

# **'Tarawih is from the Innovations'**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ 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 أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Tarawih is from the Innovations’

### Summary:

General Muslims believe that ‘Tarawih’ (congregational prayers), recited during the evenings of the month of Ramazan are from blessings and virtues deeds but admit are not from the Sunnah of the Prophet<sup>—saww</sup>.<sup>1</sup> Shia Muslims, on the other hand, regard ‘Tarawih’ from one of the "innovations" (*bid’ah*), adopted well after the time of Prophet Muhammad<sup>—saww</sup> and it can be traced during the later time of Umar Ibn Al-Khattab, the second Muslim caliph.<sup>23</sup> Here we review Ahadith from the Shia Ahadith books regarding the *bid’ah* ‘Tarawih’.

Islam means submission to the Will of God (Allah<sup>—azwj</sup>) and Allah<sup>—azwj</sup> has Revealed His<sup>—azwj</sup> Will through the tongue of Prophet Mohammed<sup>—saww</sup>, who told the believers that these are the World of Allah<sup>—azwj</sup> (Holy Quran) and acted upon those Words of Allah<sup>—azwj</sup> during his<sup>—saww</sup> lifetime, which is called ‘Sunnah of Prophet<sup>—saww</sup>’ (the traditions).

Allah<sup>—azwj</sup> Says in the Holy Quran:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {59:7}

***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]***

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.... {4:80}

***There is one who obeys the Rasool, so he has obeyed Allah..[4:80]***

From Ahadith, we learn:

رُوي عن النبي صَلَّى اللهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: أَيُّهَا النَّاسُ! إِنَّ الصَّلَاةَ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ مِنَ النَّافِلَةِ جَمَاعَةٌ بِدْعَةٌ، وَ صَلَاةُ الصُّحَى بِدْعَةٌ،<sup>1</sup>

It is reported from the Prophet<sup>—saww</sup> having said: ‘O you people! The Salat at night in a month of Ramazan is from the voluntary, a congregation is an innovation, and Salat Al-Zoha (morning) is an innovation.

ألا فلا تجتمعوا ليلاً في شهر رمضان في النافلة، و لا تصلوا صلاة الصُّحَى، فإن قليلاً في سنة خير من كثير في بدعة، ألا و إن كل بدعة ضلالة، و كل ضلالة سبيها إلى النار.

Indeed! Do not gather at night in a month of Ramazan regarding the voluntary, and do not pray Salat Al-Zoha (morning) for the little in a Sunnah is better than a lot in the innovations. Indeed! And every innovation is a straying, and every straying, its way is to the Fire’.<sup>1</sup>

(الثاني 4-219، و شرح ابن أبي الحديد 12-283. انظر: سنن أبي داود 2-261، و مقدمه سنن ابن ماجه: 46)

<sup>2</sup> <https://en.wikipedia.org/wiki/Tarawih>

وَ قَدْ رُوي أَنَّ عُمَرَ خَرَجَ فِي شَهْرِ رَمَضَانَ لَيْلًا فَرَأَى الْمَصَابِيحَ فِي الْمَسْجِدِ، فَقَالَ: مَا هَذَا؟. فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدِ اجْتَمَعُوا لِصَلَاةِ النَّطُوعِ، فَقَالَ: بِدْعَةٌ وَ يَنْعَمُ الْبِدْعَةُ.<sup>3</sup>

And it has been reported that Umar went out during a month of Ramazan at night and he saw glorifications (of Allah<sup>—azwj</sup>) in the Masjids. He said, ‘What is this?’ It was said to him, ‘The people have gathered for voluntary Salats’. He said, ‘An innovation, but (this) innovation is a Favour of Allah<sup>—azwj</sup>’.<sup>3</sup>

(البخاري في صحيحه 4-218 في صلاة التراويح باب فضل من قام رمضان، و مالك في الموطأ 1-114 في الصلاة في رمضان باب ما جاء في قيام رمضان)

حدثنا احمد بن محمد بن محمد بن اسماعيل عن محمد بن عذافر عن عبد الله بن سنان عن بعض اصحابنا عن ابي جعفر عليه السلام قال فما حرّم رَسُولُ اللَّهِ ص فَهُوَ مِنْزِلَةٌ مَا حَرَّمَ اللَّهُ

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions,

‘Abu Ja’far<sup>asws</sup> having said that: ‘So whatever Rasool-Allah<sup>saww</sup> prohibited, so it is of the status of the Prohibition of Allah<sup>azwj</sup>’.<sup>4</sup>

And,

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْمَاعِيلَ بْنِ إِسْحَاقَ الْأَزْدِيِّ عَنْ أَبِي عُثْمَانَ الْعَبْدِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا قَوْلَ إِلَّا بِعَمَلٍ وَلَا قَوْلَ وَلَا عَمَلٍ إِلَّا بِنِيَّةٍ إِلَّا بِإِصَابَةِ السُّنَّةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Ismail Ibrahim Bin Is’haq Al Azdy, from Abu Usman Al Abady, from;

(Imam) Ja’far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir Al-Momineen<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘There is no word except with the deed, and there is neither a word nor a deed except with an intention, and there is neither a word nor a deed nor an intention except with attaining the Sunnah’.<sup>5</sup>

### Ahadith on the innovation of Tarawih:

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَوْمُ شَهْرِ رَمَضَانَ قَرِيضَةٌ وَالْقِيَامُ فِي جَمَاعَةٍ فِي لَيْلَتِهِ بِدْعَةٌ وَمَا صَلَّاهَا رَسُولُ اللَّهِ ص فِي لَيْلَتِهِ بِجَمَاعَةٍ وَلَا كَانَ خَيْرًا مَّا تَرَكَهُ

And from Abu Abdullah<sup>asws</sup> having said: ‘Fasting month of Ramazan is an obligation, and the standing in congregation during its nights (for Salat) in an innovation, and Rasool-Allah<sup>saww</sup> had not prayed it (Tarawih) during its nights with a congregation, and had it been good, he<sup>saww</sup> would not have neglected it!

وَقَدْ صَلَّى فِي بَعْضِ لَيَالِي شَهْرِ رَمَضَانَ وَخَدَهُ فَقَامَ قَوْمٌ خَلْفَهُ فَلَمَّا أَحَسَّ بِهِمْ دَخَلَ بَيْتَهُ فَعَلَّ ذَلِكَ ثَلَاثَ لَيَالٍ فَلَمَّا أَصْبَحَ بَعْدَ ثَلَاثِ صَعِدَ الْمِنْبَرَ فَخَمِدَ اللَّهُ وَ أَتَنَى عَلَيْهِ

And Rasool-Allah<sup>saww</sup> had prayed some nights of a month of Ramazan alone, so a group stood behind him<sup>saww</sup> (to pray). When he<sup>saww</sup> sensed them, he<sup>saww</sup> entered his<sup>saww</sup> house, doing that for three nights. When it was morning after three, he<sup>saww</sup> ascended the pulpit. He<sup>saww</sup> Praise Allah<sup>azwj</sup> and Lauded upon Him<sup>azwj</sup>.

