



An Investigation into the Sufyani's Crimes Based on Shia and Sunni Hadiths

Alireza Rostami Harani

Assistant Professor, Department of Qur'an and Hadith Sciences, Hazrat-e Masoumeh University, Qom, Iran

Email: aliemam2000@live.com

<http://dx.doi.org/10.18415/ijmmu.v9i3.3581>

Abstract

Sufyani will be one of the rebellious leaders of the wars of the apocalypse, preceding Imam Mahdi's (A.S.) advent. The present study aimed to investigate the Sufyani's wars and his crimes based on the Shia and Sunni hadiths and to find out the possible differences and similarities between the given Shia and Sunni hadiths in terms of their content. In this study, the data were collected through library research and analyzed descriptively-analytically. The Analyses showed that Sufyani will commit horrible crimes, including killing Prophet Muhammad's (PBUH) descendent and his Shiites, killing religious scholars and his opponents, cruelly slaughtering people, particularly women and children. His main purposes in doing so are to fight Imam Mahdi (A.S.), conquer his proponents, and gain power. However, according to the hadiths, he will eventually be killed by Imam Mahdi or his army. Some hadith predict that he will be killed by other people. Yet, others narrate that he and his army will be killed in al-Rramlah on Yawm al-Ibdal.

Keywords: *Sufyani; The Sufyani's Crimes; The Sufyani's Destiny; The Apocalypse*

Introduction

Scholars have long been interested in the state of the world at the end of the time. Islamic teachings also narrate a number of events that will be happened at the end of the world, before the advent of Hazrat-e Mahdi (A.S.). One event mentioned by the apocalyptic hadiths is the Sufyani's riot which, according to the Shia and Sunni narrations, is considered as one of the definite signs of the advent of Imam Mahdi (A.S.). Other events include the rebellion of Yamani, the burst of a heavenly cry, the murder of an innocent soul, and lunar and solar eclipses. According to Shia and Sunni hadiths, Sufyani will conquer the Levant and rule there. Then, he will invade Medina to conquer it. Some hadith also focus on Sufyani's Government and his crimes. According to the narrations, Sufyani will be so vicious and cruel that people will start to panic seeing him. The present study aimed to investigate Sufyani's crimes and destiny based on Shia and Sunni hadiths. Ample studies have been done on the Sufyani from different aspects. In his book "*Sufyani and the signs of the advent*", Muhammad Fagih presents the hadiths on the Sufyani. In addition, Sayyid Zia al-Din Olyanasab and Sayyid Majid Nabavi (2021) in "*A Comparative Study of Sufyani's Characteristics in the Narrations of Two Schools of Thought*" explain the characteristics of Sufyani and the commonalities and differences of the narrations of the two sects

regarding the name, lineage, attributes and time and place of Sufyani's arising. The present study attempts to investigate Sufyani's crimes preceding Imam Mahdi's (A.S.) advent based on Shia and Sunni hadiths.

The Massacre of Muslims by Sufyani

According to Shia and Sunni hadiths, Sufyani will commit many crimes, and the majority of the people killed in Sufyani's wars will be the Muslims and elites of the Islamic *Ummah*, who, based on the author's analysis, fall into five categories.

A. Killing Prophet Muhammad's (PBUH) descendent and his Shiites

B. Killing religious scholars and the opponents of Sufyani's government

The first thing the mercenaries and corrupters do to create fear and terror among people is to persuade the scholars and scientists to accompany them so that they can justify and legitimize their crimes. If the scholars refuse to accompany them, they will be killed. It is stated in a hadith, "Sufyani will be one of the worst rulers in the earth. He will kill the scholars and people of virtue. He will ask them to help him and whoever refuses will be killed." (Marvazi, 1993, p. 225). Abu Hurayrah states that "death is about to be sweeter than a red god mountain to the scholars" (Marvazi, 1993, p. 66). Moreover, it is narrated in another hadith that "Sufyani will order to kill people of Mecca, and scholars and the pious of all cities" (Marvazi, 1993, p. 80, 225; Muqadasi, 1979, p. 116), and will kill whoever would oppose him" (Marvazi, 1993, p. 235), and using saws, he will cut his opponents into two (Marvazi, 1993, p. 235).

