

'Signs of Reappearance of Imam Al-Asr^{ajfj}'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم 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^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Signs of Reappearance of Imam Al-Asr^{ajfi}’

Introduction:

The Signs Prior to the Reappearance of Imam-e-Zaman^{ajfi}:

الْفُضْلُ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي الْمُقَدَّمِ عَنْ جَابِرِ الْمُغَفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَرَمَ الْأَرْضَ وَ لَا تَحْرُكُ بَدَأَ وَ لَا رَجُلًا حَتَّى تَرَى عِلَامَاتٍ أَدْكُرُهَا لَكَ وَ مَا أَرَاكَ تُدْرِكُ اخْتِلَافُ بَنِي فَلَانٍ وَ مَتَادٍ يُنَادِي مِنَ السَّمَاءِ وَ يَجِيفُكُمْ الصَّوْثُ مِنْ نَاحِيَةِ دِمَشْقَ بِالْفَتْحِ وَ خَسَفُ قَرْيَةٍ مِنْ قُرَى الشَّامِ تُسَمَّى الْجَابِيَّةَ وَ سَتْفِيلُ إِخْوَانِ التُّرْكِ حَتَّى يَنْزِلُوا الْجَزِيرَةَ وَ سَتْفِيلُ مَارِقَةَ الرُّومِ حَتَّى يَنْزِلُوا الرَّمْلَ فَتَلْكَ السَّنَةُ فِيهَا اخْتِلَافٌ كَثِيرٌ فِي كُلِّ الْأَرْضِ مِنْ نَاحِيَةِ الْمَغْرِبِ فَأُولَ الْأَرْضِ تُخْرَبُ الشَّامُ يَحْتَلِفُونَ عِنْدَ ذَلِكَ عَلَى ثَلَاثِ رَايَاتٍ رَايَةَ الْأَصْهَبِ وَ رَايَةَ الْأَنْبَعِ وَ رَايَةَ السُّفْيَانِيِّ

Fazal from Hassan ibn Mahboob, who from Ummro ibn abu Maqdam, who from Jabir Jaafi, who says the following:

Abi Jafar^{asws} said: ‘You should hold on to the earth without making any strives or campaigns until you observe the signs which I^{asws} am going to narrate to you, although I^{asws} know you will not live to see that era: Conflicts in the children of ‘that one’, a Call from the skies, news of victory from Damascus, a land in Sham forming canyons, which is called Jabia. Establishment of the ‘Turk’ army in its island, Marqqa and Romans invading the Ramillah, and Western world fuelling conflicts all around the world. First, Sham will meet with destruction, with three flags being waved, one flag with patterns, one red flag and one flag from Sufyani.¹

ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ ابْنِ مَهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ قَالَ لِىَ أَبِي ع لَا بُدَّ لَنَا مِنْ أَدْرِيحَانَ لَا يُمْرُ هَذَا شَيْءٌ وَ إِذَا كَانَ ذَلِكَ فَكُونُوا أَخْلَاسَ بِيوتِكُمْ وَ أَلْبِدُوا مَا أَلْبَدْنَا فَإِذَا تَحْرُكُ مُنَحْرَجْنَا فَاسْمَعُوا إِلَيْهِ وَ لَوْ حَبْرًا وَ اللَّهُ لَكَأَيُّ أَنْظُرٍ إِلَيْهِ بَيْنَ الرَّجُلَيْنِ وَ الْمَقَامِ يُتَابِعُ النَّاسَ عَلَى كِتَابٍ حَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ وَ قَالَ وَئَيْلَ لِبَطْعَةِ الْعَرَبِ مِنْ شَرِّ قَدِ افْتَرَبَتْ بَيَانَ أَلْبِدَ بِالْمَكَانِ أَقَامَ بِهِ وَ لَبَدَ الشَّيْءَ بِالْأَرْضِ يَلْبَدُ بِالضَّمِّ أَيْ لَصِقَ

Ibn Yaqida, from Ahmed ibn Yousef, who from ibn Mehran, who from Bataini, Bataini from his father and Wahab ibn Hafiz, who from abu Basir and abu Basir narrates:

Imam Jafar-e-Sadiq^{asws} said that I^{asws} heard it from my father^{asws}: Surely, an unstoppable force would emerge from Azerbaijan. When it happens you better stay in your homes and

¹ Bihar-ul-Anwar, vol, 52, pg. 212

act in accordance with our^{asws} conduct by adopting solicitude. And when someone from us^{asws} comes forward, you should then immediately try to get to his^{asws} service even if you have to crawl on your knees.

