



# آثار الفتن

## the effects of fitan

THE EFFECTS OF FITAN

BY: SHAYKH 'ABDUR-RAZZAQ BIN ABDUL MUHSIN AL-BADR

Maktabatul-Irshad

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**Maktabatul-Irshad**  
**مكتبة الإرشاد**

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## **BRIEF BIOGRAPHY OF THE AUTHOR**

**His name:** Shaykh 'Abdur-Razzaaq Bin 'Abdil-Muhsin Al-'Abbad Al-Badr.

He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

**Birth:** He was born on the 22<sup>nd</sup> day of Dhul-Qaddah in the year 1382 AH in az-Zal'fi, Kingdom of Saudia Arabia. He currently resides in Al-Medina Al-Munawwarah.

**Current occupation:** He is a member of the teaching staff in the Islamic University, in Al-Medina.

**Scholastic certifications:** Doctorate in 'Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,

3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen رحمته الله (May Allâh have mercy upon him).

4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibnul-Qayyim (May Allâh have mercy upon him).

5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (May Allâh have mercy upon him).

6. Explanation of the book "Aqeedah Tahaawiyah".

7.

8. Explanation of the book "Fusuul: Biography of the Messenger) By Ibn Katheer (May Allâh have mercy upon him).

9. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam Bukhari (May Allâh have mercy upon him).

## BRIEF BIOGRAPHY OF THE AUTHOR

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allâh preserve him.
2. Al-'Allamah Shaykh Ibn Baaz—may Allâh have mercy upon him.
3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allâh have mercy upon him.
- 4.
5. Shaykh 'Ali Nasir Faqeehi—may Allâh preserve him.



## INTRODUCTION

**I**ndeed all praise belongs to Allaah (alone). We praise Him. We ask for His help and seek his forgiveness. We repent to him, and we seek refuge with Allaah from the evils of ourselves and our wicked deeds. Whomever Allaah guides then none can mislead him, and whoever is misguided then none can guide him.

I bear witness that there is no deity deserving of worship in truth except Allaah alone, who has no partners; and I bear witness that Muhammad is His slave and messenger; May Allaah bestow His *Salat* and *Salaam* upon him, his family and all of his companions. As to proceed,

This is a topic that we need to learn and to fully review its aspects, and that is by way of precaution. Because knowing the effects of something, its outcome and harms will give the servant some immunity from it and some caution from falling into it.

Indeed, it was once said,

كَيْفَ يَتَّقِي مَنْ لَا يَدْرِي مَا يَتَّقِي؟

**“How can one protect himself who does not know that from which he is protecting himself?!”**

He who does not know Fitan; and does not know its effects, outcomes and commonalities perhaps he will fall into some of it and be stained with it, and it will cause harm to his life; then after that what reached him of regret overtakes him.

Knowing the effects of Fitan serves as a great benefit for the servant, and is useful to him as a tremendous benefit because it is from examining outcomes and consequences of matters.

This is considered to be from the servant's sound judgment. **Meaning**, that before he embarks upon an affair he examines its outcome and effects. Because of this it is mentioned in the *Seerah* of Imam Ahmad رحمته الله, may Allaah have mercy upon him, that a group of scholars from Baghdad came to him, may Allah have mercy upon him, in his house and said,

يَا عَبْدَ اللَّهِ هَذَا الْأَمْرُ قَدْ تَفَاقَمَ وَفَشَا - يَعْنُونَ  
 إِظْهَارُ الْقَوْلِ بِخَلْقِ الْقُرْآنِ وَغَيْرِ ذَلِكَ - فَقَالَ  
 لَهُمْ أَبُو عَبْدِ اللَّهِ: فَمَا تُرِيدُونَ؟ قَالُوا: أَنْ نُشَاوِرَكَ  
 فِي أَنَّا لِسْنَا نَرْضَى بِإِمْرَتِهِ وَ لَا سُلْطَانِهِ!  
 فَنَظَرَهُمْ أَبُو عَبْدِ اللَّهِ سَاعَةً وَ قَالَ لَهُمْ: ((  
 عَلَيْكُمْ بِالنَّكِرَةِ بِقُلُوبِكُمْ وَ لَا تَخْلَعُوا يَدَا  
 مِنْ طَاعَةٍ وَ لَا تَشُقُّوا عَصَا الْمُسْلِمِينَ وَ لَا  
 تَسْفِكُوا دِمَاءَكُمْ وَ دِمَاءَ الْمُسْلِمِينَ مَعَكُمْ أ  
 انظُرُوا فِي عَاقِبَةِ أَمْرِكُمْ وَاصْبِرُوا حَتَّى يَسْتَرِيحَ  
 بَرٌّ أَوْ يُسْتَرَاخَ مِنْ فَاجِرٍ)).

**O' Aba 'Abdillah, this matter has indeed become serious and spread—meaning proclaiming openly the statement that the Quran is created, and so forth—so Abu 'Abdillah said to them, “What do you want? They said, “That we seek your counsel concerning that we are not pleased with his command and authority! So Abu 'Abdillah**

## INTRODUCTION

**debated with them for an hour, and he said to them, "It is obligatory upon you to deny it with your hearts and do not remove your hand from obedience (to the ruler), do not rebel against the Muslims, do not shed your blood nor the blood of the muslims along with you. Analyze the outcome of your affair and be patient until a righteous person is relieved or relief is given from a wicked person."**<sup>1</sup>

Therefore, this is an invitation from him, May Allaah have mercy upon him, to reflect on the effects of Fitan, its outcomes, and anything from it that will come back upon its people.

He began to discuss that with them. Afterwards, verily they left from him and they did not accept his speech; rather, they remained persistent on their view; and they called Imam Ahmad's nephew to their way. They called him to the same way and his father forbade him. He said,

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<sup>1</sup> Aboo Bakr Al-Khallal collected it in his *Sunnah* (#90)

**“Be cautious of keeping company with them, for indeed Imam Ahmad did not forbid them from anything except evil.”**

So he apologized.

Afterwards, the ending of their story is that they revolted against the ruler; so the outcome that Imam Ahmad warned them of was those who were killed were killed, and those who were imprisoned were imprisoned, and they did not bring about any sort of rectification.

So what is noted is that contemplating the outcome of something and its ending, not being hasty, and not wanting to hurry is among the most beneficial of what could be for the servant.

Because of this it is mentioned on the authority of the great companion, ‘Abdullah Ibn Mas’ood—May Allaah be pleased with him that he said,

إِنَّهَا سَتَكُونُ أُمُورًا مُشْتَبِهَاتٌ أَوْ فَعَلَيْكُمْ  
بِالتَّوَدُّةِ فَإِنَّكَ أَنْ تَكُونَ تَابِعًا فِي الْخَيْرِ خَيْرٌ  
مِنْ أَنْ تَكُونَ رَأْسًا فِي الشَّرِّ.

**“Verily there will be obscure matters, so it is obligatory for you all to be deliberate. It is better for you to be a follower in good than a leader in evil.”<sup>2</sup>**

Therefore, He advised to be deliberate, which is to be slowed and not hasty.

Imam Al-Bukhari رحمته الله, may Allaah have mercy upon him, mentioned in his book “*Al-Adab Al-Mufrad*” on the authority of ‘Ali Ibn Abi Talib, may Allaah be pleased with him, that he said,

لَا تَكُونُوا عَجَلًا مَذَابِيعَ بُدْرًا فَإِنَّ مِنْ ورائِكُمْ  
بَلَاءَ مُبْرَحًا أَوْ مُكَلِّحًا وَأُمُورًا مُتَمَاحِلَةً رُدْحًا.

