

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

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‘Fitna’ (Strife) in the Land

Summary:

The political wrangling, persistence of pressure groups and provocation of religious leaders, leads to unrest and demonstrations. Believers are tempted to get involved with the hope that their situation is going to improve, but the results inevitably lead to disappointment. It is difficult to remain aloof as there are endless local or international disturbances taking place which are further compounded by biased media coverage and ‘fake news’. Hence, Momineen are called to join in debates and processions to register their views, for example, by holding banners and placards or participating in long ‘sit-ins’ outside the premises of an authority. Once involved, emotions take over and we come out in large numbers to such a call. These mostly remain peaceful but may turn ugly, with pushing and shoving, and even resulting in the arrests of out-of-control participants. The long-term campaigns run underground and persistently incite and brainwash believers, driving them to take-up arms which may ruin their entire lives and to a point of no return.

A Momin has to judge these calls very carefully and save himself/herself from being carried away by the social disturbances which die down after a while, before they regret their involvement. In Islam, it is termed as ‘*Fitna*’ and its initiators as ‘*people of Fitna*’! We have been cautioned to stay away from such involvements – as Ahadith say: during the Grand

Occultation¹ 'all flags raised prior to the reappearance of the 12th Imam^{-ajfi} will be that of Tyrants.

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاعُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, .
from hamaad Ibn Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer, from;

Abu Abdullah^{asws} said: 'Every flag which is raised before the rising of Al-Qaim^{asws}, so its owner is a tyrant who worships besides Allah^{azwj} Mighty and Majestic'.²

Also,

الغيبة للنعمانى عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ رِيَّاحٍ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ رَايَةِ الْقَائِمِ ع صَاحِبُهَا طَاعُوتٌ.

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Rabah, from Muhammad Bin Al Abbas, from Al Hassan Bin Abu Hamza, from his father, from Malik Bin Ayn,

'From Abu Ja'far^{asws} having said: 'Every flag raised before flag of Al-Qaim^{asws}, its owner is a tyrant''.³

Are there any signs for the coming out of the flags of guidance which we are commanded to follow? Yes, we have been foretold in several Ahadith, see [Appendix I](#).

We come to our topic '*Fitna*'. A person during a sermon, interrupted Amir ul-Momineen^{asws} and asked, how to recognise *Fitna*?

قَالَ إِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ شَبَّهَتْ وَإِذَا أَدْبَرَتْ اسْتَفْرَّتْ يُشْبِهُنَّ مُفْبَلَاتٍ وَ يُعْرَفْنَ مُدْبِرَاتٍ إِنَّ الْفِتْنَ تَحُومُ كَالرِّيَّاحِ يُصِيبُنَّ بِلَدًّا وَ يُخْطِفُنَّ أُخْرَى أَلَا إِنَّ أَحْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أُمَيَّةَ إِنَّهَا فِتْنَةٌ عَمِيَاءُ مُظْلِمَةٌ مُطَيَّبَةٌ عَمَّتْ فَتَشْتَهَى وَ حَصَّتْ بِلَيْتِهَا وَ أَصَابَ الْبَلَاءُ مَنْ أَبْصَرَ فِيهَا وَ أَحْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا

Ali^{-asws} Ibn Abi Talib^{-asws} said: 'The *Fitna*, when it comes, it's suspicious (confuses one), and when it turns around (retreats), it settle-downs the suspicious being faced (by the people and doubts are removed), and it's turning around is recognised (its affliction becomes clearly visible). The *Fitna* hovers like the winds hitting a city but missing another (town – as it affects certain areas more than the others).⁴

¹ of Imam-e-Zamana^{-ajfi}

² الكافي 8: 452 / 295

³ Bihar Al Anwaar – V 23, The book of Imamate, P 3 Ch 3 H 15

⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 599

When *Fitna* mongers are told not to stir up the *Fitna*! In response, they say but we are only correcting and improving the matters, as Allah^{-azwj} Points out to their mischief in the Holy Quran:

وإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ {11} أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ {12}

And when it is said to them, Do not make mischief (Fitna) in the land, they say: But rather, we are the reconcilers (rather making peace) [2:11] Indeed! They themselves are the mischief makers, but they are not recognising (it – the Fitna they are creating) [2:12]

.عن أمير المؤمنين عليه السلام قال: إن الله تبارك وتعالى يُعَذِّبُ سِتَّةً بِسِتَّةٍ: العرب بالعصبية، والدهاقنة بالكبر، والأمرء بالجور، والفقهاء بالحسد،

والتجار بالخيانة، وأهل الرساق بالجهل.

Ameer-ul-Momineen^{-asws} said: "Allah^{-azwj} the Almighty will Punish six groups of people: 1- Arabs for racism, 2- The headmen, or chiefs of a village or town for haughtiness, 3- Rulers for oppression, 4- Jurisprudents for jealousy, 5- Businessmen for cheating, 6- Villagers for ignorance."⁵

Amir ul-Momineen Ali^{-asws} Ibn Abi Talib^{-asws} foretells the severity of the *Fitna* hitting the Muslims due to them being far away from the true teaching of Islam:

وَقَالَ ع يَا أَيُّهَا النَّاسُ زَمَانٌ لَا يَبْقَى فِيهِمْ مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ وَمِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَمَسَاجِدُهُمْ يَوْمئِذٍ عَامِرَةٌ مِنَ الْبِنَاءِ خَرَابٌ مِنَ الْهُدَى سَكَّاتُهَا وَعُمَارُهَا شَرُّ أَهْلِ الْأَرْضِ مِنْهُمْ تَخْرُجُ الْفِتْنَةُ وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ

And he^{-asws} said: 'There shall come a time upon the people, there will not remain among them, from the Quran except its ritual, and from Al-Islam except its name. Their Masjids in those days would be built up of the construction, in ruins of the guidance, and its dwellers and its religious ones would be the vilest of the people of the earth. The *Fitna* would come out from them and to them will the sins shelter.

يَرُدُّونَ مَنْ شَدَّ عَنْهَا فِيهَا وَ يَسُوْقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا يَقُولُ اللَّهُ سُبْحَانَهُ فِي حَلْفَتُكَ لِأَبْعَثَنَّ عَلَى أَوْلِيكَ فِتْنَةً [أَنْتَ] تَنْزِلُكَ الْحَلِيمَ فِيهَا حَيْرَانَ وَ قَدْ فَعَلَ وَ نَحْنُ نَسْتَقْبِلُ اللَّهَ عَثْرَةَ الْعُقَلَةِ

They will return the one who turns away from it, to it, and they would usher the one staying back from it, to it. Allah^{-azwj} the Glorious Says: "!-azwj Swear by Myself^{-azwj}! I^{-saww} shall Send such *Fitna* upon them, it will leave the wise ones to be confused during it!" And He^{-azwj} will Do so, and we seek Pardon of Allah^{-azwj} for the stumbles of neglect"⁶

قَالَ ع كُنْ فِي الْفِتْنَةِ كَابِنِ اللَّبُونِ لَا ظَهَرَ فَيَرْكَبُ وَ لَا صَرَغٌ فَيُخَلَبُ

⁵ Mishkat ul-Anwar fi Ghurar al-Akhbar, H. 782.

⁶ Nahj Al Balagah – Saying 369

'He^{-asws} (Amir ul Momineen^{-asws}) said: 'During the *Fitna* (discord) be like the young camel, neither a back for the riding nor an udder to be milked".⁷

Finally, it's impossible to avert being engulfed in one or another form of *Fitna*, as Amir ul Momineen^{-asws} says:

وَقَالَ ع لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَهُوَ مُشْتَمَلٌ عَلَيَّ فِتْنَةً وَ لَكِنَّ مَنِ اسْتَعَاذَ فَلَيْسَتْ عَيْدٌ مِنْ مِضَلَّاتِ الْفِتَنِ فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ - وَ اغْلَمُوا أَمَّا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةً

And he^{-asws} said: 'Not one of you should say, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the *Fitna*', because there isn't anyone except and he is included in the *Fitna*, but one who (wants to) seek Refuge, let him seek Refuge from the dilemmas (problems) of the *Fitna*, for Allah^{-azwj} the Glorious Says: **And know that rather your wealth and your children are a *Fitna* (strife), and that Allah, with Him is a Mighty Recompense [8:28].**

وَ مَعْنَى ذَلِكَ أَنَّهُ [سُبْحَانَهُ يَحْتَرِبُ عِبَادَهُ] يَحْتَرِبُهُمْ بِالْأَمْوَالِ وَ الْأَوْلَادِ لِيَتَبَيَّنَ السَّاحِطَ لِرِزْقِهِ وَ الرَّاضِيَ بِقِسْمِهِ وَ إِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ وَ لَكِنَّ لِيُظَهَّرَ الْأَفْعَالَ الَّتِي بِهَا يُسْتَحَقُّ الثَّوَابُ وَ الْعِقَابُ لِأَنَّ بَعْضَهُمْ يُحِبُّ الذُّكُورَ وَ يَكْرَهُ الْإِنَاثَ وَ بَعْضُهُمْ يُحِبُّ تَثْمِيرَ الْمَالِ * وَ يَكْرَهُ انْقِلَابَ الْحَالِ

'And the meaning of that is that He^{-azwj} Tests His^{-azwj} servants with the wealth and the children in order to clarify the one who is dissatisfied with His^{-azwj} sustenance and the one satisfied with His^{-azwj} Apportionment, and even though He^{-azwj} the Glorious is more Knowing with them than they are themselves, but to Reveal the deeds by which the Rewards and the Punishments are deserved, because some of them love the male (children) and dislike the females, and some of them love amassing the wealth and dislike the state of (financial) adversity".⁸

Introduction:

Allah^{-azwj} does not Like *Fitna* (strife) and has Commanded to stay away from *Fitna* and its people, e.g., in the Holy Quran.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ {8:39}

And fight them until *Fitna* (strife) does not happen and the Religion, all of it happens to be for Allah. So, if they desist, then Allah Sees what they are doing [8:39]

وَإِن تَوَلَّوْا فَاغْلَمُوا ۚ إِنَّ اللَّهَ مَوْلَاكُمْ ۚ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {8:40}

And if they turn back, then know that Allah is your Guardian; the most excellent is the Guardian and is the most excellent the Helper [8:40]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

⁷ Nahj Al Balagah – Saying 1

⁸ Nahj Al Balagah – Saying 93

Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr Bin Azina, from Muhammad Bin Muslim who said:

I said to Abu Ja'far^{-asws}, 'The Words of Allah^{-azwj} Mighty and Majestic: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah [8:39]**.

فَقَالَ لَمْ يَجِيءْ تَأْوِيلُ هَذِهِ الْآيَةِ بَعْدَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) رَخَّصَ لَهُمْ لِحَاجَتِهِ وَ حَاجَةِ أَصْحَابِهِ فَلَوْ قَدْ جَاءَ تَأْوِيلُهَا لَمْ يَقْبَلْ مِنْهُمْ لَكِنَّمْ يُفْتَلُونَ حَتَّى يُؤَخِّدَ اللَّهُ عَزَّ وَ جَلَّ وَ حَتَّى لَا يَكُونَ شِرْكٌ.

