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18. Issues Of The Ghaybah: Regency Of The Shi'i 'Ahadith And 'Ulama

There is *always* a divinely "sent" guide on the earth for the *Ummah*. 'Allamah al-Majlisi (d. 1111 H) documents:

> علل الشرائع: أبي، عن علي، عن أبيه، عن يحيى بن أبي عمران الهمداني عن يونس، عن إسحاق بن عمار، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: إن الله لم يدع الأرض إلا وفيها عالم يعلم الزيادة والنقصان من دين الله عز وجل فإذا زاد المؤمنون شيئا ردهم، وإذا نقصوا أكمله لهم، ولولا ذلك لالتبس على المسلمين أمرهم

'Ilal al-Sharai': my father – 'Ali – his father – Yahya b. Abi 'Imran al-Hamdani – Yunus – Ishaq b. 'Ammar – Muhammad b. Muslim:

Abu Ja'far, peace be upon him, said: "**Verily, Allah does not leave the earth to be without a scholar who knows the additions and omissions in the religion of Allah, the Almighty**. So, when the believers add something, he returns them (to the original teaching); and when they omit, he completes it for them. If not for that, the Muslims would have become confused in their (religious) affairs.[1]

This *hadith* has **a *mu'tabar* (reliable) chain**, according to Ayatullah al-Muhsini.[2]

There is no doubt that these guides "sent" by Allah are from the offspring of Muhammad, *sallallahu 'alaihi wa alihi*. This is on account of *Hadith al-Thaqalayn*, which names the Ahl al-Bayt, *'alaihim al-salam*, as the supreme guides of this *Ummah*. The Sunni *hadith* scholar, Sayyid Hasan al-Saqqaf, declares:

> ورواه الترمذي 663/5) برقم (3788 بسند صحيح بلفظ إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ولن يتفرقا حتى يردا علي الحوض فانظروا كيف تخلفوني فيهما

Al-Tirmidhi (5/663, # 3788) recorded it **WITH A *SAHIH* CHAIN**, with this wording:

"I am leaving behind over you **that which if you adhere to it YOU WILL NEVER GO ASTRAY after me**. One of them is greater than the other: **the Book of Allah** – a rope stretching from the heaven to the earth – **and MY OFFSPRING, my Ahl al-Bayt**. Both shall never separate from each other until they meet me at the Lake-Fount. Therefore, watch carefully how you treat them after me."[3]

The default tradition of the Imams is that they are physically available to the *Ummah*, in order to renew their religion for them. However, Shi'ism also recognizes the existence of *extraordinary* situations where the *khalifah* becomes inaccessible to his subjects. 'Allamah al-Majlisi documents again:

> علل الشرائع: أبي، عن الحميري، عن السندي بن محمد، عن العلا، عن محمد عن أبي جعفر عليه السلام قال: لا تبقى الأرض بغير إمام ظاهر أو باطن

'Ilal al-Sharai': my father – al-Himyari – al-Sindi b. Muhammad – al-'Ala – Muhammad – Abu Ja'far, peace be upon him:

The earth never exists without an Imam, **whether visible OR INVISIBLE**.[4]

The chain of this *hadith* is ***mu'tabar*** **(reliable)**, according to Ayatullah al-Muhsini.[5] Al-Haj Muhammad Zakariya also says about it:

> إسناده صحيح

Its chain is *sahih*.[6]

Al-Majlisi equally copies this report:

> إكمال الدين: أبي، عن محمد العطار، عن ابن يزيد، عن ابن أبي عمير، عن سعد ابن أبي خلف، عن يعقوب بن شعيب، عن أبي عبد الله عليه السلام قال: كان بين عيسى وبين محمد صلى الله عليه وآله خمسمائة عام منها مائتان وخمسون عاما ليس فيها نبي ولا عالم ظاهر، قلت:فما كانوا؟ قال: كانوا مستمسكين بدين عيسى عليه السلام، قلت: فما كانوا؟ قال: مؤمنين. ثم قال عليه السلام: ولا تكون الأرض إلا وفيها عالم

Ikmal al-Din: my father – Muhammad al-'A□□ar – Ibn Yazid – Ibn Abi 'Umayr – Sa'd b. Abi Khalaf – Ya'qub b. Shu'ayb – Abu 'Abd Allah, peace be upon him:

