

# 'Ataat-Baiyat-Taqleed'

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### Abbreviations:

**saww**: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj**: - Az Za Wa Jalla

**asws**: - Allay hay Salawat Wass Salam

**AJFJ**: Ajal Allah hey wa Fara Jaak

**ra**: - Razi Allah<sup>-azwj</sup>

**La**: - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

*In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

## Ataat-Baiyat-Taqleed

### Summary:

Often vague statements are made to create confusion that one must be in the '**Ataat**' (submission) or in '**Baiyat**' (allegiance) of the Divine Imam<sup>-asws</sup>, but one must carry on following a '**Maraja's Taqleed**' (emulation of a cleric) regarding the acts of worship and religious issues. However, these are baseless and hollow statements as we will analyse these in this short write-up, Insha Allah<sup>-azwj</sup>.

A Hadith is presented, sometimes also referred to as 'Hadith-e-Taqleed' (the narration of emulation) – from the 'Tafseer of Imam Hassan Askari<sup>-asws</sup>', where Imam Hassan Al-Askari<sup>-asws</sup> reported from Imam Jafar-e-Sadiq<sup>-asws</sup>:

قال الامام العسكري عليه السلام: «فأما من كان من الفقهاء صائنا لنفسه، حافظا لدينه، مخالفا على هواه، مطيعا لأمر مولاه، فللعوام أن يقلدوه، وذلك لا يكون إلا بعض فقهاء الشيعة لا كلهم،

The Imam Al-Askari<sup>-asws</sup> said: 'So as for the ones who were from the '**Al-Fuqha**' (jurists) who was protective of his own self, preserving of his religion, opposing to his (personal) desires, obedient to the orders of his Master<sup>-asws</sup>, so it is for the ordinary people that they emulate him, and that cannot happen except for some of the jurists of the Shias, not all of them. (see the rest of the Hadith in Appendix I).

So, who are the '**Fuqha**'? Imam Sadiq<sup>-asws</sup> says, only those are 'Fuqha' who are the narrators of our<sup>-asws</sup> Ahadith, see for example some Ahadith in Appendix II.

### What is the scope of the Taqleed?

وَ هُوَ أَحْيَى عَلَيَّ بِنُ أَبِي طَالِبٍ ع وَ هُوَ فِيكُمْ بِمَنْزِلَتِي فَقَلِّدُوهُ دِينَكُمْ وَ أَطِيعُوهُ فِي جَمِيعِ أُمُورِكُمْ

The Holy Prophet<sup>-saww</sup> said (in his<sup>-saww</sup> Sermon of Ghadeer): ‘And he is my brother Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> and he<sup>-asws</sup> is among you of the same status as I<sup>-saww</sup> am, **so do his<sup>-asws</sup> Taqleed in your religion and obey him in all your affairs.**’<sup>1</sup>

Hence, the Taqleed is submission to the Infallible Imam<sup>-asws</sup> and/or the words (Hadith) spoken by the Infallible Imam<sup>-asws</sup>. So, when one emulates a person who is reporting and quoting Ahadith, that means one is acting on the Ahadith. The scope of the above Hadith does not extend to the following of a cleric’s decree (fatawa), which is usually manipulated that it is compulsory to follow sometime who issues fatawa.

Amir-ul-Momineen<sup>-asws</sup> says in a sermon while defining the characteristics of a guide (Imam):

وَ كَيْفَ يَفْرُضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةَ مَنْ يُحِبُّ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَ الْأَرْضِ

How could Allah<sup>-azwj</sup> make incumbent upon his servants the obedience of the one who is veiled from the mysteries of the heavens and the earth. (An Extract)<sup>2</sup>

Therefore, what is obligatory, are the words of Masomeen<sup>-asws</sup>, and certainly not the opinions and interpretations of someone other than a Masoom<sup>-asws</sup>.

### The Word ‘Muqallid’ and ‘Taqleed’ implies total submission:

عبدالله بن جعفر في (قرب الاسناد) عن أحمد بن محمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر ، قال : قلت للرضا ( عليه السلام ) : جعلت فداك ، إن بعض أصحابنا يقولون : نسمع الأمر يحكى عنك وعن آبائك ، فنقيس عليه ، ونعمل به ، فقال : سبحان الله ! لا والله ما هذا من دين جعفر ( عليه السلام ) ، هؤلاء قوم لا حاجة بهم إلينا ، قد خرجوا من طاعتنا ، وصاروا في موضعنا ، فأين التقليد الذي كانوا يقلدون جعفرا وأبا جعفر ( عليهما السلام ) ؟ قال جعفر : لا تحملوا على القياس ، فليس من شيء يعدله القياس ، إلا والقياس يكسره .

