



The Method of Interaction of *Shaykh Ṭūsī* with the Interpretative Narrations of the Companions in *Tafsīr al-Tibyān*

Elahe Hadian Rasanani*

Associate Professor, Qur'anic Studies, University of Quran and Hadith,
Tehran, Iran.

Zeynab Asghari

Ph.D of Islamic Studies, Qur'an and Islamic Texts, University of Quran and Hadith,
Tehran, Iran.

Mehrnaz Bashizadeh Moghaddam

Assistant Professor, Faculty of Sciences and Knowledge of the Quran,
University of Quran and Hadith, Qom, Iran.

(Received: March 2025, June 2025)

DOI: 10.22034/hsr.2025.51880.1074

Abstract

The present study examines the status of the Companions and their

* Corresponding Author: hadian.e@hadith.ir

This article is extracted from a doctoral dissertation titled “*A Critical Study of the Status of the Companions and Their Interpretive Narrations in Shaykh al-Ṭūsī’s Tafsīr al-Tibyān*”, Zeynab Asghari, The University of Quran and Hadith, Iran.

interpretative narrations in *Tafsīr al-Tibyān*, the seminal exegetical work of *Shaykh Ṭūsī*. As the first comprehensive Shi'i exegesis, *Tafsīr al-Tibyān* adopts a critical and selective approach toward the interpretative narrations of the Companions. *Shaykh Ṭūsī*, adhering to the principles of *Ijtihād* and rationalism, compares these narrations with Qur'anic verses and the *ḥadīths* of the Ahl al-Bayt (AS). In cases of contradiction, he critiques and sometimes rejects the narrations of the Companions. He exercises caution in accepting these reports, only considering them valid if they align with Shi'i exegetical foundations and rational principles. One of his motivations for utilizing these narrations is to address Sunni objections and strengthen the theological foundations of Shi'i belief. Moreover, *Shaykh Ṭūsī* employs both *Rijāl* and analytical methods to assess these narrations, transmitting only those deemed reliable in both chain of transmission and content. The findings of this research indicate that his approach to the interpretative narrations of the Companions is not only influenced by scholarly and rational considerations but is also deeply rooted in Shi'i theological principles, applying these narrations methodically within a specific framework.

Keywords: *Tafsīr al-Tibyān*, *Shaykh Ṭūsī*, Companions (*Ṣaḥābah*), Interpretative Narrations, Exegetical Method.

Introduction

In the history of Qur'anic exegesis, the statements and transmitted reports of the Companions have always held a special status. Given
180 that the Companions were the first generation of Muslims and among

the closest individuals to the Prophet Muḥammad (PBUH), their views have played a significant role in interpreting the Qur'anic verses in many commentaries.

Nevertheless, two fundamental questions arise:

- To what extent can these reports be considered reliable in terms of their narrative authenticity and exegetical authority?
- Have all Muslim exegetes treated the exegetical traditions of the Companions in the same way?

In the Sunni exegetical tradition, the Companions are generally presumed to be just and their interpretations are often accepted uncritically. However, in the Shi'i exegetical tradition—which is grounded in particular theological and biographical principles—the exegetical reports of the Companions are assessed using different criteria. Among Shi'i commentaries, *al-Tibyān* by *Shaykh Ṭūsī* stands out as one of the earliest and most comprehensive works, enjoying a prominent position.

Given the importance of this work and its influence on the Shi'i exegetical tradition, a fundamental question arises:

- How did *Shaykh Ṭūsī* engage with the exegetical reports of the Companions in *al-Tibyān*, and what criteria did he employ to accept or reject them?

The present study seeks to answer this question and aims to analyze the approach of this prominent exegete within a methodical framework.

1. Literature Review

The status of the exegetical traditions of the Companions in *Shaykh* **181**

Ṭūsī's al-Tibyān has been addressed in a number of previous studies. Among them is the (2013 AD/1392 SH) master's thesis by Ali Amiri titled "The Role and Status of the Reports of the Companions and the Followers in *Shaykh ṭūsī's al-Tibyān*," in which the author, adopting a descriptive approach, identifies instances where *Shaykh Ṭūsī* cited the views of the Companions and the Followers (*Tābi'ūn*). The thesis concludes that *Ṭūsī* generally approached these reports with a degree of trust. However, the focus of this work is largely on categorizing and describing such instances, and it lacks a critical analysis of the theological, biographical (*Rijālī*), and exegetical principles underlying *Ṭūsī's* acceptance or rejection of these reports.

Other contributions, such as the article "Assessing the Role of the Companions in Qur'anic Interpretation" by *Shaykh Muḥammad Sanad*, and the Arabic article "*Mā'thūrāt al-Ṣaḥābah fī Tafsīr al-Ṭūsī*," likewise tend to describe the content of these reports, without offering a systematic or critical evaluation of *Ṭūsī's* criteria for assessing their reliability.

The distinguishing feature of the present study lies in its analytical and critical approach. This research undertakes a thorough examination of *Shaykh Ṭūsī's* engagement with the exegetical reports of the Companions and attempts, based on internal textual evidence, to identify the specific criteria he used in accepting or rejecting these reports. In contrast to previous studies, which have often portrayed *Ṭūsī's* stance as broadly trusting toward the Companions, this study demonstrates that he evaluated their reports in light of their conformity with the Qur'an, the traditions of the Ahl al-Bayt (AS),

rational principles, and a critical view of the presumed justice of the Companions.

2. Theoretical Foundations of the Study

This research is based on the theological and hadith evaluation principles (*ʿIlm al-Rijāl*) of the Shi'a tradition and their impact on the acceptance or rejection of the interpretative narrations of the Companions in *Tafsīr al-Tibyān*. One of the most significant differences between the Shi'a and Sunni approaches to Qur'anic exegesis is the issue of the justice and authority (*Hujjiyyah*) of the statements of the Companions. This fundamental divergence directly influences their exegetical methodology, leading to differences in the degree of credibility assigned to the interpretative narrations transmitted from the Companions.

From the Sunni perspective, the Companions are considered authoritative sources for interpreting the Qur'an due to their direct association with the Prophet Muhammad (PBUH) and their awareness of the context of revelation (*Asbāb al-Nuzūl*). This belief stems from the principle of the absolute justice of the Companions, which is emphasized in Sunni exegetical and hadith sources. Sunnis argue for the justice of all the Companions by citing Qur'anic verses that praise and describe them in a positive light, considering these as evidence of their righteousness and reliability (Khaṭīb al-Baghdādī, 1996 AD/1417 AH: 64; Ibn Ḥajar al-ʿAsqalānī, 1994 AD/1415 AH: 1, 17).

To establish the authority of the Companions' statements in Qur'anic exegesis, Sunnis rely on arguments such as their upright

character and specific Qur'anic verses that commend them. One such example is:

"And the first forerunners among the *Muhājirūn* and the *Anṣār* and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment." (al-Tawbah: 100)

This verse praises the early Muhājirūn and Anṣār and affirms Allah's pleasure upon them, is among the primary evidences used by Sunni scholars to uphold the credibility and reliability of the Companions in interpreting the Qur'an.