There were five hundred years between 'Isa and Muhammad, peace be upon him and his family. **For two hundred and fifty years from that period, there was no prophet, and there was no visible scholar**". I asked, "So, what were they (i.e. the people of that period)?" He replied, "They followed the

religion of ‘Isa, peace be upon him.” I asked, “So, what were they?” He said, “Believers.” Then, he, peace be upon him, said, “**And the earth never exists except that there is a scholar on it**.”[7]

The *hadith* has a ***mu’tabar* (reliable) chain**, according to Ayatullah al-Muhsini.[8] The word “scholar” here, of course, refers only to the Imam, in the light of other authentic *ahadith* on the matter. ‘Allamah al-Taba□abai (d. 1412 H) confirms this too, saying immediately after quoting the *riwayah*:

أقول: المراد بالعالم الامام الذي هو الحجة

I say: The one intended as the scholar is the Imam, the one who is the *Hujjah*.[9]

So, what happens when the Imam is not visible? What are the people supposed to do in order to attain guidance? Some Imams never appear – such as those during the *fatrah* (i.e. the 500 years between ‘Isa and Muhammad). However, our own Imam will eventually reappear to the world. Meanwhile, before he does that, what exactly are we supposed to be doing in order not to lose his way?

During the *ghaybah* of the Qaim, we have an obligation to stick strictly with the pure teachings of all the eleven Imams before him, and those of his, that have been authentically transmitted. Shaykh al-Saduq (d. 381 H) records:

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أيوب بن نوح، عن محمد بن أبي عمير، عن جميل بن دراج، عن زرارة قال: قال أبو عبد الله عليه السلام: يأتي على الناس زمان يغيب عنهم إمامهم، فقلت له: ما يصنع الناس في ذلك الزمان؟ قال: يتمسكون بالامر الذي هم عليه حتى يتبين لهم.

My father, may Allah be pleased with him – ‘Abd Allah b. Ja’far al-Himyari – Ayub b. Nuh – Muhammad b. Abi ‘Umayr – Jamil b. Darraj – Zurarah:

Abu ‘Abd Allah, peace be upon him, said: “A time will come upon mankind when their Imam will become invisible to them.” So, I asked, “What should mankind do during that time?” He replied, “**They must adhere to the matter upon which they are until it becomes clear to them**.”[10]

Al-Haj Muhammad Zakariya declares about it:

إسناده صحيح

Its chain is *sahih*.[11]

Al-Saduq further reports:

حدثنا أبي، ومحمد بن الحسن بن أحمد بن الوليد رضي الله عنهما قالا: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن الحسن بن محبوب، عن حماد بن عيسى، عن إسحاق بن جرير، عن عبد الله بن سنان قال: دخلت أنا وأبي على أبي عبد الله عليه السلام فقال: فكيف أنتم إذا صرتم في حال لا ترون فيها إمام هدى، ولا علما يري، ولا ينجو منها إلا من دعا دعاء الغريق، فقال له أبي: إذا وقع هذا ليلا فكيف نصنع؟ فقال: أما أنت فلا تدركه، فإذا كان ذلك فتمسكوا بما في أيديكم حتى يتضح لكم الامر.

My father and Muhammad b. al-Hasan b. Ahmad b. al-Walid – Muhammad b. al-Hasan al-Saffar – al-'Abbas b. Ma'ruf – 'Ali b. Mahziyar – al-Hasan b. al-Mahbub – Hammad b. 'Isa – Ishaq b. Jarir – 'Abd Allah b. Sinan:

I and my father went to Abu 'Abd Allah, peace be upon him. Then, he asked, "How will you be if you fall into a situation in which you cannot see an Imam of guidance, and you cannot see any guide, and none will be saved in it except those who supplicate with *Du'a al-Ghariq*?" So, my father said to him, "If that happens overnight, what should we do?" He replied, "As for you personally, you will not meet it (i.e. such a situation). But, when it occurs, **you people must adhere to what is in your hands until the matter becomes clear to you**."[12]

Al-Haj Muhammad Zakariya declares about it:

إسناده صحيح

Its chain is *sahih*.[13]

Shaykh al-Kulayni (d. 329 H) then caps it all:

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال عن ابن بكير، عن عبيد بن زرارة قال: قال أبو عبد الله عليه السلام: احتفظوا بكتبكم فإنكم سوف تحتاجون إليها.

