

## First Sermon of Imam e Zamana<sup>-ajfj</sup> in Kabah

الغيبه للنعماني ابنُ عُمْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ وَ سَعْدَانَ بْنِ إِسْحَاقَ وَ أَحْمَدَ بْنَ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ وَ مُحَمَّدِ بْنِ أَحْمَدَ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ قَالَ وَ قَالَ الْكُلَيْبِيُّ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عَيْسَى وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ غَيْرِهِ عَنْ سَهْلِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ قَالَ وَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي يَاسِرٍ عَنْ أَحْمَدَ بْنِ هَلْبَلٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ يَا جَابِرُ الزَّمِ الْأَرْضَ وَ لَا تُحْرِكْ يَدًا وَ لَا رِجْلًا حَتَّى تَرَى عِلَامَاتٍ أَذْكُرُهَا لَكَ إِنْ أَدْرَكْتَهَا

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Muhammad Bin Al Mufazzal and Sa'dan Bin Is'haq and Ahmad Bin Al-Husayn Bin Abdul Malik and Muhammad Bin Ahmad, altogether from Ibn Mahboub who said, 'And Al Kulayni said, 'Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Ibn Isa, and Ali Bin Muhammad, and someone else, from Sahl, altogether from Ibn Mahboub who said, 'And it is narrated to us by Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Abu Yasir, from Ahmad Bin Huleyl, from Amro Bin Abu Al Miqdam, from Jabir who said,

'Abu Ja'far<sup>-asws</sup> said: 'O Jabir! Stick to the ground (home) and neither move a hand nor a leg until you see signs I<sup>-asws</sup> am mentioning to you if you come across these!

أَوَّلُهَا اخْتِلَافُ بَنِي الْعَبَّاسِ وَ مَا أَرَاكَ تُدْرِكُ ذَلِكَ وَ لَكِنْ حَدَّثَ بِهِ مِنْ بَعْدِي عَنِّي وَ مُنَادٍ يُنَادِي مِنَ السَّمَاءِ وَ يَجِئُكُمْ الصَّوْتُ مِنْ نَاحِيَةِ دِمَشْقَ بِالْفَتْحِ وَ تُخَسَفُ قَرْيَةٌ مِنْ قُرَى الشَّامِ تُسَمَّى الْجَابِيَّةَ

It's first is differing of the Abbasids, and I<sup>-asws</sup> do not see you coming across that but narrate with it from after me<sup>-asws</sup>, on my<sup>-asws</sup> behalf, and a caller will call out from the sky, and the voice would come to you all from an area of Damascus with the conquest, and a town from the towns of Syria named as Al-Jabiya would submerge.

وَ تَسْفُطُ طَائِفَةٌ مِنْ مَسْجِدِ دِمَشْقَ الْأَيْمَنِ وَ مَارِقَةٌ تَمْرُزُ مِنْ نَاحِيَةِ التُّرْكِ وَ يَغْمُبُهَا هَرَجُ الرُّومِ وَ سَيُفْلِكُ إِخْوَانُ التُّرْكِ حَتَّى يَنْزِلُوا الْجَزِيرَةَ وَ سَتُفْلِكُ مَارِقَةُ الرُّومِ حَتَّى يَنْزِلُوا الرَّمْلَةَ

And a party would fall from the right-hand side of a Masjid of Damascus, and rogues would deviate from an area of Turkey and be followed by troubles of Rome, and the brothers of Turks would come until they descend at the island, and the rogues of Rome would come until they descend at Ramlah.

فَقِيلَ السَّنَةُ يَا جَابِرُ اخْتِلَافٌ كَثِيرٌ فِي كُلِّ أَرْضٍ مِنْ نَاحِيَةِ الْمَغْرِبِ فَأَوَّلُ أَرْضِ الْمَغْرِبِ أَرْضُ الشَّامِ يَخْتَلِفُونَ عِنْدَ ذَلِكَ عَلَى ثَلَاثِ رَايَاتٍ رَايَةَ الْأَصْهَبِ وَ رَايَةَ الْأَبْيَعِ وَ رَايَةَ السُّفْيَانِيِّ

So that year, O Jabir, there would be a lot of differing in every land from the areas of the west. Then first land of the west (to be ruined) is the land of Syria. They will be differing during that upon three flags – a blonde flag, and a spotted flag, and the flag of Al-Sufyani.