ثُمَّ قَالَ أَيُّهَا النَّاسُ لَا تُصَلُّوا النَّافِلَةَ لَيْلًا فِي شَهْرِ رَمَضَانَ وَلَا فِي غَيْرِهِ فِي جَمَاعَةٍ فَإِنَّهَا بِدْعَةٌ وَلَا تُصَلُّوا ضُحَى فَإِنَّهَا بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ سَبِيلُهَا إِلَى النَّارِ

<sup>4</sup> Basaair Al Darajaat CH 4 H16 (Extract)

<sup>5</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 9

Then he<sup>-saww</sup> said: ‘O you people! Neither pray optional Salat of a night during a month of Ramazan nor in other (months) in congregation, for it is an innovation, neither pray it during the morning (Tarawih) for it is an innovation, and every innovation is a straying, and every straying, its way is to the Hellfire!’

ثُمَّ نَزَلَ وَهُوَ يَقُولُ قَلِيلًا فِي سُنَّةٍ خَيْرٌ مِنْ كَثِيرٍ فِي بِدْعَةٍ

Then he<sup>-saww</sup> descended and he<sup>-saww</sup> saying: ‘Little in a Sunnah is better than more in innovation!’

وَإِنَّ الصَّلَاةَ نَافِلَةً فِي جَمَاعَةٍ فِي لَيْلِي شَهْرِ رَمَضَانَ لَمْ تَكُنْ فِي عَهْدِ رَسُولِ اللَّهِ وَ لَا فِي أَيَّامِ أَبِي بَكْرٍ وَ لَا فِي صَدْرِ مِنْ أَيَّامِ عُمَرَ حَتَّى أُحْدِثَ ذَلِكَ عُمَرُ فَاتَّبَعَهُ النَّاسُ.

And the optional Salat in congregation during nights of a month of Ramazan did not happen in the era of Rasool-Allah<sup>-saww</sup> nor during days of Abu Bakr, nor in most of the days of Umar until Umar innovated that, so the people followed”<sup>6</sup>.

In a Hadith in the interpretation of the Verse 4:115, we find:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا {4:115}

***And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]***

العباشي: عن حريز، عن بعض أصحابنا، عن أحدهما، (عليهما السلام)، قال: «لما كان أمير المؤمنين في الكوفة أتاه الناس، فقالوا: اجعل لنا إماما يؤمنا في شهر رمضان، فقال: لا، و نأهم أن يجتمعوا فيه،

Al Ayyashi, from Hareyz, from one of his companions, from;

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: ‘When Amir-Al-Momineen<sup>asws</sup> was in Al-Kufa, the people came to him<sup>asws</sup> and said, ‘Be our Salat leader in these days of ours during the Month of Ramazan’. So he<sup>asws</sup> said: ‘No!’ And he<sup>asws</sup> forbade them to gather during it (Month of Ramadhan).

فلما أمسوا جعلوا يقولون: ابكوا في رمضان و رمضان، فأتاه الحارث الأعور في أناس، فقال: يا أمير المؤمنين، ضج الناس و كرهوا قولك، فقال عند ذلك: دعوهم و ما يريدون، ليصلي بهم من شاءوا،

When they were not with him<sup>asws</sup>, they went on saying, ‘Weep in Ramadhan, ‘O Ramadhan!’ Al-Haris Al-Awr came to him<sup>asws</sup> among a group of people, and he said, ‘O Amir-Al-Momineen<sup>asws</sup>! The people are raising a commotion and hated what you<sup>asws</sup> said’. So he<sup>asws</sup> said during that: ‘Leave them and what they are intending, to Pray Salat with the one they so desire to’.

<sup>6</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 70 H 23

ثم قال: فمن يتبع غير سبيل المؤمنين نوله ما تولى و نضلته جهنم و ساءت مصيراً».

Then he<sup>asws</sup> said: ‘So the one who: **and he follows other than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]**’.<sup>7</sup>

### General Muslims promoted Tarawih after the time of Umar:

دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ دَخَلَ مَسْجِدَ النَّبِيِّ ص وَ ابْنُ هِشَامٍ يَخْطُبُ يَوْمَ الْجُمُعَةِ مِنْ شَهْرِ رَمَضَانَ وَ هُوَ يَقُولُ هَذَا شَهْرَ فَرَضَ اللَّهُ صِيَامَهُ وَ سَنَّ رَسُولُ اللَّهِ ص قِيَامَهُ

(The book) ‘Da’aim Al-Islam’ – from Abu Ja’far<sup>asws</sup>, he<sup>asws</sup> entered Masjid of the Prophet<sup>saww</sup>, and Ibn Hisham was addressing on the day of Friday of a month of Ramazan, and he was saying, ‘This is a month Allah<sup>azwj</sup> has Obligated its fasts and Sunnah of Rasool-Allah<sup>saww</sup>, its standing (of Salat -referring to Tarawih)!’

فَقَالَ أَبُو جَعْفَرٍ كَذَبَ ابْنُ هِشَامٍ مَا كَانَتْ صَلَاةُ رَسُولِ اللَّهِ فِي شَهْرِ رَمَضَانَ إِلَّا كَصَلَاتِهِ فِي غَيْرِهِ.

Abu Ja’far<sup>asws</sup> said: ‘Ibn Hisham is lying! The Salat of Rasool-Allah<sup>saww</sup> during a month of Ramazan wasn’t except like his<sup>saww</sup> Salat in other (months).’<sup>8</sup>

### Why did Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> not change ‘Biddah’ during his<sup>asws</sup> Rule?

عَنْ مَسْعُودَةَ بِنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ: حَظَبَ أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: كَيْفَ أَنْتُمْ إِذَا أَلْبَسْتُمُ الْفِتْنَةَ، يَنْشَأُ فِيهَا الْوَلِيدُ، وَ يَهْرَمُ فِيهَا الْكَبِيرُ، وَ تَجْرِي النَّاسُ عَلَيْهَا حَتَّى يَتَّخِذُوهَا سُنَّةً، فَإِذَا غَيَّرَ مِنْهَا شَيْءٌ قِيلَ: أَتَى النَّاسَ مَبْتَكِرٌ غَيَّرَ السُّنَّةَ.

(The book) ‘Al ihtijaj’ – From Mas’ada Bin Sadaqa,

‘Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: ‘Amir Al-Momineen<sup>asws</sup> addressed (the people). He<sup>asws</sup> said: ‘I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: ‘How will you be when the Fitna confuses you? The new-born would grow up during it and the older ones would be enfeebled during it, and the people would flow upon it until they take it as a Sunnah. When something from it is changed, it would be said, ‘The people are committing evil by changing the Sunnah!’

ثُمَّ تَشْتَدُّ الْبَلِيَّةُ، وَ تَنْشَأُ فِيهَا الدَّرِيَّةُ، وَ تَدْفُهُمُ الْفِتْنُ كَمَا تَدْفُقُ النَّارُ الْحَطَبَ، وَ كَمَا تَدْفُقُ الرَّحَى بِنِفَالِهَا. يَتَنَقَّهُ النَّاسُ لِعَيْرِ الدِّينِ، وَ يَتَعَلَّمُونَ لِعَيْرِ الْعَمَلِ، وَ يَطْلُبُونَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ.

Then the afflictions would intensify and the off spring would grow up in it, and the Fitna would consume them just as the fire consumes the firewood, and like what the mill would grind them with its sediment. The people would be pondering for other than the religion, and they

<sup>7</sup> تفسير العياشي 1: 275 / 272.

<sup>8</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 70 H 22

would be learning for other than the deeds, and they would be seeking the world by the deeds (supposed to be) for the Hereafter’.