Abdullah Bin Ja’far in Qurb Al-Asnaad from Ahmad bin Muhammad Bin Isa from Ahmad bin Muhammad Bin Abu Nasr who said:

‘I said to Al-Reza<sup>-asws</sup>: ‘May I be sacrificed for you<sup>-asws</sup>, some of our companions say, ‘We have heard the order from you<sup>-asws</sup> and from your<sup>-asws</sup> forefathers, and compare them (analogy), and act upon them.’ He<sup>-asws</sup> said: ‘Glory be to Allah<sup>-azwj</sup>! No, by Allah<sup>-azwj</sup>, this is not from the religion of Ja’far<sup>-asws</sup>. These people no longer have any need for us<sup>-asws</sup>. They have exited from our<sup>-asws</sup> obedience, and have placed themselves in our<sup>-asws</sup> position.

<sup>1</sup> بحار الأنوار 31 413 [27] باب احتجاج أمير المؤمنين صلوات; بحار الأنوار 33 149 باب 16- باب كتبه ع إلى معاوية واحتجاج 1 148 احتجاجه ع على جماعة كثيرة من المهاج; التحصين لابن طاوس 634 25- الباب فيما نذكره من اجتماع قریش; كتاب سليم بن قيس 646 الحديث الحادي عشر..... ص: 636; كتاب سليم بن قيس 760; الحديث الخامس والعشرون..... ص: 760: كمال الدين 1 277 24- باب ما روي عن النبي ص في النص ع  
بحار الأنوار 25 169 باب 4- جامع في صفات الإمام و شرائط<sup>2</sup>

Where is 'يقلدون' the emulation (Taqleed) that they used to 'يقلدون' the submitters of Ja'far<sup>-asws</sup> and the father<sup>-asws</sup> of Ja'far<sup>-asws</sup>? Ja'far<sup>-asws</sup> said: 'Do not base anything on analogy. There is nothing that analogy can prove, except that analogy will cut it off (invalidate it)'.<sup>3</sup>

ختص، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعُكْلِيِّ الْحِزْمِيِّ عَنْ صَالِحِ بْنِ أُسْوَدَ بْنِ صَنْعَانَ الْعَنْبَوِيِّ عَنْ مِسْمَعِ بْنِ عَبْدِ اللَّهِ الْبَصْرِيِّ عَنْ رَجُلٍ قَالَ: لَمَّا بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ صَعَصَعَةَ بْنَ صُوحَانَ إِلَى الْحَوَارِجِ قَالُوا لَهُ أَرَأَيْتَ لَوْ كَانَ عَلِيُّ مَعَنَا فِي مَوْضِعِنَا أَتَكُونُ مَعَهُ قَالَ نَعَمْ قَالُوا فَأَنْتَ إِذَنْ مُقَلِّدٌ عَلِيًّا دِينِكَ ارْجِعْ فَلَا دِينَ لَكَ

(The book) 'Al Ikhtisas' – Muhammad Bin Ali, from Muhammad Bin Al Hassan, from al Akly Al Hirmany, from Salih Bin Aswad Bin San'an Al Ghanawy, from Misma'a Bin Abdullah Al Basry, from a man who said,

'When Ali<sup>-asws</sup> sent Sa'sa Bin Sowhan to the Kharijites, they said to him, 'What is your view, if Ali<sup>-asws</sup> was with us in our place, will you happen to be with him<sup>-asws</sup>?' He said, 'Yes'. They said, 'Then you are a 'Mugallid' (an emulator) of Ali<sup>-asws</sup> in your religion. Return, for there is no religion for you!'

فَقَالَ لَهُمْ صَعَصَعَةُ وَبَلَّغْتُمْ أَلَا أَقَلِّدُ مَنْ قَلَّدَ اللَّهُ فَأَحْسَنَ التَّقْلِيدَ فَاضْطَلَعَ بِأَمْرِ اللَّهِ صِدْقًا لَمْ يَزَلْ أَوْ لَمْ يَكُنْ رَسُولُ اللَّهِ ص إِذَا اشْتَدَّتِ الْحَرْبُ قَدَّمَهُ فِي لُحُوجِهِمَا فَيَطُّ صِمَاحَهَا بِأَحْمَصِهِ وَ يُحْمِدُ لَهَا بِحَدِّهِ مَكْدُودًا فِي ذَاتِ اللَّهِ عَنْهُ يَعْزُرُ رَسُولُ اللَّهِ وَ الْمُسْلِمُونَ

Sa'sa said to them, 'Woe be unto you all! Should I not emulate the one<sup>-asws</sup> whom Allah<sup>-azwj</sup> has Collared (us with), so beautiful is the Taqleed? He<sup>-asws</sup> understood the Commands of Allah<sup>-azwj</sup> truthfully, unceasingly, or did it not happen that whenever the war intensified, would advance him<sup>-asws</sup> in its flames, so he<sup>-asws</sup> trampled its throat with his<sup>-asws</sup> soles, freeze its flames with his blades, enduring troubles for the Sake of Allah<sup>-azwj</sup>, passing by Rasool-Allah<sup>-saww</sup> and the Muslims. ...(See the complete Hadith in Appendix III).<sup>4</sup>

The words '**Ataat**' and '**Baiyat**' also have the same scope (total submission) as that of '**Taqleed**':

### Baiyat (Allegiance):

الطبرسي في (الاحتجاج) عن النبي (صلى الله عليه وآله) في احتجاجه يوم الغدير: عليّ تفسير كتاب الله، والداعي إليه. ألا وإن الحلال والحرام أكثر من أن احصيهما واعرفهما، فأمر بالحلال وأنهى عن الحرام في مقام واحد، فأمرت أن آخذ البيعة عليكم، والصفقة منكم، بقبول ما جئت به عن الله عز وجلّ في علي أمير المؤمنين، والأئمة من بعده، معاشر الناس تدبروا القرآن، وافهموا آياته، وانظروا في محكماته، ولا متشابهه، فوالله لن يبين لكم زواجه، ولا يوضح لكم عن تفسيره، إلا الذي أنا آخذ بيده.