From this perspective, the Companions are regarded as authoritative sources for Qur'anic exegesis due to their close association with the Prophet Muhammad (PBUH) and their awareness of the context of revelation (*Asbāb al-Nuzūl*). This approach is based on the assumption of the justice and integrity of all the Companions. Sunni scholars, operating under the premise that all Companions are just, attribute special significance and reliability to their narrations and statements, including their interpretative opinions (Ibn 'Abd al-Barr, 1991 AD/1412 AH: 1, 19; Ibn Hajar al-'Asqalānī, 1994 AD/1415 AH: 1, 162).

Ibn Taymīyyah (1972 AD/1392 AH: 91) states in this regard:

"The Companions, the Followers, and the Followers of the Followers (*Tābi' al-Tābi'in*) are more knowledgeable about the interpretation of the Qur'anic principles than anyone else... Thus,

184 whoever contradicts their interpretation or interprets the Qur'an in a

manner different from theirs has erred in both reasoning and conclusion."

In contrast, the Shi'a approach, grounded in its theological principles and hadith evaluation methodology (*ʿIlm al-Rijāl*), conditions the acceptance of these narrations upon specific criteria, including authenticity of the chain of transmission (*Isnād*), conformity with the Qur'an and the hadiths of the Ahl al-Bayt (AS), and absence of contradiction with reason and doctrinal principles.

This divergence in approach between Shi'i and Sunni traditions regarding the acceptance of the exegetical reports of the Companions reflects the fundamental role of theological principles in shaping the interpretive methodology of each school. In the Sunni exegetical tradition, the statements of the Companions are regarded as primary sources for understanding the Qur'an. In contrast, within the Shi'i school, such reports are only deemed credible if they withstand scrutiny based on criteria of chain of transmission (*Isnād*), content (*Matn*), and rationality. Accordingly, theological and biographical (*Rijālī*) foundations in Shi'ism play a crucial role in distinguishing reliable from unreliable narrations. This evaluative and critical stance toward the sayings of the Companions is evident in commentaries such as *al-Tibyān*. The present study, drawing upon these very foundations, examines *Shaykh Ṭūsī's* method of assessing the exegetical reports of the Companions.

3. Shaykh Ṭūsī and Tafsīr al-Tibyān

Shaykh Abū Ja'far Muḥammad ibn Ḥasan Ṭūsī (995–1067 AD/385–

460 AH), known as *Shaykh al-Ṭā'ifāh*, is one of the most distinguished scholars in Shi'a intellectual history. Through his extensive contributions in jurisprudence, principles of Islamic law (*Uṣūl al-Fiqh*), ḥadīth, and Qur'anic exegesis, he played a pivotal role in the formation and development of Shi'a thought.

Tafsīr al-Tibyān, regarded as the first comprehensive Shi'a exegesis, goes beyond merely transmitting narrated traditions (*Ma'thūr*). It integrates rational analysis and various branches of knowledge, systematically evaluating and critiquing the interpretative perspectives of both classical and contemporary scholars.

From *Shaykh Ṭūsī's* introduction to *Tafsīr al-Tibyān*, it becomes evident that his primary objective in composing this work was to produce a comprehensive exegesis—one that not only incorporates interpretative narrations but also employs analytical methodologies. This distinctive feature has established *Tafsīr al-Tibyān* as one of the most significant Shi'a exegetical works, which has long been a subject of scholarly attention, particularly among seminary scholars, especially in Najaf.

Shaykh Ṭūsī adopts a rational and *Ijtihādī* approach in his Qur'anic exegesis, critically analyzing and evaluating various interpretative perspectives to present a comprehensive and accurate interpretation of the Qur'anic verses. In theological discussions, he substantiates Shi'a beliefs by relying on Qur'anic verses, narrations, and rational arguments.

For instance, in the discourse on Imamate, he asserts that the Imam
186 is impeccable (*Ma'ṣūm*) (Ṭūsī, n.d.: 1, 449; 3, 236; 8, 339–340) and

explicitly designated (*Manṣūṣ*) (Ṭūsī, n.d.: 5, 48–49). Furthermore, he affirms that ‘Alī (AS) was the immediate successor of the Prophet Muḥammad (PBUH) (Ṭūsī, n.d.: 3, 559).

In *Tafsīr al-Tibyān*, Shaykh Ṭūsī places particular emphasis on the narrations of the Prophet (PBUH) and the Ahl al-Bayt (AS), frequently citing their statements in his analysis of Qur’anic meanings. When interpreting words that have multiple possible meanings, he meticulously examines the various linguistic possibilities, exercising caution and precision, unless a textual (*Naqlī*) or rational (*‘Aqlī*) argument decisively supports a specific meaning (Ṭūsī, n.d.: 1, 4–6).

Additionally, Shaykh Ṭūsī explicitly rejects blind adherence (*Taqīd*) to previous exegetes, asserting that the acceptance of any interpretation or exegesis must be based on rational or legal (*Shar‘ī*) evidence. He also clearly states that a *Khabar al-Wāḥid* does not qualify as a valid legal proof (*Hujjah Shar‘iyyah*) in Qur’anic interpretation (ibid: 6–7).

Shaykh Ṭūsī’s evaluation of interpretative narrations shares many similarities with the categorization presented in *Tafsīr al-Ṭabarī*, which itself is based on a narration attributed to Ibn ‘Abbās (ibid: 20).

In *Tafsīr al-Tibyān*, Shaykh Ṭūsī seeks to establish a balanced exegetical methodology that integrates both transmitted reports (*Naql*) and rational analysis (*‘Aql*). Despite utilizing narrated traditions (*Ma’tḥūr*), he does not accept them unquestioningly; rather, he evaluates them based on criteria such as the authenticity of the chain of transmission (*Isnād*), conformity with the Qur’an, and absence of contradiction with reason.

This methodological approach distinguishes *Tafsīr al-Tibyān* from earlier exegetical works and has established it as one of the foundational sources of Qur'anic exegesis within the Shi'a interpretative tradition. Understanding *Shaykh Ṭūsī's* exegetical methodology not only enhances comprehension of *Tafsīr al-Tibyān*, but also provides deeper insights into the general framework of Shi'a scholars' engagement with the interpretative narrations of the Companions and the Followers (*Tābi'ūn*).

4. *Shaykh Ṭūsī's* Approach to Interpretative Narrations

Shaykh al-Ṭūsī's evaluation of exegetical reports bears numerous similarities to the classification offered by *Ṭabarī* in his *Tafsīr*, which is itself based on a narration attributed to *Ibn 'Abbās* (Ṭūsī, n.d.: 1, 20). In his approach to Qur'anic interpretation, *Shaykh Ṭūsī* considers the transmitted reports from the Impeccable Imams (AS) as the primary and authoritative criterion for exegesis. Based on this foundational principle, he critically examines the status of other exegetical sources, including the reports of the Companions.

