

# Signs of Beginning of Revolution

## Signs of the Advent

Is there any sign available that this universal revolution is coming?

Is it possible to predict that such revolution is coming now or not?

Is it possible to advance the time of this revolution?

If it is possible then with which tools it is possible to advance this time?

It should be said that the answer of most of these questions are positive.

Because no great storm begins in nature without, and no revolution happens in human society without previous signs.

Also, it is pointed to a series of signs in Islamic ahadith for the coming of that great resurrection, which are possible to be divided into two types:

The first group, signs which are possible to be predicted more or less in any revolution according to its size.

The second group, details which are not possible to be understood through ordinary information and knowledge and mostly has the form of a miraculous prediction.

Here, we point to “3 important signs” from both parts:

## Diffusion of Tyranny and Corruption

The first sign with which it is possible to predict the coming of any revolution – including this great revolution – is Sweepingness of tyranny, oppression, corruption and violation of others’ rights and different kinds of social corruptions and moral aberrance which is itself the factor of expansion of

corruption in society.

Naturally, when pressure exceeds the limit, explosion happens, because social explosions are the results of severe and overmuch pressure like mechanical explosions.

Expansion of oppression and injustice by the “Zahhaks” of the time waters the seeds of revolution, and train the people like "Kave the Blacksmith" beside their furnaces; gradually, the crisis grows and the time of revolution comes.

The matter is the same for the coming of the great universal revolution and the advent of the great peacemaker, Mahdi.

But, as it has been said before, there is no need to expand the oppression and corruption more like pessimistic people, but by considering the existence of enough corruptions in a large scale, we should try to construct ourselves and others and a content and brave and knowledgeable group to be the flag holders of the revolution.

Anyway, this matter has been mentioned in many Islamic narratives “كما ملئت ظلماً و جوراً” (as the world is filled with oppression and injustice).

The exact expression can be found in many ahadith, which have been mentioned in Shiite and Sunni resources.

And it is understood from them entirely, that one of the clearest signs of this revolution is this matter.

Here, one question is asked that do “oppression” (ظلم) and “injustice” (جور) have any difference that these two words have been emphasized repeatedly?

It is understood from the root of these words that violating the right of others has two types, that there is one separated word for each of them in Arabic literature.

The first one is that a person takes others right for him/her and usurps the results of others’ efforts; it is called “Oppression”

The other one is to take others’ rights and to give it to another people and to dominate the person’s adherents over the lives and honors and assets of people for strengthening the bases of the power, and to take power by unjust discriminations, it is called “injustice”.

The antonym of “oppression” is “fair distribution” (قسط) and the antonym of “injustice” is “justice” (عدل).<sup>(1)</sup>

Anyway, when “violation” of others’ rights, from one side, and “discriminations”, from the other side, fill the human society, he appears and removes all of them.

What have been said above were generalities about the sweeping corruption as a factor of mutation and

revolution, which is predictable in any kinds of revolution.

But it is considerable that:

Details of these signs and corruption have been mentioned in Islamic cabbalas in the way that maybe they are not from 13 or 14 centuries ago, but they belong to present century and maybe some years ago; and today, which we see many of them with our own eyes, we believe that they are indeed miraculous!

For instance, tens of these corruption, which a part of them have social and political aspect and another part has moral aspect, have been mentioned in a narratives from Imam Sadiq(as) that studying them makes the human to think deeply about the issue.

Here it is the text of the foresaid narrative with the English translation:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ  
مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ

From Humraan (bin A`yan) said, Abu `Abd Allah (عليه السلام) said:

فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ نَهَبَ أَهْلُهُ

You will see (a time) when haqq (truth) has died, and left its people

وَ رَأَيْتَ الْجُورَ قَدْ شَمِلَ الْبِلَادَ

And you will see that tyranny has encompassed the countries

وَ رَأَيْتَ الْقُرْآنَ قَدْ خُلِقَ

And you will see the Qur'an has become old, and new thing (innovations) about it when it is not there, and it (Qur'an) being directed by the desires

وَ أُحْدِثَ فِيهِ مَا لَيْسَ فِيهِ وَ وُجِّهَ عَلَى الْأَهْوَاءِ

وَ رَأَيْتَ الدِّينَ قَدْ انْكَفَأَ كَمَا يَنْكَفِي الْمَاءُ

4. And you will see the religion turned upside down like water (bowl) being turned upside down

وَرَأَيْتَ أَهْلَ الْبَاطِلِ قَدْ اسْتَعْلَوْا عَلَى أَهْلِ الْحَقِّ

5. And you will see the people of falseness rise above the people of haqq (righteousness)

وَرَأَيْتَ الشَّرَّ ظَاهِرًا لَا يُنْهَى عَنْهُ وَيُعْذَرُ أَصْحَابُهُ

6. And you will see evil become apparent and no one prohibits it, and excuses its companions

وَرَأَيْتَ الْفِسْقَ قَدْ ظَهَرَ وَكَتَفَى الرَّجَالُ بِالرِّجَالِ وَالنِّسَاءُ بِالنِّسَاءِ

7. And you will see fisq (immorality) become apparent and men being satisfied by men and women being (satisfied) with women

وَرَأَيْتَ الْمُؤْمِنَ صَامِتًا لَا يُقْبَلُ قَوْلُهُ

8. And you will see a believing person become silent and his words are not accepted

وَرَأَيْتَ الْفَاسِقَ يَكْذِبُ وَلَا يُرَدُّ عَلَيْهِ كَذِبُهُ وَفِرْيَتُهُ

9. And you will see a faasiq (immoral person) lie and his lies and slander are not refuted

وَرَأَيْتَ الصَّغِيرَ يَسْتَحْفِرُ بِالْكَبِيرِ

10. And you will see young (people) demean the older people

وَرَأَيْتَ الْأَرْحَامَ قَدْ تَقَطَّعَتْ

11. And you will see relations being severed

وَرَأَيْتَ مَنْ يَمْتَدِحُ بِالْفِسْقِ يَضْحَكُ مِنْهُ وَلَا يُرَدُّ عَلَيْهِ قَوْلُهُ

12. And you will see one who is praised for his fisq (immoral ways) and he laughs at it, and his saying

are not refuted/rejected

وَرَأَيْتَ الْغُلَامَ يُعْطِي مَا تُعْطِي الْمَرْأَةُ

13. And you will see a boy give what a women gives

وَرَأَيْتَ النِّسَاءَ يَتَزَوَّجْنَ النِّسَاءَ

14. And you will see women marry women

وَرَأَيْتَ الثَّنَاءَ قَدْ كَثُرَ

15. And you will see compliments become many

وَرَأَيْتَ الرَّجُلَ يُنْفِقُ الْمَالَ فِي غَيْرِ طَاعَةِ اللَّهِ فَلَا يُنْهَى وَلَا يُؤْخَذُ عَلَى يَدَيْهِ

