

نشر به علمی

قرآن و معارف دینی

«مقاله پژوهشی»

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

کاظم استادی

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 امامین عسکریین(ع)، جعلی و موضوع می‌دانند. مناقشات درباره این کتاب، چند بُعدی است؛ یعنی هم شامل تاریخ تألیف و انتساب کتاب به مؤلف می‌شود، و هم شامل اسناد، روایان و محتوای کتاب می‌شود. بنابراین لازم است این تفسیر از جهات گوناگون مورد بررسی قرار گیرد؛ یکی از این ابعاد، بررسی رجالی روایان این اثر است تا مشخص شود که سلسله اسناد تفسیر چگونه هستند؟ آیا در این سلسله روایان، افتادگی و اضطرابی وجود دارد؟ نیز، وضعیت رجالی این روایان چگونه می‌باشد؟ از آن جهت که بررسی روایان اسناد تفسیر تا شیخ صدوق، در مقالات دیگری پرداخته شده، در نوشته حاضر، تنها به بررسی رجالی ده تن از روایان اسناد این تفسیر، از شیخ صدوق تا عسکری اطروش پرداخته شده است. در این بررسی رجالی روایان، مشخص شد که غالب روایان این بخش از اسناد تفسیر، در منابع امامیه، مجهول هستند و دیگر افراد نیز توثیق نشده‌اند.

واژه‌های کلیدی

حسن بن علی، اطروش، تفسیر امام حسن ناصری عسکری، 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 rrrrrr rrrr dddddd... mām aa snnn b... (traditional... off llll y iii ', hhhh hhh ogg nnnn ree bbbttt tt nnoo... sss y yyyyyyyyn (AS). Controversies about this book are multidimensional; that is, it includes both the date of authorship and attribution of the book to the hhhrr, nnd oooo oddd... hē dddd ooooo oddd nntttt tt hē Therefore, it is necessary to examine this interpretation from various aspects; nne ff teeee eeee oooos ss hē ... of the narrators of this work to find out how is its chains of transmitters? Is there any vacancy and anxiety in ... ff ooooo oddd ... , tt ss hē ... tus of these narrators? nnee hē wwwwww hē oooooo ff dddd pp oo hhhhhh qqqqq qqq nnnn nreeeee nn tt rrr ... , tii s ... , ly hē ii ... nnnff hē oooooo ff hss ddddss ii eeeee oom hhhhhhaa uūq to ... ī tūū.. nn tii s ... ff hē oooooo ott sss oand hltt hē mjjrrtty ff hē oooooo ff hss tttt tt hē rrrrr rāād eee nnnnw n hē Immnī uuucc,, and the rest have not been confirmed.

KEYWORDS

sss sii i nn ' ... , tūū,, ooooo o mām aa aan Naṣīī ... , h ... q

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A- Isnād of Tafsīr from Sheikh Sadūq to ‘Askarī

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

tttt mmmree sddd of the interpretive rrr ssssss sf hhhhhh hhqqq oo m ss aaabiii nn his works, all three other types of Sanad of the rrrrr r rkk tt dddddddd mām ssss nn aaaa aa (AS) and Ihīijj eee ee o aaa::: nn.. sddd ff rrrr ttoss up oo hhhhhh hhhh hh:: dddddd :::: :: eiii ee eex;;; ww sddd of rrrr ttsss oo m hhhhhh hhhh hh mām nnnnnn nnnnnn (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 nrrrrrr r aee smīrr nrrree ttt ooioies ff rrrrr r,, ,, ,, ndd ff muuurrr pp, ssāād ff qqqqq qqa,,,, ,, nd sddd ff hle kkkk kk Ih;;;;; ;;; hæee mtt ooss ll oo vvve mtttt tt differences; which include:

1- eee sddd ff Mccccccøss ff rrrrr rreeed eee hhhh hhām ;;;; ff csss,, ssss connection is Muḍ‘ ‘ :::: :::: :: :::: :::: (entire text). And on the other hand, since hhhhhhhhhq ddttt haee eekkkk kkrrrrr r his possession (we will talk about this soon), it eeems aaat eeee sddd eeeeed hle mccccccøss ff iiiiii i i i iiiii iii iiiii iiiii iimm mmmmm