By Allah^{azwj}, I^{asws} can see people are taking oath of allegiance to him^{ajfi} on the New Book between the ‘Rukn and Mukkam’. But this will not be taken well by the Arabs. And said, curse be on the arrogant Arabs of that time, who will be too much involved in creating disorder and troubles.²

ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ بْنِ الصَّخَّالِكِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ سَيْفِ الثَّمَارِ عَنْ أَبِي الْمُزَيْهِبِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع هَلَكَتْ الْمُخَاضِرُ فُلْتُ وَ مَا الْمُخَاضِرُ قَالَ الْمُسْتَعْجِلُونَ وَ بِنَا الْمُقَرَّبُونَ وَ ثَبِتَ الْحِصْنُ عَلَى أَوْلَادِهَا كَوْنُوا أَحْلَاسَ بُيُوتِكُمْ فَإِنَّ الْفِتْنَةَ عَلَى مَنْ أَثَارَهَا وَ إِنَّهُمْ لَا يُرِيدُونَكُمْ بِحَاجَةٍ إِلَّا أَتَاهُمُ اللَّهُ بِشَاغِلٍ لِأَمْرِ يُعْرَضُ لَهُمْ إِبْضَاحَ الْمُخَاضِرِ جَمْعَ الْمُخَاضِرِ وَ هُوَ الْفَرَسُ الْكَثِيرُ الْعَدُوِّ وَ الْقَرِيبُونَ بِكَسْرِ الرَّاءِ الْمَشْدُودَةِ أَيِ الَّذِينَ يَقُولُونَ الْفَرَجَ قَرِيبٌ وَ يَرْجُونَ قَرِيبَهُ أَوْ يَدْعُونَ لِقَرِيبِهِ أَوْ يَفْتَحُ الرَّاءُ أَيِ الصَّابِرُونَ الَّذِي فَازُوا بِالصَّبْرِ بِقَرِيبِهِ تَعَالَى. قَوْلُهُ ع وَ ثَبِتَ الْحِصْنُ أَيِ اسْتَقَرَّ حِصْنُ دَوْلَةِ الْمُخَالَفِينَ عَلَى أَسَاسِهَا بِأَنْ يَكُونَ الْمَرَادُ بِالْأَوْلَادِ الْأَسَاسَ بِجَازَا وَ فِي الْكَافِي وَ ثَبِتَ الْحِصْنَ عَلَى أَوْلَادِهِمْ أَيِ سَهَلَتْ لَهُمُ الْأُمُورَ الصَّعِبَةَ كَمَا أَنَّ اسْتِقْرَارَ الْحِصَا عَلَى الْوَتْدِ صَعِبٌ أَوْ أَنَّ أَسْبَابَ دَوْلَتِهِمْ تَتَزَايَدُ يَوْمًا فَيَوْمًا أَيِ لَا تَرْفَعُ الْحِصَا عَنْ أَوْلَادِ دَوْلَتِهِمْ بَلْ يَدِقُّ بِهَا دَائِمًا أَوْ الْمَرَادُ بِالْأَوْلَادِ الرُّؤَسَاءِ وَ الْعِظَمَاءِ أَيِ قَدْرٌ وَ لَزِمَ نَزُولُ حِصَا الْعَذَابِ عَلَى عِظَمَائِهِمْ. قَوْلُهُ ع الْفِتْنَةَ عَلَى مَنْ أَثَارَهَا أَيِ يَعُودُ ضَرَرُ الْفِتْنَةِ عَلَى مَنْ أَثَارَهَا أَكْثَرَ مِنْ غَيْرِهِ كَمَا أَنَّ بِالْغِبَارِ يَتَضَرَّرُ مِثْرَهَا أَكْثَرَ مِنْ غَيْرِهِ

