaiinn ff rrrrrr rr rrrrrr r ff Uṭsss,, tt semns aaat eee ttt rrpeœeeee

narrations quoted by Muḥammdd nnn mmmmm should be evaluated as weak.

4- Yūsuf ibn Muhammad ibn Zīvād

mmmere ooooooo ff rrrrrr rr-aaaaa aa hhhhh hhe srrr dd vy ūū fff nnnuu hammad ibn ddddd ddd AAi nnn uu hmmndd nnn rrrrrr r oo eeeer sssssssss ss ūū fff eeee eeeeee eeee meaee aaat ooom sss ff nnn uu hammad ibn ,,,,, rre yyyyyyttt yyyyyyyyyyyyyyy rre nneee wssss ff qqqqq qqq yyyyyyyyyyyyy HHHHH "nnnn al-yyyyyy ll-aaaa rrr ,,,,,,, ,,, III ll-rrrrr r rrr nnnnmn Tawhdd ddd mmllī 3 rrr aa,,,,, IIIII 11 āāāāāāāā 2 rrr ssssss sdd eee iiiii iiii s ff 11-", aaaaa aaa iii şll, 1 rrr aannnmnnece)) ss well as the traditions of the current manuscript ff rrrrr rr rrrr ,, hhhhh ss oooed by mmmre available: and he has no other work in mrāmaaaah rrrr sss.

Apart from iii,, nnnnnn ddd hss nrrssssss eeee eee nnnn nnnddd yy Imāmīhhhh hhhla authors and scholars; because from the fourth century when his narrations appeared in the sssss ss hhhhhh hhhhh hhh hhe llll hhh century, only about 12 Ḥīn hh rretttt dd ddd non-repette)) nnn ee ddddd ooon fffff nnn Muḥmmndd tt t ee mrāmīhhhh hhhhhr rrrr rrrr

5- 'Alī ibn Muḥammad ibn Sayyār

'III nnn Muḥmmndd nnn rrrrrr ss lloo hle rrr rrrrr rr rrrrrr rrr ;;;;;; ddd nnnnnn nnn IIII aaaaa aa Uṭrhhh rrryyyyy aarrdddd dde narration. Of course, in some documents, which have been edited, through their fathers (i.e. fffff ddd IIII 's rrrrrr rr ee hss rrr eeed rrr sssssss sssss ssss sss ss,,, ,,,,,,, ;; 666 and 267).

The name of this narrator, i.e. Abul Hassan, rrr ssssss ssss fffff fff IIII rr 00**0**m IIII ll,,,, h eee iiiiii ii 22222 2 ,,,,,,,, S,,,,, nnvvvral passs ff eee iiii ss ff hhhhhh hhh" s ,,,,, Muhmmndd nnn yyyyrr has been included ,, ,,, :: ,,, ddd ;;; aaaa alāāāāāāāā444;; nnnnn nnnnnn nnReza, 1/282, 288; Al-Tawh,,, eee aaa,, <u>1111</u> ibn Muī ammad ibn Sadddd donnn nnnnn na ,,,,, ddd ll oo nntttt rrr paæ,, īiii nnn Muḥammad ibn Sanān ,,,,,, ,,, 111 11 -,,,, ,, , 999) ss nnll eee .. ,,,, ,, eee mccccccss ff lllll ll-iiiiii ii sss mmæss "Abu al-nnnnn nnnī nnn uu hammad ibn rrrrr rr weech bbbbbe-Bihar and Sahib-ebb ll mmll -ūūūm eeee eeeaaddd tt yy iiiii ii 63/46; Al-Baḥāaīī ll -Isfahani, Nd: 192/18) that nn eee wwwiii iinns ff IIaal al-Srrr, ..., mmæ hhhhrr aas eeen eeeeee oo yyyy... Probably, this spelling is due to the presence of a person with the same name in Hiii iii rrrr ces and others. For example, in this same book, ", aame ff uu hammad Ibn IIIII 11-,,,,,,,

