

# **'Signs of Appearance of Imam Al-Asr<sup>ajfj</sup>'**

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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<sup>-azwj</sup>

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

## ‘Signs of Appearance of Imam Al-Asr<sup>ajfj</sup>’

### Introduction:

### The Signs Prior to the Appearance of Imam-e-Zaman<sup>-ajfj</sup>:

الْفُضْلُ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي الْمُقَدَّمِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ قَالَ الرِّيمُ الْأَرْضَ وَ لَا تُحْرِكُ يَدًا وَ لَا رِجْلًا حَتَّى تَرَى عَلَامَاتٍ أُذْكُرُهَا لَكَ وَ مَا أَرَاكَ تُدْرِكُ الْخِيَلَانَ نَبِيَّ فُلَانٍ وَ مُنَادٍ يُنَادِي مِنَ السَّمَاءِ وَ يَجِيئُكَ الصَّوْتُ مِنْ نَاحِيَةِ دِمَشْقَ بِالْفَتْحِ وَ خَسْفٌ قَرِيْبَةٌ مِنْ قُرَى الشَّامِ تُسَمَّى الْجَابِيَّةَ وَ سَتُقْبَلُ إِخْوَانُ الْكُرْكُ حَتَّى يَنْزِلُوا الْجَزِيْرَةَ وَ سَتُقْبَلُ مَارِقَةُ الرُّومِ حَتَّى يَنْزِلُوا الرَّمْلَ فَبَلَدِكَ السَّنَةُ فِيهَا الْخِيَلَانُ كَثِيْرٌ فِي كُلِّ الْأَرْضِ مِنْ نَاحِيَةِ الْمَغْرِبِ فَأَوَّلُ أَرْضٍ تُخْرَبُ الشَّامُ يَحْتَلِقُونَ 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<sup>-asws</sup> said: ‘You should hold on to the earth without making any strives or campaigns until you observe the signs which I<sup>-asws</sup> am going to narrate to you, although I<sup>-asws</sup> 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.<sup>1</sup>

ابْنُ عُفْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّانِيِّ عَنْ أَبِيهِ وَ وَهَيْبِ بْنِ خَفْصِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ قَالَ لِي أَبِي ع لَا بُدَّ لَنَا مِنْ أَذْرَبِيْجَانَ لَا يَفْعُوْمُ لَهَا شَيْءٌ وَ إِذَا كَانَ ذَلِكَ فَكُونُوا أَخْلَاصَ بِيُوْتِكُمْ وَ أَلْبِدُوا مَا أَلْبَدْنَا فَإِذَا تَحَرَّكَ مَتَحَرَّكْنَا فَاسْعَوْا إِلَيْهِ وَ لَوْ خَبُوا وَ اللَّهُ لَكَأَنِّي أَنْظُرُ إِلَيْهِ بَيْنَ الرَّجْنِ وَ الْمَقَامِ يُنَايِغُ النَّاسَ عَلَى كِتَابِ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ وَ قَالَ وَئِيلٌ لَطَعَاةَ الْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ بِيَانَ أَلْبَدِ بِالْمَكَانِ أَقَامَ بِهِ وَ لَبَدَ الشَّيْءَ بِالْأَرْضِ يَلْبَدُ بِالضَّمِّ أَي 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<sup>-asws</sup> said that I<sup>-asws</sup> heard it from my father<sup>-asws</sup>: Surely, an unstoppable force would emerge from Azerbaijan. When it happens you better stay in your homes and

<sup>1</sup> Bihar-ul-Anwar, vol, 52, pg. 212

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

By Allah<sup>azwj</sup>, I<sup>asws</sup> can see people are taking oath of allegiance to him<sup>ajfi</sup> 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.<sup>2</sup>

ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ بْنِ الصَّحَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ سَيْفِ التَّمَارِ عَنْ أَبِي الْمُزَهَّبِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع هَلَكَتِ  
الْمَحَاضِيرُ فُلْتُ وَ مَا الْمَحَاضِيرُ قَالَ الْمُسْتَعْجِلُونَ وَ نَجَا الْمُتَقَرَّبُونَ وَ ثَبَتَ الْحِصْنُ عَلَى أَوْتَادِهَا كَوْنُوا أَخْلَاسَ بُيُوتِكُمْ فَإِنَّ الْفِتْنَةَ عَلَى مَنْ أَثَارَهَا وَ إِتْمَمَ لَا يُرِيدُونَكُمْ  
بِحَاجَةٍ إِلَّا أَثَارَهُمُ اللَّهُ بِشَاغِلٍ لِأَمْرِ يُعْرَضُ لَهُمْ إِضْحَاحُ الْمَحَاضِيرِ جَمْعُ الْمُحْضِرِ وَ هُوَ الْفَرَسُ الْكَثِيرُ الْعَدُوِّ وَ الْمُقْرَبُونَ بِكَسْرِ الرَّاءِ الْمَشْدُودَةِ أَيِ الَّذِينَ يَقُولُونَ الْفَرْجَ قَرِيبَ وَ  
يَرْجُونَ قَرِيبَهُ أَوْ يَدْعُونَ لِقَرِيبِهِ أَوْ بَفَتْحِ الرَّاءِ أَيِ الصَّابِرُونَ الَّذِي فَازُوا بِالصَّبْرِ بِقَرِيبِهِ تَعَالَى. قَوْلُهُ ع وَ ثَبَتَ الْحِصْنُ أَيِ اسْتَقَرَّ حِصْنُ دَوْلَةِ الْمُخَالِفِينَ عَلَى أَسَاسِهَا بِأَنْ يَكُونَ  
الْمَرَادُ بِالْأَوْتَادِ الْأَسَاسَ مَجَازًا وَ فِي الْكَافِي وَ ثَبَتَ الْحِصْنَ عَلَى أَوْتَادِهِمْ أَيِ سَهَلَتْ لَهُمُ الْأُمُورُ الصَّعْبَةَ كَمَا أَنَّ اسْتِقْرَارَ الْحِصَا عَلَى الْوَتْدِ صَعْبٌ أَوْ أَنَّ سَبَابَ دَوْلَتِهِمْ  
تَتَزَايِدُ يَوْمًا فَيَوْمًا أَيِ لَا تَرْفَعُ الْحِصَا عَنْ أَوْتَادِ دَوْلَتِهِمْ بَلْ يَدِقُّ بِهَا دَائِمًا أَوْ الْمَرَادُ بِالْأَوْتَادِ الرُّؤَسَاءُ وَ الْعِظَمَاءُ أَيِ قَدْرٌ وَ لَزِمَ نَزُولُ حِصَا الْعَذَابِ عَلَى عِظَمَائِهِمْ. قَوْلُهُ ع  
الْفِتْنَةُ عَلَى مَنْ أَثَارَهَا أَيِ يَعُودُ ضَرَرُ الْفِتْنَةِ عَلَى مَنْ أَثَارَهَا أَكْثَرَ مِنْ غَيْرِهِ كَمَا أَنَّ بِالْغَبَارِ يَتَضَرَّرُ مَثِيرًا 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<sup>asws</sup> said: ‘Mahazzir will be killed.’ I (the narrator) asked: ‘Who are the ‘Mahazzir’? Imam<sup>asws</sup> replied: ‘The one who would want expedition in the Zahoor (of al-Qaim<sup>ajfi</sup>), but those who believe that Zahoor is near, will be among the successful ones. (At that time) the governments of (our<sup>asws</sup>) opponents will be on rock-solid foundations. During that time, I<sup>asws</sup> command you to stay within your dwellings, as an uprising will be harmful for its creator, as Allah<sup>azwj</sup> will Subject them to those conditions, which they will abhor.<sup>3</sup>

## VERSE 18

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ

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***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]***

<sup>2</sup> Ghabat-e-Namania, h, 40, 40- [ني، الغيبة للنعماني

بحار الأنوار ج : 52 ص : 136

<sup>3</sup> Ibid, h, 44,

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 بملقعة باب الكعبة، ثم أقبل علينا بوجهه، فقال: «ألا أخبركم بأشراط الساعة؟». - وكان 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<sup>-sawww</sup> during the Farewell Hajj, when he<sup>-sawww</sup> grabbed hold of the Door of the Kabah, then turned towards us by his<sup>-sawww</sup> face and said: ‘Shall I<sup>-sawww</sup> inform you all with the Signs of the Hour?’ And the nearest to him<sup>-sawww</sup> on that day was Salman<sup>-ra</sup>, so he<sup>-ra</sup> said, ‘Yes, O Rasool-Allah<sup>-sawww</sup>!’

فقال (صلى الله عليه و آله): «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<sup>-sawww</sup> 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<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-sawww</sup>?’ He<sup>-sawww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-sawww</sup> soul’.

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

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

يا سلمان إن عندها يكون المنكر معروف، 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 و آله): «إي و الذي نفسي بيده».

O Salman<sup>-ra</sup>! 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<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul’.

يا سلمان فعندها تكون إمارة النساء، و مشاورة الإمام، و قعود الصبيان على المنابر، و يكون الكذب ظرفاً، و الزكاة مغرماً، و الفيء مغنماً، و يحفو الرجل والديه، و بير صديقه، و يطلع الكوكب المذنب». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman<sup>-ra</sup>! 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<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul’.

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

O Salman<sup>-ra</sup>! 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<sup>-azwj</sup>’. Salman<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul’.

يا سلمان، فعندها يليهم أقوام إن تكلموا قتلوهم و إن سكتوا استباحوهم، ليستأثروا بفيئهم، و ليطؤون حرمتهم، و ليسفكن دماءهم، و لتملأن قلوبهم دغلاً و رعباً، 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<sup>-ra</sup>! 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<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> 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 جثة الآدميين، و قلوبهم قلوب الشياطين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman<sup>-ra</sup>! During it, a thing would be brought from the East, and a thing from the West to colour my<sup>-saww</sup> community, so woe be unto the weak ones of my<sup>-saww</sup> community among them, and the woe be unto them from Allah<sup>-azwj</sup>. 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<sup>-ra</sup> said, 'And this is to happen, O Rasool-Allah<sup>-saww</sup>? He<sup>-saww</sup> said: 'Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> 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 يركن ذوات الفروج السروج، فعليه من أمتي لعنة الله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman<sup>-ra</sup>! 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<sup>-saww</sup> community is the Curse of Allah<sup>-azwj</sup>! Salman<sup>-ra</sup> said, 'And this is to happen, O Rasool-Allah<sup>-saww</sup>? He<sup>-saww</sup> said: 'Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> 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<sup>-ra</sup>! 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<sup>-ra</sup> said, 'And this is to happen, O Rasool-Allah<sup>-saww</sup>? He<sup>-saww</sup> said: 'Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul'.

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

O Salman<sup>-ra</sup>! And during it, my<sup>-saww</sup> 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<sup>-ra</sup> said, 'And this is to happen, O Rasool-Allah<sup>-saww</sup>? He<sup>-saww</sup> said: 'Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul'.

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

O Salman<sup>-ra</sup>! 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<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> 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<sup>-ra</sup>! And during it there would be numerous divorces, and the Legal Punishments (of the Law) would not be established for the Sake of Allah<sup>-azwj</sup>, and they will not be able to do any harm to Allah<sup>-azwj</sup>. Salman<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> 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<sup>-ra</sup>! And during it, there will appear singing and musical instruments, and it would be pursued by the evil ones of my<sup>-saww</sup> community’. Salman<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> 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<sup>-ra</sup>! 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<sup>-azwj</sup>, and they would be taking to wind instruments, and the people would be pondering for other than Allah<sup>-azwj</sup>, 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<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul’.

يا سلمان، ذلك 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 يمطرون في غير أوان المطر، و يستحسنون الكوبة، و المعازف، و ينكرون الأمر بالمعروف

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

O Salman<sup>-ra</sup>! 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<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> 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<sup>-ra</sup>! 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<sup>-ra</sup> said, ‘And this is to happen, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> 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، فيمكثون ما شاء الله، ثم يمكثون في مكثهم فتلقي لهم الأرض أفلاذ كبدها».

O Salman<sup>-ra</sup>! And during it ‘Al-Ruweyza’ would speak’. Salman<sup>-ra</sup> said, ‘May my<sup>-ra</sup> father and mother be sacrificed for you<sup>-saww</sup>, and what is ‘Al-Ruweyza’, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> 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<sup>-azwj</sup> 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<sup>-saww</sup> said: ‘Gold and silver’. Then he<sup>-saww</sup> gestured by his<sup>-saww</sup> hand to the two sleeves, so he<sup>-saww</sup> 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]***.<sup>4</sup>

أَعْلَامُ الدِّينِ، رَوَتْ أُمُّ هَانِيَةَ بِنْتُ أَبِي طَالِبٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ إِذَا سَمِعْتَ بِاسْمِ رَجُلٍ خَيْرٌ مِنْ أَنْ تَلْقَاهُ فَإِذَا لَقَيْتَهُ خَيْرٌ مِنْ أَنْ يُحِبِّبَهُ وَ لَوْ جَرَّبْتَهُ أَظْهَرَ لَكَ أَحْوَالَ

(The book) ‘A’alam Al Deen’ –

‘It is reported by Umm Hany<sup>-as</sup>, daughter<sup>-as</sup> of Abu Talib<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: ‘There shall come a time upon the people when you’re hearing a name of a man would be better than meeting him. Then, meeting him would be better than experiencing him, and if you were to experience him, situations will be revealed to you -

دِينُهُمْ دَرَاهِمُهُمْ وَ هَمَّتُهُمْ بُطُونُهُمْ وَ قَبَلَتُهُمْ نِسَاؤُهُمْ يَرْكَعُونَ لِلرَّعِيفِ وَ يَسْجُدُونَ لِلدَّرْهَمِ خَيْرَى سَكَارَى لَا مُسْلِمِينَ وَ لَا نَصَارَى.

Their religion will be their Dirhams, and their concerns will be their bellies, and their Qiblahs will be their women. They will be bowing (performing Ruk’u) to the loaves of bread and prostrating (doing Sajdah) to the Dirham (money). Bewildered, intoxicated, neither Muslims nor Christians’’.<sup>5</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّديِّ، عَنْ أَبِي رَوْحٍ فَرَجِ بْنِ قُرَّةَ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ، عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْمَدِينَةِ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ، ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِلَّا مِنْ بَعْدِ تَمْهِيلٍ وَ رَخَاءٍ، وَ لَمْ يَجُزْ كَسْرَ عَظْمٍ مِنَ الْأُمَّمِ إِلَّا بَعْدَ أَزْلِ وَ بَلَاءٍ.

(The book) ‘Al Kafi’ – Ahmad Bin Muhammad Al Kufy, from Ja’far Bin Abdullah Al Muhammady, from Abu Rawh Faraj Bin Abdullah, from Mus’ada Bin Sadaqa,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> addressed at Al-Medina. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-saww</sup> and sent Salawaat upon the Prophet<sup>-saww</sup>, then said: ‘As for after, surely Allah<sup>-azwj</sup> Blessed and Exalted does not Break the backs of the tyrants except after giving them respite and (Giving them) Ease, and does not mend the broken bones of the nations except after Removing the affliction from them.

<sup>4</sup> تفسير القمي 2: 303

<sup>5</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 31 / 1

أَيُّهَا النَّاسُ! فِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ خَطْبٍ وَ اسْتَدْبَرْتُمْ مِنْ خَطْبٍ مُعْتَبَرٍ، وَ مَا كَلُّ ذِي قَلْبٍ بَلِيْسٍ، وَ لَا كَلُّ ذِي سَمْعٍ سَمِيْعٍ، وَ لَا كَلُّ ذِي نَاطِرٍ نَاطِرٍ عَيْنٍ بِبَصِيْرٍ .

O you people! With every corruption that you come across, and setback endured from every mishap is a lesson for you, and not every heart is intelligence nor is every with an ear a listener, nor is every one with a looking eye has vision.

عِبَادَ اللَّهِ! أَحْسِنُوا فِيمَا يُعِينُكُمْ النَّظَرَ فِيهِ، ثُمَّ انظُرُوا إِلَى عَرَصَاتٍ مِنْ قَدِ أَفَادَهُ اللَّهُ بِعِلْمِهِ كَانُوا عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ أَهْلُ جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ، ثُمَّ انظُرُوا بِمَا خَتَمَ اللَّهُ لَهُمْ بَعْدَ النَّصْرَةِ وَ السُّرُورِ، وَ الْأَمْرِ وَ النَّهْيِ

Servants of Allah<sup>-azwj</sup>! Do good deeds in what your eyes can see, then look at the Plains (Day of Qiyamah) to which Allah<sup>-azwj</sup> will Drive those who in His<sup>-azwj</sup> Knowledge were upon the Sunnah of the Children of the Pharaoh<sup>-la</sup>, the ones who possessed the gardens, and fountains, and plantations, and spacious places. Then look at what was the end Allah<sup>-azwj</sup> had for them after the pleasure and enjoyment, and what they used to order for and prevent from.

وَ لِمَنْ صَبَرَ مِنْكُمْ الْعَافِيَةُ فِي الْجَنَانِ وَ اللَّهُ مُخَلِّدُونَ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ،

And for the one who is patient from among you will end up in the Gardens (of the Paradise), and Allah<sup>-azwj</sup> will Make them live for all eternity, and to Allah<sup>-azwj</sup> is the end of all affairs.

فَيَا عَجَبًا! وَ مَا لِي لَا أَعْجَبُ مِنْ خَطْبٍ هَذِهِ الْفِرْقِ عَلَى اخْتِلَافٍ حُجَجَهَا فِي دِينِهَا لَا يَفْتَنُونَ أَتْرَ نَبِيٍّ وَ لَا يَفْتَنُونَ بِعَمَلٍ وَصِيٍّ، وَ لَا يُؤْمِنُونَ بِعَيْبٍ، وَ لَا يَعْفُونَ عَنْ عَيْبٍ، الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا وَ الْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا،

Oh, how astonishing! And why should I<sup>-asws</sup> not be astonished at the mistakes of these sects over the different arguments in their Religion whilst not maintaining the effects of the Prophet<sup>-saww</sup> and not following the successors<sup>-asws</sup> in their actions, and not believing in the unseen, and not excusing the faults. Goodness among them is what they understand it to be and the evil within them is what they dislike.

وَ كُلُّ امْرِئٍ مِنْهُمْ إِمَامٌ نَفْسِهِ أَخَذَ مِنْهَا فِيمَا يَرَى بِعُرَى وَثِيْقَاتٍ وَ أَسْبَابِ مُحْكَمَاتٍ، فَلَا يَزَالُونَ يَجُورُ وَ لَنْ يَزِدَادُوا إِلَّا خَطَأً، لَا يَتَأَلَوْنَ تَقْرُبًا وَ لَنْ يَزِدَادُوا إِلَّا بُعْدًا مِنَ اللَّهِ عَزَّ وَ جَلَّ، أَنْسُ بَعْضِهِمْ بِبَعْضٍ، وَ تَصْدِيقُ بَعْضِهِمْ لِبَعْضٍ،

And each one of them is an imam to himself, taking from it what he sees with a firm and strong grip and decisive reasons. They do not cease in these inequities and it does not increase them in anything except for errors (sins), not achieving nearness (to Allah<sup>-azwj</sup>) and it does not increase them in anything except for the distance from Allah<sup>-azwj</sup> Mighty and Majestic. They are well pleased with each other and ratify each other (to be correct).

كُلُّ ذَلِكَ وَحِشَّةٌ بِنَاءٍ وَرَتَّ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ نُفُورًا بِمَا آدَى إِلَيْهِمْ مِنْ أَحْبَابِ فَاطِمَةَ السَّمَاوَاتِ وَ الْأَرْضِ، أَهْلِ حَسْرَاتٍ، وَ كُفُوفِ شُبُهَاتٍ، وَ أَهْلِ عَشَوَاتٍ وَ ضَلَالَةٍ وَ رِيْبَةٍ، مَنْ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ وَ رَأْيِهِ فَهُوَ مَأْمُونٌ عِنْدَ مَنْ يَجْهَلُهُ غَيْرَ الْمُتَّهَمِ عِنْدَ مَنْ لَا يَعْرِفُهُ،

All that is the fear of the legacy of the ‘Ummy<sup>6</sup> Prophet<sup>-saww</sup> and their aversion from what came to them from the News of the Originator of the Heavens and the earth. Thus, they are the people of regret, and the caves of suspicion, and the people of desires and misguidance and doubts, the ones whom Allah<sup>-azwj</sup> has Left them to their own selves and their opinions. He is a trustworthy one with those who is ignorant of him, not being accused by the one who does not know him.

فَمَا أَشْبَهَ هَؤُلَاءِ بِأَنْعَامٍ قَدْ غَابَ عَنْهَا رِعَاؤُهَا، وَوَأَسْمَى مِنْ فَعَلَاتٍ شِيعَتِي مِنْ بَعْدِ قُرْبِ مَوَدَّتِهَا الْيَوْمَ، كَيْفَ يَسْتَدِلُّ بَعْدِي بَعْضُهَا بَعْضًا، وَكَيْفَ يَفْتُلُ بَعْضُهَا بَعْضًا، الْمُتَشَبِّهَةَ عِدَاً عَنِ الْأَصْلِ النَّازِلَةَ بِالْفَرْعِ، الْمُؤَمَّلَةَ الْفُتْحِ مِنْ غَيْرِ جِهَتِهِ، كُلُّ حِزْبٍ مِنْهُمْ أَخَذَ مِنْهُ بِغُضْنٍ أَيْنَمَا مَالَ الْغُضْنُ مَالَ مَعَهُ،

So how similar they are with the animals from whom their shepherd is absent, and how regrettable are the deeds of my<sup>-asws</sup> Shiites after the nearness of their cordiality today. How they will humiliate each other after me<sup>-asws</sup>, and how they will kill each other and be all scattered tomorrow despite having originated from one branch, trying to find victory from a direction which is not for it. Each party from among them would grab hold of one branch from it. Whichever way the branch leans to, they will lean along with it.

مَعَ أَنَّ اللَّهَ وَ لَهُ الْحَمْدُ يَسْتَجْمِعُ هَؤُلَاءِ لِيَوْمِ لَيْلِي أُمِّيَّةَ كَمَا يَجْمَعُ قَرَعَ الْحَرِيفِ يُؤَلِّفُ اللَّهُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ رَكَامًا كَرَكَامِ السَّحَابِ، ثُمَّ يَفْتَحُ لَهُمْ أَبْوَابًا يَسِيلُونَ مِنْ مُسْتَشَارِهِمْ كَسَيْلِ الْجَنَّتَيْنِ سَيْلِ الْعَرَمِ حَيْثُ بَعَثَ عَلَيْهِ فَأَرَهُ فَلَمْ تَثْبُتْ عَلَيْهِ أَكْمَةٌ وَ لَمْ يَزِدْ سَنَّهُ رَصٌ طَوْرٍ يُدْعِدُهُمُ اللَّهُ فِي بَطُونِ أُوْدِيَّةٍ

Allah<sup>-azwj</sup> for Whom<sup>-azwj</sup> is the Praise, will gather those for the evil of the day of the Clan of Umayya just like He<sup>-azwj</sup> Gathers the clouds in the autumn. Allah<sup>-azwj</sup> will Bring them together, then He<sup>-azwj</sup> will Make them as debris like the debris of the clouds. Then He<sup>-azwj</sup> will Open for them the doors and they will spill out from their source like the torrent of the two gardens, the flood of Al-Aram, when He<sup>-azwj</sup> sent to them a mouse and the hill could not withstand against it (the flood) and its rocks came tumbling down when Allah<sup>-azwj</sup> Shook the interieor of the valleys with a severe Shaking.