Al-Tabarsi in Al-Ihtijaj reports:

<sup>3</sup> Wasail ul Shia, H. 33191

<sup>4</sup> Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 624

The Prophet<sup>-saww</sup> in his<sup>-asws</sup> argumentation on the Day of Ghadeer: ‘It is on me<sup>-asws</sup> to explain the Book of Allah<sup>-azwj</sup>, and I<sup>-asws</sup> am the one who calls to it. Be aware that the Permissible and the Prohibitions are too numerous for me<sup>-saww</sup> to start counting them and make them known.

I<sup>-saww</sup> order to the Permissible and prohibit from the Prohibition on one occasion. I<sup>-saww</sup> have been Ordered to take the allegiance and covenant from you, to accept by it that which has Come from Allah<sup>-azwj</sup> Mighty and Majestic regarding Ali<sup>-asws</sup> Amir-ul-Momineen<sup>-asws</sup>, and the Imams<sup>-asws</sup> to come after him<sup>-asws</sup>. Group of People! Ponder on the Quran, and understand its Verses, and look at its Decisive Ones, and not at its Allegorical Ones. By Allah<sup>-azwj</sup>! No one will be able to show you its treasures nor clarify for you its explanation, except for the one<sup>-asws</sup> whose hand I<sup>-saww</sup> am holding’.<sup>5</sup>

### **Ataat (Total Submission):**

All our religion is based on total submission to the Infallible(s)<sup>-asws</sup> as per the Divine Commands, i.e.,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

***O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end (4:59).***

وبهذا الاسناد، عن معلى بن محمد، عن الحسن بن علي قال: حدثنا حماد ابن عثمان، عن بشير العطار قال: سمعت أبا عبد الله عليه السلام يقول: نحن قوم فرض الله طاعتنا وأنتم تأتمون بمن لا يعذر الناس بجهالته

It is narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali who has said that Hammad ibn ‘Uthman narrated to us from Bashir al-‘Attar who has said the following:

“I heard Imam Abu Abdullah<sup>-asws</sup> saying, ‘We are the people, obedience to whom is obligatory by the Command of Allah<sup>-azwj</sup>, and the obligation of following ‘A’immah<sup>-asws</sup> do not cease because of people’s ignorance and not knowing them<sup>-asws</sup>.’<sup>6</sup>

Finally, a guide selection by the opinion of people or as recommended by others, as is the case of the *Taqleed* of a Maraj’s, is extremely dangerous option for the next life; if one acts upon the directions of a leader chosen by people that has to be reconsidered after reading Ahadith, as quoted Appendix IV.

<sup>5</sup> Wasail ul Shia, H 33574

<sup>6</sup> Al-Kafi, Vol. 1 - H 476, Ch. 8, h3



## APPENDIX I

### The Hadith on Taqleed of a Faqeeh

قال الامام العسكري عليه السلام: «فأما من كان من الفقهاء صائناً لنفسه، حافظاً لدينه، مخالفاً على هواه، مطيعاً لأمر مولاه، فللعوام أن يقلدوه، وذلك لا يكون إلا بعض فقهاء الشيعة لا كلهم،

The Imam Al-Askari<sup>-asws</sup> said: 'So as for the ones who were from the 'al-Fuqha' (jurists) who was protective of his own self, preserving of his religion, opposing to his (personal) desires, obedient to the orders of his Master<sup>-asws</sup>, so it is for the ordinary people that they emulate him, and that cannot happen except for some of the jurists of the Shias, not all of them.

فإن من ركب من القبائح والفواحش مراكب علماء العامة، فلا تقبلوا منهم عنا شيئاً ولا كرامة، وإنما كثر التخليط فيما يتحمل عنا أهل البيت لذلك، لأن الفسقة يتحملون عنا، فيحرفونه بأسره لجهلهم، ويضعون الأشياء على غير وجهها لقلّة معرفتهم، وآخرون يتعمدون الكذب علينا ليجرّوا من عرض الدنيا ما هو زادهم إلى نار جهنم.

So, the one who indulges in the ugly deeds and the immoralities indulged in by the scholars of the general Muslims, so do not be accepting from them anything (emanating) from us<sup>-asws</sup>, and there is no prestige. But rather, most of it is mixed up with regards to what they are carrying from us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household for that, because miscreants who are carrying from us<sup>-asws</sup>, so they are altering it in its entirety due to their ignorance, and they are placing the things upon other than its (correct) perspective due to the scarcity of their understanding, and the others are deliberately belying upon us<sup>-asws</sup> due to their conduct from the displays of the world what would be their provision to the Fire of Hell.