Muhammad b. Yahya – Ahmad b. Muhammad b. 'Isa – al-Hasan b. 'Ali b. Fadhdhal – Ibn Bukayr – 'Ubayd b. Zurarah:

Abu 'Abd Allah, peace be upon him, said, "**Preserve your books, for you will soon need them**."[14]

Al-Majlisi comments:

موثق كالصحيح

Muwaththaq ka al-Sahih[15]

Shaykh Hadi al-Najafi also states:

الرواية معتبرة الإسناد

The report has a reliable chain.[16]

So, apparently, the Shi'ah are under a command to strictly follow the authentic *ahadith* documented in the Shi'i books, throughout the longer disappearance of their Imam. It is these books that take his place until his reappearance to establish the final Kingdom of Allah on the earth. Luckily, there are about 11,500 (eleven thousand and five hundred) *ahadith* with strictly reliable chains in the Shi'i books, as Ayatullah al-Muhsini has revealed in his *Mu'jam al-Ahadith al-Mu'tabarah* (Dictionary of Reliable *Ahadith*), published in Qum in 2013 by Nashr Adyan. That is surely far more than enough for anyone who truly seeks the correct guidance of the Prophet and his pure Ahl al-Bayt, *'alaihim al-salam*.

However, there is, sadly, a general lack of interest among the Shi'i laymen in the reliable *ahadith* of the purified offspring. Many, as far as we can tell, have abandoned the duties of reading, memorizing and studying the authentic *ahadith* to the *'ulama* and those in the Shi'i seminaries only. Yet, this obligation has been imposed upon all Shi'is indiscriminately by Allah and His Messenger, *sallallahu 'alaihi wa alihi*. Al-Kulayni says:

أخبرنا محمد بن يعقوب، عن علي بن إبراهيم بن هاشم] عن أبيه [عن الحسن ابن أبي الحسين الفارسي، عن عبد الرحمن بن زيد، عن أبيه، عن أبي عبد الله عليه السلام قال: قال رسول الله عليه السلام: طلب العلم فريضة على كل مسلم، ألا إن الله يحب بغاة العلم

Muhammad b. Ya'qub – 'Ali b. Ibrahim b. Hashim – his father – al-Hasan b. Abi al-Husayn al-Farisi – 'Abd al-Rahman b. Zayd – his father – Abu 'Abd Allah, peace be upon him:

The Messenger of Allah, peace be upon him, said, "**Seeking knowledge is OBLIGATORY upon EVERY Muslim**. Take note: verily, Allah loves the seekers of knowledge."[17]

Ayatullah al-Muhsini mentions that this *hadith* has several *dha'if* chains in the Shi'i books, and that according to 'Allamah al-Suyu□i, it has thirty *dha'if* chains in the Sunni books. Then, he concludes:

وعلى كل تعدد طرقه عندنا وعندهم يوجب الوثوق بصدوره عن سيدنا رسول الله صلى الله عليه وآله

And concerning everything that has several chains with us (i.e. Shi'is) and with them (i.e. Sunnis), it becomes necessary to believe that it genuinely came from our master, the Messenger of Allah, peace be

upon him and his family.[18]

Therefore, it is *sahih* on account of its numerous chains in Shi'i and Sunni books, even though all of them are *dha'if*.

'Allamah Hurr al-'Amili (d. 1104 H) also declares that the *hadith* has reached the level of *tawattur* :

وقد ورد في النص المتواتر عنهم عليهم السلام: ان طلب العلم فريضة على كل مسلم، ألا وان الله يحب بغاة العلم

And it has been reported in the ***mutawatir* text** from them, peace be upon them: "Verily, **seeking knowledge is obligatory upon every Muslim**. Take note: and verily, Allah loves the seekers of knowledge."[19]

What is meant by "knowledge" within the proper Islamic context is that which was revealed by Allah to Muhammad, His Messenger, as the Qur'an testifies:

قل إن هدى الله هو الهدى ولئن اتبعت أهواءهم بعد الذي جاءك من العلم ما لك من الله من ولي ولا نصير

Say: "Verily, the Guidance of Allah is the only guidance". And if you (O Muhammad) were to follow their desire **after what has come to you of knowledge**, then you would have against Allah neither any *wali* nor any helper.[20]

Apparently, "knowledge" is the Qur'an and the *Sunnah*. The *Sunnah*, of course, is only that which is authentically transmitted – directly or indirectly – from the Prophet through the Twelve Imams.