C. Slaughtering Women and Children

It is narrated from Imam Baqir (A.S.) that Sufyani will be the worst of people (Ni'amani, 1977, p. 306, p. 306; Tusi, 1991, p. 278). He will rip out the stomachs of the pregnant women" (Marvazi, 1993, pp. 214, 234, 241). He will rend asunder the stomachs of women (Marvazi, 1993, p. 222) and then, kill their fetus (Marvazi, 1993, p.253; Muqadasi, 1979, p. 73). His crime will be so horrific that "he will put children in large pots and burn them" (Ibn Tawus, 1998, p. 117).

D. Massacre and Committing Inhumane Acts

Shia and Sunni hadiths describe Sufyani's crimes as very horrifying. According to Imam Baqir (A.S.), after killing sixty thousand people from Damascus, Sufyani will defeat them and, then, will invade Hamas and the Euphrates" (Yazdi Ha'eri, 2001, v. 2, p. 162; Muqadasi, 1979, p. 91). Imam Ali (A.S.) states that "An earthquake will hit the Levant, killing more than one hundred thousand people ... it will cause great impatience and red death among the people" (Ni'amani, 1977, p.305; Majlisi, 1983, v. 52, p. 253). Moreover, Imam Sadiq (A.S.) says:

He will make one hundred and thirty thousand people escape to Kufa. After they reach Ruha and Faruq region, about eight thousand will continue their way toward Kufa. When the group arrives at Nakhilah, where Hud (A.S.) is buried, seven thousand will be killed on the city's bridge such that people will not be able to use the Euphrates water for three days due to the blood flood and the decomposition of the corpses. Moreover, seven thousand virgin girls will be captured.... (Majlisi, 1983, v. 53, p. 83).

It is narrated from the Holy Prophet (PBUH) that "ninety-nine out of one hundred people will be killed by the Euphrates" (Ibn Munadi, nd., p. 276). In the same vein, Imam Reza (A.S.) states that "one of the signs of the advent of Imam Mahdi (A.S.) is the incident that will happen between two mosques, when the son of so-and-so will kill fifteen Arab leaders" (Mofid, 1993a, v. 2, p. 375; Al-Irbali, 2003, v. 2, pp. 457, 461; Yazdi Ha'eri, 2001, v. 2, p. 123). The two mosques seem to be Al-Masjid al-Haram in Mecca and Al-Masjid an-Nabawi in Medina. Imam Sadiq (A.S.) also refers to the same incidence, saying "before

this, there would be some signs. There would occur an incident between two shrines. People asked what the incident would be. Imam said, "a group of people would gather and son of so-and-so would kill fifteen people" (Hemayri, 1993, p. 372). By the son of so-and-so, it is meant the sons of 'Abbas since at that time, people referred to Bani 'Abbas as Bani so-and-so out of fear. Many narrations have referred to this issue. Sufyani's inhumane acts and crimes have also been mentioned in many other narrations, including, among others, *Hudhayfah ibn al-Yaman* (Muqadasi, 1979, p. 118; al-Haytami, 1987, p. 63); Qarqisa incident, Jaber's narration from Imam Baqir (A.S.) about the murder of Bani dhanb al-Himar ('Ayyashi, nd., v. 1, p. 64; Ni'amani, 1977, p.305; Mofid, 1993b, p. 256; Mofid, 1993a, v. 2, p. 373; 'Alam al-Huda, 1998, v. 1, p. 17; Tusi, 1991, p. 442; Tabarsi, 1996, v. 2, p. 282; Rawandi, 1989, v. 3, pp. 1157, 1259; Nili Najafi, 2005, p. 30; 'Ameli Nabati, 2006, v. 2, p. 249; a group of scholars, 2001, p. 350; Hurr 'Ameli, 1989, v. 5, p. 355; Bahrani, 1996, v. 1, p. 351, v. 2, p. 87; Majlisi, 1983, v. 52, pp. 212, 237, 269; 'Arusi Huwayzi, 1992, v.1, p. 486 (Nisa': 44-48); Qomi Mashhadi, 1987, v. 3, p. 419; Yazdi Ha'eri, 2001, v. 1, p. 72, v. 2, pp. 96, 122), etc.

E. Creating a Divide between Muslims

Just like his predecessors, Sufyani will create a divide between Muslims. It is narrated from the Holy Prophet (PBUH) that "this (religion) will always be based on equity until a man from the Umayyads will create a divide in it for the first time" (Marvazi, 1993, p. 223). One of the descendants of Abu Sufyan will create a divide in Islam, which cannot be replaced by anything" (Marvazi, 1993, p. 224).

