

## Has the narration «من أطاع علياً فقد أطاعني» been narrated in the Sunni

### Sources with valid document?

The group of Imam Ali (peace be upon him)

This question has been come up by: Husseini

### Answer

One of narrations that proves the absolute immaculateness of Amir Momenan (peace be upon him) is this narration because according to this narration, it is necessary to obey Imam Ali (peace be upon him) and obeying anyone proves his absolute immaculateness.

This narration has been narrated in the Sunni sources with valid document. We will analyze its two documents:

### First narration

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا إِبرَاهِيمُ بْنُ سُلَيْمَانَ التُّرَيْسِيُّ، ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، ثنا يَحْيَى بْنُ يَعْلَى، ثنا بَسَّامُ الصَّيْرَفِيُّ، عَنِ الْحَسَنِ بْنِ عَمْرٍو الْفُقَيْمِيِّ، عَنِ مُعَاوِيَةَ بْنِ نَعْلَبَةَ، عَنِ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاكَ فَقَدْ عَصَانِي.»

Abuzar Ghafari has narrated that the messenger of God (peace of Allah be upon him and his descendants) said to Imam Ali (peace be upon him) " whoever obeys me obeys God and whoever disobeys me disobeys the order of God. Whoever obeys you obeys me and whoever disobeys your order disobeys my order.

Hakem Neishaburi

after narrating the narration,

هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ، وَلَمْ يُخَرِّجَاهُ.

The document of the narration is valid, but Bokhari and Mosalam have not narrated it.

Al-Hakem Al-Neishaburi, Abu Abdullah Muhammad Ben Abdullah (died in 405 hejira), Al-Mostadrak Ala al-sahihein, v 3 p 139, hadith 4641, researched by: Mostafa Abd Al-Ghader Ata, published by: Dar Al-Kotob Al-Elmiye, Beirut, First Edition, 1411 Hejira- 1990

Al-Tabari, Abu Jafar Moheb Al-Dein Ahmad Ben Abdullah Ben Muhammad (died in 694 hejira), Zakhaer Al-Oghaba Fi Managheb Zol Ghoraba, v 1 p 66, published by: Dar al-Kotob Al-Mesriy, Egypt

Al-Asemi Al-Maleki , Abd Al-Malek Ben Hossein Ben Abd Al-Malek Al-Shafei (died in 1111 hejira), Samt Al-Nojum Al-avali Fi Anba Al-Avail Al-Tavali, v 3 p 33, researched by: Adel Ahmad Abd Al-Mojud, Ali Muhammad Moavez , published by: Dar Al-Kotob Al-Elmiye

Al-Esmaeeli Al-Neishaburi, Muhammad Ben Esmaeel Ben Mehran (died in 371 hejira), Moajem Asami Shoyukh Abi Bakr Al-Esmaeeli, v 1 p 485, researched by: Ziyad Muhammad Mansur, published by: Al-Olum Val Hakam, Medina, First Edition, 1410 Hejira-1990

Al-Atrablosi, Kheithamat Ben Soleiman, v 1 p 72, researched by: Ghasam Al-Makhtutat Be Sherkat Ofogh Lel Barmajiyat, published by: Sherkat Ofogh Lelbarmajiyat, Egypt, First Edition, 2004

## Analyzing the document of the narration

### Abu Al-Abbas Muhammad Bin Yaghub

Zahabi has written about him

الأصم محمد بن يعقوب بن يوسف بن معقل بن سنان الإمام المحدث مسند العصر رحلة الوقت  
أبو العباس الأموي مولاه السناني المعقلي النيسابوري الأصم ولد المحدث الحافظ أبي الفضل الوراق...  
وكان محدث عصره ولم يختلف أحد في صدقه وصحة سماعته وضبط أبيه يعقوب الوراق لها  
وكان يرجع إلى حسن مذهب وتدين وبلغني أنه أذن سبعين سنة في مسجده قال وكان حسن الخلق سخي  
النفس وربما كان يحتاج إلى الشيء لمعاشه فيورق ويأكل من كسب يده...