Al-Kulayni also transmits:

علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن جميل، عن أبي عبد الله عليه السلام قال: سمعته يقول يغدوا الناس على ثلاثة أصناف: عالم ومتعلم وغثاء، فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء

'Ali b. Ibrahim – Muhammad b. 'Isa – Yunus – Jamil – Abu 'Abd Allah, peace be upon him:

"Humanity are upon three categories: a scholar, a student and scum. So, we are the scholars. Our Shi'ah are the students; and the rest of mankind are scum".[21]

Al-Majlisi comments:

صحيح على الأظهر

Sahih upon the most apparent.[22]

Shaykh Hadi al-Najafi also says:

> الرواية صحيحة الإسناد

The report has a *sahih* chain.[23]

This is explicit. Anyone who is not actively studying the authentic *ahadith* of the Ahl al-Bayt is part of the scum of mankind, and is not a genuine Shi'i – no matter what they call themselves. This is indeed a grave warning to all of us.

For the avoidance of doubt, what must be studied by the Shi'ah is what came *directly* from the Ahl al-Bayt themselves. Al-Kulayni reports again:

> علي بن إبراهيم بن هاشم، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول: ليس عند أحد من الناس حق ولا صواب ولا أحد من الناس يقضي بقضاء حق إلا ما خرج منا أهل البيت وإذا تشعبت بهم الأمور كان الخطاء منهم والصواب من علي عليه السلام.

'Ali b. Ibrahim b. Hashim – Muhammad b. 'Isa – Yunus – Ibn Muskan – Muhammad b. Muslim:

I heard Abu Ja'far, peace be upon him, saying, "**There is none among mankind who has any truth, or any correct submission, and there is none among all mankind who judges with any judgment of truth except what comes from us, the Ahl al-Bayt**. When the affairs bifurcate through them, the error is from them, and the correct position is from 'Ali, peace be upon him."[24]

Al-Majlisi declares:

> صحيح

Sahih[25]

Al-Kulayni further documents:

> عدة من أصحابنا. عن أحمد بن محمد، عن الوشاء، عن ثعلبة بن ميمون، عن أبي مريم قال قال: أبو جعفر عليه السلام لسلمة بن كهيل والحكم بن عتيبة: شرقا وغربا فلا تجدان علما صحيحا إلا شيئا خرج من عندنا أهل البيت.

A number of our companions – Ahmad b. Muhammad – al-Washa – Tha'labah b. Maymun – Abu Maryam:

Abu Ja'far, peace be upon him, said to Salamah b. Kuhayl and al-Hakam b. 'Utaybah: "Go to the East and go to the West. **You will not find any authentic knowledge except what comes from us, Ahl al-Bayt**."[26]

Al-Majlisi again says:

> صحيح

Sahih[27]

Al-Kulayni has more:

> محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن معلى بن عثمان، عن أي بصير قال: قال لي: إن الحكم بن عتيبة ممن قال الله: ومن الناس من يقول آمنا بالله وباليوم الآخر وما هم بمؤمنين فليشرق الحكم وليغرب، أما والله لا يصيب العلم إلا من أهل بيت نزل عليهم جبرئيل.

Muhammad b. Yahya – Ahmad b. Muhammad – al-Husayn b. Sa'id – al-Nadhr b. Suwayd – Yahya al-Halabi – Mu'alla b. 'Uthman – Abu Basir:

He (Abu Ja'far) said to me, "Verily, al-Hakam b. 'Utaybah is one of those about whom Allah says {And of mankind are those who say, 'We believe in Allah and the Last Day' while they are not believers} [2:8]. So, let al-Hakam go to the East, and let him go to the West. **I swear by Allah, he will not find knowledge except from the people of the house to whom Jibril descended**."[28]

Al-Majlisi states:

> صحيح

Sahih[29]

However, there do occur circumstances when one is unable to study the *ahadith* on his own. For instance, almost none of our primary *hadith* books has been translated into English; and there are thousands – perhaps millions – of English-speaking Shi'is who do not speak Arabic at all. Many who know Arabic are also not proficient in the Shi'i *hadith* sciences. So, they are unable to distinguish the reliable *ahadith* from the unreliable ones. What then are they to do? In such cases, the Imams have directed that the trustworthy scholars of *hadith* must be contacted. We go to them to ask the authentic *ahadith* of the Ahl al-Bayt on specific situations. 'Allamah al-Subhani submits:

> روى الكشي بسند صحيح عن علي بن المسيب قال :قلت للرضا عليه السلام: شقتي بعيدة ولست أصل إليك في كل

وقت، فعمن آخذ معالم ديني؟ فقال: من زكريا بن آدم القمي، المأمون على الدين والدنيا

Al-Kishi narrated **with a *sahih* chain** from ‘Ali b. al-Musayyab, who said:

I said to al-Ridha, peace be upon him, “My house is far, **and I do not have access to you all the time**. Therefore, from whom should I take the teachings of my religion?” He said, “From Zakariya b. Adam al-Qummi, **the one who is trustworthy over the world and the religion**.”[30]

‘Allamah al-Khui (d. 1411 H) has this further submission:

ما رواه محمد بن يعقوب بسند صحيح، عن أبي علي أحمد بن إسحاق، عن أبي الحسن عليه السلام، قال: سألته، وقلت: من أعامل أو عمن آخذ؟ وقول من أقبل؟ فقال له: العمري ثقتي، فما أدى إليك عني فعني يؤدي، وما قال لك عني فعني يقول، فاسمع له وأطع، فإنه الثقة المأمون .وسأل أبو علي أبا محمد عليه السلام عن مثل ذلك، فقال له: العمري وابنه ثقتان، فما أديا إليك عني فعني يؤديان، وما قالا لك فعني يقولان، فاسمع لهما وأطعهما، فإنهما الثقتان المأمونان.

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What Muhammad b. Ya’qub has narrated **with a *sahih* chain**, from Abu ‘Ali Ahmad b. Ishaq, from Abu al-Hasan, peace be upon him:

I (Abu ‘Ali) asked him (i.e. Abu al-Hasan), saying, “Whom should I follow or from whom should I take?” And whose statement should I accept?” He (Abu al-Hasan) said to him, “**Al-‘Umari is someone I consider *thiqah* (trustworthy). *Therefore*, whatsoever he conveys to you from me, is from me, and whatsoever he says to you from me, he is quoting me**. As such, listen to him and obey, because he is *thiqah* (trustworthy), reliable.”

Abu ‘Ali also asked Abu Muhammad, peace be upon him, a similar thing, and he said to him, “**Al-‘Umari and his son are *thiqah* (trustworthy). *Therefore*, whatsoever they convey to you from me, they are (truly) conveying from me; and whatsoever they say to you, they both are quoting me**. As such, listen to them both and obey them, because they both are *thiqah* (trustworthy), reliable.”[31]

This *hadith* supports the *rijali* methodology *in toto*. It also emphasizes that we must consult the more knowledgeable Shi’is only so that they could transmit to us – directly or indirectly – the authentic *ahadith* of our Imams on specific situations.

Shaykh al-Kashi (d. 370 H) records as well:

محمد بن مسعود، قال: حدثني محمد بن نصير، قال: حدثنا محمد ابن عيسى، قال: حدثني عبد العزيز بن المهتدي القمي، قال محمد بن نصير: قال محمد بن عيسى، وحدث الحسن بن علي بن يقطين، بذلك أيضا، قال، قلت لأبي الحسن الرضا عليه السلام: جعلت فداك اني لا أكاد أصل إليك أسألك عن كل ما أحتاج إليه من معالم ديني،

أفيونس بن عبد الرحمن ثقة آخذ عنه ما احتاج إليه من معالم ديني؟ فقال: نعم.

Muhammad b. Mas'ud – Muhammad b. Nasir – Muhammad b. 'Isa – 'Abd al-'Aziz b. al-Muhtadi al-Qummi:

Muhammad b. Nasir – Muhammad b. 'Isa – al-Hasan b. 'Ali b. Yaq□in:

I said to Abu al-Hasan al-Ridha, peace be upon him, "May I be sacrificed for you. I barely have access to you in order to ask you everything I want concerning the teachings of my religion. **Is Yunus b. 'Abd al-Rahman *thiqah* (trustworthy), so that I could take from him whatever I need from the teachings of my religion?**" He said, "**Yes**."[32]

Commenting on this narration, 'Allamah al-Khui says:

أقول: هذه الرواية صحيحة.

