

Epoch of Appearance

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The general figure of appearanc

Although Holy Quran is the eternal miracle of Prophet Mohammad and keep its up to date and current in any time and generation. One of his other miracles beside holy Quran is the news of the humans living and future and pathway of Islam, until the return of promised Islam. Era that God will returns and expressed his faith and religions against desires of all unbelievers and idolaters.

This era appearance of Islam which is the subject of this book, is the also the era appearance of Imam Mahdi (AS) and there is

Difference between the two, the story of hundreds of good tidings which was made by prophet (PBUH) and story which was mentioned by his companions, there was no differences between these two eras. Although, imams (PBUTH) narratives they're expressed to the Prophet (PUBH), and repeatedly stated that what they saying is from their clean fathers and gracious grandfather, Prophet

Mohammad (PBUH)

Physiognomic that the narratives of the world situation at the time of emergence draws, particularly in the area of Imam Mahdi's appearance. For example in Yemen, Hejaz (Saudi Arabia), Iran, Iraq, dinner, Palestine, Egypt and the Morocco... physiognomic which cover many small and large events and names of people and places

I've tried to extract the best of the traditions that are possible and accurate and which can be put in the public domain.

In this section, before addressing these detailed narratives, I will present a summary of them will have to be physiognomic overall era of appearance.

These honest narratives indicate that the rise of revolutionary movements of Imam Mahdi (AS) starts from Mecca after the preliminary and providing regionally a globally.

According to these expression and traditions, there will be globally hard battle between Romans (Westerners) and their supporters among the Turks or their supporters Russians which apparently led to caused world war, beside established of two governments in the region which both are Imam Mahdi's supporters. Iranian governments will establish awhile before the appearance and will involved in a long war that eventually it would be victorious.

And shortly before the emergence of Imam among Iranians two great leaders will appear. "Seyyed Khorasani", political leaders and "Shueyb Ben Saleh", military leader. Under leadership of these two leaders, Iranians will play important role in the time of appearance.

But his Yemeni's companion's revolution happen a few months before his appearance that caused by bad political situation in Hejaz which is caused by one of his king from the X family! Who is the last king of Hejaz and was killed and the dispute over his succession caused such a problem, which will continue to the emergence of the Mahdi (AS).

When Abdullah death comes, the people in Hejaz in not agree in his successor till the emergence of the current owner of the time and age of the governors will not be long and king turns of several months and several days coming up. Abobsir said: I asked: if this situation lasts? He said: never.

This conflict, killing the king "Abdullah" will led to conflict between the tribes in Hejaz. One of the signs of emergence of imam is an event that will occur between the shrine of Mecca and Medina. I said: what event happens? He said: a conflict between the tribes will occur and a person from the children of one tribes will kill fifteen leader or children of leader from other opponent tribe. During this event the signs of emergence of Imam Mahdi (A.S) will appear, and perhaps the greatest sign, which will be the call in the sky, which can be heard in the 23 td of Ramadan.

Sayf bin Omyyeh said: "I was with Abo-jafr Mansur when he told me without any introduction that undoubtedly a poster from the sky from the sky calling one of Abu Talib children. I said: my master, commander of believer, this is a narrative? Said: yea I swear to whom my soul is in his hand, I heard it with my own ears. I said: O commander or believers, yet I've never heard such a tradition form no one! He said: o Seif, this is the true and right word, when this event happen, we will be the first people to answer, is not it about calling one of us? I said: whether is he from the children of Fatima (PBUH), he said: yes, he is, if this story was not from Abo jaffer Mohammed ibn Ali Imam Baqir, and all people in the earth would say that, I still would not accept it, but he is Muhammad ibn Ali (Imam Baqir (PBUH) According to the narratives after the call, Imam Mahdi (A.S) will communicate with some of his allies and supporters. His name become famous and every one talk about him around the world and he opens a big place in people hearts. His enemies fear the emergence of the Imam hardly, and try so hard to

search for him to capture him and kill him. It become doubtful among the common people that his is living in Medina, and the government of Hejaz with help from foreign forces try to control the internal situation in Hejaz and to end the conflict between tribal. They call the Sfyany army in Syria to help them.

Sfyany's army entered Medina and arrests every man from Hashemi. They kill many of them among many Shiites and put the rest in the jail. Then Sofyany send his forces to Medina, they kill a man in then Mahdi and Mansur will run away from them. too many young and old descendant of Prophet Muhammad (PBUH) will be captured or get killed in Medina by Sofyany army.

Sfyany forces in the prosecution of those two men come our city and Imam Mahdi (A.S) like Prophet Moses, fear and worry leave the place toward Mecca. Then Imam in Mecca communicate with some of is companions and supporters and start his holy uprising and movement in the night of Muharram, tenth, after Esha prayers from the holy Harram Makki, then give his first speech for people of Mecca stated that his enemies tried to assassinate him and try to kill him, but the companions of Imam surround him and disperse his enemies and then control holy mosque of Mecca (masjed al-haram) and them whole city of Mecca. And on the morning of the tenth of Muharram, imam Mahdi (A.S) send his first message to the world in different languages and invite all nations in the world to help him. He announce that he remain in Mecca until a miracle that his great ground father Dear Prophet Mustafa (PBUH) promised become truth and Safyany's forces which already move toward Mecca to break his movement will destroyed.

But shortly after, promised miracle to Sfyany that move in the direction of Mecca happens, and once Sofyany enters the desert of Medina, God took them down just like Allah told Prophet:" And if you are a prophet hardly see the criminals fearful and fearful when thou been no punishment of their location close to everything and not be caught

"As soon as they reach the desert down to earth and who are returning have gone ahead to see what the people that they themselves suffered the same fate as they are, and lag also reached the road and asked that they join they are, they are caught in this disaster.

After this miracle, Imam with his army, which consists of tens of thousands return to Mecca from Medina, and after a battle with enemy forces stationed there, free Medina and then release of two shrine of Mecca and Media and controlling Hejaz will end the battle.

Some of the narratives noted that Imam Mahdi after this victory move toward south of Iran. In the south of Iran he will meet the Iranian army and the masses led by Khorasani and Shueyb bin Salih. They will allegiance with Imam. They face their enemy in Basra and ultimately achieve big victory there.

Then Imam (A.S) enters Iraq and controls the domestic situation in Iraq with killing his enemy, mostly from the force of Sfyany and some other insurgents and after defeating them he point Iraq center of his government and Kufa his capital city, thus Yemen, Hejaz, Iran, Iraq, and Persian Gulf countries integrated under the sovereignty of Imam. Narratives also reminder that this means that the first battle of Imam Mahdi (A.S) after the conquest of Iraq will be with Turks and they will defeated by the first division Imam sent to them.

And apparently, Turks in this narrative means Russians that became weak and powerless after the war with the Romans (Westerners).

The Imam after mobilizing his army, he will send them toward Quds, at this time Sfyany retreat until Imam Mahdi (A.S) landed near Damascus. It will be negotiations between Imam and Sfyany. Vast wave

of people keep joining him and that make Sfyany's weaker comparing to Imam Mahdi. He even wants to leave but Romans (westerners) and Jewish supporters of his blame

They mobilize their forces and involve in a great battle with Imam, the battle that contain coastal axis of Acre in Palestine, to Antioch in Turkey and in the Tbryh to Damascus and upon Quds. Many Roman and Jewish forces get killed by Muslims, so that if one of them hide behind the rock, the rock roar estimate: O Muslims, a Jewish person behind this rock, come and destroy him/her. In this moment, help of Allah to Imam Mehdi (A.S) arrive and Muslims enter Quds victoriously. Western Christians, Jews and their supporters face a big failure, therefore they anger toward Imam rise and they declare war against Imam Mahdi (A.S). But suddenly Jesus (PBUH) land from the sky in Quds and talk to whole world, especially Christian around the world, this landing seems to be a sign of big happiness for both Muslim and Christian nations. It seems that Jesus (PBUH) with be a connection between Imam Mahdi (AS) and westerns. A peace agreement will be closed between both sides for seven years. Prophet said: that between you and the Romans will be four-peace agreement. The fourth and the last one will be made by a man from Hrql family and will last seven years. Then a man called mastor bin Ghylan asked: who will be the leader at the time the prophet said: Mahdi from my children. He look a forty years old man, his face shines like bright stars, there will be a mark in his right cheek, and while he is wearing two long dress look like he is one of Israel children. He will extract the treasures of the earth and release the city from any idolatry.....

In some traditions noted that westerns break the peace agreement only after two years, perhaps the reason is the fear they feel from Jesus (A.S) after the wave of solidarity he make among people in developed nations. Many westerners embrace Islam and confirm and support Imam Mahdi (A.S). Therefore, Romans suddenly raid Palestinian, and Sham territory with nearly a million troops. Then they face the forces of Islam. Jesus will consistent with Imam policy and will pray behind him in Quds. Battle with Romans (west) will continue at the same axis, from Aca to Antioch, and from Damascus to Quds, there will be big and clear victory for Muslims and big defeat for west. After that the victory continue to be in side of Imam Mahdi up to Europe and west and Christianity. And apparently many of these countries conquered by their own revolutionary movement, and destroy governments who are against Imam and Jesus and set up pro Imam governments. After the conquest by the west, imam and more people convert to Islam, at this time Jesus dies and Muslim pray over his body. As the traditions says, Imam (as) himself funeral and pray over his body openly in the presence of people, so they can not talk about him like the hundred years they did. Then rap his honor body with a cloth, which was made by his mother, Mar and bury him next to mazar Sharif in

After conquering the world by Imam, and integration of all world governments as one Islamic state, Imam starts to achieve the divine purposes in various fields and between nations in the world and try to achieving better life material wealth and prosperity for everyone and to uprising and spreading up knowledge and better culture and religious consciousness for all people over the world, he will try very hard.

According to some traditions, the percentage of the knowledge Imam will add to people will be 25 to 2. It means adding 25 additional components of knowledge to 2 components of the knowledge have been already discovered. And the generally human knowledge will be 27 components in total. Also at that time doors of universe will be open frequently to the other resident from other planets, but also some human beings come form heaven to earth and this consider a miracle and phenomenal for people in the earth. In time of Imam and after some Prophets and Imams (PBUTH) come back to earth and will live

whenever the will of the Almighty will be. And this is a sign of resurrection and judgment day. It seems that the antichrist movement and the intrigue and turmoil he create is not more than a deviation move to manipulate all human social achieves as far as all progress and welfare will be made in the time of Imam Mahdi. Antichrist will use blindfolded advanced techniques to deceive young boys and girls and women who make up most of his followers.

Thus the world will be full of his intrigue and he will deceive chaos and the world, but Imam Mahdi will reveal his plot and will end his and his supporter's life.

This was the overall vision of Imam Mahdi's revolutionary movement but according to the traditions the era that these events will occur will contain most of these visible signs:

First temptation that occurs to Islamic nation is the most difficult and last one according to the traditions and will be resolved and ended with advent of Imam Mahdi (A.S).

Important point is that all the attributes and details about this intrigues and chaos, apply to those happened in the beginning of this century to all Islamic countries and included all families. According to traditions, there is no house, except that this intrigue entered it and there is no Muslim unless injured by this intrigue. Unbeliever nations will attack Islamic countries, as hungry and greedy people attack foods.

When this sedition and turmoil happen, a group from the West and the East come and control my nation. This sedition begin from Sham where our enemies dominance begin its black colonial in the name of civilization which result in a chaos called "sedition of Palestine" according to narratives and it will be all over the Palestine region countries and will effect the area like water in the musk. "Once this sedition of Palestine starts all the area will suffer like water in the musk and when it will end only a little number of you will be sorry. "

Traditions describes generations and children of Muslims that they will rise and flourish with these culture of chaos and revolt in such a way that make them not aware of other culture and their oppressor rulers that their disbelief rules and desire dominate on them and torture them with the worst situation. Noble traditions, named the creators of this chaos, Romans (Western) and the Turks that apparently mean Russians, and when the great events occur in the year of emergence of Imam Mahdi (AS), they will locate their forces in Ramleh (Palestine) and in Antioch in the beach between Turkey and Syria and in the Island located in the border of Syria, Iraq and Turkey. When Romans and Turks (West and Russia) insurgency against you and conflict and fight with each other and wars and conflicts in the world increase, supporters of Turks (Russian) move toward the Island to settle and Roman's discharged men move to land in Ramleh.

Also it has been mentioned that Imam's appearance will start from Iran.

Beginning point of his appearance will be from the east, and when the time comes, they will go out. It means that the starting and ground work of this appearance will be from companions of Salman Farsi, the companions of black flags and their movement comes to the existence with the conduct of man comes from Qom. A man from Qom will rise and invite people to the right path. Group who gather around him, have strong, firm and stable hearts like Iron. They are not afraid of any storms or fast winds and never get tired or depressed in the battle and any fears or panic can not get inside them, and always trust and rely on Allah. Good sequel belong people with faith.

Then after their movement and revolutions, they will ask their enemies (superpowers) to leave them alone and do not interfere in their affairs, but superpowers countries insist to interfere. They seek the right, it will not be giving to them, they will ask once again, their request will be rejected again, once

they see these situation, they carry their weapons and continue to fight to accept their demands, this time developed countries will give them their demands, but Iranians refuse to accept, until they rise... and give the flag to your owners hands, (Imam Mahdi (AS))

Their dead in their war consider martyrs for the sake of Allah.

According to traditions, they eventually became victorious in their long war. And two promised characters will appear between them, one of them called Khurasani and consider reference and religious leader or political leader of this movement and another Shueyb bin Saleh who is a young man with the fair skin color and thin beard from city of Ray, who is consider the military commander of this movement.

These two leaders with their forces will participate in Imam Mahdi (AS) movement and will give the flag of their Islamic movement to him and thus Shueyb bin saleh will be forces chief commander of his army.

Narratives also mention the movement which occur in Syria and Jordan by "Osman Sfyany" who is confederate with Jewish and is supporters of Romans (Westerns). He will unite Syria and Jordan and bring them under his territory.

Appearance movement of Sfyany is a certain event that takes about fifteen months; six months war and killing with dominate over five regions, and nine months governors them. According to. Narratives, these five regions, in addition to Syria and Jordan perhaps will contain Lebanon too.

This unfortunate unity that was made by Sfyany in Sham was meant to create a defense line for Israel and a base to face Iranians, the appropriate ground maker for the emergence of Imam Mahdi (AS).

Therefore Sfyany would occupy Iraq and his forces will enter Iraq. He will send one hundred and thirty thousand troops to Kufa and place them in the region called "Rvha" and "Faruouk", then sixty thousand of these troops were deployed to Kufa and place in cemetery of Prophet Hood (PBUH) in Nkhylh, it seems that I see Sync or (his partner and supporter) in Kufa and your vast and green land are camping and his proclaimed (voice person) is calling out that anyone who brings a head of Imam Ali's Shia will receive one thousand dinar, in the meantime the neighbor attacked his neighbor and says this person is from them. Then they strengthen and support then force Sfyany to fill the political interruption that was created in Hejaz and also to destroy the government of Imam Mahdi (AS) which will be famous and people are expecting it to be start from Mecca.

Therefore, Sfyany will send his troops to Hejaz and once they enter Medina, they corrupt and then they intend to go to Mecca, where Imam Mahdi (AS) begun his campaign. Then a miracle that Prophet (PBUH) was promised will occur Sfyany's army will dive into the earth before they arrive Mecca. A refugee will refuge at the house of God (kabeh), then the force will be send to him but once they reach the desert of Medina they will drown down.

After the failure and defeat from Iranians and Yemenis in Iraq, and the failure from Imam mahdi (AS) through this miracle, Sfyany retreat with his army toward Damascus and Al-qudes to rebuild and gather his forces to face Imam's advancement. The narratives consider this war, the great epic battle that starts from Acca to Sour and Antioch on the beach and within the region, extends from Damascus to Al-queds.

In this conflict, the wrath of God come down on Sfyany and his Jewish and Roman (Western) collaborators, and after a his terrible and beater defeat, Sfyany will be captured and killed, then Imam Mahdi (AS) along with Muslims will enter Quds. Likewise, the narratives mentions another movement in Yemen which happened before Imam's movement and praise the leader" Yemeni" of this movement

and consider helping him duty and essential to any Muslim around the world. Among the flags, no flag is better to guide more than this flag. After the appearance of Yemeni, selling weapons to people will be forbidden, so when he appear, hurry up to help him, because his flag is the right flag of guidance. No Muslim is not permitted to disobey him, if does, such people would be on fire. Because Yemeni will guide and call people to the right and true path. As narratives talk about entering the forces of Yemeni Iraq to help Iranian against Sfyany's forces and apparently he and his forces will play important roles to help Imam Mahdi in Hejaz.

Also, the narratives talk about the movement of Egyptian man before the movement of Yemeni and Sfyany and the other movement of Egyptian army, and movement of Copts around Egypt, then entering the army from West or Morocco to Egypt followed by Sfyany's movement in Syria. Also these narratives mention that Imam Mahdi set up a specific position for Egyptian in advertising in the world and choose Egypt where he gives his speech and show Egyptian the way he and his followers entered Egypt.

Then Imam Mahdi and his followers will enter Egypt and Imam will start speaking with people. The land will refresh and the sky will rain its mercy rains down, the trees and the ground plants grew and decorate the earth for people. Wild animals will live in peace and security just like other familiar animals and can live and go everywhere they want. The knowledge will set in the heart of all believers, so they do not need others. On that day, this verse that says " Allah will make every one needless from his richness" will become manifest.

But about Moroccan countries, according to the traditions, some forces from there will enter Egypt and Syria and perhaps, some of them enter Iraq. And their duty and commission just like Arab's and international's forces are inhibitors, which are not useful for Islam and Muslims. These forces will face Iranian and other Imam Mahdi's movement providers and will fight each other's. And will retreat toward Jordan the remaining of these forces will either join Sfyany or retreat back. Then they go to help Egyptian government that is facing uprising of Egyptian people and also to help Western forces that enter Egypt little time before Sfyany's movement.

The narrative related to appearance time of Imam Mahdi mention that Jews on the end of the time would cause corruption, intrigue and Arrogance just like Allah described them in the Quran. And this conceited will be ended and destroyed by people from Khorasan. Because nothing can stop them from their decision until they shack their flags in the Al-Quds. And Iranians are a group of people that God soon would stimulate them against the Jews. "We will revolt our strong servants against you".

Narratives, did not specify death of Jews promised one, in one or several steps or happen before or after the Imam's appearance but described the last steps of destruction will be perform by Imam Mahdi (AS) and his army that are mostly Iranians. The narrative describes this event as a great war which Sfyany, the governor of Syria will be in the first line of defense beside Jews and Romans. According to the quoted narratives, Imam Mahdi (AS) will take out the original versions of the Torah from a cave in Intakeyeh and a mountain in Palestine and from the Tbryh sea and base on this document condemn Jews and clear the signs, symptoms and miracle to them. Some of the Jews who stay alive after the battle of Quds's freedom will be surrender to Imam Mahdi (AS) an those who do not admit will be expelled from Arab countries.

As can be understand from these narratives, shortly before the emergence of Imam, global war occurs between the Westerns and Turks (Russia) and start from the Eastern region and some other portion of these narratives says that these wars are mostly regional.

In the year of appearance, there will be many wars in the earth that mostly damage the U.S and Europe.
 " The fire of the war in the Eastern flaming up just like fire to firewood, between people in East and West, even Muslims will create differences, because of these fears, people will face hardship and suffer so much. "

Also narratives mention losses of this war plus the losses from disease which spread wildly and happen before and after this war, will reach two-third of the earth population, however, these damages will not effect Muslims unless indirectly.

"This event does not occur unless two-third of the people in the world destroyed, I asked: when two-third of the world are gone, who will remain? He said: are not you want to be part of one third?"
 portion of these narratives mention that this war will occur in several stages, and the last stage will be after Imam's appearance and Hejaz liberalization by him and entering Iraq. However, the liberalization of Hejaz will lie on turmoil and political conflict in there, which will be described later.

References:

- (1) A manuscript of Ibn Hamad p. 2.
- (2), p. 17 Almlahm Valfn otherwise.
- (3) Ibn Hamad, p. 63.
- (4), p. 9 Ibn Hamad.
- (5) Ibn Hamad, p. 10.

- (1) City Tbrh and its famous lake is located in Palestine.
- (2) Qtvan district name in Kufa.
- (3) Name of district in occupied Palestine

References:

- (1) Absolute", where not expired before the rise, and "bound", where the constraint is infinite, thus carrying on the absolute bound to the intrigue intrigue before the advent know.
- (2) Bsharh al-Islam, p. 25, Bnql of Rvzh Alvazyn.
- (3) Bihar c. 51, p. 68.
- (4) Bihar c. 52, p. 208.
- (5) c. 52 p. 272 273 Bihar.
- (6) Bsharh al-Islam, p. 28, from Qdraldr Slmy.
- (7) Bsharh al-Islam, p. 29, quoting Ynaby Almvdh

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Riots from east and west against Muslims

Keyword "sedition" in the both Holy Quran and tradition had two general and specific meaning, the general meaning refer to any test or any test face Humans, whether from man himself or from Satan or from people, and wither pass the test or fail into it.

And special meaning refer to some events and occurrences that test Muslims and their faith and could make them fail and put them off the right path of religion. And purpose of internal and external turmoil that Prophet (PBUH) warned has this meaning. However, Prophet (PBUH) followers and companions with all their differences have quoted several narrations that Prophet (PBUH) had warned people from turmoil and seditions that will happen after him. One of the most famous followers who talked about these seditions is Hazyfeh bin Yamani; he tried so hard to keep these narratives about seditions and how Prophet (PBUH) cared about them so much. Thus many narratives comes from Prophet (PBUH) about seditions were quoted from Hazyfeh or from commander of believers Imam Ali (AS), because Hazyfeh was one of the especial follower of Imam Ali (AS).

As he mentions in these narrated: " No seditious numbers can reach three hundred unless I know their names and their fathers name and their address till the resurrection, that is because Prophet (PBUH) has taught me about them all"

And also he said: " If I tell you bout everything I know, you would kill me instantly." Muslims attention to these traditions about seditions sometimes was overcoming the news about Imam Mahdi (AS) and his appearance. Therefore, the narrator of these narratives divided the narrations to several chapters and sections, such as "seditions" (riot) or "chaos" "events and riot or chaos". And the word of Mlahm means wars and important events that Prophet (PBUH) has reported the occurrence of them.

Therefore, some narrators and Islamic scholars publish certain books called "Alften and Almalahm" or similar to that and gathers all related traditions in these books. What is important here is not analyzing the number of these seditions and finding the beginning and conformity of these traditions with the Muslim history, but important is recognizing the last sedition that all agree will be destroyed and ended with Imam 's appearance. Same sedition that matches the sedition of West against Muslim and become apparent at the dawn of this century and leaded to many challenges, and because Westerners are fighting with us inside our territory and controlling our wealth and destiny. In this matter, our Eastern enemies are collaborating with West and occupy part of our land and with eliminating the existence of Islam and its traditions; they bring it under their kingdom and control.

Some examples of these honorable narratives are:

Prophet (PBUH) said: "four seditions and turmoil threat my nation, first sedition, blood shedding, second bleeding and lose of wealth, in the third one, blood, wealth and women will be consider lawful, and the fourth one people will be like blind and deaf moving such a ship at the sea would be turbulent, so that no one will find safe place to refuge. This sedition will arise from Syria and spread all over Iraq, slam and damage the region heavily until all people get involve and no one can say: enough and stop! If they stop the problem in one region it will appear from another place."

" When the Palestinian sedition occur, situation in Syria will disturbed just like water in the musk and when the ending time comes, will end while a few of you will regret. "

In another narrative: " that sedition and intrigue will surrounds Syria and cover Iraq, and slam the Island."

And in another narration stated: when the sedition appear, every time people will talk about its end, will still continue, so that no house will be left unless the sedition enter it, and no Muslims left unless been touched and feel the slap of this sedition in his/her face, until a man from my family will rise. In this

narrative and many other similar to this one, we can find quality of this sedition, which according to narrative are the fourth and the last one. "

These features include:

1. Narratives in Shiite and Sunni sources are almost similar, i.e., it means that it might be different words, but the multiple narrators, had gave the same meaning to it so that if someone pay attention will be sure that the content of this news comes from the same source, whether come from Prophet (PBUH) himself or come from his family (AS).

2. This sedition is comprehensive disturb, which includes all security, culturally, and economically circumstances of Muslims, like make all forbidden things lawful. Or in another narrative described this sedition to blind and deaf. It is deaf and cannot hear any voice so you cannot get away from it and it is blind, so cannot see the difference between this and that. But includes everything, and matches everyone, if enter any home, will damage any Muslim personality, and disturb all Muslim society like the sea waves shake the ship in the sea.

No one can be safe from this sedition to wards his religion and his family, and no one can be safe from the oppression of oppressive kings and their Western and Eastern supporters who control and supervise the affairs of Muslim nation, as reflected in this narrative

"On that time a group of East and West governor and control my nation".

3- Evil and difficulty: and its starting point will be from Syria " يَلْ— »«·'«,,", it means it will start from Syria, therefore, our enemies called that land "sun of Civilization", so if we add the establishing of Israel on that region how it will look like. And in one narrative the word of " يَلْ »«·'«,,", it means sedition and chaos will surround Syria, and then from there to other Arab and Muslim countries, even one narrative call this sedition to "Palestinian sedition" that most of its difficulties will be on Syria.

4- No useful solution use to solve this chaos and it will continue long time, because it is sedition of civilization, so it is deeper then being fix, reform and the solved and on the other hand the resistance of nations in one side and the ganger of the enemies from other side will not allow any solution be success just like this narrative said: " it will not try to be fix from one area unless it will appear in other area."

Because the only real solution will be uprising of imam s government providers among the Islam nation and will be possible when he appear.

Also many narratives state that the sedition of the last turmoil will be attached to his uprising.

Although in some traditions did not clearly mention it as sedition before the appearance, but they describe it as the last sedition with the same specification. And because the purpose is the same sedition and chaos, so the word of "Absolute" should be use with "condition".

Of course, we describe in other traditions some of the main characteristics of this intrigue, because we cannot consider this intrigue from the West equal to any other internal or external sedition that happened to Muslim nation since the beginning of Islam till the present. And because of this sedition is not consistent to and is different from any turmoil in the entire history of Islam, even during the robbery, killing and massacre of Mongols and also Crusades attacks that started 900 years ago. Thus this sedition consist with the last stage of Westerners war against the entire Muslims nation and also their absolutely attack to Muslims lands and entering and destroying their nations by establishing their base (Israel) in the heart of Islamic countries. From the Prophet (PBUH) has been narrated that said: " I swear by whom my soul is in his hand, my nation will be supervise by people who kill anyone against them and if they keep silence they take away unlawfully everything they own and by assaulting their chastity and bloodshed, filled up their hearts with hate and fear, so people are constantly distracted and

fearful, until a group of people from the East and a group of people from the west come and supervise my nation, then woe to the weak people from my nation from oppression, and woe to these dictators from the God punishment, because they do not have any mercy on little children nor any respect for old people and do not mind to do any bad thing, they look like humans but their hearts are devils hearts". This worthy narrative unveil the relationship between domestic oppression and foreign colonial domination and explain the reason behind the West and East domination over the Muslim nations plus pressure, oppression, aggression rules and talking away people's freedom by on people by their domestic leaders.

Because such a outrageous behavior, provoke people seeking revenge from their leaders and this internal conflicts make people forget about external enemies, and thus enemies with exploiting them and with excuse of liberating them from their dictators they set up the wars and start looting and robbing Islamic countries. Like when Napoleon attacked Egypt, once his ships approached beach of Egypt, he sent a letter to Egyptians praising Islam and expressing his interest and friendship to Islam and explaining his motivation for coming to Egypt to rescue people and liberating them from slavery. He even continued this deceit policy after the occupation of Egypt by wearing Egyptians dresses and showing himself Muslim by celebrating Prophet (PBUH) birthday.

Then Britain, France, America and Russia also used similar methods and claimed that they only came to free Muslim nations and they being continuously using this trick to interference in Muslims affairs. This is noteworthy that the specifications mentioned in this narrative exactly matches those leader who prepared the base for East and west domination including today's leader, some of these specifications are:

1. Repression atmosphere against the freedom of thought, and being killed for a speech.
2. If they keep silence they will take away everything from them because their policy is base on this thing, so even if they keep quite and do not say a word, they still will not stop their aggression and transgress against people.
3. Robbing and plundering wealth of Islamic countries are basic policy of invaders as if Muslims wealth is part of inherited properties of them, their family, and their hypocrite's supporter.
4. Violate the sanctity of Muslims which include violation against their human values, blood, freedom, property and assaulting their respect and chastity.
5. Bloodshed those who speak against them, and those who say, "Allah is our Lord".
6. Filled out Muslims hearts with hate and fear, it means malice towards oppressive leader or oppression itself will create hate and malice in Muslims themselves towards each other. But the Eastern or Western whom the Prophet (PBUH) said about them: " At that time when a group of the East and group of the West governing my nation." Except the Russians and Westerners that always by taking advantage of oppression of leader there and invading Muslim countries and controlling their affairs, this narrative does not consist with any other countries. Sometimes it will be said perhaps the meaning of a group from the East and a group from the West, is Abbassy's movement which came from east of Muslim country and Fatemi movement which came form the West, and that happened after the Umaveys government and their oppression. Or it will be said that the meaning of attack and invading by Mongols that happened from the East or the crusade that was resulted from the oppression of Abbasid from the West. But apparently,

Narratives groups of non-Muslim dominate over the affairs of Muslims therefore do not consist on the Abbasids and Fatimids as is not applicable with the past Mongols and the Crusaders. Because

domination of Western dominance is not result of these attacks to Muslims, but it is due to the small coastal territory governments near Syria they will make and live in. also Mongol tribes control Muslim nations for the short time, then remaining of them convert to Islam and became part of Islamic nation. And more importantly that domination of Mongol and Crusade wars did not end to Imam's appearance, while Western domination and their sedition and intrigue according to the narratives will be ended with the appearance of Imam Mahdi (AS). So they are applicable with today's Western and Eastern including Russian, Europeans and Americans, especially with the specification and personalities that have been mention in these narratives. However, they are inheritors of the same eastern Mongols and western Crusaders, because according to the better words in the narratives, Russians are interpreted to Turks and Western to Romans that we became familiar with them soon.

It had been narrated from the Prophet Muhammad (PBUH) that said:

"Your matter will continue until generations of you are born during the time of sedition and oppression that do not know anything except chaos, and the earth will be filled with oppression and injustice until nobody can even mention name of God, then God will send a man from my family to filled out the earth with justice and fairness as that is filled with oppression and injustice. "

This honor Hadith indicates that last chaos and intrigue will continues to generations until a generation of Muslim children will be born who have no thought but the thought of deviate from religion and have no policy except the oppression. And this is the best accurate interpretation of Western culture and leaders of their governments, and Muslim child rise and flourish under the evil shadow of this culture and is not aware of Islamic atmosphere and its justice except those been guild by god and supported from deviation. And meaning of Prophet (PBUH) when he said: " the earth will be full of oppression and unjust until no one can say the word of "Allah" anymore." this is how the unjust and oppression rules of oppressors will cover every single place and points of our life, and this matter that will be arise after the invasion and domination of Western, because prior to their invasion in some areas and some period of time there were no injustice and oppression in Muslims life, but after their invasion and conquered by West and oppressive leaders, gradually their oppressive policy cover their whole life, thus Muslims voice were suffocated in their chest and no one could express his/her religion and saying: our Lord is Allah or asking for Islamic laws implementation, and saying God orders us to avoid oppression and injustice and stand up to them, or saying that God's verdict about a leader or saying he should be killed or remover from the power, or tell about god's verdict about especial law or changing it.

This does not means that nobody in general cannot say the name of god, like some people because what make infidels, oppressors, tyrant and even disbelievers angry and going mad is remembering God and mentioning his name comes into conflict with their disbelief, oppression and domination. It has been narrated in one narrative that says: " somehow that nobody can say there is no God but Allah." clearly that the purpose of this sentence is that nobody can declare unity and sovereignty of God and refusing the governing of unbelievers and oppressors that are not under the law of God. From commander of believers (imam Ali (AS" has quoted that said: " Government of Prophet (PBUH) family has sings that will appear in thee end of the time including the sedition of Romans and Russian (Turks) and mobilizing their forces against you... then Russians (Turks) will oppose Romans and war and conflict increase on earth." It is clear that the worlds of Imam Mahdi (AS) about the sedition and intrigue of Romans and Russian (Turks) against Muslims and their invasion of Islamic lands is part of their personalities, and also this sentence that says"İ Ğ«» «· —fl Ê«·—Ê,, " Turks and Romans will disagree" even with their allies this conflict and difference will be about dividing and domination over

the territory of Muslims. But at the same time they ally with each other and impassion people and mobilize forces against us and cooperate with each other as the reality is showing. "È flÀ— «·Ö—Ê» >Ï «·«—÷ " "conflicts increase in the earth" as we do not see any continent free of war, and no war will be ended unless another conflict starts, and all of these wars are result of revenge Romans, Turks (Russian) and their opposition are taking from each other, and their Jewish supporters that are warmonger of anytime and anywhere they can. and soon the meaning of Romans and Turks will be mention.

From Imam Ali (AS) quoted that he said: " O people ask me anything you want before you lose me because I have too much knowledge in my chest, and ask me before sedition and corruption get out of control like a stampede camel getting out of control and adding fear and anxiety to itself, it will destroy your lands even after its death and its ominous shadow will be over you or a fire from the West that fall into the dry fire woods, screaming loudly, woe to him from revenge and retaliation, when long time pass, they say, he is dead or perished, and (if alive) then where did he go, this is the real meaning of this verses applies "À,, —œœ %œ«·fl,, «·fl—.../ÏÂ,, Ê «,,œ œ %œ«fl,, »«j,,Ê«· Ê »%œÏ%œ Ê Ñ·%œ«fl,, «flÀ— %œ>Ï—«"

" then we return back to you the victory over them and help you with money and children and multiply you number over them) and these have symptoms and signs" . Imam Ali (PBUH) in this narrative talked about their destruction and doom of the West widely using this sentence (in the plenty of dry firewood) and also talked about highly flammable, because the reason behind this battle is sedition, which appear in the East region. or due to the warlords of eastern Turks, means the Russia against Romans, which will be mention in its related narrative soon among the world war narratives that will happen in the year of appearance in my opinion. and also it has been narrated from Prophet Muhammad that said:

"there will be a disaster on my nation in the Apocalypse from their kings that will never experience and heard harder then that, thus the vast land tight on them, until the earth filled with oppression that a believer do not find place to run away from it, until God resurrects a man from my family that fill up the earth from the justice fairness, as that has been filled with oppression, inhabitants of heaven and earth will happy and earth come up with all its resources and the sky will not withhold the mercy rainfall."

Hzyfh bin Yamani has quoted that Prophet (PBUH) says: " Woe to this nation from oppressor kings who kill Muslims and displaced them from their home and land except those who obey them. at that time faithful believers pretend to agree with them but disagree with their heart. and when God wish, he will restore dignity and majesty of Islam and break the back of any aggressive oppressor, and his able to do every thing. that is he who fix and range the condition of Islamic nation after ruin, O Hzyfh: If one day has been left from end of the world, God make that day long enough until a man from my family comes and govern the whole world and reveal the Islam , and god never break his promise and he is able to do every things. " and his majesty also said:

" It is close that other nations united against you, like calling eaters together on the table. even though you are too many, but you are like brushwood on the flood water, God had been taken your fear and magnificently from the hearts of your enemies, and your interested to this world and the aversion of death, your hearts had been weakened." These are clear and understandable narratives that the light of prophecy lights them up, and indicate the circumstance of Islamic nation with their tyrannical leaders and domineer enemies and announce the good news of Imam Mahdi (AS)'s appearance and relief. Also

has been quoted from him that he said: " Woe on Arabs from the evil that is close to them, the wings, what are those wings? the wind that is devastating wind and provocative and the blowing wind that weaker, woe on Arabs from rapid destruction and sudden deaths, painful hunger, difficulty that falls over them. " perhaps the meaning of (wings) is air forces that comes fast and quiet like wind and cause destruction and killing and cause sudden deaths or the wind is strong waves cause by strong and weak bombs. also maybe these (wings) in narratives refer to battle of Imam Mahdi(AS) with Sfyne and Arabs pro Jews and Romans in the battle of liberating Al-Quds as it had been quoted in manuscript of Ibn Hamad: " Then God, send a dominant wind and birds on Roman that will hit them on their faces somehow that their eyes blinded and ground will open and take them in"

And maybe they are real wings of birds like Ababyl (Swallow) or air forces like airplane that Imam Mahdi (AS) will use them and soon we will talk about them in the debate of great battleground of Quds in the appearance movement section. from the Prophet Muhammad (PBUH) had been quoted that he said:

"Polytheists will appoint and make Muslims to serve them and will sell them in cities. and no righteous and wicked do not mind to do so, This unfortunate and difficulty get them somehow that people of that time will be disappointed, hopeless and pessimistic, imagining that there is no relief or ending for them, At this time God will send a man from my honor and family righteous of my children, a just man, auspicious, blessed and proper that will not leave any bit of Islam's law unless perform it. Religion, Quran, Islam and Muslim will be blessed and dignified by him and overthrow and humiliate idolatry and polytheists, he is fear of God and his relationship with his relative will not deceive him from performing God's orders, he is not busy of building houses for himself, and during his kingdom he will not lashes anyone unless for performing a religious rule, God will eliminate all the wrong innovation in the religion and eliminate all the intrigue and all the door of truths will be open and the doors of untruth and lies will be closed and God will return any imprisoned Muslims to their land wherever they are."

this narrative shows the painful situations of the humiliated Muslims and buying, selling and capturing them in other territories. And this condition is not only belong to our current time but also includes dealing on Muslims nation and expelling them from their land and capturing them by idolaters. then this narrative mentions that Muslims stay in this helpless and disappointed situation until the savior of the world Imam Mahdi will appear.

References:

- (1) and Alftn Almlahm p. 129.
- (2) manuscript of Ibn Hamad, p. 53.
- (3) p. 124 manuscripts of Ibn Hamad.
- (4) and Alftn Almlahm p. 108.
- (5) and Alftn Almlahm p. 107.
- (6) Bihar c. 52, p. 275.
- (7) Bsharh al-Islam, p. 102.
- (8) leaving a 5.

- (9), p. 170 Mhjh crisis.
 (10) Zkhrf 61.
 (11) Nisa 159
 (12) Bihar c. 52, p. 226.
 (13) Bsharh al-Islam, p. 235, he said Qdaldrr Slmy and steam it in its proper bin Malik narrated Vf, has.
 (14) Bihar c. 51, p. 80 Arbyn twelfth story of Hafiz Naim Abi.
 (15) Bihar c. 51, p. 88.
 (16) absence Tusi p. 278.
 (17) Bsharh al-Islam, p. 297

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Romans and their role in the time of appearance

the meaning of Romans in narratives related to end of the time and appearance of Imam Mahdi (AS) are European nations and in recent centuries their spread is in America that consider children and heirs of historical Roman Empire. sometimes they say that Romans that God send Surah about them and Prophet (PBUH) and Muslims fight with them later are other then these, because old Romans were Byzantine and their capital city was first "Ram" in Italy and then Constantinople until about 500 years ago was conquered by Muslims and named it "Eslamboli" and people pronounced it Estambol.

Answer: it is correct that Romans in the blessed Sura of Rome and during the time these narratives had been issued, they were supporter of Roman Empire or Byzantine, but today's Westerns are different, and they consider politics and civilization continuation of them. and nations such as France, Britain, Germany and other consider the base of Roman Empire in the terms of culture, politics and religion. therefore they were part of Roman and under influence of them and no one can deny this fact.

And also for two thousand years Rome and Constantinople were capital city of Roman Byzantine commanders while their race were not Italian and did not have the same race. and their root and race were from different European and after Greece became part of Roman Empire, some Greeks could be found among them. and perhaps for this reason when historical Roman Empire became weak and restricted to Constantinople and its surround area and when it was siege by Muslim nations from the sea, European and with the name of humiliation and heritage of their land stand up and some leaders of Germany and other countries called it Kaiser (Caesar)

This type of change in the Empires and governments are natural, because the power from one country to another and from one nation to another nation could be transfer

and this is not incompatible with changing the original name or symptoms. thus, the true narratives which talk about Romans or what Arab interpret "Bani Asfer" "yellow skins", did not only mean Byzantine Romans, Italian and other tribes affiliated to them. therefore Muslims in their history books refer them to Romans or sometimes refer them to Europeans, however Imam called them Roman and call all together "A'rvam"

moreover, from verses 31, 32 of blessed Sura of Roman and verses 12 and 21 of Keahf Sura and their polytheist toward God can be used that the intention of those nations and parties are the follow of Jesus (PBUH). and it is clear that the leadership of Christian nations was responsibility of Italian Romans and Constantinople, then later Westerners have inherited this leadership from them. name of the Roman has been mention in many traditions of rising time including narratives about sedition and turmoil and their

dominance over the Muslims, which we already talked about. and there are other narratives that are about movement of their submarines toward Arabs lands shortly before the appearance of Imam Mahdi (AS). from Imam Sadeq has been narrated that "when you see a disaster in the Syria, so is death and dying, until the strangers (Westerns) move toward Arabs lands, then some events will happen between them".

Seditions and chaos in the narratives about the time of appearance refers to the conflicts in the Syria, which will happen after chaos and domination of strangers (Westerns) on Islamic nation. it means that when "Bani Asfer" "Westerns" sees themselves with no choice unless interfering directly, they face stability of people and political conflicts and circumstance, they will lose domination in the Palestine and their interfering will face strong resistance of Arabs countries. It has narrated from commander of believers (PBUH) that said: " In the month of Ramadan and from the East region there will be a call saying: O believers come together and from the West area and after the disappearance of twilight, a caller will call, O unbelievers come together... and then Romans come to the beach near the cave of Ashab al kahf, then Allah will rise these young people with their dogs, among them there are two men named Miykha and Khomalha who will submit to order of the Riser(Imam Mahdi(AS)).

and perhaps this military movement is continuation of last movement or is the same movement, and the narrative indicate that there will be a movement near the Imam's appearance, because these events followed by the Call in the sky during Ramadan and will continue till Moharram and appearance of his majuacty will be in the nigh and day of Moharram's 10th. Some of narratives indicate that Western forces enter Syria and in Aceh and according to this narrative will camp in Acceh and Sor near the cave of "Ahabe Kahf" in Antioch of Syria-Turkey.

About the young companions of cave has been narrated that God will appear them in the Apocalypse to be a sign and indication and be companions of Imam Mahdi(AS) and we will discussed that in the debate of Imam's companions. the philosophy behind their appearance at the same time of camping Western forces and in that critical time is be a miracle especially for Christian, because according to the narrative Imam's companions, will take out the original versions of Torah and Bible from the Antioch cave and thereby they will debate Jews and Romans, perhaps this cave is the same famous cave of Ashab alkahf or maybe is another one. Jaber Jafy quoted that Imam Baqir (PBUH) said:

"Roman rebels soon turn and land in Ramleh, O Jabir: in that year, across the world and from the West region will be plenty of disagreements. " of course maybe these rebels are, western mercenaries, the volunteers to fight Jews therefore they come in Rmlh of Palestine and apparently the purpose behind the disagreement between in the narrative which come from the West or Western land, is the west of Islamic lands, because after that the first incident that occur in Syria is destroying of Syria which is probably because of Westerns. and what are important in this narrative is some subjects from the Allolbayet (Prophet's Family) about the interpretation of verses in the beginning of Sura Al-Roman. " Swear by these letters (A, L, M) Romans were defeated, in the nearest land and these people after being defeated they will overcome, in a few years and the matter belong to God from the past and future and that day believers will be happy from God's help, that is him who help anyone he wants and he is the merciful and powerful. "

Imam Baqir (pbuh) been narrated that his majesty interpreter " the help of believers by God" in this verse, to appearance of Imam Mahdi(AS) and look like God will victorious him over Romans. beside other narratives in this field, narrative of landing Jesus(PBUH) and invitation of Christians to Islam by him and following Imam Mahdi(AS) by him clear up this sentence of God: " Jesus (PBUH) is sign of

the Resurrection marks". " All scriptures will believe on him before his death, and he will be witness on them in the day of Resurrection".

it means that Imam himself is one of the resurrection signs when God will bring him to the world, all Jewish and Christians will believe on him and see his miracles before he dies. In this narrative been narrated that Jesus (AS) will discuss and debate with Romans by the help of Imam Mahdi and by the Miracles God provide for him. His majesty and after the miracle of coming from the sky, will have major and important roles of changing political situation and raising Western nation against their governments which will be discuss during his coming debate later. among these narratives, are narratives about cease-fire between Muslims and Romans, he will sign the non-aggression agreement with them and apparently this agreement will be sign after the holy great war of Quds which will occur in the triangle between Accheh- Quds-Antioch between Imam's army and Sfyany with the support of Jews and Romans and after Imam's victory and his arrival to Quds and landing of Jesus (AS).

And it seems that Jesus (AS) in this conflict and battle will play the role of mediation, which will be discussed later. it been narrated from Prophet (PBUH) that said:

" O Ov! before the Resurrection day remember that six things will occur... including the sedition that no house of Arabs will be empty of it, between you and children of Asfer (Western) will be peace treaty, then they will break the peace, and with eighty forces and each forces contain 12 thousands soldiers will attack you."

Also it was narrated that the Prophet said:

" Between you and Romans will be four peaces, the fourth one will survive a few years (2 years) between you and Hrql family, at this time a man from Abdoul ghays names Souad bin ghelan asked: who is the leader of people that day? his majesty said: my child Mahdi."

in some narratives the time of peace treaty is mentioned 7 years, but Western will break the peace after 2 years and then with army of one million soldiers that carry 80 flags fight will Muslims near the beach of Palestine and Syria. and subsequently, Imam Mahdi (AS). and thereby, Imam Mahdi goes to Europe and non-Muslim nations to free them, which will be, discuss the movement of appearance later.

Other narratives describe the connection between Sfyany with Romans and escape of his supporters after his defeat toward the Rome, and pursued by the companions of Imam Mahdi (AS) and returning them back to him. It has been narrated from Imam Sadeq (AS) that said: " When Imam Mahdi arise, he will send his army to children of Omayeh (Sfyany), they will escape to Rome, Romans will ask them to convert to their religion or will not be welcome to their countries, they will accept and Romans will let them in and then companion of Imam Mahdi (AS) will face Romans, they ask for peace, companion of Imam ask Romans to free their co-believers and they put this condition for peace, then they release them and they return to Imam's companions. another narrative indicate that Sfyany has a Western culture and live in Western country then he go to Syria and begin his movement as we will express it later, in the book of absence from late Tosey been narrated that : " Sfyany is the head of group that move from Rome while he hangs a cross on his neck like Christian." Among narratives, there are some traditions talk about liberating of Rome by Imam Mahdi (AS) and submitting Romans to Islam , however maybe this matter happen after they break the peace treaty following their military attack to Palestine and Syria and their failure, or maybe this conflict is the most difficult battle between Imam Mahdi (AS) and Romans which followed by passion among their nations to Islam.

Some traditions mention that "Seventy thousand of Muslims conquest Rome ".Is not unlikely that the collapse of this western capital happen with western protest while Imam Mahdi (AS) and his followers

companying them. It has been narrated from Imam Baqir (AS) that said: " when the people in the Rome obtained Islam by means of Imam Mahdi(AS), he will build a mosque for them then pointing his successor he will come back"

apparently Jesus (PBUH) will play important rules in these changes and this matter will take 2-3 years during the peace treaty between Imam Mahdi and Westerns and perhaps Prophet Jesus in this period will live in the West or spend most of his time in the West.

—fl«%o Ê %ofi' ¬%o«%o œ— œÊ—«%o ŸÂÊ— Turks and their roles during the emergence

In our opinion the meaning of Turks in the narratives of holy appearance of Imam Mahdi, are Russian and their surrounded Eastern European nations, although they are historically Christian and consider colonies of Empire Roman, as far as they claims inheritance and name their kings Kaiser(Caesar) like Germans and others, but first of all: they are from different tribes of east Asia-Europe that according to narratives and history, are named " Turks nations and tribes", and this name consist turks of Turkey and Iran, and include Tatar and Mongol tribes and also Bulgaria and Russia. Second that: Christianity spread all other their nation recently and it is not their original religion, and worse then their condition, we can find some West European nations between them, because materialism and polytheism overcome them and perhaps for this reason they submitted to the theory of communism and atheism and did not show any resistance against its influence.

Third of all that the narratives about he Turks movement against Muslims, although a portion of them are applicable to the narratives that talk about the Mongols-Turks to our lands in the seventh century. But some of those narratives attached their movements to the emergence of Imam Mahdi (AS) events, and also their cooperation with Romans against us and mention their disagreement between each other at the same time and this is not applicable to any nations except Russians, or maybe if the event talk long time will be applicable to heirs of their governments from nations that have Turkish ancestry and match Russians and Eastern Europe.

Hear are some of these narratives that mention their roles:

including the narratives about the recent seditions and intrigue that are happening by Romans against Muslims which we already talked about it and can not interpreted to any attack except the Westerns and Russians invade to the Muslims lands in the beginning of this century and continuous until God will ended with the movement of his movement providers and then with his holy appearance.

and the narrative about the Sfyany and his war with the Turks and perhaps the meaning of the Turks are Russians, because Sfyany is allies of Romans and Jewish and as it been mention in the news, that the his movement occur in Syria and Jordan after domination of Turks in the region, and if this narrative is correct, their domination will be short term,

Because that domination will occur after failure of intrigue (/'Ã «i'Â »).

" When Elj Ashb uprise, the capital city of the government will be in crisis and affliction, then he will be killed after the short time, then (Akhel) will rise to take revenge of his death, and here khkashor return back to idolatry (leaving the fake version."

In the narratives about the appearance, Ashab and Abkah, are two political leaders that opposed Sfyany's movement and sfyany defeat them and dominate the region. and did not find any narrative that indicate the fight between the Sfyany and Turks in Damascus and surrounded area, but we find many

narratives that indicate a great conflict between Sfyany and them in Qrqysya, a region located in the border of Syria, Iraq and Turkey, this battle is one of the greatest war is been already promised, and reason behind this conflict is a treasure will be discovered in channel of Forat river or close to it. also, perhaps the meaning of Turks in this battle are Turks of Turkey and are not Russians, maybe Russia support and help Sfyany in private during his conflict with Turks, and God wiling soon we will refer to the war in Qrqysya which will be part of Syria's events and Sfyany's movement. including narratives about the revolution in Azerbaijan during their confronting Turk, and it has narrated from Imam Sadeq (PBUH) that said:

" Azerbaijan is necessary for us, nothing can resist them and when our revolutionary man will rise, rush to him, though crawling on snow."

maybe the quote of Imam (AS) that said: "unavoidably is from Azerbaijan and nothing can resist them" means a guided movement from people of that region which need some more attention to see the signs of starting this movement and as it can be understand from this narrative that maybe this event refer to the fighting with Russians.

" There will be two movements for Turks, in one of them Azerbaijan will be destroyed and other one will be in the island that will terror the brides and bring them out of their suites, at this time God will help Muslims while the great sacrifice of God will be among them." when we analyze this narrative alone, we may consider it one of the narrative related to the attack of Turks and Mongols to Islamic lands, which first reach Azerbaijan and destroy it, and then reach the Euphrates and Muslim will overcome them, and the tremendous sacrifice exist in the waterhole of Goliath.

But between all these narratives together and earlier narratives, likely that the purpose of the Turks is Russians. And their first war was before the World War II and then before the signs of appearance by occupation of Azerbaijan. and their second war will be moving toward "Island" that is the name of place between Iraq and Syria close to the Qrqysya area, and the purpose it to fight Sfyany. and the meaning of Muslim's victory in this conflict it could be a indirect victory that occur after the destroying their enemies, and as we will find out later there will not be any guiding flag or any flag that indicate Muslims victory and indeed the good news been narrated from Prophet and Imams, peace be upon them, about this victorious is about destroying enemy by the swords of their own supporters. Other narratives related to landing of Turks in the "Island" and "Euphrates" perhaps the purpose of Turks is Russians, because their landing is at the same time of landing Romans in the region of Ramleh in Palestine and its beaches.

And as we mentioned earlier that Qrqysya is a region near "Island" is called Diyarbakir and Rbyeh island, and meaning of (Island) that generally mentioned in historical books, is this region, not island of Arabs or any other island. and this matter does not deny the landing of Turks-Mongols in island and Euphrates in the seventh century. however some people consider theme close signs of Imam's appearance, while the closest signs of his appearance is landing and fighting them with Sfyany in the region of Qrqysya. For this occasion, the narratives about of Turks-Mongols sedition and their invasion to Islamic lands consider among events and consequences and miracles of holy Prophet (PBUH) that Muslims were aware of them and they are been quoted person to person, then during the invasion of Mongols and after that these kind of narratives been consider more, and while these narratives mention undermine of these sedition and mention Muslims victory, without talking about the appearance of Imam Mahdi (AS), also the narrative about Turks which we are seeking them have been narrated: These are some examples of narratives about attack of Mongols: From Hazrat Ali (pbuh) quoted that

said: " look like, I see a group of people that their faces are visible, they are wearing silk dresses and riding original horses, there is so much killing and wounded people are pass on dead bodies and numbers of the people are escaping are lower then prisoners.

One of his companions said: O commander of believers! do you have knowledge of prescience, Imam laughed and told the guy who was from Beni Kulb : O brother, this is not prescience, but this is a kind of knowledge that I learned from the owner of this knowledge " Prophet of Allah" because the knowledge of prescience knowledge is the knowledge of resurrection and is whatever God mentions in this verse " Allah is the only know about the time of resurrection and he is the one send down the rain, and know what is in uterus of women and nobody know where the measure of his life will be filled...". 66666666 Allah is the one know what is inside the women's uterus, body or girl, ugly or beautiful, generous or stingy, good luck or bad luck, and who is the fuel and firewood of hell or who is the prophets companion in the heaven, so the prescience that only God has its knowledge it is, and other than what was said, is the knowledge God taught his Prophet, Prophet made me aware of them and prayed for me that may God full my heart with this knowledge."

From the past series of narratives, narratives about the Imam Mahdi (AS) war with Turks, it is been narrated from Imam Sadiq (PBUH) that said: "First army that Imam Mahdi provide will be send to Turks and after defeating, capturing and taking their goods and money, he will go to Syria and conquer them." It means that the first army that his majesty provide and send but he does not participate on it will be this war and some narratives mention that sending army of Imam Mahdi(AS) by his majesty will be after entering Iraq and after a few wars and to liberating Hejaz and Iraq. and maybe the purpose of Turks are the Turks of Turkey, but more likely are Russians that Sfyany will fight with them in Qrqysya battle and none will overcome the other and as the narrative says, and both will be destroyed by Imam Mahdi(AS) and their territories shall be destroyed by lightning.

Another group of narratives believe the destruction of Turks land will be by lightning and earthquakes and maybe they mean destruction by rockets and air forces that destroy just like lightning or earthquakes.

and it seems that this incident, is after their war with Imam Mahdi (AS) and destruction will be in very broad range, as it fades and destroy their whole power and their dignity, because after that, there will be no name for them, only after the second war there is a sentence that says " No more Turks after this", it means there will be no Turks after that incident, therefore it is likely that they are Russians, because in the all emergence narratives, there is not any sentence like this about any Muslim nation.

References:

- (1) Bsharh al-Islam, p. 251.
- (2) A second requirement Alnasb p. 224.
- (3) Rvayaty ie that it accurately, knowing the issue of the Prophet (PBUH sa) and bits from him, will be found, although the words with conflict.

- (4) absence Naamani p. 170.
- (5) and Alftn Almlahm p. 32.
- (6) 128 Nahj sermons.
- (7) Bsharh al-Islam, p. 185.
- (8) Esra'a 1 9.

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Jews and their role during the emergence

Introduction:

If there were nothing available to us about the roles of Jews in the Apocalypse and emergence of Imam Mahdi (AS), but the first verses of Sura Bani Israel , that was enough because these verses while they are brief, they are holy word of God that clear and understandable introduce a brief summary of their history and life story in the miraculous and accurately manner, and illuminate their future. In addition to these and other verses, there are several narratives that are relate to these verses and are interpretation of them, and other narratives that are about situation of Jews in the emergence and revolution of Imam Mahdi (AS), which we will talk about them after interpretation of these reverses.

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Divine promise to destroy the Jews

"LIMITLESS in His glory is He who transported His servant by night from the Inviolable House of Worship [at Mecca] to the Remote House of Worship [, at Jerusalem] - the environs of which We had blessed -so that We might show him some of Our symbols: for, verily, He alone is all-hearing, all-seeing. And [thus, too,] We vouchsafed revelation unto Moses, and made it a [source of] guidance for the children of Israel, [commanding them:] "Do not ascribe to any but Me the power to determine your faiths you descendants of those whom We caused to be borne (in the ark] with Noah! Behold, he was a most grateful servant (of Ours]!"

"And we made [this] known to the children of Israel through revelation: Twice, indeed, will you spread corruption on earth and will indeed become grossly overbearing!"

it means in the Torah, which we send down to them, we certainly determine their final extinction, soon you will deviated from the right path and do crimes in the community, and soon you will seek superiority and pride over other.

"Hence, when the prediction of the first of those two [periods of iniquity] came true, We sent against you some of Our bondmen of terrible prowess in war, and they wrought havoc throughout the land: and so the prediction was fulfilled."

When the time for punishment comes, we will send strong servants to terminate you for the crimes you did, they will rebuke you hardly, they will search for you house to house and this is a certain promise from us.

Then we gave you once again your turn against them, and we aided you with wealth and children and made you more in soldiery.

Then we turn the victory toward you over those who we raised against you and we will grant you wealth and children and grant you more supports then those overcame you before to help you fight

them and overcome them.

(Saying): If ye do well, ye do well for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.

Then your situation will continue like that for a while and if you do not repent and take advantage of the gifts, wealth and children we gave you, you doing good and benefiting yourself and if you take disadvantage of them by doing evils, blustery and superiority over other, so you have to pay for the bad consequences, but soon you shall not only practice good things, but also practice bad things, we will give you some time until your punishment time for your send corruption comes, then we will send messengers from us that will act much harder then the first time on you and to bring you difficulty, miserable that you do not like, and then enter the Al-Aqsa mosque triumphantly like the first time they were searching for their enemies in your houses and then they will destroy your superiority and corruptions.

"It may be that your Lord will have mercy on you, but if ye repeat (the crime) we shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers."

Maybe your Lord forgive you with his mercy after the second punishment and you go back to wrongful path after the second punishment, we will start your punishment again and we make you poor in this world and jailed and surrounded in the hereafter.

The first result we get from the verses of Holy Quran is that the life story of Jews after Moses until the end of their life can be summarized in the corruption in the society until their punishment comes, and God send people from his side that overcome them then God base on some benefits give Jews victorious over them and grant them wealth and children, and make their supporters more then other people, but Jewish will not use these wealth and supporter in the correct way, and for the second time they make corruption on earth, but this time in addition to corruption they arrogant and superior and see themselves better then other people, and when the time of their punishment comes, God will send that people to overcome Jews again and this overcome happen very easy, and will looking for them by searching house to house then they will enter the Al-Aqsa Mosque and destroy their forces then God will send them for the second them and opposite of the first time and with all the supporters and allies they overcome them easy and attack them harshly in three stages, the first one will reveal their evil faces and disgrace them and as they enter Al-Aqsa Mosque for the first time they will enter it victoriously again. and then destroy there arrogant and superior personality.

the fundamental question that the interpreters ask is whether these two kind of corruptions which supremacy is one of them is ended and those two promised punishment has been achieved or not. Some commentators believe that in both were done, first intrigue and sedition was ended by the hand of Bnvhaz Nasr (Alnsr Alnasr) and the second penalty from the second phase of corruption and waste was made by Roman (Titus) and some other believe these punishment are not happened yet. but the better opinion is that the fist punishment for their corruption was made by Muslim in the beginning of Islam, and then when Muslims get a wary form Islam, God prevail Jaws over them, in this stage Jews for the second time make corruption and bluster in the world and when the Muslims return to Islam again the time of their second punishment will arrive and will be perform by Muslims, and base in this interpretation there are some narratives came from Imams, including, people that God will send them

against Jews are Imam Mahdi (AS) companions from Qom, whom God send them before the emergence of Imam Mahdi (AS), in the interpretation book of Ayashi has narrated from Imam Baqir (PBUH) that after he recited this verse " We sent against you some of Our bondmen of terrible prowess in war" said:

" the purpose of this verse is Imam Mahdi and his companions who are powerful and strong " and the interpretation book of Noor Al-Sqlyn, from the book of Kafy and from Imam Sadeq in interpretation of this verses has narrated that he said: " God before the rise of Imam Mahdi (AS), will provoke a group of people who will not leave any enemies of Muhammad and his family (PBUH) , unless they kill them."

And in the book of Bahar Al-anwar has narrated from Imam Sadeq (PBUH) that when he recited this verse, we ask him " Who are these people, Imam three times said: I swear by God they are from Qom, I swear they are from Qom, I swear they are from Qom. " The meaning of these three narratives is the same and equal and there is no differences between them, because people from Qom are Iranian, same companions of Imam Mahdi (AS) that God will choose them to pave the way for Imam's appearance and as these narratives proof that at the time of appearance some of his close particular companions are from them. in addition that the resistance of Jewish against these people and their Muslims supporter will be done in several stages, until Imam Mahdi (AS) appear and final doom of Jews will achieve under his adequacy leadership.

And among some subjects which indicate that the second promised punishment of Jews will be done by Muslims, and people that God provoke against Jews for the second time are the same people with the same specification and their war description does not apply to any people except Muslims. Because the kings of Egypt, Babylon, Greece, Rome, Iran and other that overcome Jews are not compatible with the specification of "Our Servants". moreover according to the verses and after the first punishment nothing happen to overcome them, while the Jews after the first punishment that was achieved by us in the early beginning of Islam, they dominate and overcome us, and God help them by increasing the number of their children and wealth, in the way that their supporters in the world became more than Muslims and with the help from superpower in the world they rise against us, and they are the same people are making corruptions in the world, and supremacy over us and other nations and this is Islam's fighter whom will kick them in their ugly face. and what indicate this meaning and by studying Jewish history after the Prophet Moses (PBUH) we can see clear that the corruption was occur in their past and present time, but their promised superiority happened only in our time and this dominance will be follow with their second punishment to destroy them. This matter is clear for who know little about Jewish history, which we will soon talk about.

﴿وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾
God promises to dominate and overcome the Jews

Taken from the book: Age Rise

The Almighty God in the Quran says:

"And remember when your Lord announced the command that till the Day of Resurrection I will certainly send such oppressors against them, who will inflict them with a dreadful punishment; indeed your Lord is swift in meting out punishment; and indeed He is Oft Forgiving, Most Merciful. And we divided them in the earth as separate groups; some of them are righteous and some are the other type;

The meaning of these two verses is that God declared and decreed that soon will dominate someone over Jews whom punish and torture them until the resurrection day, he (God) punish quickly and indeed he is the forgiver and merciful, including his punishments among Jews is that he disperses them in the earth, and group of them are righteous and group of them are wicked and he test them with good and bad maybe they repent and guided.

But the answer: the sentence that says, they punished and tortured them badly, does not mean that they continuously killed, displaced, and imprisoned them, like most of the regimes dominated them before Islam did to them, but it means that they submitted to the rules of those powers which God overcame them over Jews militarily, politically, although Muslim never punish and torture them more gentle than other governments but they consider a supermodel of domination over Jews and punishing them. And sometimes it says that: yes the history of Jews testimonies for this promise of Allah but at the present time that one of at least half century spent and no one overcome them to punish them, but they are more than half century and since 1936 AD, they torturing in Palestine and other Muslims areas, so how could this matter can be analyze?

God promised to suppressing the war of Jews

"And the Jews said, "Allah's hand is tied"; may their hands be tied – and they are accursed for saying so! In fact, both His hands* are free, He bestows upon whomever He wills"
 "... this Book which has been sent down upon you from your Lord will cause many of them to advance in their rebellion and disbelief; and We have instilled enmity and hatred between them till the Day of Resurrection; whenever they ignite the flame of war, Allah extinguishes it, and they strive to create

chaos in the land; and Allah does not love the mischievous. (* This is a metaphor used to express Allah's power). This is the promise of Allah to suppress the fire of wars which Jews will make, whether they start the war directly, or they stimulate others to do so and this God's promise will be with no exception, because it comes with the "whenever they start a war". Their past and present history testify that they are always behind start of many wars and sedition, but God always has kept his promise toward Muslims and mankind to cancel their wars and avoid their trick and deceit and cancel their plans. And perhaps the biggest war and chaos that they started against Muslims and the world is the current war that stimulated the East and West against us and they are directly in Palestine and indirectly in most of countries in the world involved in these wars, and nothing have been left that the promise of God comes true and finish the war and we can use this verse to understand that their internal conflicts, is a good reward of God to avoid their wars, for mentioning the word of "turning off the fire" after talking about enmity and internal conflicts in this verse, look like avoiding their wars comes with creating hatred between them.

"We have instilled enmity and hatred between them till the Day of Resurrection".

And this is only part of their history, and we already interpreted the verses that include the triple promises of God about the Jews in the brief description in book of "provider of Imam Mahdi(AS) emergence". But some of the narratives are about the rules of Jews at the time of emergence, and gathering them in Palestine before their devastation war which is interpretation for this holy verse: " And after him, We said to the Descendants of Israel, "Reside in this land, then when the promise of the Hereafter comes, We will bring you all huddled together"" It means we will gather you from every region or gather you all together, as it comes in the interpretation of Noor Al-saqalyn and also from this honor Hadith about them and their war that says it will be in Acca, from Prophet (PBUH) has been narrated that said: " Did not you hear about the city that part of it is into the sea? they said yes, then he said: Resurrection will not occur unless seventy thousand of Isaac children attack the city"

From Imam Ali (AS) quoted that said: " I will build a pulpit in Egypt and definitely destroy the Damascus and will displace them out of Arabic cities and with this wooden stick drive Arabs, narrator of this Hadith (Ebayeh Asady) says: I asked Imam Ali, you talking like someone who certainly will rise from death again? He said: O Ebayeh, you talked in a way other then our way. A man from my ancestry (Imam Mahdi) will perform this work.

