



The Genealogy of a Newly Discovered and Very Ancient Manuscript of *Man Lā Yaḥḍuruhū al-Faqīh*

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Abstract

The book *Man Lā Yaḥḍuruhū al-Faqīh*, authored by *Shaykh Ṣadūq* (d. 381 AH), is one of the most important Shi'ite hadith collections, yet no detailed research has been conducted on its manuscripts. Recently, a manuscript of this book with the date 579 AH was acquired by the National Library of Iran. After the manuscript in the Waziri Library of Yazd, dated 574 AH, it is the oldest identified manuscript of this book. This article is a codicological study of this newly discovered

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manuscript. By examining the similarities and differences between this manuscript and other manuscripts of the book, it attempts to uncover the relationship between this manuscript and the Yazd manuscript. It is revealed that the genealogy of these two manuscripts is very close, to the point that both were apparently copied from the same exemplar or with at most one intermediary. This finding changes our perspective on the variant readings common to these two manuscripts. It has also become clear that this manuscript has significant similarities with the text of *al-Kāfī* that cannot be the result of a scribe's error or personal interpretation, and other manuscripts of *Faqīh* do not possess this feature. Therefore, it might raise the possibility that this manuscript represents a different recension of the existing text of *Faqīh*. It also appears that *Fayḍ Kāshānī*, unlike *Majlisī*, likely had access to more manuscripts of *Faqīh*, some of which shared a genealogy with this manuscript.

Keywords: *Man Lā Yaḥḍuruhū al-Faqīh*, Manuscripts of *Man Lā Yaḥḍuruhū al-Faqīh*, National Library of Iran, Newly Discovered Manuscripts, Manuscript Genealogy.

Introduction

The book *Man Lā Yaḥḍuruhū al-Faqīh*,¹ written by *Muhammad ibn Ali ibn Bābawayh*, known as *Shaykh Ṣadūq* (d. 381 AH), is one of the

1. It is worth noting that by reflecting on the words of *Shaykh Ṣadūq* in the introduction (Ṣadūq, 1992 AD/1413 AH: 1, 2), the phrase "Book" is part of the name of this book; therefore, it is more accurate to write the entire phrase "*Kitāb Man Lā Yaḥḍuruhū al-Faqīh*" in italics.

most important Shi'ite hadith books. In the hadith heritage of this school, it is considered the second most important book among the *al-Kutub al-Arba'ah* (the Four Books), after *al-Kāfī*. The most important edition of this book published to date was prepared by Ali Akbar Ghaffari, a prominent contemporary editor, who, with great effort and alone, meticulously collated various manuscripts of the book, producing an edition that was the best of its time.

However, despite his valuable efforts, it must be noted that he had access to only a limited number of manuscripts, which were often very late. Moreover, his work was individual, and given the large number of manuscripts of this book, there is a need for a team effort to process them, as some contemporary researchers have also pointed out (e.g., Malekiyan, 2023 AD/1402 SH).

Therefore, it is quite clear that an institution must address this major shortcoming. By the grace of God, in recent years, the *Dār al-Hadith Institute* has undertaken this task and has been collecting various manuscripts of this book, selecting and editing them, and also researching the chain of transmission and the text of the hadiths with a team of manuscript and hadith researchers. In the course of this work, the collation of one of the oldest manuscripts of the book was assigned to the author of these lines. After some time, upon encountering meaningful similarities and differences between this manuscript and some other manuscripts of *Faqīh*, as well as with some other hadith books, it was decided to compile these points in a well-organized article.

The manuscript in question was copied in 579 AH in the handwriting of a person named "*Muhammad ibn Bundār ibn Muhammad*," who was also its owner. This manuscript has 96 folios and contains only the second of the four parts of the book, from the beginning of the book of *al-Zakāt* to just before the book of *al-Qaḍāyā wa al-Aḥkām*. Each page of this manuscript has about 24 lines. From now on, in this article, this manuscript will be referred to by the symbol "*Q*" for brevity.

In the colophon of this manuscript ("*Q*" manuscript, p. 194)¹, the scribe stated that he copied it from an ancient manuscript dated 395 AH, which is a date very close to the author's death in 381 AH (e.g., Najāshī, 1986 AD/1365 SH: 389). This manuscript was recently sold from a private library to the National Library of the Islamic Republic of Iran, where it is now preserved. It is worth mentioning that among the identified manuscripts, the "*Q*" manuscript is the oldest manuscript of *Man Lā Yaḥḍuruhū al-Faqīh*, with only one manuscript being older: the manuscript from the Waziri Library of Yazd, which was copied in 574 AH (more details about the Yazd manuscript will be provided later).

1. The page numbering of the "*Q*" manuscript corresponds to the image folder of the National Library itself, in which the image of the back cover is also counted as two pages, and in reality, the first page of the manuscript is the third page in the numbering of this folder.

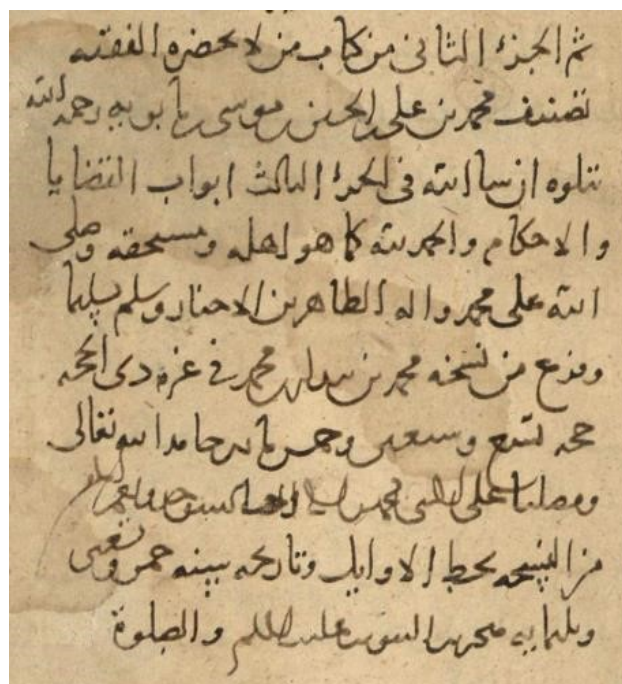


Image 1: The colophon of the newly discovered manuscript of *Man Lā Yaḥḍuruhū al-Faqīh*, transferred to the National Library of the Islamic Republic of Iran ("Q" manuscript, p. 194).

The present study aims to answer the question of what is the relationship of the "Q" manuscript with other manuscripts of *Faqīh* and also with the book *Kāfī* through codicological analysis of the "Q" manuscript.

Before we begin, it must be said that a point that codicologists generally state about the importance of manuscript genealogy is that it is one of the components used to identify the most original manuscript of a book and to use it as the base text for editing, while considering other manuscripts as supplementary and secondary (for example, Haroun, 1998: 37; Munjid, 1987: 13).

However, it seems that this genealogy can have other important **127**

implications. For instance, in genealogy, it is not always necessary to discover that two manuscripts have a mother-child relationship. If it is revealed that both were copied from the same exemplar and belong to the same family, it can influence our view on their variant readings compared to other variant readings of the same book. In such a case, the importance of their shared variant reading with other manuscripts would be different.

To explain this, if we have, for example, several manuscripts of a book and we find that manuscript A and B were copied from the same exemplar, but manuscripts C, D, and so on were copied from other exemplars, a shared variant reading in manuscripts A and B does not have the same importance as a shared variant reading between manuscripts C and D. This is because the shared reading in A and B might be the result of a mistake in their parent manuscript, but in manuscripts C and D, which are not from the same family, the possibility of this mistake occurring in both of their parent manuscripts is less likely, and in some cases, it is non-existent.