I say: This report is *sahih*.[33]

This is like the last in its imports and implications.

Meanwhile, these roles of *hadith* transmission also extends into judicial matters. Shaykh al-Kulayni documents:

الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي، عن أبي خديجة قال: قال لي أبو عبد الله عليه السلام: إياكم أن يحاكم بعضكم بعضا إلى أهل الجور ولكن انظروا إلى رجل منكم يعلم شيئا من قضائنا فاجعلوه بينكم فإني قد جعلته قاضيا فتحاكموا إليه.

Al-Husayn b. Muhammad – Mu'alla b. Muhammad – al-Hasan b. 'Ali – Abu Khadijah:

Abu 'Abd Allah, peace be upon him, said to me, "Beware of taking one another for judgment to the unjust people. Instead, look unto a man from amongst you **who knows something of our judgments** and place him between yourselves (to settle your cases), **for I have appointed him a judge. Therefore, take your cases to him for judgment**."[34]

Ayatullah Sadiq al-Ruhani declares about this *hadith*:

صحيح

Sahih[35]

The required qualification of the judge shows that his job is strictly to apply the judgments of the Ahl al-Bayt in the cases before him. If he does not know the judgments of the Imams – which, incidentally, are found only in the reliable *ahadith* – then, he cannot legitimately adjudicate between Shi'is.

Al-Kulayni provides a *shahid* as well:

> محمد بن يحيى، عن محمد بن الحسين، عن محمد بن عيسى، عن صفوان، عن داود بن الحصين، عن عمر بن حنظلة قال: سألت أبا عبد الله عليه السلام عن رجلين من أصحابنا يكون بينهما منازعة في دين أو ميراث فتحاكما إلى السلطان أو إلى القضاة أيحل ذلك؟ فقال: من تحاكم إلى الطاغوت فحكم له فإنما يأخذ سحتا وإن كان حقه ثابتا لأنه أخذ بحكم الطاغوت وقد أمر الله أن يكفر به قلت: كيف يصنعان قال: انظروا إلى من كان منكم قد روى حديثنا ونظر في حلالنا وحرامنا وعرف أحكامنا فارضوا به حكما فإني قد جعلته عليكم حاكما فإذا حكم بحكمنا فلم يقبله منه فإنما بحكم الله قد استخف وعلينا رد والراد علينا الراد على الله وهو على حد الشرك بالله.

Muhammad b. Yahya – Muhammad b. al-Husayn – Muhammad b. 'Isa – Safwan – Dawud b. al-Husayn – 'Umar b. Hanzalah:

I asked Abu 'Abd Allah, peace be upon him, about two men from our companions (i.e. from the Shi'is) who have a dispute between them concerning a debt or an inheritance, and they take their case to the (non-Shi'i) ruler or to the (non-Shi'i) judges. Is this permissible?" He replied, "Whosoever takes his cases to the idol, and he delivers a judgment in his favour, he has only obtained (it) illegally even if it were his established right, because he has taken the judgment of the idol while Allah has commanded him to disbelieve in it."

I said, "What should they both do?" He replied, "**Look towards whoever amongst you has narrated our *ahadith*, has researched our *halal* and our *haram*, and knows our rulings; and accede to his jurisdiction, for I have appointed him a judge over you**. Whenever he passes a ruling with our rulings, and it is not accepted from him, then verily, it is only the Ruling of Allah that has been belittled, and we would have been rejected (in such a situation). Meanwhile, the rejecter of us is the rejecter of Allah, and it (i.e. the act of rejection) is equivalent to *shirk* (idolatry) with Allah."[36]

Al-Majlisi says about it:

> موثق

Muwaththaq.[37]

Hadi al-Najafi also declares:

> الرواية مقبولة الإسناد

The report has an acceptable chain[38]

And Ayatullah Sadiq al-Ruhani has some additional comments about the same *riwayah*:

> وتضعيف الخبر كما عن بعض لا وجه له، لأنه ليس في السند من يتوقف فيه سوى داود بن الحصين وقد وثقه النجاشي فلو ثبت ما عن الشيخ ـ ره ـ من وقفه فالخبر موثق. وعمر بن حنظلة وقد وثقه جماعة منهم الشهيد الثاني ـ ره ـ وورد في مدحه روايات وكثير من الأجلاء يروون عنه مع أن الراوي عنهما صفوان بن يحيى وهو ممن أجمعت العصابة على تصحيح ما يصح عنهم