Muhammad Bin Yaghub was the leader of Muhammad and all of people attributed document to him and referred to him for learning narrations. He was Mohades in his time and no one was doubtful about the honesty and validity of whatever he heard and whatever his father (Yaghub Varagh) recorded. He tried in his religion and I have been informed that he called out for prayer for seventy years. He had good features and was generous. Whenever he needed something for spending his life, he wrote books and ate food from his troubles.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ben Ahmad Ben Osman (died in 748 hejira), Seir Alam Al-Nobala, v 15 p 452, researched by: Shoaib Al-Arnawt, Muhammad Naeem Al-Araghsusi, published by: Al-Resalat Institute, Beirut, Ninth Edition, 1413 Hejira

## Ibrahim Bin Soleiman Al-Borlesi

Khatib Baghdadi has written about him

البرلسي هو إبراهيم بن سليمان بن داود الأسدي ... وكان ثقة متقنا حافظا للحديث.

Ibrahim Bin Soleiman was reliable and he was the Hafez of Hadith.

Al-Baghdadi, Abubakr Ahmad Ben Ali Ben Thabet Al-Khatib (died in 463 hejira), Mozeh Aoham Al-Jam va Al-Tafrigh, v 1 p 399, researched by: D. Abd Al-Moata Amin Gholaji, published by: Dar Al-Mareft, Beirut, First Edition, 1407 Hejira

إبراهيم بن أبي داود البرلسي .

هو إبراهيم بن سليمان بن داود الأسدي الكوفي الأصل ، الحافظ ولد بصور . وعني بهذا الشأن

ورحل إلى العراق ومصر ... قال ابن يونس : هو أحد الحفاظ المجودين . توفي بمصر في شعبان سنة

سبعين . وقال ابن جوصا : ذاكرته ، وكان من أوعية الحديث .

Ibrahim Bin Soleiman was Hafez and he was born in Sur. he was careful in narrating Hadiths and travelled Iraq and Egypt. Ibn Yunes has said " he was one of Hafezes that narrated narrations well and he memorized them. Ibn Jusa has said " I debated with him and he is one of springs Hadith".

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ben Ahmad Ben Osman (died in 748 hejira), Tarikh Al-Eslam Vafiyat Al-Mashahir Al-Alam, v 20 p 250, researched by: D. Omar Abd Al-Eslam Tedmeri, published by: Dar Al-Kotob Al-Arabi, Lebanon/ Beirut, First Edition, 1407 Hejira- 1987

## Muhammad Bin Ismaeil Bokhari

البخاري شيخ الإسلام وامام الحفاظ أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة بن بردزبه الجعفي مولا هم البخاري صاحب الصحيح والتصانيف ... وكان رأسا في الذكاء رأسا في العلم ورأسا في الورع والعبادة.

Bokhari was the Sheikh of the Islam and the leader of Hafez. He was best in intelligence, knowledge, faith and worship.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ben Ahmad Ben Osman (died in 748 hejira), Al-Kashef Fi Marefat Min Lah Ravayat Fi Al-Kotob Al-Sonat, v 2 p 379, no 6270, researched by: Muhammad Avame, published by: Dar Al-Gheblat Lel Thaghafa Al-Eslamiye, Olov Institute, Jade , First Edition, 1413 Hejira- 1992

## Yahya Bin Yala

يحيى بن يعلى المحاربي الكوفي عن أبيه وزائدة وعنه البخاري وأبو حاتم ثقة توفي 216 خ م د س ق.

Yahya Bin Yala that that Bokhari and Abu Hatem have narrated narrations from is reliable.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ben Ahmad Ben Osman (died in 748 hejira), Al-Kashef Fi Marefat Min Lah Ravayat Fi Al-Kotob Al-Sonat, v 2 p 379, no 6270, researched by: Muhammad Avame, published by: Dar Al-Gheblat Lel Thaghafa Al-Eslamiye, Olov Institute, Jade , First Edition, 1413 Hejira- 1992

يحيى بن يعلى المحاربي الكوفي عن أبيه وزائدة وعنه البخاري وأبو حاتم ثقة توفي 216 خ م د س ق

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Taghrib Al-Tahzib, v 1 p 598, no 6270, researched by: Muhammad Ovame, published by: Dar Al-Rashid, Syria, First Edition, 1406- 1986

## Basam Bin Abdullah Al-Sayrefi

بسام بن عبد الله الصيرفي عن عكرمة وعطاء وعنه الفريابي وخلاد بن يحيى وجماعة ثقة س

Al-Kashef, v1 p 265, no 557

بسام بن عبد الله الصيرفي الكوفي أبو الحسن صدوق من الخامسة س

Taghrib Al-Tahzib, v 1 p 121, no 662

## Al-Hassan Bin Umarv Al-Faghimi

الحسن بن عمرو الفقيمي الكوفي عن إبراهيم ومجاهد وعنه بن المبارك وابن فضيل ثقة توفي

142 خ د س ق .

