

'Al-Sufyani and Al-Yamany

(Among Five Signs prior to the Re-appearance of the 12th Imam^{ajfi})

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

'Al-Sufyani and Al-Yamany (Among Five Signs prior to the Re-appearance of the 12th Imam^{ajfi})'

One of the most prominent signs (among '5' significant 'Signs') prior to the re-appearance of the 12th Imam^{ajfi} is the rising of Al-Sufyani (from children of Abu Sufyan) and Al-Yamani (who will love Amir-ul-Momineen^{asws}). Some Ahadith are compiled to raise awareness for the time very near to the re-appearance of the Imam^{ajfi} of our time.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَالسُّفْيَانِيُّ وَالْحَسْفُ وَقَتْلُ النَّفْسِ الزَّكِيَّةِ وَالْيَمَانِيُّ فَقُلْتُ جَعَلْتُ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أَمْخُجْ مَعَهُ قَالَ لَا فَلَمَّا كَانَ مِنَ الْعَدِ تَلَوْتُ هَذِهِ الْآيَةَ إِنْ نَشَأَ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ فَقُلْتُ لَهُ أَ هِيَ الصَّيْحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَعْدَائِ اللَّهِ عَزَّ وَجَلَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said:

I heard Abu Abdullah^{asws} saying: 'There are five signs before the rising of Al-Qaim^{asws} – The scream, and the Sufyani, and the sinking (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamany'. So I said, 'May I be sacrificed for you^{asws}, if someone from your^{asws} Household comes out (in revolt) before these signs, shall we come out (revolt) with him?' He^{asws} said: 'No'. So when it was the next morning, I recited this Verse: **"[26:4] If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it"**. I said, 'Is this the scream?' He^{asws} said: 'If that was, then the necks of the enemies of Allah^{azwj} Mighty and Majestic would stoop down in humility'.^[a]

^[a] Al-Kafi, Vol. 8, H. 14931

The Recognition of Sufyani and Yamani:

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال حدثنا علي بن إبراهيم بن هاشم عن أبيه إبراهيم بن هاشم عن محمد بن أبي عمير عن حماد بن عثمان عن عمر بن يزيد قال قال لي أبو عبد الله الصادق ع إنك لو رأيت السفيفاني لرأيت أحبث الناس أشقر أحمر أزرق يقول يا رب تأري تأري ثم النار و قد بلغ من حبه أنه يدفن أم ولد له و هي حية مخافة أن تدل عليه

Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father Ibrahim bin Hashim from Muhammad bin Abi Umair from Hammad bin Uthman from Umar Ibne Yazid that he said: Abi Abdullah al-Sadiq^{asws} said to me:

Imam Abu Abdullah^{asws} said: 'If you have seen Sufyani you have seen the most horrible man. He is red, blonde and blue. He will say: 'يا رب' My Lord, I will take revenge even if I have to go to Hell. The extent of his evil is that he would bury alive his slave mother so that she may not reveal his true ancestry.'¹

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال حدثنا عمي محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد بن أبي عمير عن عمر بن أذينة قال قال أبو عبد الله ع قال أبي ع قال أمير المؤمنين ع يخرج ابن آكلة الأكباد من الوادي اليابس و هو رجل ربعة وحش الوجه ضخمة الهامة بوجهه أثر جدري إذا رأته حسبه أعور اسمه عثمان و أبوه عنيسة و هو من ولد أبي سفیان حتى يأتي أرضا ذات قرار و معين فيستوي على منبرها

Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from Muhammad bin Abi Umair from Umar bin Uzaina that he said:

Abi Abdullah^{asws} said to me: Amir-ul-Momineen^{asws} said: 'The son of the liver-eater will come out from the valley of Yabis. He shall be of medium height. His face will be horrible. He will be fat. His face will be pock-marked. He will be one-eyed. His name will be Uthman and his father's name will be Anbasa. He will be from the progeny of Abu Sufyan. He will camp in Kufa where he will sit on the pulpit.'²

حدثنا أبي و محمد بن الحسن رضي الله عنهما قال حدثنا محمد بن أبي القاسم ماجيلويه عن محمد بن علي الكوفي قال حدثنا الحسين بن سفیان عن قتبية بن محمد عن عبد الله بن أبي منصور البجلي قال سألت أبا عبد الله ع عن اسم السفيفاني فقال و ما تصنع باسمه إذا ملك كور الشام الخمس دمشق و حمص و فلسطين و الأردن و قنسرین فتوقعوا عند ذلك الفرج قلت يملك تسعة أشهر قال لا و لكن يملك ثمانية أشهر لا يزيد يوما

Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Muhammad bin Abil Qasim Majilaway from Muhammad bin Ali Kufi: Narrated to us Husain bin Sufyan from Qutaibah Ibne Muhammad from Abdullah bin Abi Mansur Bajali that he said: I asked Abi Abdullah^{asws} about the name of Sufyani. He replied:

¹ H. 10, كمال الدين ج : 2 ص : 651

² H. 9, كمال الدين ج : 2 ص : 651

(Imam Abi Abdullah^{asws} said) 'Why do you want to know his name? When he conquers the districts of Shaam, Hams, Palestine, Jordan and Qanassireen, you wait for the reappearance.'