ثُمَّ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ مَعَهُ نَاسٌ مِنْ أَهْلِ بَيْتِهِ وَ خَاصٌّ مِنْ شِيعَتِهِ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ قَالَ:

Then Amir Al-Momineen<sup>-asws</sup> came back and with him<sup>-asws</sup> were some people from his<sup>-asws</sup> family members and special ones from his<sup>-asws</sup> Shias. He<sup>-asws</sup> ascended the pulpit, praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and sent Salawaat upon the Prophet<sup>-sawww</sup>, the said:

لَقَدْ عَمِلْتُ [عَمِلَ «خ»] الْوَلَاةَ قَبْلِي بِأُمُورٍ عَظِيمَةٍ، خَالَفُوا فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُتَعَمِّدِينَ لِذَلِكَ، وَ لَوْ حَمَلْتُ النَّاسَ عَلَى تَرْكِهَا وَ حَوْلَتْنِي إِلَى مَوَاضِعِهَا الَّتِي كَانَتْ عَلَيْهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، لَتَفَرَّقَ عَنِّي جُنْدِي! حَتَّى أَتَقَى وَخَدِي إِلَّا قَلِيلًا مِنْ شِيعَتِي الَّذِينَ عَرَفُوا فَضْلِي وَ إِمَاتِي مِنْ كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

‘The rulers before me<sup>-asws</sup> had worked grievous matters. They opposed Rasool-Allah<sup>-sawww</sup> in it deliberately for that, and if I<sup>-asws</sup> had carried the people upon leaving that (Standing place of Ibrahim<sup>-as</sup>) and transferred it back to its place in which it used to be in the era of Rasool-Allah<sup>-sawww</sup>, my<sup>-asws</sup> army would separate (and move) away from me<sup>-asws</sup>, until I<sup>-asws</sup> would remain along except a few from my<sup>-asws</sup> Shias who recognise my<sup>-asws</sup> merits and my<sup>-asws</sup> Imamate from the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Prophet<sup>-sawww</sup>.

أَرَأَيْتُمْ لَوْ أَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَرَدَدْتُهُ إِلَى الْمَكَانِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيهِ، وَ رَدَدْتُ فَدَكَ إِلَى وَرَثَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَ رَدَدْتُ صَاعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مِدَّةَ إِلَى مَا كَانَ، وَ أَمَضَيْتُ قَطَائِعَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقْطَعَهَا لِنَاسٍ مُسَمَّيْنَ،

What is your view if I<sup>-asws</sup> were to order with the standing place of Ibrahim<sup>-as</sup> to be returned to the place in which Rasool-Allah<sup>-sawww</sup> had placed it to be in; and Fadak to be returned to the inheritors of (Syeda) Fatima<sup>-asws</sup>; and return the Sa’a (unit of measurement) of Rasool-Allah<sup>-sawww</sup> and his<sup>-sawww</sup> Mudd (unit of measurement) to what they used to be; and continue cutting out the pieces (of land) which Rasool-Allah<sup>-sawww</sup> used to cut these out for the named people;

وَ رَدَدْتُ دَارَ جَعْفَرِ بْنِ أَبِي طَالِبٍ إِلَى وَرَثَتِهِ وَ هَدَمْتُهَا [وَ أَحْرَقْتُهَا] مِنَ الْمَسْجِدِ، وَ رَدَدْتُ الْحُمْسَ إِلَى أَهْلِهِ، وَ رَدَدْتُ قَضَاءَ كُلِّ مَنْ قَضَى بِجَوْرِ، وَ سَيِّ دَرَارِي بَنِي تَغْلِبَ، وَ رَدَدْتُ مَا قَسَمَ مِنْ أَرْضِ خَيْبَرَ، وَ مَحَوْتُ دِيْوَانَ الْعَطَاءِ، وَ أَعْطَيْتُ كَمَا كَانَ يُعْطِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَمْ أَجْعَلْهَا دَوْلَةً بَيْنَ الْأَعْيَاءِ!

And return the house of Ja’far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> to his<sup>-asws</sup> inheritors, and demolish it (what they have built to extend the Masjid) and expel it from the Masjid; and return the Khums to its rightful ones; and rescind the judgment of every one who had judged with tyranny and the captured offspring of the clan of Taghlib; and return whatever had been distributed from the land of Khyber; and erase the register of awards and (instead) give like what Rasool-Allah<sup>-sawww</sup> used to give and not make these (awards) to be a revenue between the rich?

وَ اللَّهُ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا يَجْمَعُوا [لَا يَجْتَمِعُوا «خ»] فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ، فَنَادَى بَعْضُ أَهْلِ عَسْكَرِي بِمَنْ يُقَاتِلُ دُونِي، وَ سَفِهْتُ مَعِيَ أَنْتَقِي بِهِ فِي الْإِسْلَامِ وَ أَهْلِهِ: غَيَّرْتُ سُنَّةَ عُمَرَ وَ هِيَ أَنْ يُصَلَّى فِي شَهْرِ رَمَضَانَ فِي جَمَاعَةٍ، حَتَّى خِفْتُ أَنْ يَتَوَرَّ بِِي نَاحِيَةَ عَسْكَرِي

By Allah-azwj! I-asws had ordered the people that they should not gather during a month of Ramazan except regarding the Obligatory (Salats), but some people of my-asws army, from the ones who fought besides me-asws called out and his-saww sword was with me-asws, by it I-asws save Al-Islam and its people, ‘He-asws has changed the sunnah of Umar and is forbidding from praying Salat during the month of Ramazan in a congregation’, to the extent that I-asws feared that there might be a revolution with me-asws in part of my-asws army.

مَا لَقِيَتْ هَذِهِ الْأُمَّةُ مِنْ أَيْمَّةِ الضَّلَالَةِ وَالِدُعَاةِ إِلَى النَّارِ!.

(Oh) what I-asws am facing from the leaders of straying and the callers to the Fire!

وَ أَعْظَمُ مِنْ ذَلِكَ، سَهْمُ دَوِي الْقُرْبَى الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى [فِي حَيْثِهِمْ]: وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ حُمُسَهُ وَ لِلرَّسُولِ وَ لِلَّذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ

And more grievous than that is the portion of the next of kin, the ones Allah-azwj Blessed and Exalted Said in their rights: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, [8:41].**

نَحْنُ وَ اللَّهُ عَنَى بِدَوِي الْقُرْبَى الَّذِينَ قَرَّبَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَمْ يَجْعَلْ لَنَا فِي الصَّدَقَةِ نَصِيبًا، أَكْرَمَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى نَبِيِّهِ، وَ أَكْرَمَنَا أَنْ يُطْعَمَنَا أَوْ سَاحَ أَيْدِي النَّاسِ.

By Allah-azwj! We-asws are the ones meant by ‘near of kin’, those Allah-azwj has Paired with Himself-azwj and His-azwj Prophet-saww, and did not Make any share to be for us-asws in the charities. Allah-azwj the Glorious and Exalted has Honoured His-azwj Prophet-saww, and Honoured us-asws from Feeding us-asws the filth of the hands of the people’.