ومنهم قوم نصّاب لا يقدرّون على القدح فينا، فيتعلمون بعض علومنا الصحيحة، فيتوجهون به عند شيعتنا، وينتقصون بنا عند نصّابنا، ثمّ يضيفون إليه أضعافه، واضعاف أضعافه من الأكاذيب علينا التي نحن براء منها، فيتقبله المستسلمون من شيعتنا على أنّه من علومنا، فضلّوا وأضلّوا، وهم أضّرّ على ضعفاء شيعتنا من جيش يزيد على الحسين بن عليّ عليهما السلام وأصحابه».

And from them is a group of Nasibis who are not able upon the defaming regarding us<sup>-asws</sup>, so they are learning part of our<sup>-asws</sup> correct knowledge and they are facing with it in the presence of our<sup>-asws</sup> Shias, and they are derogating us<sup>-asws</sup> in the presence of the hostile ones to us, then they are adding to it with additions, and additions to the additions from the lies against us<sup>-asws</sup> which we<sup>-asws</sup> disavow from it. So the submissive ones from our<sup>-asws</sup> Shias accept is upon that it is from our<sup>-asws</sup> knowledge. Thus they go astray and cause (others) to stray, and they are more harmful upon the weak ones of our<sup>-asws</sup> Shias than the army of Yazeed<sup>la</sup> was upon Al Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and his<sup>-asws</sup> companions.<sup>7</sup>

<sup>7</sup> (وسائل الشيعة ج 27 ص 131 عن تفسير الإمام العسكري عليه السلام).  
(Wasaail Al Shia V 27 P 131, from Tafseer of Al Imam Al Askary<sup>asws</sup> -S 143)

## APPENDIX II

### Definition of Fuqha

وعن محمد بن سعيد الكشي ، عن محمد بن أحمد بن حماد المروزي الحمودي ، يرفعه ، قال : قال الصادق (عليه السلام): اعرفوا منازل شيعتنا بقدر ما يحسنون من رواياتهم عنا ، فانا لا نعد الفقيه منهم فقيها حتى يكون محدثا ، فقيلا له : أو يكون المؤمن محدثا ؟ قال : يكون مفهما ، والمفهم : المحدث .

And from Muhammad Bin Saeed Al Kashy, from Muhammad Bin Ahmad Bin Hamaad Al Maruzy Al Mahmoudy, with a chain going up to Al Sadiq<sup>-asws</sup>, said:

'Recognise the status of our<sup>-asws</sup> Shiites in accordance with how many good narrations they relate from us<sup>-asws</sup>, for we do not consider the 'الفقيه' 'Faqeeh' from them to be a Faqeeh unless they are narrators of Ahadith'. It was said to him<sup>-asws</sup>, 'Is a believer a narrator of Ahadith?'

He<sup>-asws</sup> said: 'He is an understanding one; and the understanding one is a narrator of Ahadith'.<sup>8</sup>

Also:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدِ الْقَمَّاطِ وَصَالِحِ بْنِ سَعِيدٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ سُئِلَ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا قَالَ فَقَالَ الرَّجُلُ إِنَّ الْفُقَهَاءَ لَا يَقُولُونَ هَذَا فَقَالَ يَا وَيْحَكَ وَ هَلْ رَأَيْتَ فَقِيهًا قَطُّ إِنَّ الْفَقِيهَةَ حَقُّ الْفَقِيهِ الرَّاهِدُ فِي الدُّنْيَا الرَّاعِبُ فِي الْآخِرَةِ الْمُتَمَسِّكُ بِسُنَّةِ النَّبِيِّ (صلى الله عليه وآله) .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat and Salih Bin Saeed, from Aban Bin Taghlab, from:

Abu Ja'far<sup>-asws</sup> was asked a question, and he<sup>-asws</sup> answered with regards to it. So the man said, 'The jurists are not saying this!'

So he<sup>-asws</sup> said: 'O woe be unto you! And have you ever seen a jurist at all?' A jurist who is rightfully a jurist is the one ascetic in the world, the desirous regarding the Hereafter, the one attached with the Sunnah of the Prophet<sup>-saww</sup> (Ahadith).<sup>9</sup>

محمد بن محمد بن النعمان المفيد في (الاختصاص) عن جعفر بن محمد بن قولويه ، عن الحسين بن محمد بن عامر ، عن معلى ابن محمد ، عن محمد بن جمهور ، عن عبد الرحمن بن أبي نجران ، عن بعض أصحابه ، رفعه إلى أبي عبد الله (عليه السلام) ، قال : من حفظ من أحاديثنا أربعين حديثاً ، بعثه الله يوم القيامة فقيها عالماً .