ثُمَّ يَسْلُكُهُمْ يَنَابِيعَ فِي الْأَرْضِ يَأْخُذُ بِهِمْ مِنْ قَوْمِ حُفُوقِ قَوْمٍ وَ يُكْرَهُ مِنْ قَوْمِ لِيْدِيَارِ قَوْمِ تَشْرِيداً لِيْنِي أُمِّيَّةَ وَ لِكَيْلَا يَعْتَصِبُوا مَا غَضَبُوا، يُضَعِّعُ اللَّهُ بِهِمْ رُكْنًا، وَ يَنْفُضُ بِهِمْ طَيِّ الْجُنَادِلِ مِنْ إِيْمٍ، وَ يَمَلَأُ مِنْهُمْ بَطْنَانَ الرَّيْتُونِ،

Then He<sup>-azwj</sup> Transformed them into fountains in the earth restoring thereby the rights of the people and Making them to dwell in the houses of the people being a displacement of the Clan of Umayya so that they would not usurp what they usurped. Allah<sup>-azwj</sup> will Undermine them and displace them by the boulders of Al-Aram and fill the valley of the olives by them.

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لِيَكُونَ ذَلِكَ، وَ كَأَنِّي أَسْمَعُ صَهِيلَ حَيْلِهِمْ، وَ طَمْطَمَةَ رِجَالِهِمْ، وَ أَيْمُ اللَّهِ لِيَدُوتِ مَا فِي أَيْدِيهِمْ بَعْدَ الْعُلُوِّ وَ التَّمَكُّنِ فِي الْبِلَادِ كَمَا تَذُوبُ الْأَيَّةُ عَلَى النَّارِ،

By the One<sup>-azwj</sup> Who Split the seed and Brings life from it, that is going to happen. It is as if I<sup>-asws</sup> can hear the whinnying of their horses and the humming of their men. I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>, that which is in their hands will melt, after the rise and domination in the country, like the melting of the fat over the fire.

<sup>6</sup> Resident of Mecca.

مَنْ مَاتَ مِنْهُمْ مَاتَ ضَالًّا، وَ إِلَى اللَّهِ عَزَّ وَ جَلَّ يُفْضِي مِنْهُمْ مَنْ دَرَجَ، وَ يَثُوبُ اللَّهُ عَزَّ وَ جَلَّ عَلَى مَنْ تَابَ، وَ لَعَلَّ اللَّهُ يَجْمَعُ شِيعَتِي بَعْدَ التَّشْتِيتِ لِشَرِّ يَوْمٍ هَؤُلَاءِ، وَ لَيْسَ لِأَحَدٍ عَلَى اللَّهِ عَزَّ ذِكْرُهُ الْخَيْرُ، بَلْ لِلَّهِ الْخَيْرُ وَ الْأَمْرُ جَمِيعًا.

The one who dies among them would have died as a misguided one, and to Allah<sup>-azwj</sup> Mighty and Majestic would lead the one among them and Allah<sup>-azwj</sup> Mighty and Majestic would Accept the repentance of the one who repents. And it is to Allah<sup>-azwj</sup> that my<sup>-asws</sup> Shias will gather after the fragmentation of the evil day of theirs, and there is no good for anyone to Allah<sup>-azwj</sup> Mighty is His<sup>-azwj</sup> Remembrance, but to Allah<sup>-azwj</sup> is the good and all of the affairs.

أَيُّهَا النَّاسُ! إِنَّ الْمُتَنَحِّلِينَ لِلْإِمَامَةِ مِنْ غَيْرِ أَهْلِهَا كَثِيرٌ، وَ لَوْ لَمْ تَخَادَلُوا عَنْ مَرِّ الْحَقِّ وَ لَمْ تَهْنُوا عَنْ تَوْهِينِ الْبَاطِلِ لَمْ يَتَشَجَّعْ عَلَيْكُمْ مَنْ لَيْسَ مِثْلَكُمْ، وَ لَمْ يَفُومَنَّ قَوِيٌّ عَلَيْكُمْ وَ عَلَى هَضْمِ الطَّاعَةِ وَ إِزْوَائِهَا عَنْ أَهْلِهَا، لَكِنْ تَهْتَمُّ كَمَا تَاهَتْ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى عَلَيْهِ السَّلَامُ،

O you people! There are many who are falsifiers for the Imamate whilst not being deserving of it. And had you not procrastinated about the bitter truth, and had not weakened from the weakening of the falsehood, the ones who are not like you would have become daring against you, nor would he have become stronger the one who became stronger against you in digesting the obedience and the removal from it of its deserving ones<sup>-asws</sup>. But you are all lost just as the Children of Israel were lost in the era of Musa<sup>-as</sup> ibn Imran<sup>-as</sup>.

وَ لَعَمْرِي أَيْضًا غَفِرَ [لَيْضَاعَفْنَ] عَلَيْكُمْ التَّيْبُ مِنْ بَعْدِي أَضْعَافَ مَا تَاهَتْ بَنُو إِسْرَائِيلَ، وَ لَعَمْرِي أَنْ لَوْ قَدْ اسْتَكْمَلْتُمْ مِنْ بَعْدِي مَدَّةَ سُلْطَانِ بَنِي أُمَيَّةَ لَقَدْ اجْتَمَعْتُمْ عَلَى سُلْطَانِ الدَّاعِي إِلَى الضَّلَالَةِ، وَ أَحْيَيْتُمْ الْبَاطِلَ، وَ خَلَفْتُمْ الْحَقَّ وَرَاءَ ظُهُورِكُمْ، وَ قَطَعْتُمْ الْأَذْنَ مِنْ أَهْلِ بَدْرٍ، وَ وَصَلْتُمْ الْأَبْعَدَ مِنْ أَبْنَاءِ الْحَرْبِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

By my<sup>-asws</sup> life, your being lost will increase from after me<sup>-asws</sup> more than Children of Israel being lost. And by my<sup>-asws</sup> life, you will be completing, from after me<sup>-asws</sup>, the allocated time of the sultanate of the clan of Umayya, having gathered to the sultan who called to the misguidance, and you will be reviving the falsehood and will be placing the truth behind your backs, and will be cutting off the relations with the people of Badr and be very remote from the sons of those who fought for Rasool-Allah<sup>-saww</sup>.

وَ لَعَمْرِي أَنْ لَوْ قَدْ دَابَ مَا فِي أَيْدِيهِمْ لَدَنَا التَّمَجِيسُ لِلْجَزَاءِ، وَ قَرَبَ الْوَعْدُ، وَ انْقَضَتِ الْمُدَّةُ، وَ بَدَأَ لَكُمْ التَّجْمُ ذُو الذَّنْبِ مِنْ قِبَلِ الْمَشْرِقِ وَ لَاحَ لَكُمْ الْقَمَرُ الْمُنِيرُ، فَإِذَا كَانَ ذَلِكَ فَرَاغِعُوا التَّوْبَةَ، وَ اعْلَمُوا أَنَّكُمْ إِنْ اتَّبَعْتُمْ طَالِعَ الْمَشْرِقِ سَلَكَ بِكُمْ مَنَاهَجَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

And by my<sup>-asws</sup> life, that which in their hands will melt away upon the approach of the test for the Reward and the Promise, and the allocated times passes by. And the two-tailed star will make its appearance for you from the East, and the luminous moon will make its appearance for you. If that were to happen, return to the repentance, and know that you all follow what you see from the East on the Path of the Rasool<sup>-saww</sup>.

فَتَدَاوَيْتُمْ مِنَ الْعَمَى وَ الصَّمَمِ وَ الْبُكْمِ، وَ كُفَيْتُمْ مَثْوَةَ الطَّلَبِ وَ التَّعَسُّفِ، وَ نَبَذْتُمْ الثَّقْلَ الْفَادِحَ عَنِ الْأَعْتَاقِ، وَ لَا يُبْعَدُ اللَّهُ إِلَّا مَنْ أُنِيَ وَ ظَلَمَ وَ اعْتَسَفَ وَ أَخَذَ مَا لَيْسَ لَهُ، وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

It will cure you from the blindness, and the deafness, and the dumbness, and suffice you for the justice and you would be able to discard the gross weight which is upon the necks. And Allah<sup>-azwj</sup> is not remote except from the one who refuses, and is unjust and unfair, and take

that which is not for him, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’**.<sup>7</sup>

رَوَى مَسْعَدَةُ بْنُ صَدَقَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ السَّلَامُ يَقُولُ: خَطَبَ النَّاسَ أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] بِالْكُوفَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَنَا سَيِّدُ الشَّيْبِ، وَ فِي سُنَّةٍ مِنْ أَيُّوبَ، وَ سَيَجْمَعُ اللَّهُ لِي أَهْلِي كَمَا جَمَعَ لِيَعْقُوبَ شِمْلَهُ، وَ ذَلِكَ إِذَا اسْتَدَارَ الْفَلَكَ، وَ قُلْتُمْ: مَاتَ أَوْ هَلَكَ.

(The book) ‘Al Irshad’ – It is reported by Mas’ada Bin Sadaqa who said,

‘I heard Abu Abdullah<sup>-asws</sup> Ja’far<sup>-asws</sup> Bin Al-Sadiq<sup>-asws</sup> saying: ‘Amir Al-Momineen<sup>-asws</sup> addressed the people at Al-Kufa. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: ‘I<sup>-asws</sup> am chief of the grey-haired and in me<sup>-asws</sup> is Sunnah from Ayoub<sup>-as</sup>, and Allah<sup>-azwj</sup> would be Gathering my<sup>-asws</sup> family<sup>-asws</sup> for me<sup>-asws</sup> just as He<sup>-azwj</sup> had Gathered inclusively for Yaqoub<sup>-as</sup>, and that would be when the planets orbit (time will pass) and you shall say, ‘He<sup>-asws</sup> is dead or destroyed’.

أَلَا فَاسْتَشْعِرُوا قَبْلَهَا بِالصَّبْرِ وَ بُوءُوا إِلَى اللَّهِ بِالذَّنْبِ، فَقَدْ نَبَذْتُمْ فُؤُسَكُمْ، وَ أَطْفَأْتُمْ مَصَابِيحَكُمْ، وَ قَلَّدْتُمْ هِدَايَتَكُمْ مِنْ لَا يَمْلِكُ لِنَفْسِهِ وَ لَا لَكُمْ سَمْعًا وَ لَا بَصَرًا، ضَعُفَ وَ اللَّهُ الطَّالِبُ وَ الْمَطْلُوبُ

Indeed! Feel with the patience before it and be penitent (repentant) of Allah<sup>-azwj</sup> for the sins (committed), for you have discarded your holiness and extinguished your lamps, and have collared your guidance to the one who cannot exert control for himself nor is he hearing to you, nor seeing. By Allah<sup>-azwj</sup>! Weak is the seeker and the sought.

هَذَا وَ لَوْ لَمْ تَتَوَاكَلُوا أَمْرَكُمْ، وَ لَمْ تَتَّخِذُوا عَنْ نُصْرَةِ الْحَقِّ بَيْنَكُمْ، وَ لَمْ تَهْتَبُوا عَنْ تَوَهِينِ الْبَاطِلِ، لَمْ يَنْشَجِعْ عَلَيْكُمْ مَنْ لَيْسَ مِثْلَكُمْ، وَ لَمْ يَفُو مِنْ قَوِي عَلَيْكُمْ، وَ لَا [عَلَى] هَضْمِ الطَّاعَةِ وَ إِزْوَائِهَا عَنْ أَهْلِهَا فِيكُمْ.

This (has happened), and if only you had not depended on each other for your affairs and had not abandoned from helping the truth between you, and had not been weak from weakening the falsehood, he would not have been courageous upon you, one who isn’t like you, and one who is strong upon you would not have been strengthened (for it), nor would he have digested the obedience and its cornering away from its rightful ones among you.

هَتَمْتُمْ كَمَا تَاهَتْ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى. وَ بِحَقِّ أَقُولُ: لِيُضَعَّفَنَّ عَلَيْكُمْ التَّيَهُ مِنْ بَعْدِي بِاضْطِهَادِكُمْ وَ لِدِي، ضِعْفَ مَا تَاهَتْ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى.

You will be wandering just as the children of Israel wandered in the era of Musa<sup>-as</sup>, and I<sup>-asws</sup> am speaking with truth. Your self-esteem would be weakened upon you from after me<sup>-asws</sup> due to your persecuting my<sup>-asws</sup> children, and weakness what made the children of Israel stray in the era of Musa<sup>-as</sup>.

<sup>7</sup> Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 52

وَ بِحَقِّ قَدِ اسْتَكْمَلْتُمْ نَهْلًا، وَ امْتَلَأْتُمْ عَلَلًا مِنْ سُلْطَانِ الشَّجَرَةِ الْمَلْعُونَةِ فِي الْقُرْآنِ. لَقَدْ اجْتَمَعْتُمْ عَلَى نَاعِي ضَلَالٍ، وَ لِأَجْبِثُمُ الْبَاطِلَ رُكُضًا، ثُمَّ لَعَادَرْتُمْ دَاعِيَ الْحَقِّ، وَ قَطَعْتُمْ الْأُدْنَى مِنْ أَهْلِ بَدْرِ، وَ وَصَلْتُمْ الْأَبْعَدَ مِنْ أَبْنَاءِ حَرْبٍ. أَلَا وَ لَوْ ذَابَ مَا فِي أَيْدِيهِمْ.

And by right, you have completed a drink and are filled with illnesses from the authority of the accursed tree in the Quran. You have united upon a caller of straying and have answered the falsehood running. Then you betrayed the caller of the truth and you cut off (relationships) from the nearby ones from the people of Badr and you connected with the remote ones, from the sons of Harb. Indeed, if only what is in their hands would dissolve.

لَقَدْ دَنَا التَّمْحِيصُ لِلْجَزَاءِ، وَ كُنِيفَ الْعِطَاءِ، وَ انْقَضَتِ الْمُدَّةُ، وَ أَرَفَ الْوَعْدُ، وَ بَدَأَ لَكُمْ النُّجْمُ مِنْ قِبَلِ الْمَشْرِقِ، وَ أَشْرَقَ لَكُمْ فَمَرَّكُمْ كَمَلَاءِ شَهْرِهِ، وَ كَلِيلَةَ نَمِّ،

It has drawn near, the sifting for the Recompense, and removal of the covering, and expiry of the term, and the Promise has approached, and the star will appear to you from the direction of the east, and your moon will shine for you for a complete month, and like a complete night.

فَإِذَا اسْتَبَانَ ذَلِكَ، فَارْجِعُوا التَّوْبَةَ، وَ خَالِفُوا الْحَوْبَةَ، وَ اعْلَمُوا أَنَّكُمْ إِنْ أَطَعْتُمْ طَالِعَ الْمَشْرِقِ سَلَكَ بِكُمْ مِنْهَاجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَتَدَاوَيْتُمْ مِنْ الصَّمَمِ، وَ اسْتَشْفَيْتُمْ مِنَ الْبُكْمِ، وَ كُفَيْتُمْ مَثْوَةَ التَّعْسُفِ وَ الطَّلَبِ، وَ نَبَذْتُمْ الْيَقْلَ الْفَادِحَ عَنِ الْأَعْنَاقِ.

So, when that appears, then return to the repentance and oppose the evil deeds, and know that you, if you were to obey the emerging one in the east, he<sup>-asws</sup> will travel with you the manifesto of Rasool-Allah<sup>-saww</sup>. He<sup>-asws</sup> will cure you from the deafness and heal you from the muteness, and he<sup>-asws</sup> will suffice you for the ailments of the being grasped and the demand (by the governments), and discard the enormous burdens from the necks.

فَلَا يُبْعِدُ اللَّهُ إِلَّا مَنْ أَبِي الرَّحْمَةِ، وَ فَارَقَ الْعِصْمَةَ، وَ سَبِعَلِمَ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

So, Allah<sup>-azwj</sup> will not Distance except the one who refuses the mercy and separates (from) the virtue, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’**.<sup>8</sup>

Additional signs of reappearance of the Imam Al-Asr from Bihar Al-Anwaar are included in the Appendix.

## Appendix: Additional Signs of reappearance from Bihar Al-Anwaar

خص، منتخب البصائر: وَقَفْتُ عَلَى كِتَابِ حُطْبٍ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع وَ عَلَيْهِ حُطْبُ السَّيِّدِ رَضِيِّ الدِّينِ عَلِيِّ بْنِ مُوسَى بْنِ طَاوُسٍ مَا صَوَّرْتُهُ هَذَا الْكِتَابَ دَكَرَ كَاتِبُهُ رَجُلَيْنِ بَعْدَ الصَّادِقِ ع فَيُمْكِنُ أَنْ يَكُونَ تَارِيخُ كِتَابِيهِ بَعْدَ الْمَائَتَيْنِ مِنَ الْهِجْرَةِ لِأَنَّهُ ع انْتَقَلَ بَعْدَ سَنَةِ مِائَةٍ وَ أَرْبَعِينَ مِنَ الْهِجْرَةِ وَ قَدْ

<sup>8</sup> Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 967

رَوَى بَعْضُ مَا فِيهِ عَنْ أَبِي رَوْحٍ فَرَجَ بْنِ فَرَوَةَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ وَبَعْضُ مَا فِيهِ عَنْ غَيْرِهَا ذَكَرَ فِي الْكِتَابِ الْمَشَارِ إِلَيْهِ حُطْبَةً  
لِأَمِيرِ الْمُؤْمِنِينَ ع تُسَمَّى الْمَحْزُونِ وَ هِيَ

(The book) ‘Muntakhab Al Basaair’ –

I paused at a book of sermons of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, and upon it was the handwriting of the Seyyid Al-Razy Al-Deen Ali Bin Musa Bin Tawoos. In the outline of this letter, he mentioned two men after Al-Sadiq<sup>-asws</sup>. It is possible that the date of his writing is after (the year) two hundred from the Hijra because he<sup>-asws</sup> had passed away after the year One hundred and forty from the Hijra, and part of the report what is in it is from Abu Rawh Faraj Bin Farwah, from Mas’ada Bin Sadaqa, from Ja’far Bin Muhammad<sup>-asws</sup>, and part of what is in it is from others, mentioned in the book indicating to it the sermons of Amir Al-Momineen<sup>-asws</sup>, named at ‘Al-Mahzoun’, and it is: -

الْحَمْدُ لِلَّهِ الْأَحَدِ الْمَحْمُودِ الَّذِي تَوَحَّدَ بِمَلَكِيهِ وَ عَلَا بِقُدْرَتِهِ أَحْمَدُهُ عَلَى مَا عَرَفَ مِنْ سَبِيلِهِ وَ أَلْهَمَ مِنْ طَاعَتِهِ وَ عَلَّمَ مَنْ مَكُنُونِ حِكْمَتِهِ فَإِنَّهُ حَمِيدٌ بِكُلِّ  
مَا يُؤْبَى مَشْكُورٌ بِكُلِّ مَا يُبْلَى

‘The Praise is for Allah<sup>-azwj</sup>, the Praised One Who is Alone with His<sup>-azwj</sup> Kingdom, and Lofty with His<sup>-azwj</sup> Power. I<sup>-asws</sup> praise Him<sup>-azwj</sup> upon what He<sup>-azwj</sup> has Introduced from His<sup>-azwj</sup> Way and Inspired of His<sup>-azwj</sup> obedience from the His<sup>-azwj</sup> hidden Wisdom, for He<sup>-azwj</sup> is Praised with all what He<sup>-azwj</sup> is in charge of, thanked for all what is gone.

وَ أَشْهَدُ أَنَّ قَوْلَهُ عَدْلٌ وَ حُكْمُهُ فَضْلٌ وَ لَمْ يَنْطِقْ فِيهِ نَاطِقٌ بِكَانَ إِلَّا كَانَ قَبْلَ كَانَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَ سَيِّدُ عِبَادِهِ خَيْرٌ مَنْ أَهْلٍ أَوْلَا وَ خَيْرٌ  
مَنْ أَهْلٍ آخِرًا

And I<sup>-asws</sup> testify that His<sup>-azwj</sup> Word is just, and His<sup>-azwj</sup> Wisdom is Decisive, and He<sup>-azwj</sup> does not Speak regarding it with happening except it does Happen. And I<sup>-asws</sup> testify that Muhammad<sup>-saww</sup> is a servant of Allah<sup>-azwj</sup>, and chief of His<sup>-azwj</sup> servants, best of the former people and best of the latter people.

فَكُلَّمَا نَسَخَ اللَّهُ الْخَلْقَ فَرِيقَيْنِ جَعَلَهُ فِي خَيْرِ الْفَرِيقَيْنِ لَمْ يُسْهِمَ فِيهِ عَائِرٌ وَ لَا نِكَاحُ جَاهِلِيَّةٍ

Every time Allah<sup>-azwj</sup> Formed the people into two sects, Made him<sup>-saww</sup> to be in the better of the two sects. He<sup>-azwj</sup> did not Apportion in it adulterer nor any pre-Islamic marriage.

ثُمَّ إِنَّ اللَّهَ قَدْ بَعَثَ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ فَ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَا تَتَّبِعُوا مِنْ  
دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ

Then Allah<sup>-azwj</sup> Sent a Rasool<sup>-saww</sup> to you all, **from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128] Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3].**

فَإِنَّ اللَّهَ جَعَلَ لِلْخَيْرِ أَهْلًا وَ لِلْحَقِّ دَعَائِمَ وَ لِلطَّاعَةِ عِصْمًا يُعْصَمُ بِهِمْ وَ يُقِيمُ مِنْ حَقِّهِ فِيهِمْ عَلَى ارْتِضَاءٍ مِنْ ذَلِكَ وَ جَعَلَ لَهَا رِعَاةً وَ حَفِظَةً يَحْفَظُونَهَا  
بِقُوَّةٍ وَ يُعِينُونَ عَلَيْهَا أَوْلِيَاءَ ذَلِكَ بِمَا وُلُّوا مِنْ حَقِّ اللَّهِ فِيهَا

Surely Allah<sup>-azwj</sup> has Made people for the good, and pillars for the truth, and a staff for the obedience, Protecting them and establishing from His<sup>-azwj</sup> Rights among them upon a Pleasure from that, and Made shepherds for it and protectors protecting it with strength and supporting upon it the friends of that with what they are in charge from the rights of Allah<sup>-azwj</sup> in it.

