



Miracles

of Ahlulbayt (a.s.)
(MADINATUL MAAJIZ)

By: Ayatullah Sayyid Hashim Bahrani

English Translation:
Sayyid Athar Husain S.H. Rizvi

VOLUME

1

Miracles of Ahlulbayt (a.s.) – (Vol. 1)

By: Ayatullah Sayyid Hashim Bahrani (r)

English Translation:

Sayyid Athar Husain S.H. Rizvi

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City of Miracles

Our friend, Maulana Muhammad Hasan Ja'fari Sahab, a scholar of scientific and literary taste paid us a visit from Dera Ghazi Khan one day. Conversation on various topics continued late into the night. When the discussion turned to translation of books, I said: Maulana, we should translate into Urdu the books of prominent scholars, which are mostly in Arabic and Persian, so that millions of Urdu knowing people all over the world may access these treasures. In this way we would be able to quench the thirst of the seekers of knowledge, which would please the souls of the late scholars and they would pray for our salvation. At the same time, the youths would also learn how the scholars of the past bore untold hardships to perform these services without seeking monetary recompense or name and fame.

Today, when I read the biographies of the past scholars and sense the problems of the conditions in their lives a prayer rises up in their favor from the depths of my heart: Long live the Shia scholars! You did not shirk your religious responsibilities inspite of absence of material resources and even after being targeted by the enmities of the enemies of the Purified Progeny (a).

Most of our scholars strengthened the foundations of religion and served the true religion in proportion of their capabilities. It is extremely difficult to compile a list of Shia scholars, but it is necessary to mention some prominent intellectuals, whose biographies would be compiled in a new book entitled *Shia Stars*.

Allamah Muhammad Baqir Majlisi, Sayyid Abdul Husain Lahori, Khwaja Naseeruddin Tusi, Allamah Kashiful Ghita, Allamah Sharafuddin Amili, Sayyid Ibne Tawus, Agha Muhaddith Nuri, Allamah Shaykh Abdul Karim Haeri, Shaykh

Saduq etc. have served the school of Ahle Bayt (a) after bearing great hardships. It is my wish that these great historical personalities be introduced in proportion of their caliber and that their masterpieces be translated into Urdu. If Allah wills and bestows good sense (*Taufeeq*) and courage to us, we would endeavor to bring out the translations of their books in Urdu.

The present work is translation of and selection from the well known book of *Madinatul Maajiz* (City of Miracles) by Allamah Hashim Bahrani, which I have named as *Miracles of Ahlulbayt (a.s.)*. The original book comprises of eight volumes, which shall be rendered in Urdu in four volumes. The learned author dedicated his life to compile books elucidating the miracles and teachings of Aale Muhammad (a). This translator has written a detailed life history of Allamah Bahrani as well as described his works in detail. It is learnt from the table of contents of his books that love for Ahle Bayt (a) was encompassed his very being and the endless waves of this unending seas of love used to remove darkness from the minds of the enemies of Ahle Bayt (a) and illuminate them.

We pray to the Almighty Allah to grant us the good sense to tread the path of the great Sayyid Hashim Bahrani and also the opportunity to serve the memory of the grand Shia scholars. May Allah grant success to our mission and make us rise with the Holy Imams (a) of Ahle Bayt (a). May Allah also protect us from every kind of calamity. Amen, O Lord of the worlds!

Seeker of Dua,

Riyaz Husain Ja'fari

President Idara Minhaajus Saaliheen, Lahore

Foreword

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah, the Lord of the worlds and blessings be upon our Chief, Muhammad Mustafa, the seal of the prophets and messengers and his righteous progeny, the honorable, the chaste and purified; and curse of Allah be on their enemies, the enemies of religion till the Judgment Day.

Dear readers; the present book is a condensed version of *Madinatul Maajiz*, the most well known among books regarding the miracles of the Holy Imams (a). The original book comprises of eight volumes and it was an extremely difficult task to render all the volumes into Urdu, whereas it was also necessary to have the miracles of Imams (a) translated into other languages.

Thus, I have translated the gist of the miracles and incidents of this book. The aim is to have my sins forgiven in the court of the Almighty and to achieve proximity to the Holy Imams (a) and gain their affection and intercession.

Since this is the condensed version of Sayyid Hashim Bahrani's *Madinatul Maajiz* it is necessary to also mention a biography of the author in brief.

His full name is Sayyid Hashim bin Sulaiman bin Ismail bin Abdul Jawad bin Ali bin Sulaiman bin Sayyid Nasir Husaini Bahrani at-Tubali Kattani. His lineage goes upto Alamul Huda Sayyid Murtadha (r) and the Sayyid is a descendant of Imam Musa Kazim (a).

His date of birth is not known, but he passed away in a small village called Naim in 1107 or 1109 and from there, his

last remains were brought to Taubili and buried there. His magnificent mausoleum is also built over there.

Teachers and students

He studied under the most prominent scholars of his time and gained intellectual expertise from them to the maximum extent. Following were his well known teachers:

1 – Sayyid Abdul Azim bin Sayyid Abbas Astarabadi. He was from the most prominent students of Shaykh Bahai and Shaykh Bahai had issued license to narrate traditions and the Sayyid in turn issued license to Sayyid Hashim Bahrani in Meshed Muqaddas.

2 – Apart from Sayyid Abdul Azim his famous teachers included Shaykh Fakhruddin Tarihi bin Muhammad Ali bin Ahmad Najafi. He was a great scholar of the science of the principles of jurisprudence, lexicology and traditions.

Sayyid Bahrani says in *Madinatul Maajiz*:

“I studied under him in Najaf Ashraf and he granted to me the license to narrate traditions.”

Students

His teachers were well known research scholars; some of the most famous being as follows:

1 – Shaykh Abul Hasan Shamsuddin Sulaiman Mahuzi, who was known by the title of Muhaqqiq Bahrani.

2 – Shaykh Ali bin Abdullah bin Raashid Maqabi Bahrani: He had copied his teacher’s books of *Hilyatul Abraar* and *Hilyatul Nazar*. Both the copies calligraphed by him are present today in the library of Imam Ali Reza (a).

3 – Shaykh Muhammad bin Hasan bin Ali who is famous by the nom de plume of Hurre Aamili. He was a great Islamic

jurist and a prominent tradition scholar and the author of the well known *Wasailush Shia*.

Shaykh Hurre Aamili has mentioned in his *Amalul Amal* that he has the honor of meeting Sayyid Bahrani and narrating traditions from him.¹

4 – Sayyid Muhammad Attar bin Sayyid Ali Baghdadi: He was a famous writer and poet. Regarding him Sayyid Muhammad Hirzaidain has written in *Mariful Rijaal* that:

Sayyid Muhammad Attar studied traditions under the scholars of his time, including Sayyid Hashim Bahrani.²

5 – Shaykh Mahmud bin Abdus Salam Almaani Bahrani: The Almighty Allah bestowed him a long life span. Regarding him Balazari has mentioned in *Anwaarul Badrain* that he had obtained license to narrate traditions from famous scholars of his time.³

6 – Shaykh Haikal Jazaeri bin Abde Ali Asadi: Sayyid Bahrani has issued him the license to narrate traditions, which was mentioned on a copy of the book, *Istibsar*. And he has mentioned his teacher to be an accomplished teacher (*Shaykhul Fadhil*), the perfect teacher (*Ustaad Kaamil*) and the brilliant and the excellent (*bahi wafi*).⁴

Sayyid Hashim Bahrani (r) studied religion in Najaf Ashraf. Scholars of biography have all extolled him through the following titles: The Imamite scholar, the scholar, expert, scrupulous, jurist, cognizant of Quranic exegesis, Arabic and biographer, the traditionist, the polymath, greatest expert on traditional reports, the righteous, the pious, the worshipper, the trustworthy...

¹ *Amalul Amal*, Vol. 2, Pg. 341.

² *Maariful Rijaal*, Vol. 2, Pg. 330.

³ *Kawakibul Muntashira*, Pg. 233; *Anwaarul Buldan*, Pg. 148.

⁴ *Tarajimul Rijaal*, Pg. 242.

The following words of Muhaddith Qummi would be sufficient to gauge his accomplishments:

“Sayyid Hashim Bahrani has scaled such ranks of religiosity and piety that the author of *Jawahir* has mentioned the following words in his discussion on justice: If the meaning of justice had been a specific accomplishment in which apparent beauty was not included then except for Muqaddas Ardebeli and Sayyid Hashim Bahrani it would not have been correct to call anyone just.”¹

He succeeded to the post of chief justice after Shaykh Muhammad bin Majid bin Masud Bahrani. During the period he held this post he promoted enjoining good and forbidding evil to a great extent. He was never afraid of criticism on the path of truth and rightfulness. He did not compile any book based on his jurisprudential views and in this regard he was extremely careful on the lines of Sayyid Ibne Tawus (r). All the books that he compiled only contained traditional reports narrated from the Holy Infallibles (a). He never expressed his personal views therein.

Writings

He has written numerous books, which are vocal proof of his academic caliber. According to the author of *Riyazul Ulama*, Sayyid Hashim Bahrani has written in all around seventy-five books, some of which are as follows:

1 – *Ithbatul Wasiya*

2 – *Ihtijaaj Mukhalifeen Alaa Imamat Amirul Momineen (a)*

In this book he has quoted seventy-five questions of the adversaries on the Imamate of Ali (a) and then replied to them.

3 – *Al-Insaaf fin Nass Alaa Aaimmatil Ashraaf min Aali Abde Manaaf*

¹ *Safinatul Bihar*, Vol. 2, Pg. 717.

In common parlance this book is also called as *An-Nusoos*. In it he has mentioned 308 traditions regarding the Imamate of the Holy Imams (a). This book is present in the library of the late Sayyid Marashi.

4 – *Eizaah al-Mustarshideen fee Bayaan Tarajimur Raajileen Ilaa Wilayat Amirul Momineen (a)*.

In this book he has introduced 253 such individuals, who regretted being Sunnis and reverted to the Shia faith.

5 – *Al-Burhan fee Tafseeril Quran*: This is a famous exegesis of the Holy Quran based on traditions of the Holy Imams (a).

6 – *Al-Bahjatul Marziya fee Ithbatul Khilafa wal Wasiya*: It is possible that it is another title for his *Ithbatul Wasiyya*.

7 – *Tabsiratul Waali feeman Raa-al Mahdi*: In this book he has mentioned about those fortunate souls who had the honor of meeting with Imam Zamana (a).

8 – *Al-Tohfatul Bahiya fee Ithbaatul Wasiyya li Ali (a)*

9 – *Tarteedul Tahzeeb*: In this book, the author has arranged the traditional reports of *Tahzeebul Ahkaam*. This book was printed on offset in 1392 A.H. in three volumes and Ayatullah Marashi Najafi wrote its preface, in which he stated:

By my life, in this book, the author has really labored hard and presented the most exhaustible study.

10 – *Dar Tareeful Rijal Man Laa Yahzarahul Faqih*: The narration reporters of Shaykh Saduq's *Man Laa Yahzarahul Faqih* are discussed in this book.

11 – *Tafzeelul Aaimma Alal Anbiya Adaa Nabiyyina (s) al-Ladhi Huwa Ashraful Makhlooqaat wa Afzalahum*

12 – *Tafzeel Ali (a) Alaa Ulil Azm minar Rusul*: It is mentioned that he wrote it while he was terminally ill and when he was unable to even move about. He narrated traditions on this

subject and the scribe noted them down. This book was completed in fourteen days.

13 – *Tanbiyatul Areeb fil Eizaahil Rijaalut Tahzeeb*: This is a comprehensive book on the biographies of the narrators of *Tahzeebul Tahzeeb*. Shaykh Hasan bin Muhammad Damistani (d. 1181 A.H.) has researched this book and has compiled it like other books of Islamic jurisprudence and entitled it: *Intikhaabul Jayyad min Tanbihaatul Sayyid*. One copy of this book is present in the library of Sayyid Marashi.

14 – *At-Tanbihaat fee Itmaamul Fiqh minal Taharata Ilad Diyaat*. It is a comprehensive book on the rationally argumentative Islamic jurisprudence and it is in the possessions of the heirs of Allamah Majlisi (r).

15 – *At-Teemiya fee Bayaan Nasabul Teemi*.

16 – *Haqeeqatul Eimaan Mabthoooth Alal Jawaareh*: He completed this book in 1090 A.H.

17 – *Hilyatul Abraar fee Ahwaal Muhammad wa Aalihil Athaar*: It is a lengthy book in which the holy biography of Messenger of Allah (s) is recorded in 13 chapters and recently Mausisa Al-Maariful Islamiya has revised and published it.

18 – *Hilyatun Nazar fee Fadhl Aimmatil Ithna Ashar*: A manuscript copy of this book is present in the Razaviya Library.

19 – *Ad-Dururun Nafeed fee Khasaisil Husain ash-Shaheed*.

20 – *Ad-Dururus Thameena*: This book is also known as *Thameena*. It comprises of twelve chapters and each chapter is concerned with each of the twelve Imams containing 12 traditions of the excellence of each Imam.

21 – *Rauzatul Aarifeen wa Nuzhatur Raaghibeen*: A manuscript copy of this book is present in the library of Shaykh Ali Kashiful Ghita and another in the Sadr library. In this book, he has recorded the biographies of 158 ardent followers of Imam

Ali (a) beginning with Aban bin Taghlib and concluding with Hazrat Qambar.

22 – *Rauzatul Waizeen fee Ahadeethul Aaimmatil Taahireen*: A copy of this book is present in the library of Sayyid Hibtuddeen Shahrstani and another in the Sipeh Salaar Library of Tehran.

23 – *Salaasilul Hadeed wa Taaqeeq Ahle Taqleed*: It is an commentary on *Sharh Nahjul Balagha* of Ibne Abil Hadeed.

24 – *Sirah Sahaba*: This book was written in 1070 A.H.

25 – *Sharh Tarteebut Tahzeeb*

26 – *Dar Shifa al-Faleel min Taweel al-Aleel*. He completed this book in 1100 A.H.

27 – *Umdatun Nazar fee Bayaan Ismatil Aaimmatil Ithna Ashar bi Baraheenul Kitab wal Aql wal Athar*: In this book is reasoned the infallibility of the Imams of Ahle Bayt (a). A manuscript of this book is present in the library in Najaf which was endowed by Al-Haaj Maula Ali Muhammad Najafabadi.

28 – *Ghayatul Maraam wa Hujjatul Hizam*: This book proves the Caliphate and Imamate of Imam Ali (a). Shaykh Muhammad Taqi Duzfuli has translated it into Persian which was published in 1277 A.H. Mirza Anjumuddin Tehrani has also written a gloss on it in which he has mentioned traditions omitted by the author. Agha Najafi Isfahani (d. 1322 A.H.) has written a gloss on *Ghayatul Maraam*.

29 – *Fadhlush Shia*: In this book the author has mentioned 118 traditions of the excellence of the Shia of Ali (a). A manuscript copy of this book is present in the Razavi Library.

30 – *Kashful Muham fee Tareeq Ghadeer Khum*.

31 – *Al-Lubaab al-Mustkhraj min Kitaab Shahaab*: In this book, the author has mentioned traditions in excellence of Amirul Momineen (a) and the Holy Imams (a) from the book of Qadi Salma bin Ja'far Shafei (d. 454 A.H.).

32 – *Al-Lawameun Nooraniya fee Asmai Ali wa Ahle Baytihil Quraniya*: In this book, the author has explained the exegesis of the verses of Quran revealed in honor of the infallible Imams. The total number of verses explained is 1154 supported by the statements of the Imams of Ahle Bayt (a).

33 – *Al-Muhajjah fee Ma Nazala fil Qaaimil Hujjah*: In this book, the author has quoted 120 verses of Quran and proved from the traditions of Ahle Bayt (a) that the captioned verses are regarding the Qaim of Aale Muhammad (a).

34 – *Madeenatul Maajizul Aaimmatul Ithna Ashar wa Dalailul Hujaj Alal Bashar*.

This book comprises of eight volumes and the book in hand is a gist of the same.

35 – *Masabihul Anwaar*: In this book, the author has compiled the miracles of the Messenger of Allah (s).

36 – *Maalimuz Zulfa fee Maarifun Nishaatul Awla wal Aakhira*.

The author of *Riyazul Jinaan* writes that it is a fine book and comprises of numerous benefits, but this writer has mentioned numerous unknown books, which are not mentioned in *Biharul Anwar*. This book has been published a number of times.

37 – *Mojizaatun Nabi (s)*.

38 – *Manaqib Amirul Momineen (a)*. Allamah Tehrani says in his book of *Adh-Dharia* that Shaykh Ahmad bin Sulaiman al-Bahrani in his book of *Iqdul La-aal fee Manaqibun Nabi Wal Aal* has taken many extracts from it. The captioned book was published from Kazmain in 1372 A.H.

39 – *Manaqibush Shia*.

40 – *Mawalidul Qaim (a)*.

41 – *Al-Mithamiya*: Sayyid Mohsin Amin in his book of *Ayanush Shia* has introduced it as one of the books of Sayyid Bahrani.

42 – *Al-Jannata wan Naar*.

43 – *Nasabe Umar*.

44 – *Nihayatul Akmaal feema Yatamma be Taqabbalil Aamaal*: In this book, the author has comprehensively discussed the principles of religion.

45 – *Noorul Anwaar*: This book comprises of the traditional exegesis of the Holy Quran and it is similar to the exegeses: *Kanzul Daqaiq* and *Nurus Thaqlayn*.

A copy of this book, which contains the exegesis from Surah Haqqah to Surah Falaq is present in the library of Sayyid Muhammad Ali Rauzati.

46 – *Wafaatuz Zahra (s)*.

47 – *Wafaatun Nabi (s)*.

48 – *Hadi wa Ziyaun Naadi*: This book is the exegesis of the Holy Quran and for this exegesis the author has quoted the traditions of Ahle Bayt (a). Many copies of this book are available in numerous libraries.

49 – *Al-Hidayatul Quraniya fit Tafsir*: The author compiled this book after writing *Al-Burhan*, *Nurul Anwaar*, *Al-Lubaab* and *Al-Lawame*, because it contains references to the captioned books. A copy of this book is present in the Razaviya Library.

50 – *Al-Yateema fee Ahwaalul Aaimmatil Ithna Ashar*: We should know that this book is other than *Ad-Durarul Yateema*.

51 – *Yanabiul Maajiz wa Usulud Dalail*: This book is summarized version of *Madinatul Maajiz*.

In order to compile this biography of the author, we have, in addition to Agha Buzurg Tehrani's *Adh-Dharia*, also referred to other books on the topic, like, *Riyazul Ulama* and *Ayanush Shia*. The present book is a summarized version of Sayyid Hashim

Bahrani's *Madinatul Maajiz*. How successful I have been in this endeavor can only be gauged by the reader of this book.

I would also like to state that the scholar who assisted me in my selection, Hujjatul Islam Allamah Riyaz Husain Ja'fari, is the Director of Minhaajus Saalihen, and it was he that encouraged this humble servant to undertake this task, and also assured that he would get the translation published. Therefore, I have no reservation in saying that if Allamah Ja'fari had not encouraged, I would not have undertaken this difficult task.

In the end it is my request to the readers to pray for increase in divine good sense (*Taufeeq*) of the publisher as well as the translator.

I pray to the Almighty Allah to accept this humble offering from His lowly slave and make it a means for increase in the faith of the believers and I also petition the holy purified personalities to accept this helpless endeavor and bestow their intercession to their devotees. Finally, would like to reiterate the words of the brothers of Prophet Yusuf (a):

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ
لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

“O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.”¹

And peace be on you all and the mercy and blessings of Allah

Humble Slave of Ahle Bayt (a)

Muhammad Hasan Ja'fari

¹ Surah Yusuf 12:88.

Chapter One: Miracles of Amirul Momineen (a)

Miracle of the holy birth of the Imam

Shaykh Tusi has mentioned in his *Majalis* through two chains of narrators that Imam Ja'far Sadiq (a) has reported through his ancestors that:

Abbas Ibne Abdul Muttalib and Yazid Ibne Qanab were seated amidst a group from the Bani Hashim and a group from the worshippers of Uzza in front of the Holy Kaaba.

Sayyida Fatima binte Asad Ibne Hashim (s), the venerated mother of Amirul Momineen (a) arrived there while she was nine months (pregnant) and expecting to give birth to Amirul Momineen (a); rather it was the day of the completion (of her pregnancy).

They observed that she stopped in front of the Holy Kaaba while she was having labor pains. She looked towards the sky and said,

“O my Lord! Surely, I am a believer unto You and what the Holy Prophet (s) has brought from Your side. (I believe) in all the Messengers from your Messengers, and in all the (divinely) revealed books. Surely, I testify to the words of (my ancestor) Ibrahim, the friend of Allah (a). Surely, he built Your Ancient House. I beseech you by the right of this House and the one who built it. (I beseech you by the right of) this child, the one who is in my womb, who speaks to me and comforts me through his speech. I am certain that he is one of Your signs and Your proofs, that (O Allah) make my delivery easy for me.”

Abbas Ibne Abdul Muttalib and Yazid Ibne Qanab say that when Sayyida Fatima binte Asad spoke these words of supplication, we saw the Holy Kaaba split from its back and Sayyida Fatima entered through the crevice and vanished from our sight and the split closed behind her with the permission of Allah. We tried to open the door (of the Holy Kaaba) to send some of our women to (aid) her (s) but the door did not open. Then we realized that it was a matter from the matters of Allah.

Fatimah binte Asad remained in the House (of Allah) for three days. During this period, the people of Mecca discussed this matter continuously; the women discussing it inside their homes.

After three days, the Holy Kaaba split again from the place where she had entered and Fatima binte Asad stepped out with Imam Ali (a) on her hands. She said:

O people! Surely, Allah the Majestic has chosen me from among His creation and granted me excellence over the chosen ladies of the past before me. Surely, Allah chose Asiya binte Muzahim while she worshipped Allah secretly in a place where Allah did not like that He should be worshipped there except out of compulsion. Surely, He eased and facilitated the birth of Isa (a) for Maryam binte Imran (s); she shook a dry date palm tree in a desert of the earth and it rained “fresh ripe dates” upon her.

Whereas Allah chose me and granted me excellence over both of them and over all of the ladies of the universe who have passed before me because I gave birth in His Ancient House and I remained there for three days and ate from the fruits of Paradise and its sustenance.

When I intended to leave and my son was on my hands, a caller called out to me and said,

O Fatima! Name him Ali (the High) because I am Ali al-Aalaa (the Highest). Verily, I created him from My Power, My Grandeur and My Justice, and I derived his name from My Name. I inculcated in him My morals and I handed over to him

My affairs. I made him steadfast in the depths of My Knowledge and He shall be the first to recite the Adhaan on top of My House. He shall break the idols and shall throw them on their faces. He shall praise me and testify to My Unity (*La ilaaha illa Allah*) and he is the Imam after My beloved, My Prophet and My chosen among My creation, Muhammad My Prophet (s). He is his successor. Paradise is for the one who loves him and helps him, and Hell is for the one who disobeys him and abandons him and disregards his right.”

When Amirul Momineen (a) saw Abu Talib (a), he became happy and said, “Peace be upon you, O father, and His mercy and blessings.”

Thereafter, Holy Prophet (s) arrived and at his arrival, Amirul Momineen (a) shook himself and had a smile on his face and said: “Peace be upon you, O Prophet of Allah and His mercy and blessings.”

Then he cleared his throat by the permission of Allah and said,

“In the Name of Allah, the Most Beneficent, the Most Merciful. Successful indeed are the believers, those who are humble in their prayers”

...till the end of the verse.

At this Holy Prophet (s) exclaimed, “Indeed they are successful because of you.” Then, he recited the remaining verses till His words,

“Surely they are the inheritors, those who shall inherit the Garden of Paradise and shall abide in it eternally.”

He added,

“I swear by Allah then that you are their Commander; you command them from your knowledge and they obey you. By Allah! You are their Proof and through you, they shall be guided.”

Then the Prophet said to Fatima binte Asad: Go and convey the good news to his uncle, Hamza. She asked: Who will feed him, if I go away? The Prophet said: Go, I will feed him.

The Holy Prophet (s) placed his tongue in the mouth of Ali and twelve springs flowed from it; that is why that day is called as Tarwiya.

When Fatima returned, she saw effulgence emanating from Ali (a), which had illuminated the heavens. After that he bathed Ali and wrapped him in a cloth. Ali tore up that cloth and put out his hands.

Now, Fatima brought a stronger cloth and wrapped him in it, but he tore up that cloth as well. She wrapped him in many layers of cloth, but the child tore them all. Finally, she brought thick silk and leather, but it met the same fate. Ali said: Mother, leave my hands free, so that I may supplicate God through them.

Abu Talib told her to leave the child to his devices as he was extraordinary.

The following day, the Prophet came to Fatima binte Asad and took Ali from her. Ali (a) greeted the Prophet and said smiling: Give me today also what you gave me yesterday. Fatima smiled and said: By the right of the Kaaba, this child has recognized the Prophet. That is why that day is called as Arafah.

On the third day, it was the tenth of Zilhajj. Abu Talib asked people to attend the Walima feast of his son and slaughtered three hundred camels, one thousand cows and sheep and fed all the people saying:

Whoever wants to eat in the Walima of Ali, should circle the Kaaba seven times and then salute my son as Almighty Allah has exalted him.

That is why the day of sacrifice is considered sacred and a day of Eid and sacrifice became customary from that time.¹

¹ *Amali*, Shaykh Tusi, Vol. 2, Pg. 317.

Ibne Shahr Ashob has written that there is consensus of the Shia on the fact that Hazrat Ali (a) was born inside the holy Kaaba. Sunni scholars have also accepted this fact and they have written that Hazrat Ali (a) was born inside the holy Kaaba.¹

Selection of the term: Amirul Momineen (a)

1- (Omitting the chains of narrators) Jabir bin Yazid Jofi has stated that: I asked Imam Muhammad Baqir (a) why Amirul Momineen (a) was given the title of ‘Amirul Momineen (a)’?

Imam (a) replied: Almighty Allah has given him the title of Amirul Momineen (a) when on the day of the covenant He took the oath of His Lordship from the people He also took their covenant Muhammad is His messenger and that Ali is the chief of the believers [Amirul Momineen (a)].²

2- (Omitting the chains of narrators) Abu Basir has narrated from Imam Muhammad Baqir (a) that he said in the explanation of the verse:

لَتُؤْمِنَنَّ بِهِ وَتَنْصُرُنَّهُ

“...you must believe in him, and you must aid him...”³

That is you must believe in the Holy Prophet (s) and aid Amirul Momineen (a).”