I asked: 'Would he rule for nine months?' He replied: 'No, only for eight months and not a day more.'³

Al-Yamani:

الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الْقُرُوبِيِّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي غَمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمَّا خَرَجَ طَالِبُ الْحَقِّ قَيْلَ لِأَبِي عَبْدِ اللَّهِ ع نَرْجُو أَنْ يَكُونَ هَذَا الْيَمَانِيُّ فَقَالَ لَا الْيَمَانِيُّ يَتَوَالَى عَلِيًّا وَ هَذَا يَبْرَأُ مِنْهُ

Hasham ibn Salim reports when the 'Talib-e-Haqq' rose against the government, it was asked from Abu Abdullah^{asws}: May be this man is the 'الْيَمَانِيُّ' Al-Yamani?

Imam^{asws} replied: No, but 'الْيَمَانِيُّ' (Al-Yamani) will have the love of Ali^{asws} but this man is an enemy of (Ali^{asws}) and holds grudges against him^{asws}.⁴

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، يقول: «الزم الأرض لا تحرك يدك و لا رجلك أبدا حتى ترى علامات أذكرها لك في سنة، و ترى مناديا ينادي بدمشق، و حسفا بقرية من قراها، و تسقط طائفة من مسجدها، فإذا رأيت الترك جازوها، فأقبلت الترك حتى نزلت الجزيرة، و أقبل الروم حتى نزلت الرملة، و هي سنة اختلاف في كل أرض من أرض العرب، و أن أهل الشام يختلفون عند ذلك على ثلاث رايات: الأصهب، و الأبقع، و السفياي، مع بني ذنب الحمار مضر، و مع السفياي أحواله من كلب، فيظهر السفياي، و من معه على بني ذنب الحمار، حتى يقتلوا قتلا لم يقتله شيء قط و يحضر رجل بدمشق، فيقتل هو و من معه قتلا لم يقتله شيء قط، و هو من بني ذنب الحمار، و هي الآية التي يقول الله تبارك و تعالی: فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ إِلَى آخِرِهِ.

Al Ayyashi, from Jabir Al Ju'fy,

'Abu Ja'far^{asws} has said: 'The commitment of the earth is that it will not move your hand, nor your feet ever, until you see such Signs in one year which I^{asws} am mentioning to you. And you will see a Caller Calling out at Damascus, and a town from the towns gets submerged (in the land), and several of its Masjids fall down, so you will see the Turks move across it. So the Turks would come over until they encamp at the Island, and the Romans would come over until they encamp at Al-Ramla, and it is a year in which there would be disputes in every land from the lands of the Arabs. And the people of Syria would be disputing during that, over three banners – the 'Bald Eagle', and the 'The Arrow-shaped Leaves', and Al-Sufyani, with the Clan of *Zanb Al-Himaar Muzir*. And with Al-Sufyani would be his maternal uncles from a dog (illegitimate one). So Al-Sufyani and the ones with him would overcome the Clan of *Zanb Al-Himaar*, until they kill them with such a killing which nothing had been

³ H. 11, كمال الدين ج : 2 ص : 652

⁴ H. 21, بحار الأنوار ج : 47 ص : 297

killed before. And a man would appear at Damascus, so he and the one with him would be killed with a killing which nothing had been killed at all (before), and he would be from the Clan of *Zanb Al-Himaar* – and it is the Verse which Allah^{azwj} Blessed and High is Speaking of **[19:37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day'**.⁵

From Holy Quran (Al-Sufyani):

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا {113}

And like that We Revealed it, an Arabic Quran, and We Explained therein of the Threats in order for them to be fearing, or a Zikr would occur for them [20:113]

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۗ وَقُلْ رَبِّ زِدْنِي عِلْمًا {114}

So, Exalted is Allah, the Truthful King, and do not be hasty with the Quran from before its Revelation is Discharged to you, and say: 'Lord! Increase me in knowledge!' [20:114]

علي بن إبراهيم: يعني ما يحدث من أمر القائم (عليه السلام) و السفيناني.