2- eee dddd dd rrrrr rrs nreennnnnnnnnn the book of Ihīijj cccsss mām īīī īīī īīī īīī ll so een n--- sddd ff nrrsssssss ss qqqqq qq::: iiiii i,, 666 HH ;;; nn d ff rrrr ,, this connection is also one of the writings of the

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

3- eee sddd ff eee rrr sssssss sf ,, ,, hhhhh hhhh eee rrr oooooo ff aa rrrr rr rrrrr r in two ways, have two important points: 1. eeeee eendd ff qqqqq qq ttt ii eecyyeehhh eee main book of interpretation; rather, as mttt eeee,, qqqqq qq cccss oo mmm rrr fffffff ff fffffff f ff f iiiiii i iiiii miii rreg; not all the text of the commentary. Two. The sddd ff rrr aasssss ss S,, ,, ,, t oo m eeerr two ways, are different in different sources of ;;;; ;; oome ff eem aaat eeee eee corrected reach the 11th Imem. ddd eeee eeeess ehhh mām īīī īīī ddd some eeeess oo kkkk kk nnnnnn nm īīī āā šīī mmmsss rrrrr r ff oeeee, ddd nn,, ,, ,, l eeese sddd aee oo m nnnnnn nnn īīī rrrrr r āā šīī Uṭsssh (see: Ostadi, 2021: the entire text). To pay more attention oo eee sddd eees ff rrrrr r interpretation and their differences, look at the aæee nn nmmnnnnnnnnnn mmmnn mn nnnn nmmn

In any case, we are faced with these names rrr iiīīī īīī veew ff eee rrr ssssss ff rrrrr rrr hhhhhh hhqqq oo rrrrr r eeekh ddd,, Muḥmmndd nnn mmmmmmmmmmmmmmmfff nnn Muḥmmndd nnn,, ,, ,, īīī nnnuu ḥammad ibn rrrrr r eee rrrrr r ff sss ff ddd AĀī, Aḥmad ibn Hassan Al-Ḥnnnnnnn nnnnnn nnn īīī īīī īīī Uṭhhhh hh tttt tt oo ll īīī nnn nnnnn nnnnnm ttt rrr ff āā šīī Uṭsss... ff ee also consider Ibn Ghaḍ‘‘ ‘ rrrllle ss::: nnn Ghaḍīīī, 2222 22 :))) tttt rrrrr rs mmmttt rr,, ll ll ll l ss ll oo dddd oo eeese eeeee hrr,, ,, ,, īīīī īīī ww ff eee rrr ssssss of rrrrr rrrm hhhhhh hhhh hh rrrrr rrtt ss eeeeaaayy oo iiiii iii iiāāī eei 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)	--	--	--	--	--	--	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)	--	--	--	--	--	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'ar Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Ziyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhammad (d. 260 AH)
3	The Commentary of Imam Askarī (AS) (manuscripts A, B, D, T, Q, W)	--	--	--	--	--	--	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'ar Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Ziyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhammad (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 Imrā'il al-Qumī (590 to 600 AH)	Muhammad 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 Muhammad al-Durīstī	Abīh	?	?	Abū Ja'ar Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Ziyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhammad (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 Imrā'il 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'ar Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhammad (d. 260 AH)
6	Arđakan Manuscript (376 AH), Isnad of the Commentary of Imam ...	--	Al- attributed to Abu jūr (ca. 588 AH)	?	Abi Ja'far Muhtad ibn hhh (d. 539 AH)	Abi Abdullah Ja'far ibn Muhamm ad al-uu	?	?	Abu Muahmmad Ja'far ibn Ahmad	Abulhassan Muhammad ibn Qasim al-Mufasssir al-hh bbbb	bb u ūūū ū ūū uuf nnn yyyd ddd Abu al-Hussein Ali ibn Muhammad bbn rrrrr	rrrr a bbāāāā āmāmayn) bbb bb b Muhmma d Hassan ibn Ali kkk	bb ī	bb yyhh	
7	conclusion of Sheikh Sadūqnn nnnm of transmitters 1 aaaaa ahimā)	--	--	--	--	--	--	--	--	bb ū fffff Muhammad ibn Ali ibn Hussein ibn sss n nnn bbb yyyh al-uu mī (Sheikh dddūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir dddddddd al-hh bbbb	bb u ūūū ū ūū uuf nnn yyyd ddd Abu al-Hussein Ali ibn Muhammad bbn rrrrr	rrnn abawayhi mā) ll - Hassan ibn Ali al-	ī hh	bb yyhh
8	conclusion of Sheikh dddūqnn nnnm of transmitters 2 (Ahmad ibn Hassan al-Husseinī)	--	--	--	--	--	--	--	--	bb ū fffff Muhammad ibn Ali ibn Hussein ibn sss ā ibn bbb yyyh al-uu mī (Sheikh dddūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir dddddddd al-hh bbbb	bb u ūūū ū ūū uuf nnn yyyd ddd Abu al-Hussein Ali ibn Muhammad bbn rrrrr	rrnn abawayhi mā) ll - Hassan ibn Ali al-	ī 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 hle rrāl nn ssddd ff ttt rrrr tt aiinn tt dddddd mām kkkrrī ;;;; 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 mmmmm rry kkkk kbbbed oo mām nnnnnn nnnnnm (AS) also has a time gap between the mccccccsss ddd eee rrrr tt sss ff eee ssddd nall three types of Sanad; that is: A- ssddd ff mccccccsss ff - ssddd ff rrrrrr raannn in Ihii.... - ssddd ff nrtttttttttt tt t tt sssss ff