Both Shia and Sunni hadiths have similar views regarding Ahl al-Bayt and Shiites' being killed by Sufyani. The killing of religious scholars has only been mentioned in Sunni sources. The slaughter of women and children has been also mentioned mostly in Sunni sources, which were narrated by Ibn Tawus and Marvazi. On the whole, Shia and Sunni sources agree upon Sufyani's crimes and massacre.

Sufyani's Purposes

Sufyani's purpose is one of the issues needed to be studied. Analyzing the Shia and Sunni narrations, we came to the following motives:

A. To Fight Imam Mahdi (A.S.)

One of the main purposes of Sufyani will be to find and kill Imam Mahdi (A.S.) since Sufyani will be the leader of the oppressors of the time and Imam Mahdi (A.S.) will be the leader of the pious and righteous of the end of the world. It is narrated that "Sufyani's army will look for Imam Mahdi (A.S.). He will send a group to Medina and arrest some of Muhammad's (PBUH) descendants to take them back to Kufa. Then, Mahdi and Mansour will escape from Kufa and Sufyani will look for them" (Marvazi, 1993, p. 224). In another narration, it is said that the purpose of the invasion of Sufani's army to Medina will be to fight with Imam Mahdi (A.S.) (Hurr 'Ameli, 1989, v. 5, p. 252).

B. Long-lasting hatred of Abu Sufyani's family against Ahl al-Bayt

Imam Sadiq (A.S.) says:

We and the Abu Sufyan family are two families who have always fought for God. We say God is Right and His words are right, while they say He is not so and His words are not, too. Abu Sufyan fought with The Holy Prophet (PBUH), Mu'awiyah also fought with Imam Ali Ibn Abi Talib (A.S.), Yazid ibn Mu'awiyah fought with Hussein ibn Ali (A.S.), and Sufyani will fight with Qa'im Al Muhammad. (Sadouq, 1983, p. 346; Majlisi, 1983, v. 33, p. 165, v. 52, p. 190; Jaza'ri, 2006, v. 3, p. 158; Yazdi Ha'eri, 2001, v. 2, p. 109; Hashemi Khoei, 1980, v. 18, p. 280).

In another hadith narrated from Imam Baqir (A.S.), the author refers to Sufyani's anger and hatred towards the Shia (Kourani, 2006, p. 508; Majlisi, 1983, v. 52, p. 140; Ni'amani, 1977, p. 301). Yet, another hadith mentions his hatred towards Bani Hashim (Marvazi, 1993, p. 242).

C. To kill the Holy Prophet's (PBUH) Ahl al-Bayt and the Shiites

Since Sufyanies hold hatred towards Ahl al-Bayt, they seek to kill Ahl al-Bayt and their companies and followers whenever they gain any power (Marvazi, 1993, p. 240). "Sufyani will kill the companions and followers of Muhammad's (PBUH) family in al-Qarqisa " (Marvazi, 1993, p. 240; Muqadasi, 1979, pp. 87, 91, 163). Moreover, it is said that "when Sufyani arrives at Kufa and kills the companions and followers of Muhammad's (PBUH) Family, Imam Mahdi (A.S.) will rise (Marvazi, 1993, p. 248). Sufyani will imprison both children and adults and will release none of them" ('Ayyashi, nd., v. 1, p. 64). "the commander of the army that Sufyani will send to Medina will kill Bani Hashim by the sword and will hang a man named Muhammad and his sister, Fatemeh, from the door of a Mosque" (Marvazi, 1993, p. 509).

Imam Sadiq (A.S.) states that " His (Sufyani's preacher will cry out: whoever brings the heads of Ali's Shiites will be rewarded a thousand Dirhams" (Tusi, 1991, p. 450; Majlisi, 1983, v. 52, p. 215, Jaza'ri, 2006, v. 3, p. 169). According to some narrations, Sufyani will attack Iraq to exterminate Bani Hashim, and he will be the most stubborn enemy and opponent of Ahl al-Bayt (A.S.). as it is narrated from Imam Baqir (A.S.)('Ayyashi, nd., v. 1, p. 64 (Baqarah: 148), Majlisi, 1983, v. 52, p. 222, Yazdi Ha'eri, 2001, v. 2, p. 96) and Imam Sadiq (A.S.) (Ni'amani, 1977, p.280, Marvazi, 1993, p. 229) that " Sufyani's only motive is to kill Muhammad's family and their followers". Some hadiths state that "Sufyani will kill all Bani Hashim" (Muqadasi, 1979, p. 56. Al-Haytimi, 1987, p. 95).