<sup>8</sup> Wasail ul Shia, H. 33453

<sup>9</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 8

Muhammad Bin Muhammad Al Numan Al Mufeed in 'Al Ikhtisaas' from Jafar Bin Muhammad Bin Qulawayh, from Al Husain Bin Muhammad Bin Aamir, from Ma'aly Ibn Muhammad, from Muhammad Bin Jamhour, from Abdul Rahman Bin Abu Najraan, from a companions of his, with a chain up to Abu Abd Allah<sup>-asws</sup>:

Abu Abdullah<sup>-asws</sup> said: 'One who memorises from our<sup>-asws</sup> Ahadith, forty Ahadith, Allah<sup>-azwj</sup> will Send him on the Day of Judgement as 'فقيهها عالما' a Faqeeh, a knowledgeable one'.<sup>10</sup>

وبهذا الاسناد قال : قال رسول الله ( صلى الله عليه وآله ) : من حفظ من امتي أربعين حديثا ، ينتفعون بها ، بعثه الله يوم القيامة فقيهها عالما .

And by the above chain: 'The Rasool-Allah<sup>-saww</sup> said: 'One who from my<sup>-saww</sup> community memorises forty Ahadith, benefits the people by them (Ahadith), Allah<sup>-azwj</sup> will Send him on the Day of Judgement as a Faqeeh, a knowledgeable one'.<sup>11</sup>

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<sup>10</sup> Wasail ul Shia, H. 33293

<sup>11</sup> Wasail ul Shia, H. 33299

## APPENDIX III

### The Word 'Muqallid' means total Submission

ختص، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعُكَلِيِّ الْجُرْمَازِيِّ عَنْ صَالِحِ بْنِ أَسْوَدَ بْنِ صَنْعَانَ الْعَنْبُورِيِّ عَنْ مِسْمَعِ بْنِ عَبْدِ اللَّهِ الْبَصْرِيِّ عَنْ رَجُلٍ قَالَ: لَمَّا بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع صَعَصَعَةَ بِنَ صُوحَانَ إِلَى الْخَوَارِجِ قَالُوا لَهُ أَرَأَيْتَ لَوْ كَانَ عَلِيٌّ مَعَنَا فِي مَوْضِعِنَا أَتَكُونُ مَعَهُ قَالَ نَعَمْ قَالُوا فَأَنْتَ إِذَنْ مُقَلِّدٌ عَلِيًّا دِينَكَ أَرِجِعْ فَلَا دِينَ لَكَ

(The book) 'Al Ikhtisas' – Muhammad Bin Ali, from Muhammad Bin Al Hassan, from al Akly Al Hirmany, from Salih Bin Aswad Bin San'an Al Ghanawy, from Misma'a Bin Abdullah Al Basry, from a man who said,

'When Ali<sup>-asws</sup> sent Sa'sa Bin Sowhan to the Kharijites, they said to him, 'What is your view, if Ali<sup>-asws</sup> was with us in our place, will you happen to be with him<sup>-asws</sup>?' He said, 'Yes'. They said, 'Then you are an emulator (Muqallid) of Ali<sup>-asws</sup> in your religion. Return, for there is no religion for you!'

فَقَالَ لَهُمْ صَعَصَعَةُ وَيْلَكُمْ أَلَا أَقَلِّدُ مَنْ قَلَّدَ اللَّهُ فَأَحْسَنَ التَّقْلِيدَ فَاضْطَلَعَ بِأَمْرِ اللَّهِ صِدْفِيقًا لَمْ يَزَلْ أَوْ لَمْ يَكُنْ رَسُولُ اللَّهِ ص إِذَا اشْتَدَّتِ الْحَرْبُ قَدَّمَهُ فِي هَوَاتِمَا فَيَطَأُ صِمَاحَهَا بِأَحْمَصِهِ وَ يُجْعِدُ لَهَا بِحَدِّهِ مَكْدُودًا فِي ذَاتِ اللَّهِ عَنْهُ يَعْزُرُ رَسُولُ اللَّهِ وَ الْمُسْلِمُونَ

Sa'sa said to them, 'Woe be unto you all! Should I not emulate the one<sup>-asws</sup> whom Allah<sup>-azwj</sup> has Collared (us with), so beautiful is the Taqleed? He<sup>-asws</sup> understood the Commands of Allah<sup>-azwj</sup> truthfully, unceasingly, or did it not happen that whenever the war intensified, would advance him<sup>-asws</sup> in its flames, so he<sup>-asws</sup> trampled its throat with his<sup>-asws</sup> soles, freeze its flames with his blades, enduring troubles for the Sake of Allah<sup>-azwj</sup>, passing by Rasool-Allah<sup>-saww</sup> and the Muslims.