The minimum time interval from the . cccccccsss ff eee rrrrr rrr r hle rrr ssssss ss tts ,,,,, , lll ll oome aa rrrr rr rrssssss ss eee sssss ss hhhhhh hhhhhh hh tttt ooo hundred years; it means that all of them have a eeee eeeeeeeā.

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 mām ssss nn mām mām eee sssss ss qqqq qq tttttt a mmmttt rraal mmmree 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

eeee ae hle eeees ff ssddd rrr eee rrr nnnnnm ff rrrrrr rr oohhhhhh hhhhhh hhh ysss rre eee ssād rrr eee mccccccsss ff eee Trrrrr kkkk kkkkkkkkk mām kkkrrī)))))))) eee eeee ss eee ssndd rrr ttttt tttt y rrr ssssss ss eee ook known as Ihii.... mmmree iii llll llll ff ssddd pp oo nnnnnnn nnaooss nn hle fffhh ddd

seventh centuries, th— ssddd sss llrrr ddd hidden intervals; such as: A- An omission in eee ssndd ff nnnnnnn nnnlllll . B- An omission ll eee snff ff fff ssssssssss ss eee bkkk nnnnn as Ināāā C- nn omiiii nn nn hle ssddd ff Muḥmmnd 000000 00000 0000000000

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

nn eeee oeee ccrr tt e nrrrll ddd omsssnff eee ttttt t ss ff rrrrrr rrrrr hhhhhh hhhhh hh rrrrr r rt ss rrr y mrttt ttt oowwwwwee ff rrrrr rs aaaarr ddd eee rrrrr rr rrrrr rs Trrrrr hrrre rre eeeee situations or perspectives in front of us:

1- rrr rrrrr r r rrrttt et t t tt tt m mām, aaat ,, mmmmm mām ,, ooo sss mrrrrdd nn 254 AH; as some have said like Ibn Ghadii m (Ibn Ghadii....)

2- T... ssss rr ss tttttt tt oohle ttt h mām, aaat ,, mām nnnnnn nrrrr ī)))) , mrrrrdd nn 260 AH; as some notable people say (see: Ostadi, 1985: full text)

3- ssss rrrrr r mmmmmām nnnnnn nnnnnnn Uṭsss,, hhhhh hhh mmm ,,,,,,, ,,, martyred in 304 AH (see: Ostadi, 2021: the entire text).

If we know the interpretation from the 10th mām AA,, ttt nnn nnnnn ddd mām ddd hle hhhh hām ,,,, ,,,, e lll ll an rrrll ddd omission of the narrator. In addition to this, the ttt hhh hh hhhhhhhhhT Trrrrr rrr ich is given tt hle gggggggggg hle rrrrrr rrrrr rr oot mmmtt lll e hhhh hhh eett h ff eee hhhh hām (AS).

ff ee wwwwwwrrrrrr rrr– eee llhh mām (AS); two cases are assumed: one. The story of eee ttttt t ss ff rrrrrr rrrrrrr rrrrr rrr rrrrr years. In this case, the same situation of the hhhhhhām ss mttt eeed eeeee eeeeeeeettt is, there will be a drop and omission of the rrr rrrrr rr wwww fffff fff mām add eee hhhh

the assumption that these reconciliations are tttt nnn yy hhhhhh hhhhh hhhee,, ttt eee iiiii sssss ss rrrrees ooggggg gggggg ggggggg works.