16. And you will see a man spend his wealth in something other than in obedience to Allah, and he is not prohibit, and his hand is not taken back

وَرَأَيْتَ النَّاطِرَ يَتَعَوَّذُ بِاللَّهِ مِمَّا يَرَى الْمُؤْمِنَ فِيهِ مِنَ الْاجْتِهَادِ

17. And you will see the onlookers seek refuge with Allah because of what they see a believer struggles to do

وَرَأَيْتَ الْجَارَ يُؤْذِي جَارَهُ وَ لَيْسَ لَهُ مَانِعٌ

18. And you will see neighbors harm neighbors and no one will prevent it

وَرَأَيْتَ الْكَافِرَ فَرِحاً لِمَا يَرَى فِي الْمُؤْمِنِ مَرِحاً لِمَا يَرَى فِي الْأَرْضِ مِنَ الْفَسَادِ

19. And you will see the kaafir become happy because of what he see in the believers, and he will become happy because of the fesad (corruption) in the land

وَرَأَيْتَ الْخُمُورَ تُشْرَبُ عَلَانِيَةً وَ يَجْتَمِعُ عَلَيْهَا مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَ جَلَّ

20. And you will see wine being drunk in public and gatherings about it, one who is not afraid of Allah (عَنْ وَ جَلَّ

وَ رَأَيْتَ الْأَمْرَ بِالْمَعْرُوفِ ذَلِيلًا

21. And you will see Amr bil ma`roof (Commanding the good) become ignoble

وَ رَأَيْتَ الْفَاسِقَ فِيمَا لَا يُحِبُّ اللَّهُ قَوِيًّا مَحْمُودًا

22. And you will see a faasiq do what Allah does not love, (and is) mighty and praised

وَ رَأَيْتَ أَصْحَابَ الْآيَاتِ يُحْتَقَرُونَ وَ يُحْتَقَرُ مَنْ يُحِبُّهُمْ. 23.

23. And you will see people of the signs despised, and the who like them despised

وَ رَأَيْتَ سَبِيلَ الْخَيْرِ مُنْقَطِعًا وَ سَبِيلَ الشَّرِّ مَسْلُوكًا

24. And you will see the path of good halted, and the path of evil adopted

وَ رَأَيْتَ بَيْتَ اللَّهِ قَدْ عَطِلَ وَ يُؤْمَرُ بِتَرْكِهِ.

25. And you will see the House of Allah being inactive and becoming abandoned

وَ رَأَيْتَ الرَّجُلَ يَقُولُ مَا لَا يَفْعَلُهُ

26. And you will see a man say what he does not do

وَ رَأَيْتَ الرَّجَالَ يَتَسَمَّنُونَ لِلرِّجَالِ وَ النِّسَاءِ لِلنِّسَاءِ

27. And you will see men (use) oil (?) for men and women for women

وَ رَأَيْتَ الرَّجُلَ مَعِيشَتَهُ مِنْ دُبُرِهِ وَ مَعِيشَتُ الْمَرْأَةِ مِنْ فَرْجِهَا

28. And you will see men earn a livelihood from homosexuality and women earn a livelihood from

prostitution.

وَرَأَيْتَ النِّسَاءَ يَتَّخِذْنَ الْمَجَالِسَ كَمَا يَتَّخِذُهَا الرِّجَالُ

29. And you will see women take to gatherings like men take (to gatherings)

وَرَأَيْتَ التَّائِبَةَ فِي وُلْدِ الْعَبَّاسِ قَدْ ظَهَرَ وَأُظْهِرُوا الْخِضَابَ وَامْتَشَطُوا كَمَا تَمْتَشِطُ الْمَرْأَةُ لِرَوْحِهَا وَأَعْطُوا  
الرِّجَالَ الْأَمْوَالَ عَلَى فُرُوجِهِمْ وَتُنْفَسَ فِي الرَّجُلِ وَتَغَايِرَ عَلَيْهِ الرِّجَالُ وَكَانَ صَاحِبُ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَكَانَ  
الرِّبَا ظَاهِرًا لَا يُعَيَّرُ وَكَانَ الزِّنَا تُمْتَدَّحٌ بِهِ النِّسَاءُ

30. And you will see feminine in the progeny of Al-`Abbas becoming apparent, and dyeing becoming apparent and combing like the combing of women for their husbands and men are awarded money for their sexual organs, and compete with a man, and dissimilarities for men and people of money are cherished from the believers, and riba (usury) becoming apparent and it is not taunted, and zina (adultery) praised in women.

وَرَأَيْتَ الْمَرْأَةَ تُصَانِعُ زَوْجَهَا عَلَى نِكَاحِ الرِّجَالِ

31. And you will see women do a favor to her husband upon the marriage of men (?)

وَرَأَيْتَ أَكْثَرَ النَّاسِ وَخَيْرَ بَيْتٍ مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فِسْقِهِنَّ

32. And you will see many people and the best houses are those who help women commit fisq (immorality)

وَرَأَيْتَ الْمُؤْمِنَ مَحْزُونًا مُحْتَقَرًا ذَلِيلًا

33. And you will see the believer depressed and scorned and humiliated

وَرَأَيْتَ الْبِدْعَ وَالزِّنَا قَدْ ظَهَرَ

34. And you will see bid`ah (innovation) and zina (adultery) become apparent

وَرَأَيْتَ النَّاسَ يَعْتَدُونَ بِشَاهِدِ الزُّورِ

35. And you will see people argue with false witnesses

وَرَأَيْتَ الْحَرَامَ يُحَلَّلُ

36. And you will see haram turn into halal

وَرَأَيْتَ الْحَالَلَ يُحَرَّمُ

37. And you will see halal turn into haram

وَرَأَيْتَ الدِّينَ بِالرَّأْيِ وَعُطِّلَ الْكِتَابُ وَأَحْكَامُهُ

38. And you will see the religion taken by ra'y (personal opinion) and the book and its laws become neglected

وَرَأَيْتَ اللَّيْلَ لَا يُسْتَخْفَى بِهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ

39. And you will see (people) not hide in the night from their action against Allah

وَرَأَيْتَ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ إِلَّا بِقَلْبِهِ

40. And you will see a believer cannot deny except with his heart

وَرَأَيْتَ الْعَظِيمَ مِنَ الْمَالِ يُنْفِقُ فِي سَخَطِ اللَّهِ عَزَّ وَجَلَّ

41. And you will see great (amounts) of wealth being spend in what Allah (عَزَّ وَجَلَّ) gets annoyed

وَرَأَيْتَ الْوُلَاةَ يُقْرَبُونَ أَهْلَ الْكُفْرِ وَيُبَاعِدُونَ أَهْلَ الْخَيْرِ