Ibn Yaqida, who from Ahmed ibn Ziad, who from Ali ibn Sabah bin Zahak, who from Jafar bin Mohammed ibn Samah, who from Saif Tammar, who from abu Marhif, who has narrated the following:

Abu Abdullah^{asws} said: “Mahazzir will be killed.’ I (the narrator) asked: ‘Who are the ‘Mahazzir’? Imam^{asws} replied: ‘The one who would want expedition in the Zahoor (of al-Qaim^{ajfi}), but those who believe that Zahoor is near, will be among the successful ones. (At that time) the governments of (our^{asws}) opponents will be on rock-solid foundations. During that time, I^{asws} command you to stay within your dwellings, as an uprising will be harmful for its creator, as Allah^{azwj} will Subject them to those conditions, which they will abhor.³

VERSE 18

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَعْتَهُ ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ
ذِكْرَاهُمْ {18}

So, are they only awaiting the Hour that would come to them suddenly? It's indications have already come, so how would it be for them when their Zikr comes to them? [47:18]

علي بن إبراهيم، قال: حدثنا أبي، عن سليمان بن مسلم الخشاب، عن عبد الله بن جريح المكي، عن عطاء بن أبي رباح، عن عبد الله بن عباس، قال: حججنا مع رسول الله (صلى الله عليه و آله) حجة الوداع، فأخذ بملقة باب الكعبة، ثم أقبل علينا

² Ghabat-e-Namania, h, 40, 40- [ني، الغيبة للنعماني]

بحار الأنوار ج : 52 ص : 136

³ Ibid, h, 44,

بوجهه، فقال: «ألا أخبركم بأشراط الساعة؟». - و كان أدنى الناس [منه] يومئذ سلمان (رحمة الله عليه) - فقالوا: بلى يا رسول الله،

Ali Bin Ibrahim said, ‘My father narrated to me, from Suleyman Bin Muslim Al-Khashaab, from Abdullah Bin Jareeh Al-Makky, from Ata’a Bin Abu Riyah,

Abdullah Bin Abbas who said, ‘We were on Hajj with Rasool-Allah^{saww} during the Farewell Hajj, when he^{saww} grabbed hold of the Door of the Kabah, then turned towards us by his^{saww} face and said: ‘Shall I^{saww} inform you all with the Signs of the Hour?’ And the nearest to him^{saww} on that day was Salman^{ra}, so he^{ra} said, ‘Yes, O Rasool-Allah^{saww}!’

فقال (صلى الله عليه وآله): «من أشراط الساعة إضاعة الصلاة، و اتباع الشهوات، و الميل إلى الأهواء و تعظيم أصحاب المال، و بيع الدين بالدنيا، فعندها يذاب قلب المؤمن في جوفه كما يذاب الملح بالماء، مما يرى من المنكر فلا يستطيع أن يغيره».

He^{saww} said: ‘From the Signs of the Hour is wasting of the Salat (not being prayed), and pursuing the lusts, and the tendency towards the (personal) desires, and reverence for the owners of the wealth, and selling of the Religion for the (sake of the) world. So, during it, the heart of the Momin would melt from his inside, just like salt melts in the water, from what he would be seeing from the evil, and he would not have the ability to change it’.

قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده».

Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سليمان، إن عندها أمراء جوررة و وزراء فسقة، و عرفاء ظلمة، و أمناء خونة». فقال سلمان: و إن هذا لكائن، يا رسول الله؟ فقال (صلى الله عليه وآله): «إي و الذي نفسي بيده».

O Salman^{ra}! During it the rich would be inequitable, and the ministers immoral, and the officers unjust, and the trustees embezzlers’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان إن عندها يكون المنكر معروفًا، و المعروف منكرا، و يؤتمن الخائن، و يخون الأمين، و يصدق الكاذب، و يكذب الصادق». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه وآله): «إي و الذي نفسي بيده».