أَمَّا بَعْدُ فَإِنَّ رُوحَ الْبَصَرِ رُوحَ الْحَيَاةِ الَّذِي لَا يَنْفَعُ إِيمَانًا إِلَّا بِهِ مَعَ كَلِمَةِ اللَّهِ وَ التَّصْدِيقِ بِهَا فَالْكَلِمَةُ مِنَ الرُّوحِ وَ الرُّوحُ مِنَ النُّورِ وَ النُّورُ نُورُ السَّمَاوَاتِ  
فَيَأْتِيكُمْ سَبَبٌ وَصَلَ إِلَيْكُمْ مِنْهُ إِثَارٌ وَ اخْتِيَارٌ نِعْمَةٌ اللَّهِ لَا تَبْلُغُوا شُكْرَهَا حَصَصَكُمْ بِهَا وَ اخْتَصَّكُمْ لَهَا وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا  
الْعَالِمُونَ

As for after, spirit of the sight is the spirit of life which Eman cannot benefit except by it, along with the Word of Allah<sup>-azwj</sup> and ratification with it. The Word is from the spirit, and the spirit is from the Noor, and the Noor is Noor (light) of the skies. Thus, there are means in your hands the effects can be arriving to you all, and choice of the Bounties of Allah<sup>-azwj</sup>. Its thanks cannot reach. He<sup>-azwj</sup> has Specialised you with it and Specialised you for it, **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].**

فَأَبَشِرُوا بِنَصْرِ اللَّهِ عَاجِلٍ وَ فَتْحِ بَيْسِرٍ يُعْزُّ اللَّهُ بِهِ أَعْيُنَكُمْ وَ يَذْهَبُ بِحُزْنِكُمْ كُفُّوا مَا تَنَاهَى النَّاسُ عَنْكُمْ فَإِنَّ ذَلِكَ لَا يُخْفَى عَلَيْكُمْ إِنَّ لَكُمْ عِنْدَ كُلِّ  
طَاعَةٍ عَوْنًا مِنَ اللَّهِ يَقُولُ عَلَى الْأَلْسِنِ وَ يَثْبُتُ عَلَى الْأَفْئِدَةِ وَ ذَلِكَ عَوْنُ اللَّهِ لِأَوْلِيَائِهِ يَظْهَرُ فِي خَفِيِّ نِعْمَتِهِ لَطِيفًا

Receive glad tidings of the prompt Help from Allah<sup>-azwj</sup>, and easy victory Allah<sup>-azwj</sup> would be Delighting your eyes with it and Do away your grief. Refrain from the people turning away from you, for that is not hidden unto you all. For you, during every act of obedience there is a Support from Allah<sup>-azwj</sup>, spoken upon the tongues and affirmed upon the hearts, and that is a Support of Allah<sup>-azwj</sup> for His<sup>-azwj</sup> friends appearing in the hiddenness of His<sup>-azwj</sup> subtle bounties.

وَ قَدْ أَمَرْتُ لِأَهْلِ التَّقْوَى أَعْصَانَ شَجَرَةِ الْحَيَاةِ وَ إِنَّ فُرْقَانًا مِنَ اللَّهِ بَيْنَ أَوْلِيَائِهِ وَ أَعْدَائِهِ فِيهِ شِفَاءٌ لِلصُّدُورِ وَ ظُهُورٌ لِلنُّورِ يُعْزُّ اللَّهُ بِهِ أَهْلَ طَاعَتِهِ وَ يُدِلُّ بِهِ  
أَهْلَ مَعْصِيَتِهِ

And branches of the tree of life have borne fruit for the people of piety, and a Criterion (Quran) from Allah<sup>-azwj</sup> between His<sup>-azwj</sup> friends and His<sup>-azwj</sup> enemies wherein is healing for the chests and manifestation of the Noor. Allah<sup>-azwj</sup> Honours the people of His<sup>-azwj</sup> obedience by it and Disgraces the people of His<sup>-azwj</sup> disobedience by it.

فَلْيُعِدُّ امْرُؤٌ لِذَلِكَ عُدَّتَهُ وَ لَا عُدَّةَ لَهُ إِلَّا بِسَبَبِ بَصِيرَةٍ وَ صِدْقِ نِيَّةٍ وَ تَسْلِيمِ سَلَامَةٍ أَهْلِ الْخِفَّةِ فِي الطَّاعَةِ ثِقَلُ الْمِيزَانِ وَ الْمِيزَانُ بِالْحِكْمَةِ وَ الْحِكْمَةُ فَضَاءٌ  
لِلْبَصَرِ وَ الشُّكُّ وَ الْمَعْصِيَةُ فِي النَّارِ

So let a person prepare his preparations for that, and there is no preparation for him except by a means of insight, and sincere intention, and submission of the safety of the people of lightness in the obedience being heavy on the scale, and the scale is with the wisdom, and the wisdom is illumination of the sight, and the doubt and the disobedience is in the Fire.

وَ لَيْسَا مِنَّا وَ لَا لَنَا وَ لَا إِلَيْنَا قُلُوبُ الْمُؤْمِنِينَ مَطْوِيَّةٌ عَلَى الْإِيمَانِ إِذَا أَرَادَ اللَّهُ إِظْهَارَ مَا فِيهَا فَتَحَهَا بِالْوَحْيِ وَ زَرَعَ فِيهَا الْحِكْمَةَ

And there isn't from us<sup>-asws</sup>, nor for us<sup>-asws</sup>, nor to us<sup>-asws</sup>, hearts of the Momineen folded upon the Eman. When Allah<sup>-azwj</sup> Wants to reveals what is in these, He<sup>-azwj</sup> Opens these with the Revelation, and Cultivates the wisdom in these.

وَإِنَّ لِكُلِّ شَيْءٍ إِلَىٰ يَبْلُغُهُ لَا يُعَجِّلُ اللَّهُ بِشَيْءٍ حَتَّىٰ يَبْلُغَ إِثْمَهُ وَ مُتْتَهَاهُ فَاسْتَبْشِرُوا بِبُشْرَىٰ مَا بُشِّرْتُمْ وَ اعْتَرِفُوا بِعُرْيَانٍ مَا قُرِبَ لَكُمْ وَ تَنَجَّزُوا مَا وَعَدْتُمْ

And for everything that reaches it, Allah<sup>-azwj</sup> does not Hasten it with a thing except it reaches its end and its peak. So receive glad tiding with glad tidings you have not received and acknowledge with drawing near whatever is drawn near to you, and fulfil what you promise.

إِنَّ مِنَّا دَعْوَةً خَالِصَةً يُظْهِرُ اللَّهُ بِهَا حُجَّتَهُ الْبَالِغَةَ وَ يُبَيِّنُ بِهَا نِعْمَةَ السَّابِعَةِ وَ يُعْطِي بِهَا الْكَرَامَةَ الْفَاضِلَةَ مَنِ اسْتَمْسَكَ بِهَا أَخَذَ بِحِكْمَةٍ مِنْهَا أَنَاكُمُ اللَّهُ رَحْمَتُهُ

From us<sup>-asws</sup> there is a sincere call. Allah<sup>-azwj</sup> will Reveal by it His<sup>-azwj</sup> conclusive Argument and Complete His<sup>-azwj</sup> Excessive Grace and Give the meritorious Benevolence by it to the one who adheres with it, taking wisdom from it, Allah<sup>-azwj</sup> will Bring you His<sup>-azwj</sup> Mercy.

وَ مِنْ رَحْمَتِهِ نُورُ الْقُلُوبِ وَ وَضَعَ عَنْكُمْ أَوْزَارَ الذُّنُوبِ وَ عَجَّلَ شِفَاءَ صُدُورِكُمْ وَ صَالَحَ أُمُورِكُمْ وَ سَلَّمَ مِنَّا دَائِمًا عَلَيْكُمْ تَعْلَمُونَ بِهِ فِي دُولِ الْأَيَّامِ وَ قَرَارِ الْأَرْحَامِ

And from His<sup>-azwj</sup> Mercy is Noor of the hearts, and He<sup>-azwj</sup> Placed down the burdens of the sins from you, and Hasten the healing of your chests, and Correct your affairs. And the greetings from us<sup>-asws</sup> is constant upon you all. You are learning by it during the turning of the days and the settlement of the wombs.

فَإِنَّ اللَّهَ اخْتَارَ لِدِينِهِ أَقْوَامًا انْتَحَبَهُمْ لَلِقِيَامِ عَلَيْهِ وَ النُّصْرَةِ لَهُ بِهِمْ طَهَّرَتْ كَلِمَةُ الْإِسْلَامِ وَ أَرْجَاءُ مُفْتَرَضِ الْقُرْآنِ وَ الْعَمَلِ بِالطَّاعَةِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا

Allah<sup>-azwj</sup> has Chosen a people for His<sup>-azwj</sup> Religion, Selecting them for the standing upon it and the helping for it. The word of Al-Islam appeared through them, and the direction of the Impositions of the Quran, and the working with the obedience in the easts of the earth and its wests.

ثُمَّ إِنَّ اللَّهَ خَصَّصَكُمْ بِالْإِسْلَامِ وَ اسْتَخْلَصَكُمْ لَهُ لِأَنَّهُ اسْمٌ سَلَامَةٍ وَ جَمَاعُ كَرَامَةٍ اصْطَفَاهُ اللَّهُ فَتَهَجَّهُ وَ بَيَّنَّ حُجَّتَهُ وَ أَرْفَأَتْ أَرْفَهُ وَ حَدَّهَ وَ وَصَفَهُ وَ جَعَلَهُ رِضَىٰ كَمَا وَصَفَهُ وَ وَصَفَ أَحْلَاقَهُ وَ بَيَّنَّ أَطْبَاقَهُ وَ وَكَّدَ مِيثَاقَهُ مِنْ ظَهْرِ وَ بَطْنِ ذِي خَلَاوَةٍ وَ أَمْنِ

Then Allah<sup>-azwj</sup> Specialised you with Al-Islam and Purified you for it, because it is a name of safety, and a collection of honours. He<sup>-azwj</sup> Made a Manifesto and Explained His<sup>-azwj</sup> Arguments, and Introduce His<sup>-azwj</sup> Kindness, and its limits, and its description and Made it a Pleasure just as He<sup>-azwj</sup> had Described the description of its manners and Explained its layers, and Emphasised His<sup>-azwj</sup> Covenants from a back and belly with sweetness and security.

فَمَنْ ظَفَرَ بِظَاهِرِهِ رَأَىٰ عَجَائِبَ مَنَاطِرِهِ فِي مَوَارِدِهِ وَ مَصَادِرِهِ وَ مَنْ فَطَنَ بِمَا بَطَّنَ رَأَىٰ مَكْنُونِ الْفِطَنِ وَ عَجَائِبِ الْأَمْتَالِ وَ السُّنَنِ

The one who wins with its apparent would see its wonderous scenarios in its rotations and its implementations, and the one who weans with what is esoteric would see the hidden weaning and wonders of the parables and the Sunnahs.

فَطَاهِرُهُ أُنِيقٌ وَ بَاطِنُهُ عَمِيقٌ لَا تَنْقُضِي عَجَائِئِهِ وَ لَا تَفْنَى عَرَائِيهِ فِيهِ يَنَابِيعُ النِّعَمِ وَ مَصَابِيحُ الظُّلْمِ لَا تُفْتَحُ الخَيْرَاتُ إِلَّا بِمَفَاتِيحِهِ وَ لَا تَنْكَشِفُ الظُّلْمُ إِلَّا بِمَصَابِيحِهِ فِيهِ تَفْصِيلٌ وَ تَوْصِيلٌ وَ بَيَانُ الاسْمَيْنِ الْأَعْلَيْنِ اللَّذَيْنِ جُمِعَا فَاجْتَمَعَا لَا يَصْلُحَانِ إِلَّا مَعًا

Its apparent is elegant and its esoteric is deep. Its wonders do not terminate nor do its surprises deplete. In it are springs of bounties and lamps for the darkness. The goodness cannot be opened except by its keys, nor can the darkness be removed except by its lamps. In it is detail and elaboration, and explanation of the two lofty Names, those which are gathered. So these are together. They are not correct except both together.

يُسَمِّيَانِ فَيُعْرِفَانِ وَ يُوصَفَانِ فَيَجْتَمِعَانِ قِيَامُهُمَا فِي تَمَامِ أَحَدِهِمَا فِي مَنَازِلِهِمَا جَزَى بِحِمَا وَ هُمَا نُجُومٌ وَ عَلَى نُجُومِهِمَا نُجُومٌ سِوَاهُمَا تُحْمَى جِهَاهُ وَ تُرَعَى مَرَاعِيهِ

These are named so they are recognised, and they are described, so they their standing is together in completion of one of them in their status flowing with them. And there are stars for them, and upon their stars are stars besides those protecting its protections and taking care of its pastures.

وَ فِي الْقُرْآنِ بَيَانُهُ وَ حُدُودُهُ وَ أَرْكَانُهُ وَ مَوَاضِعُ تَقَادِيرِ مَا حُزِنَ بِحَزَائِنِهِ وَ وُزِنَ بِمِيزَانِهِ مِيزَانَ الْعَدْلِ وَ حُكْمَ الْفَضْلِ إِنَّ رُعَاةَ الدِّينِ فَرَّقُوا بَيْنَ الشَّلَكِ وَ الْبَيْقِينِ وَ جَاءُوا بِالْحَقِّ الْمُبِينِ قَدْ بَيَّنُّوا الْإِسْلَامَ بَيِّنَاتٍ وَ أَسَّسُوا لَهُ أَسَاسًا وَ أَرْكَانًا وَ جَاءُوا عَلَى ذَلِكَ شُهُودًا وَ بُرْهَانًا مِنْ عِلَامَاتٍ

And in the Quran is its explanation and its limits, and its pillars, and places of determinations what cannot be treasured by its treasures and weighed by its scales, the scales of justice, and decisive rulings. The shepherds of religion separated between the doubt and the conviction, and they came with the clear truth. They explained Al-Islam with detailed explanation, and they placed the foundations for it and pillars, and they came upon that as witnesses and proofs from signs.

وَ آمَارَاتٍ فِيهَا كِفَاءٌ لِمُكْتَفٍ وَ شِفَاءٌ لِمُسْتَشْفٍ يَحْمُونَ جِهَاهُ وَ يَرَعُونَ مَرَعَاهُ وَ يَصُونُونَ مَصُونَهُ وَ يَهْجُرُونَ مَهْجُورَهُ وَ يُحِبُّونَ مُحِبُّونَهُ بِحُكْمِ اللَّهِ وَ بَرِّهِ وَ بِعَظِيمِ أَمْرِهِ وَ ذِكْرِهِ بِمَا يَجِبُ أَنْ يُذَكَّرَ بِهِ

And the Commands therein are sufficient for the sufficer, and a healing for the one seeking to be healed. They protected its protections and took care of its pastures, and they did its dealing, and were loud with its announcements, and loved its beloved by the Judgment of Allah<sup>-azwj</sup> and its righteousness, and with the magnificence of His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Mention with what He<sup>-azwj</sup> Loved to be Mentioned with.

يَتَوَاصَلُونَ بِالْوَلَايَةِ وَ يَتَلَقَّوْنَ بِحُسْنِ اللَّهْجَةِ وَ يَتَسَاقَفُونَ بِكَأْسِ الرُّوْيَةِ وَ يَتَرَاعَوْنَ بِحُسْنِ الرِّعَايَةِ بِصُدُورِ بَرِّيَّةٍ وَ أَخْلَاقِ سَنِيَّةٍ - وَ بِسَلَامِ رَضِيَّةٍ لَا يُشْرَبُ فِيهِ الدَّنِيَّةُ وَ لَا تُشْرَعُ فِيهِ الْغَيْبَةُ

They are communicating with the Wilayah and are meeting each other with the goodly tone, and they are quenching with a cup of saturation, and taking care with goodly care with righteous chests and lofty manners, and with pleasing safety. They are not drinking the lowly in it, nor are they legislating the backbiting in it.

فَمَنْ اسْتَبَطَّنَ مِنْ ذَلِكَ شَيْئًا اسْتَبَطَّنَ خُلُقًا سَنِيًّا وَ قَطَعَ أَصْلَهُ وَ اسْتَبَدَلَ مَثَلَهُ بِنَفْسِهِ مُرِمًا وَ اسْتِخْلَالَهِ مُجْرِمًا مِنْ عَهْدٍ مَعْهُودٍ إِلَيْهِ وَ عَقْدٍ مَعْهُودٍ عَلَيْهِ بِالْبَرِّ وَ التَّقْوَى وَ إِثَارِ سَبِيلِ الْهُدَى عَلَى ذَلِكَ عَقَدَ خَلْقَهُمْ وَ آخَى أَلْفَتَهُمْ

The one who hides anything from that would have hidden a splendid character and cut off its roots and replaced its status by his with his absolute deficiency, and his permitting a criminal from a pact pacted to him, and a pact pacted against him, with the righteousness, and the piety, and preferring the way of guidance upon that pact of their creation and brotherhood of their intimacy.

فَعَلَيْهِ يَتَحَابُّونَ وَ بِهِ يَتَوَاصَلُونَ فَكَانُوا كَالزَّرْعِ وَ تَقَاضَاهُ يَبْقَى فَيُؤَخَذُ مِنْهُ وَ يَفْقَى وَ بَعْتُهُ التَّحْصِيسُ وَ يَبْلُغُ مِنْهُ التَّخْلِيسُ

They were loving each other based upon that and by it they were helping each other. They were like the seeds, and its merit remains. So it is taken from, and it perishes, and it is sold as an allotment, and the clearance is reached from it.

فَأَنْتَظِرُ أَمْرَهُ فِي فَصْرِ أَيَّامِهِ وَ قَلَّةِ مَقَامِهِ فِي مَنْزِلِهِ حَتَّى يَسْتَبْدِلَ مَنْزِلًا لِيَضَعَ مَنْحُولَهُ وَ مَعَارِفَ مُنْقَلَبِهِ فَطُوبَى لِيَذِي قَلْبٍ سَلِيمٍ أَطَاعَ مَنْ يَهْدِيهِ وَ بَحْتَبَّ مَا يُرِيدُهُ فَيَدْخُلُ مَدْخَلَ الْكِرَامَةِ

So await his orders in the shortness of his days, and the fortress of his staying in his house until he replaces a house in order to place down his falsity and recognises his own turning over. So beatitude is for the one with a sound heart, avoiding the one who guides him and keeps aside what is wanted. So he enters an entrance of the honour.

فَأَصَابَ سَبِيلَ السَّلَامَةِ سَبِيصٌ يَبْصُرُهُ وَ أَطَاعَ هَادِيَّ أَمْرِهِ دُلَّ أَفْضَلَ الدَّلَالَةِ وَ كَشَفَ غِطَاءَ الْجَهَالَةِ الْمُضِلَّةِ الْمُلهِيَةِ فَمَنْ أَرَادَ تَفَكُّرًا أَوْ تَذَكُّرًا فَلْيَذْكُرْ رَأْيَهُ وَ لِيُبْرِزْ بِالْهَدَى مَا لَمْ تُغْلِقْ أَبْوَابُهُ وَ تُفْتَحْ أَسْبَابُهُ وَ قَبْلَ نَصِيحَةٍ مَنْ نَصَحَ بِخُضُوعٍ وَ حُسْنِ حُشُوعٍ بِسَلَامَةِ الْإِسْلَامِ وَ دُعَاءِ التَّمَامِ وَ سَلَامِ بِسَلَامِ نَحِيَّةٍ دَائِمَةً لِحَاضِعِ مُتَوَاضِعٍ يَتَنَافَسُ بِالْإِيمَانِ وَ يَتَعَارَفُ عَدْلَ الْمِيزَانِ

He attains the way of safety. He will be insightful with his insight and obey the guidance of his orders, evidencing the superior evidence, and uncovering the cover of the ignorance, the straying, the distracting. The one who wants to think or mention, then let him mention his view and let him stand out with the guidance what its doors dot not close and its means are open and accept the advice of the one who advises with humbleness, and goodly sincerity with the safety of Al-Islam, and the complete call, and be safe with safety of constant to a submissive, humble, competing with the Eman and they know each other with the judicial scale.

فَلْيَقْبَلْ أَمْرَهُ وَ إِكْرَامَهُ بِقَبُولٍ وَ لِيُحَدِّزْ قَارِعَةً قَبْلَ حُلُولِهَا إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ ائْتَمَنَ اللَّهُ قَلْبُهُ لِلْإِيمَانِ لَا يَبْعِي حَدِيثَنَا إِلَّا حُصُونٌ حَصِينَةٌ أَوْ صُدُورٌ أَمِينَةٌ أَوْ أَحْلَامٌ رَزِينَةٌ يَا عَجَابُ كُلِّ الْعَجَبِ بَيْنَ جُمَادَى وَ رَجَبٍ

Let him accept his orders and honour him with accepting and let him beware of a catastrophe before its permeation. Our<sup>-asws</sup> matter is difficult, becoming more difficult. No one can tolerate it except an Angel of Proximity, or a Messenger Prophet<sup>-as</sup>, or a servant whose heart Allah<sup>-azwj</sup> has Tested for the Eman. No one can grasp our<sup>-asws</sup> Ahadeeth except a fortified fortress, or a secure chest, or a calm dream. O wonder of all wonders between Jumadi and Rajab!’

فَقَالَ رَجُلٌ مِنْ شُرَطَةِ الْحَمِيرِ مَا هَذَا الْعَجَبُ يَا أَمِيرَ الْمُؤْمِنِينَ

A man from his<sup>-asws</sup> elite forces said, ‘What is this wonder, O Amir Al-Momineen<sup>-asws</sup>?’

قَالَ وَ مَا لِي لَا أَعْجَبُ وَ سَبَقَ الْقَضَاءُ فِيكُمْ وَ مَا تَفْقَهُونَ الْحَدِيثَ إِلَّا صَوْتَاتٍ بَيْنَهُنَّ مَوَاتٌ حَصْدُ نَبَاتٍ وَ نَشْرُ أَمْوَاتٍ وَ عَجَبًا كُلُّ الْعَجَبِ بَيْنَ  
جُمَادَى وَ رَجَبٍ

He<sup>-asws</sup> said: ‘And what is the matter I<sup>-asws</sup> should not wonder and the Decree has preceded regarding you all and you are not understanding the Hadeeth except voices dead people between these, mowing down the vegetation and raising the dead. O wonder of all wonder between Jumadi and Rajab!’

قَالَ أَيُّضًا رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْعَجَبُ الَّذِي لَا تَزَالُ تَعْجَبُ مِنْهُ

A man said as well, ‘O Amir Al-Momineen<sup>-asws</sup>! What is this wonder you<sup>-asws</sup> are not ceasing to wonder from it?’

قَالَ ثَكَلَتِ الْأَخْرَ أُمُّهُ وَ أَيُّ عَجَبٍ يَكُونُ أَعْجَبَ مِنْهُ أَمْوَاتٌ يَضْرِبُونَ هَامَ الْأَحْبَاءِ

He<sup>-asws</sup> said: ‘May he be bereft of his mother! And which wonder can be more wondrous than it? The dead striking the skulls of the living?’

قَالَ أَيُّ يَكُونُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘How can that be, O Amir Al-Momineen<sup>-asws</sup>?’

قَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ كَأَنِّي أَنْظُرُ قَدْ تَحَلَّلُوا سِكَكَ الْكُوفَةِ وَ قَدْ شَهَرُوا سُيُوفَهُمْ عَلَى مَنَاكِبِهِمْ يَضْرِبُونَ كُلَّ عَدُوِّ اللَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَمْسُوا مِنَ الْأَخِرَةِ كَمَا يَمَسُّ الْكُفَّارُ مِنَ أَصْحَابِ الْقُبُورِ

He<sup>-asws</sup> said: ‘By the One<sup>-azwj</sup> Who Split the seed and Formed the person! It is as if I<sup>-asws</sup> am looking at your market of Al-Kufa to have been entered, and they are brandishing their swords upon their shoulders, striking every enemy of Allah<sup>-azwj</sup> and of His<sup>-azwj</sup> Rasool<sup>-saww</sup> and of the Momineen, and that is the Word of Allah<sup>-azwj</sup> the Exalted: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].**

أَلَا يَا أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي إِنِّي بِطُرُقِ السَّمَاءِ أَعْلَمُ مِنَ الْعَالِمِ بِطُرُقِ الْأَرْضِ أَنَا يَعْسُوبُ الدِّينِ وَ غَايَةُ السَّابِقِينَ وَ لِسَانُ الْمُتَّقِينَ وَ خَاتَمُ  
الْوَصِيِّينَ وَ وَارِثُ النَّبِيِّينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ أَنَا قَسِيمُ النَّارِ وَ حَازِنُ الْجَنَانِ وَ صَاحِبُ الْحَوْضِ وَ صَاحِبُ الْأَعْرَافِ

Indeed! O you people! Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>! I<sup>-asws</sup> am more knowing of the ways of heavens than the knower with the roads of the earth! I<sup>-asws</sup> am leader (Yasoob) of the religion, and peak of the preceding ones, and tongue of the pious, and last of the successors<sup>-as</sup>, and inheritor of the Prophets<sup>-as</sup>, and caliph of Lord<sup>-azwj</sup> of the worlds! I<sup>-asws</sup> am distributor of the Fire and treasurer of the Gardens, and master of the Fountain, and master of the heights!

