Reviews of Isra'iliyyat in Interpreting the "Tafsir Ayyashi"

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Abstract

"Isra'iliyyat" was mostly fake narratives influenced by imported beliefs of foreigners (Jews, Christians, and Magus) that have found their way to religious texts, or by interpretations of Quran, "asātirol'avvalin" or ancient legends, that quoted narratives and interpreted the verses about creation and stories about the prophets with a deviated view. This deviated idea from the Jewish point of view found heirs among Muslims that Khawarij and Ash'arites could be named as the most important ones, who believed in the fallibility of prophets and demoted the messengers to the level of ordinary people. Of course, the arrival of Isra'iliyyat thoughts into the Islamic culture would have numerous adverse effects on the status of Islam; these hadiths mixed the authentic interpretation and hadith of Islamic with superstition and caused corruption and deviation in the Islamic faith. This distorted the image of Islam and made it as a superstitious religion. This same applies to multiply the importance of addressing this issue. The significant issue about the Isra'iliyyat is the extremity view, which believed in fallibility of prophets, the incarnation of God and his reproofs about the prophets that faced this diverted flow with a major challenged, and the hadith critics must deal with its new extensions with a fundamental choice. These issues have left special effect on the thoughts and ideas of some Muslim scholars. In this study, researchers by using the library research explore these thoughts in the "Tafsir Ayyashi", and finally came to the conclusion that Ayyashi by using interpretation method matched the verses and narrations and past them without modifications.

Keywords: Isra'iliyyat, Diagnostic Criteria of Isra'iliyyat, Tafsir Ayyashi, Narrative Interpretations.
1. Description of the issues

The subject of this study was to investigate some of the fake narratives of under the name of the Isra'iliyyat and their impact on the narratives of Tafsir Ayyashi and matching it with other narrative interpretations of the Shi'ite and Sunni. Isra'iliyyat from the early days of Islam have found their way to hadiths and narratives for various reasons including profit, competition, and hatred of Jews and perceptions of deceitful people and predecessors mythology fans and other causes. Because the entry of such narrations to interpretation and hadith was on behalf of the newly converted Jews, they become famous as "Isra'iliyyat ". Following questions have been the basis of the research and the purpose of this thesis was to find logical and meaningful answers for them.

1. How much does "Tafsir Ayyashi" have Israelites narratives?
2. What are the criteria for diagnosing Isra'iliyyat?
3. What are the narrator's roles of People of the Book in conveying Isra'iliyyat traditions in the Tafsir Ayyashi?
4. What was the position of Ahl al-Bayt against the Isra'iliyyat? of

2. Background

In this regard, a few dissertations have been written that are presented below:

A. Isra'iliyyat in interpretations of the Quran has an emphasis on Jameʿ al-bayān Tabarsi written by Mohammad Ali Nasseri, which has an introduction and five chapters, in which the issue have been clarified, history of research, research methodology, the necessity and major and minor questions had been investigated. In the first chapter the literal and terminological meaning of words Israel and Isra'iliyyat, and total meaning of Israel and the spiritual term of the Isra'iliyyat have been investigated and also Types of Israelites were expressed. Then in the remaining chapters, Isra'iliyyat has been investigated in Jame al-Bayan and Majma al-Bayan. This thesis has been defended in Allameh Tabatabai University, Iran, in the year 2000.

B. The traditional Viewpoints of Abul-Futuh al-Razi in interpretation of "Rawz al-jinan" focusing on the Isra'iliyyat, written by Malihe Hossein-Pour. In this thesis, first the "Rawz al-jinan" interpretations and its author have been introduced, then, in the traditional classification, the use of existing narratives in the interpretation was studied, and at the end, some of Israelis narratives in this interpretation have been investigated. This thesis has been defended in the year 2001 in Qom University, Iran.