Another benefit of this is that when it is proven that among the various manuscripts of a book, two manuscripts were copied from exactly the same exemplar, if we come across a word or phrase that would naturally be assumed to be a scribe's error or an interpolation based on their own judgment (e.g., if the original had no diacritical

from the same family also has the exact same reading, the possibility of a scribe's error is eliminated or greatly reduced, and the possibility of a personal interpretation is also reduced. Overall, this strengthens the probability that this reading was in the parent manuscript and was reflected in both descendant manuscripts. Of course, it is still possible that an error or interpretation occurred in the parent manuscript itself and was reflected in both of these manuscripts, but that is a different matter. However, this much becomes clear: the two descendant manuscripts did not make a mistake or an interpretation on their own. In the following, we will show a practical example of this benefit.

Another benefit of genealogy is a technical one that is not a scientific benefit like the previous ones. This benefit is accelerating the critique of existing editions. That is, when we know that among the manuscripts used by an editor for their research, two manuscripts are from the same family, but a very clear and meaningful variant reading (i.e., a variant reading that is not just the result of differences in diacritical dots or teeth of letters, but involves completely different words) is mentioned only in one of these two manuscripts, it is noteworthy to check the other manuscript from the same family to see if this variant reading was not present in it, or if it was present but was overlooked by the editors; and it happened to the author when editing the "Q" manuscript and collating it with the reported variant readings of "T."

1. Background

It should be noted that the "*Q*" manuscript is not mentioned in the catalogs of manuscripts (e.g., Sadraei Khoei et al., 2005 AD/1384 SH: 6, 19-20; Derayati, 2011 AD/1390 SH: 26, 42-43). Even in the last two years, some researchers were unaware of the "*Q*" manuscript when introducing the oldest manuscripts of the book *Man Lā Yaḥḍuruhū al-Faqīh* (e.g., Malekiyan, 2023 AD/1402 SH). The reason for this is clear: as mentioned, this manuscript is newly discovered and has recently been transferred from a private library to the National Library. Therefore, it is natural that no researcher was aware of its existence before.

Apart from the "*Q*" manuscript being newly discovered, we do not even see any research that has addressed the genealogy of the various manuscripts of *Faqīh* and compared them with each other. In most manuscript catalogs, only a brief introduction of the manuscripts of this book is provided, and no further explanation is given (Sadraei Khoei et al., 2005 AD/1384 SH: 6, 19-20; Derayati, 2011 AD/1390 SH: 26, 42-43); just as the breadth of the scope of these catalogs leaves no room for such precise and detailed studies. Yes, in some research, there has been a focus on a specific manuscript of *Faqīh* in the handwriting of *Mullā 'Abdullāh Shūshtarī* and its numerous collations (Malekiyan, 2022 AD/1401 SH), but even in that, there is no mention of the genealogy of that manuscript and its relationship with other manuscripts; only the aspects of its importance are mentioned. But what the present article addresses is the genealogy of the

"Q" manuscript and a comparison of its family line with another manuscript of this book, as well as a comparison of its text with some other hadith sources from the time of *Shaykh Ṣadūq* and some later sources.

2. The Close Kinship of Manuscript "Q" with Manuscript "T"

As mentioned, among the identified manuscripts, the only one older than the "Q" manuscript is the one in the Waziri Library of Yazd, which we will henceforth refer to with the symbol "T." The scribe of "T" stated in its colophon that he finished copying it in 574 AH. Part of the scribe's name has been erased, and only "*Abū al-Riḍā Burayd(?)* ibn" is legible (manuscript "T", p. 454). Unfortunately, the scribe of "T", unlike the "Q" manuscript, did not report the date of the exemplar from which he copied.

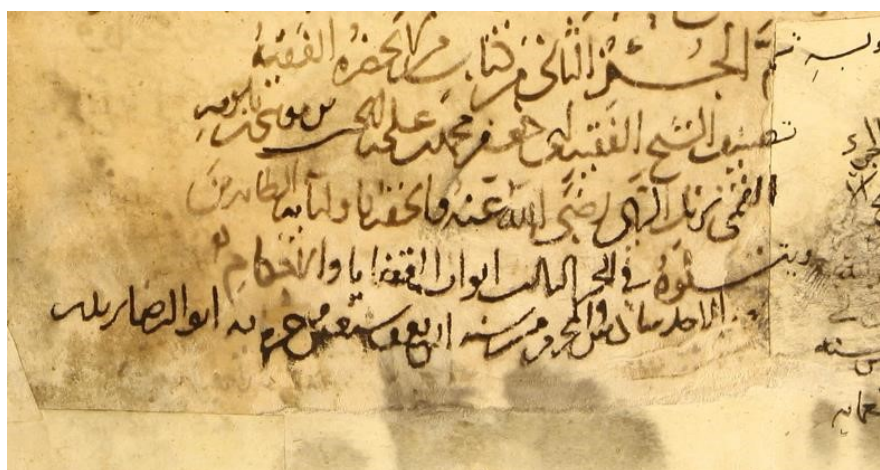


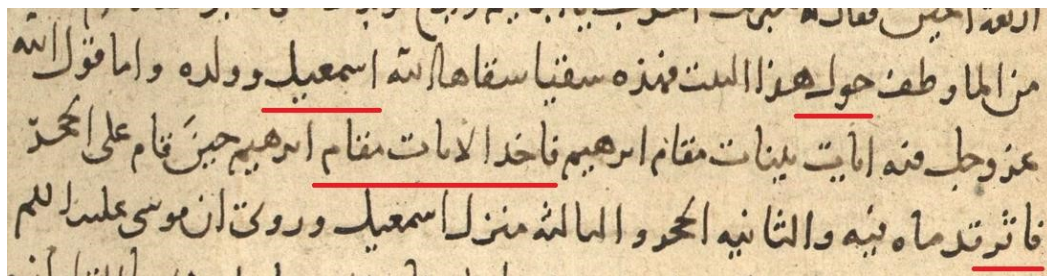
Image 2: The colophon of the oldest identified manuscript of *Man Lā Yahḍuruhū al-Faqīh*, transferred to the Waziri Library of Yazd ("T" manuscript), p. 454 (Some words appear to have been darkened later by readers or subsequent owners due to fading).

During the collation of the "Q" manuscript and the entry of its variant readings into the *Dār al-Hadith* project, the author gradually realized that

almost everywhere the "T" manuscript differs from the other manuscripts, the "Q" manuscript has exactly the same difference, and these two manuscripts share this commonality in most cases.

Here are some examples of the meaningful similarities between these two manuscripts:

- In the phrase: "... And go around this house, for this is a drink that God gave to *Ismā'īl* and his children. And as for the saying of God Almighty: "In it are clear signs, the station of Ibrahim," one of them is that when Ibrahim stood on the stone, his feet left an impression on it," (Ṣadūq, 1992 AD/1413 AH: 2, 234) in the "Q" and "T" manuscripts, it is: "... And go around this house, for this is a drink that God gave Ismail and his children. And as for the saying of God Almighty: "In it are clear signs, the station of Ibrahim," one of the signs is the station of Ibrahim, when he stood on the stone, his feet left an impression on it." This is while none of the other manuscripts have such a difference, and only in the margin of one of the manuscripts (the "Hā" manuscript) is "*Hawla*" instead of "*Bi Hādhā*" mentioned.