Ali Bin Ibrahim –

Regarding **[20:113] or that it may Cause a Remembrance for them** – said, 'What is narrated from the matter of Al-Qaim^{asws} and Al-Sufyani'.⁶

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام) في حديث يذكر فيه خروج القائم (عليه السلام): «لكأني أنظر إليهم - يعني القائم (عليه السلام) و أصحابه - مصعدين من نجف الكوفة ثلاثمائة و بضعة عشر رجلا كأن قلوبهم زبر الحديد، جبرئيل عن يمينه و ميكائيل عن يساره، يسير الرعب أمامه شهرا و خلفه شهرا، أمده الله بخمسة آلاف من الملائكة مسومين، حتى إذا صعد النجف قال لأصحابه: تعبدوا ليلتكم هذه، فيبيتون بين راعع و ساحد يتضرعون إلى الله، حتى إذا أصبح قال: خذوا بنا طريق النخيلة، و على الكوفة جند مجندة»

Al Ayyashi, from Abdul A'la Al Halby who said,

'Abu Ja'far^{asws} said in a Hadeeth mentioning in it the rising of Al-Qaim^{asws}: 'It is as if I^{asws} am looking at them – meaning Al-Qaim^{asws} and his^{asws} companions – going up to Najaf, Al-Kufa. Three hundred and some ten men, with their hearts being like blocks of iron. Jibraeel^{as} being on their right and Mikaeel^{as} on their left. The fear moving in front of them publicised, and behind them publicised. Allah^{azwj} would Help him^{asws} with five thousand from the Angels with a terrifying onslaught, until they overcome Al-Najaf, he^{asws} would say to his^{asws} companions: '(Perform acts of) worship in this night of yours'. So they would be in between Bowing and Prostrating, appealing to Allah^{azwj} until the morning. Take with us^{asws} the Al-Nakheela way to Al-Kufa with the recruit army.

⁵ تفسير العياشي 1: 64 / 117

⁶ تفسير القمي 2: 65

قلت: و جند مجندة؟ قال: «إي و الله، حتى ينتهي إلى مسجد إبراهيم (عليه السلام) بالنخيلة، فيصلي فيه ركعتين، فيخرج إليه من كان بالكوفة من مرجئها و غيرهم من جيش السفياي، فيقول لأصحابه: استطردوا لهم. ثم يقول: كروا عليهم،- قال أبو جعفر (عليه السلام)- و لا يجوز- و الله- الخندق منهم مخبر.

I said, 'And the recruit army?' He^{asws} said: 'Yes, by Allah^{azwj}, until he^{asws} ends up at Masjid Ibrahim^{as} at Al-Nakheela, so he^{asws} would Pray two Cycles in it. So there would come out against him^{asws} from those who were at Al-Kufa from the Murjiites and others from the army of Al-Sufyani, so he^{asws} would say to his^{asws} companions: 'Deal with them!' Then he^{asws} would say: 'Attack them!' By Allah^{azwj}! It is not permissible for an informant from them but in the ditch'.

ثم يدخل الكوفة فلا يبقى مؤمن إلا كان فيها، أوحن إليها، و هو قول أمير المؤمنين (عليه السلام)، ثم يقول لأصحابه: سيروا إلى هذا الطاغية، فیدعوه إلى كتاب الله و سنة نبيه (صلى الله عليه و آله) فيعطيه السفياي من البيعة مسلما، فيقول له كلب، و هم أخواله: ما هذا الذي صنعت؟ و الله ما نبايعك على هذا أبدا. فيقول ما أصنع؟ فيقولون: استقبله فيستقبله، ثم يقول له القائم (عليه السلام): خذ حذرك فإني أديت إليك، و أنا مقاتلك.

Then he^{asws} would enter Al-Kufa. So there would not remain a Believer except that he would be in it, or yearn for it, and it is the speech of Amir-ul-Momineen^{asws}. Then he^{asws} would be saying to his^{asws} companions: 'Go to this tyrant, and call him to the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{sawww}'. So they (the believers) would be coming to him for the pledge of allegiance in submission (Imam^{asws}). A dog (an uncle of Sufyani) would say to him (Sufyani), 'What is this which you are (intending to) do? By Allah^{azwj}! We would never pledge allegiance to them (believers) upon this, ever!' So he (Al-Sufyani) would be saying, 'What shall I do?' They would be saying, 'Accept him^{asws} so that he^{asws} would accept you'. Then Al-Qaim^{asws} would say to him: 'Take a warning, for I^{asws} have blood-money compensation (أديت) against you, and I^{asws} shall be fighting against you'.

فيصبح فيقاتلهم فيمنحه الله أكتافهم، و يأخذ السفياي أسيرا، فينطلق به و يذبجه بيده. ثم يرسل جريدة خيل إلى الروم فيستحذرون بقية بني امية، فإذا انتهوا إلى الروم قالوا: أخرجوا إلينا أهل ملتنا عندهم- فيابون، و يقولون: و الله لا نفعل: فيقول الجريدة: و الله لو أمرنا لقاتلناكم، ثم ينطلقون إلى صاحبهم فيعرضون ذلك عليه، فيقول انطلقوا فأخرجوا إليهم أصحابهم، فإن هؤلاء قد أتوا بسطان

So it would become that he^{asws} would fight against them and Allah^{azwj} would grant him^{asws} victory and Al-Sufyani would be taken as a captive. So he^{asws} would go to him and slaughter him with his^{asws} own hands. Then he^{asws} would sent his^{asws} cavalry to Rome. So they would caution the remainder of the Clan of Umayya when they end up at Rome, saying, 'Bring out to us the people of our nation who are with you!' They (Romans) would refuse, and would be saying, 'By Allah^{azwj}! We will not do it!' So the cavalry would say, 'By Allah^{azwj}! If only we had been ordered to fight you!' Then they would rush to their companions and present it (the whole affair) to them, so they would be saying, 'Quickly, bring their companions out to them, for they have come with an authority'.