C. Investigating Israelis narrative of Surah Baqarah in Jame Al-Bayan al-Tabari written by Seyyedeh Fatemeh Pazhouhide. In this thesis, the date of entry of Israelis, factors of its emergence and prevalence and the narrators of the book were examined. At the end, Israeliite traditions have been studied in Surah Baqarah in Jame Al-Bayan al-Tabari. This thesis has been defended in the year 2001, in Isfahan University, Iran.

D. Investigating the positions of Ibn Kathir against Isra'iliyyat in Tafsīr al-Qurʾān al-ʿazīm written by Zahra Norouzi. In this study, an interpretation and its special features are described and finally the correct and proper position of Ibn Kathir in Tafsīr al-Qurʾān al-ʿazīm and his critical approach have been quoted. This thesis is defended in year 2008 at Tehran University, Iran.

E. Effects of Isra'iliyyat in narrative interpretations of Shia written by Erfan Chehri. In this study, types of Isra'iliyyat, the narrators of the book and the commentary narratives about the number of
Isra'iliyyat is quoted and criticized. This thesis is defended in year 2012 at the University of Kermanshah, Iran.

F. Quranic women from Eve to Mary written by Azam Farjami. In this book, the author sporadically has examined some Israelis traditions in interpretations, and by authentic investigation has clarified the document of the falsity of these traditions.

3. The necessity of the research subject and its objectives

Considering the importance of the Qur'an and its interpretation, as well as the arrival of a new waves of deviant ideas, and beliefs and their impact on new word and consequently interpretation of Qur'an and Hadith, it is obligatory for the Muslims to review this deviant flow with a new and broader vision, And to deal with it by detecting the strengths and weaknesses of the process.

Therefore, the necessity of this study was to explore the hidden aspects of this deviant process of thought and its dangerous dimensions, that the community of Muslim have found its heirs like the Khawarij, Ash'arites, Ahle Hadith and the Salafis which sometimes also have committed to armed actions. For this purpose, the Isra'iliyyat was analyzed in interpretations, and the reviews and criticism of such narratives represents the importance of this topic. Also, these viewpoints have found broad followers among Shiites' extremists, who have exaggerated about the virtues of Ahl al-Bayt, to the extent that they are ranked as divine and not just superiors but super human.

4. Methods and resources of the research

In this treatise, library methods is used like other humanities research, and by using available books in libraries, and a comprehensive software of Qur'an and Hadith, some information was collected through note taking. Finally, analysis and reviews of the data was codified as collection.

5. Reviewing Israel in terms of literal and technical meanings

Meaning of the word Israel in the dictionary: The book "Majma al-bahrein" says: "Israel is an epithet of Prophet Jacob, son of Isaac and grandson of Abraham. The Jewish was attributed to him (Prophet Jacob, peace be upon him), and therefore the "children of Israel" is said to be "sons of Jacob"; and their names and their memory is also came in various positions in Quran (An-Naml 16, 76) (Torihi, 1996).

There are also different other meanings about the word Israel that are mentioned below:
A. "Israel" is arranged from the word "Isr" means servant and "ael" means God, like the word "Abdullah" in Arabic (ibid.).
B. The "Israel" is a Persian name that is Non-morphological. "Isr" means chosen "ael" means God Almighty. So, Israel means to be God's chosen. (Ibn Kathir, 1408)
C. "Isr" means strength and "ael" means God, so in this case the meaning of "Israel" is: Force and power of God, and attributing it to Jacob is for a belief he had for the Lord, because the servitude and obedience of the prophets is from their full trust in God Almighty, and this requires the force of faith in them (Abu Hayyan Nahavi, 1403).

6. The "Isra'iliyyat" terminology meaning:
This term derives from "Israel" in Islamic teachings, especially in the context of the interpretation of Hadith Sciences and refers to a bunch of fictitious and superstitious concepts, traditions and stories, which is rooted in the teachings of the previous nations especially the Jews, and in the first AH centuries it was carried out by a group, mostly the converted Jews to Islam, and then it spread to the teachings of Muslims.