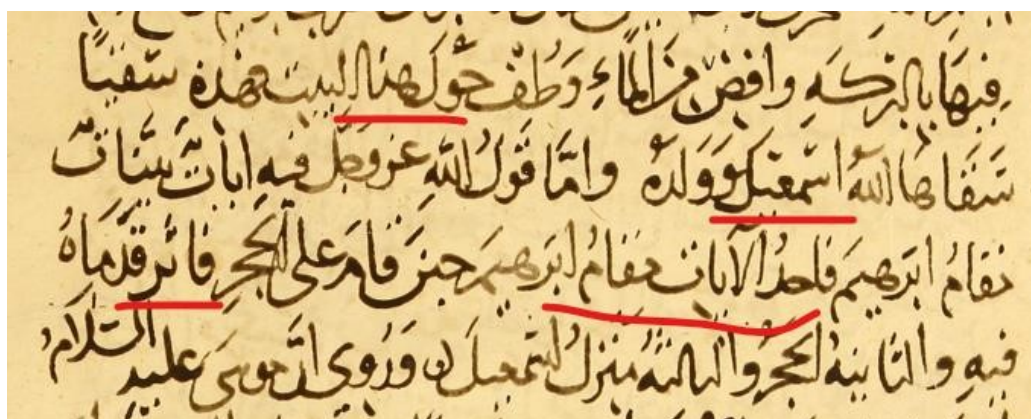


Image 4: "T" manuscript, p. 180

- In the phrase: "And beware of traveling in the early part of the night and travel in the late part of it, and beware of raising your voice in your journey," (Şadūq, 1992 AD/1413 AH: 2, 298) in all manuscripts, it is "from the early part of the night and travel in the late part of it"; but in "T" (p. 235) and "Q" (p. 111): "From the early part of the night until its end" is written.

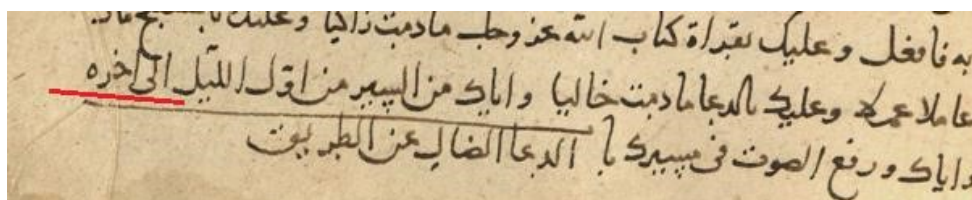


Image 5: "Q" manuscript, p. 111

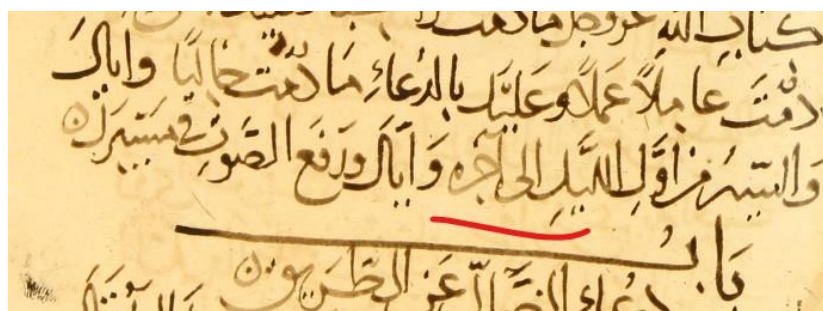


Image 6: "T" manuscript, p. 235

- In the phrase: "Whoever enters it is safe. He said: Whoever enters the Haram seeking refuge in it, he is safe." (Ṣadūq, 1992 AD/1413 AH: 2, 251) Among the manuscripts, only in "T" (p. 195) and "Q" (p. 92), after "*Amnan*," there is this addition: "*al-Bayt wa al-Ḥaram*." It is noteworthy that in the text of the same hadith in *al-Kāfī* also, the addition "*al-Bayt 'annī am al-Ḥaram*" exists (Kulaynī, 2008 AD/1429 AH: 8, 112), which is very similar to these two manuscripts.

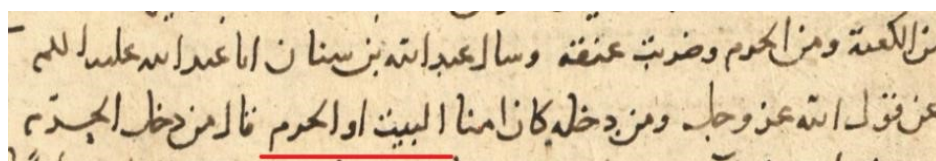


Image 7: "Q" manuscript, p. 92

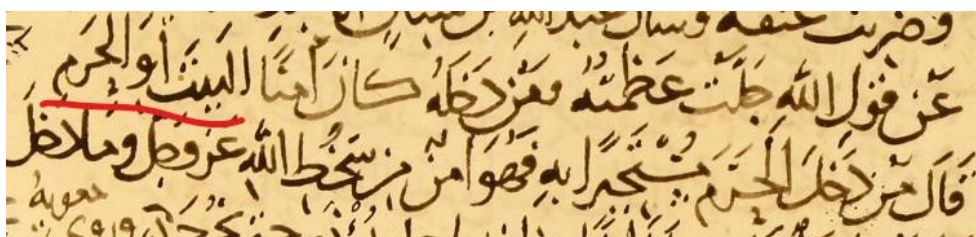


Image 8: "T" manuscript, p. 195

- In the phrase: "*Lā Yushrab wa lā Yusqā wa lā Yu'wī ḥattā Yakhruju min al-Ḥaram*," (Ṣadūq, 1992 AD/1413 AH: 2, 205) in all manuscripts, "*Lā Yu'dhī*" (not to be harmed) is written instead of "*Lā Yu'wī*" (not to be sheltered); but in manuscripts "T" (p. 159), "Q" (p. 73), and Ghaffari's edition: "*Lā Yu'wī*" is written. Also, "*Lā Yushrab*" (not to be given to drink) does not exist in either "T" or "Q."

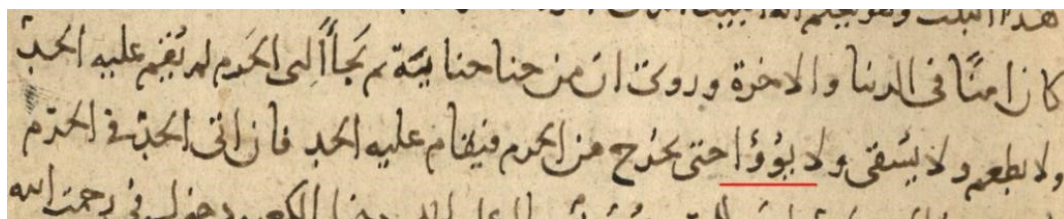


Image 9: "Q" manuscript, p. 73

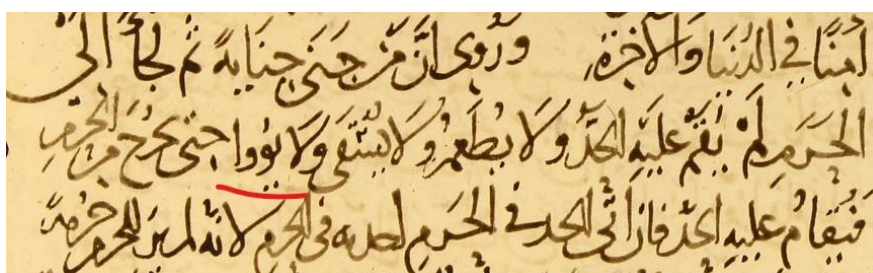


Image 10: "T" manuscript, p. 159

- In the phrase: "So when you throw the pebbles, God will write for you for every pebble ten good deeds for the rest of your life," (Şadūq, 1992 AD/1413 AH: 2, 203) only in manuscripts "T" (p. 157) and "Q" (p. 72), the phrase "*Yaktub laka limā*" is used instead of "*Fīmā*." However, since a few words before, the phrase "*Kataba Allah Laka*" is used, it seems that "*Yaktub Laka*" here is an error and cannot be correct. Given this shared reading in "T" and "Q," it becomes clear that this mistake was in the parent manuscript of these two and was transmitted from there to both of these manuscripts, and it was not a scribe's error on the part of the scribes of these two manuscripts.