By Allah, from Prophet Adam (a) to Prophet Muhammad (s) all the prophets that the Almighty Allah has sent, He will send them to this world once again so that they may do Jihad with the infidels in the company of Amirul Momineen (a).

¹ *Manaqib Aale Abi Talib*, Vol. 2, Pg. 175; *Hilyatul Abraar*, Pg. 230; *Manaqib*, Ibne Maghazali, Pg. 6, Tr. 3; *Fusulul Muhimma*, Ibne Sabbagh Maliki, Pg. 30; *Kifayatut Talib*, Ganji Shafei, Pg. 405, Ch. 7.

² *Al-Kafi*, Vol. 2, Pg. 412.

³ Surah Aale Imran 3:871.

آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

“We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.”⁽¹⁾
(2)

5- (Omitting the chains of narrators) Imam Ja'far Sadiq (a) said in the exegesis of the verse:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ

“And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord?”³

Almighty Allah extracted the progeny of Adam (a) from his loins only and they were in form of particles. The Almighty Allah gave them His recognition and if Allah had not done that, no one would have recognized Him.

Almighty Allah asked him:

¹ Surah Aale Imran 3:84.

² *Biharul Anwar*, Vol. 53, Pg. 61, Tr. 50.

³ Surah Araaf 7:172.

“Am I not your Lord?”¹

The whole of progeny of Adam replied:

“Indeed, You are our Lord.”

Then Allah said:

“This Muhammad is My messenger and Ali, Amirul Momineen (a) is My Caliph and My trusted one.”²

6- (Omitting the chains of narrators) it is narrated from Abu Hamza Thumali that Imam Muhammad Baqir (a) said on the authority of his forefathers that:

Almighty Allah sent Jibraeel to Hazrat Muhammad Mustafa (s) and commanded him to testify in favor of Hazrat Ali (a) during his lifetime and to give him the title of Amirul Momineen (a).

The Holy Prophet (s) summoned seven individuals and told them: I have called you to be witnesses from the Almighty Allah on the earth, whether you remain firm on your testimony or not.

After that he told Abu Bakr to arise and greet Ali (a) as the chief of believers.

Abu Bakr asked: Is it the command of Allah and His Messenger?

Yes, said the Messenger of Allah (s). So Abu Bakr arose and greeted Ali (a) as the chief of believers. Then the Prophet told Umar to arise and greet Ali (a) as the chief of believers.

Umar asked: Is it the command of Allah and His Messenger that I should address Ali as the chief of believers?

¹ Surah Araaf 7:172.

² *Basairud Darajaat*, Pg. 71, Tr. 6 & Pg. 72, Tr. 9.

Yes, said the Messenger of Allah (s). So Umar arose and greeted Ali (a) as the chief of believers.

After that the Prophet told Miqdad bin Aswad Kindi to arise and greet Ali (a) as the chief of believers.

Miqdad arose and greeted Ali (a) as the chief of believers, but he did not repeat the statements of Abu Bakr and Umar.

After that the Prophet asked Abu Zar Ghiffari to arise and greet Ali (a) as the chief of believers. Abu Zar arose and greeted Ali (a) as the chief of believers.

Then the Prophet asked Huzaifah Yamani to arise and greet Ali (a) as the chief of believers. Huzaifah arose and greeted Ali (a) as the chief of believers.

Then the Prophet asked Ammar Ibne Yasir to arise and greet Ali (a) as the chief of believers. Ammar arose and greeted Ali (a) as the chief of believers.

Then the Prophet asked Abdullah Ibne Masud to arise and greet Ali (a) as the chief of believers. Ibne Masud arose and greeted Ali (a) as the chief of believers.

Finally the Prophet asked Buraidah to arise and greet Ali (a) as the chief of believers. Buraidah arose and fulfilled the command of the Prophet. He was youngest of them.¹

7- Buraidah bin Khasib says that the Holy Prophet (s) commanded the seven of us including Abu Bakr, Umar, Talha and Zubair to greet Ali (a) as the chief of believers. We greeted him as the chief of believers in the presence of the Messenger of Allah (s).

8- Ibne Abbas says that we were sitting in the company of the Holy Prophet (s) when Ali (a) arrived and greeted the Prophet, saying: Peace be on you O Messenger of Allah (s). In response, the Messenger of Allah (s) said: And peace be on you,

¹ *Amali*, Shaykh Mufeed, Pg. 18, Tr. 7; *Biharul Anwar*, Vol. 37, Pg. 335, Tr. 74.

O Amirul Momineen (a) and the mercy of Allah and His blessings.

Hazrat Ali (a) said: O Messenger of Allah (s), why do you address me as Amirul Momineen (a) in your lifetime?

His Eminence replied: Yes, I will address you like that only. Yesterday when you passed by me I was in conversation with Jibraeel, but you had not greeted us. Jibraeel asked: Why has Amirul Momineen (a) passed by us without greeting us? By God, if he had greeted us, we would have been extremely pleased and we would have responded to him.

Hazrat Ali (a) said: The fact is that yesterday I found you in conversation with Dahiya Kalbi, so I did not think it would be advisable to disturb you.

The Prophet said: He was not Dahiya Kalbi; he was Jibraeel (a). I asked him why he named you as Amirul Momineen (a)?

Jibraeel replied: During the Battle of Badr the Almighty Allah ordered me to descend on Muhammad and tell him to command Amirul Momineen Ali Ibne Abi Talib (a) to arise and walk between the two rows, because the angels like him to walk between those two rows. Allah, not I, has named him Ali.

Ali is the chief of the folks of the heavens and you are the chief of the folks of the earth and those who have departed from the world as well as those who live. Neither any chief has passed before you nor would anyone be in future, because it is unlawful to name with this name those whom Almighty Allah has not named as such.¹

9- Imam Muhammad Baqir (a) was asked about the exegesis of the verse:

فَاسْأَلِ الَّذِينَ يَفْرءُونَ الْكِتَابَ مِنْ قَبْلِكَ

¹ *Miya Manqaba*, Ibne Shazan, Pg. 51, Manqabat 26; *Al-Yaqin fee Imrat Amirul Momineen*, Pg. 58, Chap. 79.

“Ask those who read the Book before you...”¹

He said: The Messenger of Allah (s) said: When I reached the fourth heaven during Meraj, Jibraeel recited the Adhaan and Iqamah and gathered all the prophets, truthful ones, the martyrs and the angels. Then I stepped forward and led the prayers for them. When I started to move from there Jibraeel told me to ask them on what have they testified for me?

They said: We have testified that there is no god, except Allah and you are the messenger of Allah and Ali is the chief of believers.

10- (Omitting the chains of narrators) it is narrated from Hazrat Ali (a) that he said: the Messenger of Allah (s) said:

When I went up to the heavens during Meraj, I reached to my Lord so close that I was only at a distance of two bows’ length or lesser; at that time my Lord revealed to me:

Muhammad, convey greetings to Ali Ibne Abi Talib (a), the chief of believers. I have never named anyone as ‘the chief of believers’ before or after this.²

11- A man came to Imam Ja’far Sadiq (a) and said: Peace be on you, O Amirul Momineen (a). Just as he addressed the Imam with this appellation, the Imam stood up and said: Stop, this title does not befit anyone, except Ali (a). Almighty Allah has bestowed this title to him alone. Anyone who assumes this name would be sodomized even though before that he might not have been as such. The Almighty Allah has hinted at this in the following verse:

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

¹ Surah Yunus 10:94.

² *Amali*, Shaykh Tusi, Vol. 1, Pg. 301; *Biharul Anwar*, Vol. 37, Pg. 290, Tr. 2.

“They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Shaitan.”¹

The narrator asked: Master, with what title would your Qaim be addressed?

The Imam replied: He would be greeted with the words:

“Peace be on you, O the remnant of Allah; Peace be on you, O son of the Messenger of Allah (s).”²

Allah spoke to Hazrat Ali (a) during the Battle of Taif

1- (Omitting the chains of narrators) it is narrated from Jabir bin Abdullah Ansari that during the Battle of Taif, when the Messenger of Allah (s) was conferring with Amirul Momineen (a), people (including Abu Bakr and Umar) said: “You talk secretly to him and keep us aloof?” the Messenger of Allah (s) addressed the people saying:

“People, you say that I am in secret counsel with Ali. By God, I am not telling him the secrets, the Almighty Allah is.”³

2- (Omitting the chains of narrators) Abu Rafe says that when the Messenger of Allah (s) dispatched Abu Bakr to deliver the verses of Surah Baraat, the Almighty Allah told the Prophet:

You are overlooking the one, with whom I have counseled privately a number of times and send one, with whom I never had a private audience.

¹ Surah Nisa 4:117.

² *Tafsir Ayyashi*, Vol. 1, Pg. 276, Tr. 274; *Biharul Anwar*, Vol. 37, Pg. 331, Tr. 70; *Al-Burhan*, Vol. 1, Pg. 416, Tr. 2; *Hilyatul Abraar*, Vol. 2, Pg. 639; *Nurus Thaqlain*, Vol. 2, Pg. 551.

³ *Al-Ikhtisaas*, Pg. 199; *Biharul Anwar*, Vol. 39, Pg. 153, Tr. 9; *Basairud Darajaat*, Pg. 410, Tr. 3.

After that the Holy Prophet (s) sent Imam Ali (a) to announce the verses of Surah Baraat. At the time of departure, Imam Ali (a) said: O Messenger of Allah (s), please advise me.

The Messenger of Allah (s) said:

Almighty Allah would advise you and would have private counsel with you.

Thus, on the day of the announcement of immunity, from the time of Zuhr till Asr, Almighty Allah had private audience with Hazrat Ali (a).¹

3- (Omitting the chains of narrators) Humran bin Ayyin says that I told Imam Ja'far Sadiq (a): I have heard that Allah, the mighty and sublime held confidential conversation with Ali (a). Imam Ja'far Sadiq (a) said: Yes, Almighty Allah held confidential conversation with Ali (a) in Taif. Allah taught His Messenger (s) about the lawful and the unlawful, and interpretation of Quran and the Messenger of Allah (s) taught all that to Ali (a).²

4- (Omitting the chains of narrators) Jabir says that when the Messenger of Allah (s) besieged Taif, he called Ali (a) and had confidential discussions with him for a long time.

People said to His Eminence: Today, you held long secret discussions with Ali (a)?

His Eminence replied: I did not have secret discussions with Ali (a); it was Allah who did.³

5- When Umar was injured and he became certain that he would die, he appointed a Shura committee of six to select a Caliph. At that time Ali (a) said to the members of Shura:

¹ *Al-Ikhtisaas*, Pg. 200; *Biharul Anwar*, Vol. 39, Pg. 155, Tr. 13; *Basairud Darajaat*, Pg. 411, Tr. 6.

² *Al-Ikhtisaas*, Pg. 278.

³ *Amali*, Shaykh Tusi, Vol. 1, Pg. 340.

If whatever I tell is truth, you must accept it and if I am wrong you may reject it.

After that he mentioned many of his virtues and for each of his merit he inquired from the members of Shura if that was true. The Shura members used to testify for him veracity.

He told the Shura members while mentioning his excellence: Do you know that during the siege of Taif, the Messenger of Allah (s) held secret consultation with me which was prolonged? And some of you had said to His Eminence: O Messenger of Allah (s), you ignored us and held consultation with Ali.

The Messenger of Allah (s) replied: I didn't have secret consultation with him; on the contrary Almighty Allah consulted with him. Is that correct?

All those present over there said: Yes, that's right.

Ahle Sunnat tradition scholars have also mentioned this tradition in their books, among them most important being Imam Tirmidhi, Abu Yaala, Ibne Kathir, Ibne Maghazali and Samani.¹

Position of the night of ascension

(Omitting the chains of narrators) Abu Basir has narrated from Imam Ja'far Sadiq (a) that he has reported through his forefathers from Imam Ali (a) that he said that the Messenger of Allah (s) said to Imam Ali (a):

On the night I was taken up for Meraj, I was welcomed on each heaven by the angels and they gave many glad tidings till Jibraeel introduced me to many groups of angels.

All said: If the people of your community had united on the love of Ali (a), Almighty Allah would not have created Hell. O

¹ *Sunan Tirmidhi*, Vol. 5, Pg. 639, Tr. 3726; *Musnad*, Abu Yaala Mosuli, Vol. 4, Pg. 118, Tr. 339 (2163); *Al-Bidaya wan Nihaya*, Ibne Kathir, Vol. 7, Pg. 356; *Ansaab*, Samani etc. from Ahle Sunnat books.

Ali, Almighty Allah presented you to me on seven occasions, so I derived your company and comfort: (1) When I reached up to the heavens Jibraeel asked:

Where is your brother, Ali (a)?

I said: "I have left him on the earth."

Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your facsimile and then saw some angels in array. I asked: "Who are these?"

Jibraeel replied: "They are some groups through whom Almighty Allah will be proud of you on Judgment Day."

I went to them and spoke with them about the past and future events till Judgment Day.

(2) When I was taken to the Arsh for the second time, Jibraeel asked: O Muhammad, where is your brother, Ali (a)? I said: "I left him on the earth. Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your image and all the curtains of the seven heavens were removed from my eyes. I saw the inhabitants of the celestial kingdom and saw every person who was in the sky at any place and you also saw him.

(3) When I was sent for the Jinns, Jibraeel asked: O Muhammad, where is your brother, Ali (a)? I said: "I have left him in my place, but whatever I said to the Jinns and whatever they said to me was heard and memorized by you.

(4) Almighty Allah specialized me with the Night of Power (*Lailatul Qadr*) but you share it with me.

(5) When I conferred with Almighty Allah in confidence at the highest heaven, you were with me. And each time I prayed to Allah for you and He gave everything to you except prophethood, because there will no prophet after me.

(6) When I circled Baitul Mamoor, I saw you with me and when the prophets prayed behind me your facsimile was behind me.

(7) During the period of Rajat (return) when I will eliminate the groups of infidels, you will be there with me. O Ali, the Almighty Allah has given me excellence over all the people of the world and gave you excellence over them after me. And gave excellence to Fatima over all the ladies of the world and gave excellence to Hasan and Husain and Imams from the progeny of Husain (a) over all the people after me and you. O Ali, I found your name joined to my name and on some occasions this afforded me peace and comfort. First of all, on the night of Meraj, when I reached Baitul Muqaddas, I found written on the arch of Baitul Muqaddas: "There is no god, except Allah. Muhammad is the Messenger of Allah. I have strengthened Muhammad through his vizier and helped him through him." I asked Jibraeel: "Who is my vizier?" "Ali Ibne Abi Talib (a)," he replied. Secondly when I reached Sidratul Muntaha, I found written there: "There is no god except Me and Muhammad is My chosen one from My creatures. I have strengthened him through his vizier and brother and helped him through him." Thirdly, when I passed Sidratul Muntaha, and reached to Divine Throne, I found it inscribed on the pillar of Arsh: "I am Allah, the One and Muhammad is My beloved and My chosen one from My creatures. I have strengthened him through his vizier and brother and helped him through him."

Only these three occasions are mentioned in the traditional reports whereas in the beginning four occasions were mentioned. So, the readers may excuse us for the disparity. (Translators)

O Ali, the Almighty Allah has bestowed me seven things regarding you:

1- You are the first whose grave would be opened with my grave.

2- You would be with me on the Siraat Bridge and you would say to the Hell: Take this one and leave that one.

3- And when I would be dressed up on Judgment Day you would be the first one to be dressed up with me and when I would be raised from the grave, you would also be revived.

4- You would be the first one to stand to the right of the Arsh with me.

5- You would be the first one to knock at the door of Paradise.

6- You would be the first one to be settled at *Illiyeen*.

7- You would be the first one to be given the sealed drink with me, which would be sealed with musk and people who are eager should take precedence over one another and be eager for it.¹

(Omitting the chains of narrators) it is narrated from Abu Buraida Aslami that he heard the Holy Prophet (s) say to Amirul Momineen (a): O Ali, the Almighty Allah presented you for me on seven occasions so I derived your company and comfort:

(1) When I reached to the heavens Jibraeel asked: Where is your brother, Ali (a)? I said: "I left him on the earth. Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your facsimile and then saw some angels in array. I asked: "Who are these?"

Jibraeel replied: "They are some groups through whom the Almighty Allah will be proud about you on Judgment Day." I went and spoke with them about the past and future events till Judgment Day.

(2) When I was taken to the Arsh for the second time, Jibraeel asked: O Muhammad, where is your brother, Ali (a)?

I said: "I left him on the earth."

Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your image and all the curtains of the seven heavens were removed from my eyes. I saw the inhabitants of the celestial kingdom and saw every person who was in the sky at any place and you also saw him.

¹ *Amali*, Shaykh Tusi, Vol. 2, Pg. 255; *Biharul Anwar*, Vol. 18, Pg. 388, Tr. 97.

(3) When I was sent for the Jinns, Jibraeel asked: O Muhammad, where is your brother, Ali (a)? I said: “I left him in my place,” but whatever I said to the Jinns and whatever they said to me was heard and memorized by you.

(4) Almighty Allah restricted the Night of Power (*Lailatul Qadr*) to me, but you share it with me.

(5) When I whispered in secret to Almighty Allah at the highest heaven, you were with me. And each time I prayed to Almighty Allah for you and He gave everything to you, except prophethood, because there will no prophet after me.

(6) When I circled Baitul Mamoor, I saw you with me and when the prophets prayed behind me, your facsimile was also behind me.

(7) During the period of Rajat (return) when I will eliminate the groups of infidels, you will be there with me.¹

Ibne Abbas has said that the Holy Prophet (s) saw Hazrat Ali (a), Fatima, Hasan and Husain (a) on the heavens during the Meraj and he greeted them, whereas he had left them behind on the earth.

Jibraeel took him to the heavens to adjudicate between angels

(Omitting the chains of narrators) it is narrated from Abdullah Ibne Masud that: I approached the door of Fatima Zahra (s) and asked: Where is your husband?

Lady Sayyida (s) replied: Jibraeel has taken him up to the heavens.

Why, I asked.

She said: There was a dispute among angels on some issue, so they requested Almighty Allah to suggest someone who can

¹ *Mukhtasar Basair*, Pg. 69; *Tafsir Qummi*, Vol. 2, Pg. 335.

adjudicate between them. Almighty Allah revealed to them that they must themselves choose someone. So the angels selected Ali Ibne Abi Talib (a) for the adjudication.¹

Jibraeel, Mikaeel, Israfeel and other angels salute the Imam on the eve of the Battle of Badr

1- (Omitting the chains of narrators) On the eve of the Battle of Badr when the Messenger of Allah (s) asked his companions to bring water from the well, all remained quiet, but Hazrat Ali (a) set out towards the well with a water skin. He filled it with water and was carrying it back to the Prophet when a strong gust of wind spilled all the water. He returned the second time and filled the skin. Again a strong gust of wind spilled the water. This occurred three times. Ali (a) filled the skin for the fourth time, came to the Prophet and narrated the circumstances.

The Messenger of Allah (s) said:

In the first gust of wind Jibraeel (a) was passing by along with a thousand angels; and he had saluted you and the second time Mikaeel was passing by along with a thousand angels; he also saluted you and in the third gust of wind Israfeel was passing by along with a thousand angels and he also greeted you.

Another report says: All of them had arrived to guard over you.²

Ismail Himyari³ says regarding this very incident:

¹ *Al-Ikhtisaas*, Shaykh Mufeed, Pg. 213; *Biharul Anwar*, Vol. 39, Pg. 150, Tr. 15.

² *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 242, quoted from *Manaqib*, Vol. 19, Pg. 286; *Ghayatul Maraam*, Pg. 661, Tr. 2.

³ Ismail bin Muhammad bin Yazid bin Rabia Himyari was an excellent extoller of Ahle Bayt (a) and he has composed famous poems in their praise. He passed away in 173 A.H. (*Seer Elamun Nubla*).

“Jibraeel, Mikaeel and Israfeel saluted him at night when he had gone to bring water in dangerous circumstances; the angels cordoned him in their security while Ali (a) was used to the perils. Three thousand angels had welcomed him and saluted him.”

2- Ahle Sunnat tradition scholar, Abdullah bin Ahmad bin Hanbal has mentioned the same incident and stated that Harith says narrating from Hazrat Ali (a) that:

On the eve of the Battle of Badr, the Messenger of Allah (s) said;

Who would bring water for us?

All the people remained quiet. Hazrat Ali (a) arose and came to the dark well with a water skin on his shoulders. He climbed inside it to fill water. At that moment Almighty Allah revealed to Jibraeel, Mikaeel (and Israfeel) to be ready to help Muhammad Mustafa (s) and his group. They descended from the heavens. Their descent produced such a shattering noise that ear drums almost burst. When they passed by the well as a mark of respect they saluted Ali (a) on behalf of their Lord.¹

3- Hazrat Ali (a) mentioned a number of his virtues before the members of Shura committee among them being that he asked: Tell me whether on the eve of the Battle of Badr the angels saluted me or any of you?

All said: The angels saluted you only.²

¹ *Fadhail*, Ahmad Ibne Hanbal, Vol. 2, Pg. 613, Tr. 1049; *Taraif*, Quoting from *Fadhail*, Pg. 74, Tr. 95; *Ghayatul Maraam*, Pg. 61, Chapter 121; *Sharh Nahjul Balagha*, Mutazali, Vol. 9, Pg. 172, Tr. 16.

² *Amali*, Shaykh Tusi, Vol. 2, Pg. 159-160; *Biharul Anwar*, quoting from *Amali*, Vol. 8, Pg. 354; *Irshadul Quloob*, Pg. 259; *Hilyatul Abraar*, Vol. 1, Pg. 407.

Heavenly angels are familiar with Ali (a)

1- (Omitting the chains of narrators) Ibne Uzniyya says that Imam Ja'far Sadiq (a) asked: What does the Nasibi sect claim?

I asked: Master, regarding which topic do you want to know their view?

Imam Ja'far Sadiq (a) said: What do they say regarding the Adhaan, Ruku and Sujood?

I said: They say that Ubayy bin Kaab saw all that during sleep.

Imam (a) said: They lie! The religion of Allah is much exalted than that its basis should be a dream.

Sudair Sairafi said: May I be sacrificed on you, you only explain it then.

Imam Ja'far Sadiq (a) said: When Almighty Allah took the Messenger of Allah (s) to the seven heavens, in the first heaven, Almighty Allah sent a blessing on the Prophet, and in the second heaven taught him all obligatory things, and in the third heaven sent for him a litter of forty different colored lights which surround the divine empyrean, and whose effulgence eyes cannot sustain. One of their lights is yellow; it is the source of all yellow colors; one is crimson, which is the source of all crimson and one is white, the source of all whites. In the same way are other lights. That litter had silver chains. The Prophet was seated in it and taken to heavens when angels saw him, they fell in adoration, and uttered praises:

Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.

Translation: Glorified be the Holy One. Our Lord and the Lord of the angels and spirit.

How similar is this effulgence to the effulgence of the empyrean of the Lord. Jibraeel said: Allahu Akbar. Allahu Akbar. The angels fell silent and the gates of heavens opened till

on Jibraeel's announcing the Prophet to them, they flew with the utmost alacrity to salute him. They asked how his brother, Ali was to which he replied that he was in health.

Angels said: When you meet him, convey our greetings to him. The Holy Prophet (s) asked: "Do you know him?" "How can we not know him, when Almighty Allah has taken confession of your prophethood and his Imamate? We always continue to invoke blessings on you and him.

Then Almighty Allah decorated the litter further with more lights on the first heaven and none of these resembled the previous lights. He also added to them many more links. From there, the Holy Prophet (s) was taken to the second heaven. When he reached the door, the angels flew away and fell in adoration reciting the same recitation of: *Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.*

Whereas Jibraeel said: 'I testify that there is no god except Allah,' twice.

The angels heard him and they opened the gates of heavens and asked him who that gentleman was.

Jibraeel said that he was Muhammad (s).

They asked if he has appeared to which he replied in the affirmative. The angels saluted me and said: "Convey our greetings to your, brother, Ali as well."

I asked: "Do you know him?" "How can we not know him when Almighty Allah has taken the covenant of love for him and his followers (Shia) till Judgment Day? All of us everyday ask of the well being of his Shia and we see them five times a day; that is at the time of prayers.

After that Almighty Allah added forty types of radiances to the previous ones that were different from the former ones and He increased the rings and links.

The Holy Prophet (s) says that when I was taken to the sixth heaven, the angels of that place flew to the seventh heaven. And

said: *Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.*

Whereas Jibraeel said: I testify that Muhammad is the Messenger of Allah. When the angels heard this testimony, they came running to me and opened the gates of the heavens and said: Welcome, O the first Prophet, whom the Lord created and whom He decreed to be the greatest. And the Prophet of the last period of time, whom Almighty Allah sent after all the prophets and the *Hashir* (account-taking) Prophet in whose time, Judgment Day will be held and *Nashir* Prophet who will spread knowledge, good deeds and perfections among the creatures. That is he is the seal of the prophets. And hail Ali who is the best of the legatees.

After that the angels greeted me and inquired about the well being of Ali (a). I said: I have left him as my representative on the earth. Do you know him? They said: Once a year, we go for the Hajj of Baitul Mamoor and on it is written your name and that of Ali and Hasan and Husain and the Imams from his progeny and the names of all the Shia, who will appear till Judgment Day. We always draw our hand on that document in order to seek blessings from it.

After that Almighty Allah added forty types of radiances to the previous ones that were different from the former ones and He increased the rings and links.

Then I was taken to the fourth heaven. I heard muffled sound of angels as if their voices were caught in their chests. The gates of the heavens were promptly opened and angels gathered around me. Jibraeel said twice: 'Hasten to prayers' and twice, 'Hasten to deliverance.'

Angels remarked: Two voices are joined together. Through Muhammad (s) we will pray and through Ali (a) would we obtain deliverance.

Then Jibraeel (a) said: The prayer is established. The angels said: It is for the followers (Shia) of Ali as they will continue to

establish prayer till Judgment Day as it deserves to be established.

Then the angels asked me where and in what condition have I left Ali (a)? I asked them: Do you know him? “Why not? There is a book in Baitul Mamoor in which are mentioned the names of Muhammad, Ali and Hasan and Husain and their Shia, in which not a single name will be added or subtracted. And it is a covenant that is taken from us. It is recited to us every Friday.

