

# **‘Sunnah and its replacement by Innovations (Bid’ah)’**

## Table of Contents

Sunnah and its replacement by Innovations (Bid'ah) .....	3
Summary: .....	3
Ahadith denouncing some of the prevailing Innovations: .....	4
The Treats of a praiseworthy believer: .....	5
Introduction: .....	8
One Must not oppose a Sunnah: .....	9
All what is required is in the Book and in the Sunnah: .....	9
The Valuable knowledge: .....	10
Opinions can never find the Sunnah: .....	10
Sunnah cannot be analogized: .....	11
An Innovation kills a Sunnah: .....	11
Deeds are (only) accepted if performed in accordance with Sunnah: .....	12
The Difference between the Sunnah, innovation, union and deviation: .....	14
The grave situation reflecting affairs of our time: .....	16
APPENDIX I .....	17
When people mix Ahadith with their own words .....	17
APPENDIX II .....	22
Sermon of Amir ul-Momineen <sup>-asws</sup> on changing of Sunnah: .....	22

### **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:** Aja! Allah hey wa Fara Jaak

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

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

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

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 وَالْعُرَى أَعْدَائَهُمْ أَجْمَعِينَ

## Sunnah and its replacement by Innovations (Bid'ah)

### Summary:

Each day we find something new embraces our socio-religious practices, initially coming from the fashion industry as promoted by a celebrity in a festival/movie. This, at the start, is considered unusual and expensive and is cautiously observed by the society. However, it is passionately adopted by the rich and notables - inspiring less well-offs and gradually finding its way into the norms of the general public with counterfeits. Thus, attains widespread adoption or at least 'flavour of the month', until the arrival of the next one, some of these end-up as a permanent feature of our lives.

Some, among many examples, are dragging long dresses on the floor, man wearing orange-coloured outfits, wearing pointed shoes, singing and dancing in mixed gender celebrations and the list goes on..... How could one resist and detest these trends since everyone seems to be following? The best defence would be to educate ourselves, once we know the views of those<sup>-asws</sup> - who we love and adore more than the lives of our parents and children, have abhorred an innovation (Bid'ah), we would certainly look down upon whatever society puts forwards if it is denounced by the Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> pure progeny (the Ahl Al-Bayt<sup>-asws</sup>). And this is the purpose of this article to highlight the importance of acting upon the Sunnah (traditions) of Masomeen<sup>-asws</sup>. Prior to that we review some Ahadith which reject the above-mentioned innovations.

## Ahadith denouncing some of the prevailing Innovations:

وَأَمَّا النَّبِيُّ مِنْ أَخْلَاقٍ قَوْمٍ لُوطٍ فَالْجُلَاهِقُ وَهُوَ الْبُنْدُقُ وَ الْحَذْفُ وَ مَضْعُ الْعِلْكِ وَ إِزْحَاءُ الْإِزَارِ حِيَلَاءَ وَ حَلُّ الْأَزْزَارِ مِنَ الْقَبَاءِ وَ الْقَمِيصِ.

(I heard Ali<sup>-asws</sup> saying: In a lengthy Hadith) And as for which are from manners of the people of (Prophet) Lut<sup>-as</sup> – were dragging the trouser, and loosening the trouser from the cloak and the shirt” (letting trouser drag on the floor).<sup>1</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْصَى رَجُلًا مِنْ بَنِي تَمِيمٍ فَقَالَ لَهُ إِيَّاكَ وَ إِسْبَالَ الْإِزَارِ وَ الْقَمِيصِ فَإِنَّ ذَلِكَ مِنَ الْمَخِيلَةِ وَ اللَّهُ لَا يُحِبُّ الْمَخِيلَةَ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> that the Prophet<sup>-saww</sup> advised a man from the Clan of Tameem so he<sup>-saww</sup> said to him: 'Beware of letting the trousers and the shirt to drag, for that is from the fancifulness and Allah<sup>-azwj</sup> does not Love the fanciful'.<sup>2</sup>

لا تتخذوا الملسن فإنه حذاء فرعون

(Amir ul-Momineen<sup>-asws</sup> said in a lengthy Hadith): Do not take to the pointed (shoes) for it is a shoe of Pharaoh<sup>-la</sup>, and he<sup>-la</sup> was the first one to wear the pointed shoes. (An extract)<sup>3</sup>

قرب الإسناد عَنْهُمَا عَنْ حَنَانٍ عَنِ الصَّادِقِ ع قَالَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع إِيَّاكَ أَنْ تَتَخَتَّمَ بِالذَّهَبِ فَإِنَّهَا حِلْيَتُكَ فِي الْجَنَّةِ وَ إِيَّاكَ أَنْ تَلْبَسَ الْقَمِيصَ وَ إِيَّاكَ أَنْ تَرَكَّبَ بِمِثْرَةٍ حُمْرَاءَ فَإِنَّهَا مِنْ مَيَاثِرِ إِبْلِيسَ.

(The book) 'Qurb Al Asnaad' – from them, from Hanan,

'From Al-Sadiq<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'Beware of wearing the ring of gold, for it is (to be) your ornament in the Paradise, and beware of wearing the orange (priestly clothes), and beware of riding on the red (silk & brocade material for saddling), for is it from the saddles of Satan<sup>-la</sup>'.<sup>4</sup>

ثواب الأعمال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنِ الْبُقَاطِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَكَبَ الرَّجُلُ الدَّابَّةَ فَسَمَّى رَدْفَهُ مَلَكٌ يَحْفَظُهُ حَتَّى يَنْزِلَ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Al Barqy, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

<sup>1</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 10

<sup>2</sup> Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 5

<sup>3</sup> بحار الأنوار (ط - بيروت)، ج 10، ص: 94

<sup>4</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 6

'From Abu Al-Hassan<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Whenever the man rides the animal (transport), so he names (Allah<sup>-azwj</sup>), an Angel rides behind him, protecting him until he descends.

فَإِذَا رَكَبَ وَ لَمْ يُسَمِّ رَدْفَهُ شَيْطَانٌ فَيَقُولُ لَهُ تَعَنَّ فَإِنْ قَالَ لَا أَحْسِنُ قَالَ تَمَنَّ فَلَا يَزَالُ يَتَمَنَّى حَتَّى يَنْزِلَ

When he rides and does not name (Allah<sup>-azwj</sup> – recites Bismillah), Satan<sup>-la</sup> rides behind him. He<sup>-la</sup> says to him, 'Sing!' If he says, 'I am not good (at singing)'. He<sup>-la</sup> says, 'Wish (for it)!'. He does not cease to which until he descends' – (Hence one must not listen to the music while travelling - (An extract).<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ الْغِنَاءُ مِمَّا وَعَدَ اللَّهُ عَذْرَ وَ جَلَّ عَلَيْهِ النَّارُ وَ تَلَا هَذِهِ الْآيَةَ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِضِلِّ عَنْ سَبِيلِ اللَّهِ بِعَيْرِ عِلْمٍ وَ يَتَّخِذَهَا هُزُوءًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Ali Bin Ismail, from Ibn Muskan, from Muhammad Bin Muslim, the narrator says:

'I heard Abu Ja'far<sup>-asws</sup> saying, 'الْغِنَاءُ' the singing (music) is from what Allah<sup>-azwj</sup> Mighty and Majestic has Promised the Fire over it, and he<sup>-asws</sup> recited this Verse [31:6] ***And from the people is one who buys amusing discourse to lead astray from Allah's Way without knowledge, and to take it for a mockery; these shall have an abasing Punishment***'.<sup>6</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْخَزَّازِ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ عَنْ كُثَيْبِ الصَّيْدَاوِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ ضَرَبَ الْعِيدَانِ يُنْبِثُ التَّفَاقُ فِي الْقَلْبِ كَمَا يُنْبِثُ الْمَاءُ الْخَضِرَةَ .

From him, from Ali Bin Ma'bad, from Al Hassan Bin Ali Al Khazzaz, from Ali Bin Abdul Rahman, from Kuleyb Al Saydawi who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Striking the two drumsticks grows the hypocrisy in the heart just as the water grows the vegetation'.<sup>7</sup>

## The Treats of a praiseworthy believer:

وَقَالَ ع طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سِرِّيَّتُهُ وَ حَسُنَتْ خَلِيقَتُهُ وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ لِسَانِهِ وَ عَزَلَ عَنِ النَّاسِ شَرَّهُ وَ وَسَعَتْهُ السُّنَّةُ وَ لَمْ يُنْسَبْ إِلَى الْبِدْعَةِ

<sup>5</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 25

<sup>6</sup> Al Kafi – V 6 – The Book of Drinks Ch 34 H 4

<sup>7</sup> Al Kafi – V 6 – The Book of Drinks Ch 34 H 20

(Amir ul-Momineen<sup>-asws</sup> said - Nahjul Balagha) And he<sup>-asws</sup> said: 'Beatitude is for one who is humble in his soul, and his earnings are good, and his heart is righteous, and his manners are excellent, and he spends from the surplus of his wealth, and withholds the surplus from his tongue, and isolates his evil away from the people, and his striving is the Sunnah, and he does not attribute (support) to an innovation Bid'ah'".<sup>8</sup>