وَ لَيْسَ مِنَّا أَهْلُ النَّبِيِّتِ إِلَّا عَارِفٌ بِجَمِيعِ أَهْلِ وَلَايَتِهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ-

And there isn't any Imam<sup>-asws</sup> from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, except he<sup>-asws</sup> is a knower with entirety of the people of his<sup>-asws</sup> Wilayah, and that is the Word of Allah<sup>-azwj</sup>

Blessed and Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7].**

أَلَا يَا أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَشْعَرَ بِرِجْلِهَا فِتْنَةً شَرْقِيَّةً تَطَأُ فِي حِطَامِهَا بَعْدَ مَوْتٍ وَ حَيَاةٍ أَوْ تَنْشِبُ نَارٌ بِالْحِطَابِ الْجُرْلِ غَرْبِي الْأَرْضِ رَافِعَةً ذَيْلَهَا تَدْعُو يَا وَيْلَهَا بِدَخَلَةٍ أَوْ مِثْلِهَا فَإِذَا اسْتَدَارَ الْفُلُكُ قُلْتُ مَاتَ أَوْ هَلَكَ بِأَيِّ وَادٍ سَلَكَ

Indeed! O you people! Ask me<sup>-asws</sup> before eastern Fitna kicks in with its legs, trampling in its steps after dead and life, or (before) the fire ignites with plenty of firewood in west of the earth, raising its tail. You will say, ‘Oh its woe to it with a shroud!’ Or similar to it. When the planets rotate (time passes), you will say, ‘He<sup>-ajfi</sup> died, or was destroyed, or by which valley did he<sup>-ajfi</sup> travel?’

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيِّنٍ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا وَ لِذَلِكَ آيَاتٌ وَ عَلَامَاتٌ أَوْهَرْنَ إِخْصَارَ الْكُوفَةِ بِالرَّصَدِ وَ الْحَنْدَقِ وَ تَحْرِيقِ الرِّوَايَا فِي سِكَكِ الْكُوفَةِ وَ تَعْطِيلِ الْمَسَاجِدِ أَرْبَعِينَ لَيْلَةً وَ تَحْقِيقِ رَايَاتٍ ثَلَاثَ حَوْلِ الْمَسْجِدِ الْأَكْبَرِ يُشْبِهْنَ بِالْمُهْدَى الْقَاتِلِ وَ الْمُقْتُولِ فِي النَّارِ

On that day would be the interpretation of this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]**, and for that there are signs and markings. The first of these is siege of Al-Kufa with the monitors and the ditch, and penetration of the corner in the markets of Al-Kufa, and the Masjids would be suspended for forty nights, and three flags would be flying around the grand Masjid resembling the guidance. The killer and the killed would be in the Fire.

وَ قَتْلَ كَثِيرٍ وَ مَوْتِ ذَرِيعٍ وَ قَتْلِ النَّفْسِ الرَّكِيَّةِ بِظَهْرِ الْكُوفَةِ فِي سَبْعِينَ وَ الْمَذْبُوحِ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ قَتْلِ الْأَسْبَغِ الْمُظْفَرِ صَبْرًا فِي بَيْعَةِ الْأَصْنَامِ مَعَ كَثِيرٍ مِنْ شَيْطَانِ الْإِنْسِ وَ خُرُوجِ السُّفْيَانِيِّ بِرَايَةِ خَضْرَاءَ وَ صَلِيبٍ مِنْ ذَهَبٍ أَمِيرَهَا رَجُلٌ مِنْ كَلْبٍ

And many would be killed, and sudden death, and Al-Nafs Al-Zakiya (pure soul) would be killed at the back of Al-Kufa among seventy, and the slaughtered one between Al-Rukn (Al-Yemeni) and Al-Maqam (Ibrahim<sup>-as</sup>), and the killing of Al-Asbagh Bin Al-Muzaffar in a combat in allegiance of the idols with many from the Satans<sup>-la</sup> of the human beings and the Jinn, and emergence of Al-Sufyani with a green flag and a crucifix of gold. Its commander would be a man from (clan of) Kalb.

وَ اثْنَيْ عَشَرَ أَلْفَ عِنَانَ مَنْ يَجْمَعُ السُّفْيَانِيَّ مُتَوَجِّهًا إِلَى مَكَّةَ وَ الْمَدِينَةَ أَمِيرَهَا أَحَدٌ مِنْ بَنِي أُمَيَّةٍ يُقَالُ لَهُ حُزَيْمَةُ أَطْمَسَ الْعَيْنَ السَّمَالَ عَلَى عَيْنِهِ طَرْفَةً— تَمِيلُ بِالْأُتْمَانِ فَلَا تُرَدُّ لَهُ رَايَةٌ حَتَّى يَنْزِلَ الْمَدِينَةَ فَيَجْمَعُ رِجَالًا وَ نِسَاءً مِنْ آلِ مُحَمَّدٍ ص فَيَحْبِسُهُمْ فِي دَارٍ بِالْمَدِينَةِ يُقَالُ لَهَا دَارُ أَبِي الْحَسَنِ الْأَمَوِيِّ

And twelve thousand supporters, the ones carrying Al-Sufyani heading to Makkah and Al-Medina. Its commander would be someone from the clan of Umayyaa call Khuzeyma, being blind of the left eye. Upon his eye would be a red spot. He will incline with the world. Not flag would return to him (defeated) until he descends at Al-Medina. He will gather men and women from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. He will withhold them in a house at Al-Medina called ‘House of Abu Al-Hassan Al-Amawy’.

وَ يَبْعَثُ حَيْلًا فِي طَلَبِ رَجُلٍ مِنْ آلِ مُحَمَّدٍ ص قَدْ اجْتَمَعَ عَلَيْهِ رِجَالٌ مِنَ الْمُسْتَضْعَفِينَ بِمَكَّةَ أَمِيرُهُمْ رَجُلٌ مِنْ عَطْفَانَ حَتَّى إِذَا تَوَسَّطُوا الصَّفَائِحَ الْأَبْيَضَ بِالْبَيْدَاءِ يُحْسِفُ بِهِمْ فَلَا يَنْجُو مِنْهُمْ أَحَدٌ إِلَّا رَجُلٌ وَاحِدٌ يُحَوَّلُ اللَّهُ وَجْهَهُ فِي فَقَاهُ لِيُنْدِرَهُمْ وَ لِيَكُونَ آيَةً لِمَنْ خَلَقَهُ

And he will dispatch a cavalry in search of a man from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. Men from the weakened ones would have gathered to him at Makkah. Their commander would be a man from Gatfan, until when they are in the middle of the white sands at Al-Bayda, it will submerge with them. No one from them would be saved except one man, Allah<sup>-azwj</sup> would have Turned around his face in his shoulders, to him to warn them and for him to be a sign for the ones behind him.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَوْ تَرَى إِذْ فَرَعُوا فَلَا قَوْتَ وَ أَخَذُوا مِنْ مَكَانٍ قَرِيبٍ

On that day would be the interpretation of this Verse: ***A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42].***

وَ يَبْعَثُ السُّفْيَانِي مِائَةً وَ ثَلَاثِينَ أَلْفًا إِلَى الْكُوفَةِ فَيَنْزِلُونَ بِالرَّوْحَاءِ وَ الْفَارُوقِ وَ مَوْضِعِ مَرْيَمَ وَ عِيسَى ع بِالْقَادِيسِيَّةِ وَ يَسِيرُ مِنْهُمْ ثَمَانُونَ أَلْفًا حَتَّى يَنْزِلُوا الْكُوفَةَ مَوْضِعَ قَبْرِ هُوْدٍ ع بِالتَّحْبِلَةِ فَيَهْجُمُوا عَلَيْهِ يَوْمَ زِينَةَ

And Al-Sufyani will dispatch one hundred and thirty thousand to Al-Kufa. They would descend at Al-Rawha and Al-Farouq, and a place of Maryam<sup>-as</sup> and Isa<sup>-as</sup> at Al-Qadissiyah, and eighty thousands of them would travel until they descend at Al-Kufa, in a place of the grave of Hud<sup>-as</sup> at Al-Nukheyla, and they would attack upon it on the day of adornment.

وَ أَمِيرُ النَّاسِ جَبَّارٌ عَبِيدٌ يُقَالُ لَهُ الْكَاهِنُ السَّاحِرُ فَيَخْرُجُ مِنْ مَدِينَةِ يُقَالُ لَهُ الرَّوْرَاءُ فِي خَمْسَةِ آلَافٍ مِنَ الْكَهَنَةِ وَ يَقْتُلُ عَلَى جَسَدِهَا سَبْعِينَ أَلْفًا حَتَّى يَجْتَمِعِي النَّاسُ الْفُرَاتِ ثَلَاثَةَ أَيَّامٍ مِنَ الدَّمَاءِ وَ نَتْنِ الْأَجْسَادِ وَ يَسْبِي مِنَ الْكُوفَةِ أَبْكَارًا لَا يُكْشَفُ عَنْهَا كَفٌّ وَ لَا قِنَاعٌ حَتَّى يُوضَعْنَ فِي الْمَحَامِلِ يُزْلَفُ بَيْنَ الثُّوْبَةِ وَ هِيَ الْعَرَبِيَّةِ

And the commander of the people would be an obstinate tyrant call the priest, the sorcerer. He will emerge from a city called Al-Zowra'a among five thousand from the priests and kill seventy thousand at its archway until the people would heat up the Euphrates from the blood for three days, and the stench of the bodies. And he will capture virgins from Al-Kufa, neither a hand nor a veil had been removed from them, until he places them in the carriages until he approaches Al-Sawiya with them, and it is Al-Ghariyeyn.

ثُمَّ يَخْرُجُ مِنَ الْكُوفَةِ مِائَةً أَلْفٍ بَيْنَ مُشْرِكٍ وَ مُنَافِقٍ حَتَّى يَصْرَبُونَ دِمَشْقَ لَا يَصُدُّهُمْ عَنْهَا صَادٌّ وَ هِيَ إِيمَ ذَاتِ الْعِمَادِ وَ تُقْبَلُ رَايَاتُ شَرْقِيَّةِ الْأَرْضِ لَيْسَتْ بِطُنٍّ وَ لَا كَتَانٍ وَ لَا حَرِيرٍ مَحْتَمَّةً فِي رُءُوسِ أَلْفِنَا بِخَاتَمِ السَّيِّدِ الْأَكْبَرِ يَسُوقُهَا رَجُلٌ مِنْ آلِ مُحَمَّدٍ ص يَوْمَ تُطَبَّرُ بِالْمَشْرِقِ يُوجَدُ رِجُلُهَا بِالْمَغْرِبِ كَالْمِسْكِ الْأَذْفَرِ يَسِيرُ الرُّعْبُ أَمَامَهَا شَهْرًا

Then one hundred thousand would emerge from Al-Kufa, between a Polytheist and a hypocrite, until they strike Damascus. No hinderer would hinder them from it, and it is (***People of) Iram, possessors of lofty pillars [89:7].*** And eastern flags would come, neither being of cotton nor linen nor silk. There would be a seal in the top with a seal of the greatest chief (Muhammad<sup>-saww</sup>). A man from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> would be ushering it. Flying in the east, their aroma would be felt in the west, like the yellow musk. The awe would travel a month in front of it.

وَ يَخْلُقُ أَبْنَاءَ سَعْدِ السَّقَاءِ بِالْكَوفَةِ طَالِبِينَ بِدِمَاءِ آبَائِهِمْ وَ هُمْ أَبْنَاءُ الْفَسَقَةِ حَتَّى يَهْجُمَ عَلَيْهِمْ خَيْلُ الْحُسَيْنِ ع يَسْتَبِقَانِ كَأَهْمًا فَرَسًا رِهَانٍ شُعْتُ غُرِّ أَصْحَابِ بَوَاكِي وَ قَوَارِحٍ إِذْ يَصْرَبُ أَحَدُهُمْ بِرَجْلِهِ بَاكِيَةً يَقُولُ لَا خَيْرَ فِي مَجْلِسٍ بَعْدَ يَوْمِنَا هَذَا اللَّهُمَّ فَإِنَّا التَّائِبُونَ الْحَاشِعُونَ الرَّكَعُونَ السَّاجِدُونَ

And the sons of Sa’ad Al-Saqa’a would differ at Al-Kufa, seeking the blood of their fathers, and they would be sons of mischief until the cavalry of Al-Husayn<sup>asws</sup> attacks upon them. They would both compete with each other like racing horses. Unkempt, dusty. Crying and grief-stricken. When one of them strikes with his leg, he would cry saying, ‘There is no good in a gathering after this day of ours. O Allah<sup>azwj</sup>! We are the repentant, the humble, the ruk’u performers, and the Sajdah performers’.

فَهُمُ الْأَبْدَالُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ وَ الْمُطَهَّرُونَ نَظَرًاؤُهُمْ مِنْ آلِ مُحَمَّدٍ ص وَ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ نَجْرَانَ زَاهِبٌ يَسْتَجِيبُ الْإِمَامَ فَيَكُونُ أَوَّلَ النَّصَارَى إِجَابَةً وَ يَهْدِمُ صَوْمَعَتَهُ وَ يَدُقُّ صَلِيْبَهَا وَ يَخْرُجُ بِالْمَوَالِي وَ ضَعْفَاءِ النَّاسِ وَ الْخَيْلِ

They are the replacements of those whom Allah<sup>azwj</sup> Mighty and Majestic has Described: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**. And the cleaning ones are their peers from the Progeny<sup>asws</sup> of Muhammad<sup>sawww</sup>. And a man from the people of Najram will emerge, a monk. He will be answering the Imam<sup>ajfj</sup>. He would be the first Christian in answering, and he will demolish his monastery and break its crucifix, and he will come out with the slaves and the weak people and the horses.

فَيَسِيرُونَ إِلَى النُّخَيْلَةِ بِأَعْلَامٍ هُدَى فَيَكُونُ جَمْعُ النَّاسِ جَمِيعاً مِنَ الْأَرْضِ كُلِّهَا بِالْفَارُوقِ وَ هِيَ حِجَّةُ أَمِيرِ الْمُؤْمِنِينَ وَ هِيَ مَا بَيْنَ الْبُرْسِ وَ الْفُرَاتِ فَيَقْتُلُ يَوْمَئِذٍ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ ثَلَاثَةَ آلَافٍ مِنَ الْيَهُودِ وَ النَّصَارَى فَيَقْتُلُ بَعْضُهُمْ بَعْضاً

They will travel to Al-Nukheylya with flags of guidance. The gathering of entirety of the people from the earth, all of it would be at Al-Farouq, and it is a destination of Amir Al-Momineen<sup>asws</sup>, and it is what is between Al-Burs and the Euphrates. On that day, there will be killed in what is between the east and the west, three thousand from the Jews and the Christians. They will have killed each other.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً خَامِئِينَ- بِالسَّيْفِ وَ تَحْتَ ظِلِّ السَّيْفِ وَ يَخْلُفُ مِنْ بَنِي أَشْهَبِ الرَّاجِرِ اللَّحْظُ فِي أَنَاسٍ مِنْ عَيْرِ أَبِيهِ هُرَاباً حَتَّى يَأْتُونَ سِبْطَرَى عُوْدًا بِالشَّجَرِ

On that day would be the interpretation of this Verse: **So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]**, with the sword, and under the shadow of the sword. And he will leave behind from the clan of Ash’hab, the rebuker, the slanderer among the people, from without his father, fleeing until they come to a barbarian sheltering by the tree.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَلَمَّا أَحْسَنُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ- وَ مَسَاكِينُهُمُ الْكُنُوزُ الَّتِي غَنِمُوا مِنْ أَمْوَالِ الْمُسْلِمِينَ

On that day would be the interpretation of this Verse: **So when they do sense Our Punishment, then they are fleeing from it [21:12] “Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!” [21:13]**, and their dwelling would be treasures which they would have taken from the wealth of the Muslims as war booty.

وَأَتِيهِمْ يَوْمَئِذٍ الْخُسْفُفُ وَالْقُدْفُفُ وَالْمَسْحُفُ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ وَيُنَادِي مُنَادٍ فِي شَهْرِ رَمَضَانَ مِنْ نَاحِيَةِ الْمَشْرِقِ عِنْدَ طُلُوعِ الشَّمْسِ يَا أَهْلَ الْهُدَى اجْتَمِعُوا وَيُنَادِي مِنْ نَاحِيَةِ الْمَغْرِبِ بَعْدَ مَا تَغَيَّبَ الشَّمْسُ يَا أَهْلَ الْهُدَى اجْتَمِعُوا

On that day the submergence would come to them, and the hurling, and the morphing. On that day would be the interpretation of this Verse: **and it is not far off from the unjust [11:83]**, and a caller will call out in a month of Ramazan from an area of the east at the rising of the sun: ‘O people of guidance, gather!’ And a caller will call out from an area of the west after the setting of the sun, ‘O people of guidance, gather!’

وَمِنَ الْعَدِ عِنْدَ الظُّهْرِ بَعْدَ تَكْوُرِ الشَّمْسِ فَتَكُونُ سَوْدَاءَ مُظْلَمَةً وَالْيَوْمَ الثَّلَاثِ يُفْرَقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ بِخُرُوجِ دَابَّةِ الْأَرْضِ وَ تُقْبَلُ الرُّومُ إِلَى قَرْيَةِ بِسَاحِلِ الْبَحْرِ عِنْدَ كَهْفِ الْفَتِيَّةِ وَ يَبْعَثُ اللَّهُ الْفَتِيَّةَ مِنْ كَهْفِهِمْ إِلَيْهِمْ مِنْهُمْ رَجُلٌ يُقَالُ لَهُ مَلِيخَا وَ الْآخَرَ كَمَسْلَمِينَا وَ هُمَا الشَّاهِدَانِ الْمُسْلِمَانِ لِلْقَائِمِ

And the next morning at midday afterward, the sun will turn becoming black, dark. And the third day, it would be differentiated between the truth and the falsehood by the emergence of the walker of the earth. And the Romans will come to a two at the coast of the sea at the cave of the youth, and Allah<sup>azwj</sup> will Send the youths from their caves to them. From them would be a man called Makeykha, and the other Kamaslameyna, and they would both be witnessed, submitting to Al-Qaim<sup>ajfi</sup>.

فَيَبْعَثُ أَحَدَ الْفَتِيَّةِ إِلَى الرُّومِ فَيَرْجِعُ بِعَبْرٍ حَاجَةٍ وَ يَبْعَثُ بِالْآخَرَ فَيَرْجِعُ بِالْفَتْحِ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَهُ أَسْلَمٌ مِنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً

He<sup>ajfi</sup> would send one of the youths to Rome. He would return with a need (having been fulfilled). And he<sup>ajfi</sup> will send another. He will return with the victory. On that day would be the interpretation of this Verse: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83]**.

ثُمَّ يَبْعَثُ اللَّهُ مِنْ كُلِّ أُمَّةٍ فَوْجاً لِيُرِيَهُمْ مَا كَانُوا يُوعَدُونَ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ يَوْمَ نُحْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجاً مِمَّنْ يُكذِّبُ بآيَاتِنَا فَهُمْ يُوزَعُونَ وَ الْوَزْعُ حَقَّقَانُ أَفْقِدْتَهُمْ

Then Allah<sup>azwj</sup> will Send a batch from every community to Show them what they had been Promised. On that day would be the interpretation of this Verse: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be palpitating [27:83]**. And the assembling is the palpitation of their hearts.

وَ يَسِيرُ الصِّدِّيقُ الْأَكْبَرُ بِرَايَةِ الْهُدَى وَ السَّيْفِ ذِي الْفَقَارِ وَ الْمِحْصَرَةِ حَتَّى يَنْزِلَ أَرْضَ الْهِجْرَةِ مَرَّتَيْنِ وَ هِيَ الْكُوفَةُ فَيَهْدِمُ مَسْجِدَهَا وَ يَبْنِيهِ عَلَى بِنَائِهِ الْأَوَّلِ وَ يَهْدِمُ مَا دُونَهُ مِنْ دُورِ الْجُبَابِرَةِ وَ يَسِيرُ إِلَى الْبَصْرَةِ حَتَّى يُشْرِفَ عَلَى بَحْرِهَا وَ مَعَهُ التَّابُوتُ وَ عَصَا مُوسَى

And the greatest truthful will travel with his<sup>ajfi</sup> flag of guidance and the sword Zulfiqar, and the whip until he<sup>ajfi</sup> descends at the land of emigration, and it is Al-Kufa. He<sup>ajfi</sup> will demolish its Masjids and build it upon its former construction, and he<sup>ajfi</sup> will demolish what is besides it, from the houses of the tyrants, and he<sup>ajfi</sup> will travel to Al Basra until he<sup>ajfi</sup> overlooks upon its rive, and with him<sup>asws</sup> would be the ark, and staff of Musa<sup>as</sup>.

فَيَعْرِضُ عَلَيْهِ فَيَزْفِرُ فِي الْبَصْرَةِ زَفْرَةً فَتَصْبِرُ بَحْرًا لُجِيًّا لَا يَبْقَى فِيهَا عَيْرٌ مَسْجِدِهَا كَجَوْجُو السَّفِينَةِ عَلَى ظَهْرِ الْمَاءِ ثُمَّ يَسِيرُ إِلَى حُرُورَاءَ حَتَّى يُحْرِقَهَا وَ يَسِيرَ مِنْ  
بَابِ بَنِي أَسَدٍ حَتَّى يَزْفِرَ زَفْرَةً فِي تَقْيِيفٍ وَ هُمْ زَرَعٌ فِرْعَوْنَ

He<sup>ajfi</sup> will determine upon it and he<sup>ajfi</sup> will exhale in Al Basra with an exhalation, so the sea would become turbulent. There will not remain in it apart from its Masjids like the hull of the ship upon the surface of the water. Then he<sup>ajfi</sup> will travel to Haroura until he<sup>ajfi</sup> burns it down, and he<sup>ajfi</sup> travel from the door of the clan of Asad until he<sup>ajfi</sup> exhales with an exhalation among (clan of) Saqeef, and they are the sowing of Pharaoh<sup>la</sup>.

