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Section Forty-Seven

The traditions that indicate Allah, the Exalted, will make him perform the miracles of the Prophets to complete His Proof (itm□m al-□ujja) on the enemies. With him are the inheritances of the Prophets and the banner of the Messenger of Allah, Allah's blessings be on him and his family

Comprised of fifteen traditions

736. Ghaybat al-Nu`m□n□1: Informed us Ab□ Sulaim□n A□mad b. Haudha, from Ibr□h□m b. Is□□q al-Nah□wand□, from `Abd-Allah b. □amm□d al-An□□r□, from Ab□ l-J□r□d Ziy□d b. al-Mundhir, from (Imam) Ab□ Ja`far Mu□ammad b. `Al□, peace be on him, who said:

When the Q□'im reappears, he will have with him the banner of Allah's Messenger, Allah's blessings be on him and his family, the ring of Solomon, and the stone of Moses and his staff. Then, he will order his announcer to declare, "Know that none of you should carry any food, drink, or fodder." His companions will say, "He wants to kill us and our animals with hunger and thirst." He will travel and they will travel with him. The first place at which they stop, he will strike the stone [of Moses] and from it will come out food, drink, and fodder. They will eat and drink and so will their animals, until they reach Najaf—at the back of K□fa.

737. Al-Am□l□ by Shaykh al-Muf□d2: Informed me Ab□ l-Q□sim Ja`far b. Mu□ammad b. Q□lawayh, may Allah have mercy on him, from his father, from Sa`d b. `Abd-Allah, from A□mad b. Mu□ammad b. `□s□, from ibn Ab□ `Umair, from `Abd-Allah b. Musk□n, from Bash□r al-Kun□s□, from Ab□ Kh□lid al-Kabul□, from (Imam) `Al□ b. al-□usayn, peace be on him, who said:

O Ab□ Kh□lid! Soon, a fitna will arrive which is like the darkness of night. No one will be saved except those from whom Allah has taken his covenant. They are the lamps of guidance and the sources of knowledge. Allah will save them from every dark fitna. As if I am standing with your master on top of your [city], Najaf, behind K□fa along with about three hundred and ten men; Jabra'□l (Gabriel) is on his right and M□k□'□l (Michael) is on his left and Isr□f□l is in front of him. He has with him the banner of the Messenger of Allah, Allah's blessings be on him and his family, which he has spread. He will not

approach any group with this banner but that Allah, Mighty and Majestic be He, will destroy them.

738. Al-Ghayba by Fa□l b. Sh□dh□n3: Narrated to us A□mad b. Mu□ammad b. Ab□ Na□r, may Allah be satisfied with him, from □amm□d b. `□s□, from `Abd-Allah b. Ab□ Ya`f□r, from (Imam) Ab□ `Abd-Allah Ja`far b. Mu□ammad, peace be on him, who said: "There won't remain a miracle from the miracles of the Prophets and their heirs but that Allah, Blessed and High be He, will manifest its like at the hands of our Q□'im to complete the proof against the enemies [of Allah]."

739. Al-K□f□4: Mu□ammad b. Ya□y□, from Salmat b. al-Kha□□□b, from `Abd-Allah b. Mu□ammad, from Man□` b. al-□ajj□j al-Ba□r□, from Muj□shi`, from Mu`all□, from Mu□ammad b. al-Fai□, from (Imam) Ab□ Ja`far, peace be on him, who said:

The staff of Moses belonged to Adam, peace be on him, then it was transferred to [the Prophet] Shu`ayb who gave it to Moses son of Amram (`Imr□n). Now, it is with us and I recently looked at it. Its [color] is green like its form when it was plucked from the tree and it speaks when spoken to. It has been prepared for our Q□'im, peace be on him.

He will do with it what Moses did. It will frighten [the enemies], will devour their deceptions, and will do what it is ordered. Whenever it comes forward to devour their deceptions, it will open its jaws: One jaw will be on the ground and the other overhead. The distance between [these two] will be [the length] of forty arms (dhir□`). It will eat their deceptions with its tongue."

