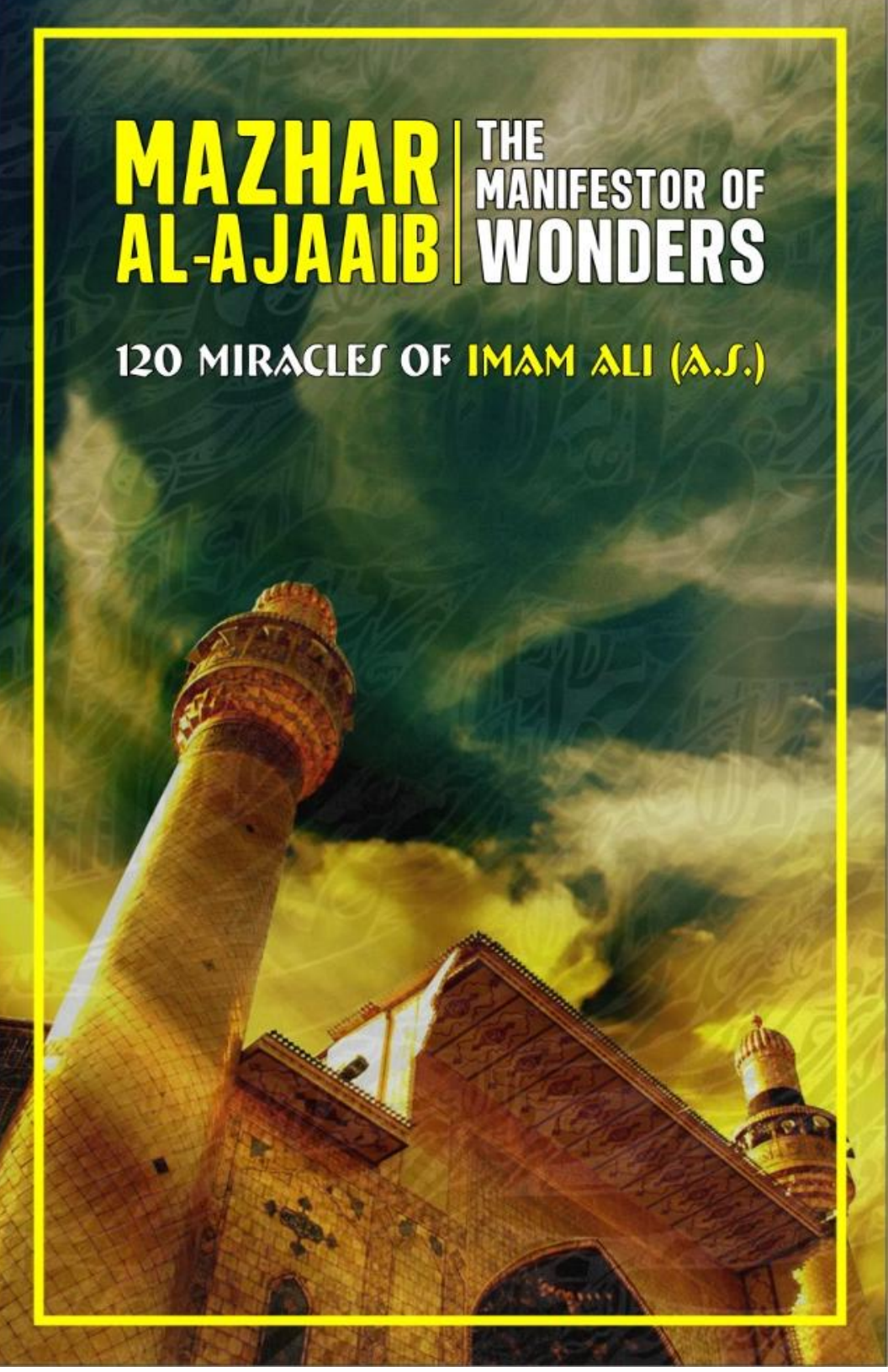
MAZHAR AL-AJAAIB | THE MANIFESTOR OF WONDERS

120 MIRACLES OF IMAM ALI (A.S.)



بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

MAZHAR AL-AJAAIB

THE MANIFESTOR OF WONDERS

120 MIRACLES OF IMAM ALI (A.S.)

Published By:

Alam al Huda Publication

C 1, VBHC Green Dew CHS, Devkhop, Palghar East

E-Mail - alamalhuda.publications@gmail.com

Title	:	Mazhar al-Ajaaib – The Manifestor of Wonders
Published By	:	Alam al Huda Publications email: alamalhuda.publications@gmail.com
Year of Publication	:	July 2021
Price	:	Rs. 180/-

Table of Contents

Preface by Publisher 10

INTRODUCTION 12

WILAYAT E TAKVEENI OF AHLE BAIT (AS) 14

MEANING OF WILAYAT 14

MEANING OF WILAYAT-E-TAKVEENI OF AHLE BAIT (A.S.) 16

WILAYAT-E-TAKVEENI OF AHLE BAIT (A.S.) IN THE LIGHT OF HOLY QURAN AND TRADITIONS 17

Bestowal of kingdom to Prophet Sulaiman (a.s.) 18

Comparison of His Eminence, Sulaiman (a.s.) with the Holy Imams (a.s.) 22

REPLY TO THE DOUBT – WHY DID AMEERUL MOMINEEN (A.S.) NOT USE THE POWER OF MIRACLES TO OVERPOWER HIS ENEMIES 32

MIRACLES MANIFESTED BY AMEERUL MOMINEEN (A.S.) 34

MIRACLES MANIFESTED FROM AMEERUL MOMINEEN (A.S.) IN THE ANIMAL KINGDOM 35

MIRACLE 1 – CONVERSATION WITH A SNAKE 36

MIRACLE 2 – OBEDIENCE OF LION TO AMEERUL MOMINEEN (A.S.) ... 36

MIRACLE 3 – AN ENEMY OF AMEERUL MOMINEEN (A.S.) FALLS PREY TO A LION 37

MIRACLE 4 – HEDGEHOG AT AL-SAFA MOUNTAIN IN MECCA 40

MIRACLE 5 – THE DISPUTE REGARDING A CAMEL 41

MIRACLE 6 – UNTAMED CAMEL 43

MIRACLE 7 – MORPHING OF THE EELS 45

MIRACLE 8 – SERPANT IN MASJID KUFA 46

MIRACLE 9 – CONVERSATION WITH A BIRD 47

MIRACLE 10 – THE GHEESE AND HYPOCRITIES 48

MIRACLE 11 – IMAM ALI (AS) AND LION 49
MIRACLE 12 – TESTIFICATION OF THE CAMELS 50
MIRACLE 13 – LION CONVEYS GREETINGS TO AMEERUL MOMINEEN (AS) 50
MIRACLE 14 – DOG BITES THE HYPOCRITIES 51
MIRACLES MANIFESTED FROM AMEERUL MOMINEEN (A.S.) RELATED TO INANIMATE OBJECTS AND PLANT KINGDOM 55
MIRACLE 15 – DRY TREE BECOMES FRUIT LADEN 56
MIRACLE 16 – SHOWING WHAT IS INSIDE THE GRAVES 56
MIRACLE 17 – WATER OF EUPHRATES 57
MIRACLE 18 – TABLE OF BANI ISREAL 57
MIRACLE 19 – WATER IN DRY CUP 59
MIRACLE 20 – TESTIFICATION OF EUPHRATES 59
MIRACLE 21 – TWELEVE SPRINGS GUSH FORTH FROM EUPHRATES ... 60
MIRACLE 22 – TESTIFICATION OF THE PEBBLES 61
MIRACLE 23 – GLORIFICATION OF STONES 61
MIRACLE 24 – TREES, MUD AND SOIL REPLY TO AMEERUL MOMINEEN (A.S.) 62
MIRACLE 25 – EARTHQUAKE IN BASRA 62
MIRACLE 26 – PEBBLES TRANSFORMED TO JEWELS 63
MIRACLE 27 – BOW TRANSFORMS TO A SERPANT 63
MIRACLE 28 – PHYSICAL STRENGTH OF AMEERUL MOMINEEN (A.S.) AND THE OBEDIENCE OF WIND 65
MIRACLE 29 – COMPANIONS WITNESSING PARADISE AND HELL 67
MIRACLE 30 – THE HIDDEN SPRING OUTSIDE A MONASTERY 70
MIRACLE 31 – STONE AND MUD TRANSFORMED TO GOLD 73
MIRACLE 32 – SOFTENING OF IRON FOR AMEERUL MOMINEEN (A.S.) 74
MIRACLE 33 – THE BLESSED BARLEY BREADS 74
MIRACLE 34 – DATES TURN BITTER 75

MIRACLE 35 – GREETINGS OF FISHES ON AMEERUL MOMINEEN (AS) 75
MIRACLE 36 – EMERGING OF CAMELS FROM THE MOUNTAINS..... 76
MIRACLE 37 – TREMBLING OF THE EARTH 79
MIRACLE 38 – TREMORS IN MEDINA..... 80
MIRACLE 39 – FRESH SPRING OF WATER..... 81
MIRACLE 40 – BREAD TURNS INTO VARIETY OF FOODS 82
MIRACLE 41 – TURNING BRASS TO GOLD 83
MIRACLES MANIFESTED BY AMEERUL MOMINEEN (A.S.) IN INFANCY, CHILDHOOD AND AS A YOUNG ADULT 85
MIRACLE 42 – TEARING THE SWADDLE CLOTHS..... 86
MIRACLE 43 – KILLING THE SNAME WHILE HE WAS IN THE CRADLE... 86
MIRACLE 44 – STRENGTH IN CHILDHOOD 86
MIRACLE 45 – ROCK THAT NONE COULD MOVE 87
MIRACLE 46 – SQUEEZING KHALIDS PALM 87
MIRACLES MANIFESTED FROM AMEERUL MOMINEEN (A.S.) ON THE DAY KHYBER WAS CONQUERED BY HIM 88
MIRACLE 47 – SEVENTY MEN COULD NOT LIFT THE DOOR 88
MIRACLE 48 – WEIGHT OF KHYBER DOOR..... 89
MIRACLE 49 – USING THE DOOR OF KHYBER AS A SHIELD 90
MIRACLE 50 – SPLITTING MARHAB INTO TWO..... 91
MIRACLE 51 – LEGS OF AMEERUL MOMINEEN (A.S.) NOT ON THE GROUND 91
MIRACLE 52 – NO EFFECT OF HEAT AND COLD 92
MIRACLES OF AMEERUL MOMINEEN (A.S.) OF INFORMING PEOPLE OF THE HIDDEN MATTERS AND OTHER STRANGE INCIDENTS 93
MIRACLE 53 – PREDICTING THE EXACT OUTCOME OF THE BATTLE OF NAHARWAN 94
MIRACLE 54 – PREDICTION OF RIVER FLOWING IN KUFA..... 94
MIRACLE 55 – PREDICTING THE EVENTS OF KARBALA 95
MIRACLE 56 – HYPOCRITIES PLEDGING ALLEGIENCE TO A LIZARD..... 95

MIRACLE 57 – DISPUTE CONCERNING OWNERSHIP OF A HORSE..... 96
MIRACLE 58 – KILLERS OF IMAM HUSAIN (AS) 97
MIRACLE 59 – INFORMING OF HIDDEN GRAVES 98
MIRACLE 60 – INFORMS OF HIDDEN INTENTION 99
MIRACLE 61 – CALLING THE SALVE WITH HIS REAL NAME 99
MIRACLE 62 – PREDICTING ALLEGIENCE OF ONE THOUSAND MEN FROM KUFA..... 100
MIRACLE 63 – SEED OF JANNAT..... 102
MIRACLE 64 – SERMON WITHOUT ALIF 102
MIRACLE 65 – MUAWIYA'S PLAN TO KILL AMEERUL MOMINEEN (AS) 103
MIRACLE 66 – PREDICTS THE DEATH OF ASHAS BIN QAYS 104
MIRACLE 67 – PREDICTION OF DECEIT OF ABU MUSA ASHARI 105
MIRACLE 68 – PREDICTION OF DECEIT OF TALHA AND ZUBAYR 105
MIRACLE 69 – INFORMING A PERSON OF HIS LONG-LIFE..... 106
MIRACLE 70 - MENTIONING INCIDENTS RELATED TO KERBALA 107
MIRACLE 71 – AWARE OF HIS OWN MARTYRDOM 109
MIRACLE 72 – KNOWLEDGE OF ASTROLOGY AND EVENTS IN THE UNIVERSE 110
MIRACLE 73 – RETURNING OF THE SUN FOR THE FIRST TIME..... 113
MIRACLE 74 – ANOTHER INSTANCE OF RETURNING OF SUN 114
MIRACLE 75 – IMAM ALI (AS) CONVERSES WITH THE SUN 116
MIRACLE 76 – YOUTH MEMORIZES THE HOLY QURAN 116
MIRACLE 77 – KNOWER OF WHAT IS IN THE HEARTS..... 117
MIRACLE 78 – CONQUERING A FORT SINGLE HANDEDLY..... 117
MIRACLE 79 – BREAKING IDOLS IN CHILDHOOD..... 118
MIRACLE 80 – PAYING OFF DEBTS 118
MIRACLE 81 – HYPOCRITE TURNS INTO A BELIEVER..... 120
MIRACLE 82 – TREES MOVE ON THE ORDERS OF AMEERUL MOMINEEN (A.S.)..... 122

MIRACLE 83 – MIRACLE LIKE JANABE KHIZR (A.S.) 123

MIRACLE 84 – INHERITANCE OF HOLY PROPHET (SAWA)..... 125

MIRACLE 85 – UNVEILING OF THE PLOT TO ASSASINATE HIM 127

MIRACLE 86 – EIGHTY CAMELS EMERGED FROM A MOUNTAIN OUTSIDE MEDINA 127

MIRACLE 87 – CONFESSING LOVE TO AMEERUL MOMINEEN (AS).... 131

MIRACLE 88 – UMAR CONFESSES THE MIRACLES HE WITNESSED 133

MIRACLE 89 – LOVER OF IMAM ALI (AS) DID NOT BURN..... 136

MIRACLE 90 – EYE-SIGHT RESTORED TO BLIND WOMAN..... 138

MIRACLE 91 – AMEERUL MOMINEEN (AS) AND GREEK PHYSICIAN .. 139

MIRACLE 92 – STRANGE MIRACLES MANIFESTED AT THE REQUEST OF JANABE SALMAN..... 146

MIRACLE 93 – ANOTHER REQUEST FOR MIRACLES 152

MIRACLE 94 – UNDERSTANDING THE SPEECH OF BIRDS..... 156

MIRACLE 95 – CURE TO BLIND, CRIPPLE AND A LEPER 157

MIRACLE 96 – TEACHING THE HOLY QURAN 158

MIRACLE 97 – MIRACLE AT SIFFEEN 159

MIRACLE 98 – AWARE OF THEFT FROM THE PUBLIC TREASURY 160

MIRACLE 99 – TREASURES OF THE WORLD 161

MIRACLES MANIFESTED FROM AMEERUL MONINEEN (A.S.) IN DREAMS 162

MIRACLE 100 – DREAM OF AN ABBASI WOMAN..... 163

MIRACLE 101 – HEAD OF A DOG..... 163

MIRACLE 102 – PEOPLE GAHTERING IN RAHBA MOSQUE FOR REVILING HIM (AS)..... 164

MIRACLE 103 – NASIBI BECOMES SHIA..... 165

MIRACLE 104 – REPAYING DEBTS FROM AMEERUL MOMINEEN (AS)166

MIRACLE 105 – RESTORING VISION IN THE DREAM 167

MIRACE 106 – FACE BLACKENED 168

MIRACLE 107 – RESTORING EYE-SIGHT OF A BLIND GIRL..... 169

MIRACLE 108 – END OF ONE WHO HATED AMEERUL MOMINEEN (AS) 170

MIRACLE 109 – HELPING A GREIF STRICKEN LADY 173

MIRACLE 110 – PALACE OF EMERALDS IN PARADISE 175

MIRACLE 111 – FROM DISBELIEF TO FAITH 177

MIRACLE 112– GLAD-TIDINGS FROM HOLY PROPHET (S.A.W.A.) 179

MIRACLE 113 – GLAD TIDINGS AT THE TIME OF DEATH 181

MIRACLE 114 – REMINDING THE EVENT OF GHADEER..... 182

MIRACLES MANIFESTED IN THE HOLY SHRINE OF AMEERUL MOMINEEN (A.S.) 184

MIRACLE 115 – THE FAITH OF A PERSON CHANGES 185

MIRACLE 116 – THE LION NEAR THE GRAVE OF AMEERUL MOMINEEN (A.S.)..... 187

MIRACLE 117 – EYE-SIGHT RESTORED TO AN OLD BLIND MAN..... 188

MIRACLE 118 – MAN ACCEPTS ISLAM 189

MIRACLE 119 - STORY OF CUSTODIAN OF THE SHRINE 190

MIRACLE 120 – FULFILLING VOW 192

In His Name and by the Help of His Last Proof (a.t.f.s.)

Preface by Publisher

In 1965, a Bohri Alawi Muslim with pure intention went for the Search of Truth about the Imamat of the Imams after Imam Jafar-e-Sadiq (a.s.). In his sincere efforts he was helped by an Aalim-e-Rabbani Maulana Sayed Gulam Askari Sahab.

By the grace of Allah, he came to the conclusion that after Imam-e-Sadiq (a.s.), Imam Moosa Kazim (a.s.) is the TRUE and DIVINELY appointed Imam. By 1970, there were about six Bohra families who accepted the Shia Ithna-Ashari Faith. In 1971, a Jamaat – 'Bohra Shia Ithna Ashari Jamat' was formed and registered with the Charity Commissioner to take care of the new families.

Since then, its members have tried to spread the truth through various platforms and media. Among their endeavours in spreading the true Islam is publication of Islamic literatures. The first book printed by the Jamaat was 'From Darkness towards Light - A True story of an Ismaili Mustali Bohra accepting Shia faith.

Thereafter, the Jamaat has published several books like, Who is your Imam? Wilayat Ahle Bait (a.s.), Miracles of Holy Prophet (s.a.w.a.), Crying for Imam Husain (a.s.), The war of Siffin, Ghaibat of Imam Mahdi (a.t.f.s.), Companions & Enemies of Imam Mahdi (a.t.f.s.), Anger, The Human Resource Management Polices outlined by Imam Ali (a.s.) etc.

We have published books “40 traditions about Imam Husain (a.s.) from the books of Ahle Sunnat” and “40 Selected Traditions about Janabe Fatema Zahra (s.a.) in the Sehah-e-Sitta”. We are pleased to publish a new book named “Mazhar al-Ajaaib – The Manifestor of Wonders”

This book will help the members of our society to acquaint ourselves with the miracles that were performed by our master, Hazrat Imam Ali ibn Abi Talib (a.s.).

We dedicate this book to our master, Imam Zamana (a.t.f.s.), the beloved, the hope of humanity, the Light of Allah, the Proof of Allah on this earth. May Allah accept our endeavours.

Bohra Shia Ithna Ashari Jamat

INTRODUCTION

What can be said about the man, whose merits Holy Prophet (s.a.w.a) refrained from narrating freely fearing this nation would do to him what the Christians did to Hazrat Isa (a.s.)!

His friends for a long time refrained from openly narrating his merits from the fear of being identified as his lovers and been persecuted by the enemies.

His enemies left no stone unturned to hide his merits, wipe out his remembrance, conceal his excellences and prevented the masses from narrating his virtues.

Yet, his merits, virtues, and excellences are more radiant than the glowing sun! For centuries he has dazzled those who came near him with love and reverence for him.

Intellects are baffled, orators are speechless, poets are short of words, eyes are dulled, great ones are belittled, tolerances are lost, understanding ones are confused, the writers are frustrated from describing even a single virtue from the ocean of his virtues from encompassing a single excellence from the galaxies of excellences that he possesses.

He is more popular in the skies than on earth. There was no Divine book revealed except that it had his mention in it. There is none who gain proximity to Allah, the Almighty except through him and through the acceptance of his Wilayat.

He is the one concerning whom the Holy Prophet of Islam (s.a.w.a.) said, he is the master of believers, the leader of the pious, the most excellent of all the successors of the Prophets, the truthful one of this nation, the distinguisher of truth and falsehood, the distributor of Heaven and Hell, his love is faith and hatred to him is disbelief and hypocrisy.

He is, our master, his love is the essence of our existence and his affection, mercy, and intercession tomorrow on the Day of Judgement is our only hope of salvation!

He is Ameerul Momineen – Hazrat Ali ibn Abi Talib (a.s.).

In this short treatise we have attempted to put together only few of his miracles from the plethora of miracles that, this great personality manifested during his lifetime and even after his apparent passing away from this world.

We beseech the Almighty through Ameerul Momineen (a.s.) to keep us steadfast on the path of his Wilayat and the Wilayat of the purified Imams (a.s.) from his progeny and to increase in our hearts their love and to fill our hearts with hatred and disgust for their enemies.

WILAYAT E TAKVEENI OF AHLE BAIT (AS)

MASTERSHIP OF AHLE BAIT (A.S.) UPON THE WORLD OF CREATION

The world of creation is referred to as 'Aalam e Takveen' and it includes all creations which exist in the external world. The world of creation (Aalam e Takveen) includes inanimate objects like sun, moon, planets, stars and other such creations in the celestial world. Also, includes inanimate objects in this world such as stones, mountains, water bodies, etc and all living things such as man, animals, fishes, birds and creations like plants and trees, etc.

Mastership of Ahle Bait (a.s.) upon the world of creation (Wilayat e Takveeni Ahle Bait (a.s.)) refers to their complete authority and dominion on all creations. In other worlds, all the creations in the world are made subservient and obedient to the holy and purified Ahle Bait (a.s.) and are obligated to obey their wishes, commands, and orders.

MEANING OF WILAYAT

Before we discuss, the meaning of Wilayat e Takveeni, let us look at the meaning of the world Wilayat.

The word ولاية is derived from the root word و ـ ل ـ ى. Few meanings of this root word as per the Arabic dictionary of Cowan are - to be near, to adjoin, to follow, to be a friend, to lie next to, etc.

The word ولاية is derived from this root word and as per the same dictionary this word can be pronounced in two ways – وَلاية or as وِلايـة. The difference is the sign of Fatha (َ) or Kasra (ِ) on the

alphabet و. The meaning for both these recitation as per Cowan is, to be incharge, manage, govern, rule, have power, have authority.

Similarly, the scholars of Arabic literature have discussed the meaning of the word ولايـة as well. We present one such example below.

Ibn Abil Hadeed says, وَلاية with Fatha on و is مصـدر and وِلاية with Kasra is اسـم. He further says, وَلاية with Fatha means mohabbat (love) or nusrat (helping) or obedience and the meaning of وِلاية with Kasra follows the meaning of ولاية with Fatha except that one is مصدر and other is اسم.1

It is evident from the above examples that the meanings of the word ولاية are in the context of obedience, having authority, love and helping.

On the blessed day of Ghadeer, before the formal proclamation of mastership of Ameerul Momineen, Hazrat Ali ibn Abi Talib (a.s.), Holy Prophet (s.a.w.a.) asked those who were present there?

ايهاالنَّاسُ، مَنْ اَوْلى بِكُمْ مِنْ اَنْفُسِكُمْ

"O People! Who is having more authority over you than you, yourselves?"

قالوا: اَللّهُ و رَسُولُهُ

Everyone replied, Allah and His Messenger (s.a.w.a.).

[1] See Behar al Anwaar, Vol. 65, Page 339 or Behar al Anwaar, Vol. 66, Page 314.

When all of the confessed to Holy Prophet (s.a.w.a.) having more authority on the people, than themselves, the Messenger of Allah, Holy Prophet Mohammed Mustafa (s.a.w.a.) announced by the order of Allah,

من كُنْتُ مَوْلاهُ فَهذا عَلِيٌّ مَوْلاه

"Of whomsoever I am master, then this Ali (a.s.) is his master".

In other words, just as Holy Prophet (s.a.w.a.) has more authority over the people than the people themselves, he established the same authority for Ameerul Momineen (a.s.) and the Imams (a.s.) after him over the people.

MEANING OF WILAYAT-E-TAKVEENI OF AHLE BAIT (A.S.)

Wilayat e Takveeni of Ahle Bait (a.s.) is this same authority which the Ahle Bait (a.s.) possess in the world of creation (Aalam e Takveen) over all the creations. They have more authority on the creations than the creations themselves.

Needless to say, that this Wilayat of Ahle Bait (a.s.) is a bestowal and grace from the side of Allah, the Almighty.

The belief of Wilayat e Takveeni of Ahle Bait (a.s.) does not tantamount to polytheism (shirk) or exaggeration (ghulu), since as per the belief of the Shia doctrine, the essence of this Wilayat is with Allah, the Almighty and due to His Grace and Benevolence He has bestowed this authority to Holy Prophet (s.a.w.a.) and the Imams (a.s.) after him.

Numerous verses of the Holy Quran and the noble traditions of the holy and purified Ahle Bait (a.s.) indicate and prove the Wilayat of Ahle Bait (a.s.) in the world of creation.

WILAYAT-E-TAKVEENI OF AHLE BAIT (A.S.) IN THE LIGHT OF HOLY QURAN AND TRADITIONS[2]

Allah, the Almighty says in the Holy Quran,

أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهيمَ الْكِتابَ وَ الْحِكْمَةَ وَ آتَيْناهُمْ مُلْكاً عَظيماً

Or do they envy the people for what Allah has given them of His grace? Then, certainly We have given to Ibrahim's children the Book and the wisdom, and We have bestowed to them a 'grand kingdom'.[3]

In the above verse, the dictionary meaning of kingdom (Mulk) and the exegesis of verses, in which this word is mentioned, is the point of our discussion.

Kingdom means rulership, control, dominance and power of discretion over the issues of subjects and territory.

Country also includes things, which are under ones discretion, subjugation and rulership of the owner of reign; like the issues of all the people of the world that are under his control and rule.

However, the king is the possessor of kingdom; that is the sovereign, who is the owner of power, kingdom and rulership.

---

[2] Extract from the book 'Isbaatul Wilayah' of Ayatullah Ali Namazi Shahroodi

[3] Surah Nisa 4:54

Difference should be made between king (Malik) and master (Maalik); because the power of the king is more than that of the master. And what is under the control of king is more than what is under the discretion of the master.

Kingdom and rulership is the property of God and He is the owner of that. He bestows rulership to whoever He likes and He takes it away from whoever He likes.

As He says in the Holy Quran:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ

"Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest." (Surah Aale Imran 3:26)

Thus, Almighty Allah can bestow rulership and absolute mastership (Wilayat) to any of the creatures He likes.

Bestowal of kingdom to Prophet Sulaiman (a.s.)

When Prophet Dawood (a.s.) passed away, His Eminence, Sulaiman (a.s.) became the heir of his knowledge, perfection and kingdom. It is mentioned in the words of Sulaiman (a.s.) that he said to Almighty Allah:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ۖ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

"He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after

me; nations; surely Thou art the most liberal Giver." (Surah Saad 38:35)[4]

Allah, the Mighty and High says at the time of fulfilling the supplication of Sulaiman (a.s.):

"We made the wind subservient to his orders; so that under his command, he can easily travel wherever he wanted. We also placed Jinns and satans under his control, who constructed lofty buildings for him and brought out jewels from the sea and We placed other satans under his arrest [who were about to deviate the people]. This bounty of kingdom and power is our bestowal."

It is narrated from Imam Ja'far Sadiq (a.s.) that he said:

"The kingship of Sulaiman was hidden in the ring by Allah. Whenever he used to wear it, the Jinn, human, birds and animals obeyed him. Then he used to sit on the throne and Allah would send a wind, which would take him for a ride along with all Jinn, human and Shaitans, birds, quadrupeds wherever Sulaiman wanted. In this

[4] Ali bin Yaqtin asked Imam Musa Kazim (a.s.) regarding this verse and request of His Eminence, Sulaiman (a.s.). His Eminence (a.s.) replied: Rulership is of two types: one is obtained through tyranny and force; another from the grace of God, like the kingdom of the progeny of Ibrahim, kingdom of Talut and kingdom of Zulqarnain.
His Eminence, Sulaiman (a.s.) prayed: O God, give me a kingdom, which is not worthy for anyone else after me, so that it is not said that the kingdom of Sulaiman was obtained through domination and oppression. Thus, his supplication was fulfilled and Almighty Allah gave wind in his control, that he used to travel in it wherever he wanted; the jinns and satans also came under his control, and the language of the birds was also taught to him: in this way, he settled down in the earth and the people of his time and after him knew that this rulership was not be obtained through force and that it is a bestowal of God. [Biharul Anwar, Vol. 14, Pg. 85, quoting from the books of Saduq].

manner Sulaiman used to recite morning prayers in Damascus and Zuhr in Persia."[5]

All these bestowals mentioned in verses and traditional reports related to it are from the effects and majesty of rulership, which Sulaiman has requested for.

It is concluded from the words of:

تَجْرِي بِأَمْرِهِ

"It made his command to run," (Surah Saad 38:36)

…that the wind was subservient to Sulaiman (a.s.) and it obeyed whatever he commanded. In the same way, according to the clarification of the verses and traditional reports, the jinns and satans were under his command. This rulership and mastership on the universe became possible for him only with permission of Almighty Allah.

There are definite and widely narrated traditional reports, which state that all perfections and knowledge of prophets and messengers were gathered together for the Seal of prophets, and with numerous additions and all are inherited by the twelve Holy Imams (a.s.).

Although all sciences and other perfections bestowed to every creature, are all by the grace of God, creatures are by their selves, poor and helpless and every bounty that reaches them is a blessing from the needless being of Allah, Mighty and High.

[5] Refer: Majmaul Bahrayn, under the term of 'Mulk'; also in Tafsir Qummi.

In the same way, Almighty Allah says in Surah Saba:

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ﴿١٣﴾

"And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning. They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place." (Surah Saba 34:12-13)

In Surah Naml also, He says:

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

"And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace. And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups. Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know. So he smiled, wondering at her word, and said: My Lord!

grant me that I should be grateful for Thy favor." (Surah Naml 27:16-19)

It is mentioned in the supplication of Alawi Misri, which is narrated from Imam (a.s.) that:

"O God, I beg to You with the right of that name that Your slave, Your prophet (Sulaiman), called you with it and petitioned You: O Lord, grant me a kingdom, which should not be deserving for anyone else after me."

"So You answered his supplication and made the creatures obedient to him."

It is concluded from this supplication that the reality of the kingdom and rulership of Sulaiman (a.s.) was obedience of creatures and the explanation after that is only mention of individuals and their types and limits.

Comparison of His Eminence, Sulaiman (a.s.) with the Holy Imams (a.s.)

The word of 'kingdom' in the verse, which is related to Sulaiman, is not described with the adjective of 'great' as opposed to the verse:

وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

"And We have given them a grand kingdom." (Surah Nisa 4:54)

…as we mentioned at the end of the preface and which is related to the rulership of Holy Prophet (s.a.w.s.) and Holy Imams (a.s.).

Thus, the kingdom of Sulaiman (a.s.) as compared to the kingdom of those personages and the kingdom of Muhammad and Aale Muhammad (a.s.) is such that Almighty Allah has mentioned it with greatness and not the kingdom of Sulaiman.

