

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^{-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 وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Innovator's sins will never be forgiven

Summary:

Sins of the one who presents and/or advocates an aspect of religion, which is not in accordance with the teachings of Ahl Al-Bayt^{-asws} will never be pardoned by Allah^{-azwj}, even if he realises his mistake and pleads for forgiveness. This is due to the fact that he may revert to the true teachings of Islam but some who followed him had continued upon it to the extent that some of them may have died upon it. With this background, we present some Ahadith.

ابن الوليد، عن الصفار، عن ابن يزيد، عن حماد، عن حريز رفعه قال: كل بدعة ضلالة، وكل ضلالة سبيلها إلى النار. سن: ابن يزيد مثله.

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Hamaad, from Hareyz, raising it,

'He^{-asws} said: 'Every innovation is a straying, and every straying, its way is to the Fire''.¹

عنه، عن يعقوب بن يزيد، عن العمي، باسناده قال: قال رسول الله صلى الله عليه وآله: أبي الله لصاحب البدعة بالتوبة، قيل: يا رسول الله كيف ذلك؟ - قال: إنه قد أشرب قلبه حبها.

From him, from Yaqoub Bin Yazeed, from the general Muslims, by his chain, said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Refuses (to Accept) the repentance of the innovator'. It was said, 'O Rasool-Allah^{-saww}! Why is that?' He^{-saww} said: 'His heart has drunk (from) its love'.²

وَ بَعْدَ الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ رَفَعَهُ قَالَ مَنْ أَتَى ذَا بَدْعَةٍ فَعَظَّمَهُ فَإِنَّمَا يَسْعَى فِي هَدْمِ الْإِسْلَامِ .

And by this chain, from Muhammad Bin Jamhour, raising it,

'He^{-asws} said: 'If one comes across an innovation, so appreciates him (sides with him), so rather he has assisted in the demolition of Al-Islam'.³

مع: بهذا الإسناد، عن ابن عيسى، عن الأهوازي، عن ابن أبي عمير، عن حماد، عن الحلبي، قال: قلت لأبي عبد الله عليه السلام: ما أدنى ما يكون به العبد كافراً؟ قال: أن يبتدع شيئاً فيتولى عليه ويبرأ ممن خالفه.

By this chain, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Hamad, from Al Halby who said,

¹ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 42

² Al Mahaasin – V 1 Bk 5 H 69

³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 3

'I said to Abu Abdullah^{-asws}, 'What is the least of what the servant would become a Kafir with?' He^{-asws} said: 'If he innovates something, so he carries on upon it and disavows from the ones who oppose him'.⁴

أبي، عن سعد، عن ابن نوح، عن ابن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله عليه السلام قال: كان رجل في الزمن الأول طلب الدنيا من حلال فلم يقدر عليها، وطلبها من حرام فلم يقدر عليها، فأثاه الشيطان فقال له: يا هذا إنك قد طلبت الدنيا من حلال فلم تقدر عليها، وطلبتها من حرام فلم تقدر عليها، أفلا أدلك على شيء تكثر به دنياك ويكثر به تبعك؟ قال: بلى.

My father, from Sa'ad, from Ibn Nuh, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'There was a man during the former times who sought the world from Permissible means, but he was not able upon it, and he sought it from Prohibited means, but he was (still) not able upon it.

Then Satan^{-la} came to him and said to him, 'O you! You have sought the world from Permissible means, but were not able upon it, and you sought it from Prohibited means, but you were (still) not able upon it. So, shall I^{-la} point you upon something by which your world would be abundance, and your followers would be abundant?' He said, 'Yes'.

قال: تبتدع ديناً وتدعو إليه الناس. ففعل فاستجاب له الناس وأطاعوه وأصاب من الدنيا، ثم إنه فكر فقال: ما صنعت؟ ابتدعت ديناً ودعوت الناس ما أرى لي توبة إلا أن آتي من دعوته إليه فأرده عنه.

He^{-la} said, 'Begin a religion and call the people to it'. He did so, and the people responded to him, and obeyed him, and he attained from the world. Then he thought, and he said (to himself), 'What have I done? I began a religion and called the people. I do not see a repentance for me except if I go to the one I called to it, and I return him from it'.

فجعل يأتي أصحابه الذين أجابوه فيقول لهم، إن الذي دعوتكم إليه باطل وإنما ابتدعته فجعلوا يقولون له: كذبت وهو الحق ولكنك شككت في دينك فرجعت عنه.

So, he went to his companions, the ones who had responded to him, and he said to them, 'That which I called you all to, is false, and rather I innovated it'. But, they were saying to him, 'You are lying, and it is the truth. But, you doubted in your religion, so you returned from it'.

فلما رأى ذلك عمد إلى سلسلة فوتد لها وتدا ثم جعلها في عنقه وقال: لا أحلها حتى يتوب الله عز وجل علي فأوحى الله عز وجل إلى نبي من الأنبياء: قل لفلان: وعزيتي لو دعوتني حتى تنقطع أوصالك ما استجبت لك حتى ترد من مات علي ما دعوته إليه فيرجع عنه.