The weakening of the report, as done by some, has no basis. This is because there is none in the chain about whom caution is exercised except Dawud b. al-Husayn, and he has been declared *thiqah* (trustworthy) by al-Najashi. Even if what is stated from Shaykh, may Allah be pleased with him, concerning his Waqifism is proved, then the report would be *muwaththaq*. As for 'Umar b. Hanzalah, he has been declared *thiqah* (trustworthy) by a group, among them al-Shahid al-Thani, may Allah be pleased with him. A number of reports praising him have also been documented, and a lot of the important narrators narrated from him. Plus, the narrator from him (in this *hadith*) is Safwan b. Yahya, and he was from among those whose reports are unanimously accepted by the group as *sahih*, if the chain up to them is *sahih*.[39]

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2. Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma□bu'at; 2nd edition, 1426 H), vol. 1, p. 405
3. Hasan b. 'Ali al-Saqqaf al-Qurashi al-Hashimi al-Husayni, Sahih Sharh al-'Aqidah al-Tahawiyyah (Amman: Dar Imam al-Nawawi; 1st edition, 1416 H), p. 654
4. Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A□har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 23, p. 23, Ch. 01, # 26
5. Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma□bu'at; 2nd edition, 1426 H), vol. 1, p. 405
6. Muhammad Zakariya, al-Sahih wa al-Mu'tabar min Akhbar al-Hujjah al-Muntazar (Majmu'at al-Rasid; 1st edition, 1434 H), p. 26, # 17
7. Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A□har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 23, p. 33, Ch. 01, # 54
8. Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma□bu'at; 2nd edition, 1426 H), vol. 1, p. 405.
9. Muhammad Husayn al-Taba□abaai, al-Mizan fi Tafsir al-Qur'an (Qum: Manshurat Jama'at al-Mudarisin fi al-Hawzah al-'Ilmiyyah), vol. 19, p. 257
10. Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Babuyah al-Qummi, Kamal al-Din wa Tamam al-Ni'mah (Qum: Muasassat al-Nashr al-Islami li Jama'at al-Mudarisin; 1405 H) [annotator: 'Ali Akbar al-Ghiffari], p. 350, Ch. 33, # 44
11. Muhammad Zakariya, al-Sahih wa al-Mu'tabar min Akhbar al-Hujjah al-Muntazar (Majmu'at al-Rasid; 1st edition, 1434 H), p. 16, # 4
12. Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Babuyah al-Qummi, Kamal al-Din wa Tamam al-Ni'mah (Qum: Muasassat al-Nashr al-Islami li Jama'at al-Mudarisin; 1405 H) [annotator: 'Ali Akbar al-Ghiffari], p. 348-349, Ch. 33, # 40
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H), p. 44, # 39

14. Abu Ja'far Muhammad b. Ya'qub b. Ishaq al-Kulayni al-Razi, al-Usul min al-Kafi (Tehran: Dar al-Kutub al-Islamiyyah; 3rd edition) [annotator: 'Ali Akbar al-Ghiffari], vol. 1, p. 52, # 10

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17. Abu Ja'far Muhammad b. Ya'qub b. Ishaq al-Kulayni al-Razi, al-Usul min al-Kafi (Tehran: Dar al-Kutub al-Islamiyyah; 3rd edition) [annotator: 'Ali Akbar al-Ghiffari], vol. 1, p. 30, # 1

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19. Muhammad b. al-Hasan al-Hurr al-'Amili, Amal al-Amil (Baghdad: Maktabah al-Andalus)[annotator: Sayyid Ahmad al-Husayni], vol. 1, p. 4

20. Qur'an 2:120. See also 2:145, 3:19, 3:61, 10:93, 13:37, 18:65 and 27:15

21. Abu Ja'far Muhammad b. Ya'qub b. Ishaq al-Kulayni al-Razi, al-Usul min al-Kafi (Tehran: Dar al-Kutub al-Islamiyyah; 3rd edition) [annotator: 'Ali Akbar al-Ghiffari], vol. 1, p. 34, # 4

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35. Muhammad Sadiq al-Husayni al-Ruhani, Fiqh al-Sadiq (Qum: Muasassat Dar al-Kitab; 3rd edition, 1414 H), vol. 25, p. 18

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