Ayatollah Marefat writes about the Isra'iliyyat: "Although the Isra'iliyyat word appears to mean stories that originated from a Jewish source, but the term has taken on a broader meaning by interpreters and narrators and contains all the old legends from the past that entered into the interpretation, hadith and history. Whether the origins are Jewish, Christian or others, and what the enemies of Islam entered by hostility and malice in the interpretation and hadith are called Isra'iliyyat (Marefat, 2006).

The first examples of the use of the term "Isra'iliyyat": It can be said that the oldest sources of Isra'iliyyat information are newly Muslim Jews or Arabs that had neighboring areas with Christians on the Arabian Peninsula and also with Jews before their tendency to Islam, in this way, intentionally or ignorantly their belief entered into the Islam. It will be also pointed out in the next chapter that Abdullah bin Salam, Ka'ab al-Aḥbār and Wahb ibn Munabbih were the firsts who entered these traditions into the religious texts by the orders of Muawiyah.

Great Islamic Encyclopedia states: Al-Mas'udi can be noted as other specific examples of historical usage of this term, that in the fourth century AH he used this word in concept and in broad sense that Christian traditions were also involved. In the early seventh century, Yāqūt al-Hamawī used the term with an obvious expression by the concept of "ancient books" and works of Peoples Salih. Over a century, people like Ibn Taymiyya, and more clearly defined, Ibn Kathir, by introducing the concept of this term, tried to define the types of Isra'iliyyat traditions and criticized its content (Encyclopedia, 1987).

7. Isra'iliyyat entering into the interpretations and Hadiths

As noted, the interpretation and hadith were mixed from the beginning, and they were not independent from each other. In fact, the emergence of the Isra'iliyyat in the field of interpretation and tradition was in the era of the aṣ-ṣaḥābah (Companions) that is the period after the death of the Prophet, and before the emergence of the Tabi‘un (followers). However, because the Quran was consistent with the Torah on some issues, especially the stories of the Prophet and the previous nations, except that the Quran, unlike the other two did not pay attention to the details and the historical threads of the Prophets' story and the life of the ancients, But only has sufficed to especial angles and dimensions for their educational and historical lessons. Therefore, the brevity and selections of the Quran in one hand and curiosity of Muslims to explore on the other hand were an incentive for companions seeking details of issues and also for understanding the nuances of some Qur'anic concepts such as creation, resurrection and so on, to refer to new Muslims of the Book, such as Abdullah bin Salam, Ka'ab al-Aḥbār and other Jewish scholars and Christians. In the period of followers, especially in the era after the followers, Isra'iliyyat tradition was so developed and spread that there were no fears, traditions that are not even compatible with reason was attached to the Quran. As far as stories and storytellers in mosques have been busy to distorting the public's hearts, and to amaze their minds.

Allameh Morteza Asgari says: "...... But the people of the companions that had no Islamic knowledge as Abu Hurayrah and Anas bin Malik and Abdullah bin Omar, as well as the followers of Islam who wanted to learn the Tamimi language, took the words of this scholar and

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the Christian monk who was newly converted to Islam, [Tamim] to declare it as narratives for the next generations. Thus, the chain of narration that in the Hadith is said to be as "Isra'iliyyat" means the story of the children of Israel, what have been in the Torah and the Bible and the Talmud and these distorted books of the Old Testament came into the Islamic world and remained here as interpretation, hadith and Islamic history (Asgari).

It should be noted that since the advent of Islam, the Arabs had limited knowledge; thus to learn and understand some basic questions of religion, they refer to their Jews and Christian neighbors, and the respondents answered their questions on the basis of their receipt of the religion. On the one hand, because the Jews had previous experience and detailed knowledge about a lot of stories mentioned in the Holy Quran and the hadiths of the Prophet [Unlike Christians, who did not have anything but some basic concepts of religious and life stories of Mary and Jesus and the Companions of the Cave based on the Old Testament and their other religious sources], and on the other hand, because the relationship between Jewish communities living in Muslim-Arab Peninsula was a close relationship from the past, this influence has become more evident about the Jewish.