These cases of mercy and reconciliation mentioned earlier aee ssddd hhhh hhhhhhhhhhh aaarr s ee... eee: ,, ,, ,, 1: ,, ,, ;;;; ddd nn eee sse eee ssddd ff qqqqqq mmlī kkkk kkkk kkk nnn n ttt eeed sse: ,, ,, āī, :: :: ... mmra wvssss ff these īīī hh mmmmmmsmee aooo mttt eeed along wihhhle rrrr ooooo ff mrryy ,, ,, - Tawh:: :: :: ::

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 īīī īī a īīī 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 šir Ut,, ,, eee rrrrr rrrrr r area of Muḥmmādd nnn mmmmmn eee hlrrd tttt ,, ,, eee ss a sss iiiii yyyyyt rrr āāī ss ,, ,, Wiii ... eeeeeeeeeess eeeeeyyyyy iiiii iii īī s īīīī īī 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 nnnnnnnnnmn hle īīīī īī sssss ss hle Astarabadi, it can be said: considering that Muḥmmādd nnn sss mmss llll dd ee kk ddd iar by Ibn Ghaḏīī ,, ll ll l ss eee wvprrrr rr eee narrator's validation based on mercy and reconciliation; and on the other hand, the dddddd ddd tttt tt ttaaiinn ff rrrrrr rr rrrrr r ff Utsss,, tt semns aaat eee ttt rpeeeee

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

4- Yūsuf ibn Muḥammad ibn Zīyād

tttt mmmeee oooooooo ff rrrrrr rr-aaaa aa hhhhh hle srrr dd yy ūū fff nnnuu ḥammad ibn dddddd ddd AĀī nnnuu ḥmmādd nnn rrrrrr r oo eeer sssssssss ss ūū fff eeee eeeee eee meae aaat oom sss ff nnn uu ḥammad ibn ,, ,, rre yyyyyttt yyyyyyyyyyyyyyy rre nnee wssss ff qqqqq qq yyyyyyyyyyy al-yyyyy ll-aaaa HHHHH ‘nnnn nn rrr ,, ,, īī ll-rrrrr r rrr nnnnn Tawhdd ddd mmlī 3 rrr aa,, ,, IIII ll-āāāāāā 2 rrr ssssss sdd eee iiiii iii s ff ll-’’ ,, aaaaa aaa iii šll, 1 rrr aannnnccc)) ss well as the traditions of the current manuscript ff rrrrr rrrrr ,, hhhhh ss oooed by mmrrre available; and he has no other work in māmāaaah rrrr sss.

Apart from iii ,, nnnnn ddd hss nrrsssss eeee eee nnn nnnddd yy Imāmīhhhh hhhla authors and scholars; because from the fourth century when his narrations appeared in the ssss ss hhhhhh hhhhh hhhh hle llll hhh century, only about 12 Hīīī hh rrettt dd ddd non-repett e)) nnn ee dddd oom fffff nnn Muḥmmādd tt t ee māmīhhhh hhhhlr rrrr rrr

ffff nnn uu ḥmmādd nnn ,, ,, m nnnnnn nnn īīī īīīī Utsssh rrrrett,, ddd nn some documents, which are ascribed (e.g. see: ,, ,, ,, :: 77)) rrr hhhh hhrrrrrr rr thhhhhh hlerr eeeeee ddd īīī 's father) has narrated the exegetical traditions aaat rre vviiabee oo :: qqqqqq)))))))))))

nn yy c,, ,, ,, nnn uu ḥammad ibn dddddd dd nnnnnn nn āāāāī sssss sss translations, as well as the māmīyyhh rrrr ;;; ttt tt tt ttt ttt ttt tt tt t t šir Utsss" s sssssss sss hltt ee ii dd rddddd eee year 325.