So, he^{-asws} said: 'The explanation of this Verse has not come yet. Rasool Allah^{-saww} allowed them (the non-Muslims) for his^{-saww} need and the needs of his^{-saww} companions. So, if its explanation had already come, he^{-saww} would not have accepted (Jaziya) from them⁹, but they would have been fought until they had professed the Tawheed of Allah^{-azwj} mighty and Majestic, and until association (Shirk) would not have existed'.¹⁰

How Fitna (Strife) begins

عنه، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: خطب أمير المؤمنين عليه السلام الناس فقال: أيها الناس إنما بدء وقوع الفتن أهواء تتبع، وأحكام تبتدع، يخالف فيها كلام الله، يقلد فيها رجال رجلا، ولو أن الباطل خلس لم يخف على ذي حجي، ولو أن الحق خلس لم يكن اختلاف، ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيجبتان معا، فهناك استحوذ الشيطان على أوليائه، ونجا الذين سبقت لهم من الله الحسنى

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

Abu Ja'far^{-asws} narrates that 'Amir-Al-Momineen^{-asws} 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 (heretic), in which the Speech of Allah^{-azwj} is opposed, in which a man emulates (does *Taqleed*)¹¹ of a man. And if the falsehood was pure, the one with arguments would not fear it; and if the Truth was pure, there would be no differing. But, they take a handful of this, and a handful of that, so they mix up the two and come with these two. So it is over that, the Satan^{-la} enchains his^{-la} friends, those for whom the goodness has preceded from Allah^{-azwj} attain salvation (21:101)'.¹²

People get confused during Fitna:

كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيَّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَبْدِ الْعَقَّارِ بْنِ الْقَاسِمِ عَنِ الْمَنْصُورِ بْنِ عُمَرَ عَنْ زَيْدِ بْنِ حُبَيْشٍ وَ عَنْ أَحْمَدَ بْنِ عِمْرَانَ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ ابْنِ أَبِي لَيْلَى عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: حَطَبَ عَلِيٌّ ع بِالْمُهْرَوَانِ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَمَا بَعْدُ أَنَا فَقَاتُ عَيْنَ الْفِتْنَةِ لَمْ يَكُنْ أَحَدٌ لِيَجْتَرِيَ عَلَيْهَا غَيْرِي S

⁹ As Rasool Allah^{-saww} reconciled and signed treaties with non-believers and agreed on Jaziya (tax)

¹⁰ Al Kafi – H 14691

¹¹ Blind following

¹² Al Mahaasin – V 1 Bk 5 H 74

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Abdul Gaffar Bin al Qasim, from Al Mansour Bin Umar, from Zirr Bin Hubeysh, and from Ahmad Bin Imran Bin Abu Layli, from his father, from Ibn Abu layli, from Al Minhal Bin Amro, from Zirr Bin Hubeysh who said,

'Ali^{-asws} addressed at Al-Nahrawan. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'O you people! As for after, I^{-asws} have blinded an eye of the *Fitna*. There does not happen to be anyone courageous upon it apart from me^{-asws}!'

فَقَامَ إِلَيْهِ رَجُلٌ آخَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنِ الْفِتَنِ

Another man stood up to him, he said, 'O Amir Al-Momineen^{-asws}! Narrate to us about the *Fitna*'.

قَالَ إِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ شَبَّهَتْ وَ إِذَا أَدْبَرَتْ اسْتَقَرَّتْ يُشْبِهَنَّ مُقْبِلَاتٍ وَ يُعْرِفَنَّ مُدْبِرَاتٍ إِنَّ الْفِتْنَ تَحُومُ كَالرِّيَاحِ يُصِيبَنَّ بَلَدًا وَ يُخْطِئَنَّ أُخْرَى أَلَا إِنَّ أَحْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أُمَيَّةَ إِنَّهَا فِتْنَةٌ عَمِيَاءُ مُظْلِمَةٌ مُطِيبَةٌ عَمَّتْ وَ فِئْتُهَا وَ حَصَّتْ تَلِيئُهَا وَ أَصَابَ الْبَلَاءُ مَنْ أَبْصَرَ فِيهَا وَ أَحْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا

He^{-asws} said: 'The *Fitna*, when it comes, it's suspicious (confuses one), and when it turns around, it settles the suspicious being faced (so doubt is removed), and it's turning around is recognised (its affliction becomes clearly visible). The *Fitna* hovers like the winds hitting a city but missing another (town).

Indeed! The scariest of the *Fitna* upon you in my^{-asws} presence is the *Fitna* of the clan of Umayya. It is a blinding *Fitna* of widespread darkness. Its *Fitna* is general and its affliction is particular, and the affliction will hit the one who (remains) insightful during it, and the affliction would miss the one who is blind (shields) from it.

يَظْهَرُ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا حَتَّى تَمْلَأَ الْأَرْضُ عُذْوَانًا وَ ظُلْمًا وَ بَدْعًا أَلَا وَ إِنَّ أَوَّلَ مَنْ يَضَعُ جَبْرُوتَهَا وَ يَكْسِرُ عَمْدَهَا وَ يَنْزِعُ أَوْتَادَهَا اللَّهُ رَبُّ الْعَالَمِينَ

The people of its falsehood would prevail over the people of its right until the earth is filled with our^{-asws} enemies, and injustice, and innovations. Indeed! The first one to place down its might, and break its pillars, and remove its pegs would be Allah^{-azwj}, Lord^{-azwj} of the worlds.

فَقَامَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا نَصْنَعُ فِي ذَلِكَ الزَّمَانِ

A man stood up and said, 'O Amir Al-Momineen^{-asws}! What should we do during that time?'

قَالَ انظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَإِنْ لَبَدُوا فَالْبُدُوا وَ إِنْ اسْتَصْرَحُوكُمْ فَانصُرُوهُمْ تَوَجُّرُوا وَ لَا تَسْبِقُوهُمْ فَتَصْرَعَكُمْ الْبَلِيَّةُ

He^{-asws} said: 'Look at the People^{-asws} of the Household of your Prophet^{-saww}. If they^{-asws} sit back, then sit back, and if they cry out to you (for help), then help them^{-asws}, you will be recompensed, and do not precede them^{-asws}, the afflictions would quicken to you' (an extract).¹³

¹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 599

Imam^{-asws}'s Forbids a campaign against the tyrant ruler:

عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى الْعُلَوِيِّ عَنْ حَيْدَرَ بْنِ مُحَمَّدِ السَّمَرَقَنْدِيِّ عَنْ أَبِي عَمْرِو الْكَلْبِيِّ عَنْ حَمْدَوَيْهِ بْنِ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنَّ عَبْدَ اللَّهِ بْنَ بُكَيْرٍ يَبْرُؤِي حَدِيثًا وَ يَتَأَوَّلُهُ وَ أَنَا أُحِبُّ أَنْ أُعْرَضَهُ عَلَيْكَ فَقَالَ مَا ذَلِكَ الْحَدِيثُ قُلْتُ قَالَ ابْنُ بُكَيْرٍ حَدَّثَنِي عُبَيْدُ بْنُ زُرَّارَةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَيَّامَ خُرُوجِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ جِئْتُكَ فِدَاكَ إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ قَدْ خَرَجَ وَ أَجَابَهُ النَّاسُ فَمَا تَقُولُ فِي الْخُرُوجِ مَعَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع اسْكُنْ مَا سَكَنْتَ السَّمَاءَ وَ الْأَرْضُ فَقَالَ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ فإِذَا كَانَ الْأَمْرُ هَكَذَا فَلَمْ يَكُنْ يَكُنْ خُرُوجًا مَا سَكَنْتَ السَّمَاءَ وَ الْأَرْضُ فَمَا مِنْ قَائِمٍ وَ مَا مِنْ خُرُوجٍ فَقَالَ أَبُو الْحَسَنِ صَدَقَ أَبُو عَبْدِ اللَّهِ ع وَ لَيْسَ الْأَمْرُ عَلَى مَا تَأَوَّلَهُ ابْنُ بُكَيْرٍ إِنَّمَا قَالَ أَبُو عَبْدِ اللَّهِ ع اسْكُنْ مَا سَكَنْتَ السَّمَاءَ مِنَ الْيَدَايِ وَ الْأَرْضُ مِنَ الْحُسْنِ بِالْمَيْشِ

Ahmed ibn Mohammed ibn Isa Alavi, who Haider ibn Mohammed Samar Qandi, who from abu Ummero Al-Ladshi, who from Hamidia ibn Bashir, who from Mohammed ibn Isa, who from Al-Hussain ibn Khalid who has narrated the following:

I once asked from Abu Al-Hassan Al-Reza^{-asws} that I have heard a hadith from Abdullah ibn Bakir and he gave an interpretation for it but I would like to hear from yourself^{-asws}. The Imam^{-asws} said: Narrate it to me. I (the narrator) said: Ibn Kaseer says that I have heard it from Aubaad ibn Zaara that once I was in the service of Imam Jafar-e-Sadiq^{-asws} at the time when Mohammed ibn Abdullah ibn Hassan¹⁴ had initiated a revolt against the government. At that time, a person from our companions came and asked from the Imam^{-asws}: 'May I be sacrificed for your cause. Mohammed ibn Hassan has risen up against the ruler and people have started supporting him. What do you say about our involvement? Shall we support him in his uprising?' Imam^{-asws} replied: You should remain inactive until the skies and the earth are silent.

Abdullah ibn Bakir says about this (Hadith) that since the instructions have been issued to keep silent until the earth and the skies are quiet and stationary so there will neither be any establishment of a leader nor there will be a rising (against unjust government). Abu Al-Hassan Al-Reza^{-asws} replied: Abu Al-Hassan (Imam Jafar-e-Sadiq^{-asws}) said the truth but interpretation of ibn Bakir is wrong. Abu Al-Hassan^{-asws} has said: Remain inactive until the skies and the earth are silent. It means until there is no 'Call' from the skies and until the cracks opens up the earth.¹⁵

Affairs of Shias During the Occultation:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْنِ بْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مَنْصُورٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ إِذَا أَصْبَحْتُ وَ أَمْسَيْتُ لَا أَرَى إِمَامًا أَتَيْتُمْ بِهِ مَا أَصْنَعُ قَالَ فَأَجِبْ مَنْ كُنْتَ تُحِبُّ وَ أَنْبِئْ مَنْ كُنْتَ تُبْغِضُ حَتَّى يُطَهِّرَهُ اللَّهُ عَزَّ وَ جَلَّ

¹⁴ Mohammed ibn Abdullah Mohsin ibn Hassan Mussanna ibn al-Hassan^{asws} ibn Ali^{asws} ibn Abi Talib^{asws}.

¹⁵ Bihar-ul-Anwar, vol. 52, pg. 189

بحار الأنوار ج : 52 ص : 189

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Al-Hassan ibn Ali 'Attar from Ja'far ibn Muhammad from Mansur from the person he mentioned who has said:

'Once I asked Abu Abd Allah^{-asws}, 'If I pass the day and night and do not find an Imam^{-asws} to follow then what should I do?'

'The Imam^{-asws} said, 'Love those whom you love (because of us^{-asws}) and hate those whom you hate (due to us^{-asws}) until Allah^{-azwj} will Grant him^{-ajfj} permission to reappear.'¹⁶

مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ سَبَّاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ كُفُّوا أَلْسِنَتَكُمْ وَالزُّمُوا بِيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تَخْشَوْنَ بِهِ أَبَدًا وَلَا يُصِيبُ الْعَامَّةَ وَلَا تَزَالُ الرَّيْدِيَّةُ وَقَاءَ لَكُمْ أَبَدًا

Mohammed ibn Hammam, who from Jafar ibn Mohammed ibn Malaik, who from Mohammed ibn Ahmed ibn Isbaat, who from some of their companions have narrated the following:

Abu Abdullah^{-asws} said (during the uprising – *Fitna*): 'You should keep your mouths closed and stay in your homes, since from this (uprising) neither you are going to be affected forever nor general public, nor Zaidia would continue to become your shield (by uprising against the governments).¹⁷

The knowledge and the Guidance will never cease to exist:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ أَبِي أُسَامَةَ عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي النَّقَّاشُ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُمْ سَمِعُوا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ فِي حُطْبَةٍ لَهُ اللَّهُمَّ وَإِنِّي لَأَعْلَمُ أَنَّ الْعِلْمَ لَا يَأْرُزُ كُفْلُهُ وَلَا يَنْقَطِعُ مَوَادُّهُ وَأَنَّكَ لَا تَخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَعْمُورٍ كَثِيلًا تَنْطَلِقُ حُجَجُكَ وَلَا يَضِلُّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَيْنَ هُمْ وَكَمْ أَوْلِيَاؤُكَ الْأَقْلُونَ عَدَدًا وَالْأَعْظَمُونَ عِنْدَ اللَّهِ جَلَّ ذِكْرُهُ قَدْرًا الْمُتَّبِعُونَ لِقَادَةِ الدِّينِ الْأَيْمَةِ الْهَادِينَ يَتَأَدَّبُونَ بِأَدَابِهِمْ وَيَنْهَجُونَ مَهَجَهُمْ فَعِنْدَ ذَلِكَ يَهْجُمُ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْإِيمَانِ فَتَسْتَجِيبُ أَرْوَاحُهُمْ لِقَادَةِ الْعِلْمِ وَ يَسْتَلْبِثُونَ مِنْ حَدِيثِهِمْ مَا اسْتَوْعَرَ عَلَى غَيْرِهِمْ وَيَأْتُسُونَ بِمَا اسْتَوْحَشَ مِنْهُ الْمُكَذِّبُونَ وَأَبَاهُ الْمُسْرِفُونَ أَوْلِيَاؤُكَ أَنْبَاءُ الْعُلَمَاءِ صَجَبُوا أَهْلَ الدُّنْيَا بِطَاعَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَوْلِيَاؤُهُ وَ دَانُوا بِالتَّقِيَّةِ عَنْ دِينِهِمْ وَ الْخَوْفِ مِنْ عَدُوِّهِمْ فَأَرْوَاحُهُمْ مُعَلَّقَةٌ بِالمَحَلِّ الْأَعْلَى فَعُلَمَاءُهُمْ وَ أَنْبَاءُهُمْ خُرُسٌ صُمَّتْ فِي دَوْلَةِ الْبَاطِلِ مُنْتَظِرُونَ لِدَوْلَةِ الْحَقِّ وَ سَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ يَمْحَقُ الْبَاطِلَ هَا هَا طَوْبَى لَهُمْ عَلَى صَبْرِهِمْ عَلَى دِينِهِمْ فِي حَالِ هُدْيَتِهِمْ وَ يَا سَوْفَاهُ إِلَى رُؤْيَيْهِمْ فِي حَالِ ظُهُورِ دَوْلَتِهِمْ وَ سَيَجْمَعُنَا اللَّهُ وَ إِتَابَهُمْ فِي جَنَّاتِ عَدْنٍ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَرْوَاحِهِمْ وَ دُرِّيَاتِهِمْ