**“Do not be rash spreading and instigating, for indeed before you**

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<sup>2</sup> Ibn Abi Shaybah collected it in the book :”*Al-Musannaf*” (38383)

**is a severe affliction and events which would take a long time to explain.”**

**Meaning:** burdensome and intense...

Therefore, He advised with three matters. He said,

**“...Do not be rash, talebearer, and a propagator..”**

So he forbade hastiness; which is rashness. Rather, the person must act slowly, reflect and contemplate on the outcomes and effects. Then subsequent to that, he should proceed after reflecting and deliberation.

The second matter is being...

**“..spreading..”**

This is a matter that is cautioned against to the utmost level of caution. When *Fitān* becomes ablaze and intense it is not appropriate for the person to take steps towards intensifying it and inciting it with his words and speech; by becoming a talebearer of *fitnah* and evil, and a kindler of its fire.

He mentioned the third matter. He said,

**“...a propagator...”**

**Meaning:** from spreading Fitan and those whom to exert efforts in spreading it; the Prophet ﷺ cautioned the Ummah, and informed that Fitan is present and will come. He cautioned them from moving towards it just like what is mentioned in the hadeeth of Abi Hurairah, May Allaah be pleased with him, He عَلَيْهِ السَّلَامُ said,

سَتَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنْ  
الْمَاشِي أَوْ الْمَاشِي خَيْرٌ مِنَ السَّاعِي .

**“There will Fitan which the person sitting is better than the one walking to it, and one walking is better than the running.”<sup>3</sup>**

**Meaning,** that whenever the person is distant from the incitement of fitnah, its kindling, its setting on fire, and its blaze

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<sup>3</sup> Bukhari (#3406) and Muslim (#2886)



is better for him and more proper. He should keep distance from it and ask Allaah, the blessed and sublime, to protect him and the Muslims from its evil; and that he does not become an instrument in igniting and spreading it.

It is mentioned in Saheeh Muslim from the hadeeth of Zayd bin Thaabit, from Our Prophet ﷺ that he said,

تَعَوَّدُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ  
فَقَالَ الصَّحَابَةُ - رَضِيَ اللَّهُ عَنْهُمْ : (( نَعُوذُ بِاللَّهِ  
مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ )) .

**“Seek protection with Allaah from Fitan, whatever is apparent and hidden.”** The companions, May Allaah be pleased with them, said, **“We seek protection with Allaah from Fitan, whatever is apparent and hidden.”** <sup>4</sup>

Therefore, Fitan is to be sought refuge from, and to be asked from Allaah, the blessed and sublime that He protects the

<sup>4</sup> Saheeh Muslim (#2867).

## INTRODUCTION

Muslims from it; and that He guards them against its havoc, effects, dangers, and harms. He should increase in the transmitted supplications: Seeking refuge with Allaah from the evil of Fitan and seeking refuge with Allaah from the misguidance of Fitan.

This is a matter that it is necessary that the Muslim gives due concern to and safeguards; because the one who preserves is Allaah, the blessed and sublime; and the one who gives refuge is Allaah.

Therefore, the servant should truly take refuge with Allaah, the Blessed and High, the blessed and sublime. He should ask his Lord, the sublime and high, to shelter him, shield him, and to protect him and the Muslims from Fitan. This is obligatory upon every Muslim.

The field of having Fiqh regarding the effects of Fitan will benefit the person; because contemplating outcomes—the outcomes of Fitan—and knowing its ending before diving into and entering it will benefit the person as a fortification from it and as a caution from falling into it, and just it is stated,

**“The happy person is he who learns lessons from others.”**

Therefore, he should analyze, contemplate, reflect, and comprehend properly the effects (of Fitana). He should ask the people of knowledge and Dhikr before he diving into and entering into a fitnah. Perhaps he will become a leader of it, and perhaps he will become one who opens a door to an evil upon himself and others.

Indeed it is mentioned in the hadeeth in **“Sunan Ibn Majah”** and the book **“As-Sunnah”** by Ibn Abi ‘Aasim from the hadeeth of Anas bin Malik, May Allaah be pleased with him that the Prophet ﷺ (sallahu alayhi wa salaam) said,

إِنَّ مِنَ النَّاسِ نَاسًا مَفَاتِيحَ لِلْخَيْرِ مَغَالِيقَ  
 لِلشَّرِّ وَإِنَّ مِنَ النَّاسِ نَاسًا مَفَاتِيحَ لِلشَّرِّ  
 مَغَالِيقَ لِلْخَيْرِ فَطُوبَى لِمَنْ جَعَلَ اللهُ مِفْتَاحَ  
 الْخَيْرِ عَلَى يَدَيْهِ وَوَيْلٌ لِمَنْ جَعَلَ اللهُ مِفْتَاحَ  
 الشَّرِّ عَلَى يَدَيْهِ.

## INTRODUCTION

**“Indeed among people are those who are keys to good and locks to evil; and indeed among people are those who are keys to evil and locks to good. So Tuba’ for whomever Allaah has placed the keys of good at his disposal, and woe be to one whom Allaah has placed the keys of evil at his disposal.”<sup>5</sup>**

It is obligatory that the Muslim deem himself above becoming a key to evil, a leader of it and one of its propagators; that entangles himself and others and drags them into difficult situations, which the outcome is not good for him, or them, not in the worldly life nor the hereafter.

The point is that the matter of having Fiqh of the outcome of Fitan, its effects, and what results from it of harms and dangers will benefit the Muslim greatly.

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<sup>5</sup> Sunan Ibn Maajah (#237), Ibn Abi 'Aasim in "As-Sunnah" (#297), Musnad At-Tayaalisi (#2082), Al-Bayhaqi in Shu'ab al-Eemaan (#698), and Al-Albani declared it good in As-Saheehah (#1332).

## THE EFFECTS OF FITAN

The effects of Fitān are abundant and numerous, and listing them and speaking regarding them would take a long time. However, I will point out in this treatise a general mention of the effects and some outcomes hoping from Allaah, the blessed and sublime that it will be a good and benefit for us all.

THE 1ST EFFECT: DIVERTING THE PEOPLE  
FROM WORSHIP

**THE 1<sup>ST</sup> EFFECT: DIVERTING THE  
PEOPLE FROM WORSHIP**

**A**mong the effects of Fitan is that is a cause for the being diverted from the worship that he was created for, and the obedience that he was brought into existence to actualize. He abandons the remembrance of Allaah, the blessed and sublime; and his existence, his days, and time becomes occupied with he said she said, with affairs that arise, and Fitan that ignite. His heart becomes troubled, disarrayed, and preoccupied.

So he does not become tranquil, calm, and not a single remembrance of Allaah will materialize from him in a tranquil manner. Therefore, his heart will become disarrayed; his mind will become disturbed, and his thoughts will become busied.

For this reason, it is mentioned the authentic hadeeth from our Prophet ﷺ (alayhi salātu wa salaam) that he said,

عِبَادَةٌ فِي الْهَرَجِ كَهَجْرَةِ إِلَيَّ .

**“Worshipping in times of “Harj” is similar to making a hijrah to me.”<sup>6</sup>**

The word **“Harj”** is that which is amidst the people of unrest, and when matters are agitated and are in a state of turmoil; and Fitna and killing break out among the people and similar to that. Whoever becomes preoccupied with worshipping Allaah, the blessed and sublime, during times like this then he is similar to the person, who makes hijrah to the Prophet ﷺ .

This clarifies that whoever is occupied with worshipping Allaah, the blessed and sublime, during times of Harj then indeed he has been granted success and freedom from the filth of Fitnah.

Also, at the same time it indicates what is appropriate for the person in times of Fitna which is to turn one’s attention to

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<sup>6</sup> At-Tabaraanee collected it in the book **“Al-Kabeer”** (20/213) from the hadeeth of Mu’aqil bin Yasaar (May Allāh be please with him) and Shaykh Al-Albaani authenticated it in the book **“Saheeh-ul-Jaame”** (3974).