Ibn Khaldun acknowledges the fact that: "It has happened that historians and commentators and leaders of traditions have perfectly quoted the events and anecdotes whether true or false, just by trusting the narrator and they have committed some slips that they did not offer events and anecdotes on their principles or compare them to each other, and have not tried the measure of wisdom and knowledge on the natures of the universe and the scale of insight consolidation [in the news] and they did not delve into them. So, they have gone astray in the valley of error and Illusion because they had past the truth (Ibn Khaldun, 2006).

The important point is that because the companions and followers did not know the Hebrew language and on the other hand they did not have the intelligence and cleverness and deception of Jews, they could not distinguish their false speech from the correct one. So, without review and recognition of right from wrong, they were deceived, and took their narrations.

8. Biography of Ayyashi

Abu Nasr, Muhammad ibn Mas'ud ibn`Ayyash as-Sulami as-Samarqandi is one of the great scholars, Sheikh Tusi introduced him from Bani Tamim (Tusi, 1415) and Najashi (Tabarsi, 1408) would have know him as Sulami from Samarkand. At the beginning, he followed the Sunni school of jurisprudence according to his growing up environment which was around Samarkand and Bukhara and like other people of that area, but by studying and practicing in the books of the Shia, he eventually became Shia. He was an expert panel in sciences such as jurisprudence, interpretation of astronomy, and his books were important in the Khorasan region, Iran. He was a scholar of the third century and early fourth century AH, and from the class of Muhammad ibn Ya'qub al-Kulayni (329 AH). Three famous Shiite commentators; Qomi, Furat Ibn Ebrahim, and al-Numani were contemporary with him. He is also one of the elders of Abu Amro Muhammad ibn Umar ibn Abdul Aziz Kashi the author of Marefat Alnaqlyn as truthful Alaymh. In 261 cases, Kashi has narrated his information of biographical evaluation from Ayyashi.

Najashi consider Him as "Reliable" & "Saduq"And" He was appointed from the eyes of this community "(ibid). Sheikh Tusi has testified on his extensive knowledge and power and with his news of insight and information on narratives (Tusi, 1415) and in science he is known as the best people in the East, yet the aforementioned scholars have said about him: he narrated a lot about the poor (Amin Ahmed, 1961).
Ayyashi held sessions for public people and sessions for specific people at his house, and his home like mosques of those days and today's institutes was always full of knowledge seekers. Some of them copied the writings, some were against them, some of them studied, and a group wrote descriptions. And it turns out that the cost of this scientific work was so great that he was forced to spend three hundred thousand dinars in this way, which he inherited from his father (Razi, 1982).

His works are composed of 208 books, which are written various and common techniques in that time, such as interpretation, hadith, jurisprudence, history, astronomy, medicine and biography. Ibn Nadim quoted a man named Junaid ibn Muhammad ibn Naeem Spatial to Abu Ahmad; he named all of his books, that the most famous one is book of Ayyashi, also a book can be seen among the list of His works that he has written narration about the Sunnis, such as Biography of Abu Bakr, Omar, Usman, Muawyah, mıyarulaakahbar w aalmwddh that is written in the style of the Sunni scholars (Ibn al-Nadim). Because his students and audiences were at different levels, his books were sometimes brief and sometimes in detail, so that reader by visiting his list of works realizes that a number of his religious books have been so brief for this reason. In ancient sources such as Ibn al-Nadim's list, Najashi and Tusi's list, the date of birth and death of Ayyashi was not mentioned, but Kashi has reported the letter writing of Fazl ibn Shazan to Ayyashi (Tusi, 262). And since the date of death of Fazl ibn Shazan was 260 AH, it is speculated that the Birth date of Ayyashi is about 240 AH (zarukly). And also it should be added that in recent and contemporary sources, the date of his death is listed 320 AH (zarukly).