In the same way, it is mentioned in the holy verse that is quoted from Surah Naml, in which His Eminence, Sulaiman (a.s.) says:

وَأُوتِينَا مِنْ كُلِّ شَيْءٍ

"And we have been given from all things." (Surah Naml 27:16)

The word of 'from' (min) in this verse proves that it is only some; and he did not say:

وَأُوتِينَا كُلِّ شَيْءٍ

"And we have been given all things."

So that it would have implied that he was given everything. On the contrary, His Eminence said that he was given only some of the things.

However, Allah, the Mighty and High says regarding this and other perfections of the master of the pious in Surah Yasin:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾

"And We have recorded everything in a manifest Imam." (Surah Yasin 36:12)

The Holy Prophet (s.a.w.s.) said in the detailed sermon on the day of Ghadeer:

"O people, there is no knowledge, but that Allah, the Mighty and High has not made me encompass. I have also conveyed everything to the Imam of pious, Ali Ibne Abi Talib (a.s.). There is no knowledge, but that I have taught it to Ali Ibne Abi Talib (a.s.) and he is the manifest Imam."[6]

Shaykh Saduq has narrated from Imam Muhammad Baqir (a.s.) that when the verse of:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾

"And We have recorded everything in a manifest Imam." (Surah Yasin 36:12)

…was revealed on the Holy Prophet (s.a.w.s.), Abu Bakr and Umar asked him: "O Messenger of Allah (s.a.w.s.), is this 'manifest Imam' the book of Taurat?"

"No," he replied. They again asked: "Is it Injeel?"

"No," he replied. Meanwhile, Amirul Momineen, Ali Ibne Abi Talib (a.s.) arrived and the Prophet said: "This one is that 'manifest Imam', in whose heart, Almighty Allah has placed the knowledge of everything."

Shaykh Tusi has narrated from Ammar Yasir that he said:

"In one of the battles, when I was in the service of Amirul Momineen (a.s.), we reached a land teeming with ants. I asked: 'O

[6] Behar al-Anwar, Vol. 37, Pg. 208.

Amirul Momineen (a.s.), is there anyone, who knows the number of these ants?'

He replied: 'Yes, O Ammar, I know someone, who knows the number of these ants and also how many of them are males and how many are females.'

I asked: 'Who is that, master?'

He replied: 'Ammar, have you not read the verse of:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾

"And We have recorded everything in a manifest Imam." (Surah Yasin 36:12)

…in Surah Yasin?'

'I have read it,' I replied.

He said: 'I am that 'manifest Imam' in whose heart is recorded the knowledge of everything.'[7]

Another reason of comparison under discussion is that Almighty Allah says regarding the Holy Quran:

---

[7] These traditional reports and other reports, which prove this exegesis, are mentioned in Tafsir Burhan, Tafsir Nurus Thaqlayn and Biharul Anwar, Vol. 35, Pg. 427; Vol. 37, Pg. 208; Vol. 40, Pg. 176; Vol. 47, Pg. 30.
This author has also explained this in detail under the term of 'Umam', and in the books of Abwaab Rahmat, Arkaan Deen and Maqam Quran O Itrat.
This view that manifest Imam in this verse is the same 'protected tablet' [Lauhe Mahfuz] is taken from the books of Ahle Sunnat and it is a statement against the apparent connotation of Quran, which is not supported by any traditional report or logical proof.
Perhaps 'Imam Mubeen' implies the position of mastership (Wilayat) and effulgence of His Eminence, Amirul Momineen (a.s.). As His Eminence is the carrier of the light of lights and that is an effulgence, which illuminated all things. As we read regarding it: I ask by the effulgence of Your face, with which you have illuminated everything. Whereas this effulgence surrounds everything and everything is surrounded by it. Its carrier is also most knowledgeable and capable than everything.

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ

"And We have revealed the Book to you explaining clearly everything." (Surah Nahl 16:89)

He also says:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"We have not neglected anything in the Book." (Surah Anaam 6:38)

One of the evidences of Shia religion is that all the sciences of the Quran are present with the Prophet and Imam (a.s.).

In Surah Naml, we read about the conversation of Hud Hud with Prophet Sulaiman (a.s.) and the report of that bird about the circumstances of Bilquis and formation of her kingdom and appointment of Hud Hud to take the letter of Sulaiman.

His Eminence, Sulaiman (a.s.) said to his nobles: "O chiefs! Which of you can bring to me the throne of Bilquis before they come to me in submission? One audacious among the jinn said, I will bring it to you before you rise from your place; and most surely I am strong (and) trusty for it. After that one, who had some knowledge of the book [that is Asif bin Barkhiya, successor of Sulaiman (a.s.) who knew only one letter of knowledge] said, "I will bring it to you in the twinkling of an eye." Suddenly Sulaiman saw the throne had settled beside him, he said, This is of the grace of my Lord".

In these verses, it is clearly mentioned that Asif said:

أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

"I will bring it [the throne of Bilquis] ***to you in the twinkling of an eye." (Surah Naml 27:40)***

They have narrated from Imam Ja'far Sadiq (a.s.) that:

"Asif, gestured with his finger and brought the throne and he did not do anything more than that."8

The great Allamah Qutb Rawandi, has said in the book of Kharaij that: There was a distance of 500 farsakhs between Sulaiman (a.s.) and the throne of Bilquis.

In other words, Asif split and folded the earth in one gesture and presented the throne, after which the earth returned to its original form. This power and capability of his over the earth was due to a part of the knowledge of Book, which is said to be only one letter of the great name of God (Isme Azam). This point is mentioned in numerous books, which shall be mentioned in the fifth section of this book.

Shaykh Mufeed, has through his chains of narrators narrated from Salman Farsi from Amirul Momineen (a.s.) that he said: "O Salman, who is superior? Muhammad (s.a.w.s.) or Sulaiman?" He replied: "Muhammad (s.a.w.s.)." He asked:

"Salman, how can it be that Asif, successor of His Eminence, Sulaiman (a.s.) present the throne of Bilquis from Fars in the wink of the eye, while having only a part of the knowledge of Book – whereas

[8] This traditional report is mentioned by Shaykh Mufeed through correct chains of narrators from Zurarah, as is mentioned in Biharul Anwar, Vol. 14, Pg. 110. It is concluded from this report that the owner of this knowledge and perfection, whenever he wants, he can traverse the earth and this is true wisdom and power.

I [successor of Muhammad] am having the knowledge of a thousand books, cannot do many times what he did? Yes, I can do it."9

Thus, power and rulership of Amirul Momineen (a.s.) and his eleven descendants is excessive, on the contrary it is many times or uncountable time more; since they have received the knowledge of a thousand books from their respected father and they know the 72 great divine names. Their capacity and power is more than that of all the prophets and messengers.

Thus, they can enliven the dead with the permission of God, and cure the born blind and lepers and they can bring whatever they want from anywhere in the world. For example (Amirul Momineen (a.s.), extended his hand in Kufa and brought snow from a mountain of Shaam as is mentioned in his judgments.). They are able to reach wherever they want in the wink of the eye and they take anything or anyone with them.

Shaykh Mufeed has in the book of Ikhtisaas, narrated from Aban bin Uthman from Imam Ja'far Sadiq (a.s.) that he said:

"O Aban, how these people deny the statement of Amirul Momineen (a.s.) [that he said in Kufa]: If I want, I can raise my foot and hit it on the chest of Muawiyah in Shaam and bring him down from the throne, but they do not deny the statement of Asif, successor of Sulaiman (a.s.) that:

---

9 This traditional report is mentioned in Biharul Anwar, Vol. 27/28, Mustadrak Safeena, under the term 'A-S-F'. In the same way, in Biharul Anwar, Vol. 57, Pg. 341, it is narrated that Amirul Momineen (a.s.) said: "I am having the knowledge of 124000 books."

"I will bring it [the throne of Bilquis] ***to you in the twinkling of an eye." (Surah Naml 27:40)?***

Is our Prophet not superior to all other prophets and messengers?

Is his successor not superior to the successors of all other prophets and messengers? Would they not regard Amirul Momineen (a.s.) like the successor of Sulaiman (a.s.)? Almighty Allah would judge between us and those, who deny our right and become deniers of our excellence and nobility.10

Some Shia individuals were present in the company of Imam Ja'far Sadiq (a.s.); among them was Sudair Sairafi, Abu Basir and others. Imam said to Sudair: "O Sudair, have you read the following verse of Quran:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

"One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye." (Surah Naml 27:40)

He replied: "Yes, may I be sacrificed on you, I have read it."

He asked: "Do you know how much 'knowledge of Book' he had?"

Sudair replied: "You tell us."

His Eminence replied: "A drop of water as compared to the green sea."

---

[10] Biharul Anwar, Vol. 14, Pg. 115; Vol. 27/28; Vol. 42/50.
Since the reasonings of the like of these traditional reports are clear and the matter is transparent and logical, there is no need of authentic chains of narrators and sources.

He asked: “How less is that?!”

Imam (a.s.) replied: “Sudair, on the contrary, how more it is?! Since Almighty Allah attributed knowledge and perfection to him, Sudair, have you read the verse:

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

“Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.” (Surah Raad 13:43)?

Sudair says: I said: “Yes, may I be sacrificed on you! I have read it.” So he said: “O Sudair, is one, who has the knowledge of Book more knowledgeable or one, who has a part of knowledge of Book?” Sudair replied: “One, who has knowledge of the whole book is more knowledgeable.” So His Eminence pointed to his chest and said: “Knowledge of the book, by Allah, the whole of it is with us. Knowledge of the book, by Allah, the whole of it is with us.”[11]

In another tradition, Imam Ja’far Sadiq (a.s.) said: “One, who has the knowledge of the book, is Amirul Momineen (a.s.).”

The narrator asked: “One, who had some knowledge of the book [that is Asif] is more knowledgeable or one, who has all the knowledge of the book [that is Amirul Momineen (a.s.)]?” Imam (a.s.) said:

“Knowledge of one, who has some knowledge of book as compared to one, who has all the knowledge of the book, is same as compared to

[11] This traditional report is mentioned in Al-Kafi, (Kitabul Hujjah, chapter of miscellany regarding the unseen) and in Basairud Darajaat also, it is narrated through two other chains of narrators.
The implication of Almighty Allah from ‘those who have knowledge of the book’ in the holy verse, as the Imam has mentioned, is Amirul Momineen (a.s.) and following him, the Holy Imams (a.s.).
This point is narrated in widely narrated Shia traditions and Ahle Sunnat scholars, also, have narrated from Holy Prophet (s.a.w.s.) in their books of exegesis that the implication is Ali Ibne Abi Talib (a.s.) [as was mentioned before].

the quantity of water that sticks to the wing of a small mosquito to the water of the ocean."12

Attention should be paid to the fact that Asif was the successor of Sulaiman, with the same amount of knowledge that he had, was having such power that he could bring the throne of Bilquis to Sulaiman in the twinkling of the eyes. Thus, one, who has the sea of this knowledge, what power he would be having?!

It is narrated from Abu Basir that: I was in the company of Imam Ja'far Sadiq (a.s.) when Mufaddal entered. He asked: "What is the last rank of the knowledge of the Imam?"

Imam (a.s.) replied, the gist of which was as follows:

"The first heavens, in relation to the second heavens is like a circle of armor in a huge forest. The second sky is also in relation to the third sky, like a circle of armor in a huge forest, and it is in the same way till the seventh sky…and all these with relation to the knowledge of Imam (a.s.) is like the quantity of Mudd (3 kgs.) of mustard seeds, which are finely ground and are mixed with water and then beaten till foam appears and you take from it to the extent of the finger [that the complete knowledge of the creatures as compared to the knowledge of the Imam is as that foam taken on the finger tip].

Also, knowledge of the Imam, in relation to knowledge of the Lord is like the mustard seeds mixed with water and beaten up and then a little is taken on the tip of the needle.[13]

[12] Tafsir Qummi.

[13] Sharh Nahjul Balagha, Khoei (Vol. 3, Pg. 311); Biharul Anwar, (Vol. 25, Pg. 385) from Nawadirul Hikma.

REPLY TO THE DOUBT – WHY DID AMEERUL MOMINEEN (A.S.) NOT USE THE POWER OF MIRACLES TO OVERPOWER HIS ENEMIES

A doubt might be instigated by Satan in our minds, that if Ameerul Momineen (a.s.) possessed Wilayat and authority over all creations and whatever he wished would have transpired, then why did he not use this power to overcome his enemies.

To reply to this doubt, we present below the reply of Ameerul Momineen (a.s.) himself, when few hypocrites witnessed some his miracles and then said,

'Look at this wonder! The one who has these signs and these miracles is frustrated from Muawiya and Amr Bin Aas and Yazeed!' Allah caused this conversation of theirs to reach the blessed ears of Ameerul Momineen (a.s.),

Ameerul Momineen (a.s.) shouted: 'O Angels!, bring to me Muawiya, and Amr and Yazeed'.

The hypocrities looked towards the sky and they saw three angels and each one of them suspended one person. The angels came to his presence, the three were Muawiya, Amr bin Aas and Yazeed.

Ameerul Momineen (a.s.) told the hypocrities, 'Come and look at them. If I desire, I can kill them all, but I am giving them a respite, just as Allah, the Almighty

gave respite to Iblees upto the appointed hour. The way you see me act (with them), is not due to frustration, but it is a test from Allah for all of you to see how you react!

Then if you taunt Ali (a.s.) today, then know that certainly the disbelievers and hypocrities taunted Holy Prophet (s.a.w.a.) before you.

They said, 'The one (referring to Holy Prophet (s.a.w.a.) who travelled in one night the kingdoms of the skies and the Gardens, how come he had to flee in the night of migration, enter a cave and then completed the journey from Mecca to Medina in eleven days?

Ameerul Momineen (a.s.) continued, 'whenever Allah, the Almighty desires, He show you the power (through miracles) that you recognize the truthfull of the Prophets (a.s.) and their successors (a.s.). And whenever He desires, He tests you with what you dislike in order to see how to react and to complete His authority upon you".[14]

[14] Behar al-Anwaar, Vol 42, Chp 116, Trad 8

MIRACLES MANIFESTED BY AMEERUL MOMINEEN (A.S.)

MIRACLES MANIFESTED FROM AMEERUL MOMINEEN (A.S.) IN THE ANIMAL KINGDOM

MIRACLE 1 – CONVERSATION WITH A SNAKE

'While Ameerul Momineen (a.s.) was addressing from the pulpit of the mosque of Kufa, he (a.s.) looked at a corner of the mosque and said: 'O Qanbar! Bring to me whatever is in that hole'. Janabe Qambar (a.r.) came to him with a beautiful spotted snake.

The snake came near Ameerul Momineen (a.s.) and went on to hold a secret conversation with him, then it left and went back to the hole. The people were astounded.

They said, 'And why should we not be surprised?' He (a.s.) said: 'Did you see this snake? It had pledged allegiance to Holy Prophet (s.a.w.a.) upon the listening and obeying. From you all there is one who listens and from you there is one who does not listen and does not obey'.[15]

MIRACLE 2 – OBEDIENCE OF LION TO AMEERUL MOMINEEN (A.S.)

A lion entered Kufa and said, 'Point me to Ameerul Momineen (a.s.)'. They went with it and pointed to him (a.s.). When it looked at him (a.s.), the lion went towards him (a.s.) seeking shelter with him (a.s.) and pleading to him (a.s.).

Ameerul Momineen (a.s.) caressed its back, then said: 'Go out'! The lion lowered its head and hit its tail upon the ground, and neither turned right nor left until he exited from that place.[16]

---

[15] Behar al-Anwaar, Vol. 41, Chp 111, Trad 2

[16] Behar al-Anwaar, Vol. 41, Chp 111, Trad 3

MIRACLE 3 – AN ENEMY OF AMEERUL MOMINEEN (A.S.) FALLS PREY TO A LION

Allamah Majlisi quotes the below incident from the book Kashf al Yaqeen. The narrator says,

'One of the special ones of Imam Ali (a.s.) said, 'I was with Ameerul Momineen (a.s.) in the middle of Shaban and he (a.s.) was looking for a place to shelter in it for the night, and I was with him (a.s.) until he (a.s.) came to a place. After he (a.s.) descended from his mule, it brayed, and pulled me.

Ameerul Momineen (a.s.) sensed something and said: 'What is behind you?' I said, 'May my father and my mother be sacrificed for you! The mule looked at something and went towards it and brayed, and I don't know what is that which attracted it'.

Ameerul Momineen (a.s.) looked at the wilderness and said: 'A predator, by the Lord of the Kabah!' Then he (a.s.) stood up from his prayer niche, collared with his sword, and went on to step (forward), then said shouting at it: 'Stop!'

The lion feared and paused. At that, the mule calmed down.

Ameerul Momineen (a.s.) said: 'O lion! Do you not know that I am 'Al-Lays' (The rigid lion), and I am 'Al-Zargham' (The powerful lion), and 'Al-Qaswara' (The ferocious lion), and 'Al-Haidar' (The piercing lion)?'

Then he (a.s.) said: 'What have you come for, O lion?' Then he (a.s.) said: 'O Allah, the Almighty! Cause its tongue to speak!'

The lion said, 'O Ameerul Momineen (a.s.)! And O best of the successors! And O inheritor of knowledge of the Prophets! And O distinguisher between the truth and the falsehood! I have not hunted anything for the past seven days and the hunger is troubling me, and I saw you all from a distance of two Farsakhs, so I came near you, and said, 'I shall go and look who these people are and if there happens to be an opportunity for me regarding them'.

Ameerul Momineen (a.s.) said answering to it: 'O lion! Do you not know that I am Ali (a.s.), father of the eleven cubs (Imams (a.s.))? My claws are better than yours, and I would love to show you!' Then the lion extended in front of him (a.s.) and he (a.s.) went on to caress his hand upon its head and said: 'What have you come for, O lion? You are a dog of Allah, the Almighty in His earth'.

It said, 'O Ameerul Momineen (a.s.), the hunger! The hunger'. He (a.s.) said: 'O Allah! Grace it by the worth of Mohammed (s.a.w.a.) and his purified household (a.s.)'.

He (the narrator) said, 'And there, the lion was eating something in the form of the camel until it came to him (a.s.). Then it said, 'O Ameerul Momineen (a.s.)! By Allah! we, the community of lions, will not eat any man who loves you and loves your family, for my maternal uncle had eaten so and so, and we are a family which claims the love of the Hashemites and their families'.

Then Ameerul Momineen (a.s.) said: 'O you lion! Where do you shelter and where do you happen to be?' It said, 'O Ameerul Momineen (a.s.)! I am appointed upon the dogs of the people of

Syria, and like that are my family members, and they are our prey, and we shelter by the Nile.

He (a.s.) said: 'So, what have you come for to Kufa?' It said, 'O Ameerul Momineen (a.s.)! I came to Al-Hijaz, but I could not encounter anything, and I am in this wilderness and the desert steppe in which there is no water nor any good place in this. And I shall be leaving this place tonight to go to a man called Sinan Bin Wabil, being from the ones who escaped from the battle of Siffeen descending at Al-Qadisiya, and he is my sustenance in this night of mine, and he is from the people of Al-Syria, and I am headed to him'.

Then it stood from being in front of Ameerul Momineen (a.s.). He (a.s.) said to me: 'What are you astounded from? Is this more astounding that the sun, or the spring, or the stars or rest of that? By the One Who Split the seed and formed the person! If I love to show the people, from what Holy Prophet (s.a.w.a.) has taught me, from the signs and the miracles and the wonders, they would be returning to be Kafirs'.

Then Ameerul Momineen (a.s.) returned to his dwelling and sent me to Al-Qadisiya. I rode the same night and arrived at Al-Qadisiya before the Muezzin had proclaimed the Iqaamah. I heard the people saying, 'Sinan has fallen prey to the lion'. I went to him among the ones who went to look at him, and (saw that) the lion had not left anything except his head and part of his limbs like the ends of the fingers, and I was at his door to carry his head to Kufa to Ameer al Momineen (a.s.).

I remained astounded and narrated what had happened from the conversation of Ameerul Momineen (a.s.) and the lion. The people went on to take the soil from under the feet of Ameerul Momineen (a.s.) to be blessed and healed by it.

He (a.s.) stood to address. He (a.s.) praised Allah, the Almighty and extolled upon Him, then said: 'O community of people! No man will love us and (end up to) enter the Fire, and no man will hate us and (end up to) enter the Paradise, and I am distributor of the Paradise and the Fire. I shall apportion between the Paradise and the Fire, this one right to the Paradise, and this one left to the Fire.

I shall say to Hell on the Day of Qiyamah: 'This is for me and this one is for you', until my Shias cross over the Bridge like the bolt of lightning and the stormy thunder, and like the quick bird, and like the winning horse!'

The people stood up to him (a.s.) in their entirety as one neck, and they were saying, 'The Praise is for Allah, the Almighty Who Graced you over most of His creatures'.[17]

MIRACLE 4 – HEDGEHOG AT AL-SAFA MOUNTAIN IN MECCA

Hazrat Imam Musa Kazim (a.s.) said: 'Ameerul Momineen (a.s.) was performing Sa'ee upon Al-Safa at Mecca, and there he (a.s.) saw a hedgehog creeping upon the surface of the earth. It fell facing Ameerul Momineen (a.s.).

[17] Behar al-Anwaar, Vol. 41, Chp 111, Trad 5

He (a.s.) said: 'The greetings be unto you, O hedgehog!' The hedgehog said, 'And upon you be the greetings, and Mercy of Allah, the Almighty and His Blessings, O Ameerul Momineen (a.s.)!'

Ameerul Momineen (a.s.) said: 'O you hedgehog! What are you doing in this place?' It said, 'O Ameerul Momineen (a.s.)! I have been in this place since such and such year. I glorify Allah, the Almighty and extol His Holiness, and I praise Him and worship Him as is the right of worshipping Him'.

Ameerul Momineen (a.s.) said: 'O hedgehog! It is (Al) Safa, pure (bare), there is neither any food in it nor any drink. So, from where is the food and the drink (coming) to you?

The hedgehog replied and it said, 'By your kinship from Holy Prophet (s.a.w.a.), O Ameerul Momineen (a.s.)! Every time I come to supplicate to Allah, the Almighty for your Shias and the ones who love you, I get satiated, and when I am thirsty, I supplicate to Allah, the Almighty against your haters and ones derogating you, I get quenched.[18]

MIRACLE 5 – THE DISPUTE REGARDING A CAMEL

'From Ammar bin Yasir (r.a.) having said, 'I was in front of our Master Ameerul Momineen (a.s.), and there was a voice which had seized the central Masjid of Kufa. He (a.s.) said: 'O Ammar! Bring Zulfiqar (sword), the terminator of the lifespan(s)!' I came to him (a.s.) with Zulfiqar. He (a.s.) said: 'Go out, O Ammar, and prevent the

[18] Behar al-Anwaar, Vol. 41, Chp 111, Trad 6

man from oppressing this woman. Either he desists or else prevent him with Zulfiqar!'

He (Ammar) said, 'I went out and saw there was a man and a woman who were holding on to the reins of the camel, and the woman was saying, 'The camel is mine!' And the man was saying, 'The camel is mine!'

I said, 'Ameerul Momineen (a.s.) forbids you from oppressing this woman!' He said, 'he (a.s.) is preoccupying with me with his pre-occupation while he (a.s.) washes his hands from the blood of the Muslims, those he (a.s.) killed at Al-Basra, and he (a.s.) wants to take my camel and hand it to this lying woman?'

Janabe Ammar (r.a.), said, 'I returned to inform my master, and he (a.s.) had already come out and the appearance of anger was in his face, and he (a.s.) said: 'Woe be unto you! Free the camel of the woman'. He said, 'It is mine'. Ameerul Momineen (a.s.) said: 'You are lying, O accursed!'

He said, 'So, who will testify for the woman, O Ali?'

He (a.s.) said: 'The testifier is the one whom no one from Kufa can deny'. Then man said, 'When the witness testifies, and he was truthful, I will submit it to the woman'.

Imam Ali (a.s.) said: 'Speak, O camel! Who do you belong to?' It said in an eloquent tongue, 'O Ameerul Momineen (a.s.) and best of the successors! I belonged to this woman for some ten years'.

Imam Ali (a.s.) said (to the woman): 'Take your camel', and he (a.s.) hit the man with a strike dividing him in two halves''.[19]

MIRACLE 6 – UNTAMED CAMEL

Ibn Abbas narrates,

'There was a man in the era of Umar there was a camel for him in an area of Azarbaijan which had been difficult upon him. He complained to him of what he had faced and his livelihood from it. He said to him, 'Go and cry for help to Allah, the Almighty the Exalted'. The man said, 'I did not cease to supplicate to Allah, the Almighty and the means to Him, and every time I went near it, it attacked upon me.

Umar wrote out a note for him wherein was, 'From Umar, commander of the faithful to the rebellion Jinn and Satans. Subdue the beast to him'. The man took the note and went. Abdullah Bin Abbas said, 'I was saddened severely, so I met Imam Ali (a.s.) and informed him (a.s.) of what had happened. He (a.s.) said: 'By the One Who Split the seed and Formed the person! He will be returning with the disappointment'.

So, it calmed me, and my desires prolonged upon me, and I went expecting all the ones who came from the people of the mountains. There I was with a man who had arrived and there was an injury in his forehead, the hand could almost enter into it. When I saw him, I rushed towards him and said, 'What is behind you?'

[19] Behar al-Anwaar, Vol. 41, Chp 111, Trad 7

He said, 'I went to the place and threw the note, but a number of them attacked upon me, and its matter terrified me, and there did not happen to be the strength for me, so I sat down. One of them speared me in my forehead. I said, 'O Allah! Shroud it and all of them being severe unto me and want to kill me!' It went away from me and fell down. My brother came and carried me away, and I didn't mind. I did not cease to be treated until I was healthy, and this is the impact in my face'.

I said to him, 'Go to Umar and let him know'. He came to him and there were a number of people in his presence. He informed him of what had happened, and he rebuked him and said to him, 'You are lying! You did not go with my letter (note)'. The man swore on oath that he had done so, but he expelled him from him.

Ibn Abbas said, 'I went with him to Ameerul Momineen (a.s.). He (a.s.) smiled, then said: 'Did I not tell you?' Then he (a.s.) turned to the man and said to him: 'When you go to the place which it is in, then say, 'O Allah, the Almighty! I divert to You by Yourazwj Prophet (s.a.w.a.), Prophet (s.a.w.a.) of Mercy, and Peopleasws of the Household, those You have Chosen based upon knowledge, over the worlds. O Allah, the Almighty! Subdue to me its difficulty and Suffice me from its evil, for You are the Sufficer, the Pardoner, the Overcomer, the Subduer!'

He (Ibn Abbas) said, 'The man left returning. When it was from the next day, the man arrived and with him was the total of his wealth having carried it, of its price, to Ameerul Momineen (a.s.), and

came to him (a.s.) and I was with him (a.s.). He (a.s.) said: 'Will you inform me, or shall I inform you?' The man said, 'O Ameerul Momineen (a.s.)! You inform me'.

He (a.s.) said: 'It is as if I was with you and you had gone to it, and it came to you, and took shelter with you, humbled, disgraced. So, you seized it by its forelocks, one by one'.

The man said, 'You speak the truth, O Ameerul Momineen (a.s.)! It is as if you were with me. This is how it had happened, so please go ahead and accept what I have come to you with'. He (a.s.) said: 'Continue in righteous guidance, may Allah, the Almighty Bless you!'

And the news reached Umar, and that saddened him, and the man left, and he used to perform Hajj every year and Allah, the Almighty had multiplied his wealth. Ameerul Momineen (a.s.) said: 'Everyone something is difficult upon him, from either wealth, or family, or children, or any (other matter), then let him beseech to Allah, the Almighty with this supplication, for he would be Suffice by Allah, the Almighty from what he fears, if Allah, the Almighty so Desires''.[20]

MIRACLE 7 – MORPHING OF THE EELS

'Imam Sadiq (a.s.) said: 'While Imam Ali (a.s.) was at Kufa when the Jews surrounded him (a.s.) and they said, 'You are the one

[20] Behar al-Anwaar, Vol. 41, Chp 111, Trad 10

who claimed that the eel is from us, community of Jews then (when) we were morphed!'

He (a.s.) said to them: 'Yes'. Then he (a.s.) struck with his hand upon the ground and grabbed a piece of wood and split it into two and spoke with a phrase upon it and spat upon it. Then he (a.s.) threw it in the Euphrates, and there the eels were climbing upon each other saying in a loud voice to Ameerul Momineen (a.s.), 'We are the group from the children of Israel. Your Wilayah was presented to us, but we had refused to accept it, so Allah, the Almighty Morphed us as eels''.[21]

MIRACLE 8 – SERPANT IN MASJID KUFA

It is narrated in Al-Manaqib of Ibn Shahr Ashoob,

'One day Ameerul Momineen (a.s.) was in the prayer niche of the central Masjid of Kufa, when a man stood up to perform ablution. He went towards the courtyard of the Kufa Mosque to perform ablution, and there was a serpent which met him in his path to devour him. He fled from it and came to Ameerul Momineen (a.s.) and narrated to him (a.s.) about the serpant.

Ameerul Momineen (a.s.) got up until he (a.s.) stood at the door of Al-Saqeef wherein was the serpent. He (a.s.) grabbed his sword and left it at the door of Al-Saqeef and said: 'If you only were a miracle like the staff of Musa'. The serpent came out and it was not except a moment until it came out holding a secret conversation with him (a.s.), then raised its head towards the Bedouin and said, 'You

[21] Behar al-Anwaar, Vol. 41, Chp 111, Trad 11

think I am fourth of the fourth when you stood in front of me?' He (a.s.) said: 'It is correct'. Then He (a.s.) tapped upon its head and greeted''.[22]

MIRACLE 9 – CONVERSATION WITH A BIRD

In (the book) 'Al Imtihan' –

'Ammar bin Yasir (r.a.) and Jabir Al-Ansari, 'I was with Ameerul Momineen (a.s.) in the desert and I saw him (a.s.) to have diverted away from the road. So, I followed him (a.s.) and saw him (a.s.) looking at the sky, then smiled laughing. He (a.s.) said: 'You have done well, O you bird when you travelled by His Grace!'

I said to him (a.s.), 'O my master, which bird?' He (a.s.) said: 'In the air. Would you like to see it and listen to its speech?' I said, 'Yes, my master!' He (a.s.) looked at the sky and supplicated with a supplication in a low voice, and there the bird swooped down to the ground. It fell upon the hand of Ameerul Momineen (a.s.). He (a.s.) caressed his hand upon its back and said: 'Speak, by the Permission of Allah, the Almighty, and I am Imam Ali ibn Abi Talib (a.s.)!'

Allah, the Almighty Caused the bird to speak in a clear Arabic language. It said, 'The greeting be unto you, O Ameerul Momineen (a.s.), and Mercy of Allah, the Almighty and His Blessings'. He (a.s.) responded to it and said to it: 'From where (do you get) your food and drink in this desolate wilderness in which there is neither any vegetation nor any water?'

[22] Behar al-Anwaar, Vol. 41, Chp 111, Trad 12

It said, 'O my Master! Whenever I am hungry, I mention your Wilayah of People of the House, so I get satiated. And when I am thirsty, I disavow from your enemies, and I get quenched.