The Sunnah is of two types:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) السُّنَّةُ سُنَّتَانِ سُنَّةٌ فِي فَرِيضَةٍ الْأَخْذُ بِهَا هُدًى وَ تَرْكُهَا ضَلَالَةٌ وَ سُنَّةٌ فِي غَيْرِ فَرِيضَةٍ الْأَخْذُ بِهَا فَضِيلَةٌ وَ تَرْكُهَا إِلَى غَيْرِ حَاطِيَّةٍ

Ali Bin Ibrahim, from his father, from Al Nowfal, from Al Sakuny, from;

Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The Sunnah are two (types of) Sunnah – A Sunnah regarding an Obligation, the taking by it is guidance and the neglecting it is a straying; and a Sunnah regarding other than an Obligation, the taking by it is a merit but there is no harm if one is unable to practise'.<sup>9</sup>

How do we get to know the Sunnah? It's from Ahadith;

وَ قَالَ عِ اعْقِلُوا الْخَبَرَ إِذَا سَمِعْتُمُوهُ عَقْلٌ رِعَايَةٌ لَا عَقْلٌ رِوَايَةٌ فَإِنَّ رِوَاةَ الْعِلْمِ كَثِيرٌ وَ رِعَايَتُهُ قَلِيلٌ

And he (Ali Amir ul-Momineen<sup>-asws</sup>) said: 'Understand the Hadeeth when you hear it - the understanding of a follower (but) not understanding of a reporter, for the reporters of the knowledge are many, but its followers are few'.<sup>10</sup>

Finally, how one gets trapped into Bid'ah and how to recognise it and avert falling into it.

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ جَمِيعاً عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حَاطَبُ أَمِيرِ الْمُؤْمِنِينَ ع النَّاسَ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا بَدَأَ وَفُوعُ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ وَ أَحْكَامُ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالًا فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخْفَ عَلَى ذِي حِجَى وَ لَوْ أَنَّ الْحَقَّ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ وَ لَكِنْ يُؤْخَذُ مِنْ هَذَا ضِعْفٌ وَ مِنْ هَذَا ضِعْفٌ فَيَمَزْجَانِ فَيَحِجَّانِ مَعًا فَهَذَا لِكِ اسْتَحْوَذَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ نَجَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى.

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

Abu Ja'far<sup>-asws</sup> says that Amir-Al-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

<sup>8</sup> Nahj Al Balagah – Saying 123

<sup>9</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 12

<sup>10</sup> Nahj Al Balagah – Saying 98

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>11</sup>.

---

<sup>11</sup> الكافي (ط - الإسلامية)، ج1، ص: 54، Al Mahaasin – V 1 Bk 5 H 74,

## Introduction:

We must adhere to Sunnah, as much as possible, our acts of worships, prayers as well as our social life-style - all need to be in accordance with Sunnah, i.e., the traditions of Rasool Allah<sup>-saww</sup> and Ahl Al-Bayt<sup>-asws</sup>.

Sunnah of Rasool Allah<sup>-saww</sup> would never change due to the fact the Sunnah of Allah<sup>-azwj</sup> does not change, e.g., Allah<sup>-azwj</sup> Says in the Holy Quran:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62}

***Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]***

Also, Allah<sup>-azwj</sup> Says at another place in the Holy Quran:

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتِ الْأَوَّلِينَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا {43}

***Behaving arrogantly in the earth and plotting the evil, and the evil plot does not affect any except its perpetrators. So, are they awaiting except for the ways of the former ones? You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43]***

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ سَهْلِ بْنِ الْحَارِثِ عَنِ الدِّهَاتِ مَوْلَى الرِّضَا (عليه السلام) قَالَ سَمِعْتُ الرِّضَا (عليه السلام) يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ سُنَّةٌ مِنْ رَبِّهِ وَ سُنَّةٌ مِنْ نَبِيِّهِ وَ سُنَّةٌ مِنْ وَلِيِّهِ

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Sahl Bin Al Haris, from;

Al-Dilhat, a slave of Al-Reza<sup>-asws</sup> who said, 'I heard Al-Reza<sup>-asws</sup> saying: 'A Momin cannot happen to be (a Momin) until there happen to be three characteristics in him – a Sunnah from his Lord<sup>-azwj</sup>, and a Sunnah from His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and a Sunnah from His<sup>-azwj</sup> Guardian<sup>-asws</sup> (Imam).

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَيْتَمَانُ سِرِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

So, as for the Sunnah from his Lord<sup>-azwj</sup>, so it is the concealment of His<sup>-azwj</sup> Secrets. Allah<sup>-azwj</sup> Mighty and Majestic Says [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 Messenger.***

وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ (صلى الله عليه وآله) بِمُدَارَاةِ النَّاسِ فَقَالَ لِحُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبِئْسَاءِ وَ الضَّرَاءِ .



And as for the Sunnah from His<sup>-azwj</sup> Prophet<sup>-saww</sup>, so it is the politeness with the people, for Allah<sup>-azwj</sup> Mighty and Majestic Commanded His<sup>-azwj</sup> Prophet<sup>-saww</sup> with being polite with the people, so He<sup>-azwj</sup> Said **[7:199] Take to Forgiveness and enjoin good and turn aside from the ignorant**. And as for the Sunnah of His<sup>-azwj</sup> Guardian<sup>-asws</sup>, so it is the patience during the destitution and the adversities'.<sup>12</sup>

## One Must not oppose a Sunnah:

وَهَذَا الْإِسْنَادُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ خَالَفَ كِتَابَ اللَّهِ وَ سُنَّةَ مُحَمَّدٍ (صلى الله عليه وآله) فَقَدْ كَفَرَ .

And by this chain, from Ibn Abu Umeir, from one of his companions who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The one who opposes the Book of Allah<sup>-azwj</sup> and the Sunnah of Muhammad<sup>-saww</sup>, so he has disbelieved'.<sup>13</sup>

قُلْتُ جَعَلْتُ فِدَاكَ وَ إِنْ كُنْتُ أَقْوَى عَلَى أَكْثَرِ مِنْ هَذَا يُعَذِّبُنِي اللَّهُ عَلَى كَثْرَةِ الصَّلَاةِ فَقَالَ لَا وَ لَكِنْ يُعَذِّبُ عَلَى تَرْكِ السُّنَّةِ .

(In a lengthy Hadith, the narrator says, he asked from Imam Jafar e Sadiq<sup>-asws</sup>): I said, 'May I be sacrificed for you<sup>-asws</sup>! And if I was strong enough upon more than this, would Allah<sup>-azwj</sup> Punish me upon the more *Salāts*?' So he<sup>-asws</sup> said: 'No, but He<sup>-azwj</sup> would Punish upon neglecting the Sunnah' (An extract).<sup>14</sup>

## All what is required is in the Book and in the Sunnah:

We have no excuse, as all that which we need to know for acting upon the Sunnah are given in the Book and Sunnah:

عَلَيَّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ شَيْءٍ إِلَّا وَ فِيهِ كِتَابٌ أَوْ سُنَّةٌ .

Ali, from Muhammad Bin Isa, from Yunus, from Hammad, from Abu Abdullah<sup>-asws</sup>, said,

'I heard him<sup>-asws</sup> saying: 'There is none from the things except that with regards to it -there is (something in the) Book or a Sunnah'.<sup>15</sup>

<sup>12</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 39

<sup>13</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 6

<sup>14</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 5

<sup>15</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 4

## The Valuable knowledge:

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ دُرُسْتِ الْوَاسِطِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ دَخَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَسْجِدَ فَإِذَا جَمَاعَةٌ قَدْ أَطَافُوا بِرَجُلٍ فَقَالَ مَا هَذَا فَقِيلَ عَلَامَةٌ فَقَالَ وَمَا الْعَلَامَةُ فَقَالُوا لَهُ أَعْلَمُ النَّاسِ بِأَنْسَابِ الْعَرَبِ وَ وَقَائِعِهَا وَ أَيَّامِ الْجَاهِلِيَّةِ وَ الْأَشْعَارِ الْعَرَبِيَّةِ

Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Ubeydullah Bin Abdullah Al Dihqan, from Dorost Al Wasity, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Musa<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> entered the Masjid, so there was a group which had encircled a man. So he<sup>-saww</sup> said: 'What is this one?' So it was said: '(He is an) Allama'. So he<sup>-saww</sup> said: 'And what is an Allama?' So they said to him<sup>-saww</sup>, 'The most knowledgeable of the people with the lineages of the Arabs and their events, and the days of the Ignorance (pre-Islamic period), and the poetry of the Arabs'.

قَالَ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) ذَلِكَ عَلِمٌ لَا يَضُرُّ مَنْ جَهِلَهُ وَ لَا يَنْفَعُ مَنْ عَلِمَهُ ثُمَّ قَالَ النَّبِيُّ (صلى الله عليه وآله) إِنَّمَا الْعِلْمُ ثَلَاثَةٌ آيَةٌ مُحْكَمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ أَوْ سُنَّةٌ قَائِمَةٌ وَ مَا خِلَافُهَا فَهُوَ فَضْلٌ.