فَأَيُّ تَصْرِفُونَ وَ أَيْنَ تَذْهَبُونَ وَ إِلَى مَنْ تَرْغَبُونَ وَ عَمَّنْ تَصْدِفُونَ عَنِ الْقَمَرِ الْبَاهِرِ وَ السِّرَاجِ الزَّاهِرِ وَ صِرَاطِ اللَّهِ الْمُسْتَقِيمِ وَ سَبِيلِ اللَّهِ الْمُقِيمِ قَاتِلِكُمْ اللَّهُ أَلَيْ تَتَفَكَّرُونَ أَيْ فِي الصِّدْقِ الْأَكْبَرِ وَ الْغَرَضِ الْأَقْصَى تَرْمُونَ طَاشَتْ عُقُولُكُمْ وَ غَارَتْ حُلُومُكُمْ وَ شَاهَتْ وُجُوهُكُمْ

So, where are your turning to, and where are you going, and to whom are you desiring, and whom are you avoiding from, from the brilliant moon, and the bright lamp, and the Path of Allah<sup>-azwj</sup>, the straight, and the Way of Allah<sup>-azwj</sup>, the established? May Allah<sup>-azwj</sup> Fight you! Where are you going? Is it regarding the greatest truthful and the ultimate purpose you are shooting the recklessness of your intellects, and your hopes are drowned, and your faces are disfigured?

لَقَدْ عَلَوْتُمْ الثَّلَاةَ مِنَ الْجَبَلِ وَ بَاعَدْتُمُ الْعَلَّةَ مِنَ النَّهْلِ أَسْتَهْدِفُونَ أَمِيرَ الْمُؤْمِنِينَ ع وَ وَصِيَّ رَسُولِ اللَّهِ ص لَقَدْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ حُسْرَانًا مُبِينًا قَبْعُدَا وَ سُخْقًا لِلْكَفَرَةِ الظَّالِمِينَ عَدَلْ بِكُمْ عَنِ الْقَصْدِ الشَّيْطَانِ وَ عَمِي بِكُمْ عَنْ وَاضِحِ الْمَحْجَةِ الْحُرْمَانِ

You have been at the top of the mountain and distanced the reason from the attacking. Are you targeting Amir Al-Momineen<sup>-asws</sup>, successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>? You have enticed yourselves to clear losses. So, remoteness and perdition be for the Kafirs, the unjust. The aim of Satan<sup>la</sup> has turned with you all and had blinded you from the clear argument if the two sanctuaries.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِبِيُّ نَطَقْتَ يَا ابْنَ صُوحَانَ بِشَفِيفَةٍ بَعِيرٍ وَ هَدَرْتَ فَأَطْنَبْتَ فِي الْهُدَيْرِ أَتَبْلُغُ صَاحِبَكَ أَنَا مُفَاتِلُوهُ عَلَى حُكْمِ اللَّهِ وَ التَّنْزِيلِ

Abdullah Bin Wahab Al-Rasy said to him, ‘O Ibn Sowhan! You are speaking with the foam of a camel, and roaring, and you are satisfied in your roar the eloquence of your companion. We are fighting him<sup>-asws</sup> upon a Judgment of Allah<sup>-azwj</sup> and the Revelation’.

فَقَالَ عَبْدُ اللَّهِ بْنُ وَهْبٍ أُنْبِيَانَا قَالَ الْعُكْلِيُّ الْحِرْمَازِيُّ وَ لَا أَدْرِي أَ هِيَ لَهُ أَمْ لِعَيرِهِ

كَيْ تَلْزَمُوا الْحَقَّ وَحَدَهُ-  
وَ نَضْرِبُكُمْ حَتَّى يَكُونَ لَنَا الْحُكْمُ  
فَإِنْ تَتَّبَعُوا حُكْمَ الْإِلَهِ يَكُنْ لَكُمْ-  
إِذَا مَا اصْطَلَحْنَا الْحَقَّ وَ الْأَمْنُ وَ السَّلَامُ-  
وَ إِلَّا فَإِنَّ الْمَشْرِفِيَّةَ حَيْدَمُ-  
بِأَيْدِي رِجَالٍ فِيهِمُ الدِّينُ وَ الْعِلْمُ

Abdullah Bin Wahab said some couplets. Al-Akly Al-Hirmazy said, ‘*And I don’t know is it for him or of someone else*’ – ‘*So that you can necessitate the truth alone, and we shall keep striking until the judgment happens to be for us. So, if you were to follow a Judgment of God, it would happen to be for you, then we will not adopt the truth and the security and the peace, or else the supervision is more honourable, in the hands of the men among whom is the religion and the knowledge*’.

فَقَالَ صَعْصَعَةُ كَأَنِّي أَنْظُرُ إِلَيْكَ يَا أَخَا رَاسِبٍ مُرْمَلًا بِدِمَائِكَ يَحْجُلُ الطَّيْرُ بِأَشْلَائِكَ لَا نُجَابَ لَكُمْ دَاعِيَةً وَ لَا تَسْمَعُ مِنْكُمْ وَاعِيَةً يَسْتَجِلُّ ذَلِكَ مِنْكُمْ إِمَامٌ هُدَى

Sa’sa said, ‘It is as if I am looking at you, O brother of Rasib, rolling in your blood, the birds plucking your body parts. Neither a supplication is being answered for you, nor any information is been heard from you. That is released from you by an Imam<sup>-asws</sup> of guidance’.