فَقَالَ لَهُ رَجُلٌ: إِنِّي سَمِعْتُ مِنْ سَلْمَانَ وَ أَبِي ذَرِّ الْغِفَارِيِّ وَ الْمُقَدَّادِ، أَشْيَاءَ مِنْ تَفْسِيرِ الْقُرْآنِ وَ الرِّوَايَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ سَمِعْتُ مِنْكَ تَصْدِيقَ مَا سَمِعْتُ مِنْهُمْ، وَ رَأَيْتُ فِي أَيْدِي النَّاسِ أَشْيَاءَ كَثِيرَةً مِنْ تَفْسِيرِ الْقُرْآنِ وَ الْأَحَادِيثِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، [وَ] أَنْتُمْ تُخَالِفُوهُمْ وَ تَزْعُمُونَ أَنَّ ذَلِكَ بَاطِلٌ، أَ فَتَرَى النَّاسَ يَكْذِبُونَ مُتَعَمِّدِينَ عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يُفْسِرُونَ الْقُرْآنَ بِأَرَائِهِمْ؟

A man said to him-asws, ‘I have heard from Salman-ra, and Abu Zarr Al-Ghifari-ra, and Al-Miqdad-ra, (certain) things from the interpretation of the Quran and reports from the Prophet-saww, and I-asws heard from you-asws the verification of what I had heard from them, and I have seen many things in the hands of the people, from the interpretation of the Quran and Ahadeeth from the Prophet-saww, and you-asws are opposing them and claiming that, that is false. Do you view the people are lying deliberately upon the Prophet-saww of Allah-azwj and are interpreting the Quran by their own opinions?’

قَالَ: فَأَقْبَلَ [إِلَيْهِ أَمِيرَ الْمُؤْمِنِينَ] عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: قَدْ سَأَلْتُ فَأَفْهَمَ الْجَوَابَ: إِنَّ فِي أَيْدِي النَّاسِ حَقًّا وَ بَاطِلًا، وَ صِدْقًا وَ كَذِبًا، وَ نَاسِخًا وَ مَنْسُوخًا، وَ عَامًّا وَ خَاصًّا، وَ مُحْكَمًا وَ مُتَشَابِهًا، وَ حِفْظًا وَ وَهْمًا،

He (Al-Sadiq-asws) said: ‘Amir Al-Momineen-asws faced towards him and said to him: ‘You have asked, so understand the answer. In the hands of the people there is truth and falsehood, and



truthfulness and lies, and abrogating and abrogated, and general and special, and decisive and allegorical, memorised and imagined.

وَقَدْ كَذَبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ حَيٌّ، حَتَّى قَامَ خَطِيباً فَقَالَ: «أَيُّهَا النَّاسُ قَدْ كَثُرَتْ عَلَيَّ الْكُذَّابَةُ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَدِّداً فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ».

And Rasool-Allah<sup>-saww</sup> had been lied upon while he<sup>-saww</sup> was alive, until he<sup>-asws</sup> stood up to address and said: ‘O you people! The lies have been frequented upon me<sup>-asws</sup>, so the one who lies upon me<sup>-asws</sup> deliberately, let him assume his seat from the Fire’.

وَإِنَّمَا أَتَاكَ بِالْحَدِيثِ أَرْبَعَةُ رِجَالٍ لَيْسَ لَهُمْ حَامِسٌ: رَجُلٌ مُنَافِقٌ مُظْهِرٌ لِلْإِيمَانِ مُتَّصِعٌ بِالْإِسْلَامِ، لَا يَتَأْتَمُّ وَلَا يَتَحَرَّجُ فِي أَنْ يَكْذِبَ عَلَى اللَّهِ وَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُتَعَدِّداً،

And rather four (types of) men have come to you with the Hadeeth, there isn’t any fight for them – a hypocrite man, manifesting the Eman and posing as being with Al-Islam. Neither does he consider it a sin nor does he have any embarrassment in lying upon Allah<sup>-azwj</sup> and upon Rasool-Allah<sup>-saww</sup> deliberately.

فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَاذِبٌ لَمْ يَقْبَلُوا مِنْهُ وَ لَمْ يُصَدِّقُوا قَوْلَهُ، وَ لَكِنَّهُمْ قَالُوا: «صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ رَأَاهُ وَ سَمِعَ مِنْهُ وَ لَقِيَ عَنْهُ» وَ يَأْخُذُونَ [فَيَأْخُذُونَ «خ»] بِقَوْلِهِ وَ قَدْ أَخْبَرَكَ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَكَ وَ وَصَفَهُمْ بِمَا وَصَفَهُمْ بِهِ لَكَ.

If the people come to know that he is a hypocrite, they would not accept from him and would not ratify his words, but they said, ‘He is a companion of Rasool-Allah<sup>-saww</sup>, and he has seen him<sup>-saww</sup> and heard from him<sup>-saww</sup> and caught it from him<sup>-saww</sup>. So, they are taking with his words, although Allah<sup>-azwj</sup> has Informed you about the hypocrites with what He<sup>-azwj</sup> has Informed, and Described them with what He<sup>-azwj</sup> had Described them with to you.

ثُمَّ بَعُثُوا بَعْدَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَقَرَّبُوا إِلَى أَيْمَةِ الضَّلَالَةِ، وَ الدُّعَاةِ إِلَى النَّارِ بِالزُّورِ وَ الْمُهْتَانِ، فَوَلَّوهُمْ الْأَعْمَالَ وَ جَعَلُوهُمْ حُكَّاماً عَلَى رِقَابِ النَّاسِ، وَ أَكَلُوا بِهِمُ الدُّنْيَا وَ إِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَ الدُّنْيَا إِلَّا مَنْ عَصَمَهُ اللَّهُ. فَهَذَا أَحَدُ الْأَرْبَعَةِ.

Then they remained alive after him<sup>-saww</sup> and they drew near to the leaders of straying and the callers to the Fire with the falsities and the accusations. So, they (rulers) made them the office bearers and made them decision-makers upon the necks of the people, and they devoured the world through them, and rather the people tend to be with the kings and the world except the one whom Allah<sup>-azwj</sup> Fortifies. So, this is the first of the four.

وَ [ثَانِي الْأَرْبَعَةِ] رَجُلٌ سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئاً لَمْ يَحْفَظْهُ عَلَى وَجْهِهِ، فَوَهَمَ فِيهِ وَ لَمْ يَتَعَمَّدْ كَذِباً، وَ هُوَ فِي يَدَيْهِ يَتَوَبُّهُ وَ يَعْمَلُ بِهِ وَ يَقُولُ: «أَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ». فَلَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَهَمَ فِيهِ لَمْ يَقْبَلُوا مِنْهُ، وَ لَوْ عَلِمَ هُوَ أَنَّهُ كَذَلِكَ لَرَفُضَهُ.

And the second of the four is a man who heard something from Rasool-Allah<sup>-saww</sup>, could not memorise is upon its perspective, so he used his imagination in it and did not lie deliberately, and it is in his hands, he is reporting it and working with it and saying, ‘I heard from Rasool-Allah<sup>-saww</sup>’. If the Muslims had known that he is using his imagination in it, they would not be accepting from him, and if he knew that he is like that, he would reject it.