He<sup>-asws</sup> said: 'So the Prophet<sup>-saww</sup> said: 'That is a knowledge neither harming the one who is ignorant of it, nor does it benefit the one who knows it'. Then the Prophet<sup>-saww</sup> said: 'But rather, the knowledge is of three (types) – A Decisive Verse, or a just Obligation, or an established Sunnah; and whatever is besides these, so it is 'فَضْلٌ' useless'.<sup>16</sup>

## Opinions can never find the Sunnah:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُتَّى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) تَرُدُّ عَلَيْنَا أَشْيَاءَ لَيْسَ نَعْرِفُهَا فِي كِتَابِ اللَّهِ وَ لَا سُنَّةٍ فَتَنْظُرُ فِيهَا فَقَالَ لَا أَمَّا إِنَّكَ إِنْ أَصَبْتَ لَمْ تُؤْجَرْ وَ إِنْ أَخْطَأْتَ كَذَبْتَ عَلَى اللَّهِ عَزَّ وَ جَلَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Musna Al Hannat, from Abu Baseer who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Things (certain matters) are referred to us, neither do we recognise these in the Book of Allah<sup>-azwj</sup> not Sunnah. So can we apply our opinion in these?'

<sup>16</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 1

So he<sup>-asws</sup> said: 'No, but if you are correct, you will not be Rewarded (for being correct), and if you err, you would have lied against Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>17</sup>

## Sunnah cannot be analogized:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِيَانَ بْنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ السُّنَّةَ لَا تُقَاسُ أَلَا تَرَى أَنَّ امْرَأَةً تَقْضِي صَوْمَهَا وَ لَا تَقْضِي صَلَاتَهَا يَا أَبَانُ إِنَّ السُّنَّةَ إِذَا قِيسَتْ مُحِقَّ الدِّينَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The Sunnah cannot be analogized. Can you not see that the woman fulfils her Fasts but she does not fulfil her *Salat*? O Aban! The Sunnah, when analogised, obliterates (demolishes) the Religion'.<sup>18</sup>

## An Innovation kills a Sunnah:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ حَرْبٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع- عَنِ الْحَلَالِ وَالْحَرَامِ فَقَالَ خَلَالُ مُحَمَّدٍ خَلَالٌ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ لَا يَكُونُ غَيْرُهُ وَ لَا يَحِيءُ غَيْرُهُ وَ قَالَ قَالَ عَلِيُّ ع مَا أَحَدٌ ابْتَدَعَ بِدْعَةً إِلَّا تَرَكَ بِهَا سُنَّةً.

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

'Once I asked Imam Abu 'Abdullah<sup>-asws</sup>, recipient of divine supreme covenant, about lawful and unlawful matters and he said, 'Whatever the Holy Prophet<sup>-saww</sup>, recipient of divine supreme covenant, has made lawful will remain lawful forever until the Day of Judgement and whatever he<sup>-saww</sup> has made unlawful will remain unlawful forever until the Day of Judgement. There will be no one other than him<sup>-saww</sup> and there will come no one other than him<sup>-saww</sup>.' He said that Imam Ali<sup>-asws</sup> has said, '**No one has established any innovation (Bid'ah - heresy) without abandoning (killing) an established noble Sunnah (tradition of Rasool Allah<sup>-saww</sup>)**'.<sup>19</sup>

رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) : يَا ابْنَ مَسْعُودٍ إِيَّاكَ أَنْ تَسْخُرَ سُنَّةً بِدْعَةٍ فَإِنَّ الْعَبْدَ إِذَا سَنَّ سُنَّةً سَيِّئَةً لَحِقَهُ وَرُزْهَا وَ وَرَزَ مَنْ عَمِلَ بِهَا

<sup>17</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 11

<sup>18</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 15

<sup>19</sup> A-Kafi, Vol. 1, H 175, Ch. 19, h19

Rasool Allah<sup>-saww</sup> said (in a lengthy Hadith), 'Never start a practice based on an innovation; for a man who initiates a bad practice will incur its sin and the sins of the people who imitate him.'<sup>20</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بِسْطَامَ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْهَيْثَمِ بْنِ وَقِيدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنْ سَعْدِ بْنِ إِسْكَافٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مَا بَالُ أَقْوَامٍ غَيَّرُوا سُنَّةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَعَدَلُوا عَنْ وَصِيَّهِ لَا يَتَحَوُّونَ أَنْ يَنْزَلَ بِهِمُ الْعَذَابُ

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abdy, from Sa'd Al Askaf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'What is the matter with a people who are changing the *Sunnah* of Rasool-Allah<sup>-saww</sup> and are turning away from his<sup>-saww</sup> bequest? Are they not fearing that the Punishment might descend upon them?'

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ

Then he<sup>-asws</sup> recited the Verse **[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] into Hell?'**

ثُمَّ قَالَ نَحْنُ النَّعْمَةُ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيَّ عِبَادِهِ وَ بِنَا يُفَوِّزُ مَنْ فَازَ يَوْمَ الْقِيَامَةِ .

Then he<sup>-asws</sup> said: 'We<sup>-asws</sup> are the Favour which Allah<sup>-azwj</sup> has Favoured with upon His<sup>-azwj</sup> servants, and with us<sup>-asws</sup> will be the successful ones, who would succeed on the Day of Judgment'.<sup>21</sup>

## Deeds are (only) accepted if performed in accordance with Sunnah:

الْأَمَالِي لِلشَّيْخِ الطُّوسِيِّ ابْنِ مُخَلَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ النَّحْوِيِّ عَنْ مُوسَى بْنِ سَهْلٍ الْوُشَّاءِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيَّةَ عَنْ يُونُسَ بْنِ عُيَيْدٍ عَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ (ص) عَمَلٌ قَلِيلٌ فِي سُنَّةٍ خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ فِي بِدْعَةٍ.

Al-Amali Al-Sheikh Al-Toosi, Ibn Mukhladin, from Mohammed Ibn Abd ul Wahid Al-Nahawi, from Musa Ibn Suhail Al-Washai, from Ismail Ibn Uliya from Younis Ibn Ubbaid from Al-Hassan who said:

Rasool Allah<sup>-saww</sup> said, 'Little worship following a correct [Prophetic] Sunnah is better than a lot of worship following an innovation.'<sup>22</sup>

<sup>20</sup> بحار الأنوار (ط - بيروت)، ج 74، ص: 104

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 27 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) إِنَّ أَفْضَلَ الْأَعْمَالِ عِنْدَ اللَّهِ مَا عُمِلَ بِالسُّنَّةِ وَإِنْ قَلَّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, raising it, said,

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘The most superior of the deeds in the Presence of Allah<sup>-azwj</sup> is what is performed by (following) the Sunnah, and even though it may be little’.<sup>23</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْمَاعِيلَ بْنِ إِسْحَاقَ الْأَزْدِيِّ عَنْ أَبِي عُثْمَانَ الْعُبَيْدِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا قَوْلَ إِلَّا بِعَمَلٍ وَلَا عَمَلٌ إِلَّا بِنِيَّةٍ وَلَا قَوْلَ وَلَا عَمَلٌ وَلَا نِيَّةٌ 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>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ مَا مِنْ أَحَدٍ إِلَّا وَ لَهُ شِرَّةٌ وَ فَتْرَةٌ فَمَنْ كَانَتْ فَتْرَتُهُ إِلَى سُنَّةٍ فَقَدْ اهْتَدَى وَ مَنْ كَانَتْ فَتْرَتُهُ إِلَى بِدْعَةٍ فَقَدْ غَوَى .

Ali Bin Ibrahim, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir, from;

Abu Ja'far<sup>-asws</sup> said: Everyone has inclination towards desires and reluctance towards good deeds. So, a person would be successful if he performs deeds, even at reduced level, but in accordance with the Sunnah. However, he would go astray if he strives in the direction of innovations.<sup>25</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كُلُّ مَنْ تَعَدَّى السُّنَّةَ رَدَّ إِلَى السُّنَّةِ .

Ali Bin Muhammad, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Hassan and Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from Musa Bin Bakr, from Zurara Bin Ayn, from;

Abu Ja'far<sup>-asws</sup> has said: ‘Whoever goes against the Sunnah, he must be made to return to the Sunnah’.<sup>26</sup>

<sup>22</sup> بحار الأنوار (ط - بيروت)، ج2، ص: 261

<sup>23</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 7

<sup>24</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 9

<sup>25</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 10

<sup>26</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 11

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَلَا إِنَّ لِكُلِّ عِبَادَةٍ شَرَّةً ثُمَّ تَصِيرُ إِلَى فِتْرَةٍ فَمَنْ صَارَتْ شَرَّةُ عِبَادَتِهِ إِلَى سُنَّتِي فَقَدْ اهْتَدَى وَمَنْ خَالَفَ سُنَّتِي فَقَدْ ضَلَّ وَكَانَ عَمَلُهُ فِي تَبَابٍ أَمَا إِنِّي أَصْلِي وَأَنَا مُ وَأَصُومُ وَأُفْطِرُ وَأُصْحَكُ وَأُبْكِي فَمَنْ رَغِبَ عَنِّي مِنْهَا جِي وَسُنَّتِي فَلَيْسَ مِنِّي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Indeed! Every worship has a vigour, then it comes to the nature. So the one who becomes vigorous in his worship to my<sup>-saww</sup> Sunnah, so he has been Guided, and the one who opposes my<sup>-saww</sup> Sunnah, so he has strayed, and his deeds would be in ruination. As for me<sup>-saww</sup>, I<sup>-saww</sup> pray *Salāt*, and sleep, and Fast, and break the Fast, and smile, and cry. So the one who turns away from my<sup>-saww</sup> Manifesto and my<sup>-saww</sup> Sunnah, so he is not from me<sup>-saww</sup>'.