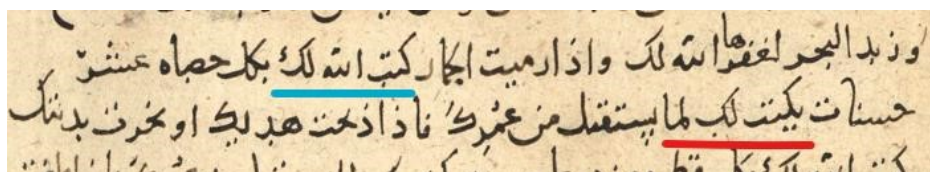


Image 11: "Q" manuscript, p. 72

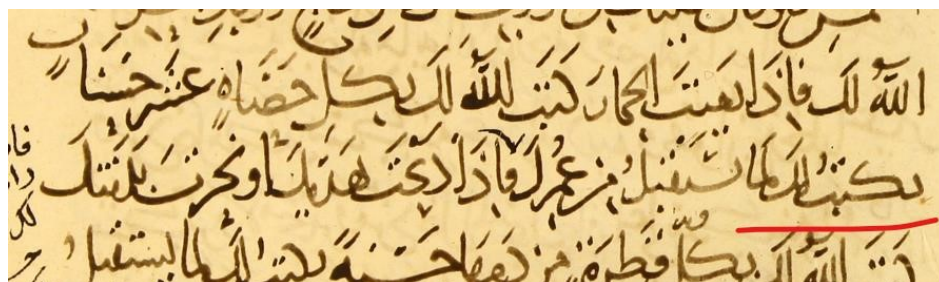


Image 12: "T" manuscript, p. 157

- In the phrase: "From then on, the believer who performs hajj to the House is granted the remission of sins for four months," (Ṣadūq, 1992 AD/1413 AH: 2, 198) among the manuscripts, only in "Q" (p. 70) and "T" (p. 153): "*Misk*" (remission) is missing. It is noteworthy that in the text of the same hadith in *Kāfī* also, "Remission" is missing (Kulaynī, 2008 AD/1429 AH: 8, 185).

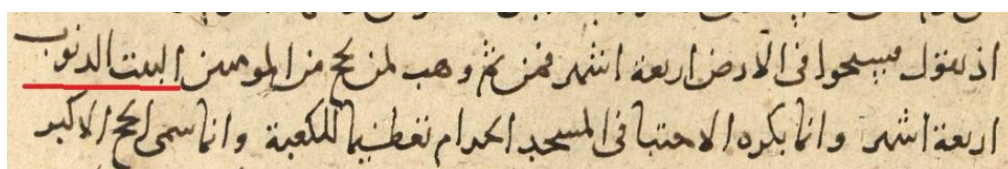


Image 13: "Q" manuscript, p. 70

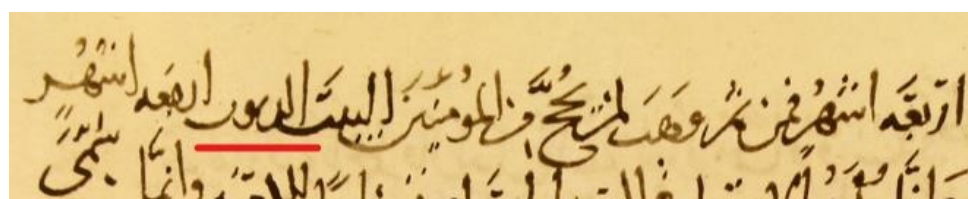


Image 14: "T" manuscript, p. 153

Fayḍ Kāshānī also explicitly stated here that in some manuscripts, "Remission" is not present, and he considers the phrase without it to be more correct (cf. *Fayḍ Kāshānī*, 1986 AD/1406 AH: 12, 205). If,

based on this evidence, we accept that this word was not really in *Ṣadūq*'s original book, and then this could be evidence of the greater accuracy of manuscripts "Q" and "T" compared to other manuscripts of the book.

Here, one of the benefits of genealogy mentioned in the introduction becomes clear. That is, given the various pieces of evidence that were mentioned and will be mentioned later, we know that these two manuscripts "Q" and "T" are from the same family. We also see that the word "remission" is missing in both of them, which weakens the possibility that this word might have been accidentally omitted in the "Q" manuscript.

- In the phrase: "Indeed, Adam is the one who built the House and laid its foundation," (*Ṣadūq*, 1992 AD/1413 AH: 2, 235) only in manuscripts "Q" (p. 67) and "T" (p. 181), the word "*al-Banīh*" is used instead of "*al-Bayt*."

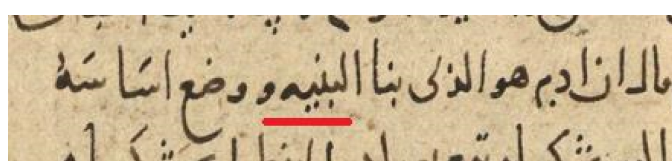


Image 15: "Q" manuscript, p. 67

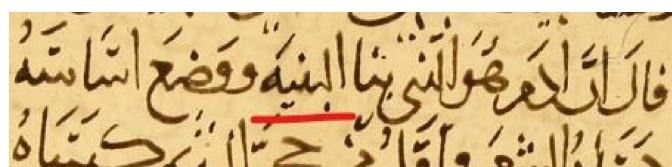


Image 16: "T" manuscript, p. 181

- In the phrase: "Cut what has entered upon you and do not cut what

has not entered your house upon you," (Ṣadūq, 1992 AD/1413 AH: 2, 255) in all manuscripts, it is "*‘Alayk* (upon you)." But only in manuscripts "*Q*" (p. 94) and "*T*" (p. 197), the word "*‘Alayh* (upon him)" is used, and among other manuscripts, only in the margin of "*T*" is "*‘Alayh* (upon him)" also mentioned.

- In the phrase: "It is that it is not to be milked and not to be ridden except from the left side," (Ṣadūq, 1992 AD/1413 AH: 2, 291) in most manuscripts, it is either only "*Lā Taḥlab wa lā Tarkab* (Not to be milked and not to be ridden)," or it is "*Lā Taḥlab wa lā Taḥmal* (not to be milked and not to be burdened)." But only in manuscripts "*Q*" (p. 108) and "*T*" (p. 229), it is: "not to be milked, not to be ridden, and not to be burdened."