He (a.s.) said: 'May there be Blessings in you'. It flew away, and this is an example of Words of the Exalted: 'O you people! We have been Taught the speech of the birds [27:16]''[23]

MIRACLE 10 – THE GHEESE AND HYPOCRITIES

'A flock of geese passed by in the sky flying over the head of Ameerul Momineen (a.s.). They quacked and shouted. Ameerul Momineen (a.s.) said to Qanbar: 'They have greeted unto me and you all!'

The hypocrites winked at each other.

Ameerul Momineen (a.s.) asked Qambar to call out to the Goose, 'O you goose! Do you love Ameerul Momineen (a.s.) and the brother the Messenger of Lord of the world?''

Qambar called out with that, and there, the birds fluttered over the head of Ameerul Momineen (a.s.). He (a.s.) said: 'Tell them to descend'. When he said to it, I saw the geese and they struck the ground with its chest until they came to be in the courtyard of the Masjid, upon one spot. Ameerul Momineen (a.s.) went on to address them in a language we did not understand, and they were listening to him (a.s.) with their necks towards him (a.s.) and quacking.

[23] Behar al-Anwaar, Vol. 41, Chp 111, Trad 12

Then He (a.s.) said to them: 'Speak, by the Permission of Allah, the Almighty the Mighty, the Subduer!' And they were talking in clear Arabic tongue, 'The greetings be unto you, O Ameerul Momineen (a.s.) and caliph of Lord of the worlds!'.[24]

MIRACLE 11 – IMAM ALI (AS) AND LION

Ibn Wahban and Al Fattak –

'We went through the jungle and there was a lion crouching in the path and its cubs were behind it, so I turned around with my animal to return. He (a.s.) said: 'To where are you heading, O Juweyria Bin Mus'har! But rather it is a beast of Allah, the Almighty'.

Then he (a.s.) said: *'There is none from an animal except He Seizes it by its forelock. [11:56]* and there, the lion went near him (a.s.) wagging with its tail and it was saying, 'The greeting be unto you, O Ameerul Momineen (a.s.), and Mercy of Allah, the Almighty and His Blessings, O son of the uncle of Messenger of Allah (s.a.w.a.).

He (a.s.) said: 'And upon you be the greetings, O Abu Al-Haris! What is your glorification (of Allah, the Almighty)?' It said, 'I tend to say, 'Glorious is the one who clothed me with the awe and cast the fear of me into the hearts of His servants'.

And I saw a lion coming towards him rumbling, and it wiped the ground with its head. He (a.s.) spoke to it with something. He (a.s.) was asked about it. He (a.s.) said: 'It complained of the rope

[24] Behar al-Anwaar, Vol. 41, Chp 111, Trad 12

and supplicated for me and said, 'May Allah, the Almighty not cause anyone from us upon your friends''.[25]

MIRACLE 12 – TESTIFICATION OF THE CAMELS

It is narrated in Tafseer of Hazrat Imam Hasan Askari (a.s.)

'When the Jews debated with Imam Ali (a.s.) regarding the Prophethood of Holy Prophet (s.a.w.a.), he (a.s.) called out at the camels of the Jews: 'O you camels! Testify for Mohammed (s.a.w.a.) and his successor!' Their camels and their clothes, all of them spoke,

'You speak the truth, O Ali! Mohammed (s.a.w.a.) is a Messenger of Allah (s.a.w.a.) and you, O Ali, are his rightful successor!'[26]

MIRACLE 13 – LION CONVEYS GREETINGS TO AMEERUL MOMINEEN (AS)

Juweyria Bin Mushir narrates that he was in the presence of Ameerul Momineen (a.s.) and informed him (a.s.) about his intention to travel to a particular destination. Ameerul Momineen (a.s.) said,

'A lion will present itself on your way'. He asked, 'So what is the means to protect myself from it?'

He (a.s.) said: 'Convey to it the greetings from me and inform it than I have granted you the safety from it'.

Juweyria went out. While he was travelling upon an animal, a lion came towards him, not intending anyone else. Juweyria said to

[25] Behar al-Anwaar, Vol. 41, Chp 111, Trad 12

[26] Behar al-Anwaar, Vol. 41, Chp 111, Trad 13

it, 'O Abu Al-Haris! Ameerul Momineen, Imam Ali ibn Abi Talib (a.s.) conveys the greetings to you, and he (a.s.) has granted me safety from you'.

Juweyria said, 'The lion turned around lowering its head, roared give times and then disappeared into the trees and Juweyria continued on his path. When he went to Ameerul Momineen (a.s.), he greeted him (a.s.) and narrated what transpired.

He (a.s.) said: 'What did you say to the lion and what did it say to you?' Juweyria said, 'I said to it what you had instructed me, and with that, it turned away from me. As for what the lion said, Allah, and His Messenger (s.a.w.a.) and successor of Holy Prophet (s.a.w.a.) are more knowing' (implies that Juweyria did not understand what the lion meant when it roared).

He (a.s.) said: 'It turned away from you roaring, and I counted for it having five roars, then it turned away from you'. Juweyria said, 'You speak the truth, by Allah, O Ameerul Momineen (a.s.)! That is how it was'.

He (a.s.) said: 'It said to you, 'Convey the greetings to the successor of Mohammed (s.a.w.a.), from me', and he (a.s.) indicated five with his hand''.[27]

MIRACLE 14 – DOG BITES THE HYPOCRITIES

The below incident is narrated from Abu Hureyra in the book Al-Fazail of Ibn Shazaan.

[27] Behar al-Anwaar, Vol. 41, Chp 111, Trad 14

'We prayed the morning prayer with Holy Prophet (s.a.w.a.), then he (s.a.w.a.) turned his noble face towards us and started narrating a traition. A man from the helpers (ansaar) came to him (s.a.w.a.) and said, 'O Holy Prophet (s.a.w.a.)! A dog of so and so 'Zimmi' (Jew or a Christian under Muslim protection) has torn my clothes, and it scratched my leg, so I was prevented from performing the prayer with you (s.a.w.a.)'.

When it was during the second day, another man from the companions came and said, 'O Holy Prophet (s.a.w.a.)! A dog of so and so 'Zimmi' has torn my clothes and scratched my leg, so it prevented me from performing the prayers with you (s.a.w.a.)'.

He (s.a.w.a.) said: 'When the dog has become mordacious, it obligates killing it'. Then he (s.a.w.a.) stood up and we stood up with him (s.a.w.a.) and came to the house of that man. Anas rushed and knocked the door. He said, 'Who is at the door?' Anas said, 'The Holy Prophet (s.a.w.a.) is at your door'.

He (the narrator) said, 'The man came rushing and opened the door and came out to the Prophet (s.a.w.a.) and said, 'May my father and my mother be (sacrificed for) you, O Messenger of Allah (s.a.w.a.)! What is that for which you have come for to me, and I am not upon your religion. Indeed! If you had sent for me, I would have answered you'.

The Holy Prophet (s.a.w.a.) said: 'There was a need for us. Bring out your dog for he is mordacious, and its killing is obligated. It

has torn the clothes of so and so and scratched his leg, and such is how it has done with so and so (as well)'. The man rushed to his dog and dropped a rope around its neck and dragged it to him (s.a.w.a.) and paused it in front of Holy Prophet (s.a.w.a.).

When the dog looked at Holy Prophet (s.a.w.a.), it said in an eloquent tongue by the Permission of Allah, the Almighty, 'The greetings be unto you, O Holy Prophet (s.a.w.a.)! What is that which you have come for, and why are you intending to kill me?'

He (s.a.w.a.) said: 'You have torn the clothes of so and so, and so and so, and scratched their legs'.

It said, 'O Holy Prophet (s.a.w.a.)! The people you are mentioning are hypocrites and hostile. They hate the son of your uncle, Ali ibn Abi Talib (a.s.). And had they not been like that, I would not have been opposed to them, but they exceeded in rejecting Imam Ali (a.s.) and reviling him (a.s.). So, I was seized by the fatherly protection and the Arabian vehemence, and I did with them (what I did)'.

He (the narrator) said, 'When the Holy Prophet (s.a.w.a.) heard that from the dog, he (s.a.w.a.) instructed his (s.a.w.a.) companion with being kind to it and bequeathed with it. Then he (s.a.w.a.) stood up to go out, and then the owner of the dog, the Zimmi had stood up upon his feet and said, 'Are you going, O Holy Prophet (s.a.w.a.), and my dog has testified that you are a Messenger of Allah, and that the son of your uncle, Ali (a.s.) is Guardian of Allah, the Almighty!'

Then he became a Muslim, and so did entirety of the ones who were in his house''[28]

[28] Behar al-Anwaar, Vol. 41, Chp 111, Trad 15

MIRACLES MANIFESTED FROM AMEERUL MOMINEEN (A.S.) RELATED TO INANIMATE OBJECTS AND PLANT KINGDOM

MIRACLE 15 – DRY TREE BECOMES FRUIT LADEN

The below incident is narrated from Basaair al Darajaat, the narrator says,

'We went out with Ameerul Momineen (a.s.) until we came near a river where a tree had collapsed and only its trunk remained. He (a.s.) struck it by his hand and said: 'Return, by the Permission of Allah, to be green, fruit-laden!'

And there it was with its branches bearing pears. We cut them and ate, and we carried (some) with us. When it was the next morning, we went to it again, the tree was green with pears on it.[29]

MIRACLE 16 – SHOWING WHAT IS INSIDE THE GRAVES

Rumaila, who was from the companions of Imam Ali (a.s.) narrates,

'A number of his companions came to Ameerul Momineen (a.s.) and said, 'The successor of Hazrat Musa (a.s.) was showing them the signs and the miracles; and the successor of Hazrat Ibrahim (a.s.) was showing them similar miracles. If you could also show us something our hearts can be contented'.

He (a.s.) said: 'You will not be able to tolerate the knowledge of a scholar, nor will you accept his proofs'. But they insisted, so he (a.s.) went out with them towards a graveyard and stood near the graves. He (a.s.) supplicated in a low voice, then said:

[29] Behar al-Anwaar, Vol. 41, Chp 112, Trad 1

'Uncover your covering!' There, we saw gardens, and river in the side, and there were flames and fires from (the other) side.

A group said, 'Sorcery! Sorcery!' And the others were steadfast upon the ratifying, and they did not deny like others did, and they said, 'The Holy Prophet (s.a.w.a.) had said: 'The grave is a garden from the gardens of the Paradise, or a pit from the pits of fires''.[30]

MIRACLE 17 – WATER OF EUPHRATES

It is narrated from Hazrat Imam Mohammed Baqir (a.s.),

'The people of Kufa complained to Imam Ali (a.s.) of the increase in water level of Euphrates, so he (a.s.) and Imam Hasan (a.s.) and Imam Husain (a.s.) rode and paused at the Euphrates, while the water had risen over its sides. He (a.s.) struck it with a cane of Holy Prophet (s.a.w.a.) and it reduced by a cubit, and he (a.s.) hit it again, and it reduced by two cubits.

They said, 'O Ameerul Momineen (a.s.)! If you could increase (the miracle) for us'. He (a.s.) said: 'I asked Allah, the Almighty, so He Granted me what you saw, and I dislike it that I should become an insisting servant''.[31]

MIRACLE 18 – TABLE OF BANI ISREAL

Hazrat Imam Mohammed Baqir (a.s.) narrates from his noble forefathers from Hazrat Imam Husain (a.s.) that,

---

[30] Behar al-Anwaar, Vol. 41, Chp 112, Trad 2

[31] Behar al-Anwaar, Vol. 41, Chp 112, Trad 3

'One day we were seated in the presence of Ameerul Momineen (a.s.) and there was a dried-up tree over there. Ameerul Momineen (a.s.) was with a group who loved him (a.s.), when few people came near him who bore hatred to Imam Ali (a.s.) and saluted him (a.s.). Ameerul Momineen (a.s.) asked them to be seated.

Imam Ali (a.s.) said: 'I shall show you all a sign today which will become among you like an example of the table meal among the children of Israel when Allah, said: "Surely We will send it down upon you, but the one from you who commits Kufr afterwards, then I will punish him with such a punishment I have not punished anyone from the worlds!" [5:115].

Then he (a.s.) pointed to the dried-up tree and said: 'Look at that tree!' And it had been dry, and there, water flowed in its trunk, then it became green and sprouted leaves, and it fruited and lowered its load to our heads. Then he (a.s.) turned towards us and said to the ones who loved him (a.s.): 'Extend your hands and take and eat'. So, we said, 'In the Name of Allah, the Beneficent, the Merciful, and we took and ate pomegranates, we had not eaten at all anything fresher than it and better than it.

Then he said to the ones who were hating him (a.s.): 'Extend your hand and take!' They extended their hands, but every time a man from them extended his hand to a pomegranate, it rose higher, so they could not take anything.

They said, 'O Ameerul Momineen (a.s.)! What is the matter our brothers extended their hand and took and ate, and we extended our hands, but we could not take?' He (a.s.) said: 'Like that is the

Paradise, none can attain it except our friends and ones who love us nor will anyone be distanced from it except our enemies and ones hating us'. [32]

MIRACLE 19 – WATER IN DRY CUP

'It is reported that a man was brought a captive in the era of Umar. He presented Al-Islam to him, but he refused, so he ordered with killing him. He said, 'Do not kill me while I am thirsty!' They came with a filled cup. He said, 'Will there be safety for me until I have drunk it?' Umar said, 'Yes'. He spilt the water upon the earth, and it dried up. Umar said, 'Kill him, for he has tricked!'

Imam Ali ibn Abi Talib (a.s.) said: 'It is not allowed to kill him, for you have already granted him amnesty'. He said, 'What shall I do with him?' He said, 'You can make him to be for a Muslim man for the price of a slave'. He said, 'And who would be desirous regarding him?' He (a.s.) said: I will'. He said, 'He is for you. Ameerul Momineen (a.s.) took him and the cup was in his hand. He (a.s.) supplicated and the water gathered in the cup. He became a Muslim at that and Ameerul Momineen (a.s.) liberated him. He adhered with the Masjid and worshipped''.[33]

MIRACLE 20 – TESTIFICATION OF EUPHRATES

Hazrat Imam Jafar Sadiq (a.s.) narrates,

'When Imam Ali (a.s.) was returning from the battle of Siffeen, he (a.s.) paused at the banks of Euphrates addressed the

[32] Behar al-Anwaar, Vol. 41, Chp 112, Trad 4

[33] Behar al-Anwaar, Vol. 41, Chp 112, Trad 5

valley and asked Who am I?' It became restless and its waves were turbulent, and the people had presented, and they had heard a voice from the Euphrates, 'I testify that there is no god except Allah, the Almighty, and I testify that Mohammed (s.a.w.a.) is Messenger of Allah, and that Ali (a.s.) is Proof of Allah, master of the believers and the Divine authority of Allah, the Almighty upon His creatures''.[34]

MIRACLE 21 – TWELEVE SPRINGS GUSH FORTH FROM EUPHRATES

Hazrat Imam Jafar Sadiq (a.s.) narrates from his noble forefathers,

'When Imam Ali (a.s.) came back from Siffeen, he (a.s.) stopped at the banks of Euphrates, then he (a.s.) removed an arrow from his quiver. Then he extracted a yellow stick and struck the Euphrates with it and said: 'Burst (springs)!'

Twelve springs burst forth, each spring being like the hill and the people were looking at it. Then he (a.s.) spoke with a speech they did not understand. The fish came upon raising their heads extolling the Holiness (of Allah, the Almighty, and the exclamation of Takbeer, and said, 'The greetings be unto you, O Divine authority of Allah in His earth, and O The Eye of Allah among His servants! Your people abandoned you at Siffeen like how Haroun Bin Imran (a.s.) had been abandoned by his people'.

[34] Behar al-Anwaar, Vol. 41, Chp 112, Trad 7

He (a.s.) said to them: 'Did you hear?' They said, 'Yes'. He (a.s.) said: 'So, this is a sign for me upon you all, and I keep you all as witnessed upon it''.[35]

MIRACLE 22 – TESTIFICATION OF THE PEBBLES

It is narrated from Janabe Salman (r.a.),

'We were seated in the presence of the Holy Prophet (s.a.w.a.) when Imam Ali ibn Abi Talib (a.s.) came. He (s.a.w.a.) gave him (a.s.) a pebble. The pebble had not settled in the palm of Imam Ali (a.s.) and it started speaking, 'there is no god except Allah, Mohammed (s.a.w.a.) is Messenger of Allah! I am pleased with Allah, as Lord, and with Mohammed (s.a.w.a.) as a Prophet, and with Imam Ali ibn Abi Talib (a.s.) as Guardian'.

Then the Holy Prophet (s.a.w.a.) said: 'The one from you who becomes pleased with Allah and with the Wilayah of Imam Ali ibn Abi Talib (a.s.), so he would be granted amnesty by Allah, the Almighty from fear and His Punishment''.[36]

MIRACLE 23 – GLORIFICATION OF STONES

'The Holy Prophet (s.a.w.a.) took a handful of pebbles and they glorified Allah in his hand. Then these came to be in the hand of Imam Ali (a.s.). They glorified in his hand until we heard the glorifications in both their hands. Then these came to be in our hands, and they did not glorify''.[37]

---

[35] Behar al-Anwaar, Vol. 41, Chp 112, Trad 8

[36] Behar al-Anwaar, Vol. 41, Chp 112, Trad 9

[37] Behar al-Anwaar, Vol. 41, Chp 112, Trad 10

MIRACLE 24 – TREES, MUD AND SOIL REPLY TO AMEERUL MOMINEEN (A.S.)

Hazrat Imam Ali ibn Abi Talib (a.s.) said: 'Holy Prophet (s.a.w.a.) called me and asked me to go to Yemen to reconcile a dispute amongst them. I said to him (s.a.w.a.): 'O Holy Prophet (s.a.w.a.)! They are many, and I am a young man'. He (s.a.w.a.) said to me: 'O Ali (a.s.)! When you come to the top of mount Feyq, then call out at the top of your voice: 'O tree! O mud! O soil! Mohammed (s.a.w.a.), the Messenger of Allah conveys the greetings to you all!'

He (a.s.) said: 'So, I went. When I came to the top of mount Feyq, I overlooked Yemen, they were coming with their families towards me, led by their elders and their priests, baring their weapons. I called out at the top of my voice: 'O tree! O mud! O soil! Mohammed (s.a.w.a.) conveys the greetings to you all!'

He (a.s.) said: 'There did not remain any tree, nor mud, nor soil except it trembled with one voice: 'And upon Muhammad (s.a.w.a), the Messenger of Allah, be the greetings!' The legs of the people shook, and their knees knocked, and the weapons fell down from their hands, and they came quickly and I reconciled between them and left''.[38]

MIRACLE 25 – EARTHQUAKE IN BASRA

Tameem bin Jazeym narrates,

'We were with Imam Ali (a.s.) when we headed to Basra. While we were encamped the ground trembled. So, Imam Ali (a.s.)

[38] Behar al-Anwaar, Vol. 41, Chp 112, Trad 11

struck it with his hand, then said to her: 'What is the matter with you?' Then he (a.s.) turned to us with his face, then said to us: 'But if it was the earthquake which Allah, the Almighty Mighty and Majestic has Mentioned in His Book, it would have answered me, but it isn't that one''.[39]

MIRACLE 26 – PEBBLES TRANSFORMED TO JEWELS

It is narrated in Basaair al-Darajaat,

Ameerul Momineen (a.s.), was with his companions in Masjid Kufa, a man came and said to him (a.s.), 'May my father and mother be sacrificed for you! I am astonished concerning this world which is in the hands of the people, and it is not in your possession'.

He (a.s.) replied: 'O so and so! Do you think if we would not get the world if we wanted it?

Then he (a.s.) grabbed a handful of pebbles, and immediately they transformed into jewels. He (a.s.) said: 'If we desired the world, this would happen, but we do not want it'. Then he (a.s.) threw the pebbles and they returned to what they had been''.[40]

MIRACLE 27 – BOW TRANSFORMS TO A SERPANT

Janabe Salman (a.r.) narrates,

Imam Ali (a.s.) came to know that Umar mentioned something negative about his Shias. Ameerul Momineen (a.s.) met

[39] Behar al-Anwaar, Vol. 41, Chp 112, Trad 13

[40] Behar al-Anwaar, Vol. 41, Chp 112, Trad 15

him in one of the paths of the orchards of Medina while he holding a Arabian bow in his hand. He (a.s.) said: 'O Umar! It has reached me that you mentioned about my Shias'. He said, 'Do not overlook your own faults'.

Ameerul Momineen (a.s.) replied: 'You stay right here!' and then he (a.s.) threw the bow upon the ground and it transformed into a serpent, opening its mouth, and it went near Umar to swallow him. Umar shouted, 'Allah! Allah! O Abu Imam Hasan (a.s.)! I will not repeat it', and he went on beseeching Ameerul Momineen (a.s.). He (a.s.) struck his hand to the serpent and it returned to be the bow, like what it had been. Umar went to his house frightened.

Janabe Salman (r.a.) said, 'When it was during the night, Imam Ali (a.s.) called me. He (a.s.) said: 'Go to Umar for some wealth has been carried over to him (a.s.) from an area of the east, and he has informed anyone about it and is determined keep it for himself.

Tell him, 'Imam Ali (a.s.) is telling you to bring out the wealth received from the east and distribute it amongst those for whom it is sent. Do not without it or I will expose you!'

Janabe Salman (r.a.) said, 'I delivered the message to him. He said, 'The matter of your companion confuses me. How did he come to know of it?' I replied, 'and can the like of this be hidden from him (a.s.)?'

He said to Janabe Salman (r.a.), 'Accept from me what I am saying to you. Imam Ali (a.s.) is nothing but a sorcerer and I am pitying upon you from him (a.s.), and the correct thing to do is you

should separate from him (a.s.) and come to be among our community'.

I said, 'Evil is what you are saying. Imam Ali (a.s.) has inherited the secrets of the Prophet (s.a.w.a.) what I have seen from him (a.s.), and what is greater than this'. He said, 'Return to him and tell him, 'The hearing and the obedience is to your orders'.

I returned to Imam Ali (a.s.). He (a.s.) said: 'Shall I narrat to you with what transpired between you two?' I said, 'You are more knowing with it than I am'. So, he (a.s.) spoke with all what had transpired between us. Then he (a.s.) said: 'The fear of the serpent will be in his heart until he dies![41]

MIRACLE 28 – PHYSICAL STRENGTH OF AMEERUL MOMINEEN (A.S.) AND THE OBEDIENCE OF WIND

Abdullah bin Khalid bin Saeed narrates,

I was with Ameerul Momineen (a.s.) when he had out gone out from Kufa and crossed a plateau called al-Nakhla which is at two farsakhs away from Kufa. Fifty Jews came to Ameerul Momineen (a.s.) and said, are you Ali ibn Abi Talib, the Imam?

He (a.s.) replied in the affirmative.

Then they said to us, 'there is a rock mentioned in our Books which contains names of six Prophets. We are searching for that rock but are not able to find it. If you are truly an Imam, then find the rock for us. Ameerul Momineen (a.s.) asked them to follow him.

[41] Behar al-Anwaar, Vol. 41, Chp 112, Trad 17

Abdullah Bin Khalid (the narrator) said, 'The group travelled behind Ameerul Momineen (a.s.) until they reached before a large sand dune.' He (a.s.) ordered the wind, 'O wind! clear away the sand from the rock, by the right of the Magnificent Name of Allah!'

It was not even a moment that the sand was cleared and the rock emerged. Imam Ali (a.s.) said: 'This is your rock'.

They said, 'based on our books the names of six Prophets should be on the rock, but we cannot see it'.

He (a.s.) said: 'The names are on the facet which is on the ground, so turn it!'

A thousand men present there tried to move it but they were unable to turn it. He (a.s.) said: 'move away from it'. Then he (a.s.) extended his hand towards it and overturned it. They found upon it the names of six of the Prophets, Hazrat Adam (a.s.), Hazrat Nuh (a.s.), Hazrat Ibrahim (a.s.), Hazrat Musa (a.s.), Hazrat Isa (a.s.) and that of Holy Prophet (s.a.w.a.).

A number of Jews confessed, 'we testify that there is no god except Allah, and Mohammed (s.a.w.a.) is Messenger of Allah and that you are master of believers, chief of the successors, and Divine Authority of Allah in His earth. One who recognises you is fortunate and attains salvation, and one who opposes you strays and deviates and collapses to the boiling water. Your virtues are pulled away from

the limitations, and the abundance of the impacts of your attributes are beyond counting''.[42]

MIRACLE 29 – COMPANIONS WITNESSING PARADISE AND HELL

Hazrat Imam Baqir (a.s.) narrates,

'The companions of Imam Ali (a.s.) said to him: 'O Ameerul Momineen (a.s.)! If you could show us what we are wishing for and what has reached you from the Messenger of Allah (s.a.w.a.).

He (a.s.) said: 'If I were to show you a wonder from my wonders, you will disbelieve and say, 'he (a.s.) is a lying sorcerer, and a soothsayer'.

They said, 'There is no one from us except and he knows that you have inherited Messenger of Allah (s.a.w.a.) and his knowledge has come to you'.

He (a.s.) said: 'Knowledge of the scholar is severe, and no one can endure it except a believer whose heart Allah has tested with faith and aids with him with a spirit from Him.

Then he (a.s.) said: 'Since you are insisting, now I will show you a part from my wonders that Allah has bestowed upon me from the knowledge'. So, seventy men followed him (a.s.), considering themselves to be the best of his Shias.

Imam Ali (a.s.) said to them: 'I will not show you anything until I take a pact with Allah that you all will not disbelieve in me nor

[42] Behar al-Anwaar, Vol. 41, Chp 112, Trad 18

will you accuse me of being a sorcerer. For by Allah, I will not be showing you except what Holy Prophet (s.a.w.a.) has taught me'. So, he took the pact and the covenant from them, as tightly as what Allah, the Almighty had taken upon His Messenger (s.a.w.a.).

Then he (a.s.) said: 'Turn your face away from me until I supplicate with what I want'. They heard him (a.s.) supplicate with a supplication they had not heard the like of it. Then he (a.s.) said: 'Turn your faces around'. They turned and there were gardens, and rivers, and castles on one side, and the blazing fire flaming from one side, they realized that they were witnessing the Paradise and the Fire.

He (the narrator) said, 'their best in words said, 'this is mighty sorcery!' And they return to be Kafirs except for two men.

When he (a.s.) returned with the two men, he (a.s.) said to them: 'You have heard their talk and I had taken the pacts from them, yet they returned to disbelieving. But, by Allahit will be my argument upon them tomorrow in the presence of Allah, the Almighty'.

'Surely Allah, the Almighty knows I am neither a soothsayer, nor a sorcerer, nor my forefathers were sorcerers, rather it is a teaching that Allah, the Almighty transmitted to Holy Prophet (s.a.w.a.), who transmitted it to me and I am transmitting it to you. So, if you were to reject me, you will be rejecting Allah, the Almighty'.

Then he came to the mosque and supplicated with a supplication and the pebbles of the mosque transformed into jewels and rubies. He (a.s.) asked them: 'What is that which you two are seeing?' They said, 'These are jewels and rubies'. He (a.s.) said: 'If I were to swear upon my Lord regarding what He is more Magnificent that this, He would fulfil my vow'.

One of them returned to be a Kafir, and as for the other, he was steadfast. He (a.s.) said to him: 'If you were to take something (from the jewels and rubies), you will regret it, and if you leave it, you will still regret it'.

But his greed did not leave him until he grabbed a jewel and made it to be in his sleeve, until when it was morning, he looked at it, and it was a white gem, the people had not looked at the like of it before.

He said, 'O Ameerul Momineen (a.s.)! I have taken one jewel from that'. He (a.s.) said: 'And what caused you to do that?' He said, 'I desired to know, whether it is true or false?' He (a.s.) said: 'if you were to return it to the place which you have taken it from, Allah, the Almighty would replace it with Paradise instead, and if you do not return it, Allah, the Almighty would replace it with Fire'.

The man stood up and returned it to its place which he had taken it. Allah, the Almighty transformed it into a pebble like what it had been.

Some of them said, 'This man was Misam al-Tammar', and some of them said, 'it was Amr ibn al-Hamaq al-Khuzaie'.[43]

MIRACLE 30 – THE HIDDEN SPRING OUTSIDE A MONASTERY

When Ameerul Momineen (a.s.) headed to Siffeen, his companions experienced severe thirst and whatever was in their possession was finished. So, they took to going right and left seeking the water, but they could not find any trace of it. So, Ameerul Momineen (a.s.) turned with them away from the main road and travelled a little, and a monastery appeared to them in the middle of the wilderness.

He (a.s.) travelled with them towards it until when he (a.s.) came to be in its courtyard, he (a.s.) instructed someone to call out to its dweller and come to them. They called out to him, and he came. Ameerul Momineen (a.s.) said to him: 'Is there any water near this dwelling of yours these people can get relief with it?'

He said, 'Far be it, and between the water there are more than two Farsakhs, and there is no water nearby me, and had it not been that I fetch sufficient water every month, I would have died of thirst'. Ameerul Momineen (a.s.) said: 'Did you hear what the monk said?' They said, 'Yes, so what are you instructing us, with the travel to where he has indicated to, perhaps we shall come across the water while there is still strength with us?'

[43] Behar al-Anwaar, Vol. 41, Chp 112, Trad 20

Ameerul Momineen (a.s.) said: 'There is no need for you all to do that'. And he (a.s.) turned the neck of his mule towards the Qiblah and indicated with them to a place (which was) nearby from the monastery. He (a.s.) said: 'Uncover the soil in this place!' A group from them turned to the place and uncovered it with the shovels. A large rock appeared to them, shining.

They said, 'O Ameerul Momineen (a.s.)! There is a rock over here, the shovels are not working in it'. He (a.s.) said: 'This rock is upon the water, so if we were to move it from its place, you will find the water'. They struggled in uprooting it, and the people gathered and went on to move it, but they could not find any way to that, and it was too difficult upon them.

When he (a.s.) saw them gathering and striving in uprooting the rock, and it was being too difficult upon them, He (a.s.) twisted his leg away from the saddle until he (a.s.) came to the ground. Then he (a.s.) rolled up the sleeve from his arms and placed his fingers beneath a side of the rock and moved it. Then he (a.s.) uprooted it by his hands and threw it to many cubits.

When it moved from its place, clear water appeared to them. They rushed towards it and drank from it. It was the freshest of the water they had drunk from during their journey, and its coldest, and its cleanest. He (a.s.) said to them: 'provide and saturate (the animals)!' They did that. Then he (a.s.) came to the rock and grabbed it by his hand and placed it where it used to be. He (a.s.) instructed with deleting its traces with the soil while the monk was looking from above his monastery.

When the monk saw what transpired he immediately came to Ameerul Momineen (a.s.) and asked, Are you a Messenger or Prophet'? He (a.s.) replied: 'No'. He then asked, 'are you proximate angel?' He (a.s.) again replied in the negative. He then asked, 'So, who are you?'

He said, 'I am the successor of Holy Prophet, Mohammed Bin Abdullah (s.a.w.a), the last of the Prophets'. He said, 'Extend your hand, I shall become a Muslim for the Sake of Allah upon your hands'. He (a.s.) said to him: 'Testify the two testimonies'.

He said, 'I testify that there is no god except Allah, there is no associate for Him, and I testify that Mohammed (s.a.w.a.) is His servant and His Messenger, and I testify that you are the successor of Holy Prophet (s.a.w.a.), and the most rightful of the people with the command from after him (s.a.w.a.)'.

Ameerul Momineen (a.s.) took the stipulations of Islam upon him, then said to him: 'What is that which called you to Islam now after your prolonged stay in this monastery being upon the opposition?'