ثُمَّ يَسِيرُ إِلَى مِصْرَ فَيَصْعَدُ مِنْهُ فَيَحْطُبُ النَّاسَ فَتَسْتَبِيرُ الْأَرْضُ بِالْعَدْلِ وَ تُعْطِي السَّمَاءُ قَطْرَهَا وَ الشَّجَرُ ثَمَرَهَا وَ الْأَرْضُ نَبَاتَهَا وَ تَنْزِيْلُ لِأَهْلِهَا وَ تَأْمِنُ  
الْوَحُوشُ حَتَّى تَرْتَعِيَ فِي طُرُقِ الْأَرْضِ كَأَنْعَامِهِمْ وَ يُقَدِّفُ فِي قُلُوبِ الْمُؤْمِنِينَ الْعِلْمَ فَلَا يَحْتَاجُ مُؤْمِنٌ إِلَى مَا عِنْدَ أُخِيهِ مِنْ عِلْمٍ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ يُغْنِ  
اللَّهُ كُلًّا مِنْ سَعْيِهِ-

Then he<sup>ajfi</sup> will travel to Egypt. He<sup>ajfi</sup> will ascend its pulpit and address the people. The earth will rejoice with the justice and the sky would give its drops, and the tree its fruits, and the earth its vegetation and adorn for its people, and the wild animals would be secure to the extent that they will graze in their streets like their cattle do, and the knowledge would be cast into the hearts of the Momineen, so no Momin would be needy to the knowledge what is with his brother. On that day would be the interpretation of this Verse: **Allah would Enrich each one from His Capaciousness; [4:130].**

وَ تُخْرِجُ لَهُمُ الْأَرْضُ كُنُوزَهَا وَ يَقُولُ الْقَائِمُ كُلُّوا هَبِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ فَالْمُسْلِمُونَ يَوْمَئِذٍ أَهْلُ صَوَابٍ لِلدِّينِ أُذُنٌ لَهُمْ فِي الْكَلَامِ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ  
الْآيَةِ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا

And the earth will bring out its treasures to them, and Al-Qaim<sup>ajfi</sup> would say: ‘Eat, **pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24].** On that day the Muslims would be people of correctness of the religion. It will be permitted for them regarding the talking. On that day would be the interpretation of this Verse: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22].**

فَلَا يَقْبَلُ اللَّهُ يَوْمَئِذٍ إِلَّا دِينَهُ الْحَقُّ إِلَّا بِاللَّهِ الدِّينُ الْخَالِصُ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ أَوْ لَمْ يَرَوْا أَنَا نَسُوفُ الْمَاءِ إِلَى الْأَرْضِ الْمُجْرَزِ فَتُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ  
أَنْعَامُهُمْ وَ أَنْفُسُهُمْ أَوْ فَلَا يُبْصِرُونَ وَ يَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَ لَا هُمْ يُنظَرُونَ فَأَعْرِضْ عَنْهُمْ وَ  
انظُرْ إِلَيْهِمْ مُنْتَظِرُونَ-

On that day Allah<sup>azwj</sup> will not Accept except His<sup>azwj</sup> religion of the truth. **Indeed! The sincere Religion is for Allah, [39:3].** On that day would be the interpretation of these Verses: **Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not see? [32:27] And they are saying, ‘When would this victory be, If you are truthful?’ [32:28] Say: ‘On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited’ [32:29].**

فَيَمُكِّتُ فِيمَا بَيْنَ خُرُوجِهِ إِلَى يَوْمِ مَوْتِهِ ثَلَاثًا سَنَةً وَ تَبِيفٍ وَ عِدَّةُ أَصْحَابِهِ ثَلَاثًا مِائَةً وَ ثَلَاثَةَ عَشَرَ مِنْهُمْ تَسَعَةً مِنْ بَنِي إِسْرَائِيلَ وَ سَبْعُونَ مِنَ الْجِنِّ

He<sup>-ajfi</sup> shall remain in what is between his<sup>-ajfi</sup> emergence up to the day of his<sup>-ajfi</sup> death, more than three hundred years, and the number of his<sup>-ajfi</sup> companions would be three hundred and thirteen. From them, nine would be from the children of Israel, and seventy from the Jinn.

وَ مَائَتَانِ وَ أَرْبَعَةٌ وَ ثَلَاثُونَ مِنْهُمْ سَبْعُونَ الَّذِينَ غَضِبُوا لِلنَّبِيِّ ص إِذْ هَجَمْتُهُ مُشْرِكُو فُرَيْشٍ فَطَلَبُوا إِلَى نَبِيِّ اللَّهِ أَنْ يَأْذَنَ لَهُمْ فِي إِجَابَتِهِمْ فَأُذِنَ لَهُمْ حَيْثُ نَزَلَتْ هَذِهِ الْآيَةُ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ-

And two hundred and thirty-four, from them seventy would be those who had been angered for the Prophet<sup>-saww</sup> when the Qureysh Polytheists had attacked upon him<sup>-saww</sup>. They will seek to the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> to permit for them in answering them. He<sup>-saww</sup> will permit for them when this Verse was Revealed: ***Except those who believe and do righteous deeds and remember Allah a lot and defend themselves after they are oppressed. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].***

وَ عِشْرُونَ مِنْ أَهْلِ الْيَمَنِ مِنْهُمْ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ مَائَتَانِ وَ أَرْبَعَةٌ عَشَرَ الَّذِينَ كَانُوا بِسَاحِلِ الْبَحْرِ بِمَا يَلِي عَدَنَ فَبَعَثَ إِلَيْهِمْ نَبِيَّ اللَّهِ بِرِسَالَةٍ فَأَتَوْا مُسْلِمِينَ وَ مِنْ أَفْنَاءِ النَّاسِ أَلْفَانِ وَ ثَمَانِيَةٌ وَ سَبْعَةٌ عَشَرَ

And twenty from the people of Al Yemen. From them would be Al Miqdad Bin Al Aswad<sup>-ra</sup>. And two hundred and fourteen, those who were at the coast of the sea from what follows Aden. The Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> will send them a message. They will come submitting. And from the variety of the people would be two thousand three hundred and seventeen.

وَ مِنَ الْمَلَائِكَةِ أَرْبَعُونَ أَلْفًا مِنْ ذَلِكَ مِنَ الْمُسَوِّمِينَ ثَلَاثَةٌ أَلْفٍ وَ مِنَ الْمُزْدِيَّيْنَ خَمْسَةٌ أَلْفٍ فَجَمِيعُ أَصْحَابِهِ ع سَبْعَةٌ وَ أَرْبَعُونَ أَلْفًا وَ مَائَةٌ وَ ثَلَاثُونَ مِنْ ذَلِكَ تِسْعَةٌ رُءُوسٍ مَعَ كُلِّ رَأْسٍ مِنَ الْمَلَائِكَةِ أَرْبَعَةٌ أَلْفٍ مِنَ الْجِنِّ وَ الْإِنْسِ عِدَّةٌ يَوْمَ بَدْرٍ

And from the Angels there would be forty thousand. From that, from the marked ones would be three thousand, and from the ones following each other would be five thousand. So the total of his<sup>-ajfi</sup> companions would be forty-seven thousand one hundred and thirty. From that there would be nine chiefs, with every chief from the Angels there would be four thousand from the Jinn and the humans, the number on the day of Badr.

فِيهِمْ ثَمَانِيَةٌ وَ إِيَّاهُمْ يَنْصُرُ اللَّهُ وَ يَمُّ يَنْتَصِرُ وَ يَمُّ يُقَدِّمُ النَّصْرَ وَ مِنْهُمْ نَصْرَةُ الْأَرْضِ

So, by them he<sup>-ajfi</sup> will fight, and Allah<sup>-azwj</sup> will Help them, and by them he<sup>-ajfi</sup> will achieve victory, and by them the help shall precede, and from them would be the freshness of the earth.

كَتَبْتُهَا كَمَا وَجَدْتُهَا وَ فِيهَا نَقْصُ حُرُوفٍ.

I have written it just as I found it, and in it were deficient (missing) letters (words)”<sup>9</sup>

خص، منتخب البصائر سعد بن ابن عيسى و ابن أبي الخطاب عن البرزنجي عن حماد بن عثمان عن محمد بن مسلم قال سمعت حمران بن أعين و أبا الخطاب يحدثان جميعاً قبل أن يحدث أبو الخطاب ما أخذت أهما سماعاً أبا عبد الله ع يقول أول من تنشق الأرض عنه و يرجع إلى الدنيا الحسين بن علي ع و إن الرجعة ليست بعامة و هي خاصة لا يرجع إلا من محض الإيمان محضاً أو محض الشرك محضاً.

(The book) ‘Muntakhab Al Basair’ – Sa’ad, from Ibn Isa and Ibn Abu Al Khattab, from Al Bazanty, from Hammad Bin Usman, from Muhammad Bin Muslim who said, ‘I heard Humran Bin Ayn and Abu Al Khattab both narrated before the innovation occurred with Abu Al Khattab what he innovated,

‘They both heard Abu Abdullah<sup>-asws</sup> saying: ‘The first one the earth would cleave asunder from and return to the world is Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and the return (Raj’at) isn’t general, and it is particular. No one will return except the one of pure Eman purely or pure Shirk purely”<sup>10</sup>

نص، كفاية الأثر علي بن الحسين بن محمد بن مندة عن محمد بن الحسين الكوفي عن إسماعيل بن موسى بن إبراهيم عن محمد بن سليمان بن حبيب عن شريك عن حكيم بن جبير عن إبراهيم النخعي عن علقمة بن قيس قال: خطبنا أمير المؤمنين علي بن أبي طالب ع على منبر الكوفة خطبة اللؤلؤة فقال فيما قال في آخرها ألا و إني طاعن عن قريب و منطلق إلى المغيب فارتقبوا الفتنة الأموية و المملكة الكسروية و إمامة ما أحياء الله و إحياء ما أماته الله و اتخذوا صوامعكم بيوتكم و عضوا على مثل جمر الغضا و ادكروا الله كثيراً فذكروه أكثر لو كنتم تعلمون

(The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad Bin Mundah, from Muhammad Bin Al-Husayn Al Kufy, from Ismail Bin Musa Bin Ibrahim, from Muhammad Bin Suleyman Bin Jabeeb, from Shareek, from Hakeem Bin Jubeyr, from Ibrahim Al Nakhaie, from Alqamah Bin Qays who said,

‘Amir Al-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> addressed us upon the pulpit of Al-Kufa, sermon of the pears (Al-Lulu wal Marjan)’. He<sup>-asws</sup> said among what he<sup>-asws</sup> said in its end: ‘Indeed! And I<sup>-asws</sup> shall be departing very soon and go to the unseen, so await the Fitna of Umayya and the government of Chosroe, and the death of Alla<sup>-azwj</sup> has Revived and revival of what Allah<sup>-azwj</sup> has Killed off, and take to your silences in your houses, and close your eyes (be

<sup>9</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al Mahdi<sup>-ajfi</sup>, Ch 29 H 86

<sup>10</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al Mahdi<sup>-ajfi</sup>, Ch 29 H 1

patient) upon the likes of mighty afflictions, and mention Allah<sup>-azwj</sup> a lot, for His<sup>-azwj</sup> Mention is the greatest if only you knew’.

ثُمَّ قَالَ وَ تُبْنَى مَدِينَةٌ يُقَالُ لَهَا الزَّوْرَاءُ بَيْنَ دِجْلَةَ وَ دُجَيْلٍ وَ الْفُرَاتِ فَلَوْ رَأَيْتُمُوهَا مُشْتَدَّةً بِالْحِصِّ وَ الْأَجْرِ وَ مُرْخَرَفَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّازُورِدِ الْمُسْتَسْقَى وَ الْمَزْمَرِ وَ الرَّخَامِ وَ أَبْوَابِ الْعَاجِ وَ الْأَبْنُوسِ وَ الْحَيِّمِ وَ الْقِيَابِ وَ السِّتَارَاتِ وَ قَدْ عَلِيَتْ بِالسَّاجِ وَ الْعَزَعْرِ وَ الصَّنَوْبَرِ وَ الشَّيْبِ وَ شَدِيدَتْ بِالْقُصُورِ

Then he<sup>-asws</sup> said: ‘And a city called Al-Zowra’a would be built between Dajlah and Al-Dujejl, and the Euphrates. If you could see it, constructed with the plaster, and the bricks, and decorated with the gold and the silver, and blue (water) quenchers, and the alabaster, and the marble, and the doors of ivory, and the ebony, and the tents, and the domes, and the curtains. And it is decorated with the teak, and the juniper shrubs, and the pines, and the evergreen trees, and constructed with the castles.

وَ تَوَالَتْ عَلَيْهَا مَلُوكُ بَنِي الشَّيْصَبَانِ أَرْبَعَةٌ وَ عِشْرُونَ مَلِكًا عَلَى عَدَدِ سِنِي الْكَيْدِ فِيهِمُ السَّقَّاحُ وَ الْمِقْلَاصُ وَ الْجُمُوحُ وَ الْهَدُوعُ وَ الْمُظْفَرُ وَ الْمُؤَنَّثُ وَ النَّزَّازُ وَ الْكَيْشُ وَ الْمَهْشُورُ وَ الْعَبَّارُ وَ الْمُصْطَلَمُ وَ الْمُسْتَصْعَبُ وَ الْعَلَامُ وَ الرَّقْبَانِيُّ وَ الْحَلِيْعُ وَ السِّيَّارُ وَ الْمُتْرَفُ وَ الْكَيْدُ وَ الْأَكْتَبُ وَ الْمُسْرِفُ وَ الْأَكْحَلُ وَ الْوَيْسِمُ وَ الصِّيَالُومُ وَ الْعَيْتُوقُ

And the twenty-four kings of the clans of Sheysaban shall rule upon it upon a number of my<sup>-asws</sup> old age – among them are Al-Saffah, and Al-Miqilas, and Al-Jamouh, and Al-Hazwu, and Al-Muzaffer, and Al-Muannas, and Al-Nazar, and Al-Kabsh, and Al-Mahtour, and Al-Ayyar, and Al-Mustalam, and Al-Mustasa’ab, and Al-Allam, and Al-Rahbany, and Al-Khalie, and Al-Sayyar, and Al-Mutraf, and Al-Kadeed, and Al-Aktab, and Al-Musrif, and Al-Aklab, and Al-Waseem, and Al-Saylam, and Al-Aynouq.

وَ تُعْمَلُ الْقُبَّةُ الْعَبْرَاءُ ذَاتُ الْقَلَاءِ الْحُمْرَاءِ وَ فِي عَقِبِهَا قَائِمُ الْحَقِّ يُسْفِرُ عَنْ وَجْهِهِ بَيْنَ أَجْنِحَةِ الْأَقَالِيمِ - كَالْقَمَرِ الْمُضِيِّ بَيْنَ الْكَوَاكِبِ الدَّرِّيَّةِ

And the earthen domes would be made with red wilderness (soil), and after them would be Qaim<sup>-asws</sup> of the truth, travelling from its direction between the territories like the moon illuminating between the shining stars.

أَلَا وَ إِنَّ لِحُرُوجِهِ عِلَامَاتٍ عَشْرَةً أَوْلَهَا طُلُوعُ الْكَوْكَبِ ذِي الدَّنْبِ وَ يُقَارِبُ مِنَ الْحَادِي وَ يَبْعُ فِيهِ هَرَجٌ وَ مَرَجٌ وَ شَعَبٌ وَ تَلْكَ عِلَامَاتُ الْحَضْبِ وَ مِنَ الْعِلَامَةِ إِلَى الْعِلَامَةِ عَجَبٌ فَإِذَا انْقَضَتِ الْعِلَامَاتُ الْعَشْرَةُ إِذْ ذَاكَ يَطْهَرُ مِنَّا الْقَمَرُ الْأَرْهَرُ وَ تَمَّتْ كَلِمَةُ الْإِخْلَاصِ لِلَّهِ عَلَى التَّوْحِيدِ

Indeed! There are ten signs of his<sup>-asws</sup> emergence. The first of these is emergence of the stars with tails, and they (people) would draw closer to the atheists, and troubles and mess and riots would occur, and these are signs of Blessings. And from the signs to the signs are wonders. So, when the ten signs expire, then the blossoming moor would appear from us<sup>-asws</sup>, and the sincere Word of Allah<sup>-azwj</sup> would be completed upon the Tawheed’.

فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ عَامِرُ بْنُ كَثِيرٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَحْبَبْتَنَا عَنْ أُمَّةِ الْكُفْرِ وَ خُلَفَاءِ الْبَاطِلِ فَأَخْبِرْنَا عَنْ أُمَّةِ الْحَقِّ وَ أَلْسِنَةِ الصِّدْقِ بَعْدَكَ

A man called Aamir Bin Kaseer stood up to him<sup>-asws</sup> and said, ‘O Amir Al-Momineen<sup>-asws</sup>! You<sup>-asws</sup> have informed us about the imams of Kufr and the false caliphs, so inform us about the Imams<sup>-asws</sup> of the truth and the truthful tongues after you<sup>-asws</sup>’.

قَالَ نَعَمْ إِنَّهُ لَعَهْدٌ عَهْدُهُ إِلَيَّ رَسُولُ اللَّهِ ص أَنَّ هَذَا الْأَمْرَ يَمْلِكُهُ اثْنَا عَشَرَ إِمَامًا تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ لَقَدْ قَالَ النَّبِيُّ ص لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ نَظَرْتُ إِلَى سِقِ الْعَرْشِ فَإِذَا مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيِّ وَ نَصَرْتُهُ بِعَلِيِّ

He<sup>-asws</sup> said: 'Yes, it is a pact pacted to me<sup>-asws</sup> by Rasool-Allah<sup>-saww</sup> that this command, twelve Imams<sup>-asws</sup> would control it, nine being from the Sulb of Al-Husayn<sup>-asws</sup>. And that the Prophet<sup>-saww</sup> had said: 'When there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> looked at the base of the Throne and there was inscribed upon it: "There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. I<sup>-azwj</sup> Support him<sup>-saww</sup> with Ali<sup>-asws</sup> and Help him<sup>-saww</sup> with Ali<sup>-asws</sup>"

وَ رَأَيْتُ اثْنَيْ عَشَرَ نُورًا فُكُلْتُ يَا رَبِّ أَنْوَارُ مَنْ هَذِهِ فَنُودِيَتْ يَا مُحَمَّدُ هَذِهِ أَنْوَارُ الْأَيِّمَةِ مِنْ ذُرِّيَّتِكَ

And I<sup>-saww</sup> saw twelve Noors, so I<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! Whose Noors are these?' He<sup>-azwj</sup> Called out: "O Muhammad<sup>-saww</sup>! These are Noors of the Imams<sup>-asws</sup> from your<sup>-saww</sup> offspring!"

قُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا تُسَمِّيهِمْ لِي قَالَ نَعَمْ أَنْتَ الْإِمَامُ وَ الْخَلِيفَةُ بَعْدِي تَقْضِي دِينِي وَ تُنْجِزُ عِدَاتِي وَ بَعْدَكَ ابْنَاكَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ بَعْدَ الْحُسَيْنِ ابْنُهُ عَلِيُّ زَيْنُ الْعَابِدِينَ وَ بَعْدَ عَلِيِّ ابْنُهُ مُحَمَّدٌ يُدْعَى بِالْبَاقِرِ

I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! Will you<sup>-saww</sup> not name them<sup>-asws</sup> to me<sup>-asws</sup>?' He<sup>-saww</sup> said: 'Yes. You<sup>-asws</sup> are the Imam<sup>-asws</sup> and the caliph after me<sup>-saww</sup>. You<sup>-asws</sup> will pay off my<sup>-saww</sup> debts, and fulfil my<sup>-saww</sup> promises; and after you<sup>-asws</sup> are your<sup>-asws</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and after Al-Husayn<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, Zayn Al-Abideen, and after Ali<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, called 'Al-Baqir'.

وَ بَعْدَ مُحَمَّدٍ ابْنُهُ جَعْفَرٌ يُدْعَى بِالصَّادِقِ وَ بَعْدَ جَعْفَرٍ ابْنُهُ مُوسَى يُدْعَى بِالْكَاطِمِ وَ بَعْدَ مُوسَى ابْنُهُ عَلِيُّ يُدْعَى بِالرِّضَا وَ بَعْدَ عَلِيِّ ابْنُهُ مُحَمَّدٌ يُدْعَى بِالزَّكِيِّ وَ بَعْدَ مُحَمَّدٍ ابْنُهُ عَلِيُّ يُدْعَى بِالنَّقِيِّ وَ بَعْدَهُ ابْنُهُ الْحُسَيْنُ يُدْعَى بِالْأَمِينِ

And after Muhammad<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup>, he<sup>-asws</sup> will be called 'Al-Sadiq', and after Ja'far<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, he<sup>-asws</sup> will be called 'Al-Kazim', and after Musa<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, he<sup>-asws</sup> is called 'Al-Reza', and after Ali<sup>-asws</sup> is his<sup>-asws</sup> son Muhammad<sup>-asws</sup> called 'Al-Zaki', and after Muhammad<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup> called as 'Al-Naqi', and after him<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> called as 'Al-Ameen'.

وَ الْقَائِمُ مِنْ وُلْدِ الْحُسَيْنِ سَيِّبِي وَ أَشْبَهُ النَّاسِ بِي يَمَلُؤُهَا قِسْطًا وَ عَدْلًا كَمَا مَلَأْتِ حُورًا وَ ظُلْمًا:

And Al-Qaim<sup>-asws</sup> from sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, having my<sup>-saww</sup> name and being the most resembling of the people with me<sup>-saww</sup>. He<sup>-asws</sup> fill it (world) with fairness and justice just as it would have been filled with tyranny and injustice''.

قَالَ الرَّجُلُ فَمَا بَالُ قَوْمٍ وَعَوَّا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص تُمْ دَفَعُوكُمْ عَنْ هَذَا الْأَمْرِ وَ أَنْتُمْ الْأَعْلَوْنَ نَسَبًا وَ نُوَطَّأُ بِالنَّبِيِّ وَ فَهَمَّا بِالْكِتَابِ وَ السُّنَّةِ

The man said, 'So what is the matter with a people who have retained that from Rasool-Allah<sup>-saww</sup>, then they are pushing you<sup>-asws</sup> all away from this command, and you<sup>-asws</sup> are higher in lineage and kinship with the Prophet<sup>-saww</sup>, and understanding with the Book and the Sunnah?'

قَالَ عَ ارَادُوا قَلْعَ اَوْتَادِ الْحَرَمِ وَ هَتَكَ سُئُورَ الْاَشْهُرِ الْحَرَمِ مِنْ بَطُونِ الْبَطُونِ وَ نُورِ نَوَاطِرِ الْعُيُونِ بِالظُّنُونِ الْكَاذِبَةِ وَ الْاَعْمَالِ الْبَايِرَةِ بِالْاَعْوَانِ الْجَائِرَةِ فِي الْبُلْدَانِ الْمُظْلَمَةِ بِالْبُهْتَانِ الْمُهْلِكَةِ بِالْقُلُوبِ الْخَرِيَةِ فَرَامُوا هَتَكَ السُّئُورِ الرَّكِيَّةِ وَ كَسَرُوا اِنْبِيَةَ [اِنْبِيَةَ] اَللّٰهُ النَّقِيَّةِ وَ مَشَكَاتٍ يَعْزُفُهَا الْجَمِيعُ وَ عَيْنِ الرَّجَاجَةِ وَ مَشَكَاتِ الْمِصْبَاحِ وَ سُبُلِ الرَّشَادِ وَ خَيْرَةِ الْوَاحِدِ الْقَهَّارِ حَمَلَةَ بَطُونِ الْقُرْآنِ

He<sup>-asws</sup> said: ‘They wanted to uproot the pegs of the sanctuary and violate the veils of the sacred months from the bellies of the bellies, and Noor of the eyes of the beholders, by the conjectures, the lies, and the corrupt practices with the assistance of the tyrants in the dark cities, by the slanders destructive with the ruined hearts. They shot violating the pure veils, and broke the Words of Allah<sup>-azwj</sup>, the Pure, and lamps which the entirety recognise, and glass eyes, and lamps, the lanterns, and the ways of rightful guidance, and choice of the One, the Subduer, bearer of the esoteric of the Quran.