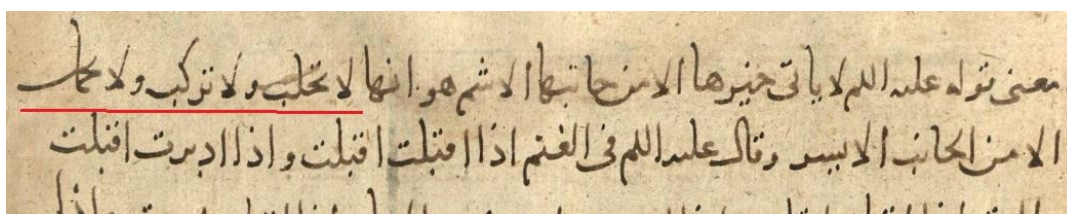


Image 17: "*Q*" manuscript, p. 108

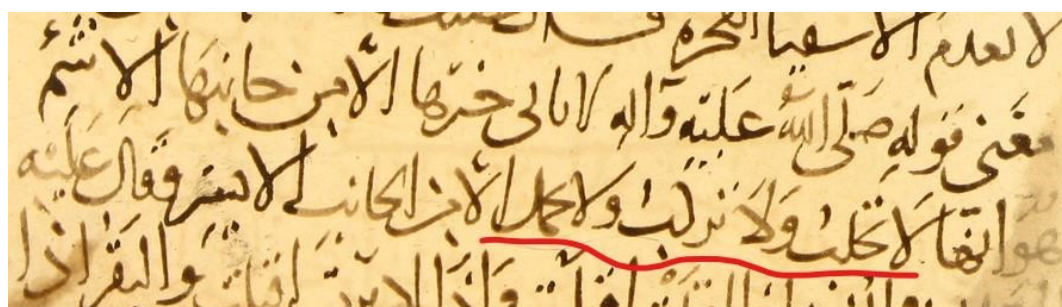


Image 18: "*T*" manuscript, p. 229

- In the phrase: "Set on the level of perfection and the gathering of greatness and majesty, God created it before the expanse," (Ṣadūq, 1992 AD/1413 AH: 2, 250) only in manuscripts "T" (p. 194) and "Q" (p. 92), the word "*al-Jalāl* (Majesty)" is missing.
- In the phrase: "God will write for him the reward of what is between his walking barefoot and wearing shoes" (Ṣadūq, 1992 AD/1413 AH: 2, 218), only in manuscripts "Q" (p. 78) and "T" (p. 167), the word "God" is missing. In the "T" manuscript, "God" was initially written and then crossed out, which clearly shows that the scribe did not omit this word but rather removed it because it was not in the original manuscript.
- In the phrase: "Then go out to it and brand it," (Ṣadūq, 1992 AD/1413 AH: 2, 325) in all manuscripts, it is "*Ilayhā* (To it)," but only in manuscripts "Q" (p. 120) and "T" (p. 251): "*ʿAlayhā* (Upon it)" is written.
- In the phrase: "Indeed, when I mention you, I mention your grandfather, the Messenger of God (PBUH)," (Ṣadūq, 1992 AD/1413 AH: 2, 275) only in manuscripts "T" (p. 217) and "Q" (p. 102) is "*Jaddukum* (your grandfather)" missing.
- In the phrase: "From *Abī ʿAbdillāh* (AS) who said: He used to say: "Accompany someone by whom you are adorned" (Ṣadūq, 1992 AD/1413 AH: 2, 278), in all manuscripts, it is "*Yaqūl* (he says)." But only in "T" (p. 219) and "Q" (p. 103), it is "*Yuqāl* (it is said)."

- In the phrase: "If you argue once falsely, you owe the blood of a sheep; and if you argue twice falsely, you owe the blood of a cow; and if you argue three times falsely, you owe a camel," (Ṣadūq, 1992 AD/1413 AH: 2, 329) unlike other manuscripts where "Falsely" is mentioned all three times, in both manuscripts "*T*" (p. 255) and "*Q*" (p. 123), "*Kādhīban* (falsely)" is missing the third time. This is also one of the points of agreement mentioned in the introduction. Here, the author, upon not seeing "Falsely" in "*Q*," initially thought it was probably a scribe's error, but when he saw that it was exactly the same in the "*T*" manuscript, he realized that it could not be a mistake. However, the readers of the "*T*" manuscript later thought it was an omission and noted it in the margin.

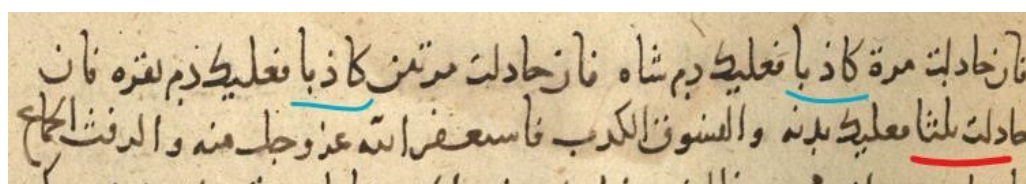


Image 19: "*Q*" manuscript, p. 123

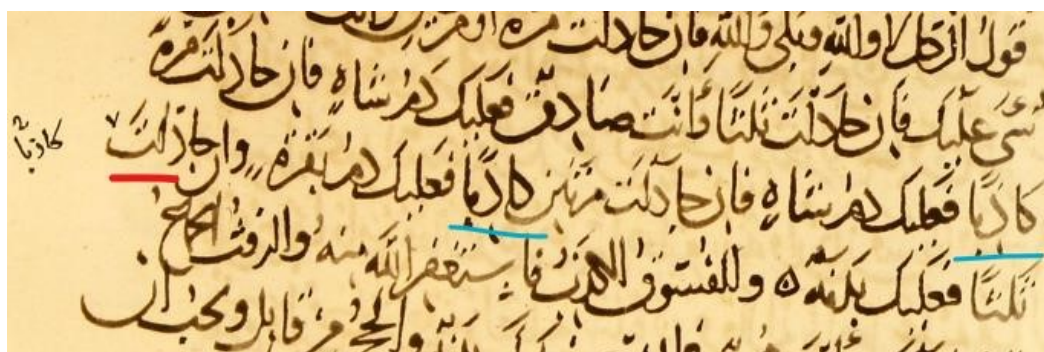


Image 20: "*T*" manuscript, p. 255

- In the phrase: "I said to *Abī 'Abdillāh* (AS) about a man in a state of ihram who ties a money belt around his waist. He said: Yes, and what is good after his expenditure?" (Ṣadūq, 1992 AD/1413 AH: 2, 346) among the manuscripts, only in "Q" (p. 127) and "T" (p. 263) is "He ties a money belt around his waist," and also only in these two manuscripts is "(*An*) about" missing.

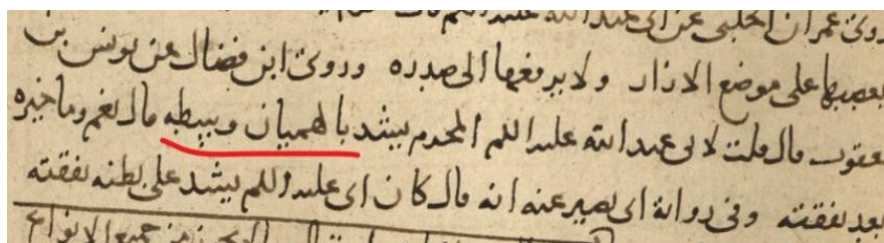


Image 21: "Q" manuscript, p. 127

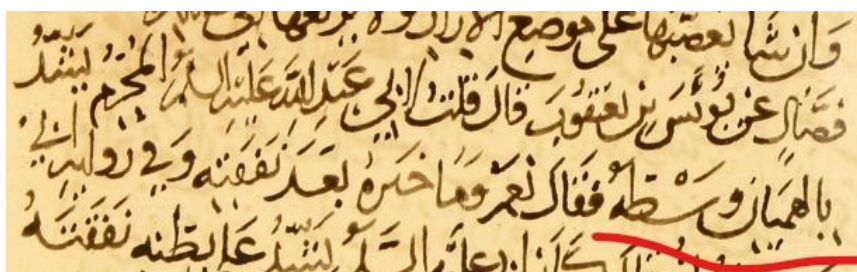


Image 22: "T" manuscript, p. 263

Here it must be noted that the examples presented in this article focus more on meaningful similarities and avoid mentioning cases where the variant reading is only due to a change in a dot or a tooth of a letter, to be more tangible for the reader. Although it must be known that cases where manuscripts "Q" and "T" have shared minor variant readings (i.e., only with a change in a dot or a tooth, etc.) are also very numerous, and when the number of these minor shared readings **141**

becomes large, it can naturally serve as another piece of evidence for the author's claim (i.e., an evidence other than meaningful similarities) that these two manuscripts are from the same family.