42. And you will see rulers become closer to the people of kufr (disbelief) and separate from the people of khayr (good)

وَرَأَيْتَ الْوُلَاةَ يَرْتَشُونَ فِي الْحُكْمِ

43. And you will see rulers being bribed for a judgment

وَرَأَيْتَ الْوَلَايَةَ قَبَالَهٗ لِمَنْ زَادَ

44. And you will see governing being obliged to those who are more (wealthy, status)

وَرَأَيْتَ ذَوَاتِ الْأَرْحَامِ يُنْكَحْنَ وَ يُكْتَفَى بِهِنَّ

45. And you will relatives having marriage (with each other) and becoming satisfied by it

وَرَأَيْتَ الرَّجُلَ يُقْتَلُ عَلَى التُّهْمَةِ وَ عَلَى الظَّنِّ وَ يَنْعَايِرُ عَلَى الرَّجُلِ الذَّكَرِ فَيَبْذُلُ لَهُ نَفْسَهُ وَ مَالَهُ

46. And you will see men murder for an accusation and upon dhan (conjecture) and differences with another man who gives himself and his wealth

وَرَأَيْتَ الرَّجُلَ يُعِيرُ عَلَى إِثْيَانِ النِّسَاءِ

47. And you will see a man...(?)

وَرَأَيْتَ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنَ الْفُجُورِ يَعْلَمُ ذَلِكَ وَ يُقِيمُ عَلَيْهِ

48. And you will see a man eat from the earnings of his wife, (which she got) from immoral actions and him knowing it, and being okay with it.

وَرَأَيْتَ الْمَرْأَةَ تَفْهَرُ زَوْجَهَا وَ تَعْمَلُ مَا لَا يَشْتَهِي وَ تُتَفَقُّ عَلَى زَوْجِهَا

49. And you will see women overcome her husband and work for what he desires and she spends for husband

وَرَأَيْتَ الرَّجُلَ يُكْرِي امْرَأَتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بِالذَّبِيِّ مِنَ الطَّعَامِ وَ الشَّرَابِ

50. And you will see men hire his women and slave girl and accept with worthless things from food and drinks

وَرَأَيْتَ الْأَيْمَانَ بِاللَّهِ عَزَّ وَ جَلَّ كَثِيرَةً عَلَى الزُّورِ

51. And you will see Iman (faith) in Allah (عَزَّ وَ جَلَّ) (be based) on many falsehoods

وَرَأَيْتَ الْفِمَارَ قَدْ ظَهَرَ

52. And you will see gambling become apparent

وَرَأَيْتَ الشَّرَابَ يُبَاعُ ظَاهِرًا لَيْسَ لَهُ مَانِعٌ

53. And you will see wine vendors become apparent and no one prevents it

وَرَأَيْتَ النِّسَاءَ يَبْذُلْنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ

54. And you will see the women give themselves to the people of kufr

وَرَأَيْتَ الْمَلَاهِيَّ قَدْ ظَهَرَتْ يُمَرُّ بِهَا لَا يَمْنَعُهَا أَحَدٌ أَحَدًا وَ لَا يَجْتَرِي أَحَدٌ عَلَى مَنْعِهَا

55. And you will see amusements become apparent, and (people) pass by it and no one prevents it, and no one will dare to stop it

وَرَأَيْتَ الشَّرِيفَ يَسْتَذِلُّهُ الَّذِي يُخَافُ سُلْطَانَهُ

56. And you will see the Sharif (the dignified/reputable) become humbled because he fears his ruler

وَرَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوَلَاةِ مَنْ يَمْتَدِحُ بِشَتْمِنَا أَهْلَ الْبَيْتِ

57. And you will see the closest people to the rulers will be praised for cursing the Ahl Al-Bayt (عليه السلام)

وَرَأَيْتَ مَنْ يُحِبُّنَا يُزَوَّرُ وَ لَا تُقْبَلُ شَهَادَتُهُ

58. And you will see whoever loves us are (called) liars and their testimonies are not accepted

وَرَأَيْتَ الزُّورَ مِنَ الْقَوْلِ يَتَنَافَسُ فِيهِ

59. And you will see those who compete over false words

وَرَأَيْتَ الْقُرْآنَ قَدْ ثَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَخَفَّ عَلَى النَّاسِ اسْتِمَاعُ الْبَاطِلِ

60. And you will see the Qur'an will become heavy on the people to listen to, and it will be light upon the people to listen to falsehood

وَرَأَيْتَ الْجَارَ يُكْرِمُ الْجَارَ خَوْفًا مِنْ لِسَانِهِ

61. And you will see a neighbor honor another neighbor because of fear of his tongue

وَرَأَيْتَ الْحُدُودَ قَدْ عَطِلَتْ وَعُمِلَ فِيهَا بِالْأَهْوَاءِ

62. And you will see punishments become neglected and people will act according to their desires

وَرَأَيْتَ الْمَسَاجِدَ قَدْ زُخِرَتْ

63. And you will see the masjid (pl. masjid) being adorned / beautified

وَرَأَيْتَ أَصْدَقَ النَّاسِ عِنْدَ النَّاسِ الْمُفْتَرِي الْكَذِبِ

64. And you will see the truthful people from the people are the slanderers and liars

وَرَأَيْتَ الشَّرَّ قَدْ ظَهَرَ وَالسَّعْيَ بِالنَّمِيمَةِ

65. And you will see evil and tale bearing become apparent

وَرَأَيْتَ الْبُغْيَ قَدْ فَشَا

66. And you will see adulteresses become rampant

وَرَأَيْتَ الْغَيْبَةَ تُسْتَمْلَحُ وَيُبَشَّرُ بِهَا النَّاسُ بَعْضُهُمْ بَعْضًا

67. And you will see gheebah (backbiting) become likeable and the people give it as good news to one

another

وَرَأَيْتَ طَلَبَ الْحَجِّ وَالْجِهَادِ لِغَيْرِ اللَّهِ

68. And you will see seek for hajj and jihad for other than Allah

وَرَأَيْتَ السُّلْطَانَ يُذِلُّ لِلْكَافِرِ الْمُؤْمِنَ

69. And you will see rulers humiliate the believers for the unbelievers

وَرَأَيْتَ الْخَرَابَ قَدْ أُدِيلَ مِنَ الْعُمَرَانِ

70. And you will see destruction pass from ages

وَرَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ بَخْسِ الْمِكْيَالِ وَالْمِيزَانِ