فَيَلْتَقِي السُّفْيَانِيُّ بِالْأَبْيَعِ فَيَقْتُلُونَهُ وَ يَفْتُلُهُ السُّفْيَانِيُّ وَ مَنْ مَعَهُ وَ يَقْتُلُ الْأَصْهَبَ ثُمَّ لَا يَكُونُ لَهُ هِمَّةٌ إِلَّا الْإِقْبَالَ نَحْوَ الْعِرَاقِ وَ يَمُرُّ جَيْشُهُ بِقَرْقِيسَا فَيَقْتُلُونَ بِهَا فَيَقْتُلُ مِنَ الْجَبَّارِينَ مِائَةَ أَلْفٍ وَ يَبْعَثُ السُّفْيَانِيُّ جَيْشًا إِلَى الْكُوفَةِ وَ عِدَّتُهُمْ سَبْعُونَ أَلْفًا فَيَصِيبُونَ مِنْ أَهْلِ الْكُوفَةِ قَتْلًا وَ صَلْبًا وَ سَبْيًا

Al-Sufyani would meet with the spotted and they would battle, and Al-Sufyani would kill him and the ones with him, and he will kill the blonde, then there will be no (other) concern for him except going towards Al-Iraq, and he will pass by his army at Qirqisya. They will battle at it. He will kill one hundred thousand from the tyrants, and Al-Sufyan will send an army to Al-Kufa, and their number would be seventy thousand, and they will attain from the people of Al-Kufa, killing, and crucifying and capturing.

فَبَيْنَا هُمْ كَذَلِكَ إِذْ أَقْبَلَتْ رَايَاتٌ مِنْ قِبَلِ خُرَاسَانَ تَطْوِي الْمَنَازِلَ طَيًّا حَثِيئًا وَ مَعَهُمْ نَفَرٌ مِنْ أَصْحَابِ الْقَائِمِ ثُمَّ يَخْرُجُ رَجُلٌ مِنْ مَوَالِي أَهْلِ الْكُوفَةِ فِي ضَعْفَاءٍ فَيَقْتُلُهُ أَمِيرُ جَيْشِ السُّفْيَانِيِّ بَيْنَ الْحِيرَةِ وَ الْكُوفَةِ

While they would be like that when flags would come from the direction of Khurasan folding the dwellings relentlessly, and with them would be a number of companions of Al-Qaim<sup>ajfi</sup>. Then a man from the slave of the people of Al-Kufa would rebel from the weak ones, so the commander of the army of Al-Sufyan would kill him between Al-Hira and Al-Kufa.

وَ يَبْعَثُ السُّفْيَانِيُّ بَعْثًا إِلَى الْمَدِينَةِ فَيَنْفِرُ الْمَهْدِيُّ مِنْهَا إِلَى مَكَّةَ فَيَبْلُغُ أَمِيرَ جَيْشِ السُّفْيَانِيِّ أَنَّ الْمَهْدِيَّ قَدْ خَرَجَ إِلَى مَكَّةَ فَيَبْعَثُ جَيْشًا عَلَى أَنَّهُ فَلَا يُدْرِكُهُ حَتَّى يَدْخُلَ مَكَّةَ خَائِفًا يَتَرَقَّبُ عَلَى سُنَّةِ مُوسَى بْنِ عِمْرَانَ

And Al-Sufyani would send a detachment to Al-Medina, so Al-Mahdi<sup>ajfi</sup> would flee from it to Makkah. It will reach the commander of the army of Al-Sufyani that Al-Mahdi<sup>ajfi</sup> has gone out to Makkah, so he would send an army upon his<sup>ajfi</sup> tracks. But he will not come across him<sup>ajfi</sup> until he<sup>ajfi</sup> enters Makkah fearful, watchful, being upon the Sunnah of Musa<sup>as</sup> Bin Imran<sup>as</sup>.