He explicitly states:

"Know that the transmitted reports (including the reliable narration of *Ḥadīth al-Thaqalayn*) among the traditions of our *Imāmī* scholars clearly indicate that interpreting the Qur'an is not permissible except on the basis of sound transmission from the Messenger of God (PBUH) and the Imams (AS), whose words are, like the Prophet's, authoritative (*Hujjah*). Expressing personal opinion (*Ra'y*) in Qur'anic

This statement highlights the prominent role of the impeccable Imams (AS) in Qur'anic exegesis from *Shaykh Ṭūsī*'s perspective. By referring to *Ḥadīth al-Thaqalayn*, he emphasizes that the interpretation of the Qur'an must be based on the teachings of the Prophet (PBUH) and the Ahl al-Bayt (AS), asserting that others cannot be regarded as the primary authoritative sources in Qur'anic interpretation.

On the other hand, *Shaykh Ṭūsī*, in his work *Uddat al-Uṣūl*, refers to the disagreement between Imami scholars and Sunni scholars regarding the authority of the statements of the Companions, explaining the Shi'a stance on this matter (Ṭūsī, 1996 AD/1417 AH: 1, 360). He notes that some Sunni scholars—like the Imāmī scholars—have also refrained from unconditionally accepting the statements of the Companions.

This position indicates that the authority of a Companion's statement has been a subject of debate even among Sunni scholars. *Shaykh Ṭūsī*, contrary to the general Sunni approach, does not consider the statements of the Companions to be inherently authoritative or definitive in Qur'anic interpretation unless their authenticity is verified based on *ḥadīth* evaluation (*Ilm al-Rijāl*) and exegetical principles.

Shaykh Ṭūsī's approach to accepting or rejecting interpretative narrations is based on rational criteria, *Isnād* criticism, content analysis, and an assessment of the narration's compatibility with the Qur'an and the traditions of the impeccable Imams (AS). Accordingly, in *Tafsīr al-Tibyān*, he exercises caution, accepting the statements of the Companions only when they align with these standards.

5. Conditional *Ma'thūr* Exegesis and the Criteria for the Authority of a Companion's Statement

Ma'thūr exegesis—one of the earliest methods of interpreting the Qur'an—refers to the interpretation of verses based on transmitted reports and narrations attributed to the Prophet Muḥammad (PBUH), the Ahl al-Bayt (AS), the Companions, and the Followers (*Tābi'ūn*). This approach held a foundational position across all Islamic exegetical schools, especially during the early centuries of Islam. However, the scope of the authority of such narrations and the manner in which they are employed vary significantly depending on the theological doctrines, biographical evaluation (*ʿIlm al-Rijāl*), and methodological principles of each school of thought.

In the Sunni exegetical tradition, *Ma'thūr* exegesis encompasses a broad scope, and narrations transmitted from the Companions and the Followers (*Tābi'ūn*), alongside the ḥadīths of the Prophet (PBUH), are regarded as highly authoritative. This perspective is primarily grounded in the presumption of the collective justice (*ʿAdālah*) of the Companions and their temporal proximity to the period of Qur'anic revelation. On this basis, the statements of the Companions are accepted as reliable explanations of the Qur'an's intended meanings. The Followers, serving as the intermediary generation between the Companions and subsequent scholars, are also granted a significant role in the transmission of exegetical knowledge.

In contrast, the Shi'i exegetical school—especially in light of the teachings of the Ahl al-Bayt (AS)—considers *Ma'thūr* exegesis authoritative only if the report is transmitted from the Prophet (PBUH)

or the Impeccable Imams (AS). From the Shi‘i perspective, the word of an Impeccable Imam holds the same authoritative status as that of the Prophet, and only these two sources can serve as definitive references for interpreting the Qur’an. Other statements, including those of the Companions and the Followers, are accepted only if they conform to the Qur’an, the verified teachings of the Ahl al-Bayt (AS), reason, and core theological principles.

Although *Shaykh Ṭūsī* draws upon *Ma‘thūr* exegesis in his *Tibyān*, he employs it within a critical, systematic framework grounded in the distinct principles of the Imami School. While citing and analyzing various views, he explicitly states—based on the widely transmitted ḥadīth of *al-Thaqalayn*—that the correct interpretation of the Qur’an is only attainable through the Book of God and the Prophet’s family (*‘Itrah*). Accordingly, he accepts the statements of the Companions only if they are reliable in terms of transmission (*Isnād*) and do not conflict—substantively—with the exegetical principles of the Ahl al-Bayt (AS) or with rational teachings.

Thus, *Shaykh al-Ṭūsī*’s exegetical approach may be considered a model of conditional *Ma‘thūr* exegesis, in which transmitted reports from the Companions and Followers are deemed authoritative only within the bounds of specific criteria—criteria rooted in Shi‘i theological foundations, *Ṭūsī*’s methodological *Ijtihād*, and his trust in the tradition of the Ahl al-Bayt (AS). In this way, although *al-Tibyān* outwardly reflects the use of *Ma‘thūr* traditions, its interpretive core is built upon a distinctive rational-narrative framework that sets it apart from Sunni commentaries.

This conditional approach to *Ma‘thūr* exegesis reflects, on the one

hand, *Shaykh Ṭūsī*'s deep commitment to the transmitted legacy of the Ahl al-Bayt (AS), and on the other, his effort to rationalize the exegetical process and distinguish it from uncritical forms of interpretation. As a result, *al-Tibyān* did not merely serve as a compilation of past opinions, but rather emerged as an analytical, *Ijtihād*-based, and rational work in which transmitted traditions are critically examined in light of established scholarly principles.

From a methodological perspective, the model of conditional *Ma'thūr* exegesis in *al-Tibyān* functions as an intermediate stage between purely transmitted exegesis and rational-*Ijtihādī* exegesis. That is, *Shaykh Ṭūsī* not only places transmitted reports at the center of his interpretive framework, but also subjects them to rigorous scholarly criteria before accepting them. This method presents a distinctive model of integrating tradition (*Naql*) with *Ijtihād*, one that shaped and influenced subsequent Shi'i exegetical scholarship.

6. Some Mechanisms for the Acceptance of a Companion's Statement

In evaluating the statements of the Companions, *Shaykh Ṭūsī* adopts a measured and *Ijtihād*-based approach. He seeks to assess these reports by referring to the principles of *Ijtihād*, biographical evaluation (*ʿIlm al-Rijāl*), and their consistency with the Qur'an and the traditions of the Impeccable Imams (AS).

6-1. Systematization of the Process of *Ijtihād* and the Question of the Authority of *Khabar Wāḥid*

In his work *ʿUddat al-Uṣūl*, *Shaykh Ṭūsī* develops a foundational legal framework for the derivation of rulings and the analysis of transmitted

reports—one that directly influences his approach to the exegetical traditions of the Companions (Farḥān, 2021 AD/1443 AH: 269). Since many of these reports are transmitted through *Khabar Wāḥid*, examining Ṭūsī's criteria for accepting or rejecting them requires an understanding of his views on the authority (*Hujjiyyah*) of *Khabar Wāḥid*. While critically engaging with the views of Sayyid Murtaḍā and Shaykh Muḥīd—both of whom denied the binding authority of solitary reports—Ṭūsī adopts a moderate position. He considers *Khabar Wāḥid* to be valid provided it is transmitted by trustworthy narrators and does not contradict the Qur'an or the traditions of the Impeccable Imams (AS).