I prostrated in thankfulness and I was addressed by Almighty Allah: Look beneath your feet.

I saw that the Holy Kaaba was below Baitul Mamoor. If I had dropped anything, it would have fallen in Kaaba.

Then a voice came: O Muhammad, this is a Holy sanctuary and you are the Holy Prophet and whatever is present in the earth has a facsimile in heaven.

The Lord then commanded me to open my hand, and take of the water flowing from the right pillar of the empyrean, which I did; and for this reason it became meritorious to take up the water for ablution with the right hand.

A voice then commanded: Wash your face with this water, that you may become pure to behold the light of My majesty and glory; then wash your hands to the elbow, for you will take my word, and draw your wet hands over your feet to the ankles, and over your head, which last act signifies that I will draw the hand of mercy over your head, and send down my blessing on you. Drawing the hand over the foot is because I will carry you up through several regions where foot has never trodden, nor will again after you. Thus was the mode of prayer and ablution established.

Almighty Allah then commanded: O Muhammad, turn to the black stone before you, and extol Me according to the number of curtains by saying, Allah is the greatest! And on this account, seven repetitions of this exclamation were ordained for prayer, because the curtains were seven.

Each time he passed a curtain, he said, Allah is the greatest! After passing three curtains he came to the oceans of light of the Lord of forgiveness, and on repeating the *Takbir* he passed two more curtains, and came to another sea of light.

When the last two Takbirs were pronounced, he passed the sixth and seven curtains, and came to still other oceans of light. Therefore it was ordained that three consecutive Takbirs should be pronounced, after which a prayer should be recited, then two more Takbirs and another prayer, next the last two Takbirs, closing with a prayer of steadfast looking to Allah after the example of the Prophet.

He passed the seven heavens and seven curtains of exaltation and glory, and arrived near the place of communion with the merciful Lord of glory; and prayer is the celestial ascent (Meraj) of the believer.

When the perfect believer thus ascends and recites the seven Takbirs, the curtains of darkness, which on account of errors of worldly inclination come between him and Almighty Allah, are removed and he approaches near the Lord of Lords.

The Lord then commanded the Prophet: Now you have arrived at this place of close interaction with me, pronounce My name.

Accordingly the Prophet said: *In the name of God the compassionate, the merciful!* For which reason this phrase was established to commence chapters and writings.

Being commanded to offer praise, he said: ‘Praise to Allah the Lord of the universe,’ and proceeded in this manner till he recited the whole Surah commencing with, “Praise be to God, the Lord of creatures.”

A voice then commanded him to recite the Surah on divine unity, saying: That Surah is a description of my praise and attributes. What likeness can exist between me and my creatures?

After I had recited this Surah, “Say, God is one God; he begets not, neither is he begotten; and there is not any like unto him.”

The voice said: Bow before My exaltation, and put your hands on your knees and look towards My empyrean. On doing this, light from the effulgence of the glory of Allah overpowered me, and I fell into a swoon and by divine inspiration said: Praise and thanksgiving to the God of glory. In purity I name the Lord of exaltation, and am employed in His praise.

After repeating this I soon recovered and the terror of my spirit subsided when by divine inspiration I had seven times pronounced this ascription of praise. On this account, it was ordained that this expression of praise should, in the performance of prayer, be recited in the bowing (Ruku) position.

I was then commanded me to raise my head and stand erect, on which I heard the voices of the angels uttering praises and ascribing unity and thanksgiving to Allah. I said: Allah hears everyone that utters His praises.

I looked up and saw a light more intense than that which before caused me to swoon, and this made the bird of my reason fly away, and my terror was greater than in the former instance. From awe, I fell prostrate before the king, the Lord of glory, and placed my face in the dust of humility, and on account of the exaltation I witnessed, seven times repeated, by divine inspiration, Glory and praise to the exalted Lord. At each repetition of this ascription, my terror diminished, till I recovered from that state of overwhelming awe, and attained to perfect knowledge of God.

I then raised my head from prostration, and sat till relieved from the condition of amazement into which I had fallen. By divine inspiration, I again looked upward, and saw light more overpowering still than I had before witnessed, and again fell involuntarily in prostration before the Lord of vengeance, and seven times more repeated. Glory and praise to God. Becoming

thereby more worthy to behold the divine lights, I again raised my head, and sat for a little time, and looked towards them.

For this reason two prostrations in prayer were established, and sitting a short time after them became meritorious (Sunnat). I then arose and stood like a servant before my Lord, when He commanded me to recite again the Surah Hamd, and afterwards Surah Qadr. Again I stooped with my hands on my knees, and prostrated myself with my head on the ground, as at first, and as I was about to rise, Almighty Allah commanded, mention My favors to you and pronounce My name.

By divine inspiration, I said in the name of Allah and by him: there is no god but Allah, and all perfect names belong to Allah. When I had repeated the two testimonies commanded, pronounce blessings on yourself and your family. I prayed, O Lord, impart mercy to me and to my family; which was answered with blessings from Almighty Allah.

On looking around I beheld the angels and spirits of the prophets arrayed in ranks behind me, and Almighty Allah commanding me to salute them, I said peace be upon you and the mercy and blessing of God. Almighty Allah then addressed me, saying, I am your peace, mercy and blessing, and of the Imams after you.

This two rakat prayer is the first basis of prayer. Therefore, if there is any deficiency in these two units, the prayer itself would be invalid and the worshipper would have to perform it afresh. In the beginning the Noon prayer was also revealed to be consisting of two units.

2- (Omitting the chains of narrators) Ibne Shahr Ashob writes that Ibne Abbas said in the exegesis of the following verse of the holy Quran:

﴿٥٧﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

“And when a description of the son of Maryam is given, lo! your people raise a clamor thereat.”¹

Once Jibraeel was seated to the right of the Messenger of Allah (s) when Ali Ibne Abi Talib (a) arrived. Seeing him Jibraeel (a) laughed and said: O Muhammad, Ali Ibne Abi Talib (a) has arrived.

The Messenger of Allah (s) asked: Do the folks of the heavens also recognize him?

Jibraeel (a) replied: By the one, who sent you as a prophet, the folks of the heavens recognize Ali (a) more than the folks of the earth. Whenever Ali (a) called out ‘God is Great’ in any battle, we also called out the same with him. And whenever he launched an attack we all attacked with him. And whenever he used the sword, we also accompanied him in the sword fight.

Muhammad, whenever you want to see Prophet Isa (a) and his worship, Prophet Yahya (a) and his piety and obedience and Prophet Sulaiman (a) and his generosity you should glance at the face of Ali Ibne Abi Talib (a). Ali Ibne Abi Talib (a) is the replica of Isa Ibne Maryam (a):

إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

“...lo! your people raise a clamor thereat.”⁽²⁾⁽³⁾

The angel appointed on water greets Hazrat

1- (Omitting the chains of narrators) Jabir says: I was walking on the banks of the Euphrates in the company of Hazrat Ali (a). Suddenly a wave arose and it surrounded Hazrat Ali (a)

¹ Surah Zukhruf 43:57.

² Surah Zukhruf 43:57.

³ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 235; *Biharul Anwar*, quoting from *Manaqib*, Vol. 39, Pg. 98.

in such a way that I was unable to see him. Then the wave returned to the river and the Hazrat was standing at the same spot while not even his clothes got wet.

I was amazed at this sight and I inquired from him about it. He said: Did you see him?

Yes, I replied.

He said: He was the angel appointed on water. He emerged from the water saluted me and then hugged me.¹

Another angel greets Hazrat

1- (Omitting the chains of narrators) it is narrated from Huzaifah who said:

The Prophet (s) (once) said to me: “Did you see the person who presented himself to me?”

I said: “Yes, O messenger of Allah.”

He said: “He was an angel who had never descended before this. He sought permission from Allah, Most High, to greet Ali; he was granted permission and then greeted him. And he gave me glad news that Hasan and Husain are the masters of the youths of Paradise, and Fatimah is the leading lady of all the women in Paradise.”²

The call of the angel in Badr and Uhad

1- Omitting the chains of narrators it is narrated from Imam Ja'far Sadiq (a) through his forefathers that Imam Husain (a) said: A Bedouin came to meet the Holy Prophet (s). The Prophet came to him wrapped in a beautiful deep red sheet.

¹ *Amali*, Shaykh Tusi, Vol. 1, Pg. 304; *Biharul Anwar*, Vol. 39, Pg. 109, Tr. 116.

² *Amali*, Shaykh Mufeed, Pg. 22, Tr. 4; *Biharul Anwar*, Vol. 37, Pg. 38, Tr. 26.

The Bedouin said: O Messenger of Allah (s), you have come dressed like a young man!

His Eminence said: O Bedouin, I am not only young, I am also the son of a young man and brother of a young man.

Bedouin: You may be a young man, but how you can be the son and brother of a young man?

His Eminence asked: Have you not heard the following statement of Almighty Allah?

قَالُوا سَمِعْنَا فَتَىٰ يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾

“They said: We heard a youth called Ibrahim speak of them (criticize the idols).”¹

Ibrahim (a) was a youth and I am his son and as far as being the brother of a youth is concerned, during the Battle of Uhad, a caller was heard saying:

‘No brave youth like Ali and no sword like Zulfiqar.’

That youth, Ali is my brother and I am his brother.²

2- Imam Ja’far Sadiq (a) said: In the Battle of Badr, an angel called out from the heavens. The name of this angel was Rizwan and he called out:

‘No brave youth like Ali and no sword like Zulfiqar.’³

This same traditional report is mentioned in Ahle Sunnat sources as well. Thus, Samani, in the book of *Fadhailus Sahaba* and Ibne Maghazi Shafei in *Manaqib* have also narrated this same tradition from Imam Ja’far Sadiq (a).

¹ Surah Anbiya 21:60.

² *Amali*, Saduq, Pg. 167, Tr. 10; *Maaniul Akhbaar*, Pg. 119; *Biharul Anwar*, Vol. 42, Pg. 64, Tr. 6.

³ *Rauzatul Waizeen*, Pg. 128.

Ali (a) heard the footsteps of Jibraeel (a) on his house

1- (Omitting the chains of narrators) it is narrated that when some people complained about Ali (a) in the presence of Ibne Abbas, he said: You people are complaining about one, who used to hear the footsteps of Jibraeel (a) on the roof of his house.¹

Recognizing Jibraeel from the pulpit

Once Amirul Momineen (a) was speaking from the pulpit, when he remarked:

“O people, ask me before you are deprived of me. Ask me about the paths in the skies. More than the path of this I am familiar with the paths of the skies.”

A person arose and inquired: Tell us where Jibraeel is at this moment?

Amirul Momineen (a) looked up to the heavens. Then he glanced at the earth, then to the east and then west. Finally, he glanced at that person and said:

Shaykh, you are Jibraeel!

As soon as he mentioned this, that person assumed the form of a bird and flew out from among the crowd. At that moment the people screamed out: We witness that you are the true successor of Messenger of Allah (s).²

¹ *Fadhailus Sahaba*, Ahmad bin Hanbal, Vol. 2, Pg. 653, Tr. 1112; *Zakhairul Uqbah*, Pg. 94.

² *Fadhail*, Ibne Shazan, Pg. 98; *Biharul Anwar*, Vol. 39, Pg. 108, Tr. 13.

She camel purchased from Jibraeel and sold to Mikaeel

1- (Omitting the chains of narrators) it is narrated from Khalid Rabai that Ali (a) came to Mecca for some errand. He saw a Bedouin clinging to the covering of the Kaaba and beseeching:

“O Master of the house! This is Your house and the guest is Your guest and every host has to serve his guest. Tonight bestow to me the honor of salvation.”

Amirul Momineen (a) said to his companions: Did you hear what this Bedouin is saying?

Yes, they replied.

Almighty Allah is too honorable to turn away His guest empty-handed.

In another traditional report when Imam Ali (a) entered the Kaaba, he saw that the man was clinging to the same pillar (*Rukn*) and saying:

O that being who is mighty in his honor and from the aspect of honor no one is more honorable. For the sake of Your honor bestow on me too such honor regarding whose essence no one has any knowledge. I beseech You in the name of Muhammad and Aale Muhammad (a) to bestow on me all that which no one can bestow to anyone and remove from me those calamities which no one other than You can remove.

Amirul Momineen (a) said: By God, this is a great name of God in Syriac. My beloved Prophet Muhammad (s) informed me about this only. It was this litany that sought Paradise from God and God gave it to her and it prayed to God to remain secure from Hell and Allah saved it from Hell.

On the third night when he came to the Haram he saw that the Bedouin was clinging to the same pillar of the Kaaba and praying:

O one, whom place cannot encompass and O that being from whom no place is devoid and who is present everywhere without any condition. Please bestow four thousand dirhams to the Bedouin.

Amirul Momineen (a) stepped forward and said, “O Bedouin; you sought forgiveness from your Lord. You sought Paradise from Him and He bestowed it to you. You requested Him to save you from Hell and He saved you from Hell. Now tonight you are asking Him for four thousand dirhams?”

“Who are you?” asked that Bedouin.

“I am Ali Ibne Abi Talib (a),” the Imam replied.

As soon as the Bedouin heard his name, he said, “By God, only you are my aim and my needs would be fulfilled through you alone.”

“Then ask me,” said Ali (a).

“I need one thousand dirhams to pay the dower, one thousand to repay debts, one thousand for purchasing a house and one thousand for expenses.”

“I am going to Medina; you come there and ask anyone about my address.”

That Bedouin remained in Mecca for another week then travelled to Medina and on reaching there called aloud, “Is there anyone who can tell the location of the house of Amirul Momineen (a)?”

At that time Imam Husain (a) was standing there along with children. When he heard the call of the Bedouin, he said, “I am his son, Husain bin Ali and I will take you to his place.”

“Who is your father?” that man asked.

“He Amirul Momineen Ali Ibne Abi Talib (a).”

“Who is your mother?” he asked.

“She is Lady Fatima Zahra (s) daughter of Messenger of Allah (s),” he replied.

“Who is your maternal grandmother?” he asked.

“Khadija binte Khuwailad.”

“Who is your brother?” he asked.

“Abu Muhammad Hasan Ibne Ali (a).”

“You are of the purest descent from all sides,” said the Bedouin, “Now, please take me to the door of Amirul Momineen (a) and tell him that the Bedouin whom he gave guarantee in Mecca is here.”

When he reached the door of the Imam’s house the Imam said to his wife, “Do you have anything to eat that we might serve to this Bedouin?”

“Abul Hasan, I have nothing eat in my house.”

“Call Salman Farsi for me,” said the Imam.

When he arrived, the Imam said, “Put that orchard that the Prophet cultivated for me on sale.”

Salman went to the market and announced that he wanted to sell his orchard. It was sold for twelve thousand dirhams and Salman handed over the full amount to Amirul Momineen (a). He summoned that Bedouin and gave him four thousand dirhams. Then he gave him an additional forty dirhams for food and expenses.

When other needy people of Medina learnt about that they also gathered there. An Ansari man came to the door of Lady Sayyida (s) and informed her about that incident. She said,

“May God give you a good reward for the information.”

Imam Ali (a) sat down and kept all the money before him in a pile. Needy people started approaching him. He used to give them a handful of silver coins to each of them till it was all finished.

When he came home, Lady Fatima Zahra (s) said,

“O cousin, did you sell that orchard my father cultivated for you?”

“Yes,” he replied, “And in its lieu I gained well being of the world and the hereafter.”

“Where is that money?” Lady Sayyida (s) asked.

“I have given away all of it to those eyes which I cannot bear to see humiliated.”

“Both my sons and I am hungry just now and I am certain that you must also be hungry like me. Did I have a share in all that money?”

So saying, Lady Fatima Zahra (s) held the skirt of her husband.

“Leave me Zahra,” said the Imam.

She said, “I will not leave your skirt of infallibility till my father does not come and adjudicate the issue between us.”

Jibraeel Amin came down to Messenger of Allah (s) and said, “O Muhammad, Allah sends greetings to you and He asks you to convey His salutation to Ali. And He is asking Lady Fatima Zahra (s) to leave Ali’s skirt of infallibility.”

Messenger of Allah (s) came to the house of Ali (a) and saw that Lady Fatima (s) was holding the skirt of Imam Ali (a).

“Why are you holding the skirt of your husband, dear?” he asked.

“Father dear, he has sold for twelve thousand dirhams the orchard you planted, and distributed all the money among the poor and needy. He did not bring a single dirham home for us to buy something to eat.”

His Eminence said, “My dear; Jibraeel has conveyed the salutation of my Lord and he asked me to convey salutation to

Ali as well. And Allah asked me to tell you to leave the skirt of your husband.”

Lady Sayyida (s) said, “I seek forgiveness from God and I would never do this again.”

She says: After this my father arose and went away in one direction and my husband in another. After some time my father arrived with seven hundred Hijri dirhams. “Where is my cousin?” he asked.

“He’s gone out,” I said.

His Eminence said, “Keep this money and when my cousin comes, tell him to buy food for you all with it.”

After sometime my husband also arrived and asked, “Was the Messenger of Allah (s) here? I can smell his fragrance.”

“Yes,” I replied, “and he also left some money with us to buy food.”

“Give me that money,” said Hazrat Ali (a).

So I gave him those seven hundred Hijri dirhams and after accepting, he said:

In the name of Allah and praise be to Allah excessively pure and this is the sustenance from Allah.

Then Imam Ali (a) said to Hasan Mujtaba (a), “Come along, son.” So father and son came to the market where a man was saying,

“Is there anyone who might lend to one, who repays on time?”

“Shall we lend him the money, son?” asked Hazrat Ali (a).

“Yes, father,” replied Imam Hasan (a).

Ali (a) handed that man all the money. Upon witnessing this generosity, Imam Hasan (a) said, “Father, you gave him all the money?”

“Yes, my son; the being which can give little sustenance can also give more of it.”

Then he took Imam Hasan (a) and went to the market and saw a man there holding the rein of a she-camel. He said, “Please buy this she-camel.”

“I don’t have any money,” said Imam Ali (a).

“I can give you time till the afternoon.”

“What is the price, O Bedouin?”

“One hundred dirhams.”

Hazrat Ali (a) said, “Hasan, take this she-camel.” Imam Hasan (a) took hold of the rein. As they moved ahead a little they met another Bedouin and he resembled the one who had sold the she-camel; but was dressed differently. He asked, “Would you sell this she-camel?”

“Why do you want it?”

“When your cousin goes to the battlefield, I will also follow him on this animal and fight alongside him.”

“If you agree to that I am prepared to give this she-camel free also.”

“No, I have the money and I will pay for it.”

Then he asked, “How much did you buy it for?”

“One hundred dirhams.”

“I will pay a hundred and seventy.”

Imam (a) said, “Hasan, take the money and hand over the she-camel. We will pay a hundred to the first owner and with the rest buy food for ourselves.”

Then I went in search of that first Bedouin, but he was not seen anywhere. But I saw the Holy Prophet (s) over there though he was never seen there before. When he noticed me he laughed

so much that his teeth were visible. I said, “May God always keep you smiling and may He send you a glad tiding every day.”

Messenger of Allah (s) said, “Abul Hasan, are you searching for that Bedouin from whom you purchased that she-camel?”

“Yes, O Messenger of Allah (s), may my parents be sacrificed on you.”

His Eminence said, “Abul Hasan, the one who sold the she-camel to you was Jibraeel and the one who bought it from you was Mikaeel. And that she-camel was from Paradise and these dirhams were sent by the Lord of the worlds. You may spend all the money without fear of hunger or poverty.”¹

[From the aspect of its text, this traditional report is flawed, because it is remote from the piety of Lady Fatima Zahra (s) to hold the skirt of her husband and threaten not to leave it till her father did not adjudicate. Lady Fatima (s) was the criterion of purification and hence such bitter statements cannot be expected from her and Hazrat Ali (a) was also the Imam of Lady Sayyida (s) and she can never oppose her Imam. From the aspect of the chains of narrators also, the scholars of *Rijal* have not certified this report. (Translator)]

Allah gifted Harun’s shirt to Hazrat

Hazrat Qambar narrates: I was going alongside the banks of the Euphrates in the company of Amirul Momineen (a). He removed his shirt to take a bath and entered the water. Suddenly a wave rose up from the river and carried away his shirt. When the Imam emerged he could not see his shirt, so he was extremely distraught. At that moment an unseen caller called out:

¹ *Amali*, Shaykh Saduq, Pg. 377, Tr. 10; *Biharul Anwar*, Vol. 41, Pg. 44, Tr. 1.

“Abul Hasan, look to your right and pick up what you see there.”

When he looked to his right, he saw a sheet kept over there in which a shirt was wrapped. When he picked up the shirt and put it on, a note fell out from it as follows:

*This is a gift from Allah the mighty and sublime to Ali Ibne Abi Talib (a). And this is the shirt of Harun bin Imran, and We have made another nation inherit it.*¹

Divinely gifted horse

Hasan bin Zakariya Farsi says: Once Messenger of Allah (s) and Hazrat Ali (a) went out on some mission. The Holy Prophet (s) was riding a horse, while Ali (a) was on foot. In due course they reached a pool where they performed ablution and recited the prayer.

Hazrat Ali (a) says: I was between the Ruku and Sajdah, when I heard someone saying:

“Ali, lift your head and see. A gift from the Almighty has arrived for you.”

Ali (a) says: When I looked up I saw a horse fully saddled and bridled. Then the caller said:

This is a gift to you from Allah. Mount and ride it.

Ali (a) says: So after I concluded the prayer, I mounted that animal and rode it.²

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 229.

² *Kitabul Iqbal*, Sayyid Ibne Tawus, Pg. 585-586; *Biharul Anwar*, Vol. 43, Pg. 118, Tr. 26-27; *Awalim*, Vol. 11, Pg. 156, Tr. 6-7; *Kashful Ghumma*, Vol. 1, Pg. 275.

The Earth spoke to the Hazrat

It is narrated through continuous chains of narrators from Asma binte Wathila bin Asqa that he said: I heard from Asma binte Umais Khathima that she said: I heard from Lady Fatima Zahra (s) that she said:

One night Ali Ibne Abi Talib (a) had me completely terrified as I saw the Earth speaking with him and he was speaking to it. In the morning, I approached my father and reported the incident of the previous night. The Prophet heard that and fell into a long prostration and said:

Almighty Allah has given to your husband precedence over all His creatures and He commanded the Earth to inform him of its circumstances. So the Earth informs him of whatever that occurs upon her from the east to the west.¹

Iblis admits excellence of Ali (a)

Salman Farsi (r) narrates, “Once a few hypocrites were speaking ill of Amirul Momineen (a). As they were speaking, Iblis passed by them. When he heard them speaking badly against Amirul Momineen (a), he stopped to listen.

The hypocrites asked him, “Who are you?”

Iblis replied, “I am Ibne Marra.”

The people asked him if he was listening to their discussion.

Iblis said, “Curses be upon you! You are speaking ill of Amirul Momineen Ali Ibne Abi Talib (a) who is your Maula (master).”

The hypocrites replied, “What proof do you have the he is our Maula (master)”

¹ *Iqbal*, Sayyid Ibne Tawus, Pg, 585-586; *Biharul Anwar*, quoting from *Iqbal*, Vol. 43, Pg. 118, Tr. 26-27; *Awalim*, Vol. 11, Pg. 156, Tr. 6-7; *Kashful Ghumma*, Vol. 1, Pg. 275.

Iblis replied, “O ignorant ones! Are you unaware of the words of your own Prophet? Whomsoever I am his Maula Ali (a) is his Maula and He (the Prophet) then prayed “O My Lord! Be a friend to those who are friends with Ali (a). Be an enemy to those who are the enemies of Ali (a). Help those who help Ali (a). Leave those who leave Ali (a).”

So the hypocrites asked Iblis, “Are you also a Shia (follower) of Ali (a)?”

Iblis replied, “I am not a Shia of Ali (a). However I love Him. But I am a partner in the wealth and offspring of those who hate Him.”

Hypocrites asked Iblis to tell them whatever knowledge he possessed regarding the attributes of Ali (a).

Iblis said, “O group of hypocrites! I prayed to Allah more than 12,000 years while I was living amongst the Jinns. When Allah destroyed the Jinns, I complained to Allah of my loneliness. So Allah took me up into the heavens. I prayed to Allah for 12,000 years more while I was living in the heavens. I prayed to Allah in the gatherings with all of the other angels. Once while we were busy in the worship of Allah, a Noor passed in front of us. Upon seeing this Noor, all of the angels fell into Sajdah and read the Tasbih of *Saboohun Quddus*. I was so surprised. I asked Allah, “O my Lord! Was this Noor of a high ranking angel or of some messenger or prophet?”

A voice from Allah came and said, “Neither is it the Noor of a high ranking angel nor that of any messenger or prophet.”

This is the Noor of the essence of Ali Ibne Abi Talib (a).¹

2- Ibne Shahr Ashob has mentioned a lengthy incident in his *Manaqib* an extract of which is as follows:

Ali Ibne Muhammad Sufi reports that once he chanced to meet the accursed Iblis. He asked: Who are you?

¹ *Amali*, Shaykh Saduq, Pg. 284, Tr. 6; *Ilalush Sharai*, Pg. 143, Tr. 9; *Biharul Anwar*, Vol. 39, Pg. 162, Tr. 1.

I told him that I was a human being.

He said: There is no god, except Allah! Are you not from a community whose members imagine themselves to be ardent devotees of God; after which they also disobey Him. And they verbally hate Iblis but obey him only?

I (Sufi) asked: Who are you?

He replied: I am the owner of a great name and the huge drum. I am the killer of Habil and I was one present in the Ark of Nuh. I am the one, who hamstrung the she-camel of Prophet Salih and who enflamed the fire of Nimrod to burn Ibrahim. I am the, one who instigated the murder of Yahya. I am the one, who brought the sorcerers to the court of Firon in the beginning. And also the one, who got the golden calf fashioned at the hands of Samiri in order to misguide Bani Israel. I am the one, who dispatched Abraha and his army mounted on elephants to Mecca in order to destroy the Kaaba. I am the one, who mobilized people to fight against Muhammad in the Battles of Badr and Uhad and I created greed in the minds of people in Saqifah on the day of the passing away of the Prophet. I am the one, who brought the She-Camel in the Battle of Basra. I am the Imam of the hypocrites. I destroy one group and misguide the other. I am the senior member of the oath-breakers (*Nakiseen*), the pillar of the unjust (*Qasiteen*) and the instigator of the apostates (*Mariqeen*). I am Abu Marrah. I am a body of fire. I was not created from dust and I am the one on whom descended the fury of the Lord of the Worlds.