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from abu 'Usamah from Hisham and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from Abu Hamza from Abu Ishaq who has said the following:

'Reliable men of the companions of Amir-ul-Momineen^{-asws} have said that they heard Amir-ul-Momineen^{-asws} say in one of his^{-asws} sermons:

'Our Allah^{-azwj}, I^{-asws} know that knowledge will not be erased and its sources will not discontinue altogether and You^{-azwj} will not leave Your^{-azwj} Earth without a leader with Your^{-azwj} Authority over Your^{-azwj} creatures. The one^{-asws} who lives among the people well-known (to them) but is (mostly) disobeyed or is suppressed and lives in solitude so that proofs of

16 H. 28, الكافي ج 1 : ص 343

17 h, 45, بحار الأنوار (ط - بيروت)، ج 52، ص: 139

Your^{-azwj} Authority are not invalidated and Your^{-azwj} friends are not misled after You^{-azwj} have Granted them the guidance.

Where, in fact, are they (friends of Allah^{-azwj}) and how many are they? They are very few, but are of great respect before Allah^{-azwj}. They follow the Imam^{-asws} (leader) of religion. (They follow) the guiding Imam^{-asws} (leader), establish in themselves the recognition of A'immah^{-asws}¹⁸ and emulate their^{-asws} way of life. In such conditions knowledge will lead them to the true belief and their souls then accept the call of the leaders of the knowledge. Those statements of the Imam^{-asws} that are difficult to understand for others are soft and easy for them to understand. They feel comfortable with what is frightening to those who reject (the Just) and the transgressors who have disregarded them.

They are the followers of the Scholars^{-asws}. They only accompany the worldly people in obedience to Allah^{-azwj} and His^{-azwj} friends. They maintain privacy to be part of their religion out of fear from their enemies. Thus, their souls cling to the high position (of the realm of existence). Their knowledgeable ones and followers (of Imams^{-asws}) live quietly and silently, under the rule of the government of falsehood, waiting for the government of the Just. Allah^{-azwj} will soon Establish Just with His^{-azwj} Words and Abolish the falsehood. Our Allah^{-azwj}! how fortunate it is for them due to their patience in the matters of their religion in their peacetime! How strong is the desire to see them in the time of the dominance of their government!

Allah^{-azwj} will soon Bring us together with them in the Gardens of Eden along with those of their parents, children and spouse who had been performing good deeds.¹⁹

How to cope the stress of tyrant rulers

يَا سُفْيَانُ إِذَا حَزَنَكَ أَمْرٌ مِنْ سُلْطَانٍ أَوْ غَيْرِهِ فَأَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا مِفْتَاحُ الْفَرْجِ وَ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ.

(Imam Ja'far^{-asws} said): O Sufyan! When a matter from the ruler or someone else grieves you, be frequent from the words: 'لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.' 'There is neither might nor strength except with Allah^{-azwj}', for it is a key of happiness, and a treasure from the treasures of Paradise'' (an extract).²⁰

Also,

قَالَ رَسُولُ اللَّهِ ص أَلَا لَا تَشْعَلُوا أَنْفُسَكُمْ بِسَبِّ الْمُلُوكِ وَ تَوَبُّوا إِلَى اللَّهِ أَعْطِفْ بِمُلُوكِهِمْ عَلَيْكُمْ.

Rasool Allah^{-saww} said: Beware and do not waste your time swearing at the rulers. Return to Allah^{-azwj} in Repentance so that Allah^{-azwj} Changes the state of the rulers' hearts and makes them be kind to you (an extract)."²¹

In a Hadith-e-Qudsi, Allah^{-azwj}

¹⁸ The 12 Infallible Imams^{-asws}

¹⁹ الكافي ج : 1 ص : 336

²⁰ Bihar Al-Anwaar, vol. 75

²¹ Mishkat ul-Anwar fi Ghurar al-Akhbar, H. 402.

من كتاب روضة الواعظين : قال : قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَلَقْتُ الْمُلُوكَ وَ قُلُوبُهُمْ بِيَدِي فَأَيُّمَا قَوْمٍ أَطَاعُونِي جَعَلْتُ قُلُوبَ الْمُلُوكِ عَلَيْهِمْ رَحْمَةً وَ أَيُّمَا قَوْمٍ عَصَوْنِي جَعَلْتُ قُلُوبَ الْمُلُوكِ عَلَيْهِمْ سَخِطَةً أَلَا لَا تَشْعَلُوا أَنْفُسَكُمْ بِسَبِّ الْمُلُوكِ تَوْبُوا إِلَيَّ أُعْطِفَ قُلُوبُهُمْ عَلَيْكُمْ

In Rauzat al-Vaezeen, it is quoted that Rasool Allah^{-saww} narrated that Allah^{-azwj} said: "I am Allah^{-azwj} and there is no one else but Me^{-azwj} to worship. I^{-azwj} have Created the rulers and have full control over their hearts. I^{-azwj} shall Make them merciful with whoever obeys Me^{-azwj}, and Make them angry at whoever disobeys Me^{-azwj}. Beware not to waste your time swearing at the rulers. Turn to Me^{-azwj} in repentance so I^{-azwj} may Make their hearts kind toward you."²²

Don't be a spectator when you cannot assist your brethren:

وَ بَعَثْنَا الْإِسْنَادَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: «لَا يَحْضُرُنَ أَحَدَكُمْ رَجُلًا يَضْرِبُهُ سُلْطَانٌ جَائِرٌ ظَلَمًا وَ عُذْوَانًا، وَ لَا مَقْتُولًا وَ لَا مَظْلُومًا إِذَا لَمْ يَنْصُرْهُ، لِأَنَّ نُصْرَةَ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ فَرِيضَةٌ وَاجِبَةٌ إِذَا هُوَ حَضَرَهُ، وَ الْعَافِيَةُ أَوْسَعُ مَا لَمْ تُؤْزِمَكَ الْحُجَّةُ الظَّاهِرَةُ»

And by this chain, from Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Not one of you should be present with a man whom the tyrannous ruler strikes him by injustice and aggression, either he is killed or oppressed, when he (you) does not help him, because help of the Momin upon the Momin is a necessity, an Obligation when he is present, and the well-being is more extensive for as long as the apparent argument²³ is not necessitated (upon) you'.²⁴

How to Avoid Fitna:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صلوات الله عليه) كَانَ يَقُولُ طُوبَى لِمَنْ أَحْلَصَ لِلَّهِ الْعِبَادَةَ وَ الدُّعَاءَ وَ لَمْ يَشْغَلْ قَلْبُهُ بِمَا تَرَى عَيْنَاهُ وَ لَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ وَ لَمْ يَحْزُنْ صَدْرُهُ بِمَا أُعْطِيَ غَيْرُهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

Abu Al-Hassan Al-Reza^{-asws} has reported that Amir Al-Momineen^{-asws} was saying: 'Blessed is he who is sincere to Allah^{-azwj} in the worship and the supplication, and does not distract his heart with what his eyes see, and the does not forget the Remembrance of Allah^{-azwj} with what his ears hear, and whose chest does not grieve for what is Granted to others'.²⁵

In another Hadith;

وقال أيضا في حديث أبي أيوب الانصاري: إن النبي صلى الله عليه وآله قال لعمار: إِنَّهُ سَيَكُونُ بَعْدِي هَنَاتٌ حَتَّى يَحْتَلِفَ السَّيْفُ فِيمَا بَيْنَهُمْ وَ حَتَّى يَقْتُلَ بَعْضُهُمْ بَعْضًا وَ حَتَّى يَنْتَبِرَ بَعْضُهُمْ مِنْ بَعْضٍ فَإِذَا رَأَيْتَ ذَلِكَ فَعَلَيْكَ بِهَذَا الْأَصْلِحِ عَنْ يَمِينِي عَلَيَّ بْنِ أَبِي طَالِبٍ ع

²² Mishkat ul-Anwar fi Ghurar al-Akhbar, H. 538.

²³ He is either wrong or not deserving of your support

²⁴ قرب الإسناد (ط - الحديثة) ؛ النص ؛ ص 55

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 3

And he said as well in a Hadeeth of Abu Ayoub Al Ansary –

‘The Prophet^{-saww} said to Amaar (on how to avoid being engulfed into *Fitna*): ‘It will be so that there would happen to be flaws (break-ups) from after me^{-saww}, to the extent that the swords would differ regarding what is between them, and to the extent some of them kill the others, and to the extent some of them would disavow from the others. So when you see that, then upon you is to be with this short-haired one on my^{-saww} right, Ali^{-asws} Bin Abu Talib^{-asws}.

فَإِنْ سَلَكَ النَّاسُ كُلَّهُمْ وَايًّا وَ سَلَكَ عَلِيٌّ وَايًّا فَاسْلُكْ وَايِّي عَلِيٌّ وَ خَلِّ عَنِ النَّاسِ يَا عَمَّارُ إِنَّ عَلِيًّا لَا يَزُودُكَ عَنْ هُدًى وَ لَا يَزُودُكَ إِلَى رَدًى يَا عَمَّارُ طَاعَةٌ عَلِيٍّ طَاعَةٌ وَ طَاعَةٌ عَلِيٍّ طَاعَةٌ لِلَّهِ.

So even if the people, all of them were to travel in a valet, and Ali^{-asws} travels (a different) valley, travel the valley of Ali^{-asws} and stay away from the people. O Amaar! Ali^{-azwj} would return you to Guidance and will not point you upon annihilation. O Amaar! Obedience to Ali^{-asws} is obedience to me^{-saww}, and obedience to me^{-saww} is being obedient to Allah^{-azwj}.²⁶

Advice on Averting the *Fitna*

أَيُّهَا النَّاسُ شُقُّوا أَمْوَاجَ الْفَيْتَنِ بِسُفُنِ النَّجَاةِ وَ عَرِّجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ وَ ضَعُوا رِيحَانَ الْمَفَاخِرَةِ أَفْلَحَ مَنْ تَحَضَّرَ بِجَنَاحٍ أَوْ اسْتَشْتَلَمَ فَأَرَاخَ هَذَا مَاءٌ آجِنٌ وَ لُفْمَةٌ يَعْصُ بِهَا أَكْلُهَا وَ مُجْتَنِي الثَّمَرَةَ لِعَيْبٍ وَ قَتِ إِيْنَاعِهَا كَالزَّارِعِ بَعْدَ أَرْضِيهِ.

Amir ul-Momineen Ali^{-asws} Ibn Abi Talib^{-asws} said ‘O you people! Split the waves of *Fitna* with the ships of salvation, and turn away from the paths of dissension, and put down the crowns of glory! He has succeeded, the one who gets up with wings, or he submits, so he rests. This water (of the caliphate) is turbid, and it’s morsel chokes the one who eats it, and the one who plucks the tree at other than the time of its maturity is like the farmer at somebody else’s land.²⁷

Fitna propellers among people:

From a speech of his^{-asws} (Amir ul-Momineen Ali^{-asws} Ibn Abi Talib^{-asws}) said in describing the one who sits for the judging between the community, and he isn’t rightful with it, and in it, the most hateful to Allah^{-azwj} are two types (of people)

The first type

إِنَّ أَبْعَضَ الْخَلَائِقِ إِلَى اللَّهِ [تَعَالَى] رَجُلَانِ رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ مَشْعُوفٌ بِكَلَامٍ يَدْعِيهِ وَ دُعَاءٍ ضَالَّةٍ فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَرَ بِهِ ضَالًّا عَنْ هُدًى مَنْ كَانَ قَبْلَهُ مُضِلًّا لِمَنْ افْتَدَى بِهِ فِي حَبَاتِهِ وَ بَعْدَ وَفَاتِهِ حَمَّالٌ خَطَايَا عَثْرِهِ رَهْمٌ بِخَطِيئَتِهِ

‘Surely the most hateful of the people to Allah^{-azwj} the Exalted are two (types of) men – a man whom Allah^{-azwj} Allocates him to himself. He deviates from the purpose of the way. He loves to speak innovations and call to the straying. Thus, he is a *Fitna* for the one who is tempted by him. He strays away from the guidance by the ones who were before him, straying the one

²⁶ Taweel Al Ayaat Al Zaahira – P 192 H 4

²⁷ Nahj Al Balagah – Sermon No. 5

who take his lead during his lifetime and after his death. He is a carrier of sins of others, pledged with his own sins.