This narrative implies that Jews dominate or they attend many Arab cities and we talk bout Imam Mahdi (AS) fight with Sfyany and Jews in the events of Syria and events of appearance movement. Including these narratives, is the Hadith of discovering temple by Jews, and including "discovered physique" (temple" among signs of emergence, which is apparently temple of Solomon (PBUH) that will be discover and from Imam Ali (AS) quoted that said: " The emergence of Imam Mahdi has signs and signal: the first one is siege of kufa with stalking and throwing stones, and a gap and holes will occur in corners of Kufa, closing up Mosques for forty nights, discovering temple and Waving flags around the Great Mosque (Sacred Mosque) and killer and killed people are both in the hell. But the discovery of temple perhaps comes from Provider of emergence of Imam Mahdi side and will occur shortly before his appearance, because this narrative does not indicate who may discover this temple, and could be a monument, other then temple of Solomon or different location than Al-quds, because the sentence of "discovering temple" is mentioned in general. The first parts of this narrative show the war in Kufa which also called Iraq in some narratives, but hear means city of Kufa that will siege and throwing stones and creating defend barriers will be in corners and streets of this city, but different

flags around the holy mosque, refer to the tribal conflict with the central government of Hejaz which happen shortly before the appearance of Imam Mahdi (AS) and there are many narratives quoted in this field. Another groups of narratives are those, which indicate and determine people who will be sent by God to dominate Jews after their corruption and supremacy and were mention in the interpretation of Quran's verses, and some of them are about Iran and Iranian characters in the time of appearance, like narrative of "black flags" which can be found.

"Black flags, exit from Khorasan which nothing can return them back, until they finally rise in the Quds" And the narratives about bringing the original Torah out from the Antioch cave in a mountain between Syria and Palestine and Tbryh lake by Imam Mahdi (AS) and using the book to argue Jews, are among these narratives. From Prophet of Islam (PBUH) narrated that said: "They bring out the Torah and Bible from the land calls Antioch" And it quoted from out noble prophet that said: "They bring out the "Holy Box" from the cave in Antioch and some part of Torah out of mountain in Syria and will argue Jews with that book and finally most of they convert to Islam"

Also, the Prophet (PBUH) said:

" The Holy Box will appear by him from the lake of Tbryh, then they bring the book and front of him in Jerusalem and when Jews see the book will believe except a few of them" And Sakineh Coffin "Holy Box" is the same one Almighty God said about it: And their Prophet said to them, "Indeed the sign of his kingdom will be the coming of a (wooden) box to you, in which from your Lord is the contentment of hearts and containing some souvenirs (remnants) left behind by the honorable Moosa and the honourable Haroon (Aaron), borne by the angels; indeed in it is a great sign for you if you are believers." (Allah blesses the remnants of pious persons.)

References:

- (A) Bihar c. 60, p. 216.
- (2) 167 168 Heights.
- (3) Maedeh / 64
- (4) Esra'a / 104.
- (5) c 4 Mstdrk p. 476.
- (6) Bihar c. 53, p. 60.
- (7) Overseas c. 52, p. 273.
- (8) Bihar c. 51, p. 25.
- (9) elected Ala'sr p. 309.
- (10) and Alftn Almlahm p. 57.
- (11) Baqara / 248.

In interpreting of the above verse states that this Holy box that contains heritage of prophets (PBUTH), and it is a sign for the children of Israel that shows to them who deserve to rule, therefore angels brought it and pass it among children of Israel population and then put it front of Saul (PBUH) the Saul gave it to David and he gave it to Solomon and then to his executor Asef bin Barkhya, and after him, children of Israel disobey him and obeyed someone else therefore they lost the box. And the purpose of saying "most of them believe" or "except a few of them others will believe" maybe are those who will

see the holy box, or those that Imam Mahdi (AS) will argue with them by Torah or those Imam will leave them live in Palestine after releasing Palestine and defeating them.

In another narrative has quoted that thirty thousand Jews will believe on him, which consider a small number compared to their whole population.

Other narratives are about the battles of Imam Mahdi (AS) base maker of his appearance with Jews and about expelling them from the Arab Island by Imam, like the narratives are mentioned, and this is not possible unless after the overcoming and expelling them off the Palestine, as well as narratives about Imam Mahdi (AS) great battle which is involved directly with Sfyany and supporters of Jews and Romans which also include other side of battle that start from Antioch to Acre, means along the coast of Syria, Lebanon, and Palestine and continue to Tabarestan, Damascus and Al-Quds. The great promised defeat of Jews will occur there in such a way that even the stone and tree talk and say O Muslims! this person next to me is Jewish come and destroy him and this subject will be come in the section belongs to events of Imam's appearance. Among the past traditions, narratives of Acre's chaos is part of this great battle, but more likely is part of the second Imam's battle with Westerns and supporters of Jewish, which will happen two years after the great defeat of Jews and Westerns and freedom of Palestine, and according to the narratives, Imam Mahdi (AS) then, will sign the peace treaty of non-aggression between him and Westerns for 7 years. Seems that Jesus (PBUH) will be mediator and middleman in this deal, but they break the peace treaty, and start the war with the eighty division consists of 12 thousand persons, and this is the biggest battle that large number of God enemies will get killed. so that they describe this epic battle to the big food table of Acre's chaos, which all the birds of the sky will eat from the meat body of the enemies.

From Imam Sadeq (PBUH) is quoted that said:

" The city of Rome will be free and open with 70 thousand Muslims while can be seen the great epic and victory of God in chaos of Acre which destroy both oppression and oppressors"

Including narratives and traditions about the military situation of Acre during the appearance time of Imam Mahdi (AS) that Imam will consider that a naval base for the conquest of Europe.

In traditions is quoted that:

"Imam will provide four hundred ships with his companions in the coast of Acre to conquest land of Romans". And soon we will talk about it in the section of Imam Mahdi's appearance's events.

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Summary of Jewish history

This brief, contains the political situation of Jews during the Prophet Moses (PBUH) until our Prophet Muhammad (PBUH) and we have brought them according to the book of "Dictionary of Holy Bible" publication of " community churches of Near East" and book of " Jewish history of their books" written by late Muhammad Ezzat in Vazeh.

Jewish history is divided into ten periods :

1. The period of Prophet PBUH Moses and Joshua in 1270 BC. M AH 1130. M
2. The period of Davaran 1130 AH. M AH 1025. M
3. The period of Prophet David and Solomon in 1025 BC . M 931 AH. M
4. The period of breakdown, independent and domestic conflict in 931 AH. M 859 AH. M
5. The period of Assyrians dominated in 859 BC. 611 AH. M
6. The period of Babylonian domination in 597 BC 539 AH. M

7. The period of Persian domination in 539 BC 331 AH. M
8. The period of Greeks domination in 331 BC 64 AH. M
9. The period of Roman domination in 64 . M 638 M.
10. The period of Islam domination in 638 M . 1925 M.

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 During the Prophet Moses and Joshua (PBUH)

Prophet Moses (PBUH), lived one hundred and twenty years, he spent almost thirty years of his early noble life in palace of Pharaoh, and nearly ten years with the Prophet Jetro (PBUH) in "Qadsh Brny" at the end of the Sinai from the Palestine side near the valley of "Arabeh". The Torah, in the book of expel section 12:37 and book of number, section 33:36 mention the number of the Jews who came out along with Moses except his children to six hundred thousand walking men. Some Western researchers estimate them, six thousand people. And historians, more likely guess their departure from Egypt occurred in the early thirteenth century BC, i.e. about 1230 GH.M and during the time of Pharaoh "Menftah". Prophet Moses (PBUH) died in the mountains near "Qadsh" and his executor Joshua Yen Noon (PBUH) buried him there and hided his grave, Moses (PBUH) during his life tolerated many types of harassment from the Children of Israel. Their Torah, about him and Aaron says : " God told Moses: " Die in this mountain as your brother Aaron died on the mount of Hor. because you two betrayed me, because you did not sanctify me in the waterside of Qadsh land in the land of Sinai. So indeed you will watch the land from the front but you will not enter there, the land I been granted Children of Israel".

And says: "Joshua Ben Nun will enter there".

Joshua, executor of Prophet Moses (PBUH) took the leadership of Children of Israel and migrated them to the West Bank town and the town of "Ariha", he also conquered 31 other small towns "country" that each of them also contain some villages and their residents were Canaan idolatry. Then, he divided that area between the sons of Jacob whom were jealous of each other and sections 15 to 19 book of Joshua, names the town and cities that are estimated to be 216 parts.

Joshua (PBUH) near the year of 1130 BC in the age of 110 passed away.

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 The time of Judges, the period of distress and domination of rulers over them

the leadership of Israelites after the Joshua (PBUH) was moved to Judges and fifteen of them came to the power, their period has two features that we can see always see them with Children of Israel. One of them is their deviation from the path of Prophets (PBUTH) and the second one is domination of God someone over them to punishing them painfully, as the holy Quran is mentions. The book of Judges in the chapter 3 and 5 talks about their deviation from Joshua (PBUH):" They lived in the Canaan, Hysys, Amorian, Farzyan, Hayavyan and Yobosein, and married their girls and gave their girls to their boys and worshiped their gods".

and in the section 3:8 he says: the first king who dominated them and control them for eight years was (Rashtam), the king of Mesopotamia.

"Then Children of Amon raided the city and took Ariha".(5)

"The Yabyn the king of Canaan dominated Hasor for 10 years".(6)

"Then Bni Amon and Palestinian brought them to slavery for 18 years. "(7)

"Then Palestinian punished them and dominated them for 40 years"(8)

And kingdom of Judges after Joshua (PBUH) and until the Prophet Samuel (PBUH) continued, the same prophet that God mentions him in Quran like this: "Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah "? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers."(9)

Historians consider this period a century that start from 1130. BC to the time of Saul and David (PBUTH), 1025 BC, while in the book of Judges in Torah, this time is more then this.

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Period of David and Solomon (pbuh)

We considered the period of Saul part of David and Solomon (pbuh), although he was not a prophet, but he was a ruler in the path of prophets. Historians have mentioned duration of his sovereignty fifteen years from the year 1010 to 1025 BC and after him David and Solomon from the year 931 to 1010 BC, i.e. the year that Solomon died.

As you can see, the compilers of Torah were so dishonest about Moses, David and Solomon (pbuh) by accusing them morally, politically and ideological. And most of the Western Christians historians not only followed them but also they added some more false words to them as well. Then the fans of Western culture who called themselves Muslims also adherence these groups. God blesses and peace upon all his messengers and we disgust all these disbelievers who lie and dishonor these Nobel men. David (pbuh) saved Israelites from idolatry and domination and influence of idol worshipers and his divine government was drawn to the surrounding areas and behaved well with the nations under his kingdom, in the way that the almighty God in his book and via his Prophet Muhammad (pbuh) has described that. David wanted to build a house of worship over worship place of his grandfather Abraham (pbuh) on top of the mountain "Mrya" but that land was belonged to a man from residents of A-Quds "arvna" then david (AS) purchased the land for fifty silver Shaql from that man and according to the Torah: " He built a mosque and prayed there and in part of it was sacrificing for God" (10) Solomon later inherited the kingdom of his honorable father David (AS) and his government reached to the point that God in Quran and Prophet (pbuh) have mentioned that he magnificently rebuilt the worship house of his father and his noble grandfather Abraham and became known as temple of Solomon (AS)!

The ruling time of Prophet Solomon (pbuh) is a exceptional period in the history of God's prophets (PBUH) that God display one example of his wonderful and varied possibilities, that if nations make their political existence that led by God's prophets and their successors and do not use these possibilities for rebel and revolt against each other, God will grant them all these blessing. God in Quran says that: "And had Allah increased the sustenance for all His slaves, they would have surely caused turmoil in the land, but He sends it down by a proper assessment as He wills; indeed He is Well Aware of, Seeing His bondmen.) (11)

Prophet Solomon (pbuh) while he was sitting on his chair died. and historians are noted his death in the year 931 BC.

Upon the death of the Prophet a deviation among Children of Israel and division in their state occurred and God dominated someone over them to punish them painfully.

The current Torah after the first book of "Rulers" lied about Solomon (AS) that he gave up the servitude of God to worship idols. He said that : " He told Solomon: you know the reason behind your act and you did not respect the treaty and my orders. I take back the country from you and make it peaces" (12)

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The period of division and internal conflicts

They get to the point that they get helped from the remains of pagan's forces and Pharaohs of Egypt, Babylon and Assyria against each other's. Jews after death of Prophet Solomon (pbuh) in Shakim (Nablus) gathered and most of them allegiance to "Yerbam bin Nebat) who was on of the lifetime enemy of prophet Solomon but escaped from him to pharaoh of Egypt. After he returned Jews welcomed him and then he established his government near the West bank of current government of Jordan called Israel and made its capital Shakim or Samereh.

And a few of them allegiance to "Rhbm" son of prophet Solomon and put their capital Al-Quds and introduced it with the name of Judah.

But Asif bin Brkhya executor of prophet Solomon that Allah has described him in Quran with this sentence "he has some knowledge of book" did not gain anything from Jews except some lies .

Torah says that:

"Disbelief and idolatry among followers "Yrbam" was a clear issue and he made two golden calves and put one of them in the Quds and other one in "Dan" and placed a sacrificing place next to them and told them that these are your Gods who brought you from (Shakim) to Egypt, so you should sacrifice for them and do not go to Jerusalem and people accepted his request "(13)

In addition to worship of calves, Yrbam ordered them to worship other Gods including "Ashret" god of Sydnyian and "Kamosh" God of Moabs and "Maklom" God of Amons. (14)

References

- (1) Beshara al-Islam, p. 297.
- (2) Alzam Alnasb p. 224.
- (3) Book II, Chapter 33: 50 53.
- (4) Book II, Chapter 1: 38.
- (5) Davaran, Chapter 3:13.
- (6) Davaran, chapter 4:2.
- (7) Davaran, chapter 1:8.
- (8) Davaran, Chapter 13:1.
- (9) Baqara 246.
- (10) Smvyl book, and Ashah 24:24 the first News , Ashah 21:22: 28.
- (11) Shora / 27.
- (12) First Trip (rulers) Ashah 11: 1 13.
- (13) books (rulers) chapter, 12:26 33.
- (14) Book or rulers News, chapter . 12:31 and book of second rulers chapters 13:9 11:13 15.

According to the book, "news of first rulers", after three years Judah country involved in the fate and began to worship idols (1)

"Shishaq" Pharaoh of Egypt took this opportunity in the year 926, BC invaded and occupied Al-Quds to support Yrbam and ending the government of Judah, "Rahbam son of Solomon" and his supporter. " and they took treasury of God house and base of rulers and even golden shields of Prophet Solomon with them"(2)

looks that condition of Egyptian Pharaoh did not help him to continue to rule or rule of his ally Yrbam. So after the retreat "Shyshq" this small country get back some of its existence and these wars continued with Yrbam, Thus, Arameian, took advantage of both government's weakness and by attacking the county of Judah, they captured their leaders and brought them to their capital city, Damascus, and determined ransom for them to pay. This story was performed in kingdom time of Aramy bin Hood (year 843 to 879). (3)

At the time of the kingdom of "Akhab ben-Omery" between the years 853 to 874 BC, he assigned ransoms and support for Yrbam's country.

Also Torah, mentions the battle between Palestinians and Arabs in Nar "kvshsyyn" with Judah country at the time of kingdom of "Yehoram". They occupied Al-Quds and dominated to the assets in the palace of ruler and captured his wives and children. (4)

And also says: army of Aramy in Jerusalem fight with all leaders of that region and destroyed them and took all the treasure and presented it to Hazayyl the king of Aramyans. (5)

Also the king of Israel, Yeash, raided and destroyed the fence of the city stole all the gold, silver and containers in the house of god as well as the treasure of the king. (5)

This conflict between them and domination of their neighbor's countries to them continued to the occupation of Assyrians.

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Assyrians domination period

Assyrian domination to Jews started with the invasion of Assyrians king, Shelemnaser III, between years 824 to 859 BC, to the country of Aramins and territory of Israel, in the way that whole region became under the command of him and other Assyrians kings after him. And seems that the country of Judah, in contrary of Israel country was under domination of Assyrians.

Because according to the Torah, king of there, Ahazbn Yasom, asked the king of Assyria, Taqles Falaser, to attack Israel and Aramins and he accepted his request and in the year 732 BC attacked them. Then his successor, Shlemnaser V, also continued his work but during the siege of Shkym (Nablus) the capital city of there, died and his successor, Sarjon II, ended the occupation of Samarreh and dominated this country and destroyed the country completely and with attacking Israel and expelled Jews out and helped Assyrians. And then, Taqles Falaser, captured Jews and brought them to his land and replaced Assyrians instead of them. (7)

After him king, Faqeh, completed his plan and captured half of grandchildren of Mansey and others. (8) And Sarjom II, placed near thirty thousand of them toward Hran and Khabor Bank and Media and replaced Aramyans instead of them. (9)

During the kingdom of Hazeqya that apparently tried to communicate with Egyptians, the Jewish country got out of obedience of Assyrians. So, Sanjarib, the king of Assyria got angry and near the year of 701 BC, to bring the Judah country under his obedience with the last attack of Assyrians, brought the

he current Torah, in addition to the Assyrian kings that we already mentioned their name, mentions, Asser Hadon, and Assyrbaniyal the last king of them. These two kings, settled some of Assyrians in Samaria after expelling them out.

Babylonian domination period

And in his second attack: conflicts occurred between him and pharaoh of Egypt, Khofra, in the way that pharaoh stimulated the rulers of Palestine and Sham including Sdqya the ruler of Quds and allied them against Babylonians. They accepted and then he attacked the region but Bkhat al-Nosar quickly made another attack and that led to defeat Egyptians and took over all the region. Then he destroyed their temple and stole all the treasures inside it and also he did the same thing with the houses of Jewish elders and captured more than 50 thousands of them. He cut off the head of Sdqya's children front of his eyes and took their eyes out from their sockets and fettered him and brought him with other prisoners, and thus the country of Judah was extinct. (12)

Iranian domination period

The king of Jewish and puppet of king Cyrus began building the temple, but the people of surrounding areas get scared and complained to Cambodija, the successor of Cyrus. He ordered to stop building the temple but later Dara I allowed them to build the temple and thus the temple building finished in the year 515 BC. (14)

Domination of Iranians over Jewish continued from the year 331 BC to 539 BC. During this time Cyrus, Cambyses, Darius I, Xerxes and Artaxerxes, the dear contemporary of Prophet (pbuh) ruled and after them some kings of Iran such as Darius II, and Artaxerxes II and III ruled. Darius III was the last Iranian king who got killed by Alexander the Great. In the current Torah there are more subjects

about these kings.

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During the Greek domination

Alexander Macedonian attacked Egypt and the Palestinian territories and conquered that areas and defeated the Iranian supporters and the local powers and entered the Quds and brought it completely under his command. Then Alexander with the intensive battle that occurred in the city of Arbil in north of Iraq ended to the kingdom of Darius III and his army. Then with moving toward Iran and other regions, he occupied them and thus in the year of 331 BC they came under the domination of Greece. After Alexander died, conflicts and fighting among his commanders over his great Empire occurred and after twenty years of war, Betaseh (Ptolemy) in Egypt controlled some part of the government and Seleucids dominated over some other parts in Syria.

Thus, in the year of 312 BC, Al-Quds was dominated by ptolemyians but Antiquous Soloky III, in the year of 198 BC released the Quds from their domination and then Ptolemy one more time overcame Quds and conquered Rome and remained there until the year 64 BC.

The current Torah has mentioned six person of Ptolemy with the name of Betameus first, second....to end and says: The first person of them entered Jerusalem on saturday and arrested number of the Jews and sent them to Egypt. (15)

Also, mentioned five persons from Seleucids and named them "Antykos" first and second... to end. And says that: their fourth one invaded Quds in the year 163 BC to 175 BC and stole all the valuable things in the temple and after two years made a big attack to Quds and stole everything inside and destroyed all the houses and walls and captured all the women and children and installed statue of his god, Zafes (Zeus) in the temple and called the Jews to worship it. Many of them accepted his invitation... while during the movement of Maccbi Jewish in the year 168 BC, some of them refuged to some hidden places and caves. (16)

This is a revolution that Jews are proud of and it is very similar to war of groups who believed in their faith against the Creeks pagans and in different times achieved some victory and that continued to the rule of Romans.

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Period of Roman domination

Bomby, the king of Rome in the year 64 BC, with occupation of Syria, joined it to Roman Empire and in the second year occupied the Quds and brought it under the Roman kingdom in Syria. In the Bible of Matthew has stated that: In the year 39, BC, Kaiser of Rome "August Hyrvdys Advmy " appointed him as the Jewish king and he built a new, vast and beautiful temple and in the year 4, BC dies. (17)

As the Bibles have brought: his son Hyrvdys II, who ruled from the year 4, BC to year 39, BC and Jesus (pbuh) was born during his time and he was the one who killed John son of Zakariya and put his head in the golden tray and sent it to, Salemeah, on of the prostitute of Jews as a gift. (18)

Bibles and historians mention confusions and chaos during the age of Neuron between the years 54, AD to 68, AD in Al-Quds and Palestine and also the conflicts between Jews and Romans and among Jews

themselves. When Fasbeseyan, Kaiser of Rome appointed his son Tatiyos to rule the city in the year 70, AD. He attacked the Quds and Jews hid there until their food supplies finished and then became weak, Tatiyos ruined the wall of city and occupied the city and with killing thousands of Jews, destroyed their homes and burned and destroyed their temple in the way that people could not find it. Then he sent the remained living to Rome.

Masood in his book (Altanbyh and Alashraf) says: the number of dead in this attack from Jews and Christians reached three thousand thousand, i.e., three million persons, which seems exaggerated number. After this events, Romans got harder on Jews and that was when Constantine and Qysars after that put their belief base on Christianity and tortured and persecuted the Jews. Therefore, when the war between the king of Iran, Khosrow Parviz, in the year 620 AD, during the Prophet Muhammad (pbuh) and people of Palestine and Sham territory happened, they were happy for his victory over the Romans. Also the Jews of Hejaz were happy too and wished their victory over Muslims too, and then this noble verse came down:

"Alif-Laam-Meem. (Alphabets of the Arabic language – Allah, and to whomever He reveals, know their precise meanings.) The Romans have been defeated. In the nearby land, and after their defeat they will soon be victorious. Within a few (up to nine) years time; only for Allah is the command, before and after; and the believers will rejoice on that day. With the help of Allah; He helps whomever He wills; and only He is the Almighty, the Most Merciful." (19)

According to historians, the Jews, bought a large number of Christian captives who were over 90 thousand person from Iranians during their victory over Romans and then cut their heads.

After several years that Hrakylus over came Iranians, punished the Jews and expelled whoever left from them in the Quds. And this city boycotts Jews from entering. Therefore, they put condition with Caliph Omar bin Khatab that no Jew can stay in this city and he responded to them positively and wrote it in the peace treaty (20) and this happened in the year 638 AD, i.e., year of 17AH, when Quds and Palestine were was part of Islamic government and continued to the year 1343 AH, it means 1925 AD, i.e., the failure of Ottoman Caliphate by Westerns.

This brief history of the Jews clear up several matters to us, including the interpretation of this holy verses of Esra Soreh and others about Jews... the words of Allah that said: " You corrupt twice in the earth" i.e., once before the Prophet Muhammad (pbuh) and other time after that and these classification is result of their crimes that their history is full of them.

And the meaning of God's words when he says : " we send you our strength slaves against you" is Muslims. However, God in the beginning of Islam gave us power over them and our predecessors searched after them house to house and then they entered the Al-Aqsa Mosque but when we got away from Islam, God return them to them over us and helped them with more wealth and children and increased their population in the world. But again in the movement of base providers of Imam Mahdi (AS) government and his movement of his appearance, God, will dominate us over them and in the whole history we can not see any nation that has dominated over them except Muslims and then return back the power to Jewish against them.

But the promised supremacy of Jews over nations and other people is only one time, and not twice, and this supremacy is result of their second criminal acts or is result of that... and we can not see this supremacy in any period of Jewish history except the World war II.

Today, Jews are in the second stage of their crimes and seeking superiority and we are in the beginning of our divine domination to them and the stage of revealing their ugly faces... until God grant us victory

and we will be able to enter the Al-Aqsa mosque before the appearance of Imam Mahdi (AS) or with him, like the first time our ancestors entered it and break down their superiority manner in the world. But these words of God the said: "If you return and repent, we return and we made the hell a prison for unbelievers" indicate that many Jews will remain in the world even after the destruction of Israel and those who do not submit to Islam will be expelled by Imam Mahdi (AS) from Arabs territories. And according to the narratives they return back their evil acts and that occur during the time of one eye Dajjal, Then Imam Mahdi (AS) and Muslims will finished them up and God will make the hell prison for their disbelievers and Muslims with arresting and imprisoning them prevent them from doing more evils and crimes.

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- (2) Book News of rulers chapter 14:25 26 .
- (3) ruling Book II, Chapter 13:3 13.
- (4) The second book, rulers, chapter 21:16 17.
- (5) The second book, rulers, chapter and chapter 24:3 12 17 18.
- (6) The second book rulers chapter and chapter 25:2124 14:11 14.
- (7) Second Book News rulers, BOB 15:29.
- (8) news of days, chapter 5:29.
- (9) Book II rulers, Chapter 17:5, 6 and 18.
- (10) Book News of rulers, chapter 18:13 15.
- (11) Book of Ezra, Chapter 4:10.
- (12) ruling the second book, Chapter 24: 17 20 and 25 and the second book news, chapter 36: 11 21 Jeremiah, Chapter 39: 1 4.
- (13) Book of Ezra, Chapter 7 and Chapter 6:3 1:7 11.
- (14) Book of Ezra, chapter 6:1 15.
- (15) book of Daniel, Chapter 11:5.
- (16) Book Maccabees, chapter 1:4153.
- (17) Matthew, p. 2.
- (18) Gospel of Mark, 6:16 28.
- (19) Rome: a 5.
- (20) Tabari history: v. 3, p. 105.

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Arabs and their role during the time of appearance

there are many narratives about Arabs and their circumstances, situation and their governors at the time of appearance and movement of Imam Mahdi (AS), including those narratives that take about the providers of his movement in Yemen in general, and those narratives praising them, which in God willing we will separately talk about them.

Among these narratives, the Egyptians movement which been praise by these narratives, especially those which talk about Imam Mahdi (AS) chosen assistants from Egypt and also other narratives which

introduce Egypt as a base of advertisement for the world of Islam and some other narratives talk about the speech Imam Mahdi give after he enter Egypt, therefore, perhaps Egyptians movement can be part of those movement which provide his appearance and can be described individually at the later time. Also narratives related to "groups in Iraq" and " true believers there" that consider companions of Imam Mahdi(AS).

Also those traditions, traditions about the Moroccan and the rules of their forces in Egypt, Syria, Jordan and Iraq, criticized speaks can be find in these narrative and perhaps these forces will be used against provider of Imam Mahdi movement and against Islamic movement in Arabian countries, which can be similar to international forces or Arabian force defense that soon will mention them.

Also in Shia and Sunni sources, there are some narratives condemn Arabs governors in general such as: " Woe to Arabs(or to rebellious Arabs) from the evil that soon will get them". from commander of believers, Imam Ali has been narrated that he said: " I swear to God, like that I can see between Rokn and Makam that people's allegiance with new book, while this is difficult and hard on Arabs, woe to rebellious Arabs from evil that will get them and in Mstdrk Hakem also we read:" woe to Arabs from a evil will get them soon". meaning of new book in this narrative refers to Quran that had been abandoned that will come to life again by Imam Mahdi (AS). Imam Sadeq (PUBH) said:" when our Riser (Imam Mahdi) will rise, he will invite people to Islam over again and guild them toward something people have been abandoned and isolated, therefore, he is been called Mahdi, because he guide people to something that has been astray, he also called Riser because he will rise for truth and justice. and the reason that Islam is difficult and unpleasant to many people and governors, because they get used to separate and be apart from it, therefore returning to Quran, Islam and allegiance with Imam Mahdi (AS) and practice Islam become so difficult and hard for them. perhaps the meaning of new book refers to the same Quran we have but with new order in its verses and Surahs. some narratives mention that the real version of Quran and what has been left from Prophet of Islam beside other Prophets books are secure with Imam Mahdi (AS), and that Quran has no difference with the one that is available to us, without any different in one word. the only difference is in the order of its verses and surah that has been written by Imam Ali with dictation of Prophet Muhammad (PBUH). is not a problem to take the both terms "order of verses and Suareh and enforcing Quran rules and command) and consider it a new book.

Abdullah ibn Abi Yaefor narrated that I heard from Imam Sadeq (PBUH) said: "Woe to rebellious of Arabs from the evil near them is getting them, I asked him: how many Arabs would be with Raiser(Imam Mahdi(AS)? he said: small number, I said: I swear to Allah that who describe this thing are many, he said: of course people should be test and the good and bad should be separate and screen and many people will exit outside from this screening test. also some narratives talk about differences between Arabs in the time of appearance, which lead to wars between some of them. Imam Sadeq (AS) said: " Raiser (Imam Mahdi(AS) will not rise unless there will be intense fear, sedition and misfortune and caught plague before that, then winner sward governing Arabs people and there will be differences in their religion and circumstances, so that any one see this ferocity among people wish day and night to die. and like this narrative that show how Arabs get away from their values and beliefs and how a person with any idea try to invite other toward his concerns. and also among these traditions and narratives can talk about the differences between Arabs and Iranian people or between their governors and how these conflict will continue till the appearance of Imam Mahdi (AS). when we pay attention to the traditions which talk about provider of Imam Mahdi (AS)

appearance and about the companions of black flags that moves toward Al-Quds and about Sfyany that want to stop them and close the road on them, we concluded that Arabs governors are against companions of black flags accept movement of Yemeni who is one of the provider of Imam Mahdi (AS) appearance among some other Islamic movements that are Imam's companions. another group of traditions are about battle of Imam Mahdi (AS) with the Arabs and also some traditions are the conflicts between his majesty and few remaining of Hejaz's regime, after the liberation of Mecca which will happen after intensive war and after the liberation of holly Medina and perhaps during its liberation. then numerous battles between Imam and Sfyany in Iraq and his huge war with the Sfyany in Palestine. some narratives talk about the wars between Imam and opposition in Iraq then he permit bloodshed of seventy tribals (details about these events will be discuss in Iraq and Syria sections), therefore from Imam Sadeq has been narrated that " when the Raiser (Imam Mahdi(AS" will appear, there will be nothing but the sword between Imam an the Arabs and Quraysh". among these traditions, traditions related to earth devour and earthquakes in Arabs Island and in Syria and Iraq, Babel and Basra and appearance of fire in Hejaz or in east of Hejaz which will continue three or seven days that consider signs of appearance.

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Syrian lands and movement of Sfyany

Sham and land of Sham and Shamat, in Islam historical resources and narrative include the current Syria and Lebanon that also called Syria desert and Lebanon mountain and also include Jordan and Palestine, although often all this territory refers to Syria and Palestine... and Damascus was the capital city of the Sham at that time. Narratives about the Sham's territory and events of its characters during the time of appearance are many and the main narratives are about the movement of Sfyany that overcome Sham's territory and bring the whole region under his control, Sfyany's forces, have important role near the appearance of Imam Mahdi (AS), in a way that Sfyany after clear out his enemies in the Sham, he will start his big fight with Turks (Russian) in Qrqysya. Then involves in Iraq with Iranian "The base provider of appearance", he also has role in Hejaz, he would try to destroy movement of Imam Mahdi (AS) by putting his forces under the control of Hejaz's kingdom but the promised miracle (sink into the earth) would occur near Mecca.

In general the biggest wars of Sfyany would be the great battle of the conquest of Palestine and the war with Imam Mahdi (AS) and Jews and Romans in this war, will support Sfyany and the conflict will end by defeating and killing the Sfyany and victory of Imam Mahdi (AS) and liberation of Palestine and entering Quds by his majesty... and we would describe these events briefly.

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Sham's events before exit of Sfyany

Extracting a strip of events from Sfyany's movement from the beginning to the end and his defeat in the battle of Quds liberation from the narratives related to the appearance is almost easy work to do, on the contrary, separating events that are before Sfyany is difficult work to do, because its narratives,

usually has explained briefly and in narratives the events has been mentioned in order and one after or before the others. but the result of all is like this:

1. Appearing a sedition that get all Muslims and result in domination of Romans and Turks (means Westerns and Russians) over them.
2. Forming a special Sedition in Sham territory that would cause differences, weakness and financial difficulty among people.
3. Conflict and fighting between to main powerful groups in the Sham.
4. An earthquake in the Damascus that cause a destruction in some part of the west side of the Mosque in that city.
5. Entering the Iranian and Western forces to Sham's territory.
6. Conflicts among 3 heads over the power in the Sham's territory: Abqe, Ashab, and Sfyany, and prevailing Sfyany over other two and his domination of Syria and Jordan and integration the region under his command.

the narratives also mention some other events before the movement of Sfyany that already mentioned or it would come in its own specific sections, the conflict of Romans and Turks (i.e., Westerners and Russians) and facing their forces towards the region... and exit of Egyptian revolutionary man in Egypt and entering Western forces and revolt of Shysbany in Iraq and other things.

But appearance of promised Yemeni, in the narratives would be at the same time or near that. But the companions of the black flags that are Iranian and would consider the first base providers, that would appear some time before the movement of Sfyany and their forces arrive in Syria before Sfyany, their leader would be Seyyed Khorasani and his forces commander is Saleh bin Shueyb that both (are promised) would appear and some narratives say that their appearance would be close to exit of Sfyany and some say their appearance would be five years before the Sfyany that in God willing will come in its place.

General sedition and sedition of Sham's territory

The narratives mention a special sedition in the Sham's territory that would occur before exit of Sfyany. And this sedition is different from the sedition of West and East that Muslims would tied up with and we already talked about it. There is strong probability, the mentioned sedition connected to the general sedition or would be result of that and sometimes the narratives related to them and condition of the narrators mixed together. The most remarkable things about the sedition of the Sham territory is the conflicts and differences that weaken the government and cause the Syrians lack of resistance against their enemies to where they become incapable of running their country's affairs. and the commander of believers (AS) names it the sedition of dispute of parties that has been mentioned in Holy Quran, as it was asked about the meaning of God about this from him:

"Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day". (8)

Said: " From the three signs, expect to have relief, they asked O commander of believers what are they?: Said: differences among people of Sham territory and among themselves the black flags from Khorasan, a Shout in the sky in the month of Ramadan, they asked what is the shout in the sky in the month of Ramadan? have not you hear the words of God in Quran "If We willed, we could send down

to them from the sky a sign for which their necks would remain humbled". (9) a sign that bring out the young girl from her privacy and weak up the sleep person and terrify the waked person". (10)

However, two signs of the appearance has been came true, the one that differences occur between people of Sham and other one when the black flags would appear in Khorassan, but the commander of believers (AS) has not determined the starting time of Sham's people difference and appearance of black flags until the shout of month of Ramadan and it could talk long years to come about.

And in the narratives mentioned that the Shout or calling or Shout of the sky would occur in the same year of appear and after that in the month of Muharram, the appearance of Imam Mahdi (AS) would occur.

From the Prophet (PBUH) has narrated that said:

"Before the appearance of Imam Mahdi (AS) a sedition will occur that surround them hardly, so never insult them because the true believers are from that region, but curse their oppressors and soon God will send a decree to disperse them in a way that if foxes fight with them, they will overcome them, then God will rise up Imam Mahdi (AS) among twelve thousand and maximally fifteen thousand of people and their password is "kill" "kill". Three groups that supporters of seven flags will fight with them, there is no flag's owner unless they want to get the power and control, then Imam Mahdi (AS) would appear and return Muslims compassion, friendship and wealth to them". (11)

One narrative has quoted that:

"God would send someone to the people of Sham that would disperse their population in a way that even if a foxes fight with them will overcome them, in this time a man from my family will appear with three other groups to the end of narrative.."(12)

And meaning of the word "Abdul" that has quoted from Prophet (PBUH) "means the true and real believers" and its description would come in the section of Imam Mahdi (AS) companions. And in one narrative instead the word of "fate" the word of cause has used and when it says that God would send someone to people of Sham to disperse their population means that excite a man that divide their population and cause conflict between them. and the words of "kill" "kill) and "O you that been helped from Allah, kill) are some military mottos among some of Imam Mahdi companions. And phrase "Three flag-bearer groups", i.e. that the companions of Imam Mahdi (AS) are three cults that supporters of seven leaders united with each other to fight Imam Mahdi (AS) and his companions and because each of these seven leaders want to be in the top and control others, the differences would occur between them, and Sfyany would became their chief commander but because of military attacks on Iraq and Hejaz, his government would quickly lose its power and this thing gives good opportunity to his greedy followers and his opponents, to obtain the power while they are involved in the fight with Imam Mahdi (AS). Another narrative, talks about the economic siege from the West against Sham territory and crisis, lack of food and famine that people involve with, without determine how long it will take and it is natural that this crisis come along with some foreign and domestic sedition and it is a good tool for the West to put more pressure on Muslims....

Some narratives say: the issue of hunger and thirst reaches its climax, from the Prophet (PBUH) has narrated that said:

"Very soon money and food could not be find with people of Sham, I asked where does this matter start from? He said: from the Romans. Then he was silent for little then said: a Caliph in the end of the time comes that gives people little of money and would not count that". (13)The reason for this economic, financial and lack of food are Romans, i.e. Westerns.

References :

- (1) It is unique news that comes more than three narrators.
- (2) Bihar v. 52, p. 11.
- (3) Mstdrk Hakem, v. 4, p. 239.
- (4) Arshed Mofid p.364
- (5) Bihar, v. 52, p. 214.
- (6) Bihar, v. 52, p. 231.
- (7) Bihar, v. 52, p. 355.
- (8) Mary 37.
- (9) Shra Shoera 4.
- (10) Bihar, v. 52, p. 229.
- (11) Bsharh al-Islam, p. 183.
- (12) Ibn Hamad handwrote p. 92.
- (13) Bihar, v. 51, p. 92.

From Jaber Jafy has quoted that said I asked from Imam Baqir (AS) about this world of Glorious Allah: "Surely we will test you with the things like fear and hunger"

Prophet said: hunger is two kinds, general and specific, but the specific hunger would be in the Kufeh that Allah would set that for the enemy of Muhammad's family and destroys them, but the general hunger would be in the Sham and it is hunger and fears that they never been through that before, but hunger before uprising of Imam Mahdi (AS) and fears, panic and anxiety would be after his uprising".

(1)

From Imam Sadeq (AS) has quoted that said:

"Before appearance of Imam, surely it will be a year that people would suffer from famine and involve starvation, intense fear, killing and lack of wealth, lives and goods ". and this story can be seen in Quran clearly, then he recited this verse : "Surely we will test you with things like fear and hunger and lack of wealth and loss of life and goods and the give the good news to the patience". (2)

The time of this pressure and difficulty would be in the year of appearance according to this narrative, however there is not impossible that this situation exist before the appearance then get harsher then before, then the appearance would happen.

But the narratives mention the duration of this sedition that happen in the territory of Sham very long, whenever they say it is finished it get longer. " They seek a way to escape from it but they can not find"(3) and narratives describe this sedition similar to the sedition of West and East that will enter inside every single of Arabs and Muslims and when it say "Each time they fix it from one side, it will break off from other side or the chaos uprise from other side".

These are natural characteristics of this sedition, as long as it get cut from its own base... even some narratives clearly name that "sedition of Palestine", as previously was mentioned from the manuscript of Ibn Hamd p. 63. Some narratives has been determined the duration of this sedition 12 and 18 and this time could be the time of final stage and not the whole time... and we hope the final stage would be the Lebanese civil war.

...From Saed bin Mosayab has narrated that said:

"A sedition would happen in territory of Sham that the beginning of that look like children game and after that their circumstance would not organize again and would not have no more power until a shouter would shout from the sky, upon you, go toward him in this time a hand would appear and point". (5)

The shout will mention the name of Imam Mahdi (AS) and the hand that points from the sky is part of signs of appearance. And in a narrative from Prophet (PBUH) comes that said :

"The fourth sedition last 18 years and ends in its own time and the Euphrates creek comes out of a mountain of gold and people would attack it in the way that 7 out of 9 them would die". (6) and shall soon the discussion about the conflict of Qrqsya over the treasure of Euphrates would happen".

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An earthquake in Damascus and around it

There are many clear narratives about this earthquake somehow that in the way that determines the some areas, damages and even the time of that which is before the entering of Western troops. Although from some narrative can find out that the Western forces would be in the Damascus. Also the narratives name it "The shaker, tremor, earthquake"(the shaker, sink into the earth, vibration), like the narrative from Imam Baqar (AS)from Imam Ali(AS) has quoted that said:

"When two military groups conflict, a sign of divine signs will appear, they asked: O commander of believers what is the sign? he said: an earthquake that occurs in the Syria that kills hundred thousands of people and that is mercy from God to believers and punishment for unbelievers. when that time comes, look for some men with the white horses and yellow flags that come from the West to enter Sham and on that moments the screaming, intensive impatiently, and Red death come. When this situation happened for the village in Damascus that sink into the earth and call Hrsha (Khrysha marmaresta in other version), in this time the son of Hande (Sfyany) would exit from the desert and sit on the pulpit of Damascus so in the middle of this situation wait for appearance of Imam Mahdi (AS)". (7)

And it is possible that the mentioned earthquake in this narrative and other narratives is different from sinking Damascus and it's around area into the earth and could be long or short time between these two. But why that earthquake is mercy for believers and punishment for the unbelievers? Maybe the reason is because it will destroys and harms unbelievers properties, not poor believers, or maybe because that earthquake creates good political changes for believers. and other narratives determines two location for these earth sink with the names of: Harasta and Gabeyeh, and it seems that the word of Harasta in this narrative mentioned wrongly and it will comes in the narrative of Western forces, and the western wall of Damascus's mosque would destroy.

Meaning of "white horses": are carrion western horses that their long ears had been cut and been used by them.

And meaning of son of the liver eater: is the child of Hind the wife of Abo-Sfyan, because Sfyany is son of Moavyeh that will come and one narrative determines the location of his exit to "dry valley" dry desert" which is in a region near Azreat (Dara) in the border of Syria and Jordan.

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Conflict over the power between Abq and Ashb

"In that year there will be lots of disagreements in the whole Islamic territories in the west (Moroccan) the first land that destroy would be Syria (Sham), supporters of three flags of Ashab, Abq troops and Sfyany's army, would disagree with each others". (12)

But the political orientation of Abq and Ashab, from the narratives that condemned both of them shows that both of them are enemy and against of Islam and supporters Islam's enemies and unbelievers and the next narrative can be used to understand that Ashab is supporter of Turks (Russian).

If this narrative is correct due to the weakness of Abq that is pro-West, in the short time the Turks (Russian) with their influence overcome them and then Westerns and Jews to restore their domination over other territories start to plan for their allies Sfyany, which we express.

Thus, the meaning of disagreement and conflict between two military groups in the territory of Sham that is mentioned in narratives, is disagreement of two rulers and representatives of Romans and Turks, i.e., Western and Russian that cause intense conflict and competition between them over ruling the region in the way that they send they forces there that result a war between them. In the same previous

narrative is quoted from Imam Baqir (AS) that told Jabber :

"Continually be in your place and do not move your place until you see the signs of what I mention to you: disagreement between the such and such family and appearance of a caller from the sky that gives a message and this voice can be heard from Damascus and is good knows of Imam Mahdi (AS) appearance and descending one of the Sham's village in the earth that called Jabeyeh and supporters of the Turks (Russians) come to descend on the island and external Romans settle in Ramleh, on that year in any point of West area there will be disagreement and conflict, first land that would destroy is Sham and between the three armies of Ashab and Abq and Sfyany will be disagreement".

Meaning of disagreement and conflict among X family, as you will be aware in this discussion about the appearance of Imam Mahdi (AS), is disagreement and conflict between the family of the king in Hejaz before the appearance of Imam Mahdi (AS).

And the voice, which comes from the Damascus side, is the same message from the sky that people think comes from the Sham or West. Or it looks like this for Iraqi people. Because the conversation is between Imam Baqir (AS) and Jabber Jafi Al-Kofy and the sentence is like this: "That voice (sky message) is heard from the Damascus".

Significant point in this narrative is the sentences that say "supporter brother of Turks" and "Romans the religion deviance "that confirms the interpretation of the Turks to Russians.

In another narrative has stated:

"A rebel group from the Turks would exit that cause the sedition of Romans to occur"...(14)

That mentions the exit of external army from the side of Turks (Russians)

It is very clear that anyone study the narrative regarding the conflicts and dispute between the Abq and Ashab for the sake of the power during this time and also between these two and Sfyany and presence of Western and Iranian forces in the territory of Sham.. would find out that in all these events there is relationship and strong connection between the movement of superpowers and their disagreements and disloyal rulers and resistance of nations against them.

References:

- (1) Bihar, v. 52, p. 92.
- (2) Bihar, v. 52, p. 229.
- (3) Bihar, v. 52, p. 298.
- (4) Manuscript of Ibn Hamad p. 9 and 10.
- (5) Manuscript of Ibn Hamad, p. 93.
- (6) manuscript of Ibn Hamad, p. 92.
- (7) Bihar, v. 52, p. 253.
- (8) Ibn Hamad, p. 76.
- (9) manuscript of Ibn Hamad, p. 71.
- (10) Manuscript of Ibn Hamad.
- (11) It is a narrative that the narrator quote it from Imams (AS), but did not have mediator or even if there is a mediator, has been forgotten, like saying Prophet said: so and so or say it has quoted from a someone or some companions.
- (12) Bihar, v.52, p. 212.

(14) Bihar, v. 52, p. 237.

"O Sadir!: always stay home, like a spread rug and relax yourself like day and night, then when Sfyany exit migrate toward us even on your foot. I said: My master is there anything before that ? he said: yes and with his three fingers pointed his hand toward the Sham and said: in the Sham three (forces) the Hassany, Amavy, and Qys get together while disagree with each other, suddenly Sfyany exit and kill them like I've never seen like that before".

Supposing that is true, the Hassani flag should be mixed with Hussein which is the same one as Khrasanyan and companions of black flags and as we said previously their forces will be with Moroccan forces in the Sham and Umayyad flag is the same as Ashab and flag of Qys is the same as Abq flag that many narratives mention his relationship to Egypt. But some narratives indicate that he starts his movement from Egypt or he is from Egypt and tribe of Qys... As there is a narrative express that Sfyany would rule over Egypt... and God knows better

"A man from the Bani- Hasham command and kills children of Umayyeh in a way that does not leave them except a few of them and kill the rest, then a man from Bni-Umayyeh exit and for every man he kills two men so that, except women does not remain anyone and at that time Imam Mahdi (AS) would appear ". (1)

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Sfyany is a famous character in the movement of Imam Mahdi (AS). He is obstinate enemy and his majesty's face-to-face foe, however, in fact Imam (AS) is facing unbeliever forces that supporting Sfyany, as we get more to know.

" The matter The Imam Mahdi (AS) is a certainty from God and exiting matter of Sfyany is also certainty from God and Imam Mahdi would not appear unless after coming the Sfyany". (2)

Narratives about the Sfyany successive and brief (3) and some of them are verbal successive (4) and

now we mention part of his personality and his movement then present his continuously knows, as they have quoted in the narratives.

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Biography of the Sfyany

There is consensus among Islamic scholars that the reason behind calling him Sfyany is because of his ancestry to Abosfyan, because he considers from Abosfyan family, as he is also the son of the woman who ate liver and because of his ancestry to his grandmother Hend, Abosfyan's wife who tried to ate liver of Hamzeh when he martyred in the battle of Ohod.

From commander of believers Imam Ali (AS) is quoted that said:

"Son to the Hend the liver eater from the dry valley (dry valleys) would exit. He is a heavyset man and ugly, has a big head and has a pockmark in his face, when you see him you imagine that he has one eye, his name is Osman and his father name is Aynah (Anbeseh in other version) he is from children of Abosfyan, he enter the land of specified and secure (with peace and fresh water) and set on its pulpit".

(5)

It is famous between Shia that he is son of Anbeseh son of Abosfyan and maybe therefore they know him Aynah and the word of Aynah been taking wrongly instead of Anbeseh. And in another narrative from Sheikh Tusi has narrated that he is son of Atbeh son of Abosfyan. (6) and Abosfyan's children were five: Atbeh, Muveyeh, Yazid, Anbeseh, and Hnzlh.

But in one of the letters of Imam ALi (AS) to Muawiyeh, clearly has stated that Sfyany is from children of Muawiyeh.

"O Muawiyeh, a man from your children who is immoral, damn, stupid, tyrant, heartless, tough, and angry. Allah has taken the mercy, love and kindness from his heart, his supporter are bloody dogs. Look like I see him now, If I wanted I would mention his name and describe him that how old he is, he sends an army to the city of Madeneh. They enter the Madeneh and kill too many and commit adultery, in this situation a pure and devout would run away from them, who fill up the earth with justice and peace just like it is filled with injustice and oppression and I know his name and know at that day how old he would be and what is his sign".

From Imam Baqir (AS) has quoted that said :

"He is son of Khalid son of Yazid son of Abosfyan"(7)

And his grandfather might be Anbeseh or Aynah or Yazid son of Muavyeh son of Abosfyan which in this case the mistake can be correct.

And it is famous among Sunni's scholars that his name is Abdullah and in the manuscript of Ibn Hamad p. 74 his name is Abdullah son of Yazid and in a narrative from our resources his name is Abdullah (8)

As we said, it is well known that his name is Osman.

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Abomination and rebellion of Sfyany

There is consensus among narrators of tradition about his insincerity, ill natured, and enmity toward

God and his Messenger Muhammad (PBUH) and Imam Mahdi (AS), and the narratives that Sunni and shia quoted about his personality are equal or almost closed to each other, such as these narratives that said:

"Sfyany is worst ruler, he kills and destroys scientists and good people and to achieve his goals he asks them for help anyone who refuses murder him".(9)

Elsewhere in the Artah is quoted that said:

"Sfyany during six months kills those who disobey him and cut their heads with the saw and boils them in the pots ". (10) and it has narrated from Ibn Abbas that said:

"Sfyany will exit and start killing, even he cut off women's belly and boils the children in the large pots". (11)

From Imam Baqir (PBUH) has narrated that he said:

"If you see Sfyany, in fact you are seeing evilest person. He has blond, red and blue colors, never has brought his head down to worship God, has never seen Mecca and Medina, he says: O my Lord my revenge is with fire". (12)

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Culture and political orientation of the Sfyany

Narratives indicate that the Sfyany has Western culture and education and had been grew up there. In the book of Khaybet Tusy from Beshar Ibn Khaleb as a messenger has been narrated that said:

"Sfyany while is leading a group has a cross in his neck like a Christian person and comes from the Romans land ".(13)

In the narrative the word of victorious been used but in fact it is "Monteser", as in Bihar v.52 p. 217 has quoted, it means the Muslim that has became Christian. And the sentence that says "Comes from the land of Romans ", i.e., someone who comes from territory of Roman (West) to Sham and then up rise and start his movement. And this also indicates that he politically leads Westerns and Jews and would fight with Imam Mahdi (AS) who is enemy of Romans (Westerns) and also enter a war with Turks or supporters of Turks which we think they are Russians. And Sfyany would move his capital city from Damascus to Ramleh in Palestine in advance of Imam Mahdi (AS) movement and events of emergence which according to the narrative is a place that Roman's rebels would land there.

But what implies, enter into the battle with Imam Mahdi (AS) as a first line of defending Jews and Romans and narratives, as you would know later talk about his defeat that would lead to the defeat of Jews.

Also another reason for his desire toward the West is that after his failure and losing his troops, he gather his forces and escape to the West, then the companions of Imam Mahdi would return and kill them all.

From the Ibn Khalil Azady has narrated that said: from AboJafer (Imam Sadiq(AS" heard about this honor verse "And when its inhabitants perceived Our punishment, at once they fled from it. [Some angels said], "Do not flee but return to where you were given luxury and to your homes - perhaps you will be questioned."" that said:

"when Imam Mahdi (AS) up rise and send a army toward children of Ameyeh and Sham, they scape to

Rome (West), Romans tell them we would not let you get to our country unless you convert to Christianity, then they will put cross on their necks and Romans let them in their territories. when companions of Imam Mahdi (AS) intend to fight Romans, they land next to the Romans, Romans asked them for peace and safety but companions of Imam Mahdi (AS) would say: no peace and safety unless you give us our people who came to you and betrayed us, the Romans return them back to companions of Imam Mahdi (AS) and this is the meaning of Allah's sentence "And when its inhabitants perceived Our punishment, at once they fled from it. [Some angels said], "Do not flee but return to where you were given luxury and to your homes - perhaps you will be questioned."" then he said: he would ask them about the treasure. while he knows better than anyone, then they said, "O woe to us! Indeed, we were wrongdoers" And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire]. " (14)

And the meaning of this sentence that "when Imam's companions face them, they ask for safety" i.e., that companions of Imam would send the most of their forces to face and threaten them and the purpose of saying children of Ameyeh in this narrative are companions of the Sfyany which is mentioned by other narrative as well. It seems that they are his counselors and army's commanders that have the main political position, therefore their story continues to the point that Imam Mahdi (AS) and his companions threaten the Romans of a war if they refuse giving them these people.

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Sfyany's effort to show his movement look religious

According to expanding the cult and greatness of Islam until the appearance of Imam Mahdi (AS) plus the fact that the movement of Sfyany is against the supporters of black flags designed by West and Jewish, when a researcher investigates the narratives about the Sfyany, he/she will find signs and evidences of his efforts to show himself religious including this sentence in the manuscript of Ibn Hamd p.75 that says " Sfyany due to so much worship looks yellow" of course this situation according to the narratives can only be seen in the beginning. Sometimes putting together the matters of being religious and being Christian while he is putting a cross in his neck and coming from the territory of West create a problem, but what we know about the hired politicians in the west we can solve this problem, even some of them live among Christians in the way that hardly can see any difference between them, in such a way they get close to them that they hang Golden Cross to their watch or their neck and attend their ceremonies in churches... until they make him the leader of Muslims due to his worship, praying and faith and trick and fooling Muslims and make them believe that he is one of them, and the sentence of previous narrative that says " He kills and destroys scientists and good people and to achieve his goals he asks them for help, anyone who refuses murder him/her"(15) indicate that he extremely try to put the color of Islam and religion to his movement. Hence he brings the scholars part of his movement and perhaps the word of "destroying them" instead of "testing them" has been mentioned wrongly.

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Sfyany's hate toward Ahlulbait (Prophet's family) and Shiites

Malice is the most remarkable characteristics of the Sfyany that narratives related to him mention that, but from such narratives can understand that his political rule and creating religious sedition among Muslims and stimulating Sunni against Shiites under the name of helping Sunnis people ... while he is supporter of western rules and Jewish and their mercenary, from Imam Sadiq (AS) has narrated that said: "We and children of Abosfyan are two family who have been enemies for the sake of Allah... we said God is true and they said God is lie... Abosofyan fought Prophet (PBUH) and his son Muavieh fought Imam Ali son of Abotaleb and Yezid son of Muavieh fought Hussain son of Ali (AS) and Sfyany would fight Imam Mahdi (AS)". (16)

Also, from Imam Baqir (pbuh) is quoted that said:

"Look like I see the Sfyany (or his friend) that stay in your green land in Kufa and his proclaimed announce, whoever bring the head of one shia (follower of Imam Ali) get one thousand dirham reward, at this time neighbor attack neighbor and say this person is from them, then cut off his neck and take one thousand dirham reward, be aware that your rulers would be bastards on that days.. and look like now I see "Masked person ". I asked: who is the masked person? he said: A man from you that speaks the way you want him to talk, he wear mask, gather you and know you but you do not know him and notorious your men with fault finding, be aware that he is not more than a adulterate". (17)

Of course we in Lebanon, have seen some of these examples who wear masks and are mercenaries of Jews and Falanzhha and others who enter the territories of Muslims while cover their black faces under the black masks or other colors, they identify believers and introduce them to their collaborators and they surround the revolutionary Muslims then arrest and imprison them or kill them and Sfyany is student of these enemies and his masked guys are the same type of this group.

There is also another narrative that says:

"Sfyany's riders come to search for the Khorasani's people and kill shia (followers) of Prophet's family (PBUTH) in Kufa, then Khorasani's people come out to search for Imam Mahdi (AS)".

And we will expressed the Sfyany's policy toward the Shiites in the territory of Sham in the narratives about his movement in "dry valley".

References:

- (1) manuscript of Ibn Hamad, p. 75.
- (2) Bihar v. 53, p. 182.
- (3) We already talk about the commands.
- (4) Verbal frequently in the Sharia laws are too much such as obligatory prayers, the number Rkthay, fasting and pilgrimage, and other things like that
- (5) Bihar. v. 52 p. 205
- (6) Bihar 52, p. 213.
- (7) Manuscript of Ibn Hamad, p.75.
- (8) Bihar v. 52, p. 208.
- (9) Manuscript of Ibn Hamad p. 76.

- (10) Manuscript of Ibn Hamad, p. 80.
- (11) Manuscript of Ibn Hamad, p.84.
- (12) Bihar v. 52, p. 354.
- (13) absence of Tusi p. 278.
- (14) Bihar v. 52, p. 377.
- (15) Manuscript of Ibn Hamad, p.76.
- (16) Bihar v. 52, p. 190.
- (17) Bihar v. 52, p. 215.

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Red flag of the Sfyany

Some narratives has mentioned this story, as narrated in Bihar from Commander of believers Imam Ali (PBUH) has been quoting :

"And it has signs and indications and Sfyany will exit with red flag and commander of this movement is a man from tribe of Bani Kalb". (1)

This red flag is a indication of his bloody policy and his superiority feeling.

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Is Sfyany one person or more

Undoubtedly the promised Sfyany that emphasis in the Shiite and Sunni's resources is one person but in some narratives such those in the manuscript of Ibn Hamad and others talk about two Sfyany, first Sfyany and second Sfyany and sometimes some narratives say they are three persons. but the one that has been condemned and does evil and bad things, is the second one, because the first Sfyany after domination over the territory of Sham and his war in Qrqsya, in the war of Iraq against the Iranian Revolutionary Guards and companions of black flags defeat and because of a wound in his body in the way of returning to Sham he die and appoint the second Sfyany to be his successor and continue his important mission.

If these narratives are correct, the first Sfyany is a wicked ruler that provide the base for the main promised Sfyany, like the Yemeni and Khurasaniand the companions of the black flags consider to be the base providers of movement of Imam Mahdi (AS. Ibn Hamad Valid said:

"Sfyany would come and would fight with Beni Hashem and all the companions of triple flags and others who fight with him and would overcome them. Then he would go to Kufa and Beni Hashem would migrate toward Iraq, then Sfyany in his returning way from Kufa and near the Sham would die and appoint another man from the children of Abosfyan to be his successor who overcome and dominate over people... and the expressed Sfyany is this one".(2)

Like this narrative that talk about the numbers of Sfyany could be find in the p. 60 and 74 and other narratives as well.

Sfyany movement and its stages

Depicted conditions and circumstances in the narratives, describe the movement of Sfyany very violent and quick or according to the today's political interpretation would be dramatic and bloody because the world's condition and conflicts between superpowers would be serious which lead to the war. And the condition of the Sham which been disorganized by the sedition of Palestine "such as water in the canteen" and because of the weakness, debility and disintegration suffer from the pains and depression... and more important that from the Westerns and Jewish point of view, is reaching the Islamic forces and Iranian troops the borders of Palestine and gates of Quds, then the Russian influence in the Territory of Sham and Islamic world will increase. Hence, they will select a strong governor. In order to control and bring the surrounding area of Israel completely under his command and since he is only defense line (Arabic) for Israel and West, he will perform his important rule hear, they even keep his hands open in the battle and invading of Iraq to avoid danger of Iranian and companions of black flags. And also open his hands to help the weak government of Hejaz and crushing the new and major movement that consider to be the movement of Imam Mahdi (AS) in holy Mecca. Features of this movement that narratives mention clearly or by indications help to understand the intensity and quickness which are characteristics of Sfyany's movement. From Imam Sadeq (PBUH) has narrated that he said:

"Sfyany considers the certain signs of appearance and his exit from the beginning to the end would take fifteen months, he fight six months, as soon as he dominate over five cities, he will govern nine months, without adding even one day to it ". (3)

The five cities are: Syria, Jordan, Homs, Haleb and Qnsryn and the centers of sovereignty of the region are Syria, Jordan and Lebanon.

And narratives specifying on Jordan between them, but Lebanon which consider part of the territory of Sham and subject to these five cities, is not unlikely to become part of the territory of Sfyany's government. But some of the narratives, separate some group out of the Sfyany's kingdom that include: people who set up justice and God would keep them safe from exiting with him and we will express that later and Lebanese people are from this kind of groups.

Narratives define the time of his movement and consider that to take place in Rajab. From Imam Sadeq (AS) has narrated that he said:

"One of the certain signs is the exit of Sfyany in the month of Rajab" (4)

And this matter, i.e., exit of Sfyany would be six months before the appearance of the Imam Mahdi (AS), because his majesty would appear in the night of tenth or day of tenth of Muharram of that year in Mecca and Sfyany's domination over the territory of Sham which is simply military expedition to Iraq and then to Hejaz, imagining that he overcame companions of Imam Mahdi (AS) and his movement and this going to happen before the appearance of that honorable. Therefore Sfyany's movement will be in three stages, first: consolidation of his domination in the first six months. Second stage: his invasion of fight in Iraq and Hejaz, third stage: return from his expansionism in Iraq and Hejaz and defend against movement of Imam Mahdi (AS) army, to protect his remaining possessions from the territory of Sham, Israel, and Quds.

Is noteworthy that the narratives briefly draws the picture of the first six months of the Sfyany's wars and these conflicts include his first internal wars with Ashab and Abqe and then with Muslims forces and his non Muslims opposition until his complete domination that is over the territory of Sham. But according to his movement, it is natural that these six months, going to be full of military operations. He consolidate his domination in such a way that could gather and arm too many troops for his massive battles for his next nine months. And it is possible that Sfyany beside his six months battles with Ashab and Abqe, he also fight with the rulers of Jordan and Lebanon and other opposite forces.

Narrative, the war severely Sfyany with Ashb Abq and cites this war and you shall be destroyed. Imam Baqir (PBUH) has narrated that he said: "Among the sings of appearance is descending a village from the Syrian villages names Jabyeh and landing Turks in the island and Westerns in Ramleh, at this time many conflicts on happen around the world until destruction of Sham " and one narrative says the Sham is the first territory that would destroy" and the reason for its destruction is gathering up of three flags (force), forces of Ashab, army of Abqe, and army of Sfyany". (5)

But the destruction of Damascus according to the words of Imam Ali (AS) that said: " I definitely destroy Damascus... A man from my family would do this action " apparently is the same Destruction in the battle of Al-Quds liberation which will occur between Imam Mahdi (AS) and Sfyany, Jews, and Romans.

But Sfyany in his final nine month of his rule, going to have a big battles, the most important one with the Turks(Russians) and their supporters in Qrqysya, then his battles in Iraq with Iranian the base providers of appearance and Yemeni that according to some narratives will be with Iranians.

And perhaps Sfyany has some forces in holy Medina that beside the forces of Hejazi government, will fight against Imam Mahdi (AS) in the battle of Medina 's liberation.

After defeat in Iraq and Hejaz, Sfyany return to Syria and Palestine to prepare for the biggest battle of Imam Mahdi (AS) i.e., the battle of Quds liberation.

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From the Yabess valley (dry valley) to Damascus

Thee is consensus among most of the narratives that Sfyany start his movement out side Damascus in the region of Havarar or Dara in the border of Syria, however the narratives name the region of his exit Vady Yabes or Asvad (Dry or black valley).

From commander of believers (AS) has been narrated that said:

"son of Hend the liver eater exit from Vady Yabes (dry valley) and he is a square- shouldered, fearful face and big head, with a pockmark in his face, if you look at his face you think he has one eye, his name is Osman and his father's name is Anbesh (Ayneh) and he is from children of Abosofyan. Until he get to the land of certain stability (peaceful with fresh water), then he will sit on its pulpit" (6)

However, the land with certain stability (peaceful with fresh water) that has been quote in the Holy Quran has interpreted to Damascus.

The manuscript of Ibn Hamad from Mohammed bin Jafar bin Ali has quoted that he said:

"Sfyany is from children Khalid son of Yazid son of Abosfyan, a man with a large head with pockmark in his face, there is white spot in his eyes that exit from part of Damascus that names Vady Yabes (dry valley) along with seven people, one of them has a wrapped flag with himself ". (7)

And on page 74 of this edition has stated that starting point of Sfyany's movement would be "from a

village in the west of Sham named Andera along with 7 people" and the page of 79 from Etareh Bin Manzor has stated that he said: "A ugly and cursed man from Manderon east of Besyman while he is riding over a Red camel and a crown on his head would exit".

Ibn Hamad, quoted several narratives from Tabyn which did not refer them to Prophet (PBUH) or his family (AS), these narratives about Sfyany that expressed many things about starting point of his movement that are most likely to be legend... like this one

"He see in his dream that they tell him, get up and up rise, he has three sticks in his hand, if he hits someone with them, his/her death is imminent". (8)

But regardless of exaggerated narratives and mentioning unusual affairs, there are another narratives that indicate the Sfyany's quick and intensive movement and intensity of his attack is well known among Shiite's narrators, so that one of the narrator, ask Imam Sadiq (AS) what should the Shiites do when Sfyany exit.