9. Tafsir Ayyashi

The book of Tafsir is work by Ayyashi Samarkandi, in terms of classification is in the group of traditional interpretations. He sporadically matched verses and traditions and he did not add anything to it. The book was originally two volumes, where interpretation scientists and scholars have narrated that the second part of it is missing today, despite the hopes of Allameh Tabatabai, there is no news of the missing volume So far. The present section has two volumes and contains about 2693 narratives from Sura Hamd until the end of Surah al-Kahf (Babaei, 1991).

About the value of these interpretations it should be said that some interpretation scholars with an overall assessment considered them as valid interpretations (Tusi).

Allameh Tabatabai in the introduction that he had written on this interpretation, introduced it as one of the best works on its own subject and most authoritative interpretive heritage of predecessors, and He believes that scholars during the past 11 century have accepted the interpretation without denouncing it. Elsewhere he said: "I swear on my life that it is the best old definition of interpretation and the most authentic legacy of our former masters in the field of interpretation (Tabarsi).

It is important to note that the removing the documents in order to be brief was popular at the time, because their audiences were at different cognitive levels, and documents were for the experts, so the writers had a place to make it brief. The famous examples of this works are Nahjolbalaghe and Sahifeye Sajadieh and other Shiite recorded prayers.

For understanding the documents of Tafsir Ayyashi, the books of Hakem Haskani's Shawahidul-Tanzil, Tabarsi's Majma'al-Bayan and Manâqib Al Abî Ħâlib are useful.

It is certain that Hakem Haskani was alive until the year 420, in Shawahidul-Tanzil he quoted 30 narratives from Tafsir Ayyashi. Amin al-Islam Tabarsi (d. 548 AH) narrates about 70
narrative from Tafsir Ayyashi. Ibn Shahr ashub also cited some narratives from Tafsir Ayyashi (ibid.).

Tafsir Ayyashi is a source of hadiths and interpretations. Majma Al-Bayan of Tabarsi, Al-Safi by Feyz Kashani, Borhan and ghayh almaram both by Bahrani, Bihār al-Anwār by Majlisi, eawalim by Sheikh Abdullah Borhani, Masael alshia and Ethbat alhuda by Al-Hurr al-Aamili and Knzaldqayq by Mashadi are all subsets of Tafsir Ayyashi.

The notable point is that Kulayni in his Al-Kafi and Tusi in his At-Tibyan did not use Tafsir Ayyashi. Considering that Sheikh Tusi in his list had spoken about Ayyashi and his interpretation creates questions in mind that can be research.

10. Interpretive method of Ayyashi

Ayyashi interpretive techniques in this interpretation were so that he used verses with sayings quoted from the Ahl al-Bayt whether in the commentary or the interpretation of verses without any modification. He also pointed out some rare recitation attributed to pure Imams in other books with weak documents without authority (ibid.).

His interpretation narratives are several categories, some of them stating the concept and explain the meaning of verses, and some of them have the aspects of comparison and determining their true and full sense. So, after collecting it requires a description and explanation of expression and means that if it is said these narratives had come for a person, what is the purpose; it is degrading, or cause of degradation or determining one of these examples and so on.

Teachers and elders of Ayyashi:

Narrations of documents shows that Ayyashi had many teachers and elders, the most famous of them are:

1. Ibrahim ibn Muhammad ibn Faris (Tusi).
3. Abu Abdullah Muhammad ibn Ahmad ibn Naim Al-Shazani Al-Neyshabouri (Tabarsi).
4. Abu Ali Al-Mahmoudi Mohamed ibn Ahmed ibn Hamad Marvazi (Tusi)
5. Ahmed ibn Mansour Khuzai (Tusi).

Students and narrators of Ayyashi:

Considering that the house of Ayyashi was a good place to learn and a group was always engaged in scholarism, research and dealing with the content, it is natural that such a house owner had many students.