وَرَجُلٌ ثَالِثٌ سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئاً يَأْمُرُ بِهِ ثُمَّ نَهَى [رَسُولُ اللَّهِ] عَنْهُ وَهُوَ لَا يَعْلَمُ، أَوْ سَمِعَهُ نَهَى عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ وَهُوَ لَا يَعْلَمُ، فَحَفِظَ الْمُنْسُوخَ وَ لَمْ يَحْفَظِ النَّاسِخَ. فَلَوْ عَلِمَ أَنَّهُ مَنْسُوخٌ لَرَفَضَهُ، وَ لَوْ عَلِمَ الْمُسْلِمُونَ إِذْ سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوخٌ لَرَفَضُوهُ.

And a third man, he heard something from Rasool-Allah<sup>-saww</sup> instructing him, then he (Rasool-Allah<sup>-saww</sup>) forbade from it, and he did not know, or heard the forbiddance about something then he<sup>-saww</sup> instructed with it, and he did not know. Thus, he preserved the abrogated and did not preserve the abrogating. If he had known it is abrogated, he would have rejected it, and if the Muslims had known when they heard it from him that it is abrogated, they would have rejected it.

وَ آخَرُ رَابِعٌ لَمْ يَكْذِبْ عَلَى اللَّهِ وَ لَا عَلَى رَسُولِهِ، مُبْغِضٌ لِلْكَذِبِ خَوْفاً لِلَّهِ وَ تَعْظِيماً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَمْ يَهُمَّ بِهِ، بَلْ حَفِظَ مَا سَمِعَ عَلَى وَجْهِهِ، فَجَاءَ بِهِ عَلَى مَا سَمِعَهُ، وَ لَمْ يَزِدْ فِيهِ وَ لَمْ يَنْقُصْ مِنْهُ، وَ حَفِظَ النَّاسِخَ فَعَمِلَ بِهِ وَ حَفِظَ الْمُنْسُوخَ فَجَنَّبَ عَنْهُ، وَ عَرَفَ الْحَاصِّ وَ الْعَامِّ فَوَضَعَ كُلَّ شَيْءٍ مَوْضِعَهُ، وَ عَرَفَ الْمُتَشَابِهَ وَ الْمُحْكَمَ.

And the last fourth did not lie upon Allah<sup>-azwj</sup> nor upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>, being hateful to the lie fearing to Allah<sup>-azwj</sup> and in reverence to Rasool-Allah<sup>-saww</sup>, and did not use his imagination with it. But, he memorised he had heard upon its perspective, so he came with it upon what he had heard, and he did not increase in it and did not reduce from it, and he preserved the abrogating so he worked with it, and preserved the abrogated so he stayed away from it, and he recognised the special and the general, so he placed everything in its place, and he recognised the allegorical and the decisive.

وَ قَدْ يَكُونُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْكَلَامُ لَهُ وَجْهَانِ، فَكَالَامٌ خَاصٌّ وَ كَالَامٌ عَامٌّ، فَيَسْمَعُهُ مَنْ لَا يَعْرِفُ مَا عَنَى اللَّهُ بِهِ، وَ لَا مَا عَنَى بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَيَحْمِلُهُ السَّمَاعُ وَ يُوجِّهُهُ عَلَى غَيْرِ مَعْرِفَةٍ بِمَعْنَاهُ وَ لَا مَا قُصِدَ بِهِ وَ مَا خَرَجَ مِنْ أَجْلِهِ.

And the speech happened from Rasool-Allah<sup>-saww</sup> having two aspects for it. There was a special talk and general talk. He heard it, one who did not know what Allah<sup>-azwj</sup> had Meant by it nor what Rasool-Allah<sup>-saww</sup> had meant by it. The listener carried it and diverted it upon being without understanding its meaning nor what had been aimed with it, and what reason it had come out for.

وَ لَيْسَ كُلُّ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَسْأَلُهُ وَ يَسْتَفْهِمُهُ، حَتَّى إِنْ كَانُوا لَيُجِبُونَ أَنْ يَجِيءَ الْأَعْرَابِيُّ أَوْ الطَّارِي فَيَسْأَلُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى يَسْمَعُوا كَلَامَهُ وَ كَانَ لَا يَمُرُّ بِى مِنْ ذَلِكَ شَيْءٌ إِلَّا سَأَلْتُ عَنْهُ وَ حَفِظْتُهُ.

And it isn't so that every companion of Rasool-Allah<sup>-saww</sup> had asked him<sup>-saww</sup> and understood it, to the extent that they used to love for the Bedouin to come and ask him<sup>-saww</sup> until they would hear his<sup>-saww</sup> speech, and nothing from that passed by me<sup>-asws</sup> except I<sup>-asws</sup> had asked about it and memorised it.

فَهَذِهِ وَجُوهُ مَا عَلَيْهِ النَّاسُ فِي اخْتِلَافِهِمْ وَ عَلَيْهِمْ فِي رَوَايَاتِهِمْ.

Thus, these perspectives are what the people are upon in their differing(s) and their reasons in their reports".<sup>9</sup>

<sup>9</sup> Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 975

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ: حَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ قَالَ: أَلَا إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ خَلْتَانِ: اتِّبَاعُ الْهَوَى، وَ طَوْلُ الْأَمَلِ. أَمَّا اتِّبَاعُ الْهَوَى فَيُضِلُّ عَنِ الْحَقِّ. وَ أَمَّا طَوْلُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ.

(The book) ‘Al Kafi’ by the trustworthy one of Al-Islam Al Kulayni in Kitab Al Rawza – From Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bni Umar Al Yamani, from Aban Bin Abu Abbas, from Suleym Bin Qays Al Hilali who said,

‘Amir-Al-Momineen<sup>-asws</sup> preached, so he<sup>-asws</sup> Praised Allah<sup>-azwj</sup> and Extolled Him<sup>-azwj</sup>, then sent greetings of peace ‘Salam’ upon the Prophet<sup>-saww</sup>, then said: ‘Indeed! From the fears what I<sup>-asws</sup> fear for you are two categories – following of desires and long hopes. As for the following of desires, it will sway you away from the truth, and as for the long hopes, they will make you forget the Hereafter.

أَلَا وَ إِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُدْبِرَةً، وَ إِنَّ الْآخِرَةَ قَدْ تَرَحَّلَتْ مُقْبِلَةً، وَ لِكُلِّ وَاحِدَةٍ [مِنْهُمَا] بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَ لَا حِسَابَ، وَ إِنَّ غَدًا حِسَابٌ وَ لَا عَمَلٍ.

Indeed! The world has moved backwards (away from you) and that the Hereafter has moved forward (towards you), and for each of these are sons. So be from the sons of the Hereafter and do not become from the sons of the world, for today is the day of the deeds and there is no Reckoning, but tomorrow is the (day of) Reckoning and no (room to perform) deeds.

وَ إِنَّمَا بَدَأَ وَفُوعُ الْفِتَنِ مِنْ أَهْوَاءِ تَتَّبِعُ، وَ أَحْكَامِ تُبْتَدَعُ، يُخَالَفُ فِيهَا حُكْمُ اللَّهِ، يَتَوَلَّى فِيهَا رِجَالٌ رِجَالًا.

However, the commencement of the Fitna occurs from the following of desires, and (the man made) rules are followed in opposition to the Commands of Allah<sup>-azwj</sup>, so that a man would rule over a man (using these rules).