Al-Kashef, v 1 p 328, no 1054

الحسن بن عمرو الفقيمي بضم الفاء وفتح القاف الكوفي ثقة ثبت من السادسة مات سنة ثنتين

وأربعين خ د س ق .

Taghrib Al-Tahzib, v 1 p 162, no 1267

## Moavie Bin Salabe

Ibn Haban Basti has mentioned his name as one of reliable narrators.

معاوية بن ثعلبة يروي عن أبي ذر روى عنه أبو الجحاف داود بن أبي عوف

Al-Tamimi Al-Basati, Abu Hatam Muhammad Ben Haban Ben Ahmad (died in 354 hejira), Al-Thaghat, v 5 p 416, no 5480, researched by: Al-Seyed Sharaf Al-Din Ahmad, published by: Dar Al-Fekr, First Edition , 1395 hejira- 1975

## The second narration

(4556)- [3 : 118] أَخْبَرَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ مُحَمَّدِ الشَّيْبَانِيُّ مِنْ أَصْلِ كِتَابِهِ، ثنا عَلِيُّ بْنُ سَعِيدٍ

بْنُ بَشِيرِ الرَّازِيِّ بِمِصْرَ، ثنا الْحَسَنُ بْنُ حَمَّادِ الْحَضْرَمِيُّ، ثنا يَحْيَى بْنُ يَعْلَى، ثنا بَسَّامُ الصَّرَّافِيُّ، عَنِ

الحسن بن عمرو الفقيمي، عن معاوية بن ثعلبة، عن أبي ذر رضي الله عنه، قال : قال رسول الله صلى  
الله عليه وآله وسلم

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ عَلِيًّا فَقَدْ أَطَاعَنِي، وَمَنْ  
عَصَى عَلِيًّا فَقَدْ عَصَانِي».

Abuzar has narrated that the messenger of God (peace of Allah be upon him and his descendants) said " whoever obeys me obeys God and whoever disobeys my order disobeys the order of God. Whoever obeys Ali obeys me and whoever disobeys his order disobeys my order.

هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ، وَلَمْ يُخَرِّجَاهُ.

Al-Mostadrak Ala Sahihein, v 3 p 131, hadith 4617

Shams Al-Din has corrected this narration in the book " Talkhis Al-Mostadrek"

Al-Mostadrak Ala Sahihein va Bazilah Al-Talkhis Lel Hafez Al-Zahabi, v 3 p 121, Kitab Meref Al-Sahabe, chapter Zakara Eslam Amir Al-Momenin, Tabaat Mazidat Befehres Al-Ahadith Al-Sharife, Dar Al-Marefat, Beirut, 1342 Hejira



المستدرك  
على الصحيحين

للإمام الحافظ أبي عبد الله الحاكم النيسابوري

وبذيله  
الشيخين للحافظ الذهبي  
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طبعة مصرية بفورس الأمازيغية الشريفة

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# المستدرك على الصحيحين

للابام الحافظ أبي عبد الله الحاكم النيسابوري

وبذيله  
الشيخ النخعي للحافظ الذهبي  
رحمهما الله

طبعة مزينة بفرس لأعاريب الشريفة

بإشراف  
د. يوسف عبد الرحمن المرعشي

الجزء الثالث

دار المعرفة  
بيروت، لبنان





Al-Bani has tried to prove that Hakem and Zahabi have made mistakes in correcting narrations. He has claimed that Yahya Bin Yala is same Yahya Bin Aslami that the Sunni scientists agree unanimously that he is weak and even Zahabi has weakened him.

وقال الحاكم : «صحيح الإسناد» ! وواقفه الذهبي !

قلت : أنى له الصحة ؛ ويح يى بن يعلى - وهو الأسلمي - ضعيف ؟! كما جزم به الذهبي في

حديث آخر تقدم برقم (892) ، وهو شيعي متفق على تضعيفه كما بينته ثمة .

وسائر الرواة ثقات ؛ غير معاوية بن ثعلبة ؛ لا تعرف عدالته ، كما تأتي الإشارة إلى ذلك في الحديث الذي بعده .

Hakem has said " the document of this narration is valid and Zahabi has agreed it.