He explicitly states:

"We do not claim that all solitary reports (*Akḥbār al-Āḥād*) are actionable; rather, they are subject to specific conditions." (Ṭūsī, 1996 AD/1417 AH: 1, 132, 347)

He then outlines the conditions under which a *Khabar Wāḥid* is deemed acceptable:

- The report must be transmitted through the Imami (Twelver Shi'i) tradition;
- Its content must be attributable to the Prophet (PBUH) or one of the Imams (AS);
- The narrator must not be accused of unreliability or considered untrustworthy;
- The report must demonstrate sufficient precision and accuracy (Ṭūsī, 1996 AD/1417 AH: 1, 126; Hudā Jāsim, 1993 AD/1372 SH: 174).

These criteria reveal that, contrary to some earlier Shi'i scholars who categorically rejected the authority of solitary reports, *Shaykh Ṭūsī* did not dismiss *Khabar Wāḥid* outright. Rather, he accepted it conditionally, based on specific standards. His discussions in *Uddat al-Uṣūl* directly influenced his treatment of exegetical reports in *al-Tibyān* as well. Accordingly, in his interpretation of Qur'anic verses, he considers only those reports to be valid that, in addition to possessing a sound chain of transmission, align with rational principles and Qur'anic teachings (Khudāy, 1999 AD/1420 AH: 149).

To better understand *Shaykh Ṭūsī's* criteria for accepting or rejecting the statements of the Companions, one can examine his analysis of the following verse:

"He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." (Hūd: 46)

Three interpretations of this verse have been presented in exegetical works:

1. The view of *Ibn 'Abbās*, *Sa'īd ibn Jubayr*, *Ḍaḥḥāk*, and most exegetes: "This verse indicates that Noah's son was not part of the family that had been promised salvation."
2. The view of some exegetes: the meaning of the verse is that he was not from Noah's religious community.
3. The view of *Ḥasan al-Baṣrī* and *Mujāhid*: "Noah was asking God to save his biological son, but in reality, the child was not his own, as he had been born on Noah's bed but was the son of another man." (Ṭūsī, n.d.: 5, 494)

After presenting the views of the Companions and the Followers, *Shaykh Ṭūsī* distinguishes between a narration that is authentic in terms of its chain of transmission (*Isnād*) and a solitary report (*Khabar Wāḥid*). He rejects the opinion of *Ḥasan al-Baṣrī* and *Mujāhid*, considering it a weak solitary report lacking strong evidence.

Regarding this, he states:

"This opinion is weak because it attributes an incorrect statement to the Prophet and ascribes to him something that is not befitting of him." (ibid.)

Ultimately, *Shaykh Ṭūsī* adopts the first opinion—that of *Ibn ‘Abbās*—as it is consistent with the Qur’an, the Sunnah, reason, and consensus (*Ijmā‘*) (ibid.).

This analysis demonstrates that *Shaykh Ṭūsī* employed precise criteria in accepting exegetical reports. On the one hand, he accepted *Khabar Wāḥid* provided it met scholarly and biographical (*Rijālī*) standards; on the other hand, he rejected reports that contradicted the Qur’an, the Sunnah, or reason, or those transmitted through unreliable sources. This rigorous and systematic methodology reflects *Shaykh Ṭūsī*’s critical approach to the exegetical traditions of the Companions in his interpretation of the Qur’an.

6-2. The Application of Juridical Reasoning in the Analysis of Exegetical Reports

One of the defining features of *Shaykh Ṭūsī*’s exegetical method is his application of juridical reasoning (*Fiqh Istinbāṭ*) in evaluating exegetical traditions. As a principled jurist (*Uṣūl Faqīh*), he did not

merely compile interpretive opinions, but rather applied the very same methodological principles used in the derivation of legal rulings to the assessment of exegetical content. These principles include: "Prioritizing the apparent meaning of the Qur'an; referring ambiguous verses to those that are clear; rejecting any interpretation that contradicts the Qur'an or definitive Sunnah; requiring conformity with reason and core theological principles; affirming the authority (*Hujjiyyah*) of trustworthy reports; rejecting specification (*Takhṣīs*) without evidence; reconciling apparently conflicting texts; preferring narrations that align with the Qur'an; avoiding baseless allegorical interpretation (*Ta'wīl*); and affirming the normative authority of verified traditions in the explanation of Qur'anic verses."

In *Uddat al-Uṣūl*, *Shaykh Ṭūsī*, through the formulation of foundational principles of Islamic legal theory (*Uṣūl al-Fiqh*), makes it clear that the mere presence of a narration in the sources is not sufficient for its acceptance; rather, a report must be evaluated based on its chain of transmission (*Isnād*), its semantic content (*Dalālah*), and its consistency with the definitive principles of religion. These same principles are reflected in his Qur'anic exegesis, *al-Tibyān*. For instance—as will be discussed in later sections—in his commentary on verse 4:43 of *Sūrah al-Nisā'* regarding *tayammum* (dry ablution), *Shaykh Ṭūsī* cites three differing legal opinions. Ultimately, he prefers the view attributed to *'Ammār ibn Yāsir*, not merely due to its transmission or the number of narrators, but on the basis of content analysis and its coherence with established jurisprudential rules

This example, along with similar cases, illustrates that *Shaykh Ṭūsī*, in his engagement with the statements of the Companions and the Followers (*Tābi'ūn*), moved beyond a purely *ḥadīth*-centered approach. Much like his legal reasoning in the domain of jurisprudence, he applied more rigorous and analytical criteria in the realm of Qur'anic interpretation. Thus, his methodology may be described as a form of principle-based exegesis (*Tafsīr Uṣūlī*), in which both the narrator and the content of a report must be assessed according to established standards of legal derivation (*Istinbāṭ*). This approach is clearly reflected in both his legal works—such as *Tahdhīb al-Aḥkām*—and his exegetical work *al-Tibyān*, where reason (*ʿAql*) and *Ijtihād* are affirmed alongside transmission (*Naql*) as essential tools of interpretation.

7. Methods of Citing the Statements of the Companions

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī* employs analytical and critical methods when dealing with the statements of the Companions, using them only within a defined framework. To assess the credibility of these statements, he applies several criteria, the most important of which are:

7-1. Attention to the Chain of Transmission (*Isnād*)

One of the notable features of *Shaykh Ṭūsī*'s exegetical approach in *al-Tibyān* is his critical engagement with narrations—not only in terms of their content, but at times, with regard to their chains of transmission (*Isnād*) and the reliability of their transmitters. Although

he does not systematically evaluate the full *Isnād* of every report as some *Rijāl*-centered exegetes do, in certain cases he undertakes *Sanad* analysis based on Shi'i biographical principles (*ʿIlm al-Rijāl*) and theological doctrines. In such instances, he may reject a report due to weakness or discontinuity in its chain of transmission.