O Salman^{ra}! During it the evil would be considered good, and good as evil, and the trustworthy as embezzlers and the embezzlers as trustworthy, and the truthful as a liar, and a liar as a truthful’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان فعندها تكون إمارة النساء، و مشاورة الإمام، و قعود الصبيان على المنابر، و يكون الكذب ظرفا، و الزكاة مغرما، و الفيء مغنما، و يجفو الرجل والديه، و يبر صديقه، و يطلع الكوكب المذنب». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! So during it, the women would be in high positions, and the slave girls would be consulted, and the young would ascend the Pulpits, and lying would become common, and Zakat regarded as a tax, and Al-Fey as a gain, and the man would abandon his parents and respect his friend (instead), and the sinful planet would emerge’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، و عندها تشارك المرأة زوجها في التجارة، و يكون المطر فيظا، و يغاظ الكرام غيظا، و يحتقر الرجل المعسر، فعندها تقارب الأسواق، إذا قال هذا: لم أبع شيئا، و قال هذا: لم أربح [شيئا]، فلا ترى إلا ذاما لله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, the person would associate his wife in the business, and rains would be in mid-summer, and the nobles would be enraged with a rage, and the man would despise the insolvent (man). During it the markets would be approached. This one would say, ‘I did not sell anything’, and this one would say, ‘I did not gain anything’, You will not see anything except them blaming Allah^{azwj}. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، فعندها يليهم أقوام إن تكلموا قتلهم و إن سكتوا استباحوهم، ليستأثروا بفيئهم، و ليطؤون حرمتهم، و ليسفكن دماءهم، و لتملأن قلوبهم دغلا و رعبا، فلا تراهم إلا و جلين خائفين مرعوبين مرهوبين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! So, during it, if the people speak out, they would be killed, and if they remain silent, they would be considered neutral, their privacies would be invaded and their blood would be shed, and their hearts would be filled with corruption and terror. So you will not see them except as frightened, and terrified and scared’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، إن عندها يؤتى بشيء من المشرق و شيء من المغرب يلون أمتي، فالويل لضعفاء أمتي منهم، و الويل لهم من الله، لا يرحمون صغيرا، و لا يوقرون كبيرا، و لا يتجاوزون عن مسيء، جثتهم حثة الآدميين، و قلوبهم قلوب الشياطين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! During it, a thing would be brought from the East, and a thing from the West to colour my^{saww} community, so woe be unto the weak ones of my^{saww} community among them, and the woe be unto them from Allah^{azwj}. They will not be merciful to the young ones, nor would they respect the elders, nor would they forgive the harm. Their bodies would be the bodies of the human beings and their hearts would be of the devils’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، و عندها يكتفي الرجال بالرجال، و النساء بالنساء، و يغار على الغلمان كما يغار على الجارية في بيت أهلها، و تشبه الرجال بالنساء و النساء بالرجال، و يركبن ذوات الفروج السروج، فعليه من أمي لعنة الله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, the man would be satisfied by the man, and the woman by the woman, and he would be covetous of the male servant just like he was covetous of the female servant in his family home, and the man would resemble the woman, and the woman would resemble the man, and they with the openings (women) would ride the saddles, so upon these women from my^{saww} community is the Curse of Allah^{azwj}! Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان إن عندها تزخرف المساجد كما تزخرف البيع و الكنائس، و تحلى المصاحف، و تطول المنارات، و تكثر الصفوف بقلوب متباغضة و ألسن مختلفة». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! During it, the Masjids would be decorated, as if for sale and like the Churches, and the Qurans would be sweetened, and the Minarets would be tall, and the rows (for Salats) would increase with the hostile hearts and differing tongues’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، و عندها تحلى ذكور أمي بالذهب و يلبسون الحرير و الديباج، و يتخذون جلود النمر صفاقا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, my^{saww} community would be mentioned by the gold and their wearing of the silk and brocade, and they would be taking to the tiger skins for rugs’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، و عندها يظهر الربا. و يتعاملون بالعينة و الرشأ، و يوضع الدين، و ترفع الدنيا» قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, usury would be apparent, and they would be working on forward selling and the bribery, and they would put down the Religion and raise the world’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، و عندها يكثر الطلاق، فلا يقام لله حد، و لن يضر الله شيئاً». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده.