THE 1ST EFFECT: DIVERTING THE PEOPLE  
FROM WORSHIP

worship and avoid Fitan in order to achieve happiness, ease, and serenity.

For this reason it is mentioned in the authentic hadeeth from our Prophet ﷺ (alayhi salātu wa salaam) that he said,

إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتَنُ

**“Indeed the one who is happy is he who is kept away from Fitan.”** <sup>7</sup>

He ﷺ (alayhi salātu wa salaam) repeated it three times.

Therefore, happiness lies within avoiding Fitan and being occupied with worship, remembrance (of Allaah) and obedience to Allaah (ﷻ); and drawing near to Him by what He legislated, by various kinds of worship, remembrances, and things that will draw (one) near to Allaah.

Indeed it was mentioned in the Saheeh from the hadeeth of Umm Salamah (May

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<sup>7</sup> Aboo Dawud collected it (4263) from the hadeeth of Al-Miqdaad bin Al-Aswad (may Allāh be pleased with him) and Shaykh Al-Albaani authenticated it in his book: “As-Saheehah” (975).



Allaah be pleased with her), the wife of the Prophet ﷺ that she said,

اسْتَيْقَظَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيْلَةً  
فَزَعًا يَقُولُ : سُبْحَانَ اللَّهِ ! مَاذَا أَنْزَلَ اللَّهُ مِنَ الْخَزَائِنِ  
!؟ مَاذَا أَنْزَلَ اللَّهُ مِنَ الْفِتَنِ !؟ مَنْ يُوقِظُ صَوَاحِبَ  
الْحُجْرَاتِ - يَعْنِي : أَزْوَاجَهُ - يُصَلِّينَ .

**“The Messenger of Allaah ﷺ woke up one night startled saying, “Subhanallah! What did Allaah send down of treasures! What did Allaah send down of Fitan?! So who will wake up the female companions of the rooms-meaning: his wives- to pray?”<sup>8</sup>**

So He ﷺ directed them to prayer, worshipping Allaah, the blessed and sublime, and drawing near to Him when Fitan descended. He said,

مَنْ يُوقِظُ صَوَاحِبَ الْحُجْرَاتِ يُصَلِّينَ أَرْبَ  
كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ فِي الْآخِرَةِ .

<sup>8</sup> Saheeh Bukhari (115, 1126, 3599, 5844, 6218, 7069).

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FROM WORSHIP

**“Who will wake the companions of the rooms to pray?! Perhaps one who is clothed in the Dunyaa will be naked in the hereafter.”**

In addition, His statement **عَلَيْهِ السَّلَامُ** (alayhi salātu wa salaam) indicates to this meaning,

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ

**“Repel, with righteous deeds, a fitnah which is like a dark and murky night.”** <sup>9</sup>

Therefore, he directed to righteous deeds. That is the person directs his attention to obeying Allaah, the prayer, remembrance of Allaah, supplication, and reciting the Quran; and when Fitan is stirred the people are diverted from righteous deeds and acts of worship save the few among whom He, the blessed and sublime, has decreed for them success, strengthening, and support.

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<sup>9</sup> Muslim collected it (#118) from the hadeeth of Aboo Hurairah (May Allāh be pleased with him).

When fitnah occurred in the time of the Taabi'oon, Al-Hasan Al-Basri رضي الله عنه (may Allâh have mercy upon him), who was among those who withdrew himself from Fitah, he said,

**“O people! Indeed, by Allaah! Allaah did not give Al-Hajjaaj power over you for any reason except as a punishment. So do not seek to repel Allaah’s punishment by the sword, rather you must be calm and supplicate (to Allaah).”**

Therefore, surely Allaah said,

﴿وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ﴾



**“And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allaah) with submission to Him.”** <sup>10</sup>

**Meaning,** that the obligation on the person is to submit to Allaah, humble himself to Him, remaining in

<sup>10</sup> Al-Mu'minoon [23:76]

THE 1ST EFFECT: DIVERTING THE PEOPLE  
FROM WORSHIP

remembrance of Him and that he (the person) rectifies his situation, himself, and his home; and that he is upright and straight upon his Lord's obedience according to the manner, which pleases Allaah, the blessed and sublime.

In addition, it is mentioned on the authority of Abi Hurairah, May Allaah be pleased with him, In this regard he said,

تَكُونُ فِتْنَةٌ لَا يُنْجِي مِنْهَا إِلَّا دُعَاءُ كَدَعَاءِ  
الْغَرِيقِ

**“There will be a fitnah that nothing will bring safety from it save a supplication like the supplication of one drowning.”** <sup>11</sup>

Also, every one of us knows how the supplication of the person drowning will be, who drowning overtakes him. How will his supplication be?! He, Aboo Hurairah, said,

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<sup>11</sup> Ibn Sa'd collected it in the book *“At-Tabaqaat Al-Kubra”* (7/164), and Ibn 'Asaakir in the book *“Taareekh Damashaq”* (12/178).

تَكُونُ فِتْنَةً لَا يُنْجِي مِنْهَا إِلَّا دُعَاءُ الْغَرِيقِ

**“There will be a fitnah that nothing will bring safety from it save the supplication of one drowning.”**

You should turn to Allaah, the blessed and sublime, believing that He will deliver you, protect you, keep you from harm, and guard you.



THE 2ND EFFECT: THE PEOPLE TURNING  
AWAY FROM RELIGIOUS KNOWLEDGE AND  
THE SCHOLARS

**THE 2<sup>ND</sup> EFFECT: THE PEOPLE  
TURNING AWAY FROM RELIGIOUS  
KNOWLEDGE AND THE SCHOLARS**

**A**mong the effects of Fitna and its consequences is that it keeps the people away from the gatherings of knowledge, the gatherings of scholars, studying religious rulings, and learning the religion.

The hearts become preoccupied. Within them is the fire of fitnah ablaze; so the person will not be at ease in order to seek any religious knowledge, nor will he embark upon the gatherings of the scholars; rather, he will turn away from all of that.

Rather, what is more excessive and greater than that is the fitnah will lead the majority of the people to belittlement of the scholars, look down on them, having no awareness of their worth, slandering them and their honor, and disparagement of them.

Indeed it is mentioned in the hadeeth from our Prophet ﷺ (alayhi salātu wa salaam) that he said,

لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يَرْحَمْ صَغِيرَنَا أَوْ يُوقِّرَ  
كَبِيرَنَا وَ يَعْرِفَ لِعَالِمِنَا حَقَّهُ .

**“Whoever does not show mercy to our young, respects our elders, and does not acknowledge the rights of our scholars then he is not from my Ummah.”** <sup>12</sup>

So, during fitnah majority of people fall into belittlement of the scholars, look down on them, criticize them, backbiting them, reviling them, devaluate of their value, and they accuse them by way of greatly (negative) descriptions. They become bold with the scholars in an obvious and wicked manner, and all of that is among the effects of Fitan and refuge is sought with Allaah (from that).

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<sup>12</sup> Ahmad collected it (22755), and Al-Hakim (1/211) from the hadeeth of Tbaadah ibn As-Saamit (may Allāh be pleased with him); and Shaykh Al-Albaani said in the book “*Saheehul-Jaamee*” (1/211) it is Hasan.