When he saw that, he deliberated to a chain and pegged it (in the ground), and tied it, then made it to be in his neck, and said, 'I will not release it until Allah^{-azwj} Mighty and Majestic Turns (Accepts my repentance) to Me^{-azwj}'. Allah^{-azwj} Mighty and Majestic Revealed unto a Prophet^{-as} from the Prophets: "Say to so and so, by My^{-azwj} Mighty and My^{-azwj} Majesty! Even if you were to supplicate to me until your joints are broken, I^{-azwj} will not Answer (Forgive) you

⁴ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 33

until you return (all the) ones who died upon what you called them to, and they return from it''^{5,6}

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الأدمي، عن مبارك مولى الرضا (عليه السلام)، عن الرضا علي بن موسى (عليه السلام)، قال: «لا يكون المؤمن مؤمنا حتى يكون فيه ثلاث خصال: سنة من ربه، و سنة من نبيه، و سنة من وليه.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Adamy, from Mubarak,

A (devout) slave of Al-Reza^{-asws} (reports) from Al-Reza Ali^{-asws} Bin Musa^{-asws} having said: 'A Believer cannot become a Believer until there are three characteristics in him (that he adheres to) – A Sunnah from his Lord^{-azwj}, and a Sunnah from his Prophet^{-saww}, and a Sunnah from his Guardian^{-asws}.

فأما السنة من ربه فكتمان السر، قال الله عز و جل: **عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ** ، و أما السنة من نبيه فمداراة الناس، فإن الله عز و جل أمر نبيه (صلى الله عليه و آله) بمداراة الناس، فقال: **خُذِ الْعَمْرَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجَاهِلِينَ**، و أما السنة من وليه فالصبر على البأساء و الضراء، يقول الله عز و جل: **وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَاُولَئِكَ هُمُ الْمُتَّقُونَ**.

As for the Sunnah from his Lord^{-azwj}, so it is the concealment of the secret. Allah^{-azwj} Mighty and Majestic **[72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Rasool**. And as for the Sunnah from his Prophet^{-saww}, so it is the concealment from the people, for Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet^{-saww} for concealment from the people, so He^{-azwj} Said **[7:199] Take to Forgiveness and enjoin good and turn aside from the ignorant**. And as for the Sunnah from his Guardian^{-asws}, so it is the patience upon the evil and adversities. Allah^{-azwj} Mighty and Majestic Says **[2:177] and the patient in tribulation and adversity. Such are the people of truth, the pious'**.⁷

علي بن إبراهيم، عن محمد بن عيسى بن عبيد، عن يونس، عن حريز عن زرارة قال: سألت أبا عبد الله عليه السلام عن الحلال والحرام فقال: حلال محمد حلال أبدا إلى يوم القيامة، وحرامه حرام أبدا إلى يوم القيامة، لا يكون غيره ولا يجبي غيره، وقال: قال علي عليه السلام: ما أحد ابتدع بدعة إلا ترك بها سنة

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Hariz from Zurara who has said the following:

'Once I asked Imam Abu 'Abd Allah^{-asws}, recipient of divine supreme covenant, about lawful and unlawful matters and he said, **'Whatever the Holy Prophet^{-saww}, recipient of divine supreme covenant, has made lawful will remain lawful forever until the Day of Judgement and whatever he has made unlawful will remain unlawful forever until the Day of Judgement**. There will be no one other than him and there will come no one other than him.'

⁵ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 16

⁶ Al Mahaasin – V 1 Bk 5 H 70

⁷ معاني الأخبار: 1/184، عيون أخبار الرضا (عليه السلام): 1/256: 9

He said that Imam Ali^{-asws} has said, 'No one has established any innovation (heresy) without abandoning an established noble tradition (of Rasool Allah^{-saww})'.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالدِّعِ مِنْ بَعْدِي فَأَطِهُرُوا الْبِرَاءَةَ مِنْهُمْ وَكُتِبُوا مِنْ سَيِّئِهِمْ وَالْقَوْلُ فِيهِمْ وَالْوَفِيعَةُ وَبَاهْتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَيَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham, from;

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: 'Whenever you see the people of the doubts and the innovation from after me^{-saww}, so display the disownment from them, and frequent from insulting them, and speaking regarding them, and the encountering them, and the defaming them, perhaps they would not covet (plant) the mischief in Al-Islam, and caution the people not to learn from their innovations, Allah^{-azwj} would Write the good deeds for you due to that, and Raise the levels for you in the Hereafter due to that'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ رَفَعَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَالَ إِنَّ مِنْ أْبَعْضِ الْخُلُقِ إِلَى اللَّهِ عَزَّ وَ جَلَّ لِرَجُلَيْنِ رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ فَصْدِ السَّبِيلِ مَشْعُوفٌ بِكَلَامٍ بَدْعَةٍ فَدَّ هَجَّ بِالصَّوْمِ وَ الصَّلَاةِ فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَنَ بِهِ ضَالٌّ عَنْ هُدًى مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنْ افْتَتَدَى بِهِ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ حَمَالٌ خَطَايَا غَيْرِهِ زَهْنٌ بِخَطِيئَتِهِ

Muhammad Bin Yahya, from one of his companions, and Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, from;

Abu Abdullah^{-asws} and Ali Bin Ibrahim, from his father, from Ibn Mahboub, raising it from Amir Al-Momineen^{-asws} having said:

'The most Hateful of the creatures to Allah^{-azwj} Mighty and Majestic are two (types of) men – A man whom Allah^{-azwj} Leaves him to himself. So he is biased from the purpose of the Way, pre-occupying himself with the innovative speech. He would be fondly attached with the Fasting and the praying of *Salat*, but he would be a sedition for the ones who are tempted by him. He is straying from the guidance of the ones who were before him, causing to stray the ones who follow him during his lifetime and after his death, bearing the errors of others, encumbered with his own errors'.