O Salman^{ra}! And during it there would be numerous divorces, and the Legal Punishments (of the Law) would not be established for the Sake of Allah^{azwj}, and they will not be able to do any harm to Allah^{azwj}. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، و عندها تظهر القينات و المعازف، و يليهم شرار أمتي». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, there will appear singing and musical instruments, and it would be pursued by the evil ones of my^{saww} community’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، و عندها تحج أغنياء أمتي للنزهة، و تحج أوساطها للتجارة، و تحج فقراؤها للرياء و السمعة، فعندها يكون أقوام يتعلمون القرآن لغير الله، فيتخذونه مزامير، و يكون أقوام يتفقهون لغير الله، و تكثر أولاد الزنا و يتغنون بالقرآن، و يتهافتون بالدنيا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, the rich ones would go on Hajj for pleasure, and the middle class for the business, and the poor ones for the showing off and to be named (as Haajis). So during it, the people would be learning the Quran for other than Allah^{azwj}, and they would be taking to wind instruments, and the people would be pondering for other than Allah^{azwj}, and the sons of adultery would be numerous, and they would be singing with the Quran, and they would be scrambling for the world’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، ذاك إذا انتهكت المحارم، و اكتسبت المآثم، و تسلط الأشرار على الأخيار، و يفسو الكذب، و تظهر اللجاجة، و تفسو الفاقة، و يتباهون في اللباس، و يمحطون في غير أوان المطر، و يستحسنون الكوبة، و المعازف، و ينكرون الأمر بالمعروف و

النهى عن المنكر، حتى يكون المؤمن في ذلك الزمان أذل من الأمة، و يظهر قراؤهم و عبادهم فيما بينهم التلاوم، فأولئك يدعون في ملكوت السماوات الأرحاس و الأنجاس». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ra}! That is when incest would be violated, and the sins would be acquired, and the evil ones would overcome the good ones, and the lying would be widespread, and obstinacy would be apparent, and hunger would be widespread, and there would be boasting regarding the dress, and it would be raining in other than the time for the rains, and the string instruments would be favoured, and the musical instruments, and the enjoining of the good would be disliked along with the prohibiting of the evil, to the extent that the believer of that era would be the most humiliated one of the community, and their reciters and their worshippers would blame each other, so these are the ones who would be referred to in the Kingdoms of the skies are the dirty and the impure’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، فعندها لا يخشى الغني الا الفقير، حتى إن السائل يسأل فيما بين الجمعيتين لا يصيب أحدا يضع في كفه شيئاً». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ra}! So, during it, the rich would not be afraid of the poor, to the extent that he would ask in what is between the two groups, no one would place anything in his hand’. Salman^{ra} said, ‘And this is to happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul’.

يا سلمان، و عندها يتكلم الرويضة». قال سلمان: و ما الرويضة، يا رسول الله؟ فداك أبي و امي، قال (صلى الله عليه و آله): «يتكلم في أمر العامة من لم يكن يتكلم، فلم يلبثوا إلا قليلا حتى تخور الأرض خورة، فلا يظن كل قوم إلا أنها خارت في ناحيتهم، فيمكنون ما شاء الله، ثم يمكنون في مكنتهم فتلقي لهم الأرض أفلاذ كبدها».

O Salman^{ra}! And during it ‘Al-Ruweyza’ would speak’. Salman^{ra} said, ‘May my^{ra} father and mother be sacrificed for you^{saww}, and what is ‘Al-Ruweyza’, O Rasool-Allah^{saww}?’ He^{saww} said: ‘He will speak, the one who did not speak in public matters. So this will not remain as such until the earth is routed with a weakness, and every community would think that it has weakened in their area only. This would remain as such for as long as Allah^{azwj} so Desires it to, then they would remain in their situation, so the earth would give to them pieces of its interior’.

قال: «ذهب و فضة». ثم أوماً بيده إلى الأساطين، فقال: «مثل هذا، فيومئذ لا ينفع ذهب و لا فضة».

He^{saww} said: 'Gold and silver'. Then he^{saww} gestured by his^{saww} hand to the two sleeves, so he^{saww} said: 'Similar to this. But, on that Day neither gold nor the silver would be of benefit'.

فهذا معنى قوله تعالى: فَقَدْ جَاءَ أَشْرَاطُهَا.

So this is the Meaning of the Words of the Exalted: ***It's indications have already come [47:18]***.⁴

⁴ تفسير القمي 2: 303