THE 2ND EFFECT: THE PEOPLE TURNING  
AWAY FROM RELIGIOUS KNOWLEDGE AND  
THE SCHOLARS

Also, among what is mentioned in this regard is from the reports that narrated in the Islamic history that when the fitnah of 'Abdur Rahman bin Al-Ash'ath and a number of the reciters and the majority of the people fell under this fitnah, a group of the people left and came to Al-Hasan Al-Basri; and he was an Imam among the great people of knowledge and a Faqeeh among the senior Fuqahā' of Islam. They came to Al-Hasan Al-Basri and said,

**“What do you say about this oppressor?” meaning: Al-Hajjaaj “who sheds the unlawful blood, seizes unlawful wealth, abandons the prayer and does such and such?!”**

So they mentioned to him some of Al-Hajjaaj's actions and Al-Hasan Al-Basri رضي الله عنه said (May Allaah have mercy upon him),

**“I think that you should not fight against him, for surely if it is a punishment from Allaah”**

**Meaning:** the reign of Al-Hajjaaj



**“Then you cannot repel Allaah’s punishment with your swords, and if it is a test then you should be patient until Allaah settles (the matter) and He is the best of judges.”** Then they left from him and said, **“Should we obey this infidel?!”** <sup>13</sup>

So when the fitnah went ablaze with them when the scholar said a statement that did not agree with their desires and he did not coincide with their inclinations and primary direction they reviled him.

The criticism against the people of knowledge from those who are dominated by fitnah has no bounds in old times and recent times. Perhaps they accuse him of kissing up; perhaps they accuse him of being an employee; perhaps they accuse him (by labeling him) with descriptions and offensive nicknames which have no limit.

Therefore, Fitan will cause people to become bold with the status of the

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<sup>13</sup> In the book *“At-Tabaqaat Al-Kubra”* by Ibn Sa’d (7/163-164), and in the book *“Al-Kuna wal-As ’maa”* by Al-Dulaabi (3/1035), and in the book *“Taareekh Damashaq”* (12/178).

THE 2ND EFFECT: THE PEOPLE TURNING  
AWAY FROM RELIGIOUS KNOWLEDGE AND  
THE SCHOLARS

scholars, find fault with them, look down on them, and criticize the people of knowledge. This is among the most dangerous of what can become of a person. May Allaah shelter us from that.

Then, surely this group who said this statement to Al-Hasan and did not obey his advice revolted alongside Ibn Al-Ash'ath and were all killed. So they did not achieve any good, and also they did not take benefit from the advices of the people of knowledge. Because the people of knowledge had no status with them and their statements (i.e., the people of knowledge) had no consideration or significance (with them).



### THE 3<sup>RD</sup> EFFECT: THE FOOLISH TAKING LEADERSHIP

**A**mong the effects of Fitan also is that results from it the foolish taking leadership; and those who have no knowledge and those who not have Fiqh of Allaah's religion occupies the leading position with only zeal; without any Fiqh of Allaah's religion, without any knowledge, without any balanced judgment, and without any deliberateness.

So they occupy the leading position, and they give religious rulings haphazardly, and they acknowledge the statements. They spread false rumors and meddle in the affairs of formal legal opinion and so forth, and they are not known for any knowledge, forbearance, and deliberation. However, a zeal drives them to the Fitan leading them to it.

Because of this reason, Shaykhul-Islam Ibn Taymiyah رحمته الله (May Allaah have mercy upon him) in his book "**Minhaj**" said, "**When fitnah occurs, those with intellect are unable to drive away the foolish.**"

THE 3RD EFFECT: THE FOOLISH TAKING  
LEADERSHIP

This is the circumstance of Fitan just as what Allaah the sublime says,

﴿ وَأَتَقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ﴾

**“And fear the Fitnah, which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people).”** <sup>14</sup>

When fitnah occurs no one will be safe from tarnished by it save for whomever Allaah protects. We ask Allaah, the powerful and sublime, to protect us all.



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<sup>14</sup> Al-Anfaal [8:25]

**THE 4<sup>th</sup> EFFECT: DESTRUCTIVE  
OUTCOMES AND WICKED  
CONSEQUENCES WILL BE THE  
FINAL CONCLUSION**

**A**mong the effects of *Fitan* and its outcomes is that whoever enters fitnah and becomes ensnared in it will bring destructive outcomes and wicked consequences, and he will not accomplish any good from it. At the same time, he will not cause any good to happen.

Shaykhul-Islam Ibn Taymiyah رحمته الله, may Allaah have mercy upon him, did a general research of Fitan that arose some time before him, and he observed it, may Allaah have mercy upon him. He mentioned in his book "**Minhaj Sunnah**" in a beautiful, useful, and beneficial summary of the consequences of these Fitan. So he said رحمته الله, may Allaah have mercy upon him,

**"Few are those who revolted against the Imaam in authority except that, which resulted from his action of evil, was greater than that which resulted from good."**

THE 4th EFFECT: DESTRUCTIVE OUTCOMES  
AND WICKED CONSEQUENCES WILL BE THE  
FINAL CONCLUSION

In addition, He mentioned numerous examples of Fitan that had occurred. Then he outlined the consequences and effects of these Fitan. He said, may Allaah have mercy upon him,

**“So they did not establish any religion nor did they maintain any Dunya”<sup>15</sup>**

**Meaning:** whoever occupied the leading position during these Fitan and took steps in it did not establish any religion nor did they maintain any Duniyaa' because whenever fitnah arose killing fighting occurred, commotion increased, and people will become agitated fitan and bad outcomes would occur, and those, who kindled the fitnah would not obtain any good.

Recently passed us was the story of the group, who did not have any concern for the sincere advice of Imam Ahmad. Likewise, the story of the group, who did not have any concern for the sincere advice of Al-Hasan Al-Basri رضي الله عنه, may

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<sup>15</sup> Minhaj Sunnah (4/527-528)

Allaah have mercy upon him, and the result with them and those was that they did not establish any religion; and that was their consequence, either to imprisonment, killed, fleeing, or other than that among the consequences or conclusions; and this reoccurred throughout history.

In the eighth volume of **“the biography of the noble scholars”**, in the biography of Al-Hakim bin Hishaam Ad-Daakhil Al-Umawee, when he was the leader of Andulus; Ad-Dhahabi said in a long story which this gathering does not allow its mentioning; however, it is possible that you can go back to it in “the biography of the noble scholars”<sup>16</sup>.

Ad-Dhahabi رحمته الله, may Allaah have mercy upon him, began it with his statement,

**“The scholars were many within Spain under his rule.”**

**Meaning:** the rule of Al-Hakim,

**“Until it was said, ‘Indeed in Qurtubah Cordoba four thousand**

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<sup>16</sup> (8/253-260)

THE 4th EFFECT: DESTRUCTIVE OUTCOMES  
AND WICKED CONSEQUENCES WILL BE THE  
FINAL CONCLUSION

**mutaqallis, dressed up in attire of  
the scholars.'**

**Meaning,** the people of knowledge, the students of knowledge, and those who are dressed up in attire of the people of knowledge increased in number. He said,

**"So when Allaah ordained their annihilation, Al-Hakim's violation of unlawful matters became difficult for them to bear they deliberated in order to remove him (from his position). Then they mobilized troops in order to fight against him, and a great fitnah took place in Andulus upon Islam and its people (i.e., the Muslims). We have no power except by way Allaah."**

Then he *ﷺ*, may Allaah have mercy upon him, continued the story, and in its conclusion many of those individuals were killed, and some of them fled some of them were imprisoned without establishing a religion because of the likes of these Fitan that ignited and set ablaze. The fortunate, as is said, is the one who receives admonition from others.



Rather, surely a large number of those who took part in the Fitān and fell into it their conclusion was regret and wishing that they did not enter into these Fitān.

Many things from that have been written in the books of history and biographies. Reports of those who took part in the Fitān their end was regret.