وَ رَجُلٌ قَمَشَ جَهْلًا فِي جَهَالِ النَّاسِ عَانٍ بِأَعْيَاشِ الْفِتْنَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِمًا وَ لَمْ يَعْزْ فِيهِ يَوْمًا سَالِمًا بَكَرَ فَاسْتَكْفَرَ مَا قَلَّ مِنْهُ خَيْرٌ بِمَا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ أَجْنٍ وَ اكْتَنَزَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَخْلِيصِ مَا التَّبَسَّ عَلَى غَيْرِهِ إِنْ خَالَفَ قَاضِيًا سَبَقَهُ لَمْ يَأْمَنْ وَ أَنْ يَنْفُضَ حُكْمَهُ مَنْ يَأْتِي بَعْدَهُ كَفَعَلِهِ بِمَنْ كَانَ قَبْلَهُ

And a man who displays ignorance among the ignorant people assisted by the darkness of the existing '*Fitna*' strife. Those who resemble the people call him a 'scholar', but he has not enriched in it (the knowledge) even for one complete day. So he has accumulated early, a lot

⁸ A-Kafi, Vol. 1, H 175, Ch. 19, h19

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 4

of what a little from it would be better than a lot, to the extent that when he is saturated from the putrid and accumulated (useless knowledge) without a benefit, he sits between the people as a judge, guaranteeing to rid the confusion of others. And if he opposes a judge preceding him, there is no security that his own judgment would not be broken by the one who would come after him, just like his own deed with the one who was before him.

وَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ الْمُعْضَلَاتِ هَيَّأَ لَهَا حَشَوًّا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ غَزْلِ الْعَنْكَبُوتِ لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَ وَلَا يَرَى أَدَّ وَرَاءَ مَا بَلَغَ فِيهِ مَذْهَبًا إِنْ قَاسَ شَيْئًا بِشَيْءٍ لَمْ يَكْذِبْ نَظَرُهُ

And if there descends with him one of the ambiguities and the dilemmas, he would generate a statement for it from his own opinion, then disassociate with it. Thus, he is one who wears the confusion like the web of a spider, not knowing whether he has got it right or erred. He does not reckon that there is knowledge in something from what he has denied, nor does he consider that behind what has reached him is a Religion, nor if he were to compare something with something that his view could be a lie.

وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ أَكْتَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ لِكَيْلَا يُقَالَ لَهُ لَا يَعْلَمُ ثُمَّ جَسَرَ فَقَضَى فَهُوَ مِفْتَاحُ عَشَوَاتِ رِكَابِ شُبُهَاتِ خَبَاطِ جَهَالَاتٍ لَا يَعْتَدِرُ مِمَّا لَا يَعْلَمُ فَيَسْلَمُ وَلَا يَعْضُ فِي الْعِلْمِ بِضُرْسٍ قَاطِعٍ فَيَعْتَمُ يَدْرِي الرِّوَايَاتِ دَرُو الرِّيحِ الْهَشِيمِ تَبْكِي مِنْهُ الْمَوَارِيثُ وَ تَصْرُحُ مِنْهُ الدِّمَاءُ

And if a matters is opaque (unclear) upon him, he would conceal it due to what he knows from his own ignorance of it, so that perhaps it would be said, 'He does not know'. Then he becomes audacious and he passes a judgment. Thus it (becomes) a key of inability to see, riding the confusion in blind ignorance, not excusing himself from what he does not know. He does not bite into the knowledge with cutting teeth, so he splatters out the reports (Ahadeeth) like the wind scattering the wildfires. The inheritances (of the people) weep due to it, and blood (murder cases etc.) scream out due to it.

يُسْتَحَلُّ بِقَضَائِهِ الْفَرْجُ الْحَرَامُ وَ يُحَرَّمُ بِقَضَائِهِ الْفَرْجُ الْحَلَالُ لَا مَلِيءٌ بِإِصْدَارِ مَا عَلَيْهِ وَرَدَ وَ لَا هُوَ أَهْلٌ لِمَا مِنْهُ فَرَطَ مِنَ إِدْعَائِهِ عِلْمَ الْحَقِّ .

He makes the Prohibited sexual relations to be permissible by his judgment, and he prohibits the Permissible sexual relations by his judgment. Neither can he be relied upon for the implementations that arrive from him, nor is he rightful of what is overdone from him, from his claims of the truthful knowledge'.¹⁰

¹⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 6