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Under this subject he too has gone astray. By 'Rowaat' (narrators) he means jurisprudents. The motive to him appears being the difference between the jurisprudents and the kings or rulers. His evidence is the saying of Sahed Jawahar about the difference of opinion in the Friday prayers. What he says or what he has gathered by way of information is exaggeration. The writer is aiming at, a new forty volume jurisprudence series of books. It is not so easy to reject others opinion.

'Rowaat' applies to those who know the science of Hadith (tradition) – they should be experts in them to understand or make out sense. This has no relation to recent times. He cannot link this word narrators or 'Rowaat' to jurisprudents. Those who are the scholars in this science of tradition are called 'Rowaat' (narrators).

Of course, the issue of the 'jurisprudents' guardianship during the absence of the Imam is mostly in dispute, or discussion, because it is a matter of public concern. Since it is a question of jurisprudence and a sub-ordinary one, difference of opinion is common. In every certitude the dispute runs in the essentiality of there being a ruler, and a sanction from a jurisprudent. His proceeds, exercise of power and obligation of obedience to him or the government should be authorized by a jurisprudent. These are the issues totally of a different rank and category mentioned in jurisprudence.

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