3. The Relationship of "Q" with the Text of *al-Kāfi*

We know that a number of hadiths are found in common in *Kulaynī's al-Kāfi* and *Ṣadūq's Man Lā Yaḥḍuruhū al-Faqīh*. However, it is noteworthy that among the various manuscripts of *Faqīh*, the "Q" manuscript seems to have multiple and meaningful similarities with the text of *al-Kāfi*. Here are some examples of this:

- In the phrase: "*al-Mut'ah*, by God, is better, and the Quran was revealed with it, and the Sunnah has been established with it until the Resurrection," (Ṣadūq, 1992 AD/1413 AH: 2, 315) only in manuscript "Q" (p. 117) and *al-Kāfi* (Kulaynī, 2008 AD/1429 AH: 8, 276) is "until the Resurrection" missing.
- In the phrase: "He said: "Indeed, God Almighty has made it a sign, so it should not be taken away," (Ṣadūq, 1992 AD/1413 AH: 2, 244) among the manuscripts, only manuscript "Q" (p. 88) has a "*Qāla* (said)" after "*Nādi* (call out)," and exactly in the text of this hadith in *al-Kāfi* (Kulaynī, 2008 AD/1429 AH: 8, 106), there is the same "*Nādi*." It should be known that in manuscript "T" (p. 187) as well, "*Nādi*" is missing. It is interesting that Ghaffari, in his footnote to this hadith in *Faqīh*, given that he did not have access to the "Q" manuscript, stated: "The commentators have gone to great lengths to

explain the meaning of this phrase, and it seems that there is an omission in the phrase; but in the phrase of *al-Kāfi*, "*Nādi*" exists, in which case the meaning of the phrase is sound without any difficulty." (e.g., Ghaffari, 1992 AD/1413 AH: 2, 244, footnote 1)

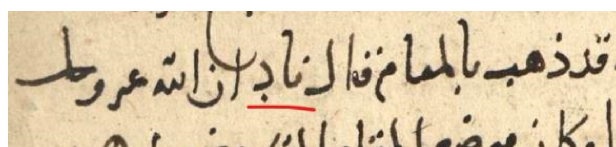


Image 23: "*Q*" manuscript, p. 88

- In the phrase: "Bad luck for the traveler on his journey is in six things" (Ṣadūq, 1992 AD/1413 AH: 2, 268), in all manuscripts of *Faqīh*, it is "Six," and only in manuscript "*Q*" (p. 98) is it "Five" and in "*T*" (p. 210): "Five things." In *al-Maḥāsin* (Barqī, 1951 AD/1371 AH: 2, 348), it is "Five things," and in *al-Kāfi* (Kulaynī, 2008 AD/1429 AH: 15, 704), it is also "Five things."

But what is interesting is that *Shaykh Ṣadūq* himself mentioned this hadith in *al-Khiṣāl* with the phrase "Five" (Ṣadūq, 1983 AD/1362 SH: 1, 272), and more importantly, as the son of *Fayḍ Kāshānī* noted in the margin of *al-Wāfi* (Fayḍ Kāshānī, 1986 AD/1406 AH: 12, 357), *Shaykh Ṣadūq* mentioned it under the chapter "Five Qualities," which eliminates the possibility that something other than "Five" was in this hadith and a mistake occurred in the manuscripts of *al-Khiṣāl*. Furthermore, in the continuation of the hadith where the several items of bad luck are counted, the "*Q*" manuscript is also similar to *al-Kāfi* in another phrase. In all manuscripts of *al-Faqīh*, "the crow that caws

from his right and the dog that wags its tail" is written, but in the "Q" manuscript, like *al-Kāfī*, the phrase the "*al-Kalb* (Dog)" is not mentioned, in which case the "*al-Nāshir* (Wagging)" becomes an adjective for the crow, and the number of items of bad luck is reduced.

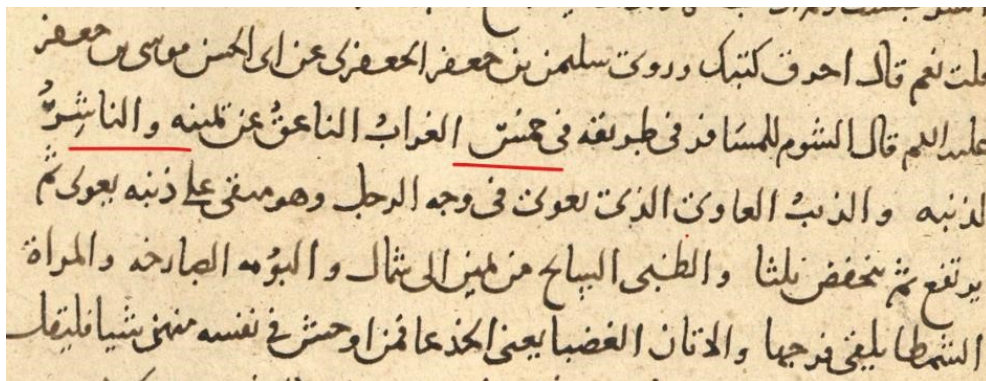


Image 24: "Q" manuscript, p. 98

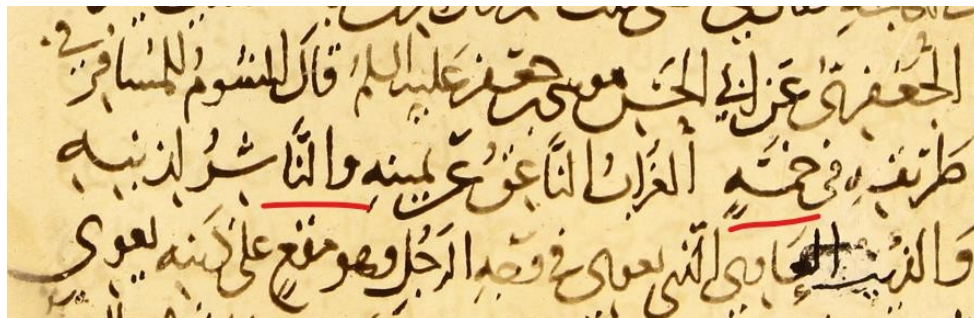


Image 25: "T" manuscript, p. 210

- In the phrase: "O! My son, travel with your sword and your shoe and your turban and your ropes and your waterskin and your threads" (Şadūq, 1992 AD/1413 AH: 2, 282-283), in all manuscripts, it is "*Hibālik* (your ropes)"; but in manuscript "Q" (p. 104) and *al-Kāfī* (Kulaynī, 2008 AD/1429 AH: 15, 680) and *al-Maḥāsin* (Barqī, 1951 AD/1371 SH: 2, 360): "*Khabā'ik* (your tent)" is written (the scribe usually did not write *Hamzas*). Even in the "T" manuscript, it is "*Hablik* (your rope)" (p. 233).