Imam Ali (A.S.) says: "Sufyani will imprison in Medina some men and women from Muhammad's descendent in Abu al-Hassan Umayyad's house and will send a group to look for a man from Muhammad's family" (Allameh Helli, 2000; Bahrani, 1996, v. 2, p. 769; Majlisi, 1984, v. 11, p. 178; Majlisi, 1983, v. 9, p. 98, v. 53, p. 82), that man probably is Imam Mahdi (A.S.).

Sufyani will send a group to Medina to arrest Muhammad's family as much as they can and they will kill some Men and women from Bani Hashim. At this time, Imam Mahdi (A.S.) will escape from Medina to Mecca (Marvazi, 1993, p. 253).

Sufyani sends a group to Medina and they take as much as they can from Al-Muhammad and kill men and women from Bani Hashim. At this time, the Mahdi (PBUH) fled from Medina to Mecca.

According to both Shia and Sunni sources, in his letter to Mu'awiyah, Imam Ali (A.S.) wrote about Imam Mahdi's (A.S.) escape to mecca and the murder of one of Muhammad's descendants in Ahjar ul-Zzayt (Marvazi, 1993, p. 255; Hilali, 1985, p. 447).

D. To Conquer His Proponents and Enemies

Sufyani will fight with his opponents such as the people of the East, Khorasani, Yamani, and Sayyid Hassani. It is narrated that "Sufyani will look for Yamani" (Marvazi, 1993, p. 240). Sufyani's wars against the people of the East, Sayyid Hassani, and Yamani confirms this.

E. To Gain Power and Expand the Territory of the Oppressive government of Sufyani

Sufyani's main purpose in starting the Iraq war will be to dominate that country and resist Iranian forces and those who set the ground for Imam Mahdi's (A.S.) advent, who will advance from Iraq toward Syria and Jerusalem (Kurani, 2006, p. 129). In fact, "he has no purpose that conquering Iraq" (Ni'amani,

1977, p.280; Majlisi, 1983, v. 52, p. 208; Marvazi, 1993, p. 229). However, Following sentences of the hadith show that his motive will be to invade Qarqisa.

F. To Conquer the Qarqisa Region

Some will try to seize the treasure of Qarqisa, including the Turks against whom Sufyani will fight in Qarqisa (or Qarqisiya' or Qarqisiya) region, accordingly, their purpose is merely to seize the treasure of Qarqisa and have nothing to do with Iraq issues. Qarqisa war will take place on the borders of Syria, Iraq, and Turkey. They will fight over the Divine treasure found in Qarqisa (Majlisi, 1983, v. 52, p. 246), which will be like a mountain of the gold and silver that will be taken out of the Euphrates. People will fight over the treasure such that seven out of nine people will be killed (Marvazi, 1993, pp. 193, 241).

There is little difference between Shia and Sunni hadiths regarding Sufyani's motives and purposes, except for Imam Madi's (A.S.) escape which is interpreted in Sunni sources. Reviewing the contents of the hadiths, we can categorize Sufyani's purposes into four main groups: to fight Imam Mahdi (A.S.), kill the Holy Prophet's (PBUH) Ahl al-Bayt and the Shiites conquer his proponents, and gain power. Sufyani's wars against the people of the East and Khorasani are mentioned in a few Shia sources, while many Sunni sources touch upon this issue.

Accordingly, Sufyani will have specific goals in committing crimes. Just like other tyrants, he will attempt to expand the territory of his government. To gain any treasure or benefit, he will massacre people. His motive to enter the **Qarqisa war** may merely be to seize its treasures. In some cases, he will aim to gain power and kill his opponents, e.g., fighting with Khorasani, Yamani, and even killing the Shiites. Sometimes, he will act out of hatred and enmity against Ahl al-Bayt and the Shiite. Moreover, some of his wars and seizures will be to conquer the center of the government of Imam Mahdi (A.S.).

The Necessity of Getting Away from Sufyani to Mecca

Since Sufyani is the enemy of Ahl al-Bayt and the righteous, some narrations, explicitly and implicitly, recommend avoiding his danger. Accordingly, scholars argue for the necessity of getting away from Sufyani.