قَالَ وَ يَنْزِلُ أَمِيرُ جَيْشِ السُّفْيَانِيِّ الْبَيْدَاءَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ يَا بَيْدَاءُ أَيِّدِي الْقَوْمَ فَيُخَسِفُ بِهِمْ فَلَا يَفْلِتُ مِنْهُمْ إِلَّا ثَلَاثَةٌ نَفَرٌ يُحَوِّلُ اللَّهُ وُجُوهُهُمْ إِلَى أَقْفَانِهِمْ وَ هُمْ مِنْ كَلْبٍ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا الْآيَةُ

He<sup>asws</sup> said: ‘And the commander of the army of Al-Sufyani will descend at Al-Bayda. A caller would call out from the sky: ‘O Bayda, destroy the people!’ So, it would submerge with them. No one from them would escape except for three persons. Allah<sup>azwj</sup> would overturn their faces to their backs, and they would be from (clan of) Kalb. And regarding them, this Verse was Revealed: **O you who have been Given the Book! Believe in what We Revealed, Verifying what is with you from before We Alter faces then turn them on their backs, [4:47] – the Verse’.**

قَالَ وَ الْقَائِمُ يَوْمَئِذٍ بِمَكَّةَ وَ قَدْ أَسْنَدَ ظَهْرَهُ إِلَى الْبَيْتِ الْحَرَامِ مُسْتَجِيرًا بِهِ يُنَادِي يَا أَيُّهَا النَّاسُ إِنَّا نَسْتَنْصِرُ اللَّهَ وَ مَنْ أَجَابَنَا مِنَ النَّاسِ وَ إِنَّا أَهْلُ بَيْتِ نَبِيِّكُمْ مُحَمَّدٍ وَ نَحْنُ أَوْلَى النَّاسِ بِاللَّهِ وَ بِمُحَمَّدٍ ص

He<sup>asws</sup> said: ‘And on that day, Al-Qaim<sup>asws</sup> would be at Makkah and he<sup>asws</sup> would lean his<sup>ajfi</sup> back to the Sacred House (Kabah), taking shelter with it, calling out: ‘O you people! We<sup>ajfi</sup> are seeking Help of Allah<sup>azwj</sup> and of the ones from the people who answer us<sup>asws</sup>! And we<sup>asws</sup> are People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, and we<sup>asws</sup> are foremost of the people with Allah<sup>azwj</sup> and with Muhammad<sup>saww</sup>!’

فَمَنْ حَاجَّنِي فِي آدَمَ فَأَنَا أَوْلَى النَّاسِ بِآدَمَ وَ مَنْ حَاجَّنِي فِي نُوحٍ فَأَنَا أَوْلَى النَّاسِ بِنُوحٍ وَ مَنْ حَاجَّنِي فِي إِبْرَاهِيمَ فَأَنَا أَوْلَى النَّاسِ بِإِبْرَاهِيمَ وَ مَنْ حَاجَّنِي فِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَأَنَا أَوْلَى النَّاسِ بِمُحَمَّدٍ وَ مَنْ حَاجَّنِي فِي النَّبِيِّينَ فَأَنَا أَوْلَى النَّاسِ بِالنَّبِيِّينَ

The one who argues with me<sup>ajfi</sup> regarding Adam<sup>as</sup>, so I<sup>ajfi</sup> am foremost of the people with Adam<sup>as</sup>! And the one who argues me<sup>ajfi</sup> regarding Noah<sup>as</sup>, so I<sup>ajfi</sup> am foremost with Noah<sup>as</sup>! And one who argues me<sup>ajfi</sup> regarding Ibrahim<sup>as</sup>, so I<sup>ajfi</sup> am foremost of the people with Ibrahim<sup>as</sup>! And one who argues me<sup>ajfi</sup> regarding Muhammad<sup>saww</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>saww</sup> and greetings, so I<sup>ajfi</sup> am foremost of the people with Muhammad<sup>saww</sup>! And the one who argues me<sup>ajfi</sup> regarding the Prophets<sup>as</sup>, so I<sup>ajfi</sup> am foremost of the people with the Prophets<sup>as</sup>!