I (Sufi) said: I adjure you in the name of Allah, tell me what I can do to gain proximity to Allah and also an act that would enable me to face worldly calamities.

He said: If you want to avoid worldly calamities, you must adopt thrift and if the need is of the hereafter you must become devoted to Ali Ibne Abi Talib (a) and be hateful to his enemies. Remember, I obeyed God on the seven heavens and disobeyed Him on the seven layers of the earth. Whichever proximate angel

or a messenger prophet I saw, he had gained divine proximity only through devotion to Ali.

Sufi says: After that he vanished from my view. Later I met Imam Muhammad Baqir (a) and informed him about this incident. After listening to the whole account, he said: That accursed one confessed faith from the tongue but denied from the heart.¹

3- It is narrated from Imam Ja'far Sadiq (a) that a female Jinn, named Afra, was in the habit of coming to hear Muhammad, and brought a number of her tribe to embrace the faith. She did not come for several days and the Prophet inquired the cause of Jibraeel, who said that she had gone to visit one of her sister converts, whom she likes for the sake of the pleasure of Allah.

The Prophet replied, "Paradise is for those who love one another for the Lord's sake."

Later when Afra visited the Prophet, he asked: "What extraordinary things did you observe during the journey?"

She replied: "Many things."

The Messenger of Allah (s) said, "Narrate to us the most extraordinary thing you saw."

She said: "I saw Iblis sitting on a white stone in the Akhzar Sea. He was praying with raised hands: "O Allah, when You have sworn to put me in Hell, I ask you in the name of Muhammad, Ali, Fatima, Hasan and Husain to save me from Hell and raise me with them."

I (Afra) asked: "O Harith, what are these names through whom you are praying to the Lord?"

He replied: "These are names I saw written on the empyrean 9000 years before the creation of Adam. That is why I

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 251; *Biharul Anwar*, Vol. 39, Pg. 181, Tr. 23.

thought that they are most beloved to Almighty Allah, so I prayed through them.”

The Holy Prophet (s) said:

“By Allah, if all the people of the earth implore Almighty Allah through these names, He would definitely accept them.”

Incident of Haam bin Heem bin Laqis bin Iblis

(Omitting the chains of narrators) it is narrated from Hazrat Imam Husain (a) that he said: The Messenger of Allah said: One day whilst I was in the Masjid, a man approached me, who was as tall as a palm tree. He greeted me, and I responded.

I said: ‘Your resemblance is that of the Jinn and you speak like they do. Who are you, O servant of Allah?’ He said, ‘I am Haam bin Haym bin Qays bin Iblis.’

The Messenger of Allah said: ‘There is nothing between you and Iblis except for two fathers.’

He said, ‘Yes, O Messenger of Allah.’ The Prophet asked: ‘What is your age?’

He said, ‘You can gauge my age from the fact that I was a young boy when Habil slain Qabil. I understood the speech and used to roam the jungles and instigated cutting off of ties of kinship.’

The Messenger of Allah said: ‘If you still have those habits, you really an evil person.’

He said, ‘O Messenger of Allah, not at all. I have repented by the grace of God, and I am a believer.’

The Messenger of Allah said: ‘Which repentance has flowed from you at the hands of the prophets?’

He said, ‘I repented at the hands of Nuh (a) and I embraced faith at his hand only; I was with him in the Ark and blamed him for having supplicated against his people until he cried and made

me cry and said: 'I have committed a crime and on that I am from the regretful ones.'¹ He said: I seek the protection of Allah from being one of the ignorant.'

Then I was with Hud in his Masjid and the believers were with him, and I blamed him for having supplicated against his people until he cried and made me cry, and said: 'I have committed a crime and on that I am from the regretful ones, I seek the Protection of Allah for having been of the ignorant ones.'

After Hud, I lived with Prophet Salih as well till God sent the chastisement of the earthquake on those people and He kept him and me safe from that chastisement.

Then I was with Ibrahim and learnt the knowledge of the holy books from him and was witness when he was flung into the fire by his people, and Allah made it to be cool and safe for him.

After him I lived with his sons, Ismail and Ishaq. Then I lived with Prophet Yaqub (a) and when with sons of Yaqub cast their brother, Yusuf into the well, I was with him am I used to comfort him in the well. And when he was rescued from the well and became the king and when he parents were coming to meet him I was with him all that time.

Then I was with Musa, and he taught me the Torah. After his passing away, I lived Yusha bin Nun, his successor. And I lived with Yusha bin Nun till his passing away.

Then I lived with different prophets till I lived with your brother, Dawud (a) and I beseeched him to teach me the Zabur and taught it to me. Then I lived with Sulaiman bin Dawud (a) and after him with his successors Asif bin Barkhiya bin Samiya. In other words, I lived with different prophets till I lived in the company of Isa (a). I met him and conveyed to him greetings from Musa, and he taught me the Bible, and said: 'I know

¹ Surah Baqarah 2:67.

Muhammad. Convey my greetings to him.’ O Messenger of Allah, Isa sends greetings to you.’

The Prophet said: Isa is the Spirit of Allah, and His Word, and all the Prophets of Allah and His Messengers, so long as the world endures, send greetings to you, O Haam, for making the greetings reach to me. Raise your need to us.’

He said, ‘My need is that may Allah keep you for your community and guide them to you and give them sustenance of righteousness to your successor after you, for the Imam is higher, and destroyed are the ones who are disobedient to the trustees, and my need, O Messenger of Allah, is for you to teach me a Chapter from the Quran I can pray by.’

He said to Ali: ‘O Ali, teach Haam and make him understand it.’

Haam said, ‘O Messenger of Allah, who is this on whom you have placed my responsibility, for I am of the community of the Jinn, we have been ordered that we shall not speak to anyone but a Prophet or a successor of a Prophet.’

The Messenger of Allah said to him: ‘Whom did you find in the Book as a successor of Adam?’

He said, ‘Sheeth bin Adam.’

He said: ‘Whom did you find as a successor of Nuh?’

He said, ‘Saam bin Nuh,’

he said: ‘Who was the successor of Hud?’

He said, ‘Youhanna bin Hanaan cousin of Hud.’

He said: ‘Who was the successor of Ibrahim?’

He said, ‘Ishaq bin Ibrahim.’

He said: ‘Who was the successor of Musa?’

He said, ‘Yusha bin Noon.’

He said: ‘Who was the successor of Isa?’

He said, ‘Shamoon bin Hamoun Safaa cousin of Maryam.’

He said: ‘Whom did you find in the Book as a successor to Muhammad?’

He said, ‘You are named in the Torah as ‘Wameez Wameez.’ And the name of your successor is Aeliya.’ In Injeel, your name is Khamiyata and the name of your successor is Haidaar. And in Zabur, your name is Mahmah and the name of your successor is Farqalita.

Messenger of Allah (s): What is the meaning of ‘Wameez Wameez’?

Haam: Pure and chaste.

Messenger of Allah (s): What is the meaning of ‘Khamiyata’?

Haam: Mustafa, the chosen one.

Messenger of Allah (s): What is the meaning of ‘Mahmah’?

Haam: One, who would destroy all disbelief and polytheism.

Messenger of Allah (s): The name of my successor is Aeliya in Taurat. What does it imply?

Haam: It implies successor, because he would be your successor after you. That is why he is mentioned as Aeliya in Taurat.

Messenger of Allah (s): The name of my successor is Haidaar in Injeel. What does it mean?

Haam: It means the greatest truthful one (*Siddiq Akbar*) and the magnificent discriminator (*Farooq Aazam*).

Messenger of Allah (s): The name of my successor is Farqaleet in Zabur. What does it mean?

Haam: It means ‘beloved of his Lord.’

Messenger of Allah (s): Haam, would you recognize him if you see him?

Haam: Yes, the head of your successor is a round and he is of medium height. His chest is broad and he is extremely valiant. He has big and illuminated eyes. His thighs are thin and the shoulders broad.

Now, Messenger of Allah (s) told Salman to summon Ali. When Ali (a) arrived and Haam saw him, he exclaimed immediately:

May my parents be sacrificed on you, this one is your successor. You command your followers not to disobey him after your passing away. If they disobey him they would also be destroyed like the past nations.

Messenger of Allah (s) said: Haam, I have informed my nation about this. Do you have any other need that I may fulfill?

Haam said: yes, O Messenger of Allah (s), I want you to teach me some chapters of the Holy Quran, and explain your practice and laws so that I may pray according to your method.

The Holy Prophet (s) called out Ali (a) and said: Take him along with you and instruct him accordingly.

Imam Ali (a) says that he taught him Surahs of Fatiha, Tauheed, Falaq, Naas and Ayatul Kursi; and also some verses of Surahs Aale Imran, Araaf, Anaam, Anfaal and 30 detailed chapters. Then he disappeared. Afterwards we saw him in Lailatul Hareer during the Battle of Siffeen. When the battle was raging in Lailatul Hareer, I heard someone call out:

O Amirul Momineen (a), remove the helmet from your head as it is mentioned that you would have scanty hair.

I replied: I am the same one. And then I removed the helmet. Then I said: O, the one, who is calling, come before me, may God have mercy on you.

He became visible to me and I saw that he was Haam bin Heem. I asked: Who are you?

He replied: I am indebted to you. I am that same student of yours whom you instructed in the Book of Allah and I am a believer in you and Muhammad Mustafa (s). Then he saluted the Imam and conversed with him and he remained at his side till the morning and fighting along with him. After that he disappeared.

Asbagh bin Nubatah says: I asked Imam Ali (a) regarding this after some days and he said: Haam bin Heem is martyred, mercy of Allah be on him.¹

The translator says: The following verse of Quran disproves this incident: Almighty Allah says:

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۗ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

“What! would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust. I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aidsers.”²

In this verse Almighty Allah has mentioned the Satanic progeny to be deviant and inimical to the believers and also mentioned that Allah has not made them helpers of His religion. Some commentators have opined that here progeny of Satan to be his followers. But nowhere in Quran is the word of progeny used for followers. In any case, the metaphorical meaning is only valid when the real meaning is impossible.

¹ Rauza, Shazan, Pg. 41-42; Biharul Anwar, Vol. 38, Pg. 54, Tr. 9.

² Surah Kahf 18:50-51.

Jinn in the form of serpent

Muhammad Ibne Yahya and Ahmad Ibne Muhammad have narrated from Muhammad Ibne Hasan from Ibrahim Ibne Hashim from Amr Ibne Uthman from Ibrahim Ibne Ayyub from Amr Ibne Shimr from Jabir from Abu Ja'far (a) who has said the following:

“Once when Amirul Momineen (a) was on the pulpit, a serpent entered from one of the doors of the Masjid. People wanted to kill him. Amirul Momineen (a) asked them to leave him alone. They left him alone. The serpent began to crawl to the pulpit. He stretched and saluted to Amirul Momineen (a).

Amirul Momineen (a) made a gesture to him to wait until the sermon is completed. When the sermon was completed he came to him and said, “Who are you?”

He said, “I am Amr Ibne Uthman, your deputy among the Jinns. My father has died and he has asked me in his will to come to you and find out your instructions and that is why I am here. What do you command me to do and what do you see.”

Amirul Momineen (a) said, “I ask you to be pious before Allah and go back and act as the successor of your father among the Jinns. I appoint you as my deputy over them.”

The narrator has said that Amr then said farewell to Amirul Momineen (a) and left as his deputy over the Jinns. I asked Imam Muhammad Baqir (a): May I be sacrificed on you, does Amr fulfill that obligation on him?

He said, “Yes, he does so.”¹

¹ *Al-Kafi*, Vol. 1, Pg. 396; *Basairud Darajaat*, Pg. 97, Tr. 7; *Ithbatul Huda*, Vol. 2, Pg. 404, Tr. 10.

Another jinn comes in form of serpent

Imam Ali (a) once was busy delivering a sermon from atop the pulpit in the city of Kufa when a python suddenly appeared from the side of the pulpit and slithered up the steps towards the Imam (a).

Terrified, the people wanted to ward the reptile away from the Imam (a) when he signaled them to stay away. As the python reached the last step of the pulpit, the people, in a state of silence and bewilderment, observed that Imam Ali (a) had lowered himself a little while the python had raised its head and brought its mouth close to his ears. At that moment the python issued a loud sound, which was heard by most of those present; the Imam's lips then moved as if in conversation while the python listened to his words.

After a short time had passed, the python glided down the pulpit and suddenly disappeared from sight. Imam (a) continued his sermon and upon completing it, descended from the pulpit.

As he did so, the people crowded around him and began questioning him about the python. Imam (a) explained: The issue is not what you had thought it to be. He was one of the judges from amongst the Jinn and he had found himself confused in connection with a judgment; so he approached me and sought to know the verdict. I explained the judgment to him, whereupon he prayed for me and departed.¹

Incident of a snake found in the corner of Masjid

(Omitting the chains of narrators) Harith Ibne Aawar says: Once, Amirul Momineen (a) was seated on the pulpit in Kufa and delivering a sermon, when he glanced at a corner of the

¹ *Uyunul Mojizaat*, Pg. 91.

Masjid and said to Qambar: Catch whatever you find in that hole and bring it to me.

Qambar went there and when he looked inside the hole, he saw a snake having a beautiful design over its length. Initially, Qambar was worried, but after understanding the master's command, he picked it up. The snake slipped from his hand and slithered to the Imam's pulpit. Then it extended its head and said something into the ear of Amirul Momineen (a). Imam (a) also continued to reply in whispers. Finally it descended from the pulpit, slipped into the hole and disappeared. After it was gone, Amirul Momineen (a) continued to reflect for some time. Then he looked down and began to cry. Then he asked the people: Are you astounded?

They said: This is indeed an astounding matter.

Imam said: This snake had vowed to hear and obey His Eminence, Messenger of Allah (s) and paid allegiance to him on this condition. Even today it listens to my commands and obeys me because I am the successor of Messenger of Allah (s); but your condition is such that when I command you to hear and obey some of you listen and obey and some do not listen to me at all and do not obey at all.¹

Incident of the serpent who came through Baab Feel

(Omitting the chains of narrators) Harith Ibne Aawar says: One Friday, Amirul Momineen (a) was delivering a sermon from the pulpit of Kufa, when a python slithered through the Elephant Gate (*Baab Feel*) and its head was bigger than the head of a camel and it headed to the pulpit all the while shaking its head from side to side. When people noticed the gigantic beast they

¹ *Ath-Thaqib fil Manaqib*, Pg. 247, Tr. 1; *Biharul Anwar*, Vol. 41, Pg. 231, Tr. 2; *Al-Kharaj*, Vol. 1, Pg. 191, Tr. 37; Hazini has mentioned the same traditional report on page 27 of *Hidaya*.

moved away in terror and the python calmly came to the pulpit and whispered something into the ear of His Eminence. The Imam responded to it in confidence. After that it returned and when it reached near the Elephant Gate (*Baab Feel*) it vanished from the view.

Upon witnessing this scene the believers exclaimed: This is one of the fascinating miracles of Amirul Momineen (a), while the hypocrites alleged: It is Ali's sorcery!

Imam Ali (a) said: People, as you just saw, Messenger of Allah (s) had appointed him as his representative on the nation of Jinns, while he appointed me as his successor on the human beings. A dispute arose in his nation due to which many lives were lost and he wasn't aware of the solution of that dispute. So he approached me in this form and asked me about its solution.

One objective of coming in this form was that he wanted to make all of aware of my excellence and true station and he is more aware of my status than you all.¹

The jinn that helped Musa and Harun

1- Rajab Bursi writes in *Mashariqul Anwaar* that when Almighty Allah commanded Musa and Harun to approach Firon and invite him to belief in God, both of them set out towards the royal court, but they were apprehensive internally as to how Firon would respond and how he would conduct with them. Suddenly they saw a rider dressed in brocade and wielding a sword of gold approach them. He told them to follow him without fear.

On reaching there the rider said to Firon: Obey these two or I would kill you.

Firon was terrified on this threat and after that the rider vanished from there.

¹ *Ath-Thaqib fil Manaqib*, Pg. 248, Tr. 2.

He told Musa and Harun: Come tomorrow and say whatever you want to say.

When the brothers went away from there, Firon asked his sentries: Why did you allow that rider to approach me?

They said: We swear by your honor, we did not see anyone enter. We only saw these two brothers arriving to meet you.

That rider was a likeness of Ali (a) through whom Almighty Allah helped his prophets secretly and helped Muhammad Mustafa openly. It is so because only Ali is that great word of God that Almighty Allah sent to help His friends in various periods and in various forms. And Ali helped the friends of Allah in every period and the friends of Allah beseeched God in the name of this very great name. Allah accepted their entreaties and saved them from difficulties. This is what is hinted at in the following verse of Quran:

وَنَجْعَلُ لَكُمْ سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمْ ۚ بِآيٰتِنَا

“...and We will give you both an authority, so that they shall not reach you; (go) with Our signs...”¹

Ibne Abbas said: That mounted rider was the ‘sign’ and ‘authority’ for Musa and Harun.²

2- Bursi writes:

Interpreters of Quran have mentioned in the exegesis of this verse: This ‘sign’ and ‘authority’ was in the form of Ali. In the same way Ali continued to assume the form of a great sign for other prophets as well.

3- Bursi writes that Messenger of Allah (s) said:

¹ Surah Qasas 28:35.

² *Mashariqul Anwaarul Yaqeen*, Pg. 81.

O Ali, (through you) Allah supported the prophets secretly and helped me openly.

Incident of Atrafa Jinn

Sayyid Murtadha has mentioned in *Uyunul Mojizaat* that the incident of Atrafa Jinn is well known among Shia scholars and it is one of the miracles of Amirul Momineen (a) and a proof of his Imamate. I have quoted this incident from *Kitabul Anwaar*.

It is narrated from Zazan, 'From Salman who said, 'One day the Prophet was seated at Abtah and in his presence was a group of his companions, and he was facing us when we looked at a tornado which had raised and spreading the dust, and it did not cease coming closer and raising the dust until it paused parallel to the Prophet.

Then a person who was in it, came out and said, 'O Messenger of Allah (s)! I am a delegate of my people and we are seeking your help, so help us, and send from you with me one who can overlook upon our people, for some of them have rebelled upon us, for him to judge between us and them with the Judgment of Allah and His Book and take a pact upon me and the solemn oath that I shall return to you in the morning tomorrow safely until an event occurs upon me from the Presence of Allah.'

The Prophet said: 'Who are you? And who are your people?' He said, 'Atrafah bin Shamrakh, one of the clan of Najaj, and I and a group of my people used to steal the hearing. When we were prevented from that, we believed and when Allah sent a Prophet, we believed in you upon what we knew and we have ratified you, and some of our people have opposed us and are standing upon what they used to be upon. Thus, opposition occurred between us and them and they are more than us in number and strength, and they have overcome upon the water and the pastures and they have harmed us and initiated (enmity),

so send me with someone who will judge between us with the Truth.'

The Prophet said: 'Uncover your face for us until we see you which form you are upon.' He uncovered his face and we looked and there was a person with a lot of facial hair, and his head was long, of long eyes. His eyes were in the length of his head and there were small cheeks, and for him were teeth of the predators. The Prophet took the pact from him that he will return to him in the morning, with the one he would be sending with him.

When he was free from that, he turned to Abu Bakr and said, 'Travel with our brother Atrafa and look at what they are upon and judge between them with the Truth.' He said, 'O Messenger of Allah (s) and where are they?' He said: 'They are beneath the ground.' Abu Bakr said, 'And how can I endure the descent beneath the ground? And how can I judge between them and I am not good in their speech (language)?'

Then he turned towards Umar bin Khattab and said to him similar to his words to Abu Bakr, and he answered similar to the answer of Abu Bakr. Then he turned towards Uthman and said to him similar to his words to them both, and he answered him like their answer.

Then he called for Ali and said to him: 'O Ali! Travel with our brother Atrafah and overlook upon his people and look at what they are upon, and judge between them with the Truth.' Amirul Momineen (a) stood up with Atrafah, and sheathed his sword.

Salman said, 'I followed them up to the valley. When they were in the middle of it, Amirul Momineen (a) looked at me and said: 'I thank Allah the Exalted for your striving, O Abu Abdullah, so return!' I paused looking at them and the ground split up and they entered into it, and I returned from there fearing the well being of Amirul Momineen (a).

The Prophet woke up in the morning and prayed the Morning Prayer with the people, and came and sat upon Safa and his companions surrounded him, and Amirul Momineen (a) was delayed and the day rose, and the people frequented the speech until the sun declined, and they said, 'The Jinn have tricked the Prophet and Allah has given us rest from Abu Turab, and removed from us his priding with his cousin upon us.'

And they repeated these words until the Prophet prayed the Zuhr Prayer and returned to his place and sat upon Safa, and did not cease narrating to his companions until the Asr time arrived; and the people repeated their speech and manifested the despair for Amirul Momineen (a). The Prophet prayed the Asr Prayer and he came and sat upon Safa, and manifesting the thinking regarding Amirul Momineen (a) and the hypocrites continued gloating about Amirul Momineen (a), and the sun almost set.

The people were convinced that he had perished, but Safa split asunder and Amirul Momineen (a) emerged from it, and his sword was dripping blood, and with him was Atrafah. The Prophet stood to him and kissed between his eyes and his forehead and said: 'What is that which withheld you from me until this time?'

He said: 'I went to a lot of Jinn from the hypocrites who had rebelled against Atrafah and his people, and I invited them to three characteristics, but they refused, that is I invited them to faith in Allah the Exalted and the acknowledgment with your Prophethood and your Messengership, but they refused. Then I called them to the payment of Islamic tax, and they refused. So, I asked them to reconcile with Atrafah and his people so that part of the pastures would happen to be for Atrafah and his people, and the water similar to that, but they refused all of that.

So, I placed my sword among them and killed eighty thousand of. (When) they looked at what had befallen them, they sought safety and reconciliation. Then they believed and the difference between them melted away, and I did not cease to be with them until now.'

Atrafah said, ‘O Messenger of Allah (s), may Allah recompense you and Amirul Momineen (a), goodly on our behalf.’¹

The Cup descended from the sky

Husain bin Hamadan Hazini has narrated in his *Hidayatul Kubra* on the authority of Mufaddal Ibne Umar Jofi and he in turn has narrated from Imam Ja’far Sadiq (a) that he said:

One day Messenger of Allah (s) was in the courtyard of the Prophet’s Masjid and Amirul Momineen (a) was on his right and Abu Bakr and Umar were to his left. Suddenly a cloud hovered over him from which lightning and mild sounds were emanating; and the cloud floated low.

Messenger of Allah (s) said to Imam Ali (a), “Abul Hasan, a gift has arrived for us from Almighty Allah.” Then His Eminence raised his hand to the cloud and the cloud lowered further till it came in contact of his hand. A cup appeared from it which gleamed so much that it dazzled the eyes; and so much fragrance was wafting out that the people present there were bewildered. Sounds of divine glorifications were coming out of the goblet and that too in pure Arabic. Then it came straight to the hands of Messenger of Allah (s) and when it came in contact with the hand of the Prophet, it recited:

Peace be on you, O beloved of Allah and His chosen one and His prophet from the universe and from all the circles of the first and the last. And upon your successor who is superior to all

¹ *Uyunul Mojizaat*, Pg. 43; *Biharul Anwar*, Vol. 18, Pg. 86. Tr. 4; Vol. 63, Pg. 90, Tr. 45; *Hilyatul Abraar*, Vol. 1, Pg. 270; *Nawadirul Mojizaat*, Tabari, Pg. 52, Tr. 21; *Arbaeen*, Ibne Abi Fawaris, Tr. 26 quoted from Abu Saeed Khudri – *Al-Yaqeen*, Pg. 68, Chapter 90, traditional report of Abu Saeed Khudri as a tradition without chains of narrators; *Al-Fadhail*, Ibne Shazan, Pg. 60, traditional report of Zadaan, *Al-Raudha*, Pg. 34, traditional report of Abu Saeed Khudri, with difference of some words.

the successors and on your brother, who is better than all the brothers. And peace be on your successor, who is better than all the Caliphs, who is the leader of the pious and the ruler of the believers; a light for the seekers of light; a lamp for the pious. And peace be on his wife, who is superior to all the women of the worlds, who is the most luminous of the luminous bodies, who is the most chaste, and who is the mother of the rightly guided Imams. Peace be on her. Peace be on your two grandsons, your two lights and your two fragrant ones and the coolness of your eyes, Hasan and Husain.

So loud and clear was the sound of the salutation from the cup that everyone heard in the Masjid, while its blazing luminosity was dazzling all the people present there.

During these moments Messenger of Allah (s) was continuously praising and extolling the Almighty. Then the following was heard from that cup:

“O Messenger of Allah (s), Almighty Allah has sent me to you, Ali, your daughter, Fatima and Hasan and Husain. Now you place me on the palm of Ali.”

Messenger of Allah (s) said to Hazrat Ali (a), “Now you take the God’s gift in your hands.”

Hazrat Ali (a) extended his hand and placed that cup on his palm, kissed it, inhaled its fragrance and remarked, “Welcome to this gift of God for His Messenger and his Ahle Bayt (a).” Then he recited divine praise and glorifications in excess and the sound of Takbir and Tahleel continued from that goblet as well.

Then it said: O Messenger of Allah (s), please tell Ali to hand me over to Lady Fatima Zahra (s), Hasan and Husain under the command of Almighty.

Messenger of Allah (s) said to Ali,

“Abul Hasan, arise and hand this cup to Fatima, Hasan and Husain.”

Amirul Momineen (a) lifted the cup and went home. At that time the light of that cup was shining so bright that it even overtook the light of the Sun, while its fragrance overpowered all the smells. As per the command of the Holy Prophet (s) he handed it over to Lady Fatima Zahra (s), Hasan and Husain and they kissed it and recited the praise of God. Then Ali picked up the goblet, brought it back to Messenger of Allah (s) and placed it on his palm. At that moment a man said,

“O Messenger of Allah (s), why is it so that whenever you receive a gift from Allah you share it with Ali, Fatima, Hasan and Husain?”

His Eminence said,

“You are committing a great audacity. Did you not hear what the cup said?”

“O Messenger of Allah (s), do you permit me to take it in my hand and kiss it?”

“No! Neither you nor anyone else has the right to touch it.”