A prominent example of this approach can be found in *Shaykh al-Ṭūsī*'s commentary on verse:

"But when He gave them a righteous child, they ascribed partners to Him in what He had given them. Exalted is Allah above what they associate [with Him]." (al-Aʿrāf: 190) (Ṭūsī, n.d.: 5, 55)

Some Sunni exegetes—and even certain narrations attributed to the Followers (*Tābiʿūn*)—have interpreted this verse as referring to Adam and Eve allegedly committing *shirk* (associating partners with God) when naming their child. *Shaykh Ṭūsī* firmly rejects this interpretation and critiques it both in terms of its chain of transmission and its content.

He states that the report is flawed in *Isnād*, as it is transmitted from *Qatādah*, from *al-Ḥasan al-Baṣrī*, from *Samurah ibn Jundab*. However, according to the *ḥadīth* scholars of Baghdad, *al-Ḥasan al-Baṣrī* never heard anything from *Samurah*, making this a *Mursal* (disconnected) and unauthentic narration (ibid.). Moreover, *Ṭūsī* refers to a contradictory report from *al-Ḥasan al-Baṣrī* himself, quoting *ʿUrwah*, in which the *Shirk* is attributed to the polytheists of the Prophet's time, not to Adam and his wife.

198 Additionally, *Shaykh Ṭūsī* rejects the content of the report on several grounds: "The apparent meaning of the verse, syntactic

considerations from Arabic grammar, rational analysis, and Shi‘i theological principles concerning the impeccability (*Iṣmah*) of prophets. On these bases, he dismisses the narration as both textually and doctrinally unsound."

This stance clearly illustrates that *Shaykh Ṭūsī*, in his assessment of narrations, considers the continuity of the chain of transmission, contradictions among narrators' statements, and consistency with definitive theological doctrines as essential criteria. He maintains a critical scholarly stance even in the face of widely circulated narrations or those transmitted in prominent Sunni *Tafsīr* works.

Alongside such instances of *Isnād* analysis, in other cases *Shaykh Ṭūsī* merely notes that a narration is *Marfū‘* (attributed to the Prophet) without elaborating on its chain of transmission. For example, in his commentary on the verse:

"And the Trumpet will be blown," (al-Zumar: 68) he cites a report from *Ibn ‘Abbās* and *Abū Sa‘īd* regarding the number of trumpet blasts and then adds that a similar meaning appears in a *Khabar Marfū‘* (Ṭūsī, n.d.: 9, 46). Likewise, in his interpretation of the verse:

"On that Day, eight will bear the Throne of your Lord above them," (al-Ḥāqqah: 17) he reports a narration from *Ibn ‘Abbās* and reinforces it with a *Marfū‘* report, without commenting on the reliability of its chain (Ṭūsī, n.d.: 10, 100).

In summary, although *Shaykh Ṭūsī* does not undertake *Isnād* analysis in a systematic manner throughout his *Tafsīr*, he explicitly critiques and discards narrations he deems weak or problematic in terms of transmission. This approach reflects his methodical and

rational exegetical methodology—closely tied to Shi‘i principles of *‘Ilm al-Rijāl* and theology—which positions *al-Tibyān* as a pioneering model of critical, selective, and *Ijtihād*-based *Tafsīr* within the Shi‘i exegetical tradition.

7-2. Precision in the Text of the Narration

Shaykh Ṭūsī exercises great scrutiny and rigor in accepting and evaluating interpretative narrations, considering only those valid that are consistent with rational principles, the teachings of the Impeccable Imams (AS), and religious realities. While he utilizes transmitted statements in his exegesis, he never accepts them without thorough examination and content analysis.

Shaykh Ṭūsī rejected weak narrations or those influenced by *Isrā’īliyyāt* and would decisively dismiss any text that contradicted reason, the Qur’an, or Shi‘i beliefs (Khudāyī, 1999 AD/1420 AH: 162).

For example, in the interpretation of the verse:

"And We certainly tried Solomon and placed on his throne a body;^[1327] then he returned," (Ṣād: 34) certain *Isrā’īliyyāt* have been incorporated into Sunni sources, including:

- The story of the ring and Solomon losing his kingdom;
- The rebellion of demons and their seizure of Solomon’s realm after his sin;
- Intercourse with women leading to the birth of a deformed child;
- Intercourse during menstruation (San‘ānī, 1990 AD/1411 AH: 2, 134; Ṭabarī, 1991 AD/1412 AH: 23, 101–102; Suyūṭī, 1984 AD/1404 AH: 5, 309–313; Ṭabarī, 1967 AD/1387 AH: 1, 496–499).

Shaykh Ṭūsī strongly rejects these narrations, arguing that not only do these claims contradict authentic religious teachings, but the verse itself makes no mention of such issues (Ṭūsī, n.d.: 8, 561; see also: Hudā Jāsim, 1993 AD/1372 SH: 186).

In another example, in his commentary on the verse:

"So pray to your Lord and sacrifice." (al-Kawthar: 2)

Shaykh Ṭūsī cites multiple interpretations attributed to *Ibn 'Abbās*, *Anas ibn Mālik*, *Mujāhid*, and *'Aṭā'*. These exegetes understood *Wanḥar* as referring to sacrificial slaughter for the sake of God, the *'Īd al-Adḥā* prayer, or standing in prayer facing the *Qibla*.

However, *Shaykh Ṭūsī* then reports a narration attributed to Imam 'Alī (AS), which interprets the verse as referring to placing the right hand over the left on the chest during prayer. He rejects this narration, deeming it unsound and in conflict with other narrations from Imams *Bāqir* and *Ṣādiq* (AS), who affirm that the correct interpretation of the verse is the act of sacrificial slaughter (Ṭūsī, n.d.: 10, 418; see also: Sam'ānī, 1997 AD/1418 AH: 6, 292).

The basis for *Shaykh Ṭūsī*'s rejection of the narration is not its chain of transmission, but rather its content, which he finds inconsistent with established Imami jurisprudence and normative tradition. In Shi'i law, the act of placing the right hand over the left during prayer lacks valid legal precedent and contradicts the devotional practice (*Sīrah 'Ibādīyyah*) of the Imams, who emphasized a natural posture with both hands resting freely during prayer. Thus, drawing upon sound narrations from Imams *Bāqir* and *Ṣādiq* (AS), as well as Imami legal principles, *Shaykh Ṭūsī* upholds the interpretation

of *Wanḥar* as referring to sacrificial slaughter—an interpretation that aligns with the linguistic context of the verse and the hermeneutical framework of Shi‘i exegesis.

This example further illustrates that *Shaykh Ṭūsī* did not merely transmit exegetical opinions, but adopted a critical and analytical approach in his acceptance of reports. He rejected weak or unreliable narrations and accepted only those consistent with Shi‘i legal, biographical, and exegetical standards (Bāqir, 2020 AD/1441 AH: 58).