From Hussain Bin Abi Alela Al-Hazame has been narrated that said:

"I asked from Aboabdullah (Imam Sadeq (PBUH)": When Sfyany exit what should we the Shiites do? his majesty Said: men should cover their faces from him and he will not harms women and children and when he overcome five cities, i.e. cities of Sham, you should migrate to your owner Imam Mahdi (AS)". (9)

It seems that the worth challenge for Sfyany is Abq and his supporters and meaning of the Ibn Marwan in the narrative of Ibn Hamad is in the same thing, when he says:

"He overcome Mrvany and kill him, then keep killing Bani Marwan for three months, then he turn toward the east (the Iranians) until he enter Kufa" (10)

Some narratives, express this meaning that the Shiites during exit of Sfyany, do not consider his main enemies, but they are supporters of Abqe and Ashab and consider the enemies of Shiites and Sfyany as well, from Imam Baqir (AS) has narrated that said:

"Sfyany, is enough for you to take revenge from your enemies and benefit you and he is a sign for you although when that unfaithful would exit you could stay unharmed one or two months after his exit until he kill many people before you. Then some of the companions of Imam asked him: what is our duty toward our wife and children at that time? Imam said: your men should cover themselves from him, because there are fears from his wickedness toward our Shiites, But for women in God willing there would not be any harms. they asked: where should the men go and run from him? Imam said: everyone wants to escape away from his harms should go to Mecca or Medina or other cities... but you should go to Mecca that is the place of your meeting. And this sedition would take nine months as nine months of pregnancy for a woman and in God willing it will not talk more". (11)

This narrative indicate that the region of Sfyany's attack on Shiites would be in Sham, in the month of Ramadan after his exit. Also narratives remind that his domination over the region is strong and absolute in such a way that overcome all the internal problems.

"People of Sham obey him. except some group of people who seeking justice and God will keep them safe from his evil exit". (12)

Some of the narrators, from this narrative understand that Shiites in Lebanon and the territory of Sham will not come under his kingdom and will not obey him. Of course this is possible and a small reason for this, is separation of some groups in sham and disobeying his command. So some clever people, Shiites or non-Shiites who have divine immunity disobey him and will not participate in his movement and military operations in Iraq and Hejaz. And is not unlikely that they have a special political status,

which make them different from ordinary citizens in the Sfyany's government and they are this much independent like current Lebanon comparing to Syria.

However, when Sfyany will satisfy from his domination over the region, will start his important overseas operations, including preparing his big army to face Iranians the base provider of appearance. "Sfyany only put his efforts in Iraq and his army will enter Qrqysya and will start their fight from there".(13)

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Great battle of Qrqysya

In narratives about Sfyany, war of Qrqysya which will occur in the borders of Syria, Iraq and Turkey, an abnormal event that is outside the routine of Sfyany's movement and seems to be events of appearance time... Thus the main goal of Sfyany's war in Iraq is domination over this country and created a resistance line against Iranian forces the base maker of Imam's appearance, that will move from the Iraq toward Syria and Quds. But in the way of Iraq due to the strange event the war of Qrqysya would occur and that strange event is finding a treasure in the canal of Euphrates or close to the canal of Euphrates river. So that some people try to get it and that create war between them and more then one thousands of them get killed and none of them would won and reach the treasure, But they all would give up and involve with other issues.

Region of Qrqysya as it mentioned in the book of Mjmalbldan, is a small town near the entry of Khabor river in the Euphrates River and today its ruins is located near the borders of Syria and Iraq and also relatively close to the borders of Turkey and Syria.

Even with the complexity and ambiguity of some aspects of the battle of Qrqysya, such as reason to create this war and sides of conflicts except the Sfyany and the end this war... Narratives, frankly and certainly mention the occurrence of this war and describe it with the great description. Like below narrative that has been narrated from Imam Sadiq (AS) that he said:

"Indeed, God provide a full table of the food in Qrqysya that been announced by divine shout, which calls for birds in the sky and wild animals of the earth to hurry for eating the meat of the oppressor's bodies". (14)

The reason that the battle of Qrqysya is described to the divine table is because the conflict are between oppressors each other and weakening each other powers is a destiny from God which can help to defeat them by Imam Mahdi (AS). Therefore, Sfyany after this war will enter Iraq while he lost part of his troops, Iranians the base maker will defeat him there... then Imam Mahdi (AS) will fight with Turks after they defeated by Sfyany in the battle of Qrqysya.

References:

- (1) Bihar v. 52 p. 273.
- (2) manuscript of Ibn Hamad, p. 78.
- (3) Bihar v. 52, p. 248.
- (4) Bihar v. 52, p. 249.

- (5) Arsha Mofid, p. 359.
- (6) Bihar v. 52, p. 205.
- (7) Manuscript of Ibn Hamad, 1-1,2, p. 75.
- (8) Bihar v. 52 and 272.
- (9) Bihar v. 52, p. 272.
- (10) Manuscript of Ibn Hamad p.77.
- (11) Bihar v. 52, p. 141.
- (12) Bihar v. 52, p. 252.
- (13) Bihar v. 52, p. 237.
- (14) Bihar v. 52, p. 246.

As the narratives mention, the battlefield would be dry desert, waterless without plants and they won't bury their dead bodies or are not able to bury them, therefore birds in the sky and predators of the earth eat and fill their stomachs and when it says that dead soldiers are also oppressors is because they are soldiers of oppressors and dictators rulers. Or among them there are a large numbers of officers and commanders from both sides who are oppressors.

From Imam Baqir (pbuh) has quoted that said:

"Then Sfyany face Abqe and fight with each others, Sfyany will kill him and his companions as well as Ashab. Then does not have any decision but invade Iraq, then he brings his troops to Qrqysya and enter the war there, in this conflicts one hundred thousand oppressors get killed... and then Sfyany will send a army containing seventy thousand persons to Kufa". (1)

Some narratives estimate the numbers of the dead people to one hundred and sixty thousand persons and some even more than that, might be one hundred thousand oppressors as this narratives say and the rest from ordinary soldiers and mercenaries as well as poor people.

But the mentioned treasure, there are several narratives about it but the clearest one is the one in manuscript of Ibn Hamad from Prophet Muhammad (PBUH) that said:

"The Euphrates River, will reveal the from the mountain of gold and silver and cause conflict over it somehow, from every nine people seven get killed. then when you became aware of it, do not get close to it". (2)

Also in this edition has been quoted that:

"The fourth sedition takes eighteen years, then when it should end, the Euphrates River reveal the cover from a mountain of gold and people would kill each other to get it and from nine people seven get killed".

If the meaning of fourth sedition in this narrative, is the domination of West and other nations over Muslims, as it is mentioned in narratives, then the sedition will take long. And now it passed nearly a century from this sedition. And if the meaning is the internal sedition of Sham's territory which is caused by the fourth sedition, then it could be the civil war of Lebanon the beginning point of these eighteen years.

And it is possible that the mentioned treasure, are mines of gold and silver that will discover and will cause disagreements and conflicts between three governments and their supporters, or may be that treasure is oil or other mines. I've heard that the region of Qrqysya is rich of oil and other mines and even uranium and there is investigations and drilling in that region which coming with good result...

Glory belong to God that the amount and ownership of everything is in his hands.

But the other side in the battle of Sfyany: according to most of narratives they are Turks. But what is the meaning of Turks hear? what is likely to be and is close to the nature of the region, these forces are Turkish language speaker, because the conflict and war is about resources that is near the borders of Syria and Turkey and the third party in the conflict which is in Iraq are involved in the their domestic situation and their divided groups, one group are supporters of Yemeni and Iranians the base maker of Imam's appearance and other group supporters of Sfyany. But there are many symmetric probability that confirm the meaning of the Turks here are Russians. Especially the narratives that mention their land before exit of Sfyany in the land of Rbyeh or Deyar Bakr near Qrqysya. And the narratives that say, Sfyany will fight with the Turks and will destroy by Imam Mahdi (AS) and the first army that Imam send to fight with Turks will defeat them and perhaps the meaning of island which is mentioned in many narratives and the Turks forces that would land there before the exit of Sfyany, is the same district has been called and because nothing has been added to its, it is Arabs Island or something like that, As the purpose of landing Romans forces in Ramleh that has been mentioned in narratives, it Remleh in Palestine.

Thus the previous narratives about the treasure and so that Prophet Muhammad (PBUH) prevented Muslims from participating in this conflict for the treasure and from the sentence "People kill each other to get that" can understood that the people in this conflicts are Muslims but this matter does not prevent Turkish government to be part of this conflict and Russians Turks or Turks supporters would not help that government, as this meaning about them in the narrative of landing their forces in the Island has narrated. But the Romans and Westerns which came in some narratives, are parties at the war of Qrqysya but that symptoms are a few and weak. And their arrival there is for the help and support of Sfyany or others.

But the main forces are the enemies of Sfyany who are companions and supporters of Imam Mahdi (AS) and they are Yemenis and Iranians but will not interfere in the war of Qrqysya because that war is between enemies of Muslims but their main motive according to the narratives, is their interest in the incidents of Hejaz and their effort to create communication and unity between their forces and force of Imam Mahdi (AS) that start his appearance movement from Mecca. Of course it could be because of the world war that is more likely happen in this stage. (we will talk about it later)

Ibn Hamad has narrated from Imam Ali (AS) that he said:

"When horse riders of Sfyany move toward Kufa he will send a group to Khorasan for their help, while people of Khorasan come out for the demand of Imam Mahdi (AS)". (3)

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Invasion of Iraq by Sfyany

According to the narratives, occupation of Iraq is a strategic and immediate goal for Sfyany. But force to involve in the war of Qrqysya, then after that battle, he will continue implementation of his plan. And in the invasion of Iraq, he will not have any international or regional opponents, even Turks that Sfyany will fight them in Qrqysya, they come to obtain the wealth treasure of Qrqysya and do not care about political matters issues in Iraq.

The only forces against him are Yemenis and Khorasanyans, i.e., the companions of Imam Mahdi (AS),

this matter indicate that Sfyany's war in Iraq is mainly movement against Imam Mahdi (AS) and his companions.

But the Iraqi people, as the narratives say divide in two or three parts, the supporters of Imam Mahdi (AS) base makers, supporters of Sfyany and the tired group are those Shaysbany would lead them.

From Jabe Jafery has quoted that said: I from Abo Jafer (Imam Baqir (AS" about the Sfyany he said: "Sfyany would not exit unless the Shaysbany exit before him in Iraq territory, he exit like boiling water from the earth and he will kill all your messengers. after him wait for the exit of Sfyany and appearance of Imam Mahdi (AS") (4)

Meaning of Shaysbany in the narratives of Prophet family (PBUTH) is a man from Bani Abass or a man who is enemy of Prophet family (PBUTH) because Imams (AS) define the Bani Abass to Bani Shaysbany and that is a name of a evil and unknown man and they use this name to present their enemy and Shaysbany in the dictionary is one of the Satan name. Then after the Khurasanian the base maker of appearance and their supporters get the power, Shaysbany exit in Iraq as it was mentioned in the previous narratives their arrival to Iraq.

However, the situation inside Iraq is in a way that has harmony and agree to enter Sfyany's forces without facing any important resistance, and while the Yemenis and Khurasanyans are busy with the events of appearance in Hijaz and Sfyany's forces enter Iraq shortly before their forces.

From Imam Baqir (PBUH) has narrated that he said:

"No doubt that the such and such family will rule and once they get the power they disagree and their government breakdown and they separate from each other until Kharasani and Sfyany exit, one from the east and other from the west like horsemen in a race they come toward Kufa. He from there and other from hear. Until the death of such and such family would be on their hand. And these two will not leave any of them". (5)

And meaning of Children of such and such in this narrative perhaps is family of Shaysany the ruler of Iraq or children of another Shaysaban.

From Imam Sadeq (PBUH) has narrated that he said:

"Look like I see the Sfyany (or his friend) that stay in your green land in Kufa and his proclaimed announce, whoever bring the head of one shia (follower of Imam Ali) get one thousand dirham's reward, at this time neighbor attack neighbor and say this person is from them, then cut off his neck and take one thousand dirham's reward, be aware that your rulers would be bastards on that days.. and look like now I see "Masked person ". I asked: who is the masked person? he said: A man from you that speaks the way you want him to talk, he wear mask, gather you and know you but you do not know him and notorious your men with fault finding, be aware that he is not more than a adulterate". (6)

And in the manuscript of Ibn Hamad comes:

"Riders of Sfyany in the dark night as devastation floods enter and destroy and perish anyone in their way until they enter Kufa and kill family of Prophet (PBUH) then from there start looking for Khurasanian people while people of Khurasan are looking for Imam Mahdi and call him and support him ". (7)

These narratives explain in detail the crimes of Sfyany's forces, especially those committed to the Shiites, Ibn Hamad quote from Ibn Mas'ud that said:

"When Sfyany pass the Euphrates river and get to the region name Haqrqnfa, God take the faith from him, then with seventy thousand people, while they hanging their swords to themselves, they reach a river call Dijet (small Tigris) while they find other people there before them in the charge of Golden

House (Palace). He defeat and kill the fighters and cut off pregnant women imagining that maybe they have a son, a group of Qurayshi women near the Tigris river ask the passengers of ships to give them ride and talk them to their relatives but because of the hate they have toward Banihashem they refuse to take them". (8)

The meaning of the sentence "while they hanging their swords to themselves" is that they have different kind of weapons with other soldiers and the mentioned "golden house" they are in the charge of, it seems to be a location of treasure or a palace near the river of Tigris or Dajjal (small Tigris) and the meaning of women from Quraysh is women from family of Prophet (AS). From commander of believers (AS) has narrated that he said:

"Army Sfyany enter Kufa and do not leave anyone unless to kill him "They are this much love to kill" so that when one of them find a precious jewel they wont care about it as much as when they see a young kid they would like to capture and kill the kid". (9)

Narratives mention the names of many places except what we already mentioned such as Zvra (i.e., Baghdad), Anbar, Sarat, Farooq, and Ravha that Sfyany's army will centralize there. From Imam Sadeq (PBUH) has narrated that he said:

"He send one hundred and thirty thousand to Kufa and they will land in Ravha and Farooq and then sixty thousands of them move from there and land in Kufa in the cemetery of the Prophet Hud (AS) near Nkhlyeh". (10)

In the book of "Lwayeh al-anwar al-baheyeh" written by Safariney has quoted about Sfyany that : "He would fight with the Turks and overcome them. Then come to the land of criminals and enter Baghdad, he would kill some of them".

Briefly, invasion of Iraq by Sfyany is aggressive and devastative and achieve most of his goals which are killing of Shiites of Imam Mahdi (AS). He wont face any important resistance by the government even not even any mentioned resistance from the Shiites except about a non arab man (Non-Arab) that stand up with a small and unarmed group of people against Sfyany and they would kill him:

"Then a non arab man from Kufa up rise with a weak group of people and commander of Sfyany's army would kill him in the area between Hayreh and Kufa". (11)

Soon we will bring the narrative of Ibn Hamad that clearly says they are not but except a few and unarmed of them, but Sfyany would not achieve his second goal which is stabilize his domination over Iraq. But it does not take more then a few weeks on Sfyany's army to get the news of arriving Yemenis and Khurasanis forces that they are moving to Iraq, so they get afraid then Sfyany's forces retreat and do not fight with them except involving in several areas with sporadic conflicts that they would fail there.

More likely, therefore Sfyany draw back his troops from Iraq, because he badly need his army or large part his army in Hijaz for their new roles which is ending movement and uprising of Imam Mahdi (AS) in Mecca. Because some narratives mention that the army that Sfyany send to Hijaz to end up movement of Imam Mahdi (AS), is dispatched from Iraq and some say from Sham, however could be partly send from Sham and partly from Iraq. From Imam Baqir (AS) has narrated that he said:

"Sfyany, send an army with seventy thousand people to Kufa and make the people of that region suffer tragedy of killing and capturing. While the companions of black flags move from Khurasan and quickly pass house after the other and between them(among them) there are many companions of Imam Mahdi (AS)". (12)

In the manuscript of Ibn Hamad comes:

"Sfyany enter Kufa and rob the city for three days and kill sixty thousand people there, then stay there for eighteen nights... then companions of black flags camp along side the water. As soon as Sfyany's companions hear the news of landing them, they run away and then group of people exit the groves of Kufa while only small number of them are not armed and some of them are from Basra... they find the companions of Sfyany and release the Kufa's captives from them and the companions of black flags will send some people to allegiance with Imam Mahdi (AS)". (13)

The next narrative that is from commander of believers (Imam Ali (AS" describe a portion of Iraq's invasion by Sfyany's forces and then entering the Khurasanian forces the base maker and Yemenis: "He send one hundred thirty troops to Kufa and land them in the cities of Ravha and Farooq, sixty thousand of them move toward Kufa until they land in the grave of Hud in the city of Nekhleyeh and attack them in the feast day and the ruler of people is a tyrant and vengeful person that call him Jewish priest or magician, a person such as commander among five thousand Jewish priest exit from the city of Baghdad toward it, they kill seventy thousand persons on the bridge somehow that people avoid approaching the Euphrates river because of the blood and stench of bodies and they capture seventy thousands virgin women and make them rider camels and send them to some places in Najef then one hundred thousand polytheists and hypocrites exit to enter Damascus and there is no obstacle front of them and that place is Aram with high buildings.

Unmark flags that are not made of cotton, linen and silk, they come from the east and there is a mark in the top of their sticks. A man from his family will move these flags, he appears from the east and his odor can be smelled in the west like smell of Musk, fear and horror of them overcome the enemies one month in advance until they enter Kufa to seek revenge of their fathers.

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At the same time, Yemenis and Khurasanis riders comes to Kufa like as quadruped with dusty hair and from the race of Arabian horses, when they look down they say, after today there will be no benefit of our silence anymore, O God we are repented while they are the best religious people and God describe example of them from the descendant of Prophets in his valuable book like this" Indeed , Allah loves repenters and pure in body and mind people" a man from Njran exit and say yes to Imam's invitation call, he is the first Christian who response positively and destroy his temple and break its cross and exit with the salves, weak and poor men among the companions of the flags of guidance toward the Nkhlastan... the place that gather all the people in the earth would be Farooq. And on that day three million people between the east and west get killed that some of them would kill the others in such a day the interpretation of this verse will appear " That was continuously their claim until we reaped and silent them with (the sword)." (14)

References:

- (A) Bihar v. 52 p. 237.
- (2) manuscript of Ibn Hamad, p. 2.
- (3) manuscript of Ibn Hamad, p. 87.
- (4) Bihar v. 52, p. 250.

- (5) Bihar v. 52 p. 231 232 .
- (6) Bihar v. 52, p. 215.
- (7) Ibn Hamad manuscript, p. 83.
- (8) Manuscript of Ibn Hamad p. 83.
- (9) Bihar v. 52, p. 219.
- (10) Bihar v. 52, p. 273.
- (11) Bihar v. 52, p. 238.
- (12) Bihar v. 52, p. 238.
- (13) Manuscript of Ibn Hamad p.84.
- (14) Bihar v. 52, p. 273 and 274.

There is a mistake and disorder in this narrative in the resources, another narrative which look more accurate, in Bihar from commander of believers Imam Ali (AS) is quoted that said:

"O people, ask me before the sedition and corruption destroy your land before his lifetime and death and spread his evil shadow over your land or the earth falls in the firewood from in the West and shout loudly, Woe on seeker of the revenge or like that, when he live long, you say that he died, or been destroyed (or if he is alive then where is he) at this time the meaning of this verse comes true "Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower" appearance of Imam Mahdi has signs and symptoms: fist siege of Kufa with stalking and throwing stones and creating gaps and crack in the streets of Kufa, with stalking and throwing stones and creating gaps and cracks in the corners of the streets in Kufa, closing up the mosques for about forty nights, discovering a temple and shaking some flags around the great Mosque that are similar to the flags of guidance, the killer and the killed people both are in the hell, massacre, quick death, killing the innocent person in the Najef with his seventy good people between Rokn and Maqam and killing "Asbaq Mozefer" in the idol-temple with too many devilish human beings and exit of Sfyany with green flags (Red) and golden cross, its commander is a man from tribal of Kalab with twelve thousand riders.

Sfyany move toward Mecca and Medina while commander of his group call Khazemeh accompany him, he is a man from Bani Amyh, his right eye is blind and there is a bloody spot in his other eye, he has passion for living, none of his flagman stop until they land in Medina, he gather some men and women from descendant of Prophet (PBUH) and lockup them into a house in median, called house of Abo al-hassan Amavy, he send riders to search for a man from descendant of Prophet (PBUH) that some oppressed men in Mecca gathered around him and their chief is a man from Khatfan. Until they get among broad and white rocks in the desert and sink down to the earth, none of them survive except one of them that God will reverse his face to scare them and to be an example to others in the future on that day the interpretation of this verse will appear " and if you could see the moment that they were scared and captured closely", Sfyany send one hundred and thirty thousand men to Kufa and they will land in Ravha and Farooq and place of Mary and Jesus (PBUTH) in the Qadsyeh and then eighty thousands of them move toward Kufa until they land in the grave of Hud in the city of Nekhleyeh and attack them in the feast day and the ruler of people is a tyrant and vengeful person that call him Jewish priest or magician, a person such as commander among five thousand Jewish priest exit from the city of Baghdad toward it, they kill seventy thousand persons on the bridge somehow that people avoid

approaching the Euphrates river because of the blood and stench of bodies and they capture seventy thousands virgin women and make them rider camels and send them to some places in Najef then one hundred thousand polytheists and hypocrites exit to enter Damascus and there is no obstacle front of them and that place is Aram with high buildings.

Unmark flags that are not made of cotton, linen and silk, they come from the east and there is a mark in the top of their sticks. A man from his family will move these flags, he appears from the east and his odor can be smelled in the west like smell of Musk, fear and horror of them overcome the enemies one month in advance.

Sons of Saed, in the streets of Kufa up rise to take revenge of their fathers. And they are children of libertines until the Husseini horsemen like with tangled and dusty hair and white foreheads and watery eyes attack them, suddenly on of them while he is crying and stomp his feet on the ground and say, there is no more benefit after today to remain silent, O God we are repented, and heart broken and bow down our forehead for you, they are the best religious people that great God describes them in the Holy Quran: "Indeed , Allah love repenters and pure in body and mind people" and others morality and pure people that are descendant of Prophets. a man from Njran exit and say yes to Imam's invitation call, he is the first Christian who respond positively and destroy his temple and break its cross and exit with slaves, weak, poor people and horsemen and with the flags of guidance move to Nkhlastan. The place of gathering all the people in the earth would be Farooq and it is a pilgrimage route which Imam Ali was using to go to Hajj and is located between Bress and Euphrates . So on that day between the east and west three thousand thousand Jews and Christians get killed and some of them will kill the others. On that day the interpretation of this verse will come true " That was continuously their claim until we reaped and silent them with (the sword) with the sword and under the shadow of sword".

The first and last part of this narrative mention a world war that the destruction and ruination of this war involve the West and in this war three thousand thousand, i.e., three million people get killed and we will mention that in its own place.

And perhaps the meaning of "creating creaks and gaps in the streets of corners of Kufa" is building trenches and shelters in the streets against the attack of the Sfyany and soon we will mention the narratives about the triple flags in Mashed al-harm in Mecca and Hijaz in the movement of appearance, and according to conflicts and fighting to take the power shortly before the appearance of Imam Mahdi (AS) and "killing a pure man in Najef with seventy persons and in one narrative seventy righteous persons" and it is compatible with the martyred noble Sadr (RA) because he was martyred with seventy of righteous people, behind Kufa which consider Najaf.

And the holy and pure person, who will martyr shortly before the appearance of Imam Mahdi (AS) between Rokn and Makam is messenger of Imam to people of Mecca.

In this narrative there are a few names and words that the meaning of them are not clear such as Asbgh Mozaffar who get killed in idol temple or man evil human beings such as sons of Saad Sqa and others. There are some narratives mention that Mary and Jesus PBUH had been visited Iraq and had lived in Qadsyh and remained in the mosque of Bratha near Baghdad. Allah knows better.

But the grave position of HUD (PBUH) is well known in Nkhylh that near holy Najaf in the vady al-salam and their chief is a Jewish priest and magician, perhaps is the same Shaysabany that is mentioned in the narratives and exit before the Sfyany and flags of East, are the same flags of Khurasani the base makers, and meaning of marks in top of their flags, is the motto of (Allah) which is the logo of Islamic Republic that Imam Khomeini, leader of Great revolution has chosen it and farooq in the second

narrative should be taken from reference and interpretation of one of the narrators which is mentioned in the narrative and it is not possible to be words of Imam Ali (AS) and it could be a place that people gather there and it means that companions of Imam Mahdi (AS) gather there and then the mentioned world war between non-Muslims will occur.

Note that these narratives and others like them from Imam Ali (AS) need to research as far as their evidences and their terms and apparently many of these speeches and long narratives that are signs of appearance and uprising movement of Imam are speeches and articles from narrators and scientists that composed some of the narratives that came from Commander of Believers and other Imams (AS) between them then they assign them to Imam (AS). Therefore, its scientific value is base on the narrators and scientists that their knowledge and recognition are more than us and their closer to issuing time of these narratives.. and here is not good place to describe them.

أما في هذه الحالة فليس من الممكن أن تكون هذه الروايات من إمام علي (ع) لأنها لا تتطابق مع الروايات التي وردت في المصادر الموثوقة. بل هي منسوبة إلى إمام مهدي (ع) الذي سيظهر في مكة المكرمة بعد أن يفر من كربلاء. وهذا هو المعنى الحقيقي لهذه الروايات.

The advance of Sfyany toward Hejazi (The army that sink down to the earth)

In God willing soon we will talk about the holy emergence movement of Imam Mahdi (AS) and also we will investigate the political conflict in Hijaz which according to the quoted narratives followed with the killing of Abdullah, the ruler of Hijaz and disagreements over the sovereignty after him and conflicts between tribes in Hijaz that occur over the sovereignty... and these conflicts weaken the Hijazi government so that Imam Mahdi (AS) can start his movement in Mecca easy and free the city from the domination of oppressors and stabilize his government there.

In this circumstances, when the government of Hejaz see itself incapable of defeating movement of Imam Mahdi (as), this government or superpower government, force Sfyany to do this important matter, he first send his forces to holy Medina then to honorable Mecca ..

At this time Imam Mahdi (AS) tell Muslims and the world that he is waiting for a miracle to happen and has been promised by Prophet himself, and that is sinking the army sfyany in a desert near Mecca, so after this miracle Imam will continue his holy movement.

But it is not unlikely, that this matter that mentioned in some narratives. i.e., recalling Sfyany his forces to Hijaz, especially to Mecca and Medina would happen before the emergence movement of Imam Mahdi (AS) and Sfyany's forces enter holy Medina to search for Imam Mahdi(AS) and his companions and they will commit crimes there. In this time, Imam is in Medina, then like Moses (AS) will leave the Medina with worry and go toward Mecca, then exalted God will allow his majesty to appear.

Narratives in the Shiites and Sunni's resources, describe the entering the Sfyany's army from Iraq and Sham to the holy Medina to a intensive and devastative attack, so that he will not find any resistance. And he will do the same killing and destroying with companions of Imam Mahdi (AS) and Shiites of Ahlulbayte (AS) that he did with women, men, old, and young in Iraq! even there are some narratives say that his attack to Medina would be even harder, in the original manuscript of Ibn Hamad from Ibn Shahab is quote that he said:

"Sfyany address to his commander that enter Kufa with his horsemen and after he extremely destroy the Kufa, and send him on duty toward Hijaz, he go to that region and kill too many people from Quraysh, he kills four hundred men from them and also from companions of Imam Mahdi (AS) and cut off belly of women and kill the children and kill two brothers from Quraysh and hang one man and his sister and

their name are Muhammad and Fatima in the mosque of Medina". (1)

Other narratives say: this man and his sister are cousins of innocent man that Imam Mahdi (AS) will send him to Mecca and they kill him in the mosque of Masjed al-haram, fifteen nights before the emergence of Imam. And this two brother and sister escape from Sfyany's forces in Iraq and the spy who associate them from Iraq give them up to their enemies.

The following narrative, which indicate that Sfyany explain his massacre about Bani Hashim and their Shiite in Medina to a revenge for his forces who killed by troops of Khurasani in Iraq. In manuscript of Ibn Hamad, from Abi Kabil has quoted that he said:

"Sfyany, will send his army to Medina and command them to kill anyone there from Bani Hashem, even to kill the pregnant women! and this killing result of exiting a Hashemi man with his companions from the east, Sfyany say: all this calamity and killing my companions comes from Bani Hashem. So he command to kill them so that no one from them will not be known in Medina, all of them even their women escape to deserts and mountains and run away to Mecca.. he keep killing them for few days then stop and whoever found from them are terrified until the movement of Imam Mahdi appear in Mecca and whoever came to there will gather around him".(2)

From Imam Baqir (PBUH) has narrated that he said:

"Sfyany and his companions will appear and have no concern and sorrow but overcome the family of Prophet (PBUH) and their companions therefore he send a group to Kufa and they fight with group of Shiites of family of Prophet (PBUH) and they either kill them or crucify them and an army from Khurasan comes until they enter Tigris and a weak man from non-arab exit with his companions and involve a conflict in Najaf and Sfyany send a group to Medina and they kill a man there and Mahdi and Mansor escape from there and family of Prophet (PBUH) from young and old will be arrested. No one remain unless arrested and imprison, his army start search for these two men and Mahdi (AS) and like tactic of Moses (PBUH) worried and nervous comes out until they enter Mecca". (3)

Page 252 in Bihar has quoted about Sfyany "Sfyany enter Median with a huge army) and in Mstdrk Hakem v. 4, p. 422 come" That people of Medina will leave the town before the attack of Sfyany"

It seems that Mansur mentioned in narrative, that exit from Medina with Imam Mahdi (PBUH) will be the same Muhammad the innocent man who is a companion of Imam (AS) and Imam will send him to Masjed Al-Haram to hand over his message to the world but they kill him or he could be another companion of Imam other then the innocent man.

These are examples of narratives about Sfyany's wars in Medina and his crimes there, narratives do not talk about other places in Hijaz that Sfyany's forces enter except Medina and then his efforts to enter Mecca... It seems that the occupation period of Medina is not long time until he sends all his army or a major part of his army to Mecca where the promised miracle occur and sink all of them to the earth near Mecca . And some narratives mention that the Sfyany's army stay in Medina only for a few days, but apparently purpose of that is the time that Sfyany enters Medina and his nasty and improper things he does there and not the time that his army would stay in Medina or near that.

Narratives in Muslims resources about landing and sinking the army of Sfyany in the earth are too many and maybe the most famous of them in Sunni's resources, is a narrative from Omeh Saleme that said:

"The messenger of Allah (PBUH) said: A refugee seek refuge at the house of God, then an army would be sent to him until they arrive to desert of Medina, where they sink down in the earth" (4)Owner of Kshaf in interpretation of this verse "And if you could see when they are terrified but there is no escape,

and they will be seized from a place nearby." (5) says that: "From Ibn Abbas has narrated that the above verse was descended about the sink in the desert of Byda".

And the author of Majma al-bayan says:

"Abohamzeh said: "From Ali bin Hussein and Hassan ibn Ali (AS) heard that both great Imams said: the meaning of mentioned verse, is the army of desert that trapped from their beneath (Earth sink them down)". (6)

And from Hazyfeh Yamani has been narrated:

"The Prophet (PBUH) talked about the sedition between the east and the west and said that while they involve in such a sedition, Sfyany exit from the dry valley (dry desert), until land on Damascus then two forces, i.e. one to east and one to Medina until they land in the city of Babylon and the cursed city (Baghdad) and kill more than three thousand people and rape more than one hundred women, then they leave and come to Sham, at this time the force of guidance exit and approach that army and kill all of them and do not even leave one person to take the news of their death. And refund whatever they too and whoever they captured but the second army that enter Medina and for three days plunder the city then come out and go toward Mecca until they arrive to the desert and then God send Gabriel and say: Gabriel go and destroy them, so Gabriel will foot the earth and the earth will sink them in, and no one will not be save but two of them from Jahinyeh". (7)

From commander of the believers (pbuh) is quoted that said:

"Mahdi comes with curly hair and a mole in his cheek, the starting point of his movement will be from the east and when this matter occurred, Sfyany exit and about nine month the pregnancy time of one woman will govern, he exit from the Sham and people of Sham will obey him except tribes who are just-seekers in that region that God will save them from exiting with the Sfyany.

He enters the Medina with the huge army until he arrives desert of Medina and God will sink them down there to the earth and this is the meaning of the grate God's statement "And if you could see when they are terrified and seized from a place nearby." (8)

The meaning of commander of believers (AS) words that said" comes" i.e., when he walk, he comes with his entire body and existence. and the meaning of "starting point of his movement is from east" is that he start his task with Iranian government the base maker and the meaning of "when this matter achieved" i.e, when his matter starts or appears and their government established, Sfyany would exit. In this narrative the departure time of Sfyany has not been determined whether is right after the uprising government of the base makers of Imam Mahdi (AS) or after many years... but the style of the expression imply some kind of arrangement and relationship between the Iranians government and exit of Sfyany and his exiting is a arranged act against the Iranians, as we talked earlier about his movement.

From Hanan Ben Sdyr is quoted that he said:

"I asked from Aboabdullah (Imam Sadiq)(AS) about the sinking in the desert, he said: "A'ma Shra" on the way of Barid that its gate is located on "Zat al-jaysh".

Zat al-jaysh is a region between Mecca and Medina and Ama Shra is located on the same area. In manuscript of Ibn Hamad from Muhammad Ibn Ali (Imam Sadiq) (PBUH) has narrated that he said:

"Soon a refugee will come to Mecca, seventy thousand soldiers under the command of a man from Qys send to that region, as soon as they arrive the region of Snyh, the last person of them enter and the first person of them will not exit, then Gabriel shout in such a way that this voice get to the east and west of the world (O desert) (O desert) take them because there is no goodness in them no one will notice their

destruction except a shepherd in the mountain that watches them during the destruction and announce their story. (So after the refugee of Kaaba hears their story comes out".(9)

References:

- (1) manuscript of Ibn Hamad, p. 88.
- (2) manuscript of Ibn Hamad, p. 89.
- (3) Bihar v. 52, p. 222.
- (4) Mstdrk of Hakem v. 4, p. 429 and others and Bihar v. 52, p. 186.
- (5) Sba' 51.
- (6) Bihar v. 52, p. 186.
- (7) Bihar v. 52, p. 186.
- (8) Ghaybet Naamani p. 163 and Mohajejeh Bahrany p. 177.
- (9) Manuscript of Ibn Hamad p. 90.

In this book, from Abi Qobyel is quoted that said:

"From them no one remains except one person who take the good news and one person who take the bad news, but he the first one go to Imam Mahdi (AS) and his companions and inform them about what happened and the sign of scene is visible in his face, i.e., God reverse his face to the back of his head and by seeing his reversed face, they believe his words and informed that those group sank into the earth and the second person like the first one, God reverse his face, he comes to Sfyany and tell him what happened to his friends and Sfyany because of that sign in his face will believe him and confirm him, and these two men are from the tribal of Kalb".(1)

In this version from Hfseh is quoted that he said:

"I heard the Messenger of Allah that he said: an army comes from the West and wants this house (the Kaaba), until it arrives to the desert and then the earth take it down, those who are in front return to see what has been occur to them while they caught the same disaster then God resurrects them base on his intent ". (2)

It means that the person who was forced to participate in Sfyany's force, of course is not like the one who was volunteer and participate with his desire and choice, but he also sink into the earth.

Another narrative from the Prophet (PBUH) has narrated that he said:

"I am wonder of people who die or get killed in one place , but their position is different and diverse, they asked: O Messenger of God, how is this? He said: Because among them there are some people who are forced, have no choice, unpleasant and disagreed it means people who die at the same place and same time base on their intents and their motivations will judge and punish them in the day of Resurrection, because some of them participate with hate and no desire and they are afraid for their wives and children or something like that and some others forced and some others are volunteers and participate with pleasure.

And in one narrative comes that the number of the people who sink into the earth are twelve thousand persons not seventy thousand people. And one narrative say that only one third of them sink into the earth and another third their face turn back and the remaining one third will survive". (3)

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Beginning of Sfyany's retreat and return

After the miracle of sinking into the earth that happen to the army of Sfyany in Mecca, Sfyany's good fortune start to reverse, while the good fortune of Imam Mahdi (AS) increases and hit the maximum point.

Narratives mention another military role for Sfyany in Hijaz after the event of sinking his army into the earth. With due attention to this event could be the end of his role in Hijaz. But he could has some forces left behind in Medina to fight with the force of (such and such family) and narratives note that Imam Mahdi (AS) after the miracle of sinking the forces of enemies into the earth, he move to Medina with his forces that are more then tens of thousand troops and they will fight their enemies to free the medina.

Anyway, Imam Mahdi (AS) conquered Medina and free Hejaz and overwhelm enemy's forces or anywhere Sfyany's army are facing him. From Iraq and Hejazi and Sham, they will defeat.. narratives also mention one or more wars in Iraq between Sfyany's forces from one-side and Imam Mahdi (AS) forces from other side and companions of Khurasani from another region.

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Battle of Ahvaz

After the failure Sfyany's forces by Iranians and Yemenis the base maker, It is natural that Iraq go under the government of Imam Mahdi (AS) territory and his companions and miraculously defeat of Sfyany in Hijaz would help to stabilize the power of Imam Mahdi (AS) companions in Iraq. Especially that narratives mention that forces of the base makers after the failure of Sfyany's forces, would stay in Iraq and to allegiant with Imam Mahdi (AS) they send a group of people to Hijaz. From Imam Baqir (PBUH) has narrated that he said:

"The companions of the black flag that come from Khorasan towards Kufa and land there and once Imam Mahdi (AS) appear they will send a group of people to him". (4)

Ibn Hamad has narrated this narrative in his own manuscript:

"The companions of the black flag come from Khorasan to Kufa and once Imam Mahdi (AS) appears in Mecca send a group to him, allegiance with him". (5)

But with all the factors that are required for total failure of Sfyany in Iraq, there are some narratives that talk about involvement of his forces in Iraq and this time Sfyany fight with all forces of Imam Mahdi (AS) while Imam Mahdi (AS) choose Shueyb ben Saleh, the chief commander of Iranian forces to be chief commander of his forces that large part of them are Iranians, Yemeni, and other Islamic nations.

Some of the narratives only talk about the battle of Estakher gate and describe that as a huge war between the forces of Sfyany and troops of Imam Mahdi (AS).

and Estakhr is a old city in the south of Iran in the region of Ahvaz that was a green city in the beginning of Islam and its traces can still be seen near the oil city of "Masjed Soleiman", but also quoted that city of Estakhar was built by Solomon (PBUH) and was ruling there in the winter and apparently Masjed Soleiman was a Mosque that Prophet Solomon (PBUH) made it.

There are two narratives that determine the place of gathering Iranian forces in that region "Bayza Estakhar", i.e., the white area in the city of Estakhar and it seems that are the same heights near the Masjed Soleiman which is known as "white mountain". Also, there are two or three narratives that mention that when Imam Mahdi (AS) from the holy Median go to Iraq first land in Bayza Estakhar and then Iranian allegiance with him, and with under the supervision of Imam Mahdi (AS) enter a hard fight the forces of Sfyany and defeat him.

After this battle, Imam Mahdi (AS) "With seven bright camel-litters he enter Iraq, so that people do not know which one of them belongs to him" and we will mention that in the movement of appearance.

In the original manuscript of Ibn Hamad from Imam Ali (PBUH) has narrated that he said: "when Sfyany's horsemen went towards Kufa, he send a group of people to ask for people of Khorasan while people of Khorasan exit to seek for Imam Mahdi (AS), then Hashemi with black flags while Shueyb bin Saleh moving front of them, he will meet Imam Mahdi (AS) and also Imam will fight with the companions of Sfyany in the gate of Estakhar and a huge battle occur between them. At this point, the black flags appear and horsemen of Sfyany will run away" and in the midst of these events, people wish to meet Imam Mahdi (AS) and seek for him". (6)

The meaning of the sentence "Hashemi meets with him", i.e., Imam Mahdi (AS) and Hashemi Kurasani, the chief commander of Iranian forces meet with each other, as the next narrative clearly implies this matter, i.e., a groups of Iranian exit to search for Imam Mahdi (AS) and allegiance with him and beside him fight against enemies. Therefore, they move toward south of Iran and close to the borders of Hijaz from the area of Basra, then their chief commander, Hashemi Kurasani, and his troops will meet Imam (AS), i.e., Imam Mahdi (AS) after the liberation of Hijaz move to the south of Iran, meet with them, then the promised war with forces of Sfyany that narrative mentions and their entering to Iraq and south of Iran occur... and perhaps this time they enter their forces with the Western forces from the Persian Gulf and Basra, as will be mention later.

Another narrative in the manuscript of Ibn Hamad p. 86 says:

"Sfyany in his war in Iraq, spread his forces all around the world".

And this matter indicates the extent and dispersion of his forces in Iraq and Iranian and Iraqi borders that confirms Sfyany's navy forces and his Westerns allies in the Persian Gulf. The following narrative mention coming of Imam Mahdi (AS) to the south of Iran and the gate war of Estekhar or white mountain describes that. But unfortunately in this narrative, there is kind of confusion.

"Sfyany spread his forces around the world after arriving in Baghdad, and Kufa and from area of Mvra al-nahr, from people of Khorasan, will be terri, then the forces of East (will attack the forces of Sfyany and kill them) when this news get to him, he send huge army to Estekhar and at this time (Sfyany and his forces) fight with Imam Mahdi (AS) and Hashmi in the white mountain and over there a great war occur between them on the way that the horsemen rise the blood up to their horses legs".

Narratives mention that first amazing failure of Sfyany's forces occur in Ahwaz which make huge effect among the supporters of Imam Mahdi (AS) between the Muslim nations, so that to join Imam (AS) and allegiance with him they start making movement.

"Afterward, People wish to meet Imam Mahdi (AS) and seek for him"

Anyway, the narratives about the wars of Sfyany in Iraq after sank of his army in the region of Hijaz wants to look like, what is not in doubt is that after this event, he enter into the stage of failure and retreat. and he put all his efforts to keep and maintain his territory and government, i.e., the territory of Sham and strengthen his last line of defense in Palestine and Quds and preparing against the attack of

Imam Mahdi (AS) forces.

Narratives, about the wars Sfyany with Imam Mahdi (AS) and his followers, only mention the great battle of conquest, conquest of Quds and Palestinian and that would be his final war which end up with defeating his Jews allies and Romans.

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Sfyany in the battle of Quds conquest

From the narratives related to this great battle that Sfyany fortunately face too many problems, first the weaken in his public base in the territory of Sham... because no matter how strong and powerful position he has in his sovereignty still the people in Sham are Muslims... and they can see the miracles of Imam Mahdi (AS) and failure of their tyrant of their time, Sfyany, and his serving to enemies of Islam.. therefore the wave of love toward Imam Mahdi (AS) as well as friendship and passion toward him increase and disgusting and dispersion toward Sfyany and his policies will increase.

But I think is more likely that the massive, all round and public movement of companions of Imam Mahdi (AS) in Syria , Jordan, Lebanon and Palestine will be set up. because narratives mention that Imam Mahdi (AS) with his army move toward territory of Sham and camp the "Marj of Azra ", a region that is located thirty KM close to Damascus. This matter indicates that Sfyany is unable to maintain his borders and resisting against advance of Imam Mahdi (AS) army and even narratives say that Sfyany discharge his capital city, Damascus, and return to Palestine and choose his capital or base of his government in the region of " Rameleh region " where the Roman forces or Roman insurgents will land there.

Also narratives say: that Imam Mahdi (AS) slow down and for the while stay on the outskirts of Damascus until the noble and believers of Sham who have not joined him yet to join him. Then Imam ask Sfyany to meet him personally. Then they meet each other he impressed by Imam Mahdi (AS) personality and allegiance with him and decides to quit the war and give up the territory to Imam (AS) but Sfyany's relatives and supporters blame and condemned him and discourage him from his decision. These phenomenal and events that shortly occur before the conquest of Al-Quds and liberation of Palestine and we will mention them in the narrative about the Imam Mahdi (AS) have any interpretation with the political or natural criteria except the weak base of Sfyany among people in the Sham and existence of passion for Imam Mahdi (AS). But according to some narratives, part of Sfyany's forces would allegiance with Imam Mahdi (AS) and join him.

From Imam Baqir (PBUH) has narrated that he said:

"Then he (i.e. Imam Mahdi) (as) comes to Kufa and stay there any length of the time he wants until he appear and with his companions come to Marj of Azra while many people join him, at this time Sfyany is in region of Ramleh. Until they meet each other and this is a day to identify the real believers, people who are with Sfyany prevent obeying family of Prophet (PBUH) and some other people who are with Family of Prophet (PBUH) join Sfyany, they are followers of him and they go toward him to join him, on that day everyone go toward their own flags... that day is the day of recognizing true believers".(7) And in the manuscript of Ibn Hamad from Imam Ali (AS) has narrated that he said:

"When Sfyany send an army to fight Imam Mahdi (AS), they will destroy in the desert of Bayda and this new get to the people of Sham, they tell their Caliph that Imam Mahdi (AS) had appeared so allegiance with him and obey him otherwise he will kill you, he send some people to allegiance with

him. And Mahdi (AS) move to land in Jerusalem (Baytol Moghdas) ". (8)

This is the narrative which shows the highest level of movement of people and companions of imam Mahdi (AS) and Sfyany's opposition and in this version comes that:

"Bring my cousin to me to talk to him, so he comes to Imam and then he submit and give up the power to him and allegiance with him! once Sfyany goes back to his companions the his tribe (Kalb) regret and feel sorry therefore he return and ask for terminating the treaty, Imam also terminates his allegiance. Then Sfyany mobilize his forces to fight with Imam (AS) but Imam (AS) defeat him and destroy the Romans via him".(9)

The meaning of the sentence "Tribe of Kalb makes him regretted", i.e., that tribe of Kalb regret him from allegiance with Imam Mahdi (AS), and Kalb is the name of Sfyany's uncles and his family name... and people who in fact regret him and maintain his government from failure against people's movement adherents of Imam and force him to fight Imam, are his Jewish and Romans supporters and just like the previous narratives indicate this meaning in our topic and we will mention that in our subject about the conquest battle of Quds.

However, Sfyany does not success to take advantage of this public concerns and also use that opportunity that Imam Mahdi (AS) gives him, and Muslims in the Sham territory also can not defeat him and overthrow his government and his army, therefore Sfyany and his allies prepare their forces for the huge battle, the battle that its borders extend from Acca to Soor and from there to Antioch in the beach of the sea and from Damascus to Tbryeh and inside the Quds. At this time the wrath of God and anger of Imam Mahdi (AS) and his companions fall on Sfyany and his allies, signs and Allah's miracles appear via Imam Mahdi (AS). And hardness and darkness will go to Sfyany and his Jewish and Romans supporters and defeat in the worse way...and finally, one of the Imam's companion capture the Sfyany and as the narratives say, he will kill him near the lake of Tbryeh or region close to the entrance of Quds. Thus end up the life of a tyrant that life was full of the crimes and during fifteen months commit such crimes that others could not do them during their long years

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Yemen and its role during the time of appearance

Many narratives from AhlulBayt (Family members of Prophet Muhammad) has been narrated about the Islamic revolution and preparation of Imam Mahdi (AS) appearance in Yemen, that some of them are from correct reference (10) that emphasis occurrence of this revolution and describes that as a guidance flag, aim and preparation of Imam's uprising. Even some of the traditions consider the Islamic Revolution of Yemen as the most forthcoming and absolute guidance flag of emergence and emphasis helping this movement just like helping the flags of east in Iran, but emphasis even more and defines the time of this occurrence in the month of Rajab and departure of Sfyany i.e. several months before appearance of Imam Mahdi (AS) and defines Sanaa as the capital city of this movement.

But the name of its leader, according to these narratives, known as the Yemenis and another narrative calls him "Hasan" or "Hussein" and from the generation of Zayd son of Imam Ali (AS) but this narrative is discussable in the terms of text and reference.

Now the most important narratives about the Yemeni revolution:

From Imam Sadeq (PBUH) has narrated that he said:

"Before uprising of Imam Mahdi there will be five certain symptoms: Yemeni, Sfyany, calling in the sky, killing the sinless person, and dive in the desert". (1)

and also said:

" Departure of Sfyany and Yemeni and khurasani in one year, and one month and one day and they are consecutive like beads falling from string, difficulty, hardship and distress come from every sides, oh! on someone who disagree and enmity with them, among all flags, there is no flags like Yemeni flag for guidance, because is the flag of just and true and invites you to your leader. when Yemeni up rise, selling arms and weapons will be illegal and forbidden. and when he exit hurry toward him because his flags is the flag of guidance, and insubordination is not permitted to any Muslim. and if someone does, he/she will go hell, because he invites people to the just and straight path". (2)

From Imam Reza (PBUH) has narrated that he said:

"Before this event, there will be Sfyany, Marwani, and Shueyb ibn Salih so how he will say this and that". (3)

Majlesi (ra) says: "That is how when Muhammad bin Ibrahim or other exit will say I am the up riser" and the meaning of Marwani that has been mentioned in this narrative, perhaps is Abqe or he is from Kurasan and there is a mistake in the version of brothers.

From Imam Sadeq (PBUH) has narrated that he said:

"Exiting of these three men, Khorasani, Sfyany and Yemen would happen in one year and one month and one day. And the flag of Yemeni is the straightest flag, because it invites to the truth". (4)

From Hisham Ibn Hakam has been quoted that said: " when the truth seeker up rise, to Aboabdullah (Imam Sadeq (AS" were told:

"Do you hope this person is Yemen? Imam said: No, Yemeni is lover of Imam Ali (AS) and this guy hate him". (5) and in this narrative also has been quoted that " Yemeni and Sfyany are like two racing horses, each tries to overtake from other".

And in some traditions about Imam Mahdi (AS) has been entered:

"He would exit from Yemen and from a village names Kareh."

It is not unlikely that this person is the same Yemeni that up rise from this region, because what is frequent and constant in these narratives is that Imam Mahdi (AS) will up rise from Mecca and holy Masjed Al-Haram.

In the book of Basharet Al-Islam comes that: " Then a commander from Sanna call Hassan or Hussein will up rise and with his uprising

all seditions will end, he will appear blessed and pure and under his light, the darkness will disappear and the truth will appear and reveal". (6)

And now, a few studies about the Yemeni revolution and insurrection:

But its role. Normally, the preparators of Imam Mahdi (AS) revolution in Yemen, which share a major role in revolution of his majesty and Hejaz revolution... and not mentioning this role in narratives, will not deny its existence. but could be for the purpose of its protection and avoiding its loss and soon and in the topic of Imam revolution we will mention that the human forces that up rise in Mecca and Hijaz will be part of Imam Mahdi (AS) army, and basically and mainly his army will be from his Hijazi and Yemeni helpers.

But the roles of Yemenis preparators in Iraq:

Narratives say: Yemeni enter Iraq to fight with Sfyany. Yemenis and Iranian forces enter Iraq to face Sfyany and from these narrative we can find out that the Yemeni troops will have the role of supporter for Iranian forces in Iraq, because apparently the side which involve with Sfyany are Orient i.e. they are companions of Khorasani and Shueyb. and look like the Yemenis will go back to Yemen after helping them. But in the Gulf region, in addition to the Hijaz, Yemenis will have major role, however narratives have not mentioned it but naturally by rising the events of appearance and geographic situation of region, the control and sovereignty of Yemen, Hijaz and Gulf Countries should be in Yemenis forces and Imam Mahdi followers hands.

But the discussion about why Yemeni flag is the more guidance then Khurasani flag while the flags of Khurasani and East in general described as a flag of guidance and their killed considered martyrs and God aids and assist his religion by them.. or although a relatively large number of Iranian will be ministers and advisers of Imam Mahdi (AS) and also his companions, including the commander of Iranian forces, Shueyb bin Saleh that Imam Mahdi (AS) will select him the chief commander of his army and although the roles of Iranian for preparation of Imam's uprising consider broad and active and their uprising, sacrificing and their revolution is beginning of Imam's movement but why still Yemeni's revolution and their guidance flags consider more important and guidance than Iranian and their flags? maybe this is because the administrative system that Yemenis political leadership use to control Yemen is more accurate and simple and closer to Islam's forceful ways. while Iranian's government are not far away from complexity, duplication and pollute, so the difference between these two experiences goes back to their nature and simplicity of Yemeni's society and inheritance cultural and composition of Iranian community.

and perhaps the reason that Yemeni's revolution consider more guidance is because their executive power is more forceful and have more abiding and loyal forces that pay intense and continuous attention to them. and this is the same instructions that Islam gives to its authority and employees as we can see in the Charter of Imam Ali (AS) that gave to his governor and representative "Malek Al Ashtar" in Egypt and as it mentions about attributes of Imam Mahdi (AS) " He is severe on his agents and employees and kind to poor people" while Iranian policy is not base on this and are not punishing their irresponsible, negligent or traitor leaders to the interests of Muslims in public as a lesson for observers. because they are afraid of weakening Islamic state that is alive example of existence of Islam.

And perhaps the flag of Yemen is more guidance because it does not observe the scheme and abundant secondary evaluation and current concepts (and international rules), while the Islamic revolution of Iran believes their obligations. But what is likely to be a major reason is that if Yemeni's revolution is more guidance is because of getting its guidance directly from Imam Mahdi (AS) and consider integrally part of his territory and plan of his movement, plus Yemeni himself will meet the imam and obtain knowledge and guidance from Imam. The proof of this matter is narratives about Yemeni's revolution that praises the leader of Yemeni's revolution, i.e., the Yemeni and describes him with this sentence : " guide to the right path" and "Calls you to your master" and this that say "disobeying him is not permitted to any Muslims and who does so go to hell"... but the narratives about Iranian revolution that consider preparation for his movement are mostly praising people more then their leaders, like the companions of black flags or people from the East and group of the people from the East except Shueyb bin Saleh that according to the narratives comparing to other commander of the Black Flags consider better and has more integrity and after him the Khorasani and then a man from Qom had been praised.

This news means that the Yemeni's revolution is closer to the movement of Imam Mahdi (AS) than the Iranian revolution, even if we assume that Yemeni up rises before the Sfyany or another Yemeni will prepare the movement of promised Yemeni. while the Iranian revolution obtained by a man from Qom which is a beginning of Imam Mahdi (AS) movement and uprising that "Start from the East region" and a distance between their revolution and between Khurasani and Shueyb is twenty or fifty years or what God willing... and such a revolution start based on religious jury consult and their political representatives but does not enjoy a pure and clean situation like Yemeni revolution that guide directly from Imam Mahdi (AS). Thy other point is about the possibility of being more one Yemeni and the second Yemeni is the promised one . The traditions mention his departure at the same time with Sfyany, i.e. in the same year of Imam Mahdi (AS) appearance. There is another narrative with a accurate document from Imam Sadeq (AS) that says:

"Egyptian and Yemeni up rise before the Sfyany" (7)

According to this narrative, this person should be the first Yemeni that preparing for the promised Yemeni, like "A man from Qom" and others from the East, will prepare the way for both promised Khurasani and Shueyb.

But only this narrative determine the exit time of first Yemeni that is before the Sfyany, of course may be is little time before or long years before him. and Allah knows better.

Another matter is the statement "blind his eyes in Sanna " that Obayd bin Zarareh has narrated from Imam Sadeq (AS) that said:

"I was with Abu Abdullah (Imam Sadeq (AS) when the name of the Sfyany been mentioned, he said: how shall he exit while his eyes blinder (8) has not exit yet". (9)

This news that is from the noteworthy narratives and come from some first class resources such as book of Naamani's absence that could has correct reference, is likely that the man that appears before the Sfyany would be the first Yemeni that provide the base for the promised Yemeni and could be a few interpretation in the narrative of "blind his eyes" and the best one could be a encoded sentence from Imam Sadeq (AS) and its meaning would not clear unless on its own time.

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Egypt and its events during the time of appearance

The narrative regarding the events in Egypt are numerous...from the first group of the narratives that brings tidings from Prophet (PBUH) regarding the conquest of Egypt by Muslims, until the narratives about the domination of Morocco on Egypt and their revolutionary events of Fatimi state and also the events of Imam Mahdi (AS) appearance. but the narratives about events of time of appearance are mixed up with the events of establishment of Fatemi stat, because in the narratives about Imam Mahdi (AS), entering Morocco's forces to Egypt can be seen.. and diagnosing the correct narratives is the narratives about joining it to the appearance time or joining it to the certain event that indicate the events of appearance time, such as exiting the Sfyany or some other things. thoughtful, just a series of narratives stays in our hands that mention the events of Egypt that with no doubt consider events of Imam Mahdi (AS) appearance time or probably part of them. including, the narratives about killing Egyptians their king which is mentioned in the book Besharh al-Islam p. 175, quoting from Ershad

Mofid, as a sign of the emergence of Imam Mahdi (AS). Another famous interpretation that people say: " Egyptians kill their Sadat" and "Slaves domination over the Sadat's country"

(10) That applied to the killing of "Anwar Sadat" which is a mistake because in this narrative, Sadat means their chiefs and is not a name of a particular person and the king that will be killed by Egyptians and his death consider a sign of Imam Mahdi (AS) appearance and which would be followed by an incident, and this narrative also mention, entering one or more armies and could be the army of West or Moroccan's army which will be mention soon, some narratives say: the killing of the Egypt's king will be at the same time of killing the governor of the Great Syria (Sham) by syrian people, also in the book of Bashart Al-Islam p.185 quoted from the book "Al-kolel al-moktasar" written by ebneh Hajr that says : speech 16: " before him the governor of Great Syria (Sham) and Egypt would get killed". and also there is a connection between the narratives that mention the killing of Egypt king with the narrative that says a revolutionary man from Egypt will exit before the exit of Sfyany.

In Bhar Al-Anwar comes: " before the Sfyany, Egyptian and Yemeni will up rise" (11) And this Egyptian person could be a chief commanders, i.e., the commander of the army that some narratives says will create a movement in Egypt and then declare war.

In another narrative this point has mentioned that before the Western forces enter, he will invites people towards Prophet family (PBUTH"

"The people from West will attack Egypt and the Sfyany sovereignty will establish as soon as they enter, and before that a person would invite people toward the Family of Prophet (PBUTH". (12)

It is likely possible that the Egyptian man and chief commanders and the man who invites people toward the Family of Prophet (PBUH) are three persons and not one. However, these narratives overall indicate that the uprising and movement of Egyptian people is Islamic that provide the background for the appearance of Imam Mahdi (AS), or at least indicate the strong and powerful Islamic atmosphere and in Egypt a local change and revolution will occur that is related to foreign and global peace. and among these narratives about the events and incidents, there is narratives about overcoming of Coptic over Egypt and its surrounding areas, and from Imam Ali (AS) has been narrated about the signs of appearance of Imam Mahdi (AS): "Domination of Coptic over around Egypt" (13) .n

And maybe it means what Ibn Hamad in his manuscript has narrated from Abuzar (RA) that said: " Egypt will lose its security, Kharejeh says that I told Abuzar: when Egypt lose its security, there will not be any leader to return it back to them, he said: No, but the government will ruined". (14) and what Kaeb is narrated is that " Egypt will break down like the camel dung".

briefly, the Egyptian Copts would chaos in the city and turn against the government and dominate some areas, and this matter cause weakness in the security and economy of Egypt. and naturally and talking in general, this chaos and rebellious will be plan by external enemies of the Muslim. because the history shows that the Copts never had important movement against Muslims unless with the help from external powers like it happened in Crusades wars and current era. but the mentioned narrative does not indicate the time but another narrative from Haziheh says that: " Egypt would be safe until the destruction of Basra" (15)

And apparently the promised destruction of Basra in the appearance time will be, after the uprising of Iranian the background provider, or after the occupation of Iraq by the Sfyany in the appearance year of Imam Mahdi (AS). Including narratives, the tradition of entering Moroccan forces to Egypt and writers, usually consider it one of the sign of Imam Mahdi (AS) appearance and the meaning of West in this narrative and other narratives, is the counties in the west part of Islamic lands and include Morocco,

Algeria, Libya and Tunisia. but as far as I carefully studied and researched, I did not find any narrative that indicate that, but I find out some of the narratives that matches the entering of Moroccan forces during the revolution of Fatamians in Egypt. But I noticed a narrative in the book of Al-Tossi absence p. 278 which is one of the most ancient and reliable resources, mentions the Westerns and not Moroccan and both the writers of Bahar Al-Anwar and Besharet Al-Islam mention this, but other than these two people, other by mistake have been quoted "Morocco".

References:

- (1) Bihar v. 52 p. 204.
- (2) Islam Bsharh p. 93 absence of Naamani
- (3) Bihar v. 52, p. 233.
- (4) Bihar v. 52, p. 210.
- (5) Bihar v. 52 p. 75.
- (6) Bsharh al-Islam, p. 187.
- (7) Bharj v. 52 p. 210 quoted from the book of Tosei absence .
- (8) fragile eyes, broken eyes.
- (9) Bhar v. 52 p. 245.
- (10) Bsharh al-Islam, p. 176.
- (11) Bhar v. 52 p. 210.
- (12) Bhar v. 52 p. 208.
- (13) Bsharh al-Islam p. 42 from Managhebe city of chaos.
- (14) Manuscript of Ibn Hamad p. 78.
- (15) Bsharh al-Islam p. 28, quoting from Ibn Arabe in the book of Mhazrh Abrar

And this narrative, determines the time of entering Western forces to Egypt shortly before the Sfyany in Damascus and this is part of a long narrative from Yasser Ammar (RA) that says:

" The government of your Prophet family will establish at end of the time that has some signs... Western will move toward the Egypt and once they enter Egypt the Sfyany government will be establish".

It is not unlikely that the narrative of Tossy (RA) (died year 460) is the main and source of narrative that narrators have quoted after him and the word of Morocco wrongly been used instead of West. Of course we prefer to see the entry of Western or Moroccans forces occur after an event in Egypt and caused their movement and it seems that the forces are against Islam and against the Egyptians and trying to enter Egypt and if they successfully enter Egypt this will be a sign of rising Sfyany in Damascus and his domination over that region (Syria, Lebanon, Palestine). Since Sfyany up rise a few months before the appearance of Imam Mahdi (AS), arrival of these forces will be in the same year of appearance of close to it.

Some of the narratives say: Sfyany will fight with Egyptians and enter there and performs crimes for

four months, and perhaps this narrative is one of the exaggerated narratives about Sfyany, because the premier resources do not mention this and some of the narratives even say, the person who get killed by Sfyany in Damascus is Abghe from Egypt or have some connection with the Egyptian-man, Allah knows better.

there is another narrative that says: Imam Mahdi (AS) makes Egypt his (Advertisement base) and this matter can be find in the narrative of Abbyeh Asady from Imam Ali (AS) like this:

" I heard that Imam Ali (AS) while he was speaking out and complaining and while (he was rely on) and I was standing up he : said I will build a tribune in Egypt and destroy the Damascus and kick Jewish and Christians out of all Arabs cities and with this stick chase out Arabs. Abayeh says: I said : O you taking like you will up rise after death: he said: this is unlikely Abayeh, you went away! a man from my family will do this." (1)

And also from Imam Ali (AS) about Imam Mahdi (AS) and his followers has been narrated that:

"Then (Imam Mahdi (AS) and his followers) will go to Egypt and his majesty will speak with people from its tribune, the earth will be mirthful from the justice and sky will fall his merciful rains and trees will fertilize and the earth will green itself for the people and the wild animals will live safely and walk and live like domestic animals, the knowledge will light up the heart of believers in a way that no believer will have no need to his scientist brother and in that day this verse that says " God will make every one needless with his own way" comes true". (2)

These two narratives can be used to understand that Egypt in the World Islamic government will recognized in the world as a cultural and scientific base by Imam Mahdi (AS)...especially considering this sentence that says "I will build a tribune in Egypt" and "Then they will go to Egypt and he will goes up its pulpit", i.e., Imam Mahdi (AS) and his followers will go to Egypt but not for conquering or stabilizing his majesty's government over there, but because Egypt will welcomes Imam Mahdi (AS) and his followers (God bless them all) thus he will choose Egypt as his speech pulpit, as his honorable grandfather Imam Ali (AS) promised that and also for the reason of sending his massage to the people of Egypt and the world and because Egypt will be the base of science and site of sending his message to the world and this will not have any contradiction with the scientific level of the Muslims which will be achieve by them at that time and this narrative will indicate that the knowledge is something relative. Among these narratives, is the news of treasures and resources of the knowledge and other things located between two pyramid of Egypt's pyramids that Imam Mahdi (AS) own and narratives about this could be find in the primarily resources, like book of Kamal Al-Din Sadoq (RA) p. 564. In a narrative from Ahmad son of Muhammad that is son of Amar Yasser (RA), from Muhammad son of Qasem Massry narrated that son of Ahmad son of Tvlvn, he hired one thousand workers to explore the pyramid and find the gate of pyramid, they finally found find a marble rock with a building behind it that they could not destroy it but there was a Christian priests from Ethiopia read the written words on the stone that was in one of the Pharaoh's language: "I made the Pyramids and built these two pyramids and placed into them my treasures and funds" Ibn Tvlvn said : "This is something that no one except the up riser of Muhammad's family (PBHH) knows about it, then the rock was put back in its first place" and there is some weaknesses in this narrative that may added by some narrators, but at the same time, there are some strengths in this narrative, and Allah knows better.