71. And you will see men earn a livelihood from cheating in measuring and scaling

وَرَأَيْتَ سَفْكَ الدِّمَاءِ يُسْتُخَفُّ بِهَا

72. And you will see bloodshed being undervalued

وَرَأَيْتَ الرَّجُلَ يَطْلُبُ الرِّئَاسَةَ لِعَرَضِ الدُّنْيَا وَيَشْهَرُ نَفْسَهُ بِخُبْثِ اللِّسَانِ لِيَتَّقَى وَتُسْنَدَ إِلَيْهِ الْأُمُورُ

73. And you will see a man seeking leadership for the sake of the world and to make himself famous through maligning with his tongue, and the affairs are supported by him

وَرَأَيْتَ الصَّلَاةَ قَدْ اسْتُخِفَّ بِهَا

74. And you will see Salah being belittled / undervalued

وَرَأَيْتَ الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ ثُمَّ لَمْ يُزَكِّهِ مِنْذُ مَلَكِهِ

75. And you will see men who have great wealth, and then he does not pay zakat for his country

وَرَأَيْتَ الْمَيِّتَ يُنْبَشُ مِنْ قَبْرِهِ وَ يُؤَذَى وَ تُبَاعُ أَكْفَانُهُ

76. And you will see the dead exhumed from his grave and being harmed and selling his kafan (clothes for the dead)

وَرَأَيْتَ الْهَرْجَ قَدْ كَثُرَ

77. And you will see commotion becoming many

وَرَأَيْتَ الرَّجُلَ يُمَسِّي نَشْوَانَ وَ يُصْبِحُ سَكْرَانَ لَا يَهْتُمُّ بِمَا النَّاسُ فِيهِ

78. And you will see men becoming drunk and turning into a drunkard and no one from the people cares about him

وَرَأَيْتَ الْبَهَائِمَ تُنْكِحُ

79. And you will see bestiality (sex with animals)

وَرَأَيْتَ الْبَهَائِمَ يَفْرَسُ بَعْضُهَا بَعْضًا

80. And you will see animals devour one another

وَرَأَيْتَ الرَّجُلَ يَخْرُجُ إِلَى مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْهِ شَيْءٌ مِنْ ثِيَابِهِ

81. And you will see men come out from the prayer area and return, without anything from his clothes (on him)

وَرَأَيْتَ قُلُوبَ النَّاسِ قَدْ قَسَتْ وَ جَمَدَتْ أَعْيُنُهُمْ وَ ثَقُلَ الذِّكْرُ عَلَيْهِمْ

82. And you will see the hearts of people become tough and their eyes become hard, and remembrance (of Allah) becomes heavy for them

وَرَأَيْتَ السُّحْتَ قَدْ ظَهَرَ يُتَنَافَسُ فِيهِ

83. And you will see (people) competing in unlawful things becoming apparent

وَرَأَيْتَ الْمُصَلِّيَّ إِنَّمَا يُصَلِّي لِيَرَاهُ النَّاسُ

84. And you will see someone praying and he prays so the people can see

وَرَأَيْتَ الْفَقِيهَ يَتَفَقَّهُ لِغَيْرِ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرِّبَاسَةَ

85. And you will see a faqih (Islamic scholar) learn for other than the religion and seek the world and leadership

وَرَأَيْتَ النَّاسَ مَعَ مَنْ غَلَبَ

86. And you will see people with who overpower (others)

وَرَأَيْتَ طَالِبَ الْحَالِلِ يُذَمُّ وَ يُعَيَّرُ وَ طَالِبَ الْحَرَامِ يُمَدَّحُ وَ يُعَظَّمُ

87. And you will see a person seeking halal being defamed and humiliated, and the person seeking haram praised and dignified

وَرَأَيْتَ الْحَرَمَيْنِ يُعْمَلُ فِيهِمَا بِمَا لَا يُحِبُّ اللَّهُ لَا يَمْنَعُهُمْ مَانِعٌ وَ لَا يَحُولُ بَيْنَهُمْ وَ بَيْنَ الْعَمَلِ الْقَبِيحِ أَحَدٌ

88. And you will see actions in haramayn (two mosques in Makkah and Medina) that Allah does not like and no one will prevent it and try to change anyone between them and between the ugly actions.

وَرَأَيْتَ الْمَعَازِفَ ظَاهِرَةً فِي الْحَرَمَيْنِ

89. And you will see musical instruments being apparent in the haramayn

وَرَأَيْتَ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحَقِّ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ فَيَقُومُ إِلَيْهِ مَنْ يَنْصَحُهُ فِي نَفْسِهِ فَيَقُولُ هَذَا عَنْكَ مَوْضُوعٌ

90. And you will see a man who speaks something that is haqq (the truth) and commands the good and forbids the evil and (someone) will stand up and recommend him and say: 'This is not your responsibility'

وَرَأَيْتَ النَّاسَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ يَقْتَدُونَ بِأَهْلِ الشُّرُورِ

91. And you will see people see one another and emulate the people of evil

وَرَأَيْتَ مَسَلِكَ الْخَيْرِ وَطَرِيقَهُ خَالِيًا لَا يَسْلُكُهُ أَحَدٌ

92. And you will see the path of good and its path being empty that no one wants to pursue

وَرَأَيْتَ الْمَيِّتَ يُهْزَأُ بِهِ فَلَا يَفْزَعُ لَهُ أَحَدٌ

93. And you will see the death being ridiculed and no one being afraid of it

وَرَأَيْتَ كُلَّ عَامٍ يَحْدُثُ فِيهِ مِنَ الشَّرِّ وَالْبِدْعَةِ أَكْثَرُ مِمَّا كَانَ

94. And you will see that every year newly invented things from the evil and many bid`ah (innovation) will come

وَرَأَيْتَ الْخُلُقَ وَالْمَجَالِسَ لَا يُتَابِعُونَ إِلَّا الْأَغْنِيَاءَ

95. And you will see the creations and gatherings not following (anyone) except the wealthy

وَرَأَيْتَ الْمُحْتَاجَ يُعْطَى عَلَى الضَّحِكِ بِهِ وَيُرْحَمُ لِعَيْرِ وَجْهِ اللَّهِ

96. And you will see the poor receive (help) so that (people) can laugh at him, and have mercy on him for other than for the sake of Allah

وَرَأَيْتَ الْآيَاتِ فِي السَّمَاءِ لَا يَفْزَعُ لَهَا أَحَدٌ

97. And you will see signs in the earth and no one will fear

وَرَأَيْتَ النَّاسَ يَتَسَافِدُونَ كَمَا يَتَسَافِدُ الْبُهَائِمُ لَا يُنْكِرُ أَحَدٌ مُنْكَرًا تَخَوُّفًا مِنَ النَّاسِ