Some hadith mention that "there will be no more than six months interval between his uprising and the advent of Qa'im Al Muhammad. Moreover, according to some narrations, he will not rule for more than nine months. Therefore, according to common sense, it is essential to get away from Sufyani to survive and join the army of the Savior of the apocalypse.

Another group of hadith explicitly order people to escape from Sufyani. For example, Fazl Ibn Katib narrates from Imam Sadiq (A.S.), saying "when Sufyani arises, come to us"; Imam repeats this three times (Kulaini, 1987, v. 8, p. 274; Feyz Kashani, 1986, v. 2, p. 452; Hurr 'Ameli, 1989, v. 15, p. 52; Majlisi, 1984, v. 26, p. 281; Majlisi, 1983, v. 47, p. 297, v. 52, p. 266; Bahrani Isfahani, 1993, v. 20, p. 393), "Join Mecca" (Marvazi, 1993, p. 199), "when Sufyani conquers the Levant, turn to us" (A group of scholars, 1984, p. 224). "When it's Rajab, come to us in the name of God" (Kulaini, 1987, v. 8, p. 264), "whoever decides to escape go to Mecca. Your gathering place is Mecca" (Majlisi, 1983, v. 52, p. 140; Ni'amani, 1977, p.301), "whenever you are informed that Sufyani has arisen, move toward us, even if on foot" (Kulaini, 1987, v. 8, p. 265; Feyz Kashani, 1986, v. 2, p. 451; Hurr 'Ameli, 1989, v. 15, p. 51; Majlisi, 1984, v. 26, pp. 2,13,259; Majlisi, 1983, v. 52, p. 303; Kabir Madani, 1989, v. 1, p. 95; Yazdi Ha'eri, 2001, v. 2, p. 110).

In addition, Shari'a ruling emphasizes not only the necessity of avoiding danger and protecting one's life against death but also the necessity of surviving to help the army of the right.

Both Shia and Sunni hadiths instruct people to avoid sedition. For example, the Holy Prophet (PBUH) says, "the best people are those who, at the time of sedition, turn their horses and avoid it" (Marvazi, 1993, p. 206). Furthermore, Imam Ali (A.S.) states, "at the time of sedition, be like a Camel's calf so that they can neither ride you nor milk you" (Tamimi Amudi, 1990, p. 530; Ibn Abi'l-Hadid, 1984, v. 9, p. 146). According to the Shia and Sunni narrations, whoever lives at that time must get away from Sufyan and join the Army of Imam Mahdi (A.S.) or the leaders of the Right.

The End of Sufyani's Rule and Crimes

Some sources state that Sufyani will first swear allegiance to Imam Mahdi (A.S.). However, he will break his oath and fight with Imam Mahdi (A.S.). For example, in a *Marfu'* hadith (i.e., narration in which the statements, actions, approvals or qualities are attributed to the Prophet (PBUH)), Jaber Ju'fi narrates from Imam Baqir (A.S.) that "Sufyani and his army will visit Imam Mahdi (A.S.) and swear allegiance to him and, after a while, they will break their oaths" (Jaza'ri, 2006, v. 3, p 207; Majlisi, 1983, v. 52, p. 388). However, this hadith is not very reliable and is not consistent with some narrations which express the hatred and enmity of Sufyani and the Umayyads toward Ahl al-Bayt and the Shiites. However, some unbelievers may adjust themselves and surrender for worldly interests.

1. Killing of Sufyani by Imam Mahdi (A.S.)

Imam Ali (A.S.) says, "God will destroy Sufyani's army. None will survive but Sufyani whom will be captured and beheaded by Imam Mahdi (A.S.)" (Ibn Tawus, 1998, p. 417). In a *Mursal* hadith (a Hadith with no Companion of the Prophet in the chain of narration), Imam Baqir (A.S.) states, "Sufyani will be captured and brought before Imam Mahdi (A.S.) and he will behead him" ('Ayyashi, nd., v. 2, p. 60 (al-Infial: 39); Bahrani, 1996, v. 3, p. 805 (al-Anbiya: 11-15); Majlisi, 1983, v. 52, p. 344, Kurani, 2008, p. 28). Imam Baqir (A.S.) also says elsewhere, "Imam Mahdi (A.S.) will capture him and behead him under a tree whose branches fall in Tabariyah Lake" (Ibn Tawus, 1998, p. 296; Marvazi, 1993, p. 284; al-Haytimi, 1987, p. 104).