7-3. Attention to the Apparent and General Meaning of the Text

Shaykh Ṭūsī remained committed to the apparent wording (*Zāhir*) and general applicability (*‘Umūm*) of Qur’anic expressions in his exegesis and avoided unwarranted specification (*Takhsīs*) without textual evidence. He maintained that interpretation should not be confined to a particular narration, but rather grounded in the language of the verse and its broader semantic scope.

One example of his adherence to the apparent meaning is found in his commentary on the verse:

"And [mention] when Abraham raised the foundations of the House with Ishmael." (al-Baqarah: 127)

After citing multiple views—including a rare opinion that attributes the act solely to Abraham (AS)—*Shaykh Ṭūsī* dismisses this view as "Weak" due to its inconsistency with the apparent structure of the verse and its deviation from the majority opinion. He supports the mainstream interpretation that both Abraham and Ishmael (AS)

202 participated in building the *Ka‘bah*, stressing that the verse must be

interpreted in light of its wording, not based on isolated or unsupported reports (Ṭūsī, n.d.: 1, 462). This method reflects his commitment to the literal text of the Qur'an and his avoidance of imposing interpretations that lack credible support.

An example of his attention to generality (*ʿUmūm*) is seen in his commentary on the verse:

"And indeed, among the People of the Book are those who believe in Allah." (Āli ʿImrān: 199)

After reviewing different views regarding the verse's context of revelation, *Shaykh Ṭūsī* prefers the opinion of *Mujāhid*, who interprets the verse as referring to all believing members of the People of the Book. He argues that the verse's apparent wording conveys generality and that no definitive proof exists to restrict its meaning to specific individuals such as *Najāshī* or *ʿAbdullāh ibn Sallām*. Therefore, the verse should be understood as applying to any believing person from among the People of the Book (Ṭūsī, n.d.: 3, 93).

Shaykh Ṭūsī consistently avoided limiting the meaning of verses based on specific reports and emphasized the importance of the apparent and general meanings. This approach highlights his exegetical independence and his refusal to engage in uncritical imitation (Bāqir, 2020 AD/1441 AH).

8. Analysis of Practical Examples of Interpretative Narrations in *Tafsīr al-Tibyān* and the Preference for Certain Statements of the Companions

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī* examines the narrations of the **203**

Companions as one of the sources of exegesis but conditions their acceptance on *ḥadīth* authentication (*Rijāl*) and content analysis. In cases of disagreement, he analyzes and critiques different opinions, accepting only those narrations that align with the Qur'an, reason, and the traditions of the Impeccable Imams (AS). This reflects his *Ijtihādī* and selective approach in interpreting the Qur'an.

This section of the study explores examples of interpretative narrations from certain Companions and their opinions on the interpretation of Qur'anic verses.

8-1. The Narrations of 'Abdullāh ibn Mas'ūd

In *Tafsīr al-Tibyān*, Shaykh Ṭūsī pays special attention to the different Qur'anic recitations (*Qirā'āt*) and utilizes them to achieve a more precise understanding of the verses. At the beginning of each *Sūrah*, he examines various recitations and refers to them in his interpretation of the verses.

For instance, in his interpretation of *Sūrah al-Jumu'ah*, verse 9, Shaykh Ṭūsī discusses the recitation of 'Abdullāh ibn Mas'ūd, which emphasizes moving toward the remembrance of Allah rather than merely hastening with urgency. Citing *Sūrah al-Najm*, verse 39, he interprets *Sa'y* as effort and striving, rather than hurried movement. After analyzing the opinions of exegetes such as Qatādah, Ibn Zayd, Ḍaḥḥāk, and al-Zajjāj, he prefers the view of Ibn Mas'ūd and accepts the recitation *Famḍū* (proceed toward the remembrance of Allah) as the correct reading (Ṭūsī, n.d.: 10, 8; Qurṭubī, 1985 AD/1364 SH:

(For other examples of Ibn Mas'ūd's interpretations in *Tafsīr al-Tibyān*, cf. Ṭūsī, n.d.: 5, 307; 5, 309; 8, 212; 9, 228).

8-2. The Narrations of 'Abdullāh ibn 'Umar

In his interpretation of the verse:

"But if anyone remits it as charity, it is an expiation for him," (al-Mā'idah: 45) *Shaykh Ṭūsī* examines the referent of the pronoun *Lahū* (for him) and considers the opinion of 'Abdullāh ibn 'Umar to be stronger than that of other exegetes such as *Ibn 'Abbās* and *Mujāhid*.

According to this view, the pronoun *Lahū* refers to the person giving charity, whether this individual is the guardian of the murdered person who forgoes retaliation (*Qiṣāṣ*) or someone who forgives a personal right. Allah accepts this act of charity as an expiation (*Kaffārah*) for the individual's past sins.

Shaykh Ṭūsī emphasizes this interpretation, stating that whoever forgives their right, Allah forgives their sins. Thus, after analyzing various exegetical opinions, he prefers *Ibn 'Umar*'s view due to its semantic coherence and consistency with Qur'anic principles.

He also raises the question of whether expiation for sins is possible only through repentance or whether good deeds can also play a role in divine forgiveness. In response, he highlights Allah's grace and mercy in accepting righteous actions as a means of expiation (Ṭūsī, n.d.: 3, 537).

(For other examples of 'Abdullāh ibn 'Umar's statements in *Tafsīr al-Tibyān*, cf. Ṭūsī, n.d.: 3, 208; 5, 31; 8, 517).

Additionally, some other exegetes and even grammarians, such as *al-'Ukbarī*, support the interpretation of *Ibn 'Umar* and *Shaykh Ṭūsī*, **205**

maintaining that the pronoun *Lahū* refers to the one who gives in charity (‘Ukbarī, 1998 AD/1419 AH: 128).

8-3. The Narrations of Abū Sa‘īd al-Khudrī

Shaykh Ṭūsī pays special attention to narrations concerning the reasons for revelation (*Asbāb al-Nuzūl*), transmitted from the Prophet (PBUH), the Companions, and the Followers (*Tābi‘ūn*), utilizing them as a method for uncovering the meanings of Qur’anic verses. In *Tafsīr al-Tibyān*, he dedicates a specific section titled *Nuzūl* (Revelation), which he sometimes refers to as *Qiṣṣah* (Narrative).

In his interpretation, these two concepts serve as tools for analyzing the relationship between the context of revelation and the meaning of the verses. *Shaykh Ṭūsī* considers the study of these three exegetical elements (*Nuzūl*, *Qiṣṣah*, and *Riwāyah*) essential for an accurate understanding of the Qur’anic text, arguing that knowing the reasons for revelation provides an external indicator for determining the correct meaning of a verse (Zaydī, 2004 AD/1425 AH: 117).

He also views *Asbāb al-Nuzūl* as a crucial criterion for assessing the authenticity or weakness of exegetical reports, stating that there is no alternative to it, as reason (*‘Aql*) alone is insufficient for accurately analyzing historical events (ibid: 116–117).