“Can I just touch it?”

Since you are insisting so much, go and try to touch it! If you succeed then I am not a true messenger of God.

That man extended his hand, but it could not reach that goblet and gradually started rising up.

The following was heard from it:

“O Messenger of Allah (s), does anyone conduct like this with his visitor?”

Messenger of Allah (s) said to that man,

“Woe be on you! Your audacities against God and His Prophet have gone too far!”

Then His Eminence said to Ali (a),

“Ali, arise and take hold of the cup again and ask what message God has sent through it? Has it forgotten the message?”

Amirul Momineen (a) arose and took the cup in his hands and said,

“The Holy Prophet (s) is asking what message God has sent through you and whether you have forgotten that message?”

It said: O brother of Messenger of Allah (s), Allah commanded me to tell you that Allah has deemed as my duty that whenever it is the time of the demise of your Shia I go to him so that he is pleased to see me and he does not perceive the pain of death. Your Shia sees you at the time of his death and smells my fragrance. In that condition his soul leaves his body and he doesn't at all feel death.

When the cup conveyed this message that audacious fellow said to his companion:

Alas, if that cup had only mentioned the first thing! At least it should not have mentioned the second.¹

Water from Paradise for ablution of Hazrat

The famous Ahle Sunnat scholar, Maufaq bin Ahmad Khwarizmi has narrated in his *Manaqib Amirul Momineen (a)*, through his chains of narrators from Anas bin Malik that once the Messenger of Allah (s) led us in Asr Prayer. He prolonged the genuflection of the first unit considerably, till we thought that he had erred. After a long time he lifted his head and recited: *Sami Allahu liman hamida*. Then he recited the prayer in brief and concluded with the Salaam. Then he started searching in the rows of worshippers one after the other. His face shone like a full moon amidst a cluster of stars. Then he stood up and the Masjid was awashed in his light. Then he asked, “Why am I not able to see my cousin, Ali Ibne Abi Talib (a)?”

Ali (a) who was in the last row, stood up saying,

¹ *Al-Hidayatul Kubra*, Pg. 32-33; the author has also mentioned this incident in another work entitled: *Maalimul Zulfa*, Chapter 86, Pg. 318.

“Here I am, O Messenger of Allah (s).”

“Come here,” said the Prophet.

Ali (a) cut through the rows of worshippers, leaped over the necks of the Ansar and Muhajireen reached His Eminence. Messenger of Allah (s) said,

“Why were you late today, O Ali?”

“O Messenger of Allah (s), I had to make ablution and I went home for that, but I could not find anyone there even though I called for Hasan, Husain and Fizza. Suddenly a caller called out: O Abul Hasan, O brother of Prophet; look here!

When I looked there was a pail of gold filled with water and covered with a cloth. I lifted the hanky and put it across my right shoulder and stretched my hand to the pail, but water from it automatically reached my hands. I performed the ablution with that water which was as smooth as butter and as sweet as honey. It was fragrant with the smell of musk. When I concluded, the pail as well as the hanky disappeared into thin air.

Messenger of Allah (s) smiled; he clasped Amirul Momineen (a) to his chest, kissed him on his forehead and then said,

“Abul Hasan, shall I not convey the good news to you that it was the pail of Paradise and that hanky and the water were from the Firdos Paradise. Jibraeel prepared you for the prayer and that cloth was held by Mikaeel.

O Ali, by the one, in whose control is the life of Muhammad till you did not join the prayer, Israfeel continued to hold my knees in the *Ruku*, not allowing me to arise. Despite this excellence, would the people still condemn me for loving you so much? While Almighty Allah above the heavens and His angels are also devoted to you.¹

¹ *Manaqib*, Khwarizmi, Pg. 216; *At-Taraif*, quoting from *Manaqib*, Pg. 68; *Biharul Anwar*, Vol. 39, Pg. 116, Tr. 4.

Uprooting the gate of Khyber

The traditionists have reported on the authority of Hasan bin Salih, on the authority of Amash, on the authority of Abu Ishaq, on the authority of Abu Abdullah Jadali, who said:

I heard Amirul Momineen (a) say:

“When I broke down the gate of Khyber, I used it as a shield and I fought against them with it. When Allah brought about their humiliation and I had made the gate a means of overcoming their fort, I threw it into their trench.”

A man asked him: “How were you able to bear the weight of it?”

“It was only like my shield which was in my hands on other occasions,” he answered.

The biographers of the Prophet report that when the Muslims left Khyber, they tried to carry the gate. It could only be lifted by seventy men. Concerning Amirul Momineen (a) carrying the gate, the poet says:

Indeed a man who carried a huge gate at Khyber in the campaign against the Jews was supported by great power.

He carried the great gate, a gate which was the door to the restless hearts, while the Muslims and the people of Khyber were mustered.

He threw it down and it took seventy men to undertake the burden of picking it up again - all of these exerting themselves fully to do it.

At last they picked it up with much effort and difficulty and urging of one another to pick it up again.¹

2- Ibne Shahr Ashob writes in *Manaqib*:

¹ *Irshaad*, Shaykh Mufeed, Pg. 67; *Biharul Anwar*, Vol. 21, Pg. 4, Tr. 11.

The gate was eighteen hands long and the moat was 20 hands wide. Ali (a) placed the gate on one end of the moat but its other end could not reach the other end. So, Ali (a) descended into the moat and continued to hold one end of the gate while the while army passed over it. There were some people in the army who stepped gingerly on the gate and entered the fort. According to one report the strength of the Muslim army in this expedition was 8700 men.

A soothsayer woman and a Rabbi predicted the destruction of Khyber

2-

The Messenger of Allah (s) besieged Khyber for more than twenty days. At that time the standard was held by Amirul Momineen (a). He was suffering from sore eyes which kept him from the battle (for a time). The Muslims used to attack the Jews in front of their forts and at the sides. One day they overcame the gate but they had dug a trench around themselves. Marhab came out on foot to oppose them in battle.

The Messenger of Allah (s), summoned Abu Bakr and said to him: “Take the standard.”

He took a number of Emigrants and they fought without achieving anything. He returned vigorously denouncing the people who had followed him while they were just as vigorously blaming him.

The next day he gave it to Umar. The latter went a little way with it and then came back accusing his followers of cowardice while they were also accusing him of cowardice.

Then the Prophet (s) said: “This standard is not for anyone to carry whom they can accuse of cowardice to me. It is for Ali Ibne Abi Talib (a).”

“He has sore eyes,” he was told.

“Show him to me and you will show me a man who loves Allah and His Apostle and whom Allah and His Apostle love. He takes things up in the right way and he will not flee,” he said.

They brought Ali Ibne Abi Talib (a) to him.

“What is troubling you, Ali?” the Prophet (s) asked.

“Sore eyes which prevent me from seeing and a pain in my head,” he answered.

“Sit down,” he told him, “and put your head on my thigh.”

Ali (a) did that and the Prophet (s) prayed for him. He spat some saliva into his hand and rubbed it on his eye and his head. His eyes opened and the pain in the head which he had had was eased. He had said in his prayer: “O Allah, make the heat and the cold obedient.” He gave him the standard; it was white. He said: “Take the standard and set forth with it. Jibraeel is with you. Victory is in front of you and terror is spread into the hearts of the enemy. Be aware, Ali, that they have found in their Book that the name of the one, who will destroy them is Iliya. When you meet them, say: I am Ali, then they will forsake (the field) if Allah, the Exalted, wishes.”

Amirul Momineen (a) reported: I set out with it until I came to the fortress. Marhab came out. He was wearing a helmet in which a stone had made a hole showing the white of his head. He was reciting:

Khyber knows that I am Marhab - the carrier of arms, a hero who has been tested.

I answered:

I am he whom my mother called a lion.

Like a lion of the forests, fierce in strength,

With my sword I will make you weigh the weight of an ear torn off.

We exchanged blows. I came quickly against him and struck him. I cut through (the place where) the hole (was) in the

helmet and through his head till my sword reached his teeth. He fell dead.

In the account it is reported that when Amirul Momineen (a) said: "I am Ali Ibne Abi Talib (a)," one of the rabbis called out to his people: "I swear by what was revealed to Musa that you are defeated." As a result such terror entered their hearts that they were not able to bear it.

When Amirul Momineen (a) killed Marhab, those who had gone out with Marhab withdrew and barred the gate of the fortress to keep him out. Amirul Momineen (a) advanced against it. He worked on it until he opened it. However, most of the people from the other side of the trench did not come across against him. Thus did Amirul Momineen (a) capture the gate of the fortress. Then he used it as a bridge across the trench so that to go across and conquer the fortress. They seized booty. When they withdrew from the fortress, Amirul Momineen (a) took the gate in his right hand and spread it out many meters over the ground. It used to take twenty men to lock that gate.

After Amirul Momineen (a) had brought about the conquest of the fortress and had killed Marhab and Allah had granted their property as booty to the Muslims, Hassan bin Thabit Ansari sought permission from the Messenger of Allah (s) to recite a poem about him.

He told him: "Recite it."

He recited:

Ali was ashen-eyed, needing medicine, even then he did not find (the help of anyone) to nurse him.

The Messenger of Allah (s) healed him with saliva. He blessed the healer and He blessed the healed.

He said: I will give the standard today, to a dauntless man, brave, one who loves the Prophet as a follower.

He loves Allah and Allah loves him. Through him Allah will overcome the fortress, returning it to Allah.

*He distinguished Ali by that apart from all other creatures and he named him his helper and his brother.*¹

The above couplets are narrated through eleven companions of the Prophet through authentic chains of narration.

3- Shaykh Tusi in *Amali* has mentioned through his chains of narrators: When the Muslim army went to confront the Jews of Khyber, a fighter named Marhab emerged from the fort. He was very tall and huge and also possessed a big skull. He was a well known Jew warrior.

The Muslims were terrified and they retraced their steps and came to the Prophet and told him they could not fight Marhab.

Marhab had a nurse who was a soothsayer and who liked and admired Marhab and often used to say that he should fight whoever he likes but one whose name is Haider would be victorious on him. Marhab would be killed if he confronts him. He fought and defeated many Muslims; at last people complained to the Prophet to send Amirul Momineen (a) to confront him. So the Holy Prophet (s) summoned Imam Ali (a) and asked him to get rid of Marhab.

Amirul Momineen (a) turned to the fort of Jews, recited the name of God and came out to confront Marhab. Marhab returned frightened and then came again and said: "I am one, whose mother has named him Marhab." Imam Ali (a) rushed upon him saying: "I am the one whose mother has named him Haider."

As soon as Marhab heard this name, he recalled the advice of his nurse and fled from there. At that moment Shaitan appeared in the form of a Rabbi, who came in his way and asked: "Where are you running away?"

He said: "This youth says that he is Haider."

¹ *Irshaad*, Shaykh Mufeed, Pg. 65-67; *Biharul Anwar*, Vol. 21, Pg. 14, Tr. 11; *Rahaab Ahle Bayt*, Vol. 1, Pg. 243; *Al-Kharaij*, Rawandi, Vol. 1, Pg. 160 & 217; the above couplets are quoted on the authority of eleven companions of the Holy Prophet (s).

Shaitan said: “So what?”

He said: “I have heard from my nurse many times that one who is named thus would kill me.”

Shaitan said: “May you be disgraced, is there only one person by the name of Haider? In spite of such a huge body you are running away from this youth on the words of a woman, while most of what women say is wrong. Even if she was right, there are many Hyders in the world. Go back, perhaps you will be able to slay him and earn prestige among your people, and I will support the Jews to encourage you.”

Marhab was deceived and he returned to fight. Imam Ali (a) attacked him on his head and he fell down on his face. Other Jews started to run, screaming that Marhab has been killed.

Hazrat Kumayt bin Zaid Asadi composed the following verse in the honor of Ali (a):

Ali is the one, who routed Talha bin Uthman, Walid and Marhab.

We should know that Walid bin Utbah was the maternal uncle (mother’s brother) of Muawiyah and Talha bin Uthman was also from Quraish. Ali (a) slain both of them in the Battle of Badr, whereas Marhab was a Jew, whom Ali (a) killed in the Battle of Khyber.¹

Tradition of Prophet Sulaiman’s flying carpet and conversation with the folks of the cave

1- Imam Ja’far Sadiq (a) narrates through the chains of his Holy Lineage that: “Once the Holy Prophet (s) was present in Prophet’s Masjid. There was a discussion regarding Prophet Sulaiman Ibne Dawud (a) and his Flying Carpet and the

¹ *Amali*, Shaykh Tusi, Vol. 1, Pg. 402; *Biharul Anwar*, Vol. 21, Pg. 9, Tr. 3; *Al-Kharaij*, Vol. 1, Pg. 217, Tr. 61.

Companions of the Cave. People asked regarding them whether they are alive or dead?

The Holy Prophet (s) said: Who among you wants to see the Folks of the Cave and wants to greet them?

On hearing this, Abu Bakr, Umar and Uthman said, “We would like to wish them and send salutation.” The Messenger of Allah (s) said: Darhaan bin Malik! Do come.

On hearing the Holy Prophet a young man in fragrant clothes appeared. The Holy Prophet said to him: Present before us Carpet of Sulaiman.

After a few moments, the young man came to the Masjid and he was carrying a spread sheet forty-four inches long and made of white fur. The young man kept two spread sheets and disappeared.

The Prophet (s) told Bilal and his slave Subaan to spread the sheet on the ground. Bilal and Subaan obeyed Holy Prophet (s).

The Prophet turned to Abu Bakr, Umar, Uthman, Amirul Momineen Ali (a) and Salman and said: Each of you sit on one corner of the spread sheet, while Ali (a) will sit in the centre.

According to the command of the Holy Prophet, the five people sat down in their respective places. Hazrat Ali (a) called out: O Wind do come.

Then the wind entered under the sheet, it lifted it up and flew into the air.

It started flying in air until it stopped at the entrance of the cave where the companions of cave were sleeping.

All the people came alighted from the spread sheet (carpet). Amirul Momineen (a) said to Abu Bakr, “Since you are elder from Quraish.” So go ahead and greet them.

Abu Bakr said to Ali (a): “With what words shall I greet them? Hazrat Ali (a) said: “Greet them with these words. Peace

be upon you, O the youths of the people of the house O! the one who believe in your Lord, Peace be upon you, O the people whom God has chosen on His earth.”

Abu Bakr went towards the edge of the door of the cave. The cave door was closed at that time. He greeted them three times but none answered. He returned and told Amirul Momineen (a) that none had answered him.

Amirul Momineen (a) said to Umar, “Now you go and greet them.” Umar also greeted the companions of the cave thrice but did not get any reply.

Then Amirul Momineen (a) said to Uthman, “Get up and greet the Companions of Cave.” So, he also greeted but no one answered him.

Then Amirul Momineen (a) said to Salman Farsi, “Now you go and greet them.”

Salman got up and greeted the companions. At that moment, a voice came from the cave, saying, “You are such a servant whose heart has been tested by Allah of faith, you are steadfast towards good.

Yes, and your end will be better, but we are ordered to only respond to the greetings of the prophets and testament.

Hearing this, Salman (r) came and sat down.

At last Amirul Momineen (a) got up and greeted them and said:

“Peace be on you, God’s people on earth! Peace be on you, for fulfilling the covenant of Allah and peace be on you, you are the best young men.”

At that time many voices were raised from inside the cave “Peace and blessings be upon you, O Amirul Momineen (a), chief of the Muslims, Imam of the Pious, Leader of the bright-faced ones, God bless you. Those are successful who loves you, and those are losers who have enmity against you.”

Amirul Momineen (a) inquired: “Why did you not respond to my companions?”

The companions of Kahf said: “Amirul Momineen (a)! We are alive, but we have been stopped from speaking. We only respond and answer to Prophet or his successor.”

“Peace be upon you and your successors after you. Allah will make truth prevail at their hands.” Then they fell silent.

Amirul Momineen (a) then asked them to sit on the carpet and ordered the carpet to raise them.

The carpet returned to Medina and all the companions sitting on the carpet narrated the whole incident to the Prophet.¹

2- There is another tradition narrated by Abu Joada regarding this. He says that I went to Basra and attended the assembly of the companion, Anas bin Malik, he was narrating a tradition from Holy Prophet (s). A man from among the gathering asked Anas bin Malik why do you have white spots on your body? What is the reason because once My father asked the Holy Prophet regarding this disease, the latter replied that Allah, the grateful doesn't afflicts a believer in a disease like leprosy and white skin disease.

Anas bin Malik became ashamed and started crying and said: O servant of Allah. This is due to the curse of Ali (a) on me.

People who had surrounded him asked, why did Ali (a) curse you? Anas told them to leave the matter, but they insisted.

Anas said: Since you are insisting let me narrate the reason in detail. You should know that there is valley near East which is famous as Handaf. A spread sheet (carpet) was gifted to Holy Prophet (s) by them. Holy Prophet (s) sent me to call Abu Bakr, Umar, Uthman, Talha, Zubair, Saeed and Abdul Rahman bin Auf. Ali (a) was seated next to Holy Prophet (s) at that time. I

¹ *Uyunul Mojizaat*, Pg. 14; *Biharul Anwar*, Vol. 39, Pg. 136, Tr. 11.

went and asked all of them to join Holy Prophet (s). The Prophet (s) asked me to lay down the spread sheet (carpet) and asked all of them to sit on it.

I did what Holy Prophet (s) ordered me. He also asked me to sit down on the carpet along with them. He asked me to witness and inform me whatever takes place.

Then Holy Prophet (s) asked Ali Ibne Abi Talib (a) to sit on the carpet along with them.

Holy Prophet (s) asked Ali (a) to order the wind to lift you.

As Ali (a) commanded the wind, it started to lift all of us and we started to fly in air. The wind took us till where it was destined by Allah. Then Ali (a) asked the carpet to put us down. The wind stopped as per the command of Ali (a) and we got down from the carpet. Then Ali (a) asked us: "Do you know where this carpet has brought us?"

We replied: "Only Prophet of Allah and you know the better."

This is the place where Companions of Kahf are kept which is one of the amazing Signs of Allah. "Do come O companions of Holy Prophet (s) and send salutations on them," said Ali (a).

Abu Bakr and Umar approached the entrance of the cave and saluted: "Salutation on you O people of Kahf. But no one replied. Then Talha and Zubair saluted but they also did not get any reply. Then I and Abdur Rahman bin Auf saluted. I said: Salutation be on Companions of Cave. I am Anas, servant of the Prophet. We also did not get any answer. Every one of us one after another saluted but none got any reply. Lastly, Ali (a) arose and saluted them in these words: O Companions of Cave and Raqeem, the amazing Signs of Allah, peace be on You All.

We heard a voice from the Cave. O successor of Prophet, peace be on you too. May Allah's Mercy and Beneficence be on you.

Ali (a) said: “Why did you all not reply to the companions of Holy Prophet (s)?”

They said: “O successor of Prophet, we youth who had faith in Our Lord. And God had increased our faith. We are ordered only to salute Holy Prophet or their successors. You are the first successor of the last Prophet of Allah (s), due to this we have replied to your salutation.

Then Ali (a) turned towards the Holy Prophet’s companions and said: “Did you all listen to what they said?”

We replied: “Yes, O Amirul Momineen (a).”

Then Ali (a) told us to sit on the carpet. We all sat on the carpet. Then Ali (a) said: “O wind, lift us. The wind lifted us and we continuously were travelling until the sun set. Then at a point Ali (a) asked the wind to stop and let us alight.

The land where the wind landed us was like saffron. We did not see anyone there. The place had a floral fragrance, but we did not find any water nearby.

Ali (a) alighted and he hit the earth with his foot. A fountain of sweet water gushed out. He told us to drink this water. He said if you hadn’t asked for water, Jibraeel would have brought water for you all from heaven.

Thereafter, we drank the water, did ablution and recited our prayers. It was late night, Ali (a) called us and asked to sit on the same carpet.

Go if God wills, you can perform the entire Fajr prayer or a part of it under the leadership of the Messenger of Allah (s).

Carpet started flying and it landed near Prophet’s Masjid. At that time, the Prophet had performed the first unit of the Fajr prayer. We prayed under the leadership of the Prophet (s) and when we finished the prayer, Prophet (s) said to me:

Anas! Will you describe the incident or should I narrate? I asked, O Messenger of Allah, I like to hear from your pure tongue.

Then the Messenger of Allah (s) told us all the details of our journey. Then he said: Anas! Will you bear witness to what you have seen?

I said, Yes, O Messenger of Allah, whenever your brother i.e. Ali, asks me to testify, I will testify.

The Holy Prophet (s) passed away and Abu Bakr came to power. One day I was sitting next to Abu Bakr and others were also sitting there. Hazrat Ali came and said to me:

“Anas, do you testify to the incident of Carpet and the spring which you witnessed, in this assembly? I said: O Amirul Momineen (a), I have become old and I have forgotten those things.

Hazrat Ali said: If you are deliberately trying to avoid, after what you had promised to the Messenger of Allah (s) may Allah inflict your face with white spots and make your stomach burn and blind you with your eyes.

I just found myself getting up from this party until I became narcissistic and blind and now my condition is such that I am unable to fast in the month of Ramadan because there is no food left in my stomach.

He died in Basra in that same condition.¹

Kishi relates that after the curse of Ali (a), Anas got afflicted with white spots as he had sworn not to hide any virtues of Ali (a).²

Among the scholars of Ahle Sunnat, Ibne Maghazi Shafei has narrated the incident of the carpet in his *Mana'iqib*, Pg. 232. Even Ibne Batreeq in his *Umdah* has narrated it. Thalabi has narrated this incident of the carpet, in the end he has written that the Companions of Cave again went to sleep and will be in deep

¹ *Rijal*, Kishi, Pg. 45; *Biharul Anwar*, Vol. 41, Pg. 26.

² *Fadhail*, Ibne Shazan, Pg. 164-166; *Raudha fee Fadhail*, Ibne Shazan, Pg. 37-38; *Biharul Anwar*, Vol. 41, Pg. 217, Tr. 31; *Tafsir Burhan*, Vol. 4, Pg. 457, Tr. 15.

sleep until Imam Mahdi reappears. When Imam Mahdi reappears he will salute them and Allah will again wake them up from their sleep, and they will reply to the Salaam of Imam Mahdi (a). Then again they will go to sleep till Qiyamat. Even the writer of *Manaqib* has recorded this incident of the carpet.

The sun returns for the Hazrat in Babel

1-Sayyid Murtadha in his book of *Uyunul Mojizaat* from the chain has narrated from Imam Muhammad Baqir (a). He has narrated from his father and from his father Imam Husain (a):

Imam Husain (a) says: After the battle of Nahrawan Ali (a) passed by an area of Iraq, named Baratha (it is in Baghdad, where Masjid Baratha is situated. At this place he lead the Zuhr prayer. From there he reached the area of Babul. During this it was time for Asr. People informed him that the time of Asr has arrived.

He said:

This land had been sunk three times and now she is supposed to sink the fourth time. It is inappropriate for us to pray on this land. Yes, if any of you wish to offer the prayer, let him offer it here. The hypocrites said to each other:

He himself does not offer prayers and kills the worshippers. By this they meant the Khwarij of Nahrawan.

It is narrated by Juwairia Ibne Mashar Abadi, that I followed Ali (a) with a hundred horsemen and I said in my heart that I would not pray until my Maula prayed.

Amirul Momineen (a) continued his journey and the sun was about to set when he came out of the confines of Babul. Then, a few moments later, the sun set and the redness appeared in the sky.

Amirul Momineen (a) turned towards me i.e. Juwairia and said, "Bring me some water."

According to Juwairia, I brought the water and the Hazrat performed Wudhu. Then he said, “Juwairia recite the Adhaan.”

I replied: Maula! There is some time left for Maghrib prayer.

Hazrat said: Say the call for Asr prayer.

I said in my heart: Should I say the Adhaan for Asr when the sun has already been set. But I have to obey? So I called for prayers and when I finished, Hazrat said: Now recite the Iqamah.

I recited the Iqamah. Meanwhile, Hazrat whispered and said some words, which I couldn't understand. All of a sudden I saw the sun rising up again and it came to the point of Asr prayer. Imam (a) prayed and we also prayed behind him.

When he finished, we saw the sun was shining like a lamp in a tray. Then the sun went down and the stars came out. At that time Hazrat turned to me and said:

“Weak in faith, now recite Adhaan for the Maghrib prayer.”¹

It should be noted that Juwairia was from among the companions of Hazrat Ali (a) and he was involved in all the battles on the side of Hazrat Ali (a). Shaykh Kulaini has verified and Shaykh Mufeed has written in his *Al-Irshaad* that Ziyad Ibne Abih cut off Juwairia's hands and legs and crucified him.

2- Sayyid Murtadha (r) says that even during the lifetime of the Messenger of Allah (s), Allah Almighty returned the sun for Hazrat Ali. The incident in details is that the Holy Prophet was

¹ *Uyunul Mojizaat*, Pg. 7; *Ithbatul Huda*, Vol. 2, Pg. 490, Tr. 317; *Ghayatul Maraam*, Pg. 630; *Biharul Anwar*, Vol. 41, Pg. 168; *Fadhail*, Ibne Shazan, Pg. 68; *Rauzatul Fadhail*, Ibne Shazan, Pg. 30; *Al-Ghadeer*, Vol. 23, Pg. 126-141; *Ahqaqul Haqq*, Vol. 5, Pg. 537. We should know that Juwairiya was a companion of Hazrat and he accompanied the Hazrat in every battle. Kulaini has certified that and Shaykh Mufeed has mentioned in *Irshaad* that Ziyad bin Abih got his limbs cut off and crucified him.

still in Mecca and he had fever. He placed his head on the lap of Amirul Momineen (a) and the time for Asr prayers passed. Hazrat Ali did not like to remove Prophet's head from his lap. When Prophets opened his eyes and prayed: "O Lord, Ali was busy in obeying You, so return the sun so that he can offer Asr prayers.

Allah Almighty returned the sun and Hazrat Ali offered Asr prayers. Then the sun went down again.¹

3- In *Thaqibul Manaqib* there is a narration from Juwairia bin Musahhar that:

When we finished the battle of Nahrawan, we passed through Babylon. Amirul Momineen (a) said: This is the tormented land. Twice the chastisement has descended on this land.

120000 people perished on this land. Therefore, none including the prophets, have ever worshipped on this land nor their successors. If anyone among you want to pray the Asr prayer he can do so.