وَقَالَ كَفَى بِالْمَوْتِ مَوْعِظَةً وَكَفَى بِالْيَقِينِ غِنًى وَكَفَى بِالْعِبَادَةِ شُغْلًا .

And he<sup>-asws</sup> said: 'Suffice with death as an exhortation, and suffice with the conviction as affluence, and suffice with the worship as a pre-occupation'.<sup>27</sup>

## The Difference between the Sunnah, innovation, union and deviation:

جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أَخْبِرْنِي عَنِ السُّنَّةِ وَالدُّعَاةِ وَالْجَمَاعَةِ وَالْفِرْقَةِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع السُّنَّةُ مَا سَنَّ رَسُولُ اللَّهِ وَالدُّعَاةُ مَا أُخْرِجَتْ مِنْ بَعْدِهِ وَالْجَمَاعَةُ أَهْلُ الْحَقِّ وَإِنْ كَانُوا قَلِيلًا وَالْفِرْقَةُ أَهْلُ الْبَاطِلِ وَإِنْ كَانُوا كَثِيرًا.

A man went to see Ameer ul-Momineen<sup>-asws</sup> and said: "What does tradition, innovation, union and deviation mean?" Ameer ul-Momineen<sup>-asws</sup> replied: "Tradition refers to the way of living that Rasool Allah<sup>-saww</sup> has prescribed (demonstrated by acting upon). Innovation refers to ways that have been proposed after the Prophet<sup>-saww</sup>. Union refers to the assembly of a group of people who believe in Allah<sup>-azwj</sup>, even if they are few in number, and deviation refers to following what is wrong, even if the number of such followers is large."<sup>28</sup>

And Amir ul-Momineen<sup>-asws</sup> also said, in another Sermon:

وَرُوي أَنَّهُ ع قَالَ: إِنَّ أُنْبَعْضَ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى رَجُلَانِ رَجُلٌ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ سَائِرٌ بَعِيرٌ عَلَيْهِمْ وَلَا دَلِيلَ مَشْعُوفٍ بِكَلَامٍ بِدْعَةٍ وَدُعَاءٍ ضَالَّةٍ فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَنَ بِهِ ضَالٌّ [عَنْ] هَذِي مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنْ افْتَتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ حَمَلٌ خَطَايَا غَيْرِهِ زَهْنٌ بِخَطِيئَتِهِ

<sup>27</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 44 H 1

<sup>28</sup> مشكاة الأنوار في غرر الأخبار، النص، ص: 152

Among all the people the most detested before Allah<sup>-azwj</sup> are two persons. One is he who is devoted to his self (with his own religious ideas). So, he is deviated from the true path and loves speaking about (foul) innovations and inviting towards wrong path. He is therefore a nuisance for those who are enamoured of him, is himself misled from the guidance of those preceding him, misleads those who follow him in his life or after his death, carries the weight of others' sins and is entangled in his own misdeeds.

وَرَجُلٌ قَمَشَ جَهْلًا فَوُضِعَ فِي جَهَالِ الْأُمَّةِ غَارٌ فِي أَغْبَاشِ الْفِتْنَةِ قَدْ لَهَجَ مِنْهَا بِالصَّوْمِ وَ الصَّلَاةِ - عَمِيَ فِي عَقْدِ الْهُدْنَةِ سَمَاءُ اللَّهِ عَارِيًا مُنْسَلِحًا وَ سَمَاءُ أَشْبَاهِ النَّاسِ عَالِمًا وَ لَيْسَ بِهِ وَ لَمَّا يَغْنُ فِي الْعِلْمِ يَوْمًا سَالِمًا بَكَرَ فَاسْتَكْبَرَ مِنْ جَمْعِ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ آجَنِ وَ أَكْثَرَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ مُفْتِيًا قَاضِيًا ضَامِنًا لِتَخْلِيصِ مَا التَّبَسَّ عَلَى غَيْرِهِ إِنْ خَالَفَ مَنْ سَبَقَهُ لَمْ يُؤْمِنْ مِنْ نَقْضِ حُكْمِهِ مَنْ بَاتِيَ مِنْ بَعْدِهِ كَفَعْلِهِ بِمَنْ كَانَ قَبْلَهُ فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّا لَهَا حَشَوًا رِثًا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ الْعَنْكَبُوتِ خَبَّاطُ جَهَالَاتٍ وَ رَكَّابُ عَشَوَاتٍ وَ مِفْتَاحُ شُبُهَاتٍ فَهُوَ لَا يَدْرِي أَصَابَ الْحَقَّ أَمْ أَخْطَأَ إِنْ أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ وَ إِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ فَهُوَ مِنْ رَأْيِهِ فِي مِثْلِ نَسْجِ غَزَلِ الْعَنْكَبُوتِ الَّذِي إِذَا مَرَّتْ بِهِ النَّارُ لَمْ يَعْلَمْ بِهَا لَمْ يَعْصُ عَلَى الْعِلْمِ بِضُرْسٍ قَاطِعٍ فَيَعْنَمُ بِذُرِّي الرِّوَايَاتِ إِذْ رَأَى الرِّيحَ الْهَشِيمَ

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

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

لَا مَلِيٍّ وَاللَّهِ . بِإِصْدَارِ مَا وَرَدَ عَلَيْهِ، وَلَا هُوَ أَهْلٌ لِمَا فُوضَ إِلَيْهِ، لَا يَحْسُبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ، وَلَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مِنْهُ مَذْهَبًا لِعَيْرِهِ، وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَنَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ ، تَصْرُحُ مِنْ جَوْرِ فَضَائِهِ الدِّمَاءِ، وَتَعَجُّ مِنْهُ الْمَوَارِيثُ.

By Allah<sup>-azwj</sup>, he is not capable of solving the problems that come to him nor is fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realise that what is beyond his reach is within the reach of others. If anything is not clear to him he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.

إِلَى اللَّهِ أَشْكُو مِنْ مَعْشَرٍ يَعِيشُونَ جُهَالًا، وَيَمُوتُونَ ضَلَالًا، لَيْسَ فِيهِمْ سَلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا ثَلِيَ حَقُّ تِلَاوَتِهِ، وَلَا سَلْعَةٌ أَنْفَقُوعًا وَلَا أَعْلَى ثَمًّا مِنَ الْكِتَابِ إِذَا خُرِفَ عَنْ مَوَاضِعِهِ، وَلَا عِنْدَهُمْ أَنْكَرُ مِنَ الْمَعْرُوفِ، وَلَا أَعْرَفُ مِنَ الْمَكْرِ.

I complain to Allah<sup>-azwj</sup> about persons who live ignorant and die misguided. For them nothing is more worthless than the Qur'an if it is recited as it should be recited, nor anything more valuable than the Qur'an if its verses are removed from their places, nor anything more vicious than virtue nor more virtuous than vice.<sup>29</sup>

## The grave situation reflecting affairs of our time:

عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْإِمَامِ الْحَسَنِ الْعَسْكَرِيِّ ع: أَنَّهُ قَالَ لِأَبِي هَاشِمٍ الْجَعْفَرِيِّ يَا أَبَا هَاشِمٍ سَيَأْتِي زَمَانٌ عَلَى النَّاسِ وَجُوهُهُمْ صَاحِكَةٌ مُسْتَبْشِرَةٌ وَ قُلُوبُهُمْ مُظْلِمَةٌ مُتَكَدِّرَةٌ<sup>30</sup> السُّنَّةُ فِيهِمْ بِدْعَةٌ وَ الْبِدْعَةُ فِيهِمْ سُنَّةُ الْمُؤْمِنِ بَيْنَهُمْ مُحَقَّرٌ وَ الْفَاسِقُ بَيْنَهُمْ مُوقَّرٌ أَمْرُهُمْ جَاهِلُونَ جَائِرُونَ وَ عُلَمَاؤُهُمْ فِي أَبْوَابِ الظُّلْمَةِ [سَائِرُونَ]<sup>31</sup> أَغْنِيَاؤُهُمْ يَسْرِقُونَ زَادَ الْفُقَرَاءُ وَ أَصَاغِرُهُمْ يَتَقَدَّمُونَ عَلَى الْكِبَرَاءِ وَ كُلُّ جَاهِلٍ عِنْدَهُمْ خَيْرٌ وَ كُلُّ مُحِيلٍ عِنْدَهُمْ فَخِيرٌ لَا يُمَيِّزُونَ بَيْنَ الْمُخْلِصِ وَ الْمُزْتَابِ لَا يَعْرِفُونَ الضَّانَ مِنَ الدَّنَابِ عُلَمَاؤُهُمْ شَرَارٌ خَلَقَ اللَّهُ عَلَى وَجْهِ الْأَرْضِ لِأَنَّهُمْ يَمِيلُونَ إِلَى الْفَلَسَفَةِ وَ التَّصَوُّفِ وَ اتَّيَمُّ اللَّهُ إِلَهُهُمْ مِنْ أَهْلِ الْعُدُولِ وَ التَّحَرُّفِ يُبَالِغُونَ فِي حُبِّ مُخَالَفَتِنَا وَ يُضِلُّونَ شِيعَتَنَا وَ مُؤَالِفَتَنَا إِنْ نَأَلُوا مَنْصَبًا لَمْ يَشْبَعُوا عَنِ الرِّشَاءِ وَ إِنْ خَذَلُوا عَبْدُوا اللَّهَ عَلَى الرِّيَاءِ أَلَا إِنَّهُمْ قُطَاعٌ طَرِيقَ الْمُؤْمِنِينَ وَ الدُّعَاةِ إِلَى نِخْلَةِ الْمُلْحِدِينَ فَمَنْ أَدْرَكَهُمْ فَلْيَحْذَرُهُمْ وَ لِيَصُنْ دِينَهُ وَ إِيْمَانَهُ ثُمَّ قَالَ يَا أَبَا هَاشِمٍ هَذَا مَا حَدَّثَنِي أَبِي عَنْ آبَائِهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ هُوَ مِنْ أَسْرَارِنَا فَاتَّكُمُهُ إِلَّا عَنْ أَهْلِهِ.

