



# ‘AYYĀŠĪ, ABU’L-NAẒR MOḤAMMAD

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‘AYYĀŠĪ, ABU’L-NAẒR MOḤAMMAD B. MAS‘ŪD B. MOḤAMMAD B. AL-‘AYYĀŠ AL-SOLAMĪ SAMARQANDĪ, Imami jurist and scholar of the 3rd-4th/9th-10th centuries. It is said that he descended from the tribe of Tamīm and was born and raised as a Sunni, but while still young he was converted to the Shi‘ite Imami faith. He studied with the disciples of ‘Alī b. Ḥasan b. Faẓẓāl and ‘Abdallāh b. Moḥammad Ṭayālesī, the leading Imami scholars of the third/ninth century as well as with other prominent scholars of Kūfa, Baghdad, and Qom. It is reported that he spent his whole inheritance of 300,000 dinars in pursuit of scholarship and tradition and that his house, which had become a center of learning, was always filled with people. Although he is said to have related traditions on weak authorities, he is regarded as an eminent, trustworthy figure, like that of [Kolaynī](#), among the early Imamis. He was one of the main sources for his student Kaššī’s *Rejāl* (Bombay, 1317, passim; Najāšī, *Ketāb al-rejāl*, Bombay, 1317, pp. 247-50).

Ebn al-Nadīm states that ‘Ayyāšī was one of the most learned of his time and that his books carried great weight in Khorasan. He was a prolific author and Ebn al-Nadīm has given a comprehensive list of his works based on the authority of Jonayd b. No‘aym comprising over 200 titles (*Fehrest*, pp. 244-46; see also Ṭūsī, *Fehrest*, ed. Moḥammad-Šādeq Āl-Baḥr-al-‘olūm, Najaf, 1381/1961, pp. 163-65; Ebn Šahrāšūb, *Ma‘ālem al-‘olamā’*, ed. ‘A. Eqbāl, Tehran, 1353/1934, pp. 88-89; Astarābādī, *Menhāj al-maqāl*, Tehran, 1306, pp. 319-20).



Though most of his works dealt with jurisprudence, they covered a wide range of subjects from typical Shi‘ite themes, such as *dalā’el al-a’emma*, *taqīya*, *ḡayba* and *raj’a*, to medicine, poetry, dreams, stars, and divination. He also wrote biographies of the first three caliphs and Mo‘āwīa drawing on Sunni sources. His commentary of the Qur’ān (*tafsīr*), wherein the moral excellence (*faẓā’el*) of **Ahl al-Bayt** is emphasized, enjoyed wide popularity with the Imamis and was used both by Ṭabrasī (6th/12th century) and Majlesī (11th/17th) as a source for their *Majma’ al-bayān fī tafsīr al-Qor’ān* (Tehran, I 379/ 1959, I, p. 17) and *Behār al-anwār* (Tehran, 1376/1956, I, pp. 97-100) respectively. Unfortunately, all his works except the first half of the *tafsīr* are lost (Mīrzā Moḥammad-Bāqer K̄vānsārī, *Rawżāt al-jannāt fī aḥwāl al-‘olamā’wa’l-sādāt*, ed. A. Esmā’īlīān, Tehran, 1390/1970, VI, pp. 129-31; *al-Darī’a* IV, p. 295).

## BIBLIOGRAPHY

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See also Kaḥḥāla, XII, p. 20.

Zereklī, *al-A’lām*<sup>2</sup> VII, p. 316.

Brockelmann, *GAL*, I, p. 704.

S. F. Sezgin, *GAS* I, p. 42.

*ET*<sup>2</sup>, pp. 794-95.

*Search terms:*

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| ايشي     | ايشي     | ايشي     | ايشي     |
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