98. And you will see people have sex like animals have sex, and no one will deny this because of fear from the people

وَرَأَيْتَ الرَّجُلَ يُنْفِقُ الْكَثِيرَ فِي غَيْرِ طَاعَةِ اللَّهِ وَيَمْنَعُ الْيَسِيرَ فِي طَاعَةِ اللَّهِ

99. And you will see a man spend a lot in other than obedience to Allah and denies little in obedience of Allah

وَرَأَيْتَ الْعُقُوقَ قَدْ ظَهَرَ وَاسْتُخِفَّ بِالْوَالِدَيْنِ وَكَانَا مِنْ أَسْوَأِ النَّاسِ حَالًا عِنْدَ الْوَالِدِ وَ يَفْرَحُ بَأَن يَفْتَرِي عَلَيْهِمَا

100. And you will see ungratefulness becoming apparent and belittling to the parents and they will be from the worst condition of people for the children and they will be happy defaming them (their parents)

وَرَأَيْتَ النِّسَاءَ وَ قَدْ غَلَبْنَ عَلَى الْمُلْكِ وَ غَلَبْنَ عَلَى كُلِّ أَمْرٍ لَا يُؤْتَى إِلَّا مَا لَهِنَّ فِيهِ هَوًى

101. And you will see the women become powerful in the land, and have power over all the affairs and does not come except what she desires

وَرَأَيْتَ ابْنَ الرَّجُلِ يَفْتَرِي عَلَى أَبِيهِ وَ يَدْعُو عَلَى وَالِدَيْهِ وَ يَفْرَحُ بِمَوْتِهِمَا

102. And you will see the son of man defame his father and curse his father, and become happy when he dies

وَرَأَيْتَ الرَّجُلَ إِذَا مَرَّ بِهِ يَوْمٌ وَ لَمْ يَكْسِبْ فِيهِ الذَّنْبَ الْعَظِيمَ مِنْ فُجُورٍ أَوْ بَخْسٍ مِكْيَالٍ أَوْ مِيزَانٍ أَوْ غَشْيَانٍ حَرَامٍ أَوْ شُرْبِ مُسْكِرٍ كَثِيبًا حَزِينًا يَحْسَبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْهِ وَضِيعَةٌ مِنْ عُمُرِهِ

103. And you will see a man when a day passes and he has not earned a great sin in it from tyranny, or cheating in measuring, or scale, or committing an unlawful act, or drinking wine, he becomes sad and depressed and counts that day as a day lost in his life

وَرَأَيْتَ السُّلْطَانَ يَحْتَكِرُ الطَّعَامَ

104. And you will see a ruler monopolize on the food

وَرَأَيْتَ أَمْوَالَ ذَوِي الْقُرْبَى تُقْسَمُ فِي الزُّورِ وَ يُتَقَامَرُ بِهَا وَ تُشْرَبُ بِهَا الْخُمُورُ

105. And you will see the assets of relatives distributed in falsehood and gambled with to drink wine

وَرَأَيْتَ الْخَمْرَ يُتَدَاوَى بِهَا وَ يُوصَفُ لِلْمَرِيضِ وَ يُسْتَشْفَى بِهَا

106. And you will alcohol being used as a cure and form to heal the sick

وَرَأَيْتَ النَّاسَ قَدْ اسْتَوَوْا فِي تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَتَرَكَ التَّائِبِينَ بِهِ

107. And you will see the people equal in abandoning commanding the good and forbidding the evil and abandoning the religion

وَرَأَيْتَ رِيَّاحَ الْمُنَافِقِينَ وَأَهْلَ النِّفَاقِ قَائِمَةً وَرِيَّاحَ أَهْلِ الْحَقِّ لَا تَحْرِكُهُ

108. And you will see the munaafiqeen and people of hypocrisy on the rise and the people of haqq do not move

وَرَأَيْتَ الْأَذَانَ بِالْأَجْرِ وَالصَّلَاةَ بِالْأَجْرِ

109. And you will see money asked for doing the Adhan and Salah

وَرَأَيْتَ الْمَسَاجِدَ مُحْتَشِيَةً مِمَّنْ لَا يَخَافُ اللَّهَ - مُجْتَمِعُونَ فِيهَا لِلْغَيْبَةِ وَ أَكَلِ لُحُومِ أَهْلِ الْحَقِّ وَ يَتَوَاصَفُونَ فِيهَا شَرَابِ الْمُسْكِرِ

110. And you will see the masjid crowded with those who do no fear Allah, they father for gheebah and they eat flesh of the people of haqq and prescribed wine and intoxicants

وَرَأَيْتَ السُّكْرَانَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَعْقِلُ وَ لَا يُشَانُ بِالسُّكْرِ وَ إِذَا سَكِرَ أَكْرَمَ وَ اتَّقَى وَ خِيفَ وَ تَرَكَ لَا يُعَاقَبُ وَ يُعَدَّرُ بِسُكْرِهِ

111. And you will see the drunkards from the people lead Salah and he has no understanding and he is not ashamed of being drunk, and when being drunk is honored and feared, and abandoning him is feared, and no punishment for being drunk.

وَرَأَيْتَ مَنْ أَكَلَ أَمْوَالَ الْيَتَامَى يُحْمَدُ بِصَلَاةِهِ

112. And you will see whoever eats the wealth of orphans will be praised as being good

وَرَأَيْتَ الْقُضَاةَ يَقْضُونَ بِخِلَافِ مَا أَمَرَ اللَّهُ

113. And you will see judge will judge against what Allah has commanded

وَرَأَيْتَ الْوُلَاةَ يَأْتُمِنُونَ الْخَوَنَةَ لِلطَّمَعِ

114. And you will see the rulers trust the treacherous one for greed

وَرَأَيْتَ الْمِيرَاثَ قَدْ وَضَعْتَهُ الْوُلَاةُ لِأَهْلِ الْفُسُوقِ وَالْجُرْأَةِ عَلَى اللَّهِ يَأْخُذُونَ مِنْهُمْ وَيُخْلُونَهُمْ وَمَا يَشْتَهُونَ

115. And you will see inheritors become vilifies and rulers of the people of fisq and against the commandment of Allah who take form them and leave in them what they desire

وَرَأَيْتَ الْمَنَابِرَ يُؤَمِّرُ عَلَيْهَا بِالتَّقْوَىٰ وَلَا يَعْمَلُ الْقَائِلُ بِمَا يَأْمُرُ

116. And you will see the pulpits command those to act pious, but they do no act on what they command

وَرَأَيْتَ الصَّلَاةَ قَدْ اسْتُخِفَّ بِأَوْقَاتِهَا

117. And you will see the timing of Salah belittled

وَرَأَيْتَ الصَّدَقَةَ بِالشَّفَاعَةِ لَا يُرَادُ بِهَا وَجْهَ اللَّهِ وَيُعْطَى لِطَلْبِ النَّاسِ