I said in my heart that today I am entrusting my prayers and ego to Amirul Momineen (a). We continued our journey and the sun set and stars appeared in the sky and it was time for Isha Namaz.

When we went beyond the borders of Babylon, Amirul Momineen (a) alighted from his mount and shook the dust off the hooves of his animal, then said to me: You also remove the dust from the hooves of your animal. I obeyed the command of the Hazrat. Then he said: Recite the Adhaan of Asr. I called Asr Adhaan, but in my heart, I said: Juwairia you will perish. Despite the fact that the time of Asr is gone and it has become dark, still you recite Adhaan for Asr! As Ali (a) stood up for Asr Prayer, the sun returned to the position of Asr.

¹ *Uyunul Mojizaat*, Pg. 8; *Ghayatul Maraam*, Pg. 630.

Ali (a) led and recited Asr Prayer. Then he told me to recite the Adhaan for Maghrib Prayer. I did so and I felt that the sun is running at the speed of horse and entering the horizon of Maghrib. Anyway the sun set and we performed Maghrib Prayer with Ali (a). Then Ali (a) said: “Give a call for Isha Prayer.” I called Isha Prayers and we performed Isha prayers with our Master. Then I called louder, “I swear by the Lord of the Kaaba, O Ali, you are as truthful as Holy Prophet (s). One who opposes you is deviated and an infidel.”¹

The sun returned for the Hazrat in Medina

Ibne Shahr Ashob has narrated from Umme Salma Asma binte Umais and from Jabir Ansari, Ibne Abbas, Abu Saeed Khudri, Abu Huraira and Imam Ja’far Sadiq (a) who narrate that the Holy Prophet (s) offered prayers at the place of Kara Ghameem. When he finished praying, revelation started descending on him. In the meantime Hazrat Ali arrived and he observed the Prophet’s condition and understood that revelation was descending. Ali (a) supported the Prophet’s back. The revelation continued till sunset. When it was over, the Messenger of Allah (s) asked: Ali, did you pray the Asr Prayer?

Hazrat Ali said, “No, O Messenger of Allah, I was supporting your back.”

He said: Pray to Allah that he will turn back the sun for you.

When Hazrat Ali prayed, the sun returned.

Abu Ja’far Tahawi writes: The Holy Prophet prayed: “O Lord, Ali was busy in obedience to You and Your Messenger. Return the sun for him.”²

¹ *Ath-Thaqib fil Manaqib*, Pg. 253, Tr. 1; *Ghayatul Maraam*, Pg. 631, Tr. 15.

² *Mushkilul Aathaar*, Vol. 4, Pg. 388-389.

Hazrat's prayer was accepted and the sun came back. Hazrat Ali offered Asr prayers. When he finished praying, the sun immediately set and the stars came out.

Abu Bakr Mehrawiya writes that Asma binte Umais said:

When the sun went down, we heard a voice as if wood was being split with a saw and the incident of reversal of the sun took place at Sehba on the occasion of battle of Khyber.

According to a narration, Hazrat Ali had offered prayers with gestures and when the sun came back he repeated the prayers under the knowledge of the Prophet.

After this incident Holy Prophet (s) ordered Hassan bin Thabit to recite a poem on this incident. Hassan bin Thabit recited:

Without the love of Ali (a), a sinner's repentance is not accepted. Ali is not only the brother of the Messenger of Allah (s) but also his son-in-law and the son-in-law cannot be compared to a friend.

O People, who could be like Ali, for whom the setting sun returned?¹

2- Shaykh Tusi notes in his *Amaali*: When the gathering took place i.e. Shura at the time of Umar. In that sitting Ali (a) recounted a number of his virtues before everyone and he said: "I adjure you to tell me for whom the sun returned for prayers when it had set? Did the sun returned for you or for me?"

Those present said, "Definitely the sun returned only for you."²

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 317; *Biharul Anwar*, Vol. 41, Pg. 174; *Ghayatul Maraam*, Pg. 630; *Irshad*, Mufeed, Pg. 182; *Elamul Waraa*, Tabarsi, Pg. 180.

² *Amali*, Shaykh Tusi, Vol. 2, Pg. 161; *Al-Ihtijaaj*, Tabarsi, Pg. 132; *Biharul Anwar*, Vol. 8, Pg. 346, Kampani edition; *Hilyatul Abraar*, Vol. 1, Pg. 410.

Among Ahle Sunnat scholars, who have mentioned the incident of returning of the Sun are Ibne Maghazi Shafei in his *Manaqib*, Pg. 96, Tr. 140; *Al-Taraif* with reference from *Manaqib Ibne Maghazi*, Pg. 84; *Kifayatul Taalib*, Pg. 383 where there is quote from Ibne Khuzaima, which says that Ahmad Ibne Salih used to say that there is no justification for any scholar to deny the tradition of Asma, because it is a proof of the authenticity of our Prophet.

Other than the above mentioned scholars, Hafiz Abul Fateh, Muhammad bin Husain Azdi Mosuli has through his chains of narrators written a whole book about the return of the Sun. This narration is also narrated by Maufaq Ibne Ahmad in *Manaqib Khwarizmi* with three evidences.¹

The Sun spoke to the Hazrat and greeted him

1- Abu Abdullah Muhammad Ibne Abbas, also known as Ibne Hajjam narrated from Jabir Ibne Abdullah in his book *Ma Anzallaho fi Ahle Bait Min Quran* with his evidence. He said: I met Ammar Yasir in a street in Medina. I inquired from him about the Messenger of Allah (s). He replied that the Holy Prophet (s) was currently sitting in the Masjid with the leaders of his people and today the strange thing is that we offered the morning prayers with Holy Prophet (s). Then when the sun came up, Ali came to the Masjid. The Prophet (s) stood up and kissed him between the eyes and made them sit near him until Ali's knees were touching the Prophet's knees. The Prophet (s) said: Arise and have a word with the Sun. He will also talk with you.

People who were surrounding Holy Prophet (s) asked in surprise: "Will the Sun speak to Ali (a)?"

Some envious people in the gathering began to say softly that Holy Prophet (s) always want to raise the status of his Ibne Umme.

¹ *Manaqib Khwarizmi*, Pg. 221-223.

Ali (a) got up and said to the sun:

O the creation of Allah. How are you? How have you found this morning?

The Sun raised its voice and said: I am fine, O brother of Holy Prophet (s) O the first, O the last, O the Zahir, O the Batin, O the person who is having knowledge of everything.

Ali came to the presence of the Messenger of Allah. The Holy Prophet smiled and said: Are you going to tell me or I should I?

Ali said: O Messenger of Allah, I want to hear from your tongue.

The Prophet (s) said: The sun has called you “O the first” because you are the first person to believe in Allah. The sun called you “O the Last” because you will be the one to stay till the end, when I will be shrouded and put in grave. Sun has called you *O the Zahir*, the reason is that you will overcome my secrets. Sun has called you *O the Batin* and greeted you. The reason is that you will keep my knowledge safe your inside.

In addition, the sun has greeted you, saying: *Ya Man Huwa bi Kulli Shai in Aleem*. It is because Allah Almighty has revealed the knowledge of Halaal, Haraam, duties, rules, interpretation, abrogation, inferiority and difficulty. You are the knower of all these sciences. I doubt and fear about you, that the people of my Ummah would be so much concerned about you, as Christians have said regarding Hazrat Isa (a).

I would say something about you that people would pick up the dust of your feet for healing as they did about Hazrat Isa (a).

Hazrat Jabir’s states when Ammar narrated whole incident. Salman arrived. Ammar said: Salman was also with us. Then Salman also narrated the whole incident in the same way as Ammar had narrated.

2- (Excluding the chains of narration) It is narrated from Imam Muhammad Baqir (a) that one day the Holy Prophet

placed his head in the lap of Hazrat Ali and fell asleep. Hazrat Ali had not prayed the Asr prayer till then. When the sun began to set and the Messenger of Allah (s) woke up, Hazrat Ali mentioned to him that he had to make up his prayers. The Messenger of Allah (s) prayed. The sun returned to the place of Asr and Hazrat Ali offered prayers.

Then the Prophet (s) said to Hazrat Ali (a): Get up and send salutation to sun and it will speak to you.

Hazrat Ali said, “How can I greet the sun?”

The Prophet (s) said: Greet him by saying, “Peace be upon you, O Allah’s creature.”

Ali (a) got up and said “Peace be upon you, O Allah’s creature.”

In reply the Sun said: And peace be upon you, O the first, O the last, O the apparent, O the hidden, O the one who would save ones followers and the one who will engulf ones enemies.

Holy Prophet (s) asked Ali: What did the sun say to you?

Ali narrated the conversation with Sun to Holy Prophet (s). Then Holy Prophet (s) said:

“The sun has said the truth and it has spoken by the command of Allah. You are the first of the believers, and you are the last successor, because there is no prophet after me, and there is no successor after you, and you are mighty over your enemies. (In Arabic language *Ghalib* is also called as *Zahir*). And you protect the knowledge inside you; you are the trustee of my knowledge and the treasurer of my Lord revelations. You will have the best offspring, and your devotees and Shia will be the chosen ones by Allah on the Judgment Day.¹

3- It is narrated in *Thaqibul Manaqib* from Abdullah Ibne Masud. He said, “We were in the presence of the Prophet (s) when we saw Ali Ibne Abi Talib (a) enter the Masjid. The

¹ *Tawilul Ayaat*, Vol. 2, Pg. 655; *Al-Burhan*, Vol. 4, Pg. 288, Tr.8.

Messenger of Allah (s) said to Ali (a): Would you like to see your honor before Allah?

Ali (a) replied: “Yes, O Messenger of Allah, may my parents be sacrificed on you.”

He said: “Come with me tomorrow and converse with the Sun. By the command of Allah, the Sun will also speak to you.”

The next day we offered the Fajr prayer. The Messenger of Allah (s) took Ali’s hand and came out of Masjid and waited for the Sun to rise. All the Muhajireen and Ansar surrounded him. As soon as the Sun rose, he said to Ali:

“Speak to him. He is commanded by Allah to speak with you.”

Ali said to the Sun: Peace be upon you and Allah’s mercy and blessings be upon you, O obedient listener of the command of Allah.

And may Allah have mercy and blessings. In response, Sun replied:

Peace be upon you and God’s mercy and blessings be upon you. O the best of successors; You have been given a blessing in this world and in the hereafter which no eye has seen and no ear has heard.

Hazrat Ali said: What have I been given?

Sun said: I am not allowed to narrate these rewards, otherwise people will fall into mischief, you are blessed with knowledge and wisdom in this world and in the hereafter. And you are one of those regarding whom Allah has spoken:

“No one knows what an eye-cooling equipment is hidden for them. This is the recompense of their deeds. And you belong to the people about whom Allah has sent down this verse:

﴿ ۱۸ ﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ

“Is he then who is a believer like him who is a transgressor? They are not equal.”¹

It is narrated that the Sun had conversed with Hazrat Ali three times.²

Ibne Shahr Ashob has narrated this traditional report in *Manaqib*, Shaykh Abu Ali Muhammad Ibne Ahmad Ibne Ali Qatal in *Rauzatul Waizeen* and Khatib Khwarizmi in *Manaqib Amirul Momineen (a)*. He has narrated in his book through his chain of narrators.³

Kisra’s Skull speaks to the Hazrat

1. Sayyid Murtadha writes that Abu Ali Muhammad bin Hammam in his *Kitabe Anwaar* narrates from Ammar Sabiti that Amirul Momineen (a) came to Madayan and stayed in Caesar’s palace. Dilf, son of Caesar’s astrologer had accompanied him. When he offered the Zuhr prayer, he said to Dilf: Accompany me.

Dilf accompanied Ali (a) and they started walking around the house and looking at every room of the palace. Ali (a) started saying that this room was used for such and such work.

Dilf said: I swear by God! You are absolutely right. You saw the whole of palace and provided information about it. How did you get the information?

Amirul Momineen (a), it seems to me that the whole palace has been built with your hands. Then Ali (a) noticed a decayed

¹ Surah Sajdah 32:18.

² *Ath-Thaqib fil Manaqib*, Pg. 255, Tr. 3; *Faraidus Simtain*, Vol. 1, Pg. 185; *Fadhail*, Ibne Shazan, Pg. 163.

³ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 323; *Biharul Anwar*, Vol. 41, Pg. 176; *Rauzatul Waizeen*, Pg. 128; *Amali*, Saduq, Pg. 472; *Qisasul Anbiya*, Rawandi, Pg. 292, Tr. 361; *Manaqib*, Khwarizmi, Pg. 63; *Al-Yaqin fee Imratul Amirul Momineen*, Pg. 25; *Kashful Ghumma*, Vol. 1, Pg. 154.

human skull. He said to one of his companions: Pick up this skull and bring it here.

His colleague picked up the skull and gave it to Ali (a). He once again entered the hall and sat down.

Then he asked for a plate. When the plate was brought to him, he said: Put some water in it. He then asked one of his companions to put the rotten skull in that plate.

Then he said to the skull: O the rotten skull, tell me who am I and who you are. The skull said in eloquent Arabic: You are Amirul Momineen (a) and Chief of the successors and you are Imam of the trustworthy in outward appearance and your position is far higher than merit and praise and as far as I am concerned, I am a slave of Allah and son of a maid, Caesar Anushirwan.

The people of Sabat of Madayan saw the miracle of Hazrat Ali (a) and then they went to their homes and narrated what they saw. People talked about this miracle of Hazrat and gave different interpretations.

The next day people came to Ali (a) and some people told him.

The people who saw your miracle have created doubts in our hearts.

Some have started saying the same thing about you as what Christians claimed about Christ. Some have started deifying you and if you leave them in this state, people will become infidels.

Hazrat Ali said: What do you want me to do?

The people said: We want you to treat them in the same way as you treated Abdullah Ibne Saba and his companions i.e. burn them in the same way as you burned them in the fire.

Then he called the people who were calling him God and when they gathered around him, he asked: Why do you regard me as God?

They said: We saw you speaking to the skull and it also responded to you and none can do this except Allah. So if we called you God, we have not done anything wrong.

Ali (a) said: Give up your thoughts and repent in front of Allah.

They said: We will not return to our ideology. Do whatever you want to do to us.

Hearing this, he told his companions to light a fire. When the fire was lit, he threw them into the blazing fire. They were all burned to ashes.

Then he said: Pick up their ashes and scatter them into the air.

Then Ali (a) companions picked up their ashes and threw them up in air. Three days have passed since they were burnt. On the third day, People of Sabaat came to him and they were upset and said to Ali (a).

O Master! For God's sake, the people you burned in the fire have returned to their homes in safety and with beauty and handsome form.

He said: Did you not burn them and scatter their ashes in the air? People said: Yes, Amirul Momineen (a)! We did it all.

He said: I burned them and Allah revived them.

After that, people of Sabaat became upset and subsequent to this incident, many people followed the ideology of Abdullah bin Saba.¹

2- Shaykh Bursi has also narrated this incident. After writing the proceedings of the palace, he wrote:

¹ *Uyunul Mojezaat*, Pg. 16-17; *Isbatul Hudat*, quoting from Uyun, Vol. 3, Pg. 491; *Biharul Anwar*, Vol. 41, Pg. 215; *Nawadirul Mojezaat*, Tabari, Pg. 21, Tr. 5.

Then Ali (a) saw a rotten skull lying in a corner. He told one of his companions to lift the skull.

Then he came to the hall of palace of Caesar and asked for a plate filled with water and put the skull in it and said:

Skull! I swear by God, tell me who I am and who you are?

The skull said in an eloquent language: You are Amirul Momineen (a), Chief of the successors and the Imam of the pious, while I am your slave and the son of your slave girl, Anushirwan.

Amirul Momineen (a) asked: How is your position?

He said: Amirul Momineen (a), peace be on you, I was a just and compassionate king. I was kind to my subjects and I did not even agree on any unjust thing. However, I was a follower of the Zoroastrian faith, while Muhammad Mustafa (a) was born during my reign and at the time of his birth, 23 morris bells had fallen from the ceilings. At that time I intended to believe in the Prophet Muhammad's religion, because I had heard from scholars that he will be having great honor and position. He is equally respected in the heavens and the earth. But I continue to be engrossed in the turmoils of kingdom and did not pay attention to Islam.

It was my bad decision that I was deprived of such a great blessing. And if I had believed in him, I would have been in Paradise today, but I did not have the luck of faith, but thanks be to Allah, he saved me from the torment of Hell because I was a so equitable. At the moment, I am practically in hell but the fire doesn't burn me. I wish! I had believed in him, I would have been with you today. O Amirul Momineen (a) and O Ahle Bayt (a), O the successor of Muhammad (s) this is my story.

The narrator states that the people cried when they heard these words from the skull. Then people of Sabaat went to their homes. When they told the people about the incident of the skull, the people started disputing about Amirul Momineen (a).

Sincere people said that Amirul Momineen (a) is the slave and Wali of Allah and the successor of Holy Prophet (s).

Some people said no, (Allah forbid!) He is Prophet.

Others said, “No, he is the Lord.” They accepted the view of Abdullah Ibne Saba and his companions, and said, “If Ali had not been the Lord, how could he raised the dead?”

When Amirul Momineen (a) found out the views of the people, he was very upset and he summoned them and said:

O People! Satan has overpowered you. I am a slave of Allah. Allah has been gracious to me and has given me Imamate, Wilayah and will of the Messenger of Allah. Turn away from disbelief. I am the servant of Allah and son of His servant. Holy Prophet (s) is much better than me but he is also the servant of Allah and we are all human beings like you.

After this speech, some people repented from their disbelief and some held on to their false ideology. Amirul Momineen (a) urged them to refrain from false beliefs, but they refused.

Some returned to their homes and those who remained were burnt in the fire.

Those who accepted him as Lord said: If (God forbid) Ali were not Lord, why would He punish us with fire? Since the torment of fire is only from Allah, that is why Ali is Allah (May Allah protect from vain talks).¹

¹ We did not find any such narration in Hafiz Bursi’s book, however, it is present in the book of *Fadhail Shazan*, Pg. 70-71. Allamah Majlisi has also narrated it from *Fadhail Shazan* in *Biharul Anwaar*.

But we have found three objections to this narration: (1) It is said in this narration that Naushirwan was a just king while the pages of history are full of his atrocities and dark deeds. (2) The narrators of this narration are unknown at present. 3) Before the proclamation of Prophethood, the people were not bound by the laws of Islam and Allah doesn’t punish anyone before the completion of argument and sending of the Messenger.

Another skull spoke to the Hazrat

Shaykh Bursi writes: Abu Rawaha Ansari narrated from Maghribi.

He said that when Amirul Momineen (a) was returning from the battle of Nahrawan, he saw an old skull lying on the way.

He said: Bring me this skull. Then he moved it with a cane and said: Tell me about yourself, who are you? (Are you poor or rich? Are you unlucky or lucky? Are you king or a common person?)

The skull replied in an eloquent language:

Amirul Momineen (a)! I was a tyrant king. My name is Parvez bin Harmoz. I was the king of kings. I ruled from the east to the west, plains and mountains, sky and water. I seized a thousand cities of the world by the sword. I killed thousands of kings. I developed 50 new cities and I deflowered 500 virgin girls. I bought and enslaved 1000 Turkish, 1000 Azeri, 1000 Roman and a thousand black girls and I married seventy daughters of kings. I overcame every empire and I oppressed everyone. After that, my age overtook me and when the Angel of Death arrived, he said to me:

“O tyrant! You opposed truth all your life!”

There was such terror in his voice that I began to tremble and whole of my existence was shivering. He showed me the oppressed people whom I had imprisoned and rubbed their heels in prison. They were seventy years old and all of them belonged to the king’s lineage.

Then the Angel of Death seized my soul. My death brought peace to the people of the earth. Now I will be tormented forever in Hell. Allah Almighty has also sent seventy thousand hard tongued angels. Each one is holding a thunderbolt of Hell and if one of them is struck on the mountains, they too will be

shattered. When an angel thunders at me, the flames rise and I get scorched.

Then Allah Almighty revives me and torments me again and this system of torment will continue forever.

Allah has imposed on me snakes and scorpions equal to the number of hairs on my body which bite me all the time and I feel the pain of their stings. Not only do the snakes and scorpions sting me they even remark to me: This is the recompense of your oppression on the servants of God. After that the skull fell silent.

Hearing the skull conversation, whole army started crying and then they said:

O Amirul Momineen (a), we testify being conscious of your justice, while the Messenger of Allah (s) also mentioned your truthfulness and we have deviated from the right path and made a total loss. So far we continued to abuse you and kept an opponent in your seat. Please forgive us all our mistakes because we are ashamed of our acts.

Ali (a) then ordered the skull to be buried and it was buried on the bank of the river and as soon as the skull was buried, the water of the river stopped flowing and all the aquatic animals of the river came to the surface all greeted Amirul Momineen (a).¹

Reviving the dead

Muhammad Ibne Yahya has narrated from Salma Ibne Khattab from Abdullah Ibne Muhammad from Abdullah Ibne Qasim from Isa Shalqan who has said the following:

“I heard Abu Abdullah (a) say:

Amirul Momineen Ali (a) was related to the Bani Makhdam tribe. Once a young man from them came to him and said,

¹ *Fadhail*, Ibne Shazan, Pg. 72-73; *Biharul Anwar*, Vol. 41, Pg. 215. In spite of extensive search, we did not find this traditional report in *Mashariqul Anwaarul Yaqeen* of Hafiz Bursi.

“Uncle, my brother has died and I am very sad because of his death.”

He asked, “Do you want to see him?”

He replied, “Yes.”

He said, “Show me his grave.”

So Amirul Momineen (a) came out with him dressed in the robe of the Messenger of Allah and when he reached the grave, he moved his lips and kicked the grave with his foot. The inmate of the grave emerged speaking in Persian language.

Ali (a) asked, “You were an Arab, what language are you speaking?”

He replied, “Yes, but I died on the practice of so and so; that is why my language changed.”¹

Reviving Saam bin Nuh

Ibne Shahr Ashob narrates that Alawi Basari wrote in his book that some people from Yemen came to the Holy Prophet (s) and said, that we are the descendants of the previous sultans and we belong to the family of Nuh and our prophet’s successor was Sam. It is mentioned in his teachings that every prophet brings some miracle. Every prophet has a successor along with him. So tell us, who is your successor after you?

The Holy Prophet pointed to Ali and said, “This is my successor.”

They said: If we ask him to make us visit the grave of Sam bin Nuh, will he be able to do so?

¹ *Al-Kafi*, Vol. 1, Pg. 456, Tr. 7; *Ithbatul Huda*, Vol. 2, Pg. 205, Tr. 12; *Basairud Darajaat*, Pg. 273, Tr. 3; *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 340; *Biharul Anwar*, Vol. 27, Pg. 30; *Ath-Thaqib fil Manaqib*, Pg. 228; *Irshadul Quloob*, Dailami, Pg. 284.

The Holy Prophet said: Yes! He will do so with God's permission. Then he said to Hazrat Ali (a). O Ali! Take them and go to the inner part of the Masjid and kick the ground near the Mihrab.

Hazrat Ali (a) took them along while they were carrying their sacred books. Ali (a) took them inside the Masjid near the Mihrab of Prophet. He prayed two units. Then he arose and kicked the ground. The ground cracked and a grave and a coffin appeared. From this coffin appeared an old man whose face was shining like a full moon. His beard grew up to his navel. He dusted his head and recited Durood on Ali (a). Then he said:

I bear witness that there is no god, but Allah and that Muhammad Mustafa is the Messenger of Allah and is the chief of all the messengers and you are the successor of Prophet Muhammad (s) and the leader of all the successors. I am Sam bin Nuh.

They opened the sacred books which they were carrying and read his appearance as mentioned in their sacred books and found that he was same.

The people of Yemen said: If he is Sam, then we want them to recite a chapter from their scriptures.

Hazrat Sam recited an entire chapter. Then he greeted Hazrat Ali (a) and went back to sleep. The ground became smooth again.

Seeing this incident, the people of Yemen said: Indeed Islam is the preferred religion of God and they accepted Islam. Allah Almighty has also mentioned this verse in this regard:

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي
الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ

شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
 أَنْيَبُ ﴿١٠﴾

“And in whatever thing you disagree, the judgment thereof is (in) Allah’s (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time. “Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.”⁽¹⁾
⁽²⁾

Conversation with successor of Prophet Musa (a)

1- Muhammad bin Hasan Saffar narrates through his chain of narrators from Ibaayatul Asadi, who said: I visited Ali (a) and found a person of ancient appearance present with him and Amirul Momineen (a) was conversing with him. When the person arose and left, I asked, who that person was caused you to be heedless to me?

Ali (a) said: He was the successor of Prophet Musa (a).³

Conversation with successor of Isa (a)

1- Ibne Shahr Ashob writes that Imam Ja’far Sadiq (a) said: On the way to the battle of Siffeen, Amirul Momineen (a) recited the Maghrib Adhaan near a mountain. All of sudden the mountain split and from it appeared an old man, with a shining

¹ Surah Shura 42:9-10.

² *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 339; *Biharul Anwar*, Vol. 41, Pg. 212, Tr. 25; the author has also mentioned this traditional report in *Tafsir Burhan*, Vol. 4, Pg. 118.

³ *Basairud Darajaat*, Pg. 282; *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 246.

face, whose beard had become white. He saluted Ali (a) and said:

السلام عليك يا اميرالمومنين ورحمة الله وبركاته - مرحبا بوصى
خاتم النبیین وقائد الغر المحجلین والاجر المامون والعامل الفائز
بثواب الصديقين وسيد الوصيين

Peace be upon you, O Prince of believers, and the mercy and blessings of God - welcome to the successor of the Seal of the Prophets, leader of the venerable, the most important, and the successful doer, the most truthful and the chief of the successors.

Ali (a) replied: O, Shamun, successor of Prophet Isa (a), peace be on you too. How are you? He said: I am alright and I am awaiting the reappearance of the Spirit of Allah, Isa (a). I do not see anyone who suffers more in the way of Allah than you and who attains a higher status in the sight of God.

My brother, be patient until you meet your beloved tomorrow. I saw your companion successors that people committed great injustice on them, till the Israelites even cut them up with saws. Yet they observed patience, so you also remain patient on these sufferings and calamities.

Resuscitating a corpse

Hafiz Bursi writes that when Amirul Momineen (a) set out to subdue the Kharijis and reached Sabat, one of his followers approached him and asked: O Master, I am your follower and Shia. I had a brother whom I loved a lot. When Umar sent Saad bin Abi Waqqas to Madayan, my brother was also in his army and when he went there he was killed in battle. Many years have passed since his martyrdom.