And among them, is the narrative of "Akhns of Egypt" that was mention by the author of the book Knzlomal in his book called Borhan (p. 200 quoting from Ibn Asaker) from Prophet Muhammad (PBUH) has been narrated that he said:

"A man from Quraysh called Akhnes (in the book of Fayz Al-khader Manavy 4 p. 131: from children of Amyeh) in Egypt get the power, then they overcome him or his power will be taken from him and then he escape to Rome (West) and bring the Romans to Alexandria, and then he fight with Muslims there and this is the first incident and meaning of incidents, are events of Imam Mahdi (AS) appearance and meaning of children of Amyeh is their policy".

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Islamic land of Morocco and events appearance time

Moroccans were mentioned several times in the narratives related to appearance of Imam Mahdi(AS). But as was mentioned, they are mixed with the narratives of Fatimians movement which has been mentioned by Muslims before these events. And among these narratives are those that consider proofs of prophecy missions of Prophet Muhammad (PBUH). But some narratives about the Moroccans movement during the Imam's appearance are clear and have no relationship with the movement of Fatamians. Even there are some evidences that show the movement will happen during the appearance of Imam Mahdi (AS... the most outstanding once are those narrative about entering the Morocco's army to Syria and Jordan shortly before the movement of Sfyany, which we will mention on its place. narratives mention some roles for the Moroccan troops, or Moroccan people, or people on the horsebacks from Morocco or Moroccan or yellow flags, across the Syrian lands and battle of Qrqysya in the borders of Iraq and Turkey and Iraq... such as a narrative that Ibn Hamood mentions in his handwritten version:

"When the followers of yellow and black flags fight with each other in the heart of Syrian lands, woe to the inhabitants there, from the defeated army, woe to the Syrians to the victorious army and woe to them from the damn ugly man " (3)

Ugly and damn man are Sfyany's particular trait, and in this version also mentioned:

"The followers of the black flags and yellow flags attack each other in the city of Qntyreh and fight and kill each other until they enter Palestine, at this time Sfyany will up rise in the east and when Moroccan forces landing in Jordan, their commander dies and their separate in three groups, first group return to the same place they came from and one group stay at the same place and Sfyany would fight with them and defeat them and then they obey him". (4)And this version also mentions that:

"Indeed commander of Moroccans and Bene Marvan and Khazaeyeh in the center of the Syrian lands join each others to face the followers of black flags". (5)

What the narratives about the movement of Moroccan forces at the time of appearance shows is that their movement is very similar to Arabs or international deterrent forces that used against the forces of base providers of Imam Mahdi appearance, they start the war in the Syrian lands with the follower of east flags means Iranian, the base providers and fail and retreat toward Jordan just like the events related to Syria we talked about them and according to some narratives they will play role in Iraq too. But the narratives about Moroccan forces participation in Qrqysya battle, while is brief, it does not show any benefit and interest role for Islam, whether considering them supporters of Turks against Sfyany or supporters of Sfyany himself, because all the parties involve in battle of Qrqysya have been

blamed and described oppressors. Only the role of these forces suppose it is true, it would be staying in Egypt and there is no evidence that shows any interest for Islam and people of Egypt, but better to say, the most important role of them is protecting and maintaining the borders of Israel when the Egyptian government will be unable to prevent uprising and devoted operations of Egyptian people and army against Jews. Or maybe their main role is safeguarding Coptic against the reaction of Muslims regarding their mentioned movements or as the Arab deterrent forces that Egyptian government will recall them during some weak times, anxiety and concern that mentioned against the followers of Imam Mahdi... and Allah knows better.

—«fi Ê %fi' -%o œ— œÊ—«%o ŸÂÊ— Iraq and its role in the emergence period

There are many narratives about circumstances and events during the time of appearance in Iraq. These narratives imply that Iraq is a field of implacable conflicts between various forces and in fact this country will pass four stages behind:

First stage: Days before the appearance of Imam Mahdi (AS) and domination of tyrants in Iraq for long time and will filled up with murders and fears, So people lose their peace until the companions of black flags release this country.

Second stage: Establishing Islamic country in this country and conflicts to influence in the government between the supporters of Khorasanians, the base providers, and the supporters of Sfyany, the ruler of Sham territory.

Third stage: Sfyany invasion of Iraq and persecution and abusing of people by him and then entering the Yemenis forces and Iranians the base providers of appearance in this country. They defeat Sfyany forces and drive them out of Iraq.)

Step Four: Releasing Iraq by the Imam Mahdi (PBUH) and clean it up from Sfyanyans, insurgents groups and others and appointing Iraq by Imam as a center of his government and living location.

There are other narratives about the events that happen during these four states, such as: exit, Shaysabany, the opponent of Imam Mahdi (AS) before the Sfyany. Martyrdom of innocent person with seventy righteous of his companions behind the Kufa (Najaf) and exit of Owf Salemy from the Island or Tikrit and preventing Iraqi from going to Hajj for three years and destruction of city of Basra, which will happen shortly before appearance of Imam Mahdi (AS). Another destruction in Baghdad and Helleh and entering Moroccan or Western forces to Iraq and uprising a righteous and moral man with a small group of people to face the force of Sfyany and revolting group of rebels of Shiites and Sunnis against the Imam. Perhaps the most dangerous insurgent group is "group of Rmeyerh Daskreh) which is name of a region close to city of Shahrban in state of Dyaly (6) in Iraq.

And here is some more explanation of this stage:

First and second stage

Most clear subject in these narratives of these stages are intense involvement and difficulties by the tyrants of Iraq to people and disagreement of these rulers with Iranians, the companions of black flags. It has quoted from Jaber bin Abdullah Al-Ansary (RA) that he said:

"Soon money and food will be stopped from getting to Iraqi people, I said from what are? he said: from

non-Arabs people"(7)

So that means that foods and financial aids due to the war with Iranians do not get to them. And that causes a economic crisis and starvation and fears that narrative of Jaber has been mentioned that:

"I asked from Imam Baqir (AS) about the noble verse of "we test you with hunger and fears", he said: O Jabir fear and famine has two private and public aspects, the private one is in city of Kufa that almighty God put that, especially for the enemies of Prophet and his family (pbuh) to destroy them. But the public aspect is famine and terror in the territory of Sham in the way that they never remember like that before, the time of this famine is before appearance of Imam Mahdi (AS) and fears and terrors happen after his appearance. (8)

Of course I did not find reason for the issue of famine that will happen to enemies of Prophet and his family (pbuh) unless it will be in the form of economic crisis which the Iraqi government involve and suffering from that.

Panic and fear that fill up the territory of Sham before appearance of Imam Mahdi (AS) do not do anything with existence of that before Imam's appearance and next narrative indicates that these panic and fear increase before the appearance of Imam Mahdi (AS). From Imam Baqir (AS) has narrated that he said:

"Before the uprising of Imam, due to the sins of people a huge fire will appear in the sky. So they suffer and torture by that and it sign is a red color that covers the sky and destruction of the ground in Baghdad and Basreh and blood shading and destroying houses and death between people of that region and intense anxiety that get all the people in Iraq and take their peace away. "(9) .

This course these signs and symptoms that been mentioned in the narratives do not need to happen in chain order, but anxiety and panic and destruction of the ground are consider to be divine signs and apparently the fire and its red color is a divine sign and not for example fire explosions.

The next narrative has quoted from Imam Ali (AS), and mentions some of its events and incidents that will happen during the ruling of some oppressors before Sfyany and before the appearance of Imam Mahdi (AS). From Anes bin Malek has quoted that he said:

" When Imam Ali (AS) returned from the war of Nahravan, he camped in the region names "Borasa" and he saw a monk in that region called Hobab, he was in his monastery. Once he heard the voices of the troops, he looked out side his place and watched the forces of Imam Ali (AS) and as soon as saw the confused situation, he came out and asked who is this man? and who is the commander of this army? they told him: he is Imam Ali (AS) and he is returning from the war of Nahravan. Hobab quickly came to Imam and stood front of him and asked him, peas be upon you, O leader of believers! you are really commander of believers.

Imam said: how do you know I am really commander of believers ? Hobab said: How do you know my name? Imam said: my beloved Prophet (pbuh) taught me that then Hobab told Imam: give me your hand to testimony that there is no God but Allah and Muhammad is his messenger and you, Ali son of Abi-Tableb are his successor. Imam Ali (AS) asked him, where do you live? he said in my monastery, Imam told him: from today do not live in there but build a mosque and name it to the name of owner and builder of this region, (thus he built a mosque there and called that Borasa) then Imam said: O Hobab where do you get your water from? he said, right here, from Tigris, he said: why do not you dig a well and springs? he said: O commander of believers, every time I dig a well I get a salty and not good water, Imam pointed and said: dig a well here and he did, but he reached a hard rock that was not capable of moving it, So Imam took off the rock. They got water that was sweeter than honey and more

delicious than butter. Imam said: Hobab drink from this water and soon next to your mosque, a city will be built many oppressors will rule that and a great disaster will come up. Every Friday seventy thousands sins will happen. When the disasters and difficulties come to them, they will attack your mosque and destroy it, then build it again because only disbelievers destroy it. Then build a house hear, once that happened, they will be banned from going to Hajj for three years, their agriculture products will be burned and almighty Allah dominate a man from the mountain over them. He destroys any city enters and kills the people there. He return back to them again and this time they suffer famine and tough and expensive, he does not leave them again, this time he enter Kufa and destroys every things in his way with angers, including trees, building and even humans.

He kills people of that regions and all these events happen when city of Basreh get build up and a huge mosque built there. At this time destroying of Basra will come, then he enters the city calls, Waset, that is built by pilgrims. He will act the same in this city too and then goes toward Baghdad and with forgiveness enter the city. Then people run away to Kufa and city of Kufa will fill with the problems. Then this man with another man who helped him enter Baghdad for the purpose of exhuming my grave, will exit the city. In the way, Sfyany meets them and after defeating them, he kills them and send an army to Kufa to slave some people from there. At this time a man from kufa comes and place them safely. At this time, forces of Sfyany enter the city of Kufa and kill whom they want in the way that if they see treasure in their way, they do not care as much as they care about killing even a child passing them. O Hobab after these events, would be wait for bigger events and more important seditions and intrigues. O Hobab remember what I told you." (10)

References:

- (1) Bhar v. 53 p. 60.
- (2) Bsharh al-Islam, p. 71.
- (3) manuscript of Ibn Hamad, p. 73.
- (4) Manuscript of Ibn Hamad, p. 71.
- (5) Manuscript of Ibn Hamad, p. 70.
- (6) Bihar, v. 51 p. 9
- (7) Bihar v. 51, p. 92.
- (8) Bihar v. 52, p. 222.
- (9) Bihar v. 52, p. 222.
- (10) Bihar v. 52 p. 217 219

However, in the sentences of this narrative there is some confusion and late Majelesi after quoting this narrative said:"be aware that the narrative is altered and I quoted the news as I found it" Thus this narrative and its document are discussable. Anyway what ever we could say about this narrative, it still indicate that People of Iraq have oppressors rulers and suffer and endure so much difficulty and discomfort and in some other narratives that their document is correct also mention the same events. Some of them already occurred such as destruction of Bratha mosque and multiplicity of corruption and dishonesty in Baghdad or domination and controlling Baghdad by military commanders from the

Kurdish or from Iraq and others... and some other events, such as event of Sfyany and related events to him which has not occurred yet.

The late Sheikh Mofid stated: " The signs of uprising of Imam Mahdi (AS) and its events before the up rise of Imam will occur, it has been mentioned in the narratives among these signs are exit of Sfyany, killing a man calls, Hassany, disagreement among Bani-Abbas about the officials positions and powers, Sun eclipse in the middle of Ramadan and moon-eclipse in the end of the month which is unusual, sinkhole in the desert of the Baydae, and another sinkhole of the earth in the East and West, Stopping the sun from the noon until evening, sunrise from the west, killing the innocent person in the back of Kufa (Najef) with seventy righteous people, slaughtered a man from Bani-Hassem near Kaaba between Rokn and Magham, and destroying the wall of Kufa's mosque, coming up the black flags from the region of Khorasan, Exit of Yemeni, and appearance of Makrabe in Egypt and occupation of Sham territory by him, landing the Turks in the Island and landing Romans in Ramleh, rising a star from East which floodlight like moon and then bent in such a way that the two sides get close to each others, appearing a red halo in the sky then spread all over the sky, a fire from the East toward the sky and remain three to seven days in the air, rising Arabs and occupying their lands and returning their land back from non-Arabs, Egyptian will kill their ruler, destruction of Sham territory and disagreement between supporter of three flags in Sham, entering flags of Qys to Egypt and black flags to khorasan, entering horse-riders from the West and settling near Kufa and entering black flags from the East toward the same region, creating a gap in the Euphrates in such a way that water get inside the city of Kufa and exit of sixty people who claim prophethood.

Also exit twelve descendants of Abu Talib that each of them claim that they are Imam and burning a great man from Bani-Abbas between Javla and Khanqyn, building a bridge that connect Karkh to city of Salam, black wind on that region in the early morning, earthquake that cause a large part of that area sink down, intensive fear among people of Iraq and Baghdad, mass deaths among them and deficiency and shortcoming in their property and products and lives, appearing occasional locusts in their farms that cause shortcoming in their products, disagreement between two non-Arabs and bloodshed among them and disobeying the slaves from their owners and killing their masters, changing some of dissents to pigs and monkeys, domination of slaves over their masters lands, and a loud shout in the sky that all people in the earth can hear in their own language, appearing of a image of face and chest in the sun for people, coming back some dead to the world that they know each other.

Everything that was mentioned end with raining twenty-four showers that make the dead earth alive and its blesses appear and after this events any distress and physical illness disappear from righteous people and true companions of Imam Mahdi (AS). And according to the narratives at this time companions of Imam inform of his appearance in Mecca and come toward him to help him.

Some of these events that we mentioned are certain and some others come with conditions and Glory God knows better and we just mentioned them as we found them in history books and narratives and ask Allah for his help"(2)

What the late Sheikh Mofid stated is a summary of near and far symptoms and signs of appearance and he did not mean that these events will happen consecutive like chain, because some of these events such as, killing the innocent person and cutting head of a Hashemi man between Rokn and Magham are not more than two weeks distance between the appearance of Imam and in fact they consider part of the appearance movement of Imam. Because he is the messenger of Imam (AS). Some other signs are many centuries away from his appearance such as, disagreement among Bani-Abbas themselves and

appearance of Maghrabi and occupation of Sham territory in Fatemi's movement.

And meaning of late Mofid that consider some of the events certain and put conditions for some others, is that some of these signs really will happen as some narratives mention that such as Sfyany, Yemeni, killing the innocent person, loud shout in the sky, sinking the army of Sfyany in the earth and others... and some others are subject to other events that is part of Glory Allah decision, because he is the one who know the past and future.

Apparently purpose of , Hasani, is the innocent person in Mecca or a young person who get killed in Mecca by Sfyany's forces near the appearance of Imam Mahdi (AS). However, he could be the Seyyed Hassani the leader of Islamic movement of Iraq, although some narratives have stated "movement of Hassani".

But killing the innocent person among seventy righteous people is not unlikely consider to be ,martyr Ayatollah Seyed Muhammad Baqer Al-hakim (RA), and group of the famous scholars and believers who martyred with him and they were seventy people.

And the purpose of behind Kufa that was mentioned in the narrative is Najaf which also known as Najaf-Kufa, i.e., mountains of that city, therefore it is called Ghryyn which is name of two columns that were built by king of Hireh, Noman Bin-Monzer, and painted white.

Of course, is not necessary that their martyrdom exactly happens in the back of Kufa and perhaps the words "killing the innocent person in the back of Kufa" i.e., he (innocent person) is from Najaf or resident of Najaf, and the narrative about seventy people kill with him are not part of this narrative and the words of Mofid do not indicate that they are from Najaf, but they kill with the innocent person who is from Najaf.

And narrative about the Western horse-riders that land near Kufa, indicate that this event will happen at the time of Sfyany or close to him.

But what is important in the words of late Sheikh Mofid about "entering horse-riders from the West area and landing near Kufa" is some concerns taken out of the context of the narrative like, whether the term of West indicate that these forces are from the West or they are Moroccans who help Sfyany to face the companions of black flags that enter Iraq before Sfyany, or if they are already there. So it is essential to research and look through these narratives contain names like Western forces and people of West, because by referring to the main manuscripts of narratives, the real meaning is Western forces and people of west and meaning of black flags of East are black flags of Khorasanian forces that enter Iraq among Yemeni forces to fight forces of Sfyany. But splitting the river of Euphrates and flowing water in the city of Kufa which will happen at the same year of appearance according to the narrative including this narrative that has been narrated from Imam Sadeq (AS) that he said: " the year of victory and conquer, the river of Euphrates will split in the way that water enter into the alleys of Kufa" (3)

On the other hand testimony of the late Sheikh indicate that these signs and symptoms in the principle of narratives that are certain and make these kind of narratives valuable and worthy, but we also can say that what ever he consider it right, is doubtless and due to the his accuracy and outstanding position and also because he was closer to the source of narrators who lived during the time of Imams or those who meet them, because he passed away in the year 413 H.

But the narratives that indicate establishing a Islamic regime before Sfyany, are mainly believe on victory of Iranians who are base provider of appearance in their fight with oppressive rulers of Iraq, such as, this narrative that has been quoted from Imam Baqir (AS):

"It looks that I see group of people from the East up rise, seeking for rights and justice, but they will not

answer them, they ask again, but their opponents do not accept, once they see such a situation they carry their swords and stand up against their enemy, this time they get positive response but this time they do not accept and they all up rise... and they hand over the guidance flags to anyone accept the mighty hands of your master (Imam Mahdi (AS", their dead people consider martyrs. If I was at that time, I would keep myself safe to help the master of this matter"

Also this narrative that says:

"The black flags exit from Khorasan that nothing can make them return until they wave their flags in Jerusalem"(5)

And narrative of Mstafyzy (6), that has been quoted through Shia and Sunni, and some of the real companions of Prophet Muhammad (PBUH) that said:

"People exit from the East and provide the base for government and kingdom of Imam Mahdi (AS") (7)

However, this narrative and others like this, although does not clearly indicate the establishment of Islamic government in Iraq before the appearance of Imam, but imply the victory of Iranians in two stages which we later will mention that. But what it seem to achieve is the goal of Iranians to overthrow the government of oppressors in Iraq and help to establish the Islamic government in Iraq. In the other narratives also we can see the matter of entering Iranians in Iraq through its large cities such as Khaneqyn and Basreh and terminating the government of oppressors there but these narratives are sent in (8) or has a weak document such as narrative of Borasa that already passed and narrative of Al-bayan speech that says:

"Woe on people of Baghdad from the people of Ray (Iran)from the death, destruction and fears that get them. Once the sword comes between them and kill as many as God wants from them.. at this time Non-Arab rise against Arabs and occupy the city of Basrh"(10)

Also the narrative of Mirlohy from Imam Sadeq (AS) that is also associated with the previous narrative that said:

"Then among the leaders of Arabs and Non-Arabs disagreement happen and this disagreement will continue until the power and ruling get to a man from children of Abo-Sofyan" (11)

Narration of "Al-Hassani's movement" also mentions that that the evidence and indications show that he live in Iraq and after coming to the power will get killed.

Versus the narrative about establishing a Islamic government in Iraq, there are other narratives mention that the government of oppressors will continue until the appearance of Imam Mahdi (AS) because from Imam Sadeq has quoted that he said:

"When the rear wall of Kufa's Mosque that open to the house of Abdullah bin Masood destroy, then the government of (X family) and after that the appearance of Imam Mahdi (AS" (12)

Another narrative in the book, Ghaybet Tosi, that says"the destroyer of the wall will not repair it"(13), i.e., who ever has destroyed the wall of the Mosque, either get killed or before he get time to renovate it, will leave the area. However the matter of destruction the wall of the mosque has military aspects. The governor of that city destroy the mosque to punish his oppositions who placed on the mosque. Sometimes this meaning can be taken from the narrative about the brutal killing that will happen next to the Mosque of Kufa that Abo-Basir has narrated that from Imam Sadeq (AS):

"To the children of (X) next to your mosque a battle will happen that in this conflict from the gate of Fiel to the companions of, Saboon (name of area in Kufa) four thousands of them get killed"(14)

And another narrative has been sated that:

"King and his kingdom will not be destroyed until he does a massacre in the day of friday in Kufa. It

seems that I see some heard in the area between the mosque and area of Saboon companions who are separated from the bodies" (15)

Also there is a close meaning to this meaning in the narrative of Sfyany's military expedition to Iraq. The narrative mention that Sfyany will fight with the weak government that is not Islamic and is enemy of Imam Mahdi as we mentioned in a narrative from the book of Bihar about movement of Sfyany:

"The ruler of people at that time is a stubborn tyrant that calls priest and magician"(16)

But even if we assume that this narrative is true, still is not opposite of the first narrative that indicate the establishment of Islamic government in Iraq, because this narrative talks about the stage that the connection is known or could be shortly before the appearance of Imam. Any way it will happen after the victory of base providers of appearance and Islamic government and it will continue until God's willing, and because of the digression that will happen in this government in the year of appearance or shortly before that, it will overcome by oppressors again. And God knows better.

References:

- (1) is name of region in Iraq. And the current Iraqi border and city of Khanqyn.
- (2) Arshad Mofid and Bihar v. 52 p. 336 p. 219 221.
- (3) Bihar v. 52 p. 217.
- (4) Bihar v. 52, p. 43.
- (5) Melahem and Feten p. 43.
- (6) is the unity news that is narrated by more then three people.
- (7) Bihar v. 51, p. 87.
- (8) is a kind of narrative that is invalid because of its false document.
- (9) weak narrative
- (10) weak narrated is narrative that narrators give possibility of dishonesty to its narrator
- (11) Alzam Alnasb 2 p. 191
- (12) Arshad Mofid p. 360 .
- (13) absence of Tusi p. 271.
- (14) Arshad , p. 360.
- (15) absence of Tusi p. 272.
- (16) Bhar v. 52 p. 273.
- (17) Bihar v. 52, p. 250, quoting from ghybat al- Naamani

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Hassani and Shysbany and Ovf Slmy

Some of the narratives talk about the Hassani and indicate that he start his movement in Iraq but these narrative need more researches, because these narrative has mention three person with the names of Hassni of Medina, Hassani of Mecca and Hassani of Iraq and also Hosseini Khorasani in some Sunni sources but in Shiite's sources called "Hassani" and he is the one who enter Iraq with his force in the year of appearance of Imam Mahdi (AS), therefore it is possible that the meaning of Hassani's movement in Iraq is his uprising and movement and it is likely that there is another Hassani before him.

Imam Shysbany, has a narrative about this person in the book of ,Namani's absence, which is one of the primarily sources of traditions. From Jaber bin Yazid Jaebly has quoted that he said: I asked about Sfyany from Imam Baqer (AS), he said:

" You can not access to Sfyany until the Shaysabny appear in Iraq. He suddenly appear and exit. he kills your representatives and after that wait for Sfyany as well as Imam Mahdi (AS) that will appear too"(17)

Although I did not find another narrative about him but this narratives contains several things about him including:

A. He has been described to Shysabany and that is an adjective that Imams (AS) describe the tyrants and evil people with it. Like the book of Zaybary manner has been described that and says, In fact the name of Shysaban originally is the name of Satan and also male Ants.

B. The matter that he exit before Sfyany, indicate that the distance between him and Sfyany is not long time or perhaps Sfyany exit immediately after him, and that is according to the worlds of Imam Baqer (AS) that he said : " after him wait for Sfyany"

C. The location of his exit is Iraq, which also called Kvfan land or maybe is in the city of Kufa itself, anyway, his exit or revolution or government is sudden and unexpectedly "like water gush from the ground". He is a rebellious and bloody who kills believes and apparently the meaning of this word "and kill your representatives " from Imam Baqer (AS) imply that he kills chiefs of your believers who are in high level of your delegation. And when it says, representative of tribe or tribal representatives or delegation of Medina usually means the high positions or chiefs or officials of a city or perhaps means that he kill the boards of pilgrims or like that who come to pilgrimage the holy house of Allah.

In the movement of Sfyany and his military expedition to Iraq, we think that the ruling of Shysbany in Iraq will be before exit of Sfyany and after the establishment the government of base providers of appearance and his companions. Of course, from some people's point of view, such a character applies to Saddam, the former president of Iraq. Because all the traits could be find on him. Therefore, if Sfyany exit after him in the Sham, we can claim that Sadam is the same Shaysaban who has been mentioned in the narrative.

But Ovf Slmy also is mentioned in the book , Absence of Tusi, and in the primary sources of Hadith. Hazlem bin-Bashir has quoted from Imam Zain Abedin (AS) that he said:

"I asked Imam Ali bin-Hosseini to describe the process of Imam Mahdi (AS) exit and the signs and symptoms of his appearance, Imam Said: before his appearance, a man name Ovf Slmy in the land of Island which is Tikrit will exit and in the mosque of Damascus will be killed. and then Shueyb bin Saleh from the Samarkand will exit and the cursed Sfyany who is from the children of Atebeh, son of Abo-Sofyan from the dry valley (dry desert) will exit and during his exit, Imam Mahdi (AS) is hidden and then he should exit"(1)

However, we could not find another narrative about this person (Ovf), but also this part of narrative that says, Shueyb bin Saleh is from Samarkand is opposite of what comes in the Shiite's sources that he is from Ray, unless we say that he is originally from Samarkand and also the process of his exit from the Sfyany that we already mentioned.

Apparently, Ovf Slmy up rise against the government of Syria and not Iraq and that happen shortly before the Sfyany. But the Island that consider center of his movement is a name of region between border of Iraq and Syria and also according to the books of history and Hadiths, whenever the narratives mention island without naming they mean this region. Of course, this island is also known,

Island of Rabeah and Island of Dir-Bakr. So the word of Island does not mean Arabs Island or other Island, unless they add the name to it and apparently the meaning of "he is from Tikrit" is his location before his up rise and movement and after his defeat and escape to this city which is today one of the famous city in Iraq and what confirm this meaning is that Tikrit is near his region, i.e., the same Island. And in some other versions instead of Tikrit " his location is Bkrit or Bakwite" and due to the confusion among versions has been used instead of Tikrit. And our proofs is that in the books of Bihar and Ghybat Tusi only Tikrit has been mentioned and the narratives indicate that Ovf Salmly will be killed in the mosque of Damascus, i.e. he will be killed by assassination or will be arrested first and then killed there. So, his exit is part of events of Sham's territory and is also related to the events of Iraq.

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Third Stage: Sfyany's military expedition and destruction of Basra

The mentioned narrative about this matter describes the process of Sfyany's military expedition to Iraq and its occupation and abuse and insult of people in this country, especially the followers of Imam Mahdi (AS) and followers of family of prophet (AS) which will be mention in the section of his movement. But group of narratives indicate that the Iraqi government at the time is weak and powerless and cannot defend themselves neither with their military forces nor relying on people against the invasion of Sfyany and after that preventing Yemenis and Iranian forces from entering Iraq for the purpose of facing Sfyany's forces. Also, it is possible that the reason for entering Sfyany's forces to Iraq is due to the invitation from the weak government of this country and narratives mention fight and conflict between forces of Sfyany and Dojel (2), Baghdad and elsewhere with some rebellions against themselves.

And that means that Iranians and Yemenis forces have support of Iraqi people and oppressed people of this country with all pleasures help and support these forces against the forces of Sfyany.

But narratives about the deterioration of Basra are three categories: A. destruction of city in the water by the Western forces

B. By the revolution and movement of Negroes(Black people)

C. By both sinking of the earth in and drowning.

The content of the words mostly are in the speeches of Imam Ali (AS) in Nahj-Balagh and elsewhere. The meaning of the first two destruction is during the government of Abbasid which are mentioned by all narrators and the meaning of the last part of his speech, the third destruction, is by sinking the earth in which is one of the sign of appearance of Imam Mahdi (AS).

Imam Ali (AS) in one of his sermons in Nahj Al-Blagh to the people of Basra says:

"You were the army of a woman (Aisha) and in the command of a quadruped (camels of Aisha) . When it grumbled you responded, and when it was wounded (hamstrung) you fled away. Your character is low and your pledge is broken. Your faith is hypocrisy. Your water is brackish. He who stays with you is laden with sins and he who forsakes you secures Allah's mercy. As though I see your mosque prominent, resembling the surface of a boat, while Allah has sent chastisement from above and from below it and every one who is on it is drowned "(3)

Ibn Abi-Alhadid about the words of Imam Ali in this sermon said:

"I saw some people who believe that narrative indicate the meaning of what Imam Ali informed us about drowning the city of Basrah except the mosque of Jameh. The city of Basrah and its people with the dark water that gush from the ground will be killed and drown and only the mosque of the city stays safe. And what seems correct is that whatever Imam said has been occurred and the city of Basrah two times once at the time of Caliph Abbasi by order from God fully drowned except part of the mosque of the city that was visible over the water just like Imam Ali has described that the water from the Persian sea from the area called Persian Island and from the mountain area called Sanem cover the city and drown all the houses and everybody inside the city and large number of people get killed and one of these drowning is famous among the people who heard the story from their grandfathers. But the incident of destruction due to the devastation of Negroes that has happened was in the fourth century at the time of Abbasids and Imam Ali frequently talked about it, including in one of his sermons when he said:

"O' Ahnaf! It is as though I see him advancing with an army which has neither dust nor noise, nor rustling of reins, nor neighing of horses. They are trampling the ground with their feet as if they are the feet of ostriches." (4)

Late Seyed Razi has been expressed that "the Imam Ali (AS) with this phrase referring to the commander of Negroes. Then he continued "Woe to you (the people of Basrah's) inhabited streets and decorated houses which possess wings like the wings of vultures and trunks like the trunks of elephants; they are the people from among whom if one is killed he is not mourned and if one is lost he is not searched for"

But the revolution or Negroes led by Qarmat is well known in history books, and every situation that Imam has mentioned about them precisely matches them and this revolution in fact is a reaction to oppression and injustice and abuse of slaves and poor people. Therefore, his forces were all black slaves that were on their foot and have no rides.

But the devastation of Basra consider a sign of appearance of Imam Mahdi (AS) that has been mentioned in many narratives and also that the city of Basrah is one of the cities that is Motekefeh (turn upside down) and in holy Quran, Motekefeh, means a city that has been gone down in the earth due to the punishment from God and Basrah is among these cities that has been destroyed (turn upside down) in three levels and the fourth one has not happened yet.

In the description of Nahj-Albalgh Ibn Maytham Bahrani has mentioned that :

When the Battle of Jamal ended then on the third day after it Amir al-mu'minin said the morning prayer in the central mosque of Basrah and after finishing it stood on the right side of the prayer place reclining against the wall and delivered this sermon and after praying and praising Glory God, as he deserves and sending his greeting to Prophet (pbuh) and after seeking forgiveness for men and women of believers start his speech and said: " O people of the Basrah, people of the city that already been sent itself to the death three times, almighty God also send you the fourth stage of his punishment. You were the army of a woman and in the command of a quadruped. When it grumbled you responded, and when it was wounded (and escaped) you fled away. Your character is low and your pledge is broken. Your faith is hypocrisy. Your city is the most stinking of all the cities as regards its clay, the nearest to water and remotest from the sky. It contains nine tenths of evil. He who enters it is surrounded with his sins and he who is out of it enjoys Allah's forgiveness. It seems as though I look at this habitation of yours that water has so engulfed it that nothing can be seen of it except the highest part of mosque appearing

like the bosom of a bird in deep sea. At this time Hanif bin Qys stood up and asked: O commander of believers, when that will happen ? Imam said: O Aba-Bahr you never be at that time, the distance between you and that times is centuries but your present audience should tell the others who are absents and they tell their religion brothers because when they see their needs converted to houses and then to skyscrapers, they should ran and ran, at that day there will be no Basreh anymore.

Then Imam looked at his right side and said: what is the distance between you and city of Ableh?

Monzr bin Jarvod said: God bless you, it is four milestone. Imam told him: you said the truth. I swear to the God that chose Muhammad (pbuh) to be Prophet and grant him the high position of prophecy and made him his messenger and then took his soul to his Paradise, I heard form him like what you are going to hear from me: O Ali, do you know that distance between you and the region names Basreh and between the region named Ableh is four milestone. soon this region will be center of tribute receivers and on that area seventy thousands from my nation will martyred that are equal to the martyrs of Bader War.

Monzr said: O commander of believer, God bless you, who kill them? Imam said: they get kill by brothers like black face devils with bad smelling. Their are greedy and avidity but in their looting they get only little interest. Good for these people who get killed by them. Only group of the people who are humble in the eyes of oppressors and are unknown in the earth and famous in the sky. They get the sky and earth and what is inside, then Imam cried and said: woe on you Basrah from an army that is soundless and traceless.

Monzer asked again: what will happen to them (people of Basrah) by downing? Imam said: the word of (Woe) has two meaning hear, one contain the mercy of God and other punishment of God, O yes son of Jarod, it is avenge of murders, some of them kill the others and also sedition and intrigue that contain destruction of houses, cities and looting of property and captive of some women that their heads get cut badly. Woe, how strange is their faith and story.

Among those signs, is Dajal (Antichrist) or one eye that his right eye is invisible and in his other eye there is something like a chewed meat mixed with some blood, his eyes an come out of its socket like a grape circulating in the water. Group of people of Basra that their number is same as number of Ableh martyrs and are supporters of Bibles will follow him. At that time some get killed and some run away and then being thrown around with the shake of earth, or skin in the earth, or their faces change and then the hunger and starvation and after that Red Death, i.e., they being drown.

O mnzer: the city of Basra in the holy books has three names beside Basra that other than scientists and scholars nobody know it, including, Khariyeh (ruined), Todamar (destroyed) and Moektefeh (upside down cities) until he said:

O people of Basrah, God among all Muslims cities has been grant you the honor and dignity and gave you more than others in many things like, you have better position of Kibleh in its direction that face the Abraham place and the area where Imam congregation stands in Mecca, your Quran reciters is best out of other reciters, your righteous are best of religious people, your worshipers are the best of worshipers, your traders are best and honor businessmen in trading, your charity givers are the best of people, and your rich people are most gracious and most humble people, your decent people are the nicest and better than others, you are the best shelter providers for people and do not interfere in others business, your willingness to participate in praying is more then others, your fruits are best kind of fruits and your wealth and assets are more then other and your children are smarter than others and your women are most virtuous women and best taking care of their husband. Glory Allah provided you water

to take care your live in morning and evening and appoint the sea to increase your property and if you became patience then, paradise will be your place, because it is God willing and no one can change that or be against his wisdom, and he is the one who can quickly judge his servants, Glory Allah says : "And those who do not believe in the Hereafter – We have kept prepared for them a punishment, most painful."(5)

"One day, Prophet (pbuh) told me something and no one was with us, he said : that Gabriel (AS) carry me on his right shoulder to see the earth and what ever is on it and he gave the keys of the earth and told me about everything until the day of resurrection. Knowing that this matter was not difficult for me, as was not difficult on my father Adam and taught him all the names but angles did not know them. Then I saw seaside city that named Basrah, this city was the farthest part of the earth to sky and closest city to water, this city will be destroyed sooner then others and has the worst soil and hardest punishments that been happened a few time before and will happen again. O people of Basrah and around villages! that day that water cover your city, is going to be big day of punishment and disaster, I know the source of the water that cover your city and before that great and unexpected events happen to you which are hidden from you but I know them, If someone who leave the city before drown, the mercy of Allah include him/her too and anyone who does not care about it get involve due to his sins and God never oppress his servants"(6)

We added some more subject to this Hadith from book of Nahj al-Saadeh about Nahj Al-balakheh and another subject from this sermon from book of news of Reza written by bin-katefeh from Hassen Basry has narrated that said:

"I heard from Prophet Muhammad (PBUH) that he said: a land named basra will be conquered that is going to have best position of Kibla (praying position), their Quran reciters are the best of reciters, their worshipers are the best of worshipers and their scholars and scientists are the most intelligence and their charity givers and businessmen best businessmen, distance between this city and Ableh is four milestone, in the gate of Jamea Mosque of this city, forty thousand people being martyred and their martyr like a martyr who participated in the battle of Bader "

What can be used from historical sources that this sermon of Imam Ali (AS) was in Basrah and his words about the events of this city is famous and certain but narratives about them are slightly different in term of time or duration and as well as the content.

Both narratives that we quoted alone state the destruction of Basrah due to the drowning after sinking down to the earth and this event in the previous two stages of drowning or in the revolution of negroes has not happened yet and apparently this sinking down to the earth that are mentioned in some other narratives from Imams as a sign of Imam's appearance or sinking down that perhaps will happen during the battle of companions of black flags with oppressors rulers of Iraq before the occupation of Iraq by Sfyany. And these two narratives mention the numbers of martyrs of Basrah to seventy thousands or forty thousands persons that consider to be as the same rank of Bader martyrs and Imam Ali AS) cried for them and also in another narrative, Prophet Muhammad (pbuh) has cried for them too. The first narrative has been mentioned the place of their martyrdom Basrah and Ableh which is a name of area in Basrah located near the train station and narrative of Ghatybeh has been mentioned the location of their martyrdom near the mosque of Jamea which apparently mean mosque of Basrah.

So perhaps the event of their martyrdom will be before that appearance of Imam Mahdi (AS) because after his appearance there will be no oppressor or tyrant to abuse and kill people as the narrative state that, but these narrative has not been determined the time and also has not clearly expressed that who

get killed and perhaps the word of "brothers of supporters" by mistake is written instead of another word.

and Dajal (Antichrist) that his name is mentioned, will come after them and has more than seventy thousand supporters who are Christians and followers of Bible. And It is not possible that he is the promised Dajjal that is expected to appear after appearance of Imam Mahdi (AS). Because the narrative of bin-Ghatefeh only mentions the martyrs of Ableh and has not mentioned name of Dajjal (Antichrist) and on the other hand, Ibn-Meysam has not mention the source of this narrative that this need more investigations and research. And God knows better.

In the interpretation of Noor-Saqelin in the interpretation of this verse "And there was Pharaoh, too, and [many of] those who lived before him, and the cities that were overthrown - [all of them] indulged in sin upon sin"(7) has been quoted that meaning of upside down city, is Basrah, and also in the interpretation of this noble verse " just as He thrust into perdition those cities that were overthrown" (8) from Imam Sadeq (AS) has been quoted that he said: " the meaning is people of Basrah and this is the city that became upside down "and in word of Glory Allah that says : " companions of Abraham and Median (city of Shueyb's companions) and the upside down cities "(9) and from Imam sadeq (AS) has been narrated that he said: " They are people of Lot that their city became upside down " And in this interpretation there is a subject from book of "Man la yehzro phqih" from Gorireh bin-Masher Abdy that said:

We were with Imam Ali (AS), returning back from the war with Khawarij, It was the evening praying time when we land reached to the city of Babylon, Imam land with people in this city and then Imam faced people and said: O people this earth is cursed and has been punished three times over time (in another narrative two times) and it is expecting the third one and this region will be upside down "

References:

- (1) Bhar v. 52 p. 213, quoted from qybet Tossi.
- (2) little creek that is separated from Dljh.
- (3) Nahj al-Balagh 13.
- (4) Nahj al-Balagh 128.
- (5) Esra, verse 10.
- (6) Bhar v. 60 p. 224 226 and Nahj al-balagh p. 325.
- (7) Haqeh 9.
- (8) Najm 53.
- (9) Tobeh 70.

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Stage IV: the release of Iraq by Imam Mahdi (AS)

There are too many narratives about entering Imam Mahdi (AS) and releasing Iraq from the remaining

forces of Sfyany and multiply group of Khawarij and making this country as a base of Imam's government and center of his kingdom.

And I did not find any narrative about the time of his entering to Iraq, but in the debate about the movement of Imam's appearance comes that his entering to Iraq will be a few months after his appearance and after liberalization of Hijaz and intense conflict of his companions in the region of Bayda Astekhr (White Mountain) near Ahwaz with the opposition forces that will end with the huge failure of Sfyany's forces. Then Imam enters Iraq by air and with squadron aircraft, and in the word of Imam baqir (AS) in the interpretation of this noble verse" O you who live in close communion with [evil] invisible beings and humans! If you [think that you] can pass beyond the regions of the heavens and the earth, pass beyond them! [But] you cannot pass beyond them, save by a sanction [from God]!" (1) said: Imam Mahdi (AS) in the of day earth shaking with seven bright carriers, in the way that no one notice that Imam is in which of them , until he land in the city of Kufa"

If this story is correct, beside the aspects of being miracle, this implies that security situations make it necessary to keep Imam safe, especially due to the global hatreds toward him and also the situation in Iraq that has not been cleaned. And from the content of this word " will land" and next sentence "until he land in Kufa" could find out that Imam directly will not enter Kufa or Najef, but according to some narratives first he will land down in the capital city or in a military base or in Karbala.

Narratives, mention the large part of his activities and miracles in Iraq that we will mention them later in the debate of appearance movement and here mention some cases that belong to the general situation of Iraq that most important of them is clearing up the domestic situation and breaking down the large number of opponents, because narratives say: when Imam enter the city of Kufa, i.e., Iraq there is three conflicts between three groups that apparently the first group are supporters of Imam and the second group are followers of Sfyany and the third group are rebels. Omar bin Shomar has quoted from Imam Baqer (AS) that he said: Imam (AS) remembered Imam Mahdi (AS) and said:

"He enters the city of Kufa while three groups with flags disturbed the city and then the base for appearance of Imam will be provided and city became fully ready to accept him, Imam enters and claim the pulpit and begin to speak, in the way that people do not understand him because of crying"(2)

In this noble Hadith and other similar one, the word of Kufa means Iraq, therefore, existence of three flags in Iraq, is not different with the domination of Iranians over this country after defeating Sfyany in Iraq. Like next Hadith that can be found in both Shiite and Sunni's sources and has been quoted from Imam Ali (AS) and from Imam Baqir (AS) that said:

"The black flag that exit from Khorasan and land down in Kufa, and when the Imam Mahdi (AS) appeared come to allegiance to him" (3)

Therefore, the military superiority in Iraq, will happen by Iranians ,the basis providers, but the domestic and public situation in this country as we said affect by conflicts between three group that are there.

From the narrative that talks about the destroying of stubborn group and rebellious by Imam could understand that movements of Imam's opponents are many, whether from population of Khawarij or supporters of Sfyany and others.

Then Imam for performing the promise and agreement that he carry from his grandfather Prophet (pbuh) will follow the policy of forcing and killing anyone that resist against him, from Imam Baqer (AS) has been narrated that he said:

"The manner and attitude of Prophet (pbuh) among his nation was very mild and was treating people

very nicely, but the method of Imam is killing his opponents and enemies, this mission is written in a letter from Prophet (pbuh) that carried by him and ask him to continue with this method and woe on someone who disagree with him "(4)

The written task that is with him is a treaty with the hand dictation of his grandfather Prophet (pbuh) and writing of Imam Ali (AS) that says:

"kill and kill again and do not ask repent from anyone"

From Imam Baqer has been quoted that he said:

" Imam Mahdi (AS) up rises with new mission and judgment and encounter seriously with Arabs and his task is not more than using his sword. He will not ask repent from anyone and does not care about the blame of anyone for the sake of God)"5)

The new issue in this tradition is that the meaning of that is Islam that will disappear by tyrants and Muslims get a way from It, So Islam and Quran by Imam Mahdi (AS) come back to life again and this issue is difficult to accept to Arabs who obey their tyrants, therefore they fight with Imam (AS)

From Imam Sadeq (AS) has quoted that he said:

"Imam Mahdi (AS) in his movement faces with some issues that Prophet (pbuh) did not face them because during Prophet (pbuh) rise among people that used to worship stone and wood (Idol) but during Imam Mahdi (AS), people up rise against him and interpret book of God(Quran) for him and therefore they fight with him"(6)

And we saw how the rulers and the sinful scholars and scientists interpreted the verses of God about the basis providers of Imam Mahdi (AS) and fought with them.

According to some traditions, attack of Imam Mahdi (AS) includes hypocrites who hide themselves with the coverage of Islam and even might hid themselves between companions of Imam, because that noble Imam with the light and wisdom that Glory Allah granted him can identify them. From Imam Sadeq (AS) has narrated that he said:

"When that man who stands above the head Imam and forbids him, Imam asked to take him back, so they do so, then Imam order to cut his head and in the West and East of the world nothing remains unless get scared and afraid of him "(7)

Some narratives indicate that sometimes, destroying the enemies' get to the point that destroy the opponent groups completely. From Imam Baqer (AS) has quoted that he said:

"When Imam Mahdi (AS) up rise, he moves toward Kufa, the population of twelve thousand that named, Betryeh, leave the city and face the Imam in the middle of the way and tell Imam to go back from the way he came from, we do not need sons of Fatima, So Imam pulls his sword and does not leave any one them to live, then enter Kufa and kill all the hypocrites and their fighters to make God satisfy "(8)

In the next narrative also comes that: He kills seventy of sinful scholars and bad scientists who misled, intrigue, chaos and disagreement among Shiites. From Malek bin-Zaire has narrated that he said, Imam Ali (AS) said;

"O Malik bin-Zurich, how are you going to be when Shiites disagree among themselves? then Imam put his fingers into each other and said: O commander of believers what the good thing will happen? Imam said: It is all good, O malek: at that time our up riser will up rise and kills seventy men who lied about God and his prophet, then God leads all people to unity and integrity"(9)

As the next narrative indicate that survivals troops of Sfyany stay in Iraq, even after sinking his army down to the earth in the region of Hijaz and their defeat in Iraq. From Imam Sajjad (AS) has been

narrated that he said:

"Then he moves (Imam Mahdi) until city of Ghdaseyeh, while people gathered in Kufa and allegiance to Sfyany"(10)

From Imam Sadeq (AS) had quoted that he said:

"Then he move toward Kufa and land over there, and bloodshed with immunity the blood of seventy tribals of Arabs tribes"(11)

It means the blood of those who joined his enemies and those who exit against him.

Ibn Abe-Yeafor has quoted from Imam Sadeq (AS) that he said:

"He is the first up riser from us who up rise, he tells you some word that you can not tolerate, and in the Rameleh Daskreh will exit against him and fight with him, he will fight back with you too and kills all of you these are the last group of Khawarij"(12)

From Imam Sadiq (AS) has been quoted that he said:

"When the master of this task, talks about some commandments, regulation and traditions, a group of people leave the mosque and exit against him, he orders his companions to move, then they move and in the region of Tamarin (date sellers) in city of Kufa reach them and capture all of them, then with the command from Imam (AS) cut their heads. Those are the last group who exit against Imam Mahdi (AS" (13)

Putting these two narrative together, we can get to this conclusion that Khawarij of Rameleh Dskereh are the last armed group that up rise and Khawarij of Kufa's mosque are the last group who try to rise against Imam and narratives indicate that Khawarij of Rmeleh are the most dangers group of rebels against Imam Mahdi (AS) and their commander look like Pharaoh and Satan.

From Abo-Basir has quoted that said:

"Then he stop shortly, until some non-Arabs rebels exit against him in Rameleh Dskereh and their number is tens of thousand of people and their slogan is, O Osman, O Osman. Then Imam calls some non-Arabs people and carry their swords and move toward them and kill all of them in the way that does not leave one of them. (14)

The previous narrative, calls the Ramleh Dskereh to Awan Dskereh of king (palace of kings to drink and have fans) and in the book of Maejam Al-Bayan has came that Ramleh is a village near Aban city which in one of Baequbeh's villages from the sate of Deyaly in Iraq.

But the reason that some narratives call these people non-Arab Khawarij is that they are not Arabs or their commander will be non-Arab.

another narratives, mention another kind of cleaning up that Imam calls twelve thousands troops from his Arabs and non-Arabs forces, gives all of them special kind of clothes and then orders them to enter the city and kill anyone who is not wearing that kind of clothes, so they obey his commands.

Seems that such a city is full of unbelievers and hypocrites who are opponents of Imam and that is the reason that he command to kill their men or maybe somehow he informs the believes to leave their homes before the invasion and attack or sends them special clothing same type of his troops to keep them safe.

Of course, such a broad cleaning create great panic and fears in Iraq and the world, because some narratives mention that when people see all these killing and bloodshed that Imam does among his enemies, they say that this person is not son of Fatima (pbuh), if he was, he would has mercy on people. also in another narrative comes that some of his companions after his killing of opponents, they doubt in the way that one of them became nervous and object. From Imam Sadeq (AS) has been narrated that

he said:

"When Imam reach the market, a man from descendant of his father tells him: You terrifying people like flock of sheep, do you have a treaty from Prophet (pbuh) or something else? he said: among the people there is no one stronger then me, at this moment a man form non-Arabs shouts and orders him to be quiet or he cut his head. At this time, Imam bring out a treaty from Prophet (pbuh" (15)

And meaning of the sentence that says, he is from children of his noble father, i.e., that man is Alavi, and meaning of sentence that says, until he reach the market is that he reach a region that names "Bazar" or perhaps it means, Imam after killing some of his opponents will face some of businessmen too. In the next narrative comes that a man who orders a opponent to be quiet is a Iranian and he is the one who is responsible to take allegiance from people to Imam Mahdi (AS). from Imam Baqer (AS) has been quoted that he said:

"When he gets to Salabeyeh (16), a man from children of his father that is stronger and braver than others, except of Imam, he stand up front of Imam (AS) and says: What are you doing man? then the Iranian man who is responsible to take allegiance to Imam from people screams, I swear to God, be quiet or I cut your head! Then Imam (AS) tells him, O man be quiet, I swear to God that I have an agreement and promise from Prophet of God (pbuh), then he orders to bring the written (17) and then he reads the treaty of Prophet (pbuh) for him, then the objector man tells Imam (AS), God bless you, bring you noble hear, so I can kiss it, Imam accepts and then the man kisses between Imam's eyes and ask him to take allegiance from them and then Imam renew their allegiance "(18) .

With this short speech, about the groups that Imam (AS) will kill them, appears that they are many group of Shiites and Sunni who support Sfyany and also his opponents such as bad scholars and some parties, groups and some ordinary people and it is natural to find some mercenary groups who support West and East among them.

But after all of these events, Iraq will rest under the government of Imam Mahdi (AS) and globally will be the center of his government and enter into a new life and became a center of the Muslims and their representatives.

At that time, Kufa, Sahelh, Najef, Karbela, and other regions will combine to one city and became important place for Muslims around the world, people from the farthest places in each night before friday come to this city to pray behind Imam Mahdi (AS) in his global mosque which has one thousand gates and get lost among millions of people who come to this city and hardly can find a place for playing ... from Imam Sadeq (AS) has been narrated that he said:

"Center of his government will be Kufa, and the house of Judgment will be mosque of Jameh and the center of booties to divide will mosque of Sahleh, and his resting and playing location will be the hills of white Ghryen. (19) I swear by God that no believer remains unless liver there or around there and in another narrative "or they come toward him and in other narrative, they run toward him) which is better phrase to say. The area of Kufa will reach forty five miles and its skyscrapers will be better then Karbala and Glory Allah appoints, Karbala a place for shelter and traveling for angles and believers and the important position"(20)

"House his judgment", i.e., a place for people to come and judgment between them in the current mosque of Kufa. Or the great friday mosque that he will build "and his private and lonely house will be white hills"ie, his worship place will be next to white hills near Najaf, and its area will be forty-five miles of Kufa, i.e., the area of Kufa or its length will be hundred kilometers.

From Imam Sadeq (PBUH) has been quoted that he said:

"On the back of Kufa (Najaf) a mosque with thousand doors will be built, this mosque will be connect to the houses of Kufa and two rivers of Karbala and Hireh, in such a way that if someone ride on his horse and want to get to the mosque to pray can not get there on time"(1)

It means that no matter how fast he move, will not get on time for praying, because he can not find an empty place to pray, of course there are many narratives about moral and material progress in Iraq, the center of his government but we can not mention all of them.

Anyway, Imam after cleaning up Iraq and attaching it to his kingdom and centralizing it, will extend domain of his kingdom that include Yemen, Hejaz, Iran, Iraq and Persian gulf countries and after taking care of internal situations, will start his wars with external enemies. First he will fight with Turks(Russians) and send them an army and defeat them, then while he is leading his army move toward the territory of Sham and land in the region names"Maraj Ozra) (2) near Damascus and provide his army for the great battle with Sfyany, Jews and Romans to liberate Al-quds, and we will mention these events later in the topic of movement referred to the appearance of Imam (AS).

(1) Rahman 32.

(2) Ersha Mofid, p. 362

(3) Bhar v. 52 p. 217.

(4) Bhar v. 52 p. 353.

(5) Bhar v. 52 p. 354.

(6) Bhar v. 52 p. 363

(7) Bhar v. 52 p. 355.

(8) Bhar v. 52 p. 338.

(9) Bhar v. 52 p. 115.

(10) Bhar v. 52 p. 387.

(11) Ghybet of Tusi p. 284.

(12) Bhar v. 52 p. 375.

(13) Bhar v. 52 p. 345.

(14) Bhar v. 52 p. 333.

(15) and means children of his noble father, i.e., that man is Alavi background and meaning of " once he get to the Market,ie, that he get to the region names "Soq"

(16) is the name of a place in Iraq from the Hejaz side.

(17) is the name of an special treasure box.

(18) Bihar v. 52, p. 343.

(19) it meaning previously passed.

(20) Bihar v. 53 p. 11 12.

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world war during the time of emergence

too many narratives frequently overview the world war that emerge near the appearance of Imam

Mahdi, and unlikely can be apply that to the first or second world war that happened before, because the characters for this war that mentioned in the narratives are different from the other two, especially the number of the victims and the time of the war which is near the appearance of Imam Mahdi (A.S). some of these narratives mentions that the battle occur within the year of appearance of or after the holy movement of Imam.

here is some examples of these narratives:

commander of believes Imam Ali said:

" there will two kinds of death near the time of appearance of Imam Mahdi(A.S), the red death and white death and locusts which are red like the color of blood and appear occasionally, the red death is sword and the white death is plague." keyword " near the time of Imam Mahdi" implies that this war and the red death will occur near the time of appearance but the narrative, is not determined where or when it occur.

from Imam Baqir (PBUH) has been narrated that said:

" Imam Mahdi, will not up rise unless after terror, earthquake, sedition, and chaos that catch people prior to the plague and war and bloodshed between Arabs beside differences among people which happen in their religion and transformation of their circumstances, so occur once they saw each other, this situation will continue till everyone wish to die in days and nights.

This implies that the disease of plague will happen before the world war and conflict, which cause intense fear in the world. however, even if we are sure that the narrator switch the events, is difficult to put the event one after one in one chain because the sentence " and war and bloodshed between Arabs" which is turned with the word "then" if with parenthesis" and before that plague" is truing then consider right. so the difference between the word Arabs comes after plague or after the word "that happened and people are caught it" also is correct, in this case the difference will be before the plague. in addition, these events are outlined... of course in this article, what can be understood that there will be a difficult period for Arabs and people in the terms of safety, political and economic. and the meaning of year of hunger and famine which mention in the next narrative from Imam Sadeq(A.S) will be the same year. as he said:

" before the uprising of Imam Mahdi, there will be a year which people will suffer hardly from hunger and unbearable fear of killing"

next narrative implies that battle and the war will strongly continue until the " call in the sky" near Ramadan. Imam Baqir (A.S) said that : " the differences between the people in the East and West will occur and indeed, the tribal people (Muslims) and people will face unbearable fear and stay in this condition until the call from the sky... when that happened, so migrate, migrate".

This narrative implies that the major losses of this war will be on non-Muslim nations including " difference between people form the East and West, and indeed tribes will happen". there is better narrative indicate that the differences between Muslims is after dispute between East and West which seems to be result of differences or dispute between east and west, however, this is normal in the next world war, because the goals of that war, will be center of developed countries and their military bases and spread indirectly to Muslims. in addition some traditions also mention this subject including the narrative from abobasir that says, he heard from Imam Sadeq (A.S) that said: " this event will not finish until two thirds of the people will die, I asked, if two-thirds of the people die then who is going to remains? Imam said: you do not like to be part of two-third?".

in addition, perhaps the speech of Imam Ali before the other text, will determine the time and the cause

of this war. the speech which mention some of the signs appearance and events of his movement. it also mention two signs that have connection with that world war. Imam Ali (A.S) in this speech says: " O people be aware: as me before the intrigue and corruption like wild camel lose your control and your fear and anxiety will be more and violate your land, or fires of the big war in the land of West will rise with the flammable materials, while screaming loudly and cites his revenge and vengeance or like that... at this time a man from Njran, who is the first Christian, will rise and accept the invitation of Imam Mahdi (A.S). he will destroy his monasteries and break his crust and among non-arab and oppressed people, will move with guiding flags toward (Nakhleyeh), the gathering place for people from all the earth, the district which called Farouk and this is a place where Imam Ali (A.S) crossed in his way to Hajj, between bores and Forat. in that day three thousand thousand Jews and Christians will be killed, some of them kill each other. this event is the description of this versebut this sentence of Imam(A.S) that says" before they create a sedition in he east " implies that start of this war will be from East or from Russia or would indicate contention and conflict in the East and soon the topic about Imam Mahdi movement will be narrative from Imam Sadeq(A.S). this narrative introduce the political conflict in Hijaz the main reason behind the struggle between east and west. and sentence " or a great war with flammable materials, will be rise in West" implies that the main center of doom, will be Western countries and meaning of flammable materials, will be military bases and capital and important centers of that will be countries. apparently Imam from saying this sentence " Farouk is the gathering place for people on earth" means that the people of the that day from around the world gather to join Imam Mahdi(AS) between his base and headquarters between Kofu and Hellelh. this is the same place that Njrany's monk with representative of the oppressors, will arrive and it seems that the term " and that area is the path and the way Imam Ali crossed to go to Hajj and is between Buras and Forat" is within the same term and is part of narrator and his polygraph, and perhaps the term of Almhjh comes from the same phrase is the location where all Hajj caravans meet together during the time of imam Ali(AS) or it can be a name of place where the flags and representatives enter the camp and meet with Imam (AS).

and phrases " in that day three thousand thousand get killed between East and West) means three million people and if we put the world (thousand" between parentheses is because that world, in another narration in Bihar C52, page 274 had been mentioned and perhaps that world has been taken from the narrative, however, that does not mean that victims of the world war would be three million people, but means the number killed that day or be other time or place and this would be a stage of this process, and its last stage and we already mentioned that the total number of the people who die in this beside the losses from the disease plague before the war will be two-thirds of adult residents of the world. and in another narration five-seventh of world population, a narration from Imam Sadeq(AS) says that: "before Imam Mahdi appear, there will be two types of death, red death and another one white death, five out of seven people will die". in some traditions, nine or of ten... however, sometimes difference in traditions is because of regional differences or other reasons, but Muslims losses in this war will be little or does not worth to mention.

the bottom line: narratives have implications that intensive fear cover the world, shortly before the emergence of Imam Mahdi (AS), causing heavy damages to people in the world and generally non Muslims and which can be consider as general war with advanced tools of the war which cause fear to all people around the world, because if the war run in the classic way, the intensive fear that these narratives have described was not that much inclusive or at least will happen in a part or a region of the

world and would not cause this much fear, terror and massacre.

but there are traditions and symmetrical, which it interpreted as a wave of regional conflict, especially with the interpretation of Imam Baqer (AS) about the appearance of Imam, he said: " the number of the wars increase in the earth) and affirms that the wars will happen in the same year, so this story beside other narratives which talk about difference between East and West and the wars that occur between them will be in the form of regional wars and the center of destruction will be in the West.

but time of the war according to the narratives will be very close to the emergence of Imam Mahdi(AS), for example will be at the same year of emergence..... and if we want to gathered narratives between this war and its characters is better to say the war will be over several stages, because this war began shortly before the emergence of Imam and continue after his movement. and releasing Hejaz will be during this war, and then this war will end after the conquers of Iraq and his battle with the Russians, or their remnants after the world war. because according to this narrative, first force Imam will provide will be sent by him to fight and destroy Turks (the Russians).

but if we interpret the war in the narratives to the nuclear war and what today's media talk about, we should say that this war will be very short, as they say not more than a month-long, and Allah knows better.

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Iranians and their role during the emergence

introduction:

Before Iran's Islamic revolution, Iran country base on Western thought, considered vital base, especially in the Soviet border and in the heart of the Muslim world and base on Muslims thought, Iran considered a Muslim and noble country and his king" shah" was devoted and treaty of West and Israel who gave up his country to his masters for the purpose of serving himself and them. in addition to what other had pictured in their mind about Iran, in the mind of a Shia person like me, Iran was a country which has the holy shrine of Imam Reza (AS) and Qom Seminar, and a country with noble history rooted in Shia thoughts, and pensive and thinkers with many valuable compilations. when we were getting narratives about praise Iranians and we had to investigate them, we were saying to each other, these narratives are similar to those narratives that praise or scorn and blame people from Yemen or Khazaeh. thus any story that praise or blame any tribal groups or countries cannot be without doubt or difficulty. Although these narratives are correct and right but they go back to early history of different nations at the first century of Islam. this mentality was common between us that the Islamic nation live in the ignorant and disbelief condition. they are obedient and servant of the disbelief domination of the world and none of Islamic nations is better than other, and perhaps the Iranians in this discussion, are even worse than others, because they were pro disbelief civilization and racial more then other, especially that their king "shah" and his Western master work so hard to change people and insist to rise people base on this way. ... until the Islamic revolution in Iran, surprised Muslims around the world, and fill out their saddened hearts full of joy and happiness that was unprecedented in the past centuries, but even more than this, they did not imagined such a victory. soon this happiness fill all Muslim nations and among this manifest happiness, people everywhere keep talking about Iranians and their superior partial of Salmon Al-farsi. for example of hundred of journal title were distributed in the east and west of Islamic world

was Tunisia newspaper (knowledge) which said " the prophet (PBUH) choose Iranian to lead the Islamic world" , these articles refresh our memories bout Iranian and realized that the narratives about Iranian which comes from Prophet (PBUH) are not related only about their past history but also has a connection to the future...

by referring to some traditions and interpretation of them to check the validity of the, we came to this conclusion that these narratives are related to future more than the past history of Iranian and they could be find in Sunnis traditions more than Shiite. what can be done, when it comes about narratives about Imam Mahdi(AS) and planning of his government, Iranian and Yemenis have significant shares. people who creating appropriate ground for the emergence of Imam Mahdi and participate in his movement. also we can find decent people from Egypt and true believers from Sham and some group from Iraq among these people too. beside that other lover of Imam Mahdi around the world will enjoy this success and they will be some of the ministers and advisers of Imam (AS). we now will study some of these narratives which are mentioned about Iranian in the emergence of Imam Mahdi.

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verses and news in the praise of Iranians

narratives about Iranians beside interpretation of verses can be under nine titles: " A: partial of Salmon Farsi. B: people form the Orient. C: people from Khorasan. D: companions of black flags. E: Persians. F: red faces G: people from Qom. H: people form Taleghan." but if you pay attention you will realize that the purpose of all these titles is one. there is also another term can be learn from interpretation of this verse in Quran where Almighty and the majesty Allah said: " If you turn away, he will replace you with people other than you"

Almighty God said:

" hear you are: those invited to spend in the cause of Allah- but among you are those who withhold [out of greed]. and whoever withholds, only withholds [benefit] from him, and Allah is free of the need, and you are needy. and if you turn away, he will replace you with another people; then they will not be like you. "

owner of the book(Kashaf) mentions, they asked Prophet(PBUH) about the word (people) mention in above verse, Salman Farsi was setting near Prophet(PBUH), he put his blessed hand over salman and said: " swear to that God that my soul is in the power of his hand, if the faith depend to the galaxies some men form Persia will reach that"

the owner of the book(majmea al bayan) also narrated that Prophet(PBUH) said:

"O Arabs, if you turn away, Allah will replace with another group, means Iranians"

References:

- (1) absence Tusi p. 280.
- (2) the district has 35 km of Damascus Mdfn Shaby Jalil Alqdr Hazrat Ali (PBUH) Uday Ben Stone is.
- (3), i.e. different Btrq quoted some of the Companions of the knowledge issuing from the Prophet (PBUH) is achieved.

(4), p. 405, and the absence of useful guidance Tusi p. 277.

(5) Sy Kamal al-Din Saduq 434.

(6) Bihar v. 52, p. 229.

(7) Overseas c. 52, p. 235.

(8) Bihar .v 52, p. 113.

(9) is a district near Kufa.

(10) Bihar and 84 C-53, p. 82.

(11) Bihar v. 52, p. 207.

(12) verse 38 of Sura Muhammad.

(13) Kshaf v. 4, p. 331

And from the author of Al-mizan says that in Tharelmansor, he has quoted a narrative from Abdul Razaq and Abdin Hamid and Tarmazy and Ibn jrer and Ibn Aby Hate, and Tabrany in the book of Awset and Beyheky in the book of Dalael... from Abo Horayreh that said: When Prophet (PBUH) recited this verse "And if you turn away, he will choose another people other than you, then they will not be like you" they asked : O Prophet of God? who are these people that if we turn away, they will be alternative? Prophet Muhammad (PBUH) then put his hand on the shoulder of Salman Al-Farsi and said:

"He and his supporters, I swear to God whom my soul and life is in the power of his hand, if getting the faith depend on going to the galaxy, some men from Persia would go and get it". (1)

Like this narrative has quoted in another way from Abo-Horireh and also Ibn-Merdeyeh from Jaber Ibn-Abdoullah.

There are two meanings in this narrative and all narrators agree on it, first that Iranians (Fors) are the second large group after Arabs to carry the flag of Islam, because they will reach the faith even if it is far and hard to reach.

As there are three issues in this narrative that can be discuss:

Firstly, the Great Allah threatened the Arabs to replace them with the Iranians (Fors). Is the verse apply only to the time of Prophet (PBUH) or it apply to any time? so that gives this meaning to the narrative: If you (Arabs) turn away from Islam in any generation you are, God will replace Iranians (Fors) with you.

Apparently it means that this point in general (this case is not different) will apply to next generations too and the Honor verses of Quran in any time and generation they have same rule of sun and moon (It means both have equal luminous) and narrators have the same opinions about this matter in the narratives.

second: this noble Hadith (narrative) says that some men from Persia will earn the faith and not all of Persians, so obviously that the praise is for some genius among them and not all of them...