His most important students are:

1. Jafar ibn Muhammad ibn Ma'sud Ayyashi: He is the son of Ayyashi and the elder of Şadūq, and has narrated all of his father's publications for a number of people including the Abu Al-Mafzal Sheibani (Tabarsi).
2. Abu Mohammed Haidar ibn Mohammad ibn Naim Samarkand (Tusi).
3. Abu Amro Muhammad ibn Umar ibn Abdul Aziz Kashi (Tusi).
4. Abolqasem Hashemi (Tabarsi).
5. Abu Ja'far Ahmad ibn Isa ibn Jafar Alavi Omari (Tusi).

11. The Impact of Ayyashi on other interpretations

What generally criticized the traditional interpretations is neglecting and paying no attention to the authenticity of the documents and the quoted narrative texts. Work that is conducted carefully in jurisprudential tradition is not in narrative interpretation. Subject narration
(fake) and the Isra'iliyyat have not been separated from original Islamic traditions, also the strengths and weaknesses of the document, Treatment of conflicting news, expression of general and specific, absolute and binding has not been explained. In addition to the point that the agreement or opposition of some narratives to the doctrines and principles of faith was not considered, this is also a source of consternation and confusion and it sometimes mislead people (Babaei, 1991).

There are two ways for quotes and sayings in the traditional interpretation, some groups only criticizes the sayings without any selection or comment, and another groups, however briefly, have criticized and preferred along with quoting the ideas and sayings, and this method led to the ijtihadi interpretation (Motahari, 1982).

In terms of classification, Ayyashi was from the second group, which means that he has selected the news in his mind, and categorized them almost edited and disciplined. The thing is Ayyashi has refused any criticizing and commenting, so in this respect, it can be said that Ayyashi has adopted an intermediate approach, because he is unlike Tabari, Al-Suyuti, Bahrani and Huveizi, who have done interpretations without selection, and unlike Tabarsi who had preferred and done critically. The main criterion for this statement is the use of Isra'iliyyat in these interpretations, for example, Tabari and Suyuti have narrated a lot about Isra'iliyyat in their interpretations, and Tabarsi interpretation has almost a few Isra'iliyyat, Ayyashi interpretations in the field of quoting Isra'iliyyat is almost like Tabarsi which does not have a lot Isra'iliyyat.

One of the sources of Ayyashi interpretation is the interpretation of Abu Hamza al-Thumali that about the presence of fourth Imam to seventh imam. According to Ayyashi's useful method of selecting the news, he was a pioneer among the Shia narrative interpreters. Also some interpretations of hadiths were passive and attributed, but Ayyashi is different and distinct in this respect (ibid.).

According to some rare recitations attributed to the Ahl al-Bayt who are the cause of interpretations, Ayyashi was one of the most famous one. (Ayyashi). For example, about sabe almathani, it was narrated from Imam Sadiq that: the intent is the Sura Hamd, then he referred to the significance of the verse (sabe almathani), narrated from the infallible Imams, and he added: " the hadith [nnursal wamarfue] states that the appearance of the verse is the Surah al-Hamd, but the significance of the verse is about children's children and there is the seventh Imam.

12. Conclusion

the emergence of the Isra'iliyyat in the field of interpretation and tradition was in the era of the aṣ-ṣaḥābah (Companions) that is the period after the death of the Prophet, and before the emergence of the Tabi’un( followers). However, because the Quran was consistent with the Torah on some issues, especially the stories of the Prophet and the previous nations, except that the Quran, unlike the other two did not pay attention to the details and the historical threads of the Prophets' story and the life of the ancients, but only has sufficed to especial angles and dimensions for their educational and historical lessons. Therefore, the brevity and selections of the Quran in one hand and curiosity of Muslims to explore on the other hand were an incentive for companions seeking details of issues and also for understanding the nuances of some Qur'anic concepts such as creation, resurrection and so on, to refer to new Muslims of the Book, such as Abdullah bin Salam, Ka’ab al-Aḥbār and other Jewish scholars and Christians. Meanwhile, Ayyashi used verses with sayings quoted from the Ahl al-Bayt whether in the commentary or the
interpretation of verses without any modification. He also pointed out some rare recitation attributed to pure Imams in other books with weak documents without authority.
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