

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Innovations, Speculations and Perceptions

Ali^{asws} Ibn Abi Talib^{asws.}'s Sermon

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْوَشَّاءِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ جَمِيعًا عَنْ عَاصِمِ بْنِ هُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ فَقَالَ أَيْهَا النَّاسُ إِنَّمَا بَدَأَ وَفُوعَ الْفِتَنِ أَهْوَاءٌ تُتَّبَعُ وَ أَحْكَامٌ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالًا فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخَفْ عَلَى ذِي حِجَّتِي وَ لَوْ أَنَّ الْحَقَّ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ وَ لَكِنْ يُؤْخَذُ مِنْ هَذَا ضِعْفًا¹ وَ مِنْ هَذَا ضِعْفًا فَيُضْرَبَانِ مَعًا فَهُنَالِكَ اسْتَحْوَذَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ بِنَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى.

From him, from Al Hassan Bin Ali Bin Fazaal, from Aasim Bin Hameed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir-Al-Momineen^{asws} addressed the people: 'O you people! 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^{azwj} 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^{la} enchains his^{la} friends, those for whom the goodness has preceded from Allah^{azwj} attain salvation (21:101)'.²

And Amir ul-Momineen^{asws} also said, in another Sermon:

وَ رُوِيَ أَنَّهُ ع قَالَ: إِنَّ أْبْغَضَ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى رِجَالَانِ رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ سَائِرٌ بَعِيرٌ عِلْمٌ وَ لَا دَلِيلٌ مَشْعُوفٌ بِكَلَامٍ بَدْعَةٍ وَ دُعَاءٍ ضَلَالَةٍ فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَنَ بِهِ ضَالٌّ [عَنْ] هَدْيٍ مَنْ كَانَ قَبْلَهُ مُضِلًّا لِمَنْ افْتَتَدَى بِهِ فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ حَمَلٌ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ

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

¹ (1) بالكسر قبضة من حشيش مختلط فيها الرطب باليابس.

² الكافي (ط - الإسلامية)، ج 1، ص: 54، Al Mahaasin - V 1 Bk 5 H 74,

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.

وَ رَجُلٌ قَمَشَ جَهْلًا فَوَضِعَ فِي جُهَالِ الْأُمَّةِ عَارَ فِي أَعْبَاشِ الْفِتْنَةِ قَدْ هَجَعَ مِنْهَا بِالصَّوْمِ وَ الصَّلَاةِ- عَمِيَ فِي عَقْدِ الْهُدْيَةِ سَمَّاهُ اللَّهُ عَارِيًّا مُنْسَلِحًا وَ سَمَّاهُ أَشْبَاهَةَ النَّاسِ عَالِمًا وَ لَيْسَ بِهِ وَ لَمَّا يَعْزُ فِي الْعِلْمِ يَوْمًا سَالِمًا بَكَرَ فَاسْتَكْتَرَ مِنْ جَمْعِ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ آجِنٍ وَ أَكْثَرَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ مُفْتِيًّا قَاضِيًّا ضَامِنًا لِتَخْلِيصِ مَا التَّبَسَّ عَلَى غَيْرِهِ إِنْ خَالَفَ مَنْ سَبَقَهُ لَمْ يُؤْمَرْ مِنْ نَقْضِ حُكْمِهِ مَنْ يَأْتِي مِنْ بَعْدِهِ كَفَعْلِهِ بِمَنْ كَانَ قَبْلَهُ فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّا لَهَا حَشْوًا رَثًّا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ الْعَنْكَبُوتِ خَبَّاطُ جَهَالَاتٍ وَ رَكَابُ عَشْوَاتٍ وَ مِفْتَاحُ شُبُهَاتٍ فَهُوَ لَا يَدْرِي أَصَابَ الْحَقُّ أَمْ أَخْطَأَ إِنْ أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ وَ إِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ فَهُوَ مِنْ رَأْيِهِ فِي مِثْلِ نَسْجِ غَزَلِ الْعَنْكَبُوتِ الَّذِي إِذَا مَرَّتْ بِهِ النَّارُ لَمْ يَعْلَمْ بِهَا لَمْ يَعْصُ عَلَى الْعِلْمِ بِضُرْسٍ قَاطِعٍ فَيَعْنَمُ بِدَرْيِ الرَّوَايَاتِ إِذْ رَاءَ الرِّيحِ الْهَشِيمِ

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.

لَا مَلِيٍّ وَاللَّهِ . بِإِصْدَارِ مَا وَرَدَ عَلَيْهِ، وَلَا هُوَ أَهْلٌ لِمَا فُوضَ إِلَيْهِ، لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ، وَلَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مِنْهُ مَذْهَبًا لِعَيْرِهِ، وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ أَكْتَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ ، تَصْرُخُ مِنْ جَوْرِ قَضَائِهِ الدَّمَاءُ، وَتَعَجُّ مِنْهُ الْمَوَارِيثُ.

By Allah^{azwj}, 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.

إِلَى اللَّهِ أَشْكُو مِنْ مَعْشَرٍ يَعِيشُونَ جَهْلًا، وَيَمُوتُونَ ضَلَالًا، لَيْسَ فِيهِمْ سِلْعَةٌ أُبْرِمَنَّ الْكِتَابَ إِذَا تُلِّيَ حَقَّ تِلَاوَتِهِ، وَلَا سِلْعَةٌ أَنْفَقُوبِعَا وَلَا أُغْلَى ثَمَنًا مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ، وَلَا عِنْدَهُمْ أَنْكَرٌ مِنَ الْمَعْرُوفِ، وَلَا أَعْرَفٌ مِنَ الْمُنْكَرِ.

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

³ الإحتجاج على أهل اللجاج (للطبرسي)، ج1، ص: 262