و هو قول الله عز و جل: فَلَمَّا أَحْسَبُوا أَنَّنَا سَنَآ إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أَتَرْتُمْ فِيهِ وَ مَسَاكِيكُمْ لَعَلَّكُمْ تُسْتَأْلُونَ قال: يعني الكنوز التي كنتم تكتنون، قالوا يا ويلنا إنا كنا ظالمين فما زالت تلك دعوهم حتى جعلناهم حصيداً حامدين لا يبقى منهم مخبر».

And these are the Words of Allah^{azwj} Mighty and Majestic [21:12] **So when they felt Our Punishment, so they began to flee [21:13] Do not flee (now) and come back to what you**

were made to lead easy lives in and to your dwellings, so that you would be questioned. He^{asws} said: 'It Mean the treasures which you all have been hoarding. They would say [21:14] **They said: O woe be unto us! Surely we were unjust [21:15] And this ceased not to be their cry till We made them as a harvested field, motionless.** There shall not remain an informant among them'.⁷

محمد بن إبراهيم النعماني في (الغيبة): بإسناده عن كعب الأحبار، قال: إذا كان يوم القيامة حشر الناس على أربعة أصناف: صنف ركبان، و صنف على أقدامهم يمشون، و صنف مكبون، و صنف على وجوههم صم بكم عمي فهم لا يعقلون، و لا يتكلمون، و لا يؤذن لهم فيعتذرون، أولئك الذين تلفح وجوههم النار، و هم فيها كالحون.

Muhammad Bin Ibrahim Al-Nu'mani in Al-Ghayba, by his chain from Ka'ab Al-Ahbaar who said,

'When it will be the Day of Judgement, the people would be Gathered over four categories – A type who would be riding, and a type who would be walking upon their feet, and a type lying flat, and a type upon their faces. Deaf, dumb, blind, so they would not know, nor would they be speaking, nor would they be permitted to present excuses. They are the ones whose faces would be touched by the Fire, and they would be gloomy in it.

ف قيل: يا كعب، من هؤلاء الذين يحشرون على وجوههم، و هذه الحال حالهم؟ قال: كعب: أولئك الذين كانوا على الضلال و الارتداد و النكث، فبئس ما قدمت لهم أنفسهم إذا لقوا الله بحرب خليفتهم و وصي نبيهم، و عالمهم، و سيدهم، و فاضلهم، و حامل اللواء و ولي الخوض، و المرتجى، و الرجاء دون هذا العالم، و هو العلم الذي لا يجهل، و المحجة التي من زال عنها عطف، و في النار هوى، ذلك علي و رب كعب، أعلمهم علما، و أقدمهم سلما، و أوفرهم حلما، عجب كعب ممن قدم على علي غيره.

So it was said, 'O Ka'ab, who are these who would be gathered upon their faces, and this condition, would be their condition?' Ka'ab said, 'They are the ones who were upon the straying and the apostasy and the breaking of the allegiance. So evil is what they sent forward for themselves, when they would meet Allah^{azwj} having battled against their Caliph and the successor^{asws} of their Prophet^{sawww}, and their knowledgeable one^{asws}, and their Chief, and their best one, and the bearer of the Flag and the Guardian of the Fountain, and they hoped and wished for other than this knowledgeable one^{asws}, and he^{asws} had the knowledge in which there was no ignorance, and that which was not corrupted, and in the Fire they would be yearning for him^{asws} (to help them). That is Ali^{asws} and lord of Ka'ab, who^{asws} taught them knowledge, and preceded them in submission, and their most forbearing one. Ka'ab is astounded from the one who gives preference to others over Ali^{asws}.

و من نسل علي (عليه السلام) القائم المهدي (عليه السلام) ، الذي يبدل الأرض غير الأرض، و به يحتج عيسى بن مريم (عليه السلام) على نصارى الروم و الصين، إن القائم المهدي من نسل علي (عليه السلام) أشبه الناس بعيسى بن مريم خلقا و خلقا و سمتا و هيبه ، يعطيه الله عز و جل ما أعطى الأنبياء و يزيدده و يفضله.