The second type

وَرَجُلٌ قَمَشَ جَهْلًا مُوضِعٌ فِي جَهَالِ الْأُمَّةِ عَادٍ فِي أَعْيَاشِ الْفِتْنَةِ عَمٍ بِمَا فِي عَقْدِ الْهُدْنَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِمًا وَ لَيْسَ بِهِ

And a man who has collected ignorance. He is quick among the ignoramuses of the community, turning in the darkness of the *Fitna*, blind to the advantages of peace and reconciliation. Those resembling the people have named him as a scholar, and he isn't it.

بَكَرٌ فَاسْتَكْتَمَ مِنْ جَمْعٍ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ وَ [اَكْتَمَرَ] اِكْتَمَرَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَحْلِيصِ مَا
التَّبَسَّ عَلَى غَيْرِهِ

He goes out early morning amassing a lot, the little from it would have been better than what is more, until when has saturated from the polluted waters and acquired meaningless things, he sits between the people as a judge responsible for solving what is confusing upon others.

فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّأَ لَهَا حَشْوًا رَثًا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ الْعَنْكَبُوتِ لَا يَذْرِي أَصَابَ أَمْ أَخْطَأَ فَإِنْ
أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ وَ إِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ

If one of the ambiguous problems befall with him, he prepares for it an additional useless argument from his opinion, then he cuts (judges) by it. Thus, he gets entangled in the confusing doubts in an example of the spider's web. He does not know whether he is correct or has erred. If he is correct, he fears that he might has erred, and if he has erred, he hopes that he would be correct.

جَاهِلٌ خَبَّاطٌ جَهَالَاتٍ عَاشٍ رَكَابُ عَشَوَاتٍ لَمْ يَعْصُ عَلَى الْعِلْمِ بِضُرْسٍ قَاطِعٍ - [يُذْرِي] يَذْرُو الرِّوَايَاتِ [إِذْرَاءً] ذَرُو الرِّيحِ الْهَشِيمِ

He is an ignoramus wandering in the in the ignorance's of life riding without guidance. He does not bite upon the knowledge with cutting incisors. He scatters the reports the (like) the winds scattering leaves.

لَا مَلِيٍّ وَ اللَّهُ إِضْدَارٍ مَا وَرَدَ عَلَيْهِ وَ لَا [هُوَ] أَهْلٌ لِمَا [فُوضَ] قُرِطَ بِهِ [إِلَيْهِ] لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ وَ لَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَبًا لِعَيْرِهِ

By Allah^{-azwj}! He is neither capable of resolving what is referred to him, nor is he rightful of what position has been assigned to him, nor does he recking the knowledge regarding anything from what he has denied, nor does he view that there beyond his reach there is a doctrine reached by others.

وَ إِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اِكْتَمَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ تَصْرُحُ مِنْ جَوْرِ قَضَائِهِ الدِّمَاءِ وَ تَعَجُّ مِنْهُ الْمَوَارِيثُ

And if a matter is obscure to him, he conceals it due to what he knows of his own ignorance. The bloods (lost lives) are crying out due to the tyranny of his judgments, and the inheritances (misappropriated) are grumbling from him.

إِلَى اللَّهِ أَشْكَو مِنْ مَعْشَرٍ يَعِيشُونَ جَهَالًا وَ يُؤْتُونَ ضَلَالًا لَيْسَ فِيهِمْ سَلْعَةٌ أُبُورٌ مِنَ الْكِتَابِ إِذَا تُلِّيَ حَقٌّ تَلَاوَتِهِ وَ لَا سَلْعَةٌ أَنْفَقُ بَيْعًا وَ لَا أَعْلَى تَمَنَّا مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَ لَا عِنْدَهُمْ أَنْكَرٌ مِنَ الْمَعْرُوفِ وَ لَا أَعْرَفٌ مِنَ الْمُنْكَرِ

I^{asws} complain to Allah^{azwj} of the people living in ignorance and a dying in straying. There is no commodity more ruinous among them than the Book when it is recited as it is right of reciting it, and there is no commodity more expensive to sell nor of a higher price than the Book when (it's Verses) are altered from its place, nor is there anything eviler than the act of kindness, nor anything more recognised than the evil'.²⁸

Disciplining the poor

أَمَّا بَعْدُ فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ - [كَفَطَرٍ] كَفَطَرَاتِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا فُسِمَ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فَإِنْ رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَةً فِي أَهْلٍ أَوْ مَالٍ أَوْ نَفْسٍ فَلَا تَكُونَنَّ لَهُ فِتْنَةً فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَعْشَ دَنَاءَةً تَطْهُرُ - فَيَحْشَعُ لَهَا إِذَا دَكِرَتْ وَ يُعْرِى بِهَا لِئَامِ النَّاسِ كَانَ كَالْفَالِجِ الْيَاسِرِ الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ فِدَاحِهِ تُوجِبُ لَهُ الْمَعْتَمَ وَ يُرْفَعُ بِهَا عَنْهُ [بِهَا] الْمَعْرَمُ

(Amir ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} said) As for after, the Command descends from the sky to the earth like the drops of rain, to every person with what has been Apportioned for it or reduction. If one of you were to see his brother having abundance regarding the family, or wealth, or persons, it should not be a *Fitna* for him, for the Muslim person, for as long as the lowliness does not overwhelm him apparently, he should be humble to it when reminded, the lowly people would be emboldened by it, would be like that affluent gambler who awaits the first success from his cup (roll of dice) to pull the riches to him and the creditors would be raised away from him.

وَ كَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيُّ مِنَ الْحَيَاةِ يَنْتَظِرُ مِنَ اللَّهِ إِحْدَى الْحُسَيْنَيْنِ إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَ إِمَّا رِزْقَ اللَّهِ

And like that is the Muslim person, the one disavowed from the betrayal, he awaits from Allah^{azwj} one of the two good things – either the caller of Allah^{azwj}, so whatever is with Allah^{azwj} is better for him, or sustenance of Allah^{azwj} (in this world).

فَإِذَا هُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ دِينُهُ وَ حَسْبُهُ وَ إِنَّ الْمَالَ وَ الْبَيْنِينَ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ تَعَالَى لِأَقْوَامٍ

So, when is with family and wealth, and with him is his religion and his respect, and surely the wealth and the sons are a cultivation of the world, while the righteous deeds are a cultivation of the Hereafter, and Allah^{azwj} the Exalted has Gathered both for a people.

فَاخْذَرُوا مِنَ اللَّهِ مَا خَدَرْتُمْ مِنْ نَفْسِهِ وَ احْشَوْهُ حَشِيَّةً لَيْسَتْ بِتَغْدِيرٍ وَ اعْمَلُوا فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ يَعْمَلْ لِعَيرِ اللَّهِ يَكِلْهُ اللَّهُ [إِلَى مَنْ] لِمَنْ عَمِلَ لَهُ

Therefore, be caution from Allah^{azwj} of what He^{azwj} has Cautioned you all from Himself^{azwj} and fear Him^{azwj} with a fear which isn't with an excuse, and work without showing off and not to be heard (reputation), for the one who works for other than Allah^{azwj}, Allah^{azwj} will Allocate him to the one he had worked for.

²⁸ Nahj Al Balagah – Sermon No. 17

نَسْأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ وَ مُعَايِشَةَ السُّعَدَاءِ وَ مُرَافِقَةَ الْأَنْبِيَاءِ

We ask Allah^{-azwj} for the status of the martyrs, and living of the fortunate ones, and friendship of the Prophets^{-as} (An extract).²⁹

Additional sayings of Amir ul-Momineen-asws on the topic of Fitna are included in the Appendix III.

Appendix I: Signs for the coming out of the flags of guidance

السَّادِسُ وَ الْعِشْرُونَ فِي حَبِيئِهِ وَ رَايَاتِهِ وَ بِإِسْنَادِهِ عَنْ نُوَيَّانَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمُ الرَّاياتِ السُّودَ قَدْ أَقْبَلَتْ مِنْ حُرَّاسَانَ فَاتَّبِعُواهَا وَ لَوْ حَبْوًا عَلَى التَّلْحِ فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيَّ.

The twenty-sixth is regarding his^{-ajfi} coming and his^{-ajfi} flags – and by his chain from Sowban having said, ‘Rasool-Allah^{-saww} said: ‘When you see the black flags to be coming from Khurasan, then go to these, and even if (you have to) crawl upon the snow, for among these is the caliph of Allah^{-azwj}, Al-Mahdi^{-ajfi}’.³⁰

السَّابِعُ وَ الْعِشْرُونَ فِي حَبِيئِهِ مِنْ قِبَلِ الْمَشْرِقِ وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَتْ فَيْئَةً مِنْ نَبِيِّ هَاشِمٍ فَلَمَّا رَأَاهُمْ النَّبِيُّ ص اغْرُورَقَتْ عَيْنَاهُ وَ تَغَيَّرَ لَوْنُهُ فَقَالُوا يَا رَسُولَ اللَّهِ مَا نَزَلَ نَرَى فِي وَجْهِكَ شَيْئًا نَكْرَهُهُ

The twenty-ninth is regarding his^{-ajfi} coming from the easterly direction – and by his chain from Abdullah who said, ‘While we were in the presence of Rasool-Allah^{-saww} when youths from the clan of Hashim^{-as} came. When the Prophet^{-saww} saw them, his^{-saww} eyes filled up and his^{-saww} complexion changed. They said, ‘O Rasool-Allah^{-saww}! We are not seeing in your^{-saww} eyes something we dislike!’

فَقَالَ إِنَّا أَهْلُ بَيْتِ احْتِزَارِ اللَّهِ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَ إِنَّ أَهْلَ بَيْتِي سَيَلْفُونَ بَعْدِي بَلَاءً وَ تَشْرِيداً وَ تَطْرِيداً حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ وَ مَعَهُمْ رَاياتُ سُوْدٍ

He^{-saww} said: ‘We^{-asws}, People^{-asws} of the Household, Allah^{-azwj} has Chosen the Hereafter to be for us^{-asws} over the world, and that People^{-asws} of my^{-saww} Household will be facing afflictions after me^{-saww}, and displacements and expulsions until a people come from the easterly direction and with them would be black flags.

فَيَسْأَلُونَ الْحَقَّ فَلَا يُعْطَوْنَهُ فَيَمْتَأِلُونَ وَ يُنْصَرُونَ فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَ حَتَّى يَدْعُوهُ إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي فَيَمْلُؤُهَا فَيَسْطَا كَمَا مَلَأُوهَا جَوْرًا فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَأْتِهِمْ وَ لَوْ حَبْوًا عَلَى التَّلْحِ.

They will ask for the right but will not be given it, so they would fight and be victorious, and they would be given what ask for. But they will not accept until they hand it to a man from the People^{-asws} of my^{-saww} Household. He^{-ajfi} shall fill it (earth) with fairness just as it would have

²⁹ Nahj Al Balagah – Sermon No. 23

³⁰ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{-ajtf}, Ch 6 H 37 / 26

been filled with tyranny. The one from you who comes across that, let him go to them, and even if he has to crawl upon the snow”³¹.

الثَّالِثُ وَالثَّلَاثُونَ فِي خِلَافَتِهِ وَ بِإِسْنَادِهِ عَنْ ثُوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ كُلُّهُمْ ابْنُ خَلِيفَةٍ ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ ثُمَّ يَجِيءُ الرَّايَاتُ السُّودُ فَيَقْتُلُوهُمْ قَتْلًا لَمْ يُقْتَلْهُ قَوْمٌ ثُمَّ يَجِيءُ خَلِيفَةُ اللَّهِ الْمَهْدِيُّ فَإِذَا سَمِعْتُمْ بِهِ فَأْتُوهُ فَبَايَعُوهُ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيُّ.