But what is seem to be that both of these noble verse and narrative praise Iranians in general, because among them there are some people who access the high level of faith and knowledge. Especially, take to consideration that the speech is about a group of people who carry the Islamic faith after Arabs. Therefore, the praise and admiration that was made about them is because they are a provide good opportunity for their geniuses and obey and submit to them.

Third: do you think that this turning Arabs away from Islam and replacing Persians (Iranians) with

them by Islam already happened or not?

Answer: It is clear for all scientists that today's Muslims and including Arabs and non-Arabs have been turned away from the true Islam. Thus, unfortunately Arabs turned away from Islam and base on the condition in this noble verse "if you turn away) the only alternative way, is replacing Iranians with Arabs, and by paying close attention we can say it is the time for this divine promise to comes true. Rather the next narrative that has narrated in Noor al-sqlyn interpretation implies that this replacement has been made in the time of Bni-omeyeh, because when Arabs were busy with gathering money and power, Persians (Iranians) got involved in learning Islamic sciences and they got ahead of them. From Imam Sadeq (AS) is narrated that said: "swear by Allah that he replaced them with better (Movally), i.e., Iranians". Although the meaning of Movally by that time also included Iranians non-fors (Iranians), i.e., the Turks and Romans who also submitted to Islam but what is certain Fors (Iran) consider to be a center of the power, and contain most of them. Especially with recognition of Imam Sadeq (PBUH) toward the interpretation on the verse of (Iranians) by Prophet (PBUH).

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In interpreting of God's words : and [to cause this message to spread] from them unto other people as soon as they come into contact with them

The almighty Allah said:

"He it is who has sent unto the unlettered people an apostle from among themselves, to convey unto them His messages, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom - whereas before that they were indeed, most obviously, lost in error. and [to cause this message to spread] from them unto other people as soon as they come into contact with them: for He alone is almighty, truly wise!" (2)

Muslim in his book "Sahih" from Abo-horyreh has narrated that he said : " we were sitting with Prophet (PBUH) when the noble Sura of Jomeh came down and Prophet recited it until it came to the verse that says "when other people come into contact with them" a man asked him who are these people who have not joined us yet? Prophet (PBUH) did not answer, Abo Horireh said that Salman

Al-farsi was among us too, Prophet (PBUH) put his hand on Salman and said: I swear to God, who's my soul is in his hand if the faith depends on going to galaxy, some men from his country (Salman) will find it".

In the interpretation of Ali Ibn Ibrahim, there is command about this verse " and others who have not join them" it means people who submit to Islam after them and writher of Majme al-bayan stated that "They include all people after companions until the day of resurrection, then he said they are Iranians and people who do not talk arab language, because Prophet (PBUH) was sent to any one including people who saw him or those who will come later and also to Arab or non-Arabs. Saad Ibn Jobayer has quoted from Imam Baqir (AS) that he said:

The words of "and other of them" should include all the generations after Prophet (PBUH) and that contain Arabs and non-Arabs, but by comparing the words of (ignorant) and (others) it is better to say that the meaning of (ignorant) refers to Arabs and meaning of (others) refers to non-arabs people who

submit to Islam, as some narratives from family of Prophet (PBUTH) indicate this matter and the writer of Kashaf also believe at the same basis.

Therefore, the Prophet (PBUH) that has interpreted the meaning of this noble verse to (Iranians). In fact, it is good indication for the word (others) or maybe most important indication among the interpretations of this verse, though this indication would not make them greater and better, but because Prophet (PBUH) in the interpretation of both verses praise them by saying that they will achieve the faith and knowledge or Islam even if they are far and difficult to reach. On the other hand, Prophet (PBUH) in the interpretation of both verses, he purposely repeated his sentence and putting his hand on the shoulder of Salman Farsi is the clear proof of this claim.

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In the interpreting the words of God : We sent upon you Our extremely militant bondmen

"And We decreed for the Descendants of Israel in the Book that, "You will indeed create great turmoil in the earth twice, and you will surely become very proud." So when the first of those promises came, We sent upon you Our extremely militant bondmen – they therefore entered the cities pursuing you; and this was a promise that had to be fulfilled. We then reversed your attack upon them, and aided you with wealth and sons and increased your numbers. If you do good deeds, you will for your own good – and if you commit evil, it is for yourself; therefore when the second of those promises came – so the enemy maim your faces, and enter the mosque as they had entered it the first time, and destroy until they ruin all they could capture. "(3)

In the Nor Al-Saqlyn interpretation from Rovzat Al-kafy about interpretation of this noble verse " We sent upon you our extremely militant bondmen" from Imam Sadeq (AS) has been quoted that he said: "They are people that Allah will elevated them bring on before the appearance of Imam Mahdi (AS) and they would not call any enemy of family of Prophet unless to kill him"

And Ayashy in his interpretation from Imam Baqir (AS) has narrated that after Imam recited this noble verse " We send upon you our extremely militant bondmen" he said: "He is Imam Mahdi (AS) and his companions that have extreme powers".

And in the book of Bharalanvar from Imam Sadeq (PBUH) has quoted that: "Imam recited this noble verse... then I asked who are these people? then Imam three times repeated: I swear by God they are from Qom, I swear by God they are from Qom, I swear by God they are from Qom to God They are from Qom" (4)

But the both narratives come from Sunni and Shiite that praise Iranians and their roles in leading the flags of Islam, are many such as:

Narratives about fighting Arabs to return them back to Islam

Ibn Abi Alhdyd Mtzly in the book of Nahjol balaqeh description has quoted that:

"One day, Ashas Ibn-qyes came to see Imam Ali (AS) and after passing through the people who were playing in the mosque, then he face Imam and told him: O commander of believers (Imam Ali(AS" these red faces (Iranians) who are around and setting close to you are overcame us. In this moment Imam was completely silent, looking down and hitting his feet slowly to the pulpit (i.e., what did you just said Ashas) suddenly Sasaeh Bin Sohan who was one of the loyal companion of Imam said: We do not have anything to do with Ashas, today commander of believers (AS) would say something about

arabs that would remain alive forever and never would be forgotten, then Imam little delay lift his head up and face the people and said: Which one of these gluttony foolish might stop me with good excuse from saying that some of them sleep in their beds such as donkeys and stop others from learning! so do you order me to expel them (Iranians), I would never expel them. Because in this case I will be among ignorant people, but I swear to God who cleaved the seeds and created his servants (human beings) for sure they will suppress you to return back to your religion again as you suppress them (Iranians) in the beginning for acceptance of the same religion" (5)

Ashas Bin-qays as the chief of the great tribe of Kandeh, who was one of the hypocrite leaders and among those who killed Imam Ali (AS) and his daughter, Jadeh, the first wife of Imam Hassan (AS) who poisoned him. His son Muhammad bin Ashas also was among people who killed Imam Hussein (AS) the son of Imam Ali (AS).

According to this narrative, he did not sit in the last line of prayers as the Muslims culture was, but he passed the lines and pushed the others to get to the first line, once he get in the first line, he saw a large numbers of Iranians who have gathered around the pulpit of Imam Ali (AS). Ashas with a loud voice interrupted Imam's speech and told him: O commander of believers (imam Ali (AS" these red face people overcame us. Of course the reason that they been called red face is because Arabs call too much greens, black, for this reason they call Iraq a (black land) because of green land and huge number of the palm trees there. Hence the white also consider to be red. And for this reason they call Ajam (Iranians) red faces or children of red faces because they have white color. But the reason that Imam Ali (AS) was hitting his feet to the pulpit was to tell Ashas: what are you saying? and after that Imam Ali (AS) kept silence to find an answer for him.

But Sasaeh Bin Sohan Abady who was one of the special companion of Imam understood the importance of the issue and his purpose behind that. He wanted to express the issue of Caliphate (leadership) which has worldly values that belong to Arabs or people like them. And is not right that the new Muslims and white skin (Iranians) gather around Imam and be closer than Ashas to Imam (AS). Moreover, Sasaeh was aware of those Islamic criteria that Imam Ali (AS) was commit to them.

According to this understanding Sasaeh knew that the Imam's response will be strong. Thus, by saying "we have no things to do with Ashas" he tried to blame Ashas for his racism and radical words he used against Iranians that forced Imam (AS) to speech against Arabs and useful for Iranians, then Imam (AS) after long silence he lift his head up but not for looking to Ashas and answer him. Then he turned his face and faced the people and said: who can blames me? who can judge me fairly, from these ignorant people who have no thought nor goals but some dimwitted, sleepy, and salacious human beings, overeat and wiggle in bed from like animal, and not only satisfy with their ignorantly, laziness, but they also stop others from learning religion's instruction. And taunt them because they(Iranians) look for science and knowledge and gather around their Imam and leader.

O Ashas are you ordering me to disown them as a group of wealthy supporters of the Prophet Noah (PBUH) asked him to do so and they told him: "people who are around you and follow you, are not more then some thugs, hooligans and thoughtless" but Ashas my answer to you is the same response of Prophet Noah (PBUH) to his nasty and ignorant people when he said: " I will never reject them because I will be then among ignorant people".

Then Master of virtuous (Imam Ali (AS" finished his speech with the same oaths that Prophet (PBUH) said about the future of those people who were gathering around him as well as his companions, like part of his speech that said:" but I swear to God who cleaved the seeds and created creatures, for sure

they will suppress you to return back to your religion again as you suppress them (Iranians) earlier to accept the religion of Islam" this matter implies that the promise of God among Arabs will happen soon and they will turn away from the religion and God will replace the Fors (Iranians) with them who are not Arabs like them.. and implies that the victory of Islam will begin from Iran and continues to the Quds and that will be a start up for Imam Mahdi (AS) appearance.

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The narrative of the lions that do not run away

Ahmad bin Hanbel has quoted this narrative from Prophet (PBUH) that he said:

"It is close that God fill out around you with Ajam (Iranians) they are like lions who never run away, they kill you and other parties in the conflict and do not take any booty from you".(6)

This narrative also has quoted by Abonaem in his book in several ways from Hazyfeh and Smrh bin Jondab and Abdullah bin Omar, except that he brings the words (they take booty from you) instead of the words (do not take any booty).(7)

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The narrative of black and white sheep

Hafez Abonem has also quoted this narrative in his book in several ways from Abo Norireh and a man from companions and from Noeman bin Beshir and Matem bin Jabir and Abobqr and Aboely Hazifeh Yemeni from Prophet (PBUH) that he said:

"Prophet Muhammad (pbuh) said: :Tonight I saw in my dream some black sheep are coming behind me, then some white sheep joined them so that I could not see the black sheep anymore. Abu bakr said: these black sheep are Arabs who follow you and those white sheep are Ajam (non-Arabs) that follow you and the number of them will increase until you do not see Arabs among them anymore. Prophet (PBUH) said: It is true, even the angel of God interpreted the same thing ". (8)

In the narrative of Abonaem there are many different terms that do not include the interpretation of Abu Bakr, and some of his narratives have been quoted that Prophet (pbuh) saw in his dream that he is giving water to some black sheep when too many white sheep came toward him.... to end.

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Story: Iranians, fans Ahlbyt

Hafiz Abonem had quoted this narrative from the book of Ibn Abbas and says:" I was talking with the Prophet Muhammad (PBUH) about Iran, Prophet said: Fors (Iranians) are our (Prophet and his family) supporters and fans"(9)

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The narrative of Ajam (Iranians) trusted by messenger

This narrative also has narrated from Abo-Naem in his book from Abo-Horireh that he said:
 "We were sitting with Prophet (PBUH) and talking about Ajam (Iranians) and fans, when Prophet said:
 "I swear to God that I trust them more than you (or more than some of you ")(10)

References:

- (1) Almyzan v. 18 p. 250 .
- (2) Sureh Jomeh 2,3.
- (3) Esra'a 4- 7.
- (4) Bihar v. 60, p. 216.
- (5) description of Nahj Al-balaqeh v. 20 p. 284.
- (6) Ahmed Masnad v. 5 p. 11.
- (7) Zekr Asbhan, Hafiz Abu Naeem, p. 13.
- (8) Zekr Asbhan, Hafez Abvnym p. 80-10.
- (9) Zekr Asbhan p. 11.
- (10) Zekr Asbhan p.12.

Almost the same theme has mentioned by Trmazy in his book(1)
 However, the word of Ajams (non-Arabs) in here include Ajam (Iranians) and also other Ajams (non-Arabs) like Turks and other people.

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Narrative: if "people" are some people other then Persians and Romans?

Abo-Naem in his book has quoted this narrative from Abo-Horyreh that Prophet (PBUH) said:
 "My nation will get back what ever the past nations and past generations took from them inch by inch.
 It been asked O Prophet of Allah like what Persians and Romans did? Prophet said: who are people
 other than Persians and Romans"(2)
 This narrative refers to the part of the history that both Iranians(Ajams) and Romans (Westerns) were
 two center of powers in the human civilization history and we can see that no nation like Fors (Iranians)
 are not fighting with the Westerns for the civilization more than them.

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Iranians begin planning for the emergence of Imam Mahdi (AS)

Khorasani and his helper Shueyb bin Saleh are both Iranians:

All the sources of Shiite and Sunni about Imam Mahdi (AS) agree that he will appear after a movement that provide the base for his up rise... and companions of black flags are Iranian who prepare the base for his kingdom. In these narratives, there is agreement that the two promised persons, Saïd Khorasani or Hashemi Khorasani and his helper Shueyb bin Saleh, are both Iranian...until the end of the narratives about them in the Shiite and Sunni sources.

But the Shiite sources mention other people beside the Iranians that are base provider of Imam Mahdi (AS) emergence like Yemeni and there are many narratives in the sources of Shiite that indicate establishing his government or forces or movement before Imam appearance seeking for revenge.... like this narrative that says:" He will come like a drawn sword for God" of course if there is such a narrative.

Also the writer of the book "Yom Al-khalas" has been mentioned that with for the five times search that I did, I did not find this narrative in these sources, and other narratives that he mentioned their sources! May God grant us accuracy and honesty to quoting narratives... and like the narrative of Aban bin Takhalob that said I heard Imam Sadiq (AS) said:

"When the black flags rise, they will curse the Easterners and Westerners! do you know why? I said no. he said because what they will face with the children and family of Imam before his appearance "(3) This narrative implies that the Imam's family are from Bani Hashim and his companions made the west and the east angry, when they (enemies) face the movement of Imam Mahdi (AS) appearance, it would be a big disaster for them which make them nerves and the narrative that we mentioned before the Rozet Al-kafy about interpretation of this noble verse of Quran " We send upon you our extremely militant bondmen" has narrated from Imam Sadeq (AS) that he said :

"They are group of the people that God provokes them before the appearance of Imam, they will not call any enemy of Prophet and his family (pbuth) unless to kill him"

And other narrative implies, that preparation for his appearance would be in the form of military forces and international advertisements and as it is reflected in some narratives are in the way that "his name will be very popular"

Thus the narratives about starting of the appearance, are divided into three categories:

A. narratives about coming the companions of black flags to the power and both Shia and Sunni agree on them.

B. narratives about the Yemeni government, that only can be find in the Shiite sources. However, there are some narratives in the Sunni's sources but they say that his appearance will be after the appearance of Imam Mahdi (AS).

C. Narratives that indicate the appearance of coming to the power of Imam's base providers, without introduce them... but soon you will realize that these narratives in general imply to Imam's Yemenis companions who provide the ground for his government.

But the narratives has been determined the time of their government which will be at the same year of Imam's appearance and along with the exiting of Sfyany in the territory of Sham or close to the exiting of Sfyany who is the enemy and is opposed the Imam. As we will mention that later.

But the government of Iranians ground providers of Imam, is divided into two phases: the first phase, staring point of their movement by a man from Qom and his movement consider starting point of Imam Mahdi (AS) appearance, because narratives indicate that "starting point of Imam movement will be

from East".

The second phase, the appearance of our two intended characters, among them call, Sayyed Khorasany, and his chief commander who is young with brown color that the narratives have been called him Shueyb bin Saleh.

We also can divide the roles of Iranians, the ground provider of Imam, according to the events and news about them.

First stage: the beginning of their movement by a man from Qom until their involving in the war.

Second step: getting into the long war, until they impose their desires on the enemy.

Third stage: rejecting their desires, which they announced before, and their uprising.

Stage four: submitting the flag of Islam to the strong hand of Imam Mahdi (AS) and participating in his holy movement.

Some narratives say that appearance of Khorasani and Shueyb occur during the Iranian's war, in a way that they will appoint Khorasani after their long war to take responsibility of their social and political affairs, although he is not pleased to accept this position. But in the end they appoint him for their leadership, then, Seyed Khorasani, choose, Shueyb bin Saleh, to be his chief commander of his forces. Some narratives, have determined their final stage of preparation that is connected to the appearance of Imam Mahdi (AS) to Six years. This phase is the stage of Shueyb and Khorasani. From Muhammad bin-Hanefy has been quoted that he said:

"Some black flags of Bni-Abbas exit and then some other black from Khorasan exit that their carriers wearing black hats and white clothes. In front line there is a man named, Saleh bin Shueyb, or, Shueyb bin Saleh, he is from the tribe of Bani Tamim. They will defeat the Sfyany's forces and land in Jerusalem to provide the ground for Imam Mahdi (AS) government. Three hundred people from the territory of Sham join him, the time between his exiting and dedicating the power to Imam Mahdi is seventy-two months". (4)

The other side of these narratives, there are other narratives that say, appearance of Khurasani and Shuayb are contemporaneous and simultaneous of appearance of Yemeni and Sfyany. From Imam Sadeq (AS) has been quoted that he said:

"Exit Sfyany Khorasani and Yemeni occur in one year and one month and one day. And among these flags, Yemeni's flag, is the better guidance flag, because he invites people to the justice". (5)

From Imam Baqir (AS) has narrated that he said:

"Exiting of Sfyany and Khurasani and Yemen is in one year and one month and one day, like the order of rosary beads which comes one after another. So the wars occur every side. Woe to those who stand up against them and among these flags, Yemeni's flags, are more guidance, it is the flag of just (God) and invites you to your master (Imam Mahdi (AS))". (6)

Apparently, the meaning of these three people is like a Rosary beads. Although they exit in one day and have a political connection with each other. Of course they exit in one day, but the sequence of their movements and secure their affairs like the beads of rosary occur one after the other. In addition, the narrative of Seventy-two months although is acceptable. Because in many ways from Muhammad bin-Hanifieh has quoted and narratives indicate that he had a written from his honor father (Imam Ali (AS" that contained words of Prophet (as)) about the future events and consequences. Also according to some narratives, on that written there was the name of the all Muslim's rulers governing them until the resurrection day. Later his son inherited that written from his father and informed them about the name of all Abbasians rulers.

But with all of this, the important thing about Khorasani and Shueyb is narratives that say the exit of Khorasani and Shueyb will be at the same time of Sfyany and Yemeni. Because these narratives are attributed to Imams (AS) and their evidence are stronger. But also in these narratives there are narratives with correct documents like the narrative of Abo-Basir from Imam baqer (AS). However, this phase (final) from the government of ground providers (Iranians) of Imam Mahdi (AS), as we also prefer, will be a year before the appearance of Imam or six years before, however this will be the final stage of their government. But what look difficult to figure out is the stage before the final stage and how much is the time between the beginning of their government by a man from Qom and exit of Khorasani and Shueyb?... In fact, this is the missing part of series of narratives about the Iranians that I did not find how long it takes in narratives... Thus in some narratives, there are some indication that will be mention after expressing the most important narratives about their government.

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Narrative: Starting the government of Imam Mahdi (AS) from Iran

Including those narratives, is a Hadith (Tradition) which manifest that the beginning of Imam's movement will be from the East. From Imam Ali (AS) has quoted that he said: "Starting point of his appearance is from East, when this happen, Sfyany will exit"(8) On the other hand, experts agree and it has mentioned frequently in narratives (9) that he will appear from Mecca. So, this sentence from Imam Ali (AS) that says "starting point of his movement is from the East" means that starting point of his movement is from Iran (East). And also implies that the beginning of Imam's movement will be before the exit of Sfyany and the duration between him and Sfyany is neither short nor long time. Because the narrative, Imam's movement came with the exit of Sfyany and does not indicate any distance between them. But we also can say that this narrative indicate a connection between beginning the movement of ground providers of Imam Mahdi (AS) government from Iran and exit of Sfyany. Also notice that Sfyany's movement is just a reaction to handle the expand and uprising the Islamic movements that are ground providers of Imam up rise.

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Narrative: the Nation of Mohammad (PBUH) and governing a man from his family

The narrative that Abo-Basir has quoted from Imam Sadeq(AS) is also among the narratives regarding this issue, Imam said: "O Abo-basir, nation of prophet (pbuh) will not find any solution for their problems until the king family of (X) ruling them. Once their ruler die and his power end, God will grant the power to a man from family of Prophet (PBUH) who rule them base on justice and guide the people. He does not accept bribe when he judge between people. I swear to God I know him, his name and his father's name, then that the big man with Short body who has a spot in his face as well as two other marks in his body's skin. He is a righteous leader that protects and guard over what god deposit with him. He will fill the world with the justice, like it was full of oppression."(10) This narrative is remarkable but unfortunately the last section is incomplete. Writer of the book Bihar has quoted this narrative from the book of Sayed bin Tawos , "Eqbal". Writer of Eqbal in the page 599 has expressed that this narrative in the year 326 was found in the book of "Malahem", Bataeny, but it is

unfinished and at the end he has said "then has been quoted the rest of the narrative", without finishing the narrative. Bataeny was a companion of Imam Sadeq (AS) and his book is rare, of course it could be found in some of the unknown handwritten books around our Islamic countries in some libraries.

Narrative implies that a noble man from the children of Prophet (PBUH) before the appearance of Imam Mahdi (AS) will govern and provide the ground for Imam's government. He led the people toward the piety and righteousness and rules according to the Islamic law. He is not a bribery and compromise man. This noble man that some narratives mention his name is most likely to be, Imam Khomeini

But the words of Imam that say, the X family, "until the family of X are in the power" do not necessarily mean children of Bani-Abas.

Like Saiid Bin Tawos has understood, as well as other narratives from Imam (AS) that mention the word of X, and family of X. Of course the meaning of Imam of saying X, are people from Bani-Abbas or other people who rule before appearance of Imam Mahdi (AS), for example there are many narratives talk about the disagreement that will happen between the X people and family of X, among the rulers of Hijaz (Arabia). They will not agree over their ruler, so that create disagreement among tribes, then Imam Mahdi (AS) will appear. Also like this narrative from Imam Ali that he say:

"Do not you want me to inform you from ending power of X family? I said, of course, commander of believers, then he said: killing an innocent person in the holy land from Quraysh tribe. I swear to God who splits the grain, and grant creatures life, after fifteen more days they will not be on power anymore". (11)

And other than this narrative, are several other narratives have been expressed the disagreement among X family or death of an oppressor from them and after that Sfyany will exit or the appearance of Imam Mahdi (AS) will occur or is indication of some symptoms and events prior to the appearance of Imam (AS) ... Therefore, the interpretation of this narrative refer to someone other than, because Bani-Abbas's kingdom is gone hundreds years ago.

But some narratives clearly mention the name of Bani-Abbas and should be carefully researched and analyzed. Because these narratives have been mentioned by Imams (AS) and contain the words of "children of X" or "family of X". So base on this the meaning of Imam (AS) from saying "children of X" is Bani-Abbas.

Sometimes in the narratives of appearance, interpreting X-family to Bani-Abbas is correct because the purpose of mentioning the name of Bani-Abbas is their manner that was always opposite of Imams (AS) and not really means their children... of course, such interpretation rarely is needed because in most of narratives referred to the children of Bani-Abbas.

However, the meaning of X family in the discussed narrative that said: "The king family of (X) ruling them. Until their kingdom extinct and once they ended, God turns it over to a man from family of Prophet (PBUH) are oppressor rules other than Bani-Abbas that the promised leader will appear after them and before the appearance of Imam Mahdi (AS) and will rule with justice.

But the words," then that burly man with a short body who has a spot in his face as well as two other marks in his body's skin, He is a righteous leader" mean after that noble leader, someone will come that has the same signs of Imam Mahdi (AS). As the Imam Mahdi (AS) the same identifications but the traits of "burly man with short body" do not apply to Imam. Because many narratives, have mentioned them tall and middle weight whom. Is not unlikely that one or more parts of this narrative got missed by Saiid Bin-Tavos or other narrators during the quotation and this burly and short man, comes after the

mentioned leader and some of his other traits has been missing. Thus we cannot connect his time with time of appearance of Imam Mahdi (AS).

References:

- (1) Trmzy traditions v. 5, p. 382.
- (2) Zakreh Asbhan p. 11.
- (3) Bihar v. 52, p. 63.
- (4) Manuscript of Bin Hamad, p. 84, and almost the same theme on p. 74.
- (5) Bihar v. 52 p. 210.
- (6) Bihar v. 52, p. 232.
- (7) True story is what all the narrators trust it.
- (8) Bihar v. 52 p. 252 quoted from Arbyn Abvny Hafez.
- (9) Successive is a news that it narrators usually are truthful persons and impossible to be liar. And this matter should be proving among others.
- (10) Bihar v. 52, p. 269.
- (11) Bihar v. 52, p. 234

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Narratives related to city of Qom, and the promised man of this city

Among the narratives of appearance, is uprising a man from Qom with his companions, from Imam Kazem (PBUH) has narrated that he said:

"A man from Qom, invite people to Allah, some people gather around him that their hearts are solid like pieces of iron that nothing can terrify or tumble them, they do not get tired of war and do not get afraid, they trust on God and they are the real righteous". (1)

And also the matter after that is about Qom.

Important point is that the Imam (AS) in the narrative, interpreted as "a man from Qom" and is did not say he is Qomi. So we can refer that to Imam Khomeini (R). Because he war from Khomeini but lived in Qom, and when he " inviting people to Allah" include people of Qom and Eastern people. And they are strong and with all malice of their enemies or war and conflicts that happen to him and his companions, still resist and fight back and nothing instable them.

This narrative has note determined the time of this man but has been announced his appearance. But in the history of Qom and Iran such a leader and companions with these traits before Imam Khomeini and his supporters is unprecedented... However there is a chance that this narrative is deficient or Imam occasionally has sated that. The same narrative was written in the book of Bihar Al-Anwar from the history book of Qom from Hassan bin Muhammad bin Al-hassen Qomi that has complied that thousand years before that and unfortunately its version can not be found.

Some say that it is true that in the history of Qom and Iran, appearance of such a man with companions with such traits is rare, but it is not a reason to say that this narrative applies to Imam Khomeini and his supporters and probably the meaning of the narrative is another man with other companions and they will appear later in our time or after long time or short time from now...

Answer: Yes it is true that in this narrative as we expressed the time has not determined and cleared but all the traits mentioned in this narrative, plus narratives that have been mentioned about Qom and Iran lead us into confidence that the mentioned traits refer to Imam Khomeini and his companions... So if Prophet (pbuh) or Imams (AS) had informed us from some events and incidents that apply to our current situation, it is not reasonable to ignore or refer that to other similar or more clear event that been promised by Prophet (pbuh) and his family.

From the narratives about Qom and its superiority and its future that are quoted from Imams (AS) is really clear that this city for that honorable family is very valuable and important. But also can say that the city was found, designed established in the heart of Iran in the year of 73 (AH) by Imam Baqir (AS) and after that they had special consideration about this city.

And with the knowledge that they (Imams) got from their grandfather have announced the future and dignity of this holy city. And the people of this city will be loyal companions of Imam Mahdi (AS). Some narratives have asserted that the philosophy reason behind naming this holy city to Qom is name of Imam Mahdi (AS) himself, because he is true up riser too and is suitable with uprising of people of Qom and this geographic area in preparation and helping Imam. And also there is a village near this city during the establishment of this Qom was calling Qomondan or Qmod, and that means that naming "Qom" do not do anything with its Arabic root and it was just adjustment in its Persian name, especially that establishment of this city according to the narrators was by Imam Baqir (AS) and Imam Sadeq (AS)... Afwan Basry has narrated from Imam Sadeq (AS) that he said:

"Imam (pbuh) told to me: you know why they call the city, Qom I said: God and his Prophet know better: indeed they call this city Qom because people of Qom will gather around Imam Mahdi (AS) and uprising with him and remain with him and help him" (2)

This narrative, and other similar narratives show that Qom was established by Abdullah son of Malek Ashari and his brother Ahwas and their supporters who were all especially companions of Imam Baqir (AS) and narrators of his narratives. All of these reasons give us more confidence to believe that the city was established and named by Imam Baqir (AS). Name of Qom has mentioned in both male (Baled) and female (Baldeh) ways.

Apparently some of the narratives indicate that Imams (pbuh) have special consideration about the city of Qom and grant a bigger and wider meaning to this city comparing to just a regular city and its surrounding area. So the name of the city contains the methods and system of the city toward leadership of Imam (AS) and their uprising with Imam Mahdi (AS). From some of the Ray's noble people have narrated that they met Imam Sadeq (AS) and:

"They said: we are from Ray, came to see you, Imam said: welcome our brothers from Qom, then they said we are from Qom, Imam said: welcome our brothers from Qom, they again said: we are from Ray, but Imam reiterated his first words, they said that they repeated their word many times, but Imam answered them like the first time and then he said: Allah has a sanctuary that is in Mecca and Prophet also has sanctuary which is Medina and Imam Ali (AS) has sanctuary which is Kufa and we Ahlulbayt (Imams) have sanctuary which is the city of Qom. Soon a lady from my children call, Fatima, will be buried in this city. Whoever pilgrimage her grave in this city will be from people of heaven"

Narrator said that Imam said these words and Imam Kazem (AS) still was not born". (3)

This means that Qom is the sanctuary of Imams (AS) until the time of Imam Mahdi (AS) and center of support and help of that honorable. And people of Ray and other also consider people of Qom because all of them consider the followers of Imams like people of Qom. Therefore is not unlikely that the meaning of, people of Qom, that has been mentioned in the narrative and consider to be companions of Imam Mahdi (AS) are most Iranians who are followers of Imams in their leadership, love, war, Jihad, or could also include non-Iranians as well.

And the meaning of the words of narrator that said: "Imam said these words and Imam Kazem (AS) still was not born" this means that Imam said these words before the birth of Imam Kazim (AS). And he has announced the birth of his ground daughter, Fatima Masoumeh, before the birth of her honorable father, Imam Musa bin Jaffer (AS), i.e., before the year of 128 (AH). He said that she will be buried in Qom and this matter has happened seventy years later.

"Nobles people of Qom have quoted that when Mammon, expelled Imam Ali bin Musa al-Reza (AS) in the year 200 (AH) from Medina to Merv, in the year of 201(AH) his honorable sister, Fatima Masoumeh left the city of Medina toward Iran seeking her dear brother. Once he got to Saveh, she got sick, she asked how much distance is between city of Qom and me? they told her ten Farsang (Almost 70 kilometers).

"...When this news got to children of Saad, ie, son of Malek Al-Ashery, they are decided to move toward Saveh to return her back to city and ask her to stay. Once they reached her, Musa son of Khazrag among the population moved toward her camel and escorted her to the city of Qom and place that honorable lady in her home, after 16 or 17 days staying in Qom, due to effect of her previous illness he passed away and her pure spirit join the paradise of God. Musa son of Khazrag buried her honorable body in the ground that belonged to her and her holy shrine is still in there. He also made her a roof from straws over her grave, until, Zayneb, the daughter of Imam Javad (AS) built a shrine over her holy grave".

This narrative indicate that ,Fatima Masumeh, was very worshipper, devote, and honorable just like her mother Fatima Razra (AS). That honorable lady although was young but had valuable and important place among family of Prophet (pbuh). Because it is clear for all scholars and noble people of Qom her valuable place and rank because they moved from Saveh to Qom to respect and welcome her and after her death, they built a simple building with a dome over her grave and made it a place that visit by lover pilgrims of Prophet's family and some of the noble people request to be buried next to her grave. Narratives has mentioned her blessed age less then twenty years, perhaps the reason that Iranians call her "Fatima Masumeh" or "Masumeh of Qom" is for small age because Masumeh in language of Farsi means innocent, and therefore they call any young child Masum, ie, innocent. Or maybe because she was noble, pure and sinless therefore they call her Masumeh. Because in Shiite's religion there are two kind of sinless. One essential sinless and should be exist in Imams (AS) and that is something steady in all fourteen sinless (Prophet, Fatima, and 12 Imams) and other sinless that is allowable and can be found in our noble people who purified themselves from any sin and wrongs.

From the next narrative from Imam Reza (AS) has quoted that Imams (AS) and from the beginning time after establishing city of Qom, consider the people of Qom to be companions of Imam Mahdi (AS) and even before the birth of Imam, the love and loyalty of people in this city toward Imam Mahdi (AS) was known. From Safawan bin Yahya has quoted that he said:

" One day I was sitting with Imam Reza (AS) and talking about people of Qom and their interest to

Imam Mahdi (AS), then Imam Reza prayed and asked for forgiveness for them and said: May God be pleased with them, then said: Heaven has eight doors that one of them belong to them, they (people of Qom) are our best followers among the Shiites of the world. God put our love and friendship inside their nature". (4)

It has narrated in the narratives that heaven's gates will divide base on their actions between them, so it is not unlikely that this sentence (one gate, belong to people of Qom) means that they enter from the gate of fighters and Mujahideen along with Imams (AS) or from gate of the righteous like it has been mentioned in their traits, will enter the heaven and word of Imam that say "they are our best followers among world's Shiites" indicate their (people of Qom) superior over the other Shiites.

It is noteworthy that the love of people in Qom toward Imam Mahdi (AS) still remains alive and emotion. And with the Iranian revolution increased and attained its perfection and clearly can be found in their daily life and appearances even in naming their children and their mosques and institutions to Imam's name. In away that no household can be found that does not have this name.

In some narrative indicate that disaster and difficulty are far away from people of Qom and God destroys who want to harm this city. From Aban bin Osman and Hamad bin Nab had narrated that they said:

"We were sitting with Imam Sadeq (AS) when Omran son of Abdullah from Qom entered the room, and asked Imam a question. Imam dealt very nice and kindly with him. After he left, I asked Imam Sadeq (AS): who as this person that you dealt with him nicely? Imam said: he was from noble families, ie, people of Qom. No oppressor intents to harm this city, unless God breaks him down". (5)

Another narrative has been stated that " Violation is excreted from Qom". (6)

Elsewhere is quoted that:

"People of Qom are from us and we are from them. Any oppressor intents to harm them, he will die until they do not betray each other (and in other version, until they do not change their manner) but when they infected with such acts, the Glorious Allah, will dominates a tyrant ruler. But (people of Qom) are companions of Imam Mahdi (AS) and explainer the story of oppressed Imams and respect our rights, then he left his head to the sky and said: O Allah protect them from any intrigue and save them from any harm" (7)

From Imam Sadeq (PBUH) has narrated that he said:

"The disasters are excreted from them. Very soon, Qom and its people will be a guide for people and that will happen in the disappearance of Imam Mahdi (AS) and his appearance and, otherwise the earth will sink all people inside. Angels of God take the disasters away from this city and its people. No oppressor has right to harm them, unless God break him down, or bring disaster and difficulty to them. The Glorious God make the oppressor rules forget about this city during the bad time, just like oppressors had forgotten about God. " (8)

Of course, this does not mean that the people of tom never get harms, but may involve in some trouble and difficulties, but Great God in general God has kept the disasters and difficulties from this city and with his kindness supports them. The most clear kindness upon them are destroying rebellious and invaders from this city by involving them and keeping them busy with their problems and difficulties, so in general, they forget about Qom and its people.

Writher of book Bihar al-Anwar has narrated two narratives from Imam Sadeq (AS) about he future of Qom and its role before the appearance of Imam Mahdi (AS).

The first narrative explains:

"Allah compares city of Kufa with other cities, and compares believers of that city with other believers. He also compares city of Qom with other cities and people of Qom to other people in the world including elf and humans. The Glorious God has not made them ignorant but always successful, then he said: religious people in this city are poor with low income, otherwise people quickly would turn to this city and destroy there and kill its people, So they could not longer be compared to other cities as they should be. Once the city reach this point, the sky and the earth will not be calm anymore and their residents will not stay alive anymore and the disaster and difficulty has excreted from Qom and its people. Soon Qom and its people will be a sign for people and that happen during Imam Mahdi (AS) appearance and before that, otherwise the earth would sink the people inside. Angles of God are responsible to take away the disasters from this city in the disappearance of Imam Mahdi (AS), and any oppressor intent to harm this city, God, the destroyer of the oppressors, will destroy him or tied him up with difficulty and tragedy or enmity. And during the ruling of oppressors, the Glorious God, Make them forget about Qom and its people just like they forget to remember God"

And the second narrative says that:

"Soon the city of Kufa will be empty from believers, such as snake hide in their holes, and the city of Kufa will be empty from knowledge and then appears from a city called, Qom, And the city becomes center of erudition in a way that no one in the world stay uninformed even the brides in their bridal chamber. And all these events occur close to appearance of Imam Mahdi (AS). The Glorious God appoints Qom and its people deputy of Imam to deliver Islam's messages to People, otherwise the earth sinks people down and no sign remains in the earth. Knowledge from this city giving out to the east and west of the world, so people all will be inform and no one stay uninformed then the Up riser (imam Mahdi (AS" will appear. His appearance will rise the anger of God toward people, because God does not take revenge from people unless they deny Imam Mahdi (AS) ". (9)

From these two narratives, a few issues can be clear:

1. Both narratives have been explained, in addition there is some delay on them but in the end what is important are the meaning of both narratives.
2. These narratives imply the big and important role of Kufa as far as knowledge and following Imam (AS), but this role overturn and disappear at the time of appearance. Of course Kufa include Najaf too because the original name of this city was Najaf-Kufa. And sometimes the meaning of Kufa in fact is Iraq as we express that later. But the religious role of Qom still continues and it get greater the more we get close to appearance as the two narratives expressed this meaning by saying:" all of these will happened at the time of appearance of Imam " and " and this events occur close to appearance of Imam ".

References:

- (1) Bihar v. 60 p. 216 print of Iran.
- (2) Bihar v. 60, p. 216.
- (3) Bihar v. 60, p. 216.
- (4) Bihar v. 60, p. 216.
- (5) Bihar v. 60, p. 211.

(6) Bihar v Bihar v. 60, p. 216. 60, p. 214.

(7) Bihar v. 60, p. 218

(8) Bihar v. 60, p. 213.

(9) Bihar v. 60, p. 213.

3. The ideological and prominent role of holy city of Qom at that time will not only belong to Iran or Shiites, but it is international and include even non-Muslims too " very soon Qom and its people will be a sign for people " "No one stay unless the religion and knowledge get to him/her" this does not means that knowledge and religion reach any individual in the world, but means that message of Islam reach the world in the way that will be possible for any one who wants to know about Islam and its regulations.

Of course, such an important propaganda role for the city of Qom, depends on the setup of a government with powerful organization and able to fight with the rebellious which help to take the voice of Islam from Qom to the world.

4. This great cultural role for city of Qom, causing hatred and enmity toward this city from global colonization, ie, towards raising Islam from this city, this enmity toward Islam can cause the revenge of God from arrogant people by the hand of Imam Mahdi (AS).

Because this enmity consider a proof for their hostility, malice and hate toward Islam and it is not misunderstanding and ignorance about Islam.

It is important to know, what we have been expressed in these two narrative had been occurred in Kufa and Iraq, and it is close to happen in Qom and Iran. In fact Qom and Iran are proof for all Muslims nations and non-Muslims nations of the world as well. Even if we consider that such an awareness among the world nations, may take decades, but we still can say that already has started. But when it says, " it is close to appearance of our riser" it means that between achieving such a mission among the world by the city of Qom and appearance of Imam Mahdi (AS) is not long time.

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Narrative: People of the East and Black Flags

This narrative has been expressed from both Shiites and Sunni sources and it is known as a narrative of black flag and narrative of people of the East and narrative of what family of Prophet (pbuh) will face after him. On the other hand it has been quoted by various sources and number of companions of Prophet with little difference between the words. Some other narratives have quoted some part of the narrative from number of sources from trustable narrators.

Oldest Sunni sources that been quoted this tradition or part of this tradition include:

Bin Majeh in his book " Sonan" v. 2, p. 518 and 269 and Hakem in his book " Mostadrek " v. 4 p. 464 and 553 and Ibn Hamad in his manuscript "fitan" p. 84 and 85, and Ibn Abi Shybh on his book "Mosnef" v. 15 p. 235 and Daremey in his book "Sonen" p. 93, and

And other narratives after them who been quoted from them. And maybe a narrative from some of the narrators of the book "Sahah" such as Bin Majeh and Ahmad bin Hanbel and others has quoted that said

" Some people from the East will exit and provide the ground for government of Imam Mahdi (AS) " that is part of same narrative.

Here is the exact phrase of this tradition quoted from, Mostadrek of Hakem:

"From Abdullah Ibn Mas'ud has been quoted that he said: We went to visit Prophet (PBUH), he did welcome us with a cheerful look, great pleasure and enjoyment, he answered what ever we asked him, and once we kept quiet, he started to speak until a young group of Bani Hashem passed us and Imam Hassan (AS) and Imam Hussein (AS) were among them. Once Prophet (pbuh) saw them, his eyes got filled with tears... we asked him: O Messenger of Allah, we always see something in you face that make us sad, Prophet said:" we are a family that Glorious God has chosen the hereafter world for us, soon after me, my family will be homeless and displaced among the cities and territories until the black flags from the East raised and ask for the justice, but they do not give them their rights, they do not stop asking, but their request will not be granted, they ask again, no one cares about them, in this case they start to fight until they achieve victory. If anyone of you or your children lived at that time, join the leader from my family, even though with difficulty, even with rolling over snow, they are flags of guidance that submit them to a man from my family, his name is like my name and his father's name is like my father's name. He will own the earth and fill out the earth with justice as it was felled with oppression".

But our (Shiite) narrative sources, this tradition was narrated by Saiid Bin Tawos in his book Malahem and Feten p. 30, 117 and Majlesi in his book Bahar v. 51, p. 83 from book of Erbaen of Hafiz abo Naem, narrative of 27 about coming of Imam Mahdi (AS) from the East or similar to that in Bahar v. 52 p. 243 from Imam Baqir (AS) that he said:

"It looks that I see group of people from the East uprising, seeking for rights and justice, but they will not answer them, they ask again, but their opponents do not accept, once they see such a situation they carry their swords and stand up against their enemy, this time they get positive response but this time they do not accept and they all uprising... and they hand over the guidance flags to anyone accept the mighty hands of your master (Imam Mahdi (AS)", their dead people consider martyrs. If I was at that time, I would keep myself safe to help the master of this matter"

From this narrative with its different interpretation can inference a few things:

First: that this narrative is a successive and brief narrative (1) and the major part of this narrative is the words of Prophet about his family after him and how they will be oppressed and only people who giving their right are people from East that will uprising and provide the base for Imam Mahdi (AS) and following these people Imam (AS) will appear and they will hand over their flags to him. And God will introduce Islam by this holy man and fill the earth with justice and rights.

Second: The meanings of exiting a group from the East who have black flags are Iranians. And all the companions who have narrated this narrative and other narratives, as well as other followers who received this narrative from companions and also all authors after them during the last centuries all together agree that the story of exiting and coming these people is very clear and consistent. Thus, not even one person has mentioned that the meaning of this group is from Turkey or India or elsewhere other than Iran. But also some of the narrators and authors have sated that they are Iranians and even name of Khrasaniyan has been quoted in some traditions such as narrative about the black flags that comes from Khorasan.

Third: Their movement and uprising that will face the world enmity toward them which will end with their victory, and after that Imam Mahdi (AS) will appear.

Fourth: It is duty for every Muslim, and their contemporary generation to help them, though they will be in difficult situations, even if it is necessary to move and walk on the ice and snow to get to them.

Fifth: that their flag is the flag of guidance, ie: their state and government have religious and correct method, their performance and goals that they follow are coordinated with Islam regulation and holy goals in such a way that if a Muslim cooperates with it consider to do his duty and will be no longer hold responsible.

Sixth: This narrative talks about the future and hidden news, and is one of the miracles that gives evidence of prophesy of Prophet (pbuh). And what he said about his family (AS) and how they will be oppressed and homeless and displaced all over the world after him. And all of these already happened to them during the past centuries in the way that we do not know any family throughout the history around the world like family of Prophet (AS) and children of Imam Ali (AS) and Fatima (AS) who have been faced this much exiling and displacing.

With this expression, the expressions in the previous narrative from Imam Baqir (PBUH) give better description of their movement and uprising, therefore we examine some more of these expressions what I prefer is that this narrative belong or is similar to a tradition from Prophet (pbuh) that was quoted before. Although Imam Baqir (AS) did not mention that but he and other Imams (AS) had stated that what they quote are from their noble fathers and their grandfather, Prophet (pbuh).

"It looks that I can see that a group of people from East have exited" implies that the uprising of these people is certain promises of almighty God. Therefore, any sentence from Prophet (pbuh) or Imams (AS) that use (It looks that I can see or that issue has happened" indicate that this issue is certain and clear and been proved in their mind and they are sure of it, it look like they can see the whole event. But also indicate that they can see with their special insight that God granted them certain privilege that is proper with their Prophecy and leadership positions.

Also indicate that the Iranians movement is through a revolution, because the concept of words " they certainly uprising " are the same thing, and the next term "It looks that I see that a group of eastern exit and seek for the rights and justice, but they will not answer them, they ask again, but their opponents do not accept, once they see such a situation they carry their swords and stand up against their enemy, this time they get positive response but this time they do not accept until they all uprising"

These chain movements of Iranians can be interpreted to their movement in the constitutional revolution that happened eighty years ago, because people asked for some Islamic scholars and thinkers to oversight the national legislation, so they can refuse the commands that they violate Islam. The government apparently accepts that in the constitutional of 1906, but in fact not accepted. Then in the movement of Ayatollah Kashani and Mossadeq in 1951, once again they ask but no one paid attention to them. At this point America was succeeded to defeat their revolution and return the Shah of Iran who had escaped back to Iran one more time. This situation made the people carry weapons and uprising in Imam Khomeini's movement and millions of them protest against the enemy. At this point Shah and his masters try to meet their demands thus that they told people that they accept to perform the constitution of 1906 that contain, supervision of six Islamic jurists over the law of the country, with the condition that the king still remains in power. However some scholars had accepted this offer, but Imam Khoomeini and millions of people did not accept and continued their holy Islamic movement until they achieved victory over oppressors of the world and they established their Islamic government in their country. For sure, they will hand over this flag and flag of guidance to Imam Mahdi (AS).

But a better interpretation is that they are "seekers of justice" from their enemies (superpowers). They

asking them to not interfere in their affairs and leave people to live in peace and let the Islamic laws rule their country and be free of their domination and be independent. But they ignore them until they forced to carry weapons and fight with them. In this conflicts and wars Muslims will win. At that point, their enemies decide to give them what they asked for but on the condition that they keep the Islam inside Iran and do not export their revolution. But it was too late and the conditions were changed and Iranians did not accept this conditions anymore. So the new revolution happened "until they uprising" and this revolution refused what they gave them and emphasis on the rule of Islam in much wider levels in Iran... and after these events Imam Mahdi (AS) will appear and they will hand over the flag to him.. What it has came better in the second interpretation is that the requests in the movement of Imam Khomeini's were not like the requests of constitutional revolution or the revolution of Ayatollah Kashani and Mossadeq, but are basic requests of Islamic government led by Islamic scholars. But the term of "they carry the two swords on the shoulders" apparently means a close war that could be the current war, or preparing for a war.

It seems unlikely that this sentence implies on the people's resistance, with their protests and martyrdom seeking against the corrupted regime of Shah. Because at that point did not have weapons to carry and uprising, but their movement was peaceful and unarmed. And even if we assume that people obtained some weapons after breaking barracks and garrisons by people during the revolution, still this revolution was not base on military operation and the role of military operations in the conflicts between the people and the special guard of Shah was less then five percent...

In addition, from context of this narrative can find out that their exit and plan out their requests happened in a consecutive movement and did not happen in many stages and over hundred years. Moreover, most of the complete phrases of this narrative and other narratives state that Iranian's reaction against their first requests happen after entering an unequal war which they will win, like this item " They ask for their rights, they do not give them, they fight and they win, then they get positive respond but they do not accept.... to end"(2)

Yes, so interpretation of two points remains:

First point: that such "they seek for their rights, but do not hear a positive response" used to understand that they asked their requests in two stages. What are the two stages?

These two steps can be answered in three ways:

A repetition of that phrase, expressed that they insist to ask for their legal requests from their enemies. But if someone pay little attention to narratives that has came from Prophet (pbuh) and Imams (AS), find it very unlikely and unusual to repeat something in the narrative from those nobles.

Second: and most likely to be true answer is that they repeated they request two times, once before the war which was denied and again after their victory in war, and this time they did not accept.

Third: in both stages of their war they asked for their rights but they ignore them. So they continued their war to achieved victory, but this time they give them they demands but they do not accept them anymore, thus their broad revolution occur "until they uprising" and after that Imam Mahdi (AS) will appear.

Second point: the meaning of Imam (as) words, when he said" until they uprising" and interpret their revolution to "exit" and their movement after refusing their demands to "uprising" indicate that this uprising is far greater than their exit and revolution... it is also indicates that this is the level of completing and developing this revolution that Iranians reach their general uprising, order of Jihad and uprising for the sake of God, level of their revolution. And continue they revolutionary manner in the

region that is starting point for the holy appearance of Imam Mahdi (AS).

Sometimes instead of the words "until they uprise" they use "then they uprise" and that indicate that between getting some of their demands after their victory and their uprising there is a distance... and sometimes indicates that there is level of doubt among them and some people between them that only believe on getting some privileges from their enemies. Or these doubts occur because of external Conditions that encompass them. But the other party overcome and uprises again and their movement will be beginning appearance of Imam Mahdi (AS).

"Their killed are Martyrs" this is a great testimony from Imam Baqir (AS) for those who get killed in this movement and uprising, whether killed during their exit or during their conflict with enemy or their last uprising... and this word of Imam indicate that they have the right and true flags and their political and religion leadership policies are faultless and completely clear... because those who get kill under a non-religious leadership and false flag can not be called martyrs. And martyr call martyr because he/she testify against people who killed him and because he invited people to Islam but they invited him to upon blasphemy and misled. So if someone says that testimony of Imam Baqir (AS) when he says (their killed are martyrs) maybe indicate that their troops are in the right path or indicate that their civilians people who get killed are innocents, but that does not indicate that their leader and guider are right or their policy is right. But in this case, Even if we put on mind and act against what Islam ask us to do and assume that they are not in right path but this matter do not change our responsibility and duty.

But the sentence that says "If I be at that time I would prepare myself to help them" Imam is talking about himself and if he reach their movement, although their killed are Martyrs he still keep himself safe for the appearance of Imam Mahdi (AS) from dangers. This word indicates the high place of Imam Mahdi (AS) and his companions, in the way that Imam Baqir (AS) envy that be with that noble imam. On the other hand such a words from Imam Baqir (AS) shows his humility toward his son, Imam Mahdi (AS).

These words also indicate that the time between the Iranians movement and appearance of Imam is not going to be more than a human lifetime. Because apparently the word of Imam Baqir (AS) that says if I reach their movement I will keep myself safe is something natural and not miracle and this is a important reason that we entered the time of appearance and also indicate the link between the Iranians movement and appearance of Imam and how close they are.

References:

- (1) We already talked about the meaning of successive brief.
- (2) Bharj v. 51 p. 83.

But this is not a reason to stay away from dangers and keep your life safe by not going to war and not participating in their movement and battles... It is completely wrong. Because Imam Baqir (AS) was talking about himself and he had expressed that their movement is close to the appearance of Imam Mahdi (AS) and his intense interest to be among the companions of Imam Mahdi (AS). So how could we imagine that Imam meant to terrify people from getting killed in the movement of people and he

was the once who has announced their movement and praised them and called their killed martyrs. Especially that helping them considers duty to every Muslim. Even with the doubt in the meaning of Imam (AS) and assuming that Imam meant himself and not others, still do not give any right to people who seeking only comfortable because it does not apply to them and only refer to Imam himself. One of my funny story that I heard about the Eastern flags and word of Prophet (pbuh) that said: " You should help them even if you need to crawl and walk on ice " is a story of one of the great scholars from Tunis, (Sheikh Muhammad Salih Nyfer) that had a trip In Iran in winter and ice weather. One day he slipped on the ice out of his hotel and fell on the ground. I wanted to help him to rise but he told me, stop do not do this. wait... I want to get up by myself. Then he by the help of his hands got up and stood up, then he said: "Every time we used to read about Imam Mahdi (AS) and his companions, when we used to get to this words of Prophet (pbuh) "must hurry to help them", we used to ask ourselves that Imam Mahdi (AS) will appear from Mecca and there are no snow and ice in there that Prophet commanded us to do so. But just now I understood the meaning of his words, therefore I tried to touch the snow and ice and get up by myself. So I heard from this noble man some funny story in the margin of his book about Prophet (pbuh) that shows his faith and believing in Prophet (pbuh) of Islam and humility about hidden news that came from Prophet and some of them have occurred.

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Narrative: Flags to Khorasan till the Quds

This narrative have been quoted by some Sunni scholars, like Trmazy in his book "Sonan" v. 3 p. 362 and Ahmad bin Hanbal in his "Mosned" and Ebneh Kasir in his book "Nahayeh" and Bayheqe in his book "Dalael" and others... and Hazrame in his book answering bin Khaldon, considered that a correct narrative and this is the actual tradition:

"The black flags exit from Khorasan that nothing can make them return until they wave their flags in Elyae "

There is a similar narrative to this narrative in the some Shiites sources such as book of "Malahem & Faten" from bin Tavous, p. 43,58 has been narrated and perhaps this narrative is part of previous one. And it is clear meaning of it, because it talks about the military mobility and moving the Iranian's forces to the Quds that also called "bits of Elyae, or Elyae. The author of the book, Majme al-bahrin" said that " Eyl with the vowel of (A) and (Y) in Hebrew or Syriac language is one of the great name of God and in the Arabs language the words such as, Gabriel, Michael and Seraph mean the servant of God and Yetm Allah (servant of God) or something's like that. and "Eyl" also means "Baytol-moghades". And the word of house of Eyl means house of God because Eyl in Hebrew language means God" and in his book ,Kamos, he said " the word of Elyae with vowel and (with or without the vowel that "placed over the" consonant alef") in both way is the name of holy city of Baytol-moqades" The narrators have stated that meaning of these promised flags are not Abbasids flags, Ibn Kasir in the margin of his book has narrated that "These flags are not the same flags that were raised by Abo-muslem al-khurasani and overthrew the kingdom of Bani-amyh, but the meaning is another black flags that come with accompanied with Imam Mahdi (AS)".

But also some narratives that been quoted from Prophet (pbuh) that made a distinction between the flags of Abbasids that their path and purpose was Damascus and flags of companions of Imam Mahdi

(AS) which their purpose is Quds... among these narrative are those been quoted by Bin-Hanmdon from Muhammad Bin-Hanifeh and Saeed bin-Musayeb that said:

The Prophet (PBUH) said? "Flags of Bani-Abbas exit from the East and once God wants, they will stop.. Then some small black flags from the East exit and fight with a man from descendant of Abo-Sofyan and his forces. They are interested on Imam Mahdi (AS) and obedient of him. "

Bani Abbas tried to take advantage of narratives of black flags against Bani-Omyeh and convince people that their movement, government and their flags are the same thing was narrated in the narrative from Prophet (pbuh) and Imam Mahdi (AS) is from their descendant. Thus, Abo-Jaffer Mansoor Abbasi named his son, Mahdi, and made the judges and narrators to testify that traits of Imam Mahdi (AS) that have quoted from Prophet (pbuh) match his son....

The story of Abbasid in their claim about Imam Mahdi (AS) and choosing black flags and clothes has been recorded in the history. However this claim helped them in the beginning but soon their tricky and charming mask was unveiled by scholars, narrators and Imams (AS) and this issue cleared up. Because none of them had traits of Imam Mahdi (AS) or did not achieve what Prophet (pbuh) promised to do. And according to some narratives the last ruler of Abbasid admitted that the claim that has been made by his fathers about the issue of Mahdism was base on false and lies.

It seems that this case (Mahdism claim) is very similar to the movement in the late of first century (AH), when Muslims were under the domination of Bani-mavyeh. They suffered from so much difficulties, and directly touched the pain of Ahlulbayt (Family of prophet) and how they been oppressed by the rulers. Therefore narrating some narratives became common among people about the pains of Ahlulbayt and how they have been oppressed by rulers and the promised of Prophet (pbuh) that Imam Mahdi (AS) is going to be from this family... and this became a suitable areas for this kind of claim from large numbers of Bani-Hashim and others, like Moses bin Talhe bin-obydollah. And apparently Abdullah bin Hassan was most clever one who could claim this for his son Muhammad. He could careful plan for his son from the time of his birth and childhood. He named him, Muhammad, because Imam Mahdi (AS) has the name of Prophet (pbuh) then he put him under special care and train and hidden him away from the eyes of people and by spreading some myths about his son among people, introduced him the promised Mahdi as the book of, Maqatel Al-talbyn p. 239 has stated that: "They used to hide Abdullah Hassan Mosny from the eyes of people since he was a kid, he sent people to other places to introduce and promote himself and was called Mahdi". And in the p. 244 has been said: " Common people used to call him Muhammad and later became known to Mahdi".

Even Abbasids and before they revolt against their allies, Hassni, used to promote the same claim and in the p. 239 from Omar bin-fazl Khasami has been narrated that he said;

"One day I saw, Abu Jafar Mansur, when Muhammad bin-Abdullah bin-Hassan Masna exit from his father's house, a black servant at the door was standing and waiting for him while Abo-Jaffer was waiting for Muhammad to get out and once he got out, Abo-Jaffer stood up and hold his cloak to ride on a horse. Then he sorted Muhammad's dress and then Muhammad left the place while I did not know him but I knew Abo-Jaffer. So I asked him: who was he? That you respected him too much and holed his horse and sorted his clothes. He told me: do you know him? Then he said, he was Muhammad bin Abdullah bin Hassan bin Hassan, Mahdi of our family "

Perhaps, the Abbasids learned the claim of Mahdism from their allies and partners, Hasseni, during their rebellion against Bani-Omyeh which is not our debate hear.

However, for narrators and mindful people that the black flags that are promised in this and other

narratives, are flags of base providers of Imam Mahdi (AS) appearance. So the narratives clearly separated between the followers of two flags and the reality is that appearance of Imam Mahdi (AS) will not be among Abbasids or others. On the other hand, we pointed that the direction and purpose of Abbasids flags is in Damascus and the direction of companions of Imam is noble Quds. Although the narrative, briefly has been talked about the black flags but also gave the good news about the achieving their goals, though there will be some difficulties and troubles to reach Quds. The time of this incident is not mentioned in this narrative, but some narrators say that: leadership guidance of these flags is on the promised Shueyb bin Saleh. From Muhammad bin Haniffah has quoted that he said:

"Some black flags of Bni-Abbas exit and then some other black from Khorasan exit that their carriers wearing black hats and white clothes. In front line there is a man named, Saleh bin Shueyb, or ,Shueyb bin Saleh, he is from the tribe of Bani Tamim. They will defeat the Sfyany's forces and land in Jerusalem to provide the ground for Imam Mahdi (AS) government"

This narrative shows that meaning of moving toward Quds and attack and invasion of Imam Mahdi (AS) is for liberty of Palestine and Al-quds. But is not a problem that these flags before the Saleh bin-Shuayb move to Quds as we mentioned in the events of Sham's territory that Iranians forces will be in Sham before the Sfyany.

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The narrative of Taleghan

There is a tradition about this narratives in the Sunni sources from Imam Ali (AS) that he said:

"Good for Taleghan, almighty God has some treasures there that is not Golden and neither silver, but in that territory there are some men who know God in the way that he deserve to be known and they are companions of Imam Mahdi (AS) in the end of the time."(1)

And in another narrative:" blessed, blessed Taleghan "(2)

The same narrative is available in different way in the Shiite's sources as it has quoted in the book of Bihar from the book "master of faith) written by Ali bin Abdulhamid referenced by Imam Sadiq (AS) that said:

"Almighty God has some treasures in Taleghan that is neither gold nor silver, and a flag that has not been opened and raised yet. This territory has some men that their heart is like part of iron, strong and tough. They do not have any doubt comes to their hearts about holy God, they are stronger than fire. If they attack on the mountain they would destroy it and with their flags in their hand they destroy any place they enter. They ride their horses and for blessing they touch and kiss the saddle of Imam's horse. They surround him from everywhere to keep him safe from any danger. They spend the night with praying and the day with fighting. They are prayers of the night and lions of the day. In obedience of their Imam and leader, they are more obedient than slaves. Their brightness as incandescent lights. Look like their hearts is lamp of faith. They fear of Allah and seekers of martyrdom and wish to get killed for the sake of Allah. Their slogan is vengeance for bloodshed of Imam Hussein (AS). When they move forward, the fear of them can get in the hearts of their enemies from the long distance. They go toward Imam group, group and through these brave men, God will help Imam Mahdi to win" (3)

In my opinion the meaning of Taleghan is a district in the Elburz Mountains hundred kilometers north west of Tehran... and is a district composed of several villages that call taleghan and there is no big city there. It is noteworthy to say that the district of Taleghan has too many religious people that are friendly, faithful and have passion to learn Quran and it is common that even some people from north of Iran come to this city to learn.

But then after researching narratives about Taleghan, what came to my mind is that the meaning of Taleghan's people (4) is people of Iran and not only this region's people. But the reason that Imam (AS) called the people of Taleghan by their regions name is that because of their moral and religious traits of people there.

The narratives of Taleghan are among a group of narratives that talk about the companions of Imam Mahdi (AS) but did not determine the number of them and whether they are very special companions of Imam or among numerous companions of Imam ...

But in the narratives that come from Sunni sources, they consider to be especial companions of Imam Mahdi (AS). Because in this narrative their type has been determined, but in the Bahir's narrative in addition to how and type, it also talk about forces and flags of victorious too.

And narrative of Taleghan is base on introducing Iranians with Imam Mahdi (AS) and their participation in his movement after his appearance but does not imply their role in providing the basis for him before his appearance. But these narrative include some outstanding attributes for these religious men and companions of Imam and some valuable testimony from Imams (AS) about them... that implies how religious and theist and extremely brave with insight and love of martyrdom for the sake of Allah and ask him to grant them this great victory. They are the real lovers of Imam Hussein (AS). Their slogan is vengeance for bloodshed of Imam Hussein (AS) and achieving the goals of his great revolution... and believing in that Iranians have great believe in Imam Mahdi (AS) and deeply interest in him is very clear and Iranians have such traits that could create passion among their young people.

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Whether the narrative of basis providers, implies that the beginning time of appearance?

If anyone carefully studies the narratives about the Iranian's role in the time of appearance, he/she comes up with two clear results:

First: certainly from Prophet (pbuh) and Imams (AS) lots of praise and admiration about Iranians have been entered. And no matter how much according to the narrative we can talk about their role in carrying the flag of Islam and their civilization and science services that match their national criteria or racism or Shiite and Sunni, it is still impossible to dispute or deny their arranged role in the narrative about providing the basis for appearance of Imam Mahdi (AS)...

These narratives clearly inform that the promised global appearance of Islam such as this verses " He will show the whole religion" at the end of the time will occur from the two area toward the Quds. One of them is general military mobilization from territory of Iran which has a large population and huge love and passion for family of Prophet (pbuh) and second movement start from holy Mecca and Hejaz and both movements in the territory of Iraq join each other with the leadership of Imam Mahdi (AS) and move toward Al-Quds.

Second conclusion: Is that we already entered the time of appearance that has described in the narratives and the first stage of that which is movement of Iranians is started by the man from Qom (Imam Khomeini) and this revolution has announced its goal to the world which is liberation of Quds and fighting with Israel and it is struggling with some problems and difficulties that enemies create for them... and continuation of this divine revolution is waiting for these two brave leaders, ie, one of them Saiid Khorasani and other is chief commander of this forces who is a young man with fair color and from Ray and his noble name in tradition is Shueyb bin Saleh in some other narratives Saleh bin Shueyb that Saiid Khorasani will appoints him as the chief commander of Iranian's forces and then Imam Mahdi (AS) appoints him as chief commander of his forces.

However, this matter that with revolution in Iran, the appearance time of Imam Mahdi (AS) has also started is a considerable debate, therefore one again we will discuss the reasons that support our expression from previous narratives and others as well....

Sometimes it will be said: that the holy appearance of Imam Mahdi (AS) is certain and sure and consider some principles of Shiite's beliefs. And these kind of beliefs for Shiites and Sunnis are promises of God through the voice of his honest Prophet (pbuh) and Imams (AS)... like one of the certain and sure cases in the Shiite and Sunni's sources is the one that consider Iranians the basis provider of Imam's appearance... but this role of Iranians which consider to be certain in the narratives will begin with the appearance of two noble men, ie, Saiid Khorasani and the chief commander of his forces, Shueyb bin Saleh, that the time of their appearance according to the Shiite's traditions sources will be same time of Sfyany and Yemeni's exit. And according to the Sunni's sources the time between appearance of these two companions of Imam and handing over the flags of Islam to Imam Mahdi (AS) is seventy- two months, ie six years.

References:

- (1) Alhavy Syvty v. 2 p. 82 and p. and Knz al-ommal v.7 p.262.
- (2) Ynaby Almvdh Kunduz, p. 449.
- (3) Bihar v. 52, p. 307.
- (4) in the state of Khorasan, there is a region called Taleghan that now there is no trace of it.

But considering the current Islamic revolution of Iran with the leadership of Imam Khomeini is among the preliminary promised events that are connected to the Imam's appearance or relatively close to the Imam's appearance or close to the appearance of Seyyed Khorasani and Shueyb bin Saleh... is probable and suspect matter that we love and wish to see... but from the narratives about this revolution or its description nothing can be used but guesses. Thus, the probability that the distance between this revolution and appearance of Imam is tens or hundreds of years remains strong.