Shaykhul Islam Ibn Taymiyah رحمته الله, may Allaah have mercy upon him, said,

**“And like this the masses of the people that have regretted that which they had entered into from fighting.”<sup>17</sup>**

Ayoob As-Sakhtiyaani رحمته الله, may Allaah have mercy upon him, said and he mentioned the reciters who revolted alongside Ibnul-Ash’ath. So he said,

**“I do not know a single one of them who was killed except that his ruin was deemed tragic (i.e., those who saw it turned away from it), and none of them was saved except that he praised Allaah Who had kept him safe.”**

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<sup>17</sup> Minhaj Sunnah (4/316)

THE 4th EFFECT: DESTRUCTIVE OUTCOMES  
AND WICKED CONSEQUENCES WILL BE THE  
FINAL CONCLUSION

**Meaning:** that he regretted what he was upon.

Among the beneficial and brilliant reports of this kind is the story of Zubayd ibn Al-Haarith Al-Yaami, and he was among the men of the six books (i.e., men mentioned in chains of narrations in the six books of Ahaadeeth), and he was among the scholars of Islam. He was among those who entered the fitnah of Ibn Al-Ash'ath; however, he was protected from it and saved from the killing. Muhammad ibn Talhah said,

**“Zubayd saw me with Al-‘Ala bin ‘Abdul-Kareem while we were laughing. So he said, “had you witnessed Al-Jamaajim you would not laugh!”**

Al-Jamaajim, that he alluded to is the Muslims' skulls and heads, that fell down in succession at the hands of the Muslims themselves killing one another. Then Zubayd said,

**“And surely I wished that my hand” or he said, “my right hand was cut off from the upper arm,**

**and I did not witness that (i.e. the killings).”<sup>18</sup>**

Then a fitnah came after that, and he was called to take part in it; however, he saw the effects and outcomes and was cautious. Reflect upon his exquisite and brilliant response, which is response based upon opinion. It is mentioned in some of the narrations that Mansoor ibn Al-Mu'tmir used to frequent Zubayd. He mentioned that Ahlu-Bayt were killed, and he wanted Zubayd to revolt alongside Zayd ibn 'Ali in another fitnah. So Zubayd رضي الله عنه, may Allaah have mercy upon him, said,

**“I will not revolt alongside anyone except a prophet and I have not found one.”**

**Meaning:** I will never find a prophet that I can revolt with. This (statement) which he said was based upon knowledge, experience, and inspection of the effects which were harvested from these Fitah.

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<sup>18</sup> Taareekh Khaleefah (pg. 76)

THE 5TH EFFECT: WHOEVER FALLS INTO  
FITAN HIS RANK WILL DIMINISH

**THE 5<sup>TH</sup> EFFECT: WHOEVER  
FALLS INTO FITAN HIS RANK  
WILL DIMINISH**

**A**mong its effects as well is that whoever enters it and he is from the people of knowledge perhaps it (i.e., the Fitan) will lead to the diminishing of his rank and the decline of his standing. Whoever is safe from these Fitan then his safety from it will be an elevation for him and a means for the people benefiting from his knowledge, good emanating (from him) and its flow at his hands by success from Allaah, the blessed and sublime. Because of this, Abdullaah bin 'Aun said,

**“Muslim bin Yasar was more exalted than Al-Hasan before the people” Meaning: Al-Basri “So when the fitnah occurred Muslim hastened to it and Hasan deliberately (retracted) from it.”**

**Meaning:** he lagged behind and kept away from the Fitan.

**“So as for Muslim, was humiliated”**

**meaning:** before the people.

**“As for Al-Hasan, indeed he was raised.”** <sup>19</sup>

Muslim bin Yasaar, who ‘Abdullaah bin ‘Aun said this speech (about him), he was among those who entered into the Fitnah of Ibn Al-Ash’ath; however, when it ended he would praise Allaah, and he would say in his praise to Allaah, the blessed and sublime,

**“O Aboo Qilaabah! Indeed I praise Allaah before you that I did not shoot a single arrow during it (i.e., the fitnah), nor did I thrust a spear, nor did I strike with a sword.”**

The meaning of his speech:

**“I walked alongside them; however, I did not shoot one arrow or strike with a sword.”**

So he would say this speech praising Allaah, and Aboo Qilaabah رضي الله عنه, may

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<sup>19</sup> Ibn Abee Shaybah collected it in the book: *“Al-Musannif”* (11/128), and Ibn Sa’d in the book: *“At-Tabaqaat”* (7/165), and Ibn ‘Asaakir in the book: *“Tareekhihi”* (58/146).

THE 5TH EFFECT: WHOEVER FALLS INTO  
FITAN HIS RANK WILL DIMINISH

Allaah have mercy upon him, would be around him. So Aboo Qilaabah said to him,

**“O Aboo ‘Abdillaah! What about the one who saw you standing in the rank? You are a well-known scholar among the people, and your rank is well-known. So what about the one who saw you between two ranks then he says, ‘this is Muslim bin Yasaar, by Allaah! He would have not taken this stance except that he is upon the truth!’”**

**Meaning:** your standing between the two ranks, your participation personally, you standing alongside them, and yourself being generous. This is among what increased the fitnah.

Then Muslim bin Yasaar wept. When he called his attention to this matter, Aboo Qilaabah said,

**“So he wept and wept until I had wished that I did not say anything to him.”<sup>20</sup>**

**That is:** he was affected by the state of his affair when he was reminded of the danger of his standing even without any participation, so how about the one who participated?!



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<sup>20</sup> Ibn Sa'd collected it in this Athar in "*At-Tabaqaat*" (7/187), and Khalifah collected it in "*Tareekhihi*" (pg. 52) and Ibn 'Asaakir brought it in "*Tareekhihi*" (58/146).

## THE 6<sup>TH</sup> EFFECT: AMBIGUITY IN MATTERS AND MIXING THE TRUTH WITH FALSEHOOD

**A**mong the effects of Fitan and its outcomes is that matters become unclear to the people and they (i.e., the matters) become mixed, and many people will not be able to distinguish between truth and falsehood.

The man was murdered, and he does not know what he was murdered for! And his murderer killed him, and he does not know what he killed him for!! However, it is a raging fitnah; and the people are agitated; and souls are altered, dangers become immense, and wickedness surrounds the people; and matters become unclear. Aboo Musa Al-Ash'aree, may Allaah pleased with him, said:

إِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ عَلَى النَّاسِ شَبَّهَتْهَا وَإِذَا  
أَدْبَرَتْ تَبَيَّنَتْ



**“Indeed when fitnah approaches the people it is obscure, and when it departs it becomes evident.”<sup>21</sup>**

When fitnah approaches the people it becomes ambiguous (to the people); its affair becomes obscure and unobvious to the people, and when it slips away the people know its circumstance, and its affair becomes evident to them. Mutarrif bin ‘Abdillaah bin Ash-Shikkheer said,

**“Indeed fitnah does not come to guide the people; however, it comes to throw the believer from his religion.”<sup>22</sup>**

Moreover, let us take an example in this respect to the fitnah of the false messiah, who is the greatest Fitan. The Prophet ﷺ mentioned to his Ummah concerning its clear realities and manifest affairs, uncovering the fitnah of the false messiah and clarifying his reality and in spite of that people will

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<sup>21</sup> Tareekh At-Tabari (3/26) published by Darul-Kutubul-Ilmiyah.

<sup>22</sup> Ibn Sa’d collected it in the book “At-Tabaqaat” (7/142), and Abou Na’eem collected it in the book “Al-Hilyah” (2/204).

THE 6TH EFFECT: AMBIGUITY IN MATTERS  
AND MIXING THE TRUTH WITH FALSEHOOD

follow him that none can enumerate  
except Allaah.

He عَلَيْهِ السَّلَامُ said,

مَنْ سَمِعَ بِالذَّجَّالِ فَلْيَنْأَ عَنْهُ

**“Whoever hears about the Dajjaal  
should keep away from him.”**

**Meaning:** he should avoid him and do not  
come close to his locale.

فَوَاللَّهِ! إِنَّ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ  
فَيَتَّبِعُهُ مِمَّا يَبْعَثُ بِهِ مِنَ الشُّبُهَاتِ .