فَالْوَيْلُ لَهُمْ مِنْ طَمَطَامِ النَّارِ وَ مِنْ رَبِّ كَبِيرٍ مُتَعَالٍ بِمَسِّ الْقَوْمِ مَنْ حَفَضَنِي وَ حَاوَلُوا الْاِذْهَانَ فِي دِينِ اَللّٰهِ فَاِنْ يُدْفَعُ عَنَّا مَحْنُ الْبَلْوَى حَمَلْنَاهُمْ مِنَ الْحَقِّ عَلَيَّ مَحْضِهِ وَ اِنْ يَكُنِ الْاُخْرَى فَلَا تَأْسَ عَلَيَّ الْقَوْمِ الْفَاسِقِيْنَ.

So, the woe is for them from the midst of the Fire, and from a Great Lord<sup>-azwj</sup>, Exalted. Evildest of the people is one who derogates me<sup>-asws</sup> and they commit the offences in the religion of Allah<sup>-azwj</sup>. So, if the Trial of the afflictions is Raised from us, we<sup>-asws</sup> shall carry them upon the pure truth, and if the other happens, **therefore do not grieve upon the transgressing people” [5:26]”**.<sup>11</sup>

- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله إن الله قادر على أن ينزل آيةً و سيربك في آخر الزمان آيات منها ذابته الأرض و الدجال و نزول عيسى ابن مريم و طلوع الشمس من مغربها.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **‘Surely Allah is Able upon Sending down a Sign [6:37]**, and He<sup>-azwj</sup> will Show you signs at the end of times. From these is walker of the earth, and Al-Dajjal<sup>la</sup>, and descent of Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup>, and rising of the sun from its west”<sup>.12</sup>

قرب الإسناد بالإسناد قال سمعت الرضا ع يقول يزعم ابن أبي حمزة أن جعفرًا زعم أن أبي القائم و ما علم جعفر بما يحدث من أمر الله فوالله لقد قال الله تبارك و تعالى يحيي لرسوله ص ما أذري ما يفعل بي و لا يكتم إن أتبع إلا ما يوحى إلي

(The book) ‘Qurb Al Asnad’ – By the chain, said,

‘I heard Al-Reza<sup>-asws</sup> saying: ‘Ibn Hamza claims that my<sup>-asws</sup> father<sup>-asws</sup> is Al-Qaim<sup>ajtf</sup>, and Ja’far<sup>-asws</sup> did not know what would be occurring from the Commands of Allah<sup>-azwj</sup>. By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> Blessed and Exalted has Said the narrative of His<sup>-azwj</sup> Rasool<sup>-sawww</sup>: **and I don’t know**

<sup>11</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 225

<sup>12</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 4 a

**what is to transpire with me and with you all. Surely, I only follow what is Revealed unto me, [46:9].**

وَكَانَ أَبُو جَعْفَرٍ ع يَقُولُ أَرْبَعَةٌ أَخْدَاتٍ تَكُونُ قَبْلَ قِيَامِ الْقَائِمِ تَدُلُّ عَلَى خُرُوجِهِ مِنْهَا أَخْدَاتٌ قَدْ مَضَى مِنْهَا ثَلَاثَةٌ وَ بَقِيَ وَاحِدٌ فَلَنَا جَعَلْنَا فِدَاكَ وَ مَا مَضَى مِنْهَا

And Abu Ja’far<sup>asws</sup> had said: ‘Four events will transpire before rising of Al-Qaim<sup>asws</sup> pointing to his<sup>ajfj</sup> emergence. From these, three have passed, and there remains one’. We said, ‘May Allah<sup>azwj</sup> Make us to be sacrificed for you<sup>asws</sup>! And what from these have passed?’

قَالَ رَجَبٌ حُلَعٍ فِيهِ صَاحِبُ خُرَاسَانَ وَ رَجَبٌ وَتَبَّ فِيهِ عَلَى ابْنِ زُبَيْدَةَ وَ رَجَبٌ يُخْرُجُ فِيهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِالْكُوفَةِ

He<sup>asws</sup> said: ‘(Month of) Rajab in which the master of Khurasan would vacate, and a (month of) Rajab in which Ibn Zubeyda would be pounced upon, and a (month of) Rajab in which Muhammad Bin Ibrahim will rebel at Al-Kufa’.

فَلَنَا لَهُ فَالْرَجَبِ الرَّابِعِ مُتَّصِلٌ بِهِ قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ .

We said to him<sup>asws</sup>, ‘So the fourth Rajab is connected with it?’ He<sup>asws</sup> said: ‘That is how Abu Ja’far<sup>asws</sup> had said’<sup>13</sup>.

قَالَ أَمَا إِنَّهُ لَمْ يُؤَقِّتْ لَنَا فِيهِ وَقْتٌ وَ لَكِنْ إِذَا حَدَّثْنَاكُمْ بِشَيْءٍ فَكَانَ كَمَا نَقُولُ فَفَعَلُوا صَدَقَ اللَّهُ وَ رُسُولُهُ وَ إِنْ كَانَ بِخِلَافِ ذَلِكَ فَفَعَلُوا صَدَقَ اللَّهُ وَ رُسُولُهُ تُؤَجَّرُوا مَرَّتَيْنِ وَ لَكِنْ إِذَا اشْتَدَّتْ الْحَاجَةُ وَ الْفَاقَةُ وَ أَنْكَرَ النَّاسُ بَعْضُهُمْ بَعْضًا فَعِنْدَ ذَلِكَ تَوَقَّعُوا هَذَا الْأَمْرَ صَبَاحًا وَ مَسَاءً

He<sup>asws</sup> said: ‘But, it has not been timed for us<sup>asws</sup> any timing regarding it, but whenever we<sup>asws</sup> narrate to you all with anything, and it happens just as we<sup>asws</sup> have said, then be saying, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> spoke the truth’. And if it happens differently to that, then be saying, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> spoke the truth’, you will be Recompensed twice. But, when the needs and the destitution intensify and the people deny each other, during that anticipate this matter morning and evening!’

فُلْتُ جَعَلْتُ فِدَاكَ الْحَاجَةُ وَ الْفَاقَةُ قَدْ عَرَفْنَاهَا فَمَا إِتَّكَرَ النَّاسُ بَعْضُهُمْ بَعْضًا

I said, ‘May I be sacrificed for you<sup>asws</sup>! The needs and the destitution, we recognise these. But what is the people denying each other?’

قَالَ يَا ابْنَ الرَّجُلِ أَخَاهُ فِي حَاجَةٍ فَيَلْقَاهُ بِغَيْرِ الْوَجْهِ الَّذِي كَانَ يَلْقَاهُ فِيهِ وَ يُكَلِّمُهُ بِغَيْرِ الْكَلَامِ الَّذِي كَانَ يُكَلِّمُهُ .

<sup>13</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajfj</sup>, Ch 25 H 7

He<sup>-asws</sup> said: ‘The man would come to his brother regarding a need, he would meet him with the face other than that which he used to meet him with, and he would speak to him with other than the speech which he used to speak to him with’.<sup>14</sup>

قَالَ وَ حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ وَ حُمْرَانُ بْنُ أَعْيَنَ أَنَّهُمَا سَمِعَا مُهَاجِرًا الْمَكِّيَّ يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ قَالَ رَسُولُ اللَّهِ ص يُعُودُ عَائِدًا بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ جَيْشٌ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ بَيْدَاءِ الْمَدِينَةِ حُسِفَ بِهِمْ.

He said, ‘And it is narrated to me by Amro Bin Murrah, and Humran Bin Ayn, they heard Muhaji Al Makky saying,

‘I heard Umm Salama<sup>-ra</sup> saying: ‘Rasool-Allah<sup>-saww</sup> said: ‘The refugee would seek refuge with the House (Kabah), so an army would be sent to him until they would be at Bayda’a of Al-Medina, it would be submerged with them’.<sup>15</sup>

وَ رُوِيَ عَنْ حَدِيثِ بْنِ الْبَيْهَانِ أَنَّ النَّبِيَّ ص ذَكَرَ فِتْنَةً تَكُونُ بَيْنَ أَهْلِ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ فَبَيْنَا هُمْ كَذَلِكَ يُخْرَجُ عَلَيْهِمُ السُّفْيَانِيُّ مِنَ الْوَادِي الْيَابِسِ فِي قَوْرِ ذَلِكَ حَتَّى يَنْزِلَ دِمَشْقَ فَيُبْعَثُ جَيْشَيْنِ جَيْشًا إِلَى الْمَشْرِقِ وَ آخَرَ إِلَى الْمَدِينَةِ حَتَّى يَنْزِلُوا بِأَرْضِ بَابِلَ مِنَ الْمَدِينَةِ الْمَلْعُونَةِ يَعْنِي بَعْدَادَ فَيَقْتُلُونَ أَكْثَرَ مِنْ ثَلَاثَةِ آلَافٍ وَ يَفْضَحُونَ أَكْثَرَ مِنْ مِائَةِ امْرَأَةٍ وَ يَقْتُلُونَ بِهَا ثَلَاثَ مِائَةِ كَبْشٍ مِنْ بَنِي الْعَبَّاسِ

And it is reported from Huzeyfa Bin Al Yaman,

‘The Prophet<sup>-saww</sup> mentioned a Fitna to transpire between the people of the east and the west. He<sup>-saww</sup> said: ‘While they would be like that, Al-Sufyani would emerge to them from the dry valley right away until he descends at Damascus. He would send two armies, an army to the east and another to Al-Medina, until they descend at the land of Babel from the Accursed city, meaning Baghdad. They will kill more than three thousand and they would expose more than one hundred women, and more than three hundred military commanders from the Abbasids would be killed.

ثُمَّ يَنْحَدِرُونَ إِلَى الْكُوفَةِ فَيَخْرِبُونَ مَا حَوْلَهَا ثُمَّ يَخْرَجُونَ مُتَوَجِّهِينَ إِلَى الشَّامِ فَتَخْرُجُ رَايَةٌ هُدًى مِنَ الْكُوفَةِ فَتَلْحَقُ ذَلِكَ الْجَيْشَ فَيَقْتُلُوهُمْ لَا يُقَلِّتُ مِنْهُمْ مُخْبِرٌ وَ يَسْتَنْقِذُونَ مَا فِي أَيْدِيهِمْ مِنَ السَّيِّئِ وَ الْعَنَائِمِ

Then they would be rolling down to Al-Kufa and they would be ruining what is around it. Then they will be going out heading to Syria. A flag of guidance would emerge from Al-Kufa and meet that army and would kill them. No informant would escape from them, and they would rescue whatever prisoner there would be in their hands and the war booty.

وَ يَخْلُ الْجَيْشُ الثَّانِي بِالْمَدِينَةِ فَيَسْتَهْبِئُهَا ثَلَاثَةَ أَيَّامٍ بِلِبَائِهَا ثُمَّ يَخْرَجُونَ مُتَوَجِّهِينَ إِلَى مَكَّةَ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ بَعَثَ اللَّهُ جَبْرَيْلَ فَيَقُولُ يَا جَبْرَيْلُ اذْهَبْ فَأَبْدِهِمْ

And the second army would be released at Al-Medina. They would plunder it for three consecutive days, then they would go out heading to Makkah until when they would be at Al-

<sup>14</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 9

<sup>15</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 11 c

Bayda’a, Allah<sup>-azwj</sup> would Send Jibraeel<sup>-as</sup>. He<sup>-azwj</sup> would Say: “O Jibraeel<sup>-as</sup>! Go and destroy them!”

فَيَضْرِبُهَا بِرَجْلِهِ ضَرْبَةً يَحْسِفُ اللَّهُ بِهَا عَنْدَهَا وَ لَا يُفْلِتُ مِنْهَا إِلَّا رَجُلَانِ مِنْ جُهَيْنَةَ فَلِلَّذَلِكَ جَاءَ الْقَوْلُ وَ عِنْدَ جُهَيْنَةَ الْحَبْرُ الْيَقِينُ – فَذَلِكَ قَوْلُهُ وَ لَوْ تَرَى إِذْ فَرَعُوا إِلَى آخِرِهَا أَوْزَدَهُ التَّلْعَلِي فِي تَفْسِيرِهِ.

He<sup>-as</sup> will strike it with his<sup>-as</sup> left wing with a strike, Allah<sup>-azwj</sup> would Submerge them at it, and no one would escape from it except two men from Juheyana. For that reason came the word, ‘And at Juheyana is the certain news!’ For that are His<sup>-azwj</sup> Words: **And if only you could see when they will panic, [34:51]** – up to its end. Al-Sa’alby has referred to it in his Tafseer”.<sup>16</sup>

إكمال الدين ابن الوليد عن الصَّفَّارِ عن ابن معروف عن ابن فضال عن ظريف بن ناصح عن أبي الحصين قال سمعتُ أبا عبد الله ع يقول سئل رسول الله صلى الله عليه وآله عن الساعة فقال عند إيمان بالنجوم و تكذيب بالقدر.

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Fazzal, from Tareyf Bin Nasih, from Abu Al-Husayn who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> was asked about the Hour. He<sup>-saww</sup> said: ‘During the belief in the stars (astrology) and belying of pre-Determination’”.<sup>17</sup>

مع، معاني الأخبار ما، الأمالي للشيخ الطوسي ابن الوليد عن مُحَمَّدِ الْعَطَّارِ وَ أَحْمَدَ بْنَ إِدْرِيسَ مَعَا عَنِ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنِ الْحَكَمِ بْنِ سَالِمِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ إِنَّا وَ آلُ أَبِي سُفْيَانَ أَهْلُ بَيْتَيْنِ تَعَادَيْنَا فِي اللَّهِ فَلَمَّا صَدَقَ اللَّهُ وَ قَالُوا كَذَبَ اللَّهُ قَاتَلَ أَبُو سُفْيَانَ رَسُولَ اللَّهِ ص وَ قَاتَلَ مُعَاوِيَةَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ قَاتَلَ يَزِيدُ بْنُ مُعَاوِيَةَ الْحُسَيْنَ بْنُ عَلِيٍّ ع وَ السُّفْيَانِيُّ يُقَاتِلُ الْقَائِمَ ع.

(The books) ‘Ma’any al Akhbar, (and) ‘Al Amaali’ of the Sheykh Al Tusi – Ibn Al Waleed, from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ashary, from Al Sayyari, from Al Hakam Bin Salim, from the one who narrated it,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘I<sup>-asws</sup> and the progeny of Abu Sufyan are people of two households being inimical for the Sake of Allah<sup>-azwj</sup>. We<sup>-asws</sup> say Allah<sup>-azwj</sup> Spoke the truth. They are saying Allah<sup>-azwj</sup> has lied. Abu Sufyan fought against Rasool-Allah<sup>-saww</sup>, and Muawiya fought against Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Yazeed Bin Muawiya<sup>-la</sup> fought against Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Al-Sufyani will fight against Al-Qaim<sup>ajtf</sup>’”.<sup>18</sup>

إكمال الدين ابن عَصَامِ عَنِ الْكُلَيْبِيِّ عَنِ الْقَاسِمِ بْنِ الْعَلَاءِ عَنِ إِسْمَاعِيلِ بْنِ عَلِيٍّ الْقُرُونِيِّ عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْقَائِمُ مَنْصُورٌ بِالرُّعْبِ مُؤَيَّدٌ بِالنَّصْرِ تُطَوَّى لَهُ الْأَرْضُ وَ تَطْهَرُ لَهُ الْكُنُوزُ وَ يَبْلُغُ سُلْطَانُهُ الْمَشْرِقَ وَ الْمَغْرِبَ وَ يُظْهِرُ اللَّهُ عَزَّ وَ جَلَّ بِهِ دِينَهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَلَا يَنْبَغِي فِي الْأَرْضِ حَرْابٌ إِلَّا عُيِّرَ وَ يَنْزِلُ رُوحُ اللَّهِ عِيسَى ابْنُ مَرْيَمَ ع فَيُصَلِّي خَلْفَهُ

<sup>16</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 11 d

<sup>17</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 15

<sup>18</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 18

(The book) ‘Ikmal Al Deen’ – Ibn Isam, from Al Kulayni, from Al Qasim Bin Al A’ala, from Ismail Bin Ali Al Qazwiny, from Ali Bin Ismail, from Aasim Bin Humeyr, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far<sup>asws</sup> saying: ‘Al-Qaim<sup>ajtf</sup> would be helped by the awe supported by the victory. The earth (ground) would fold for him<sup>ajtf</sup> and the treasures would appear for him<sup>ajtf</sup>, and his<sup>ajtf</sup> authority will reach the east and the west, and Allah<sup>azwj</sup> Mighty and Majestic would Cause His<sup>azwj</sup> religion to prevail by him<sup>ajtf</sup> and even if the Polytheists dislike it. So there will not remain any ruin in the earth except it would be built, and the Spirit of Allah<sup>azwj</sup>, Isa Ibn Maryam<sup>as</sup> will descend and pray Salat behind him<sup>ajtf</sup>’.

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَتَى يَخْرُجُ قَائِمُكُمْ

I said to him<sup>asws</sup>, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! When will your<sup>asws</sup> Qaim<sup>ajtf</sup> emerge?’

قَالَ إِذَا تَشَبَّهَ الرَّجَالُ بِالنِّسَاءِ وَ النِّسَاءُ بِالرِّجَالِ وَ اِكْتَفَى الرَّجَالُ بِالرِّجَالِ وَ اِكْتَفَى النِّسَاءُ بِالنِّسَاءِ وَ رَكِبَ ذَوَاتُ الْفُرُوجِ السُّرُوحَ وَ قُبِلَتْ شَهَادَاتُ الرُّورِ وَ رُدَّتْ شَهَادَاتُ الْعَدْلِ وَ اسْتَحَفَّ النَّاسُ بِالرِّمَاءِ وَ اِزْتَكَابَ الزَّانِءُ وَ اَكَلِ الرَّبَا وَ اتَّقَمَى الْأَشْرَارُ مَخَافَةَ أَلْسِنَتِهِمْ

He<sup>asws</sup> said: ‘When the men resemble with the women and the women with the men, and the men satisfy with the men and the women with the women, and the ones with the vaginas (women) ride the saddles, and the false testimonies would be accepted, and the just testimonies would be rejected, and the people would take lightly with the blood, and the adultery would be indulged it, and the interest consumed, and the evil ones would be feared of their tongues.

وَ خَرَجَ السُّفْيَانِيُّ مِنَ الشَّامِ وَ الْيَمَانِيُّ مِنَ الْبَيْمَنِ وَ حُسِفَ بِالْبَيْدَاءِ وَ قُتِلَ غُلَامٌ مِنْ آلِ مُحَمَّدٍ صِ بَيْنَ الرَّكْنِ وَ الْمَقَامِ اسْمُهُ مُحَمَّدُ بْنُ الْحَسَنِ النَّعْسِ الرَّكْبِيُّ وَ جَاءَتْ صَبِيحَةٌ مِنَ السَّمَاءِ بِأَنَّ الْحَقَّ فِيهِ وَ فِي شِيعَتِهِ

And Al-Sufyani will emerge from Syria, and Al-Yamani from Al-Yemen, and there will be a submergence at Al-Bayda’a, and a boy from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> would be killed between the (Yemeni) corner and Al-Maqam (of Ibrahim<sup>as</sup>) (of the Kabah), his name being Muhammad Bin Al-Hassan Al-Nafs Al-Zakiya, and a scream would come from the sky: ‘The truth is in him and his Shias!’

فَعِنْدَ ذَلِكَ خُرُوجُ قَائِمِنَا فَإِذَا خَرَجَ أَسْنَدَ ظَهْرَهُ إِلَى الْكَعْبَةِ وَ اجْتَمَعَ إِلَيْهِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ رَجُلًا وَ أَوَّلُ مَا يُنْطِقُ بِهِ هَذِهِ الْآيَةُ بَقِيَّتُ اللَّهِ حَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

During that our<sup>asws</sup> Qaim<sup>ajtf</sup> will emerge. When he<sup>ajtf</sup> does emerge, he<sup>ajtf</sup> will lean his<sup>ajtf</sup> back to the Kabah and three hundred and thirteen men would gather to him, and the first of what he<sup>ajtf</sup> would speak with would be this Verse: **The remaining one of Allah is better for you if you were Momineen [11:86].**

ثُمَّ يَقُولُ أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ فَإِذَا اجْتَمَعَ إِلَيْهِ الْعِثْدُ وَ هُوَ عَشْرَةُ آلَافٍ رَجُلٍ خَرَجَ فَلَا يَبْقَى فِي الْأَرْضِ مَعْبُودٌ دُونَ اللَّهِ عَزَّ وَ جَلَّ مِنْ صَنَمٍ وَ غَيْرِهِ إِلَّا وَقَعَتْ فِيهِ نَارٌ فَاحْتَرَقَ وَ ذَلِكَ بَعْدَ غَيْبَةٍ طَوِيلَةٍ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ بِالْغَيْبِ وَ يُؤْمِنُ بِهِ.

Then he<sup>ajtf</sup> will say: ‘I<sup>ajtf</sup> am the remaining one of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth!’ So when the ‘Iqd’ gather to him<sup>ajtf</sup>, and it is ten thousand men, he<sup>ajtf</sup> will rebel. There will not remain in the earth

anyone being worshipped except Allah<sup>-azwj</sup> Mighty and Majestic, neither an idol nor anything else except and that fire would occur in it, and it would be incinerated. And what would be after a lengthy occultation, for Allah<sup>-azwj</sup> to Know who obeys Him<sup>-azwj</sup> in the absence and believes in Him<sup>-azwj</sup>’ .<sup>19</sup>

إكمال الدين الطالقاني عن الجلودي عن الحسين بن معاذ عن قيس بن حفص عن يونس بن أرقم عن أبي سيار الشيباني عن الصحاك بن مزاحم عن التزالي بن سبرة قال حطبتنا علي بن أبي طالب ع فحمد الله و أننى عليه ثم قال سلوني أيها الناس قبل أن تفقدوني ثلاثاً فقام إليه صعصعة بن صوحان فقال يا أمير المؤمنين متى يخرج الدجال

(The book) ‘Ikmal Al Deen’ – Al Talaqany, from Al Jaloudy, from Al-Husayn Bin Muaz, from Qays Bin Hafis, from Yunus Bin Arqam, from Abu Sayyar Al Shaybani, from Al Zahhaq Bin Muzahim, from Al Nazal Bin Sabrah who said,

‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> addressed us. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: ‘O you people! Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>!’ – thrice. Sa’sa Bin Sowhan stood up to him<sup>-asws</sup> and said, ‘O Amir Al-Momineen<sup>-asws</sup>! When will Al-Dajjal<sup>-la</sup> emerge?’

فقال له علي ع افعذ فقد سمع الله كلامك و علم ما أردت و الله ما المسئول عنه بأعلم من السائل و لكن لذلك علامات و هيئات يتبع بعضها بعضاً كحذو النعل بالنعل و إن شئت أتبأتك بما قال نعم يا أمير المؤمنين

Ali<sup>-asws</sup> said to him: ‘Be seated, for Allah<sup>-azwj</sup> has Heard your speech and He<sup>-azwj</sup> Knows what you intend. By Allah<sup>-azwj</sup>! The one questioned is no more knowing about it than the questioner, but there are signs and appearances. They will follow each other like the step of the slipper with the slipper, and if you so like, I<sup>-asws</sup> can inform you with these’. He said, ‘Yes, O Amir Al-Momineen<sup>-asws</sup>!’

