In the Name of Allah, the Beneficent, the Merciful. The Praise is for Allah, Lord of the Worlds, and Blessing be upon our Chief Muhammad and his purified Progeny, and greetings with abundant greetings.


Innovations, Speculations and Perceptions

Ali Ibn Abi Talib's Sermon

The innovators among the Ahlul-Bayt (AS) are the ones who have not inherited the knowledge of the Ahlul-Bayt (AS) from the Prophet (PBUH) and Ummah (R.A.), but rather, the beginning of the occurrence of the Fitna (Strife) is from the following of the desires, and rulings which have been innovated, in which the Speech of Allah is opposed, in which a man emulates (does Taqleed) of a man. And if the falsehood was pure, the one with arguments would not fear it; and if the Truth was pure, there would be no differing. But, they take a handful of this, and a handful of that, so they mix up the two and come with these two. So it is over that, the Satan enchains his friends, those for whom the goodness has preceded from Allah attain salvation (21:101)¹.

And Amir ul-Momineen also said, in another Sermon:

Among all the people the most detested before Allah are two persons. One is he who is devoted to his self (with his own religious ideas). So he is deviated from the

¹ Al Mahaasin – V 1 Bk 5 H 74, ص. 54
² Al Mahasain (س) (الإسلامية) ج1، ص 54
true path and loves speaking about (foul) innovations and inviting towards wrong path. He is therefore a nuisance for those who are enamoured of him, is himself misled from the guidance of those preceding him, misleads those who follow him in his life or after his death, carries the weight of others’ sins and is entangled in his own misdeeds.

The other man is he who has picked up ignorance. He moves among the ignorant, is senseless in the thick of mischief and is blind to the advantages of peace. Those resembling like men have named him scholar but he is not so. He goes out early morning to collect things whose deficiency is better than plenty, till when he has quenched his thirst from polluted water and acquired meaningless things, he sits among the people as a judge responsible for solving whatever is confusing to the others.

If an ambiguous problem is presented before him he manages shabby argument about it of his own accord and passes judgement on its basis. In this way he is entangled in the confusion of doubts as in the spider’s web, not knowing whether he was right or wrong. If he is right he fears lest he erred, while if he is wrong he hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the traditions as the wind scatters the dry leaves.

By Allahazwj, he is not capable of solving the problems that come to him nor is fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realise that what is beyond his reach is within the reach of others. If anything is not clear to him he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.
I complain to Allah azwj about persons who live ignorant and die misguided. For them nothing is more worthless than the Qur’an if it is recited as it should be recited, nor anything more valuable than the Qur’an if its verses are removed from their places, nor anything more vicious than virtue nor more virtuous than vice.\(^3\)