6 and 7 – The fathers of Yūsuf and 'Alī

As mentioned earlier, a number of the narratives of Sheikh Sddqq eeee eeen cccdddd nnrrrrrr rr '\overline{\text{111111}} rrruuhh eee rrrrrr rr rrrrrr r ff fffff ff \overline{\text{11111}} \overline{\text{1}}

nn eee eeeer ,,,,, ,, tt eettt ooo ssddd ff ,,,,, ,, ss aaæed: AAuu " bbb fffff nnn Muhammad ibn Ziyad and Ali ibn Muhammad nnn rrrrrr r hhhh hhhh hmggg Immm Sīī "" eeee: qqqqqqwww,, 1,,,, ,,,, , "īīī , 9999

١. «... أخبرنا أبوجعفر محمد بن بابويه قال حدّثنا أبو بكر محمد بن القاسم بن محمد الإسترآباذي قال حدّثنا عبد الملك بن إبراهيم و علي بن محمد بن محمد بن سيار قال حدّثنا أبو يحيى محمد بن عبد الله بن يزيد المقرئ قال حدّثنا سفيان بن عُيينة عن الزهري قال سمعت على بن الحسين(ع)...»

According to this story, and several other rrrr sss mmmæee mmæn rrr ssssss nn rrrrrr rr rrrrrr r eeeæ iiiiii i 00::: eee eeeeeææt,, tt is ll rrr hltt fffff ddd AAī ii eælly rrrrr rdddd mmmmmm rrummmr t.....

In any case, whether the middleman of the fathers in narrating the narration is correct or whether it is from the writings of the copies of rrr ;;; hhe hhhhrs ff uuuuf nnd $\overline{\text{IIII}}$ are unknown like themselves.

8- Aḥmad ibn Hassan al-Ḥusaynī

nn eee sssss ss hhhhhh hhhhh hhlee rre ttttt twelve narrations from "Mut ammad ibn almmmmrll -Mufassir" from "Aḥmad ibn al-Hassan al-Ḥ̄ਜ̄ਜਜ̄ਜ ī ooom sssss ss nnn """"" :::::: 358; Ibid, Al-Shari'a, nd, :: ;;;; ;;;;; nnnn nnnnn nll -Reza (AS), nd, 1: 274, 297, 312 and 2: 2, 52; ibid, 1379 AH: 287, 288, 289).

There are about five narrations from "Muḥammad ibn Al-mmmnhmMufassir" ending with "Al-aa aaan nnnlll ""nneee eeeeeeee s of nnnnn nnn rrr ll-Reza (PBUH), Al-mmllī ddd ''' III ll-Arrrrr yy hhhhhh hhhh,, hhhh hhh ss::::

"Told us Muḥammad ibn Al-Qiii m ll-Mufassir al-rrr āān,, yyy ddd ee peæeed ttt h him, the Ḥattt h ff Aḥmad ibn Al-Hassan al-Ḥī̄̄̄̄̄̄̄̄̄̄̄̄ ooon nnnnnn nm ī̄̄̄̄̄̄̄̄̄ āā ṣirī ooon his father from Muḥmmndd nnn ī̄̄̄̄̄̄̄̄ mmmsss rrrrrr aaaa ooon sss aæeer aaaa aaa ""rrr eeee ,,,,, 9999 99: 777 ttoo Ḥ̄̄̄̄̄̄̄̄̄̄)))))));;;; ;;; , 1:::: :::: :::: :::!lll ll-Srrr ,,,,, ,,, 1: 298).

Therefore, it seems that in all the documents of A. mad ibn Hassan, what is meant by sssss ss $nnn \overline{1111}$ "ss eee mmensssss ss $nnn \overline{111}$ al- \overline{a} \overline{a} $\overline{y} \overline{11}$, hltt ,,, \overline{a} \overline{a} \overline{y} \overline{y} al-Utsssh llhhhhhh these h hhhhh rre mnegg eee ssssss sstt eee tttt

١. «أَبُو يَعْقُوبَ يُوسُفُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ سَيَّارٍ وَ كَانَا مِنَ الشَّيعَةِ
 أَلَّامَاهَ تَهُ "

ff eee msssggg mmmmmnn """" ' uurrnnt interpretation.

