‘Al-Sufyani and Al-Yamany

(Among Five Signs prior to the Re-appearance of the 12th Imam^ajfj^)
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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam  
azwj: - Az Za Wa Jalla  
asws: - Allay hay Salawat Wass Salam  
AJFJ: Ajal Allah hey wa Fara Jaak  
ra: - Razi Allah azwj  
La: - Laan Allah azwj
‘Al-Sufyani and Al-Yamany
(Among Five Signs prior to the Re-appearance of the 12th Imam\textsuperscript{ajfj})

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

\begin{quote}
\textit{I heard Abu Abdullah\textsuperscript{asws} saying: ‘There are five signs before the rising of Al-Qaim\textsuperscript{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\textsuperscript{asws}, if someone from your\textsuperscript{asws} Household comes out (in revolt) before these signs, shall we come out (revolt) with him?’ He\textsuperscript{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\textsuperscript{asws} said: ‘If that was, then the necks of the enemies of Allah\textsuperscript{azwj} Mighty and Majestic would stoop down in humility’.} [a]
\end{quote}

[a] Al-Kafi, Vol. 8, H. 14931
The Recognition of Sufyani and Yamani:

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 Ibn 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.’

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

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(Imam Abi Abdullahāṣṣāws 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.’

**Al-Yamani:**

الْيَمَانُِِِّي َت َوَالََِعَلِيّاًِوَِهَذَاِي َب ْرَأُِمِْْهُِ

Hasham ibn Salim reports when the ‘Talib-e-Haqq’ rose against the government, it was asked from Abu Abdullahāṣṣāws: May be this man is the ‘اليَمانُ’ Al-Yamani?

Imamāṣṣāws replied: No, but ‘اليَمانُ’ (Al-Yamani) will have the love of Aliāṣṣāws but this man is an enemy of (Aliāṣṣāws) and holds grudges against himāṣṣāws 4.

‘Abu Ja’farāṣṣāws 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 Iāṣṣāws 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
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'.

From Holy Quran (Al-Sufyani):

وَكَذََٰلِكَِأَن ْزَلَْْاهُِق ُرْآنًاِعَرَبِيًّاِوَصَرَّف َْْاِفِيهِِمِنَِالْوَعِيدِِلَعَلَّهُمِْي َت َّقُونَِ

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]

فَتَعَالََِاللَّهُِالْمَلِكُِالَْْقُِّۗ وَلََِت َعْجَلِْبِالِْ

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

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’.

العياشي: عن عبد الأعلى الخليلي، قال: قال أبو حفص (عليه السلام) في حديث يذكر فيه خروج القائم (عليه السلام): «لكأن أنظر إليهم - يعني القائم (عليه السلام) وأصحابه - مستكفيين من خوف الكوفة ثلاثمائة وسبعة عشر رجل كان فلؤهما زئير الحديد، خبيرين عن رميهما ومكانهما من نيسان، يسير ركب أمامه، وخلفه شهداء، ألمده الله خمسة آلاف من الملائكة مسومين، حتى إذا صعد النحف قال لأصحابه: تعدوا ليبلغكم هذه، فيئتون بين راكع وساحد يضرون إلى الله، حتى إذا أصبح قال: حلونا بها طريق النخلة، 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 am looking at them – meaning Al-Qaim asws and his asws companions – going up to Najaf, Al-Kufa. Three hundred and 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.'
I said, ‘And the recruit army?’ He-asws said: ‘Yes, by Allah-aswj, 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-aswj! It is not permissible for an informant from them but in the ditch.

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-aswj and the Sunnah of His-saw Prophet-asaww. 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-aswj! 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.

So it would become that he-asws would fight against them and Allah-aswj 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-aswj! We will not do it!’ So the cavalry would say, ‘By Allah-aswj! 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.’

And these are the Words of Allah-aswj 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

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.

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 Allahazwj having battled against their Caliph
and the successor asws of their Prophet saww, 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.

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. Allahazwj

7 تفسير العياشي 2: 56/ 49
Mighty and Majestic would Give him asws what He aswj Gave to the Prophets as and Increase it, and Prefer him asws.

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'.

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 Shites?' 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.'
banner, and (wear) the gown and the turban, and grab the staff by his hand, and seek Permission of Allah for his appearance.

That will be announced to some of his friends. Al-Hassany would come. So he 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 of this Command will appear. So the people would pledge their allegiances to him and follow him. And Al-Shamy (The Syrian) would send an army to Al-Medina. So Allah Mighty and Majestic would Destroy them before it (gets there).