This is an abstract of the argue been made by some people about starting time of Imam Mahdi (AS) appearance. And it is important to understand that our meaning by saying the appearance time or Imam started is not the matter of tens or twenty years or limited time but the meaning is that the events of the appearance according to the narratives that are connected to the appearance of Imam has already started, especially, the two important events among them:

First: the East and West intrigues against Muslims and another intrigues according to the narratives

called intrigue of the Palestine, which is caused by the evil superpowers.

Second: establishing the Islamic government of Iran.

Therefore, the meaning of time of appearance in our words is the time of Israel's failure or the time of revolutions or manifestation of Islam, which also known as century of appearance or generation of time of appearance too. Because the narrative that has been quoted from Imam Baqir (AS) shows that the time between the Iranian's revolution and appearance of Imam Mahdi (AS) is as a normal human life, when he said:

"If I catch that time, I will keep myself safe for the holder of this issue"

Narratives, which indicate the starting time of appearance, are many. The collection of these narratives is successive and briefs. With an accurate searching we can compare our current era with the events of appearance, even we can claim that some of these narratives alone are sufficient that the time of appearance is started.

Narratives about the recent sedition that Prophet Muhammad (pbuh) has informed us that will soon happen to his nation, which can interpreted to the Western's blind and deaf sedition and intrigue of Palestine also consider part to it. This sedition in the narratives also has been called, sedition of Sham. "When the Palestinian sedition occurred, the land of sham will be shake like water in the water-skin" (1)

This special form of intrigue will happen in the land of Sham, ie, in the territory that surround Palestine and that happen in the way that people of that region will be uprise and the region shake like the water...

If we carefully research the narratives about this recent sedition which are successive and briefs and also the sedition of Palestine and territory of Sham that are the center of this sedition and also according to the history of Islamic nation and the current situation... from these narrative we can understand that the meaning of mentioned sedition are today's sedition and intrigue of West and East superpowers that narratives imply that will continue to the appearance time of Imam Mahdi (AS) and example of narrative that we mentioned in the section of "sedition of East and West", is one of dozens of narratives in this field... and the most important thing that the sedition of Palestine in these narrative has been mention with the name and address!.

And from interpreting and analyzing these narratives we will find out that the appearance of these two noble men, Sayed Khorasani and Shueyb bin Saleh, will happen after establishing the Islamic government in Iran and entering their long war with their enemy. And with controlling the governmental positions, they personally will take responsibility and leadership of their forces and by involving in the most important battle in the Palestine area, will provide the basis for imam Mahdi (AS) government. So the question is whether these two noble leaders that appear will lead their forces or nation directly, without introduction?

Never. as a matter, this appearance that has been mentioned in the narratives requires a proper and complete basis for Iranians people not only religiously and beliefs but also the appropriate political climate in the world and the middle east which f is consider a beginning of a war between Iranians who are pro-Imam and their enemies. For this reason, narratives had been expressed that when Iranians feel that their war has lasted long, they will go to Sayed Khorasani and make him their leader, although he does not accepts in the beginning, but when later he get the power and appoint his companion, Shueyb bin Saleh, as a chief commander of his forces.

And the narration from Imam Baqir (AS) that has mentioned by Shiite's sources in accordance with

Iran's Islamic revolution can be interpreted like this when he said:

"It looks that I see group of people from the East uprising, seeking for rights and justice, but they will not answer them, they ask again, but their opponents do not accept, once they see such a situation they carry their swords and stand up against their enemy, this time they get positive response but this time they do not accept and they all uprising... and they hand over the guidance flags to anyone accept the mighty hands of your master (Imam Mahdi (AS)", their dead people consider martyrs. If I was at that time, I would keep myself safe to help the master of this matter"

As the interpretation of this narrative about the people of East and black flags was expressed.. and as the last narrative has been expressed:

"then they fight and win and achieve what they asked for but they do not accept it"

So if this narrative can be applied to the current movement of Iranians until we can prove the fact that the Prophet Muhammad (pbuh) and Imams talked about another Iranian's movement that will happen in the future and ignore what is happening now! or if we should apply this movement to their other movement that has the same specification and political conditions and will happen after centuries! but the question is whether this is logic or not?

And some narratives that have been quoted about the city of Qom and its international status by Prophet (pbuh) and Imams (AS), so how could we explain the narratives that imply their status close or attached to the appearance of Imam Mahdi (AS)... also clearly imply the appearance of promised man from the city of Qom and his loyal companions who are not feared nor get tired from the war.. and today we can see the current situation of this city, which used to be weak in the near past even with the central seminary of Shiite in this city and its spiritual effect on the world of Shiites.

And how the name of this city and its methods and ways of introducing the Islam covered the world and their planning and policies effected the hearts of Muslims around the world, as well as, Islamic societies and how the knowledge and science from this city go to the other Muslims around the world. So until these narratives about great status of Qom and the movement and revolution of this promised man from this city, can be applied to this revolution that already started in Qom with the leadership of Imam Khomeini and his supporters, Is this reasonable to refer that to another global situation that could happen after dozens of decades and centuries in Qom and another man with his supporters who will appear in this city with the same specifications and ignore what we already in!?

If the narrative about the promised man from Qom is correct, how could we doubt about the promised global status of Qom? and what should we do with the two narratives about situation of this city near the appearance of Imam which will continue to the actual appearance too, when it said " and that (situation) will be close to the appearance of our up riser, and God choose Qom and its people representatives of Imam Mahdi (AS" " and that will happen at the time of absence and his appearance" which already quoted in Bihar, v. 60 p. 213.

In fact, debating and arguing over some of these narratives about Qom and Iran that already happened and trying to change the fact or words and applying them to some over events in the past or present, is nothing but prejudice and poor opinion in confirming Prophet (pbuh) and his family (AS). But if we fairly judge the issue, if we cannot bring enough proves for Imams words, we have to expect to see some doubts and arguments over their words... We ask our Mighty God to keep all Muslims away from these conditions.

Appearance of Khorasani and Shueyb in Iran

Narratives, mention that two characters from the companions of Imam Mahdi (AS) will appear near the appearance of Imam from Iran and participate in his movement.

In summary, the roles of these two, as clearly stated in some of the Sunni and Shiite's narratives, is that Iranians at that time are involved in the unequal war with their enemies and since their war last long, they will choose Seyed Khorasani for their leadership, although he is not interested in this matter, but after they insist, he will accept the Iranian's leadership and after creating unity between their forces, he appoint his brave commander, Shueyb bin Saleh as a chief commander of his forces.

Thus Khorasani Shueyb will lead and manage the war in the borders of Iran, Turkey and Iraq and pushed forward their settled forces in the Sham and at the same time, from both sides of Iraq and Sham, prepared to move largely toward Palestine and dear Quds.

So at this time, Seyed Khorasani will face two kinds of significant changes in the two political and military battles, which include:

A. The battle of Iraq which is under domination and influence of Sfyany and his forces and his forces moved to occupy all Iraq but in the way and in the area calls Qrqysya get involve with Turks (the Russians), and we already mentioned that in its own topic.

B. Hejazi Battle, that Imam Mahdi (AS) will appear from holy Mecca and after liberation of Mecca will stay in this city, while the city is still under government of the remnants of X family and forces of other local tribes.

The reason that the narratives did not determine how Iranians send forces to Hejaz is because of two things:

1. due to international and regional political conditions and climate.
2. that the Imam Mahdi (AS) does not agree with this issue because he is suppose to wait in Mecca for Sfyany and hear the news of miracle that Prophet (pbuh) informed him that will happen and sink the forces of Sfyany in the earth and that will be a sign and signal for Muslims.

Of course, it is likely that Seyed Khorasani, will send part of his forces to holy Mecca to help Imam (AS). Because according to the narratives, Imam after the event of diving on the ground that happen to forces of Sfyany will exit from Mecca with huge army, nearly twelve thousand persons, and they are mostly especial companions of Imam (AS) and other believers who could come to Mecca and part of Yemeni forces and part of Khorsani forces.

The narratives about Khorasani and Shueyb clearly show that he successfully pass his forces from the battle of Iraq near the Qrqysya that Sfyany is involved with Turks. This shows that he will not be part of this conflict.

As will be seen, that Khurasani's forces, although they are close to Iraq and are aware of Sfyany's occupation of Iraq, but they refuse getting into this country. Thus, Sfyany's forces will enter Iraq eighteen days before them and will commit so much crimes and corruption. In the manuscript of Ibn-Hamad p. 84 has been quoted that:

"Sfyany's forces will enter Kufa and blood shed them with immunity for three days and kill sixty thousand people of this city and stay for eighteen night there... then the companions of black flags enter this city and camp near the water. The news of their entering get to the city of Kufa and forces of

Sfyany, by hearing that they prefer to run away"

Of course is likely that the reason for their delay is their involvement with another enemies in the Gulf or elsewhere, or to suppress their internal resistance as some narrative mentions that.

Or maybe the reason is political issue to make them wait for appropriate political climate to enter Iraq.

But the next narrative from Imam Baqir (AS) implies that reason is military aspect, when he said:

"Until Khorasani and Sfyany exit out for them (people of Iraq) and both, like two racing horses, one here and another there, moving toward Kufa" (2)

The context of the phrase and compare that to the racing shows that this movement relies on proper military conditions and mobilizing the forces.

But the matter about sending Iranians their forces to holy city of Medina or other cities of Hejaz to help Imam Mahdi (AS) has not been mentioned in narratives, apparently does not need to send these forces.

Therefore, these forces (Iranians) who enter Iraq content to declare their friendship and love Imam and renew their allegiance with him, as the narratives has expressed:

"The black flag that exit from Khorasan will land near Kufa and with appearance of Imam they come to him to renew their allegiance" (3)

On the other hand, narratives talk about moving huge population of Iranians and gathering in southern of Iran, which possibly they go toward Hejaz and toward Imam Mahdi (AS).

" When the Sfyany's horse riders exit toward Kufa, Imam will send after people of Khorasan, and Khrasanyans also exit to seek Imam Mahdi too". (4)

Some narratives state that gathering large number of people will be in south of country in the region (white mountain) near the city of Ahwaz and with the leadership of Seyed Khorasani. Then after liberation of Hejaz, Imam will come to this region to meet companions of Khorasani and his forces.

Then a very hard war will occur between these forces lead by Imam and the forces of Sfyany. It is also possible that this conflict and war happen between the naval forces of Romans who came to support Sfyany and we will discuss that later in the topic of appearance movement. Our prove is a battle between Sfyany and companions of Imam Mahdi (AS) which is very important and will open the way for large number of people to join Imam and assist him. "at this moment people wish to visit the Imam and seek him" (5)

Since then, Khorasani and Shueyb are among the specific companions of Imam (AS) and Shueyb will be appointed as a chief commander of Imam's forces. Khrasanyan forces consider the center gravity or central power of Imam's forces that Imam will rely on them to clear up the domestic situation in Iraq and his opposition and rebels then with the conflicts with Turks and in the end to his great advance toward Al-Quds for its liberation.

This was the summary of the role of these two promised characters, because of many narratives in Sunni sources and some in Shiite's sources about these two characters, I decided to research more in the narratives about Khorasani and Shueyb in the Shiite's sources, because it came to my mind that maybe this subject was made by Bani Abbas about Abu Muslim Al-khorasani... but after searching these sources, I found some narratives with correct documents that talked about Khorasani, such as the narrative of Abo-basir from Imam Sadiq (AS) and others that talks about Yemeni and I saw some narratives from companions of Imams (AS) that imply the issue about the promised Khorasani was well known and famous before exit of Abo-moslem and false claim of Abbasid about the narratives of Prophet (pbuh) and about Abo-moslem and them. Therefore, the issue of Khorasani in the Shiite's sources is constant and certain and their roles that have been quoted in the Shiite's sources can be found

in the Sunni's sources too. And also the issue of Shueyb bin Saleh briefly has quoted in our sources, although the narratives about Seyed Khorasani in many ways are stronger than him.

There are many questions about the personality of Shueyb and Khorasani. The most important is his personality and whether the purpose of Khorasani in these narratives is specific person or means Iranian leader that will be at the time of Imam's appearance?

But the narratives about the Khorasani in the Sunni's sources and later in the Shiite's sources have been quoted clearly imply that the person is from children of Imam Hassan (AS) or Imam Hussein (AS) and he has been called Hashemi Khorasani and his physical attributes has been expressed and says that he has a bright face and a mark in his right cheek or right hand ... to end.

References:

- (1) Ibn Hamad manuscript, v. 9, p. 63.
- (2) Bihar v. 52, p. 232.
- (3) Bihar v. 52, p. 217.
- (4) Ibn Hamad, p. 86.
- (5) Ibn Hamad, p. 86.

But the narratives that can be find in the primarily sources of Shiite about this person, maybe introduced him as a supporter of Khorasanians or leader of Khorasani people or chief commander of Khorasan's forces. Because these narratives has named him only "Khorasani" and not Hashemi Khorasani. But there are some available evidences that imply he will appear simultaneously with the exit of Sfyany and Yemeni and he sends his forces to Iraq to defeat Sfyany's forces.

Among some questions that are raised about these two characters, is whether both name of Khorasani and Shueyb are two symbolic names and not real? in the response we can say that: the narratives about Khorasani have not mentioned his name so there is no reason to consider it a password. Yes, we can say that his relationship to Khorasan does not mean that he must be from State of Khorasn, because in the beginning of Islam, Khorasan used to refer to all the East which include Iran and other Islamic regions that used to be under control of Soviet Union. So the person of Khorasani could be from any district in this range, and his relation to Khorasan is correct. And primary sources of Shiite do not indicate that he is Hassani or Hosseini as the narratives in the sources of our Sunni brothers have been expressed.

But about the Shueyb bin Saleh or Saleh bin Shueyb must say that narratives have mentioned some traits and features such as, he is young and skinny with thin beard. He has insight and certainly in his personality with great determination and supervision. He is an invincible man that can destroy the mountains in his way and passes... to end. Of course there is a possibility of covering his name for his safety until God wants to do so. Also it is possible that his name and the name of his father are similar to Shueyb and Saleh or something like that. Some narratives say that he is from Samarkand under occupation of Russia but most of narratives say that he is from Ray or is from tribe of Bani-Tamim or maybe part of Bani-Tamim named (Mahrom) or he is a servant from Bani-Tamim. Any way if this is correct, he should originally be from south of Iran, because there is still some tribes of Bani-Tamim or

maybe from some tribes of Bani-Tamim who are living in the state of Khorasan since the beginning of Islam and today most of them became part of Iranians people and just a few village remains from them and are near Mashhad and speak Arabic or have relationship with Arabs.

Another question is about the time these two characters appear. In the first season we mentioned that apparently their appearance going to be simultaneous with exit of Sfyany and Yemeni in the year of appearance. Of course, it is possible that this narrative that says " the time between exiting Shueyb and handing over the official power to Imam is seventy-two months" could be true. So in this case the time appearance of Khorasani and Shueyb will be six years before the appearance of Imam Mahdi (AS) .

But the time between the starting the government of Imam's base providers (the Iranians) by the powerful hands of a man from Qom and appearance of Khorasani and Shueyb as we said before is unknown. Unless some mentioned signs and indications that could determine the time in general. Among these indications is a narrative about the city of Qom and its events such as global status, religious status of this city and also that " it is close to the appearance of Imam " and has quoted in the Bihar v. 60, p. 213...

There is a narrated from Imam Sadiq (AS) in Bihar v. 52, p. 243 has quoted that he said: "If I get to that time, I will keep myself for the master of this matter" and it is indicate that the time between appearance of Imam (AS) and establish of Eastern government and entering into a war with their enemies is not more then a normal life of human.

Among narratives in this field, is a Hadith that was quoted from Bihar v. 52, p. 269:

"God will grant the power to a man from family of Prophet (PBUH) who rule them base on justice and guide the people. He does not accept bribe when he judge between people. I swear to God I know him, his name and his father's name, then that the big man with Short body who has a spot in his face as well as two other marks in his body's skin. He is a righteous leader that protects and guard over what god deposit with him. He will fill the world with the justice, like it was full of oppression."

The narrative implies that the government of Imam Mahdi (AS) began by the noble man from descendant of Prophet's family and that

probably means, Imam Khomeini, or after his age and before the appearance of Imam, could be one or more persons because as we said the narrative is incomplete...

So Seyed Khorasani, is the last person before appearance of Imam Mahdi (AS) who rules Iran or is contemporary with the last person who would be king of Iran.

And the last question is raised about the Sayed Khurasani is whether he has official or religious authority or a political leader beside a religious authority such as a president or one of the great companions and advisers of the authority who lead people?

What can be understand from the narratives about him, is that he is a great leader in the East, but the only possibility that remains is that he takes the political responsibility of the country base on the command from his great leader, which could be possible. God knows better.

And soon, we will mention some of the miracles and supernatural powers that God reveals by him and also the developing science during his time according to the narratives.

Such as that, Imam chooses, "Sahleh", from the side of Karbala near Kufa for him and his family to live and some narratives been mentioned about this matter.

Another thing about Imam is the long time that he stays in Iraq:

"Then he comes to Kufa and stay there until God wants so"

It look like the reason for his long staying, in addition to stabilizing the domestic situation in Iraq and

choosing Iraq as the center of his government, is gathering all his assistances, especial companions from around the world in Iraq and organizing his military forces and sending them from Iraq to other territories, then among his army, move toward Quds to release it. Form Imam Baqir (AS) has been narrated that he said:

"when the up riser (Imam) enters the Kufa, no believer stay unless to be there or wanted to go there. And this is speech of commander of believers (Imam Ali) (AS) to his companions to move with them to destroy this tyrant(Sfyany)"(1)

And also he said:

"Now I can see the up riser (Imam Mahdi) in Najaf among five thousand angels came from Mecca to there while Gabriel (AS) is on his right side and Michael on his left side and believers moving in advance of him and he is spreading his forces around the cities"(2)

And in one narrative has expressed that:

" Shueyb bin Saleh is his advance-guard"

He is the chief commander of Imam's forces. According to some narratives the first army that Imam will send to battle, will fight Turks. From bin-Hamad about this matter has quoted that :

"Sfyany will fight with Turks, but their end will be by the hands of Imam Mahdi (AS) and that will be the first army that Imam will send to them" (3)

Nearly the same theme has mentioned in the book of Malahem and Faten from Ibn-Tavous, p. 52 that he quoted seventy pages or more of Ibn-Hamad in his book... we said in the section of Turks that the meaning of Turks in these narratives is unbelievers of Turks not their Muslims. In some narratives there are indication that they are group of Turks or their brothers that perhaps means Russians.

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Holy Movement of appearance

Imam Mahdi Movement completed within fourteen months:

Narratives imply that the holy revolutionary movement of Imam Mahdi (May God bless him) will complete in fourteen months. In the first sic months, Imam (AS) lives in anxiety and worry and lead the events secretly by his companions, and in the next eight months will appear in Mecca and then move to Medina and then to Iraq and Quds. He fights with his enemies and bring the whole Islamic world under his supervision and obedience then he sign a treaty with Romans as we will mention later.

After the movement of appearance of Imam Mahdi two incident occur which consider two divine signs and that Imam use them to provide the basis for his appearance:

First event: A coup occur in the territory of Sham with the leadership of Osman Sfyany, but people think that this is only a coup that may happens in Arab and Islamic country.

But Jews and Westerns, the enemies of Islamic Nation consider that a effective move toward integrating the whole area around Palestine under a strong puppet regime that can control the region and prevent any military activity against them. And more Important is that this military forces is the one that face Iranian forces that are moving toward Quds and keep them busy in the borders of Iraq.

Those who know about narratives related to Sfyany have knowledge and understanding that Sfyany's

story has been promised by Prophet (pbuh) and said: God and his messenger said right, Glory to our Lord and for sure our Lord's promised is imminent... and their hearts are hoping of appearance of promised Mahdi (AS) and talk about him so much and are ready to support him.

The second incident: Is shouting in the sky that all the people of the word and in their own language can hear that. It is strong and penetrating voice from the sky that comes from every side, that wake up the sleeping person and make the sitting person to get on the foot, this shout make people to cry and coming out of their houses to see what is going on! that voice invites people to refuse and reject injustice, conflict, bloodshed and to follow Imam Mahdi (AS) and this voice call the Imam with his name and his grandfather's name! narratives say that all people submit to these divine signs that are promised, according to the interpretation of this verse :

"As for those who will not believe in the life to come - behold, goodly have We made their own doings appear unto them, and so they stumble blindly to and fro" (4)

So, as a result this argues and question became global in all media and everywhere that who is Mahdi? Where is he come from?

But once they find out he is the leader of the Muslims and from the pure descendant of Prophet (pbuh) and will soon appear in Hejaz, they attempt to create doubt about the miraculously sound and start planning and plotting to harm the new Islamic movement and kill the leader of this movement, Imam Mahdi (AS). But the believers on the hidden diving power know that they already heard the narrative about this voice and it is a divine voice that been promised, so they bow down to thanks God and their meekness increase toward God. They always talk about Imam Mahdi (AS) and seek for him and provide themselves to support him.

The original narratives about the shout in the sky that invite people to follow Imam Mahdi (AS) and call him with his and his noble father's name, are too many in the both sources of Sunni and Shiite. And is not unlikely that too many of them can be found. (5)

Bin Hamad in his manuscript has narrated this narrative in the pages of 59, 60, 92, 93 and others and Majelsy in Bihar v. 52 p. 119, 287, 289, 290, 293, 296, 300 and others, from Imam Sadeq has been quoted that he said:

" A shouter in the sky, call the master of this task, that he is a king, son of X, so what is the killing for"(6)

and also Imam said:

" And the shouting occur, one at the beginning of the night and the second one at the end of the night, Hosham ibn-Salem says that I asked: how that is that? he said: a shout from the sky and a shout from the Satan, I asked: how can this be recognized from the other one ? he siad: Whoever listen to it, before you were made can recognize that" (7)

From Mohammed bin Muslim has quoted that he said:

" A shouter from the sky call the up riser's name, in the way that everyone in the East and West of the world can hears that and due to this sound, the sleeping person will be awake and sitting person stand up and that is the voice of Gabriel"(8)

From Abdullah Bin Sinan has quoted the he said:

"One day I was setting with Imam Sadeq (AS), I heard a man from Hamadan telling Imam: public (Sunnis) blame us and they say: you believe that a shouter call the master of this task by his name! Imam while he was leaning got angry then sat down and said: do not quote this story from me, but quote it from my father. So in this case, it will be no problem, I witness that my father said: Swear to

God that this story is manifest in the book of Allah.

If we want we can send them a miracle from the sky to make them bow down for it (9)

Seif bin-Omireh says:

"I was with Abo-Jaffer Mansor when he told me without any introduction, O Seif bin-Omireh, without any doubt, a shouter from the sky call the name of a man from Abo-Taleb, I said : O commander of believers are you narrating this story! he said: Yes, I swear to whom my soul is in his hands, I heard this narrative myself, I said, O commander of believers, I have not heard this narrative yet. Said: O Seif! It is just and if this we hear this call, we are the first who response to it because, this call invite people to someone toward our cousins, I asked: is he a man from children of Fatima? said: Yes Seif, if I would not hear this word from Abo-Jaffer bin Ali, I would not believe that but he is Muhammad bin-Ali (AS)"(10)

In the manuscript of Ibn Hamad, p. 92 from Saeid bin Moseyeb has quoted that he said:

"A sedition will occur that look like children game in the beginning, so every time slow down from one side rise from other side and this sedition will not end unless a shouter from the sky shout: People be aware that your king is X. Bin-Moseyeb wrapped his hands while they were shaking, then three times said, he is your right king"

In this narrative also comes:

"When a shouter from the sky shout that the family of Muhammad are with the justice(Family of Muhammad are right), then the name of Mahdi will be popular and his love in people's hearts and people only think about him"

and also said:

"Saed has quoted from Jaber and Jaber from Imam Baqer that he said: A shouter from the sky shout, be aware that justice is with family of Muhammad and another shout from the earth shout the justice is in family of Jesus or family of Abbas, (my doubt) and this shout from the earth is the shout of Satan that disappoints people. "the doubter is Abo-Abodualh Naeim") at p. 60 of Ibn Mas'ud from Prophet (PBUH) has narrated that prophet said:

" Once the shout from the sky will be heard in the month of Ramadan, be notice that will be a dreadful tumult in the month of Shawwal and in Ze-Qdeh separation among tribes and bloodshed in Ze-Hijja will occur"

He said three times: but Muharram is going to be what kind of Muharram, how far it is, far, in this month people get killed because of chaos. We asked O Messenger of Allah, what will be the divine shout? he said: this call will be in the middle of Ramadan and night of friday. It is the voice that wakes up the sleeping person and forces the stand person to sit and bring the decent women out of their covers... in the night of Friday. and in the year that has many earthquakes, when you pray the morning praying, go back to your house, and close up your windows and cover yourselves and close your ears and once you heard that shout, bow down and say: Sobhan-Alqudos, Sobhan-Alqudos . Whoever does that will be saved and whoever does not will perish"

References:

(1) Bihar v. 52, p. 330 .

(2) Bihar v. 52, p. 337.

(3) manuscript of Bin Hamad, p. 58.

(4) Shra' / 4.

(5), ie, many individuals with different words quote the narrative, regardless of words, to ensure that the narrative has been issued by Imams.

(6) Bihar v. 52, p. 396.

(7) Bihar v. 52, p. 295.

(8) Bihar v. 52, p. 290.

(9) Bihar v. 52, p. 292.

(10) useful guidance p. 404 .

And other narratives in this field from the Shia and Sunni sources say, that the sound might belong to Satan, as he screamed in the war of Ohod and said: Muhammad is killed. Or it is possible that the shout of Satan, through his helpers and assistances, ie, the voice of global propagandistic, who offered him the help to face the global Islamic uprising that the shout makes in the world, so they fight back with the opposite words.

And the ceasefire that the divine call invites people for it could be for the world war that we already talked about and it not necessary to be a nuclear war and could be numerous wars that according to the narratives happen in the year of the appearance.

And we should be aware that among the narratives related to the occurrence time of the divine shout, there is little difference, because some of the narratives mention that is in Ramadan and some others as reflected in Bihar v. 52, p. 789 in the month of Rajab, and some other narratives such as those in manuscript of Ibn Hamad p. 92 mentions the time in Hajj season and after the killing of innocent person. And some narratives believe that the divine shout, are numerous, in the ways that one Islamic scholar found eight shouts in Shiite's sources as well as the same number in the Sunni's sources. But what seems to be true, is one divine shout and will be heard in the month of Ramadan and the differences caused time determination in the narratives. and God knows better.

So these two signs, ie, the exit of Sfyany in the month of Rajab and divine shout in the month of Ramadan, until the appearance of Imam Mahdi (AS) in the month of Muharram is almost six months. Some Sunni's resources, mention number of the activities for Imam Mahdi (AS) during this time such as, joining of Imam (AS) to his companions in Medina and holy Mecca and meeting with some people who come from around the world with so much anxiety to search for him and allegiance to him including seven Islamic scholars from different countries that meet the Imam (AS) in Mecca with no appointment. Each of them in their hometown take allegiance from three hundred and thirteen companions of Imam, who are seeking for Imam to allegiance him and instead of their followers, those who consider to be Imam's promised companions that Prophet (pbuh) talked about them. Shiite's sources consider this six months the private stage of his appearance after his great absence, and the meaning of Imam Ali's narrative that said: "His appearance is with little confusion until his name get everywhere, the he will rise" is that at the beginning, Imam (AS) appears gradually and then the issue of his appearance become public. Perhaps he appears gradually because people have to be tasted and then this issue clear up.

In this section, in addition to the previous narrative, there are a number of the other narratives with correct evidence such as the letter of Imam Mahdi (AS) to his representative, Ali bin Muhammad Samary (ra) that said:

"Soon some of my followers who claim that they saw me but be aware that everybody before exit of

Sfyany and divine shout, claims that he saw me, he is a liar and there is no power and ability only from the mighty and great Allah. "(1)

Apparently the person who claims to see Imam (AS) before these two incidents occur. Those who claim that they are the representative of Imam (AS) and not only saw him and talk to him. There are too many narratives from scholars and righteous people indicate that they saw Imam (AS) and that is the reason Imam did not deny his meeting with some people completely but with some conditions.

Imam's letter indicates that his great absence will end with the exit of Sfyany and the divine shout in the sky and his absence after that is like his short absence and it is introduction to his appearance. It means that Imam (AS) during this time is hidden from the eyes of oppressors and their information systems, but he has communication with his companions during this time and some of them meet him and Imam appoints some representatives between himself and believers.

The next narrative indicates that Imam (as) appears after the exit of Sfyany in Rajab and stay hidden until his promised appearance in Muharram, in the narrative of Hazlem bin Bashir from Imam Zain Abedin (as) has quoted that he said:

"When Sfyany exit, the Imam Mahdi (AS) hides and then re-appears" (2)

In our opinion, this narrative, does not has interpretation rather than that Imam Mahdi (AS) appears after the exit of Sfyany in Rajab, and then stay in his hidden place until the promised time of appearance in Muharram, and the narrative does not determine that his appearance is after or before the divine shout in Ramadan?

From Imam Sadeq (AS) has narrated that he said:

"Imam will not uprise unless twelve of people, agree on one word and say that they saw him but they will be denied"(3)

It seems that they are all honest men, because Imam (AS) mentions their consensus about seeing Imam Mahdi (AS) and amaze from people's deny and apparently their meeting with Imam happen during his absence time until the issue of his appearance gradually uprise and finally his name get famous and he appears.

Therefore, Imam Mahdi (AS) at this time almost plays his roles of leading and his guideline during this sensitive situation, leads the governments of Yemenis and Iranians, the base providers, communicates with his companions, who consider friends of God, all over that Islamic lands.

And now to imagine the actions of Imam (AS) during the short-term appearance, we briefly remind his actions during the absence,

Some narratives that Imam (AS) live in holy Medina and meets with thirty people. From Imam Sadeq (PBUH) has narrated that he said:

"The master of this task has a long absence, so this absence requires privacy, so his best location is Medina and next to his thirty companions and with them there will be no anxiety and worry. "(4)

Also another part of the traditions, implies that the Prophet along with Khazar (PBUH) are living together, in this field Imam Reza (AS) says:

"Khazar (pbuh) drank water of life and thus is alive and does not die, until the judgment day, but he comes to us and tells us hi, We can hear his voice but do not see him, wherever you hear his name, you should send peace upon him, he presents at the Hajj season and does all its ceremonies and stop in Arafat and amine praying of believers: and Allah calm Imam down and Imam's lonely time with spending time with him"(5)

From the previous narrative and others seems that those thirty companions of Imam Mahdi (AS) are

continuously changing, ie, when one of them die, another one replace him, however, perhaps Allah make the age of some of them very long like Khazar(AS) and Imam (AS). and meaning of the word "Abdeal" that comes in the dua of middle of Rajab from Imam Sadeq (AS), is him. when he, after sending his praying and peace to Prophet (pbuh) and his Family (AS), he says:

"O my God! send your peace and blesses to your righteous believers (Abdal), elders, fasters, sincere worshipers, hard workers and fighters " (6)

Probably these thirty persons or more, who are righteous are involved in some of the activities that Imam (AS) does during his absence. There are some narratives that indicate Imam (AS) has wide activity in different countries, he enters houses and palaces and walk in the markets and present in the Hajj ceremonies each year. And his absence mystery will not be discover until after his appearance, as the philosophy and mystery of Khazar's actions never discovered unless after he informed Moses (AS) from them.

Abdullah bin Fazl says: I heard from Imam Sadiq (PBUH) that he said:

"For the master of this task, there is an absence that put the followers of false in doubts, I asked: why God bless you? because of something that we are not allow to detect it for you, I asked: what is the secret behind Imam's absent? he said: the philosophy of his absence is like philosophy of others past people's absent who were God chosen and his absence mystery will not be discover unless after his appearance, as the mystery of Khazar's actions like breaking the ship and killing the boy, and building the wall was not clear for Moses unless after separation of these two from each other. O son of Fazl, this matter is one of the God's order and one mystery of his mysteries... and when We believed that God is wise then we should believe that his acts are wise too, although is not clear for us... "(7)

From Muhammad bin Usman (RA) has quoted that he said:

"Swear to God, that the master of this task, present in the pilgrimage season each year, he see the people and knows them but people while they see him, they do not know him"(8)

From Imam Sadiq has been narrated that he said:

"How could my nation deny that Almighty god about his proof (Imam) do the practical thing, as he did to Joseph? that he walks in their markets and walk on their carpets but they can not recognize him until God allows him to introduce himself as he allowed Joseph(AS), when he said: Do you know what did you do to Joseph and his brother and you were unaware, Surely you are Joseph! he said: Yes I am Joseph and he is my brother "(9)

Based on these narratives and others like them, the condition of Imam (AS) during his absence, as the condition of Joseph (AS) and his behaviors during that time like the behavior of Prophet Khazar (AS) that Quran clear amazing parts of it. Even from these narratives can understand that both of these noble men (Khazar and Mahdi (AS" live together and cooperate with each other.

Of course it is better to say that his students and his especial companions do many of Imam's duties. Those who travel in the earth in moments and because of their faith and training of their Imam (AS) God guides them and even give them some superpower like walking on water, moving earth beneath of them and other things, there are many narratives and true stories has been quoted, even they have lower rank of elders and special righteous servants of him.

Yes, Glory Allah always manage the matters and events of this world with wisdom and mystery... but he is ruling and controlling these reasons and wisdoms and achieve them by anyway or by any angels and servants that he wants... Most of these events and affairs that look natural to us, If we could see the truth, we would see unseen divine hands that plays important role in them. For example when the

officers of the tyrannical king, decided to stop the ship that Khazar (pbuh) has been damaged that, because it was damaged, they left and did not even noticed that the damaged happened intentionally. Also when the righteous parents of that boy that who sent their life with faith, did their duties, did not know that if their son would survive, he would lead them to disbelief and rebellion... and when those two orphans got older and found their treasure under the wall, God know what would happen to the treasure if Khazar would not built up the wall...

When these three incident was made by Khazar (AS) in the short time while he was with Moses, Allah in his book clear up that we should imagine these kind of events and actions during his useful life in our minds. In the narratives from Prophet (pbuh) and his family, this word of Prophet can be found that he said:

"Allah has mercy on my brother Moses (PBUH) he was not patience with that man (Khazar (AS)", If he had patience, he could see amazing things that never did before" (10)

So we can imagine works of Imam Mahdi (AS) during the period of absence while according to all Muslims his position is higher than Khazr (pbuh), because according to the narrative, he is one of the top seven people of Paradise and chosen people of first and last. From the great Prophet (pbuh) has been quoted that he said:

"We are seven children of Abdul Motteleb that are masters of Paradise: I, Hamza, Ali, Jaffar, Hasan, Hussein and Mahdi" (11)

God is aware that Imam Mahdi (PBUH) and his minister Khazar and his worthy companions and their disciples who are masters in the earth from God and their participation in the small and big events of the world... and it is natural that the mystery of their absence and their works will not appear until their appearance. And our knowledge about those noble men in our current time and past is little or is limited.. and sometimes it is possible that any of us own to them in some level of our life, due to their help or in some of the great historical events.

However, you should be aware that these kind of beliefs in unseen divine and actions of Imam Mahdi (AS) and Khazr (pbuh) and righteous believers is different from the ideas and opinions of Sufis people about the pole, and righteous people. Although is similar in some aspects and some of them even try to considers these characteristics to Imam Mahdi (AS) and his followers. In the word of Kafaly in sidelines of his book Masbah and also Sfynh Albhar they talk about (pole) and says that :

"They said: The earth never get empty from pole and four people of Avtad (elders) and forty righteous and seventy nobles and three hundred and sixty decent people. The pole is Imam Mahdi (AS) and Avtad (elders) are not less then four, because the world consider like a tent that Mahdi consider its pillar and these four people like ropes of this tent and sometimes the elders are more than four, and righteous more than forty, and nobles more than seventy and decent more than three hundred and sixty persons and apparently, Khazar and Elias (AS) consider from elders and always are around the pole"

But traits of Avtad (elders): they never forget about God and do not save money more than their needs and do not make human mistakes, however the innocently is not a condition for them but it is a condition for pole.

But "Abdul" "righteous" have lower rank that Avtad (elders) and sometimes they negligent but they compensate for what they did by remembering God and they do not commit sin intentionally. But the righteous and the decent that are faithful men with justice may do some sins but they regret and ask for forgiveness and they compensate for what they did, God says:

"Those who keep themselves from evils, when the temptation of evil comes to them, at that moment

they remember God and they get vision and wisdom"

Then the narrator says, anytime one of them loses their mentioned high position, someone else from lower rank replace him and if a righteous person dies, another person from people replace him. And what he has been expressed about the Elias the Prophet (PBUH) is that he is among lives, and he is one of people that God for some reason has kept him alive, and according to some interpreters using interpretation of some verses about him and also according to many narratives from family of Prophet (pubh), he is still alive and God his life is long like Khazr and both of these two great men meet each other in the land of Arafat and other places.

References:

- (1) Bihar v. 51 p. 361.
- (2) Bihar v. 52, p. 213.
- (3) Bihar v. 52, p. 244.
- (4) Bihar v. 52, p. 157.
- (5) Bihar v. 52 p. 152.
- (6) Mafateh Janat v. 3 p. 50.
- (7) Bihar v. 52, p. 91.
- (8) Bihar v. 51, p. 250.
- (9) Bihar v. 51, p. 142.
- (10) Bihar v. 13, p. 301.
- (11) Bihar v. 51, p. 65 and p. 158 Svaq Almhrqh

However, what can we understand from the narratives is that the six-month period, ie, from exit of Sfyany and the shout in the sky to the appearance of Imam Mahdi (AS) in the month of Muharram, is full of activities and efforts of Imam (AS) and his companions and achieving some miracles by them and that will be some global events that keep people's minds and governments equally busy. But the oppressed and Muslim's nations talk about Imam Mahdi (AS) and his miracles and getting close to the time of his appearance. And this base providing is good for his appearance, but this situation at that time is also a good background for liars to claim that they are Mahdi and try to misled people.

Narratives have mentioned that twelve flags will uprise who claim of being Mahdi and they are twelve from family of Abo-Taleb that each of them uprise a flag and invite people to them and all of them are flags of misled and trying to take advantage of Muslims and other nation.

From bin-Omar and Jafey from Imam Sadeq (AS) has been quoted that Imam said:

"Avoid mentioning his name, I swear by God that your Imam will be disappear for many years, until you be clean and pure. And until they say that he died or has been destroyed or is gone to which region, the eyes of believers are tearful from his separation, and they are sad and depress and no one will be save unless God took agreement from him/her and faith been replaced in his/her heart and confirmed him with his soul. Twelve flags will wave that cannot tell the differences between them. Mofzel says: at this moment I cried, Imam told me: O Abo-Abdullah why are you crying? I said how could I not cry while you said that twelve flags will rise and we cannot tell the differences between them, so what are our duties? then Imam (AS) looked at the sun and said: O abo-Abdullah do you see this sun? I said yes,

he said: I swear to God that our up riser is brighter than this sun"(1)

It means that do not worry about making mistake about knowing Imam Mahdi (AS) from the liars, because the matter of Mahdi (AS) is brighter than the sun and with paying attention to the signs and signals before and after him, his personality can not be comparable with liars. On the other hand, the government of the base providers of Imam Mahdi (AS), ie, Yemenis and Iranians in the global events and clear up the mind of people will get the political position, therefore they need further directions from Imam (AS).

In addition, what can be understand from the narratives is that political reaction against the revolutions of people because of Imam Mahdi (AS) that will occur, is going to from his enemies, ie, the leaders of the global disbelief and Sfyany who is their leader and as the narratives say: they will focus on the situation in Iraq and Hejaz because both countries consider the center of the weakness in the region. Iraq is the center of Iranian's influence that consider to be the basis providers beside the weakness of central government in Hejaz and the political vacuum, conflict among the tribals in this country and influence of Yemenis basis providers in this country. And the important issue in Hejaz is that Muslims always care about this country and wait for Imam Mahdi (AS) appearance because the news of living Imam (AS) in Medina and also starting his movement from Mecca will spread among people, therefore, their political and military activities against Imam Mahdi (AS) will focus in Shrine in Mecca and Medina and Sfyany with his military attack to city of Medina will start arresting a large number of Bani-Hashem, hoping to arrest Imam Mahdi (AS) and as we said, he will kill many of them. And the other hand, consistent with Sfyany's battle in Iraq and Hejazi, there will be military mobility from East and West in the region of Persian Gulf and Mediterranean region due to the important strategic situations in this region and landing the Roman's forces in Ramleh and forces of Turks in Island, that been quoted in many narratives and will happen in the period or close to it.

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Government crisis in Hejaz

Shiite and Sunni sources narratives all agree that the appearance of Imam Mahdi (PBUH) in Hejaz, happens after a political vacuum due to the conflicts between bribes in Hejaz over the sovereignty. This incident occurs followed the death of king or caliph and his death is beginning of some progress in affairs and some narratives calls him "Abdullah) and some others determine his death in the day of Arrfeh. There will be some consecutive events in Hejaz that occur after the death of king to exit of Sfyany and divine shout and requesting forces from Syria from Hejaz and finally appearance of Imam Mahdi (AS). In this field, Imam Sadeq (AS) says:

"Anyone who can ensure the death of Abdullah for me, I guarantee the uprising of Imam Mahdi (AS), then he said: when Abdullah died, people do not agree on any government after him and this conflicts and disagreement will continue until the appearance of the master of this task in God willing and the long ruling will end and the ruling of several months or days will start, I asked: does this matter talk long time? he said "never"(2)

And has been narrated that the Imam said:

"When people are stopped in Arafat's land, a rider on a rapid camel comes there and announce his death and with his death there will be a relief for family of Prophet Muhammad (pbuh) and relief for affairs of all people "(3)

The meaning of rapid camel is the speed of taking the message and informing pilgrims with this good news. And another narrative states that they kill a camel rider man who brings the news to pilgrims at Arafat.

It seems that the Caliph that they will announce his death or his murder in the day of Arafah, is the same mentioned Abdullah in the previous narrative. And the meaning of this sentence "lose of long years of ruling and the starting the rule of months and days" is that after him, no ruler comes to the power who take more then one year and after several months or several days, they appoint another person, until the issue end with the appearance of Imam Mahdi (AS). Some narratives mention the reason behind his murder to the moral case and his killer is one of his staff and mention that he run away from Hejaz and then some people from the government start searching for him but before they return the disagreements and conflicts start between them over the kingdom. From Imam Baqir (PBUH) has narrated that he said:

"Cause of his death is that he marry with one of his eunuch but he kills him and they keep his death secret for forty days. Once the riders come to search for Eunuch, from the first to the last of them, who come out never will return back and thus their kingdom will extinct" (4)

The narratives that describe the conflicts over the power in Hejaz after the death or murder of this king are many. And here we just mention some examples of them.

Bznty From Imam Reza (PBUH) has narrated that he said:

"Among the signs of your relief is an event that occur between the shrine of Mecca and Medina , I asked: What is the event? He Said: tribal prejudice happens between families happen and the X, from the X family kills the chieftain of the tribal. "(5)

It means that one of the rulers or kings of Hejaz, kills fifteen persons from the family of rulers or famous leaders. From Abo-Bassir has been quoted that he said:

"I told Imam Sadeq (AS) that Abo-Jaffer (Imam Baqir(AS" says that: up riser of family of Muhammad has two absence that one of them is longer than the other. He said: Yes, this matter will not happen unless disagreement rise up among the family of X and Sfyany appears and disaster, killing and bloodshed among people occur and they get refuge to the Shrine of God and his Messenger"(6)

This narrative indicates that the main conflict happen among the family of king themselves. From commander of Believers (Imam Ali (AS" has quoted that he said:

"... there are some signs and signals for the uprising of the up riser (Imam Mahdi(AS", first surrounding the city of Kufa by fosse and ambush... waving some flags around the great mosque, in this battle both the killer and killed person are in the hell "(7)

Apparently the meaning of the great mosque is Mosque of Haram and not the mosque of Kufa and opposition of these flags fight with each other in Mecca and Hejaz and there is no right flag among them.

Ibn Hamad in his manuscript mentions over twenty narratives about the political crisis in Hejaz and conflicts among tribals over the power in the year of appearance of Imam Mahdi (AS), including a quote from Saed Bin-Mussayb that he said:

"In the month of Ramadan among Muslims a call can be heard and in the month of Shawwal relative silence and in the month of Zayqadeh friendship among tribes and in the month of Zayhajeh the money of pilgrims loots and in the month of Muharram what a Muharram" (8)

Ibn Mas'ud from the Prophet (PBUH) has narrated that the Prophet said:

" When the divine shout hear in the month of Ramadan, some chaos occur in the month of Shawwal

and tribes disagree in the month of Zyqedeḥ and in month of Zyhajjeh bloodshed occurs and then three times said: but Muharram, what a Muharram"(9)

from Abdullah bin Omar was quoted that he said:

"The people together go to Hajj and without leader move toward Arafat, and when they camp in "Mena", they attack each other like dogs and tribes fight with each other, and they do bloodshed in the way that blood flowed down the, Jamereḥ Aqebeh "(10)

It means that they get a disease similar to the dog's disease and suddenly after the Hajj ceremonies, enmity occur among them and they kill each others in such a way that blood run next to Jamereḥ Aqebeh!

Ibn Hamad in his narratives mentions that after the divine shout, the political conflict occurs in Hejaz but there are some other narratives indicate two important political issues: First: events that happen before exit of Sfyany that we already mentioned them and Second: that this conflicts has connection between disagreement among east and west, ie, the promised global war. Therefore, Ibn Abi- Yeafor has narrated that Imam Sadeq (AS) told me:

"Count with your hand: death of king X, exit of Sfyany, and killing the innocent person... until he said: all the relief is at the death of king X" (11)

Of course their might be some concerns about the time and location of these events but some of narratives which we mentioned them, indicate that death of X king and conflicts occur before exit of Sfyany, Imam Baqer (AS) said:

" Imam appears in the odd year such as, nine, one, three, five, and said.... then beni-Abass (X family) reach the power and always live in the top of the power with so much pleasure and joy until they disagree (because of conflict between them) and their government extinct. At this time East and West and even Muslims fight with each others and people due to the anxiety suffer from difficulties and pains and stay like that until the divine shout from the sky comes, then migrate"(12)

Important point in this narrative, is the relationship between the disagreement among the X Family extinction of them and also conflicts among the west and east and their dominations over the tribal people (Muslims). It seems that this global conflicts are due to the political crisis in Hejaz or related to that and meaning of Bani-Abbas that shortly before the appearance of Imam Mahdi (AS) some disagreement occur among them are X family that according to the narratives, they will be the last king family in Hejaz before the appearance of Imam Mahdi (AS).

These narratives indicate that these events that happen before appearance of Imam Mahdi (AS) in Hejaz, start with yellow-redish fire in Hejaz or East of it and will continue for several days, then the last king of this family (X) get killed and disagreement occur among the family over taking the power, this agreement later also occur among their major political forces ... an issue that caused the political crisis in the government of Hejaz and effect global conflicts between East and West... then exit of Sfyany and divine shout, then entering Sfyany's forces from Syria to Hejaz and events of Medina and then events of Mecca. There is a narrative in the Sunni's sources that consider these events, the signs of resurrection including in the Sahih-Moslem that said:

"Resurrection will not occur unless there will be fire in Hejaz that can light camel's neck in Basrah"(13) Ie, the light of this fire arrives in Syria and Basrah City. There is large number of these kind of narratives in Mostedrek Hakem v. 4, p. 442-443 that says: This fire comes from the mountain of Veraq or Habes-Sail or valley of Haseil. Habes-Sail is a region near the Medina and may mistakenly is mentioned valley of Sohil and some other narratives say that: this fire comes from the region of Eden,

in the Hazarmot and brings people toward doom place or Morocco.

As you see the narrative of Sahih-Muslim does not correctly asserted if this fire is a sign of resurrection or they will happen in certain future... In my opinion, the fire that considers the signs of resurrection and Judgment day is the fire of Eden or Hazar-Mot that comes in the Shiite and Sunni sources.

But the fire in Hejaz that according to the narrative, occurs in Medina, perhaps is only miracle news that Prophet (pbuh) that told us about and its happening is a sign of nothing. And already has been happened because narratives have been quoted a volcano that happened in the first century near Medina and took a few days.

But the fire that is signs of appearance, in the narratives, has been named Eastern Fire, and in some narratives is a fire in east of Hejaz. In the manuscript of Ibn Hamad has been quoted from bin Mdan that he said:

"When great fire from East in the month of Ramadan can be seen in the sky, so prepare and save foods and meals as much as you can because it will be the year of famine"(14)

From Imam Sadeq (AS) has been quoted that he said:

"When you see a great fire from the East shoot up in some nights, at that time there will be relief for people and this fire will be shortly before that appearance of Imam Mahdi (AS)"(15)

From Imam Baqir (PBUH) has narrated that he said:

"When you see the fire from the east such as, Hard(cloth that stained green and red) that shoot up very high three or seven days, at that time in God willing wait for relief of Muhammad (pbuh) and his family and Allah is Mighty and Wise"(16)

The fire is likely to be a divine sign or natural volcanic or big bang, as oil explosion or perhaps a divine sign of Imam Mahdi (AS) appearance. From, Imam Baqir (PBUH) has narrated that he said:

"Before the uprising of our upriser, people will be stop from their sins by the fire that appears in the sky and its red color cover the whole sky "(17)

These narratives indicate that this fire happen before or during the political crisis. And Allah knows better.

Leaving of Imam (pbuh) with anxiety and concern from Medina

According to the narratives, forces of Sfyany dominate over the city of Medina completely and for three days announce the city free for his troops. And anyone they find from Bani-Hashem, they arrest and imprison them and kill large number of them... and all of these crimes are to search for Imam Mahdi (AS). Ibn-Hamad has narrated that :

Sfyany moves toward Medina and kill people from Guraysh and with killing four hundreds of them and also from Ansar, cut the belly the pregnant women and kill the children, then kill a brother and sister named Muhammad and Fatima from Guraysh and after killing them hung them at the gate of Median's mosque"(18)

References:

(1) Bihar v. 52 p. 281.

- (2) Bihar v. 52, p. 210.
- (3) Bihar v. 52, p. 240.
- (4) Kamal al-Din Saduq p. 655.
- (5) Bihar v. 52 p. 210.
- (6) Bihar v. 52, p. 157.
- (7) Bihar v. 52, p. 273.
- (8) Manuscript of Ibn Hamad p. 52
- (9) Manuscript of Ibn Hamad p.60
- (10) Manuscript of Ibn Hamad, p. 60.
- (11) Bihar v. 52, p. 234.
- (12) Bihar v. 52, p. 235.
- (13) Sahih Moslem v-8, p. 180
- (14) Manuscript of Ibn Hamad, p. 61.
- (15) Bihar v. 52, p. 240.
- (16) Bihar v. 52, p. 230.
- (17) Bihar v. 52, p. 230.
- (18) Manuscript of Ibn Hamad p.88.

In this page also from Abo-Romman quoted that he said:

"Sfyany sends an army toward Medina to arrest anyone from family of Prophet(pbuh) and in this conflicts some men and women get killed, at this time Imam Mahdi and Mobyzez escape toward Mecca and Sfyany send group of troops to search for him, but they already get to the holy and safe shrine of God"

In Mostedrek-Hakem v. 4, p. 442 has expressed that people of Medina due to the anger and attack of Sfyany and his crimes, they leave the city. Imam Baqir (AS) in narrative of Jaber-Jaeghy says:

"Sfyany send a group to Medina and they kill a man there, then Mahdi and Masour escape from the city, then young and old people of Bani-Hashem get arrested and no one stay unless be imprisoned and then Sfyany's army start searching for these two men"(1)

And the man who get killed by the army of Sfyany is different the one that according to narratives, get killed in Medina, in this field Imam Sadeq (AS) says:

"O Zrarh! Inevitably, a young man in Medina gets killed, I asked: God bless you, does not the Sfyany's army kill him? he said: no, but the forces of X family kill him, the mentioned forces while people do not know why did they come fore, enter the city of Medina, then arrest this young man and kill him, once they kill this young man with cruelty, God does not wait on them anymore, So at this time wait for your relief "(2)

A portion of the narratives, named him ,the innocent person, who get killed in Mecca shortly before the appearance of Imam Mahdi (AS). This narrative and other narratives indicate that the weak government of Hejaz will try to search for Bani-Hashem and their followers in Hejaz and kill the young man that named ,innocent person while his only crime is that his name is Muhammad bin Hassan, and Imam Mahdi (AS) is also known to this name among people, or maybe because he is one of the righteous believer that has some kind of connection with Imam Mahdi (AS).

Then the army of Sfyany enters the Hejaz and follows the same policy but more intensive and brutal, in such a way that they arrest everyone who considers to be from Bani-Hashem or anyone likely to be related to them. They arrest and then kill a man that his name is Muhammad and his sister name is Fatima, only because his name is Muhammad and his father name is Hassan!

In this critical situation, Imam Mahdi (AS) like prophet Moses (pbuh) with fears and worries leaves the city of Medina and according to the narratives one of his companion accompany him who is name in the previous narrative is , Mansour, and in another narrative is , Monteser, and maybe the name of ,Mobiz, that was mentioned in the previous narrative really is Monteser and mistakenly was not mentioned.

Another narrative says: Imam Mahdi (AS) with the legacy of Prophet Muhammad (pbuh) while he carry a sword in his hand and wearing armor and a flag in his hand and turban of Prophet in his head, exit from Median.

I did not find the specified time of his exit from Median toward Mecca in the sources of Shiite, but should be after the divine shout in the month of Ramadan, ie, in the season of Hajj, and I remember that I read in one narrative the time of entering Sfyany's force is in month of Ramadan...

And in the long narrative of Mofazzel bin-Omar from Imam Sadeq (AS) has expressed that he said: "O Mofezzel, I swear to God, I can see that he (Imam Mahdi(AS" enters Mecca while he wear a yellow turban in his head and wears the special shoes of Prophet Muhammad (pbuh) and a walking-stick in his hand and a few skinny kids advance of him to talk them to the house of God, but nobody knows him there."(3)

The evidence of this narrative is weak, unless the wide use of searching tools and mobilization of his enemies' forces to search for him explain the reason behind his hidden life that is similar to his short absence.

It seems natural that the season of Hajj in the year of appearance, will be warm and profitable... and what the narratives say about the global disorganization and situation of the Islamic countries, crisis in Hejaz and declaring unusual situation in Hejaz due to the entering the force of Sfyany there, all of these make the Hajj season very exhausting and frightening for the rulers of Hejaz, therefore, they will bring down the number of the pilgrims and increase the number of their security forces in Mecca and Medina several times more than usual. But all of these actions, would not stop the Islamic nation from going to Mecca and they still keep their eyes to this land and wait for Imam Mahdi (AS). On that year, millions of Muslims will participate in the Hajj bravely and even their governments as well as Hejaz government put some obstacles on their ways, still too many of them come to Mecca.

And their favorite question of pilgrims from each other is, what do you know about Imam Mahdi (AS)? Of course, asking this question seems to be dangerous, so pilgrims ask it secretly and hidden from each other and inform each other's from the last news about Imam Mahdi (AS) and also about the actions of Hejaz government and Sfyany's army.

Next narrative shows the conditions of Muslims and pilgrims during this time (story of Imam's appearance) and picture and search for him. in the manuscript of Ibn Hamad has been expressed that : "Abo-Omar from Ibn-Abilahab from Abdull-Wahab bin Houssin bin Sabet from his father from Hares bin Abdullah from Ibn-Masoud has narrated that he said: when the market slumps and roads became unsafe and intrigue increases, seven of scholars from different areas that with each of them there are more than three hundred and a few persons, they ally, and without any appointment go toward Mecca and meet each others there and ask each others what is your motive to come to Mecca ? we came seek

for a man that we hope end up these intrigues and God release Constantinople by his hands, we know his name, father's name, mother's name, and his traits. These seven scholars agree on these words and start seeking for him in Mecca. Then they see him and ask him, are you him ?son of him? He said, No, I am a man from Ansar until he separate from them. They describe his traits to people who know him well, they say: he is your friend and beloved and the one you are seeking for, and he has been returned to Medina , they move toward Medina looking for him but he returns back to Mecca, they come back to Mecca looking for him, they find him in Mecca and ask him, are you X, son of X, and your mother is X, the daughter of X and also tell him that we know these traits about you and we lost you one time, but this time give us your hand to allegiance to you, he says: I am not your master, I am X, son of X, and X from Ansar, come up with me to guide you to your beloved, then he will separated from them and they keep searching for him in Medina, but on contrast he goes to Mecca, so they come to Mecca and find him next to the , Rokn, and say, our blood and sins are your responsibility, if you do not give us your hand to allegiance, because the army of Sfyany are after us and their commander is a bastard. Then Imam sits between Rokn and Maqam and gives his hand to allegiance to him and Allah put his love and excitement in people's hearts and with the group of braves and righteous continues "(4)

The evidence of this narrative is weak, like, liberation of Constantinople that was a big political and military issue for Muslims for many centuries and it was a center of threats for part of Islamic government, until Sultan Muhammad Fatah almost five hundred years ago conquered it. However, Muslims have a narrative that quoted from Prophet (pbuh). He had informed them about the liberation of Constantinople, however this narrative needs to be research and investigate, but what is concerned and is related to our issue is the narrative that indicates its freedom by Imam Mahdi (AS) like this point that was mentioned in previous narrative. In short sentence, there are two points in this narrative: First, the conquest of Constantinople happen by the Imam Mahdi (AS), it means that Imam will solve a huge problems for Muslims and as I said, Constantinople for many years was issue for Muslims and it was the capital city of their nearby enemies and revolts.

Second: meaning of Constantinople is the capital city of Rome at the time of Imam's (AS) appearance, and in some narratives called, the great city of Rome, the same city that according to the narratives, Imam Mahdi (AS) and his companions surround the city and with the call of "Allah is Great" free the city.

But this narrative, even if it is untrue , is a narrative from famous Author that was written one thousand and two hundred years ago, Ibn Hamad died at the year 227 AH and has been quoted the narrative from ,Tabaen. Therefore, this narrative visualize the view of narrators about the general political situation of Imam Mahdi (AS) year of appearance and spreading the news of his appearance among Muslims and their seeking and searching for him.

Because the theme of this narrative can be find in other narratives or this story is the logical consequences of the events that are mentioned in this narrative... and coming seven of scholars to Mecca in that situation, indicate the intensive love and attention of Muslims toward the matter of Imam's appearance in Mecca and also entering their representatives there to meet the Imam and to take allegiance to Imam from three hundred and thirteen people of believers in his own countries and providing them for sacrificing beside their Imams and all of these indicate the movement of Muslim people and their excitement to be among the companions of Imam that are same number of martyrs in the war of Badr.

But about several times keeping away from scholars that was mentioned this narrative. This sentence

This was a subject about situation of Muslims and their waiting situation about Imam Mahdi (AS)... but about Imam's actions and performances in Mecca and allegiance of his companions to him, there are some other narrative that are different from the previous narrative.

A portion of the narratives says: Among them there are fifty women, as has been quoted in Bihar c. 52,

p. 223 from Imam Sadiq (AS) . And according to one narrative, women are 13 persons who treat the wounded, and this matter shows the great and high position of women in Islam, and Imam Mahdi (AS) during his time will be achieved this goal by good treatment of women and giving a fair roles to women far away from any violence that can be seen in Islamic countries and also far away from any contempt and banality that involve women in the West.

Some narratives say that: most of Imam's companions are young people and according to some narratives, the middle age among them are a few, like salt in the passenger's luggage, as this narrative from Imam Ali (AS) that say:

"Companions of Imam Mahdi (AS) are young, and there is no middle age among them unless like the eyeliner and salt that is little in the luggage of passengers"(7)

And among those cases, there are many narratives in both Shiite and Sunni's sources that praise them and excellent commends and dignity mention about them. And also Imam Mahdi (AS) has a written that contains the number of his companions, their names, and their traits. The land beneath them is moveable and any difficult task became easy for them, they are the angry army of God and braves men. They are people who been promised by Glory Allah in Quran to dominate over Jews:

"We send upon you our extremely militant bondmen"

Or according to words of Allah in Quran, they are a nation with respite:

"And if we postpone the punishment upon them for a specified time, they will surely say, "What holds it back?" Pay heed! On the day when it comes upon them, it will not be averted from them, and the very punishment they mocked at will encompass them."(8)

They are the chosen of the nation that are beside the family of Prophet, scholars, Judges and rulers. God tied up their heart together in such a way that non of them feels no fears and terror and if someone joins them, would not get happen because increasing in the number of the people do not expand their faith, and wherever they are they can see Imam Mahdi (AS). While Imam is in his location, they talk to him and each of them has the power of three hundred men and other traits and dignities that have been mentioned about them in narratives.

According to some narratives, "Companions of Cave" also will be among companions of Imam Mahdi (AS) as well as Khazr and Elias. And other narratives indicate that some of the dead people will be alive (in god order) and become part of Imam's companions.

Narratives imply that companions of Imam Mahdi (AS) near his appearance will be three groups: one that among the Imam (AS) enter the city of Mecca or arrive Mecca before other groups, and other one who come while riding a cloud or air, and a group while they are in the night live in their houses and cities, suddenly find themselves in Mecca, Imam Baqer (AS) said:

"The master of the task has a long absence between some of these rocks, then Imam (AS) pointed to the region of Zy-Towa (that is located in the valley of Mecca and its entries) until two nights before his exit, he send his servant to meet with some of his companions, and he ask them that how many they are here? they say: forty people, he says: What would you do if you see your friend and beloved? they say: We swear to God that if he lives in mountains, we will go with him. Then he walk front of them and ask them to consult with ten people of your elders and chosen. They consult with him and then he takes them to their master and he promised them the day after to be the promised day of his appearance. "(9)

References:

- (1) Bihar v. 52 p. 147.
- (2) Bihar v. 52, p. 147.
- (3) Bsharh al-Islam, p. 267, quoting Bihar.
- (4) Manuscript of Ibn Hamad, p. 95.
- (5) Bihar v. 52 p. 332
- (6) Bihar v. 52, p. 334.
- (7) Bihar v. 52, p. 334.
- (8) hood 8.
- (9) Bihar v. 52 p. 341

Apparently the purpose of his absence in this narrative, is a short period absence, which will occur before his appearance and meaning of these companions are people other than true believers that will accompany him or will associated him and are non of those who would say that they saw Imam but people deny them. They are some of decent believes who will seek for Imam just like those seven scholars we mentioned them before.

From Imam Sadeq (AS) has quoted that he said:

"Upriser will come with forty-five men from 9 regions, from a district one man, and from another district two men, and other district three men, from a district four and from another district five men, from another region six men, and another region seven men, and from other region eight men, and from other region nine persons, until he completes the number of his companions. "(1)

It is possible that these two groups that are mentioned in previous narratives are only one group that arrive in Mecca before other companions of Imam.

It seems that those group of Imam's companions that suddenly disappear from their beds and with the power of Glory Allah in a matter of blinking of the eye, from their town and country are taken to Mecca, have a higher position then those who get there later. But those groups that come during the day with riding on the clouds and according to the narratives are known with their names and their father's names, It means that they will enter Mecca naturally and do not excite people, these people in general are best and righteous companions of Imam and it is possible that they are the true believers that are living with Imam or perform his orders around the world and they know the exact time of appearance and they will be there on time.

In this case, Imam Sadeq (AS) said:

"Companions of Imam Mahdi (AS) are protected for him, even if all the people die, God will bring Imam's companions to him and Glory Allah about them said:" Whoever among you reneges from his religion, we will appoint people who do not disbelieve on it" and also said about them : " Allah will soon bring a people who are His beloved ones and Allah is their beloved, lenient with the Muslims and stern towards disbelievers"(2)

Imam Baqir PBUH said:

".... They are group of companions who suddenly disappear in the night and are in the Mecca in the morning and some group that can be seen during the day who are moving with clouds, they are known with their names and their father's names and their family tree. I asked Imam, O God blesses you who are higher in their faith? he said: those who travel with clouds in the day"(3)

The meaning that they travel by clouds during the day is, that Mighty God brings them to Mecca

miraculously, or perhaps they travel with airplane to Mecca like any other passenger, using their passport that usually has name of the person and the name of the their fathers. But the reason that narrative says, in miraculously way, is because there was no plane at that time.

And the reason that this group are in higher rank comparing those who disappear from their beds nightly is because they are the real believers who cooperate with him and we mentioned that before, or maybe they are companions that Imam will communicate with them and orders them to do some missions, while the other group spend that night in their homes and non of them even knows that in the sight of God, they are one of special companions of Imam Mahdi (AS)! but because of their high faith, wisdom and knowledge, they obtain such an authority and Glory God chooses them and transfers them nightly to Mecca and can meet Imam Mahdi (AS).

In some narrative, while they are sleeping on the roof of their homes, suddenly they will disappear and their family would not find them and God in a moment transfers them to Mecca, this means that appearance of Imam will happen in summer or between summer and fall as we will mention later, also means that a number of this group are people from warm climate regions who can sleep on the roof of their homes.

Narratives have expressed that Glory Allah gathers them in Mecca on night before Friday and night before ninth of Muharram. Imam Sadeq (AS) in this field says:

"Glory Allah gather them on night before Friday and in the Friday morning they are all in Mosqul of Haram and allegiance to Imam and any of them will disobey him" (4)

This story is consistent with the Shiites and Sunni's sources that Almighty God in one night, set up Imam's uprising and Prophet (pbuh) said:

"Mahdi is from our family and God set up his uprising in the night"

And in another narrative:

"God set up his uprising in the night"(5)

Because gathering companions of Imam Mahdi (AS) is among Allah's goodness to fix, set up and uprising of his friend (Imam Mahdi), this narrative is also consistent with many narrative that determine the beginning of his appearance the night before Friday the ninth of Muharram or the day of Saturday the tenth of Muharram.