**“For I swear by Allaah! Surely the  
man will go to him thinking that he  
is a believer then will follow him  
on the part of what he (i.e., Dajjaal)  
brings forth of Shubuhaat.”** 23

The wording: **“then will follow him”**  
**meaning:** he will follow the Dajjaal on the

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<sup>23</sup> Imam Ahmad collected it (19968), and Aboo Dawud (4319),  
and Al-Hakim (4/576) from the hadeeth of Imraan bin Husayn,  
may Allaah be pleased with him; and Shaykh Al-Albaani said in  
“Saheehul-Jaamee” (1036): it is Saheeh (i.e., authentic).

part of what he brings forth of *Shubuhaat*. **Meaning:** on the part of what the Dajjaal will stir up in him of *Shubuhaat* that dazzles the hearts and captivates the souls.

Moreover, It is mentioned in the hadeeth in Saheeh Muslim<sup>24</sup> that the Prophet ﷺ said:

مَنْ قَاتَلَ تَحْتَ رَايَةٍ عَمِيَّةٍ أَيْغَضُ لِعَصْبَةٍ أَوْ  
يَدْعُو إِلَى عَصْبَةٍ أَوْ يَنْصُرُ عَصْبَةً أَفْقَتِلَ أ  
فَقْتَلَهُ جَاهِلِيَّةً

**“Whoever fights under the flag of ‘Immiyyah, becomes angry due to ‘Immiyyah, or calls to ‘Asabah<sup>25</sup> or aids ‘Asabah then is killed; then he died a death of pre-Islamic ignorance.”**

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<sup>24</sup> (#1848) from the hadeeth of Aboo Hurairah, may Allaah be pleased with him.

<sup>25</sup> **Translator’s note:** Ibn Atheer mentioned in his book “An-Nihaayah” page 619 concerning this word (i.e., ‘Asabah) **meaning:** kinship by way of the father, because they strengthen and they form a clique.

THE 6TH EFFECT: AMBIGUITY IN MATTERS  
AND MIXING THE TRUTH WITH FALSEHOOD

His statement "*'Immiyyah*" **means** a blind matter, that its circumstance is not made clear, and its affair is not evident. This is the circumstance concerning Fitan, and its condition is that people become agitated in it, and pertaining to it, not a single matter is evident to them and not a single path is made clear to them.

In addition, from the subtleties of what has been mentioned regarding this matter is the story of the great companion, Sa'd bin Abi Waqqaas, may Allaah be pleased with him and cause him to be pleased (i.e., with Paradise). Ibn Sireen said,

**"It was said to Sa'd bin Abi Waqqaas: 'Why do you not fight?!"**

They meant to refer to the fitnah, that happened. Which is the fighting that occurred between Mu'aawiyah and 'Ali bin Abi Taalib; and Sa'd was among those who withdrew from that and avoided it. So they said to him,

**"Who do you not fight?! For indeed you are among the people of consultation, and you are more entitled to this matter than others?!"** So he said, **"I will not fight**

**until you bring to me a sword that has two eyes, a tongue, two lips with knows the believer from the disbeliever (the sword knows)."**

**That is to say:** you bring to me a sword knows the believer from the disbeliever; if you strike a muslim it will miss him, and will not kill him, and if you strike a disbeliever it will kill him. Afterwards he said,

**"For indeed I have fought and I am acquainted with Jihaad" <sup>26</sup>**

**That is to say:** As for the likeness of this fighting, that the leadership of the muslims is collapsing, and they are fighting each other then I will not enter in that except you bring to me a sword of this distinguishing marks. Then he struck a remarkable example, he said, may Allaah pleased with him,

**"The example of us, and you is similar to the example of people who were upon a clear path, so whereas they are like that moving**

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<sup>26</sup> 'Abdur-Razzaaq collected it in "Al-Musannif" (20736), and Ibn Sa'd collected it in "At-Tabaqaat" (3/143), and Aboo Na'eem collected it in "Ma'rifa tul-Sahaabah" (1/135).

THE 6TH EFFECT: AMBIGUITY IN MATTERS  
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**along when a dust cloud rose, and they strayed from the path—the path became confusing because of the dust cloud and wind, and it became obscure for them. “Some of them said; ‘the path is to the right, so they proceeded in that direction and got lost and strayed. The others said: ‘the path is to the left, so they took in that direction and got lost and strayed, and others said, ‘we were on the path where the wind rose up so we should remain. So they remained. They entered the morning, and the wind disappeared, and the path became clear—so they are the Jama’h (i.e., the people upon the truth). They said, ‘we will stick to what the messenger of Allaah ﷺ left us upon until we meet him and we will not enter in any fitan.”** 27

The methodology of Sa’d bin Abi Waqqaas, ‘Abdullaah bin ‘Umar, and a group of the companions was that the

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27 Ibnul-‘Arabi collected this completion in “his Mu’jam” (713), and Al-Khattaabee in “Al-‘Azlah” (pg. 72); and ibn ‘Asaakir in “Taareekh Damashaq” (39/496).

solution to the matter that occurred between Mu'aawiyah and 'Ali was not the sword; the only solution is taking steps in reconciliation and deliberation in matters, and the likes of that. 'Ali, may Allaah be please with him, had his judgment (i.e., based upon understanding) and Mu'aawiyah, may Allaah be pleased with him, had his judgment; and whoever, was a Mujtahid seeking the truth and was right was not deprived of the reward for his Ijtihad and for being correct, nor was he deprived of the reward for Ijtihad and being wrong; and his sin is forgiven just like what He ﷺ said,

إِذَا حَكَّمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ أَوْ  
 إِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ

**“Whenever the Hakim arbitrates and makes Ijtihad then is correct for him is two rewards, and whenever he makes Ijtihad and is wrong for him is one reward.”**

However, a group among the companions viewed that the solution to the likes of that was not with the sword and fighting, and it would only be by making steps in

THE 6TH EFFECT: AMBIGUITY IN MATTERS  
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reconciliation and being distant from  
fighting; and being united, and so forth  
from these courses of action.





## THE 7<sup>TH</sup> EFFECT: THE RISING GENERATION AND YOUTH BEING DECEIVED

**L**ikewise with regard to Fitan and what results from it is that Fitan will be a cause and medium towards alluring the rising generation and the young; and deceiving them through various avenues, TV channels, and routes until they arrive at an evil outcome and painful end. At this point, it is incumbent upon the youth to not be duped by propaganda that is promoted and slogans that are raised, and phrases that are composed and so forth. Rather, when he (i.e., the youth) is invited to any matter, he should return to the senior scholars. Indeed he عَلَيْهِ السَّلَامُ said,

الْبَرَكَةُ مَعَ أَكْبَرِكُمْ

**“The blessing is with the elders  
among you.”<sup>28</sup>**

Whenever he is, invited to any path, route, course of action he should return to the elders, the seniors among the people of knowledge. Those who are deeply rooted in it (i.e., knowledge). Those who are well-known for verifying it (i.e., knowledge). Those whom their feet are deeply rooted in knowledge, teaching, and reminding. Their feet are firmly established in religious verdicts, clarifying (matters), directives, sincere advice, and instructing.

He should return to him and ask him; however, during Fitan some of the rising generation are lured and taken by way of steps and measures until they enter tremendous matters and serious predicaments. Perhaps they will not find for themselves a way out from it, and the initial steps the youths will be among the

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<sup>28</sup> Ibn Hibban collected it (559), At-Tabaraanee collected it in the book “Al-Aw’saat” (8991), and Al-Hakim collected it (1/131) and authenticated it and Ad-Dhahabi agreed with him. Shaykh Al-Albaani acknowledged them both in the book “As-Saheehah” (1778).

instigators of Fitān regarding usual things and well-known matters similar to a group agreeing and standing up for well-known and established matters. So they say, for example,

**“We agree in believing in Allaah, His angels, establishing the prayer, paying the Zakat; and we stand up for that.”**

Moreover, they ascribe to it some matters that will make the youth after some time discover that he is duty bound to a covenant, an oath, or the likes of that. He will discover himself in a path that he is confused about, and perhaps it is difficult for him to retract (from that path). Indeed he has advanced and has become ensnared in that course of action and path; whereas, when the youth has been granted Tawfeeq from Allaah, he will be safe from that; and an example of these matters existed in times of old.