The thirty-second is regarding his^{-ajfj} caliphate – and by his chain from Sowban who said, ‘Rasool-Allah^{-saww} said: ‘Three would be killed with your treasure, each of them being a son of a caliph. Then it will not come to any one of them. Then the black flags would come and kill them with a killing, no people have been killed as such. Then the caliph of Allah^{-azwj} Al-Mahdi^{-ajfj} shall come. When you hear of him^{-ajfj}, then go to him^{-ajfj} and pledge allegiance to him^{-ajfj}, for he^{-ajfj} caliph of Allah^{-azwj}, Al-Mahdi^{-ajfj}’³².

الثَّالِثُ وَالثَّلَاثُونَ فِي قَوْلِهِ ع إِذَا سَمِعْتُمْ بِالْمَهْدِيِّ فَأْتُوهُ فَبَايَعُوهُ وَ بِإِسْنَادِهِ عَنْ ثُوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ كُلُّهُمْ ابْنُ خَلِيفَةٍ ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ ثُمَّ يَجِيءُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ كَأَنَّ قُلُوبَهُمْ رُزُبُ الْحَرِيدِ فَمَنْ سَمِعَ مِنْهُمْ فَلْيَأْتِهِمْ فَبَايَعَهُمْ وَ لَوْ حَبُوا عَلَى التَّلَجِ.

The thirty-third is regarding his^{-saww} words: ‘When you hear of Al-Mahdi^{-ajfj}, then go to him^{-ajfj}, pledge allegiance to him^{-ajfj} – and by his chain from Sowban who said, ‘Rasool-Allah^{-saww} said: ‘The black flags will come from the easterly direction. It is as if their hearts are sheets of iron. Then who hears of them, let him go to them and pledge allegiance to them, and every if they have to crawl upon the snow”³³.

Appendix II: Sermon of Amir-ul-Momineen^{-asws} Warning of ‘Fitna’

The word ‘Fitna’ is the result of one’s acts upon listening to his ‘Nafs’ which is corrupted by the ‘Waswisa’ of Iblis^{-la}, as explained by Amir-ul-Momineen^{-asws}.

أَبَانٌ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ صَعِدَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ: أَيُّهَا النَّاسُ أَنَا الَّذِي فَتَنَتْ عَيْنَ الْفِتْنَةِ وَ لَمْ يَكُنْ لِيَجْعَلِي عَلَيْهَا غَيْرِي وَ أَيْمَ اللَّهِ لَوْ لَمْ أَكُنْ فِيكُمْ لَمَا قُوتِلَ أَهْلُ الْجَمَلِ وَ لَا أَهْلُ صِقْيٍ وَ لَا أَهْلُ التَّهْرَوَانَ [وَ أَيْمَ اللَّهِ] لَوْ لَا أَنْ تَتَكَلَّمُوا وَ تَدْعُوا الْعَمَلَ لِحَدِّثِكُمْ بِمَا قَضَى اللَّهُ عَلَى لِسَانِ نَبِيِّهِ ص لِمَنْ قَاتَلَهُمْ مُسْتَبْصِرًا فِي صَلَاتِهِمْ عَارِفًا بِالْهَدَى الَّذِي نَحْنُ عَلَيْهِ

Aban from Sulaym Bin Qays, who said, ‘Amir-ul-Momineen^{-asws} ascended the pulpit, so he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj} and said: ‘O you people! I^{-asws} am the one who gouged out the eye of the ‘Fitna’ (strife) and it was not for anyone apart from me^{-asws} to be able to do that. And I^{-asws} say by Allah^{-azwj}, had I^{-asws} not been among you all, you would not have fought against the people of the Camel (Al-Jamal), nor the people of Siffeen, nor the people of Al-Nahrwaan. And I^{-asws} say by Allah^{-azwj}, if you had spoken and claimed what Allah^{-azwj} has Decreed upon the tongue of His^{-azwj} Prophet^{-saww} you would have visualised and recognised the error of those that were killed, and the guidance that we are on.

ثُمَّ قَالَ ع سَلَوِي [عَمَّا سَمِعْتُمْ] قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ إِنِّي بِطَرْقِ السَّمَاءِ أَعْلَمُ مِنِّي بِطَرْقِ الْأَرْضِ أَنَا نَعْسُوبُ الْمُؤْمِنِينَ 164-1] وَ أَوَّلَ السَّابِقِينَ وَ إِمَامَ الْمُتَّقِينَ وَ خَاتَمَ الْوَصِيِّينَ وَ وَارِثُ النَّبِيِّينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ أَنَا دِيَّانُ النَّاسِ يَوْمَ الْقِيَامَةِ وَ قَسِيمُ اللَّهِ بَيْنَ أَهْلِ الْجَنَّةِ وَ النَّارِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ

³¹ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{-ajtf}, Ch 6 H 37 / 27

³² Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{-ajfj}, Ch 6 H 37 / 32

³³ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{-ajfj}, Ch 6 H 37 / 33

وَالْفَارُوقُ الَّذِي أُفْرِقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَإِنَّ عِنْدِي عِلْمَ الْمَنَائِمِ وَالْبَلَايَا وَفَضْلَ الْحُطَابِ وَمَا مِنْ آيَةٍ [نَزَلَتْ] إِلَّا وَقَدْ عَلِمْتُ فِيهَا نَزَلَتْ وَ أَيْنَ نَزَلَتْ وَ عَلَى مَنْ نَزَلَتْ أُيُّهَا النَّاسُ [إِنَّهُ وَشَيْبُكَ أَنْ تَفْقِدُونِي] إِنِّي مُفَارِقُكُمْ وَ إِنِّي مَيِّتٌ أَوْ مُقْتُولٌ مَا يَنْتَظِرُ أَشْقَاهَا أَنْ يَخْضِبَهَا مِنْ فَوْقِهَا يَعْنِي لِحْيَتَهُ مِنْ كَمِ رَأْسِهِ

Then he^{-asws} said: 'Ask me whatsoever that you like before you miss me^{-asws}, for by Allah^{-azwj} I^{asws} am more aware of the pathways of the sky than I^{-asws} am of the roads of the earth. I^{-asws} am the 'Yasoob' (King) of the believers, and the first of the preceding ones, and the Imam^{-asws} of the pious, and the seal-(ultimate) of the successors, and the inheritor of the Prophets^{-as}, and the Caliph of the Lord^{-azwj} of the worlds. I^{-asws} am the examiner of the people on the Day of Judgement and Allah^{-azwj}'s (Appointed) Divider of people between the Paradise and the Fire.

And I^{-asws} am the Great Truthful (Al-Siddique Al-Akbar), and the great Differentiator (Al-Farouq) who differentiates between the truth and the falsehood, and with me^{-asws} is the knowledge of the deaths, and the afflictions, and the intricacies of the speech. And there is no Verse which has Descended except that I^{-asws} know with regards to what was Descended, and where it Descended, and about whom it was Descended. O you people! It is imminent that you will miss me^{-asws}. I^{-asws} will separate from you all, and I^{-asws} will soon leave, being assassinated. What is he waiting for (my killer) to dye it (with my blood) from above it (from head)?' Meaning his^{-asws} beard from the blood of his^{-asws} head.

وَالَّذِي فَلَقَ الْحَبَّ وَ بَرَأَ النَّسَمَةَ لَا تَسْأَلُونِي مِنْ فِتْنَةٍ تَبْلُغُ ثَلَاثِمِائَةَ فَمَا فَوْقَهَا فِيمَا بَيْنَكُمْ وَ بَيْنَ قِيَامِ السَّاعَةِ إِلَّا أَنْبَأْتُكُمْ بِسَاتِقِهَا وَ قَائِدِهَا وَ نَاعِقِهَا وَ بِحَرَابِ الْعَرَصَاتِ مَتَى تَحْرُبُ وَ مَتَى تَعْمُرُ بَعْدَ حَرَابِهَا إِلَى يَوْمِ الْقِيَامَةِ

'By the One^{-azwj} Who Split the seed and Formed the person, you will not ask me about a group which has reached three hundred (in number) nor above it between you all (at present) and the Establishment of the Hour, except that I^{-asws} will give you the news of its ushers, and its guides and its callers, and the spoiling of the ground, when it will get spoilt and when it will be revived after it having been taken by force to the Day of Judgement'.

فَقَامَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْبَلَاءِ فَقَالَ ع إِذَا سَأَلَ سَائِلٌ فَلْيَعْقِلْ وَ إِذَا سُئِلَ مَسْئُولٌ فَلْيَلْبِثْ إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مُلْتَجِئَةً مُجَلَّجَةً وَ بَلَاءٌ مُكْلِحًا مُبْلِحًا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ قَدْ فَقدُتُمُونِي وَ نَزَلَتْ عَزَائِمُ الْأُمُورِ وَ حَقَائِقُ الْبَلَاءِ لَقَدْ أَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ وَ اسْتَعْلَجَ كَثِيرٌ مِنَ الْمَسْئُولِينَ وَ ذَلِكَ إِذَا ظَهَرَتْ حَرْبُكُمْ وَ تَصَلَّتْ عَنْ نَابٍ وَ قَامَتْ عَنْ سَائِقٍ وَ صَارَتِ الدُّنْيَا بَلَاءً عَلَيْكُمْ حَتَّى يَفْتَحَ اللَّهُ لِيَقِيَّةِ الْأَبْرَارِ

So a man stood up and said, 'O Amir-ul-Momineen^{-asws}, inform us about the 'Fitna' (afflictions)'. He^{-asws} said: 'When a questioner asks so he should understand, and when the questioned one is asked, he should reply responsibly. There are matters behind you, which will weaken you and concern you, frightening and difficult afflictions.

By the One^{-azwj} Who Split the seed and Freed the person, if you were to lose me^{-asws}, and the great matters descend upon you and the reality of the afflictions dawn upon you, many of the questioners will get frustrated and many of them will be humiliated by trying to find solutions (to their problems). And that will happen when you will be forced into wars and it will engulf the entire world, and the world will become a scourge for you all until such time when Allah^{-azwj} will Grant a victory through the 'البقيّة الأبرار' (Imam e Zaman^{-ajfi}).

فَقَامَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنِ الْفِتَنِ فَقَالَ عِ إِنَّ الْفِتَنَ إِذَا أَقْبَلَتْ شَبِهَتْ وَ إِذَا أُذْبِرَتْ أَسْفَرَتْ [وَ إِنْ الْفِتَنَ] لَهَا مَوْجُ كَمَوْجِ الْبَحْرِ وَ
إِعْصَارُ كِعِصَارِ الرِّيحِ تُصِيبُ بَلَدًا وَ تُخْطِئُ الْآخَرَ فَانظُرُوا أَقْوَامًا كَانُوا أَصْحَابَ الرِّيَاحَاتِ يَوْمَ بَدْرٍ فَانصُرُوهُمْ تُنصُرُوا وَ تُوجَرُوا وَ تُعَذَّرُوا

A man stood up and said, 'O Amir-ul-Momineen^{-asws}, narrated to us about the 'Fitna' (strife). He^{-asws} said: 'The 'Fitna' when it comes, places you in doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the 'Fitna' has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country and leaving another. So look at the people^{-asws} who were the standard bearers on the Day of Badr. Help them^{-asws} and you will be helped and rewarded and be excused.³⁴

Appendix III: Additional Ahadith from Nahjul Balagha on Fitna

Some sermons and saying of Amir ul-Momineen^{-asws} on Fitna are presented here

Amir Al-Momineen^{-asws} on Fitna of the clan of Umayya

أَمَّا بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ أَيْهَا النَّاسِ فَإِنِّي فَخَأْتُ عَيْنَ الْفِتْنَةِ وَ لَمْ يَكُنْ لِيَجْتَرِيَ عَلَيْهَا أَحَدٌ غَيْرِي بَعْدَ أَنْ مَاجَ عَلَيْهَا وَ اشْتَدَّ كَلْبُهَا

'As for after, O you people! I^{-asws} have blinded an eye of the Fitna, and no one could have been so courageous upon it apart from me^{-asws}, after its darkness beating its waves and its madness was intense.