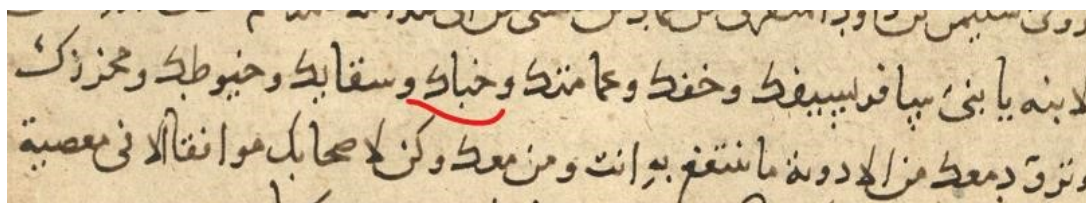


Image 26: "Q" manuscript, p. 104

- In the phrase: "He said: "Give charity for every day with a mud of wheat or with a *Mudd* of dates," (Ṣadūq, 1992 AD/1413 AH: 2, 154) in manuscript "Q" and *al-Kāfī* (Kulaynī, 2008 AD/1429 AH: 7, 586), instead of "With a *Mudd* of dates," the "Price (*Thaman*) of a mud" is written. In "T" (p. 119), which is the closest manuscript to "Q," the "Price of a mud" is also written. Of course, to be fair, "Dates (*Tamar*)" and "Price (*Thaman*)" are written very similarly in manuscripts, and their conversion to each other is completely natural. However, in any case, "Q" is still closer to *al-Kāfī* than "T".
- In the phrase: "Narrated by *Khālīd ibn Abī al-‘Alā’ al-Khaḥḥāf*" (Ṣadūq, 1992 AD/1413 AH: 2, 334), in all manuscripts, it is "*Khālīd ibn Abī al-‘Alā’* "; but only in manuscripts "T" (p. 257), "Q" (p. 124), and *al-Kāfī* (Kulaynī, 2008 AD/1429 AH: 8, 392): "*Khālīd Abī al-‘Alā’* " is written. On the other hand, Rijālī sources also confirm this reading (without "*Ibn*") in the biography of *Khālīd* (e.g., Najāshī, 1986 AD/1365 SH: 151; Ṭūsī, 1994 AD/1373 SH: 133, 198).

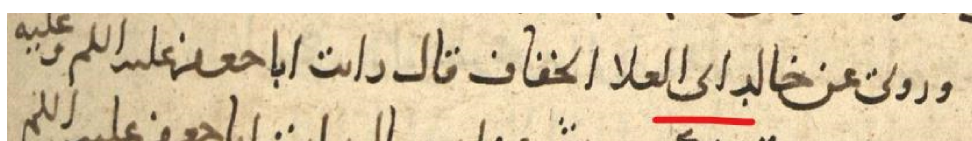


Image 27: "Q" manuscript, p. 124

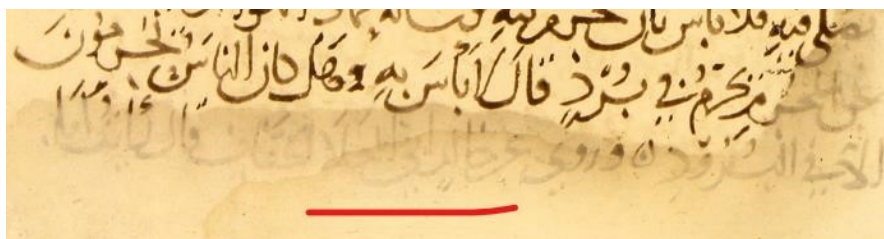


Image 28: "T" manuscript, p. 257 (fading due to moisture at the bottom of the pages)

- In the phrase: "God will forgive all his sins and take care of the worries of this world and the hereafter," (Ṣadūq, 1992 AD/1413 AH: 2, 204) the word "All" is not in *al-Kāfī* (Kulaynī, 2008 AD/1429 AH: 8, 150), and among the manuscripts of *al-Faqīh*, it is not in manuscript "Q."
- In the phrase: "He said: "If you do that, then be certain of a great amount of wealth," (Ṣadūq, 1992 AD/1413 AH: 2, 218) the word "*Dhālīka* (that)" is not in any of the manuscripts of *al-Faqīh* except for "Q"; just as it is not in *al-Kāfī* (Kulaynī, 2008 AD/1429 AH: 8, 181).
- Also, earlier, three other examples were mentioned (i.e., the variant readings of "Remission of sins," the "House or the Haram," and "Do not befriend") in which "Q" alone or along with "T," contrary to most other manuscripts of *al-Faqīh*, had a meaningful similarity with *al-Kāfī*.

At the end of this section, it is also necessary to point out that the examples mentioned were only those in which a completely meaningful similarity was seen, and many other smaller similarities

146 were not mentioned, such as the following similarities:

- In the phrase: "I entered with my brothers (*Ikhwānī*) to *Abī ‘Abdillāh* (AS) and we said to him," (Ṣadūq, 1992 AD/1413 AH: 2, 317) only in manuscript "Q" (p. 117) and *al-Kāfī* (Kulaynī, 2008 AD/1429 AH: 8, 279) is the word "*Ikhwatī*" used instead of "*Ikhwānī*" (in a different form). It is interesting, however, that in the Dar al-Hadith edition, despite the numerous manuscripts of *al-Kāfī*, no variant reading—however minor—for this word is mentioned here (Kulaynī, 2008 AD/1429 AH: 8, 279). As was mentioned earlier about "T," these minor similarities are not, by themselves, important pieces of evidence; but when their number becomes large and they are combined with the tangible similarities that were mentioned at the beginning, they can give us more certainty about the meaningfulness of these similarities.

In analyzing the reason for these similarities between the "Q" manuscript and *al-Kāfī*, it must be said that the possibility that the scribe compared the text of the hadiths with the hadiths of *al-Kāfī* and corrected them using *al-Kāfī* is non-existent. This is because the scribe copied very hastily and in some cases did not even notice the misplacement of folios in the original manuscript and the incompatibility of the continuation of the text with the previous lines (for example, see: "Q" manuscript, p. 103, image no. 29). On the other hand, he was not a scholar, as his gross grammatical errors and obvious mistakes in reading the parent manuscript are a testament to

this, which the author of these lines has evaluated in detail in another article—which has not yet been published—and here he only mentions it briefly.

Perhaps this possibility comes to mind: that this manuscript was a separate recension of *al-Faqīh* in which *Shaykh Ṣadūq* compared the text of the hadiths with *al-Kāfī* or the sources of *al-Kāfī* and made some changes—albeit very minor—in *Faqīh*. However, it seems unlikely that the volume of evidence mentioned would be able to prove such a thing. In addition, there is evidence to the contrary: as was mentioned earlier, it was proven that the "T" manuscript has a close kinship with the "Q" manuscript. Therefore, since in some of the similarities between "Q" and *al-Kāfī*, the "T" manuscript does not have that degree of similarity with *al-Kāfī*, this strengthens the idea that in some of the cases mentioned, the similarity between the "Q" manuscript and *al-Kāfī* might have been the result of a scribe's error in "Q" or some other action.

Of course, it must be said again that in many cases, the "Q" manuscript along with the "T" manuscript have a meaningful similarity with *al-Kāfī* that is not negligible and requires a separate study. In addition, in some cases where the "Q" manuscript was similar to *al-Kāfī* but the "T" manuscript did not have that similarity, the possibility of an error or omission in the "T" manuscript is completely serious; for example, the existence of "call out" in the "Q"

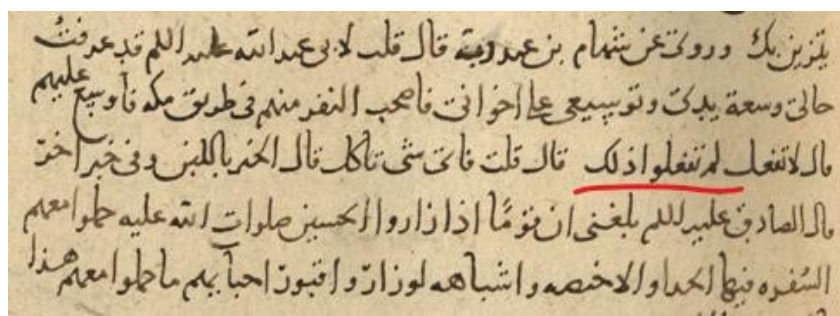


Image 29: "Q" manuscript, p. 103.