He said, 'I shall inform you, O Ameerul Momineen (a.s.)! This monastery was built upon seeking the uprooter of this rock and emergence of the water from beneath it, and scholars have passed away before me and they did not come across that, and Allah, the Almighty Mighty and Majestic had Informed our scholars that in this territory there is a spring upon which is a rock. No one knows its place except either a Prophet, or a successor of a Prophet.

And surely there is no escape from a friend of Allah calling to the truth, to be given the recognition of the place of this rock, and his power upon uprooting it. And when I saw you to have done that, it became a reality, what we had been awaiting, and I reached my wishes from it. So today, I am a Muslim upon your hands and a believer in your right and your friend'.

When Ameerul Momineen (a.s.) heard it, he (a.s.) wept until his beard was damp from the tears. And he (a.s.) said: 'The Praise is for Allah who has mentioned me in His mentioned books'.

Then he (a.s.) called the people and said: 'Listen to what your Muslim brother is saying!' They heard his words, and they frequented their praising Allah and their thanking upon the favour which He had favoured with upon them in their having recognised the right of Ameerul Momineen (a.s.).

Then they travelled and the monk was in front of them among the totality of his companions until he (a.s.) met the people of Syria in battle, and the monk was among the ones who were martyred. He (a.s.), prayers over him and buried him sought forgiveness for him. And whenever Ameerul Momineen (a.s.) mentioned about the monk, he said: 'He is my friend!''.[44]

MIRACLE 31 – STONE AND MUD TRANSFORMED TO GOLD

Ameerul Momineen (a.s.) found a believer from whom a hypocrite was demanding his debt. He (a.s.) said: 'O Allah, By the

[44] Behar al-Anwaar, Vol. 41, Chp 112, Trad 21

right of Mohammed (s.a.w.a.) and his pure family, pay off this debt on behalf of Your servant!' .

Then he (a.s.) instructed him to grab a stone and some mud, and he (a.s.) transformed for him into red gold. He paid off his debt, and that which had remained was more than one hundred thousand Dirhams''.[45]

MIRACLE 32 – SOFTENING OF IRON FOR AMEERUL MOMINEEN (A.S.)

Khalid bin Walid narrates,

'I saw Imam Ali (a.s.) pulling the rings of his armour by his hand and repairing them. I said, 'This miracle was for Dawood (a.s.)?' He (a.s.) replied: 'O Khalid! Allah, the Almighty softened the iron for Dawood (a.s.), so why not for us?'[46]

MIRACLE 33 – THE BLESSED BARLEY BREADS

One day Ameerul Momineen (a.s.) saw one of the Ansaars eating the skin of the fruit which he had taken from the rubbish dump. Ameerul Momineen (a.s.) turned away from him lest he be ashamed from him (a.s.). Later, he (a.s.) went to his house and brought him two loafs of barley bread for his breakfast and said: 'Take from this every time you are hungry, for Allah has made the blessings to be in it'.

He tasted that and found in it, meat, and fat, and sweets, and dates, and melon, and various summer fruits. The limbs of the

[45] Behar al-Anwaar, Vol. 41, Chp 112, Trad 22

[46] Behar al-Anwaar, Vol. 41, Chp 112, Trad 22

man shook and fell down to his face. Imam Ali (a.s.) stood him up and said: 'What happened?'

He said, 'I was a hypocrite, doubting in whatever Mohammed (s.a.w.a.) was saying and in whatever you were saying. Allah, the Almighty has uncovered for me from the skies and the veils and I have seen all what it is being threatened with and promised with. So, the doubt declined away from me'.[47]

MIRACLE 34 – DATES TURN BITTER

Ameerul Momineen (a.s.) was at the shop of Misam al-Tamaar while Misam was away. A man came to buy the dates. He instructed him to place the dirham and take the dates. When he left, Meesam found the dirham to be fake. He informed Ameerul Momineen (a.s.) about the fake dirham. He (a.s.) said: 'Then the dates will turn out to be bitter'. Just then, the buyer returned and said, 'These dates are bitter'.[48]

MIRACLE 35 – GREETINGS OF FISHES ON AMEERUL MOMINEEN (AS)

The people of Kufa had panicked and came to Ameerul Momineen (a.s.) from the fear of drowning when the Euphrates had increased its water level. He (a.s.) performed ablution and prayers, then he (a.s.) supplicated to Allah, the Almighty and went ahead to the Euphrates leaning upon a stick in his hand. He (a.s.) struck with it

[47] Behar al-Anwaar, Vol. 41, Chp 112, Trad 22

[48] Behar al-Anwaar, Vol. 41, Chp 112, Trad

the surface of the water and said: 'Reduce, by the permission of Allah, the Almighty and His Desire!'

The water level reduced until the fishes appeared. A lot of them spoke with the greetings upon him (a.s.) as 'master of the believers', and certain other types from the fish did not speak, these were the eels, and the catfish, and the cornet-fish.

The people were astonished at that, and they asked him (a.s.) about the reason of what spoke, and the reason for silence of ones which were silent. He (a.s.) said: 'Allah, the Almighty caused to speak for me what were clean from the fishes and silenced from me what were prohibited and filthy and distanced them'.[49]

MIRACLE 36 – EMERGING OF CAMELS FROM THE MOUNTAINS

Allamah Majlisi narrates from his chain of narrators that Ameerul Momineen, Hazrat Imam Ali ibn Abi Talib (a.s.) said,

'When a Rabbi from the Jewish Rabbis' arrived to Holy Prophet (s.a.w.a.) and said, 'O Messenger of Allah! My people have sent me to you concerning the pact that our Prophet, Prophet Musa (a.s.) made with us.: He had said, 'A Prophet would be sent after me, his name would be 'Ahmad', and he would be an Arab. So, go to him and ask him to bring out seven camel with red skin and black eyes for you from a mountain over there.

If he does brings them out for you, then submit to him and believe in him and follow the *Noor* which has descended with him, a

[49] Behar al-Anwaar, Vol. 41, Chp 112, Trad 22

successor. He is Chief of the Prophets and his successor is Chief of the successors, and he is at the status of Haroun to Musa'.

At that, Holy Prophet (s.a.w.a.) replied to them: 'Allah, the Almighty is the Greatest! Arise with us, O brother Jew!' The Prophet (s.a.w.a.) went out and the Muslims were around him, to the outskirts of Medina, and he came to a mountain. He spread his cloak and prayed two units of prayers and spoke with a speech in a low voice, and suddenly, the mountain cracked a huge crevice and split asunder, and the people heard the grunting of the camels.

The Jew said, 'I hereby testify that there is no god except Allah and you are a Messenger of Allah and that the entirety of what you have come with is true and just. O Messenger of Allah! Give me respite that I go back to my people and come with them. Let them fulfil their promises to you and believe in you'.

The Rabbi went to his people and informed them with that. They all prepared for the travel to Medina. When they entered, they found it to be dark due to the passing away of the Messenger of Allah (s.a.w.a.), and the revelation from the sky had been terminated, and Abu Bakr was sitting at his place.

They entered to see him and said, 'Are you the caliph of Holy Prophet (s.a.w.a.)?' He said, 'Yes'. They said, 'Fulfil the promise that Holy Prophet (s.a.w.a.) made to us'. He said, 'And what did he promise you all?' They said, 'You would be knowing of our promise if you were a true caliph, and if you don't know, then you are not his caliph, so how come you are sitting in the seat of your Prophet without any right and not being worthy of it?'

He (the narrator) said, 'Abu Bakr stood up and sat down, and was confused from this matter, and he did not know what he should do. There was a man from the Muslims present there, who said, 'Follow me until I direct you to the (true) caliph of Holy Prophet (s.a.w.a.)!

He (the narrator) said, 'They went out from the presence of Abu Bakr and the followed the man until they reachedthe house of Janabe Zahra (s.a.), and knocked on the door. The door was open and Imam Ali (a.s.) had stepped out, and he (a.s.) was in severe grief upon Messenger of Allah (s.a.w.a.).

When he (a.s.) saw them he (a.s.) said: 'O you Jews! Are you wanting your promise from Holy Prophet (s.a.w.a.)?' They said, 'Yes'. He (a.s.) went out with them and they came to the outskirts of Medina, to the mountain at which Holy Prophet (s.a.w.a.) had prayed Salat. When he (a.s.) saw its place, he breathed a sigh and said: 'By my father and my mother for the one who was at this mountain!'

Then he (a.s.) prayed two units of Salat, and again, suddenly the mountain split, and the camels came out from it, and they were seven camels.

When they saw that, they said with one voice, 'we testify that there is no god except Allah and that Mohammed (s.a.w.a.) is Messenger of Allah and you are the successor after him (s.a.w.a.), and that whatever he (s.a.w.a) had come with from the side of Allah, is the truth, and you are his (s.a.w.a.) rightful successor and inheritor of his (s.a.w.a.) knowledge. So, may Allah recompense him (s.a.w.a.)

goodly about Al-Islam!' Then they returned to their city as Muslim, and believers in One Allah''.[50]

MIRACLE 37 – TREMBLING OF THE EARTH

It is narrated from Asbagh, who said,

'We went out with Imam Ali (a.s.) to the markets of Kufa. He (a.s.) instructed them to be just with measurement and the weighing. Then he came back to the state home and kicked the ground with his leg! The earth trembled.

He (a.s.) said: 'Here! Here! What is the matter with you now? Calm down. By Allah, I am the human being to whom the earth will give its news or it would be to a man from me (Imam Mahdi (a.t.f.s.))!''.[51]

Similar incident is also reported from Fuzail bin Zubair, who said,

'Ameerul Momineen (a.s.) was seated in Rahba, and the earth trembled. He (a.s.) struck it with his hand, then said to it: 'Settle down! Surely it is not the rising Al-Qaim (a.t.f.s.)! And had it been that it would have informed me, and I am the one to whom the earth would be narrating its news'. Then he (a.s.) recited: When the earth is shaken with its earthquake [99:1]. Are you not seeing that it would be narrating on behalf of its Lord?''[52]

---

[50] Behar al-Anwaar, Vol. 41, Chp 112, Trad 24

[51] Behar al-Anwaar, Vol. 41, Chp 112, Trad 25

[52] Behar al-Anwaar, Vol. 41, Chp 112, Trad 25

MIRACLE 38 – TREMORS IN MEDINA

It is narrated from Hasan bin Abdul Raheem al-Tamaar,

'I left from a gathering of one of the jurists and I passed by Janabe Salman (r.a.), who was behaving oddly. He said to me, 'Where are you coming from?' I said, 'From a gathering of so and so'. He said to me, 'What is that which flowed during it?' I said, 'Something from the merits of Ameerul Momineen, Imam Ali ibn Abi Talib (a.s.)'.

He said, 'By Allah, I shall narrated to you with his merit a Qureyshi has narrated with from a Qureyshi' – until it reached six persons from them, then said, 'The graves of Al-Baqi trembled in the era of Umar Bin Al-Khattab. The people of Medina clamoured from that. Umar and companions of Holy Prophet (s.a.w.a.) went out to supplicate to settle the tremors. But these did not cease to increase until that reached the walls of Medina, and its inhabitants decided to flee from it.

During that Umar said, 'Call Abu Al-Hasan, Ali ibn Abi Talib (a.s.)!' He (a.s.) came. Umar said, 'O Abul Hasan! Don't you see the graves of Al-Baqi and their shaking and that it has reached to the walls of Medina, and its inhabitants are leaving it?'

Imam Ali (a.s.) said: 'Call one hundred men from the companions of Holy Prophet (s.a.w.a.) who participated in Badr!' He (a.s.) choose ten from the hundred and made them to be behind him (a.s.), and made the ninety to be behind them, and nobody else remained in Medina besides them.

Then he (a.s.) called Janabe Abu Zar (a.r.), Janabe Salman (r.a.), Janabe Miqdad (r.a.) and Janabe Ammar (r.a.). He (a.s.) said to them: 'Come with me to the to the middle of Al-Baqi. And the people were staring at him (a.s.). He (a.s.) struck the ground with his leg, then said: 'What is the matter with you?' – thrice. It settled down.

He (a.s.) said: 'Allah, the Almighty spoke the truth and His Messenger (s.a.w.a.) spoke the truth! He (s.a.w.a.) had informed me with this news, and this day, and this time, and the gathering of the people to it. Allah, the Almighty Mighty and Majestic is saying in His Book: When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, 'What is the matter with it?' [99:3].

But had it been that one, it would have said what the matter is with it, and it would have brought to me, its burdens'. Then he (a.s.) left, and the people left with him (a.s.), and the tremors had settled''.[53]

MIRACLE 39 – FRESH SPRING OF WATER

It is narrated in al-Ikhtisas from Abu Saeed Aqeysa that,

'He had travelled with Ameerul Momineen, Imam Ali ibn Abi Talib (a.s.) towards Karbala, and severe thirst had hit them. Imam Ali (a.s.) descended in the wilderness. He rolled up his sleeves from his hands and then he (a.s.) took to clearing the sand and removed it until a rock appeared to him.

[53] Behar al-Anwaar, Vol. 41, Chp 112, Trad 27

He (a.s.) carried it and placed it aside, and there was a spring of water under it, freshest as what I had tasted and intensely white. He (a.s.) drank and we drank. Then we quenched our animals. Then he (a.s.) covered it. Then we travelled from it for a while. Then he (a.s.) stopped and said, 'I want you all to return and find the spring'.

The people tried to find it until they were fed up, but they were not able upon it. They returned to him (a.s.) and said, 'We were not able anything''.[54]

MIRACLE 40 – BREAD TURNS INTO VARIETY OF FOODS

The great scholar Hafiz Rajab Bursi narrates the below incident from Ibn Abbas in his famous book, Mashariq Anwaar al-Yaqeen Fi Asraar-e-Fazaail-e-Ameerul Momineen (a.s.).

'A man came to Ameerul Momineen (a.s.). Ameerul Momineen (a.s.) made him his guest and hosted him. He (a.s.) prepared a bread of dry barley and presented to the guest along with a cup of water. Then he (a.s.) broke a piece of bread and put it in the water, then said to the man: 'Take it!'

The guest removed it (from the cup of water), and it turned into a thigh of a baked bird. Then he (a.s.) cast another for him. He (a.s.) said: 'Take it!' He extracted it, and there it is was a piece of sweet.

[54] Behar al-Anwaar, Vol. 41, Chp 112, Trad 28

The man said, 'O my master! You placed for me a piece of dry bread and I found it to be a variety of foods!'

Ameerul Momineen (a.s.) said: 'Indeed, this is apparent and that is hidden (esoteric), and by Allah our affairs are like this (strange).''[55]

MIRACLE 41 – TURNING BRASS TO GOLD

And it is reported, 'When Janabe Fizza (s.a.) came to be in the house of Janabe Sayyeda Zahra (s.a.), she did not find anything there except a sword an armour, a grinding mill. Janabe Fizza (s.a.) was a daughter of a king of India[56] and she had some elixir with her. She took a piece of brass, softened it and made it to be upon a shape of an ingot, and she (a.s.) cast the treatment upon it and turned it into gold.

She then came to Ameerul Momineen (a.s.) and placed it in front of him (a.s.). When He (a.s.) saw it, he (a.s.) said: 'O Fizza, you have done well, but had you melted the brass, the dye would be at the top and the value would have been higher'.

She (a.s.) was surprised and replied, 'O my master! You have this knowledge?' He (a.s.) said: 'Yes, and this child also knows it' – and he (a.s.) gestured towards Al-Husain (a.s.). He (a.s.) came and said like what Ameerul Momineen (a.s.) had said.

[55] Behar al-Anwaar, Vol. 41, Chp 112, Trad 29

[56] As per few other narrations, daughter of King of Africa.

Ameerul Momineen (a.s.) said: 'We know much greater than this'.

Then he (a.s.) gestured with his hand, and there were ingots of gold and treasures of the earth, shining. Then he (a.s.) said: 'place it (your brick of gold) to be with its counterparts'.

She (a.s.) placed it, and it turned into pure gold''.[57]

[57] Behar al-Anwaar, Vol. 41, Chp 112, Trad 29

MIRACLES MANIFESTED BY AMEERUL MOMINEEN (A.S.) IN INFANCY, CHILDHOOD AND AS A YOUNG ADULT

MIRACLE 42 – TEARING THE SWADDLE CLOTHS

It is narrated from Hazrat Imam Jafar Sadiq (a.s.),

'Janabe Fatima binte Asad (s.a.) said: 'I tied him (Imam Ali (a.s.) as a baby) and wrapped him (a.s.) in his swaddle cloth, but he (a.s.) tore it. Then I put him to be in two swaddle clothes, but he tore them as well. Then Janabe Fatima binte Asad (s.a.) put him (a.s.) in three, and four, and five, and six, from these being one of skin, and silk, but he (a.s.) kept on tearing these.

Then he (a.s.) said: 'O mother! Do not tie my hands for I am want to pray to my Lord with my fingers''.[58]

MIRACLE 43 – KILLING THE SNAME WHILE HE WAS IN THE CRADLE

It is narrated when Imam Ali (a.s.) was in the cradle.

'Imam Ali (a.s.) saw a snake coming towards him (a.s.) while he (a.s.) was in his cradle, and his hands were tied in the state of childhood. He overturned himself and brought out his hand and grabbed the snake by its neck with his right hand and pressed until his fingers entered it and held it till it died. When his mother saw that, she called out and cried for help. The Hashemites gathered, then she said: 'It is as if you are 'Haider' (the lioness when she is angered before her cubs are hurt)''.465

MIRACLE 44 – STRENGTH IN CHILDHOOD

Allamah Majlisi writes in Behar al-Anwaar,

[58] Behar al-Anwaar, Vol. 41, Chp 113, Trad 1

Hazrat Abu Talib (a.s.) gathered his sons and the sons of his brothers, then he (a.s.) instructed them with wrestling, and that was a mannerism among the Arabs. Imam Ali (a.s.) turned up his sleeved from his arm while he (a.s.) was a child, and he (a.s.) wrestled his elder brothers and their young ones, and elders of the clan of his uncle, and their young ones, and brought them all down. His father said: 'Ali (a.s.) has prevailed (Zaheer) and named him (a.s.) as 'Zaheera'. [59]

MIRACLE 45 – ROCK THAT NONE COULD MOVE

It is narrated in the book 'Al Manaqib' of Ibn Shahr Ashoob,

'And he (a.s.) (Ameerul Momineen (a.s.)) had taken a rock from the top of the mountain and carried it with one had, then placed it in front of the people. Neither one man, nor two men, nor three were able upon moving it.[60]

MIRACLE 46 – SQUEEZING KHALIDS PALM

It is narrated from Janabe Abu Zar (r.a.) , 'Ameerul Momineen (a.s.) took by his index and the middle fingers and squeezed Khalid's palm with it, with a squeezing. Khalid screamed an evil scream and urinated in his clothes'.[61]

[59] Behar al-Anwaar, Vol. 41, Chp 113, Trad 1
[60] Behar al-Anwaar, Vol. 41, Chp 113, Trad 2
[61] Behar al-Anwaar, Vol. 41, Chp 113, Trad 3

MIRACLES MANIFESTED FROM AMEERUL MOMINEEN (A.S.) ON THE DAY KHYBER WAS CONQUERED BY HIM

MIRACLE 47 – SEVENTY MEN COULD NOT LIFT THE DOOR

From the miracles of Ameerul Momineen (a.s.) it is uprooting the door of Khyber. It is reported from Jabir al-Ansari,

'The Prophet (s.a.w.a.) handed the flag to Imam Ali (a.s.) during the day of Khyber, after having supplicated for him (a.s.). He (a.s.) was quick in the going, and his companions said to him (a.s.), 'Slow down until we end up to the fortress!' He (a.s.) pulled its door and uprooted it from the ground. Then seventy men from us gathered, and they struggled to return the door''.[62]

It is also narrated concerning the door of the fort,

'When Imam Ali (a.s.) was near the fortress, they came to shoot at him (a.s.) with the arrows and stones. He (a.s.) attacked until he was close from the door. He uprooted the and threw it behind his back to forty cubits. Forty men were tried to carry it, but they could not endure it''.[63]

It is reported in another tradition from Jabir,

'Imam Ali (a.s.) carried the door on the day of Khyber until the Muslims ascended upon it and they conquered it, and they tried after that, but forty men could not carry it''.[64]

---

[62] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4
[63] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4
[64] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4

And it is reported by Abu Al-Hassan Al-Warraq, well-known as Ghulam Al-Misry, from Ibn Jareer Al-Tabari, and in a report of a group – '(It was) fifty men''.

And in a report of Ahmad Bin Hanbal – '(It was) 'Seventy men''.[65]

MIRACLE 48 – WEIGHT OF KHYBER DOOR

Allamah Majlisi narrates in Behar al-Anwaar,

'Ameerul Momineen (a.s.) attacked them after killing Marhab. And they were retreated to the fortress. He (a.s.) went ahead to the door of the fortress and grabbed its knocker, and its weight was of forty Mann (1493 kg.), and he (a.s.) shook the door. The fortress trembled in its entirety until they thought it was an earthquake. Then he (a.s.) shook it again and uprooted it and threw it in the air to forty cubits''.[66]

It is narrated from Abu Saeed al Khudri, 'and Ameerul Momineen (a.s.) shook the fort of Khyber until Safiyah said, 'I was seated upon an arch like the bride tends to sit, and I fell down on my face. I thought it was an earthquake.

It was said, 'This is Ali ibn Abi Talib (a.s.) shaking the fortress intending to uproot the door''.[67]

---

[65] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4
[66] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4
[67] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4

MIRACLE 49 – USING THE DOOR OF KHYBER AS A SHIELD

It is reported in Tareeq al Tabari that Abu Rafie said, 'And his (a.s.) shield fell down from his left hand, so he (a.s.) uprooted one of its doors and used it as a shield. When he (a.s.) was free, a lot of men were unable to moving it''.[68]

Abu Abdullah Al-Jazaly narrated, 'Umar said to Imam Ali (a.s.), 'You had carried a heavy load from it'. He (a.s.) said: 'It did not become except like my shield which is in my hands''.[69]

Zurarah narrates in a tradition from Hazrat Imam Baqir (a.s.) that he (a.s.) said,

Imam Ali (a.s.) pulled with a pulling and used it as a shield, then carried it upon his back and stormed the fortress with a storming, and the Muslims stormed, and the door was upon his back".[70]

Ibn Jareer Al Tabari writes in his book,

'Imam Ali (a.s.) lifted the door of Khyber with his left hand, and it was four cubits by five palm's width by four fingers deep of solid stone, besides his right hand. He (a.s.) inserted his fingers in it and carried it without gripping, then used it as a shield and struck the heads (of the Jews) until he (a.s.) assaulted them. Then he (a.s.) threw it behind him (a.s.) to forty cubits''.[71]

---

[68] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4
[69] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4
[70] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4
[71] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4

And it is narrated in the book 'Ramish Afzaie',

'The length of the door was eighteen cubits, and the width of the ditch for twenty (cubits). He (a.s.) placed a side upon one edge of the ditch and held one side with his hand until the army had crossed upon it, and they were eight thousand and seven hundred men, and among them were ones who hesitated and fearful upon it''.[72]

MIRACLE 50 – SPLITTING MARHAB INTO TWO

And it is reported that Imam Ali (a.s.) struck Marhab the Kafir on the day of Khyber, upon his head. It cut through the turban, and the helmet, and the head, and the throat, and whatever was upon him from the front and back, until it split him in two halves. Then he (a.s.) attacked upon seventy horsemen. He (a.s.) split them and the two segments were bewildered from his deed, and they were defeated back to the fort.[73]

MIRACLE 51 – LEGS OF AMEERUL MOMINEEN (A.S.) NOT ON THE GROUND

(The book) 'Rowzat Al Jinan' – 'One of the companions said,

'We are not surprised, O Holy Prophet (s.a.w.a.), from his strength in his attacking, and his throwing, and his using it as a shield, and rather we are marvelling at one of its ends being upon his hands'.

[72] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4

[73] Behar al-Anwaar, Vol. 42, Chp 116, Trad 11

The Prophet (s.a.w.a.) said: 'Talk meaningfully, O you! You looked at his hands, so look at his legs (instead)'. I looked at his legs and found them to be suspended (in the air). I said, 'This is even stranger, his legs being in the air!' He (a.s.) said: 'They are not in the air, and rather they are upon the wings of Jibrael (a.s.)''.[74]

MIRACLE 52 – NO EFFECT OF HEAT AND COLD

It is reported from Suweyd Bin Gafala who said,

'We met Imam Ali (a.s.) while he was in two thin clothes in severe winter. We said to him (a.s.), 'Do not be deceived by this land of ours, for it is a cold land, unlike your land'.

He (a.s.) said: 'Yes, I used to be vulnerable from the cold, but when Holy Prophet (s.a.w.a.) sent me to Khyber, I said to him (s.a.w.a.): 'I have sore eyes'.

He (s.a.w.a.) applied saliva in my eyes and supplicated for me ('O Allah! suffice him for the harm of the heat and cold'), so I no longer felt cold not hot afterwards, nor have I had sore eyes (again)''.[75]

[74] Behar al-Anwaar, Vol. 41, Chp 113, Trad 4

[75] Behar al-Anwaar, Vol. 41, Chp 113, Trad 5

MIRACLES OF AMEERUL MOMINEEN (A.S.) OF INFORMING PEOPLE OF THE HIDDEN MATTERS AND OTHER STRANGE INCIDENTS

MIRACLE 53 – PREDICTING THE EXACT OUTCOME OF THE BATTLE OF NAHARWAN

It is reportd in the book al-Manaqib of Ibn Shahr Ashub, that,

'Ameerul Momineen (a.s.) said to his companions regarding the Kharijites: 'By Allah! Not even ten from you would be killed, and not ten from them will escape'. And in a report: 'And not even ten from them will escape, nor will even ten of us be destroyed (killed)'.

So, nine from his companions were killed, and nine of them escaped – two to Sijistan, and two to Uman, and two to the city of Al-Jazeera, and two to Al-Yemen, and one to till Mawzan, and the Kharijites in these places are from their offspring's.[76]

MIRACLE 54 – PREDICTION OF RIVER FLOWING IN KUFA

It is reported from Hazrat Imam Mohammed Baqir (a.s.),

'Imam Ali (a.s.) went out with his companions to the outskirts of Kufa. He (a.s.) said: 'will you believe me, if I told you that a river will flow here?

They said, 'O Ameerul Momineen (a.s.)! and can this happen?' He (a.s.) said: 'Yes, by Allah! It is as if I am looking at a river in this place and the water is flowing in it, and the ships and boats, and it is being benefitted with sailing over water'.

It happened just like he (a.s.) had said''.[77]

---

[76] Behar al-Anwaar – V 41, Chp 114 Trad 39

[77] Behar al-Anwaar, Vol. 41, Chp 114, Trad 1

MIRACLE 55 – PREDICTING THE EVENTS OF KARBALA

It Is reported in the book Kitab al-Irshad,

The narrator says, 'when we headed to Siffeen with Ameerul Momineen (a.s.), we reached the foothills of Karbala. He (a.s.) paused away from the soldiers. Then he (a.s.) looked right and left and wept, then said: 'By Allah, the Almighty! This is the resting place of their horses and place of their slaying'.

He was asked (a.s.), 'O Ameerul Momineen (a.s.)! What is this place?' He (a.s.) said: 'This is Karbala, a group will be killed here who will enter Paradise without any accounting'.

Then he (a.s.) proceeded from there, and the people did not understand the interpretation of what he (a.s.) had said until what transpired with al-Husain ibn Ali (a.s.) and his companions at that place.[78]

MIRACLE 56 – HYPOCRITIES PLEDGING ALLEGIENCE TO A LIZARD

It is narrated from Asbagh Bin Nubata who said,

'Ameerul Momineen (a.s.) ordered us to travel from Madain to Kufa. We started our journey on Sunday, and Amr Bin Hurais stayed behind along with seven men. They went out to a place at Al-Hira called Al-Khwarnaq. They said, 'We shall reman here will Wednesday and join Imam Ali (a.s.) before the Friday prayers.

[78] Behar al-Anwaar, Vol. 41, Chp 114, Trad 6

While they were having lunch, a lizard came out to them. They hunted it and Amr Bin Hurais seized it. He extended, the hand of the lizard and said, 'pledge to this 'Ameerul Momineen'. The seven of them pledged and Amr was their eight. They departed on the night of Wednesday and arrived at Madain on the day of Friday while Ameerul Momineen (a.s.) was addressing, and they did not separate from each other. They were together when they arrived at the door of the Masjid.

When they entered, Ameerul Momineen (a.s.) looked at them and said: 'O you people! Messenger of Allah (s.a.w.a.) had divulged secrets to me of a thousand Hadith, for each hadith there are a thousand doors, for each door there are a thousand keys, and I heard Allah. Majestic is His Majestic saying: On the Day (of Judgment), We will be calling every human being with their Imam. [17:71].

And I swear to you all by Allah! Eight persons will be resurrected on the Day of Qiyamah being called with their Imam, and their Imam is a lizard, and if I desire to name them, I can do so!'

He (the narrator) said, 'I saw Amr Bin Hurais to have fallen like the falling of the accused person out of shame and blame''

MIRACLE 57 – DISPUTE CONCERNING OWNERSHIP OF A HORSE

It is narrated from Hazrat Imam Sadiq (a.s.),

'Juweyria Bin Umar, disputed with him regarding a female horse. They both claimed it together. Ameerul Momineen (a.s.) said: 'Is there proof for any one of you?' They said, 'No'.

He (a.s.) said to Juweyria, 'Give him the horse!' He said to him (a.s.), 'O Ameerul Momineen (a.s.)! Without any proof?'

He (a.s.) said to him: 'By Allah! I am more knowing about you than you yourselves. Are you forgetting your doings with the ignorant ones of the pre-Islamic period?' And He (a.s.) informed him of that''.[79]

MIRACLE 58 – KILLERS OF IMAM HUSAIN (AS)

It is narrated from Suwaid bin Gafala,

''While I was in the presence of Ameerul Momineen (a.s.), a man came to him and said, 'O Ameerul Momineen (a.s.)! I have come to you from Qurra valley, and Khalid Bin Arfatah has died'.

Ameerul Momineen (a.s.) said: 'he has not died'. The man repeated what he said, and Ameerul Momineen (a.s.) again denied that he did not die and this repeated for a third time.

The man then said, 'I am informing you that he has died, and you are saying he did not die?'

Imam Ali (a.s.) replied, 'He did not die. By the One in Whose Hand is my soul, he will not be dying until he guides an army of stray ones, and its flag will be carried by Habeeb Bin Jammaz'.

[79] Behar al-Anwaar, Vol. 41, Chp 114, Trad 11

He (the narrator) said, 'That was heard by Habeeb, so he came to Ameerul Momineen (a.s.) and said, 'I beseech you regarding me, and I am from your Shias and you have mentioned me with the strayed ones! I do not recognise this from myself'.

Imam Ali (a.s.) replied, 'If you were Habeeb Bin Jammaz, you will be carrying it (the flag of the army).