In interpreting the verse:

"So give the relative his due, and also the needy and the wayfarer,"
(al-Rūm: 38)

Shaykh Ṭūsī cites a narration from *Abū Sa‘īd al-Khudrī*, stating that
206 this verse was revealed concerning the granting of *Fadak* to Lady

Fāṭimah (SA). He attributes this view to *Mujāhid* and mentions that it is supported by others, including *al-Suddī* (Ṭūsī, n.d.: 8, 253).

Shaykh Ṭūsī prefers the opinion of *Abū Saʿīd al-Khudrī* and reinforces it with narrations from the Ahl al-Bayt (AS). This demonstrates his conditional acceptance of the statements of the Companions, aligning them with Shiʿa *ḥadīth* and theological principles before endorsing them.

(For other examples of *Abū Saʿīd al-Khudrī*'s narrations in *Tafsīr al-Tibyān*, cf. Ṭūsī, n.d.: 3, 76; 4, 174; 5, 333; 8, 228).

8-4. The Narrations of *ʿAmmār ibn Yāsir*

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī*, after examining narrations in terms of chain of transmission (*Isnād*) and meaning (*Dalālah*), analyzes the opinions of jurists and exegetes and compares different perspectives on jurisprudential matters. One such discussion appears in his interpretation of the verse:

"Then wipe your faces and your hands." (al-Nisā': 43)

Regarding the method of performing *Tayammum* (dry ablution), presents three main views:

1. The opinion of the majority of the Companions, including *Ibn ʿUmar*, *Ḥasan al-Baṣrī*, *Shaʿbī*, *al-Jubbāʿī*, and most jurists, which some Shiʿa scholars have also accepted: *Tayammum* consists of two strikes on the ground—one for wiping the face and the other for wiping the hands up to the elbows.
2. The opinion of *ʿAmmār ibn Yāsir*, *Makḥūl*, and *al-Ṭabarī*, which is also the preferred view of *Shaykh al-Ṭūsī*: "for a person in a state

of major ritual impurity (*Janābah*), two strikes on the ground are required—one for wiping the face and the other for wiping the hands up to the wrists. However, if *tayammum* is performed instead of ablution (*Wuḍūʾ*), one strike suffices, in which case the wiping of the face extends only to the tip of the nose, and the wiping of the hands extends only to the wrists."

3. The opinion of *Abū Yaqẓān* and *al-Zuhrī*: "The wiping must extend under the armpits. Others believe that one strike on the ground is sufficient, even if no dust adheres to the hands."

Shaykh Ṭūsī prefers the opinion of *ʿAmmār ibn Yāsir* over the other views and accepts it as the most correct interpretation (Ṭūsī, n.d.: 3, 208).

(For additional examples of *ʿAmmār ibn Yāsir*'s narrations in *Tafsīr al-Tibyān*, see: Ṭūsī, n.d.: 3, 555; 4, 62; 6, 428).

8-4. The Narrations of *ʿAbdullāh ibn ʿAbbās*

Shaykh Ṭūsī, in his exegesis, utilizes the narrations of the Prophet (PBUH) and the Companions to elucidate the meanings of Qur'anic verses. Based on the strength of reasoning and coherence in interpretation, he prefers certain opinions over others.

For example, in his interpretation of the verse:

"And call upon your witnesses," (al-Baqarah: 23) *Shaykh Ṭūsī* favors the view of *Ibn ʿAbbās* over those of *Mujāhid* and *Ibn Jurayj*, which he deems weaker. He holds that the term *Shuhadāʾ* (witnesses) refers to the supporters and allies of those who oppose the Qur'an, assisting them in their claims.

208 Additionally, he explains that the phrase *Mithlihī* (its likeness)

refers to a text that matches the Qur'an in eloquence and literary excellence, reinforcing the Qur'an's miraculous nature (*I'jāz*). He asserts that the miraculous nature of the Qur'an is established even in the absence of any equivalent to it, and that the term *Ud'ū* (call upon) in this verse signifies seeking assistance and support, providing a deeper understanding of Qur'anic concepts (Ṭūsī, n.d.: 1, 104; Khudāyr, 1999 AD/1420 AH: 162).

al-Zamakhsharī also considers this verse as evidence of the incapacity of the Qur'an's opponents, who, in the end, resorted to baseless claims instead of presenting a solid argument (Zamakhsharī, 1987 AD/1407 AH: 1, 100; Mālikī, Ibn 'Arafah, 2008 AD/1429 AH: 1, 72).

This analysis demonstrates that *Shaykh Ṭūsī* extensively employs the opinions of the Companions in his Qur'anic exegesis, using them in various contexts, including interpretative readings (*Qirā'āt Tafsīriyyah*), reasons for revelation (*Asbāb al-Nuzūl*), jurisprudential rulings (*Istinbāṭ al-Aḥkām al-Fiqhīyyah*), theological principles (*Mabāḥith Uṣūlīyyah*), and lexicographical explanations of Qur'anic words (For further examples of *Ibn 'Abbās*'s narrations in *Tafsīr al-Tibyān*, see: Ṭūsī, n.d.: 2, 5; 2, 256; 3, 343; 5, 71).

8-5. The Extent of Utilizing the Interpretative Narrations of the Companions in *Tafsīr al-Tibyān*

An analysis of narrations attributed to the Companions reveals that certain figures—such as *Ibn 'Abbās* and *Qatādah*—played a key role in Qur'anic interpretation. In his exegesis, *Shaykh Ṭūsī* cites approximately 1,630 statements from the Companions, demonstrating their significant influence on the understanding of Qur'anic verses.

Table 1. The Most Frequently Transmitted Narrations from the Exegetes among the Companions in *Tafsīr al-Tibyān* (Amiri, 2013 AD/1392 SH: 153)

row	Exegete	Number of Transmitted Reports
1	Ibn ‘Abbās	1742
2	Qatādah	1653
3	Ḥasan al-Baṣrī	1442
4	Mujāhid	1351
5	Suddī	651
6	Dhaḥḥāk	452
7	Sa‘īd ibn Jubayr	283
8	Rabī‘ ibn Anas	207
9	Ibn Mas‘ūd	165
10	‘Ikramah	147

9. Critique and Evaluation of *Shaykh Ṭūsī’s* Approach

Shaykh Ṭūsī, in *Tafsīr al-Tibyān*, is recognized as one of the prominent exegetes of the Islamic world, adopting a rational, comprehensive, and critical approach to Qur’anic interpretation.

This section examines the strengths and weaknesses of his exegetical methodology to provide a more precise understanding of how he utilized the narrations of the Companions in his interpretation.

9-1. Strengths of *Shaykh Ṭūsī’s* Approach

9-1-1. A Critical and Rational Approach

Shaykh Ṭūsī, adhering to rational principles and scholarly critique, avoids mere transmission and blind imitation in his exegesis. He carefully examines the narrations of the Companions and other

210 sources, accepting only those that align with Qur’anic principles and

Shi‘i theological foundations. This critical approach has positioned *Tafsīr al-Tibyān* as a pioneering work in the methodological precision of Qur’anic exegesis.