Amirul Momineen (a) said: What do you want? “I want you to bring him back to life,” he said. Hazrat said: You will have no benefit in his being alive. He said: Maula! Other than that, I have no other desire. Hazrat said: If you do not give up your desire, then show me his grave.

The man brought Hazrat to his grave. At that time Ali (a) was riding a mule and he had a sharp spear. No sooner did Ali (a) kept the point of the spear on his grave. The grave cracked open. From the grave appeared a tall man of wheaten complexion speaking in non-Arab language.

Amirul Momineen (a) said: You were an Arab. How come you language has changed?

He said: Yes, I was an Arab, but due to your enmity and friendship with your enemies my language changed, and now I am in hell.

When his brother saw the condition of his dead brother, he asked Amirul Momineen (a):

Maula, send him from where he has come, I don't need him. Amirul Momineen (a) said, “Go back to where you have come from.” He returned to his grave and it closed up again.

Resuscitating Umme Farwa Ansariya

In *Thaqibul Manaqib* there is a long narration narrated from Salman (r) which is summarized as follows: An Ansari woman, Umme Farwa had immense devotion and love for Amirul Momineen (a). She was martyred because of love of Ali (a). Ali (a) was not in Medina when she was martyred. When he returned, he heard the news of her martyrdom and became very much dejected. So he went to her grave, raised his head to the sky and said:

O Lord! You are only the One, who resurrect after death and gives the rotten bones life again. Revive Umme Farwa for us and make it a lesson for those who are yours disobedient servant.

At that time he heard the voice of an unseen person saying that we have accepted your request. Then he kicked the grave by his foot and said again:

O God's maidservant, get up by the permission of Allah. The grave split open and Umme Farwa emerged from it. When she saw Ali (a), she started reciting salutations on him, and crying bitterly, she said:

People tried to extinguish your light, but God has bestowed you with more effulgence, and granted more loftiness to your remembrance, even though the disbelievers dislike it.

Amirul Momineen (a) handed the woman over to her husband, and she subsequently gave birth to two children, and she remained alive for six months after the martyrdom of Ali (a).

Resuscitating a helper

It is mentioned in *Thaqibul Manaqib* that Asbagh Ibne Nubatah said: My lord and master Amirul Momineen (a) passed by a graveyard and looked at the graves, He said:

Would you like to see God's sign? I said, "Yes."

He pointed to a grave and said: O dead, come back to life.

As soon as he mentioned this, the grave opened and an old man appeared and greeted him and said:

Peace be upon you O Amirul Momineen (a) and caliph of the Lord of the worlds.

He said: Who are you?

He said: Maula! I am Amr bin Dinar Hamadani, who was martyred at the hands of Muawiyah's soldiers in the incident of Anbar.

Hazrat said:

Now, go back to your family and tell them that Ali Ibne Abi Talib (a) has revived you by permission of Allah, and sent you to them.¹

Dialogue with Prophet Sulaiman (a)

1- It is narrated from Salman Farsi in *Minhajut Tahqiq Ela Al-Sawa Al-Tareeq* that he said: When the people swore allegiance to the second caliph, Hasan and Husain, Muhammad Ibne Abi Bakr, Ammar Ibne Yasir and Miqdad Ibne Aswad Kindi were present in the house of Amirul Momineen (a). In the meantime, Imam Hasan Mujtaba (a) asked Amirul Momineen (a):

O Amirul Momineen (a), Prophet Sulaiman (a) had asked his Lord for a kingdom, that would be not be given to anyone after him. Are you also granted a kingdom like that of Sulaiman bin Dawud (a) by God?

Amirul Momineen (a) said:

By the one, who split the seed and created the souls, Prophet Sulaiman prayed to Allah for a kingdom and Allah had accepted his plea and Allah has given a great kingdom to your father, which no one has got till today, except your grandfather.

Imam Hasan Mujtaba (a) said:

Dear father, we want you to show us also your kingdom.

Amirul Momineen (a) said: All right, I would fulfill your wish. Then he arose, performed ablution and prayed two units of prayer and supplicated Allah in words that were beyond the comprehension of those present there. Then he gestured to the west and immediately a cloud appeared. He said to the cloud: Come down by the command of God.

¹ Both the above incidents are mentioned in *Ath-Thaqib fil Manaqib*. The incident of Umme Farwa on page 226 and incident of Amr bin Dinar Hamadani on page 210.

The clouds descended while the following sound emanated from it.

اشهد ان لا اله الا الله وأن محمدا رسول الله وانك خليفة ووصيه
و من شك فيك فقد ضل سبيل النجاة

I bear witness that there is no god except Allah and I bear witness that Muhammad is the Messenger of Allah, you are his Caliph and his successor and whoever doubted in you has gone astray from the path of salvation.

Salman Farsi says: After that the cloud spread on the ground for us like a sheet. Amirul Momineen (a) asked us to sit upon it and we settled on it. Then he gestured to another cloud and it came down on receiving his signal. It also mentioned the same words that the previous cloud had stated.

Amirul Momineen (a) mounted this second cloud. Then he uttered a few words and ordered the clouds to move westwards.

The wind came under the clouds and lifted them easily. When I glanced at Amirul Momineen (a), he was seated on a chair and such effulgence emanated from his face that it dazzled our eyes.

Imam Hasan Mujtaba (a) said:

Father, the secret of Sulaiman Ibne Dawud's power was concealed in his finger ring, in what is the power of Amirul Momineen (a) concealed?

Amirul Momineen (a) said:

انا عين الله الناظرة في ارضه وانا لسانه الناطق في خلقه وانا نور
الله الذي لا يطفى، انا باب الله الذي يؤتي منه وحجته على
عباده.

I am the seeing eye of God in His earth, and I am His speaking tongue among His creation, and I am the light of God, which cannot be extinguished and I am the door of God through which He is reached and His Proof on His Creation.

Then he said: Would you like to see the finger ring of Sulaiman bin Dawud?

Yes, we replied.

So he put his hand in his pocket and removed a gold ring with a red ruby stone mounted on it, with the inscription: Muhammad and Ali.

Salman says: We were astonished to see that. Amirul Momineen (a) gauged our astonishment and said: Why are you so amazed? There is no scope amazement regarding me. Today, I will show such amazing things as you have never seen before.

Then he said: Would you like to meet Sulaiman bin Dawud?

Yes, we said. So he took us to a garden and we had never seen a better garden. All kinds of fruits were present in it and rivers were flowing through it, while birds were chirping on trees.

When the birds saw him, they started circling him. We toured the garden and reached the center where a bed was laid, on which a young man was fast asleep, keeping his hand on his chest.

Amirul Momineen (a) took out a ring and put it on the finger of that youth. He woke up and greeted Ali (a) and said:

السلام عليكم يا اميرالمومنين و وصي رسول رب العالمين انت
والله الصديق الأكبر والفاروق الاعظم قد افلح من تمسك بك
وقد خاب وخسر من تخلف عنك واني سألت الله بكم
فاعطيت ذلك الملك .

Peace be upon you, O Amirul Momineen (a) and successor of the Messenger of the Lord of the Worlds. By God, you are great truthful one (Siddiq Akbar) and the greatest discriminator (Farooq Aazam); who attached to you succeeded and who left you has failed and incurred loss. I beseeched Allah through you and He granted this kingdom to me.

Salman says: When I heard the words of Sulaiman bin Dawud, I fell at the feet of Amirul Momineen (a) and started kissing them. I thanked Allah for granting me the recognition of Wilayat of Ahle Bayt (a). Seeing me doing this my colleagues also did the same.

Part of this narration is that Salman says: We passed by a mountain where two graves were visible and a young man was praying between them. We asked Amirul Momineen (a) about him and he said: He is Prophet Salih (a) and these graves belong to his parents. He sits in between these two graves and worships Allah.

When Prophet Salih noticed Ali (a), he began to cry in nostalgia and embraced him.

When we asked Hazrat Salih why he was crying, he said:

Amirul Momineen (a) used to pass from here every morning and sit with me for a while. I used to look at his face

which increased my worship, but he has not passed since the last ten days.¹

Enlivening Madrakah

Sayyid Murtadha (r) through his chains narrates from Mitham Tammar in *Uyunul Mojizaat* that: I was present in the Kufa Masjid while Amirul Momineen (a) was also there. I was sitting in the audience.

The Arab chiefs were also present in the gathering and the face of the Imam was shining like the full moon shines amidst a cluster of stars. Meanwhile, a man entered the Masjid. He was wearing a silk robe, yellow turban and he carried two swords. He did not greet anyone in the audience. People craned their necks to look at him, while Amirul Momineen (a) did not even glance up. That man then called out in a loud voice, as sharp as a sword:

Who among you is the most valiant, most eloquent and the most content of you all?

Which of you has taken birth in the Holy Kaaba and is known for his exalted attributes and grace?

Who among you is the one whose hair is short, whose foundation is firm and great, and who is the one who suffocates and takes revenge?

Who among you is a fresh branch of Abu Talib and one who is very brave; the arrow that hits the target and who distributes knowledge and gives correct replies?

Who among you helped Muhammad (s) and played a key role in establishing the government and was instrumental in elevating his status?

¹ *Al-Mukhtasar*, Pg. 71-74.

Who among you killed Amr Ibne Abde Wudd and Amr Ibne Ashath and who imprisoned Amr Ibne Mady Karb and Amr Ibne Saeed Anani in Badr?

At that moment Amirul Momineen (a) said:

O Saeed bin Fadhl bin Rabi bin Madrasah Ibne Sulayb Ibne Ashath bin Abi Samama bin Aheel bin Fazaarah bin Daheel bin Amr Walid Daini, I did that.

When the newcomer heard his name and genealogy, he said: Labbaik Ya Ali!

Hazrat said: Ask me what you want, for I am a treasure of God and famous for goodness. I am the one with whom hard rocks clashed in every age. Clouds bear witness to my greatness and I am the one whom Allah has praised in His Book.

I am the 'Q' and the Glorious Quran. I am the straight path; I am the owner of knowledge and wisdom. I am the owner of a lofty and exalted personality. Every scripture has testified to my excellence and all wise men have sworn to my knowledge. I am the brother of the Messenger of Allah (s) and his son-in-law, Ali.

That Bedouin Arab said: We have heard that you resurrect the dead, and kill the living, and you make the rich, poor and vice versa. You issue judgments on earth. No competitor can compete with you and no competitor can equal you. So is what we have heard true or false?

Amirul Momineen (a) said: Explain your purpose.

I come to you as a representative of sixty thousand jurists in my nation. I have brought with me a corpse of a person who died sometime ago and his death has caused a rift among my people and that corpse is now present at the Masjid gate. If you resurrect this dead man, we will be convinced that you're a truthful and genuine by birth, and we will accept you from the bottom of our hearts as the proof of God on earth. If you to do so and take back this dead corpse to our people. We will know that

your claims are wrong and you claim things over which you have no control.

Mitham Tammar says that at that time my master called me and said:

Abu Ja'fari Mitham, mount the camel and announce in the streets and bazaars of Kufa that whoever wants to see what virtue Allah has bestowed on the brother of Prophet and his son-in-law, and how much knowledge the Messenger of Allah has bestowed on him, they should be present in Najaf in the morning.

Mitham says that I obeyed the commands of Amirul Momineen (a) and announced the message of Hazrat throughout Kufa. Then he said to me:

Abu Ja'far, take this Bedouin with you, he is your guest, may Allah Almighty bless you.

I took the Bedouin with me and there was a bier with him in which he had placed the corpse. I took him to my house and I served him. The next day my lord and master offered Fajr prayers and left for Najaf. Seeing him going towards Najaf, all the people of Kufa began to follow him. I also took the Arab with me to Najaf. Amirul Momineen (a) called me and said:

Abu Ja'far, bring the Bedouin along with his corpse with you. I took the Bedouin, including the deceased, to Hazrat. Then he said to the people of Kufa:

O people of Kufa, narrate to the people what you see and convey to the people what you hear from us.

Then he said to the Bedouin, "Put down the camel, and let a group of Muslims carry the corpse out."

According to Mitham, a coffin was brought on the litter and when the Bedouin opened the coffin, the corpse was wrapped in a yellow brocade cloth and valuable pearls were strewn on the corpse. The body was that of a handsome young man, who had long tresses like girls.

Amirul Momineen (a) asked the Bedouin: How many days have passed since he died? Bedouin said: Forty-one days ago.

Hazrat asked: How did he die?

Bedouin said: “His family wants you to bring him back to life, so that he himself say who killed him, because when he went to sleep, he was ok. In the morning he was found dead on his bed.” He was slashed from one side of the ear to the other.

Hazrat said: Who wants retaliation for his death?

Bedouin said: “His fifty close relatives want retaliation but since the killer is not found, people are blaming each other for his murder.”

O brother of the Messenger of Allah (s) revive him so that the clouds of doubt may dissipate.

Hazrat said: He was killed by his uncle secretly because he had married his daughter first, but after a few days he married another woman, so he was enraged and murdered him.

Upon this, Saeed Ibne Fadhl said: We are not content with this statement of yours. We just want this young man to come back to life and himself announce who his killer was. In this way our nation will be safe and not have to go to war.

Amirul Momineen (a) praised Allah and invoked blessings on the Messenger of Allah (s). Then he said:

O people of Kufa; the status of the cow of Bani Israel wasn't more than that of the brother of the Prophet. If a piece of flesh can bring to life a person who died seven days ago, then today the successor of Prophet will touch a part of his body to this victim, which would bring him back to life. Remember, that a part of my body is much better than a part of the body of a cow.

Then he kicked the dead man and said: Madrasah Ibne Hanzala Ibne Annan Ibne Bahir Ibne Qahr Ibne Salamah bin Tayyib bin Ashath bin Ahwas bin Zaahela bin Amr bin Fazl bin

Habbab, arise with the permission of Allah; God has given you life.

Mitham Tammar said: As soon as Hazrat told the corpse to arise, the young man got up. His was more handsome than the sun. He said:

I am present, O reviver of bones and the Divine Proof on the creatures, and distinguished one, O Ali, O the owner of knowledge.

Amirul Momineen (a) asked: Who killed you, young man?

The young man said: I was killed by my Uncle, Hareeth bin Zama bin Shekaal bin Asam.

Ali (a) asked: Would you like to visit your family now?

The young man said: Maula! I have no need to go there.

When Hazrat asked the reason, he said: I am afraid that if I go there, he would kill me again and you will not be present there. Then who will make me alive again?

Imam Ali (a) turned to his people and said: Go back to your people and inform them what you have seen.

That Bedouin said: Maula! I will also not return to my people. This young man and I will remain here with you. May God curse the one who deviates after seeing the truth.

So the young man and the Bedouin stayed with Ali (a). When the battle of Siffeen took place, they both took part in it and both were martyred.¹

Conversation with Jalandi

1- Ammar Yasir narrates: We set out towards Siffeen in the company of Amirul Momineen (a). On the way, we came across the Euphrates River and the Imam stopped there and said to his

¹ *Uyunul Mojizaat*, Pg. 24.

companions: Is anyone aware of a place where the water is shallow enough to cross?

Hazrat's soldiers said: Maula, we do not know about it.

Then he said to one of his companions, "Go to this hill and call out: Jalandi, where is the crossing of the river?"

Hazrat's soldier immediately went to this hill and called out the name of Jalandi. Many Labbaik voices came from behind the mound saying: My name is Jalandi. The soldiers were terrified and came back and said: Maula, there are so many dead people by the name of Jalandi. You select one person so that we may ask him about the crossing.

This time Ali (a) sent Qambar and said: Qambar, you go and call out the name of Jalandi bin Karkar and ask him where the crossing is?

Hazrat Qambar mounted a hill top and called out loudly. Jalandi bin Karkar. Tell us the passage where the water is shallow, so that we go to the other side easily.

In reply to this request only one voice said: Woe be on one, who knows my name as well as my father's, whereas I died 3000 years ago and even my bones have decayed and my skull has also turned to dust. So does he not know where the crossing of the river is? Your hearts are blinded and your faiths have weakened. You follow this one and cross the river from where he crosses. After the Messenger of Allah (s) he is the most respectable in view of Allah.¹

Conversation with Salman after his demise

Zadan, servant of Salman, says: When Salman passed away Amirul Momineen (a) came to Madayan by miracle. When he wanted to wash Salman's body and as he removed the sheet from Salman's face, Salman smiled and intended to get up.

¹ *Fadhail*, Ibne Shazan, Pg. 140.

Ali (a) said: Return to the conditions of your death.

After this Salman became dead again and lied down.¹

Incident of the sinful fan, whom fire could not burn

It is narrated from Ammar bin Yasir that Amirul Momineen (a) was present in Darul Qaza when a man came and said: Maula! My name is Safwan bin Akhal and I am your Shia and I am burdened with sins. Purify me from my sins so that I may be saved from the torment of the Hereafter.

He said: Tell me about your greatest sin. He said: Maula! I've been committing sodomy. Hazrat said: Choose one punishment of the three punishments:

- If you want, I would kill you with Zulfiqar.

- If you want, I can drop a wall on you and cleanse you from your sin.

- If you wish, then I would make you sit in a pile of wood and set the wood on fire so that you may burn in it, because of what you did.

The man said: Maula! It is more difficult for one to die in the fire and I will choose this difficult punishment for myself.

Hazrat said: Ammar, gather a thousand sticks and tomorrow I will burn him alive, God willing.

Then he said to this sinful man: Go away now and write down your will in any way you like; then come back to me tomorrow and I will cleanse you from sins through punishment.

The man went home and drafted his will and mentioned his advices. He distributed his wealth among his children according

¹ *Biharul Anwar*, Vol. 22, Pg. 384.

to the Shariah and returned to the Imam the following day at time of Fajr prayer.

Amirul Momineen (a) said to Ammar, “Go and announce among the people of Kufa to come and see with your own eyes how Ali (a) burns one of his sinful Shia in the fire.” When the people of Kufa heard this, they said to each other that we have heard that fire doesn’t burn the Shia and lover of Ali (a). How would the fire burn this person?

Ammar narrated that Amirul Momineen (a) seated this man on the pile of 1000 wooden sticks and holding a flint in his hand said:

Now light the fire yourself with it and if you are Ali’s Shia and his lover then fire will not burn you and if you are against Ali the fire would burn you to ashes and burn even your bones.

The man lit the fire and all the wood lying there was burnt to ashes while his clothes were untouched by the fire and he emerged from the fire safely.

Amirul Momineen (a) said: Those who associate others with God have lied and they have gone astray and have made a great loss. I am the one who distributes heaven and hell. The Messenger of Allah (s) said to me many times:

Love of Ali (a) is a shield

Ali is the distributor of heaven and hell.

He is rightful successor of Holy Prophet.

He is leader of humans and Jinns.¹

A dog injures a Nasibi

Hazrat Abu Huraira narrates that we offered Fajr prayers under the leadership of the Holy Prophet (s) and after the prayers

¹ *Uyunul Mojizaat*, Pg. 29.

he turned to us and started talking to us. An Ansari entered the Masjid and came to us and said:

Messenger of Allah! I was coming from home to offer Fajr prayers when a so and so Jew dog attacked me and tore my clothes and injured by calves because of which I was unable to pray with you.

The next day another companion complained about this same dog that attacked him and tore his clothes and injured his leg. He said: It seems the Jew's dog has gone mad and we should kill it.

The Messenger of Allah (a) went to the house of this Jew and we accompanied him. When we reached there, Anas knocked at the door and said: The Holy Prophet (s) is at your door.

The Jew immediately opened the door and said to the Prophet (s): O Abul Qasim, if you needed me, you should have summoned me. Why did you bother to come yourself?

The Prophet said, "Your dog has gone mad and has injured my two companions and you know that it is necessary to kill a mad dog." So bring your dog here so that it can be eliminated.

The Jew went home. After a while, he brought the dog with a rope around its neck. When the dog saw Holy Prophet (s), Allah Almighty gave the dog the power to speak and it greeted the Messenger of Allah in Arabic and said, "O Messenger of Allah, why did you come here and why do you want to kill me?"

He said: You tore the clothes of some of my so and so companions and injured their shins and calves.

The dog said: Messenger of Allah! The persons you mentioned are both hypocrites and they are hostile to your cousin, Ali Ibne Abi Talib (a) and whenever passed from here, they used to talk ill of him. So I was infuriated and I attacked and injured them.

When the Holy Prophet heard this, he said to its owner: Treat him well.

When he started to return, the Jew fell on his feet and said: O Messenger of Allah, I'm not a dog. My dog calls you a messenger, so why should I deny you, from now onwards I am also a Muslim and I bear witness to the oneness of Allah, your prophethood and guardianship of your cousin. After that, the Jew became a Muslim along with his whole tribe.¹

Testimony of the Lizard

1- Imam Hasan Askari (a) has mentioned in his *Tafsir* that ten Jews came to His Eminence (s) to ask him some questions just for argument sake. In the meantime, a Bedouin came running there as if someone was pushing him from behind. And he had a stick on his shoulder and a bag on his head and the bag was tied up tightly. Nobody knew what was inside it. He came and loudly shouted: O Muhammad, answer my question at once!

His Eminence (s) said: O brother Bedouin, these Jews came before you and want to ask some questions. If you allow me, I will answer them first.

That Bedouin said: No, because I am a traveler and I have to move on. His Eminence (s) said: Indeed, being a traveler you are worthier than them. The Bedouin said: I want to warn you that these people have a book also and according to their view it is right. And I am afraid that they may testify you and enter the folds of Muslims only to spoil the religion of others. I shall not be content with this without seeing any sign.

His Eminence (s) asked his companions: Where is Ali Ibne Abi Talib (a)? Call him here at once. Ali (a) came to attend His Eminence (s).

¹ *Ar-Raudha fil Fadhail*, Pg. 37.

That Bedouin said: O Muhammad (s)! When we both are talking, why has he come? His Eminence (s) said: O Bedouin! You asked me a question of clarification, and Ali (a) has sufficient knowledge. I am the city of knowledge and he is the gate. Whoever wants to pose any question, must enter from the gate.

When Ali (a) came before the Holy Prophet (s), His Eminence (s) said in a loud voice: O people, one who wants to see the grandeur of Adam, wisdom of Sheeth, intelligence and awe of Idrees, gratitude and worship of Nuh, faithfulness and friendliness of Ibrahim, enmity of Musa with enemies of Allah, love to believers and way of living of Isa (a), should look at Ali Ibne Abi Talib (a).

These words of His Eminence (s) increased the faith of believers and the hypocrisy of the hypocrites increased. The Bedouin said: O Muhammad, you have praised the son of your uncle as his excellence is your excellence, his prestige is your prestige, I do not agree with any of this till such a one testifies, whose testimony I don't doubt. When he was asked who was that, he said: If the porpoise testifies, I shall agree.

His Eminence (s) said: O brother Arab, open your bag and take it out and ask for witness. It will testify of my prophethood and my brother's excellence. The Bedouin said: I took too much pain to catch it and I am afraid it would run away. His Eminence (s) said: Don't be afraid. It will not run away. It will testify to my excellence and truth.

The Bedouin said: But I am afraid it will run away. His Eminence (s) said: If she runs away it would be enough for you to falsify us. She will not run away, and she will give true witness of me. After she gives the witness, let it go. I shall give you such reward that will be better than it. Hence the Bedouin took it out from his bag and put it on the ground. It stood still there and looked at His Eminence (s) and rubbed her head on the ground and then raised her head.

Allah make her speak and she said: I testify that no one is worthy of worship except Allah. He is One and has no partner and I testify that Muhammad (s) is His Apostle and His obedient one and he is such a Prophet that he is the leader of all apostles and most excellent of them and the last apostle and he will take the believers to Paradise. And I testify that his brother, Ali Ibne Abi Talib (a) has excellence and qualities mentioned above, and I testify that his friends will be respected in Paradise and his enemies will be disgraced in Hell.

Seeing this miracle, the Bedouin cried and said: O Allah's Messenger, I also testify to all that this porpoise testified. I cannot deny what I have seen and heard.

Then he turned to the Jews and said: Woe to you, seeing this miracle, which other miracle you want to see and ask for divine sign? Now believe in him or you shall all be destroyed.

On hearing his argument, all the Jews became Muslims and said: O brother Arab, your porpoise is blessed for us.¹

A wolf greets the Hazrat

1- Imam Hasan (a) said,

Along with my father I was passing through the land of Aqiq near Medina when a wolf came bounding and stopped before Amirul Momineen (a). Then he started licking his feet.

“Speak by the command of Allah,” said Amirul Momineen (a).

Almighty Allah gave power of speech to that wolf and he said, “Peace be on you, O Amirul Momineen (a).”²

¹ *Tafsir Imam Hasan Askari (a)*, Pg. 496-500.

² *Manaqib*, Ibne Shahr Ashob.

A lion greets the Hazrat

Juwariya bin Musahhar says: I was travelling to Babel in the company of Amirul Momineen (a). When we reached the wilderness I saw a lion resting across the path surrounded by the cubs. My horse reared at the presence of the felines and Amirul Momineen (a) said,

“Juwariya bin Musahhar, keep on riding and don’t worry about the lion.” Then he recited the following verse of Quran:

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا

“...there is no living creature but He holds it by its forelock...”¹

The lion wagged his tail and moved away saying,

“O cousin of Messenger of Allah (s) and O Amirul Momineen (a), blessings and mercies of God be on you.”

Hazrat said, “Peace be on you too, Abu Harith. Tell me what is your formula of divine glorification?”

Said the lion, “It is: Glory be to that being, Who dressed me with awe and created my fear in the hearts of His servants.”²

Dialogue between the Hazrat and another lion

Munqidh bin Buqa was a close confidant of Amirul Momineen (a). He said: On the eve of the 15th of Shaban I set out with Amirul Momineen (a) towards the place where he used to worship. When we reached there Amirul Momineen (a) dismounted the mule and walked some distance. I felt that the mule was agitated and had cocked his ears.

¹ Surah Hud 11:56.

² *Manaqib Aale Abi Talib*, Vol. 2, Pg. 304.

Meanwhile my lord and master returned and when he also saw the mule's agitation, he said,

“What is the problem Asadi? Why is the mule restless?”

“I don't know, master,” I replied.

Then he glanced at the desert and noticed a lion there. He said,

“By the Lord of the Kaaba, there is a wild beast here.” Then he lifted the sword, moved towards that animal and called him. The lion halted in his tracks and wagged his tail.