118. And you will see charity given through intercession and not for the sake of Allah and of the people demands and pleasures

وَرَأَيْتَ النَّاسَ هَمُّهُمْ بِطُونِهِمْ وَفُرُوجِهِمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَمَا نَكَحُوا

119. And you will see the people who take care of their stomachs and their sexual organs and do not pay attention to what they eat and who they have sex with

وَرَأَيْتَ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ

120. And you will see the world following them

وَرَأَيْتَ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ

121. And you will see the flag of haqq has become old

فَكُنْ عَلَى حَذَرٍ وَاطْلُبْ إِلَى اللَّهِ عَزَّ وَجَلَّ النَّجَاةَ وَاعْلَمْ أَنَّ النَّاسَ فِي سَخَطِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّمَا يُمَهِّلُهُمْ لِأَمْرِ يُرَادُ بِهِمْ فَكُنْ مُتَرَقِّبًا وَاجْتَهِدْ لِيَرَاكَ اللَّهُ عَزَّ وَجَلَّ فِي خِلَافِ مَا هُمْ عَلَيْهِ

So you must beware and request for Allah (عَزَّ وَجَلَّ) salvation, and know that Allah (عَزَّ وَجَلَّ) is angry with the people and He delays in command for (a matter) what he wants them. Strive and remain watchful so that Allah (عَزَّ وَجَلَّ) will see you do the opposite of what they do...”[2](#)

As we have said before, what has been mentioned above is a part of a long hadith, which points on corruptions, which expand near the great revolution.

These various corruptions can be divided into three groups:

1) Corruptions related to legal issues and governments like expansion of oppression, dominance of adherents of untruth, nonexistence of freedom of speech and action, in the way that believer people can only express their hatred from oppression and oppressors in their hearts, also spending large assets in useless, harmful or destructive consumptions, advancement of bribery, auctioning the positions, inclination of weak people who don't have constructive culture to any power which wins (anyone who it is); also spending the capitals in wars and destructive armament competitions and noticing to these issue more than construction (until the costs of war becomes more than the costs of constructions).

Also, each year new ways of corruption, oppression, exploitation are invented, and nobody feels responsible for social disharmonies except a few, and even they advise each other to disregard these issues.

2) Another part of these corruptions are related to moral issues, like: expansion of adulation, emulation, choosing trite jobs (like making money through prostitution of the wife!) by men, also advancement of wine, gambling and different kinds of unhealthy entertainment, speeches without action, hypocrisy, affectation and influencing the authorities even in helping the poor, evaluation of people by their wealth and like them.

3) Another part of these corruptions are related to particularly religious aspects like imposing lust-soaked self desires to Qur'an and interpretation by opinion, and material and personal inclinations in religious matters, congestion of polluted and sinner persons in mosques, extraordinary notice to ornamentation of mosques and emptying their contents, reducing the value of prayer and ignoring that and like them.

If we carefully notice then we see that many of these corruptions have become practical in present complexes and the other ones are also expected; so what don't we have for preparing the background of that great revolution?

The answer of this question is that we have also previously mentioned; we have few knowledge, and in other words, constructive and revolutionary reaction against these corruptions.

Anyway, appearance of these signs is not solely the condition of establishment of that great revolution, but it is a beginning for awakening the thoughts, lashes for awakening the sleeping souls, and it is a background for preparing social and psychological readiness.

The people of the world will have to analyze the sources of these disharmonies, and their results and effects anyway, and it founds a general self-awareness and accordingly, they become certain that continuing the current conditions are not possible, but should make a revolution.

A revolution in all aspects for finding a just, divine and popular system.

It is also necessary to remind that it is not necessary for these corruptions to appear all around the world and if some small environments are pure then this conditions is not fulfilled; but the criterion is the typical feature of the people of the world whether in the East or in the West; and in other words, this ruling is based on majority method like many other rulings.

## **Dajjal (the great deceiver)**

When it is talked about “Dajjal”, usually, based on a general thought record, people think about a one-eyed man, who appears before that great revolution with his legendary body and more legendary ride, with his special programs.

But, as it is understood from the root of the word Dajjal<sup>3</sup> on the one hand and from hadith resources on the other hand, Dajjal is not exclusive to one person and it is a title for deceiver and cunning persons, who use any means for attracting people to themselves, and appear in the way of any constructive revolution which is performed in different dimensions.

We read in a famous hadith, which has been quoted from Sahih of “Tirmidhi” that Prophet (S) said:

أَنَّهُ لَمْ يَكُنْ نَبِيًّا بَعْدَ نُوحٍ إِلَّا أَنْذَرَ قَوْمَهُ الدَّجَالَ وَ أَنِّي أَنْذَرَكُمْوَهُ

Any prophet, after Noah, forewarned his nation from the conspiracy of Dajjal, I also forewarn you!<sup>4</sup>

Certainly, previous prophets didn't have warned they people about the conspiracy of Dajjal who will appear in End of Days and is thousands of year latter.

Especially, because we read at the end of hadith that:

فوصفه لنا رسول الله فقال لعله سيدركه بعض من رأني او سمع كلامي

Then Prophet (S) explained his characteristics for us and said maybe some of those who have seen me or have heard my expression live in his time!

Maybe, hadith points to dangerous tyrants and deceivers like Umayyad caliphs and people like Muawiyah who deceived people and deviated them from the way of truth toward traditions of the age of ignorance and revived social classes and tyranny and autocracy, and brought back obsequious unrighteous persons and ruthless criminals to positions, and removed righteous, superior and competent men.

Also, we read in another hadith in the same book that:

Prophet (S) said about Dajjal:

... ما من نبيّ إلا وقد انذر قومه و لكن ساقول فيه قولاً لم يقله نبيّ لقومه تعلمون أنه اعور

There was no prophet except that he forewarned his nation from the conspiracy of Dajjal, but I say a sentence about him that no prophet have said to his nation, I say that his one-eyed!

Maybe, mentioning the time of Noah in some of these ahadith is for pointing to the farthest time; or nonexistence of Dajjals in the times before Noah is because Noah brought the first religion, or because deceptions didn't influenced past human societies.

Anyhow, explaining Dajjal as a one-eyed man has an interpretation that we will soon discuss about it.

It is interesting that it is mentioned in some of ahadith that 30 Dajjals will appear before the advent of Mahdi (as)![5](#)

The appearance of Dajjal is even mentioned in the Testaments.