740. Al-K□f□5: Mu□ammad b. Ya□y□, from Mu□ammad b. al-□usayn, from M□s□ b. Sa`d□n, from `Abd-Allah b. al-Q□sim, from Ab□ Sa`□d al-Khur□s□n□, from (Imam) Ab□ `Abd-Allah, peace be on him, from (Imam) Ab□ Ja`far, peace be on him, who said:

When the Q□'im rises at Mecca and intends to go towards K□fa, his announcer will call out, "No one should carry with him food or drink." He will carry with him the stone of Moses, son of Amram (`Imr□n) which can hardly be carried by a camel. They will not stop at any place except that a spring will flow from [the stone]. Whoever is hungry will be satiated and whoever is thirsty will be quenched. It will be their provision until they stop at Najaf [located] at the back of K□fa.

741. Kam□l al-d□n6: Through this chain of narrators (meaning ibn al-Wal□d from al-□aff□r, from Ya`q□b, from ibn Ab□ Umair, from Ab□n b. `Uthm□n), from Ab□n b. Taghlib, from (Imam) Ab□ `Abd-Allah, peace be on him, who said:

It is as if I am seeing the Q□'im, peace be on him, in the outskirts of Najaf. When he reaches K□fa, he will mount a dark piebald horse which has a white stripe between his eyes. The horse will shake him [or he will move the horse] and there will not remain a city but that its inhabitants will think that he is with them in their city. When he spreads the banner of the Messenger of Allah, Allah's blessings be on him and his family, thirteen thousand and thirteen angels will descend upon him who were all awaiting the Q□'im, peace be on him.

They are the same [angels] who were with Noah, peace be on him, in the Ark, with Abraham, the friend (khal□l) of Allah, peace be on him, when he was thrown in the fire, and with Jesus, peace be on him, when he was taken up [to the sky]. [These angels will be joined by] four thousand marked angels—who will follow one-another in rows—and the three hundred and thirteen angels from the Battle of Badr and the four thousand angels who had descended to fight alongside al-□usayn b. `Al□, peace be on him, but were not given permission and they ascended to seek permission [from Allah] but when they descended, al-□usayn, peace be on him, had already been martyred. They are in a disheveled state and dusty and will cry beside al-□usayn's grave, peace be on him, until the Day of Judgment. Between the grave of Imam al-□usayn and the sky is the pathway of the angels.

742. Kam□l al-d□n7: Through the same chain of narrators from Ab□n b. Taghlib, from Ab□ □amza al-Thum□l□ who said:

(Imam) Ab□ Ja`far, peace be on him, said, "It is as if I am looking at the Q□'im, peace be on him, who has appeared at Najaf. When he appears at Najaf, he will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family, whose pole is [made] from the pillar of the Throne of Allah, the Exalted. The rest of it [is made from] the Assistance of Allah, Mighty and Majestic be He. He will not desire to approach with it anyone except that Allah, the Exalted, will destroy him." I asked, "Is it already with him or will it be brought for him?" He replied, "It will be brought for him and Gabriel (Jabra'□l), peace be on him, is the one who will bring it for him."

743. Ghaybat al-Nu`m□n□8: A□mad b. Mu□ammad b. Sa`□d b. `Uqda, from Mu□ammad b. al-Mufa□□al b. Ibr□h□m, Sa`d□n b. Is□□q b. Sa`□d, A□mad b. al-□usayn b. `Abd al-Malik, and Mu□ammad b. A□mad b. al-□asan al-Qa□aw□n□, all of them from al-□asan b. Ma□b□b, from `Abd-Allah b. Sin□n, from (Imam) Ab□ `Abd-Allah, peace be on him, who said:

The staff of Moses is a stick from a myrtle (al-□s) [tree] grown in Paradise. Gabriel (Jabra'□l), peace be on him, brought it for him when he wanted to go to [the city of] Midian (Madyan). This [staff] and the casket of Adam are in the lake of Tiberias (□abariyya)9 and will never decay nor change until the Q□'im, peace be on him, brings them both out when he rises.

744. K□mil al-ziy□r□t10: Narrated to me al-□usayn b. Mu□ammad b. `□mir, from A□mad b. Is□□q b. Sa`d, from Sa`d□n b. Muslim, from `Umar b. Ab□n, from Ab□n b. Taghlib, who said:

(Imam) Ab□ `Abd-Allah, peace be on him, said: "It is as if I am with the Q□'im at Najaf [near] K□fa while he is wearing the armor of the Messenger of Allah, Allah's blessings be on him and his family. He will shake [the armor] and it will fit [on his body]. Then, he will cover it with a howdah made of brocade and will mount a dark-colored horse between whose eyes there will be a white stripe. The horse will shake in such a way that there will not remain the inhabitants of a city but that they will think that he is with them in their city. He will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family, whose pole is from the pillars of the Throne (al-`Arsh), and the rest of it is [made from] Allah's

Assistance.