2. Killing of Sufyani by Imam Mahdi's (A.S.) Army

Imam Ali said, "Sufyani will be captured and brought before Imam Mahdi (A.S.) and he will order to kill. He will be killed in Bab al-Rahba" (Marvazi, 1993, p. 273; al-Haytimi, 1987, p. 97). According to Marvazi (1993), Sufyani will be beheaded on the rock of Bayt al-Muqaddas (p. 272).

3. Killing of Sufyani by Some People Other Than Imam Mahdi (A.S.) and His Army

Ahmad Ibn Ja'far Ibn Munadi narrates that Satan will be beheaded in Bayt al-Muqaddas (Ibn Tawus, 1998, p. 105) and Sufyani and his son will be killed by Hassani (Ibn Tawus, 1998, p. 201). However, Manawi argues that Sufyani will be killed by Harith" (Manawi, 1978, v. 4, p. 167). According to another narration from Manawi (1978), Sufyani will be wounded in Kufa and will escape. But he will die on the way (p. 222).

The sources of these narrations are Sunni narrators who state that they do narrate them from the Holy Prophet (PBUH). Hence, they are not reliable, known, and Mutawatir (Mass transmitted/most authentic) Hadiths. However, sometimes they are reasonable. Therefore, they can be accepted.

4. Killing of Sufyani and His Army in Al-Rramlah on Yawm Al-Ibdal by Known People

Some narrations refer to Sufyani and his army's death in al-Rramlah on Yawm al-Ibdal, but they do not mention the names of their killers (Bahrani, 1996, v. 1, p. 352).

Regarding Sufyani's death, there are four groups of hadiths: Both Shia and Sunni sources refer to Sufyani's being killed by Imam Mahdi (A.S.). Sunni hadiths state that he will be killed by Imam Mahdi's (A.S.) army or other people. The story of Sufyani and his army's death in al-Rramlah on Yawm al-Ibdal has been only mentioned in Shia sources.

Accordingly, it can be concluded that Sufyani will be an individual, not a current. The most important and known sign preceding the advent of Imam Mahdi (A.S.) is the rise of Sufyani. He is different from Dajjal. The sources of the hadiths on Dajjal are mainly Sunni, while Sufyani has been mostly mentioned in Shia sources. Thirteen narrations consider Sufyani's uprising as the definite sign of the advent of Imam Mahdi (A.S.). However, the original Sunni sources have paid little attention to this. In Shia narrations, three names Uthman, Harab, and 'Anbasa have been mentioned for Sufyani. However, in Sunni sources, Sufyan's name is Mu'awiyah ibn Anbasa or Mu'awiyah ibn Utba. Regarding Sufyani's lineage, there are four views: he is from Quraysh, from the Umayyads, one of the descendants of Abu Sufyan or Utba ibn Abi Sufyan. He is ugly. There are pits on his face, left by smallpox. According to Sunni sources, there is a mark on his face resulted from worshipping God. However, Shia sources describe him as someone who has never worshiped God and been into Mecca and Medina. Original Shia sources do not mention Sufyani II, while Manawi (1978) narrates four hadiths mentioning Sufyani II (pp. 185, 188, 226, 260; Ibn Munadi, nd., p. 186; al-Haytimi, 1987, p. 117). According to both sources, Sufyani's flag will be red. The yellow flag will belong to the westerns. Some Sunni sources refer to a black flag, which has been recently mentioned in contemporary sources, which conflicts with the original Shia and Sunni sources.

Regarding the religion of Sufyani, there are five different views: 1. He will be a Muslim; 2. He will be a Christian; 3. He will be a Muslim converting to Christianity; 4. He will be a disbeliever; 5. He will be a Muslim, but in the end, he will turn to disbelief and debauchery.

There is no significant difference between Shia and Sunni narrations in terms of the place where Sufyani will arise. According to Shia sources, he will arise in Rajab, but Sunni sources do not mention any specific time.

Moreover, the analysis of both Shia and Sunni hadiths show the following: the coincidence of Sufyani and Yamani uprising, Sufyani's uprising after the rise of a man from San'a, Mesri and Yamani's movement before Sufyani, synchronization of Sufyani, Yamani, and Shu'ayb bn Saleh's uprising; the coincidence of Sufyani, Yamani, and Khorasani's uprising at the same year, month, and day, the coincidence of Sufyani and Khorasani, and coincidence of Sufyani and Imam Mahdi (A.S.).