We read in the second epistle of John (chapter 1, sentence 6 & 7):

“As ye have heard from the beginning, ye should walk in it.

For many deceivers are entered into the world”

This expression also confirms the multiplicity of Dajjals.

We read in another hadith:

!قال رسول الله (ص) لا تقوم ساعة حتى يخرج نحو من ستين كذاباً كلهم قولون انا نبي

Prophet (S) said: resurrection won't come except that sixty liars appear and claim for prophecy![6](#)

Although the name of Dajjal is not mentioned in this narrative, but it is totally understood from hadith that false claimants and deceivers will not exclusively one or some persons in End of Days.

Anyway, the fact which is not possible to be ignored is that when the backgrounds are revolution are provided, in any society, deceiver people, who are in fact the guardians of corrupted systems, begin deceiving people for keeping the current conditions, and exploiting intellectual and social backgrounds of the people in benefit of their incorrect goals, and even they express revolutionary mottoes, and this is one of the greatest obstacles in the way of reform and real revolution.

These are Dajjals from whom all the prophets have forewarned their nations and have warned about their deceptive plans.

But, before the advent of Mahdi and that great and expanded and real revolution, as much as intellectual, mental and social backgrounds advance in the world, activities of these Dajjals, who come one after another, increase, in order to delay the advancement and improvement of revolutionary backgrounds and use thousands of deceptions and tools for deviation of the thoughts.

Albeit, there is no problem for a great Dajjal to be above them all, but, signs which have been expressed about him in some of narratives are like symbolic expressions, allegory and metaphors. For example, it is derived from the narrative, which has been quoted by Allame Majlesi in Bihar al-Anwar from Amir al-Mu'mineen Ali (as) that he has the following characteristics:

- 1) He has only one eye that shines at the middle of his forehead like the star of the dawn! But this eye is bloody, maybe it is mixed with blood!
- 2) He has a white clipper donkey (ride) which any of its steps is one mile and moves through the earth very fast!
- 3) He claims of being God and when he gathers his friends around him the whole world hears his voice!
- 4) He goes into the seas and the Sun moves with him, a mountain of smoke is in his front and a white mountain is behind him that people see it as food.
- 5) At the time of his appearance, people are in hunger and famine ...[7](#)

Undoubtedly, we are not permitted to symbolize any religious concept which has been mentioned in Qur'an or hadith resources, because this act is interpretation by opinion which is strongly prohibited in Islam and wisdom and logic also deny that, but by the way, standing on the first meaning of the expressions, when rational or quoted evidences are available, is not correct either and caused the purpose and definition to be missed.

And incidentally, these metaphors about the events of End of Days have records; for instance we read that "Sun will rise from the west".[8](#)

And this is one of the most complicated issues related to this part that it is apparently improper with today' science; because rising of the Sun from the west means that earth moves in the opposite direction; if it suddenly happens then the water of the seas, all buildings and creatures living on earth will be thrown out and everything become disordered, and no sign of life will remain on. And if it happens gradually then the length of the day and night will increase in the way that it becomes more than one month or two months and again the order of the universe will be destroyed on earth!

But, there is an interesting interpretation beneath the above hadith, which is about the signs of Dajjal that shows this expression is a metaphor.

Because the narrator of hadith "Nazal ibn Sabra" asks "Sa'sa'a bin Sohan" what was the purpose of Amir al-Mu'mineen Ali (as) that he said:

"Don't ask me about the events which happen after that...?"

Sa'sa'a answers:

انّ الذي يصلّى خلفه عيسى بن مريم هو الثّاني عشر من العترة التّاسع من ولد الحسين بن علي، و هو الشّمس الطّالعة من مغربها7

The one behind whom Christ performs prayer is the twelfth person from the dynasty of Prophet (S) and the ninth person from the sons of Hussein ibn Ali(as), and he is the Sun which will rise from the place of sunset![9](#)

Therefore, it is not interesting for Dajjal who has been explained with above characteristics to be also symbolic.

Surely, you ask that how is it possible to interpret that?

We answer this question that it is likely that Dajjal, with those characteristics, is pointing to deceivers and oppressor materialist leaders in mechanical world; because:

Firstly, they have only one eye and that is the eye of economy and material life. They look only to one (dimension) and that is the dimension of financial benefits of their own nation. And use thousands of deceptions and exploiting politics for reaching this goal. They are deceiver Dajjals who have lost the eye of spirituality and humanity.

But, this only material eye is very dazzling and shining, and they have achieved glorious victories in industries and they have also passed the diameters of the earth.

Secondly, they have rides, which are extremely fast and circumambulate the earth in a short time even with ultrasonic speed!

Thirdly, they practically claim of being God and consider the destiny of the people of the world in their hands, and by all their weakness and incapability, consider landing on moon as conquering the space! And consider using some of the powers of the nature as the sign of conquering the nature, while a small earthquake, a weak storm, one cancerous cell, destroys their entire system; they claim of being God like Pharaoh while being weak.

Fourthly, they go under the seas by equipped submarines, their fast moving equipments moves with the Sun (and maybe pass that). There is a mountain of smoke in front of his great factories and behind him is a mountain of industrial products and food (that people think they are healthy foods, while they don't have much nutritious value and mostly all unhealthy foods).

Fifthly, people are in hunger because of some reasons – like famine or exploitation and imperialism and different discriminations and huge capitalization for armaments and tremendous of wars, and destructions which are the results of war and all of them are the result of one-dimensional materialistic life – and especially a group of people die because of hunger, and Dajjal, who is the main cause of these disorders, abuses these conditions and tries to strengthen the bases of his imperialism under the title of helping hungry people and deprived societies.

It is also mentioned in some narratives that any hair of the ride of Dajjal has a new and special tone that it is possible to consider that with this much of unhealthy entertainments of one-dimensional mechanical world which are available in all homes and cities and deserts and coasts.

Anyway, it is important for revolutionary members who are truthful soldiers of the great peacemaker the promised Mahdi (as) not to be deceived by Dajjals like simple and fool people and don't miss any opportunity for executing their revolutionary plan bases upon belief, truth and justice.

Albeit, what has been said above was a possible interpretation for Dajjal that different evidences prove that. But, acceptance or unacceptance of this interpretation doesn't harm the main subject that the issue of Dajjal, with these characteristics, is a metaphor not to be a human with such ride and characteristics and advantages!

## **Appearance of Sufyani**

The appearance of "Sufyani" has been also mentioned in many resources of hadith of Shiites and Sunnis like the appearance of "Dajjal" as a sign of the advent of great universal peacemaker, or as one of the events of End of Days. [10](#)

Although, it is understood from some of narratives that "Sufyani" is a specific person from the dynasty of Abu Sufyan and his children, but it is also understood from other narratives that "Sufyani" is not exclusively a person and it is pointed to specific characteristics and plans which many persons have been their examples in history.