9-1-2. Attention to Diverse Sources

Shaykh Ṭūsī draws from a wide range of sources, including Qur’anic verses, narrations of the Impeccable Imams (AS), statements of the Companions, views of Sunni exegetes, and historical and scientific data. This diversity of sources makes *Tafsīr al-Tibyān* a comprehensive and balanced work, serving as a model for scholarly engagement between Shi‘a and Sunni interpretations.

9-1-3. Balance in Interpretation

By avoiding extremism, *Shaykh Ṭūsī* establishes a balance between narrative-based (*Naqlī*) and rational (*‘Aqlī*) approaches. In evaluating opinions, he neither relies solely on transmitted narrations nor engages in rational interpretation without textual support. This moderate methodology has rendered *Tafsīr al-Tibyān* a credible and widely regarded work among both Shi‘a and Sunni exegetes.

9-1-4. Consideration of Sunni Biographical Evaluations in the Authentication and Impairment of Narrators

Shaykh Ṭūsī, in his biographical works such as *Rijāl* and *al-Fihrist*, examines *ḥadīth* transmitters and, in some cases, refers to Sunni biographical assessments (*‘Ilm al-Rijāl*). This demonstrates his scholarly precision in analyzing the reliability of narrators and his utilization of diverse sources to evaluate the authenticity of *ḥadīth* reports.

For instance, in *al-Fihrist*, when examining the personality of Ibrāhīm ibn Muḥammad ibn Abī Yaḥyā, *Shaykh Ṭūsī* references Sunni scholars' opinions, who considered him weak due to his exclusive transmission of Shi'ī narrations. However, *Shaykh Ṭūsī* argues that this weakening (*Taḍ'īf*) stems from Ibrāhīm's inclination toward Shi'ī narrations rather than an actual deficiency in his reliability (Ṭūsī, 1999 AD/1420 AH: 7–9).

This approach reflects *Shaykh Ṭūsī*'s broad scholarly vision and his engagement with various sources. He applies this methodology not only in biographical works (*Ilm al-Rijāl*) but also in Qur'anic exegesis, reinforcing the credibility of his *ḥadīth* authentication and interpretative analyses. This comprehensive perspective enhances the reliability of both his biographical evaluations and exegetical interpretations, making *Tafsīr al-Tibyān* one of the most respected sources among Shi'a and Sunni exegetes alike.

9-2. Weaknesses in *Shaykh Ṭūsī*'s Biographical Approach Regarding the Use of Companions' Opinions and Interpretative Narrations

Despite *Shaykh Ṭūsī*'s scholarly precision and comprehensive methodology in *Tafsīr al-Tibyān*, there appear to be certain potential weaknesses in how he utilized the opinions of the Companions and interpretative narrations in his works.

9-2-1. Lack of Explicit Judgment in the Authentication and Impairment of Certain Narrators

212 In many cases, *Shaykh Ṭūsī* does not provide explicit opinions

regarding the reliability or weakness of certain narrators. This issue is particularly noticeable in relation to narrators about whom there were historical disagreements.

For instance, *Mufaḍḍal ibn ʿUmar al-Juʿfī* is one of the narrators whom contemporary biographers of *Shaykh Ṭūsī*, such as *Ibn al-Ghaḍāʾirī* and *al-Najāshī*, have weakened (*Taḍʾīf*) (*Ibn al-Ghaḍāʾirī*, 1422 AH: 87; *Najāshī*, n.d.: 416). However, *Shaykh Ṭūsī* does not provide any explicit opinion about him in *al-Fihrist* or *Rijāl*, and in another of his works, he even includes him among the *Maḥmūdīn* (approved narrators) (Ṭūsī, 1999 AD/1420 AH: 346).

Nevertheless, his overall approach to *ḥadīth* evaluation remains grounded in scholarly rigor and *Isnād* criticism, and this issue appears only in specific cases.

9-2-2. of Narrations and Works of Authors by *Shaykh Ṭūsī* despite Their Doctrinal or Practical Weaknesses

One of the distinctive aspects of *Shaykh Ṭūsī*'s biographical methodology is his acceptance of narrations from certain transmitters, even when they were considered theologically or morally flawed. Upon examining his biographical principles, it is evident that some of the authors of foundational *ḥadīth* collections (*Uṣūl*) and compilations (*Muṣannaḥāt*) were subject to religious or personal criticism, yet *Shaykh Ṭūsī* still regarded their works and narrations as reliable.

For example, *Aḥmad ibn Muḥammad ibn Saʿīd (Ibn ʿUqdah)* was a Zaydī *ḥadīth* scholar, yet *Shaykh Ṭūsī* considered him trustworthy and accepted his narrations despite their doctrinal differences (Ṭūsī, 1977

AD/1356 SH: 28).

Despite *Shaykh Ṭūsī*'s meticulous selection of narrations, there remains the possibility that some weak reports or opinions influenced by the prevailing religious and political environment made their way into his works. This issue is particularly noticeable when he relied on Sunni sources due to the limited availability of Shi'i *ḥadīth* collections.

Shaykh Ṭūsī's criteria for accepting narrations were based on scholarly precision and *ḥadīth* reliability rather than purely theological alignment or the personal character of the transmitter. Nevertheless, this approach may have occasionally led to the inclusion of unreliable narrations, especially in cases where political and religious circumstances influenced the transmission of *ḥadīth*.

Conclusion

This article has examined the status of the exegetical reports of the Companions in *al-Tibyān* by *Shaykh Ṭūsī* and analyzed his approach to these narrations. The findings indicate that *Shaykh Ṭūsī* neither accepted nor rejected the Companions' reports categorically. Instead, he evaluated them based on specific criteria such as *Isnād* analysis, content evaluation, consistency with the Qur'an and the Sunnah of the Ahl al-Bayt (AS), as well as the application of biographical (*Rijālī*) principles and legal theory (*Uṣūl al-Fiqh*).

In *al-Tibyān*, the reports of the Companions are generally treated as supplementary sources rather than primary ones—reflecting *Shaykh*

214 *Ṭūsī*'s precision and analytical outlook. In addition to the Qur'anic

verses and the traditions of the Impeccable Imams (AS), he also engaged with the views of Sunni exegetes, approaching them with a critical perspective. This diversity of sources creates a balance between transmitted (*Naqlī*) and rational (*ʿAqlī*) methods in his exegesis, contributing to its comprehensive character.

One of the strengths of his exegetical methodology lies in its rational and critical orientation: he accepted only those narrations that aligned with Qurʾanic principles and Shiʿi theology, and avoided uncritical reliance on transmission. Nonetheless, certain limitations can be observed in his approach, such as a lack of clarity in the evaluation of some narrators, strictness in accepting certain reports, and occasional inconsistencies in his *Rijāl*-related assessments. Despite these issues, *al-Tibyān* remains one of the most significant Shiʿi *Tafsīrs* and serves as a distinguished model of rational, *Ijtihād*-based Qurʾanic interpretation.

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