And from the children of Ali^{asws} is Al-Qaim^{asws} Al-Mahdi^{asws}, the one who would change the earth to a different earth, and by him^{asws} would be the argument of Isa^{as} Bin Maryam^{as} upon the Christians of Rome and China. Al-Qaim Al-Mahdi^{asws} is from the children of Ali^{asws}, resembling Isa^{as} Bin Maryam^{as} in morals and ethics, and appearance and prestige. Allah^{azwj}

⁷ تفسير العتاشي 2: 49 / 56

Mighty and Majestic would Give him^{asws} what He^{azwj} Gave to the Prophets^{as} and Increase it, and Prefer him^{asws}.

إن القائم (عليه السلام) من ولد علي (عليه السلام) له غيبة كغيبه يوسف، و رجعة كرجعة عيسى بن مريم، ثم يظهر بعد غيبته مع طلوع النجم الأحمر، و خراب الزوراء و هي الري، و خسف المزورة، و هي بغداد، و خروج السفيناني، و حرب ولد العباس مع فتیان أرمينية و آذربيجان، تلك حرب يقتل فيها ألوف و ألوف، كل يقبض على سيف محلي، تخفق عليه رايات سود، تلك حروب يشوبها الموت الأحمر، و الطاعون الأكبر.

Al-Qaim^{asws} is from the sons^{asws} of Ali^{asws}. For him^{asws} would be an occultation like the occultation of Yusuf^{as}, and a return like the return of Isa Bin Maryam^{as}. Then he^{as} would appear after his^{asws} occultation after the emergence of the red star, and the ruination of Al-Zawra - and it is Al-Rayy, and the submerging of Al-Mazroura – and it is Baghdad, and the coming out of Al-Sufyani, and the battle of the sons of Al-Abbas with the youths of Armenia and Azerbaijan.

That is the battle in which thousands upon thousands would be killed. Each one holding a sword would be destroyed, having failed to the black banners. These wars would be marred by the red death, and the great plague'.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَسُ عَلَامَاتُ قَبْلِ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَالسُّفْيَانِيُّ وَالْحُسْفُفُ وَقَتْلُ النَّفْسِ الرَّكِيَّةِ وَالْيَمَانِيُّ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أَمْخُوجٌ مَعَهُ قَالَ لَا فَلَمَّا كَانَ مِنَ الْعَدِ تَلَوْتُ هَذِهِ الْآيَةَ إِنْ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَظَلَّتْ أَعْنَاقُهُمْ لَهَا حَاضِعِينَ فَقُلْتُ لَهُ أَلَيْسَ الصَّيْحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَعْدَائِ اللَّهِ عَزَّ وَجَلَّ.

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَتَى فَرَجُ شِيعَتِكُمْ قَالَ فَقَالَ إِذَا ائْتَلَفَ وَوُلِدَ الْعَبَّاسُ وَوَهَى سُلْطَانُهُمْ وَطَمِعَ فِيهِمْ مَنْ لَمْ يَكُنْ يَطْمَعُ فِيهِمْ وَخَلَعَتِ الْعَرَبُ أَعْنَاقَهَا وَرَفَعَ كُلُّ ذِي صِيصِيَّةٍ صِيصِيَّتَهُ وَظَهَرَ الشَّامِيُّ وَأَقْبَلَ الْيَمَانِيُّ وَتَحَرَّكَ الْحُسَيْنِيُّ وَخَرَجَ صَاحِبُ هَذَا الْأَمْرِ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ بِتَرَاتِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al-Sarraaj who said:

I said to Abu Abdullah^{asws}, 'When will there be relief for your^{asws} Shiites?' He^{asws} said: 'When the children of Al-Abbas differ regarding their authority, and he who was not greedy for it before, covets it, and the Arabs remove their reins, and every one with spurs (horsemen) battles for it, and Al-Shamy (The Syrian) appears, and Al-Yamany (The Yemenite) comes forward, and Al-Hasany moves (with a movement), and the Master^{asws} of this Command will come out from Al-Medina to Al-Makkah with the inheritance of the Rasool-Allah^{saww}'.

فَقُلْتُ مَا تَرَاتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ سَيَفُتُ رَسُولَ اللَّهِ وَدِرْعُهُ وَعِمَامَتُهُ وَبُرْدُهُ وَفَضِيئُهُ وَزَابِتُهُ وَلَامَتُهُ وَسَرْجُهُ حَتَّى يَنْزِلَ مَكَّةَ فَيُخْرِجُ السَّيْفَ مِنْ غِمْدِهِ وَيَلْبَسَ الدَّرْعَ وَيُنْشُرَ الرَّايَةَ وَالبُرْدَةَ وَالعِمَامَةَ وَبِتَنَاوُلِ الْقَضِيبِ يَبْدُو وَبِسُنْأَدِنَ اللَّهِ فِي ظُهُورِهِ

So I said, 'What inheritance of the Rasool-Allah^{saww}?' He^{asws} said: 'Sword of the Rasool-Allah^{saww}, and his^{saww} armour, and his^{saww} turban, and his^{saww} gown, and his^{saww} staff, and his^{saww} banner, and his^{saww} helmet, and his^{saww} saddle, until he^{asws} descends upon Makkah. So he^{asws} will take out the sword from its sheath, and put on the armor, and display the

⁸ 4 /145: الغيبة

banner, and (wear) the gown and the turban, and grab the staff by his^{asws} hand, and seek Permission of Allah^{azwj} for his^{asws} appearance.