For instance, it is quoted in a narrative from Imam Ali ibn Hussein (as):

امر السّیانی حتم من الله ولا يكون قائم الآ بسفیانی

The appearance of Sufyani is one of the certain matters; and there is one Sufyani against anyone who rises! [11](#)

It is cleared from this hadith that Sufyani has “descriptive” aspect not “individual” and his characteristics is his plans and conditions and it is also understood that one (or some) Sufyani will stand against any revolutionary man and truthful peacemaker.

We read in another hadith from Imam Sadiq (as):

انا و آل ابی سفیان اهل بیتین تعادینا فی الله؛ قلنا صدق الله و قالو کذب الله؛ قاتل ابوسفیان رسول الله (ص) و قاتل معاوية علی بن ابی طالب (ع) و قاتل یزید بن معاویه الحسین بی علی (ع) و السّفیانی یقاتل القائم

We and the dynasty of Abu Sufyan are two dynasties that don't have agreement about divine programs; we have confirmed the expressions of God and they have denied. Abu Sufyan fought against the Prophet (S); and Muawiyah against Ali ibn Abi Talib (as); and Yazid against Hussein ibn Ali (as); and Sufyani will fight against the Imam who arises. [12](#)

In previous discussion, we understand the role of Dajjals against constructive revolutions, now we should know about evil plans of Sufyani; because it is highly necessary to know all the “adherents” and “oppositions” of universal reform plan for establishing the definition of real waiting.

Abu Sufyan, who was the head of the Sufyanids, had the following characteristics:

1) He was capitalist who had collected his fortune by plunder, violation of others' rights, usury and like them.

2) He was a powerful man who had gained his power through evil ways and was the leader of ignorant parties in Mecca and its surrounding regions; and all his personality was summarized into these two.

He had a considerable leadership and government for himself before Islam; but after Islam, all the bases of his power became weak, because Islam was the strongest enemy of those who had the power of people like Abu Sufyan; and there is no surprise that he became the number one enemy of Islam.

3) He was considered as the symbol of the oppressive system of class society of Mecca and his devoted support of idols and idolatry was according to this matter; because idols were the best tool for “divide and rule” and “fooling and stupefying exploited people” and in result strengthening the bases of the government of people like Abu Sufyan. [13](#)

His strong opposition against Islam – as we said before – was because of the reason that Islam was destroying all bases upon which his evil personality was based; therefore, he didn't stop trying to suffocate the revolution of Islam. But, finally his last fort of power destroyed during the conquest of Mecca and was removed forever and became isolated; although, he didn't stop hidden motivations.

He transferred all these characteristics to his son, Muawiyah, and through him to his grandson Yazid – by teaching and through the genes – and both of them followed the plans of the father – but in another way – although they finally failed.

Abu Sufyan was a completely backward person who was genes afraid of revolutionary movement of Prophet (S); because Islam had a multidimensional plan for changing that backward society which was full of corruption; a plan in which there was no place for leeches like Abu Sufyan and his gang.

And we can understand here that why his children and successors tried to destroy Islam and return people to the rituals of ignorance, although they have been crashed under its wheels; but anyway, they have made strong strikes to the advancement of Islam and Muslims.

We return to the discussion; we read in previous ahadith that the appearance of Abu Sufyan in the way of Prophet (S) was not exclusive to Islamic revolution, there was also there is an Abu Sufyan with the characteristics of a plunderous, powerful and oppressor, backward and distributor of superstitions capitalist against anyone who arises and any peacemaker who tries to nullify the efforts of the al-Qa'im and peacemaker; makes troubles for him and at least, delays the time of his revolution.

There will be also “Sufyani” or Sufyanis against the rise of the great universal peacemaker “Mahdi”, who try to delay the real revolution of Mahdi by their hellish powers; return the time to the past or at least stop it; prevent the destruction of oppressive class systems in benefits of the exploiters.

Maybe the difference between “Dajjal” and “Sufyani” is that Dajjal established his evil plans through deception and tricks, but Sufyani performs this act by using his expanded destructive power; as it has been mentioned in news that he conquers some flourished regions of the earth<sup>1</sup>, that we have read similar cases in governments of Abu Sufyan, Muawiyah and Yazid.

There is no problem for Sufyani of End of Days who stands against the great universal peacemaker “Mahdi” to be one of the grandchildren of Abu Sufyan and his genealogy reaches him, as it is mentioned in news; but it is more important than genealogy that his characteristics and efforts are all similar to Abu Sufyan and has the same method.

This “Sufyani”, like all people like Abu Sufyan and all other Sufyani, will be defeated against the universal revolutionary movement of Mahdi (as) and his efforts and plans will all be destroyed.

The most important thing is that people should know “Dajjals” and “Sufyanis”. These Sufyanis have also another sign adding to what have been mentioned before that its example can be seen clearly in the

history of Islam, and that is: They remove the righteous and competent ones from society and place unrighteous people in their positions.

Divide “Bayt al-Mal” among their adherents, as it was in the same way in the government of the dynasty of Abu Sufyan; they support different kinds of discriminations, Stupefactions and separations; and it is possible to recognize and show them by these characteristics.

“Dajjals” form mysterious antirevolutionary rows, and “Sufyanis” form apparent antirevolutionary rows, and in fact, both of them are in one side but in two different features, and there is no assurance for “development” and “existence” of revolution until their rows break apart.

1. Albeit, it is for the time when these two words are mentioned together, but if they are mentioned separately then both of them, which means قسط and عدل, may have the same meaning.
2. Al-Kulayni, Al-Kaafi, vol. 8, pg. 36 – 42, hadeeth # 7, Mir'aat Al-'Uqool, vol. 25, pg. 82, Al-Majlisi, Bihar Al-Anwar, vol. 52, pg. 256 – 260, hadeeth # 147
3. Dajjal, from the root Dajl, means deception and lying.
4. Sahih al-Tirmidhi, chapter of what have been quoted about Dajjal, page 42.
5. Sunan Abu Dawood.
6. Bihar al-Anwar, vol. 52, page 209.
7. Bihar al-Anwar, vol. 52, page 194.
8. Bihar al-Anwar, vol. 52, page 194.
9. Adaptation from the hadith of Sa'sa'a bin Sohan (Bihar al-Anwar, vol. 52, page 192).
10. Refer to the book Bihar al-Anwar, vol. 53, pages 182, 190, 192, 206, 208 & 209 and other books.
11. Bihar al-Anwar, vol. 52, page 182.
12. Bihar al-Anwar, vol. 52, page 190.
13. Bihar al-Anwar, vol. 52, page 26.

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