Mohammed through a long chain of narrators says:

Imam Al-Askari<sup>-asws</sup> said to Abi Hisham Al-Jaffari: Oh Abi Hisham! There will be a time when people seem to be happy, but their hearts are full of distress. The true Sunnah among them is described as an innovation; an innovation among them is called a Sunnah. A true believer among them is humiliated; a known heretic among them is highly respected. The ones who rule them are tyrants. Their scholars walk towards the gates of darkness. The wealthy people among them steal from their poor ones. The young ones are more esteemed than the elderly. Any ignorant will be taken as an expert scholar. People will not be able to distinguish between the faithful and the unfaithful. People will not be able to distinguish between human wolves and human sheep. Their scholars are the worst of Allah's creation ever because they are inclined towards Philosophy and Sufism. By Allah! Those are the ones who bring aggression and corruption into Islam. They take our Shia astray. If they secure a high position, they will not get enough from corruption; if they do not, their acts of worship are nothing but pretence. They are the bandits on the ways of the believers. They are the ones who call for the path of the disbelievers. Beware them! Keep your faith secure from them! Safeguard your faith from them! Oh, Abi Hashim! This had been told to me by my forefathers, so keep what I told you safe and reveal it appropriately.<sup>32</sup>

Some additional Ahadith on the topic are included in Appendices I and II.

<sup>29</sup> الإحتجاج على أهل اللجاج (للطبرسي)، ج1، ص: 262

<sup>30</sup> (1) في المصدر: منكدة.

<sup>31</sup> (2) اثبتناه من المصدر.

<sup>32</sup> مستدرک الوسائل و مستنبط المسائل، ج11، ص: 380



## APPENDIX I

### When people mix Ahadith with their own words

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَوَرَدَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ إِنِّي رَجُلٌ صَاحِبُ كَلَامٍ وَفِيهِ وَفَرَائِصُ وَ قَدْ جِئْتُ لِمُنَازَرَةِ أَصْحَابِكَ

Ali Bin Ibrahim, from his father, from the one who mentioned it, from Yunus Bin Yaqoub who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>, and a man from the people of Syria arrived to him<sup>-asws</sup>. So he said, 'I am a man who is a master of theology, and jurisprudence, and the Obligations (a high priest), and I have come to debate your<sup>-asws</sup> companions'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَلَامُكَ مِنْ كَلَامِ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَوْ مِنْ عِنْدِكَ فَقَالَ مِنْ كَلَامِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مِنْ عِنْدِي فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَأَنْتَ إِذَا شَرِيكَ رَسُولِ اللَّهِ قَالَ لَا قَالَ فَسَمِعْتَ الْوَحْيَ عَنِ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُكَ قَالَ لَا قَالَ فَتَجِبُ طَاعَتُكَ كَمَا تَجِبُ طَاعَةُ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ لَا

So Abu Abdullah<sup>-asws</sup> said: 'Is your speech from the words of Rasool-Allah<sup>-saww</sup>, or from yourself?' So he said, 'From the words of Rasool-Allah<sup>-saww</sup> and from myself'. So Abu Abdullah<sup>-asws</sup> said: 'So then you are a partner of Rasool-Allah<sup>-saww</sup>'. He said, 'No'. He<sup>-asws</sup> said: 'So you hear the Revelation from Allah<sup>-azwj</sup> Mighty and Majestic Informing you?' He said, 'No'. He<sup>-asws</sup> said: 'So is obedience to you Obligated, just as the obedience to Rasool-Allah<sup>-saww</sup> is Obligated?' He said, 'No'.

فَالْتَفَتَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَيَّ فَقَالَ يَا يُونُسُ بْنُ يَعْقُوبَ هَذَا قَدْ خَصَمَ نَفْسَهُ قَبْلَ أَنْ يَتَكَلَّمَ ثُمَّ قَالَ يَا يُونُسُ لَوْ كُنْتُ تُخْسِرُ الْكَلَامَ كَلِمَتُهُ قَالَ يُونُسُ فَيَا هَذَا مِنْ حَسْرَةٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي سَمِعْتُكَ تَنْهَى عَنِ الْكَلَامِ وَ تَقُولُ وَيْلٌ لِأَصْحَابِ الْكَلَامِ يَقُولُونَ هَذَا يُنْقَادُ وَ هَذَا لَا يُنْقَادُ وَ هَذَا يُنْسَاقُ وَ هَذَا لَا يُنْسَاقُ وَ هَذَا نَعْقِلُهُ وَ هَذَا لَا نَعْقِلُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّمَا قُلْتُ قَوْلِي هُمْ إِنْ تَرَكُوا مَا أَقُولُ وَ ذَهَبُوا إِلَى مَا يُرِيدُونَ

So, Abu Abdullah<sup>-asws</sup> turned towards me and said: 'O Yunus Bin Yaqoub! This one has debated against himself before he even spoke'. Then he<sup>-asws</sup> said: 'O Yunus! If you are good at speaking, speak to him'. Yunus said, 'Alas, at the regret of it'. So I said, 'May I be sacrificed for you<sup>-asws</sup>! I heard you<sup>-asws</sup> forbidding from the speaking, and you<sup>-asws</sup> were saying: 'Woe be on the companions of the speech who are saying, 'This is guiding/deliverance and this is not guiding, and this is drifting and this is not drifting, and this we understand it and this we do not understand it'. So Abu Abdullah<sup>-asws</sup> said: 'But rather, I<sup>-asws</sup> said: 'So woe be unto them if they are neglecting what I<sup>-asws</sup> am saying and are going to whatever they are wanting to go to'.

ثُمَّ قَالَ لِي الْخُرُجُ إِلَى الْبَابِ فَأَنْظُرْ مَنْ تَرَى مِنَ الْمُتَكَلِّمِينَ فَأَدْخِلْهُ قَالَ فَأَدْخَلْتُ حُمْرَانَ بْنَ أَعْيَنَ وَكَانَ يُحْسِنُ الْكَلَامَ وَادْخُلْتُ الْأَحْوَلَ وَكَانَ يُحْسِنُ الْكَلَامَ وَادْخُلْتُ هِشَامَ بْنَ سَالِمٍ وَكَانَ يُحْسِنُ الْكَلَامَ وَادْخُلْتُ قَيْسَ بْنَ الْمَاصِرِ وَكَانَ عِنْدِي أَحْسَنَهُمْ كَلَاماً وَكَانَ قَدْ تَعَلَّمَ الْكَلَامَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام)

Then he<sup>-asws</sup> said to me: 'Go out to the door and look for the one you see from the speakers and bring him in'. He (the narrator) said, 'So I brought in Humran Bin Ayn, and he was good of the speech, and I brought in Al-Ahowl and he was good of the speech, and I brought in Hisham Bin Salim and he was good of the speech, and I brought in Qays Bin Al-Masir and he was, in my presence, the best of them in speech, and he had learnt the speech from Ali Bin Al-Husayn<sup>-asws</sup>.

فَلَمَّا اسْتَقَرَّ بَنُو الْمَجْلِسِ وَكَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَبْلَ الْحَجِّ يَسْتَقِرُّ أَيْاماً فِي جَبَلٍ فِي طَرْفِ الْحَرَمِ فِي فَارَهِ لَهُ مَضْرُوبَةٌ قَالَ فَأَخْرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) رَأْسَهُ مِنْ فَارَتِهِ فَإِذَا هُوَ بِبَعِيرٍ يُثْبُثُ فَقَالَ هِشَامُ وَرَبِّ الْكَعْبَةِ

So when the gatherers sat down, and it was so that Abu Abdullah<sup>-asws</sup>, before the Hajj, used to hold gatherings for days in a mountain by the side of the Sanctuary inside a tent struck for him<sup>-asws</sup>. So Abu Abdullah<sup>-asws</sup> brought out his<sup>-asws</sup> head from his<sup>-asws</sup> tent, and there was a camel growling. So he<sup>-asws</sup> said, 'Hisham! By the Lord<sup>-azwj</sup> of the Kabah!'