فَيَطَّلِعُ عَلَى ذَلِكَ بَعْضُ مَوَالِيهِ فَيَأْتِي الْحَسَنِيَّ فَيُخْبِرُهُ الْحَبِيرَ فَيَبْتَدِرُ الْحَسَنِيَّ إِلَى الْخُرُوجِ فَيَنْتَبِ عَلَيْهِ أَهْلُ مَكَّةَ فَيَقْتُلُونَهُ وَ يَبْعَثُونَ بِرَأْسِهِ إِلَى الشَّامِيِّ فَيُظْهِرُهُ عِنْدَ ذَلِكَ صَاحِبُ هَذَا الْأَمْرِ فَيُبَايِعُهُ النَّاسُ وَ يَتَّبِعُونَهُ وَ يَبْعَثُ الشَّامِيُّ عِنْدَ ذَلِكَ جَيْشاً إِلَى الْمَدِينَةِ فَيُهْلِكُهُمُ اللَّهُ عَزَّ وَ جَلَّ ذُنُوبَهَا وَ يَهْرُبُ يَوْمَئِذٍ مَنْ كَانَ بِالْمَدِينَةِ مِنْ وُلْدِ عَلِيِّ (عليه السلام) إِلَى مَكَّةَ فَيَلْحَقُونَ بِصَاحِبِ هَذَا الْأَمْرِ وَ يُقْبَلُ صَاحِبُ هَذَا الْأَمْرِ نَحْوَ الْعِرَاقِ وَ يَبْعَثُ جَيْشاً إِلَى الْمَدِينَةِ فَيَأْمُرُ أَهْلَهَا وَ يَرْجِعُونَ إِلَيْهَا.

That will be announced to some of his^{asws} friends. Al-Hassany would come. So he^{asws} would inform him of the news. Al-Hassany would initiate the coming out (Al-Khurouj). The people of Makkah would pounce upon him. So they will kill him and send his head to Al-Shamy (The Syrian). During that, the Master^{asws} of this Command will appear. So the people would pledge their allegiances to him^{asws} and follow him^{asws}. And Al-Shamy (The Syrian) would send an army to Al-Medina. So Allah^{azwj} Mighty and Majestic would Destroy them before it (gets there).

On that day, those from the children of Ali^{asws} who would be in Al-Medina would flee to Makkah. So they would join up with the Master^{asws} of this Command. And the Master^{asws} of this Command would go towards Al-Iraq and send his^{asws} army to Al-Medina. Its people would express belief and they would return to it'.⁹

Holy VERSES on Re-appearance

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ {50}

Say: 'If I stray, so it would be a straying against myself, and if I follow Guidance, so it would be due to what my Lord Reveals unto me. Surely He is Hearing, Nearby' [34:50]

وَلَوْ تَرَى إِذْ فَزَعُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ {51}

And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]

وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَكَانٍ بَعِيدٍ {52}

And they shall say, 'We believe in it'. And how Could the receiving (of the Eman) be for them, from a far place? [34:52]

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۖ وَيَعْذِرُونَ بِالْعَيْبِ مِنْ مَكَانٍ بَعِيدٍ {53}

⁹ Al-Kafi, Vol. 8, H. 14733

And they had disbelieved in it from before, and they were slandering with the unseen from a far place [34:53]

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۗ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ {54}

And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي خالد الكابلي، قال: قال أبو جعفر (عليه السلام): «و الله لكأني أنظر إلى القائم (عليه السلام) و قد أسند ظهره إلى الحجر، ثم ينشد الله حقه، ثم يقول: يا أيها الناس، من يحاجني في الله فأنا أولى بالله. أيها الناس، من يحاجني في آدم فأنا أولى بآدم.

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Khalid Al-Kalby who said,

'Abu Ja'far^{asws} said: 'By Allah^{azwj}! It is as if I^{asws} am looking at Al-Qaim^{asws}, with his^{asws} back against a rock, then he^{asws} adjures to Allah^{azwj} of his^{asws} rights, then he^{asws} is saying: 'O you people! The one who disputes with me^{asws}, regarding Allah^{azwj}, so (beware) I^{asws} am the closest with Allah^{azwj}. O you people! The one who disputes with me^{asws} regarding Adam^{as}, so I^{asws} am the closest with Adam^{as}'.

أيها الناس، من يحاجني في نوح فأنا أولى بنوح. أيها الناس، من يحاجني في إبراهيم فأنا أولى بإبراهيم. أيها الناس، من يحاجني في موسى فأنا أولى بموسى. أيها الناس، من يحاجني في عيسى فأنا أولى بعيسى.