He will not desire to approach with it against anyone except that Allah, the Exalted, will destroy him. When he waves it, there will not remain a believer but that his heart will become like a slab of iron. Each believer will be given the strength of forty men. There will not remain a [deceased] believer but that this [event] will make him joyful in his grave. They will visit each other in their graves and will give glad-tidings to each other about the rise of the Q□'im. Then, thirteen thousand three hundred and thirteen angels will descend upon him."

I asked, "Are they all angels?" He answered, "Yes. They are the angels who were with Noah in the Ark, those who were with Abraham when he was thrown in the fire, those who were with Moses when he split the sea for the Israelites, and those who were with Jesus when Allah took him up towards Himself. [These will be joined by] four thousand marked angels who were with the Prophet, Allah's blessings be on him and his family, with another one thousand—who follow one another row after row—and the three hundred and thirteen angels of [the Battle of] Badr. [These will be accompanied by] the four thousand angels who had come down to fight alongside (Imam) al-□usayn, peace be on him, but were not granted permission to fight.

They are at his grave in a disheveled state and dusty, crying for him until the Day of Judgment. The chief of these angels is an angel called Man□□r. No pilgrim (z□'ir) will visit his grave except that they will welcome him, no one [from the pilgrims] departs but that they will bid him farewell; or becomes ill but that they will visit him; or dies but that they will pray on his body and seek forgiveness for him after his death. All of them are on earth, awaiting the rise of the Q□'im until the time of his appearance, Allah's blessings be on him."

745. Ghaybat al-Nu`m□n□11: `Abd al-W□□id b. `Abd-Allah b. Y□nus, from Mu□ammad b. Ja`far al-Qurash□, from Mu□ammad b. al-□usayn b. Ab□ l-Kha□□□b, from Mu□ammad b. Sin□n, from □amm□d b. Ab□ □al□a, from Ab□ □amza al-Thum□l□ who said:

(Imam) Ab□ Ja`far, peace be on him, said to me, "O Th□bit12! It is as if I am with the Q□'im from my Ahl al-Bait while he is looking at Najaf—and he pointed with his hand towards K□fa. When he looks at Najaf, he will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family. When he spreads it, the angels from [the Battle of] Badr will descend on him."

I asked, "What is the banner of the Messenger of Allah, Allah's blessings be on him and his family?" He replied, "Its pole is from the pillar of the Throne of Allah and His Mercy. The rest of it is [made from] the Assistance of Allah. He will not desire to approach anyone with it but that Allah will make him perish." I asked, "Is this flag concealed with you until the Q□'im, peace be on him, rises or will it be brought for him?" He replied, "It will be brought for him." I asked, "Who will bring it for him?" He answered, "Gabriel, peace be on him."

746. Ghaybat al-Nu`m□n□13: Mu□ammad b. Hamm□m, from A□mad b. M□bund□dh, from A□mad b.

Hil□l, from Mu□ammad b. Ab□ `Umair, from Ab□ l-Maghr□', from Ab□ Ba□□r, from (Imam) Ab□ `Abd-Allah, peace be on him, who said:

When Am□r al-Mu'min□n, peace be on him, faced the people of Ba□ra [during the Battle of Jamal], he spread the banner—the banner of the Messenger of Allah, Allah's blessings be on him and his family—due to which their feet started trembling. The sun had hardly become yellow [i.e. was beginning to set] when they said, "We surrender, O son of Ab□ □□lib!"

At this juncture, he declared, "Don't kill the captives, don't finish off the wounded, and don't pursue the fleeing ones. Whoever puts down his weapon is safe and whoever shuts the door [of his house] is safe." When the day of [the Battle of] □iff□n came, [his soldiers] asked him to spread the banner but he refused. They tried to persuade him [to do this] through (Imams) al-□asan and al-□usayn, peace be on them, and `Amm□r b. Y□sir, may Allah be satisfied with him. So he said to al-□asan, "O my son! For this group is a time which they will reach (muddatan yablugh□nah□); no one after me will spread this banner except the Q□'im, Allah's blessings be on him."

747. Al-Fitan14: Narrated to us Ya□y□ b. al-Yam□n, from Qays, from `Abd-Allah b. Shar□k who said: "With the Mahd□ is the banner of the messenger of Allah, Allah's blessings be on him and his family, which is the victory-bringer (al-mighlaba)."