Shia and Sunni hadiths state that Sufyani will rule for nine months.

There will be serious conflicts and unrest in the Levant at the end of the time, before Sufyani's emergence. There will be all kinds of religious problems, life- and security-threatening troubles will spread. By Sufyanie's uprising, it will get worse and there will occur more and more crimes.

There will happen a great incident in Qarqisa where Sufyani will defeat and kill his opponents. It seems that one of the parties to the Qarqisa incidence will be Sufyani.

There will be a great event in Kyrgyzstan in which Sufyani destroys and defeats his opponents. It seems that one side of the Kyrgyz war is Sufyan.

Regarding the date when Sufyani will arrive in Iraq and his crimes and murders, especially in Kufa, there is no significant difference between the contents of Shia and Sunni narrations. The only difference between the two is the confusion and inconsistency can be seen in some Sunni narrations. In

addition, both sources refer to the massacre and inhuman actions of Sufyani. Therefore, whoever lives at that time must get away from Sufyan and join the Army of Imam Mahdi (A.S.) or the leaders of the Right.

Regarding Sufyani's death, hadiths present four destinies for him: 1. Sufyani's being killed by Imam Mahdi (A.S.) narrated in both Shia and Sunni sources; 2. Sufyani's being killed by Imam Mahdi's (A.S.) army narrated in Sunni sources; 3. Sufyani's being killed by other people narrated in Sunni sources; and 4. Sufyani's being killed in al-Rramlah on Yawm al-Ibdal which has been only mentioned in Shia sources.

Conclusion

The analysis of the Shia and Sunni hadiths showed that Sufyani will commit horrific crimes, killing Muhammad's (PBUH) family and Shiites, Scholars and his opponents, many women and children. On the whole, there will occur a massacre and inhuman crimes. There will be a deep divide in Islam. The most important purpose of Sufyani is to fight Imam Mahdi (A.S.) and kill the Holy Prophet's (PBUH) and his Shiites, and kill his opponents. Sufyani tries to expand the realm of his government and aims to gain power. Regarding Sufyani's destiny, there are four views: He will be killed by Imam Mahdi (A.S.), his army, or another person. Some narrations also state that he and his army will be killed in al-Rramlah on Yawm al-Ibdal.

References

The Holy Qur'an

A group of scholars (1984). *Al-usul al-sitta al-'Ashar*. Qom: Dar al-Shabistari lil-Matbu'at.

A group of scholars (2001). *Nafisiyya fi Tarikh al-A'imah 'Alaihim al-salam*. Beirut: Dar al- Qari.

Ahmadi Mianji, A. (1998). *Makatib al-Rasul (PBUH)*. Qom: Dar al-Hadith.

'Alam al-Huda, M. (1998). *Al-Amali*. Cairo: Dar al-fikr al-Arabi.

Al-Haytimi, A. (1987). *Al-Qawl al-Mukhtasar fi 'Alamat al-Mahdi al-Muntazar* (Mustafa 'Ashur, researcher). Cairo: Maktaba al-Qur'an.

Al-Irbali, A. (2003). *Kashf al-ghamah fi ma'rifat al-'aimmah*. Tabriz: Bani Hashem.

Allameh Helli, H. (2000). *Mukhtasar al-Basa'ir* (Mushtaq al-Muzaffar, researcher) Qom: al- Nashr al-Islami.

'Ameli Nabati, A. (2006). *Al-Sirat al-mustaqim ila musthaqi al-taqdim*. Najaf: Al-Maktaba al- Heidaiyya.

'Arusi Huwayzi, A. (1992). *Nur al-thaqalayn* (Sayyid Hashim Rasuli Mahalati, Reviser). Qom: Isma'iyian institute.

'Ayyashi, M. (nd.). *Tafsir al-'Ayyashi* (Hashim Rasuli Mahalati, researcher). Tehran: al-Maktaba al- 'Ilmiyya al-Islamiyya.

Bahrani, H. (1996). *Al-Burhan fi tafsir al-Qur'an*. Qom: Bi'tha institute.

Bahrani Isfahani, A. (1993). *'Awalim al-ulum wa al-ma'arif al-ahwal min al-Ayat wa al-ikhbar wa al-iqwal*. Qom: Al-Imam al-Mahdi (A.S.) institute.