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

### Holy VERSES on Re-appearance

قُلِْإِنِْضَلَلْتُِفَإِنَََّّاِأَضِلُِّعَلَىَِٰن َفْسِيِۗ
وَإِنِِاهْتَدَيْتُِفَبِمَاِيُوحِيِإِليََِّرَبِِِّ{
 إِنَّهُِسََِيعٌِقَرِيبٌِ
[34:50]

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’

وَلَوِْت َرَىَِٰإِذِْفَزِعُواِفَلاَِف َوْتَِوَأُخِذُواِمِنِْمَكَانٍِقَرِيبٍِ
[34:51]

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

وَقَالُواِآمََّْاِبِهِِوَأَنَََِّّٰلََُمُِالت ََّْاوُشُِمِنِْمَكَانٍِبَعِيدٍِ
[34:52]

And they shall say, ‘We believe in it’. And how Could the receiving (of the Eman) be for them, from a far place?

وَقَدِْكَفَرُواِبِهِِمِنِْق َبْلُِۗ
وَي َقْذِفُونَِبِالْغَيْبِِمِنِْمَكَانٍِبَعِيدٍِ
[34:53]

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]

وجِّهْ بِبَيْنِهُم وَبَيْنِ ما يَشْهَدُونَ كَمَا فَعَلَّ بِأَشْبَاهِهِمْ مِنْ قَبْلِۚ إِنَّهُمْ كَانُواْ فِي شَكَّ مُهِيبٍ {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 عمر، عن متصور بن يونس، عن أبي خالد الكابلي، قال: قال أبو حطير (عليه السلام): "وَحِيلَِبَُهُمْ وَبَينَما يَشْهَدُونَ كَمَا فَعَلَّ بِأَشْبَاهِهِمْ مِنْ قَبْلِۚ إِنَّهُمْ كَانُواْ فِي شَكَّ مُهِيبٍ {54}

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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 adjoins 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 يتحاجني في نوح فان أول يموع. أيها الناس، من يتحاجني في إبراهيم فان أول بإبراهيم. أيها الناس، من يتحاجني في موسى فان أول تموسي. أيها الناس، من يتحاجني في عيسى فان أول تموسي.

أيها الناس، من يتحاجني في رسول الله فان أول يرسول الله. أيها الناس، من يتحاجني في كتاب الله فان أول يكتب الكتاب. ثم يتنهى إلى المقام، فنصبه ركعتين، ويشهد الله حقيقته.’

أيها الناس، من يتحاجني في نوح فان أول يموع. أيها الناس، من يتحاجني في إبراهيم فان أول بإبراهيم. أيها الناس، من يتحاجني في موسى فان أول تموسي. أيها الناس، من يتحاجني في عيسى فان أول تموسي.

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Then Abu Ja’far asws said: ‘By Allah azwj! He asws is the restless one (المضطر) in the Book of Allah azwj, regarding His aswW 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’.

فإذا جاء إلى البيداء يخرج إليه جيش السفريان، فيأمر الله الأرض فتاخذ أقدامهم، و هو قوله: و أَنَّ تَرُى إِذْ فَلَا فَوْتُ وَ أَجْلُوا مِنْ مَكَانِهِ وَ قَالَ أَنَّهُمْ يَعْبُعُ بِالقائم (عليهم 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’.

وَأَنَّ تَرُى إِذْ فَلَا فَوْتُ وَ أَجْلُوا مِنْ مَكَانِهِ وَ قَالَ أَنَّهُمْ يَعْبُعُ بِالقائم (عليهم السلام)، يجتمعون إليه في ساعة واحدة.

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 aswW 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 aswW.

وَأَنَّ تَرُى إِذْ فَلَا فَوْتُ وَ أَجْلُوا مِنْ مَكَانِهِ وَ قَالَ أَنَّهُمْ يَعْبُعُ بِالقائم (عليهم السلام)، يجتمعون إليه في ساعة واحدة.

[34:52] And how shall the attaining (of faith) be possible to them from a remote place? Up to His aswW 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]

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

 نص الصغي 2: 205
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

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.

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 التفسير العياشي: 2: 56/49.
[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

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

Abu Ja’far\textsuperscript{asws} said: ‘[42:1] Ha Meem is Ordained, and [42:2] Ayn is Punishment, and \textbf{Seen} are years like the years of Yusuf\textsuperscript{as}, and \textbf{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\textsuperscript{asws} would emerge at Makkah, and he\textsuperscript{asws} is the Mahdi\textsuperscript{asws} of this community’.13

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\item \textsuperscript{12} تأويل الآيات 2: 478
\item \textsuperscript{13} تأويل الآيات 2: 542/ 3
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