5- ‘Alī ibn Muḥammad ibn Sayyār

‘Alī ibn Muḥammad ibn Sayyār... ddd nnnnnn nnn... Uṭrhhh rrryyyyy aarrdddd dē narration. Of course, in some documents, which have been edited, through their fathers (i.e. fffff ddd Alī 's rrrrrr rr ee hss rrr eeed rrr ssssssss sssss ssss ss... :: 666 and 267).

ttttt mmm... aarraiioss ff rrrrrr rr... hhhhh hle commnn ttt nnnn nnnnn nnn... Astarabadi has also narrated several narrations, yyyy yyyy Alī yyyyr, tttt ggg oom uuu Yaḥāā uu ḥmmnd nnn dddd dd::... al-iiiiii ii iii ii iii iii iiiiiiiiiii

The name of this narrator, i.e. Abul Hassan, ii mttt eeed nneeeelll ssddd ff hhhhhhhhhhhhh rrr ssssssss ssss fffff fff Alī rr oom Alī ll... h eee iiiiii ii... S... tttt... nrvvral paasss ff eee iiiii ss ff hhhhhh hhh" s... Muḥammad nnn yyyyr has been included... ddd... aaaa al-āāāāāāā 444;; nnnnn nnnnnn nāReza, 1/282, 288; Al-Tawḥ... eee aaa,, Alī ibn Muī ammad ibn Ṣadddd dnnnn nnnnn nā... ddd ll oo nntttt rr paac,, Alī nnn Muḥammad ibn Sanān... Alī ll-... 999) ss nll eee... eee mccccccsss ff llll ll-iiiiiii ii sss mmmss "Abu al-nnnnnn nri nnn uu ḥammad ibn rrrrrr rr wccch bbbbbe-Bihar and Sahib-e-bb ll mml-ūūūm eeee eeeaddd tt yy iiiii ii the reasons of Sheikh Sqqqq qq... 63/46; Al-Baḥāāī ll -Isfahani, Nd: 192/18) that nn eee wwwiii iinns ff Ilaal al-Srrr... mmm hhhrrr aas een eeeee e oo yyyy... Probably, this spelling is due to the presence of a person with the same name in ḤAlī Alī rrrr ces and others. For example, in this same book, llll ll-... aame ff uu ḥammad Ibn

Alī nnnsss rrr al-wwwAlī aas nnnnmttt eeed... l ll-... 1))) ddd ll oo nn non-"" a scccc,, hlee ss a ooooo hhhh hhh mmm ee.. s:: Alī ī al-... 13: 534) and there are some names similar to it such as "Abu al-ssss an Alī nnn uu ḥammad ibn Bishr" (as an example see: Al-... AH, 1: 9)

There is also a short article quoted by... eee nnnnn nneeeee oo mām Sajjad (SS) ss:: ll ī bln Ḥusayn, 1423 AH, Aghar version), which is also mentioned in Biḥrr ll-nn rrr jjj Alī ī:: Mjj sss, 3333 333 104: 121) and some, like Sheikh Baha'i, doubt its attribution (for more information see: Tehrani, 1408 AH, 9: 431). The same short story, with a long sequence and with slightly fffffrttt ssn,, sss een aaæd nn hle hhhhhh hh Imām ll-jjjj dd))) ‘Alī nnn... aaaa aaaa aaaa lllll ll ll... 1... yyy sss,, Alī nnn Muḥammad nnn rrrrrr rr nnnnnnn nn eee sssss ss āāāā and rr... ss lll ll hle māmyyhh rrrr... ttt ttt tt tttt tttt tt ttt t tt tt t t ṣir Uṭsss" s ssssssss sss hltt ee ii dd rrrddd eee year 325.

6 and 7 – The fathers of Yūsuf and ‘Alī

As mentioned earlier, a number of the narratives of Sheikh Sddqq eeee een ccddddd nrrrrrrr rr ‘Alī rrr uuhh eee rrrrrr rr rrrrrr r ff fffff ff ī Alī ī nn eee eeer... tt edtt ooo sddd ff... ss aaæd: AAuu " bbb fffff nnn Muhammad ibn Ziyad and Alī ibn Muhammad nnn rrrrrr r hhhh hhhh hmggg Immm Alī Sī "" eeee: qqqqqqwww... 1... , " Alī , 9999

1. «... أخبرنا أبو جعفر محمد بن بابويه قال حدثنا أبو بكر محمد بن القاسم بن محمد الإسترآبادي قال حدثنا عبد الملك بن إبراهيم و علي بن محمد بن محمد بن سيار قال حدثنا أبو يحيى محمد بن عبد الله بن يزيد المقرئ قال حدثنا سفيان بن عيينة عن الزهري قال سمعت علي بن الحسين (ع)...»

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