أَلَا إِنَّ الْحَقَّ لَوْ خَلَصَ لَمْ يَكُنْ اخْتِلَافًا، وَ لَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخْفَ عَلَى ذِي حِجِّي، لَكِنَّهُ يُؤَخِّدُ مِنْ هَذَا ضِعْفًا وَ مِنْ هَذَا ضِعْفًا، فَيَمْرُجَانِ فَيَجْتَمِعَانِ فَيَجْلَبَانِ مَعًا، فَهَذَاكَ يَسْتَوْلِي السَّيْطَانَ عَلَى أَوْلِيَائِهِ، وَ نَجَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى،

Indeed! Surely the truth, had it been pure, there would have been no differing, and had the falsehood been pure, there would have been no fear about the one with the proof, but they take a fistful from this and a fistful from this, so they are mixed together. So that is where the Satan<sup>-la</sup> rules over his<sup>-la</sup> friends, and the ones for whom goodness has preceded from Allah<sup>-azwj</sup> escape from this.

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: كَيْفَ أَنْتُمْ إِذَا أَلْبَسْتُمْ فِتْنَةً يَزُؤُ فِيهَا الصَّغِيرُ، وَ يَهْرُمُ فِيهَا الْكَبِيرُ، يَجْرِي النَّاسُ عَلَيْهَا وَ يَتَّخِذُونَهَا سُنَّةً، فَإِذَا غَيَّرَ مِنْهَا شَيْءٌ قِيلَ: قَدْ غَيَّرَتِ السُّنَّةُ وَ أَنَّى النَّاسُ مُنْكَرًا.

I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘How will your condition be when you are clothed in ‘Fitna’ (strife) in which the young ones will grow older while the adults would become elderly. The people will flow towards it (fitna) and take it as a Sunnah. So if something is altered therein, they will say, ‘The Sunnah has been altered’, and the people would have become deniers.

ثُمَّ تَشْتَدُّ الْبَلِيَّةُ وَ تُسْبَى الدَّرِيَّةُ وَ تَدْفُقُهُمُ الْفِتْنَةُ كَمَا تَدْفُقُ النَّارُ الْحَطَبَ، وَ كَمَا تَدْفُقُ الرَّحَى بِنِفَالِهَا، وَ يَتَفَقَّهُونَ لِغَيْرِ اللَّهِ، وَ يَتَعَلَّمُونَ لِغَيْرِ الْعَمَلِ، وَ يَطْلُبُونَ الدُّنْيَا بِأَعْمَالِ الْآخِرَةِ.

Then the affliction would intensify, and the offspring would become captivated and the ‘Fitna’ (strife) would consume them just as the fire consumes the firewood, or just as the millstone grinds upon its lower base. And they would learn the Laws for the sake of other than Allah<sup>-azwj</sup>, and they would learn for the sake of other than doing good deeds, and they will be coveting the world instead of working for the Hereafter.

ثُمَّ أَقْبَلَ [عَلَيْهِ السَّلَامُ] بَوَّحِهِ وَ حَوْلَهُ نَاسٌ مِنْ أَهْلِ بَيْتِهِ وَ حَاصِيَتِهِ وَ شَيْعَتِهِ، فَقَالَ: قَدْ عَمَلَتِ الْوُلَاةُ قَبْلِي أَعْمَالًا خَالَفُوا فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، مُتَعَمِّدِينَ لِخِلَافِهِ، نَاقِضِينَ لِعَهْدِهِ، مُعَيِّرِينَ لِسُنَّتِهِ،

Then he<sup>-asws</sup> turned his<sup>-asws</sup> face towards those from his<sup>-asws</sup> family and his<sup>-asws</sup> special ones and his<sup>-asws</sup> Shias who were around him<sup>-asws</sup>, so he<sup>-asws</sup> said: ‘The rulers before me<sup>-asws</sup> acted in opposition to Rasool-Allah<sup>-saww</sup> deliberately breaching the Covenant with him<sup>-saww</sup> and altering his<sup>-saww</sup> Sunnah.

وَ لَوْ حَمَلْتُ النَّاسَ عَلَى تَرْكِهَا وَ حَوَّلْتُهَا إِلَى مَوَاضِعِهَا وَ إِلَى مَا كَانَتْ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَتَفَرَّقَ عَنِّي جُنْدِي، حَتَّى أُبْقِيَ وَ خِدْيِي أَوْ [مَعَ] قَلِيلٍ مِنْ شَيْعَتِي الَّذِينَ عَرَفُوا فَضْلِي وَ فَرَضَ إِمَامَتِي مِنْ كِتَابِ اللَّهِ عَزَّ ذِكْرُهُ وَ سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And if I<sup>-asws</sup> had burdened the people on avoiding it, and turned it back to its place and to what is used to be in the era of Rasool-Allah<sup>-saww</sup>, my<sup>-asws</sup> army would disperse from me<sup>-asws</sup> to the extent that there would remain only myself<sup>-asws</sup> or a few from my<sup>-asws</sup> Shias who recognise my<sup>-asws</sup> merits and Obligation of my<sup>-asws</sup> Imamate from the Book of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, and Sunnah of Rasool-Allah<sup>-saww</sup>.

أَرَأَيْتُمْ لَوْ أَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَرَدَدْتُهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ رَدَدْتُ فَدَكَ إِلَى وَرَثَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَ رَدَدْتُ صِنَاعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَمَا كَانَ، وَ أَمْضَيْتُ قَطَائِعَ أُقْطِعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِأَقْوَامٍ لَمْ تُمَضَّ لَهُمْ وَ لَمْ تُنْفَذْ،

Consider (what would happen) if I<sup>-asws</sup> were to order for the *Maqaam e Ibrahim*<sup>-as</sup> to be returned to its place where it was placed by Rasool-Allah<sup>-saww</sup>, and returned the (plantation of) *Fadak* to the inheritors of (Syeda) Fatima<sup>-asws</sup>, and returned to the ‘Sa’a’ (unit of measurement) to just as it was before, and execute the treaties which were made by Rasool-Allah<sup>-saww</sup> for the people, which were never executed nor were those ever established.

وَ رَدَدْتُ دَارَ جَعْفَرٍ عَلَيْهِ السَّلَامُ إِلَى وَرَثَتِهِ وَ هَدَمْتُهَا مِنَ الْمَسْجِدِ، وَ رَدَدْتُ قَضَابًا مِنَ الْجُورِ فَضِي بِهَا، وَ نَزَعْتُ نِسَاءً تَحْتَ رِجَالِ بَعْضِ رِجَالِي حَتَّى فَرَدَدْتُهُنَّ إِلَى أَرْوَاجِهِنَّ، وَ اسْتَقْبَلْتُ بَيْنَ الْحُكْمِ فِي الْفُرُوجِ وَ الْأَحْكَامِ، وَ سَبَيْتُ ذَرَارِيَّ نَبِيِّ نَعْلِبَ،

And return the house of Ja’far<sup>-as</sup> to his<sup>-as</sup> inheritors, and demolish it from the Masjid, and rescind the inequitable Judgements which were judged and remove the women who are under (married to) certain men without right and return them back to their husbands, and issue the order regarding the matrimony, and the orders regarding the captives of the clan of Taghlab;

وَرَدَّدْتُ مَا فُسِّمَ مِنْ أَرْضِ خَيْبَرَ، وَ مَحْوُوثِ دَوَابِنِ الْعَطَايَا، وَ أَعْطَيْتُ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يُعْطِي بِالسَّوِيَّةِ، وَ لَمْ أَجْعَلْهَا ذَوْلَةً بَيْنَ الْأَغْنِيَاءِ، وَ أَلْفَيْتُ الْمِسَاحَةَ وَ سَوَّيْتُ بَيْنَ الْمَنَاجِحِ، وَ أَنْفَذْتُ حُمْسَ الرَّسُولِ كَمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَهُ،

And return what was distributed from the land of Khyber, and erase the register of gifts and give it out as Rasool-Allah<sup>-saww</sup> used to give it out in an equitable manner and not make it to be distributed between the rich, and drop *Al-Musahaat* (currency), and equalise between the marriages, and enforce the *Khums* of Rasool-Allah<sup>-saww</sup> just as it had been Commanded by Allah<sup>-azwj</sup> Mighty and Majestic and make it to be obligatory.