Abu al-. usayn Ahmad ibn Hassan is the father-in-aaw ff nnnnnn nnnmmmmmaat ,,, 1111 Şīīiī r yyy...... tth eee hhhhh hh āā şir Utsssh nn 25 "" nnn 344 HH ddd cccdddgggoo his will, Abul Husayn Ahmdd ddd mmmmmm mmmmrrr r lll ddd iiii i iiii ,, ooo sss eee governor of Gorgan, from there to Amol, and in Ramadan of the same year, they entrusted him with the government of Tabaristan region (Haruni, 2008: 61). Abul Husayn Ahmad has rrr dddddddddn ssss ssiittt ''' ī Sīīīī .. ''' ī made peace with Ahmad ibn Hassan at a time when he was at war with him and made him a partner in his government, and made Ahmad ibn Hassan the governor of Gorgan. After that, Aḥmad ibn Hassan participated in wars in favor ff IIII rr iiii sst mmnhhhh hhh comyyyy yy lll;;;; ;;; iiii gg eeese ,,,,, 11111 finally died in Rajab 311 AH (see: Ibn Isfandiyar, 1987, 1: 276-286).

nn yyy eeee, ee ss ll oo nnnnnnn nn $\overline{111111}$ books and translations, as well as the mrāmaaaah rrrr ;;;; ;; d www.ee yyyy yyyy aaae ee sss ssa aaa aaa aeeeeNN NNN Uṭ.....

9- Hassan ibn 'Alī 'Askarī Uţrūsh

It sss nnnndddttt tttt tttttt tt rrrrrr r ,,, nn ,,,, nnnnnn nnn $AA\overline{\iota}$, cccnnamdd Utsssh (for more detailed information, see: Ostadi,

2021: the entire text). In any case, in the iii ggggg ggrrrr ī oommttt rr,, eeæe aee rrddttnnrs dddddddd hle mrāms —,,, so it is — iiidd rrr āāāāīī iiii ww ff nnnnnn n tsssh with this situation. At least three aspects can be proposed about him:

9-1- Brief translation by Nāşir Kabīr

nnnnn nnn IIII rrrrrr r nccaaamdd āā şir rrrrr rāā şir Uţsssh ddd āā şir li al-Ḥaqq (230-304 AH) sss eee hhrrd IIIII lll rr ff Tabaristan. He was a descendant of Sadat tt Imām jiji dd)))) $H_{\overline{111111}}$ ddd a cccctttttt ddd a ddddī ss::: iiiiiii 111111 ii ::::: text). In addition to Tabaristan, he also ruled over other parts of northern Iran, including Deylam and the eastern parts of Gilan, and meee llll lll tttt er ff sss rrrrr rr ttt . āā sir rrrrr sss bnnn uuuuuuuuu ss a uutt 111 er ddd according to Tabari's history report, the people of Tabaristan had never seen any government as just as his rule (Tabari, nd, 353: 4). He is ll oo nnnnn nn '' aaaa īī " rr mmām nnnnnn nnn ;; hhhhh hh llll cccass nnnn nn 1111 1111111 his father's translation, the reason of this title.

Seyyed Motteza 'Alam Al-Hudā spoke about the scientific status, asceticism and jurisprudence of Nāṣir Kabīr (see: 'Alam Al-Hudā, 2018: introduction). Hassan Uṭrūsh has played an important role in bringing the people of Tabaristan to Islam and becoming Shi'a. Supporting the scholars and inviting Sadat to live in Tabaristan, as well as the establishment of mosques and religious schools, are known as his actions (see: Mar'ashi, 1984: 308; Seyyed Kobari, 2008: 550).