O you people! The one who disputes with me^{asws} regarding Noah^{as}, so I am the closest with Noah^{as}. O you people! The one who disputes with me regarding Ibrahim^{as}, so I^{asws} am the closest with Ibrahim^{as}. O you people! The one who disputes with me regarding Musa^{as}, so I^{asws} am the closest with Musa^{as}. O you people! The one, who disputes with me^{asws} regarding Isa^{as}, so I^{asws} am the closest with Isa^{as}.

أيها الناس، من يحاجني في رسول الله فأنا أولى برسول الله. أيها الناس، من يحاجني في كتاب الله فأنا أولى بكتاب الله. ثم ينتهي إلى المقام، فيصلي ركعتين، و ينشد الله حقه».

O you people! The one who disputes with me^{asws} regarding Rasool-Allah^{saww}, so I^{asws} am the closest with Rasool-Allah^{saww}. O you people! The one who disputes with me^{asws} regarding the Book of Allah^{azwj}, so I^{asws} am the closest with the Book of Allah^{azwj}. Then he^{asws} would end up to the Al-Maqam (of Ibrahim^{as}, so he^{asws} would Pray two Cycles (of Prayer), and adjure to Allah^{azwj} of his^{asws} rights'.

ثم قال أبو جعفر (عليه السلام): «هو و الله المضطر في كتاب الله، في قوله: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ، فيكون أول من يبايعه جبرئيل، ثم الثلاث مائة و الثلاثة عشر رجلا، فمن كان ابتلي بالمسير واني، و من لم يتل بالمسير فقد عن فراشه، و هو قول أمير المؤمنين (عليه السلام): هم المفقودون عن فرشهم.

Then Abu Ja'far^{asws} said: 'By Allah^{azwj}! He^{asws} is the restless one (المضطرب) in the Book of Allah^{azwj}, regarding His^{azwj} Words [27:62] **Or, Who Answers the restless one when he calls upon Him and Removes the evil, and He will Make you Caliphs in the earth.**

So it will happen that the first one who would pledge allegiance to him^{asws} would be Jibraeel^{as}, then three hundred and thirteen (313) men. So the one who will be Tried by the journey would fulfil it, and the one who will not be Tried by the journey would be upon his bed. And it is the speech of Amir-ul-Momineen^{asws}: 'They would be missing from their beds'.

و ذلك قول الله: اسْتَبِقُوا الْحَيَاتِ أَتَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً - قال - الخيرات: الولاية، و قال في موضع آخر: وَ لَيْنَ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ، و هم أصحاب القائم (عليه السلام)، يجتمعون إليه في ساعة واحدة.

And these are the Words of Allah^{azwj} [2:148] **therefore hasten to (do) good works; wherever you are, Allah will bring you all together**, he^{asws} said: 'The good works – Al-Wilayah'. And he^{asws} said in another subject [11:8] **And if We hold back from them the punishment until a stated period of time**, and they are the companions of Al-Qaim^{asws}, who would be gathering towards him^{asws} at one time'.

فإذا جاء إلى البداء يخرج إليه جيش السفيناني، فيأمر الله الأرض فتأخذ أقدامهم، و هو قوله: وَ لَوْ تَرَى إِذْ فَرَعُوا فَلَا قُوَّةَ وَ أُجِدُّوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا أَمَّا بِهِ يَعْنِي بِالْقَائِمِ مِنْ آلِ مُحَمَّدٍ (عليهم السلام)،

So when he^{asws} gets to Al-Bayda, the army of Al-Sufyani would come out to him^{asws}. Allah^{azwj} would Command the earth, so it would seize their feet, and these are His^{azwj} Words [34:51] **And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it** meaning in Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{sawww}.

وَ أَتَى هُمْ التَّنَاوُسُ مِنْ مَكَانٍ بَعِيدٍ- إلى قوله- وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ يعني أن لا يعذبوا كما فعل بأشيعائهم من قبل يعني من كان قبلهم من المكذبين هلكوا».

[34:52] **And how shall the attaining (of faith) be possible to them from a remote place?** Up to His^{azwj} Words [34:54] **And a barrier shall be placed between them and that which they desire** meaning they would not be Punished **as was done with their adherents before** meaning, the ones who were before them from the beliers, who were Destroyed'.¹⁰

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام): «يكون لصاحب هذا الأمر غيبة- و ذكر حديثنا طويلاً يتضمن غيبة صاحب الأمر (عليه السلام) و ظهوره، إلى أن قال (عليه السلام)- فيدعو الناس- يعني القائم (عليه السلام)- إلى كتاب الله، و سنة نبيه، و الولاية لعلي بن أبي طالب (عليه السلام)، و البراءة من عدوه،

Al-Ayyashi, from Abdul A'la Al-Halby who said,

'Abu Ja'far^{asws} said: 'The occultation would take place for the Master^{asws} of this Command' – and mentioned a lengthy Hadeeth which included the occultation of the Master^{asws} of the Command and his^{asws} appearance, to the point that he^{asws} said – So he^{asws} would call the

¹⁰ تفسير القمي 2: 205

people' – meaning Al-Qaim^{asws} – 'to the Book of Allah^{azwj}, and the Sunnah of His^{azwj} Prophet^{saww}, and to the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and the distancing from his^{asws} enemies.

