

Imam Ali^{a.s.}'s Sermon¹ on

Innovations, Speculations and Perceptions

Mola Ali^{a.s.} said in a sermon, 'O people! All 'Fitna' (anarchy) emanates from following one's 'satanic desires' as well as following those innovations which are totally against the Book of Allah^{swt} and while nominating 'some' as their 'peers' (masters) over their affairs. Thus if 'Unjust' would be delivered in its pure form it would not surpass the wisdom of the wise ones and disagreements would not emerge if 'Just' is not made ambiguous. However, in reality, some 'Unjust' aspects are so cleverly mixed with the 'Just' matters, and presented to people, under these conditions, Satan takes over his followers, but only those who fear Allah^{swt} are able to embrace 'The Just'.

The worst enemies of Allah^{swt} are of two kinds, one is that whose affairs are only left onto him (without offering any guidance), thus he has become adorer of his own 'innovative practices' and develops an obsession for 'Salat and Fasting', thus he becomes a source of 'Fitna' (trouble) for his followers. Whoever accepts him (as a guide), in fact, drifts away from the true path and ends up in the wilderness. He is misleading people in his life as well after his death, he is not only going to be punished for his own sins but will also be held responsible for his followers' wrong doings.

The other type, are those 'Mufti'² and arbitrators' who being unaware of (religious facts) lead people into complete ignorance and help in spreading 'Fitna'. People respect him as a scholar but in fact he has not even spent a single day without doubts in Allah^{swt}'s religious rules. His total ignorance is visible from the fact that he has hastily collected, in huge quantities, information on those matters for which knowing little is much better than devoting more efforts (inappropriate affairs). Thus after being saturated with poisonous knowledge and piling up (innovative) matters, he

¹ Nahjul Asrar, referene, Usool-e-Kafi, vol, 1, chapter 20.'

² Those who issue religious decree.

becomes a arbitrator and guarantor of solving uncertainties in peoples' minds. If he would pass a verdict, which is contrary to the ruling of his predecessor, he became worried that someone after him will over rule his decision, just the way he has done to an earlier one! But if he encounters a tough problem then he tries to finish the matter on unrealistic terms by giving his baseless and unclear views and tells others to not to dwell further into ambiguous matters. This is the just like the spider web, which does not give any direction to either to the right or to the wrong paths. He, then, does not even imagine that the facts which he has denied are just. But when he cannot find a solution using his own imagination, he tries to get away from those issues and tries to cover up with his inhuman tactics so that people do not believe that he lacks knowledge. Thus when trapped, he dares to derive a ruling that originates from many innovative issues and becomes sources of perceptions and creates doubts. He never tries to admit his ignorance about the fact that his judgement is flawed in order to save himself (from destruction) but he never tries to gain knowledge and keep on diffusing truth into falsehood just as a strong wind scatters hay all around.

His unjust decisions makes inheritance cry, martyred's blood scream, His fatawa turn illegitimate relationships into legitimate and legitimate relationships into illegitimate. The fatawa he has given, in the absence of knowledge are misleading, he does not has any jurisdiction over those matters which he regularly covers in his fatawa.