9-2- The works and compositions of Nāṣir li al-Ḥaqq

oome kkkks eeee eeee e ttt eeeed rrr āā şir rrrrr r ttt ccciiii gg oo eee tttt tt sss remaining works, such as Al-Basat wa al-Ihtisab, it seems that his books, or at least the

works left by him, are the narrations and notes ff $\bar{a}\bar{a}$ şir li al-Ḥaqq's educational lessons for his students (e.g. see: Uṭsssh, 3333 33 : ;;;; cccc h were either written during his lifetime or collected or written by some after the life of $\bar{a}\bar{a}$ ṣrr $\bar{n}\bar{n}$ r ss::: ''' ,,,, ,,, , ;; 777 ;;;;;;; ;; nnmm $\bar{n}\bar{n}$ H HHHH HHHH HHHH

In the various catalogs and works of the hhhhhhhhh hhh mrāmī,,,,, ,,, essss sssss ddd sssss ssss ssss rrr āā sir Ut;;;;; that this number ranges from about nine (see: ::::: 4477 HH: 33)) ddd eeeeee kkkks (see: Ibn Nadim, 1417 AH: 244), to more than one hundred and sixty works. And even, cccdddggg oo eee ffffff ff oome Ziiii ff eee mmmmmmmmcc., tt ssssss sseee eeeeeee works (see: Anonymous, Manuscripts, 8th century: 10 ff.). Although at present, nothing has been remained of these numerous works. except for two or three works, which are now attributed to him. To see more of these titles and to explain some of these works, you can eee eee uumrrsss eeeesss ff hhhhhhhhhhhhhhhhhhhhh see: Utsss., 8888 888 3333 33 : nrrrcccc ii))) ddd mmennwwrriicees ff eee Immnaaaah ss::: aaaam Al-,,,, , aaai: 1111: throughout the text).

9-3- Nāṣir Kabīr in Rijāl sources

In Ibn Ghaḍii "'s āāāā, ''' mmmhmmmmmmnnn Shahr ūūūūb))))))) dd tttt abbb ll -Din's List (600H), have been mentioned and nothing sss nnnn nnnnnnnnnnāā ṣir Uṭsss;; although the authors of the two recent works have paid special attention to mentioning the scholars of Tabaristan.

tt ss dddddddeee āāāāl of sssss ss 000000 :: "Al-nnnnnn nnn īīīī nnn ll -Hassan ibn Umar nnn īīīī nnn ll -Ḥnnnnn nnn īīīī nnn iii Ṭll,,, Abu Muḥammad al-Uṭsssl lll ll vmm mmmm, ddd mmænsssss ssss ssss""""" jj īīīī , 0007 AH: 57) The same mention was made in Ibn

sssssss ssssl 77th nnnuu))) ddd Kāāāāaat alwwwll ff aaaamhh 6666 6)) ttttttt mttt iiii gg sss sssss ssnn ddddd dddd, ::: 239; Hill111111111111111

nn lllll ll <u>iiii</u> <u>iiii</u> <u>ii</u> ,, tt ss mttt eeeed eeee ee āā sir's father; appropriately, his name sss lloo eenn mttt eeee:: ''īīī nnn ll-Hassan nnn IIII nnn mmrr nnn A A I nnn ll -Husayn ibn īīīī nnniii Tllbb,,,,, eee rrrrrr of āā sir al-Hassan inn AAI, myy oo d ee eeeddddhhhhhhhh" $\overline{11111}$ $\overline{1}$ 5555 55 : sss eeee ss ntt eeennnt nn mmæn rrr sssss ff iji ll iiii ; nnd tt ss oot exactly clear whether the mentioned agreement is for the father or the son. Also, once again, it is mentioned by Utsssh mmeelf: "Al-Hassan nnn īīīī nnn ll -nnnnnn nnn īīīī nnn mmrr nnn π nnn ll -Hnnnnn nnn π nnn iii Tll ... ll āā şir li al-Ḥaqq, may God be pleased with mmhīiii ī 5555 55 : ss aooo msssggg nn mmæn rrr sssss ss āāāāl ss very important that there is no mention of Utsssh nn hhhhhh hhhhh ii;;; atthhhhh hh sir rrrrr Uthhhhhhh myyy sssss ssss a,,, ,,,, ,, the entire text). Also, there is no mention of Utsssh nn tttt yyrr ll-''' eehhh al-jjj ll yy 111111 1111 ii

nnnnn nnn nn al-Ut,,,,, ,, nnn be iii d tttt due to the fact that he mentioned two things about Utsssh nn ii s ii āā, tt ss oot nn mmæn editions of that book, and there is no mention of Utssst tt t t l lllll ll ll -llll www.wwtt āāāl ll-" eehhh ll-;;;;; ;; smmæn aaat hæ eeeeeee Utsssh nnii āāl al-sss ī ss eee ff eee iiii iisss oo the copy of this book by the later copyists.