قَالَ الرَّاسِبِيُّ

سَيَعْلَمُ اللَّيْلُ إِذَا التَّقَيْنَا-  
دَوَّرَ الرَّحَى عَلَيْهِ أَوْ عَلَيْنَا-

Al-Rasy said (a couplet), ‘*The lion will come to know when we meet whether the grinding of the mill is upon him or upon us*’.

أَتَبْلُغُ صَاحِبَكَ أَنَا غَيْرُ رَاجِعِينَ عَنْهُ أَوْ يُقَرِّ اللَّهُ بِكُفْرِهِ أَوْ يُخْرِجُ عَنْ دَنبِهِ فَإِنَّ اللَّهَ قَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ وَ غَافِرُ الذَّنْبِ فَإِذَا فَعَلَ ذَلِكَ بَدَلْنَا الْمُهْجَ

Deliver to your companion I will not be returning from him<sup>-asws</sup>. Either he<sup>-asws</sup> acknowledge to Allah<sup>-azwj</sup> of his<sup>-asws</sup> Kufir or he<sup>-asws</sup> exits from his<sup>-asws</sup> religion, for Allah<sup>-azwj</sup> is an Acceptor of the repentance, severe of Punishment, and Forgiver of the sins. So, when he<sup>-asws</sup> does that, we shall make efforts in the battle’.

فَقَالَ صَعْصَعَةُ

عِنْدَ الصَّبَاحِ يَجْمَعُ الْقَوْمُ السُّرَى

Sa’sa said (a verse), ‘*In the morning the people would be praised secretly*’.

ثُمَّ رَجَعَ إِلَى عَلِيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ فَأَخْبَرَهُ بِمَا جَرَى بَيْنَهُ وَ بَيْنَهُمْ فَتَمَثَّلَ عَلَيْهِ ع

أَرَادَ رَسُولَايَ الْوُقُوفَ فَرَاوَحًا- يَدَا يَدِي ثُمَّ أَسْهَمَا لِي عَلَى السَّوَاءِ-

Then he returned to Ali<sup>-asws</sup> and informed him<sup>-asws</sup> with what had flowed between him and them. Ali<sup>-asws</sup> gave an example (in prose): ‘My<sup>-asws</sup> messenger want the pausing, so they went hand in hand, then apportioned for me<sup>-asws</sup> upon the sameness’.

بُؤْسًا لِلْمَسَاكِينِ يَا ابْنَ صُوحَانَ أَمَا لَقَدْ عُهِدَ إِلَيَّ فِيهِمْ وَ إِلَيَّ لَصَاحِبُهُمْ وَ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ إِنَّ لَهُمْ أَنْ يَدُورَ فِيهِ رَحَى الْمُؤْمِنِينَ عَلَى الْمَارِقِينَ فَبَا  
وَيَحْهَا حَتْفًا مَا أَبْعَدَهَا مِنْ رَوْحِ اللَّهِ

Misery is for the poor, O Ibn Sowhan! But there is a pact for me<sup>-asws</sup> regarding them, and I<sup>-asws</sup> am their one to fight them, and neither am I<sup>-asws</sup> lying nor have I<sup>-asws</sup> been lied to, and that for them is the turning of the mill of the Momineen upon the deviants. O woe! Yet how remote are they from the Spirit of Allah<sup>-azwj!</sup>

ثُمَّ قَالَ

إِذَا الْحَيْلُ جَالَتْ فِي النَّقَى وَ تَكَشَّفَتْ- عَوَاسٍ لَا يُسْأَلَنَّ غَيْرَ طَعَانٍ-  
فَكَرَّتْ جَمِيعًا ثُمَّ فَرَّقَ بَيْنَهَا- سَقَى رُحْمَهُ مِنْهَا بِأَحْمَرِ قَانٍ-  
فَقَى لَا يُلَاقِي الْقُرْنَ إِلَّا بِصَدْرِهِ- إِذَا أَرَعَشَتْ أَحْشَاءُ كُلِّ جَبَانٍ-

Then he<sup>-asws</sup> said (a poem): ‘When the horses roamed in the wilderness and uncovered the frowning, not questioned without stabbing. They all turned together, then there was separation between them, he plunged a spear from it into the purest red, so the generation is not met except with its chest, when the guts of every coward shivers’.

ثُمَّ رَفَعَ رَأْسَهُ وَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ اشْهَدْ ثَلَاثًا قَدْ أَعْدَرَ مَنْ أَنْذَرَ وَ بِكَ الْعَوْنُ وَ إِلَيْكَ الْمَشْتَكَى وَ عَلَيْكَ التُّكْلَانُ وَ إِلَيْكَ نَذْرًا فِي نُحُورِهِمْ

Then he<sup>-asws</sup> raised his<sup>-asws</sup> hands and his<sup>-asws</sup> head towards the sky and said: ‘O Allah<sup>-azwj!</sup> Be Witness that three have been excused from the warning, and with You<sup>-azwj</sup> is the Assistance, and to You<sup>-azwj</sup> is the complaint, and upon You<sup>-azwj</sup> is the reliance, and You<sup>-azwj</sup> Know Warned of their turning.