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Tentative movement of killing the innocent person

According to the narratives, the social conditions during the time of appearance of Imam Mahdi (as) and active and effective forces in Mecca are like:

A. Hejaz government, with all the weaknesses that they have they prepare themselves to face the possible appearance of Imam, appearance that all Muslims are waiting to occur in Mecca, therefore, they increase their activities during the Hajj season.

B. Network security of superpowers, which support government of Hejaz and forces of Sfyany or independently are watching the situation in Hejaz, especially in Mecca.

C. Sfyany's security forces, who are looking after the runaway people from the government and always watch the situation for entering their forces and also to suppress any uprising and movement of Imam Mahdi (AS) in region of Mecca.

The opposite movements against them: Yemenis have two roles in Mecca and Hejaz, especially that

their government which consider the base providers of Imam, will establish a few months before the appearance, as the Iranian companions of Imam who will be present in Mecca too. Imam also has his own companions in Hejaz and Mecca and even among the forces of Hejaz.

In such a favor and a opposed atmosphere, Imam Mahdi (AS) declares his movement from the holy sanctuary of Mecca and dominate over Mecca, of course it is natural that narrative does not give the details about this program, unless the effective and useful part that help this holy revolution, or at least does not harm it.

The most obvious event in this narrative is that Imam Mahdi (AS) in the day 23 or 24 of the Zy-Hajjeh, ie, fifteen nights before his appearance, sends a young man from his companion and his family to people of Mecca to read his manifesto, but shortly after the morning praying while he is reading Imam's message or was reading part of his message, his enemies will attack him and murder him wildly inside the holy mosque of Haram between Rokn and Maqam and this wildly martyrdom will effect the heaven and the earth.

This event consider a tentative movement that has many benefits including, showing to all Muslims the ferocity nature of Hejaz's rulers and their disbeliever forces who support them and this tragedy provide the base for uprising movement of Imam Mahdi (AS) which not take more than two weeks after this incident and because of this wildly crime, remorse and weakness get all the organization of the government of this region.

The news of this good-nature young man in Mecca can be find in both Shia and Sunni source but mostly in Shia's source that named him Ghulam (Teen) and innocent person and some other narratives have named him Muhammad bin Hassan. From Imam Ali (AS) has been narrated that he said: "Do not you want me to tell you the news about the last ruler of X family? I said: Yes commander of believers, he said: murder of innocent person in the territory of Haram (sanctuary) by group of Ghorish, I swear to God, who splits the grain and creates the souls, fifteen nights after this event, their government will destroyed, I asked: does this happen after or before this event? he said: in the month of Ramadan, the divine shout that terrifies the up person and wake up the asleep person and brings the girls out of their curtain. "(6)

Since such a meaning "a group of Quraysh" is obscure, seems to be that thee is a mistake in this sentence. In the narrative of Marfoeh (7) that has been quoted from Imam Sadeq (AS), he said: " Imam tells his companions: O my friends, people of Mecca do not want me but I will send my representative to pronounce an ultimatum to them and to raise an argument to them in the way that it should be... therefore, he send one of his companion and tells him, go to Mecca and take this message to people of this territory and tell them: O people of Mecca, I am messenger of Imam and he says that: We are the family of Prophet and center of prophetic mission, and divine caliphate and descendent of Muhammad (pbuh) and descendent of prophets. Since prophet (pbuh) died and joined the heaven until today, we have been oppressed and been abused and inalienable rights have been violated. Now,

We ask for your help and, so help us. When the young man says this words, they attack him and kill him between Rokn and Magham. He is the "innocent person". When Imam hears this news, he tells his companions, did I say that they people of Mecca do not want us? his companions do not leave him and until they uprise and comes down from the mountain of Tova while they are three hundred and thirteen people like the number of the fighters in the war of Bader and then enter in the mosque of Haram, and pray in the place of Abraham, and then rely on the black stone and pray and praise God and his Prophet (pbuh) and start talking in such a way that people never talk before"

As we said: this story is Marfoeh, and Tova is the name of mountain in Mecca and its pathway of getting to this city and what has come about the innocent person is that he is a man with strong faith, and also explains the beginning of Imam's appearance that start from entering the mosque of Haram among his companions as we will explain this now.

Ibn Hamad in his manuscript, p. 89,91,92 has quoted, about the innocent person who get killed, one in Medina and another one in Mecca including, narrative of Amar Yasser that says:

"When the innocent person get killed and then his brother get killed in Mecca, because of these crime, a divine call from the sky says: your ruler is X and he is Imam Mahdi (AS) that fills the world with justice and truth."(8)

And also in the book of Yom al-khalas from Fatvey Syoty v. 2, p. 135 from prophet (pbuh) has been narrated that he said:

"Mahdi will not exit unless the innocent person get killed, after his martyrdom, the residents of heaven and the earth get angry, then people come to Mahdi and gather around him like people gather around the bride in her wedding "

I could remember this narrative in the manuscript of Ibn Hamad but whatever I search, I could not find it .

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(O Prophet) the just (right) came and the wrong has destroyed

Narratives are slightly different about the beginning and time of his movement, but what seems to be better is that Imam (AS) first appears among his three hundred and thirteen companions and then the night of Muharram, 9th, they enter the mosque of Haram, one by one and start his holy movement after the night's time praying with sending message to people of Mecca. Then his companions on that night, dominate over the city of Mecca and sanctuary... in the day of Muharram,12th, he send their message to all people around the world with their own languages.

Then he will stay in Mecca until the miracle of sinking into the earth that will happen to the force of Sfyany. Then with his army, which is composed of one thousands of more moves to Medina.

Be aware that narratives, quote the starting of Imam's movement from Mecca with the words

"appearance, exit, and uprising" and it seems that these words have the same meaning but some narratives distinguish between appearance and exit. And named that Imam's movement in Mecca to "appearance" and his movement toward Medina to "exit" and mention that appearance of Imam (AS) in Mecca will happen with his certain companions while his exit from Mecca toward Medina occurs when the number of his companions reach the ten thousands and force of Sfyany sinks into the earth. From Abodul-Azim Al-hassany (pbuh) has quoted that he said:

"I told Imam Jawad (AS) that, I hope you will be the upriser of Muhammad's family (pbuh) that fills the earth with justice and righteousness, as it is filled with injustice and oppression. He said: O Abo-Khasem, We (family of prophet) are upriser of God's order and guider to the God's religion, but I am not that promised upriser that Allah will clean the earth from all disbelievers and deniers by him and fills the earth with justice and equity. He is the one that his birth was hidden from people and the one that is hidden from their eyes and calling his name is forbidden for them. His name is like Prophet (pbuh) and same nickname as him. He is the one that the earth moves under his feet and nothing is difficult for him.. his companions are same number of Bader's war fighters and they will gather from

the farthest parts of the world for him and this is the words of Allah that says" Wherever they are, Allah will gather them together and he can do what ever he wants" once these number of people gather around him, he will appear and once his companions reach to ten thousand in God willing, he will exit and destroys all the enemies of God until Almighty God will be pleased. In this moment Abdull-Azim said: I said: O my master, how could he found out, that God is pleased, he said: once God, put mercy in his heart. "(9)

And Aemash from Abo-Wael has quoted that he said: I heard Imam Ali (AS) looking and telling, Imam Hussein that :

"This child of me is master and leader, as the Prophet (pbuh) called him master and leader and very soon, a man from his descendant who carry my name and same characters of me will be born. When he exit, people are unaware, justice and truth are dead and oppression and abuse are obvious. Swear to God that if he does not uprise they will kill him, his uprising make residents of the earth and heaven happy and he will fill the earth with justice in the way way that was filled with injustice. "(10)

This sentence of Imam that says" if he does not exit, they kill him" indicates that the security systems of enemies will find out about him shortly before his appearance, so if he does not exit and uprise, they will kill him.

Abraham Joryre has narrated from his father that said:

"The innocent man is a young man from family of Prophet(pbuh) and his name is Muhammad son of Hessen. They kill him without doing any crime, and once he get killed, there will no more excuse in the earth and heaven. At this time upriser of Muhammad's family (pbuh) uprise among a group of people, the number of them comparing to the population, is like eye liner in the eye, people will cry for them, because they think they will be arrested but god opens the west and east of the world for them, be aware that they are true believers and that is the best of Jihad in the end of the time. "(11). This narrative proves that Imam Mahdi (AS) in the beginning will appear with a few of his companions, in such away that people will piety him and think that they will get arrested and killed soon.

From Imam Baqer (AS) has narrated quoted that he said:

"Surely upriser will land from the mountain of Tova with his three hundred and thirteen men, same number of fighters in the war of Bader, then he rely on the black stone and uprise the flag of Prophet (pbuh), Ali Ibn-Hamzeh said: I told this matter to Imam Khazem (AS), He said: It is an opened written!"(12)

References:

- (1) Bihar v. 52 p. 309.
- (2) Bihar v. 52, p. 370.
- (3) Bihar v. 52, p. 368.
- (4) Beshara al-Islam, p. 210 quoted by Tabari Alamamh reasons.
- (5) Bihar v. 52 p. 280
- (6) Bihar v. 52, p. 234.
- (7) Narrative that has one or more narrators missing in the series of narratives or end of one narratives.
- (8) Manuscript of Ibn Hamad, p. 91,
- (9) Bihar v. 51, p. 157.

(10) Bihar v. 51, p. 120.

(11) Bihar v. 52, p. 217.

(12) Bihar v. 52, p. 307

Meaning of narrative, is not that Imam (AS) with his companions will appear before entering the mosque of Haram, but it means that entering Imam (AS) and his companions to Mecca will be from the way of Ze-Tova or the beginning of his movement will be in the mosque of that region. And flag of Prophet (pbuh) according to the narrative is with Imam Mahdi (AS) that has not been opened since the war of Jemel until Imam Mahdi (AS) opens that, and according to the narratives, the heritage of Prophet (pbuh) and other Prophets will be with him too.

And meaning of the Imam's words "and opened written" that has been mentioned in the margins of this narrative is that Imam will bring out an opened letter to people and perhaps this written is the same famous treaty which is written with the dictation of Messenger (pbuh) and hand writing of Imam Ali (AS) as the source of this narrative mentions that.

From Imam Zain Abedin pbuh is narrated that he said:

"Mahdi from the mountain of Tova with three hundred and thirteen men same number of fighters in war of Bader will land until he enters the holy mosque of Haram and prays front of Abraham place and then rely on the black stone and after praising God and remembering Prophet (pbuh) and sending his peace upon him, begins to speak, in such a way that no one talked like him before, and the first one who allegiance to him are Gabriel and Michael (AS)" (1)

Of course, narratives have quoted excerpts of Imam's sermon or the first message of him to people of Mecca and his second message that will convey to Muslims around the world, such as narrative in the manuscript of Ibn Hamad from Imam Baqir (AS) that he said:

"Mahdi will appear at the time of night time praying and while he has flag of Prophet (pbuh), as well as his shirt and sword, he comes with some signs, light and good expression. After he prayed his night time praying, with his audibly and loud says: O people I will remind you to God, you are standing presence of God, he chose his Hojjet (friend) and gave rise to his messengers... and send divine books, and ordered you to not appoint any partner to him, and obey God and his messenger and keep alive whatever Quran kept alive, and kill whatever Quran killed (to leave whatever Qur'an has forbidden) and be fans of truth, virtue and guidance support the faith. Because the destruction and deterioration of the world is closed and has been declared... and I invite you to God and Prophet and performing his orders in his book, and leaving the wrong and revive his traditions. Then, among his three hundred and thirteen men as the number of companions of Bader, that are dispersed like the autumn clouds and they are braves of the day and devout in the nights. Without prior arrangement, he will appear and God will open the territory of Hejaz for Mahdi, he will release any person from Bani-Hashem in prison, then the black flags land in Kufa and send a group to allegiance to Mahdi (AS) and Imam spread his forces all around the world and destroys the oppressors and injustice from the earth and all the territories will cover by justice and righteousness through him "(2)

Interpretation of "Autumn Clouds" is because the fall clouds are scattered in the sky then attach to each other. The first time Imam Ali (AS) gave this metaphor about gathering companions of Imam Mahdi (AS) that in his Nahj al-Balagheh, sermon 166 in his "wonderful words #1). Perhaps Imam Ali (AS) took the interpretation from Prophet (pbuh) and maybe appearance of Imam Mahdi (AS) and gathering

his companions in Mecca occur in the season of fall or late summer as we already mentioned that.

It is narrated from Abo-khaled Kaboly that he said: Imam Baser (AS) said:

"Swear to God I see that Imam Mahdi (AS) while he is leaning against the Black Stone and asking Glory Allah for his rights and then he says:

O people: Everyone wants to talk and discuss with me about God, I am the most qualified one to talk about God.

O people: Everyone wants to talk and discuss with me about Adam, I am the most qualified one to talk about Adam.

O people: Everyone wants to talk and discuss with me about Noah, I am the most qualified one to about Noah.

O people: Everyone wants to talk and discuss with me about Abraham, I am the most qualified one to talk about Abraham.

O people: Everyone wants to talk and discuss with me about Moses, I am the most qualified one to talk about Moses.

O people: Everyone wants to talk and discuss with me about Jesus, I am the most qualified one to talk about Jesus.

O people: Everyone wants to talk and discuss with me about Muhammad, I am the most qualified one to talk about Muhammad.

O people: Everyone wants to discuss and talk about the book of God, I am the most knowledgeable person about the book of God, then he went to Abraham place and pray there. "(3)

In other narrative, a portion of words have been added to narratives, among them that says:

"O people, We will ask God to his help, who is going to accept our invitation, we are family of Prophet Muhammad (pbuh) and most qualified people to him.... I am remaining and successor of Adam and reservist of Noah, and descendant of Abraham and chosen of Muhammad's family.. so if someone wants to discuss and debate about traditions of Prophet with me, I am aware and informed to traditions of Prophet more than anyone. God gather his three hundred and thirteen persons of his companions without any prior notice around him... they allegiance to him between the Rokn and Magham and there is a treaty with him from Prophet (AS) that has been inherited that from his noble grandfathers.)0

According to some traditions, a man from the companions of Imam, stand up in the holy mosque of Haram and first introduce him to people and invites people to hear his speech and respond to it, then Imam (AS) will stand up and start talking.

From Imam Zain Abedin (AS) is quoted that he said:

"A man related to him gets up and will call: O people ! this person, is here base on your request, he invites you to the same matter that Prophet (pbuh) invited you, at this time people get up, and Imam gets up too and begin to speak to them: O people! I am X son of X son of Prophet (pbuh), I invite you to the same thing Prophet (pbuh) did, at this time people get up and try to kill him, but his three hundred and thirteen companions prevent that)"4)

The meaning of a man related to him: means a man from his children and the meaning of uprising means that he stand up, so people can see Imam Mahdi (AS) that people are waiting to see him and maybe means that they get up and try to go back for the fear of getting killed by the government.

But those who rush towards the Imam to kill him, they surely are agents regime in Hejaz, this narrative precisely shows the condition of people that come with great interest and pleasure calling him and looking for him and also show the fears and angers of the government at that time.

Important point is that, it seems impossible that only his special companions of Imam are enough to free the sanctuary and Mecca in, especial on that scary situation that narratives mention, for example we can mention the martyrdom of innocent person wildly, and his only crime was that he said, I am messenger of Imam Mahdi (AS) and then announced his message. Undoubtedly, Imam Mahdi with all the enviable powers that God gave him, will provide the natural conditions too, so that his speech ceremony can be achieved peacefully and completely then his companions can dominate over the holy sanctuary and Mecca and that will be accomplished with the help of hundreds or thousands his Iranians, Yemenis, Hijazis, and even Meccais companions. According to the narratives huge number of them allegiance to Imam. They consider manpower and military forces that take necessary and important actions to achieve the holy movement of Imam Mahdi(as) and to take the power in city of Mecca and with the huge support from the public for Imam, this can achieve his revolution. Also the roles of these three hundred and thirteen companions of Imam are mostly to lead and guide activities of other companions.

This speech does not mean that the appearance movement of Imam Mahdi (AS) is bloody movement, because narratives do not mention any kind of conflicts or killing in the mosque of Haram and Mecca. I heard from one of the scholars that companions of Imam Mahdi (AS) at that night, kill the Imam of Mosques of Haram, but I did not find any narrative about this matter and only thing I found was article from the author of book, Alzam Al-naseb, v.2, p. 166 quoted from one of the scholars that he said:

"On the tenth of Moharram, Imam will exit and enter the mosque of Haram while he is taking eight kids with him, then he kills the preacher of the mosque, and once the preacher gets killed, Imam will disappear from the Kaaba and in Saturday night he goes on the roof of Kaaba and calls his three hundred and thirteen companions, they gather around him from the east and west of the world and in the day of Saturday, he will invite people to allegiance to him"

First of all, this story is not a narrative, and beside that, is weak in some of its content.

Therefore, it is better to say that, Imam's movement is not a bloody movement, and due to the invisible reliefs that are available for Imams and fears of his enemies from him and because the great interest of people for him and also his smart plan to dominate over the sanctuary and power centers and sensitive positions of Mecca without any bloodshed ... and it is possible that he plans this operation to protect the dignity of the Shrine and sanctity of Mecca...

That night, Mecca, will take a comfortable breath and flag of Imam Mahdi (AS) will wave in Mecca and his light, light up every where... while enemies and international news agencies try to conceal the news of his victory and announce with delay and even if people discover that earlier, they try to introduce the movement of Imam similar to one of those radical and extreme movements that claim they are Mahdi and some of them already been destroyed in Mecca and elsewhere... and also they stimulate their agents in Mecca collect information about this movement and its leader as well as its forces and weaknesses and with transferring these information to forces of Sfiyani they can come to Mecca as soon as possible.

In the day of Ashura that according to the narrative will be on Saturday, Imam Mahdi (AS) will enter Mecca to announce his global movement and speaks with all the Muslims nations and others nations with their own language and ask for their help against disbelievers and oppressors of the world, From Imam Baqir (AS) has been narrated that he said:

"Upriser, will appear in the day of Ashura, the day that Imam Hussein(AS) was martyred "(5)

If the previous narrative had expressed his appearance on the day of Friday and after the night praying, so we can say that Imam's appearance will occur in two stages, domination of Imam over sanctuary in Mecca in the night before tenth of Muharram which consider introduction of announcing his movement globally in the day of Saturday which is day of Ashura.

And undoubtedly this is important for the world's governments and has huge reflection among Muslim nations... especially when Imam informs them about the promised miracle, by his honorable grandfather, Prophet (pbuh). The miracle that happen to the forces of Sfyany who are from Syria and come to Mecca to suppress the movement of Imam but they sink in the earth.

The narratives that talk about the time he stays in Mecca and his activities there, are little. One of them says:

"Imam stays in Mecca until the God willing "(6)

Another narrative says: Imam Mahdi (AS) put limitation on the robbers of holy Kabba. Maybe the meaning of robbers is the rulers of Hejaz before Imam... and surely another thing he does will be giving lecture to the Islamic nations and declaring his political and global standpoint.

According to the narratives, Imam (AS) will not exit from Mecca until the miracle happens and army of Sfyany sink down into the earth, but it seems that this army after uprising the movement of Imam quickly move toward Mecca to suppress his movement but before arriving to Mecca, God sink them down into the earth.

Thus, the blasphemy leaders of the West and East will show intense reaction against the movement of Imam Mahdi (AS) and his victory. They will be so angry and nerves in such a way that they cannot control themselves, as Imam Sadeq (AS) says that:

"When the flags of justice uprise, people of West and East will curse that, I asked why: because of what they see from Bani-Hashem"(7) and in one narrative "because of what they saw from his family before him"

The narrative indicates that some movement will happen before Imam with the leadership of children of Bani-Hashem and global blasphemy suffered too much difficulties from these Islamic movement and uprising.

According to the narratives, Imam Mahdi (AS) after appointing a ruler in Mecca returns to Medina with his army that consist of ten thousand or more , Imam Baqer (AS) says:

"They will allegiance to Imam Mahdi in Mecca (AS) base on the traditions of Prophet (pbuh) and Imam will appoint a ruler in Mecca then moves toward Medina, between the way, he will find out that his representative get killed, so Imam return to Mecca and only kills his killer or killers"(8)

From Imam Sadeq has quoted that he said:

" He invites people of Mecca to justice, with wisdom and good preaching and they will obey him, then he appoints a man from his family as his representative in Mecca and move toward Medina. As soon as, Imam exits Mecca, they attack his agent, so he will return back to them, they come to Imam ashamed and crying and say: O Mahdi of Muhammad's family ! repent repent (we are regret, so forgive us) at this time, Imam advise them and warns them to be keep away from crimes, then he appoints another agent from among them and move toward Medina"(9)

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References:

- (1) Bihar v. 52 p. 307.
- (2) manuscript of Ibn Hamad, p. 95.
- (3) Bihar v. 52 p. 315.
- (4) Bihar v. 52 p. 306.
- (5) Bihar v. 52 p. 285.
- (6) Bihar v. 52 p. 334.
- (7) Bihar v. 52 p. 363.
- (8) Bihar v. 52, p. 308.
- (9) Bihar v. 53 p. 11.
- (10) Nahl 45,46,47

Of course this narrative, does not mention the conflict between a movement in Mecca and Imam and in the first narrative that says: he kills the killer of him, means that he kills those who killed his representative in Mecca.

Imam Mahdi (AS) in his way to Median, passes from the place that Sfyany's forces sank down in it, such as this narrative that has been quoted from Imam Baqer (AS) in the ,interpretation book of Ayashy, that he said:

"When a man from family of Muhammad (pbuh) while his three hundred and thirteen companions are accompanying him. He carry flag of Prophet (pbuh) and move to Medina until he get to the region "reach a region" and Imam says: Hear is the location that force of Sfyany sank down into the earth with the order from God : " So do they who conspire evils, not fear that Allah may bury them in the earth, or that the punishment may come to them from a place they do not know? Or that He may seize them while they move here and there, for they cannot escape? Or that He may seize them whilst constantly ruining them? "(10)

liberalization Of Holy Medina and Hejazi

According to some narratives, Imam Mahdi (AS) unlike of Mecca, he will involve in several battles in holy Medina. Form Imam Baqir (AS) has been quoted in a long narrative that he said:

"Then he enter Medina, Quraysh will be hidden from them, this is the words of Imam Ali (AS) about them: I swear to God, that Quraysh wish that I could be with them even as short as the time of killing female camel instead of all their wealth and what ever sun shines on it, then Imam will do something and an event will happen, once this event happens, Quraysh says: take up to this rebel, swear to God that if he was from Muhammad, Ali, and Fatima, he would not do this act, then Allah submit, Quraysh to Imam Mahdi (AS) and Imam will kill the killers among them and captures the rest. Then he moves to Shaghareh (1) and land there, he will be noticed that his representative get killed, so he came back to them and kills them in such a way that never happened to them before... then he goes and invites people toward Quran and traditions of Prophet..."(2)

This narrative shows two battles in Medina, first after the incident happens by Imam Mahdi (AS) and Qurash and others blame and condemned him and that incident seems to be the destroying the mosque

and pure grave of Prophet (pbuh) and rebuilding it, as some narratives indicate that. So, the enemies of Imam take this even as an excuse to stimulate people against Imam (AS) and fighting with him. So Imam fight them back too and according to another narrative, he kills hundred of them, at this time people of Quraish, ie, relatives of Quraish tribes wish that Imam Ali (AS) was present, although as little time as killing female camel, to save them from Imam mahdi revenge, because policy of Imam Ali (AS) was patient and forgiving.

But the second battle, after ending to the opposition movement and appointing ruler in Medina and going toward Iraq or Iran and landing in the region of Shakreh or Shakarat which is probably the camp of Imam's army. So for the second time Imam (AS) return to Medina after they kill his representative there and kill more than the number of slaughter of Amavy army, in the famous event of Horren and again bring the city of Medina under his sovereignty. According to the historical resources, the number of killed in Horreh was a more then seven hundred martyr. And because the revolution and revolt of Horreh people was against army of Yezid son of Muawyyeh after the movement of Imam Hussein. So this revolution was a right and legitimate against the rebellion of people of Medina against Imam Mahdi (AS), and the similarity between the action of Imam's army with people of Medina and action of Yezid's army with people of Horreh is only the number of dead.

Author of book "Yom Al-khalas" in p. 265 brings portion of previous narrative in interpretation of Ayashe and says that: When Imam Mahdi (AS) enters the city of Medina, a war will occur... as you can see this narrative mentions two wars after entering Imam to Medina. Narratives of Book of Yom al-Khalas need some attentions and evaluation, because the author of them allow himself to break down the narrative to the pieces and attach some parts to some other parts and then combined them together and connect them to the source that mention part of narrative or similar to that!

Perhaps when Imam Mahdi (AS) enters his army to Medina to face the remaining members of the government or force of Sfyany, some kind of resistance will form or maybe a battle among them and then Imam will overcome them.

But I did not find a narrative that indicates this meaning, but I found a narrative that indicate the happiness and satisfaction of people in this city and refuse to resist against Imam, as the book of Kufe quotes a long narrative from Imam Sadeq (AS) that he said:

"On that day everyone of Ali's children will escape to Mecca to join the master of this day (Imam Mahdi) and master of this day goes to Iraq, and send an army to Medina, so people of his city can live safe and people come back to Medina again"(3)

What proves this narrative is that people of Medina watch the military expedition of Sfyany and miracle of sinking his army down into the earth as well as weaknesses and maybe failure of Hejaz government after the incident of sinking Sfyany's army and public support of Imam Mahdi (AS) by people.. in addition, the feeling of people of Medina that they consider Imam one of them.

As you can see this narrative indicate that at that period, Imam does not personally comes to Medina, but he will send an army and this is more likely to be true statement .

As the opposition movement that lead to killing the appointed ruler by Imam in Medina, perhaps happen shortly after his domination over Medina and Hejaz. But the incident of rebuilding the holy shrines of Prophet (pbuh) and renewing the building of Kaaba and mosque of Haram, is better to say that will happen after the eight months period and after several battles that Imam will free several countries one after one during those battles. And it is possible that happen after the liberation of Quds and after entering all the Islamic countries under the sovereignty of Imam Mahdi (AS).

Anyway, narratives, show that God will release Hejaz by Imam Mahdi (AS), after destroying the remaining members of weak government of Hejaz and retreating the remaining troops of Sfyany's army... and maybe the liberation of Hejaz and allegiance of people to Imam happen after his domination over Mecca and after the miracle of sinking Sfyany's army into the earth.

He will place the land of Hejaz under his sovereignty, territory and government as well as Yemen, Hejaz, Iran and Iraq (even with some opposition groups inside) and perhaps south Yemen. And perhaps that will happen during the revolution of Yemenis companions of Imam. Also the small countries of Persian Gulf after his domination over Hejaz and with the help of people and resistance of Imam's Iranian and Yemeni companions will come under his kingdom.

It is natural that establishing this vast and extent government with the leadership of Imam Mahdi (AS) will have a intense reaction in the East and West. Because domination of Imam's government over the strait of Bab Al-mandob and strait of Hormuz and Persian gulf, consider to be a strategic and economic danger and most important, risk of spreading Islamic culture and civilization in the West, East and Jewish that threat their existence. A narrative from Imam Sadeq (AS) indicates that East and West, will curse the flag of Imam Mahdi (AS), ie, curse his revolution and government and perhaps after losing their domination over many regions, they will send their military war-ships to Persian Gulf and nearby seas and nothing left for them unless threatening by their naval forces and air forces and they will start the war of Basra and white mountains as we will mention that later.

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Imam Mahdi (AS) in Iran and Iraq

Narratives about the movement of Imam Mahdi (AS) from Hejaz are different. The narratives in Shiite's sources in general say: Imam (AS) directly goes to Iraq and some of them say: from Mecca directly goes to that country, This matter proves the narrative from Roaeh Al-Kafe that we already mentioned, that Imam (AS) send an army to Medina... but the narratives in Sunni's sources say that Imam goes from Mecca to Sham and then to Quds, and some other narratives imply that Imam (AS) first enters Iraq and then to Sham and Quds. And only one or two narratives in the manuscripts of Ibn Hamad that say: Imam (AS) first goes to south of Iran to take allegiance from Iranians and their Khorasani leader and his chief commander of his army, Shueyb bin Saleh and then among Iranians in the region of Basrah to fight Sfyany's army and then enters Iraq. In general, narratives indicate that Imam starts his appearance movement from city of Mecca and his goals is Quds and in between, he spend some times to set up his new government, particularly the situation in Iraq and mobilizing his army toward Al-Quds...

It is obvious that the narratives of Prophet (pbuh), Imams (as) and the companions and followers, do not mention all the activities and actions of Imam but try to express the main events that would not harm Imam's plan but at the same time keep the hope alive in the hearts of Muslims and with some divine miracle try to strengthen the faith of Muslims at the time of appearance. This matter help Imam to win and perhaps during this time, Imam and due to the best interest, will has his movements and activities between, Hejaz, Iran, and Iraq and he will not personally participate in his force's battles unless it is necessary.

In the part related to the Iran, we chose a narratives that prefer Imam's coming to south of Iran, including the narratives in the sources of Shiite and Sunni that mention the war of Basrah after

liberation of Hejaz by Imam which consider a great and decisive battle. And also the major part of Imam's army at least in that region are Iranians, therefore Imam's coming to Iran for preparation in the war of Basrah and Persian Gulf would be natural. Ibn Hamad in his manuscript from Valid bin Muslim and Rashid bin Saed from Abo-roman from Imam Ali (PBUH) has narrated that he said:

"when Sfyany's horsemen went towards Kufa, he send a group of people to ask for people of Khorasan while people of Khorasan exit to seek for Imam Mahdi (AS), then Hashemi with black flags while Shueyb bin Saleh moving front of them, he will meet Imam Mahdi (AS) and also Imam will fight with the companions of Sfyany in the gate of Estakhar and a huge battle occur between them. At this point, the black flags appear and horsemen of Sfyany will run away" and in the midst of these events, people wish to meet Imam Mahdi (AS) and seek for him".

Also from Saed Abo-Osman from Jaber, from Imam Baqer (AS) has quoted that he said:

"Sfyany after entering city of Kufa and Baghdad, he spreads his army all around the world but at this sensitive time, they get terrified from the region of Transoxania and people of Khorasan because they attack from the East to destroy them. Once the Sfyany hears this news, he sends a huge army with under the command of a man from Bani-Omeyeh toward Estakhar and then in the region in ghomas and Doulat Ray and border of Zare, conflicts occur between them, at this time, Sfyany order to kill people of Kufa and Medina but at this time companions of black flags while a young man from Bani-Hashem with a flag in his right hand is front of them come. God makes every thing easy on him and in the border of Khorasan a conflict happen for him and Hashemi in his way toward Ray, call for a man from Bani-Tamim who is one of the follower and named Shueyb bin Saleh and send him toward Estakhar to face Sfyany. He and Hashemi in the Bayza-Estakhar meet each other, then a great war occurs between them and Sfyany in such a way that blood covers the legs of horses. At this time many forces from the region of Sistan under command of a man from Bani-Oday arrive there, and thus God help and support his companions and forces and after two other conflicts in the region of Ray, there will be conflict in the region of Maayyn too, and the battle of Salemieh in Agherkona occur that whoever survive will inform others from that. And then a grate killing in Bukel and a war in the territory of Nasbin will occur. The group of people exit from their villages, they are generally groups of people from Basrah and Kufe, to release the prisoners of Kufa from him."

However, the documents of these two narratives are weak and there are some confusions among their content and on the other hand, events and wars that are mentioned in the second narrative can not be find unless in the weak narratives, but still, the war of basrah has been mentioned in the Iraq's events. As well as narratives about intense reaction of West and East against the victory of Imam's revolution. There are some narratives that confirm, the troops in the battle of Basrah against Imam Mahdi (AS) and his companions, are mostly from West and followers of Bible and perhaps the forces of Sfyany according to the narrative of Ibn-Hamad also face the forces of West.

Imam Ali (AS) in his long sermon about Basra says:

"The number of people of Basra will be same number as martyrs in Ableh that carry Bible in their necks." (4)

If this narrative is correct and the purpose is the war of Basrah and Persian Gulf, as the narrative of Ibn-Hamad expressed in the movement of appearance, this consider a great reason and proof for that. In such a way that later it will be cleared for people that the balance of power will be in favor of Imam Mahdi (AS) and according to the narrative of Ibn-Hamad "at that time people, ask for Imam Mahdi and look for him "

According to a narrative that I could not find its original source, Imam Mahdi (AS) enters in Iraq with seven bright carriers. Imam Baqir (AS) in the interpretation of this noble verse of Quran "O the groups of jinns and men, if you can cross the boundaries of the heavens and the earth, then cross them; wherever you may go, His is the kingdom!" said:

"Imam Mahdi (AS) in the of day earth shaking with seven bright carriers, in the way that no one notice that Imam is in which of them, until he land in the city of Kufa"(5)

This event might be a divine dignity about Imam Mahdi (AS) or maybe it means that Imam (AS) will enter by a squadron of aircrafts or something like that that narratives have interpreted that to bright carriers, anyway this expression can help to interpret this noble verse.

There are many narratives that talk about Imam's performance and actions in Iraq, which we already mentioned in the section about Iraq, and we bring the rest briefly in here. Including many narratives about clearing up the internal situation in Iraq and killing the rebellious groups by Imam (AS).

As well as entering Imam to Kufa, Najaf, and Karbala and choosing Kufa as his capital city and his base and building a global mosque near Kufa that according to narratives has one thousand doors, From Imam Sadeq (AS) has been quoted that he said:

"When our upriser will uprise, the earth will be bright with divine light n such a way that people do not need the sun anymore, and age of men during is government will be long enough that he can have one thousand boys with no girls, he builds a mosque in Najaf that has one thousand doors, and homes of Kufa will connected to the river of Karbala and Hireh, in the way that a person who rider a quick horse and want to go to Friday praying, he can not succeed" (6)

And also Imam Sadiq (PBUH) says:

"When the second Friday comes, people say, O son of Prophet of God, Friday praying behind you is the same as praying behind the Prophet of God (pbuh), and this mosque is small for us, so Imam draw a map of new mosque that has one thousand doors and enough people can place in "(7)

Maybe mentioning the number of thousand indicate that how large this mosque will be, because to place Muslims around the world in this mosque for Friday praying lead by Imam Mahdi (AS) need a huge area, as well as airports and terminals, and will be in the area between Kufa and Karbala which will be approximately eighty kilometers.

Other activities of Imam according to the narratives, will be giving more attention to Karbala as a worldwide base and also to honor his noble grandfather, master of martyrs, Imam Hussein son of Imam Ali (AS). From Imam Sadeq (AS) has narrated that he said:

"God will appoint, Karbala the trench and base and place that angels and believers come and go, and bring it up to the highest rank and authority"(8)

And another is miracle that occur in Najaf by Imam (AS), when he wears his grandfather's armor and rides his special horse, and light up the world from his light in such a way that people can see him, wherever they live while Imam is in his place, from Imam Sadeq (AS) has been quoted that he said:

"Look like I can see the upriser in Najaf while he is wearing armor of Prophet (pbuh) and the armor is tie on him, so it move the armor and make it loose, then wears the armor with a cloth of milkweed, then se sit on his horse, while there is light through his eyes, then he moves and his light, will light up all the territory he passes from, and this is a sign for them, then he uprise the flag of Prophet (pbuh) and once he wave the flags, the west and east of the world will light up"(9)

In this field from Imam Ali (AS) has been quoted that he said;

Look like I can see him while he is riding on the horse with white legs and bright forehead, he passes

from valley of Al-Salam toward the river of Sahleh and his praying is " "·« ··Â «·« ··Â Õfi« Õfi«° ·«
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And some narratives say: that Imam (AS) will send an army to the Constantinople and mountains of Deylam and China, and group of narratives express that Imam (AS) performs some fundamental works in Iraq, such as, set up his new government there and generate safety and security in the eastern borders of Iraq with Russia and China. Then starts to mobilize his political and military forces for the great battle of Quds's liberation.

References:

- (1) is a region in Hejaz from the side of Iran and Iraq.
- (2) Bihar v. 52 p. 342 from interpretation of Ayashi.
- (3) Kafi v. 8, p. 224.
- (4) Description Nahj al-Blagheh from Ibn -Maysem.
- (5) Yom Al-Khalas , p. 267 without source.
- (6) Bihar, v. 52, p. 330.
- (7) Bihar, v. 52, p. 331.
- (8) Bihar, v. 53, p. 12.
- (9) Bihar v. , 52, p. 391

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Advance towards Al-Quds

According to some narratives, Imam Mahdi (AS) sends an army to Antioch to fight with Romans and among them there are some of his companions. Then he brings out the holy Box from the cave of Antioch, that has the original version of Bible and Torah (1). Of course the book of "Yom Al-Khalas" relates that to (Bihar p. 284 and Montakhab Al-Asar) which I could not find them in these two sources... and it seems that appearance of these two miracles is a reason to stop the Western forces that are ready to fight in the beach of Antioch from participating in the battle of releasing Al-Quds. Narratives have mentioned that these forces after the divine shout in the month of Ramadan, will land on that region, and Allah will appears the companions of Cave to be a miracle for them. From Imam Ali (AS) has quoted that he said;
"Romans move towards the beach, near the "Companions Cave" then uprising those young men with their dog, two of them that named Yemelkha and Khamleha submit to the orders of Imam "(2)
Perhaps the recent statement means that Yemelkha and Khamleha come to Imam (AS) and allegiance to him or give him the heritages that are with Companions of Cave.
Therefore, divine reliefs, lead the Westerns into doubt from entering the war against Imam (AS) and to support Jews and Sfyany. The first miracle is appearance of , "Companions of Cave", and the second miracle is to bringing out the holy box and some versions of Bible and Torah from the cave of Antioch

and using them by companions of Imam to argue. Therefore, it seems that there will be a conflicts between them and Imam Mahdi (AS) I Antioch, and landing their troops in Turkey's beach and not insider Turkey itself, imply that Turkey will be out of their control, because this country will be free by uprising and revolution of people or by forces of Imam Mahdi (AS), but Romans (Western) forces will land in Rameleh, the beach of Palestine and they are the same troops that are named insurgents in some narratives and it seems that they you support Jews and help Sfyany in the battle of Al-Quds.

According to some narratives, Imam Mahdi (AS) send his army Sham to enter the battle of Al-Quds and it is possible that Imam does not participated directly in the battle of Al-Quds but after defeating his enemies, enter the Quds, but most of narratives indicate that he move with his forces and camps in "Marj Azra" near Damascus. Imam Baqir (PBUH) said:

"Then he (ie Imam Mahdi) (as) comes to Kufa and stay there any length of the time he wants until he appear and with his companions come to Marj of Azra while many people join him, at this time Sfyany is in region of Ramleh. Until the day of resurrection, they meet each others, some of the followers of family of Muhammad (pbuh) are in the Synays's army and some of Sfyany's followers are in the army of followers of Prophet's family, so they come out and join their own flag and army, so that day is the day of exchange. Imam Ali (AS) said: that day, Sfyany and whoever with him will get killed and not even one of them remains to inform others and at that day, the hopeless and loser is the one who does not take booty from army of Sfyany". (3)

This narrative implies a few things, such as: the general situation of people that support Imam Mahdi(AS), because when Imam's forces enter the territory of Syria, they will camp, thirty kilometers near Damascus without any resistance... to end, we already mentioned that in the section of Sfyany's movement.

Because of the political situation in the region, and before the battle of Al-Quds, according to the narratives, Westerns are terrified and scared to face Imam Mahdi (AS) due to amazing victories of Imam and his companions in Yemen, Iraq, and Hejaz, and perhaps his victory in the region of Persian Gulf because of the people support and uprising of Muslim nations on that region and for sure some divine signs that occur before Imam's appearance or simultaneously with it. These events will have their own effects on the Western nations that will add even more confusion among their governments, and they will not do any thing before sending their troops to beach of Antioch, Rameleh, and Palestine, or Egypt, their plan in this battle is supporting their Jews allies and Sfyany.

But the Jewish condition is more scarier and more agitated, because the conclusion connect to their existence and survival, therefore, they prefer to not involve directly in the conflict with Imam Mahdi (AS), but instead throw the Arabic line of defense led by Sfyany...

and this is a general assumption and principle among the tyrants and reveler nations that always seeking for some other nations or military powers to fight for them and they stay behind them, back in the second or third line, as today we can see that clearly this meaning among Western world and Jews.

But the public situation in general is toward supporting Imam (AS) in such as way that if the Western powers and Jews do not support Sfyany and his forces, people easy can overthrow Sfyany and join the Sham territory to the kingdom of Imam (AS). And it is possible that with retreating the Sfyany from Damascus and joining the Westerns forces in Remleh of Palestine, his forces also retreat in front of Imam's forces and territory of Sham will be nothing but a border line with Israel with a political and military vacuum.

Ibn Hamad, in the manuscript of his book brings twenty narratives about "exiting Mahdi (AS) from

Mecca toward Jerusalem" which some of them can be find in our sources too. Including Ibn-Wazir Kafeky from Imam Ali (AS) that says:

"He exits with minimum number of twelve thousand and fifteen thousand persons in maximum, fears and horror get his enemies in advance. Once he (Imam) face any of his enemy, he kill them with the order of Allah, his slogan is kill, kill and in the way of God, he does not care about being blamed. At this time seven armies from the Sham territory attack them and Imam (AS) will defeat them all and captures all of them and their affections and blessings "Ghaseh" and "Bezareh" return to Muslims and after their departure, no event occur except, exit of Dajjal, I asked what is "Ghaseh" and "Bezareh"? he said: when Imam take that power, people can say whatever they want with no fears."(4)

Also the same narrative says:

"Mahdi lands in Jerusalem, they bring him all the treasures, then Arabs, non-Arabs, wars makers, Romans (Westerns) and others obey him."

And elsewhere in this narrative says:

"Bring my cousin to me to talk to him, so he comes to Imam and then he submit and give up the power to him and allegiance with him! once Sfyany goes back to his companions and his tribe (Kalb), regret and feel sorry therefore he return back to Imam and ask for terminating the treaty, Imam also terminates his allegiance, then a war occur between Imam and Sfyany's forces and seven other groups, each group wants to get the power, but Imam(AS) defeat all of them."(5)

And also at the same source comes;

"Sfyany return his allegiance to Imam (as), so Imam cancel that, then he mobilize his army to fight but Imam (AS) defeats him and God also defeats the Romans (Westerns) by his honorable hands too"

"The damn Sfyany is Imam's cousin, because Ameyeh and Hashem as it is famous, were two brothers, if this narrative is correct, so Imam (AS) with this wise and nice policy wants to prevent him from this misleading as much as possible or gives him an ultimatum. However, very some Sfyany regret from his decision that he made due to the Imam's personality, but his relatives from Bani-Kalb and leaders his seven forces that in fact Sfyany leads them, as well as his Jews and western masters prevent him from doing that.

In the book of Malahem and Feten from Imam Ali (AS) about the description of this battle, has narrated that he said:

"Allah gets anger at Sfyany, and because of that servants (people) also get anger at him too. Birds with their wings, mountains with their rocks, and angles with their sounds will harm them and in less than an hour, God destroys all of Sfyany's companions, and except him (Sfyany) no enemy will not remain in the earth, then Imam Mahdi (AS) arrest him and under a tree that its branches facing the lake of Tabaryeh, kill him "

In the narrative of Elzam Al-Naseb v. 2, p. 104 has narrated that :

"One of the Imam's commander named (Seyah) arrest Sfyany and at the night time praying brings him to Imam Mahdi (A)S, Imam will consult his companions about him, and they prefer his death, then they will cut his head like a sheep under a tree. "(6)

Beside what was mentioned in the previous narrative, some other narratives consider this battle one of divine relief for Muslims.

" At that day, a call from the sky can be heard, and the shouter will shout, that the friends of God friends are companions of that person (Imam Mahdi) and defeat and unfortunates belong to companions of Sfyany, so all of they get killed in such a way that no one remains from them, unless the

escaped and homeless person"(7)

Apparently, the meaning of the narrative that talk about the war of Muslims with Jew which occur at the end of the time, is this war, due to the similarities among their themes and meanings as well as interpretation this verse in some narratives "We send upon you our extremely militant bondmen" that have been interpreted to Imam Mahdi (AS) and his companions and we already mentioned that in the section of Iran.

The most famous narrative in the Sunni sources is the narrative of Moslem and Ahamd Tarmazy that they have been narrated from Prophet (pbuh): "Resurrection does not happen unless, a war occur between Muslims and Jews in such away that Muslims kill them all, and in such away that if a Jewish person hide behind the rock or three, that rock or thee will talk and say: O Muslims, this is a Jewish person, hiding behind me, so destroy him/her"(8)

The same narrative was quoted from Muslem and Tarmazy in the book of Feten and Bokhary in the book of Manaqeb, p. 25 from Prophet (pbuh) that he said:

story for granted and finding the book and steam Trampy book Manageable p. 25 of the Prophet (PBUH) has quoted that said:

"The Jews have a fight with you, but you will dominate over them."

Also in the content of narrative about Imam Mahdi (AS) that has been narrated from Sunni and Shiite sources, there are many narratives about the extraction of the holy box and portion of divine Torah and argument of Imam's companions with the Jews by Torah and all of these events will happen after the victory of Imam Mahdi (AS) over them and entering Imam to Quds...

I could not find in the narratives, the number of the troops participating in this fight, from both Muslims along with Mahdi (AS) or forces of Sfyany, Jews, and Westerns. Of course in some narrative the number of Sfyany's troops that will land near the lake of Tbryah are one hundred and seventy thousand persons... but there are some indications that shows both sides troops should not be large number, including the narrative from Imam Baqer (AS) that says:

"Too many people will join him "

According to most other narratives, the area of the war will be from lake of Tabrya to Ques and in some narrative, Marja, Ekka, Soor, and Damascus will be part of this conflict too.

According to some narratives, the number of Imam's troops estimated to tens of thousands of people and this is the army that Imam sends to Mecca. But some narrators have mistaken between this army and the once that Imam (AS) sends to Quds from Iraq, while the commander of this army is Shueyb bin Saleh, the commander of Iranian forces and their number exceeds one million soldiers, because this army consisted of Iranian, Yemenis, Iraqis and others from all around the Islamic countries, as well as some from territory of Sham and perhaps other regions.

In addition, Ibn Hamad added the narratives that mentions the number of tens of thousands in p. 95 and afterward, and consider them part of forces of Imam Mahdi (AS) that move toward Quds, but in the page 106 of his manuscript says: the number of the Imam's Guards at the time of entering Quds are more than twelve thousand people.

"A man from Bani-Hashem enters Jerusalem, whose guards are twelve thousand persons"

And in the second narrative in page 107, he says:

"The number of his guards is thirty-six thousand, and twelve thousand in the way to Jerusalem. "

And this indicates the large number of his forces, as Ibn Hamad in p. 110 in the same narrative, about building The Quds says:

"O Caliph from Bani Hashem comes down that fills the earth with justice and rebuild the building of the Jerusalem in such away the never been built"

And it is totally natural that the amazing and decisive victory of Imam (AS) and entering to holy Quds, all of these events would be like a thunder against Westerns and because of the their Jewish allies failure and their life destruction, they get angry, and according to their political situations, we think that they will attack Imam (AS) and his forces from the sea and air, and also they might use their hazardous chemical weapons and some atomic bombs.

But according to the narratives, there are some reassuring points, and perhaps the most important one is the landing of Jesus (AS) in Al-Quds and also the fears and worries of Westerns to face Imam Mahdi A(S), as well as some divine helps that Imam (AS) will have and he will use part of them in his uprising movement and this needs specific section to analyzing them, however, using them look not enough to face western nations but we have to say that Imam (AS) also has advance weapons that are equal to Western weapons or even better.

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Landing Jesus Christ (PBUH) from heaven

Muslims agree about landing Jesus Christ ,the spirit of God, from the heaven to the earth and apocalypse, and most of the commentators interpret this verse "There is not one of the People given the Book(s), who will not believe in him (Eisa) before his death; and on the Day of Resurrection he will be a witness against them" (9) to this meaning. And author of the book Majme Al-bayan has narrated this interpretation from Ibn-Abbs, Abo-Malek, Ghetadeh, Ibn-Ziya and Balkhy and says that Tabary also bring the same meaning and Majely brings the same interpretation in Bihar from Imam Baqer (as) and says:

"Before the resurrection he (Jesus) land down to the world, and none of the Jewish or Christian people stay unless submit to him and he will pray behind Imam Mahdi (AS)"

The narrative about landing Jesus in the Shiite and Sunni's sources is many, including a famous narrative from Prophet (pbuh) that he said:

"How you will be when Jesus son of Mary land down among you and your leader be from you own"(10)

References:

- (1) manuscript of Ibn Hamad, p. 98.
- (2) Bihar v. 52, p. 275.
- (3) Bihar, v. 52, p. 224.
- (4) Manuscript of Ibn Hamad, p. 96.
- (5) Manuscript of Ibn Hamad, p. 97.
- (6) Mlahm and Feten p. 123.
- (7) Manuscript of Ibn Hamad p. 97.
- (8) Taj Jamea Al-osol v. 5 p. 356 and source of Ahmed c. 2, p. 417.
- (9) Nisa 159
- (10) Bihar, v. 52, p. 383.

Bokahry and others also talk about "landing of Jesus" too.(1)

And Ibn Hamad in his manuscript from, p. 159 to 162 also quotes around thirty narratives entitled to "landing Jesus son of Mary and his manners" and also "The lifetime of Jesus after landing", among these narrative in Sahah and Bihar from Prophet (pbuh) has been quoted that he said:

"I wear to the God they my soul is in his hands, Jesus son of Mary will land among you to as a righteous Judge and righteous leader, he breaks the cross and kill the pigs, and tax you and gives lots of money in the way that on one will accept anymore "(2)

And also in the narrative says:

" Prophets are brothers, for some reasons, their faiths are the same but their mothers are different, the right one for me is Jesus, because there is no prophet between me and him, he will land among you, so know him, he is a square-shouldered man with large body, and white and red cheeks, he kills the pigs and breaks the cross, and put tax, and does not accept any religion other than Islam, and his invitation has one way and that is the way of God"

In some number of narratives from Ibn Hamad, landing place of Jesus (pbuh) is Al-Quds, and in some others the white bridge in the gate of Damascus, and some others, close to the minaret at the eastern gate of Damascus, and according to portion of narratives, in the Gate of Lad in Palestine. Of course as is known, first he land in Quds and then goes to Sham and other places.

In some narratives, he will pray behind Imam Mahdi (as) and pilgrimages each year and Muslims beside Jesus will fight Jews, Romans, and Dajjal. That noble man will lives about forty years and then God takes his life and Muslims will bury his holy body.

A narrative from Imams (AS) says that Imam Mahdi (AS) performs his funeral openly and in public, so that Christians can not repeat the same words again and wraps his body with the cloth that his mother Mary (pbuh) made, then he will buries him next to his mother's grave in Quds.

About landing Jesus Christ (AS), and according to the words of God in Quran that says: "There is not one of the People given the Book(s), who will not believe in him (Jesus" I think, there is strong possibility that all the Christian and Jew nations will believe on him, and the main philosophy of his ascension into the sky and his long life is that God wants him to play this important role in this critical phase of history that is Imam Mahdi (AS) appearance and Christians are the most largest power in the world and this could be a big problem to show the real Islam to all the nations around the world and establishing his divine government and civilization in the world.

Thus, it is likely that people will show their happiness with some kind of protests around the Christians world, because landing Jesus (pbuh) for them and appearance of Imam Mahdi (AS) for Muslims consider to be a divine gift and it is natural that Jesus (AS) will meet their countries, and God will give him some signs and miracles to guild Christians gradually toward Islam. And the first political benefit of this landing will be decreasing in the level of enmity toward Islam and Muslims by the Western governments and according to narratives, there will be peace and ceasefire agreement between them and Imam Mahdi (AS).

And according to the narratives, praying Jesus (AS) behind Imam Mahdi (AS) is the result of breaking this treaty and ceasefire by the Westerns and their wars with their huge army in the region. So by this praying behind Imam Mahdi (AS), Jesus (A)S confirms his support to Muslims.

But breaking the cross and killing the pigs, is possible that happen after the Westerns failure in war with

Imam Mahdi (AS)... And it is good to consider the public movement of people in the west who are pro-Jesus that has bid effect in the western governments before and after their great war with Imam Mahdi (AS).

But the appearance of Dajjal, according to the related narratives, perhaps in my opinion is the movement that happens not long after the global government of Imam Mahdi (AS) and the amazing progress in science and welfare among nations.

And exiting Dajjal is a movement that is made by Jewish and it is weird, like the movement of (hippies) that is result of drinking pleasure and funs. But the movement of Dajjal is more advanced and developed and had political and ideological dimensions in such a manner that Dajjal will use all kind of advertising tools and knowledge and Jews who are his main supporters will follow him and with deceiving young girls and boys brainwash them. In short, Dajjal's sedition and chaos will be so difficult and unpleasant on Muslims.

About the narrative that says, Jesus (AS) kills Dajjal (Antichrist) will should carefully analyze this matter, because this is Christians believe that is in their Bible, but according to the Muslims, the leader of the global government is Imam Mahdi (AS) and Jesus (AS) will be his assistance and helper and according to the narratives of imam (AS), Muslims with the leadership of Imam Mahdi (AS) will kill the Dajjal.

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Ceasefire and peace agreement between the Imam (AS) and western

Narratives related to this peace are many and imply that this peace and non-aggression and peaceful agreement will be based on a treaty and it seems that the purpose of Imam (AS) from this treaty is creating the base and opportunities for Jesus (AS) to guild Western nations and also to transform their faiths and political views in the normal procedure. And to reveal the deviation of the Western governments and civilization. By considering the narratives related to this contract, we will see that there are many similarities between this peace treaty and the peace treaty of Hodaybeh that was made between Prophet (pbuh) and Quraysh. On that treaty, both sides agreed to truce for then years and Allah called that the "Manifest victory", But the Quraysh tyrannical rulers broke this promise and treaty unilateral and uncover from their evil intentions and this became a reason for people to submit to Islam more and destroy the power of idolaters. In this treaty also the westerns will break the treaty with Muslims too and reveal their rebellious characteristic and according to the narratives they put the region in wars and chaos with their one million soldiers and create a big battle that according to the narratives is greater than the battle of the Quds's liberation. Form Prophet (pbuh) has been narrated that he said : "Between you and Romans will be four peace treaty that the fourth one will be with a man from the family of Hrql and takes years (Two years), A man from Abodul-ghays named Saode bin Gilan asked: how is going to be people's leader at that time? Prophet said: Mahdi from my own family "(3) And this is the twelfth narrative among the forty-narratives of Hafez Abo-Naem about Imam Mahdi (AS), from Jazegheh bin Yeman has quoted that he said: "Prophet of God (pbuh) said: between you and Bani-Asfer (Yellow skins) will be a treaty that takes nine months, pregnancy time for women (after 9 months) they will betray you and with eighty divisions from the ground and seas will attack you and each division has twelve thousand troops, and land

between Jaffa and Acca and their commanders burn their ships and orders their troops to defend and fight for your countries, then the war and destruction of both sides begins, and soldiers and troops help each others, even those are in Hazer-Mote of Yemen come to help you. On that day, God will harms them with his own swords and arrows, and thus a biggest killing happen among them.)"4)

And also concludes:

"Romans ships come to anchor and camp between Soor and Acca, and this will be big mobilizing and battle" and also said:" God use two kind of killing among Christians, one of them past and the other one remains"(6)

And the meaning of saying : "God will kills them with his own... and harms them" is that God helps the Muslims with his angles and hidden aids.

And also concludes:

"And then God dominate the wind and birds over the Romans, so birds will hit their wings to their faces and take out their eyes from the socket and earth because of them splits and then the lightning and earthquakes happen and they fall in the valley and precipice, and God helps the patient peoples and rewards them, like he rewarded companions of Muhammad (pbuh) and filled their hearts with courage and strength." (7)

It seems that their purpose behind sending their naval forces between Jaffa and Acca or between Soor and Acca according to these two narratives, is to restore Palestine and giving it to Jews again which is their military(strategic) goal and permit of their invasion.

And in the next narrative we read that they land their forces along the coast of Arish in Egypt to Antioch in Turkey, form Hazefeh bin-Yeman has quoted that he said:

"God's Prophet (pbuh) was granted a victory that never had like that before since he became a messenger, we asked: O messenger of God congratulation on your victory, this victory ended the war? he said: never, never, swear to who my soul is in his hands, Hazefeh, there are six features before that.. and the last war would be sedition of Romans and how they betray the Muslims and with eighty divisions break the peace treaty and land in the distance between Antioch and Arish"(8)

And the narratives about the landing Jesus Christ (AS) says: the war will come to the end and proof of this matter is the reason behind the Romans (Westerns) wars that will not end until the appearance of Imam(AS) and landing of Christ (AS) from the heaven and God will overcome us on them in the last global stage.

One narratives says that :

"In the Palestinian there will be two conflicts with Romans, that one of them called "Gol Chin" and other one called "Darwa") (9)

This means that the second one will be more deadly.

The next narrative refers to this meaning that the battle of Imam Mahdi (AS) with Westerns is unequal, and apparently the balance of the power is in their hands, therefore, some of the cowards of Arabs will join them and others are neutral.

Ibn Hamad from Muhammad ibn Kaeb in the interpretation of this verse: "soon we will be called to a wealthy people"has said that: Romans has a big battle and said: God invites Arabs from the beginning of Islam to fight infidels, they said:"our women and children have been kept us busy" then he said: you will be called toward a wealthy people, they (Arabs) will say the same thing as they said in the beginning of Islam, and then content of this verse happen to them " God will punish you to the painful punishment" and Safawan said:" Our master said that some of the Arabs turn back from their religion

and become apostate, and others doubtful and stay away from helping and supporting Islam and its forces. "

Apostates are those who support Romans and stay away from supporting Islam, they are the same neutrals that will be punished by Imam Mahdi (AS) after his victory over the Romans. Ibn Hamad has quoted a narrative that says: the reward of the martyrs in this war is equal to the reward of the martyrs in the war of the Bader next to Prophet (pbuh);

"the Prophet (pbuh) said: the best dead from the beginning of the creation include: Abel that get killed unfairly by damn Cain, after him the prophets who martyred by their nations while they were raised to guild them and all they said was that our Lord is God and invited people to his path, then the believer of Pharaoh's family and then owner of Yassin, then Hamzeh bin Abdul-motaleb, then dead of Uhud war, then dead of Hadebeyeh, then dead of Ahzab war, then dead of Honayn war, then those who get killed after me by apostates, then the fighters for the sake of God... until the great battle of Romans happen, their dead consider the same as martyrs in Bader war. "(10)

Perhaps the phrase that says the dead of Hodybhe war is wrong or wrongly added, because the historical sources, has not mentioned the occurrence of this war and the number of dead.

In the Shiite's sources quoted from Imams (AS) the most virtuous hero martyrs for God are companions of Imam Hussein (AS) and martyrs among the companions of Imam Mahdi (AS).

But the last attack of Islamic lands: according to the narratives, the time of peace treaty with Westerns is seven years, but they break it after two or three years and betray, as the narrative of Ibn Hamad has quoted from Atarat:

"After killing Sfyany and taking the wealth of Kalb-tribal, there will be a peace treaty between Imam Mahdi (AS) and tyrant of Rome, I such a way that their businessmen and your businessmen come to each others countries, they keep making their ships for three years (they mobilize their navy forces) until the Romans ships anchor in the coast between Soor to Acca and that region will be a battle. "(11)
The above narrative indicates the betrayal and violation of the treaty after signing it by them after the nine months (pregnancy time of a woman). And God knows better.

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Westerners convert to Islam

Gross failure of Western in the territories of Sham and Palestine by Imam Mahdi (AS) has deep effect on Western nations and their future. And undoubtedly, power and influence of the speech belongs to Jesus (AS) and Imam Mahdi (AS) and people who are supporting these two nobles, and among the western nations, these human forces have responsibility to overthrow the disbelief and subversive governments and establishing governments that correspond with Imam Mahdi (AS) government. According to the narratives in the Shiites and Sunnis sources, Imam Mahdi (AS) goes to West and among his companions will conquest the large city of Rome. Some narratives say: Imam (AS)and among his companions conquest the city with the shout of "God is greatest"

"They open the city of Constantinople, Rome, and land of China"(12)

And concludes:

"He goes toward the territory of Rome and among his companions releases the city "(13)

Also states:

And here is some of aspects of his mission that fit in the capacity of this book and we can express.

Clearing the earth from existence of oppression and oppressors

But the wisest God's policy is expedient to put human life base on the conflict between wrong and right and between good and evil and put limits and faith for every age and time and for oppression and injustice.

"The criminals will be recognized from their faces, so will be caught by their forelocks and feet, and thrown into hell."(1)

"God always knows them but this verse came for Upriser, that the criminals will be recognized by their faces and looks and Imam's companions will punish them with swords."(2)

"God, suddenly by a man from our family will have reliefs for (Muslims), God bless that dear sir who is the son of the best bondwoman... he is the one who that his enemies would see anything during the eight months, except the sword and killing"(3)

"The messenger of Allah (pbuh) was gently and good behavior among his nation and friend with people, but our up riser(Mahdi) will treat them with killing and does not accept their repentance. He performs all of these killing according to the treaty in his hand. Woe unto someone who oppose him"(4) This treaty is the same famous treaty he got from his honorable grandfather Prophet (pbuh) and as it has been quoted, in that letter there is this sentence. "kill, and kill, and do not accept their repentance" ie, do not accept the repentance of the criminals and offenders.

The similarity between Imam Mahdi (AS) and his honorable grandfather Prophet (pbuh) is his uprising and appearance with sword and killing God and his Prophet's enemies and oppressors, he will win by creating fears in his enemies heart and his forces do not lose. (5)

"He continuous killing enemies of God until, God be pleased with him and he becomes aware of God pleasure by feeling mercy in his heart" (6)

"When his (Mahdi) army reach the ten thousand persons, he will exit will God's order, and continually kills enemies of God, until Allah be pleased with him, I asked: how could he become aware of God's

pleasure? Said: Allah put down love and mercy in his heart."

According to some narratives, some of his companions will doubt about this mass killing and bloodshed of oppressors by him, so they object to him. From Imam Baqer (AS) has been narrated that he said:

"When Imam Mahdi (AS) arrives at Saelabyeh, a man from his relatives who is a strongest man among people, except Imam Mahdi (AS), stands up and asks: O man what are you doing? I swear to God that you make people to run away from you like sheep, (it means, you make them run away like a pastor or wolf among sheep) do you have a treaty from Prophet (pbuh) or something else? at this time another person who is responsible to get allegiance from people says: be quiet or else I cut your head off, then Imam (AS) says: O man be quiet, Yes, I swear to God that I have a letter from Prophet (pbuh), then he ask to bring him a box, they do, Imam (AS) reads them a letter from Prophet (pbuh) then the man who objected, asks the Imam for forgiveness and then he kisses Imam's head and between his eyes, and asks Imam to allegiance with them again, and Imam does"(7)

Undoubtedly, there are signs or a sign to inform Imam's companions and that letter is the same well known letter of Prophet (pbuh), And their second request to allegiance with Imam (AS) is because of their complain consider a breakage in their allegiance, therefore, they request to allegiance to Imam. Perhaps some people consider the punishing, killing, and destroying the oppressors by Imam hard-heartedness and extravagance in killing from Imam (AS) but actually work like an operation to clean to Islamic community and other Communities in the world from any rebellious, and oppressors and without that the oppression and injustice will not be ended and if Imam treat them with gentle policy they will never stop their tricks and conspiracies because their life depend on that, because the oppressors in our current societies are like dead branches of the tree, and cancerous tumors which should be removed from the ill bodies, however it is difficult mission.

But what make these people who doubt in this policy to calm down and keep quiet is the famous peace treaty that Imam Mahdi carry with him and is from Prophet (pbuh), and mighty God grants him the knowledge and awareness about people, so with this divine power, he can look at someone and find out his personality and her/his needs and remedy, therefore, there is no feat that Imam (AS) kills people who can be guided by him. Like Allah has expressed that in the story of Prophet Khazar and Moses (pbuh) and about killing that young man by Prophet Khazar (AS), so he acted in such away that the young man could not, misled his parents to disbelief and disobedience of God. And narratives imply that Prophet Khazar will appear with Imam Mahdi (AS) and he is going to be one of his companion, and apparently that noble man with his divine power: "So they found a bondman* from amongst Our (chosen) bondmen, to whom We had given mercy from Us, and had bestowed the inspired knowledge from Ourselves. (* Hazrat Khidr – peace be upon him." (8) will help to build the goodness, and to hold off the evils from believers. Perhaps, the activities of prophet Khazar (AS) and his companions in the government of Imam Mahdi (AS) will be obvious and open. And those honorable men have the right to rule people and establishing new laws or canceling some regulations. According to the narratives, Imam Mahdi (AS) judges among people with the real and actual law of Glory god, that God gave him, therefore, no one wants any evidence or proof and argument. He will use his divine power for killing oppressors and criminals and sometimes his companions also use the same manner to judge among people or killing criminals. But in other affairs, he treats people base on their appearance but Khazar (pbuh) and his companions have special authorities.