9-4- Rijālī status of Uṭrūsh in relation to his Zaydī religion

tt sss aaddhltt ssss nn bln $\overline{1111}$ $\overline{111}$ rrr $\overline{1}$ Utsssh sss ee hdd snnn hle ttt h mrām ff mrāmaaah ss::: mmmminii i ,, lll a ll-Absar, nd: 30) and he had participated in his funeral.

ddd ee dddddddddd mrām nnnnnn nnnnnnn (AS) had no children (as an example see: nnnnnn nn 9999 999., dddddd dddd)))))) therefore, it is neeessyyy oo nnnrrrrr rre jjjllī status of Uṭsssh nn eæainn oo yyyhhhhhh hhh Wiii eeeeee eæeeeeee

Apart from the issue of distinguishing the imposition of e iii hhat hhe mnenff www.wwttt and before, there are two minimum and maximum points and their intermediate states around the corrupt narrators of the non-twelfthmmam ''' a iiiiii iii oome lllll ll s myy believe in not paying attention to the narrations ff eee rrr tttt tttttt t ss ff eee aaaaa aa,,,,,, unconditionally and exceptionally; and on the other hand, some may also confirm them. E.g. mmme eeee eeeeeeee eee mnn nnn ssa Wiii īī to be trustworthy due to the endorsement of hhhhhhhhhhhhhrrrrr r shūb (Khoei, 1413 AH, 12: 132). These scholars have distinguished between the use of corrupt traditions of religions ddd rrrrr rr sssssss... s::: ,..., HH: ;;;; AH: 42, 255, 329, Sh. 384) or at least, they accept these Hiii sss ff eeey oo ttt eeee eee iiiii iion ooon Imāhhhhhh hhhhhhhhhhhhhhhh 1417 AH, 50: 1). Some scholars have also given a moderate opinion; and they believe that only the narrations of non-hhhh ī "" a narrators are accepted, which are not of the type of belief in their religion (e.g. see Nouri, 1382 AH, 623: 3). This means that the agreement of the text of the narration with the beliefs of the corrupt narrators of the religion weakens the rrr nnnnn**n**re:: ''' mrr,,)))))))))

9-5- Summarizing the rijālī status of Nāṣir Kabīr

In summnrg up the study of Rijāl Hassan ibn 'Alī Uṭūūsh, it can be said that he is unknown in the Rijālī sources of Shi'a; and only nnNajāsh"s book, his name is mentioned; and it has been

pointed out that he believed in Imāmate; the same thing has been repeated in some other sources. nn Najāsh"s memoirs, the wodd Taraḥḥum is included, and in Tūs"s memoirs, the word Tarāḍī is incuded for hmm If these phrases are not the additions of the later copyists, in the eyes of some of the later scholars, it means confirmation; and in the eyes of others, no. According to the Zaydī religion of āā ṣir Uṭrūsh, only narrations from hmm are acceptable that is not religious and related to his Theological religion. In general, in terms of his rijālī status, he is considered weak.

10- 'Alī ibn Hassan 'Askarī

Abu al-sss nnn IIII II n nnnnnn nm IIII nnn Umar al-ffffff ff eee rrrrrr ff āā şrr rrrrr Ursss;; ooo sss a eeeeett ff iiii aa eee: Umari, 1422 AH: 382); but during the period of ttt 1111111 IllIll Ill n eee hh''a feeed myyy strictures, such as the destruction of the graves ff Imāms))))))e:: iiiii iiii ,,, ::::: ttt eee eett., oome aaa eeee,, hhhh hh iiii nnn nnnnn nnn nnnnnn nnn īīīī āā șir li al-Ḥagg, who was a child, was brought to Iraq from zzzzz eeeer tttt ennnnmdd eeeeee nn ''' aaat ,,, mmmraa ffffff fff, eee hhhhr ff aa şir Utsssh sss Ill dddaaaaa a nnn IIII AArrr ī ss::: Umari, 1422 AH: 348; Ibn Taqtaqi, 1418 AH: 277) or Abul Hassan al-aaaaa aa ::::: : tsss., 1418 AH: 72). Even some of Utsss" s, ,,ke Hnnnn nnn iii aaaaa aa ddd ll oo nnnnnn nnn mmfffff, lll eed Utsssh with the title of rrrrrr r nn hlas nnnnnnnæeee nnn IIn,.... AH: 285).