وَرَدَّدْتُ مَسْجِدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى مَا كَانَ عَلَيْهِ، وَ سَدَّدْتُ مَا فَتِحَ فِيهِ مِنَ الْأَبْوَابِ وَ فَتَحْتُ مَا سُدَّ مِنْهُ، وَ حَرَمْتُ الْمَسْحَ عَلَى الْحُقُوقِ، وَ حَدَّدْتُ عَلَى النَّبِيذِ، وَ أَمَرْتُ بِإِحْلَالِ الْمُتَعَتِّينَ، وَ أَمَرْتُ بِالتَّكْبِيرِ عَلَى الْجَنَائِزِ حُمْسَ تَكْبِيرَاتٍ،

And return the Masjid of Rasool-Allah<sup>-saww</sup> to what it used to be, and shut what was in it from the doors, and open what has been closed in it, and prohibit the wiping (Masaah) upon the socks, and enforce the punishment upon the partaking of *Al-Nabeedh* (intoxicant), and make the two *Mu'tah's* to be permissible, and order for the *Takbeer* over the dead body as five *Takbeers*;

وَ أَلَزَمْتُ النَّاسَ الْجَهْرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ\*، وَ أخرجت من أُدخِلَ مع رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي مَسْجِدِهِ مِمَّنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخْرَجَهُ، وَ أَدْخَلْتُ مَنْ أُخْرِجَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِمَّنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَدْخَلَهُ،

And necessitate the people to recite ‘In the Name of Allah<sup>-azwj</sup> the Beneficent the Merciful’ aloud (in the Prayer), and throw out the one who has been included with Rasool-Allah<sup>-saww</sup> in his<sup>-saww</sup> Masjid the one whom Rasool-Allah<sup>-saww</sup> had thrown out, and enter the one who had been thrown out after Rasool-Allah<sup>-saww</sup> whom Rasool-Allah<sup>-saww</sup> had allowed him to enter;

وَ حَمَلْتُ النَّاسَ عَلَى حُكْمِ الْقُرْآنِ وَ عَلَى الطَّلَاقِ عَلَى الشُّبَّةِ، وَ أَخَذْتُ الصَّدَقَاتِ عَلَى أَصْنَافِهَا وَ حُدُودِهَا، وَ رَدَّدْتُ الْوُضُوءَ وَ الْعُسْلُ وَ الصَّلَاةَ إِلَى مَوَاقِفِهَا وَ شَرَائِعِهَا وَ مَوَاضِعِهَا، وَ رَدَّدْتُ أَهْلَ نَجْرَانَ إِلَى مَوَاضِعِهِمْ، وَ رَدَّدْتُ سَبَايَا فَارِسَ وَ سَائِرَ الْأُمَمِ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، إِذَا لَتَفَرَّقُوا عَنِّي.

And burden the people to the Commands of the Quran and upon the divorce to be in accordance with the Sunnah, and take the charities upon its types and its limits, and return the ablution and the (major) ablution and the Prayer to its prescribed times, and its laws and its places, and return the people of Najraan to their own places, and return the Persian captives, and the rest of the community to the Book of Allah<sup>-azwj</sup> and the Sunnah of its Prophet<sup>-saww</sup>, then they would disperse away from me<sup>-asws</sup>.

وَ اللَّهُ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا يَجْتَمِعُوا فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ، وَ أَعْلَمْتُهُمْ أَنَّ اجْتِمَاعَهُمْ فِي التَّوَابِلِ بِدَعَاةٍ، فَنَادَى بَعْضُ أَهْلِ عَسْكَرِي مِمَّنْ يُقَاتِلُ مَعِي: «يَا أَهْلَ الْإِسْلَامِ غَيَّرْتُ سُنَّةَ عَمْرٍ، يَنْهَانَا عَنِ الصَّلَاةِ فِي شَهْرِ رَمَضَانَ تَطَوُّعًا!». وَ لَقَدْ حَفَّتْ أَنْ يَتَوَرُّوا فِي نَاجِيَةِ جَانِبِ عَسْكَرِي!

By Allah<sup>-azwj</sup>, if I<sup>-asws</sup> were to order the people not to gather in the Month of Ramazan except for the obligatory (Salats) and make it known to them that their gathering for the optional Salats (Nawaafil) is an innovation. So some of the people in my<sup>-asws</sup> army would call out to the ones who are fighting alongside me<sup>-asws</sup>, ‘O people of Al-Islam! The Sunnah of Umar has been

changed. He<sup>-asws</sup> is preventing us from the optional Salat in the Month of Ramazan (Tarawih), and I<sup>-asws</sup> had feared that there would be a revolt in a section of my<sup>-asws</sup> army.

مَا لَقِيتُمْ مِنْ هَذِهِ الْأُمَّةِ مِنَ الْفِرْقَةِ وَ طَاعَةِ أَيْمَةِ الضَّلَالَةِ وَ الدُّعَاةِ إِلَى النَّارِ! وَ [لَوْ] أُعْطِيتُمْ مِنْ ذَلِكَ سَهْمٌ ذِي الْفُرْقِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنَّ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجُمُعَانِ

What will be meted out from this community from the sectarianism and the obedience to the imams of the misguidance and their calling to the Fire if I<sup>-asws</sup> were to give out from that the share of the near relatives about which Allah<sup>-azwj</sup> Mighty and Majestic has Said: ***if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; [8:41].***

فَنَحْنُ وَ اللَّهُ عَنِّي بِذِي الْفُرْقِ الَّذِي قَرَنَّا اللَّهُ بِنَفْسِهِ وَ بِرَسُولِهِ، فَقَالَ: فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْفُرْقِ وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فِينَا [خ: مَنَّا] خَاصَّةً؛ كَيْ لَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَعْيَابِ مِنْكُمْ. وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ فِي ظُلْمِ آلِ مُحَمَّدٍ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ ظَلَمَهُمْ، رَحْمَةً مِنْهُ لَنَا، وَ عَنِّي أَغْنَانَا اللَّهُ بِهِ

So we<sup>-asws</sup> are the ones Meant by the near relatives whom Allah<sup>-azwj</sup> has Joined with Himself<sup>-azwj</sup> and with His<sup>-azwj</sup> Rasool<sup>-saww</sup>. The Exalted Said: ***so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]*** to the one who is unjust to them<sup>-asws</sup>. (This is) a Mercy from Him<sup>-azwj</sup> to us<sup>-asws</sup> and a self-sufficiency by which Allah<sup>-azwj</sup> has Made us<sup>-asws</sup> to be self-sufficient with.