I say : There were narrations from Ka`b al-A□b□r which were suitable for this section, but we didn't mention them because we didn't need them. The following traditions also establish the above concept: 373, 555, and 1213.

1. Ghaybat al-Nu`m□n□, chap. 13, p. 238, no. 28; □ilyat al-abr□r, vol. 2, chap. 19, p. 579.
2. Al-Am□l□, session 5, p. 45.
3. Kif□yat al-muhtad□ (al-Arba`□n), p. 141, no. 37; Kashf al-□aqq (al-Arba`□n), p. 67, no. 13; Ithb□t al-hud□t, vol. 3, chap. 33, sect. 7, p. 700, no. 137, citing Fa□l b. Sh□dh□n's book.
4. Al-K□f□, vol. 1, chap. "The things from the signs of the prophets that are with the Imams," p. 231, no. 1; Ithb□t al-hud□t, vol. 3, chap. 32, p. 439, no. 2; Ba□□'ir al-daraj□t, part 4, chap. "What is with the Imams from the weapons of the Messenger of Allah, Allah's blessings be on him and his family . . .," p. 183, no. 36; Bi□□r al-anw□r, vol. 52, pp. 27, 318, and 319, no. 90; Kam□l al-d□n, vol. 2, chap. 58, p. 674, no. 27; □ilyat al-abr□r, vol. 2, chap. 19, p. 578.
5. Al-K□f□, vol. 1, chap. "What is with the Imams from the signs of the prophets, peace be on them," p. 231, no. 1; □ilyat al-abr□r, vol. 2, chap. 19, p. 579; Kam□l al-d□n, vol. 2, chap. 58, pp. 670–671, no. 17, with some differences; Kashf al-□aqq, p. 207, no. 37, which is a short version and has variations in the chain of narrators; Bi□□r al-anw□r, vol. 52, chap. 27, p. 324, no. 37, with minor differences in the wording and the chain of narrators; Ithb□t al-hud□t, vol. 6, chap. 32, p. 351, no. 3.
6. Kam□l al-d□n, vol. 2, chap. 58, pp. 671–672, no. 22; Bi□□r al-anw□r, vol. 52, chap. 27, p. 325, no. 40; □ilyat al-abr□r, vol. 2, chap. 44, p. 642 (short version); Ithb□t al-hud□t, vol. 3, chap. 32, p. 493, no. 244–245 (short version).
7. Kam□l al-d□n, vol. 2, chap. 58, p. 672, no. 23; Bi□□r al-anw□r, vol. 52, chap. 27, p. 326, no. 41; Al-Naw□dir, chap. 66, p. 182; Ithb□t al-hud□t, vol. 3, chap. 32, p. 493, no. 245 (short version).
8. Ghaybat al-Nu`m□n□, chap. 13, p. 238, no. 27; Bi□□r al-anw□r, vol. 52, chap. 27, p. 351, no. 104; Ithb□t al-hud□t, vol. 3, chap. 32, sect. 27, pp. 540–541, no. 508; □ilyat al-abr□r, vol. 2, chap. 19, pp. 579–580.
9. A city in Palestine on the Western shore of the Sea of Galilee—Trans.
10. K□mil al-ziy□r□t, chap. 41, pp. 119–120, no. 5; Bi□□r al-anw□r, vol. 52, p. 328, no. 48, and chap. 27, p. 391, no. 214,

citing the aforementioned book and mentioning a similar tradition; Dal□'il al-im□ma, p. 243, with differences in some of the words; Ithb□t al-hud□t, vol. 3, chap. 32, p. 493, no. 244 (short version); al-`Udad al-qawiyya, p. 74.

11. Ghaybat al-Nu`m□n□, chap. 19, pp. 308–309, no. 3; Bi□□r al-anw□r, vol. 52, chap. 27, pp. 361–362, no. 130; Ithb□t al-hud□t, vol. 3, chap. 32, pp. 545–546, no. 534.

12. Th□bit is Ab□ □amza al-Thum□l□'s name—Ed.

13. Ghaybat al-Nu`m□n□, chap. 19, p. 307, no. 1; Bi□□r al-anw□r, vol. 52, chap. 27, p. 367, no. 151; Ithb□t al-hud□t, vol. 3, chap. 32, pp. 544–545, no. 532.

14. Al-Fitan, vol. 5, p. 191.

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