

## Is Imam “Reza” [AS]’s narrative which says that Quran is the only way of guidance in contradictory with “Thaqalayn” Hadith ?

### Description:

There is a narrative from Imam “Reza” in the book “Tuhid” from Shaikh “Saduq” that apparently it’s in contradictory with Hadith “Thaqalayn:”

“حدثنا جعفر بن محمد بن مسرور رضي الله عنه ، قال : حدثنا محمد بن عبد الله ابن جعفر الحميري ، عن أبيه ، عن إبراهيم بن هاشم ، عن الريان بن الصلت ، قال : قلت للرضا عليه السلام : ما تقول في القرآن؟ فقال : كلام الله لا تتجاوزوه ، ولا تطلبوا الهدى في غيره فتضلوا”

In this narrative Imam “Reza” [AS] says: we should just follow Quran otherwise we’ll go astray.

Al-Tuhid- Sheikh Saduq- v 1, p 224

What did Imam “Reza” [AS] mean of this saying? would we just follow Quran or not??

**First response:** such narratives wouldn’t say that following Shiite Imams [AS] is not allowed.

Basically, such narratives don’t want to say that following non-god is prohibited but they merely emphasize on full following of Quran as in some narratives such emphasize exists about following “Ahl al-Bayt”, for instance we can refer to “Safinah” Hadith. This Hadith is amongst valid Hadiths written in Shiite books such as: “Amali” from Shaikh “Tusi” and “Oyoun Akhbar Al-Reza” from Shaikh “Saduq” and some Sunni resources such as: traits of Sahaba {companions} from “Ahmad bin Hanbal” and Al-Mustadrak from “Hakim Neishapuri .”

This narrative is from Prophet [PBUH], has been filed by some of companions such as: Imam “Ali” [AS], “Abu zar Ghaffari”, “Ibn Abbas” and “Anas bin Malik” with different documents and various words .

The unabridged of this narrative’s documents along with its words are available in the article “Safinah” Hadith in the legacy of Shia and Sunni”. Followings are some of different words of this Hadith.

“مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا (فِيهَا) نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ (هَلَى)”

My “Ahl al-Bayt” is like “Noah” Ark, anyone who gets on this Ark will survive and anyone who violates will drown.{they’ll be perished}

“Al-Saffar, Abu Ja’far Muhamamd bin al-Hasan bin Foroukh”- Basaer al-Darajat”, p 317///  
“al-Sheibani, Abu Abdullah Ahmad bin Hanbal”- traits of companions, v2, p 785/// “al-Hakim Neshapouri”- al-Mustadrak, v 2, p 343

After quoting this Hadith, “Hakim Neishapouri” says :

“هذا حديث صحيح على شرط مسلم ولم يخرجاه”

This narrative has been said in other resources: late Shaikh “Tusi” quotes this Hadith like this :

“من دخلها نجا ومن تخلف عنها غرق”

And in another quotation he says:

“من ركبها نجا ، ومن تركها هلك”

Al-Amali, p 482

Sheikh “Saduq” quotes this narrative in another way:

“مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا زُجَّ فِي النَّارِ”

Oyoun Akhbar al-Ridha, v1, p30

As you see following non-“Ahl al-Bayt” has been negated. Such concept could be realized from these sentences:

“من تخلف عنها غرق” “من تخلف عنها هلك” “من لم يدخلها هلك” “من تخلف عنها زج في النار”

Now the question is that which one of these narratives must be lived up to? The Answer is that such narratives don’t want to negate each other and there is no any paradox between them but each one of them wants to emphasize on one of these two {Quran and Ahl al-Bayt} and the conclusion of these two narratives is “Thaqalayn” Hadith which introduces both of them {Quran and Ahl al-Bayt} as guider.

**Second response:** in case of contradictory, “Thaqalayn” Hadith is in priority.

Assuming that there is contradictory between this narrative and “Thaqalayn” Hadith, “Thaqalayn” Hadith is in priority, because Shaikh “Saduq” narrative is indefinite but “Thaqalayn” Hadith is definitive .

Not only the priority of definitive narrative over indefinite is a clear matter but it’s accepted by Islamic scholars. They have written about this matter in their books chapter “the contradictory of reasons”. For instance late “Muzaffar” says in his book in this regard:

“لا يتحقق هذا المعنى من التعارض إلا بشروط سبعة هي مقومات التعارض الاول: ألا يكون أحد الدليلين ... قطعيا لأنه لو كان أحدهما قطعيا فإنه يعلم منه كذب الآخر والمعلوم كذبه لا يعارض غيره”

One of the conditions of “contradiction” is that both of them must be definitive, because if one of reasons is definitive {and another one is indefinite} we can realize that other reason is lie. And what is clear as lie can’t be in contradictory with other things.

Al-Muzaffar- principles of Fiqh, v3, p212

“Shukani” Sunni scholar has talked about this matter. He says:

“وللترجيح شروط ... الثاني التساوي في القوة فلا تعارض بين المتواتر والاحاد بل يقدم المتواتر بالاتفاق كما نقله امام الحرمين”

There are conditions for preferring. Second one is that two narratives must be at the same level, so there is not any contradictory between “successive” narrative and “single” narrative {the number of its narrators in each period is not that much to assure us that it’s not fake unlike successive narration} but all scholars say that “Successive” narration is in priority, as the Imam of “Masjid al-Haram” and “Al-Masjid an-Nabawi” has quoted this consensus.

Ershad al-Fuhoul, v1, p 455

### **Conclusion:**

This narrative has no contradiction with “Thaqalayn” Hadith and in case of contradictory “Thaqalayn” Hadith is in priority because it’s successive.