فقال ع احفظ فإن علامة ذلك إذا أمت الناس الصلاة و أضاعوا الأمانة و استحلوا الكذب و أكلوا الربا و أخذوا الرشا و شيدوا البنيان و باعوا الدين بالدنيا و استعملوا السفهاء و شاوروا النساء و قطعوا الأرحام و اتبعوا الأهواء و استخفوا بالدماء

He<sup>-asws</sup> said: ‘Memorise, for the signs of that are, when the people kill the Salat and waste the entrustments, and permit the lies, and consume the interest, and they take the bribes, and erect the (tall) buildings, and sell the religion for the world, and utilise the foolish ones, and consult the women, and cut off the kinships, and pursue the personal desires, and take lightly the blood.

و كان الحليم ضعفاً و الظلم فحراً و كانت الأمراء فجرةً و الوزراء ظلمةً و العرفاء حونةً و العزاة فسقةً و ظهرت شهادات الرور و استعلن الفجور و قول البهتان و الإثم و الطغيان و حليت المصاحف و زحرفت المساجد و طولت المنار

And the leniency would be (considered) a weakness, and the injustice, a pride, and the rich ones would be immoral and the ministers oppressors, and ones in high positions (chiefs), betrayers, and the reciters (of the Quran) would be mischief-makers, and the false testimonies would appear, and the immorality would be committed openly, and the word of

<sup>19</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfi</sup>, Ch 25 H 24

slander, and the sins, and the aggression, and the Quran would be recited sweetly, and the Masjids would be decorated, and the minarets would be tall.

وَأَكْرَمَ الْأَشْرَارَ وَازْدَحَمَتِ الصُّفُوفُ وَاخْتَلَفَتِ الْأَهْوَاءُ وَنُقِضَتِ الْعُقُودُ وَاقْتَرَبَ الْمُؤَعُودُ وَشَارَكَ التِّسَاءُ أَرْوَاجَهُمْ فِي التِّجَارَةِ حِرْصاً عَلَى الدُّنْيَا وَ  
عَلَّتْ أَصْوَاتُ الْمُسَاقِي وَاسْتَمِعَ مِنْهُمْ وَكَانَ رَعِيْمَ الْقَوْمِ أَرْذَلَهُمْ وَاتَّقَى الْفَاجِرُ مَخَافَةَ شَرِّهِ

And the evil ones would be honoured, and the rows (for the Salats) would be crowded, and the opinions would differ, and the agreements would be broken, and the promises broken, and the women would be participants (partners) of their husbands in the business in greed upon the world, and the voices of the mischief-makers would be raised high and be listened from, and the leaders of the people would be their lowest, and the immoral considered to be pious in fear from his evil.

وَ صَدِيقَ الْكَاذِبِ وَ أَوْثَمِينَ الْخَائِنِ وَ اتَّخَذَتِ الْقَبِيَانُ وَ الْمَعَارِفُ وَ لَعَنَ آخِرَ هَذِهِ الْأُمَّةِ أَوْلَهَا وَ رَكِبَ ذَوَاتِ الْفُرُوجِ السُّرُوحَ وَ تَشَبَّهَ التِّسَاءُ بِالرِّجَالِ وَ  
الرِّجَالُ بِالتِّسَاءِ وَ شَهِدَ شَاهِدٌ مِنْ غَيْرِ أَنْ يُسْتَشْهَدَ وَ شَهِدَ الْآخِرُ قَضَاءً لِذِمَامٍ بِغَيْرِ حَقِّ عَرَفَهُ

And a friend would be considered a liar and the treacherous would be trusted, and female singers and orchestras would be taken, and the last of this community would curse its first ones, and the women would be riding the saddles, and the women would resemble the men, and the men with the women, and a witness would testify to other than what he had witnessed, and another would testify to get an unjust judgment without right having been recognised.

وَ تُفْقِئَةَ لِعَيْرِ الدِّينِ وَ آثَرُوا عَمَلَ الدُّنْيَا عَلَى الْآخِرَةِ وَ لَبَسُوا جُلُودَ الضَّأْنِ عَلَى قُلُوبِ الدِّنَابِ وَ قُلُوبُهُمْ أَنْتَنُ مِنَ الْجَيْفِ وَ أَمْرٌ مِنَ الصَّبْرِ

And jurisprudence would be attained for other than the religion, and the work of the world would be preferred over the Hereafter, and the skin of sheep would be worn upon the hearts of wolves, and their hearts would stink more than the carcass and bitterer than the aloe.

فَعِنْدَ ذَلِكَ الْوَحَا الْوَحَا الْعَجَلُ الْعَجَلُ خَيْرُ الْمَسَاكِينِ يَوْمَئِذٍ يَبْتُ الْمَقْدِسِ لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَتَمَعَّى أَحَدُهُمْ أَنَّهُ مِنْ سَكَّانِهِ

During that, the spot, the spot, the haste, the haste! The best of settlements in those days would be Bayt Al-Maqdis. There will come a time upon the people, one of them would wish he was from its dwellers!’

فَقَامَ إِلَيْهِ الْأَصْبَعُ بْنُ نُبَاتَةَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الدَّجَالِ

Al-Asbagh Bin Nubata stood up to him<sup>-asws</sup> and said, ‘O Amir Al-Momineen<sup>-asws</sup>! Who is Al-Dajjal<sup>-la</sup>?’

فَقَالَ أَلَا إِنَّ الدَّجَالَ صَائِدُ بْنُ الصَّيْدِ فَالْشَّقِيُّ مَنْ صَدَقَهُ وَ السَّعِيدُ مَنْ كَذَّبَهُ يَخْرُجُ مِنْ بَلَدَةٍ يُقَالُ لَهَا أُصْبَهَانُ مِنْ قَرْيَةٍ تُعْرَفُ بِالْيَهُودِيَّةِ عَيْنُهُ الْيَمْنَى  
مَمْسُوحَةٌ وَ الْآخَرَى فِي جَبْهَتِهِ نُضِيءٌ كَأَنَّهَا كَوْكَبُ الصُّبْحِ فِيهَا عِلْقَةٌ كَأَنَّهَا مَمْرُوجَةٌ بِالْذَّمِّ

He<sup>-asws</sup> said: ‘Indeed! Al-Dajjal<sup>-la</sup> is Sa’id Bin Al-Sayd. Wretched is the one who ratifies him<sup>-la</sup> and fortunate is the one who belies him<sup>-la</sup>. He<sup>-la</sup> will emerge from a city called Asbahan (Isfahan in Iran), from a town known as Al-Yehudiya. His<sup>-la</sup> right eye would be blink and the

other in his<sup>-la</sup> forehead would be shining as if it is the morning star. In it would be a lump as if it is mixed with blood.

بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ يَفْرَأُهُ كُلُّ كَاتِبٍ وَ أَمْرِي يَحُوضُ الْبِحَارَ وَ تَسِيرُ مَعَهُ الشَّمْسُ بَيْنَ يَدَيْهِ جَبَلٌ مِنْ دُخَانٍ وَ خَلْفُهُ جَبَلٌ أَبْيَضُ يَرَى النَّاسُ أَنَّهُ طَعَامٌ  
يَخْرُجُ فِي فَحْطٍ شَدِيدٍ تَحْتَهُ جِمَارٌ أَقْمَرُ خُطْوَةُ جِمَارِهِ مِيلٌ تُطَوِي لَهُ الْأَرْضُ مِنْهَا مَنْهَلًا

In between his<sup>-la</sup> would be inscribed, ‘Kafir’. Every scribe and illiterate wading through the seas would read it, and the sun would travel with him<sup>-la</sup>. In front of him<sup>-la</sup> would a mountain of smoke and behind him<sup>-la</sup> would be a white mountain. The people would view it as food emerging in severe drought. Under him<sup>-la</sup> would be white donkey. The step of his<sup>-la</sup> donkey would be a mile. The earth (ground) would be folded for him<sup>-la</sup>, watering place by watering place.

وَ لَا يَمُرُّ بِمَاءٍ إِلَّا غَارَ إِلَى يَوْمِ الْقِيَامَةِ يُنَادِي بِأَعْلَى صَوْتِهِ يَسْمَعُ مَا بَيْنَ الْحَافِقَيْنِ مِنَ الْجِنَّ وَ الْإِنْسِ وَ الشَّيَاطِينِ يَقُولُ إِلَيَّ أَوْلِيَايَ أَنَا الَّذِي خَلَقْتُ فَسَوَى  
وَ قَدَّرْتُ فَهَدَى أَنَا رَبُّكُمْ الْأَعْلَى

And he<sup>-la</sup> will not pass by a spring except it would sink (dry up) up to the Day of Qiyamah. He<sup>-la</sup> will call out at the top of his<sup>-la</sup> voice to be heard by what is between the two sides of the Jinn and the humans and the Satans<sup>-la</sup>. He<sup>-la</sup> will say, ‘To me<sup>-la</sup>, my<sup>-la</sup> friends! I<sup>-la</sup> am the one **Who Created, then Completed [87:2] And the One Who Determined, then Guided [87:3] He said: ‘I am your lord, the most exalted!’ [79:24].**

وَ كَذَبَ عَدُوُّ اللَّهِ إِنَّهُ الْأَعْوَرُ يَطْعَمُ الطَّعَامَ وَ يَمْشِي فِي الْأَسْوَاقِ وَ إِنَّ رَبُّكُمْ عَزَّ وَ جَلَّ لَيْسَ بِأَعْوَرَ وَ لَا يَطْعَمُ وَ لَا يَمْشِي وَ لَا يُزُولُ تَعَالَى اللَّهُ عَنِ ذَلِكَ  
عُلُوًّا كَبِيرًا

And he<sup>-la</sup> would be lying, enemy of Allah<sup>-azwj</sup>! He<sup>-la</sup> is the one-eyed, eating the food and walking in the markets, and your Lord<sup>-azwj</sup> Mighty and Majestic isn’t one-eyed nor does He<sup>-azwj</sup> eat nor walk nor move. Exalted is Allah<sup>-azwj</sup> from that, Lofty, Great.

أَلَا وَ إِنَّ أَكْثَرَ أَشْيَاعِهِ يَوْمَئِذٍ أَوْلَادُ الزَّانَا وَ أَصْحَابُ الطَّيَالِسَةِ الْحُضْرُ يَقْتُلُهُ اللَّهُ عَزَّ وَ جَلَّ بِالشَّامِ عَلَى عَقَبَةٍ تُعْرَفُ بِعَقَبَةِ أَفِيْقٍ لثَلَاثِ سَاعَاتٍ مِنْ يَوْمِ  
الْجُمُعَةِ عَلَى يَدَيْ مَنْ يُصَلِّي الْمَسِيحَ عِيسَى ابْنُ مَرْيَمَ خَلْفَهُ

Indeed! Most of his<sup>-la</sup> loyalists on that day would be children of adultery and companions of the green scarves. Allah<sup>-azwj</sup> Mighty and Majestic would Kill him<sup>-la</sup> at Syria upon a hill known as Afeeq hill, three hours from the day of Friday, upon the hand of the one<sup>-ajfi</sup> - the Messiah Isa Ibn Maryam<sup>-as</sup> would be praying behind.

أَلَا إِنَّ بَعْدَ ذَلِكَ الطَّائِمَةَ الْكُبْرَى قُلْنَا وَ مَا ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Indeed! After that would be the great distress!’ We said, ‘And what is that O Amir Al-Momineen<sup>-asws</sup>?’

قَالَ خُرُوجِ دَائِمَةٍ مِنَ الْأَرْضِ مِنْ عِنْدِ الصَّغَا مَعَهَا خَاتِمٌ سَلِيمَانَ وَ عَصَا مُوسَى تَضَعُ الْخَاتِمَ عَلَى وَجْهِ كُلِّ مُؤْمِنٍ فَيُطْبَعُ فِيهِ هَذَا مُؤْمِنٌ حَقًّا وَ تَضَعُهُ عَلَى  
وَجْهِ كُلِّ كَافِرٍ فَيَكْتَتَبُ فِيهِ هَذَا كَافِرٌ حَقًّا حَتَّى إِنَّ الْمُؤْمِنَ لَيُنَادِي الْوَيْلُ لَكَ يَا كَافِرٌ وَ إِنَّ الْكَافِرَ لَيُنَادِي طُوبَى لَكَ يَا مُؤْمِنٌ وَ دِدْتُ أَنِّي الْيَوْمَ مِثْلَكَ فَأَفْوَزَ  
فَقُورًا

He<sup>-asws</sup> said: ‘Emergence of walker of the earth by Al-Safa. With it would be the ring of Suleyman<sup>-as</sup>, and staff of Musa<sup>-as</sup>. He will place the ring upon the face of every Momin and stamp upon him: ‘This is a Momin, truly’, and place upon the face of every Kafir, and it would be inscribed upon it: ‘This is a Kafir, truly’. Until the Momin would call out, ‘The woe be unto you, O Kafir!’, and the Kafir would call out, ‘Beatitude is for you, O Momin! I wish I had been like you today, so I would have succeeded with a success!’

ثُمَّ تَرْفَعُ الدَّابَّةُ رَأْسَهَا فَيَرَاهَا مَنْ بَيْنَ الْخَافِقَيْنِ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ بَعْدَ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا فَعِنْدَ ذَلِكَ تُرْفَعُ التَّوْبَةُ فَلَا تَوْبَةَ تُقْبَلُ وَلَا عَمَلٌ يُرْفَعُ وَلَا يُنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تُكْرَمْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا

Then the walker would raise its head and see the ones between the two sides, by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic, after rising of the sun from its west. During that, the (opportunity) of repentance would be raised, so there will neither be any repentance being accepted nor any deed to be raised, **a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. [6:158]**’.

ثُمَّ قَالَ ع لَا تَسْأَلُونِي عَمَّا يَكُونُ بَعْدَ ذَلِكَ فَإِنَّهُ عَهْدٌ إِلَيَّ حَبِيبِي ع أَنْ لَا أُخْبِرَ بِهِ غَيْرَ عَتْرَتِي

Then he<sup>-asws</sup> said: ‘Do not ask me<sup>-asws</sup> what would happen after that, for it is a pact to me<sup>-asws</sup> by my<sup>-asws</sup> beloved (Rasool-Allah<sup>-sawww</sup>) that I<sup>-asws</sup> should not inform anyone with it apart from my<sup>-asws</sup> offspring’.

فَقَالَ النَّزَّلُ بْنُ سَبْرَةَ لَصَعْصَعَةَ مَا عَنَى أَمِيرُ الْمُؤْمِنِينَ بِهَذَا الْقَوْلِ فَقَالَ صَعْصَعَةُ يَا ابْنَ سَبْرَةَ إِنَّ الَّذِي يُصَلِّي خَلْفَهُ عَيْسَى ابْنُ مَرْيَمَ هُوَ الثَّانِي عَشَرَ مِنَ الْعَتْرَةِ التَّاسِعِ مِنْ وُلْدِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ هُوَ الشَّمْسُ الطَّالِعَةُ مِنْ مَغْرِبِهَا

Al-Nazzal Bin Sabrah said to Sa’sa, ‘What did Amir Al-Momineen<sup>-asws</sup> mean by this word?’ Sa’sa said, ‘O Ibn Sabrah! The one behind whom Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> would be praying Salat, he<sup>ajtf</sup> is the twelfth from the offspring, the ninth from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and he<sup>ajtf</sup> is the sun emerging from its west.

يُظْهِرُ عِنْدَ الرُّكْنِ وَ الْمَقَامِ يُظْهِرُ الْأَرْضَ وَ يَضَعُ مِيزَانَ الْعَدْلِ فَلَا يَظْلِمُ أَحَدٌ أَحَدًا فَأَخْبَرَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَّ حَبِيبَهُ رَسُولَ اللَّهِ ص عَهْدٌ إِلَيْهِ إِلَّا يُجْبَرُ بِمَا يَكُونُ بَعْدَ ذَلِكَ غَيْرَ عَتْرَتِهِ الْأَيْمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

He<sup>-ajif</sup> shall appear by Al Rukn (The Yemeni corner) and Al Maqam (of Ibrahim<sup>-as</sup>), and he<sup>ajtf</sup> will place the scale of justice, so no one will be unjust to anyone. Amir Al-Momineen<sup>-asws</sup> informed that his<sup>-asws</sup> beloved Rasool-Allah<sup>-sawww</sup> had pacted to him<sup>-asws</sup> that he<sup>-asws</sup> should not inform with what would be happening after that, other than to his<sup>-asws</sup> offspring, the Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all!’<sup>20</sup>

إِكْمَالِ الدِّينِ أَبِي عَنِ الْحَمِيرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ عَنِ الْأَهْوَازِيِّ عَنِ صَفْوَانَ عَنِ مُحَمَّدِ بْنِ حَكِيمٍ عَنِ مَبْمُونِ بْنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ حَسَنٌ قَبْلَ قِيَامِ الْقَائِمِ ع الْبِمَانِيُّ وَ السُّفْيَانِيُّ وَ الْمُنَادِيُّ يُنَادِي مِنَ السَّمَاءِ وَ حَسَفٌ بِالْبَيْدَاءِ وَ قَتْلُ النَّفْسِ الرَّجِيَّةِ.

<sup>20</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajif</sup>, Ch 25 H 26

(The book) ‘Ikmal Al Deen’ – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al Ahwazy, from Safwan, from Muhammad Bin Hakeem, from Maymoun Alban,

‘From Abu Abdullah Al-Sadiq<sup>asws</sup> having said: ‘(There shall be) five before rising of Al-Qaim<sup>ajtf</sup> – Al-Yamani, and Al-Sufyani, and the caller calling out from the sky, and submergence at Al-Bayda, and killing of Al-Nafs Al-Zakiya (the pure soul)’’.<sup>21</sup>

إكمال الدين ابن الوليد عن الصفار عن ابن معروف عن علي بن مهزيار عن الحجاج عن ثعلبة عن شعيب الحداء عن صالح مؤلى بني العذراء قال سمعت أبا عبد الله الصادق ع يقول ليس بين قيام قائم آل محمد و بين قتل النفس الزكية إلا خمس عشرة ليلة.

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al Hajjal, from Sa’alba, from Shueyb Al Haza’a, from Salih a slave of the clan of Al Azra’a who said,

‘I heard Abu Abdullah<sup>asws</sup> Al-Sadiq<sup>asws</sup> saying: ‘There isn’t anything between rising of Al-Qaim<sup>ajtf</sup> of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and the killing of Al-Nafs Al-Zakiya (the pure soul) except fifteen nights’’.<sup>22</sup>

إكمال الدين بهذا الإسناد عن الأهوازي عن صفوان عن عيسى بن أعين عن المعلّى بن خنيس عن أبي عبد الله ع قال إن أمر السفيناء من الأمر المختوم و خروجه في رجب.

(The book) ‘Ikmal Al Deen’ – By this chain, from Al Ahwazy, from Safwan, from Isa Bin Ayn, from Al Moalla Bin Khuneys,

‘From Abu Abdullah<sup>asws</sup> having said: ‘The matter of Al-Sufyani is from the inevitable matters, and his emergence would be in (month of) Rajab’’.<sup>23</sup>

إكمال الدين ماجيلويه عن عمه عن الكوفي عن ابن أبي عمير عن ابن أذينة قال أبو عبد الله ع قال أبي ع قال أمير المؤمنين صلوات الله عليه يخرج ابن آكلة الأكباد من الوادي اليابس و هو رجل ربعة وحش الوجه ضخم الهامة يوجهه أثر الجدرى إذا رأته حسبته أعور اسمه عثمان و أبوه عنبسة و هو من ولد أبي سفیان حتى يأتي أرض قرار و معين فيستوي على منبرها.

(The book) ‘Ikmal Al Deen’ – Majaylawiya, from his uncle, from Al Kufi, from Ibn Abu Umeyr, from Ibn Uzuna,

‘Abu Abdullah<sup>asws</sup> said: ‘My<sup>asws</sup> father<sup>asws</sup> said: ‘Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, said: ‘The son of the liver eater (Muawiya) will emerge from the dry valley, and he is a man of moderate stature, monstrous (terrifying) face, large head. In his face would be impacts of smallpox. When you see him, you would reckon he is one-eyed. His

<sup>21</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajif</sup>, Ch 25 H 29

<sup>22</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajif</sup>, Ch 25 H 30

<sup>23</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajif</sup>, Ch 25 H 32

name is Usman and his father is Anbasa, and he is from the sons of Abu Sufyan, until he will come to a settled land (Al-Kufa) and water. He will sit upon its pulpit”.<sup>24</sup>

إكمال الدين أبي و ابن الوليد معاً عن محمد بن أبي القاسم عن الكوفي عن الحسين بن سفيان عن فتية بن محمد عن عبد الله بن أبي منصور قال سألت أبا عبد الله ع عن اسم السفياني فقال و ما تصنع باسمه إذا ملك كنوز الشام الخمس دمشق و حمص و فلسطين و الأردن و قنشرين فتوقعوا عند ذلك الفرج

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed, both together from Muhammad bin Abu Al Qasim, from Al Kufi, from Al-Husayn Bin Sufyan, from Quteyba Bin Muhammad, from Abdullah Bin Abu Mansour who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the name of Al-Sufyani. He<sup>-asws</sup> said: ‘And what will you do with (knowing) his name when he will own the five treasures (towns) of Syria (Al-Shaam) – Damascus, and Homs, and Palestine, and Jordan, and Qinnasreen (near Aleppo)? So anticipate the relief during that’.

فأنت يملك تسعة أشهر قال لا و لكن يملك ثمانية أشهر لا يزيد يوماً.

I said, ‘He will rule for nine months?’ He<sup>-asws</sup> said: ‘No, but he will rule for eight months, not exceeding by a day!’<sup>25</sup>

إكمال الدين ابن الوليد عن ابن أبان عن الأهوازي عن النضر عن يحيى الحلبي عن حكيم الحباط عن محمد بن همام عن ودد عن أبي جعفر ع قال آيتان بين يدي هذا الأمر خسوف القمر لخمس و خسوف الشمس لخمس عشرة و لم يكن ذلك منذ هبط آدم ع إلى الأرض و عند ذلك سقط حساب المنجمين.

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Hakam Al Khayat, from Muhammad Bin Hammam, from warid,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘There are two signs in front of his matter – eclipse of the moon on the fifth and eclipse of the sun on the fifteenth, and that has not happened since Adam<sup>-as</sup> came down to the earth, and during that the calculations of the astrologers would fall (be invalidated)’.<sup>26</sup>

إكمال الدين ابن المنتول عن السعدآبادي عن البرقي عن أبيه عن ابن أبي عمير عن أبي أيوب عن أبي بصير عن أبي عبد الله ع قال تنكسف الشمس لخمس مضي من شهر رمضان قبل قيام القائم ع.

<sup>24</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 36

<sup>25</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 38

<sup>26</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 41

(The book) ‘Ikmal Al Deen’ – Ibn Al Mutawakkil, from Al Sa’adabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The sun would be eclipsed on the five (days) passed from a month of Ramazan before rising of Al-Qaim<sup>ajtf</sup>’’.<sup>27</sup>

الإرشاد غط، الغيبة للشيخ الطوسي الفضل بن شاذان عن أحمد بن محمد بن أبي نصر عن ثعلبة عن بدر بن الحليل الأزدي قال قال أبو جعفر ع آيتان تكونان قبل القائم لم يكونا [تكونا] منذ هبط آدم ع إلى الأرض تنكسف الشمس في الصيف من شهر رمضان والقمر في آخره

(The book) ‘Al Irshad’, (and), ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl Bin Shazan, from Ahmad bin Muhammad Bin Abu Nasr, from Sa’alba, from Badr Bin Al Khaleel Al Azdy who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘Two signs will happen before Al-Qaim<sup>ajtf</sup>, not having happened since Adam<sup>-as</sup> came down to the earth – eclipse of the sun in the middle of a month of Ramazan, and the moon (eclipse) at the end of it’.