فَأَسْأَلُونِي قَبْلَ أَنْ تُفْقِدُونِي فَوَ الَّذِي نَفْسِي بِيَدِهِ لَا [تَسْأَلُونِي] تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَ بَيْنَ السَّاعَةِ وَ لَا عَنْ فِقَةٍ تَهْدِي مِائَةً وَ تُضِلُّ مِائَةً إِلَّا
أَنْبَأْتُكُمْ بِنَاقِيهَا وَ قَائِدِهَا وَ سَائِقِهَا وَ مَنَاحِ رِجَالِهَا وَ مَحْطِّ رِحَالِهَا وَ مَنْ يُقْتَلُ مِنْ أَهْلِهَا قِتْلًا وَ مَنْ يَمُوتُ مِنْهُمْ مَوْتًا

So, ask me^{-asws} before you lose me^{-asws}! By the One^{-azwj} in Whose hand is my^{-asws} soul! You will not ask me^{-asws} about anything in what is between you and establishment of the Hour, nor about any group during a hundred and straying a hundred, except I^{-asws} shall inform you with its caller, and its leader, and its pusher, and the prevailing conditions of its riders, and stations of its travellers, and who from its people would be killed, and who from them would be dying a (natural) death.

وَ لَوْ قَدْ فَقَدْتُمُونِي وَ نَزَلَتْ بِكُمْ كَرَائِهِ الْأُمُورِ وَ حَوَازِبُ الْحَطُوبِ لِأَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ وَ فَشِلَ كَثِيرٌ مِنَ الْمَسْتَوْلِينَ وَ ذَلِكَ إِذَا قَلَصَتْ حَزْبُكُمْ وَ سَمَّيْتُمْ
عَنْ سَائِي وَ [كَانَتْ] ضَافَتْ الدُّنْيَا عَلَيْكُمْ ضَيْقًا تَسْتَنْطِيلُونَ مَعَهُ أَيَّامَ الْبَلَاءِ عَلَيْكُمْ حَتَّى يَفْتَحَ اللَّهُ لِيَقِيَّةِ الْأَبْرَارِ مِنْكُمْ

And if you were to lose me^{-asws} and abhorrent matters and distressing events befall with you, most of the questioners would lower their heads and most of the ones questioned would fail, and that is when your wars would diminish you, and clothes would be rolled up from a leg (ready for battle), and the world would be straitened upon you, and along with it the days of the afflictions would be prolonged upon you until Allah^{-azwj} Grants victory to the remainder of the righteous ones from you.

إِنَّ الْفِتَنَ إِذَا أَقْبَلَتْ شَبِهَتْ وَ إِذَا أُذْبِرَتْ نَبِهَتْ يُنكَرْنَ مُقْبَلَاتٍ وَ يُعْرَفْنَ مُذْبِرَاتٍ يُحْمَنُ حَوْمَ الرِّيحِ يُصِيبَنَّ بَلَدًا وَ يُخْطِئَنَّ بَلَدًا

³⁴ The Book of Sulaym Bin Qays Al-Hilali, Hadith 17

Indeed! When the *Fitna* comes, it is confusing, and when it turns around, it awakens (the people). The perpetrators are deniers during its coming and are recognised when its turns around. They blow around like blowing of the winds, hitting a city, and missing a (another) city.

أَلَا وَإِنَّ أَحْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ نَبِيِّ أُمَيَّةٍ فَإِنَّمَا فِتْنَةُ عَمِيَاءَ مُظْلِمَةً عَمَّتْ حُطَّتْهَا وَ حَصَّتْ بَلِيَّتُهَا- وَ أَصَابَ الْبَلَاءُ مَنْ أَبْصَرَ فِيهَا وَ أَخْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا

Indeed! The scariest of *Fitna* upon you in my^{-asws} view is *Fitna* of the clan of Umayya, for it is a dark blindness, its outline is general, and its ill-effects are particular, and the affliction will hit the one who is insightful in it, and the affliction would miss the one who is blind from it.

وَ ائِمُّ اللَّهِ لَتَجِدَنَّ نَبِيَّ أُمَيَّةٍ لَكُمْ أَرْيَابَ سُوءِ بَعْدِي كَالنَّابِ الضَّرْسِ تَغْدِمُ بِفِيهَا وَ تَحْتِطُ بِبَيْدِهَا وَ تَزِينُ بِرِجْلِهَا وَ تَمْنَعُ دَرَكَهَا لَا يَزَالُونَ بِكُمْ حَتَّى لَا يَبْرُكُوا مِنْكُمْ إِلَّا نَافِعاً لَهُمْ أَوْ غَيْرَ ضَائِرٍ بِهِمْ

And I^{-asws} swear by Allah^{-azwj}! After me^{-asws}, you will be finding the clan of Umayya as evil being evil lords, like old unruly camel biting its mouth, and dragging with its forelegs, and kicking with its hind legs, and refusing its milking. They will not cease to be with you until they do not leave from it except one beneficial to them, or one unharmed to them.

وَ لَا يَزَالُ بَلَاؤُهُمْ عَنْكُمْ حَتَّى لَا يَكُونَ انْتِصَارُ أَحَدِكُمْ مِنْهُمْ إِلَّا [مِثْلَ انْتِصَارِ] كَانْتِصَارِ الْعَبْدِ مِنْ رَبِّهِ وَ الصَّاحِبِ مِنْ مُسْتَصْحَبِهِ تَرُدُّ عَلَيْكُمْ فِتْنَتَهُمْ [شَوْهَاءَ] شَوْهَاءَ مَخْشِيَةً وَ قِطْعاً جَاهِلِيَّةً لَيْسَ فِيهَا مَنَارٌ هُدَى وَ لَا عِلْمٌ يُرَى نُحْنُ أَهْلَ الْبَيْتِ مِنْهَا [بِنَجَاةٍ] بِنَجَاةٍ وَ لَسْنَا فِيهَا بِدَعَاةٍ

And their affliction will not cease until a victory from them for one of you does not become except like the victory of the slave from his master, and the owner from his owned. Their *Fitna* would pass fearful rays upon you and banditry of the pre-Islamic period, neither would there be any minaret of guidance during it nor any flag to be seen. We^{-asws}, People^{-asws} of the Household would be saved from it, and we^{-asws} wouldn't be with any calling during it.

ثُمَّ يُفْرِجْهَا اللَّهُ عَنْكُمْ كَتَفْرِيجِ الْأَدِيمِ بَيْنَ يَسُوفِهِمْ حَسَنًا وَ يَسُوفُهُمْ عُنْفًا وَ يَسْقِيهِمْ بِكَأْسِ مُصَبَّرَةٍ لَا يُعْطِيهِمْ إِلَّا السَّيْفَ وَ لَا يُخْلِسُهُمْ إِلَّا الْخَوْفَ

Then Allah^{-azwj} would Relieve it from you like the removal of the leather skin, by the one^{-asws} brand them with abjection, and drag them by their noses, and make them drink the cup of combat. He^{-asws} will not give them except the sword, nor will clothe them except with the fear.

فَعِنْدَ ذَلِكَ تَوَدُّ قُرَيْشٌ بِالْذُّنْيَا وَ مَا فِيهَا لَوْ يَرُونِي مَقَاماً وَاحِداً وَ لَوْ قَدَرُ جَزْرٍ جَزُورٍ لِأَقْبَلِ مِنْهُمْ مَا أَطْلَبُ الْيَوْمَ بَعْضَهُ فَلَا [يُعْطُونِيهِ] يُعْطُونِيهِ

During that, Quraysh would love, in exchange for the (whole) world and whatever is in it, if they could only see me^{-asws} in one place, and even if it was the measurement of sacrificing an animal, to accept from them everything, what I^{-asws} am seeking of only part of it today and they are not giving me^{-asws}.³⁵

The future state of the people

و منها فِتْنٌ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ لَا تَقُومُ لَهَا قَائِمَةٌ وَلَا تُرَدُّ لَهَا رَايَةٌ تَأْتِيكُمْ مَزْمُومَةً مَرْحُولَةً يَخْفِزُهَا قَائِدُهَا وَيَجْهَدُهَا رَاكِبُهَا أَهْلُهَا قَوْمٌ شَدِيدٌ كَلْبُهُمْ قَلِيلٌ
سَأَلْبُهُمْ

And from it - 'Fitna like a piece of the dark night. Neither will a standing one stand up to it nor will any flag return it. It would come to you reined, saddled. Its guides would be stirring these and its riders exerting them. Its people would be of hard hearts, little of pity.

يُجَاهِدُهُمْ فِي سَبِيلِ اللَّهِ قَوْمٌ أَدْلَةٌ عِنْدَ الْمُتَكَبِّرِينَ فِي الْأَرْضِ يَجْهُولُونَ وَ فِي السَّمَاءِ مَعْرُوفُونَ فَوَيْلٌ لَكَ يَا بَصْرَةَ عِنْدَ ذَلِكَ مِنْ حَيْثُ مِنْ نَقِمَ اللَّهُ لَا رَهْجَ لَهُ
و لَا حَسَنَ وَ سَيَبْتَلِي أَهْلَكَ بِالْمَوْتِ الْأَحْمَرِ وَ الْجُوعِ الْأَعْبَرِ

They would be fighting against by a people considered humble in the presence of the arrogant. They would be unknown in the earth and well known in the sky. Woe be unto you, O Basra, during that from an army being a Revenge of Allah^{-azwj}. Neither will there be any dust for it nor sound, and your inhabitants would be afflicted with the red death and the severe hunger'.³⁶

إِنَّ الشَّيْطَانَ يُسَيِّ لَكُمْ طَرَفَهُ وَ يُرِيدُ أَنْ يَحُلَّ دِينَكُمْ عُمْدَةً عُمْدَةً وَ يُعْطِيَكُمْ بِالْجَمَاعَةِ الْفُرْقَةَ وَ بِالْفُرْقَةِ الْفِتْنَةَ فَاصْدِفُوا عَنْ نَزْعَاتِهِ وَ نَفَاتِهِ وَ اقْبَلُوا النَّصِيحَةَ
بِمَنْ أَهْدَاهَا إِلَيْكُمْ وَ اغْفُلُوا عَلَى أَنْفُسِكُمْ

(Amir ul Momineen^{-asws} said) Surely the Satan^{-la} has enacted his^{-la} paths to you and he^{-la} wants to loosen your religion, knot by knot, and give you the sects instead of the community, and the *Fitna* with the sects. So, stay away from his^{-la} snatching and his^{-asws} whisperings, and accept the advice from the one who gifts it to you, and understand it upon yourselves' (An extract).³⁷

The cautioning from the *Fitna*

ثُمَّ إِنَّكُمْ مَعْشَرَ الْعَرَبِ أَعْرَاضُ بَلَايَا قَدْ افْتَرَزَتْ فَأَتَقُوا سَكَرَاتِ الْبَعْمَةِ وَ اخَذُوا بِوَائِقِ الْبَقْمَةِ وَ تَتَبَّثُوا فِي قَتَامِ الْعِشْوَةِ وَ اعْوَجَاجِ الْفِتْنَةِ عِنْدَ طُلُوعِ حَبِينِهَا وَ
ظُهُورِ كَمِينِهَا وَ انْتِصَابِ فُطْبِهَا وَ مَدَارِ رَحَاهَا

'Then you, community of Arabs, are the aim of calamities which have drawn near, therefore fear the intoxication of the bounties (wealth), and be cautioned with the punishment to befall, and be steadfast during the darkness of austerity, and crookedness of the *Fitna* during the emergence of its foetus (birth), and appearance of its snares, and its axis is installed, and its mills (begin to) rotate.

تَبَدُّدًا فِي مَدَارِجِ حَفِيَّةٍ وَ تَقُولُ إِلَى قَطَاعَةِ جَلِيَّةٍ شِبَاهًا كَثِيبَابِ الْعُلَامِ وَ آثَارِهَا كَأَثَارِ السَّلَامِ يَتَوَارَثُهَا الظَّلْمَةُ بِالْعُهُودِ أَوْهُمْ قَائِدٌ لِآخِرِهِمْ وَ آخِرُهُمْ مُقْتَدٍ
بِأُولِهِمْ

³⁶ Nahj Al Balagah – Sermon No. 102

³⁷ Nahj Al Balagah – Sermon No. 121

It begins in hidden steps and develops into a manifest atrocity. Its youthfulness is like the youthfulness of the adolescent boy and its impacts are like the impacts of peace (and harmony). The oppressors inherit it by the agreements, their first one being a guide to their last one, and their last one being led by their first one.

يَتَنَافَسُونَ فِي دُنْيَا دَنِيَّةٍ وَ يَتَكَالَبُونَ عَلَى حِيْفَةٍ مُرِيحَةٍ وَ عَنْ قَلِيلٍ يَنْبَرُّ التَّابِعُ مِنَ الْمُتَّبِعِ وَ الْفَائِدُ مِنَ الْمُفْعُودِ فَيَتَزَايَلُونَ بِالْبَعْضَاءِ وَ يَتَلَاعَنُونَ عِنْدَ الْإِقَاءِ

They are competing regarding a lowly world and are leaping upon a stinking carcass, and after a little while the follower will disavow from the followed, and the leader from the led. They will separate with the hatred (for each other) and will be curing during the meeting.