I say " can it be valid whereas Yahya Bin Yala is same Aslami and he is weak? as Zahabi has said it clearly in the mentioned narration. He is Shiite and all of scientists agree unanimously that he is weak as it was already said.

Other narrators are reliable except Moavie Bin Salabe whose fairness has not been specified.

Al-Bani, Muhammad Naser (died in 1420 hejira), Al-Selselat Al-Zaifat va Atharha Al-Si Fi Al-Omat, v 10 p 517, published by: Maktab Al-Maaref Lelnashr Al-Tozi Le Sahebha Sad Ben Abd Al-Rahman Al-Rashed, Al-Riyadh, First Edition, 1425 Hejira- 2004

Al-Bani has made a mistake in recognizing this narrator. Yahya Bin Yala is not in this narration of Aslami. The previous narration of Hakem was corrected. Yahya Bin Yala Al-Maharibi is the master of Muhammad Bin Ismaeil Bokhari not Yahya Bin Yala Bin Al-Aslami because Muhammad Bin Ismaeil Bokhari has narrated this narrated from his master, Yahya Bin Yala.

Because of this, Hakem and Zahabi have corrected it and Zahabi must have recognized the narrators of the narration better than others.

Unfortunately, to deviate people, Al-Bani Vahabi has not mentioned the previous narration of Hakem mentioned few pages before it and it determines the real personality of Yahya Bin Yala.

his fault about Moavie Bin Salabe is not acceptable because Ibn Haban has tosikh him and Hakem Neishaburi and Zahabi have corrected his narration. Hence, the narrator is reliable.

### Analyzing the reasons of the narration

God has introduced obeying the prophet (peace of Allah be upon him and his descendants) as obeying the Quran

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).

This verse is one of verses that proves immaculateness of the messenger of God (peace of Allah be upon him and his descendants) as Fakhr Al-Din Razi has, Sunni famous interpreter, has said about this matter

قوله: «مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ» من أقوى الدلائل على أنه معصوم في جميع الأوامر والنواهي وفي كل ما يبلغه عن الله، لأنه لو أخطأ في شيء منها لم تكن طاعته طاعة الله وأيضاً يجب أن يكون معصوماً في جميع أفعاله، لأنه تعالى أمر بمتابعته في قوله: «فَاتَّبِعُوهُ» (الأنعام: 153/ 155) والمتابعة عبارة عن الاتيان بمثل فعل الغير لأجل أنه فعل ذلك الغير، فكان الآتي بمثل ذلك الفعل مطيعاً لله في قوله: «فَاتَّبِعُوهُ» فثبت أن الانقياد له في جميع أقواله وفي جميع أفعاله، إلا ما خصه الدليل، طاعة الله وانقياد لحكم الله.

This remark of God is one of strongest reasons for the immaculateness of God in all orders and prohibitions and all things announced from God because if he makes mistakes in one of them, obeying him will be like obeying God. According to this verse, he should be innocent in all affairs because God has ordered has ordered to obey him in the sentence " Fatabeu" and obeying him means to do affairs that the prophet of God has done. Hence, a person whose behaviors are like the prophet has obeyed God. Consequently, following the remarks and the behaviors of God is obeying the order of God except things that common people are necessary to do due to some reasons.

Al-Razi Al-Shafei, Fakhr Al-Din Muhammad Ben Omar Al-Tamimi (died in 604 hejira), Al-Tafsir Al-Kbir Ao Mafatih Al-Gheib, v 10 p 154, published by: Dar Al-Kotob Al-Elmiye, Beirut, First Edition, 1421 Hejira-2000

Ghortebi, Sunni famous interpreter, has reasoned in this way in order to prove the immaculateness of the prophets

وقال جمهور من الفقهاء من أصحاب مالك وأبي حنيفة والشافعي : إنهم معصومون من الصغائر كلها كعصمتهم من الكبائر أجمعها ؛ لأننا أمرنا باتباعهم في أفعالهم وآثارهم وسيرهم أمرا مطلقا من غير التزام قرينة فلو جوزنا عليهم الصغائر لم يمكن الأقتداء بهم إذ ليس كل فعل من أفعالهم يتميز مقصده من القربة والإباحة أو الحظر أو المعصية ولا يصح أن يؤمر المرء بأمثال أمر لعله معصية .