فقال الرجل يا ابن رسول الله تنكسف الشمس في آخر الشهر والقمر في الصيف

The man said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! The sun eclipses at the end of the month and the moon in the middle (of it)!’

فقال أبو جعفر ع إني لأعلم بما تقول و لكنهما آيتان لم يكونا [تكونا] منذ هبط آدم ع.

Abu Ja’far<sup>-asws</sup> said: ‘I<sup>-asws</sup> am more knowing with what you are saying, but these two are signs not having happened since Adam<sup>-as</sup> came down’’.<sup>28</sup>

إكمال الدين بهذا الإسناد عن الأهوازي عن صفوان عن عبد الرحمن بن الحجاج عن سليمان بن خالد قال سمعت أبا عبد الله ع يقول فدام القائم ع موتان موت أحمر وموت أبيض حتى يذهب من كل سبعة خمسة فالموت الأحمر السيف والموت الأبيض الطاعون.

(The book) ‘Ikmal Al Deen’ – By this chain, from Al Ahwazy, from Safwan, from Abdul Rahman Bin Al Hajjaj, from Suleyman Bin Khalid who said,

<sup>27</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 43

<sup>28</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 67

'I heard Abu Abdullah<sup>asws</sup> saying, 'Before Al-Qaim<sup>ajtf</sup> there will be two deaths – red death and white death, to the extent that five would go (die) from every seven. The red death is the sword, and the white death is the plague''.<sup>29</sup>

إكمال الدين بهذا الإسناد عن أبي أيوب عن أبي بصير و محمد بن مسلم قال سمعنا أبا عبد الله ع يقول لا يكون هذا الأمر حتى يذهب ثلثا الناس فقبل له فإذا ذهب ثلثا الناس فما يبقى فقال ع أ ما ترضون أن تكونوا الثلث الباقي.

(The book) 'Ikmal Al Deen' – By this chain, from Abu Ayoub, from Abu Baseer and Muhammad Bin Muslim both said,

'We heard Abu Abdullah<sup>asws</sup> saying: 'This matter cannot happen until two-thirds of the people are gone (dead)!' It was said to him<sup>asws</sup>, 'So when two-thirds of the people are gone, then what will remain?' He<sup>asws</sup> said: 'Are you not pleased that you (Shias) will be the remaining third?''<sup>30</sup>

الغيبة للشيخ الطوسي جماعة عن التلعكبري عن أحمد بن علي الرازي عن محمد بن علي عن عثمان بن أحمد السماك عن إبراهيم بن عبد الله الهاشمي عن يحيى بن أبي طالب عن علي بن عاصم عن عطاء بن السائب عن أبيه عن عبد الله بن عمر قال قال رسول الله ص لا تقوم الساعة حتى يخرج نحو من ستين كذابا كلهم يقولون أنا نبي.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – A group, from Al Talukbary, from Ahmad Bin Ali Al Razy, from Muhammad Bin Ali, from Usman Bin Ahmad Al Sammak, from Ibrahim Bin Abdullah Al Hashimy, from Yahya Bin Abu Talib, from Ali Bin Aasim, from Ata'a Bin Al Sa'aib, from his father, from Abdullah Bin Umar who said,

'Rasool-Allah<sup>saww</sup> said: 'The Hour will not be established until around sixty liars emerge, all of them saying, 'I am a Prophet<sup>as!</sup>'<sup>31</sup>

الغيبة للشيخ الطوسي الفضل بن شاذان عن الوشاء عن أحمد بن عائد عن أبي حديجة قال قال أبو عبد الله ع لا يخرج القائم حتى يخرج اثنا عشر من بني هاشم كلهم يدعو إلى نفسه.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl Bin Shazan, from Al Washa, from Ahmad Bin A'aiz, from Abu Huzeyfa who said,

'Abu Abdullah<sup>asws</sup> said: 'Al-Qaim<sup>ajtf</sup> will not emerge until twelve emerge from the clan of Hashim<sup>as</sup>, each of them calling to himself''.<sup>32</sup>

<sup>29</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajfj</sup>, Ch 25 H 42

<sup>30</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajfj</sup>, Ch 25 H 44

<sup>31</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajfj</sup>, Ch 25 H 46

<sup>32</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajfj</sup>, Ch 25 H 47

الغيبة للشيخ الطوسي ابن فضال عن حماد عن الحسين بن المختار عن أبي نصر عن عامر بن وائلة عن أمير المؤمنين ع قال قال رسول الله ص عشر قبل الساعة لا بد منها السفياني والدجال والدخان والدابة و خروج القائم و طلوع الشمس من مغربها و نزول عيسى ع و حنق بالمشرك و حنق بجريدة العرب و نار تخرج من فعر عدن تسوق الناس إلى المحشر .

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Ibn Fazzal, from Hammad, from Al-Husayn Bin Al Mukhtar, from Abu Nasr, from Aamir Bin Wasila,

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Ten (signs) before (establishment of) the Hour, there is no escape from these – Al-Sufyani, and Al-Dajjal<sup>la</sup>, and the walker (of the earth), and emergence of Al-Qaim<sup>ajtf</sup>, and rising of the sun from its west, and descend of Isa<sup>as</sup>, and submergence in the east, and a submergence in the Arabian Gulf, and fire emerging from the bottom of Aden ushering the people to the (plains of) Resurrection’’.<sup>33</sup>

الغيبة للشيخ الطوسي الفضل عن علي بن أسباط عن محمد بن أبي البلاد عن علي بن محمد الأودي عن أبيه عن جدّه قال قال أمير المؤمنين ع بين يدي القائم موت أحمر و موت أبيض و جزاء في حينه و جزاء في غير حينه أحمر كاللوان الدم فأما الموت الأحمر فالسيف و أما الموت الأبيض فالطاعون .

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl, from Ali Bin Asbat, from Muhammad Bin Abu Al Bilad, from Ali Bin Muhammad Al Awdy, from his father, from his grandfather who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘In front of Al-Qaim<sup>ajtf</sup> there is red death, and white death, and locusts in their time, and locusts outside their time, red like the colour of blood. As for the red death, it is the sword, and as for the white death, it is the plague’’.<sup>34</sup>

الغيبة للشيخ الطوسي الفضل عن نصر بن مزاحم عن أبي لهيعة عن أبي زرعة عن عبد الله بن رزين عن عمارة بن ياسر رضي الله عنه أنه قال: دعوة أهل بيت نبيكم في آخر الزمان فالزموا الأرض و كفوا حتى تروا قادتها فإذا خالف الترك الروم و كثرت الحروب في الأرض و ينادي مناد على سور دمشق و نيل لارم من شر قد اقترب و يجرب حائط مسجدها .

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl, from Nasr Bin Muzahim, from Abu Lahiya, from Abu Zur’a, from Abdullah Bin Razeyn,

‘From Ammar Bin Yasser<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, having said: ‘The call of the People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup> would be at the end of times, so stick to the ground (homes) and restrain (your tongues) until you see its leader. When the Turks oppose Rome and the wars are a lot in the earth, and a caller calls out upon the walls of Damascus: ‘Woe be of a necessary evil to have drawn near!’, and the wall of its Masjid would be ruined’’.<sup>35</sup>

<sup>33</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajif</sup>, Ch 25 H 48

<sup>34</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajif</sup>, Ch 25 H 59

<sup>35</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajif</sup>, Ch 25 H 60

غط، الغيبة للشيخ الطوسي روى حَدْمُ بْنُ بَشِيرٍ قَالَ قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ صِفْ لِي خُرُوجَ الْمَهْدِيِّ وَعَرَفِي دَلَائِلَهُ وَعَلَامَاتِهِ

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – It is reported by Hazlam Bin Bashir who said,

‘I said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, ‘Describe to me the emergence of Al-Mahdi<sup>ajtf</sup> and introduce his<sup>ajtf</sup> evidence and his<sup>ajtf</sup> signs’.

فَقَالَ يَكُونُ قَبْلَ خُرُوجِهِ خُرُوجُ رَجُلٍ يُقَالُ لَهُ عَوْفُ السُّلَمِيِّ بِأَرْضِ الْجَزِيرَةِ وَ يَكُونُ مَاوَاهُ تَكْرِيتَ وَ قَتْلُهُ بِمَسْجِدِ دِمَشْقَ ثُمَّ يَكُونُ خُرُوجُ شُعَيْبِ بْنِ صَالِحٍ مِنْ سَمَرْقَنْدَ

He<sup>-asws</sup> said: ‘Before his<sup>ajtf</sup> emergence would be the emergence of a man called Awf Al-Sulamy in the land of Al-Jazeera (the island), and his shelter would be Takreet, and his killing would be in a Masjid of Damascus. Then would be the emergence of Shuayn Bin Salih from Samarqand.

ثُمَّ يَخْرُجُ السُّفْيَانِيُّ الْمَلْعُونُ مِنَ الْوَادِي الْبَابِسِ وَ هُوَ مِنْ وُلْدِ عَتَبَةَ بْنِ أَبِي سُفْيَانَ فَإِذَا ظَهَرَ السُّفْيَانِيُّ الْحَتْفَى الْمَهْدِيِّ ثُمَّ يَخْرُجُ بَعْدَ ذَلِكَ.

Then would be the emergence of Al-Sufyani the Accursed from the dry valley, and he is from the sons of Utbah Bin Abu Sufyan. So, when Al-Sufyani appears, Al-Mahdi<sup>ajtf</sup> would be hidden, then he<sup>ajtf</sup> will emerge after that”<sup>36</sup>.

الغيبة للشيخ الطوسي الْفَضْلُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْبَطَائِنِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ قُدَامَ الْقَائِمِ لَسَنَةَ عَيْدَادَةً – يَفْسُدُ التَّمْرُ فِي النَّحْلِ فَلَا تَشْكُوا فِي ذَلِكَ.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl, from Ibn Mahboub, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Before Al-Qaim<sup>-asws</sup> there would be a year of abundance (of rain) spoiling the dates in the trees, so do not complain regarding that”<sup>37</sup>.

الغيبة للشيخ الطوسي جَمَاعَةٌ عَنِ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنِ أَبِي نُعَيْمٍ نَصْرِ بْنِ عِصَامِ بْنِ الْمُعِيرَةِ الْعَمْرِيِّ عَنِ أَبِي يُوسُفَ يَعْقُوبَ بْنِ نُعَيْمِ بْنِ عَمْرٍو قَرْقَارَةَ الْكَاتِبِ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْأَسَدِيِّ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ إِسْمَاعِيلِ بْنِ عَبَّاسٍ عَنِ مُهَاجِرِ بْنِ حَكِيمٍ عَنِ مُعَاوِيَةَ بْنِ سَعِيدٍ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ إِذَا اخْتَلَفَ رُحْمَانٌ بِالشَّمَامِ فَهِيَ آيَةٌ مِنْ آيَاتِ اللَّهِ تَعَالَى قَبْلَ ثَمَمَةَ

(The book) ‘Al Ghayba’ – of the Sheykh Al Tusi – A group, from Abu Al Mufazzal Al Shaybani, from Abu Nueym Nasr Bin Isam Bin Bin Al Mugheira, from Abu Yusuf Bin Nueym Bin Amro Qarqara the scribe, from Ahmad Bin Muhammad Al Asady, from Muhammad Bin Ahmad, from Ismail Bin Abbas, from Muhajir Bin Hakeem, from Muawiya Bin Saeed,

<sup>36</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajtf</sup>, Ch 25 H 65

<sup>37</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajtf</sup>, Ch 25 H 69

‘From Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said to me<sup>-asws</sup>: ‘When the two spears differ at Syria, so it is a sign from the signs of Allah<sup>-azwj</sup> the Exalted’. It was said, ‘Then what?’

قَالَ ثُمَّ رَجَفَتْ تَكُونُ بِالشَّامِ تَهْلِكُ فِيهَا مِائَةُ أَلْفٍ يَجْعَلُهَا اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ وَ عَذَاباً عَلَى الْكَافِرِينَ فَإِذَا كَانَ ذَلِكَ فَانظُرُوا إِلَى أَصْحَابِ الْبَرَاذِينِ الشُّهْبِ -  
وَ الرَّاياتِ الصُّفْرِ نُقِيلُ مِنَ الْمَعْرِبِ حَتَّى تَحُلَّ بِالشَّامِ

He<sup>-asws</sup> said: ‘Tremors will happen at Syria, one hundred thousand would die in it. Allah<sup>-azwj</sup> would Make it to be a mercy for the Momineen and a Punishment upon the Kafirs. When that happens, then look at the companions of grey workhorses and the yellow flags coming from the west until they disband at Syria.

فَإِذَا كَانَ ذَلِكَ فَانظُرُوا حَسَنًا بِقَرْيَةٍ مِنْ قُرَى الشَّامِ يُقَالُ لَهَا خَرَشْنَا [حَرَسْنَا] فَإِذَا كَانَ ذَلِكَ فَانظُرُوا ابْنَ آكَلَةِ الْأَكْبَادِ بِوَادِي الْيَابِسِ.

When that happens, then await a submergence with a town from the towns called Kharshana (Harasta). When that happens, then await the son of the liver-eater (Hinda) at the dry valley”.<sup>38</sup>

الغيبة للشيخ الطوسي أحمد بن علي الرازي عن محمد بن إسحاق المقرئ عن المقانعي عن بكار عن إبراهيم بن محمد عن جعفر بن سعد الأسدي عن أبيه عن أبي عبد الله ع قال عام أو سنة الفتح ينبئ الفرات حتى يدخل أرفة الكوفة.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Ahmad Bin Ali Al Razy, from Muhammad Bin Is’haq Al Muqry, from Al Muqanie, from Bakkar, from Ibrahim Bin Muhammad, from Ja’far Bin Sa’ad Al Asady, from his father,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Period or year of conquest, the water of the Euphrates would break until it enters the alleyways of Al-Kufa’”.<sup>39</sup>

بِحَدِّ إِسْنَادٍ عَنِ الْحُسَيْنِ عَنِ ابْنِ سَبَابَةَ عَنِ عِمْرَانَ بْنِ مَيْمَنٍ عَنِ عَبَّادَةَ بْنِ رَبِيعٍ قَالَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَا حَامِسُ حَمْسَةٍ وَ أَصْعَرُ الْقَوْمِ سِتًّا فَسَمِعْتُهُ يَقُولُ حَدَّثَنِي أَخِي رَسُولُ اللَّهِ ص أَنَّهُ قَالَ لِي خَاتَمُ أَلْفِ نَبِيٍّ وَ إِنَّكَ خَاتَمُ أَلْفِ وَصِيٍّ وَ كُفِّتُ مَا لَمْ يُكَلَّفُوا

By this chain, from Al-Husayn, from Ibn Sayaba, from Imran Bin Meesam, from Abaya Bin Rabie who said,

‘I entered to see Amir Al-Momineen<sup>-asws</sup> and I was fifth of the five and the youngest of the group in age. I heard him<sup>-asws</sup> saying: ‘My<sup>-asws</sup> brother<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> narrated to me<sup>-asws</sup>. He<sup>-saww</sup> said: ‘I<sup>-saww</sup> am last of a thousand Prophets<sup>-as</sup> and you<sup>-asws</sup> are last of a thousand successors<sup>-as</sup>, and you<sup>-asws</sup> have been encumbered with what they<sup>-as</sup> had not been encumbered with’.

فَقُلْتُ مَا أَنْصَفَكَ الْقَوْمُ يَا أَمِيرَ الْمُؤْمِنِينَ

I said, ‘The people have not been fair with you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>!’

<sup>38</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 73

<sup>39</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 76

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ يَا ابْنَ أَخٍ وَ اللَّهِ إِنِّي لَأَعْلَمُ أَلْفَ كَلِمَةٍ لَا يَعْلَمُهَا غَيْرِي وَ غَيْرِ مُحَمَّدٍ ص وَ إِنَّهُمْ لَيَقْرَأُونَ مِنْهَا آيَةً فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ هِيَ  
وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

He<sup>-asws</sup> said: ‘It isn’t where you are going (with it), O son of a brother! By Allah<sup>-azwj</sup> I<sup>-asws</sup> know a thousand phrases no one knows apart from me<sup>-asws</sup> and Muhammad<sup>-saww</sup>, and they are reciting a Verse from it (which is) in the Book of Allah<sup>-azwj</sup> Mighty and Majestic, and it is: **And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82].**

وَ مَا يَتَذَبَّرُونَهَا حَقٌّ تَذَبَّرُهَا أَلَا أَخْرَجْتُمْ بِأَخْرِ مَلِكٍ بَنِي فُلَانٍ قُلْنَا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

And they are not pondering it as is the right of pondering it. Shall I<sup>-asws</sup> inform you all with the end of the rule of the clan of so and so?’ We said, ‘Yes, O Amir Al-Momineen<sup>-asws</sup>!’

قَالَ قَتْلُ نَفْسٍ حَرَامٍ فِي يَوْمٍ حَرَامٍ فِي بَلَدٍ حَرَامٍ عَنْ قَوْمٍ مِنْ قُرَيْشٍ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا لَهُمْ مَلِكٌ بَعْدَهُ غَيْرَ خَمْسَ عَشْرَةَ لَيْلَةً

He<sup>-asws</sup> said: ‘Killing of a sacred soul during a sacred day in a sacred city from a people from Qureysh. By the One<sup>-azwj</sup> Who Split the seed and Formed the people! There will be no kingdom for them after it except for fifteen days!’

قُلْنَا هَلْ قَبْلَ هَذَا مِنْ شَيْءٍ أَوْ بَعْدَهُ فَقَالَ صَبِيحَةٌ فِي شَهْرِ رَمَضَانَ تُفْرَغُ الْبَيْطَانُ وَ تُوقِظُ النَّائِمُ وَ تُخْرِجُ الْفَتَاةَ مِنْ خُدْرِهَا.

We said, ‘Is there anything from before this or after it?’ He<sup>-asws</sup> said: ‘A scream in a month of Ramazan. The wakeful one would panic and the sleeping one would wake up, and the young girls would come out from their rooms’<sup>.40</sup>

الغيبية للنعماني ابنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنِ ابْنِ جَبَلَةَ عَنِ مُحَمَّدِ بْنِ سَلِيمَانَ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ السُّفْيَانِيُّ وَ الْقَائِمِيُّ فِي سَنَةِ وَاحِدَةٍ.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqdah, from Al Qasim Bin Muhammad, from Ubeys Bin Hisham, from Ibn Jabalah, from Muhammad Bin Suleyman, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far Muhammad Bin Ali<sup>-asws</sup> having said: ‘Al-Sufyani and Al-Qaim<sup>ajif</sup> would be within one year’<sup>.41</sup>

الغيبية للنعماني مُحَمَّدُ بْنُ هَمَّانٍ عَنِ الْقَزَّازِيِّ عَنِ مُعَاوِيَةَ بْنِ جَابِرٍ عَنِ الْبَرْزَنْطِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ قَبْلَ هَذَا الْأَمْرِ يُنُوحُ فَلَمْ أَدْرِ مَا الْبُنُوحُ فَحَجَّجْتُ فَسَمِعْتُ أَعْرَابِيًّا يَقُولُ هَذَا يَوْمَ يُنُوحُ فَقُلْتُ لَهُ مَا الْبُنُوحُ فَقَالَ السَّنْدِيدُ الْحَرِّ.

<sup>40</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajif</sup>, Ch 25 H 100 b

<sup>41</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajif</sup>, Ch 25 H 106

(The book) ‘Ghayba’ of Al Numani – Muhammad Bin Hammam, from Al Fazary, from Muawiya Bin Jabir, from Al Bazanty who said,

‘I heard Al-Reza<sup>-asws</sup> saying: ‘Before this matter would be ‘Buouh’’. I did not know what ‘Buouh’ was. I performed Hajj and I heard a Bedouin saying, ‘This is a ‘Buouh’ day’. I said to him, ‘What is ‘Buouh’?’ He said, ‘Severe heat’’.<sup>42</sup>

الغيبية للنعماني البطائني عن أبي بصير عن أبي عبد الله ع قال علامة خروج المهدي كسوف الشمس في شهر رمضان ليلة ثلاث عشرة وأربع عشرة منه.

(The book) ‘Al Ghayba’ of Al Numani’ – Al Batainy, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A sign of the emergence of Al-Mahdi<sup>ajtf</sup> is eclipse of the sun during a month of Ramazan on the night of the thirteenth and fourteenth from it’’.<sup>43</sup>

الغيبية للنعماني ابن عثمة عن علي عن محمد بن عبد الله عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع أنه قال ما يكون هذا الأمر حتى لا يبقى صنف من الناس إلا قد ولوا على الناس حتى لا يقول قائل إننا لو ولينا لعدلنا ثم يقوم القائم بالحق والعدل.

(The book) ‘Al-Ghayba’ of Al-Numani – Ibn Uqdah, from Ali, from Muhammad Bin Abdullah, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘This matter will not happen until there does not remain a type of people except and they have ruled upon the people, until a speaker would say, ‘If we were to rule, we would dispense justice’. Then Al-Qaim<sup>ajtf</sup> would rise with the truth and justice’’.<sup>44</sup>

الغيبية للنعماني و بهذا الإسناد عن هشام عن زُرارة قال قلت لأبي عبد الله عليه السلام البداء حتى قال إي و الله حتى يسمعه كل قوم بلسانهم

(The book) ‘Al-Ghayba’ of Al-Numani – And by this chain, from Hisham, from Zurara who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘The call is true?’ He<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>, until every people hear it in their own language’.

و قال أبو عبد الله ع لا يكون هذا الأمر حتى يذهب تسعة أعشار الناس.

And Abu Abdullah<sup>-asws</sup> said: ‘This matter cannot happen until nine-tenth of the people are gone (dead)’’.<sup>45</sup>

<sup>42</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 113

<sup>43</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 114

<sup>44</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 119

<sup>45</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfj</sup>, Ch 25 H 120



I said, 'Shawwal?' He<sup>-asws</sup> said: 'The affairs of the people are paralysed in it'. I said, 'Zul Qadah?' He<sup>-asws</sup> said: 'They are sitting in it'. I said, 'Zul Hijjah?' He<sup>-asws</sup> said: 'That is a month of blood'. I said, 'Al-Muharram?' He<sup>-asws</sup> said: 'The Permissible is prohibited in it and the Prohibited is permitted in it'.

فُلْتُ صَفَرَ وَ رَبِيعَ قَالَ فِيهَا خِزْيٌ فَطِيعٌ وَ أَمْرٌ عَظِيمٌ فُلْتُ جُمَادَى قَالَ فِيهَا الْفَتْحُ مِنْ أَوَّلِهَا إِلَى آخِرِهَا.

I said, 'Safar and Rabie?' He<sup>-asws</sup> said: 'In it is terrible disgrace and a mighty matter'. I said, 'Jumady?' He<sup>-asws</sup> said: 'In it is the victory, from its beginning to its end'<sup>47</sup>.

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<sup>47</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>-ajfi</sup>, Ch 25 H 165