أَلَيْسَ اللَّهُ يَمْوُلُ فِي مُحْكَمِ كِتَابِهِ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ-

Isn't Allah<sup>-azwj</sup> Saying in the Decisive (Verse) of His<sup>-azwj</sup> Book: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].**

فَأَنَا بَقِيَّةٌ مِنْ آدَمَ وَ ذَخِيرَةٌ مِنْ نُوحٍ وَ مُصْطَفَى مِنْ إِبْرَاهِيمَ وَ صَفْوَةٌ مِنْ مُحَمَّدٍ صَ لَا وَ مَنْ حَاجَنِي فِي كِتَابِ اللَّهِ فَأَنَا أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ إِلَّا وَ مَنْ حَاجَنِي فِي سُنَّةِ رَسُولِ اللَّهِ صَ فَأَنَا أَوْلَى النَّاسِ بِسُنَّةِ رَسُولِ اللَّهِ

I<sup>ajfj</sup> am a remainder from Adam<sup>-as</sup>, and a treasure from Noah<sup>-as</sup>, and a chosen one from Ibrahim<sup>-as</sup>, and an elite from Muhammad<sup>-sawww</sup>. Indeed! And the one who argues me<sup>-ajfj</sup> regarding the Book of Allah<sup>-azwj</sup>, so I<sup>ajfj</sup> am foremost of the people with the Book of Allah<sup>-azwj</sup>! And the one who argues me<sup>-ajfj</sup> regarding the Sunnah of Rasool-Allah<sup>-sawww</sup>, so I<sup>ajfj</sup> am foremost of the people with Sunnah of Rasool-Allah<sup>-sawww</sup>!

فَأَنْشُدُ اللَّهَ مَنْ سَمِعَ كَلَامِي الْيَوْمَ لَمَّا بَلَغَ الشَّاهِدُ مِنْكُمْ الْعَائِبَ وَ أَسْأَلُكُمْ بِحَقِّ اللَّهِ وَ رَسُولِهِ وَ بِحَقِّي فَإِنَّ لِي عَلَيْكُمْ حَقَّ الْقُرْبَى مِنْ رَسُولِ اللَّهِ إِلَّا أَعْتَمْتُمُونَا وَ مَعْتَمْتُمُونَا مِمَّنْ يَظْلِمُنَا فَقَدْ أَجْضْنَا وَ ظَلَمْنَا وَ طَرَدْنَا مِنْ دِيَارِنَا وَ أَبْنَائِنَا وَ بُعِيَ عَلَيْنَا وَ دُفِعْنَا عَنْ حَقِّنَا

I<sup>ajfj</sup> adjure Allah<sup>-azwj</sup>! One who hears my<sup>-asws</sup> speech today, the attendee from you should deliver to the absentee. And I<sup>ajfj</sup> ask you all by the Right of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and by my<sup>-ajfj</sup> right, for there is a right for me<sup>-ajfj</sup> upon you all due to my<sup>-ajfj</sup> nearness from Rasool-Allah<sup>-sawww</sup>, only assist us<sup>-ajfj</sup> and defend us<sup>-asws</sup> from the ones oppressing us<sup>-ajfj</sup>, for we<sup>-asws</sup> have been frightened, and oppressed, and expelled from our<sup>-ajfj</sup> houses, and (so have) our sons, and we<sup>-ajfj</sup> have been rebelled against, and pushed away from our<sup>-asws</sup> rights.