'III nnnsss nnnrrrrr r ss a ḤIII hhrrr ;;;;;; ss nn emmæree, ee rrr ddddddddm IIII nnn ''' rrr ;;;;; ;;; eeæe rre sss nrrsssssss ss IIIII IIIII II ee... :::: Uṭsss,, 4488 HH: 22). ,,,, '''' a rrrr sss, hhrre rre aaaaææsss mmmm mmmrrrr eee iieee''ll ī nnnll-sss nnn nnn IIII ibn Umar" (e.g. see: Arizi, 2009: 103 and 345;

Many other narrations are also found with ... eeeeeedl i ill ll -llll ii i $\overline{1}\overline{1}$ $\overline{1}\overline{1}$ $\overline{1}$ $\overline{1}$ $\overline{1}$ cccr rr e mmmmm ttt nnnn nne rrrrrr rr $\overline{a}\overline{a}$ \overline{s} ir Utsssh ddd $\overline{1}\overline{1}\overline{1}$ nnnaa dll ddd eeeess ::::: : iiii , 3333 33 : eee rrrr ees ff $\overline{1}\overline{1}\overline{1}$ bbn nnnnnn nm $\overline{1}\overline{1}\overline{1}$) tttt should be distinguished; to know the main number of traditions of Father Utsssh.

Apart from the description of a poet (see: Amin Amoli, 1421 AH, 187: 8), in some few sources and by some people such as his ,,, ,,,, nnnnnnnn nnn aaa,,,,,, 22222 been described as follows: "He was a virtuous nn eee IIIIII sssss sss rrsssssssss ss llll ss mrāmaaah rrrr sss, ee ss mmwwww,,,,,, and there is no research about him. Now we ", t āā sir's father is Utsss, according to the Hiii hh, ddd ee eeed rrdddd 275 AH and there has been no weakening or confirmation of him. Of course, some scholars, de eee hhh ,,,,, hss āāāā, eeee mttt eeeed eee mmme of iiii nnn nnnnnn nn hhe rrr ssssss cccnnnmnnn mrām aaaa d))))))))))))))))))))))))))) AH: 376), but he has not made any corrections about him.

Conclusion

similar in three categories of interpretation ss;;; ;; t hleee mtt ssss ssoo hvve mrtttt ttt differences; which are: 1- ssāād ff rrrrrr r ccccccss eehhh eee hhhh hhmm ::::: course, this connection is Mud... 2- ssddd ff rrrrr rrī nn eee kkkk kk Ihāāāā sssssss smrllrr oo ssss ss..., ,, nnn ss ām īīīī 11111 ll oo ee nnnn nn hle nnndd ff eee nrrssssss ss ;;; iii s eeeee eeeee ee ooooooo ff eee writings of the copyists ff """ ' ssddd ff Sqqqq qqqq ii eeyyyyeehhh eee ssseeee ff hle kkkk kk , eee ssddd ff eee rrr ttt ssss ss ,,,,, t oom eeerr ooo ways, which are different in different sources of ;; eeem aaat eeee ennn ddtted reahh eee 1hhh mrām; ddd mmr oeeess hhhhh mrām IIII IIII III some eeeess oo kkkk kk nnnnn nnn IIII āā şīII mmmsss rrrrr r nn tttt, Ill hheee oommittit s rre oom nnnnnn nnn IIII TITITI TIT SUUUSISS...

eee ssddd ff rrrrrr rr rrrrrr r aas eeeelll types of gaps and time intervals from the manuscripts to the final narrators.

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