Abu Hamza said, 'By Allah! he did not die until Umar Bin Sa'ad sent an army against Imam Husain ibn Ali (a.s.), made Khalid Bin Arfatah in charge of its front men, and Habeeb was the bearer of the flag''.[80]

MIRACLE 59 – INFORMING OF HIDDEN GRAVES

It is reported from Abu Baseer,

'From one of the two Imams (Hazrat Imam Baqir (a.s.) or Hazrat Imam Sadiq (a.s.)) having said: 'People wanted to build a Masjid by a coast of Aden. Every time they built it; it would fall. They came to Abu Bakr. He said, 'Resume the construction and do it!'. They resumed it again but it fell down again and returned to him. He addressed the people and adjured them, 'If there is knowledge of it with anyone of you, then let him say it!'

The inheritor of the knowledge of Holy Prophet (s.a.w.a), Hazrat Ameerul Momineen, Imam Ali ibn Talib (a.s.) said: 'Dig in the right of the Qiblah and its left, two graves will appear to you.

[80] Behar al-Anwaar, Vol. 41, Chp 114, Trad 12

Upon them would be glass, with a writing upon it: 'I am Razwa and my sister is Hayya, two daughters of Tubba. We did not associate anything with Allah, the Almighty'.

Wash them, shroud them, and pray Salat upon them, and bury them. Then build your Masjid, and its construction will stand'. They did it, and it happened like that. The building stood''.[81]

MIRACLE 60 – INFORMS OF HIDDEN INTENTION

'It is reported that Imam Ali (a.s.) said one day: 'If I could find a reliable man, I would send some wealth with him to Madain to my Shias'. A man thought, 'I shall go to him and say that I will go with the wealth, when he trusts me and I have taken the wealth, I shall take the road to Syria and give it to Moaqiya'.

He came to Imam Ali (a.s.) and said, 'I shall go with the wealth'. He (a.s.) raised his head and said: ''Go away from me! You will take the road of Syria to Muawiya.''[82]

MIRACLE 61 – CALLING THE SALVE WITH HIS REAL NAME

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Dawood Al Attar who said,

'A man said, 'one of the close companions of Imam Ali (a.s.) asked me to accompany him to Ameerul Momineen (a.s.) and salute him. I did not want to do that, but he insisted and I went to Ameerul Momineen (a.s.) and greeted him.

[81] Behar al-Anwaar, Vol. 41, Chp 114, Trad 22

[82] Behar al-Anwaar, Vol. 41, Chp 114, Trad 23

Ameerul Momineen (a.s.) raised the whip and struck my leg with it and said: 'Do you view that you are forced? You are Maysara'.

The man was later asked, Ameerul Momineen (a.s.) did to you what he did not do to anyone?

The man said, 'I used to be a slave of the family of so and so, and my name was Maysara. I separated from them and claimed to the one I was not from him. So, Ameerul Momineen (a.s.) named me with my (real) name''.[83]

MIRACLE 62 – PREDICTING ALLEGIENCE OF ONE THOUSAND MEN FROM KUFA

It is narrated in al-Kharaij Wa al-Jaraih,

'And from it is what the hadith have mentioned with about Imam Ali (a.s.), from his words before his battling the three sects after having pledged allegiance to him (a.s.): 'I am Commanded with fighting the allegiance-breakers, and the deviants, and the renegades' – meaning the battles of the Jamal, and Siffeen, and Al-Nahrwan. So, I fought them'. And the matter transpired upon what he (a.s.) had said, regarding what he (a.s.) had informed with.

He (the narrator) said, 'And he (a.s.) said to Talha and Zubair when they had sought permission from him (a.s.) regarding the going out to perform the Umrah: 'No, by Allah! You are not intending the Umrah, but you are intending Basra'. It happened what he (a.s.) had said.

[83] Behar al-Anwaar, Vol. 41, Chp 114, Trad 24

And he (a.s.) said to Ibn Abbas and informed him about their having sought permission regarding the Umrah: 'I permitted to them along with my knowledge with what they were intending upon with the treachery. So, I made it apparent with Allah, being upon them both, and that Allah, the Almighty will be returning their plots and will grant me victory with them'. And it happened like what he had said.

And he (a.s.) said at Ziqar, and he (a.s.) had sat to take the allegiances: 'There will be coming to you all, from the direction of Kufa, a thousand men, neither exceeding by a man nor reducing by a man. They will be pledging allegiance to me upon the death'.

Ibn Abbas said, 'I was alarmed at that and I feared that the people would reduce from the numbers or increase in it, so they would spoil the matter upon us, and I counted the people, and their numbers were fulfilled to nine hundred and ninety-nine men. Then my going to the people was terminated. So, I said, 'We are for Allah, the Almighty and we are returning to Him. What carried him (a.s.) upon what He (a.s.) said?'

While I was thoughtful regarding that, when I saw a person coming until he came closer, and he was a man having a woollen cloak upon him, and with him was a sword and a shield, and a canteen. He went near Ameerul Momineen (a.s.) and said, 'Extend your hand! I shall pledge allegiance to you'.

He (a.s.) said: 'Upon what will you pledge allegiance to me?' He said, 'Upon the listening and the obedience, and the fighting in

front of you or Allah, the Almighty Grants victory to you'. He (a.s.) said: 'What is your name?' He said, 'Oweys Al-Qarny'.

He (a.s.) said: 'Yes, Allah, the Almighty is the Greatest! My beloved Holy Prophet (s.a.w.a.) had informed me that I shall be meeting a man from his (s.a.w.a.) community called Oweys Al-Qarny. He would happen to be from the party of Allah, the Almighty. He will die upon the martyrdom. There shall enter in his intercession, like (the numbers of tribes of) Rabie and Muzar'. Ibn Abbas said, 'That cheered us''.[84]

MIRACLE 63 – SEED OF JANNAT

'A Jew said to Imam Ali (a.s.), 'Mohammed (s.a.w.a.) said: 'In every pomegranate there is a seed from the Paradise, and I broke one and ate all of it'.

He (a.s.) said: 'Holy Prophet (s.a.w.a.) spoke the truth', and he (a.s.) struck his hand upon his beard and a seed of a pomegranate fell down.

Imam Ali (a.s.) grabbed it and ate it and said: 'The Kafir will not eat it, and the Praise is for Allah, the Almighty''.[85]

MIRACLE 64 – SERMON WITHOUT ALIF

It is reported that, one day in presence of Ameerul Momineen (a.s.) the companions said, there is no letter from the alphabets more frequently used in speech than the letter 'Alif'.

[84] Behar al-Anwaar, Vol. 41, Chp 114, Trad 29

[85] Behar al-Anwaar, Vol. 41, Chp 114, Trad 30

Ameerul Momineen (a.s.) got up and addressed a long sermon spontaneously which inluded the Praise upon Allah, the Almighty, and with the Salawaat upon His Prophet (s.a.w.a.) and his purified progeny (a.s.), and in it was the promise and the threat, and description of the Paradise and the Fire, and the preaching, and the rebuking, and the advice to the people, and other than that, and there was not in it usage of the letter 'Alif''.[86]

MIRACLE 65 – MUAWIYA'S PLAN TO KILL AMEERUL MOMINEEN (AS)

Al-Asbagh said, 'We prayed the morning Salat with Ameerul Momineen (a.s.), just then a man came to us who seemed to be a traveller. Ameerul Momineen (a.s.) asked him: 'From where?' He said, 'From Syria'.

He (a.s.) said: 'What made you come?' He said, 'There is a need for me'.

He (a.s.) said: 'Will you inform me or else I can inform you with your story'. He said, 'Inform me with it, O Ameerul Momineen (a.s.)!'

Ameerul Momineen (a.s.) said: 'Muawiya called out on such and such day, in such and such month, and in such and such year, 'One who kills Imam Ali (a.s.), for him would be ten thousand dinars!' So and so leapt up and said, 'I will'. When he left from his house he regretted and said, 'Should I travel to the son of the uncle of Holy

[86] Behar al-Anwaar, Vol. 41, Chp 114, Trad 36

Prophet (s.a.w.a.) and father of his (grand) children and kill him (a.s.)?'

Then his caller called out on the second day: 'One who kills Imam Ali (a.s.), for him would be twenty thousand Dinars!' So, another one leapt up and said, 'I will'. Then he regretted and quit. Then his caller called out on the third day, 'One who kills Imam Ali (a.s.), for him would be thirty thousand Dinars!' So, you and a man from Himeyr leapt up.

He said, 'You speak the truth'. He (a.s.) said: 'What did you see going to what you had been ordered with, of what was that?' He said, 'But, I shall leave'. He (a.s.) said: 'O Qanbar! Sort out his riding animal for him and prepare his provisions for him and give him his expense money''.[87]

MIRACLE 66 – PREDICTS THE DEATH OF ASHAS BIN QAYS

And it is reported from Imam Hasan (a..s), 'Ashas Bin Qays al-Qindi built a minaret in his house. He used to climb to it whenever he heard the Azaan during the timings of Salat in the central Masjid of Kufa, and he would shout from the top of his minaret, 'O Muezzin! You are a liar, a sorcerer. My father named it a column of fire!'

Imam Ali (a.s.) was asked about that. He (a.s.) said: 'when the death will present to him, a column of fire will enter to him, extended from the sky, and it will burn him. He will not be buried except that he would be charcoal black'.

[87]Behar al-Anwaar, Vol. 41, Chp 114, Trad 38

When he did die, the rest of the ones present looked at the fire and it had entered him like the extended column until it burned him, and he was screaming and calling for the doom and destruction''.[88]

MIRACLE 67 – PREDICTION OF DECEIT OF ABU MUSA ASHARI

It is narrated from Abdullah Bin Abu Rafie,

'I was present with Ameerul Momineen (a.s.), and he (a.s.) had sent ahead Abu Musa Al-Ashari for arbitration. He (a.s.) said to him: 'Judge by the Book of Allah, the Almighty and do not exceed it'.

When he had turned around, he (a.s.) said: 'It is as if I am with him and is being deceived'. I said, 'O Ameerul Momineen (a.s.)! Why did you send him while you know that he will be deceived?'

He (a.s.) said: 'O my son! Had Allah, the Almighty worked among His creatures with His Knowledge, He would not be arguing upon them with the Messengers (a.s.)''.[89]

MIRACLE 68 – PREDICTION OF DECEIT OF TALHA AND ZUBAYR

(The book) 'Musnad Al Ashra' – From Ahmad Bin Hanbal, 'Abu Al Wazie Giyas said,

'We were returning to Kufa with Imam Ali ibn Abi Talib (a.s.). When we had reached a travel distance of two or three nights from Haroura, a lot of people deviated away from us. We mentioned that

[88] Behar al-Anwaar, Vol. 41, Chp 114, Trad 38

[89] Behar al-Anwaar, Vol. 41, Chp 114, Trad 39

to Ameerul Momineen (a.s.). He (a.s.) said: 'Do not let their affair terrify you, for they will be returning'. It happened like what he (a.s.) had said.

And he (a.s.) said to Talha and Al-Zubair, and they had come to seek permission regarding the going out to perform the Umrah: 'By Allah! You are not intending the Umrah, and rather you are intending Basra!'.[90] And he (a.s.) said: 'They had both entered with an aspect of mischief and went out with an aspect of betrayal, and I would not have cast them except in a battalion, and now it is more appropriate for them that they are killed''.

And in a report of Abu Al Haysam Bin Al Tayham, and Abdullah Bin Abu Rafie, Ameerul Momineen (a.s.) said,

'And I am informed with your affair and I have seen your killing places'.[91]

MIRACLE 69 – INFORMING A PERSON OF HIS LONG-LIFE

It is reported in the book, Tareekh al-Bagdad,

'Abu al-Dunya had been born during the days of Abu Bakr and he said, 'I went out with my father to meet Ameerul Momineen (a.s.). When we came near Kufa, we were thirsty with severe thirst. I said to my father, 'be seated until I go around for you in the desert, to find water'.

[90] And in a report: 'But rather you are intending the Fitna'.

[91] Behar al-Anwaar, Vol. 41, Chp 114, Trad 39

I searched for it and there, I came across a stagnant well in a valley. I washed from it and drank from it until I was saturated. Then I went to my father and said, 'Arise, for Allah has relieved us, and there is a spring nearby. We went and did not see anything. He did not cease to be restless until he died, and I buried him.

I came to Ameerul Momineen (a.s.) and he (a.s.) was going out to Siffeen, and the mule had been brought out for him (a.s.). I went and withheld the rein for him (a.s.). He (a.s.) turned to me, so I devoted to kissing the saddle. He (a.s.) was looking at my face sternly'.

The narrator said, 'And I saw the sternness clearly in his face. Then he (a.s.) asked me about my news. I informed him (a.s.) with my story. He (a.s.) said: 'It is a spring no one will drink from it except he would live a long life. So, received glad tidings, for you will be living long, and he (a.s.) named me as 'Al-Muammar' (one with long-life).

And Al-Khateeb mentioned that he arrived at Baghdad in the year three hundred, and with him were elders from his city, and they asked about him. They said, 'he is famous with us due to the long life. And it reached me that he died in the year three hundred and twenty-five and around that.[92]

MIRACLE 70 - MENTIONING INCIDENTS RELATED TO KERBALA

Juweyria Bin Mus'hir Al Abdy,

[92] Behar al-Anwaar, Vol. 41, Chp 114, Trad 39

'When Imam Ali (a.s.) entered to Siffeen, he (a.s.) paused by the land of Karbala, and he (a.s.) looked right and left, and wept. Then He (a.s.) said: 'By Allah! They will be descending over here'. But they did not understand its interpretation except at the time of martyrdom of Imam Husain (a.s.)'.

Also, it is narrated from Harsama Bin Suleym who said,

'We went for battle with Imam Ali (a.s.) at Siffeen. When he (a.s.) reached Karbala, he (a.s.) prayed leading us. When he (a.s.) had performed salaam, He (a.s.) lifted some of its soil and smelt it, then said: 'Aah for you, O soil! A group would be resurrected from you, they would be entering the Paradise without any Reckoning'.

It is narrated from Abu Juheyfa who said,

'Urwah Al-Bariqy came to Sa'ad Bin Wahab. He asked him and said, 'There is a hadith you narrated to us from Imam Ali ibn Abi Talib (a.s.)'. He said, 'Yes. Mikhnaf Bin Suleym sent me to Imam Ali (a.s.) during his journey to Siffeen. I came to him (a.s.) at Karbala. I found him (a.s.) indicating with his hand and saying: 'Over here! Over here!'A man said to him (a.s.), 'And what is that O Ameerul Momineen!

He (a.s.) said: 'The most distinguished from the progeny of Holy Prophet (s.a.w.a.) would be descending over here, so woe would be for them from you all, and woe would be for you all, from them'.

The man said to him (a.s.), 'What is the meaning of this speech, O Ameerul Momineen (a.s.)?

He (a.s.) said: 'Woe will be for them from you all. You will be killing them. And woe would be for you all from them. Allah, the Almighty would be entering you into the Fire due to your killing them''.[93]

MIRACLE 71 – AWARE OF HIS OWN MARTYRDOM

It is reported by Al Zamakhshari, from Hammad, from Yahya, from Ibn Ateeq, from Ibn Sirreen who said,

If there was anyone who knew of his own death, it was Imam Ali ibn Abi Talib (a.s.).[94]

Imam Sadiq (a.s.): 'Imam Ali (a.s.) ordered that the names of those entering Kufa should be written down and presented to him. Anas wrote their names in a book. He (a.s.) read it. When he read the name of Ibn Muljim, the accursed , he (a.s.) placed his finger upon the damned ones name and said:

'!'May Allah, Kill you! May Allah fight you! And when it was said to him (a.s.), 'So, when you do know that he will be killing you, why are you not killing him?' He (a.s.) said: 'Allah, the Almighty does not punish the servant until the act of disobedience does occur from him'.[95]

'He (a.s.) addressed in the month in which He (a.s.) was killed. He (a.s.) said: 'The month of Ramazan has come to you all, and it is the chief of the months, and the beginning of the year, and in it

[93] Behar al-Anwaar, Vol. 41, Chp 114, Trad 58
[94] Behar al-Anwaar, Vol. 41, Chp 114, Trad 40
[95] Behar al-Anwaar, Vol. 41, Chp 114, Trad 40

the mill of Satan would grind. Indeed! And you will be performing Hajj in the year in one row, and a sign of that is, I will not be among you'.[96]

It is narrated from al-Asbagh,

'I heard Imam Ali (a.s.) on Friday before he (a.s.) was killed, saying: 'Indeed! Come near me those who are from the sons of Abdul Muttalib (a.s.). Do not kill anyone other than killer. Indeed! Do not create an issue tomorrow surrounding the people with your swords saying: 'Ameerul Momineen (a.s.) has been killed!''[97]

Usman Bin Al Mugheira narrates,

'When the month of Ramazan entered, he (a.s.) was having dinner with Imam Hasan (a.s.) one night, and with Imam Husain (a.s.) one night, and with Abdullah son of Jafar one night. He (a.s.) would not exceed three morsels. He was asked regarding that. He (a.s.) said: 'The command of my Lord will come to me while I am hungry'. But rather it was one or two nights before he (a.s.) was hit during that night.[98]

MIRACLE 72 – KNOWLEDGE OF ASTROLOGY AND EVENTS IN THE UNIVERSE

The great scholar Hafiz Rajab Bursi narrates the below incident in his famous book, Mashariq Anwaar al-Yaqeen Fi Asraar-e-Fazaail-e-Ameerul Momineen (a.s.).

---

[96] Behar al-Anwaar, Vol. 41, Chp 114, Trad 40
[97] Behar al-Anwaar, Vol. 41, Chp 114, Trad 40
[98] Behar al-Anwaar, Vol. 41, Chp 114, Trad 40

An Astrologer, Dahqan al-Farsi tried to caution Ameerul Momineen (a.s.) in these words, 'know that the omens of the stars have become inauspicious. So, the inauspicious ones have become fortunate, and the fortunate ones have become inauspicious, and mars has begun in the constellation of Taurus, and two stars have opposed in your constellation, and the war isn't for you in any place'.

Ameerul Momineen (a.s.) replied to him, 'You are the one who runs the slave girls, and you are judging upon me with the events, and you are transferring these with the minutes and the hours? So, what is the Al-Sarary and what is Al-Zarari? And what is the measurement of the emblem of the arrangement?' He said, 'I shall be looking into the astrolabe and inform you'.

He (a.s.) said to him: 'Do you know due to what the yesterday completed in the face of Libra? And by which star the constellation of cancer has differed?' And which one of it is an affliction entering upon Al-Zibriqan?' He said, 'I don't know'.

He (a.s.) said: 'Do you know of a king who transferred from a house to another house in China? And the constellation of Machin transferred, and a lake led into the sea, and the lake.

Harashma has overflowed, and the door of stone has been cut from its ship, and the king of Rome has been overturned by the Romans, and his brother is ruling in his place, and terraces of gold have fallen from Constantinople the great, and a bridge of Sarandeel has collapsed, and a judge of the Jews is lost, and the ants argued in the valley of ants, seventy thousand worlds have ascended, and in

each world seventy thousand have been born, and at night similar (number) of them have died?' He said, 'I don't know'.

He (a.s.) said: 'Are you knowing about the mute meteors and the stars, and the sun with the tail which emerges with the rays, and sets with the pre-dawns?' He said, 'I don't know'.

He (a.s.) said: 'Are you knowing about the emerged of the two stars which do not emerge except from a scheme and they do not set except from a calamity, and these two were emerging and setting, so Qabeel killed Habeel, and they do not appear except with ruination of the world?' He said, 'I don't know'.

He (a.s.) said: 'When you were not knowing with the ways of the sky, so I ask you about the near situation. Inform me, what is beneath the right hoof of my horse and the left, from the beneficial and the harmful?' He said, 'I am more deficient in the knowledge of the earth than I am regarding the knowledge of the sky'.

He (a.s.) instructed for the digging beneath the right hoof, and a treasure of gold emerged. Then he (a.s.) instructed for digging beneath the left hoof, and a snake emerged. He (a.s.) hung it in the neck of the astrologer. He screamed, 'Safety, O my master!'

He (a.s.) said: 'The safety is with the faith. He said, 'I shall prolong for you, the ruk'u and Sajdahs'. He (a.s.) said: 'You have heard good, so speak good, 'I shall perform Sajdah for Allah, the Almighty' and beseech to Him through me'.

Then he (a.s.) said: 'O Samarsaqeel! We are the pole stars, and the flags of astronomy, and this is the knowledge no one knows except us, and a household in India''.[99]

MIRACLE 73 – RETURNING OF THE SUN FOR THE FIRST TIME

Amongst the dazzling signs and miracles manifested by Ameerul Momineen is the returning of the sun. The sun returned for Ameerul Momineen (a.s.) twice, once during the lifetime of Holy Prophet (s.a.w.a.) and once after his martyrdom.

With regards to the first instance, we present the below narration which is narrated by Umm Salma, the virtuous wife of Holy Prophet (s.a.w.a.), Asma binte Umais, Jabir bin Abdullah Ansari and Abu Saeed al-Khudri, amongst other companions. It is reported,

One day the Holy Prophet (s.a.w.a.) was in his house and Ali (a.s.) was in front of him, when Jibrael (a.s.) came whispering to him with a revelation from Allah, the Almighty. When the revelation overcame him, he (s.a.w.a.) slept on the lap of Ameerul Momineen (a.s.) and did not raise his head till the sun had set.

Ameerul Momineen (a.s.) became restless due to that, to pray Salat al-Asr, so Ameerul Momineen (a.s.) prayed being seated and performed Ruku and Sujood through gesturing. When he (s.a.w.a) awoke, he asked Ameerul Momineen (a.s.): 'Did you pray Salat al-Asr?

[99] Behar al-Anwaar, Vol. 41, Chp 114, Trad 57

He (a.s.) said: 'I was not able to pray it standing due to your position, and the state which you were in due to listening to the revelation'.

He (s.a.w.a.) said to: 'Supplicate to Allah that He returns the sun for you, so that you pray it standing during its timing, for Allah the Almighty loves you, due to your obedience to Allah and His Messenger'.

Ameerul Momineen (a.s.) prayed to Allah for returning of the sun, so He returned the sun until it came to be in its place in the sky signifying the time of Salat al-Asr. Ameerul Momineen (a.s.) prayed Salat al-Asr while standing, in its timing, then the sun set again'.

Asma said, 'By Allah, we had heard a grinding for it during its setting like the grinding of a saw in the wood'.[100]

In another narration from Asma binte Umais, she said, "The sun emerged and there did not remain any mountain, nor any land, except the sun shone on it. Then Ali (a.s.) stood up, performed wuzu and prayed his Salat, then it set again''.[101]

MIRACLE 74 – ANOTHER INSTANCE OF RETURNING OF SUN

As for the second instance of the sun returning for Ameerul Momineen (a.s.), the narrator says, that Juweyria bin Mus'hir said to him,

[100] Behar al-Anwaar, Vol. 41, Chp 109 Trad 8

[101] Behar al-Anwaar, Vol. 41, Chp 109 Trad 2

'We crossed the bridge of Al-Sarrah with Ameerul Momineen (a.s.) during the time of Al-Asr. He (a.s.) said: 'This is a punished land. It is neither appropriate for a Prophet nor a successor of a Prophet that he (a.s.) prays Salat in it. So, the one from you who wants to pray Salat, let him pray!'

The people dispersed right and left, praying. I said (to myself), 'By Allah! I will follow this man in my salat today, and I will not pray until he (a.s.) prays'. We travelled and the sun went lower, and a grievous matter went on to enter me from that, until the sun had set completely, and then we crossed that land.

He (a.s.) said: 'O Juweyria! Say the Azaan'. I said, 'You are saying: 'Say the Azaan', while the sun has already set!'

He (a.s.) said: 'Say the Azaan!' So, I proclaimed the Azaan.

Then he (a.s.) said to me: 'Say the Iqaamah!' So, I proclaimed the Iqaamah. When I said, 'The Salat has been established!', I saw his lips moving and I heard a speech as if it was the Hebrew speech.

The sun rose until it came to be in the like of its time during the afternoon. He (a.s.) prayed Salat. When we had finished, it returned to its place and the stars appeared.

I said, 'I hereby testify that you are the successor of Holy Prophet (s.a.w.a.)!'[102]

[102] Behar al-Anwaar, Vol. 41, Chp 109, Trad 3

MIRACLE 75 – IMAM ALI (AS) CONVERSES WITH THE SUN

Hazrat Imam Musa Kazim (a.s.) narrates from his forefathers that Holy Prophet (s.a.w.a.) said to Ameerul Momineen, Imam Ali ibn Talib (a.s.), 'O Ali! speak to the sun, for it will speak to you!'

Imam Ali (a.s.) greeted the sun, 'The greetings be unto you, O the obedient servant of Allah!'

The sun replied, 'And upon you be the greetings, O Ameerul Momineen (a.s.), and Imam of the pious, and guide of the resplendent! O Ali! You and your Shias will be in the Paradise. O Ali! The first one the ground would be cleft asunder from is Mohammed (s.a.w.a.), then you, and the first one to be revived would be Mohammed (s.a.w.a.), then you, and the first one to be clothed'!would be Mohammed (s.a.w.a.), then you.

Then Imam Ali (a.s.) went into (performing) Sajdah and his eyes were flowing with the tears. Then Prophet (s.a.w.a.) devoted to him (a.s.) and said: 'O my brother and my beloved! Raise your head, for Allah, the Almighty has been boasting with you to the inhabitants of the seven skies''.[103]

MIRACLE 76 – YOUTH MEMORIZES THE HOLY QURAN

It is reported from Rumailah,

'Imam Ali (a.s.) passed by a man stomping the ground and saying 'He! He'! (a Sufi ritual). He (a.s.) said: 'O youth! If you were to read the Quran, it would be better for you'. The youth confessed, 'I

[103] Behar al-Anwaar, Vol. 41, Chp 109, Trad 5

am not good at it, and I would love to be good with something from it (learn it)'. He (a.s.) said: 'Come near me'. The youth went near Ameerul Momineen (a.s.). He (a.s.) said something in his ears in a low voice, and Allah, the Almighty transferred the complete Quran into his heart and the youth memorised it completely.'[104]

MIRACLE 77 – KNOWER OF WHAT IS IN THE HEARTS

And a man came to him (a.s.) and said, 'I love you'. Ameerul Momineen (a.s.) said: 'You are lying!' The man said, 'Glory be to Allah, the Almighty! It is as if you know what is in my heart'.

And another one came and said, 'I love you all, people of the household'. And there was softness in him and he praised the Ahlul Bait (a.s.).

Ameerul Momineen (a.s.) said: 'You are lying! He will not love us, neither an effeminate, nor a cuckold, nor a child of adultery, nor one whose mother conceived him during her menstruation'.

The man went away. During the battle of Siffeen, he fought against Imam Ali (a.s.) from the camp of Muawiya''.[105]

MIRACLE 78 – CONQUERING A FORT SINGLE HANDEDLY

It is reported that a fort wherein were Kafirs was difficult upon the Muslims and they despaired from conquering it. So, he (a.s.) sat in the catapult and the people shot him (a.s.) towards it, and

[104] Behar al-Anwaar, Vol. 42, Chp 116, Trad 1

[105] Behar al-Anwaar, Vol. 42, Chp 116, Trad 2

in his hand was Zulfiqar. He (a.s.) descended upon them and conquered the fort''.[106]

MIRACLE 79 – BREAKING IDOLS IN CHILDHOOD

'Hazrat Abu Talib (a.s.) said to Janabe Fatima binte Asad (s.a.), when Imam Ali (a.s.) was a child, 'I saw him (a.s.) breaking the idols, so I feared that the elders of Qureysh would come to know!'

She (a.s.) said, 'O wonder! I shall inform you with more wondrous than this. I passed by the place where the idols were kept. and Ali was in my belly. He (a.s.) placed his legs severely in my inside. He (a.s.) did not allow me to go near to that place'.[107]

MIRACLE 80 – PAYING OFF DEBTS

It is narrated from Hazrat Imam Sadiq (a.s.) that one day Holy Prophet (s.a.w.a.) asked to those who were near him,

Holy Prophet (s.a.w.a.) asked: 'Which one of you yesterday paid off one thousand the seven hundred Dirhams?' Imam Ali (a.s.) said: 'I did, O Messenger of Allah! Holy Prophet (s.a.w.a.) then asked Ameerul Momineen (a.s.) to narrate the incident.

Ameerul Momineen (a.s.) said, 'Yesterday I passed by so and so, the Momin, and I found so and so who is a hypocrite troubling him and pushing him. The Momin called out to me, 'O brother of Holy Prophet (s.a.w.a.), and the remover of the worries from the face of Holy Prophet (s.a.w.a.), and the repressor of the enemies of Allah from His Beloved! Help me and remove my distress and rescue me

[106] Behar al-Anwaar, Vol. 42, Chp 116, Trad 3
[107] Behar al-Anwaar, Vol. 42, Chp 116, Trad 5

from my gloom. Ask this creditor of mine, perhaps he would respond to you, and he would respite me, for I am insolvent'.

I turned upon the man, and then I prayed to Allah,

O Allah! by the right of Mohammed (s.a.w.a.) and his purified progeny pay off the debt from this servant of Yours'.

I saw the gateways of the sky, its angels calling out, 'O Abu Imam Hasan (a.s.)! Order this servant to strike his hand to whatever he so desires to – from what is in front of him, from a stone, mud, pebbles and dust – it would be converted to gold in his hand. Then he can pay off his debt from it and make whatever remains as his expense monies, and (for) his goods by which he can block his destitution with it, and he can secure his dependants with it'.

I said, 'O servant of Allah! Allah, has permitted the fulfilment of your debt and make you affluent after your poverty. Strike your hand to whatever you so desire, from what is in front of you, and grab it, for Allah, would transform it to pure gold in your hand'.

He grabbed a rock, then some mud, and it turned for him as red gold. Then I said to him: 'Cut out a piece from it for him of a measurement of his debt and give it to him'. He did. I said: 'And the remainder is sustenance which Allah, the Exalted has bestowed to you'.

And it was so, that which was paid off from his debt was one thousand and seven hundred Dirhams, and that which remained with

him was more than one hundred thousand Dirhams. Thus, he is from the most affluent ones of Medina'.[108]

MIRACLE 81 – HYPOCRITE TURNS INTO A BELIEVER

Imam Ali (a.s.) said: 'O Messenger of Allah! I passed by a house of the Clan of so and so, and I saw a man from the Ansaar, a Momin removing from dustbins, the skins of the melons and the cucumbers and the figs, and he was eating these due to the intensity of the hunger. So, when I saw him, I was embarrassed from him that he would see me, so he would be ashamed, and I turned away from him went to my house.

And I had prepared for my pre-dawn meal and for the breaking of my fast, two loafs of barley. I came over with these two to the man and gave these to him, and I said to him: 'Take from this every time you are hungry, for Allah, Mighty and Majestic would make the blessings to be in these two'.

He said to me, 'O Abul Hasan! I want to test these blessings for my knowledge of your truthfulness in your words. I desire the meat of a duckling. The people of my household desired it from me'.

I said to him: 'Break a morsel from these two – by a number of what you want from a duckling, for Allah, the Almighty would convert it to a duckling by my asking for it for you, by the virtue of Holy Prophet (s.a.w.a.) and his purified progeny (a.s.).

[108] Behar al-Anwaar, Vol. 42, Chp 116, Trad 7

At that time, the Shaitan came in front of me and said, 'O Abul Hasan! You are doing this with him, and perhaps he is a hypocrite?'

I replied to the Shaitan: 'If he happens to be a Momin, then he is rightful of what I am dealing with him, and if he happens to be a hypocrite, so I am rightful of the favouring, for it is not so that every good deed would meet its deserving one'.