In the time of the Taabi'een (i.e., second generation of muslims) Mutarrif bin 'Abdillaah bin Ash-Shikkheer related to us a story when he was a juvenile. He said,

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AND YOUTH BEING DECEIVED

**“We would go Zayd bin Suuhaan, and he would say: O’ servants’ of Allaah! Honor others and be friendly to one another. For surely the only medium for the servants to Allaah is by two noteworthy qualities, fear and hope.”** He was a preacher, who would admonish, remind and strike (others) with fear of Allaah, and he would excite their interest in worship and obedience.

Then he (i.e., Mutarrif) said,

**“So I came to him one day, when the people had written a piece of writing, and they arranged it nicely in a speech of this manner: “Indeed Allaah is our lord, Muhammad ﷺ is our prophet, the Quran is our Imam, and whoever is with us then we are like this and like that and whoever opposes us then our hand (i.e., we are united) against him like this and like that.” They wrote a piece of writing with these meanings and purports which on its surface it is a matter which there is no problem in view of many of the people.”** He said, “, So they

began to present the piece of writing to them one person at a time. Every time they would present (it) to a man they would said to him: 'do you agree O' so-and-so?! He would say, 'Yes, I agree.'

He said,

**"Until they reached me. Then they said: "O' boy, do you agree?!"**

**Meaning:** with these matters. He said, **"I said, 'No, I do not agree."**

Zayd said, **meaning:** ibn Suuhaan, **"Do not be hasty with the boy."** He said, **"O' boy, what do you say?"**

He said,

**"Indeed Allaah has taken a covenant with me within His book, so I will never bring forth a covenant aside the covenant that Allaah took from me in his book."** He said, **"So the people refrained from the others. Not a single person among them agreed (i.e., to**

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**the piece of writing) and they were roughly thirty people”.<sup>29</sup>**

The wording, **“were roughly..”**

**Meaning:** almost thirty people.

The point that needs to be looked at is that perhaps Fitan will gradually lead many juveniles and young into organizations, factions, pledges of allegiance or similar to that concerning matters that will result from it what bears ominous consequences.



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<sup>29</sup> In the book *“Hilyatul-Awliyaa”* (2/204), and *“Tareekh Damashaq”* (58/313).

## THE 8<sup>TH</sup> EFFECT: THE WEAKENING OF BROTHERHOOD (IN FAITH) AND RELIGIOUS BONDS

**L**ikewise among the effects of Fitan and its wicked consequences is that it breaks up societies and weakens the brotherhood (in faith) and religious bonds. Rancor, malice, and hostility spread among the people.

Because of this, it is mentioned in the hadeeth, that is in the two authenticated books<sup>30</sup> (i.e., Bukhari and Muslim), the hadeeth of Hudhayfah bin Al-Yaman, may Allaah be pleased with him, he said,

كَانَ أَصْحَابُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
- يَسْأَلُونَهُ عَنِ الْخَيْرِ أَوْ كُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ  
مَخَافَةً أَنْ يُدْرِكَنِي أَوْ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا  
كُنَّا فِي جَاهِلِيَّةٍ وَشَرًّا فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ  
فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ

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<sup>30</sup> Bukhari (3606, 7084) and Muslim (1874).

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فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَ هَلْ بَعْدَ هَذَا الشَّرِّ مِنْ  
خَيْرٍ؟ قَالَ: نَعَمْ أَوْ فِيهِ دَخْنٌ.

**“The companions of the messenger of Allaah ﷺ use to ask about the good and I would ask about the evil dreading that it would reach me. I said, ‘O messenger of Allaah! Indeed we were in a state of ignorance and evil, and Allaah brought this good to us. So will there be any evil after this good? He said, ‘yes’. So I said, “O messenger of Allaah! And will there be any good after this evil? He said, ‘yes, and within it is Dakhan.”** 31

In addition, it is mentioned in some narrations that he said, **“a remnant”** and in another narration (he said): **“a group**

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31 **Translator’s note:** Ibn-ul-Atheer said about this word “*Dakhan*” in his book “*An-Nihaayah*” page 301 “it means corruption and differing. It resembles *Dukhaan* (i.e., smoke) from damp firewood because of what is between the people of inward corruption underneath outward appearance of righteousness.”



upon Aqdha'<sup>32</sup> and treaties based upon murkiness” and in another narration he said, “the hearts’ of the people will not go back to what they were upon.”<sup>33</sup> The point, that should be noted is that when Fitan is ablaze the souls change and perhaps the tangible affairs of brotherhood and religious bonds become disjointed. Allaah, the blessed and sublime said,

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

**“The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between**

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<sup>32</sup> **Translator’s note:** Ibn-ul-Atheer said about this word “Aqdha” in his book “An-Nihaayah” page 738 “it means is what falls in the spring, water, and drink of dust, chopped straw, filth, or other than that. What is intended with “their group” will be upon corruption within their heart. So he liken it to Qadha’ of the spring, water, and drink.

<sup>33</sup> Ahmad brought it (23282), and Aboo Dawud collected it (4246), and Ibn Hibban (5963). Look in the book “As-Saheehah” authored by Shaykh Al-Albaani (2739).

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**your brothers, and fear Allaah, that  
you may receive mercy.”<sup>34</sup>**

The Prophet ﷺ (Alayhi Salaatu  
was Salaam) said,

كُونُوا عِبَادَ اللَّهِ إِخْوَانًا الْمُسْلِمُ أَخُ الْمُسْلِمِ لَا  
يَخْذُلُهُ وَلَا يَظْلِمُهُ وَلَا يَحْقِرُهُ التَّقْوَى هَا  
هُنَا بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ  
الْمُسْلِمَ

**“Be (you all) slaves of Allaah,  
brethren. The muslim is the  
brother of the other muslim. He  
should abandon him, nor oppress  
him, nor belittle him. Taqwaa here  
is a sufficient amount of evil for an  
individual that he belittles his  
muslim brother.”<sup>35</sup>**

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<sup>34</sup> Al-Hujuraat [49:10]

<sup>35</sup> Muslim collected it in (3564) from the hadeeth of Abi  
Hurayrah, may Allaah be please with him.

The narrations with regard to this meaning are numerous.



## THE 9<sup>TH</sup> EFFECT: BOLDNESS IN KILLING AND BLOOD SHED

**L**ikewise among the outcomes of Fitan and its consequences is that it will allow for the Muslims' blood (to be shed) meaning amongst them and encourages people to killing. The people regarding the blood of each other to be lawful. It is mentioned on the authority of 'Abdullaah ibn 'Umar, may Allaah be pleased with them both, that he said,

فِي الْفِتْنَةِ لَا تَرُونَ الْقَتْلَ شَيْئًا .

**“During Fitnah you will not consider murder to be anything significant.”<sup>36</sup>**

In addition, he (i.e. ibn 'Umar) would seriously prohibit from entering upon bloodshed, pillaging wealth, and encroachment of honor. He had with regard to this (i.e., matter) a great and beautiful statement that it ought to be memorized and preserved. Truly it (i.e.,

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<sup>36</sup> Ahmad collected it (4871).

the statement) that a man wrote to ibn 'Umar, ma Allaah be pleased with them both, he said, **“write to me about knowledge”**, so he (i.e., ibn 'Umar) wrote to him (saying),

**“O’ my dear nephew—verily knowledge is abundant; however, if you are able to meet Allaah with a lightened back (i.e., from being burdened) with regard to the Muslims’ blood, an empty stomach from their wealth, refraining the tongue from their honor, and clinging to their jamā’ah (i.e., the people of truth) then do (that).”** <sup>37</sup>

It (i.e., the statement) is one of the greatest and most comprehensive advices concerning knowledge and good in totality.