This picture is an example of the misplacement and mixing of two different hadiths in the scribe's copy. The phrases before the red line belong to (Şadūq, 1992 AD/1413 AH: 2, 278) and the phrases above and after the red line belong to another hadith three pages later! (i.e., Şadūq, 1992 AD/1413 AH: 2, 281), and it seems that the reason for this was the misplacement of some folios in the parent manuscript, which the scribe of the "Q" manuscript did not notice at all, resulting in this strange mix-up.

4. The Similarity of "Q" with *al-Wāfi*

Finally, it is also worth mentioning that in some cases, significant similarities are also seen between "Q" and *Fayḍ Kāshānī's al-Wāfi*. The author initially thought that these similarities indicated a meaningful closeness of *al-Wāfi* with the "Q" manuscript, but after examination, it became clear that although this is the case in some instances, in many of them, this similarity is due to the same similarity of the "Q" manuscript with *al-Kāfi* (for example, see: Fayḍ Kāshānī, 1986 AD/1406 AH: 12, 385, 433, and 435), and the similarity of *al-Wāfi* with the "Q" manuscript is due to the

dependence of *al-Wāfi* on *al-Kāfi*.

To explain this, in many cases where *Fayḍ Kāshānī* quotes the same hadith from *al-Kāfi*, *al-Faqīh*, and *al-Tahdhīb*, or two of these three books together, he reports no differences (for example, see: *Fayḍ Kāshānī*, 1986 AD/1406 AH: 10, 33; 11, 52, 59; 12, 84; 14, 1147). However, we know that it is impossible for there to be no difference in a single dot or tooth of a letter in any of the words of the hadith in any of these books. This shows that *Fayḍ* usually based his work on one text (apparently the text of *al-Kāfi*) and only pointed out differences in its text with *al-Faqīh* or *al-Tahdhīb* where there was a clear difference in meaning. Therefore, it is clear that *Fayḍ's* report in *al-Wāfi* cannot necessarily be considered a variant reading in *al-Faqīh*, unless he explicitly states that the text of *al-Faqīh* is different.

However, it must be said that in some examples, the similarity of *al-Wāfi* with "Q" is not due to the dependence of *al-Wāfi* on the text of *al-Kāfi*; for example, in the phrase: "When Moses (AS) performed hajj, Gabriel (AS) came down to him and said to him," (Ṣadūq, 1992 AD/1413 AH: 2, 235) only in manuscripts "Q" (p. 67), "T" (p. 180), and *al-Wāfi* (*Fayḍ Kāshānī*, 1986 AD/1406 AH: 12, 244), the word "‘*Alayh* (to him)" is missing. *Fayḍ* only quoted this hadith from *al-Faqīh*, and it is not in *al-Kāfi* at all, so we cannot assume that *Fayḍ* brought the text of the hadith in the same way as "Q" because of his

Another point worth mentioning is that some evidence shows that *Fayḍ*—unlike *Majlisī* the father—had access to manuscripts whose genealogy was close to "Q"; for example, the example of "*Misk al-Dhanūb* (remission of sins)" that was explained earlier. *Majlisī* here only points out that this is a scribe's error and makes no mention of the existence of such a variant reading, which indicates his lack of access to manuscripts "Q" and "T" or their family members (Majlisī, 1985 AD/1406 AH: 4, 31; idem, 1993 AD/1414 AH: 7, 45). But *Fayḍ* explicitly states that in some manuscripts of *al-Faqīh*, "remission" is missing (as mentioned earlier).

Another example of this kind is in the phrase: "For everything there is a fruit, and the fruit of kindness is hastening it." (Ṣadūq, 1992 AD/1413 AH: 2, 57) In the "Q" manuscript (p. 21) and also the "T" manuscript (p. 37), instead of "*Ta'jīlah* (hastening it)," the phrase "*Ta'jīlah al-Sarāḥ* (hastening the release)" is written. But *Majlisī* did not see such a difference in his manuscripts of *al-Faqīh* at all and only considered what was in *Faqīh* to be "hastening it" (Majlisī, 1985 AD/1406 AH: 3, 174); but *Fayḍ* saw "Hastening the release" in some manuscripts of *Faqīh* (Fayḍ Kāshānī, 1986 AD/1406 AH: 10, 458).

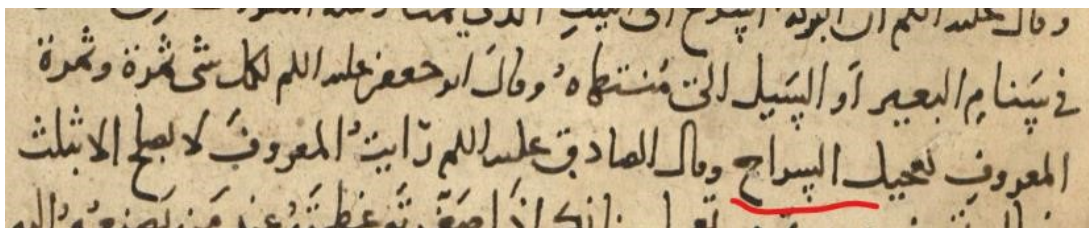


Image 30: "Q" manuscript, p. 21.

Conclusion

The National Library manuscript (the "Q" manuscript) has meaningful similarities with the text of the book *al-Kāfī* that are not seen in any of the other manuscripts, and only sometimes does the Waziri Library manuscript of Yazd ("T") share these similarities with *al-Kāfī*. In analyzing the source of these similarities, it must be said that the possibility that the scribe of "Q" compared the hadiths of *Faqīh* in this manuscript with the similar hadiths in *al-Kāfī* and corrected and changed them using *al-Kāfī* is completely out of the question. This is because the scribe did not have much knowledge and was also hasty in his copying, and given these pieces of evidence, it is clear that he had neither the patience, the time, nor the ability to collate this manuscript with the similar hadiths found in *al-Kāfī*. However, the possibility of whether this manuscript was copied from a different recension of *Faqīh*, that is, a recension in which *Shaykh Ṣadūq*, using *al-Kāfī* or the sources of *al-Kāfī*, made changes—albeit very minor—in *Faqīh*, is a hypothesis worthy of investigation that must be addressed elsewhere.

It also became clear that *Fayḍ Kāshānī*—unlike *Allamah Muḥammad Taqī Majlisī*—had access to manuscripts of *Faqīh* whose genealogy is closer to this National Library manuscript. It also became clear that the large number of meaningful similarities between the National Library manuscript and the Yazd manuscript indicates that the genealogy of these two manuscripts is much closer to each other

compared to other manuscripts of the book *Man Lā Yaḥḍuruhū al-Faqīh*. It is even likely that both of them were copied from the same parent manuscript or (with a weaker probability) one more intermediary. This can be reflected in the variant readings of the book *Man Lā Yaḥḍuruhū al-Faqīh*. That is, when we see that these two manuscripts have the same reading among the numerous manuscripts of this book, its value is different from when two other manuscripts of this book that have two different parent manuscripts have the exact same reading. This is because manuscripts "Q" and "T" were copied from exactly one parent, but those two other manuscripts have two different parents, and when we see that they both have the same reading, it can, in some ways, create more certainty. However, this point varies in different cases.

Thanks and Appreciation

The author is extremely grateful to the *Dār al-Hadith* Institute. This institute has undertaken the great project of editing the book *Man Lā Yaḥḍuruhū al-Faqīh*, which, God willing, will soon be published. A part of the research costs for this article was also, in fact, provided by this very institute. It is also appropriate to thank this institute and especially Mr. Soleimani Ashtiyani for making the images of the manuscripts available. It is also necessary to point out here that in the editing of this book, after extensive review, ten manuscripts were selected from among hundreds and used as the basis for the work, and

the other manuscripts were set aside for various reasons, including: being of very poor quality, being very late, their genealogy leading back to these ten manuscripts, etc. Since the editing of this book is still in progress, the author is not allowed to provide more details and must suffice with this brief mention here.

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