فَأَوْتَرَ أَهْلَ الْبَاطِلِ عَلَيْنَا فَاللَّهُ اللَّهُ فِينَا لَا تَخْذُلُونَا وَ انصُرُونَا بِنَصْرِكُمْ اللَّهُ

The people of falsehood have slandered upon us<sup>-ajfj</sup>! So Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> regarding us<sup>-ajfj</sup>! Do not abandon us<sup>-ajfj</sup> and help us<sup>-ajfj</sup>, Allah<sup>-azwj</sup> will Help you all!

قَالَ فَيَجْمَعُ اللَّهُ عَلَيْهِ أَصْحَابَهُ ثَلَاثِينَ وَ ثَلَاثَةَ عَشَرَ رَجُلًا وَ يَجْمَعُهُمُ اللَّهُ عَلَى غَيْرِ مِعَادٍ فَتَرَعَا كَفْرَ الْحَرِيفِ وَ هِيَ يَا جَابِرُ الْآيَةُ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> will Gather his<sup>-ajfj</sup> companions to him<sup>-ajfj</sup>, three hundred and thirteen men, and Allah<sup>-azwj</sup> will Gather them upon without an appointment, clouds like the clouds of autumn, and O Jabir, it is the Verse which Allah<sup>-azwj</sup> has Mentioned it in His<sup>-azwj</sup> Book: **Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148].**

فَيَبَايَعُونَهُ بَيْنَ الرَّكْنِ وَ الْمَقَامِ وَ مَعَهُ عَهْدٌ مِنْ رَسُولِ اللَّهِ صَ قَدْ تَوَارَثْتَهُ الْأَبْنَاءُ عَنِ الْأَبَاءِ وَ الْقَائِمُ رَجُلٌ مِنْ وُلْدِ الْحُسَيْنِ

They will pledge allegiance to him<sup>-ajfj</sup> between Al Rukn (Al Yemeni) and Al Maqam (of Ibrahim<sup>-as</sup>), and with him<sup>-ajfj</sup> would be a pact from Rasool-Allah<sup>-sawww</sup> having been inherited by the sons<sup>-asws</sup> from the fathers<sup>-asws</sup>, and Al-Qaim<sup>-ajfj</sup> is a man from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>.

يُصْلِحُ اللَّهُ لَهُ أَمْرَهُ فِي لَيْلَةٍ فَمَا أَشْكَلَ عَلَى النَّاسِ مِنْ ذَلِكَ يَا جَابِرُ فَلَا يُشْكَلُ عَلَيْهِمْ وَلَا دُنُوهُ مِنْ رَسُولِ اللَّهِ وَ وَرَائِهِ الْعُلَمَاءُ عَالِمًا بَعْدَ عَالِمٍ فَإِنْ أَشْكَلَ هَذَا حُكْمُهُ عَلَيْهِمْ فَإِنَّ الصَّوْتِ مِنَ السَّمَاءِ لَا يُشْكَلُ عَلَيْهِمْ إِذَا نُودِيَ بِاسْمِهِ وَ اسْمِ أَبِيهِ وَ أُمَّهِ.

Allah<sup>-azwj</sup> will Correct his<sup>-ajfj</sup> affairs for him<sup>-ajfj</sup> in one night. So, what is ambiguous from that upon the people, O Jabir? There is no ambiguity upon them of his<sup>-ajfj</sup> birth being from Rasool-Allah<sup>-sawww</sup>, and his<sup>-ajfj</sup> inheritance of the scholars, a scholar after a scholar. So, even if all of this is ambiguous upon them,

then the voice from the sky will not be ambiguous upon them when he<sup>-ajfj</sup> will be called out at with his<sup>-ajfj</sup> name and name of his<sup>-ajfj</sup> father<sup>-asws</sup> and his<sup>-ajfj</sup> mother<sup>-as''</sup>.<sup>1</sup>

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<sup>1</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajtf</sup>, Ch 25 H 105 a