قَالَ فَظَنَنَّا أَنَّ هِشَاماً رَجُلٌ مِنْ وَلَدِ عَقِيلٍ كَانَ شَدِيدَ الْمَحَبَّةِ لَهُ قَالَ فَوَرَدَ هِشَامُ بْنُ الْحَكَمِ وَهُوَ أَوَّلُ مَا اخْتَطَطَتْ لِحْيَتُهُ وَلَيْسَ فِينَا إِلَّا مَنْ هُوَ أَكْبَرُ سِنّاً مِنْهُ قَالَ فَوَسَّعَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ قَالَ نَاصِرُنَا بِقُلْبِهِ وَ لِسَانِهِ وَ يَدِهِ

He (the narrator) said, 'So we thought that Hisham was a man from the children of Aqeel for whom he<sup>-asws</sup> had intense love for. Hisham Bin Al-Hakam arrived and he was the first who had sprouted his beard, and there wasn't among us anyone except he was older in age than him. So Abu Abdullah<sup>-asws</sup> made space for him as said, 'He helps us by his heart, and his tongue, and his hands'.

ثُمَّ قَالَ يَا حُمْرَانُ كَلِّمِ الرَّجُلَ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ حُمْرَانُ ثُمَّ قَالَ يَا طَاقِي كَلِّمَهُ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ الْأَحْوَلُ ثُمَّ قَالَ يَا هِشَامَ بْنَ سَالِمٍ كَلِّمَهُ فَتَعَارَفَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِقَيْسِ الْمَاصِرِ كَلِّمَهُ فَكَلَّمَهُ فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَضْحَكُ مِنْ كَلَامِهِمَا يَمَّا قَدْ أَصَابَ الشَّامِيَّ فَقَالَ لِلشَّامِيِّ كَلِّمَ هَذَا الْغُلَامَ يَعْنِي هِشَامَ بْنَ الْحَكَمِ فَقَالَ نَعَمْ

Then he<sup>-asws</sup> said: 'O Humran! Speak to the man'. So he spoke to him and was victorious over him. Then he<sup>-asws</sup> said: 'O Taaqy (Al-Ahowl)! Speak to him'. So he spoke to him and Al Ahowl was victorious over him. Then he<sup>-asws</sup> said: 'O Hisham Bin Salim! Speak to him'. So they were both equal. Then Abu Abdullah<sup>-asws</sup> said to Qays Al-Masir: 'Speak to him!'. So he spoke to him, and Abu Abdullah<sup>-asws</sup> laughed due to both their speeches from what had hit the Syrian, and he<sup>-asws</sup> said to the Syrian: 'Speak to this boy', meaning Hisham Bin Al-Hakam. So he said, 'Yes'.

فَقَالَ هِشَامُ يَا غُلَامُ سَلْنِي فِي إِمَامَةِ هَذَا فَغَضِبَ هِشَامٌ حَتَّى ارْتَعَدَ ثُمَّ قَالَ لِلشَّامِيِّ يَا هَذَا أَرَأَيْكَ أَنْظُرَ لِحَلْقِهِ أَمْ خَلَقَهُ لَأَنْفُسِهِمْ فَقَالَ الشَّامِيُّ بَلْ رَبِّي أَنْظُرَ لِحَلْقِهِ قَالَ فَفَعَلَ بِنَظَرِهِ هُمْ مَاذَا قَالَ أَقَامَ لَهُمْ حُجَّةً وَ دَلِيلًا كَيْلَا يَسْتَشْتُوا أَوْ يَحْتَلِفُوا يَتَأَلَّفُهُمْ وَ يُقِيمُ أَوْدَهُمْ وَ يُخَيِّرُهُمْ بِفَرْضِ رَبِّهِمْ

So he said to Hisham, 'O boy! Ask me regarding the Imamate of this one<sup>-asws</sup>'. So Hisham got angered to the extent that he trembled, then said to the Syrian, 'O you! Is your Lord<sup>-azwj</sup> Watching over His<sup>-azwj</sup> creatures or are the creatures watching out for themselves?' So the Syrian said, 'But, my Lord<sup>-azwj</sup> Looks after His<sup>-azwj</sup> creatures'. He said, 'So what is that which He<sup>-azwj</sup> Does by His<sup>-azwj</sup> Look out for them?' He said, 'He<sup>-azwj</sup> Established a Divine Authority and evidence, lest they be disunited or differ, so he would unite them and inform them of the Impositions of their Lord<sup>-azwj</sup>'.

قَالَ فَمَنْ هُوَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ هِشَامٌ فَبَعَدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ الْكِتَابُ وَ السُّنَّةُ قَالَ هِشَامٌ فَهَلْ نَفَعَنَا الْيَوْمَ الْكِتَابُ وَ السُّنَّةُ فِي رَفْعِ الْإِخْتِلَافِ عَنَّا قَالَ الشَّامِيُّ نَعَمْ قَالَ فَلِمَ اِخْتَلَفْنَا أَنَا وَ أَنْتَ وَ صِرْتَ إِلَيْنَا مِنَ الشَّامِ فِي مُخَالَفَتِنَا إِيَّاكَ

He (Hisham) said, 'So who is he?' He said, 'Rasool-Allah<sup>-saww</sup>'. Hisham said, 'So, after Rasool-Allah<sup>-saww</sup>? He said, 'The Book and the Sunnah'. Hisham said, 'So would the Book and the Sunnah benefit us today in sorting out the differing from us?' The Syrian said, 'Yes'. He said, 'Why (then) are we differing, me and you, and you have come to us from Syrian regarding the differences among you (and us)?'

قَالَ فَسَكَتَ الشَّامِيُّ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِلشَّامِيِّ مَا لَكَ لَا تَتَكَلَّمُ قَالَ الشَّامِيُّ إِنْ قُلْتُ لَمْ أَخْتَلِفْ كَذَبْتُ وَ إِنْ قُلْتُ إِنَّ الْكِتَابَ وَ السُّنَّةَ يَرْفَعَانِ عَنَّا الْإِخْتِلَافَ أَبْطَلْتُ لِأَكْثَرِ الْيَوْمِ الْوُجُوهَ وَ إِنْ قُلْتُ قَدْ اِخْتَلَفْنَا وَ كُلُّ وَاحِدٍ مِنَّا يَدَّعِي الْحَقَّ فَلَمْ يَنْفَعْنَا إِذِنْ الْكِتَابُ وَ السُّنَّةُ إِلَّا أَنْ لِي عَلَيْهِ هَذِهِ الْحُجَّةُ

He (the narrator) said, 'So the Syrian was silent, and Abu Abdullah<sup>-asws</sup> said to the Syrian, 'What is the matter with you, you are not speaking?' The Syrian said, 'If I were to say that we do not differ, I would be lying, and if I were to say that the Book and the Sunnah have both sorted the differences from us, it would be invalid, because they both carry the (various) aspects, and if I were to say that we have differed and each one of us is claiming the Truth, so the Book and the Sunnah would not benefit us except if there is for me, this Divine Authority over it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) سَلُهُ تَجِدُهُ مَلِيًّا فَقَالَ الشَّامِيُّ يَا هَذَا مَنْ أَنْظُرَ لِلْحَلْقِ أَوْ أَنْفُسُهُمْ فَقَالَ هِشَامٌ رُبُّهُمْ أَنْظُرَ لَهُمْ مِنْهُمْ لَأَنْفُسِهِمْ فَقَالَ الشَّامِيُّ فَهَلْ أَقَامَ لَهُمْ مَنْ يَجْمَعُ لَهُمْ كَلِمَتَهُمْ وَ يُقِيمُ أَوْدَهُمْ وَ يُخَيِّرُهُمْ بِحَقِّهِمْ مِنْ بَاطِلِهِمْ قَالَ هِشَامٌ فِي وَقْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَوْ السَّاعَةِ قَالَ الشَّامِيُّ فِي وَقْتِ رَسُولِ اللَّهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ السَّاعَةِ مَنْ فَقَالَ هِشَامٌ هَذَا الْقَاعِدُ الَّذِي تُشَدُّ إِلَيْهِ الرِّحَالُ وَ يُخَيَّرُنَا بِأَخْبَارِ السَّمَاءِ وَ الْأَرْضِ وَرَاثَةُ عَنْ أَبِي عَنْ جَدِّ

So Abu Abdullah<sup>-asws</sup> said, 'Ask him. You will find him full (of knowledge)'. So the Syrian said, 'O you! Who watches out for the creatures, is it their Lord<sup>-azwj</sup> or they themselves?' So Hisham said, 'Their Lord<sup>-azwj</sup> Watches out more for them than they do themselves'. So the

Syrian said, 'So does He<sup>-azwj</sup> Establish for them the one<sup>-asws</sup> who would gather their speeches (to be in unison) and he<sup>-asws</sup> would inform them of their rights from their wrongs?' Hisham said, 'During the time of Rasool-Allah<sup>-saww</sup>, or at the moment?' The Syrian said: 'During the time of Rasool-Allah<sup>-saww</sup>, and at the moment, who?' So Hisham said, 'This here is the guide<sup>-asws</sup> to whom the riders travel and he<sup>-asws</sup> informs us with the news of the sky and the earth, and is an inheritor from a father<sup>-asws</sup>, and from a grandfather<sup>-asws</sup>'.