ثُمَّ يَأْتِي بَعْدَ ذَلِكَ طَالِعُ الْفِتْنَةِ الرَّجُوفِ وَ الْقَاصِمَةِ الرَّخُوفِ فَتَرِيغُ قُلُوبٌ بَعْدَ اسْتِقَامَةٍ وَ تَضِلُّ رِجَالٌ بَعْدَ سَلَامَةٍ وَ تَخْتَلِفُ الْأَهْوَاءُ عِنْدَ هُجُومِهَا وَ تَلْتَبِسُ الْأَرَءَاءُ عِنْدَ نُجُومِهَا-

Then, after that will arrive the rising *Fitna*, the shockwave, and the crushing ruination. The hearts will deviate after having been straight and men will stray after safety, and the personal desires will differ at its gathering, and the opinions will be confused at its peak.

مَنْ أَشْرَفَ لَهَا قَصَمَتْهُ وَ مَنْ سَعَى فِيهَا حَطَمَتْهُ يَتَكَادَمُونَ فِيهَا تَكَادَمَ الْحُمْرُ فِي الْعَانَةِ فَدَ اضْطَرَبَ مَعْفُودُ الْحَبْلِ وَ عَمِيَ وَجْهُ الْأَمْرِ تَعْيِضُ فِيهَا الْحِكْمَةُ وَ تَنْطَفِقُ فِيهَا الظُّلْمَةُ

One who approaches towards it, it would shatter him, and one who strives in it, and it would crush him. They will bruise each other during it like the bruising by the donkeys in the herd enclosure. The twists of the rope would be restless, and the faces of the affairs would be blinded. The wise ones would diminish during it and the oppressors would be speaking during it.

وَ تَدُقُّ أَهْلَ الْبَدْوِ بِمَسْحَلِهَا وَ تَرْضُهُمْ بِكُلِّكْلِهَا يَضْبَعُ فِي غُبَارِهَا الْوُحْدَانُ وَ يَهْلِكُ فِي طَرِيقِهَا الرَّكْبَانُ تَرْدُ بِمُرِّ الْقَضَاءِ وَ تَحْلُبُ عَيْبُ الدِّمَاءِ وَ تَغْلِمُ مَنَارَ الدِّينِ وَ تَنْفُضُ عَقْدَ الْيَقِينِ

The Bedouins will be pounded by its hammers and crushed by all of it. The lone marchers will be wasted in its dust and the riders would be destroyed in its path. It will arrive with bitterness of the Decree and exude blood (instead of) milk, and the minarets of religion would be dented, and the ties of certainty will be broken.

يَهْرُبُ مِنْهَا الْأَكْيَاسُ وَ يَدْبِرُهَا الْأَرْجَاسُ مِرْعَادٌ مِبْرَاقٌ كَاشِفَةٌ عَنْ سَاقٍ تُقَطِّعُ فِيهَا الْأَرْحَامُ وَ يُفَارِقُ عَلَيْهَا الْإِسْلَامُ بَرِيْفُهَا سَقِيمٌ وَ طَاعِنُهَا مُقِيمٌ

The clever will flee from it and the evil ones will manage it, thundering, flashing (like lightning), uncovering from a leg. The kinship would be terminated during it and Al-Islam would be separated upon it. Its healthy one would be sick (affected) and its thoughtful one would stay'.

مِنْهَا- بَيْنَ قَتِيلٍ مَطْلُولٍ وَ حَائِفٍ مُسْتَجِرٍ يَحْتَلُونَ بِعَقْدِ الْإِيمَانِ وَ يَغْرُورُ الْإِيمَانُ فَلَا تَكُونُوا أَنْصَابَ الْفِتَنِ وَ أَغْلَامَ الْبِدْعِ- وَ الرُّمُومَا مَا عَقِدَ عَلَيْهِ حَبْلُ الْجُمَاعَةِ وَ بُنِيَتْ عَلَيْهِ أَرْكَانُ الطَّاعَةِ وَ أَقْدَمُوا عَلَى اللَّهِ مَظْلُومِينَ وَ لَا تَقْدَمُوا عَلَيْهِ ظَالِمِينَ

And from it: 'Between the un-avenged slain ones and the sheltered fearful ones, they will be confused by the ties of oaths, and deceptive beliefs. So, do not become monuments of *Fitna* and flags of innovations, and stick to what the rope of unity is tied upon, and elements of obedience are built upon, and proceed to Allah^{-azwj} as oppressed, and do not proceed to Him^{-asws} as oppressors.

وَ اتَّقُوا مَدَارِجَ الشَّيْطَانِ وَ مَهَابِطَ الْغُدُوَانِ وَ لَا تُدْخِلُوا بُطُونَكُمْ لَعَقَ الْحَرَامِ فَإِنَّكُمْ يَعْزِينَ مِنْ حَرَمٍ عَلَيْكُمْ الْمَعْصِيَةَ وَ سَهَّلَ لَكُمْ سُبُلَ الطَّاعَةِ

And fear the encroachments of Satan^{-la} and places of aggression, and do not insert into your bellies Prohibited morsels for you are in the Eye (surveillance) of the One^{-azwj} who has Prohibited the acts of disobedience upon you and has Eased for you the ways of obedience'.³⁸

People^{-asws} of the Household and the way of the people of *Fitna*

وَ نَاطِرُ قَلْبِ اللَّيْسِبِ بِهِ يُبْصِرُ أَمَدَهُ وَ يَعْرِفُ غَوْرَهُ وَ نَجْدَهُ

'A consideration of a heart of the understanding one, he would be insightful by it of his purpose, and he would recognise his low point and his high point.

دَاعٍ دَعَا وَ رَاعٍ رَعَى فَاسْتَجِيبُوا لِلدَّاعِي وَ اتَّبِعُوا الرَّاعِي

The caller has called, and the shepherd is pasturing, so answer to the caller, and follow the shepherd.

قَدْ حَاضُوا بِحَارِ الْفَيْتَنِ وَ أَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ وَ أَرَزَّ الْمُؤْمِنُونَ وَ نَطَقَ الضَّالُّونَ الْمُكَذِّبُونَ

They have splashed into the oceans of *Fitna* (strife), and they have taken with the innovations besides the Sunnah, and the Momineen are silent, and the straying ones, the liars are talking.

نَحْنُ الشَّعَارُ وَ الْأَصْحَابُ وَ الْحَزَنَةُ وَ الْأَبْوَابُ وَ لَا تُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا فَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سَمِيَ سَارِقًا

We^{-asws} are the near of kin and the companions (of Rasool-Allah^{-saww}), and treasurers of the doors (of knowledge), and the houses cannot be accessed except from their doors. So, the one comes to them from other than their doors, he is named as a thief'.

منها- فيهم كرائم القرآن و هم كنوز الرحمن إن نطقوا صدقوا و إن صمتوا لم يسبقوا

From it – 'Regarding them^{-asws} are the honours of the Quran, and they^{-asws} are the treasures of the Beneficent. If they^{-asws} speak, they are truthful, and if they^{-asws} are silent, they would not be preceded (in speaking).

فَلْيَصُدِّقُوا زَائِدَ أَهْلَهُ وَ لِيُخْضِرَ عَقْلَهُ وَ لِيَكُنْ مِنْ أَبْنَاءِ الْآخِرَةِ فَإِنَّهُ مِنْهَا قَدِيمٌ وَ إِلَيْهَا يَنْقَلِبُ

Let him be truthful of the view of his people, and let him caution his intellect, and let him become from the sons of the Hereafter for he has arrived from it and will be returning to it.

فَالنَّاطِرُ بِالْقَلْبِ الْعَامِلِ بِالْبَصْرِ يَكُونُ مُبْتَدَأَ عَمَلِهِ أَنْ يَعْلَمَ أَعْمَلُهُ عَلَيْهِ أَمْ لَهُ فَإِنْ كَانَ لَهُ مَضَى فِيهِ وَ إِنْ كَانَ عَلَيْهِ وَقَفَ عَنْهُ فَإِنَّ الْعَامِلَ بِغَيْرِ عِلْمٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ فَلَا يَزِيدُهُ بُعْدُهُ عَنِ الطَّرِيقِ الْوَاضِحِ إِلَّا بُعْدًا مِنْ حَاجَتِهِ وَ الْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ فَلْيَنْظُرْ نَاطِرًا سَائِرًا هُوَ أَمْ رَاجِعًا

The onlooker is with insight with the heart of the worker. He will begin his work if he knows whether his work is against him or for it? So, if it was for him, he would continue in it, and if it was against him, he would pause from it. The worker without knowledge is like the traveller upon another (wrong) road, so his remoteness from the road will not increase him except in remoteness, while the worker with knowledge is like a traveller upon the clear path. So, let the onlooker see, should he travel, or should he return?

وَ اعْلَمْ أَنَّ لِكُلِّ ظَاهِرٍ ظَاهِرًا عَلَى مِثَالِهِ فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ وَ مَا خَبَثَ ظَاهِرُهُ خَبَثَ بَاطِنُهُ وَ قَدْ قَالَ الرَّسُولُ الصَّادِقُ ص إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ وَ يُبْغِضُ عَمَلَهُ وَ يُحِبُّ الْعَمَلَ وَ يُبْغِضُ بَدَنَهُ

And know, that forever apparent, there is an esoteric upon the like of it. So, whatever, its apparent is good, its esoteric is good, and whatever, its apparent is wicked, its esoteric is wicked, and the truthful Rasool^{-saww} has said: ‘Allah^{-azwj} Loves the servant and Hates his deed, and He^{-azwj} Loves the deed and Hates his body’.

وَ اعْلَمْ أَنَّ لِكُلِّ عَمَلٍ نَبَاتًا وَ كُلُّ نَبَاتٍ لَا غَيَّ بِهٖ عَنِ الْمَاءِ وَ الْمِيَاهُ مُخْتَلِفَةٌ فَمَا طَابَ سَقِيئُهُ طَابَ غَرْسُهُ وَ حَلَّتْ تَمْرَتُهُ وَ مَا خَبَثَ سَقِيئُهُ خَبَثَ غَرْسُهُ وَ أَمْرَتْ تَمْرَتُهُ

And know that for every deed there is a plant, and each plant cannot be needless from the water, and the waters are various. So, whatever its quenching is good, plant it, and sweet would be its fruit, and whatever its quenching is bad, bad would be its planting, and bitter would be its fruits’.³⁹

A Questioner asked about *Fitna*:

و قام إليه رجل فقال: يا أمير المؤمنين، أخبرنا عن الفتنة، و هل سألت رسول الله - صلى الله عليه و آله عنها

‘A man stood up. He said, ‘O Amir Al-Momineen^{-asws}. He said, ‘Inform us about the *Fitna*, and had Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-saww} Progeny^{-asws}, been asked about it?’

فقال عليه السلام: إِنَّهُ لَمَّا أَنْزَلَ اللَّهُ سُبْحَانَهُ قَوْلَهُ - الْمَ أ حَسِبَ النَّاسُ أَنْ يُؤْكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْقَهُونَ عَلِمْتُ أَنَّ الْفِتْنَةَ لَا تَنْزِلُ بِنَا وَ رَسُولُ اللَّهِ ص بَيْنَ أَظْهُرِنَا

‘He^{-asws} said: ‘When Allah^{-azwj} the Glorious Revealed His^{-azwj} Words: ***Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]***, I^{-asws} knew that the *Fitna* will not be declining from us, while Rasool-Allah^{-saww} was between our midst.

³⁹ Nahj Al Balagah – Sermon No. 154

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ الَّتِي أَخْبَرَكَ اللَّهُ تَعَالَى بِهَا

I^{-asws} said: 'O Rasool-Allah^{-sawww}! What is this *Fitna* which Allah^{-azwj} has Informed with?'

فَقَالَ يَا عَلِيُّ إِنَّ أُمَّتِي سَيُفْتَنُونَ بَعْدِي

He^{-sawww} said: 'O Ali^{-asws}! My^{-sawww} community will be creating *Fitna* after me^{-sawww}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَوْ لَيْسَ قَدْ قُلْتَ لِي يَوْمَ أُحُدٍ حَيْثُ اسْتُشْهِدَ مِنْ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ وَ حِيْرَتْ عَنِّي الشَّهَادَةُ فَشَقَّ ذَلِكَ عَلَيَّ فَقُلْتَ لِي أَتُبْشِرُ
فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ

I^{-asws} said: 'O Rasool-Allah^{-sawww} or hadn't you^{-sawww} said to me^{-asws} on the day of Ohad when they were martyred, the ones who had been martyred from the Muslims, and the martyrdom was kept away from me^{-asws}, so that was grievous upon me^{-asws}. So you^{-sawww} had said: 'Receive glad tidings, for the martyrdom is right behind you'.