And I said to him: 'I am supplicating to Allah, the Almighty through Holy Prophet (s.a.w.a.) and his purified progency to Incline him to the sincerity and the refraining from the Kufr if he was a hypocrite, for this charity of mine upon him (the supplication) is superior to my charity upon him with noble meal. And the Shaitan was overcome, and I supplicated to Allah, the Almighty secretly from the man for the sincerity, by the virtue of Holy Prophet (s.a.w.a.) and his purified progeny (a.s.).

So, the man started trembling and fell down on his face. I stood him up, and I said to him: 'What is that which you did?' He said, 'I was a hypocrite, doubting in what Mohammed (s.a.w.a.) was saying and in what you were saying, and Allah, the Almighty has uncovered for me, from the skies and the veils. I saw the Paradise and I saw everything what is prepared with it from the rewards and uncovered for me from the layers of the earth, so I saw Hell, and I saw everything what is prepared with it from the Punishments

That is where the faith occurred in my heart and finished off my insanity with it, and the doubts which used overwhelm me, declined from me'.

The man took the two loafs of bread, and I said to him: 'Everything you desire, so break a little from the loaf, and Allah, the Almighty will convert it to whatever you desire, and covet, and want'.

It did not cease to be like that, being converted to meat, and fat, and sweets, and dates, and melons, and winter fruits, and summer fruits, until Allah, the Almighty manifested wonders from the two breads, and the man came to be from the ones Allah, the Almighty liberated from the Fire.

That is when I saw Jibrael (a.s.), and Mikaeel (a.s.), and Israfeel (a.s.), and the Angel of Death to have aimed for the Shaitan, each one of them with a rock the like size of the mount Abu Qubays. One of them hit it upon him, and piled one on top of the other, so he almost fragmented, and Iblees went on saying, 'O Lord! Your Promise! Your Promise! Did You not respite me up to the Day of Judgement?' There was a call: "I have given respite to you from dying. I did not respite you from breaking of limbs and injuries"'.[109]

MIRACLE 82 – TREES MOVE ON THE ORDERS OF AMEERUL MOMINEEN (A.S.)

Imam Ali (a.s.) said to Qanbar: 'O Qanbar! Go to that tree and to that one facing it – and there was between the two a distance of more than one Farsakh (5.76 km) – and call out to them both, 'The successor of Mohammed (s.a.w.a.) is ordering you both to join up'.

Qanbar said, 'O Ameerul Momineen (a.s.)! Will my voice reach them both?'. Imam Ali (a.s.) said: 'The One who made the sight

[109] Behar al-Anwaar, Vol. 42, Chp 116, Trad 7

of your eyes reach to the sky – and between you and it is a travel distance of five hundred years, would make your voice reach both of them'.

He went and called out, and one of them sprinted to the other with a sprint of the two lovers whose absence had been prolonged from the other – and his desire for him was intense, and they both embraced.

The hypocritical people of the army said, 'Ali (a.s.) is equal in his sorcery to Holy Prophet (s.a.w.a.), his cousin! Neither was he a Prophet nor is this one an Imam, and rather, they are both sorcerers![110]

MIRACLE 83 – MIRACLE LIKE JANABE KHIZR (A.S.)

It is narrated in Tafseer of Imam Hasan Askari (a.s.),

'Jadd Bin Qays, was second to Abdullah Bin Abay in hypocrisy, just as Imam Ali (a.s.) was a second to Holy Prophet (s.a.w.a.) in perfection, beauty, and majesty.

Jadd was alone with Abdullah Bin Abayy, when Abdullah Bin Abayy, told him, 'Mohammed (s.a.w.a.) is an expert with the sorcery, and Imam Ali (a.s.) is not like him, so you, should send an invitation to Ali, after digging up the foundation of the wall of your orchard, and place some men behind the wall, and put some wooden support at the wall, and they should push it upon Imam Ali (a.s.) and those with him, in order to kill them under it'.

[110] Behar al-Anwaar, Vol. 42, Chp 116, Trad 8

As planned, he got Imam Ali (a.s.) to sit by the wall. He (a.s.) placed his left hand and pushed it, and the meal was in front of them. Imam Ali (a.s.) said: 'Eat in the Name of Allah', and he (a.s.) went on to eat along with them until they had eaten and were free, he (a.s.) was holding the wall with his left hand – and the wall was of thirty cubits in length, and fifteen cubits tall, and two cubits wide.

The companions of Imam Ali (a.s.) went on eating and they were saying, 'O brother of Holy Prophet (s.a.w.a.)! You are struggling with this and eating. You will get tired in withholding this wall from us'.

Imam Ali (a.s.) said: 'I am not finding the weight upon my left hand for it except as less than what I find from the weight of this morsel in my right hand'.

Jadd Bin Qays fled, and he feared that Imam Ali (a.s.) and his companions would have died and Holy Prophet (s.a.w.a.) would be seeking him to kill him as a result, and he hid with Abdullah Bin Abayy.

It reached them that Imam Ali (a.s.) had withheld the wall with his left hand and he (a.s.) was eating with his right, and his companions were by the wall and they had not died.

When the people were free, Imam Ali (a.s.) inclined upon the wall with his left hand and uprighted it, and straightened it, and corrected its cracks, and gathered its splits (parts), and he (a.s.) and the people went out. When Holy Prophet (s.a.w.a.) saw him, he said: 'O Abul Hasan! Your action today is comparable to my brother Khizr,

when he (a.s.) straightened the wall, and Allah, the Almighty did not ease that for him except by his supplication through our channel, the purified household'.[111]

MIRACLE 84 – INHERITANCE OF HOLY PROPHET (SAWA)

It is narrated from Jabir bin Abdullah al-Ansari,

'Abbas came to Imam Ali (a.s.) demanding inheritance of the Prophet (s.a.w.a.). He (a.s.) said to him: 'There was nothing for Holy Prophet (s.a.w.a.) anything to be inherited except his (s.a.w.a.) mule 'Duldul', and his sword 'Zulfiqar', and his armour, and his turban 'Al-Sahaab', and I am not pleased with you seeking what is not for you'.

He said, 'There is no escape from that, and I am more rightful as his uncle and his inheritor as compared to all the other people.

Ameerul Momineen (a.s.) got up and the people were with him, until he (a.s.) entered the Masjid. Then he (a.s.) instructed with the presentation of the armour, and the turban, and the sword, and the mule. They were brought to his presence.

He (a.s.) said to Abbas: 'O uncle! If you have the strength for getting up with anything from these, the entirety of it is for you, for the inheritance of the Prophets is for their successors, besides the world and their children. But, if you are not strong enough to lift them, then there is no right for you in it'. He said, 'Yes'.

[111] Behar al-Anwaar, Vol. 42, Chp 116, Trad 9

Ameerul Momineen (a.s.) donned the armour on him by his hands, and cast the turban upon him, and the sword. Then he (a.s.) said: 'Get up with the sword and the turban, O uncle!' But he could not endure the getting up. He (a.s.) took back the sword from him and said: 'Get up with the turban, for it is a sign of our Prophet (s.a.w.a.)'. He tried to get up but was not able upon that, and he remained baffled.

Then he (a.s.) said to him: 'O uncle! And this mule at the door is for me and for my children. If you have the strength to ride it, then ride away with it'. He went out and with him was Adawy. He said to him, 'O uncle of Holy Prophet (s.a.w.a.)! Imam Ali (a.s.) is deceiving you regarding what you were in, so do not deceive yourself regarding the mule. When you place your legs in the stirrups, mention Allah, and recite: Surely, Allah Withholds the skies and the earth lest they cease. [35:41]'.

He (the narrator) said, 'When mule looked at him coming along with the people, it fled and brayed with a loud braying what we had not heard from it, at all. Abbas fell down and fainted, and the people gathered, and he (a.s.) instructed with withholding it, but they were not able upon it.

Then Imam Ali (a.s.) called the mule by a name we had not heard before. It came submissive, humble. He (a.s.) placed his leg in the stirrups and leapt upon it and sat evenly upon it to ride. (Then) he (a.s.) summoned Imam Hasan (a.s.) and Imam Husain (a.s.) and instructed them with that.

Then Imam Ali (a.s.) wore the armour, and the turban, and the sword, and he (a.s.) rode it and travelled upon it to his house, and he (a.s.) was saying: 'This is from the Grace of my Lord to Try me whether I am grateful [27:40], I and they both, or whether you are disbelieving, O so and so!''[112]

MIRACLE 85 – UNVEILING OF THE PLOT TO ASSASINATE HIM

It is narrated in the Tafseer of Imam Hasan Askari (a.s.), 'On the night of Aqaba the mischief-makers wanted to kill the Prophet (s.a.w.a.), and the ones who remained in Medina wanted to kill Imam Ali (a.s.). When he (a.s.) followed him (s.a.w.a.) and narrated their hatred towards him (a.s.), he (s.a.w.a.) said: 'Are you not pleased that you happen to be to me at the status of Haroun to Musa?'

They dug a deep pit for him (a.s.) and covered it. When he (a.s.) left and reached it, Allah, the Almighty caused his horse to talk. It said, 'Travel by the Permission of Allah, the Almighty'. Then it rose. Then he (a.s.) instructed with uncovering it and they saw his wonder''.[113]

MIRACLE 86 – EIGHTY CAMELS EMERGED FROM A MOUNTAIN OUTSIDE MEDINA

It is narrated by Muhammad Al Showhany through his chain that, 'Abul Samsaam Al-Absy came to the Holy Prophet (s.a.w.a.) and asked, 'When will the rains come? And what is in the belly of this

[112] Behar al-Anwaar, Vol. 42, Chp 116, Trad 9

[113] Behar al-Anwaar, Vol. 42, Chp 116, Trad 11

she-camel of mine? And what will be happen tomorrow? And when will I be die?'

It was Revealed: Surely, Allah, with Him is the Knowledge of the Hour, [31:34]. The man became a Muslim, and he promised the Prophet (s.a.w.a.) that he would come with his family.

He (s.a.w.a.) said to Ameerul Momineen (a.s.), 'O Abul Hasan! Write: 'In the Name of Allah, the Beneficent, the Merciful. Mohammed Bin Abdullah Bin Abdul Muttalib Bin Hashim Bin Abd Manaf (peace be upon them all), hereby accepts upon himself, being with his healthy mind and body and lawfulness of his matter that, for Abul Samsaam Al-Absy, upon him (s.a.w.a.), and in his (s.a.w.a.) guarantee, are eighty she-camels, red-backed, white-eyed, having black cheeks upon them, from the outskirts of Yemen, and marked with spots of Hijaz''.

And Abul Samsaam went out. Then he came among his people of the clan of Abas, all of them became Muslims, and he came back with them to Medina and asked about the Holy Prophet (s.a.w.a.). They said, 'Passed away!' He said, 'For whom is the caliphate from after him (s.a.w.a.)?' They said, 'Abu Bakr'.

Abul Samsaam entered the Masjid and said, 'O caliph of Holy Prophet! For me, upon Holy Prophet (s.a.w.a.), there are eighty camel, red-backed, whit-eyed, having black cheeks upon them, from the outskirts of Al-Yemen and marked with spots of Al-Hijaz!'

He replied, 'O Arab brother! You have asked what is above the intellect. By Allah, Holy Prophet (s.a.w.a.) did not leave behind

except his mule 'Al-Duldul', his donkey 'Al-Yafour', his sword 'Zulfiqar', and his armour 'Al-Fazeyl'. Ali ibn Abi Talib (a.s.) has taken all of these, and left Fadak among us. So, we took it by a right, and our Prophet (s.a.w.a.) does not get inherited'.

Janabe Salman (r.a.) shouted, 'Kardy wa na kardy, wa haq az ameer babardy (in Persian). Return the deed to its people!' Then he brought Abul Samsaam to the house of Imam Ali ibn Abi Talib (a.s.). He knocked the door. Imam Ali (a.s.) shouted: 'Enter, O Salman! Enter, you and Abul Samsaam!'

Abul Samsaam said, 'This is a wonder! Who is this one who has called me by my name while he I have not been introduced yet!' Janabe Salman (r.a.) narrated the merits of Imam Ali (a.s.). When he entered and greeted unto him (a.s.), he said, 'O Abul Hasan! For me, upon Holy Prophet (s.a.w.a.), are eighty camels', and he described them.

Imam Ali (a.s.) said: 'Is there any proof with you?' He handed over the written guarantee to him (a.s.). Imam Ali (a.s.) said: 'O Salman! Call out among the people, 'Indeed! One who wants to look at the religion of Holy Prophet (s.a.w.a.), let him come out tomorrow morning to outside of Medina!''

When it was the next morning, the people came out, and Imam Ali (a.s.) came out and mentioned something his son al-Hasan (a.s.) and said: 'O Abul Samsaam, go with my son al-Hasan (a.s.) to the sandy dune'.

He (a.s.) went and Abul Samsaam was with him. Imam Hasan (a.s.) prayed Salat, two units, by the dune, and the ground spoke with phrases, we did not know what these were, and he (a.s.) struck the dune with a cane of Holy Prophet (s.a.w.a.). The dune split asunder from a round rock. Two lines of light were inscribed upon it. The first line was: 'In the Name of Allah, the Beneficent, the Merciful'. And the second was: 'There is no god except Allah, the Almighty, Mohammed (s.a.w.a.) is Messenger of Allah'.

Imam Hasan (a.s.) struck the rock with the cane, and it cleft asunder from a string of camels. Imam Hasan (a.s.) said: 'Tie them, Abul Samsaam!' Abul Samsaam tied up eighty she-camels, red-backed, white-eyed, having black cheeks upon them, from the outskirts of Yemen and marked with spots of Hijaz, and he returned to Imam Ali ibn Abi Talib (a.s.).

He (a.s.) said: 'Have you been fulfilled, O Abul Samsaam?' He said, 'Yes'. He (a.s.) said: 'Submit the written guarantee'. He submitted it to Imam Ali ibn Abi Talib (a.s.). He (a.s.) took it and burnt it, then said:

'Like this my brother and son of my uncle, the Messenger of Allah had informed me. Allah had Created these camels from this rock before He Created the she-camel of Salih (a.s.), by two thousand years'.

They hypocrites said, 'This is from the little sorcery of Imam Ali (a.s.)''.[114]

MIRACLE 87 – CONFESSING LOVE TO AMEERUL MOMINEEN (AS)

It is narrated in Tafseer of Hazrat Imam Hasan Askari (a.s.),

'A man from the ones who loved Ameerul Momineen (a.s.) wrote to him (a.s.) from Syria, 'O Ameerul Momineen (a.s.)! I am heavily weighted down with my dependants and I fear going out and leaving my wealth upon them – which I would be leaving behind when I do go out - and I would love to meet you, and the universe is in your words, and the life is in your service, therefore take me seriously, O Ameerul Momineen!'.

Ameerul Momineen (a.s.) replied to him, 'then arise and come over to me'.

The man did that, and Muawiya got the news of his fleeing to Imam Ali ibn Abi Talib (a.s.), and Muawiya ordered with the imprisoning of his dependants and the plundering and confiscation of his wealth.

The soldiers went, but Allah, cast upon them the resemblances of the dependants of Muawiya, and resemblance in particular a resemblance of a near one of Yazeed Bin Muawiya and he was saying, 'We have already seized this wealth and it is now for

[114] Behar al-Anwaar, Vol. 42, Chp 116, Trad 11

us, and as for his dependants, so we captured them and sent them to the slave market (to be sold)'. They refrained when they saw that.

And Allah, the Almighty caused his dependants to recognise that He has cast upon them the resemblances of the dependants of Muawiya and dependants of Yazeed (l.a.) in particular a dependant of Yazeed (l.a.). But they feared upon their wealth that it might be stolen by the thieves, so Allah, the Almighty transformed the wealth into scorpions and snakes. Every time the thieves aimed to take from it, they were stung and despaired.

So, a group of them died, and the others were tired, and Allah defended his wealth with that – until such time as one day Imam Ali (a.s.) said to the man: 'Would you love it if your dependants and your wealth were to come to you?' He said, 'Yes'.

Imam Ali (a.s.) said: 'O Allah! You Bring them'. And they were in the presence of the man – there being nothing missing from the entirety of his dependants and his wealth by anything (or anyone).

They informed him with what how they resembled the dependents of Muawiya and the transformation of their wealth to snakes and scorpions. to exhaust the thieves who intended to take it.

Imam Ali (a.s.) said: 'Sometimes Allah, the Almighty tends to manifest a sign to some of the believers in order for there to be an

increase in their insight, and to some of the disbelievers in order to cut off the excuses from them'.[115]

MIRACLE 88 – UMAR CONFESSES THE MIRACLES HE WITNESSED

It is reported from Hazrat Imam Sadiq (a.s.),

An order reached Ameerul Momineen (a.s.) from Umar al-Khattab. So he (a.s.) sent Janabe Salman (r.a.), to him and said: 'Tell him, 'It has reached me from you, such and such, and I dislike to fault upon you in your face. It is befitting that is should not be said regarding me except the truth, for you have usurped my right upon the stain, and I was patient until the Divine decree reaches its term'.

Janabe Salman (r.a.) got up and delivered that to him, and blamed him, and mentioned the virtues of Ameerul Momineen (a.s.), and mentioned his merits and his proofs.

Umar said, 'With me there are a lot from the merits of Ali, and I am not denying his merits except that he breathes the sighs and revealed the hatred'.

Janabe Salman (r.a.), said to him, 'Narrate to me with something from what you have seen from Ameerul Momineen (a.s.)'. Umar said, 'O Abu Abdullah! Yes. He (a.s.) was alone with me one day regarding something from the matters of the army. He (a.s.) cut off from narrating to me and stood up from my presence and said, 'Stay

[115] Behar al-Anwaar, Vol. 42, Chp 116, Trad 13

in your place until I return to you, for a need was just presented to me'.

He (a.s.) could not have returned to me any quicker secondly, and there was dust upon his clothes and his turban. I said to him (a.s.), 'What is matter?' He (a.s.) said: 'A number of angels from the angels came, and among them was Holy Prophet (s.a.w.a.), proceeding to a city in the east, the city of Jayhoun. So, I went out to greet unto him (s.a.w.a.), and this dust on my knees is from the quickness of the walking'.

Umar said, 'I laughed in wonderment until I laid on my back and said to him (a.s.), 'The Prophet has died and decayed, and you are claiming that you met him now and greeted unto him? This is strange and it is not possible. Imam Ali (a.s.) got angry and looked at me and said: 'Are you belying me, O Ibn Khattab?'

I said, 'Do not be angry and return to what we were in, for this is from what can never happen!' He (a.s.) said: 'Supposing you were to see him until you cannot deny anything from him, will you seek forgiveness of Allah, from what you have said, and thought, and you will start repenting from what you are in, and you will leave the right to be for me?' I said, 'Yes'.

He (a.s.) said: 'Stand!' I stood with him and we went out to the outskirts of Medina, and he (a.s.) said to me: 'Close your eyes!' I closed them.

He (a.s.) said: 'Open them!' I did that, and there I was, with Holy Prophet (s.a.w.a.), with him were a number of Angels. When I

prolonged the looking, He (a.s.) said to me, 'Have you seen him (s.a.w.a.)?' I said, 'Yes'. He (a.s.) said: 'Close your eyes!' I closed them. Then he (a.s.) said: 'Open them!' (I did) and there was neither anything to see nor any trace'.

I said to him, 'Have you seen from Imam Ali (a.s.), anything other than that?' He said, 'Yes. One day he (a.s.) met me and we went to Jabbana. There was a bow in his hand. When we came to Jabbana, He (a.s.) threw down the bow from his hand and it became a huge serpent like the serpent of Musa, and it opened its jaws and came over to swallow me.

When I saw that, my heart flew away out of fear, and I went aside and laughed in the face of Imam Ali (a.s.), and I said, 'The safety, O Imam Ali ibn Abi Talib!

When he (a.s.) heard the words, he (a.s.) chuckled and said: 'We are moderate in the speech and we are People of the Household. We appreciate even the little from people'. He (a.s.) struck his hand to the serpent and grabbed it by his hand, and there, it was his bow which had been in his hand'.

Then Umar said, 'O Salman! I had concealed that from every one and I have informed you with it, O Abu Abdullah, for they are People of the Household. They are inheriting these wonders, elder from an elder, and Ibrahim had come with the like of that, and Hazrat Abu Talib (a.s.), and Janabe Abdulllah (a.s.) had both come with the like of that during the pre-Islamic period, and I cannot deny the merit of Imam Ali (a.s.), and his precedence, and his seriousness, and

abundance of his knowledge. So, return to him (a.s.) and offer my excuse to him (a.s.), and praise him (a.s.) on my behalf''.[116]

MIRACLE 89 – LOVER OF IMAM ALI (AS) DID NOT BURN

It is reported by Ammar bin Yasir (r.a.),

'Ameerul Momineen (a.s.) was seated in the seat of judgment when a man called Safwan Al-Ak'hal got up and came to him (a.s.), and said to him, 'I am a man from your Shias and there are sins upon me. I want you to purify me from these in the world, so I can arrive to the Hereafter and there would be no sin with me'.

The Imam (a.s.) asked him: 'How bad are your sins, and what are these?' He said, 'I have sodomised the children'. He (a.s.) said: 'Which one is more beloved to you, a strike with Zulfiqa or I overturn a wall upon you (crushing you), or I throw fire upon you, for that is a recompense of the one who indulges in that act of disobedience'.

He said, 'O my Master! Burn me with the fire so I can be rescued from the Fire of the Hereafter'. He (a.s.) said: 'O Ammar! gather a thousand stick for us to incinerate him tomorrow morning with the fire'. Then He (a.s.) said to the man: 'Get up and bequeath with whatever is for you and with whatever is upon you (debts)'.

He (Ammar) said, 'The man got up and bequeathed with whatever was for him and whatever was upon him, and he divided his wealth upon his children, and gave everyone his right. Then he

[116] Behar al-Anwaar, Vol. 42, Chp 116, Trad 15

spent the night in a room of Ameerul Momineen (a.s.) in the house of lamentation in the east of the central Masjid of Kufa.

When Ameerul Momineen (a.s.) had prayed Salat, he (a.s.) said: 'O Ammar! Call out at Kufa, 'Come out and look at a judgment of Ameerul Momineen (a.s.)!' A group from them said, 'How can he burn a man from his Shias and one who loves him (a.s.), and at the moment he (a.s.) is wanting to burn him with the fire? His Imamate is invalidated'.

Ameerul Momineen (a.s.) heard that. Ammar said, 'The Imam seized the man and threw a thousand sticks towards him. He (a.s.) gave him an igniter and a matchstick and said: 'Ignite and burn yourself! If you were from my Shias and one who loves me and my recogniser, you will not be burned by the fire, and if you were from the adversaries, the beliers, then the fire will devour your flesh and break your bones'.

The man ignited upon himself, and the sticks burned, and there were white clothes upon the man, but the fire did not attach with these and the smoke did not go near him. The Imam revealed (the truth) and said: 'The deniers with Allah, the Almighty have belied and have strayed with a far straying!'

Then he (a.s.) said: 'Our Shias would be with us, and I am distributor of the Paradise and the Fire, and Holy Prophet (s.a.w.a.) has testified for me with that in many places''.[117]

[117] Behar al-Anwaar, Vol. 42, Chp 116, Trad 16

MIRACLE 90 – EYE-SIGHT RESTORED TO BLIND WOMAN

It is narrated in Tafseer Furat from al-Amash, that,

'I went out as a pilgrim to Makkah. When I left and was far away, I saw a blind woman in the middle of the road saying, 'By the right of Mohammed (s.a.w.a.) and his purified progeny! Return my sight to me!'

He (the narrator) said, 'I was surprised from her words and I said to her, 'Which right of Mohammed (s.a.w.a.) and his progeny (a.s.) is there upon Allah? But rather, the right is for Him upon them!'

She said, 'Shh, O depraved one! By Allah! He was not Pleased until He Swore by their right. So, if there does not happen to be any right for them upon Him, He would not have Sworn by it'. I said, 'And in which place has He Sworn?'

She said, 'His Words: By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72], and the (word 'Al-Amr') in the speech of the Arabs, is the life'.

He (the narrator) said, 'I fulfilled my Hajj rituals, then I returned, and there she was, with her eyesight in her very place, and she was saying, 'O you people! Love Imam Ali (a.s.), for his love would rescue you from the Fire!'

He (the narrator) said, 'I greeted unto her and said, 'Were you not blind yesterday saying, 'By the right of Mohammed (s.a.w.a.) and his Progeny (a.s.)! Return my sight to me!''

She said, 'Yes'. I said, 'Narrate your story to me'. She said, 'By Allah! I had not moved until a man stood by me and said to me, 'If you were to see Mohammed (s.a.w.a.) and his purified progeny (a.s.), will you recognise them?' I said, 'No, but with the evidence which he (s.a.w.a.) had come to us'.

She said, 'While he was addressing me, another man came leaning upon two men. He said, 'What is your standing with her?' He said, 'She has asked her Lord by the right of Mohammed (s.a.w.a.) and his progeny (a.s.) to return her eyesight unto her, so I am supplicating to Allah, the Almighty for her'..

She said, 'He supplicated to his Lord and wiped upon my eyes with his hand, and I became seeing.

I said, 'Who are you all?' He said, 'I am Mohammed (s.a.w.a.) and this is Ali (a.s.). Allah, the Almighty has returned your sight to you. Sit in this place of yours until the people return and let them know that the love of Imam Ali (a.s.) will rescue them from the Fire''.[118]

MIRACLE 91 – AMEERUL MOMINEEN (AS) AND GREEK PHYSICIAN

It is reported in Tafseer of Imam Hasan Askari (a.s.), 'Ameerul Momineen (a.s.), was seated one day, and a man from the Greeks came over, who claimed to have knowledge of philosophy and the medicine, and he said to him (a.s.), 'O Abul Hasan! A piece of news has reached me that your companion (Holy Prophet (s.a.w.a.)),

[118] Behar al-Anwaar, Vol. 42, Chp 116, Trad 17

and that he (s.a.w.a.) is with the insanity, and I have come to cure him (s.a.w.a.). I want to meet him (s.a.w.a.), but I was told that has passed passed away.

It was said to me, that you are his cousin and his son-in-law, and I can see paleness with you, and I have seen that your legs are thin. I do not see them bearing your weight.

As for the paleness, so there is its cure with me, and as for the two thin legs, so there is gimmick with me in order to thicken these, and the mode is that you should increase walking a little, not more, and in what you can load upon your back, and embrace it with your chest if you are less with these, and do not be excessive with these two for your legs are thin – they would not be safe if you carry a heavy load and they might break.

And as for the paleness, so its cure is with me, and it is this', and he brought out a medication and he said, 'This will not harm you nor would it alter anything in you, but it would necessitate a dieting from the meat for forty morning, then your paleness would decline'.

Imam Ali ibn Abi Talib (a.s.) said to him: 'You mentioned the benefits of this medicine for my paleness, so do you recognise anything which would increase it and harm it?' The man said, 'Yes, a seed from this' – and he gestured by his hand to a medicine with him – and said, 'If the human being takes it and there is paleness with him, he would die from it and that very moment, and if there was no paleness with him, the paleness would come to be with him until he dies during that very day'.

Imam Ali ibn Abi Talib (a.s.) said: 'Then show me this harmful one'. He gave it to him, and he (a.s.) said to him: 'How much is the measurement of this?' He said, 'A measurement of two Misqaal of pure poison, a measurement of each seed from it would kill a man'.

Imam Ali (a.s.) took it, and sat comfortably and sweated with light sweating, and the man went on trembling and he was saying within himself, 'Now I will be seized by the sons of Hazrat Abu Talib (a.s.) and it would be said I killed him (a.s.), and my word would not be accepted from me that he (a.s.) has offended against me'.

Imam Ali (a.s.) smiled and said: 'O servant of Allah, I am healthy as I was. It did not harm me what you claimed that it has poison, so close your eyes'. He closed. Then he (a.s.) said: 'Open your eyes'. He opened, and looked at the face of Imam Ali (a.s.), and he (a.s.) was white, red, unblemished redness. The man trembled from what he saw, and Imam Ali (a.s.) smiled and said: 'Where is the paleness which you claimed that it is with me?'

So, the man said, 'By Allah! It isn't what I saw before. You were pale, and now you are rosy'. Imam Ali ibn Abi Talib (a.s.) said: 'The paleness has declined from me due to your poison which you claimed that it would kill me.

And as for these two legs of mine' – and he (a.s.) extended his left and uncovered from his leg – 'So you are claiming that I am needy to be kind to my body, in carrying what I carry from the load upon it, it might break the two legs, and I will now show you that the medicine of Allah, the Almighty is different to your medicine' – and

He (a.s.) struck his hand at a large wooden pillar, upon its top was the ceiling sitting on it in which he (a.s.) was, and above it were two floors, one of them above the other – and he (a.s.) moved it and carried it, and the ceiling and the walls raised, and above them were the two storeys, and there was faintness upon the Greek physician.

Ameerul Momineen (a.s.) said: 'Pour water upon him!' So, they poured water upon him, and he awoke, and he was saying, 'By Allah! I have not seen wonders like today'. Imam Ali (a.s.) said to him: 'This is the strength of the two thin legs and their carrying capacity. Where is this medicine of your (now), O Greek?' The Greek said, 'Was Mohammed (s.a.w.a.) similar to you?'.

Imam Ali (a.s.) said: 'And my knowledge is infact from his knowledge, and my intellect is infact from his intellect, and my strength but from his (s.a.w.a.) strength? A Saqafy (man) who was a physician of the Arabs, came to him (s.a.w.a.) and said to him (s.a.w.a.), 'If there was insanity with you (s.a.w.a.), I can cure you (s.a.w.a.)'. Mohammed (s.a.w.a.) said to him: 'Would you like me to show you a sign by which you can know my needlessness from your medicine, and your need to my medicine?' He said, 'Yes'.

He (s.a.w.a.) said: 'Which sign do you want?' He said, 'Call that bunch' – and he gestured towards a distant palm tree. He called it, it uprooted itself from the ground – and it was grooving in the ground with a grooving, until it paused in front of him (s.a.w.a.). He (s.a.w.a.) said to him: 'Does that suffice you?' He said, 'No'. He (s.a.w.a.) said: 'What is that which you want?' He said, 'Order it to return to where it came from and settle in its residence from which it

uprooted. He (s.a.w.a.) ordered it, and it returned and settled in its residence.

The Greek said to Ameerul Momineen (a.s.), 'This which you are mentioning from Mohammed (s.a.w.a.), he is absent from me, and I want reduced from you and less than that. I shall go distant from you, and you call me over, and I will choose not to respond. If I do come to you, then this would be a sign'.

Ameerul Momineen (a.s.) said: 'This rather happens to be a sign for you alone, because you know from yourself that you do not want (to come), and (it would not be known whether it was) I who moved your choice from without any gesture to anything from me, or (whether it was) from I having ordered it with your coming, or (whether it was) from the (other) ones who aimed to that and it wasn't I who ordered it.

But (you should ask for) what would happen to be from the Power of Allah, the Exalted, the Compeller. And you, O Greek, otherwise it would be possible that you claim that somebody else enabled it, and he would be saying, 'I have made you obey upon that'. Therefore, suggest if you were suggesting, what would be a sign for the entirety of the worlds'.