وَ وَصَّى بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَمْ يَجْعَلْ لَنَا فِي سَهْمِ الصَّدَقَةِ نَصِيبًا، أَكْرَمَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَكْرَمَنَا أَهْلَ الْبَيْتِ أَنْ يُطْعَمَنَا مِنْ أَوْسَاحِ النَّاسِ،

And He<sup>-azwj</sup> Bequeathed for it to His<sup>-azwj</sup> Prophet<sup>-saww</sup> and did not Make for us<sup>-asws</sup> a share in the charity. Allah<sup>-azwj</sup> Honoured His<sup>-azwj</sup> Rasool<sup>-saww</sup> and Honoured us<sup>-asws</sup> the People<sup>-asws</sup> of the Household, that He<sup>-azwj</sup> should (not) Feed us<sup>-asws</sup> from the dirt of the people (charity).

فَكَذَّبُوا اللَّهَ وَ كَذَّبُوا رَسُولَهُ وَ جَحَدُوا كِتَابَ اللَّهِ النَّاطِقَ بِحَقِّنَا، وَ مَنَعُونَا فَرَضًا فَرَضَهُ اللَّهُ لَنَا. مَا لَقِيَ أَهْلَ بَيْتِ نَبِيِّ مِنْ أُمَّتِهِ مَا لَقِيتُهُ بَعْدَ نَبِيِّنَا! وَ اللَّهُ الْمُسْتَعَانُ عَلَيَّ مَنْ ظَلَمْنَا، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ!.

They belied Allah<sup>-azwj</sup>, and belied His<sup>-azwj</sup> Rasool<sup>-saww</sup> and fought against the Book of Allah<sup>-azwj</sup> which Speaks of our<sup>-asws</sup> rights, and prevented from us<sup>-asws</sup> the obligation which Allah<sup>-azwj</sup> has Obligated for us<sup>-asws</sup>. What have the People<sup>-asws</sup> of the Household of the Prophet<sup>-saww</sup> faced from his<sup>-saww</sup> community, been meted out to us<sup>-asws</sup> after our<sup>-asws</sup> Prophet<sup>-saww</sup>, and Allah<sup>-azwj</sup> is the Helper against the one who is unjust to us<sup>-asws</sup>, and there is no Might and no Power except by Allah<sup>-azwj</sup> the Exalted, the Magnificent”.<sup>10</sup>

<sup>10</sup> Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 978

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ الصَّلَاةِ فِي [شَهْرِ] رَمَضَانَ فِي الْمَسَاجِدِ. قَالَ: لَمَّا قَدِمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْكُوفَةَ أَمَرَ الْحُسَيْنُ بْنُ عَلِيٍّ أَنْ يُنَادِيَ فِي النَّاسِ لَا صَلَاةَ فِي شَهْرِ رَمَضَانَ فِي الْمَسَاجِدِ جَمَاعَةً،

Ali Bin Al Husayn Bin Fazzal, from Ahmad Bin Al-Hassan, from Amro Bin Saeed Al Madainy, from Musaddiq Bin Sadaqah, from Ammar,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the Salat during a month of Ramazan in the Masjids (Tarawih). He<sup>-asws</sup> said: ‘When Amir Al-Momineen<sup>-asws</sup> arrived at Al-Kufa, he<sup>-asws</sup> instructed Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> to call out among the people: ‘There is no Salat during a month of Ramazan in the Masajids in congregation’ (Tarawih).

فَنَادَى فِي النَّاسِ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ بِمَا أَمَرَهُ بِهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَلَمَّا سَمِعَ النَّاسُ مَقَالََةَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ، صَاحُوا وَاعْمَرَاهُ وَاعْمَرَاهُ.

So, Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> called out among the people with what he<sup>-asws</sup> had been instructed with. When the people heard the words of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, they shouted, ‘Waah Umar! Waah Umar!’

فَلَمَّا رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ لَهُ: مَا هَذَا الصَّوْتُ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ النَّاسُ يَصِيحُونَ وَاعْمَرَاهُ وَاعْمَرَاهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ: قُلْ لَهُمْ: صَلُّوا.

When he<sup>-asws</sup> returned to Amir Al-Momineen<sup>-asws</sup> he<sup>-asws</sup> said to him<sup>-asws</sup>: ‘What are these voices?’ He<sup>-asws</sup> said: ‘O Amir Al-Momineen<sup>-asws</sup>! They people are shouting, ‘Waah Umar! Waah Umar!’ Amir Al-Momineen<sup>-asws</sup> said: ‘Say to them, ‘Pray Salat!’<sup>11</sup>

الكَافِي عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ ابْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَدْ عَمِلَتِ الْوَلَاةُ قَبْلِي أَعْمَالًا خَالَفُوا فِيهَا رَسُولَ اللَّهِ ص مُتَعَمِّدِينَ لِخِلافِهِ وَ لَوْ حَمَلْتُ النَّاسَ عَلَى تَرْكِهَا لَتَفَرَّقُوا عَنِّي

(The book) ‘Al Kafi’ – Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar, from Ibn Abu Ayyash, from Suleym Bin Qays Al Hilali who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘The rulers before me<sup>-asws</sup> had worked opposing Rasool-Allah<sup>-saww</sup> in it, deliberating for his<sup>-saww</sup> caliphate, and if I<sup>-asws</sup> were to carry the people upon leaving these, they will disperse from me<sup>-asws</sup>!’

وَ سَأَى الْخَطْبَةَ الطَّوِيلَةَ إِلَى أَنْ قَالَ وَ اللَّهُ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا يَجْتَمِعُوا فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ وَ أَعْلَمْتُهُمْ أَنَّ اجْتِمَاعَهُمْ فِي النَّوَافِلِ بَدْعَةٌ فَتَنَادَى بَعْضُ أَهْلِ عَسْكَرِي مِمَّنْ يُقَاتِلُ مَعِي يَا أَهْلَ الْإِسْلَامِ عُيِّرَتْ سُنَّةُ عُمَرَ يَنْهَانَا عَنِ الصَّلَاةِ فِي شَهْرِ رَمَضَانَ تَطَوُّعًا

And he<sup>-asws</sup> continued the long sermon up to he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! I<sup>-asws</sup> had ordered the people not to be gathering during a month of Ramazan except regarding obligatory (Salat) and I<sup>-asws</sup> let them know that their gathering regarding the optional (Salat) is an innovation, so one of the people of the army, from the ones who had fought alongside me<sup>-asws</sup>, called out,

<sup>11</sup> Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 981

'O people of Al-Islam! He<sup>-asws</sup> has changed the sunnah of Umar! He<sup>-asws</sup> is forbidding us from the Salat during a month of Ramazan voluntarily!'

وَلَقَدْ خِفْتُ أَنْ يَتَوْرُوا فِي نَاحِيَةِ جَانِبِ عَسْكَرِي مَا لَقِيتُ مِنْ هَذِهِ الْأُمَّةِ مِنَ الْفُرْقَةِ وَ طَاعَةِ أَيْمَّةِ الضَّلَالِ وَالْدُّعَاةِ إِلَى النَّارِ الْحَبِيرِ.

And I<sup>-asws</sup> have feared a revolt in a section of a side of my<sup>-asws</sup> army. Oh what I<sup>-asws</sup> have faced from this community, from the divisions and obedience to the leaders of straying, and the callers to the Hellfire!' – the Hadeeth".<sup>12</sup>

**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>

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<sup>12</sup> Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 51 H.1