فَقَالَ لِي إِنَّ ذَلِكَ لَكَذَلِكَ فَكَيْفَ صَبْرَكَ إِذَا قُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هَذَا مِنْ مَوَاطِنِ الصَّبْرِ وَ لَكِنْ مِنْ مَوَاطِنِ الْبُشْرَى وَ الشُّكْرِ

He^{-sawww} said to me^{-asws}: 'That is like that, so how will your^{-asws} patience be then?' I^{-asws} said: 'O Rasool-Allah^{-sawww}! This isn't from the places of patience, but from the places of glad tidings and gratefulness'.

وَ قَالَ يَا عَلِيُّ إِنَّ الْقَوْمَ سَيُفْتَنُونَ بِأَمْوَالِهِمْ وَ يَمْنُونَ بِدِينِهِمْ عَلَى رَحْمِهِ وَ يَتَمَنَّوْنَ رَحْمَتَهُ وَ يَأْمَنُونَ سَطْوَتَهُ وَ يَسْتَجْلِبُونَ حَزَامَهُ بِالشُّبُهَاتِ الْكَاذِبَةِ وَ الْأَهْوَاءِ
السَّاهِيَةِ فَيَسْتَجْلِبُونَ الْحُمْرَ بِالْبَيْدِ وَ السُّحْتِ بِالْهَدْيَةِ وَ الرِّبَا بِالْبَيْعِ

And he^{-sawww} said: 'O Ali^{-asws}! The people will be tempted with the wealth, and they will (think) they are conferring a favour with their religion upon their Lord^{-azwj}, and they are wishing for His^{-azwj} Mercy, and are feeling safe from His^{-azwj} Punishment, and they are permitting His^{-azwj} Prohibition with the false suspicions and deceptive whims. So they permitted the wine through Al-Nabeez, and the ill-gotten gains as the gifts, and the interest as the selling (money)'.

قُلْتُ يَا رَسُولَ اللَّهِ فَبِأَيِّ الْمَنَازِلِ أُتْرَهُمْ عِنْدَ ذَلِكَ أَمْ بِمَنْزِلَةِ رَدِّهِ أَمْ بِمَنْزِلَةِ فِتْنَةٍ

I^{-asws} said: 'O Rasool-Allah^{-sawww}! So, at which status should I^{-asws} status them during that, is it as the status of apostasy or the status of *Fitna*?'

فَقَالَ بِمَنْزِلَةِ فِتْنَةٍ

He^{-sawww} said: 'At the status of *Fitna*'.⁴⁰

⁴⁰ Nahj Al Balagah – Sermon No. 156

Cautioning people from Fitna:

أَيُّهَا النَّاسُ أَلْقُوا هَذِهِ الْأَرْزَمَةَ الَّتِي تَحْمِلُ ظُهُورَهَا الْأَثْمَالَ مِنْ أَيْدِيكُمْ وَ لَا تَصَدَّعُوا عَلَى سُلْطَانِكُمْ فَتَدْمُوا غَبَّ فِعَالِكُمْ وَ لَا تَفْتَحُوا مَا اسْتَقْبَلْتُمْ مِنْ قَوْرِ نَارِ الْفِتْنَةِ وَ أَمِيطُوا عَنْ سَنَنِهَا وَ خَلُّوا قَصَدَ السَّبِيلِ لَهَا فَقَدْ لَعْنَتِي يَهْلِكُ فِي هَبِهَا الْمُؤْمِنُ وَ يَسْلَمُ فِيهَا غَيْرُ الْمُسْلِمِ

O you people! Cast off these reins which are carrying on its back the load from your hands (sins). Do not split away from your ruling authority for you will condemn the stupidity of your own deeds, not storm into what is facing you from the bursting flames of *Fitna* and take yourself away from its teeth and vacate the way for it, so by my^{-asws} life! The Momin would be destroyed in its flames and other Muslims would be safe in it.

إِنَّمَا مَثَلِي بَيْنَكُمْ كَمَثَلِ السِّرَاجِ فِي الظُّلْمَةِ يَسْتَضِيءُ بِهِ مَنْ وَلَجَهَا فَاسْمَعُوا أَيُّهَا النَّاسُ وَ عُوا وَ أَحْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا

But rather, my^{-asws} example among you is an example of the lamp in the darkness. One who enters it would be illuminated by it, therefore listen, O you people, and retain, and present the ears of your hearts, you will understand!⁴¹

وَ قَالَ ع مَا كُلُّ مَفْتُونٍ يُعَابِتُ

And he^{-asws} said: ‘Not everyone captivated (by the *Fitna*) can be faulted’.⁴²

Also, in another sermon Amir ul-Momineen^{-asws} said:

أَلَا إِنَّ الدُّنْيَا دَارٌ لَا يُسَلَّمُ مِنْهَا إِلَّا فِيهَا وَ لَا يُنْجَى بِشَيْءٍ كَانَ لَهَا ابْتِلَايَ النَّاسِ بِهَا فِتْنَةً فَمَا أَحَدُوهُ مِنْهَا لَهَا أُخْرَجُوا مِنْهُ وَ حُوسِبُوا عَلَيْهِ وَ مَا أَحَدُوهُ مِنْهَا لِعَيْرِهَا قَدِمُوا عَلَيْهِ وَ أَقَامُوا فِيهِ

‘Indeed, and the world is a house no one is safe from it except in it, nor can he be rescued by anything which was (done) for it. The people are Tried in it with *Fitna*, so whatever they are taking from it, there is an extraction for it from him, and he will be Reckoning upon it, and whatever they take from it for other, they will go ahead upon it and will be staying in it.

فَإِنَّمَا عِنْدَ دَوِي الْعُقُولِ كَفْيٌ الظِّلِّ بَيْنَا تَرَاهُ سَابِعاً حَتَّى قَلَصَ وَ زَائِداً حَتَّى نَقَصَ.

In the view of the ones with intellect, the shade suffices as an explanation. You see it spreading until it diminishes and increases until it reduces’.⁴³

Scholars are at the risk of being ruined from the *Fitna*

إِنَّمَا بَدَأَ وَفُوعَ الْفِتَنِ أَهْوَاءُ تُنْبَعُ وَ أَحْكَامٌ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ وَ يَتَوَلَّى عَلَيْهَا رِجَالٌ رِجَالاً عَلَى غَيْرِ دِينِ اللَّهِ

⁴¹ Nahj Al Balagah – Sermon No. 187

⁴² Nahj Al Balagah – Saying 15

⁴³ Nahj Al Balagah – Sermon No. 63

'But rather the *Fitna* (strife) begins when the desires are followed, and the Ordinances are innovated, wherein the Book of Allah^{-azwj} is opposed, and the men govern the men over it upon changing the Religion of Allah^{-azwj}.

فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ مِنْ مَزَاجِ الْحَقِّ لَمْ يَخَفَنَّ عَلَى الْمُزْتَادِينَ وَ لَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لَبْسِ الْبَاطِلِ انْقَطَعَتْ عَنْهُ أَلْسُنُ الْمُعَانِدِينَ وَ لَكِنْ يُؤَخِّدُ مِنْ هَذَا ضِعْفٌ وَ مِنْ هَذَا ضِعْفٌ فَيَمْرُجَانِ فَهَذَاكَ يَسْتَوْلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ يَنْجُو الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى

If the falsehood was pure from being mixed with the Truth, there would have been no fear upon the seekers of the realities; and if the Truth had been pure from being clad in the falsehood, the tongues of the obstinate ones would have been cut off from it. But a handful is grabbed from this, and a handful from this, and these are mixed up. Thus, over here, the Satan^{-la} overcomes upon his^{-la} friends, and (only) those get saved, for whom the goodly end has preceded from Allah^{-azwj}.⁴⁴

An additional Hadith is quoted below in Appendix IV which covers that situation when one has to defend himself, his family and belongings.

Appendix IV: Only Resistance for self-defence is allowed in our time

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ رَجُلًا مِنْ مَوْلِيكَ بَلَغَهُ أَنَّ رَجُلًا يُعْطِي السَّيْفَ وَ الْفَرَسَ فِي سَبِيلِ اللَّهِ فَأَتَاهُ فَأَخَذَهُمَا مِنْهُ وَ هُوَ جَاهِلٌ بِوَجْهِ السَّبِيلِ ثُمَّ لَقِيَهُ أَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ السَّبِيلَ مَعَ هَؤُلَاءِ لَا يَجُوزُ وَ أَمْرُهُ بِرَدِّهَا فَقَالَ فَلْيَنْفَعَلْ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from;

Abu Al-Hassan Al-Reza^{-asws}, said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! A man from the ones in your^{-asws} Wilayah, news reached him that a man is giving away the sword and the horse in the Way of Allah^{-azwj}. So he went over to him and took these two from him, and he was ignorant of the aspects of the Way (Jihad). Then he met his companion who informed him that the Way (Jihad) with them is not allowed, and instructed him with returning these two'. So he^{-asws} said: 'So let him do it'.

قَالَ قَدْ طَلَبَ الرَّجُلُ فَلَمْ يَجِدْهُ وَ قِيلَ لَهُ قَدْ شَحَصَ الرَّجُلُ قَالَ فَلْيُرَابِطْ وَ لَا يُقَاتِلْ قَالَ فَفِي مِثْلِ قَرْوِينَ وَ الدَّيْلَمِ وَ عَسْقَلَانَ وَ مَا أَشْبَهَ هَذِهِ الثُّغُورَ فَقَالَ نَعَمْ فَقَالَ لَهُ يُجَاهِدُ قَالَ لَا إِلَّا أَنْ يَخَافَ عَلَى ذُرَارِيِّ الْمُسْلِمِينَ [فَقَالَ] أَرَأَيْتَكَ لَوْ أَنَّ الرُّومَ دَخَلُوا عَلَى الْمُسْلِمِينَ لَمْ يَنْبَغْ لَهُمْ أَنْ يَمْتَعُوهُمْ قَالَ يُرَابِطُ وَ لَا يُقَاتِلُ وَ إِنْ خَافَ عَلَى بَيْضَةِ الْإِسْلَامِ وَ الْمُسْلِمِينَ قَاتِلٌ فَيَكُونُ قِتَالُهُ لِنَفْسِهِ وَ لَيْسَ لِلشُّطْرَانِ

He said, 'He sought the man, but did not find him, and it was said to him, 'The man has left'. He^{-asws} said: 'So let him be stationed (somewhere) and he should not fight'. He said, 'So in (places) similar to Qazween, and Al-Daylam, and Asqalaan, and what resembles these border areas'. So he^{-asws} said: 'Yes'. So he said to him^{-asws}, 'Can he fight?' He^{-asws} said: 'No, except if there is a fear upon the Muslim offsprings'. So he said, 'What is your^{-asws} view, if the Romans were to enter upon (attack) the Muslims, would it not be befitting for him to prevent them?' He^{-asws} said: 'He should be stationed there and he should not fight. And if he were to fear upon

⁴⁴ Nahj Al Balagah – Sermon No. 50

the assets of Al-Islam and the Muslims, he can fight, so his fighting would happen to be for himself, and it would not be for the ruling authorities (i.e., a king or a caliph)'.⁴⁵

قَالَ قُلْتُ فَإِنْ جَاءَ الْعَدُوُّ إِلَى الْمَوْضِعِ الَّذِي هُوَ فِيهِ مُرَابِطٌ كَيْفَ يَصْنَعُ قَالَ يُقَاتِلُ عَنْ بَيْضَةِ الْإِسْلَامِ لَا عَنْ هَوْلَاءِ لِأَنَّ فِي دُرُوسِ الْإِسْلَامِ دُرُوسَ دِينِ مُحَمَّدٍ (صلى الله عليه وآله) .

He (the narrator) said, 'I said, 'Supposing if the enemies were to come over to the place in which he was stationed, how should he react?' He^{-asws} said: 'He should fight about the eggs (assets) of Al-Islam, not about them, because in the extinction of Al-Islam is the extinction of the Religion of Muhammad^{-saww}'.⁴⁵

⁴⁵ Al Kafi – V 5 – The Book of Jihaad Ch 5 H 2