The Greek said to him (a.s.), 'Since you have made the suggesting, to be for me, then I suggest that you disjoint the parts of that palm tree and separate them and distance what is between them. Then you should gather and return them just as they used to be'.

Imam Ali (a.s.) said: 'This is a sign, and you be my messenger to it – meaning to the palm tree – and say to it that the successor of Mohammed (s.a.w.a.), the Messenger of Allah orders your parts that they should separate and distance from each other'.

He went and said to it, and it disjointed, and gathered, and separated and became small parts to the extent that neither could they be seen by the eye nor any traces of it, until it was as if the palm tree had not existed over there at all. The body parts of the Greek trembles and he said, 'O successor of Mohammed (s.a.w.a.)! You have given me my first choice, so (now) give me another. Order it to gather and return to be just as it was'.

He (a.s.) said: 'You be my messenger to it and repeat saying to it, 'O parts of the palm tree! The successor of Mohammed (s.a.w.a.), the Messenger of Alah, orders you that you gather and return to be just as you were'.

The Greek called out and he said that, and they raised in the air as if they were dust particles, then went on to gather, part by part from it – until the branches were formed for it – and the leaves, and the roots, and the trunk. Then it composed and gathered and elongated and displayed and settled its roots in its residence and planted its trunk upon these and joined the branches upon it and joined up the leaves upon these, and its dates upon it – and beforehand its clusters were bare – as it was far from the season for the ripe dates, and the un-ripened dates, and the twigs.

The Greek said, 'And another (thing) I would like is that ripened dates should come out from its twigs, and transform it from

green to yellow and red, and dates reaching maturity in order to be eaten and you feed me and the ones in your presence from it'.

Imam Ali (a.s.) said: 'You be my messenger to it with that and instruct it with it'. The Greek said it to it what Ameerul Momineen (a.s.) had ordered him, and it sprouted twigs and un-ripened dates, and they became yellow, and red, and ripened, and its twigs became heavy with its dates.

The Greek said, 'And another thing I would like is to draw nearer its branches in front of me, or elongate my hand so I can grab these, and the most beloved thing to me is that one of them descends to me and my hand elongates to the other which is its counterpart.

Ameerul Momineen (a.s.) said: 'Extend your hand which you want to be elongated and said, 'O the One who brings nearer the distant, cause my hand to be near to it!' And withhold the other (hand) which you want the dates to descend to it and say, 'O Easer of the difficulties! Ease for me the grabbing of what is remote from me, from it!' He did so and said it, and his right hand elongated and arrive to the dates, and the dates came nearer to the other one and fell upon the ground, and its branch had elongated.

Then Ameerul Momineen (a.s.) said: 'You, if you were to eat from these, then do not believe in the one who displayed to you its wonders, Allah, Mighty and Majestic would hasten the Punishment to you - as you would be yried with it what the intellectuals of His creatures would take a lesson from it (as well as) the ignorant ones'.

The Greek said, 'I, if I were to disbelieve after what I have seen, then I have reached to be in the stubbornness, and moved to be exposed to the destruction. I testify that you are from the special ones of Allah, the Almighty – truthful in the entirety of your words from Allah therefore order me with whatever you so desire to, I will obey''.[119]

MIRACLE 121 – POWER OF AMEERUL MOMINEEN (A.S.)

It is narrated in al-Ikhtisas from Hazrat Imam Sadiq (a.s.),

'O Aban! How can the people deny the word of Ameerul Momineen (a.s.) when he (a.s.) said: 'If I so desire, I can raise this leg of mine and strike the son of Abu Sufyan with it in Syria, and overturn him from his throne', and they are not denying that Aasif, the successor of Sulaiman (a.s.) had brought the throne of Bilquees and came to Sulaiman (a.s.) with it before his glance could return to him?'

Is not our Prophet the most superior of the Prophets and his successor, the most superior of the successors? Why are they not even making him (a.s.) to be like the successor of Sulaiman? Allah, the Almighty will be judging between us and the ones who reject our rights and are denying our merits'.[120]

MIRACLE 92 – STRANGE MIRACLES MANIFESTED AT THE REQUEST OF JANABE SALMAN

It is narrated from Janabe Salman that,

[119] Behar al-Anwaar, Vol. 42, Chp 116, Trad 18

[120] Behar al-Anwaar, Vol. 42, Chp 116, Trad 19

'We were with our Master Ameerul Momineen (a.s.). I said, 'O Ameerul Momineen (a.s.)! I would love to see something from your miracles'. He (a.s.), said: 'I shall do so, if Allah, the so Desires'.

Then he (a.s.) stood up and entered his house and he (a.s.) came out to me wearing a white robe and white cap while sitting on a black horse. Then he (a.s.) called out: 'O Qanbar! Bring out that horse!' He brought out another black horse. He (a.s.) , 'Ride, O Abu Abdullah!'

Janabe Salman (r.a.) said, 'I got on it, and suddenly, there were two wings for it attached to his sides. Then Imam (a.s.) shouted at it and it rose in the air, and I was hearing the soft flapping of the wings of the Angels and their Glorification beneath the Throne. Then we stepped upon a coast of the bitter sea covered with waves. Ameerul Momineen (a.s.) looked at it with a stern sideways glance, and the sea calmed down from its turbulence.

I said to him (a.s.), 'O my Master! The sea has calmed down from its turbulence, from your looking at it!' He (a.s.) said: 'O Salman! It feared from my issuing an order regarding it. Then he (a.s) held my hand, and we traveled upon the surface of the water, and the two horses would be following us, no one would be guiding them. By Allah,! Neither our feet nor the hooves of the horses would get wet!'

Janabe Salman (r.a.) said, 'We crossed that sea and we rose to an island with a lot of trees, and the fruits, and the birds, and the rivers. And there was a large tree with neither any cracks nor blossom (of vegetation). He (a.s), shook it with a stick which was in

his hand, so it split up and a she-camel came out from it. Its length was eighty cubits, and its width was forty cubits, and there were its young one behind her. He (a.s.), said: 'Go near it and drink from its milk!'

Janabe Salman (r.a.) said, 'I went near it and drank until I was satiated, and its milk was sweeter than the honey and softer than the butter, and I was sufficed. He (a.s.), said: 'This is excellent, O Janabe Salman (r.a.)!' I said, 'My Master, excellent!' He (a.s.) said: 'Do you want me to show you what is even more excellent than it?' I said, 'Yes, O Ameerul Momineen (a.s.)!'

Janabe Salman (r.a.) said, 'My Master Ameerul Momineen (a.s.), called out: 'Come out to me, O excellent one!' A she-camel came out, its length was one hundred and twenty cubits, and its width was sixty cubits, and its head was of red ruby, and its chest was of grey Ambergris, and its legs were of green emeralds, and its reins were of yellow sapphire, and its right side was of gold, and its left side was of silver, and its front was of wet pearls.

He (a.s.), said: 'O Salman (r.a.)! Drink its milk!'

Janabe Salman (r.a.) said, 'I swallowed an udder, and there its milk was clear honey. I said, 'O my Master! Who is this for?' He (a.s.) said: 'This is for you and for rest of the Shias from my friends'.

Then he (a.s.), said to it: 'Return to the rock!' And it returned immediately.

And he (a.s.) travelled with me in that island until we reached a large tree. There was some food upon it, the aroma of

musk was being emitted from it, and there was a bird in the image of the large eagle. Janabe Salman (r.a.), said, 'That bird leapt and greeted unto him (a.s.), and returned to its place.

I said, 'O Ameerul Momineen (a.s.)! What is this meal?' He (a.s.), 'This has been set up in this place for the Shias from my friends up to the Day of Qiyamah'. I said, 'What is this bird?' He (a.s.), said: 'An Angel allocated with it up to the Day of Qiyamah'.

I said, 'Alone, O my Master?' He (a.s.), said: 'Khizr (a.s.), passes by it once during every day'.

Then he (a.s.), grabbed my hand and travelled to a second sea. We crossed over, and there was a large island wherein was a castle from bricks of gold and from bricks of silver, and its terrace was of yellow agate, and upon each corner of the castle, there were seventy rows of Angels. They came and greeted, then he (a.s.) permitted for them to return to their places.

Janabe Salman (r.a.), said, 'then Ameerul Momineen (a.s.) entered the castle, and there were trees, and the fruits, and the river, and the variety of vegetation. Ameerul Momineen (a.s.) went on to walk in it until he (a.s.) arrived at its end.

He (a.s.), paused at a pond which was in the orchard. Then he (a.s.) ascended to a mansion, and there was a chair of red gold. He (a.s) sat upon it, and we looked at the castle. There was a black sea, its waves were turbulent like the lofty mountains. He (a.s) looked sternly (at it). It calmed down from its turbulence until it was like the sinner.

I said, ‘O my Master! The sea calmed down from its turbulent by your looking at it!’ He (a.s.) said: ‘It feared from my issuing an order regarding it. Do you know, O Salman! which sea this is?’ I said, ‘No, O my Master!’ He (a.s.) said: ‘It is the one in which Pharaoh had drowned, the sins have filled it. It was carried upon the wings of Jibrael (a.s.). Then he (a.s.) crammed these in this sea, so it collapsed, and will not reach its tranquillity up to the Day of Qiyamah’.

I said, ‘O Ameerul Momineen (a.s.)! Have we travelled (at least) two Farsakhs (10 km)?’ He (a.s.), said: ‘O Salman! You have already travelled fifty thousand Farsakhs and have circled the world ten times’. I said, ‘O my Chief! How can this be?’

He (a.s.) said: ‘When it so happened that Zulqarnain had gone around its east and its west and reached to the barrier of Gog and Magog, so where is the objection upon me, and I am Ameer of the Momineen, and caliph of Lord of the worlds? O Salman! Have you not read the Words of Allah, the Almighty Mighty and Majestic where He is Saying: (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27]’. I said, ‘Yes, O Ameerul Momineen (a.s.)!’

He (a.s.) said: ‘I am that Chosen one, I am the Divine scholar. I am the one Allah, the Almighty eased the difficulties to me, so the distances were folded for him’.

Janabe Salman (r.a.), said, ‘I heard a shout being shouted with in the sky. I heard the voice and could not see the person, and

he was saying: 'You speak the truth! You are the truthful! The ratified! May the Salawaat of Allah be upon you!'

He said, 'Then he (a.s.), got up. He (a.s.) rode the horse, and I rode with him (a.s.), and he (a.s.) shouted at them, and they flew in the air. Then we stepped at the door of Kufa. All this and three hours had passed from the night.

He (a.s.), said to me: 'O Salman! The woe of all woes will be for the one who does not recognise us as is the right of our being recognised and denies our Wilayah. Which of the two is superior, Mohammed (s.a.w.a.) or Sulaiman (a.s.)?' I said, 'It is Mohammed (s.a.w.a.)'.

Then he (a.s.) said: 'Aasif Bin Barkhiya was able to carry the throne of Bilquees from Persian in the blink of an eye, and with him was knowledge of part of the Book, and can I not do that, while with me is knowledge of one hundred and twenty-four Books?'

Allah, the Almighty revealed fifteen Books unto Shees Bin Adamas, and thirty Books upon the Prophet Idris (a.s.), and twenty Books unto Nuh (a.s.), and twenty Books unto Ibrahim (a.s.), and the Torah, and the Injeel unto Isaas, and the Psalms unto Dawood (a.s.), and the Furqan to Holy Prophet (s.a.w.a.).

I said, 'You speak the truth, O Ameerul Momineen (a.s.)! That is how the (real) Imam happens to be'. He (a.s.) said: 'The doubter in our matters, and our knowledge, is like the one suspicious regarding our recognition and our rights Allah, the Almighty has

Imposed in His Book in many places, and explained in it what obligates the deeds with, and it is not yet uncovered''.[121]

MIRACLE 93 – ANOTHER REQUEST FOR MIRACLES

One day I was with our Master Ameerul Momineen (a.s.), when a number of his companions entered, from them were Abu Musa Al-Ashari, and Abdullah Bin Masoud, and Anas Bin Malik, and Abu Hureyra, and Al-Mugheira Bin Sho'ba, and Huzeyfa Bin Al-Yamani and others.

They said, 'O Ameerul Momineen (a.s.)! Show us something from your miracles Allah, the Almighty has Specialised you with. He (a.s.) said: 'And what have you to do and your questioning about what you will not be pleased with, and Allah, the Almighty the Exalted is Saying: "By My Might and My Majesty, and the Loftiness of My Position! I do not Punish anyone from My creatures except with an Argument, and Proof, and Knowledge, and Explanation, because My Mercy preceded My Wrath, and I have Decreed upon Myselfazwj.

I am the Beneficent, the Merciful, and I am the Loving, the Exalted, and I am the Benefactor, the Magnificent, and I and the Mighty, the Benevolent. So, whenever I Sent a Messengeras, I Give himas Proofs and Reveal the Book unto himas. So, the one who believes in Me and My Messengeras, so those, they would be the successful, the winners; and one who disbelieves Me and My Messengeras, so those, they would be the losers, the ones who would be deserving My Punishment!"'

[121] Behar al-Anwaar, Vol. 42, Chp 117, Trad 1

They said, ‘O Ameerul Momineen (a.s.)! We believe in Allah, the Almighty, and His Messenger (s.a.w.a.), and we are relying upon Him’. Imam Ali (a.s.) said: ‘O Allah, the Almighty! Be Witness upon what they are saying, and I am the all-knowing, the informed with what they are doing’. Then He (a.s.) said: ‘Arise, upon the Name of Allah, the Almighty and His Blessings!’

He (Asbagh) said, ‘We arose with him (a.s.) until He (a.s.) went to Al-Jabbana and there did not happen to any water in that place. We looked around, and there was a green garden with water, and in the garden, there were rivers, and in the rivers by fishes. We said, ‘By Allah, the Almighty! This is evidence of the Imamate! So, show use something else, O Ameerul Momineen (a.s.), or else we have already attained part of what we had wanted’.

He (a.s.) said: ‘Allah, the Almighty Suffices me and is the best Protector!’ Then He (a.s.) indicated by his hand higher towards Al-Jabbana. There were a lot of castles embedded with the gems, and the sapphire, and the jewels, and its doors were of green emeralds, and in the castles, there were Houries, and servants, and rivers, and trees, and birds, and a lot of vegetation.

We remained baffled, and there were maids, and girls, and boys, and servants like hidden pearls. They said, ‘O Ameerul Momineen (a.s.)! Our desires to you have intensified and your Shias and your friends’. He (a.s.) gestured towards them with being silent. Then He (a.s.) kicked the ground with his leg. The ground split up from Amber, from red rubies.

He (a.s.) advanced to it. He (a.s.) praised Allah, the Almighty and praised upon Him and sent Salawaat upon His Prophet (s.a.w.a.). Then He (a.s.) said: 'Close your eyes!' We closed our eyes. We heard the soft flapping of the wings of Angels with the glorifying (Allah, the Almighty) and extolling the Holiness, and the praising, and the magnifying, and the sanctifying (Allah, the Almighty. Then they stood up in front of him (a.s.) and said, 'Order us with your orders, O Ameerul Momineen (a.s.), and caliph of Lord of the worlds, may the Salawat of Allah, the Almighty be upon you!'

He (a.s.) said: 'O Angels of my Lord! Come to me right now with Ibleesla of the Satans, and Pharaohla of the Pharaohsla!'

By Allah, the Almighty! It could not have been any quicker than the blink of an eye until theyla were presented in his presence. He (a.s.) said: 'Raise your eyes!' We raised our eyes, and we were not able to look at him (a.s.) due to the rays of light of the Angels. We said, 'O Amir Al- Momineenasws! Allah, the Almighty! Allah, the Almighty regarding our sights!' We could not look at anything and we heard chains and clanking of the shackles and descend of a huge wind.

The Angels said, 'O caliph of Allah, the Almighty! Add the curse of the Accursed and multiply the Punishment upon himla!' We said, 'O Ameerul Momineen (a.s.)! Allah, the Almighty! Allah, the Almighty regarding our sights and our hearing! We are not able upon enduring this secret and the destiny!'

He (the narrator) said, 'When they dragged himla in front of him (a.s.), hela stood and said, 'Aah the doom from having been

unjust to the Progenyasws of Mohammed (s.a.w.a.)! Aah the doom from my having been audacious upon themasws!' Then hela said, 'O my Master! Have mercy on mela for Ila cannot bear this Punishment!'

He (a.s.) said: 'May Allah, the Almighty have no Mercy on youla, O you unclean, the filth, the wicked, the wicked, the Satanla!' Then He (a.s.) turned towards us and said: 'Are you recognising this one with hisla name and hisla body?' We said, 'Yes, O Ameerul Momineen (a.s.)!' He (a.s.) said: 'Ask himla until hela informs you, who hela is'.

They said, 'Who are youla?' Hela said: 'Ila am Ibleesla of the Satans and Pharaohla of this community. Ila am the one who rejected myla Master Ameerul Momineen (a.s.) and caliph of Lord of the worlds, and denied his signs, and his miracles'.

Then Ameerul Momineen (a.s.) said: 'O people! Close your eyes!' We closed our eyes. He (a.s.) spoke with a soft speech, and there, we were in the place which we had been. There was neither any castle, nor water, nor rivers, nor trees.

Al-Asbagh Bin Nubata, may Allah, the Almighty be Pleased with him, said, 'By the One Who Honoured me with what I saw from those evidence and the miracles! The people did not disperse until they were suspicious and doubted, and some of them said, 'Sorcery', and 'Soothsaying', and 'Blatant lie'!'

Ameerul Momineen (a.s.) said: 'The children of Israel were not punished and were not morphed until after they had asked for

the signs and the evidence. So, the punishment was released with them, and now, the Curse of Allah, the Almighty is released among you all, and His Punishment'.

Al-Asbagh Bin Nubata, may Allah, the Almighty be Pleased with him, said, 'I was convinced that the punishment would be released due to their having belied the evidence and the miracles''. The people did not disperse until they were suspicious and doubted, and some of them said, 'Sorcery', and 'Soothsaying', and 'Blatant lie'!' Amir Al-Momineenasws said: 'The children of Israel were not punished and were not morphed until after they had asked for the signs and the evidence. So, the punishment was released with them, and now, the Curse of Allahazwj is released among you all, and Hisazwj Punishment'.

Al-Asbagh Bin Nubata, may Allahazwj be Pleased with him, said, 'I was convinced that the punishment would be released due to their having belied the evidence and the miracles''.[122]

MIRACLE 94 – UNDERSTANDING THE SPEECH OF BIRDS

It is narrated from Janabe Ammar bin Yasir (r.a.),

'I was seated in the presence of Ameerul Momineen (a.s.) in Masjid Kufa and there did not happen to be anyone else in it besides me, and suddenly he (a.s.) was said: 'Accept him! Accept him!' I turned right and left but I did not see anyone. I remained wondering.

[122] Behar al-Anwaar, Vol. 42, Chp 117, Trad 1

He (a.s.) said to me: 'O Ammar! It is as if I am with you saying to them who had spoken against me'. I said, 'It is like that, O Ameerul Momineen (a.s.)!' He (a.s.) said: 'Raise your head!' I raised my head, and there, I saw two doves'.

He (a.s.) said to me: 'O Ammar! Do you know what one of them is saying to the other?' I said, 'No, by your life, O Ameerul Momineen (a.s.)!' He (a.s.) said: 'The female is said to the male, 'You have replaced me with someone else and fled from me and have taken a wife besides me', and he swore to her and said, 'I have not done that'. And she said, 'I will not accept you'.

He said to her, 'By the right of this seated one in this central Masjid! I have neither replaced you with someone besides you, nor have I taken other than you'. She thought of belying him, so I said to her: 'Accept him! Accept him!''

Ammar said, 'O Ameerul Momineen (a.s.)! I do not know of anyone who knows the talk of birds except Sulaiman Bin Dawood (a.s.)'. He (a.s.) said to him: 'O Ammar! By Allah! Sulaiman Bin Dawood (a.s.) had asked Allah, the Almighty through us, the people of the household and he taught the speech of the birds.[123]

MIRACLE 95 – CURE TO BLIND, CRIPPLE AND A LEPER

Hazrat Imam Jafar Sadiq (a.s.) narrates,

'Mailk al-Ashtar entered to see Imam Ali (a.s.). He greeted, and he (a.s.) responded to him.

[123] Behar al-Anwaar, Vol. 42, Chp 117, Trad 1

Then Ameerul Mominen (a.s.) said, 'What made you see me at this time?' He said, 'Your love, O Ameerul Momineen (a.s.)!'

He (a.s.) said: 'Did you see anyone at my door?' He said, 'Yes, four persons'. Al-Ashtar went out with him (a.s.) and there was one blind from birth, and one having lost his sight, and a cripple, and a leper.

He (a.s.) said: 'What are you all doing over here?' They said, 'We have come to you due to what is with us'.He (a.s.) came back inside, opened a container and removed a yellow paper and read it to them.

All of them got up from without having any illness anymore'.[124]

MIRACLE 96 – TEACHING THE HOLY QURAN

It is reported in the book al-Kharaij wa al-Jaraih, the narrator says that he said to Zazan,

'O Zazan! You are a very good reciter of the Holy Quran, how have you learnt it?

He (the narrator) said, 'Zazan smiled, then said, 'Ameerul Momineen (a.s.) passed by me one when I was reciting a poem, and I was reciting it well and he liked my voice.

He (a.s.) said to me: 'O Zazan! Why not the Quran?'

[124] Behar al-Anwaar, Vol. 41, Chp 110, Trad 7

I said, 'O Ameerul Momineen! I do not know the recitation of the Holy Quran. I do not recite it except what I recite in my Salat.

He (a.s.) said: 'Come near me'. I went near him (a.s.).

He (a.s.) spoke with a phrase in my ear, I neither recognised it nor did I know what he (a.s.) was saying. Then he (a.s.) said: 'Open your mouth!' He (a.s.) applied saliva in me. By Allah! My feet had not even moved from his presence until I had memorised the Quran along with its notations (A'raab), and its commas, and I was needy to ask anyone about it after that'.[125]

MIRACLE 97 – MIRACLE AT SIFFEEN

It is narrated from Sahl bin Huneyf,

'When Muawiya seized the access to the Euphrates, Ameerul Momineen (a.s.) ordered Malik al-Ashtar to say to the one by the side of the Euphrates, 'Ali is saying to you all. Move aside from the water!'

When he said that, they moved aside from it. The army of Ameerul Momineen (a.s.) arrived at the water and they took from it.

The news of this event reached Muawiya. He summoned the guards present and asked them concerning it, they said, 'Amr Bin Aas came to us and said, 'Muawiya is ordering you all to move away from the water!'

[125] Behar al-Anwaar, Vol. 41, Chp 110, Trad 6

When it was the next morning, Muawiya allocated Hajaal Bin Al-Attab Al-Nakhaie with five thousand soldiers to stop the army of Ameerul Momineen (a.s.) to access the water.

Ameerul Momineen (a.s.) called Malik al-Ashtar and asked him to do what he did the previous day. He called out like the first time. Hajaal moved away from the river. The companions of Ali (a.s.) arrived near the river and took the water.

The news again reached Muawiya and he summoned Hajaal and asked him concerning it. Hajaal replied, 'Your son Yazeed (l.a.) came to me and said, 'I order you to stay aside from it'. He asked Yazeed (l.a.) regarding this to which he denied.

Muawiya said, 'When it will be the morning, do not accept from anyone, and even if I (myself) come to you, until you take my ring'.

When it was the third day, Ameerul Momineen (a.s.) issued an order to Malik like that. Hajaal saw Muawiya and took the ring from him, and he moved away from the water. Muawiya summoned him again and asked about the event. Then he saw his ring, so Muawiya struck his hand upon his hand and said, 'Yes, and this is from the troubles of Ali (a.s.).[126]

MIRACLE 98 – AWARE OF THEFT FROM THE PUBLIC TREASURY

Al-Adwy stole a thousand Dinars from the public treasury, Ameerul Momineen (a.s.) asked Janabe Salman (r.a.) to go to him

[126] Behar al-Anwaar – V 42, Chp 119 Trad 11

and say, 'Return the wealth to the public treasury, for Allah, the Almighty the Exalted Said: and the one who embezzles will bring what he had embezzled with him on the Day of Qiyamah; [3:161]'.

Al-Adwy said, 'How frequent is the sorcery of the children of Abdul Muttalib (a.s.)! I have not let anyone know of this at all!

And more surprising than this is that I had seen him (a.s.) one day, and in his hand was a bow of Holy Prophet (s.a.w.a.). I mocked at him (a.s.), so he (a.s.) threw it from his hand and said: 'Take, O enemy of Allah!' And just then the bow turned into a serpent and started coming towards me'.[127]

MIRACLE 99 – TREASURES OF THE WORLD

Janabe Ammar bin Yasir (r.a.) narrates,

I came to Ameerul Momineen (a.s.) and said, 'O Ameerul Momineen! I have been fasting for three days and I am very hungry. I have not been able to break by fast for three days. Today, is the fourth day'. He (a.s.) said: 'Follow me, O Ammar!'

'My master went to the desert and I was behind him (a.s.) when he (a.s.) stopped at a place and started digging. A package full of Dirhams was revealed. He (a.s.) took two Dirhams from those Dirhams and gave me one Dirham from it and he (a.s.) took the other'.[128]

[127] Behar al-Anwaar, Vol. 41, Chp 112, Trad 22

[128] Behar al-Anwaar, Vol. 41, Chp 112, Trad 23

MIRACLES MANIFESTED FROM AMEERUL MONINEEN (A.S.) IN DREAMS

MIRACLE 100 – DREAM OF AN ABBASI WOMAN

The below incident is narrated in the book, al-Kharaij wa al-Jaraih,

'There was a dispute between the Abbasides and the students at Kufa to the extent that seventeen Abbaside men were killed, and the caliph Al-Qadir was angered, and the king Sharif Al-Dowla Abu Ali rebelled until he travelled to Kufa and eradicated the students at it, and he did such and such with them and their women and their daughters. And he wrote this news from Baghdad upon birds (courier pigeons) and made them know what Al-Qadir had said. They panicked and they linked with the clan of Khafaja.

An Abbaside woman saw in her dream as if a rider upon a grey horse descended from the sky and there was a spear in his hand'. She asked about it, and it was said to her, 'This is Ameerul Momineen, Ali ibn Abi Talib (a.s.) intending to kill the ones who are determined upon killing the students'.

She informed the people and her dream became widespread in the city, and the bird came down with a letter from Baghdad that the king Sharaf Al-Dowlah had spent the night determined upon the travelling to Kufa. When it was midnight, he died suddenly and the soldiers dispersed, and Al-Qadir panicked''.[129]

MIRACLE 101 – HEAD OF A DOG

Abul Hasan Ali Bin Haroun Al Munajjim narrates,

[129] Behar al-Anwaar, Vol. 42, Chp 115, Trad 1

'The caliph Al-Razy used to argue with me a lot and alleged that Imam Ali (a.s.) made a mistake (Godforbid) in dealing with Moawiya. I clarified the argument to him that such statements were not appropriate or allowed for Imam Ali (a.s.) and he (a.s.) did not do anything except the correct. But he did not accept this word from me.

And he came out to us during one of the days forbidding us from indulging in anything like that, and he narrated to us that he had seen in his dream as if he was outside of his door intending to go on one of his strolls. There was a man of short height in front of him and his head was like the head of a dog. He asked about him, and it was said to him, 'This is the man who used to attribute mistakes upon Imam Ali ibn Abi Talib (a.s.)'.

He said, 'So I knew that it was a lesson for me and the likes of me, so I repented to Allah, the Almighty''.[130]

MIRACLE 102 – PEOPLE GAHTERING IN RAHBA MOSQUE FOR REVILING HIM (AS)

It is narrates in the Amaali of Sheikh Tusi,

'Ziyad Bin Abih gathered the elders of the people of Kufa and their noblemen in the Masjid of Rahba to revile Ameerul Momineen (a.s.) and to disavow from him , and I was among them.

My eyes overcame me, so I slept. I was in the dream something tall with a long neck, large lips, and eyes. I said, 'Who are you?' He said, 'I am Al-Naqad with the (long) neck!' I said, 'And what

[130] Behar al-Anwaar, Vol. 42, Chp 115, Trad 2

is Al-Naqad?' He said, 'A plague sent to the owner of this castle to uproot him from new land like he had exceeded up and transferred when there wasn't any right for it'

He said, 'I woke up alarmed and I was among a group of my people. I said, 'Did you see what I saw in the dream?' Two men from them said, 'We saw such and such', with the description, and the rest said, 'We have not seen anything. It could not have been any quicker and someone came out from the house of Ziyad and said, 'O you all! Leave, for the commander is too busy from seeing you'.

We asked him about his news. He informed us what he had seen during that time. We had not dispersed until we heard the news of death upon him''.[131]

MIRACLE 103 – NASIBI BECOMES SHIA

It is narrated in al-Manaqib of Ibn Shahr Ashoob,

'There was a nasibi man in Medina. Then he became a Shia after that. He was asked about the cause regarding that. He said, 'I saw Imam Ali (a.s.) in my dream saying to me: 'If only you had been present at Siffeen with the ones who had fought'.

He said, 'I lowered my head, thinking. He (a.s.) said; 'O villainous! This issue is needy to the great thinking. Hit his back!' I was hit, until I woke up, and my back had a swelling. So, I retracted from what I had been upon''.[132]

[131] Behar al-Anwaar, Vol. 42, Chp 115, Trad 6

[132] Behar al-Anwaar, Vol. 42, Chp 115, Trad 7

MIRACLE 104 – REPAYING DEBTS FROM AMEERUL MOMINEEN (AS)

It is narrated from Ibrahim Bin Mihran,

'There was a man at Kufa with the Kuniyat Abu Ja'far, and he was a devout man. And the ones from the Alawites who came to him seeking something from him, he would give it, and he would say to his slave, 'Write, 'this is what Imam Ali ibn Abi Talib (a.s.) has taken'. And he remained upon that for a time.

Then the times changed for him and he was impoverished. One day he looked at his accounting. So, all what he found a name of a tribe upon it, from its debt, he went on to send a messenger to him, to seek it, and the one who had died, he would strike off his name. While he was seated at the door of his house when a man passed by him. He said, 'What did Imam Ali ibn Abi Talib (a.s.) do with your wealth?'

He was saddened at that with intense sadness and entered his house. When it was night and he slept, he saw the Holy Prophet (s.a.w.a.) in his dream along with Imam Hasan (a.s.) and Imam Husain (a.s.), who were walking in front of him (s.a.w.a.). The Prophet (s.a.w.a.) said to them: 'What happened to your father?' Imam Ali (a.s.) answered from behind him (s.a.w.a.): 'I am here, O Messenger of Allah (s.a.w.a.)!

He (s.a.w.a.) said to him (a.s.): 'Why did you not hand over to this man his right?' Imam Ali (a.s.) said: 'O Messenger of Allah (s.a.w.a.)! This is his right, I have come with it'. The Prophet (s.a.w.a.) said to him (a.s.): 'Hand it over to him'. He gave him a bag of white

wool. He (a.s.) said: 'This is your right, so take it. You did not prevent the ones from my children who came to you seeking anything, so there will be no poverty upon you after this'.

The man said, 'I woke up and the bag was actually in my hand. I called out to my wife and said to her, 'Here!' I gave her the bag, and in there were a thousand Dinars. She said to me, 'Fear Allah, and do not let your poverty carry you upon taking what is not your right, and if you have deceived any of the traders of his wealth, then return it to him'.