Jurisprudents from the followers of Malek, Abu Hanife and Shafei have said " the prophets are innocent from all minor sins as they are innocent from all major sins because God has ordered to us follow their behaviors and the way of their living and it has never said against such thing. Hence, if they commit minor sins, we should not follow them because their action is to close God or it is permitted, disapproved and haram and it is not appropriate that God orders us to follow persons that may commit sins.

Al-Ansari Al-Ghartabi, Abu Abdullah Muhammad Ben Ahmad (died in 671hejira), Al-Jame Le Ahkam Al-Quran, v 1 p 308, published by: Dar Al-Shoab, Cairo

If the messenger of God (peace of Allah be upon him and his descendants) is innocent, according this verse and God has made it necessary to obey him, Amir Momenan (peace be upon him) will be innocent because the messenger of God (peace of Allah be upon him and his descendants) has proved this obey for Amir Al-Momenin (peace be upon him) according to the narration whose document was proved.

Hence, according to the remark of Razei, if obeying the prophet (peace of Allah be upon him and his descendants) is the strongest reason for the immaculateness of the prophet, this kind of obeying will be proved for Amir Momenan ( peace be upon him). Consequently, he does not commit any mistakes and faults like the messenger of God.



In other words, God has ordered us to obey all of the orders of Amir Momenan (peace be upon him) as it is necessary to obey all of the orders God and his prophet.

If Amir Momenan (peace be upon him) is not without any mistakes and faults and orders against the order of God and the messenger of God deliberately or unintentionally, will it be necessary to obey him or not? If so, we can say that God has allowed human to commit sins and he has made it necessary and such thing is false according to the point of view of the Quran and the religion. If not, it will be in contrast with the narration whose validity was proved.

Deceased Mozafar has written about this matter in the book " Aghayed Al-Emamie"

والدليل على وجوب العصمة : أن هـ هـ لو جاز أن يفعل النبي المعصية أو يخطأ وينسى،  
وصدر منه شيء من هذا القبيل، فأما أن يجب اتباعه في فعله الصادر منه عصياناً أو خطأ أو لا يجب، فإن  
وجب اتباعه فقد جوزنا فعل المعاصي برخصة من الله تعالى بل أوجبنا ذلك، وهذا باطل بضرورة الدين  
والعقل، وإن لم يجب اتباعه فذلك يناقض النبوة التي لا بد أن تقترب بوجوب الطاعة أبداً.  
على أن كل شيء يقع منه من فعل أو قول فنحن نحتمل فيه المعصية أو الخطأ فلا يجب اتباعه في  
شيء من الأشياء فتذهب فائدة البعثة، بل يصبح النبي كسائر الناس ليس لكلامهم ولا لعملهم تلك القيامة  
العالية التي يعتمد عليها دائماً. كما لا تبقى طاعة حتمية لأوامره ولا ثقة مطلقة بأقواله وأفعاله.  
وهذا الدليل على العصمة يجري عينا في الإمام، لأن المفروض فيه أنه منصوب من الله تعالى  
لهداية البشر خليفة للنبي، على ما سيأتي في فصل الإمامة.

The reason of immaculateness is " if it is accepted that the prophet commits any kinds of sins, faults and forgetfulness, and such behaviors, it has two conditions:  
1. it is necessary to obey him in sins and mistakes that he has committed. In such situation, committing sins is accepted and necessary according to the order of God and this matter is false according the necessity of the religion and the wisdom. 2. If it is not necessary to obey such prophet, this will be in contrast with prophecy that is necessary to be accompanied with absolute and permanent..

However, when he does a certain action and talks in a certain way and we guess that he has committed sins and mistakes in his behaviors and remarks, we should obey him in none of affairs. Consequently, prophecy has no worth anymore and the prophet will be like other people and his remarks and knowledge will not be too valuable to trust. Moreover, the necessity of obeying his orders will not be valuable and there will not be absolute obey in his remarks and behaviors.

This reason of immaculateness of the prophet is accepted for Imam because our suppose is that Imam from God has been appointed for guiding human after the prophet which the explanation of this matter will be mentioned in the chapter of Imam.

Al-Mozafar, Al-Sheikh Muhammad Reza (died in 1381hejira), Aghaed Al-Emamiye, p 54, published by: Entesharat Ansariyan, Qom

Hence, if it is necessary to obey them absolutely, they should be innocent so that we can obey them absolutely.

Conclusion: the document of this narration is valid and it proves the immaculateness of Amir Momenan (peace be upon him) and the necessity of obeying him for all of the Muslims.

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Good luck

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