قَالَ الشَّامِيُّ فَكَيْفَ لِي أَنْ أَعْلَمَ ذَلِكَ قَالَ هِشَامٌ سَلُهُ عَمَّا بَدَا لَكَ قَالَ الشَّامِيُّ قَطَعْتَ عُذْرِي فَعَلَيْ السُّؤَالِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا شَامِيُّ أُخْبِرْكَ كَيْفَ كَانَ سَفَرُكَ وَكَيْفَ كَانَ طَرِيقُكَ كَانَ كَذَا وَكَذَا فَأَقْبَلَ الشَّامِيُّ يَقُولُ صَدَقْتَ أَسَلَمْتُ لِلَّهِ السَّاعَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بَلْ آمَنْتَ بِاللَّهِ السَّاعَةَ إِنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ وَ عَلَيْهِ يَتَوَارَثُونَ وَ يَتَنَاقَحُونَ وَ الْإِيمَانُ عَلَيْهِ يُتَابَعُونَ

The Syrian said, 'So how would it be for me that I would come to know that?' Hisham said, 'Ask him<sup>-asws</sup> about whatever comes to you'. The Syrian said, 'My excuses are cut off, so upon me is the question'. So Abu Abdullah<sup>-asws</sup> said: 'O Syrian! I<sup>-asws</sup> shall inform you how your journey was, and how your travel path was. It was such and such'. So the Syrian turned facing, saying, 'You<sup>-asws</sup> speak the truth. I submit to Allah<sup>-azwj</sup> (become Muslim) this very moment'. So Abu Abdullah<sup>-asws</sup> said: 'But, at the moment, you believe in Allah<sup>-azwj</sup>. Al-Islam is before the *Eman*, and upon it they (people) are inheriting and are marrying, and (as for) the *Eman*, upon it they are being Rewarded'.

فَقَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا السَّاعَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَنَّكَ وَصِيُّ الْأَوْصِيَاءِ

So the Syrian said, 'You<sup>-asws</sup> speak the truth. So I, at this moment, testify that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>, and you<sup>-asws</sup> are a successor<sup>-asws</sup> of the successors<sup>-asws</sup>'.

ثُمَّ التَّفَّتْ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى حُمْرَانَ فَقَالَ تُجْرِي الْكَلَامَ عَلَى الْأَثَرِ فَتُصِيبُ وَ التَّفَّتْ إِلَى هِشَامِ بْنِ سَالِمٍ فَقَالَ تُرِيدُ الْأَثَرَ وَ لَا تَعْرِفُهُ ثُمَّ التَّفَّتْ إِلَى الْأَحْوَلِ فَقَالَ قِيَّاسٌ رَوَّاعٌ تَكْسِرُ بَاطِلًا بِبَاطِلٍ إِلَّا أَنْ بَاطِلُكَ أَظْهَرُ ثُمَّ التَّفَّتْ إِلَى قَيْسِ الْمَاصِرِ فَقَالَ تَتَكَلَّمُ وَ أَقْرَبُ مَا تَكُونُ مِنَ الْحَقِّ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَبْعَدُ مَا تَكُونُ مِنْهُ تَمْزِجُ الْحَقَّ مَعَ الْبَاطِلِ وَ قَلِيلُ الْحَقِّ يَكْفِي عَنْ كَثِيرِ الْبَاطِلِ أَنْتَ وَ الْأَحْوَلُ فَقَارَزَانِ حَدِثَانِ

Then Abu Abdullah<sup>-asws</sup> turned towards Humran and he<sup>-asws</sup> said, 'You should flow the speech upon the Hadeeth, so you would be correct'. And he<sup>-asws</sup> turned towards Hisham Bin Salim and he<sup>-asws</sup> said, 'You intend the Hadeeth but you do not recognise it'. Then he<sup>-asws</sup> turned towards Al-Ahowl and he<sup>-asws</sup> said: 'You analogise, dodging (issues), breaking the falsehood with the falsehood, except that your falsehood was victorious'. Then he<sup>-asws</sup> turned towards Qays Al-Masir and he<sup>-asws</sup> said: 'You spoke, and you were as close as you can happen to be from the Hadeeth from Rasool-Allah<sup>-saww</sup> (while using a method) as remote as can happen to be from him<sup>-saww</sup>. You mix the Truth with the falsehood, and the little of the Truth can suffice from the lot of falsehood. You and Al-Ahowl are both manoeuvring around skilfully'.

قَالَ يُونُسُ فَظَنَنْتُ وَ اللَّهُ أَنَّهُ يَقُولُ هِشَامٌ قَرِيباً مِمَّا قَالَ لَهُمَا ثُمَّ قَالَ يَا هِشَامُ لَا تَكَاذُ تَفْعُ تَلْوِي رَجْلَيْكَ إِذَا هَمَمْتَ بِالْأَرْضِ طُرْتُ  
مِثْلَكَ فَلْيُكَلِّمِ النَّاسَ فَأَتَقِيَ الزَّلَّةَ وَ الشَّقَاعَةَ مِنْ وَرَائِهَا إِنْ شَاءَ اللَّهُ

Yunus said, 'So I thought, 'By Allah<sup>-azwj</sup>, he<sup>-asws</sup> would be saying to Hisham close to what he<sup>-asws</sup> said to them both'. Then he<sup>-asws</sup> said: 'O Hisham! You almost fall down, tangling your legs. When you hit the ground, you fly off (like a bird). The likes of you, so let him speak to the people. But fear the slips, and the intercession is from behind it, if Allah<sup>-azwj</sup> so Desires'.<sup>33</sup>

---

<sup>33</sup> Al Kafi V 1 – The Book Of Divine Authority CH 1 H 4

## APPENDIX II

### Sermon of Amir ul-Momineen<sup>-asws</sup> on changing of Sunnah:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُثْمَانَ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ صَلَّى عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ثُمَّ قَالَ أَلَا إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ خَلَّتَانِ اتَّبَاعُ الْهَوَى وَ طُولُ الْأَمَلِ أَمَّا اتَّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَ أَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ

Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Bin Usman, from Sulaym Bin Qays Al-Hilaly who said:

'Amir-ul-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, so it will sway you away from the truth, and as for the long hopes, so they will make you forget the Hereafter.

أَلَا إِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُدْبِرَةً وَ إِنَّ الْآخِرَةَ قَدْ تَرَحَّلَتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدَةٍ بَنُونَ فَكُونُوا مِنْ أُنْبَاءِ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ أُنْبَاءِ الدُّنْيَا فَإِنَّ الْيَوْمَ عَمَلٌ وَ لَا حِسَابَ وَ إِنَّ غَدًا حِسَابٌ وَ لَا عَمَلٍ وَ إِنَّمَا بَدَأَ وَفُوعُ الْفِتَنِ مِنْ أَهْوَاءٍ تُتَّبَعُ وَ أَحْكَامٍ تُبْتَدَعُ يُخَالَفُ فِيهَا حُكْمُ اللَّهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالًا

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 become 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.

However, the commencement of the strife '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 اخْتِلَافٌ وَ لَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يُخَفْ عَلَى ذِي حِجْبٍ لَكِنَّهُ يُؤْخَذُ مِنْ هَذَا ضِعْثٌ وَ مِنْ هَذَا ضِعْثٌ فَيَمْرَجَانِ فَيَجْلَلَانِ مَعًا فَهَنَالِكَ يَسْتَوِي الشَّيْطَانُ 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 ( صلى الله عليه وآله ) يَقُولُ كَيْفَ أَنْتُمْ إِذَا لَبَسْتُمْ فِتْنَةً يَرُؤُ فِيهَا الصَّغِيرُ وَ يَهْمُ فِيهَا الْكَبِيرُ يَجْرِي النَّاسُ عَلَيْهَا وَ يَتَّخِذُونَهَا سُنَّةً فَإِذَا غُيِّرَ مِنْهَا شَيْءٌ قِيلَ قَدْ غُيِّرَتِ السُّنَّةُ وَ قَدْ أَتَى النَّاسُ مُنْكَرًا ثُمَّ تَشْتَدُّ الْبَلِيَّةُ وَ تُسَبَّى الدَّرِيَّةُ وَ تَذْفُهُمُ الْفِتْنَةُ كَمَا تَذُقُّ النَّارُ الْحَطَبَ وَ كَمَا تَذُقُّ الرَّحَى بِنْفَالِهَا وَ يَتَفَقَّهُونَ لِعِزِّ اللَّهِ وَ يَتَعَلَّمُونَ لِعِزِّ الْعَمَلِ وَ يَطْلُبُونَ الدُّنْيَا بِأَعْمَالِ الْآخِرَةِ

I-asws heard the Messenger-saww of Allah-azwj 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. 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-azwj, 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 بِوَجْهِهِ وَ حَوْلَهُ نَاسٌ مِنْ أَهْلِ بَيْتِهِ وَ حَاصِّتِهِ وَ شِيعَتِهِ فَقَالَ قَدْ عَمِلَتِ الْوَلَاةُ قَبْلِي أَعْمَالًا خَالَفُوا فِيهَا رَسُولَ اللَّهِ ( صلى الله عليه وآله ) مُتَعَمِّدِينَ لِخِلَافِهِ نَاقِضِينَ لِعَهْدِهِ مُغَيِّرِينَ لِسُنَّتِهِ وَ لَوْ حَمَلْتُ النَّاسَ عَلَى تَرْكِهَا وَ حَوَّلْتُهَا إِلَى مَوَاضِعِهَا وَ إِلَى مَا كَانَتْ فِي عَهْدِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) لَتَفَرَّقَ عَنِّي جُنْدِي حَتَّى أَبْقَى وَخِدي أَوْ قَلِيلٌ مِنْ شِيعَتِي الَّذِينَ عَرَفُوا فَضْلِي

Then he-asws turned his-asws face towards those from his-asws family and his-asws special ones and his-asws Shiites who were around him-asws, so he-asws said: 'The rulers before me-asws acted in opposition to the Messenger-saww of Allah-azwj deliberately breaching the Covenant with him-saww and altering his-saww Sunnah.