So, I narrated to her with the dream. She said, 'If you are truthful, then show me the account of Imam Ali ibn Abi Talib (a.s.)'. I presented the ledger and opened it but could not find anything in it from the writing, by the power of Allah, the Almighty, the Exalted''.[133]

MIRACLE 105 – RESTORING VISION IN THE DREAM

It is reported from Hasan bin Abu Bakr,

'Ibn Salama Al-Qazzaz, lost the vision from his right eye, and there was a debt upon him from a person called Ibn Hanzala Al-Fazary. He insisted and demanded Ibn Salama to return the money while the later was bankrupt. He complained of his state to Allah, the Almighty and sought help through our master Ameerul Momineen (a.s.).

[133] Behar al-Anwaar, Vol. 42, Chp 115, Trad 8

When it was one of the nights, he saw in his dream, Abu Al-Ma'aly Ibn Taybi, and there was another man with him. He went near him and greeted unto him and asked him about the man. He said to him, 'he is our master Ameerul Momineen (a.s.)'. He went near to the Imam (a.s.) and said to him (a.s.), 'O our master! I have lost vision from my right eye!'.

Ameerul Momineen (a.s.) replied: 'Allah, the Almighty will return it to you'. And he (a.s.) extended his honourable hand towards the eye and said: 'He will revive it, the One who Created it first time, [36:79]'.

The vision was restored in my eye, by the permission of Allah, and this was witnessed by all the ones who were in Wasit'.[134]

MIRACE 106 – FACE BLACKENED

It is narrated from Sheikh al Qarooni who was from the tribe of Quraish and clan of Bani Hashim, he says,

'I saw a man in Syria whose face had blackened, and he used to cover. I asked him about the cause of that. He said, 'Yes. I had made it (a vow) upon me for the Sake of Allah, that no one will ask me about that harm except I will answer him and inform him.

I used to excessively talk bad regarding Imam Ali ibn Abi Talib (a.s.) and would revile him a lot. One night, while I was asleep, I saw a man in my dream. He said, 'You are the one who talks ill regarding Imam Ali ibn Abi Talib (a.s.)'. I replied, 'Yes'. He struck my

[134] Behar al-Anwaar, Vol. 42, Chp 115, Trad 9

face and said, 'May Allah blacken it!' So, it blackened like what you see''.[135]

MIRACLE 107 – RESTORING EYE-SIGHT OF A BLIND GIRL

It is reported by Al Amsh who said,

'I saw a black girl giving water to others and she was saying, 'drink in the love of Imam Ali ibn Abi Talib (a.s.)!' And she was blind. Then I came to her at Makkah and saw that her eyesight was restored and she was saying, 'dream in the love of the one, due to whom Allah returned by eye-sight to me'

I said, 'I saw you in Medina when you were blind and saying, 'Drink in the love of my Master Imam Ali ibn Abi Talib (a.s.)', and today you are seeing. So, what transpired?'

She said, 'By my father! I saw a man who said, 'O girl! You are a slave of Imam Ali ibn Abi Talib (a.s.) and one who loves him (a.s.)?' I said, 'Yes'. He said, 'O Allah! If she is truthful, then return her eyesight to her!' So, by Allah! Allah, has returned my eyesight unto me'.

The girl said, I asked them man in my dream, 'Who are you?' He said, 'I am Khizr, and I am from the Shias of Imam Ali ibn Abi Talib (a.s.)''.[136]

---

[135] Behar al-Anwaar, Vol. 42, Chp 115, Trad 10

[136] Behar al-Anwaar, Vol. 42, Chp 115, Trad 11

MIRACLE 108 – END OF ONE WHO HATED AMEERUL MOMINEEN (AS)

The below incident is reported from the book Kashf al-Yaqeen, it is mentioned that,

'The poet Al-Babbagah went as a guest to one of the kings, and he used to be a guest of the king every year. The King had gone for hunting, so a minister of the king wrote to to him informing of the poets arrival and settled him in one of his houses. And upon that house there was a room in which Al-Babbagah used to spend the night in it, and the room also had an exit towards the footpath.

And every night the guard used to come out after midnight and shout at the top of his voice, 'O heedless ones! Remember Allah'. Then he would revile Imam Ali (a.s.), and the poet Al-Babbagah would get upset to his voice. By chance, during one of the nights, the poet saw a dream, he saw the same footpath and saw that Holy Prophet (s.a.w.a.) and Imam Ali (a.s.) were on that footpath and they came across the guard.

The Holy Prophet (s.a.w.a.) said to Imam Ali (a.s.): 'Smack him! Today it is forty years for him that he is reviling you'. Ameerul Momineen (a.s.) struck him between his shoulders'. The poet woke up upset from the dream. Then he waited for the guard to shout every night, like he used to, but he did not hear the guard that night. The poet was very surprised.

Then he heard shouting and men had come over to the house of Al-Haris. He asked them the news. They said to him, 'Al-Haris got struck between his shoulders of a measurement of a palm,

and it is split, and it prevents him from settling down'. The died by the time it was morning and nearly forty people had seen him being with this state.

And at the city of Mosul there was a person called Ahmad Bin Hamdoun Bin Al-Haris Al-Adawy. He was severely inimical with lot of hatred for our master Ameerul Momineen (a.s.). One of the people of Mosul intended to perform the Hajj. He came to him to bid him farewell. He said to him, 'I have determined upon going out to the Hajj, so if there was a need for you, you can let me know until I can fulfil it for you'.

He said, 'There is an important need for me, and it is easy to you'. He said to him, 'Instruct me with it until I get it done'. He said, 'When you have fulfilled the Hajj and arrive at Medina, and have visited the Prophet (s.a.w.a.), address him (s.a.w.a.) on my behalf and say, 'O Holy Prophet (s.a.w.a.)! How much was your fascination from Imam Ali ibn Abi Talib (a.s.) that you got him (a.s.) married to your daughter (s.a.), despite his large belly, or his thin legs, or his bald head', and he made him swear an oath and determined upon him that he would deliver to him this speech.

When he returned to Medina and had fulfilled his needs, he forgot that bequest. He saw Ameerul Momineen (a.s.) in his dream. He (a.s.) said to him: 'Will you not deliver, the bequest of so and so to you?' He woke up and walked at that time to the Holy grave and addressed the Prophet (s.a.w.a.) with what that man had instructed him with.

Then he slept and saw Ameerul Momineen (a.s.) (in the dream). He (a.s.) grabbed him and walked, he (a.s.) and him (the man's messenger), to the house of that man, and opened the doors, and he (a.s.) took the large blade and slaughtered him. Then he (a.s.) wiped the blade with the quilt which was upon him. Then he (a.s.) came to the top of the door. He (a.s.) raised his hand and placed the blade beneath it and went out.

The pilgrim woke up from that and he and his companion wrote down the detail of the dream. And the governor of Mosul woke up during that night and seized the neighbour and the suspects and threw them in the prison. And the people of Mosul were surprised from his killing when they could neither find any signs of entry nor any scaler over the wall, nor any open door, nor lock.

And the ruler remained confused regarding his matter, not knowing what he should do in his judgment, for if anyone had arrived from outside, there would have been an excuse with these signs, and nothing from the house had been stolen. However, the neighbour and others did not cease to be in the prison up to the arrival of the pilgrim from Makkah.

He met the neighbour in the prison and asked about that. He said, 'During such and such night they found so and so having been slaughtered in his house and his murderer is unknown'. He became thoughtful and said to his companion, 'Bring out the detail of the dream'. There, it was the same night of the killing.

Then he and the people in their entirety walked to the door of the killed one. He instructed with bringing out the quilt and

informed them with the blood therein. They found it to be like what he had said. Then he instructed with raising the wrapping (on the door). They raised it and found the knife under it. So, they recognised the truthfulness of his dream and released the prisoners, and its people returned to the faith.[137]

MIRACLE 109 – HELPING A GREIF STRICKEN LADY

Ibn Al Jowzy who was from the Hanbali sect, narrates in the book 'Tazkirat al-Khawas',

'Abdullah Bin Al-Mubarak used to perform Hajj one year and Umrah one year for fifty years. He went out in one of the years for performing Hajj and took five hundred Dinars with him to buy a camel from Kufa and later proceed for Hajj. He saw an Alawite woman near one of the garbage dumps plucking the feathers off a dead duck.

He (Abdullah bin al-Mubarak) said, 'I went to her and said, 'why are you doing this?' She said, 'O servant of Allah! Do not ask about what does not concern you'.

He said, 'Something occurred in my mind from her talk, so I insisted upon her.

She said, 'O servant of Allah! You are requesting me to uncover my secret to you. I am an Alawite woman and there are four daughters for me who are orphans. Their father has died recently, and this is the fourth day we have not eaten anything, so eating the

[137] Behar al-Anwaar, Vol. 42, Chp 115, Trad 12

dead is permissible for us. So, I shall take this dead duck, prepare it and carry it to my daughters for them to eat it''.

He said, 'I said to myself, woe be unto you, O Ibn Al-Mubarak! Where are you from this?' So, I said, 'spread your veil!' then I poured the Dinars in her veil, she had lowered her head, and went away without turning'.

He said, 'And I went back to my place of stay in Kufa and Allah, removed the desire to perform Hajj that year from my heart. I stayed there for a while, then I started preparing to go to my city. Meanwhile, the people who had gone for Hajj started returning. I went out and met my neighbour and my companions.

I went to the them and would congratulate them saying, 'May Allah accept your Hajj and your striving', and they would reply to me, 'May Allah accept your Hajj and striving as well. We were together at such and place'. And lot of people said similar words to me.

I spent the night thoughtful. When I sent to sleep, I saw Holy Prophet (s.a.w.a.) in my dream and he was saying to me: 'O Servant of Allah! Do not be astounded, for you had provided for a grief-stricken one from my children, so I asked Allah to create an angel who resembles you and this angel will perform Hajj on your behalf every year up to the Day of Qiyamah. If you so desire, you can perform Hajj, and if you so desire, do not perform it''.[138]

[138] Behar al-Anwaar, Vol. 42, Chp 115, Trad 12

MIRACLE 110 – PALACE OF EMERALDS IN PARADISE

Allamah Majlisi quotes the below incident Behar al-Anwaar, Vol 42, Chp 115, where he has narrated the miracles of Ameerul Momineen manifested in dreams.

'There was a man in Balkh[139], from the Alawites, his family comprised of his wife and daughters. He passed away, leaving behind his wife and children. The wife said, 'I went out with the daughters to Samarqand [140] from the fear of mischief of the enemies, and by coincidence my arrival there was during severe cold (weather). I left my daughters in the Masjid and went to find some food.

I saw the people have gathered near a Sheykh. I asked about him. They said, 'This is the Sheykh of the city'. I told him that I am a widowed Alawite woman, and that I am in search of some food.

He replied, 'Show me your proof that you are an Alawite', and he did not turn towards me. So, I despaired from him and returned to the Masjid. On my way I saw another Sheykh seated upon rubble and there was a group around him.

I said, 'Who is this?' They said, 'A guarantor of the city, and he is a Majus[141]. I said (to myself), 'perhaps there would be relief with him'. So, I narrated my condition to him and what had happened with me with the other Sheykh. He called for his servant. When the servant came out, he said to to the servant, 'Tell your

[139] Province in Afghanistan currently
[140] City in present day Uzbekistan
[141] Zoroastrian

Chieftess (referring to wife of the Sheykh) to clothe her with her own clothes'. The servant entered the home and a woman came out, carrying water with her.

The Sheykh said to her, 'Go with this woman to so and so Masjid and bring her daughters to our house'. She came with me and brought my daughters, and he set aside a room for us in his house, and we entered the bathroom to clean ourselves and then they clothed us with pride-worthy clothes, and came to us with a variety of foods, and we spent the night as the best night.

When half of the night passed, the Muslim Sheykh of the city saw a dream, that it was the Day of Judgement and that the flag was by the head of Holy Prophet (s.a.w.a.), and there was a castle of green emeralds. He (s.a.w.a.) asked, who is this castle for? It was said to him, 'for a believing Muslim'.

The Sheykh went near the Holy Prophet (s.a.w.a.), but he (s.a.w.a.) turned his face away from him. He said, 'O Holy Prophet (s.a.w.a.)! You are turning away from me while I am a Muslim?' He (s.a.w.a.) said: 'Show me the proof that you are a Muslim'.

The man was baffled. Holy Prophet (s.a.w.a.) said to him: 'Have you forgotten what you had said to the Alawite woman? And this castle is for the Sheykh in whose house she is now'.

The man woke up from his sleep and was slapping himself and crying profusely, and he sent his servants to the city and he went out himself to find the Alawite woman. He was informed that she was in the house of the Majus. He went to him and said, 'Where is

the Alawite woman?' He said, 'With me'. He said, 'I want her'. He said, 'This is not possible'. He said, 'take these thousand dinars and give them to me'. He said, 'No, by Allah, not even for a hundred thousand dinars'.

When the Muslim Sheykh was persistent upon it, the Majus replied, 'The dream which you saw, I have seen it as well, and the castle which you had seen has been created for me. By Allah, the Almighty! I did not sleep, neither did anyone in our house slept, except that all of us accepted Islam upon the hands of the Alawite woman and this is from the blessings she brought for us. And I saw Holy Prophet (s.a.w.a.), and he said to me: 'The castle is for you and for your family due to what you did with the Alawite, and you are from the people of Paradise'.[142]

MIRACLE 111 – FROM DISBELIEF TO FAITH

'A man saw Holy Prophet (s.a.w.a.) in his dream and he said to this man, 'Go to so and so Majus and tell him, 'The supplication is answered'. The man hesitated to deliver the message to the Majus. He saw Holy Prophet (s.a.w.a.) for a second time and third time.

After the third time, he woke up in the morning and went to the house of the Majus. He met the Majus when he was alone and told him, 'I am a messenger of Holy Prophet (s.a.w.a.) and he tells you that the supplication is answered'.

[142] Behar al-Anwaar, Vol. 42, Chp 115, Trad 12

The Majus replied, ‘Do you not recognise me?’ He said, ‘Yes’. He said, ‘I deny the religion of slam and Prophethood of Mohammed (s.a.w.a.)’.

He said, ‘I know this, but he (s.a.w.a.) is the one who asked me to come to you three times.

Hearing this the Majus brought faith and said, ‘I testify that there is no god except Allah, the Almighty, and that Mohammed (s.a.w.a.) is the Messenger of Allah, and he called his family members and his companion and told them, ‘I was upon straying and I have returned to the truth, so become Muslims. The one who becomes a Muslim, then whatever is with him (from the worldly possessions) it will continue to be with him, and one who refuses, he will not have a part in what I own.

The group became Muslims, and so did his family members. His daughter was married to his own son (brother and sister), so he carried out a separation between the two.

Then he said to me, ‘Do you know what the supplication is?’ I said, ‘No, by Allah, but I want to ask you about it now’.

He said, ‘When I got my daughter married, I made a meal and invited the people. I instructed my servants to spread a mat for me in the middle of the house. There were some noble poor people near our house, they had no money with them. I heard a little girl said to her mother, ‘O mother! This Majus has harmed us with the aroma of his food!’

Hearing this, I sent lot of food and money for all of them. When they saw it, the little girl said, 'By Allah! we will not eat until we supplicate for him'.

They raised their hands and said, 'May Allah, raise you with our grandfather Holy Prophet (s.a.w.a.)' and some of them said Aameen.

So that is the supplication which has been Answered''.[143]

MIRACLE 112– GLAD-TIDINGS FROM HOLY PROPHET (S.A.W.A.)

It is narrated by Ibn Al Khazeyb,

'I was a scribe (kaatib) for the mother of Mutwakkil. While I was in the registry, there was a young servant who had come out from her presence and with him was a pouch having a thousand Dinars in it. He said, 'The chieftess is saying to you, 'Distribute these among the deserving people for it is from the good of my wealth and write down the names of those you distribute it amongst, so that when something more comes to me, I can give to them.

He said, 'I went to my house and gathered my companions and asked them about the deserving ones. They named some people. I distributed three hundred Dinars among them, and the remainder remained in my hands up to midnight, and there was a knock on the door. I asked him, 'Who is it?' He said, 'So and so Alawite', and he was my neighbour. I permitted for him, so he entered.

[143] Behar al-Anwaar, Vol. 42, Chp 115, Trad 12

I said to him, 'What is your concern?' He said, 'I am hungry'. So, I gave him a Dinar from that. I entered to see my wife. She said, 'What are you doing at this time of the night?' I said, 'A person knocked on the door to me who was from the children of Holy Prophet (s.a.w.a.), and there did not happen to be anything for me what I could feed him, so I gave him a Dinar. He took it and thanked me and left'.

My wife went out and she was crying and saying, 'Are you not ashamed that the like of this man come to you and you onlygave him one Dinar, and you had known his being deserving of being given the whole of it?'

Her speech fell in my heart and I arose to go behind him and gave him the bag. He took it and left. When I returned to the house, I regretted and said, 'Now the news will arrive to Mutawakkil and he abhors the Alawites, so he will kill me'.

My wife said to me, 'Do not fear and rely upon Allah and upon their grandfather (s.a.w.a.)'. While we were talking, there was a knock on the door. They were the servants with torches in their hands saying, the chieftess was calling me. I stood up scared and every time I walked a little, I retraced from the messengers.

I paused near a curtain of the chieftess and I heard her saying, 'O Ahmad! May Allah recompense you goodly and recompense your wife. I was just asleep and Holy Prophet (s.a.w.a.) came to me in the dream and he (s.a.w.a.) said: 'May Allah recompense you goodly and recompense the wife of Ibn Al-Khazeyb goodly'. So, what is the meaning of this?'

I narrated the narration to her, and she cried. She brought out dinars and a bag, and she said, 'This is for the Alawite, and this is for your wife, and this is for you'. And that equated to one hundred thousand Dirhams. I took the wealth and went on my way to the house of the Alawite. I knocked the door. He said from inside the house, 'Give what is with you, O Ahmad!' And he came out, and he was weeping.

I asked him about his weeping. He said, 'When I entered my house, my wife said to me, 'What is this which is with you?' I let her know. She said to me, 'Arise with us until we pray Salat and supplicate for the chieftess, and for Ahmad and his wife'. So, we prayed Salat and supplicated. Then I slept. I saw Holy Prophet (s.a.w.a.) in the dream and he (s.a.w.a.) said: 'You have been thanked upon what they have done with you. Now, they will be coming to you with something. Accept it from them!'.[144]

MIRACLE 113 – GLAD TIDINGS AT THE TIME OF DEATH

Ali Bin Ahmad narrates that in the year three hundred and ninety-nine of the lunar calendar,

'I went to see Abul Hasan Ali Al-Salamasy during his illness in which he died. I asked him about his state. He said, 'I was overcome by unconsciousness. I saw my master Ameerul Momineen, Imam Ali ibn Abi Talib (a.s.).

He held my hand and recited the below,

[144] Behar al-Anwaar, Vol. 42, Chp 115, Trad 12

فَإِنَّ آلَ مُحَمَّدٍ فِي الْأَرْضِ
غَرَّقَ جَهْلَهَا
وَ سَفِينَتُهُمْ حَمَلَ الَّذِي
طَلَبَ النَّجَاةَ وَ أَهْلَهَا

فَاقْبِضْ بِكَفِّكَ عُرْوَةً لَا
تَخْشَ مِنْهَا فَصْلَهَا

Surely those ignorant of the progeny of Mohammed (s.a.w.a.) on the earth are drowned,

Their ship carries those who seek salvation and its rightful ones,

Then grab the strong rope with your hand, do not fear from it and connect with it.[145]

MIRACLE 114 – REMINDING THE EVENT OF GHADEER

Hannad Bin Al Sary narrates,

'I saw Ameerul Momineen, Imam Ali ibn Abi Talib (a.s.), in my dream. He (a.s.) said to me: 'O Hannad!' I said, 'At your service, O Ameerul Momineen (a.s.)!' He said, 'He (a.s.) prosed to me the words of Al-Kumeet:

'And the day of the plains, the plains of Ghadeer Khumm.

The Wilayah was explained to us if I could have obeyed.

But the men refused it.

So, I had not seen any matter nefarious like of it'.

[145] Behar al-Anwaar, Vol. 42, Chp 115, Trad 13

He said, 'So I adjured him. He (a.s.) said to me: 'Take it to you, O Hannad!' I said, 'Give, O my Chief!' He (a.s.) said a couplet:

'And I had not seen any day the like of that day, and I had not seen wastage of a right like it''.[146]

[146] Behar al-Anwaar, Vol. 42, Chp 115, Trad 13

MIRACLES MANIFESTED IN THE HOLY SHRINE OF AMEERUL MOMINEEN (A.S.)

MIRACLE 115 – THE FAITH OF A PERSON CHANGES

It is narrated to us by Abu Al-Hasan Ali Bin Al-Hasan Bin Al Hajjaj, he said,

'We were seated in a gathering of the son of my uncle Abdullah Muhammad Bin Imran Bin Al- Hajjaj, and in it was a group from the people of Kufa, from the elders, and among the ones present was Al-Abbas Bin Ahmad Al-Abbasy.

While they were seated and discussing something, just then Ismail Bin Isa Al-Abbasy came to the gathering. When the group looked at him, they stopped from what they were discussing. Ismail sat near them and asked, 'You have stopped your discussion due to my coming?'

Abu Al-Hassan who was the elder of the group seated there replied, 'No, we have not withheld anything'.

Ismail said to them, 'Know that Allah will be question me about what I am saying to you and what faith I believe in' – to the extent that he swore with freeing his slave girls, and his slaves, and he testified that he did not believe except in the Wilayah of Imam Ali ibn Abi Talib (a.s.), and the Imams (a.s.) from his progeny and named them one by one.

Then the narrator continued their discussion, he said, 'We were returning on the day of Friday after the prayes, from the central mosque, with my uncle Dawood. When we were near our house he said to us, 'wherever you may be, come to me before the sunsets'.

We went to him at the end of the day, and he was seated, awaiting us. He said, 'Shout for so and so, and so and so, from the workers (diggers)'.

Two men came to him with their tools, and he turned to us and said, 'Gather together, along with the camel boy (there was a black slave) and and go to this grave which the people have been fascinated with and they are saying that it is the grave of Imam Ali (a.s.), exhume the grave and come to me with whatever is in it.

We went to the grave. We said, 'Do what he has instructed. So, the diggers present said, 'There is neither might nor strength except with Allah' and started digging the grave till they descended in it upto five cubits. When they reached to the slabs, the diggers said, 'We have reached to the place of slabs and we are not strong enough to break it'.

They sent down the Ethiopian. He took a pickaxe and struck a might hit; we could hear its severe resonance. Then he struck for a second time, and we heard a resonance severer than earlier. Then he struck for the third time, severer than earlier. Then we heard the slave shout. We stood up and looked at him, and we said to the ones who were with him, 'What is the matter with him?'

He did not answer them, and he was crying for help. They tied him and extracted him with a rope, and there was blood upon his hands, from the ends of his fingers up to his elbow, and he was crying for help, neither speaking to us nor responding any answer. We put him on a mule and fled from there. The flesh of the slave was

scattered, from his forearm and its sides, and the right hand had fractured, and we went to meet our uncle.

He said, 'What happened?' We told him what we had seen, and we narrated to him the incident. He turned to the Qiblah and repented from what he was upon, and he retracted from his earlier belief.[147]

MIRACLE 116 – THE LION NEAR THE GRAVE OF AMEERUL MOMINEEN (A.S.)

The narrator says,

'In the year two hundred and sixty (of the lunar calendar), I along with my father Ali Bin Duheym, my uncle Husayn Bin Duheym along with a group of people went to Al-Ghary[148] to visit the grave of our master Ameerul Momineen (a.s.).

When we reached near the grave, in those days, there were black rocks around his grave and there was no construction around it. While we were in his noble presence, and some of us were reciting the Holy Quran, and some of us were praying Salat, and some of us were reciting Ziyarat, a lion came towards us.

The lion was approaching towards the grave, when it came near us, we said to each other, 'let us distance from the grave till we look at what it intends'.

We distanced, and the lion came to the grave. It went on to hit its paws upon the grave. A man from us went near it, witnessed it

[147] Behar al-Anwaar, Vol. 42, Chp 129, Trad 1

[148] Ancient name for Najaf al-Ashraf

and returned. He informed us, and the fear declined from us, and we all came until we witnessed it hitting its paw upon the graves, and there was an injury in it.

It did not cease to wipe it for a while, then it withdrew from the grave and went, and we returned to what we had been earlier, from the recitation, and the Salat and the Ziyarat, and reciting the Quran''.[149]

MIRACLE 117 – EYE-SIGHT RESTORED TO AN OLD BLIND MAN

'There was a caretaker of blessed shrine in al-Ghary, he was blind man from Tikrit. He was blinded due to old age and his eyes had come out upon his cheeks. He used to sit near the grave a lot asking for cure, at times in a tone not so appropriate as he was saddened with with the denial from him (a.s.). And at times he would return in the hope of the bestowal from Ameerul Momineen (a.s.)

He continued upon this for a long period.

One day, as I entered the shrine, I heard a loud noise. I thought either some Alawites have come from Baghdad, or someone had been killed in the shrine. I went to inquire, and it was said to me, 'there is a blind man whose sight has returned'. So, I wished it would happen to be that blind man.

[149] Behar al-Anwaar, Vol. 42, Chp 129, Trad 2

When I arrived to the Holy presence, I found him to be that blind man, and his eyes were as good as what could be. I thanked Allah, the Almighty the Exalted upon that''.[150]

MIRACLE 118 – MAN ACCEPTS ISLAM

Sheykh Hasan Al Miqdadi narrates, 'my father informed me, from his father, from his grandfather,

'There came to him, a man with a pleasant face, clean clothes, who gave him two dinars and told him to close the door of the shrine and leave him there. So, he took it from him and closed the door. He slept and saw Ameerul Momineen (a.s.) in his dream, he (a.s.) was told him: 'Sit up and expel him, for he is a Christian!'

He got up and took a rope, placed it in his neck and told him, 'Get out! you deceived me with the two Dinars while you a Christian?' He said to him, 'I am not a Christian'.

He said, 'Yes, Ameerul Momineen (a.s.) came to me in the dream and informed me that you are a Christian, and he (a.s.) instructed me to expel you from him.

The Christian said, 'Extend your hand, for I shall testify that there is no god except Allah, and that Mohammed (s.a.w.a.) is His Messenger (s.a.w.a.), and that Imam Ali (a.s.) if Proof of Allah. By Allah, no one knows of my advent from Syria. I did not let anyone from the people of Iraq know!' Then his Islam was good''.[151]

---

[150] Behar al-Anwaar, Vol. 42, Chp 129, Trad 4

[151] Behar al-Anwaar, Vol. 42, Chp 129, Trad 6

MIRACLE 119 - STORY OF CUSTODIAN OF THE SHRINE

In the year five hundred and one (of the lunar calendar), bread was being sold near the noble shrine of al-Ghary, each Ratl for two-thirds of a Dinar, for forty days. So, the custodians went away to their hometowns to save themselves from the difficulty of increases expenses. There was a man from the custodians called Abu Al-Baqa'a Bin Suweyqat, he was old man and aged one hundred and twenty years. There did not remain anyone from the custodians besides him.

The situation was harmful to him as well, so his wife and his daughters said to him, 'You will get us killed! Go like the other custodians have gone. Perhaps Allah, will open something we can live by it'.

So, eventually he also agreed to leave. He entered the noble shrine, recited Ziyarat, and prayed Salat, and sat by his noble head.

He said, 'O Ameerul Momineen (a.s.)! It has been one hundred years for me in your service. I have not separated from you, I have not even seen Hilla, and I have not seen tranquillity, and the hunger has harmed me and my children, and here I am separating from you, your separation is biting upon me. I hereby entrust you to Allah, the Almighty. This is now a separation between me and you'.

Then he went out the animal hirers until he crossed the bridge, and in his company were Wahban Al-Sulamy, and Abu Kurdan, and a group of hirers. They had come from the shrine at night. One of them said to the other, 'there is a lot of time'. So, they got down, and Abu Al-Baqa'a also got down with them.

Abu Al-Baqa'a slept and saw Ameerul Momineen (a.s.) in his dream, and he (a.s.) said to him: 'O Abu Al Baqa'a! You have separated from me after this long period? Return to where you were!'

He woke up crying. It was said to him, 'What makes you cry?' He narrated the story of the dream to them and returned. When his daughters saw him, they shouted in his face. So, he narrated the story and went and grabbed the keys of the shrine from the cabinet of Abu Abdullah Bin Shahryar Al-Qummi, and sat, as per his habit.

He remained so for three days. During the third day, a man came having a bag on his shoulders, as if he were a pedestrian, to the road of Makkah. He loosened it and extracted clothes from it. He wore these and entered to the noble shrine, and recited Ziyarat, and prayed Salat, and handed over a dinar to him, and said, 'Get some bread we can have dinner'.

The custodian Abu Al Baqa'a went and came back with bread and milk and dates. He said to him, 'This is not appropriate for me, but you go with it to your children, they will eat it, and take this other Dinar and buy a chicken and bread for us'. He acquired that for him.

When it was the time for Al-Zohr Salat, he prayed the two Salats and came to his house, and the man was with him. He presented the meal, and they ate, and the man washed his hands and said to me, 'Bring to me the weights of the gold'. The custodian Abu Al-Baqa'a went to Zayd Bin Waqisa, who was a jeweller.

He took the tray from him which had the weights the gold and weights the silver. The man gather all the weights and placed them in the hand of the scale, even the barley, and rice, and the kernel, and brought out a bag filled with gold, and left from it parallel to the scale, and poured it in the room of the custodian, and he got up, and tightened what was left with him, and changed his clothes.

The custodian said to him, 'O my master! What shall I do with this weighed foodstuff?' He said to him, 'It is for you from the one who said to you: 'Return to where you were!'' He said to me, 'Give the weights back to him, and had you come with more than these weights, I would have given you more'.

The custodian fell down with unconsciousness upon him, and the man went away. The custodian got his daughters married, and built his house, and his state improved to be good''.[152]

MIRACLE 120 – FULFILLING VOW

And it is narrated by Ali Bin Muzaffar Al Najjar who said,

'There was a share for me in an estate, but its ownership was usurped from me. I entered the holy shrine for visitation of Ameerul Momineen (a.s.), I completed it and then said to him, 'O Ameerul Momineen! Make this share return to me. I shall build this seat from my wealth'. His share was returned to him.

He saw Ameerul Momineen (a.s.) in his dream, and he (a.s.) was standing in a corner of the shrine, and he had grabbed upon his

[152] Behar al-Anwaar, Vol. 42, Chp 129, Trad 8

hand and came the farewell door outside and indicated to the seat and said: 'O Ali! Fulfil the vow!'

He said, 'With love and prestige, O Ameerul Momineen (a.s.)!' And in the morning, he was busy in working it''.[153]

[153] Behar al-Anwaar, Vol. 42, Chp 129, Trad 13

Glossary of Terms/ Abbreviations Used

Word	Pronunciation	Meaning
(s.a.w.a.)	Sallaho alayhi wa aalehi wa-sallam	Peace be upon him and his progeny
(a.s.)	Alayhis salaam	Peace be upon him
(s.a.)	Salaamul Laahe Alayhaa	Peace be upon her
(a.t.f.s)	Ajjalallaaho Ta'ala Farajahush Shareef	May Allah hasten his reappearance