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<sup>37</sup> In the book “Tareekh Damashaq” (vol. 31/170 and vol. 52/256), and in “Seerah ‘Alaamul-Nubala” (3/222).

## THE 10<sup>TH</sup> EFFECT: BREACH OF SAFETY

Likewise among the effects of Fitan is that it leads to a breach of safety. Safety is among the greatest blessings that Allaah, glorified be he and free from all imperfections, has bestowed graciously upon the Ummah of Eemaan,

﴿ الَّذِينَ أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴾

**“(He) Who has fed them against hunger, and has made them safe from fear.” 38**

Therefore, safety is a tremendous blessing. The person’s safety for his blood, his wealth, , himself, his honor, an other than that; these are from the tremendous blessings. However, if matters become agitated, and Fitan breaks out and flare up blood will be shed, wealth will become ruined, people will die; children will become orphans; women will become widowers and so forth

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<sup>38</sup> Quraysh [106:4]

which are among the outcomes that are not hoped for.



THE 11TH EFFECT: THE WICKED PEOPLE  
VENTURE TO PROPAGATE THEIR FALSEHOOD

## **THE 11<sup>TH</sup> EFFECT: THE WICKED PEOPLE VENTURE TO PROPAGATE THEIR FALSEHOOD**

**L**ikewise among the effects of Fitan is that it opens the doors of deviation upon the people whether from aspects related to the 'Aqeedah (i.e., the creed) or from aspects of related to manners. The people of wickedness and corruption venture with regard to propagating their falsehood and corruption because the people of truth are occupied by fitnah and they busy with it. It (i.e., fitnah) squanders their time and diverts them from good, benefitting (others) and that which is beneficial (to themselves). Thus, the people of corruption and evil utilize that.

So they begin with regard to disseminating their falsehood, propagating their evil and inviting to despicable (behavior) and corruption, or they invite to wickedness related to the 'Aqeedah (i.e., creed) and corrupted, deviated teachings. They discover for themselves an opportunity when the masses and the people upon good are



busied with Fitan, and this is among what is emphasized upon every Muslim that he should be in the utmost caution from Fitan as well as its habits.



## THE 12<sup>TH</sup> EFFECT: THE ENEMIES OF ISLAM HAVING DOMINATION AND POWER

Likewise among the effects is that it will lead to or result in the enemies having domination when the people of knowledge carry on dispute (with one another); and commotion and killing spreads among them; and their affairs become agitated, and their authority is in a state of turmoil.

The enemies utilize this opportunity and gain power over the people of Eemaan. they bear down heavily upon them with various forms of oppression. Allaah, the blessed and sublime, said,

﴿ وَلَا تَنزَعُوا فَنَفْسَلُوا وَتَذْهَبَ رِشْكُكُمْ ﴾

**“And do not dispute (with one another) lest you lose courage and your strength depart.”<sup>39</sup>**

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<sup>39</sup> Al-Anfal [8:46]

Therefore, that which is obligatory upon the people of Eemaan, is to be in the utmost level of caution from Fitan and its consequences; that they are on guard from that, and that they be truly devoted to Allaah, the glorified and sublime, in order that He (i.e., Allaah) will give them refuge from Fitan, that is apparent and what is hidden; and that He (i.e., Allaah) mend their circumstances and join their statements upon the truth and guidance.

In addition, we ask Allaah, al-Kareem, the lord of the tremendous throne by His most beautiful names and lofty attributes; that Allaah is the one whom there is no deity deserving to be worshipped in truth save for Him, who encompasses every matter with His mercy and knowledge that He gives us refuge from Fitan, that is apparent and what is hidden.

In addition, may He (i.e., Allaah) save us from Fitan, and may He protects us from its calamities. May He protect us with His preservation, indeed He is blessed and sublime, the One who is all-Hearing and answers the supplication..

May Allaah send blessings and peace upon the slave of Allaah and His

THE 12TH EFFECT: THE ENEMIES OF ISLAM  
HAVING DOMINATION AND POWER

messenger, our Prophet Muhammad and  
all of his companions.



## APPENDIX-1 "THE MEANING OF FITNAH/FITAN" <sup>40</sup>

( فَتَنَ ) **fatana** (the verb) Al-Azharee and others said, "the words trial, examination, test comprises the meaning of '**Fitnah**' and its origin is derived from the statement,

فَتَنْتُ الْفِضَّةَ وَ الذَّهَبَ إِذَا أَدْبَتُهُمَا بِالنَّارِ  
لِتُمَيِّزَ الرَّدِيءَ مِنَ الْجَيِّدِ .

**"I 'fatana' silver and gold when I drive the two in fire in order to separate the bad from the good (i.e., properties)."**

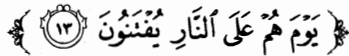
In the book "Sihaah" (it is mentioned),

**"When you place it (i.e., gold or silver) in fire to see what is its good qualities; and Dinar (i.e., a form of currency) is Maftuun."**

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<sup>40</sup> **Translator's note:** this definition is taken, in summary, from the well-known Arabic lexicon "**Lisaan-ul-Arab**" by Ibn Munthir.

( الْفِتْنُ ) **Al-Fat'n** (the verbal noun) **means:**  
incineration; and from His statement, the mighty  
and sublime,



**"A day when they will be tried over the  
Fire!"<sup>41</sup>**

**Meaning:** They will be scorched by the fire.

Also, the goldsmith is called '**Al-Fattaaan**' and  
likewise the Shaytan is called '**Al-Fattaaan**'.  
From this statement, 'the black rocks that are as  
if they have been scorched by the fire are called  
الْفَتَيْن **'Al-Fateen'** and it is said concerning His  
statement,

**"A day when they will be tried over the  
Fire!"**

**Meaning:** They will, by Allaah, be made to  
confess their sins.

In addition, ( وَرِقٌّ ) **Wariq** (silver) is called '**Fateen**'  
meaning: silver that has been scorched. Ibn Al-  
'Arabee said,

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<sup>41</sup> Adh-Dhariyat [51:13]

( الْفِتْنَةُ ) **Fitnah** (i.e. singular form<sup>42</sup>) is the examination by one's own experiences; and it is a severe trial; and it is the wealth; and it is children; and it is blasphemy, and it is the people differing in their views, and it is incineration by fire.

In addition, it is said,

**“The word fitnah mentioned in the Quran is ‘oppression’.”**

It is said,

**“Such and such a person is ‘Maftoon’ (i.e., tried and tested) with seeking the Dunya’ and has become extreme in seeking it.”**

Ibn Seedah said: **“Al-Fitnah is knowledge resulting from experience. His statement, the mighty and sublime:**

﴿ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴾

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<sup>42</sup> **Translator's note:** 'Fitan' is the plural form of 'Fitnah' which is in singular form.

**"Truly we have made it (as) a fitnah for the oppressors."<sup>43</sup>**

**Meaning:** is that when they were tried by the mentioning of the tree of **'Zaqoom'** and they belied its existence, and that when they heard that it emerges out of the base of the hell fire, they said,

**"Trees burn up in fire, so how can trees grow in fire?"**

So it (the mentioning of the tree) had become a **'Fitnah'** for them.

In addition, His statement, the mighty and sublime,

﴿ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴾

**"Our Lord! Make us not a fitnah for the folk who are oppressors."<sup>44</sup>**

He said (explaining the verse):

**"Our Lord, do not grant them victory over us, then because of that they will**

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<sup>43</sup> Saffaat [37:63]

<sup>44</sup> Yunus [10:85]



**become filled with amazement and think  
that they are better than us.”**

So, ‘Al-Fitnah’ here is the disbelievers’  
amazement with their blasphemy.