And if I-asws 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 the Messenger-saww of Allah-azwj, my-asws army would disperse from me-asws to the extent that there would remain only myself-asws or a few from my-asws Shiites who recognise my-asws 'Fazilat' (virtues).

وَ فَرَضَ إِمَامَتِي مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) أَرَأَيْتُمْ لَوْ أَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ ( عليه السلام ) فَرَدَدْتُهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ رَدَدْتُ فَدَكَأَ إِلَى وَرْتَةِ فَاطِمَةَ ( عليها السلام ) وَ رَدَدْتُ صَاعَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) كَمَا كَانَ وَ أَمْضَيْتُ قَطَائِعَ أَقْطَعَهَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) لِأَقْوَامٍ لَمْ تُنْفَذْ

And my-asws Imamate has been Obligated from the Book of Allah-azwj Mighty and Majestic, and the Sunnah of the Messenger-saww of Allah-azwj. Consider (what would happen) if I-asws were to order for the *Maqaam e Ibrahim-as* to be returned to its place where it was placed by the Messenger-saww of Allah-azwj, and returned the (plantation of) *Fadak* to the inheritors of Fatima-asws, and returned to the 'Sa'a' (unit of measurement) to just as it was before, and execute the treaties which were made by the Messenger-saww of Allah-azwj for the people, which were never executed nor were those ever established,

وَرَدَدْتُ دَارَ جَعْفَرٍ إِلَى وَرَثَتِهِ وَ هَدَمْتُهَا مِنَ الْمَسْجِدِ وَ رَدَدْتُ قَضَايَا مِنَ الْجَوْرِ فُضِي بِهَا وَ نَزَعْتُ نِسَاءً تَحْتَ رِجَالِ بَعْزِ حَقِّ فَرَدَدْتُهُنَّ إِلَى أَرْوَاجِهِنَّ وَ اسْتَقْبَلْتُ بِهِنَّ الْحُكْمَ فِي الْفُرُوجِ وَ الْأَحْكَامِ وَ سَبَيْتُ ذَرَارِيَّ بَنِي تَغْلِبَ وَ رَدَدْتُ مَا قُسِمَ مِنْ أَرْضِ خَيْبَرَ وَ حَوَّثْتُ دَوَاوِينَ الْعَطَايَا وَ أُعْطِيتُ كَمَا كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يُعْطِي بِالسَّوِيَّةِ وَ لَمْ أَجْعَلْهَا ذَوْلَةً بَيْنَ الْأَغْنِيَاءِ وَ الْأَقْيِثِ الْمَسَاحَةِ وَ سَوَّيْتُ بَيْنَ الْمَنَاحِكِ وَ أَنْفَدْتُ حُمْسَ الرَّسُولِ كَمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَهُ

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, and return what was distributed from the land of Khyber, and erase the register of gifts and give it out as the Messenger<sup>saww</sup> of Allah<sup>azwj</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 the Messenger<sup>saww</sup> just as it had been Commanded by Allah<sup>azwj</sup> Mighty and Majestic and make it to be obligatory,

وَ رَدَدْتُ مَسْجِدَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) إِلَى مَا كَانَ عَلَيْهِ وَ سَدَدْتُ مَا فُتِحَ فِيهِ مِنَ الْأَبْوَابِ وَ فَتَحْتُ مَا سُدَّ مِنْهُ وَ حَرَمْتُ الْمَسْحَ عَلَى الْحُقَيْنِ وَ حَدَدْتُ عَلَى النَّبِيذِ وَ أَمَرْتُ بِإِحْلَالِ الْمُتَعَتِّينِ وَ أَمَرْتُ بِالتَّكْبِيرِ عَلَى الْجَنَائِزِ حُمْسَ تَكْبِيرَاتٍ وَ أَلَزَمْتُ النَّاسَ الْجَهْرَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ أَخْرَجْتُ مَنْ أُدْخِلَ مَعَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فِي مَسْجِدِهِ مِمَّنْ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَخْرَجَهُ وَ أَدْخَلْتُ مَنْ أُخْرِجَ بَعْدَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) مِمَّنْ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَدْخَلَهُ

And return the Masjid of the Messenger<sup>saww</sup> of Allah<sup>azwj</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*, 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 the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> in his<sup>saww</sup> Masjid the one whom the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> had thrown out, and enter the one who had been thrown out after the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> whom the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> had included,

وَ حَمَلْتُ النَّاسَ عَلَى حُكْمِ الْقُرْآنِ وَ عَلَى الطَّلَاقِ عَلَى السُّنَّةِ وَ أَخَذْتُ الصَّدَقَاتِ عَلَى أَصْنَافِهَا وَ خُدُودِهَا وَ رَدَدْتُ الْوُضُوءَ وَ الْغُسْلَ وَ الصَّلَاةَ إِلَى مَوَاقِفِهَا وَ شَرَائِعِهَا وَ مَوَاضِعِهَا وَ رَدَدْتُ أَهْلَ نَجْرَانَ إِلَى مَوَاضِعِهِمْ وَ رَدَدْتُ سَبَايَا فَارِسَ وَ سَائِرِ الْأُمَمِ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ( صلى الله عليه وآله )

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>.



إِذَا لَفَرَفَتْهُ عَنِّي وَ اللَّهُ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا يَجْتَمِعُوا فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ وَ أَعْلَمْتُهُمْ أَنَّ اجْتِمَاعَهُمْ فِي النَّوَافِلِ بِدْعَةٌ فَتَنَادَى بَعْضُ أَهْلِ عَسْكَرِي بِمَنْ يُقَاتِلُ مَعِيَ يَا أَهْلَ الْإِسْلَامِ غُيِّرَتْ سُنَّةُ عُمَرَ يَنْهَانَا عَنِ الصَّلَاةِ فِي شَهْرِ رَمَضَانَ تَطَوُّعاً وَ لَقَدْ خَفْتُ أَنْ يَتَوَرَّأُوا فِي نَاحِيَةِ جَانِبِ عَسْكَرِي

By Allah<sup>-azwj</sup>, they would disperse from me<sup>-asws</sup> if I<sup>-asws</sup> were to order the people not to gather in the Month of Ramadhan except for the obligatory (Prayers) and make it known to them that their gathering for the optional Prayers (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 Prayer in the Month of Ramadhan, and I<sup>-asws</sup> had feared that there would be a revolt in a section of my<sup>-asws</sup> army.

مَا لَقِيتُ مِنْ هَذِهِ الْأُمَّةِ مِنَ الْفُرْقَةِ وَ طَاعَةِ أَيْمَةِ الضَّلَالَةِ وَ الدُّعَاةِ إِلَى النَّارِ وَ أُعْطِيتُ مِنْ ذَلِكَ سَهْمٌ ذِي الْقُرْبَى الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ اتَّفَقَى الْجُمُعَانِ فَنَحْنُ وَ اللَّهُ عَنَى بِذِي الْقُرْبَى الَّذِي قَرَنَّا اللَّهَ بِنَفْسِهِ وَ بِرَسُولِهِ ( صلى الله عليه وآله ) فَقَالَ تَعَالَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فِينَا حَاصَّةٌ كَيْ لَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ 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 غِيًى أَعْنَانَا اللَّهُ بِهِ

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: **"[8:41] if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met"**. 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> Messenger<sup>-saww</sup>. So the High Said: **"[59:7] it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back and be careful of Allah** (of being unjust to the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>); **surely Allah is severe in retributing (evil)"** 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 ( صلى الله عليه وآله ) وَ لَمْ يَجْعَلْ لَنَا فِي سَهْمِ الصَّدَقَةِ نَصِيباً أَكْرَمَ اللَّهُ رَسُولَهُ ( صلى الله عليه وآله ) وَ أَكْرَمَنَا أَهْلُ الْبَيْتِ أَنْ يُطْعَمَنَا مِنْ أَوْسَاخِ 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> Messenger<sup>-saww</sup> and Honoured us<sup>-asws</sup> the People<sup>-asws</sup> of the Household, that He<sup>-azwj</sup> should Feed us<sup>-asws</sup> from the dirt of the people (charity).

فَكَذَّبُوا اللَّهَ وَ كَذَّبُوا رَسُولَهُ وَ جَحَدُوا كِتَابَ اللَّهِ النَّاطِقِ بِحَقِّنَا وَ مَنْعُونَا فَرَضاً فَرَضَهُ اللَّهُ لَنَا مَا لَقِيَ أَهْلُ بَيْتِ نَبِيِّ مِنْ أُمَّتِهِ مَا لَقِينَا بَعْدَ نَبِينَا ( صلى الله عليه وآله ) وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَنْ ظَلَمْنَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

They belied Allah<sup>-azwj</sup>, and belied His<sup>-azwj</sup> Messenger<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 has 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 High, the Magnificent'.<sup>34</sup>

---

<sup>34</sup> Al-Kafi, Vol. 8, H. 14469