و لا يسمي أحدا، حتى ينتهي إلى البيداء، فيخرج إليه جيش السفيناني، فيأمر الله الأرض فتأخذهم من تحت أقدامهم، و هو قول الله: وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَ أُجِدُّوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا أَمَّا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ وَ قَدْ كَفَرُوا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ- إلى آخر السورة- فلا يبقى منهم إلا رجلان، يقال لهما: وتر، و وتيرة، من مراد، وجوههما في أقيمتهما، بمشيان القهقري، يخبران الناس بما فعل بأصحابهما».

And he^{asws} will not name anyone until he^{asws} ends up to Al-Bayda. The army of Al-Sufyani would come out against him^{asws}. So Allah^{azwj} would Command the earth, and it would seize them from underneath their feet, and these are the Words of Allah^{azwj} **[34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it** meaning Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} **[34:53] And they disbelieved in it from before** meaning in Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} – up to the end of the Chapter.

So there shall not remain among them except for two men called Watar, and Wateera, from Maraad. Their faces would be turned around, and they would be walking backwards, informing the people of what had befallen their companions'.¹¹

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن الصباح المدائني، عن الحسن بن محمد بن شعيب، عن موسى بن عمر بن يزيد، عن ابن أبي عمير، عن منصور بن يونس، عن إسماعيل بن جابر، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: «يخرج القائم (عليه السلام) فيسير حتى يمر بمر، فيبلغه أن عامله قد قتل، فيرجع إليهم، فيقتل المقاتلة، و لا يزيد على ذلك شيئا، ثم ينطلق، فيدعو الناس حتى ينتهي إلى البيداء،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali Bin Al-Sabah Al-Mada'iny, from Al-Hassan Bin Muhammad Bin Shuayb, from Muha Bin Umar Bin Yazeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid Al-Kalby,

'Abu Ja'far^{asws} has said: 'Al-Qaim^{asws} would come out until he^{asws} passes by Marr. (News) would reach him^{asws} that his^{asws} office bearers have been murdered. So he^{asws} would come out towards them, and kill their murderers, and not increase anything upon that. Then he^{asws} would start by calling the people, until he^{asws} ends up Al-Bayda.

فيخرج جيش للسفيناني، فيأمر الله عز و جل الأرض أن تأخذ بأقدامهم، و هو قوله عز و جل: وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَ أُجِدُّوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا أَمَّا بِهِ يَعْنِي بِقَائِمِ الْقَائِمِ (عليه السلام) وَ قَدْ كَفَرُوا بِهِ مِنْ قَبْلُ، يَعْنِي بِقَائِمِ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه و آله) وَ يَقْدِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ».

So the army of Al-Sufyani would come out, and Allah^{azwj} Mighty and Majestic would Command the earth that it should seize them by their feet, and these are the Words of the Mighty and Majestic **[34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it** meaning the rising of Al-Qaim^{asws} [34:53] And they disbelieved in it from before meaning in the rising of Al-Qaim^{asws} from the Progeny^{asws} of Muhammad^{saww}

¹¹ تفسير العياشي 2: 49 / 56.

[34:53] and they would be casting (slanders) with regard to the unseen from a remote place [34:54] And a barrier shall be placed between them and that which they desire, as was done with their adherents before: surely they are in a disquieting doubt'.¹²

تأويل آخر: بحذف الإسناد، يرفعه إلى محمد بن جمهور، عن السكوني، عن أبي جعفر (عليه السلام)، قال: «حم حتم، و (عين) عذاب، و (سين) سنون كسني يوسف (عليه السلام)، و (قاف) قذف [و خسف] و مسخ يكون في آخر الزمان بالسفياي و أصحابه، و ناس من كلب ثلاثون ألف»¹ يخرجون معه، و ذلك حين يخرج القائم (عليه السلام) بمكة، و هو مهدي هذه الامة».

Another explanation – by a deleted chain, going up to Muhammad Bin Jamhour, from Al Sakuny, from;

Abu Ja'far^{asws} said: '**[42:1] Ha Meem** is Ordained, and **[42:2] Ayn** is Punishment, and **Seen** are years like the years of Yusuf^{as}, and **Qaf** is the repelling and the swallowing (by the earth) and the metamorphosis which would happen during the end of the Times with Al-Sufyani and his companions, and the thirty thousand dogs of the people who would come out with him, and that is when Al-Qaim^{asws} would emerge at Makkah, and he^{asws} is the Mahdi^{asws} of this community'.¹³

¹² تأويل الآيات 2 : 478

¹³ تأويل الآيات 2 : 542 / 3.