Feyz Kashani (1986). *Al-Wafi*. Isfahan: Imam Amir al-Mu'minin Ali (A.S.) library.

Hashemi Khoei, H. (1980). *Minhaj al-bira'a fi sharh Nahj al-Balagha wa takmilah minhaj al-bira'a*. Tehran: Maktaba al-Islamiyyah.

Hilali, S. (1985). *Salim Ibn Qiys al-Hilali* (Asar-e Al Ahmad). Qom:al-Hadi.

Ibn Abi'l-Hadid, A. (1984). *Sharh-e Nahj al-Balagha*. Qom: Makab Ayatallah al-Mar'ashi al-Najafi.

Hurr 'Ameli, M. (1989). *Tafsir Wasa'il al-Shia ila tehsil masa'l al-Shari'a*. Qom: A; al-Bayt (A.S.).

Ibn Munadi, A. (nd.). *Al-Mulahim*. Np.

Ibn Tawus, A. (1998). *Iqbal al-'Imal*. Tehran: Dar al-FKutub al-Islamiyyah.

Jaza'ri, N. (2006). *Riayz al-ibrar fi manaqib al-A'imah al-Athar*. Beirut: al-Tarikh al-'Arabi.

Kabir Madani, A. (1989). *Riaz al-salikin fi sharh sahifa sayyid al-Sajedin* (Muhsin Husaini Amini, researcher). Qom: Intisharat Islami.

Kulaini, M. (1987). *Al-Kafi*. Tehran: Dar al-Kutub al-Islamiyya.

- Kurani, A. (2008). *'Asr-e Zuhur*. Qom: Dar al-Huda.
- Kurani, A. (2006). *Al-Ma'jam al-Mawzu'i l-Ahadith al-Imam al-Mahdi (A.S.)*. Qom: Tahqiq wa Nashr-e Ma'arif Ahl al-Bayt (A.S.).
- Majlisi, M. (1983). *Bihar al-anwar al-jami'a al-Durar akhbar al-a'ima al-athar*. Beirut: Dar Ihya al-Turath al-Arabi
- Majlisi, M. (1984). *Mir'ahu al-uqul fi sharh ikhbar Al al-Rasul*. Tehran: Dar al-Kutub al- Islamiyyah.
- Manawi, Z. (1978). *Feyz al-qadir sharh al-Jami' al-Saghir* (1st Ed.). Cairo: Dar al-Nashr.
- Ni'amani, M. (1977). *Al-Ghaybah*. Tehran: Nashr-e Saduq.
- Marvazi, N. (1993). *Al-Fitna*. Beirut: Dar al-Fikr lil-taba'I wal-Nashr wal-Tawzi'.
- Mofid, M. (1993a). *Al-Irshad fi ma'rifa hujaj allah ala al-'ibad*. Qom: Al al-Bayt (A.S.).
- Mofid, M. (1993b). *Al-Ikhtisas*. Qom: Al-Mutmir al-'Alami laltiha al-Mofid.
- Muqadasi, Y. (1979). *Iqdu al-durar fi ikhbar al-Muntazar* ('Abd al-fatah Muhammad al-Hulw, researcher). Cairo: Maktaba 'Alim al-Fikr.
- Olyanasab, Z. & Nabavi, M. (2021). A Comparative Study of Sufyani's Characteristics in the Narrations of Two Schools of Thought. *Hadith Tatbiqi research center*, 7(13), 243-262.
- Qomi Mashhadi, M. (1987). *Kanz al-daqa'iq wa bahr al-ghra'ib* (Husain Dargahi, researcher). Tehran: al-Tab' wal-nashr wizara al-thigafa wal-irshad al-Islami.
- Rawandi, Q. (1989). *Al-Ikhraj wa al-jara'ah*. Qom: Imam Mahdi (A.S.) institute.
- Tabarsi, F. (1996). *I'lam al-wara bil-I'lam al-hada*. Qom: Al al-Bayt institute.
- Tamimi Amudi, A. (1990). *Ghurur Al-Hikam Wa Durar Al-Kalim* (Mahdi Rajaei, researcher). Qom: Dar al-Kitab al-Islami.
- Tusi, M. (1991). *Al-ghaybah*. Qom: Dar al-Ma'arif al-Islamiyyah.
- Yazdi Ha'eri, A. (2001). *Ilzam al-nasib fi Ithbat al-Hujja al-Gha'ib (A.S.)*. Beirut: Al-A'lami.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).