أَبَى الْقَوْمُ إِلَّا تَمَادِيًا فِي الْبَاطِلِ وَ بَأْبَى اللَّهِ إِلَّا الْحَقُّ فَأَتَيْنَ يَدَهُ بِكُمْ عَنْ حَطَبِ جَهَنَّمَ وَ عَنْ طِيبِ الْمَعْنَمِ وَ أَشَارَ إِلَى أَصْحَابِهِ وَ قَالَ اسْتَعِدُّوا لِعَدُوِّكُمْ  
فَإِنَّكُمْ غَالِبُوهُمْ بِإِذْنِ اللَّهِ ثُمَّ قَرَأَ عَلَيْهِمْ آخِرَ سُورَةِ آلِ عِمْرَانَ.

The group refused except to be deliberately in the falsehood, and Allah<sup>-azwj</sup> Refused except the truth. So, where are they going with you, from the firewood of Hell and from the goodness of the booty?’ – and he<sup>-asws</sup> gestured towards his<sup>-asws</sup> companions and said: ‘Prepare for your enemies, for you will overcome by the Permission of Allah<sup>-azwj!</sup>’ Then he<sup>-asws</sup> recited to them the end of Surah Aal-e-Imran (chapter 3)”.<sup>12</sup>

<sup>12</sup> Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 624

## APPENDIX IV

### Selection of a Religious Guide by words of others

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ فَيَقُولُ اللَّهُ فَيُقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَنْ إِمَامُكَ فَيَقُولُ فُلَانٌ فَيُقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ فَيَقُولُ أَمَرَ هَدَانِي اللَّهُ لَهُ وَ تَبَتَّنِي عَلَيْهِ فَيُقَالُ لَهُ نَمَّ نَوْمَةٌ لَا حُلْمَ فِيهَا نَوْمَةُ الْعُرُوسِ ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحَانِهَا فَيَقُولُ يَا رَبِّ عَجَّلْ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي وَ يُقَالُ لِلْكَافِرِ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيُقَالُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ مَنْ أَيْنَ عَلِمْتَ ذَلِكَ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فَفَلْتُهُ فَيَضْرِبَانِهِ بِمِرْزَبَةٍ لَوْ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ الْإِنْسُ وَ الْجِنُّ لَمْ يُطِئُوهَا قَالَ فَيَدُوبُ كَمَا يَدُوبُ الرَّصَاصُ ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ فَيَقُولُ يَا رَبِّ أَخِّرْ قِيَامَ السَّاعَةِ

In another tradition, after answering questions on Rab<sup>-azwj</sup>, Prophet<sup>-saww</sup>, and Imam<sup>-asws</sup>, there will be a further question from the deceased about the Imam, as he will be asked: 'How did you come to the know that he is your Imam? He (the deceased) will reply: It is a matter to which Allah<sup>-azwj</sup> Guided me and kept me steadfast therewith.' It then will be said to him: 'Rest to sleep without dreams like a sleep of newly wedded person.' A door to Paradise is then opened to him through, which fragrance and happiness of Paradise continue to come to him.

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An unbeliever is asked: 'Who is your Lord? He replies: 'Allah<sup>-azwj</sup> is my Lord. He is then asked: Who is your Prophet? He replies: 'Mohammed<sup>-saww</sup> is my Prophet.' He is then asked: 'What is your religion?' He replies: 'Islam is my religion.' He is then asked: 'How did you come to know it?' He replies: 'People said so and so did I. The two angels will then strike him with a war club on his head such that even all man and Jinn together cannot bear (its pain). The Imam<sup>-asws</sup> said: 'He will melt like lead. Then they (the angels) will return his soul to his body and place his heart between two boards of fire and he will plead: 'O Lord, please delay the coming of the Day of Judgment.'

From the above hadith, it is clear anyone selecting an Imam for guidance or taking religion from anyone other than who has been appointed by Allah<sup>-azwj</sup>, will surely be treated as a 'Kafir'.<sup>13</sup>

13 H. 11, الكافي ج : 3 ص : 238

## Fitna (Strife) Occurs when a man does Taqleed of another man:

عنه، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: خطب أمير المؤمنين عليه السلام الناس فقال: أيها الناس إنما بدء وقوع الفتن أهواء تتبع، وأحكام تتبدع، يخالف فيها كلام الله، يقلد فيها رجال رجالات، ولو أن الباطل خالص لم يخف على ذي حجى، ولو أن الحق خالص لم يكن اختلاف، ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيجيئان معاً، فهنالك استحوذ الشيطان على أوليائه، ونجا الذين سبقتم لهم من الله الحسنى

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<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> 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<sup>azwj</sup> 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<sup>la</sup> enchains his<sup>la</sup> friends, those for whom the goodness has preceded from Allah<sup>azwj</sup> attain salvation (21:101)<sup>14</sup>.

<sup>14</sup> Al Mahaasin – V 1 Bk 5 H 74