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Reviving Islam and make it global

The interpretation of verse:

"It is He Who has sent His Noble Messenger with guidance and the true religion, in order to prevail over all other religions – even if the polytheists get annoyed."(9)

And from Imam Ali (AS) has been narrated that he said:

"Has God revealed the meaning of this versed now? never, I swear by whom my soul is in his hand, no place left unless they testimony the unity of God and mission of Muhammad (pbuh) days and nights "(10)

From Ibn Abbas has been narrated that he said:

"No Jew and Christian or follower of other religion stay unless submits to Islam, and the ransom will be removed and cross will be broke and pigs will be killed and this is the meaning of God's verse that says:"Islam will overcome all the religions around the world, although, the unbelievers and pagans are not happy and are opposed " this matte happen during the uprising of Imam Mahdi (AS)"(11)

The meaning of this word that says, ransom will be removed, is that no religion will be accepted except Islam, Abo-Basir says: I asked Imam Sadeq A(S) about this verse:

"It is He Who has sent His Noble Messenger with guidance and the true religion, in order to prevail over all other religions – even if the polytheists get annoyed." Imam said: I swear the interpretation of this verse has not achieved yet, I asked: God bless you when that happen? he said: When God wants, Imam Mahdi will arise, and once he appears, all disbelievers and polytheists will be dissatisfied and worried, because even if a disbeliever and polytheist hides behind a rock, the rock talks and says: O Muslim, there is disbelievers or polytheist hidden behind me come and kill him/her, so he comes and kill him/her" (12)

And from Imam Baqir (AS) has been quoted that he said:

" Upriser will overcome by creating fears in his enemies hearts and help from God, and earth will be in his order and displays its treasures, his kingdom cover the East and the West of the world and God will overcome his religion over other cults by him, although, the idolaters are unhappy and opposed, he buildup the ruined cities and then, Christ (AS) will land to the earth & prays behind Imam Mahdi (AS)"(13)

And also in the interpretation of this verse from Imam has quoted:

"No one remains unless submits and confesses to the mission of Prophet Muhammad (pbuh)"(14)

From Imam Sadeq (PBUH) has narrated that he said:

"They asked from my father (Imam Baqer)about this verse" fight with all polytheists, as they all raised to fight with you, until no sedition stay in the earth and religion remains only for God" he said: the interpretation of this verse has not achieved yet, once Imam Mahdi arise, people will see the meaning of this verse and finally the religion of Muhammad (pbuh) will be clear like the day after end of the night, and no trace of idolatry remains in the earth, just like God said"(15)

And also in the interpretation of this verse:" This is not but only a reminder to the world and certainly its good news will be heard after that"(16) Imam Baqer (AS) said:

"At will be at the time of upriser" (17)

And also the interpretation of this verse "Soon, we will show them our signs in the sky and earth, to make it clear for them that He is the just"(18) From Imam Baqer (AS) has quoted that:

"God shows their transformation (as a monkey and pig) to them and collapse of the horizons and skylines, and turmoil in cities and then shows them the power of God around the world to them and meaning of this word that God said" until it become clear for them that he is just" then Imam Mahdi (AS) uprise who is send by God and people inevitably will see him"(19)

There are some narratives imply that some of the disbelievers and hypocrites who are against Imam Mahdi (AS) suddenly, transform to monkeys and pigs, and meaning of confusion in the horizons is the confusion, and disordering among cities and turmoil and getting out of control among people and meaning of collapse in the skylines is appearing some signs and signals for them.

Imam Kazem (AS) in the interpretation of verse "whatever in the heavens and earth inevitably submit to him" said:

This verse belong to Imam Mahdi (AS), because he will show Islam to the Jews, Christians, worshiper of stars, irreligious, apostates, and disbelieves in the East and West of the World" then he invite them to Islam, whoever accept the Islam volunteering, he charge him/her with duty of Praying, Charity and all the others obligatory of Muslim, and whoever does not accept the Islamic faith, cuts his head, in such a way that on one remains in the worldwide unless the unitary and monolithic. I asked: God bless you, (disbelievers and irreligious) are many: he said: Of course, when God wants to do something, he can change the little to too much and too much to little" (20)

References:

- (1) Rahman 41.
- (2) absence Naamani p. 127.
- (3) description of Nahj al-belaqeh v. 2 p. 178.
- (4) absence Naamani p. 121.
- (5) Bihar v. 51 p. 218.
- (6) Bihar v. 51, p. 157.
- (7) Bihar v. 53, p. 343.
- (8) Kahf 65.
- (9) Tobeh 33.
- (10) Mohajajeh p. 86.
- (11) Mohajajeh p. 87 .
- (12) Mohajajeh p. 86 .
- (13) Bihar v. 52, p. 191.
- (14) interpretation of Ayashi orgy p. 87.
- (15) interpretation of Ayashi p. 56.
- (16) interpretation of Ayashi p. 88.
- (17) Rawzeh Kafe p. 287.
- (18) Sojdeh 53 .
- (19) absence Naamani p. 143.
- (20) interpretation of Tosi v. p. 183

And such cases to increase the little, is to grant miracles and communication tools and domination of

Imam Mahdi (AS) over the world, from Prophet (pbuh) has narrated that he said:

"If only one day remaining from the life of the world, God will rise a man who has the same name as me, his morality is like mine, and his nickname is Abdoullah and people will allegiance to him between Rocn and Magham, he overcomes and all people in the earth will say "There is no God, but Allah", at this time Salman Al-Faresi asked: O Messenger of God (this man) is descendant of which of your sons? Prophet (pbuh)said from descendant of this one, then he pointed with his blessed hand to Imam Hussein(AS)"(1)

But the most reliable narrative between both Shiite and Sunni is that his nickname is Abo-Ghasam that is the same nickname as Prophet (pbuh) himself. Messenger of God (pbuh) said:

"Mahdi is from my family and children of Fatima, he has my manner and way to fight, like I fight base on the inspiration."(2)

And another narrative says:

"He will uprise in the end of the time base on the faith of Islam, like the way I raised in the beginning of Islam"(3)

also said:

"There will be no kingdom, but Islam and the earth will be like silver board"(4)

It means that the land will be clean and pure from hypocrisy and disbelief like a silver bar. From Imam Ali has been narrated that he said:

"He (Imam Mahdi) takes the opinion of Qur'an, while others have been interpreted it base on their own opinions, he shows them the manner of justice and revive the traditions of Prophet that had been isolated)"5)

This means that Imam Mahdi (AS) follow the Qur'an and does not misinterpret it, as deviants do.

From Imam Baqer (AS) has been quoted that he said:

"I can see that your religion escape like a bird that escapes and rolls in its blood, and no one return it back too you unless a man from family of Prophet (pbuh), at that time, he gives you two rewards and gifts and two sustenance a month, and during his time you obtain wisdom in such away that a woman in her own house can judges base on the tradition of Prophet (pbuh) "(6)

The meaning of "such a bird that rolls in his blood" refers to the exact analogy of Islam's situation that is like a bird with opened wings, harmed by oppressors and rolling in its blood, ie, Islam will be distorted and Muslims get a way from Islam until Imam Mahdi (AS) save it and revive it and returned back Muslims to Islam and meaning of (he gives you two rewards and two sustenance a month" is, every six months he grants a financial rewards and aids from the public funds and distributes foodstuffs every two weeks.

Imam Sadeq (PBUH) said:

"Allah honors Islam after being humiliated and abandoned, he will revive it and put tax (tax per capita) and with his sword invites (the disbelievers and deniers) toward God, and anyone disobey, get killed and anyone fight with him will despise and disable. "(7)

and also said:

"God destroys any innovations(in religion) and eliminate any wrong and revives the traditions"(8)

From Imam Baqir (as) has narrated that he said:

"No ruins remains on the earth unless be built, no other worshipped, such as idols and others remain unless they burn, except Glory Allah" (9)

It is natural that human asked him/herself this question, how does Imam Mahdi (AS) will be able to

extends Islam among non-Muslim nations while they are far away from faith and spiritual values and have this pessimistic outlook toward Islam and Muslims?

We should pay attention to lots of factors including, beliefs, political , and economical that we already mentioned a portion of them in the section of movement of appearance of Imam (AS), including that the nations of the world, separate the religion from their material life and experience the lack of the religion in the humans conscience and humanity itself.

Among these factors, is that Islam is an innate religion and if tyrants and idolatrous rulers allow, the light of Islam with the guidance of scholars and true believers can get inside people's hearts and too many people join them. And another thing is a signs and miracles that Imam Mahdi (AS) creates for nations around the world and the most important one is the divine shout which we already mentioned that. Although, this kind of miracles are ineffective or weak on tyrants rulers but could have strong effects and maybe the most important factor to them will be Imam's successive victories, because Western nations like the mighty forces and praise them, although they are from their enemy.

Another factor, landing Christ (PBUH)and signs and miracles from, God that he reveals for Western nations and people around the world. And apparently the roles and activities of Jesus Christ (AS) are basically among Westerners. And it is natural that the nations and rulers in the beginning become happy and all of the will believe on him, but as soon as he shows his tendency and willingness to Imam Mahdi (AS) and Islam, the Western governments doubt and his public support decrease, but still some companions and fans of him remain in West. But those who was changed politically and beliefs, will make some movements in their countries as we already mentioned that.

Other factors, are economic aspects. Imam Mahdi (AS) will provides so much facilities and comforts equipments for Islamic nations and according to narratives, Muslims in his time will have plenty of affluence and easy life that never had before, in the history of the World and nations. On the other hand, there will be many economic and political crisis in non-Islamic countries, and obviously such a situation and conditions have huge effect on the Western nations.

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Transformation in material life and creating welfare

Some obvious points in narratives about Imam Mahdi (as) are economic welfare and progress in the technology in his global government. Especially, that these narratives were issued in the era of Prophet (pbuh) and before the today's developments in the sciences. So these narrative expressed the new human life with too much differences in social life and international situations than before. In addition, the new kind of human life after appearance of Imam, that narratives talk about which look so much bigger than what we know and new easy life and welfare which happen with developing in science beside human struggling and efforts. such as these narratives:

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Extracting the treasures of the earth and dividing them among the people

There are many narratives in this field, including this narrative from Prophet (pbuh):

"The earth brings out its treasures for him, and he divides too much wealth and money among people"
(10)

And in another narrative:

"In such away that he extracts pillars of gold from the earth"

And another narrative says:

"He distributes so much money and treasures among people"

And in the Shiites and Sunnis sources there are many indications of unprecedented economic prosperity and great spirit of generosity and kindness to people.

From Imam Baqer (AS) has been quoted that he said:

"When Imam Mahdi (AS) arises he will divide the facilities equally and with justice among people, whoever obeys him, obeys God, and whoever disobeys him, disobeys God, he brings out the original Torah and other divine books from a cave in Antioch and judges among Jews based on their Torah and between Christians based on Bible, and between followers of Zabur based on their book, and among Muslims based on verses of Qur'an. They gather the treasures and money of the inside and outside the earth and bring them to him, then he tells people, come toward something you killed each other and ruined your relationships and committed sins for it...he gives each one as much as no one did before to them, and fill the earth with justice and light as much as it was filled with injustice and oppression.

"(11)

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Benefiting the Muslim nations (Islam) from the blessings and easy life and building the land

From Prophet (PBUH) has quoted that he said:

"My nation at the time of Imam Mahdi (AS) will be pleased and blessed as much as never did before, sky will rain on them and the earth does not withhold plants from growing" (12)

and also said:

"His nation will gather and refuge around him in such away that the bees gather around the queen, He fill the earth with justice as it was filled with injustice and oppression, in such away that people become such as their first community, he will not wake up the sleep person and does not bloodshed." (13)

It seems that the meaning of "such as their first community" is that in the early human society people were one nation and were living based on their nature and there was no disagreement between them, like Allah in Qur'an says "people were one nation" (14)

This matter confirms the point of view of some narratives that the human society during the age of Imam Mahdi (AS) will be one nation without any poverty and needs, then a society with love, passion, and friendship without any disagreement and conflicts and need for courts, then a society based on business deals without exchanging money and people serve each other for the sake of God "For God satisfaction" and perform each others requirements and needs instead of sending their praising and peace on Prophet (pbuh).

And residents of the earth and heavens will be pleased by him, sky will rain all it has, and earth does not withhold the plants from growing, in such away that living people wish the dead arise (15) and enjoy from all of these benefits.

From Imam Baqer (AS) has been narrated that he said:

"Almighty God manifests his religion by him, though the idolaters do not like that, and build up all the

devastations of the earth"(16)

And Imam Sadeq (AS) said:

"Mahdi is the beloved of people's hearts, and God turn off the fire of the bad seditions "(17)

In the interpretation of the verse "Modhamatan"from Imam Sadeq (AS) has been quoted that he said:

"Between Mecca and Medina the tress of palm attach to each other "(18) from Saed bin-Jabir has been quoted that he said:

"The year of Imam's uprising, the sky rains twenty four times on the earth and then it show the blessing of that " (19)

Ibn Hamad says:

"Sign of Mahdi (AS) is his harsh treatment toward his agents and granting so much money and kindness toward poor people"

and also says: "Mahdi is the one, who put butter in the mouth of misery "(20)

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Developing the natural Sciences and the apparatus of living

Narrations about Imam Mahdi (as)express many non-material matters about the past and current generations, such as media, communication tools, visual devices, researches, weapons, economic systems, government, judgement, and other things, that seems, some of them are dignity and miracles from Mighty god that achieve by Imam and his companions. But most of them are result of advancing in natural sciences and taking advantage of God's laws and gifts that were giving in the form of resources and materials inside the earth and on the sky. Many narratives indicate that will be many changes in the natural sciences by Imam Mahdi (AS). A huge development in the human life on the earth and every corner of it. Thus Imam Sadeq (AS) says: "Knowledge has twenty-seven worlds (all branches) and what Prophets in total brought is only two-letters and people do not know more than two-words and when Imam Mahdi (AS) uprise, he brings the others twenty-five words and spread that among people and Thus the total twenty-seven component of the knowledge spread over"(21)

Although this narratives pay attention to the divine knowledge of messengers, but still beside the knowledge of knowing God and his message and hereafter, pays attention to the natural sciences too, that according to the news, the basic of these sciences were giving to people by Messengers (AS) and guided people toward them. Including the knowledge of tailoring by Prophet Idris (AS) and shipbuilding and carpentry by Prophet Noah (AS) and making shield by prophet David and Solomon (AS)... and it is possible that the meaning of knowledge in this narrative are both divine and natural knowledge, which means that the ratio of knowledge that Imam Mahdi (AS) teaches people is ratio of 2 to 25.

From Imam Baqer (AS) has narrated that he said;

"Be aware that God allowed "Zolkarnyn" to chose his cloud among two clouds, and he chose the quiet cloud and the saved the unruly cloud for your friend and beloved (Mahdi), the narrator said: I asked: which one is the unruly cloud? he said: the cloud that lightning and thunder, so your beloved can rides on it. he rides and with this tool goes up, the tools of seven skies and earths, which five floors of them are built and two of them ruined.

From Imam Sadeq (as) has been quoted that he said :

"At the time of Imam (AS), the believer person while standing in the east of the world, can see his brother in the east or the one who is in the east can see his brother in the east" (23)

References:

- (1) expression of Shafei p. 129.
- (2) expression of Shafei, p. 63.
- (3) Bihar v. 51, p. 78.
- (4) Mlahm and Feten p. 66.
- (5) description of Nahj al-balaqeh 4 p. 36.
- (6) Bihar v. 52, p. 352.
- (7) Bsharh al-Islam, p. 297.
- (8) Kafe v. 1, p. 412 .
- (9) Saduq Kamal al-Din, p. 331.
- (10) Bihar v. 51, p. 68.
- (11) Bihar v. 52, p. 351.
- (12) Manuscript of Ibn Hamad p. 98.
- (13) Manuscript of Ibn Hamad p. 99.
- (14) Baqara 213.
- (15) Manuscript of Ibn Hamad p.99.
- (16) Bihar v. 52, p. 191.
- (17) Bsharh al-Islam, p. 185.
- (18) Bihar v. 56, p. 49.
- (19) kashfel Alghmh v. 3, p. 250.
- (20) Manuscript of Ibn Hamad p, 98.
- (21) Bihar v. 52, p. 336.
- (22) Bihar v. 52, p. 321.
- (23) Bihar v. 52, p. 391.

And said:

" When Imam Mahdi (AS) up rises, God will strengthen the eyes and ears of our Shiites in such away that between them and Imam (AS) there will be not distance or position, in such away that if Imam (AS) talk to them they can hear and see him while he is in his own palaces. "(1)

And from Imam has been narrated that he said;

"When the affairs come under his control, God takes off the distance, highs, and low places, in such away that the world become like the palm of his hand, which one of you can not see a hair in his palm if there is one?"

And it is narrated that : " a column of light from the earth to heaven will be installed for him, so he can see the actions of servants of God, and under the rock in the pyramids of Egypt there are some sciences which been saved for him that no one could reach that before him"(2)

And other narratives that we do not have time to discuss, explain, and interpret them, for example,

"God allowed "Zolkarnyn" to chose his cloud among two clouds, and he chose the quiet cloud that did

not have any lightning, however, it was not fair to choose the unruly one, because God saved that for Imam Mahdi (AS") (5)

This narrative indicates that Imam Mahdi (AS) uses various tools to go up and move among stars and use the upper world. A cloud that has lightning, and thunder... and with this tools he go up, the tools of skies and earth.

Also implies that the rising of Imam (as) in the seven skies and the six earths is something other than our earth . And this means that Imam is not only the person who uses these kind of transportations and spacecraft, but also during his time the situations change and traveling to the other planets in the sky and other earths become like traveling from one continental to other continental in our time.

And words of Imam (pbuh) indicate that there are five other earth or five worlds, or a built sky and communication with them will happen with them shortly. According to many narratives, there are many planets in these skies that are built and have population of other creatures of God other than mankind, Jinn, and angels. Alameh Majlesy expressed group of these narratives, also some verses of Qur'an indicate that, including this verse: O you who live in close communion with [evil] invisible beings and humans! If you [think that you] can pass beyond the regions of the heavens and the earth, pass beyond them! [But] you cannot pass beyond them, save by a sanction [from God]!" (6)

It means, soon the life in the earth at the time of Imam Mahdi (AS) enter a new phase, in such a way that is totally different with the past, however, here do not have opportunity to explain more about it.

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[Accessing to the hereafter world and heaven](#)

The most important movement in our world and in our time and position, is moving from this material world to the unseen world or on the contrary that Qur'an and Islam talks about it and pay attention to that issue and names this returning of human to God and meeting him to hereafter or going to heaven. And in global level, it could create unity between this world and the hidden world, and call that hereafter and resurrection.

And the climax of this movement is human death that from the viewpoint of Islam, is entering to a endless and broader life. According to the Qur'an and traditions, resurrection and hereafter has some arrangements and signs that occur one after once in the earth and the sky and our society, and according to some narratives, government of Imam Mahdi (AS) is one of resurrection day's sign and what all agree on is that the signs of resurrection appear after his government and lets see how does the resurrection day starts?

It seems that getting to the upper worlds according to the narratives, happen during Imam Mahdi (AS) and that would be a introduction to the broader entering to hereafter and heaven. Therefore, the narratives about returning some of Prophets and Imams (AS) to the world and ruling that occur after Imam Mahdi (AS), as well as some verses that had been interpreted to this matter, mean this stage. Thus, believing in the "Returning" is not a necessary believe among Shiites, ie, not believing in this matter, will not bring the person out of Islam and religion of prophet and his family (AS), but the narrative bout this issue are many and reliable that make us believe on it.

According to some narratives, the "Returning" happen after government of Imam Mahdi (AS) and eleven other Mahdi after him, however, Imam Sadeq (AS) said:

"Indeed, after the upriser, there will be eleven other Mahdi from children of Hussein (AS) from our

family "(7)

Here are some of these narratives about "Returning" :

Imam Zain Abedin (AS) about the interpretation of this verse "That God that gave you Qur'an, of course return you back to the place" Said

"Your Prophet (pbuh) will return back to you "(8)

Abo-Basir said: Imam Baqir (as) told me:

" Are Iraqi people deny our return? I said: Yes: he said: Do not they read Qur'an: And a day that we chose a group from each nation"(9). In another narrative they asked Imam Sadeq(AS) about this verse, he said:

"What people say about it? I said they say that the verse is bout resurrection day: he said: so is this means that in the resurrection day, from each nation, some of the rise up and leave the others by their own! This verse is definitely about "returning day" and the verse about the resurrection is this one: we will rise up all of them, without leaving any one.. "(10)

Zarareh says: I from Imam Sadeq (AS) about the important issue of "Returning day" and other things, he said:

"What you asking about have not come yet. "But they did deny what they did not have the scientific explanation for that, and they did not interpreted that"(11)

Some narratives say: Returning of Prophet(pbu) will be after returning of Imams (as) and the first one of them that return would be Imam Hussein (AS), as Imam Sadeq (AS) said:

"The first one who return to this world would be Hussein son of Ali (AS) and he will rule and govern until his eyebrows hair fall down in his eyes (he becomes very old"')(12)

In one narrative has been quoted from Imam, he says:

"the issue of "Returning" is not a general and public issue, but it belong to some people, because no one return to this world, unless the true believers or the complete disbelievers"(13)

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Imam Mahdi (as) from Shi'a point of view

Belief in leadership of Imams consider the basis fundamental of Shiites denomination:

Belief in leadership of twelve Imams (AS) from the family of Prophet (pbuh) consider the basis fundamental of our religion, and therefore, the name of our denomination is "Mazhab Imam", "Mazhab Tashioe" and "Mazhab Ahl-al-Bayt" and we named that follower of this idea "Imami" "Shiite" of Ahl-A-Bayt (Family of Prophet).

We believe that the first infallible Imam is Commander of Believers, Ali son of Abo-Taleb (AS) and the last one is Imam Mahdi (AS), the Montazer Imam, Muhammad son of Hassan son of Askari (AS), he was born in the year 255 AH in the city of Samarra, then he was hidden by God and until the promised day that he will appear and the religion of Islam overcomes other religions and fill the world with justice and fairness.

Therefore, believing that the promised Mahdi (AS), the twelfth Imam is alive and absent is part of our religion and without this belief a Muslim can not be a Shiite Muslim (believe in 12 Imams) or even a Sunni Muslim or Zaydy or Ismaili.

Of course, some of our Muslims brothers, are wonder about our believe about 12 Imams (AS), infallible leaders, and absence of Imam Mahdi (AS) while the standards in our affairs, are not believe in

good or bad of something, but also must proof the narratives from Prophet (pbuh) about these believes, and we believes that the narratives about the absence of Imam Mahdi (AS) are successive and certain. And if the sentence is clear and proved, the Muslim is obliged to accept it and believe on it and other should understand an excuse him, or otherwise, convince him to the opposite. Arab poet says:

We follow the proofs, every where it goes, we will too

Although, our Sunni brothers are not agree on promised Mahdi and leadership of Muhammad son of Hassen-Askary (AS), but in all the narratives about his existence, his movement, renewal of Islam by him and his global government agree with us, in such away that you can see big similarities in narratives about him in both Shiites and Sunnis sources, which we will express that next section.

Meanwhile, a group of Sunni's scholars like Ibn Arabia and others, agree that Imam Mahdi (AS) is Muhammad bin Hassan al-Askary (AS) and agree on his name and ancestry and that he is still alive and absent and the author of book "promised Mahdi " has been quote some of their names. The Islamic scholars and practitioners of Islamic movements , should take advantage of this shared idea among all Muslims about Imam Mahdi (AS), because this will have good effect in raising the faith of Muslims and raising this resistance spirit against their enemy and provide them to assist and help their promised leader.

And this issue that Imam Mahdi (AS) is the same as Imam Muhammad bin-Hassan Askary (AS) which is still not proved to Sunni brothers, should not be a reason to critical those who believe on this idea and use this idea to get close to Allah.

References:

- (1) Bihar v. 52 p. 236.
- (2) Kamal al-Din Saduq p. 565.
- (3) Bihar v. 52, p. 327.
- (4) Ghaybat al-Naamani p. 319.
- (5) Bihar v. 52 p. 321 .
- (6) Rahman 23,24.
- (7) Ghaybat of Tusi p. 229.
- (8) Bihar v. 53, p. 56.
- (9) Bihar v. 53, p. 40.
- (10) Bihar v. 53, p. 50.
- (11) Bihar v. 53, p. 40.
- (12) Bihar v. 53, p. 46.
- (13) Bihar v. 53, p. 39.

Of course, our goal here is not discussing the believes of Shiites about Imam Mahdi (AS), but from this perspective, is to show this excitement among Shiite during many generation about Imam Mahdi (AS) that was able to create a great treasure of affection and respect and waiting for his appearance.

Hence, Imam Mahdi (God bless him) is the proof of God in the earth and he is from the family of last Prophet (pbuh) and Imams (AS) and he is the guardian of Qur'an and source of divine light on earth. All the Islamic values and patterns can be find in his personality and the is the similar to Prophet (pbuh) and along with his mission.

During his absence, the great and mysterious purpose and wisdom of God, and oppressed of Prophets, believers, Imams, and righteous by oppressors are still hidden and the wishes of believers with promised of Prophet by holy appearance of Imam come true, and their sad hearts will be happy again and flag of Islam rise up again, even too many troubles come along their way, they still keep their promise and deal with their master.

And If Shia are famous that their connect their daily life with the spiritual life of Prophet (pbuh) and his family, is because the personality of Imam Mahdi (AS) and his mission and his special attraction made his Shia to live with these love an hope.

Group of people criticize Shias for respecting their scholars, while other praised this matter, but this wonder and criticize increase when they see that Shias respect their Imam's representative and obey his orders but when it love and passions come to our infallible Imams (AS) some people accused us of being overstated and some of them even go far and lie and accused Shia and say, God forbidden, Shias worship, Prophet (pbuh) and Imams (AS) and call them God.

But, the issue is not only extreme respect of Shiites to their scholars and infallible Imams, but is also disconnection and getting away of Muslims from Islam and treating others with bad manners.

Therefore, in Qur'an we can see three manners about the relation to human values: first way is ignorant manner that according to the verses of Qur'an related to Arabs and those who used to call Prophet (pbuh) badly, and other one is material manner (Materialism) that verses talk about the enemies of Prophet (pbuh) and their paganism civilization, and the third manner, is the manner of Islam that according to the verses, is base on respect of human and Islam guidance.

And even we live in our Muslim countries, but we still effected by these ignorance manners and Western materialism cults toward Prophets, leaders, righteous and believers and even our Islamic nations and toward us.

The degraded material civilization and domination of West over our communities, create some difficult and impossible political, economical, and social situations that do not respect the life of Muslims.

They turned our minds to the ignorance minds before Islam, the minds that do not accept any logics and are enemy of compositions and characteristics. Therefore, we see the subject from only one way and do not pay attention to other sides of subject. And the same thing about the righteous, leaders, and divine Prophets, we just see their appearance and do not think about their excellent spiritual aspects of them and if someone wants to respect them as they deserve, we call them crazy and call that overstated.

This matter can reaches to a dangerous point, when we try to attach that to religion, and stand against respect the Imams and Prophets under the matter of incompatible with unity of God and respect his position. And it seems that since they are humans, they are bunch of stones and rocks in the desert and they always try to compare their respect with respect of God and heavens and there is no other thing in middle. And it seems that there is no light and proof of God that can be find inside these prophets and Imams on earth like this verse says" the example of his light is like a lamp"

I believe that Islamic consciousness and awareness and moving the Islamic nations toward Islam and resistance against their enemies, and this is what will keep the existence of Islam and Muslims as well, and knowing our Prophet (pbuh), Imams and scholars in the way that they deserve help us know our God better.

So we should not blame a person that looking at a tree prevent him from looking to the whole forest, because he is just like the person who see the respect of scholars, righteous, Imams and prophets can block the unity and respect of God.

„fi«,, Õ÷— „ÄœĬ (÷ĬÂ «·”·«,,) œ— ÄĬ·ê«Ä Ä—Ê—œê«— Authority of Imam Mahdi (as) in opinion of God

Before mentioning part of our narratives and praying and pilgrimage that are examples of our faith and believe toward Imam Mahdi (AS), it is appropriate, that we mention some of the narratives that indicate the high rank and position of him. According to the Shiites and Sunni narratives, he has a high authority and dignity. He is the master of this world and hereafter and among the masters of heaven and he is the peacock of the people in heaven, he wears a bright dress from the divine light . Though he does not consider a prophet, but Glory Allah gives him many miracles and signs.

And according to some narratives from Shiite and Sunni sources, Imam stands among the line of Prophets and messengers of God, like Prophet (pbuh) said :

(We, children of Abo-Taleb are masters of heaven, I, Hamzeh, Ali, Hassen, Hussein, and Mahdi "(1)

Also, in our sources, there are many narratives about the virtue and high position of these honorable Imams, including some narratives about Imam Mahdi (AS), like the one that says, he is the light of the God on the earth and partner of the Qur'an and obeying him is due to anyone, he is the source of unknown divine knowledge. What scholars in the interpretation of some narratives express and most of them believe in higher position from other Imams other than Imam Ali, Hassen, and Hussein, such as this narrative that consider him higher in position over Abo-Baker and Omar, and somebody asked from Ibn-siren:

"Mahdi is better or Abo-Baker and Omar? he said: (Mahdi) is far better than the those two, and is equal to prophet and messenger)(2)

”Ė%œ«%œ «,,«,,«%œ œ—»«—Ä Õ÷— „ÄœĬ (÷ĬÂ «·”·«,,) The words of Imams about Imam Mahdi (AS)

The important point in this field, is that we find our Imams (AS), the leaders that express their emotions and desire toward Imam Mahdi (AS) in the head of us, they believe in the promised of Prophet (pbuh) even before the birth of their child. They believe in what he will perform in the future, in advance and now we mention some of these words from Imam Ali (AS) and Imam Sadeq (AS).

Imam Ali (AS) said:

"Ah, be aware that example of Prophet's family are like the stars of the sky, when one of them set, the other star rises some where else, it seems that all the blessing of God, granted to you and you wishes achieved due to this family.(3)

"Look at the family of Prophet (pbuh), if they keep quiet, you keep quiet too, and if they asked for your support, support them that suddenly God by a man from my family, brings your relief. God bless the son of the best maid that will not use anything except the sword, he kills and destroys them all and that take eight months, in such away that Quraish would say, this person is not from children of Fatima and has no Marcy on us.

He refers the God guidance over his desires while others prefer their desires to the guidance of God. He puts Qur'an the standards and principals for his actions, while others interpreted Qur'an base on their own opinions and comments. The earth brings out its resources and minds for him. Then he will show you the manner, traditions and justice of Prophet (pbuh) to you and revives the book and tradition of

Islam that were forgotten before. "(4)

"He wears the armor of wisdom that has been combined with the faith and traditions, while Islam became unknown and turned down, he will be hidden from people, he is the remaining argue and roof of God in the earth and successor of Prophet (pbuh)"(5)

From Sadir Syrafey has quoted that he said:I and Mafzel bin Omar and Abo-Basir and Aban met Imam Sadeq (AS), we saw that Imam sitting with is Khyare dress, without collar, and short sleeves sitting on the soil while crying with the broken heart and saying: Om my master, the difficulty and disaster are destroying us all, my tears are not drying off, and the pain in my chest not going away....

Sadir said: by looking to Imam on that situation, we became very worry and sad and thought that these are sign of huge and dangerous illness or disaster coming to the city, we asked Imam : O son of the best of People, may God never make you cry, what made you cry and sad like this?

Sadyr says: Then the Imam (PBUH) sighed painfully, in such away that showed his fears and worries and said:

"Woe to you, I read this morning in the book of Jaffer, the book that contains consciousness, deaths, tragedies, disasters and knowledges of past and future, until the resurrection day and Allah gave this book to Muhammad (pbuh) and to Imams after him, this book also talks about the birth of Imam Mahdi (AS), and his absence, and turning people against Islam that Glory Allah says: "We will hang the predetermination and result of good and bad deeds of each person to his neck", when I read this matter, I felt so sad and sorrow.)

I asked the Imam : O son of Prophet! would you please inform us from the small part of it. he said: birth of Moses, when Pharaoh found out that his kingdom with be destroyed by prophet Moses (AS), gathered all the predictors and they guided Pharaoh about some information about his ancestry and race and said: he is descended of Israel's children, Pharaoh ordered his officers to but the belly of any pregnant woman from Israelite (to prevent giving birth to any child), until they killed twenty and several thousands babies like that, but since God wanted to keep him safe, no body could reach him to kill him.

Bani-Omayeh and Bani-Abass also when they found out that their government and ruling will be destroyed by Imam Mahdi (A)S, they opposed us and fight with family of Prophet (pbuh) and try to kill the Imam, but Glory Allah, did not allow that to happen . But in the story of Jesus and his absent, Jews and Christians claimed that he has been killed, but these claims have been totally refuted by Allah in Qur'an and says: "And because they disbelieved and slandered Maryam with a tremendous accusation" (6)

"The absence of Imam Mahdi (AS) will be like that too, because, Muslim nation will deny him due to his long absence.

And now, the long age of Prophet Noah (pbuh) when Prophet requests punishment from the heaven for his people, God sent Gabriel with seven palm seeds to him and said: O messenger of Allah, the Almighty God says: these people are my created and my servants and will not destroy them with lightning from the sky, unless you invite them to me and argue with them and give them ultimatum, so go back again to invite your nation to me, and I will reward you for that. Plant these palm seeds and after they grow up and fertilize, your relief and rescue will be after that and inform your righteous followers too.

When the palm trees fertilized and foliated and after the long time fruiting, Noah (pbuh) asked ,Glory

Allah, to perform his promised, but God (once again) asked him to plant the seeds of Palm trees and wait again and try harder and argue people again. At this time, a group of people who believed on him were informed from the order, three hundred of them became apostate, and told him: if Noah's claim was true, his God should not break his promise.

Therefore, Mighty God, for seven times ordered him to plant palm trees and each time some of his followers left him until the number of his supporters go down to seventy-five one. At this time the divine revelation ordered him : O Noah, now darkness of night turned to light of the day and just and the truth became clear...

Imam Sadeq Said: The absence time of Imam Mahdi (AS) takes the same long time, until the just completely be clear and faith separated from darkness and impurity. "(7)

References:

- (1) Ghaybat Tosi, p. 13, & Savaeq Ibn Hajr p. 158.
- (2) Ibn Hamad, p. 98.
- (3) 100 Nahj Al-Balagheh, sermons 100.
- (4) 138 Nahj Al-Balagheh, sermons 138.
- (5) 182 Nahj Al-Balagheh, sermons 182.
- (6) Nisa 156.
- (7) Bihar v. 51 p. 219 222.

Examples of praying and pilgrimages for Imam Mahdi (AS)

نمونه های از دعاها و زیارت آن حضرت

برگرفته از کتاب : عصر ظهور
((اللهم كن لوليك الحجة بن الحسن ، صلواتك عليه و على آبائه ، فى هذه الساعة و فى كل ساعة ، ولياً و حافظاً و قائداً و ناصراً ، و دليلاً و عيناً... حتى تسكنه ، اعرضك طوعاً ، و تمتعه فيها طويلاً)).
((اللهم وصل على ولى امرك ، القائم المؤمل ، و العدل المنتظر ، و حقه بملائكتك المقربين ، و اعيدہ منك بروح القدس يا رب العالمين .
اللهم اجعله الداعي الى كتابك ، و القائم بدينك . استخلفه فى الارض كما استخلفت الذين من قبله . مكن له دينه الذى ارتضىته له . ابدله من بعد خوفه امناً يعبدك لا يشرك بك شيئاً .
اللهم اعزّه و اعزّزبه ، و انصره و انتصر به ، و افتح له فتحة يسيرا ، و اجعل له من لدنك سلطاناً نصيراً .
اللهم اعظهره دينك و سنة نبيك حتى لا يستخفى بشىء من الحق مخافة احد من الخلق .
اللهم انا نرغب اليك فى دولة كريمة ، تعزبها الاسلام و اهله ، و تذلل بها (الكفر) و النفاق و اهله ، و تجعلنا فيها من الدعاة الى طاعتك ، و القادة الى سبيلك ، و ترزقنا بها كرامة الدنيا و الآخرة .
اللهم المم به شعبتنا ، و اشعب به صدعنا ، و ارتق به فتقنا ، و كثر به قلتنا ، و اعزّز به ذلتنا ، و اغن به عائلنا ، و اقض به عن مغرمنا ، و اجبر به فقرنا ، و سد به خلتنا ، و يسر به عسرنا ، و بيض به وجوهنا ، و فك به اسرنا ، و انجح به طلبتنا ، و اعجز به مواعيدنا ، و استجب به دعوتنا ، و اعطنا به سؤلنا ، و بلغنا به من الدنيا و الآخرة آمالنا ، و اعطنا به فوق رغبتنا .
يا خير المسؤلين و اعوسع المعطين ، اشف به صدورنا ، و اذهب به غيظ قلوبنا ، و اهدنا به لما اختلف فيه من الحق باذنك ، انك تهدي من تشاء الى صراط مستقيم ، و انصرنا به على عدوك و عدونا اله الحق آمين .
اللهم انا نشكو اليك فقد نبينا صلواتك عليه و آله ، و غيبة ولينا ، و كثرة عدونا ، و قلة عددنا ، و شدة الفتن بنا ، و تظاهر الزمان علينا ، فصل على محمد و آل محمد ، و اعنا على ذلك كله بفتح منك تعجله ، و ضر تكشفه و نصر تعزّه ، و سلطان حق تظهره ، و رحمة منك تجلّلناها ، و عافية منك تلبسناها ، برحمتك يا ارحم الراحمين .

((...)) اللهم صلى على محمد و عليهم صلاة كثيرة دائمة طيبة ، لا يحيط بها الا اغنت ، و يا يسعها الا علمك ، و يا يحصياها احد غيرك .

اللهم صل على وليك المحيى سنتك ، القائم بامرك ، الداعى اليك ، الدليل عليك ، و حجتك على خلقك ، و خليفتك فى امرك ، و شاهداك على عبادك .

اللهم اعز نصره ، و مد عمره ، و زين الارض بطول بقائه .

اللهم اكفه بغى الحاسدين ، و اعذه من شر الكائدين ، و ارزق عنه ارادة الظالمين ، و خلصه من اعدى الجبارين .

اللهم اعطه فى نفسه ، و ذريته ، و شيعته ، و رعيته ، و خاصته ، و عامته ، و وعدوه ، و جميع اهل الدنيا ما تقر به عينه ، و تسر به نفسه ، و بلغه افضل املة فى الدنيا و الآخرة . انك على كل شىء قدير .

اللهم جدد به ما محى من دينك ، و اعحى به ما بدل من كتابك ، و اعظم به ما غير من حكمك ، حتى يعود دينك به وعلى يديه اعضا جديدا خالصا مخلصا ، لا شك فيه و لا شبهة معه ، و لا باطل عنده و لا بدعة لديه .

اللهم نور بنوره كل ظلمة ، و هد بركنه كل بدعة ، و اهدم بعزته كل ضلالة ، و اقصم به كل جبار ، و اعتمد بسيفه كل نار ، و اهلك بعد له كل جبار ، و اجر حكمه على كل حكم ، و اذل لسلطانه كل سلطان .

اللهم اذل كل من ناواه ، و اهلك كل من عاداه ، و امكر بمن كاده ، و استأصل من حقد حقه و استهان بامره ، و سعى فى اطفاء نوره ، و اراد اخماد ذكره)) .

((...)) اللهم لك الحمد على ما جرى به قضاؤك فى اوليائك ، الذين استخلصتهم لنفسك ودينك ، اذ اخترت لهم جزيل ما عند من النعيم المقيم ، الذى لازوال له ولا اضمحلال بعد اعن شرطت عليهم الزهد فى درجات هذه الدنيا الدنية و زخرفها و زبرجها ، فشرطوا لك ذلك ، و علمت منهم الوفاء به ، فقبلتهم و قربتهم ، و قدمت لهم الذكر العلى ، و الثناء الجلى ، و اعهبطت عليهم ملائكتك ، و اعكرمتهم بوحيك ، و رفدتهم بعلمك ، و جعلتهم الذرائع اليك ، و الوسيلة الى رضوانك .

فبعض اسكنته جنتك الى اعن اخرجته منها . و بعضى حملته فى فلكك و نجيته و من آمن معه من الهلكة برحمتك . و بعض اتخذته خليلا وساءلك لسان صدق فى الاخرين فاعجبته ، و جعلت ذلك عليا . و بعض كلمته من شجرة تكليما و جعلت له من اخيه رءا و وزيرا . و بعض اولدته من غيراعت ،

و أثيته البنات ، و اعيدته بروح القدس .

و كلا شرعت له شريعة ، و نهجت له منهاجا ، و تخيرت له اوصياء ، مستحفظا بعد مستحفظ ، من مدة الى مدة ، و اقامة لدينك ، و حجة على عبادك ، ولئلا يزول الحق عن مقره ، و يغلب الباطل على اهله ، و لايقول احد: لولا ارسلت الينا منذرا ، رسولا منذرا ، واقمت لنا علما هاديا ، فنتبع آياتك من قبل نذل و نحرى

الى اعن انتهيت بالامر الى حبيبك و نجيبك محمد صلى الله عليه و آله فكان كما انتجبت ، سيد من خلقت ، و صفوة من اصطفيتها ، و افضل من اجتبيت ، و اكرم من اعتمدته ، قدمته على اعبائك ، و بعثته الى الثقليين من عبادك ، و اوطاعته مشارقك و مغاريك و سخرت له البراق و عرجت به الى سمائك ، و اودعته علم ما كان و ما يكون الى انقضاء خلقك

فعلى الاعطاب من اهل بيت محمد و على صلى الله عليهما و آلهما فليبك الباكون ، و اياهم فليندب النادبون ، و لمثلهم فلتدرف الدموع ، و ليصرخ الصارخون ، و يضح الضاحجون ، و يعج العاجون .

اعين الحسن ، اعين الحسين ، اعين ابناء الحسين ، صالح بعد صالح ، و صادق بعد صادق اعين السبيل بعد السبيل ، اعين الخير بعد الخير ، اعين الشمس الطالعة ، اعين الاقمار المنيرة ، اعين الانجم الزهراء ، اعين اعلام الدين ، و قواعد العلم

اعين بقية الله التى لاتخلو من العترة الهادية ، اين المعد لقطع دابر الظلمة ، اين المنتظر لاقامد الامت و العوج ، اعين المرتجى لازالة الجور و العدوان ، اعين المدخر لتجديد الفرائض و السنن ، اين المتخير لاعادة الملة و الشريعة ، اعين المؤمل لاحياء الكتاب و حدوده ، اين محبى معالم الدين و هله ، اين قاصم شوكة المعتدين ، اين هادم اعنية الشرك و النفاق .

اعين معزالاولياء ، و مذل الاعداء ، اعين جامع الكلم على التقوى ، اعين السبب المتصل بين اهل الارض و السماء ، اعين صاحب يوم الفتح ، و ناشرراية الهدى اعين مؤلف شمل الصلاح و الرضا ، اين الطالب بذحول الاعنياء و ابناء ، اعين الطالب بدام المقتول بكرىلاء .

باعى اغت و امى ، و نفسى لك الوفاء و الحمى ، يابن السادة المقربين ، يابن النجباء الاعكرمين ، يابن الهداة المهتدين يابن الخير المهبذين

عزيز على اعن اعزى الخلق و لاترى ، ولا اسمع لك حسيسا و لانجوى ، عزيز على اعن لاحتيط بى دونك البلوى ، ولاينالك منى ضبيج و لاشكوى ... بنفسى اغت من مغيب لم يخل منا ، بنفسى اغت من نازح لم ينزج عنا ...

الى متى اعخافيك يا مولاي والى متى . و اعى خطاب اعصف فيك واعى نجوى . عزيز على ان اعجاب دونك و اعناغى . عزيز على اعن اعبيك و يخذ لك الورى عزيز على اعن يجرى عليك دونهم ماجرى . هل من معين فاعصيل معه العويل و البكاء . هل من جزوع فاعساعد جزعه اذا خلا . هل قذيت عين فساعدها عيني على القذى .

هل اليك يابن احمد سبيل فتلقى هل يتصل يومنا منك بعدة فنحظى ترى اعترانا نحف بك و اغت تام الملا ، و قد ملاعت الارض عدلا ، و اعذقت اعداءك هوانا و عقابا و اجتثت اصول الظالمين ، و نحن نقول الحمد لله رب العالمين .

الهم اغت كشاف الكرب و البلوى ، و اليك اعستعدى فعندك العدوى ، و اغت رب الآخرة و الاعلى .

... اللهم و نحن عبيدك التائقون الى وليك ، المذكر بك و بنبيك ، الذى خلقته لنا عصمة و ملاذا ، اعقمته لنا قوما و معادا ، و جعلته للمؤمنين منا اماما ، فبلغه منا تحية و سلاما .

...اللهم و اقم به الحق ، و اءحض به الباطل ، و اءل به اءلءاءك ، و اءلله اءءءاك ، و صل اللهم بءننا و صلة تؤءى الى مرافقة سلفه ، و اءلنا ممن ىاءخذ بحجزتهم ، و ىمكث فى ظلمهم ، و اءنا على ئاعءية ، ءقوقه الءه ، و الا ءءهاد فى طاعة ، و الءءتاب عن معصىءه ، و اءمن علءنا برضاه ، و هب لنا راغءه و رءمته و ءعاءه ، و ءءرما نئال به سعة من رءمءك ، و فوزا عنءك ، و اءل صلواتنا به مقبولة ، و ءنوبنا به مغفورة ، و ءعاءنا به مسءءابا ، و اءل اءرءقنا به مبسوطه ، و همومنا به مكفءة ، و ءوائءنا به مقضىة ، و اءل الءنا بوءءك الكرم ، و اءل ءقربنا الءك ، و انظر الءنا نظرة رءءمة ، نسةءل بها الكرامة عنءك ، ءم لاءصرفها عنا بءوءك . و اسقنا من ءوء ءءه صلى الله عله و آله ، بكاءسه و بءءه ، رءا روءا ، هئىئا ساءئا ، لاءظماءبعءه ... ىا اءرم الرءمءن

Dua of Faraj:

O God blesses Muhammad and his household. O Allah, be, for your representative the Hujjat (Proof) son of Al-Hassan. Your blessing be on him and his forefathers, in this hour and in every hour, a guardian, a protector, a leader, a helper, a proof, and an eye, until you make him live on the earth, in obedience to you, and cause him to live in it for long time. In your mercy, O the most merciful

Duo(praying) of Nodneh:

Praise be to Allah, the Lord of the worlds. And blessings of Allah and peace be on our Chief Muhammad, His Prophet, and on his children. O my Allah! (All) praise is for Thee for that which Thou decided upon and resolved in the matter of Thy friends, whom Thou purified for Thyself and Thy religion. When wisdom and high rank from Thee, prostrated themselves in adoration before them (from the Bountiful Preserving Lord), for whom neither there was any decreased, nor dispersion thereafter, then Thou stipulated for them piety and righteousness. While they were in this mean and crooked world, free from its pomp, vanity and false enjoyments, Thy overreaching authority made known their identity; and equipped them with sincerity and perfection stood surety for them and communicated intimately with them, sent the news of their auspicious arrival in advance, and praised them in clear terms for the benefit of one and all.

Fell down on the ground in prostration Thy Angels before them, Thou chose them to reveal Thy Words, gave them Thy wisdom as a gift, set them up as the (only) medium to reach Thee, the only means to the eternal land of peace and happiness. One dwelled in Paradise until Thou sent him on (as the first Prophet).

One was made to cruise the "Ark", and had been rescued, and kept safe from destruction through Thy mercy.

One was chosen and prepared for Thy Mission, as (Thy) Friend, (who) made a request to Thee for a good report in (his) later generations, so Thou approved and complied with, exalted them and gave them authority.

One was spoken directly through the Tree, his brother was appointed his successor and helper. One was brought in without a father, was given clear proofs, and was supported with the Holy Spirit.

For each Thou prescribed a Divine law, and set up a traced out path, each was appointed a guardian-executor, (and each) fulfilled the duty after being kept safe and protected, in the term of establishing Thy religion, a witness and argument over Thy servants (mankind), Lest the truth staggered from its firm stand and foundation, and the falsehood conquered the hearts of the people, and might not say a single man: "If only Thou had sent a Messenger unto us as a Warner, to show us the path of wisdom and guidance, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!" Then Thou made plans to bring out the wonderful advent of Muhammad, (Send blessing on him and on his children).

So Thou just as chose him master of Whosoever Thou created, made him (whom Thou Selected), pure,

clean and the best, exalted and praised him (whom Thou elected), surpassed in generosity and liberality while bestowing high-mindedness and beneficence upon him (whom Thou took in confidence and relied upon); made him leader-in-chief of (all) thy Prophets, and sent him to the troubled world of men and jinn, among Thy servants, lowered and humbled before him the Easts and the Wests, under his total control was brought all affairs, exalted his soul in Thy heavens gave over to him the knowledge of what took place and what will happen, concerning facts and operation of creation.

Then invested him with awe and majesty, Jibraeel, Meekaaeel, and distinguished Angels stood around; him at his beck and call, gave Thy word to him that Thou would make his religion prevail over all religions, however much the idolaters may be averse.

Thereafter acknowledged his atonement and provided good and perfection for his children, allotted for him and his children the first sanctuary appointed for mankind, at Becca (Mecca), a blessed place, a guidance to the people, wherein are plain and clear signs; the place where Ibraahim stood up to pray, and whosoever enters it is safe.

Thou said: "Allah's wish is but to remove uncleanness far from you, O "People of the House", and purify you with a thorough purification." Thereupon Thou settled conclusively fee (recompense) of Muhammad (Thy blessings be on him and on his children) love for them, in Thy Holy Book.

So Thou said: "Say (O Muhammad): I ask of you no fee (recompense) therefore, save love of (my) Kinsfolk." And Thou said: "Whatever recompense (return) I have asked for you, (it) is only for yourselves." And Thou said: "I ask of you no reward for this, save that, whoso will, chooses a way unto his Lord." Therefore they are the (only) means to (approach) Thee, the (only) medium to get Thy favours.

So Thou certainly did not let his hard work go waste, and gave authority to his successor, Ali ibne Abi Taalib, (Thy blessings be on them both, and on this children), and a guide. At the time when he was made a warner and a guide for every people, said he (the Holy Prophet), their Guide, in a public meeting overflowing with people; "Of Whomsoever I am the Mawlaa (Lord, Master) Ali is his Mawlaa. O Allah! be a friend of him who is a friend of him, be an enemy of him who is an enemy of him, help that man who helps him, forsake that man who forsakes him" and said: "Of whosoever I am the Prophet Ali is his Chief."

And said: "I and Ali are (one basic root of) a tree, and the rest of mankind are like diverse plants, he proclaims the position (relationship) of Haaron to Moosaa." Therefore he told him: "I am to you as Moosaa was to Haaron, but certainly there is no Prophet after me."

His (Ali's) life partner was his (Muhammad's) daughter the chief of the women of the worlds. Lawful was for him (Ali), in "the mosque", that which was permitted to him (Muhammad), all doors were closed, except his door.

He (Muhammad) gave his knowledge and wisdom into his (Ali's) keeping. He said: "I am the city (center) of knowledge and Ali is its gate.

Whoso desires to approach and dwell in the city of knowledge and wisdom should come through its door." Thereafter he said: "You are my brother, successor and inheritor, your flesh is my flesh, your blood is my blood, your truce is my truce, your fight is my fight, faith is blended, mixed and mingled (part and parcel) in your flesh and blood, just as it is compounded in my flesh and blood, you shall take charge of the reservoir of my inheritance, you are the fulfilment of my religion, you shall execute and keep alive my "way of life", your friends and followers shall speak with authority, command respect and hold the torch of good manners and refinements, their faces will be all around me in the eternal

land of peace and bliss (Paradise), in my close company.

Were it not you O Ali, the faithful would not know the truth after me." After him (Muhammad) be (Ali) was the guide for the wanderers, a bright light in the blind darkness, the strong rope of Allah, and the right path, did not ever hold back kindness and compassion from the common people, nor ever made excuses or delay to give priority to the matters of religion, nor blew his own trumpet nor felt proud of his glory, did the same thing the Messenger used to do, (Blessing of Allah be on them both and on their children) put an end to misinterpretation, did not lose temper, for the sake of Allah, if any one turned to mud-slinging and name-calling.

He had thrown the proud tribal chiefs of Arabia into a fright, destroyed their heroes, attacked and dispersed their cavalries, because of which hatred and deep grudge took root in their hearts. Badr, Khaybar, and Hunain created jealousy and envy in them, therefore, united they joined hands to oppose him, and came out in great number to fight against him, till he destroyed all deserters, who had swerved from what was right, the shameless who deviated from true religion, while he was carrying out the important mission.

Killed him a malicious criminal, a contemporary, serving the interest and following the doctrine of earlier impudent villains. An unparalleled and outlandish approach was applied to the directions of the Messenger of Allah, (Blessings of Allah be on him and on his children), concerning the "Guides" (Imams), one after the other. The narrow-minded obstinate "ummah" did not care for and had ill feelings towards him.

Flocked together to pass up and deny his connection with his family, and pushed his children out of their way, but a handful of sincere faithful kept their promise and dutifully upheld the rights of his children; Some were slain, some were held prisoners, some were sent to distant foreign lands, and they met face to face (when came upon) their destiny (martyrdom).

That which is given to each (of them) as reward of good deeds is the best recompense, since the earth belongs to Allah, and He gives it for an inheritance to whom He wants from among His servants, and the (good) end is for the God-fearing wise; glory to our Lord! Verily the promise of our Lord must be fulfilled; Allah does not break His word, He is Almighty, Wise.

So be purified and refined by making known and remembering the choicest children of Muhammad and Ali, blessings of Allah be on them both, and on their children.

The heartbroken, in tears, make their hearts bleed, together with them, the deeply moved perceptive men of letters describe their wisdom and liberality, as they themselves used to do, eyes of sensitive and thoughtful people are full of overflowing tears, their voices choked up with emotion; they cry out to protest against the injustice done, they call up dumb and insensate souls to stir and take notice.

Where is Hassan? Where is Husain? Where are the children of Husain? The whole good, one and all!

The truth altogether! Where is the regular unbroken vital connection? Where is the on going sequence of desirable goodness? Where are the clear source and spring of Light (vision and insight)? Where are the lively vivid handsome faces? Where are the distinctly visible pioneers? Where are the "know all the answers" scholars who communicated and made clear the religion of Allah? The fundamentals of knowledge and wisdom! Where is the 'Everlasting legacy of God'? (never ever is the "family of Guides" without one).

Where is the impenetrable defense who broke the back of the oppressive tyrants? Where is the "awaited saviour" who will set the have-nots and the depressed on their feet? Where is the "The Hope" who will put and end to tyranny and oppression? Where is the "preserved guaranty" who shall give new life to

rule of law and refined way of life? Where is the "Chosen in preference good" who shall raise the spirits of the people and give currency to justice and fairplay? Where is the "hope-giving confidante" who shall make full use of the "Book" and define the sphere of action? Where is he who shall blot out dogma in the matter of religion and his (Muhammad's) children? Where is he who shall break up meddling trouble and tampering?

Where is he who shall pull down the foundations of confusion (polytheists) and hypocrisy? Where is he who shall stamp out corruption, vice, reaction and injustice? Where is he who shall trim the outgrowth of despair, longing and hardships? Where is he who shall erase the traces of unfairness and self-seeking conceit? Where is he who shall untie the twisted knots of falsehood and disruption? Where is he who shall separate senselessness and insolence from the people? Where is he who shall tear up by the roots obstinacy, corruption and apostasy?

Where is he who shall love dearly the favourites of Allah and take pains to tame and train the transgressors? Where is he who shall make people familiar with "words of wisdom"? Where is the ultimate (Divine) source of plenty and prosperity? Where is the "Divine aspect" the God-fearing may look up to? Where is the link that connects the cosmic complex? Where is the authority who shall communicate and make known the true point of view? Where is the author of the conception of peace, fairplay and welfare? Where is the defender of the traditions of the Prophets and their children? Where is the investigator of the blood of the Martyrs of Karbalaa? Where is he who shall get the upper hand over the perpetrators of crime and greed? Where is he who shall not rest until he answers the cries of help when called upon? Where is the foremost leader of the people – the just, the truthful and the wise? Where is the son of the chosen Prophet? The son of Ali Al-Murtaza! The son of Khadeejah, the resplendent! The son of Faatimah, the great! My father, my mother, and I turn to you for protection and sanctuary.

O son of the favourite Leaders! O Son of the distinguished nobles! O son of the rightly guided Guides! O Son of the most refined high-minded liberals! O Son of the select generous Guardians! O son of the polite and pure purifiers! O Son of the impartial judges! O Son of the openhanded hosts! O Son of the mature teachers! O Son of the brilliant fulfillers! O Son of the clear and precise arguments who penetrated deep (into the domain of mind)! O inheritor of the made known prophesy! O inheritor of the clear preaching!

O inheritor of the evident signs! O inheritor of the exact science! O inheritor of the widely sought after culture and customs! O inheritor of the milestones of glory and greatness! O inheritor of the extraordinary events! O inheritor of the reason that had been put to experiment! O inheritor of the Right Path! O inheritor of the Message that made deep impression on mankind! O Son of him who is in the "Mother of the Book" kept with Allah, the Highest High, the All-wise.

O inheritor of the convincing proofs! O inheritor of the genuine evidence! O inheritor of the distinctly visible demonstration! O inheritor of the decisive information! O inheritor of the absolute joy and happiness! O inheritor of "T'aa-haa" and clear wisdom! O inheritor of "Yaa seen" and "Zaariyaat" O inheritor of "T'oor" and "A'adiyaat" O Son of him who "drew near and came down till he was two bows' length or nearer."

(The Highest High came near and received him gladly). If I but knew the destination of your purposeful journey! To which isolated land did you go? Good, pleasant and satisfying? Or otherwise? Or in well guarded concealment? It breaks my heart (when) I look at all that has been created, but cannot see you, nor hear a whisper about your whereabouts, nor any secret communication! It is disheartening to know

that you are attending to and watching over the disorder and confusion, and I, in the thick of violent turmoil, am far away, unable to give report of injustice.

I eagerly long for you who are out of sight, but have not forsaken us. I eagerly long for you who have departed and are invisible, but are not far from us.

I eagerly long for you who inspire love and deep affection, and the faithful men and women take delight in your memorable glory. So we are excited with a longing desire.

I eagerly long for you who are worthy of acceptance and lawful driving force of belief and conviction, never weary or annoyed. I eagerly long for you who is the root of praise and distinction, never can be uprooted.

I eagerly long for you who is always tender, gentle and comforting, never makes one's affairs worse instead of better. I eagerly long for you who is just and equitable beyond a trace of doubt, does not take severe action until misbehavior trespasses the limit.

O Master! How long and unto what is to be directed (my) request for friendly attention concerning you? And what is the message? It makes me sad to get favorable reply from anyone other than you, but to be duped and cheated in the end.

It casts a gloom upon me that you suffered hardships and the chicken hearted deserters left you alone. It is painful for me what took place for you from them and that which had happened.

Is there a helper with whom I may cooperate and take pains? Is there a restless with whom I may share when action is taken? Is there a faint twinkle of evidence to make me willingly take up the trouble? Do you O Son of Ahmed have means and ways to arrange our meeting? Can you once cleverly guide the course of time, so that we may obtain our wish? When shall we abridge the gap that separates us from the vision so that we may refer to the authority? How long shall we keep waiting for you're pleasing satisfying essence and quality? Already the period of expectation has lasted too long! When shall we receive our share from you and have our minds set at rest? For we have fixed our eyes upon you and strive with perseverance. When shall we be happy, and see your beautiful form and fine aspect?

Groups of cheerful willing disciplined helpers, in great numbers, gathering around you to carry out one work after the other! You fulfilling (every promise) and giving joy, heart and confidence (to the faithful); filling the earth with justice; making your enemies follow the law and accept the revolution; taking the wind out of the haughty and the boastful, and those who knew but denied the truth; breaking the back of the proud and the arrogant; uprooting the roots of the unjust; and we-singing the praise of Allah, the Lord of the worlds.

O my Allah! Thou disperse the clouds of sorrows and hardships. Unto Thee we turn to ask for help against the enemy; for Thou (alone) helps and guides. Thou (alone) put into good order affairs of this world and shall make better the Hereafter. So come to help! O He Who is called to help the helpless, Thy servants, surrounded by calamities.

Show them the face of their Leader. O the Mightiest Almighty. Allow him to put an end to evil and corruption, and satisfy his Love (for the faithful) and dislike (for the sinners). O He Who, from the "Arsh directs and controls all creation, and unto Him is the return, final and ultimate.

O my Allah! We are Thy servants, longing for Thy friend (appointed authority), who reminds us of Thee, and Thy Prophet, who was created as a refuge and asylum for us, established as a foundation and spring of truthfulness for us, and was made the Leader-Guide of the faithful. Convey to him our heartfelt congratulations and welcome.

Make us feel more deeply for him. O Lord! Very Kindly, make his headquarters our place of domicile

and dwelling abode, and fulfill Thy promise by returning him to us as our Leader Guide, so that he takes us to the eternal land of peace and bliss, where we shall rub elbows with Thy sincere servants who shed blood to pronounce the Faith.

O Allah send Thy blessings on Muhammad and on the children of Muhammad. Bless his ancestor Muhammad, the Messenger, the foremost Leader, and bless his progenitor, the succeeding Leader, and his great grandmother, the ever truthful, Faatimah daughter of Muhammad, and his chosen virtuous forefathers, and send blessings on him, superior, whole, conclusive, staying, numerous, and full, not ever bestowed (even) on any of Thy sincerely attached and pious friends from among Thy creation. Bless him with blessings, (that) cannot be counted in numbers, cannot be "proximated" in space of time, cannot be consumed in terms of having nothing remaining.

O my Allah! Set up truth, destroy falsehood, show the right path to Thy friends, humiliate Thy enemies, and do it without interruption, (through him). O my Allah! Unite us with him.

Let us be friends with his ancestors. Give us courage to disperse those who oppose and try to prevent him, and make them stay in their shame and disgrace for ever.

Help us to discharge the duties made incumbent upon us by him, and make every effort to obey him, keep from that which is declared unlawful by him, rely upon him to get his approval.

Let us be with him when he makes peace, and frees mankind from fear, gives currency to love and kindness, brings bliss and happiness, spreads good and virtue, so that we may do our best to promote his cause through Thy mercy, and win victory for Thee. Accept our prayers, forgive our sins, fulfil our desires, give us means of livelihood, unrestricted, make less our hardships, meet our demands in full (through him).

Turn towards us Thy kindness and loving aspects, and bring us close to Thee. Turn the eyes of Thy mercy upon us, to bring to fullness Thy kind favours, and after that do not ever let them disappear in the name of Thy generosity, and give us the opportunity to quench our thirst from the spring of his great grandfather (Kawsar), (blessing of Allah be on him and on his children), using his cup, filled by him, fresh and pure, sufficient, wholesome, clear and cool, not leaving any desire thereafter, O the Most Merciful.

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Excepted Mahdi (as) from the Sunni perspective

Same belief from the viewpoint of Shiite and Sunni about Imam Mahdi (AS):

Some thought that belief of Mahdi (AS) belong to Shiites, while this principle belongs to both Shiites and Sunnis and there is no different between these two group about the news that Prophet Muhammad (pbuh) performed us about appearance of Imam and his global mission as well as his holy personality and even the signs and features of his revolution and uprising, and only difference is that we, Shiites, consider him the twelfth Imam of us, and his name is Muhammad son of Hassen Askary (AS) that was born in the year 255 AH, and we believe that God made his life long like Prophet Khazar (AS) and he is alive now but absence, until God wants him to appears while most of Sunni's scholars say that he has not born yet, he is not absence and soon he will be born and performs what Prophet (pbuh) promised us and only a few of them about his birth and absence have same idea as us.

Believing in Imam Mahdi (AS) from viewpoint of Sunnis become clear from their many narratives in

their sources as well as their beliefs and opinions of their scholars and their political and scientific history in the past generations.

Thus, movement from some of people among them that claim they are Imam Mahdi (AS) such as movement of Mahdi in Sudan in the last century and the movement that happened in the beginning of this century in their sanctuary of Mecca, and other movements that clearly show the thoughts of Mahdisim, such as, "movement of Jihad and migration" in Egypt and other similar movements which happen due to the ideological vacuum or effect of Shiites thoughts about Imam Mahdi (AS) has not occur like some people think it did.

The number of narrators about Imam Mahdi (AS) from companions and people who met these companions among Sunnis are much less than narrators of Shiites.

فإنَّ أقدمَ ما وجدناه من كتبٍ عن الإمامِ المهديِّ (ع) من كتبِ السُّنَنِ

The oldest books of the Sunnis about Imam Mahdi (AS)

Perhaps the most ancient book about the Mahdi (AS) from the Sunnis that has been gotten to us is book of ,Faten and Malahem, from ,Hafez ibn Hamad Marozy, (passed on year 227 H). He was teacher's of ,Bokhary, and others and one of the authors of ,Sahahs,. A version of this book can be found in the library of " Dictionary of Osmany" in city of Hayder-Abad of India, No, 83-3187 and another version in the library of "Zahreyeh" in Damascus No 62 A-D-B and another version in British Museum that contain 200 hundred pages, the front and back, and the date of copying is 706 AC and in some of its pages , there is the word say "belong to Hussein Afandy" which indicate that this version belong to Turkey and in the year 1924 AC has been registered in the British Museum. And this book is one of our sources we used in this book as well as other fifty books we been used and among them book of ,Sahah, beside some research paper and sources.

فإنَّ أقدمَ ما وجدناه من كتبٍ عن الإمامِ المهديِّ (ع) من كتبِ الشيعةِ

The oldest book of the Shia about Imam Mahdi

The ancient book of Shiite about idea of Mahdi (AS) in our hand, is the book of "Absent" or book of "upriser" from, Fazl bin Shazan Nayshbory, who was contemporary with ,Naem ibn Hamad. He wrote his book before the birth of Imam Mahdi (AS) and his absence!

The version of this book was available to our scholars in the past centuries, but unfortunately in this century cannot be found. Only portion of this book has remained among the books of those scholars who have used the book, especially, Alameh Majlesi, that has been quoted some narratives of this book in his dictionary ,Bahar Al-Anwar,.