The mule also became calm. The Imam said to the lion,

“How did you dare to come here? Do you not know that I am the lion appointed by God and I am Haider?”

Then he said, “O Lord, please give him power of speech.”

The lion immediately started speaking and he said,

“Peace be on you, O Amirul Momineen (a), the best of the successors and the heirs of the prophets. I am hungry since a week as I did not get any prey. When I saw you from a distance of two Farsakhs I came to check if it was a prey.”

Amirul Momineen (a) said, “Listen carefully, O lion of the forest. I am the father of eleven lions.” Then he extended his hand, held the lion's fur at the back and pulled it towards himself and the lion fell at his feet. He caressed it affectionately.”

The lion said, “I am extremely hungry.”

Imam (a) prayed to the Almighty, “Send sustenance to this lion in the name of Muhammad and Aale Muhammad (a).”

Then he saw the lion feeding on a goat, after which the beast said, “O Amirul Momineen (a), we wild beasts do not devour those devoted to you and your progeny. We are devoted to you and your family.”

Then the Imam asked, “Where do you live and what do you do?”

“Maula, God has imposed me on your enemies, the Syrians. We hunt them and we live on the banks of the Nile.”

“Then why did you come to the outskirts of Kufa?”

“Due to two reasons: First of all I wanted to see you and secondly I will go to Qadisiyya tonight. An enemy lives there. His name is Malik bin Sinan bin Wael and he escaped your sword during the Battle of Siffeen. I will attack and devour him tonight.” Then the lion moved away.

Munqidh bin Buqa says: I was shocked to hear all that. Amirul Momineen (a) sensed my bewilderment and said,

“Why are you amazed? Was my conversation with him more amazing than the return of the Sun, speaking of the skull and bursting forth of a spring? If I start displaying miracles with the power bestowed by Allah, I fear that the people would apostatize.”

Then he spent the whole night in prayers. In the morning I went to Qadisiyya with the permission of the Imam. I saw people screaming that the night before a wild beast had attacked and devoured Malik bin Sinan. When I visited the site of the incident only his skull and some pieces of his fingers remained.

When I narrated the conversation of the lion with Amirul Momineen (a) the people lifted the dust trampled by the Imam and put it to their eyes.

On observing this, Amirul Momineen (a) said,

“People, listen. Our follower will never be sent to Hell and our enemy will never enter Paradise. I am the distributor of Paradise and Hell. The companions of the right hand would be my followers and the companions of the left would be my enemies. On Judgment Day I would stand at the Siraat Bridge and say to Hell: This one is mine and that one is yours; seize him! My Shia would pass the Siraat Bridge like a flash of lightning.”

The crowd said: Praise be to God, Who bestowed excellence to you over numerous people.¹

Getting back property of Jew from Jinn

1- Imam Ja'far Sadiq (a) said: When Amirul Momineen (a) resided in Kufa it was his practice to roam through the roads and streets in order to help people as need arose. Once he saw a Jew with his hand on his head and he was screaming:

“People, what kind of humans you are? You have adopted the habits of the Jahiliyya. Your roads are not safe.”

Amirul Momineen (a) summoned him and inquired what the matter was. He said:

“O Amirul Momineen (a), I am a Jew trader. I set out with my goods from Sabaat Madayan. I was having sixty donkeys loaded with merchandise. When I reached so and so place all my animals vanished. God knows whether the Earth swallowed them or the sky.”

Amirul Momineen (a) pacified him, saying, “Don't worry, you will not lose anything.”

Then he ordered Qambar to saddle the horse. When he brought the horse, the Imam said to Qambar and Asbagh bin Nubatah: Take the hand of his Jew and go to the place where he lost his goods; then wait for me.

So they set out with the Jew till they reached a spot where he said he had lost his material.

With the Jew, Qambar and Asbagh waited for the Imam there. Hazrat Ali (a) arrived after some time and with his lash drew a circle in one spot. He told them to remain within the circle and not to leave till he tells them to. He said: “If any of you leaves the ring, he would be seized by Jinns.”

¹ *Fadhail*, Ibne Shazan, Pg. 170-172.

Then he called out in that wilderness,

“O children of Harith bin Sayyid, O group of Jinns. If you don’t return his donkeys along with the goods, our agreement would be over and I will attack you with my sword in such a way that you would be compelled to submit to the truth.”

Voices arose at that announcement: “We remain faithful to the covenant of Allah, His Messenger and his successor.”

Then sixty donkeys appeared loaded with the goods belonging to that Jew and nothing was missing. After that the three men were told to come out of the ring.

On reaching Kufa that Jew said, “What names of Muhammad Mustafa, you and your descendants are mentioned in the Taurat?”

“Ask only if you crave knowledge and not for obstinacy.

In Taurat the name of Muhammad Mustafa is ‘Taab Taab’, my name is ‘Eliya’ and the names of my sons are Shabbir and Shabbar.

That Jew immediately said:

“I bear witness that there is no god, except Allah, the One without a partner. And I bear witness that Muhammad is His servant and Messenger. And that you are his successor after him and whatever he brought and you brought is truth.”¹

Controlling rebellious beasts

Asbagh bin Nubatah has narrated from Abdullah Ibne Abbas that during Umar’s reign a man approached him and said: I am a shepherd by profession and I own a large number of sheep at present, but they do not allow me to go near them. Please tell me what I should do?

¹ *Ath-Thaqib fil Manaqib*, Pg. 269.

Umar said, "Supplicate Allah to make them subservient to you."

That man said, "I have already prayed a great deal, but whichever animal I approach it attacks me most fiercely."

So Umar wrote down a note as follows:

From Umar, the chief of believers to the rebellious Jinns and satans to make those animals obedient.

The shepherd took the paper and returned to his hometown in Azerbaijan, while I had great pity on him. I met Imam Ali (a) and reported the matter.

He said, "He would return unsuccessful."

I (Abdullah bin Abbas) waited for that man a whole year and used to ask about him from anyone who arrived from Ahle Jabal. Thus, after a whole year that man came to Medina and he had bruises on his forehead and a wound that had festered so much that he might lose one of his hands due to it. I hastened to him and asked about his health.

He said: As soon as I returned from here I hung that note in the barn, and all of a sudden the animals broke the tethers and attacked me together. How long could I have alone defended myself from the animals? Finally I lost my balance and the beasts dashed against me and when one animal stabbed me with a horn I became sure that I would die.

On hearing my screams one of my brothers arrived and saved me after great effort. I took medications for a whole year and when I felt better I came here.

I said: Now go to the Caliph and inform him about the circumstances. So that man went to the Caliph and told him about the consequences of his note. He said: Perhaps my life remained so I survived otherwise it was impossible to escape death.

After that I brought him to Hazrat Ali (a). The Imam smiled as soon as he saw him and said to me, "Did I not tell you that he

would return unsuccessful?” Then he said to that man, “Now when you return, you stand at the entrance of your barn and recite the following supplication:

O Allah I turn to You through Your Prophet of mercy and his Ahle Bayt (a). Whom You chose over the worlds. O Allah, lower for me its difficulties and grief and suffice me for its mischief as You are sufficient as the meaning and the dominating, the forceful.”

That man went away and returned again the following year carrying with him a lot of money, which he presented to Amirul Momineen (a).

Amirul Momineen (a) said, “Would you tell me or should I mention your story?”

“Maula, I prefer to hear it from you.”

“When you returned and recited this Dua in the animal enclosure all of them became subservient to you and one by one you stroked their heads and backs.”

“It seems that you were with me, Maula! I sold them at proper rates and from the amount I brought a share as a gift for you.”

Allah bestowed auspiciousness to the wealth of that man and he went for Hajj every year.

Amirul Momineen (a) said,

“Whoever fears loss of wealth or children or is afraid of a rebellious ruler, he should recite this supplication. If Allah wills all his fears would be dispelled.”¹

His curse turned a man into a dog

Sayyid writes in *Khasais* that two persons approached the Imam to adjudicate between them. One of them was a Khariji.

¹ *Al-Khasais*, Pg. 48.

The Imam listened to the statements of both and delivered the judgment against the Khariji.

That Khariji said in an audacious manner, “By God, you have not observed justice; this judgment is not liked by Allah.”

Amirul Momineen (a) pointed at him and said, “Get out from here, you dog.”

It was seen that the man turned into a dog at once. His garments fell off. He began to wag his tail while tears flowed from his eyes.

The Imam had pity on his condition, so he mentioned some word which no one could understand. That fellow returned to his former shape and his garments returned to him.

Then he was seen leaving the Masjid with trembling feet. Everyone was shocked to witness that spectacle. The Imam asked, “Why are you so amazed?”

“What should we do if not be amazed, Maula?” they asked.

“Do you not know that Asif bin Barkhiya, successor of Prophet Sulaiman bin Dawud (a) brought the throne of Bilquis in the wink of the eye?”

Now, was Sulaiman more honorable in the view of Allah or our Messenger?”

“Our Prophet,” they all replied.

Then the Imam said, “Then the successor of your Prophet is also more honorable than the successor of Sulaiman. Asif was in possession of one Great Name of God (*Isme Aazam*) through which when he supplicated the Almighty God Who lowered the earth and he picked the throne of Bilquis in the wink of the eye and placed it before Sulaiman, whereas we are having seventy-two Great Names. Allah has seventy-three names in all. He has given us the knowledge of seventy-two names and kept one exclusively for Himself and has not divulged it to any of the creatures.”

When his companions heard these statements they shouted: Maula, when you are having such a power of Isme Aazam, why don't you defeat Muawiyah through spiritual power? Why you are mobilizing army against him? Why do you ask people to enroll?

Hazrat said,

“On the contrary, they are honorable servants who do not precede him in speaking and they fulfill His commands.”

I am calling people so that proof may be established and if I had received permission to use spiritual power I would not have delayed a second; but through this Allah wants to test the sincerity of His servants.¹

Tradition of the bird

1- Hasan Basri says: Once when I had to attend the court of Hajjaj bin Yusuf, he said,

“Hasan, what is your view regarding Abu Turab?”

“About which of his circumstances do you want to ask?” I said.

Hajjaj: Ali will go to Paradise or...?

Hasan Basri: Till now I have neither gone to Paradise that I could tell about Paradise nor have I gone to Hell that I could tell you about the inmates of the Fire. But I regard Ali as a man of Paradise because he was the first to believe in God and His Messenger. He is the father of Hasan and Husain and the husband of Lady Fatima Zahra (s). Along with Messenger of Allah (s) Ali strengthened Islam and he assisted the Prophet at every step. Almighty Allah has also revealed numerous verses in his excellence.

¹ *Al-Khasais*, Pg. 46-47.

Hajjaj: Woe be on you! Ali killed a lot of people unjustly in the battles of Jamal and Siffeen, while God says that whoever kills a believer deliberately his punishment is Hell where he will abide forever. That's why I say that Ali is not a person of Paradise.

At that time Anas bin Malik was also present there. He became infuriated; he rose up and said:

Hajjaj! You have compelled me to speak up and you have infuriated me. I bear witness that Messenger of Allah (s) was starving and had nothing to eat for three days. Almighty Allah sent Jibraeel and he brought a roasted bird and a steaming fresh white bread from Paradise for His Eminence.

Jibraeel said, "Muhammad, your Lord conveys greeting to you and says that this is a gift from Him to you. You may have it and satiate your hunger."

Messenger of Allah (s) glanced at that chicken and the bread and then raised his head to the sky and said:

O Lord, send to me the best of Your creatures, so that he may share this bird with me. As soon as the supplication concluded Ali (a) arrived there and knocked at the door. I (Anas bin Malik) opened the door and said: His Eminence is busy; you cannot meet him now.

Ali (a) returned from there. The Prophet again prayed the same supplication and Ali again came to the door, but I sent him the second time as well.

The Prophet prayed the same supplication the third time and Ali (a) came again, knocked and said aloud: Anas, I am coming third time and you send me back every time. The Holy Prophet (s) heard him and asked, "Who had come?" "Ali," I said. "Let him in," said the Prophet.

When Ali (a) went to the Prophet, the latter said, "Where were you till now? I prayed three times to send to me His most beloved man here, who may share this chicken with me."

Hazrat Ali (a) said, “O Messenger of Allah (s), I came twice before, but Anas turned me away every time.”

“Why did you turn him away, Anas?” asked the Prophet.

“O Messenger of Allah (s), actually I didn’t like to insult Ali. I had heard your supplication and I wanted someone from Ansar to come so that he may get this honor.”

Messenger of Allah (s) said, “You are not the first to love your people.”

When Hajjaj heard this from Anas, he said, “You have become senile. If I punish you now people would say that I am harsh on the servant of Messenger of Allah (s). So you just get out from here and never mention this tradition to anyone.”

Anas said, “By God, as long as I live I will continue to narrate this tradition and I will never conceal it.”

Hajjaj asked his sentries to oust Anas from there as he was mad.¹

We should know that once Anas did not testify even when Ali (a) asked him to. So the Imam cursed him due to which he got leprosy. So after becoming a leper he used to narrate traditions of the excellence of the Imam. He had repented concealing the merits of Imam Ali (a).

Two pomegranates of prophethood and knowledge

Ali Ibne Ibrahim has narrated from his father from Ibne Abu Umair from Ibne Uzayyna from Abdullah Ibne Sulaiman from Humran Ibne Ayyin from Abu Abdullah (a) who has said the following:

“Once Jibraeel came to the Messenger of Allah and brought him two pieces of pomegranates.

¹ *Al-Arabeen*, Muntajabuddeen, Pg. 46.

The Messenger of Allah ate one of them and broke the other one into two pieces.

He then ate one half and fed the other half to Ali (a).

The Messenger of Allah said, “O my brother, do you know what those pieces of pomegranates were?”

He said, “No, I do not know.”

He then said, “The first one was prophethood. There is no share in it for you. The other one is knowledge in which you’re my partner.”

I then said, “May Allah keep you well; how was that?”

“He would be his partner in it?” He said, “Allah did not teach any knowledge but that He commanded him to teach it to Ali (a).”¹

A dinar and a heavenly table

Shaykh Tusi has narrated through his chains of narrators from Abu Saeed Khudri that he said: One day Hazrat Ali (a) said to Lady Fatima Zahra (s),

“Do we have anything to eat; I am feeling hungry.”

Lady Fatima Zahra (s) said,

“By that one who granted prophethood to my father and Successorship to you, today we are having nothing in the house to eat. In fact we don’t have anything since the last two days, but we had only a little from which I continued to give you and my children are starving since last two days.”

“Why didn’t you mention that before?”

“I felt ashamed to distress you.”

¹ *Al-Kafi*, Vol. 1, Pg. 263.

So the Imam came out and borrowed a dinar from someone and went to the market to purchase eatables. On the way he saw Miqdad bin Aswad Kindi roaming about in severe heat of the Sun.

When the Imam noticed his distress, he asked, “Miqdad what has happened to you and why are you so distressed?”

“O Abul Hasan, you may continue with your preoccupation and leave me to my devices.”

“I will definitely ask you about your problem, brother.”

“Maula, if you insist, I swear by the one who bestowed prophethood to Muhammad Mustafa and Successorship to you. I left my place after severe hunger. My wife and children are starving and remaining there I cannot listen to their cries of distress. So I left home and came out.”

“It is the same reason why I came out too; I borrowed a dinar and today I would give preference to you over myself.”

So saying he gave that dinar to Miqdad and himself came to the Masjid where he prayed the Zuhr, Asr and Maghrib prayers.

Almighty Allah informed His beloved about the sacrifice of Hazrat Ali (a) and ordered him to have dinner at the house of Ali that night.

Messenger of Allah (s) asked Imam Ali (a) if they would host him that night for dinner.

Though Ali was aware of the conditions in his house, but he was ashamed to mention it.

Again the Prophet asked, “Why are you silent? If you have enough to eat I will be your guest tonight; but if you don’t have you can refuse to host me.”

“Messenger of Allah (s), you are welcome at home for dinner.”

So the Prophet took the hand of Ali and they set out to his place and when they came home they saw Lady Fatima (s) praying while a steaming pot was kept behind her.

She concluded the prayer and saluted the Prophet, who kept his hands on her head and said, “May God have mercy on you, how was the day?”

“Divine mercy is our lot and we spent the day in health and well being.”

Then His Eminence said, “Please serve us dinner.” Lady Sayyida (s) placed that pot before Messenger of Allah (s) and Ali (a).

When Hazrat Ali (a) saw that the pot was filled with meat he looked at Lady Fatima (s) in bewilderment. The Prophet perceived Ali’s amazement and remarked,

“Don’t be shocked. This is the food of Paradise and it was sent down in lieu of that dinar which you gave to Miqdad. And Almighty Allah sends sustenance for my daughter like He used to send it to Lady Maryam (s).”¹

Heavenly pomegranate

Through his chains of narrators Sayyid Razi has narrated from Imam Ali (a) that: One day I was present in the company of the Prophet when a cloud appeared. Messenger of Allah (s) said, “Abul Hasan, come, let’s go out of the town and observe the signs of divine grace.”

“Shall I not prepare some food to take along?”

“Today, we would be hosted by Almighty Allah,” replied the Prophet.

So I set out with His Eminence and we came out of Medina into the Aqiq Valley and there we rested on a mound. A white

¹ *Amali*, Shaykh Tusi, Vol. 2, Pg. 228.

cloud shaded us from which radiated fragrance of camphor. Then all of a sudden a circular platter appeared before Messenger of Allah (s) containing two pomegranates. The Prophet picked one and I took the other. After consuming that our hunger was fully satiated. That platter was lying before the Prophet when I thought about my wife and children. The Prophet said,

“It seems you want your wife and sons also to have pomegranates.”

“Yes, O Messenger of Allah (s),” I responded.

Then he extended his hand to the tray and I saw three more pomegranates in it. His Eminence picked them and handed them to me. Then we set out from there towards our residence. I placed all three fruits in my sleeve and when we neared Medina we met a companion who asked where we had been.

“We had gone to the Aqiq Valley to witness the signs of divine grace,” replied the Prophet.

“If you had informed me I would have got food prepared to take along with us,” said that companion.

“We were guests of Allah today,” the Prophet told him.

Meanwhile I thought of giving him one pomegranate, but when I checked, my sleeve was empty, but when I reached home my sleeve felt heavy due to those same pomegranates. When I mentioned that the Prophet, he said,

“These are fruits of Paradise and only prophets, their successors and their descendants can eat them while being alive in the world and no one else can. So when you intended to give that man one piece, Jibraeel removed them from your sleeve. Now that you are home he has replaced them.”¹

¹ *Al-Manaqibul Fakhira fil Itratil Tahira.*

A pomegranate from the Masjid pillar

Muhammad bin Abu Bakr says: Once Imam Hasan Mujtaba (a) fell ill and Hazrat Ali (a) wanted pomegranates for him. He extended his hand at the pillar of the Masjid and mentioned some words of supplication that we could not decipher. Then we saw a branch of pomegranates emerge from that pillar containing four pieces. He picked all those and the branch disappeared from our view. From that he gave two pomegranates to Imam Hasan (a) and two to Imam Husain (a). Then he said to the people in the Masjid,

“These are fruits of Paradise.”

They asked, “O Amirul Momineen (a), do you have power on this?”

“Am I not the distributor of Paradise and Hell for the nation of Muhammad?”¹

Dates from Paradise

Fakhri has narrated on the authority of numerous companions that one day Messenger of Allah (s) came to the house of Lady Fatima Zahra (s) and said,

“Fatima, your father would like to be your guest today.”

Lady Fatima Zahra (s) said, “Father dear; our condition is such that Hasan and Husain are asking for food but I have nothing to feed them.”

Later the Holy Prophet (s), Ali (a), Hasan and Husain (a) sat together while Lady Fatima Zahra (s) stood wondering what to do.

His Eminence glanced at the sky for a little while. Jibraeel descended and said,

¹ *Ath-Thaqib fil Manaqib*, Pg. 244.

“Muhammad, the high and the mighty sends you His greetings and good wishes, and He asks you, Ali, Fatima, Hasan and Husain (a) which fruit of Paradise would you like to eat?”

The Holy Prophet (s) said,

“O Ali, Fatima, Hasan and Husain, the Lord is aware that you are hungry. Now, mention which fruit of Paradise you would like?”

All remained quiet.

Imam Husain (a) said, “Father, with the permission of you all I would like to select a fruit of Paradise.”

“We all agree to your choice,” all said.

Imam Husain (a) said to Messenger of Allah (s), “Grandfather, please tell Jibraeel on our behalf that we want to eat unseasonal fresh dates right now.”

“God knows your desire,” remarked the Prophet.

Then he said to Lady Fatima Zahra (s), “My daughter, please go inside and bring whatever is there.

Lady Fatima Zahra (s) went in and saw a quartz tray covered with a piece of brocade containing unseasonal fresh dates.

When she was carrying the tray in, the Prophet said,

“Fatima, from where did you get this food?”

هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“It is from Allah. Surely Allah gives to whom He pleases without measure.”¹

¹ Surah Aale Imran 3:37.

The Holy Prophet (s) arose and took the tray from her. Then he recited: In the name of Allah, the Beneficent, the Merciful, and picked one date and putting it in the mouth of Husain, said, “Eat with enjoyment and with wholesome result.”

Then he picked one and put in Hasan’s mouth repeating the same words.

He gave the third piece to Lady Fatima Zahra (s) repeating the same words.

The fourth he gave to Ali (a) invoking that it might be with enjoyment and with wholesome result.

Again he picked one and gave to Ali repeating the same words.

He picked a third one and gave to Ali with the same words.

Then His Eminence arose. After that he sat down again and all ate the dates of Paradise together. When they were all satiated that tray was lifted back to the heavens.

Lady Fatima Zahra (s) said, “Today, I saw amazing acts from you.”

“My dear, when I picked the first piece and gave to Husain, I heard the voice of Jibraeel saying: Eat with enjoyment and with wholesome result, O Husain. So I repeated the same words.”

Then I gave the second piece to Hasan and the Hourul Ein of Paradise was saying to Hasan: Eat with enjoyment and with wholesome result, so I again repeated those words.

Then I gave the third piece to you and heard the Hourul Ein of Paradise saying: Eat with enjoyment and with wholesome result, so I again repeated those words.

When I lifted the fourth piece and gave it to Ali I heard the voice of Almighty Allah say: O Ali, eat with enjoyment and with wholesome result, so I also repeated the same.

Then I gave another piece to Ali and that same voice said: Eat with enjoyment and with wholesome result, so I also repeated it.

Then I gave a third piece to Ali and that same voice said: Eat with enjoyment and with wholesome result, so I also repeated it.

Then keeping the respect of Almighty Allah I arose and I heard Him say:

“Muhammad, I swear by My might and majesty, if you continue to place date fruits in the mouth of Ali till Judgment Day I would continue to mention: Then I gave another piece to Ali that same voice said: Eat with enjoyment and with wholesome result, till the Judgment Day.”¹

Similar miracles of the Prophet and his successor

Imam Hasan Askari (a) said: My father, Imam Ali Naqi (a) said: During the period of the Messenger of Allah (s) in Bani Thaqif tribe, there was an experienced physician named Harith bin Kaldah Thaqafi. He came to the Holy Prophet (s) and said: O Muhammad! I have come to treat you (God forbid) for insanity as I am expert in this matter and many lunatics have recovered through my treatment.

The Holy Prophet (s) said: How is it that you consider me a lunatic while you yourself are acting like mad people? You have not yet either examined me or thought at all about my truthfulness or otherwise?!

Harith replied: Have I not yet known your truthfulness or telling lies when you claim to be a messenger but are unable to show your ability about it?

¹ *Muntakhab*, Tarihi Fakhri, Pg. 20-22.

The Holy Prophet (s) said: These words of yours are a deed of a lunatic, because before uttering, you have not asked me why I make a claim and you have not found me unable to produce any proof required by you.

Harith replied: It is true. So now I demand from you a miracle to try you. If you are a messenger of Allah, call up this tree (pointing towards a deeply rooted big tree). If it comes to you, I will know that you are God's prophet. I will testify to it. Otherwise I will repeat that you are a lunatic as I have heard.

The Holy Prophet (s) pointed his holy hand towards that tree, calling it to him. At once that tree got itself uprooted and rushed speedily towards the Holy Prophet (s) digging the ground like a canal and then stood meekly in front of the Holy Prophet (s). It spoke most clearly:

O Allah's Messenger! Here I am. Kindly give command!

The Holy Prophet (s) told that tree: I have called you to testify that the God is Only One Allah and that I am Allah's messenger, and thereafter Ali (a) is the Imam. You should also testify that Ali (a) is my confidant, assistant and helper, of whom I am proud and that had he not been born, Allah would not have created any of His creations.

That tree at once spoke up: I bear witness that there is no one worth worship, except Only One Allah; that He has no partner. I testify that, O Muhammad (s), you are His servant and His Messenger. He has sent you with truth, so that you may give glad tidings of Paradise to the obedient people and warn the defiant, disbelievers and sinners of Hellfire. You may invite Allah's creations towards Him and you may be a Lamp of Guidance for all. I also testify that Ali Ibne Abi Talib (a), your cousin, is your brother-in-faith who makes maximum effort in the matter of religion and Islam and that he is your confidant, supporter and uprooter of your enemies and helper of your friends and the door of your knowledge. I also testify that all of your friends who befriend him and who regard his enemies as their own foes will enter Paradise and also I testify that your

enemies who befriend your enemies and who are enemies of your friends will fill Hell.

Thereafter, addressing Harith, the Holy Prophet (s) asked: O Harith! Can one who produces such miracles ever be a lunatic?!

Harith then said: O Allah's Messenger! By Allah, it can never be so. Therefore, I give witness that you are the messenger of the Lord of the Universe and the chief of the entire creation. His Islam was thus nice.

Imam Zainul Aabideen (a) said: A similar miracle was shown by Ali (a) also. Once a Greek physician, who claimed to be an expert, came to him and said: O Abul Hasan! Actually I had come to treat your elder (the Prophet) who was reportedly afflicted by madness.

But since he has died, I could not attain my desire. But I heard that you are his cousin and also his son-in-law. Now I see that your whole face and body is pale (yellowish) and both your legs are so thin that I don't think they can withstand your body weight. I do have medicine for removal of the yellow color but there is no way of fattening your legs.

It is better you walk less and carry less weight so that your legs may not break. Then he took out some medicine for his yellow color and said: It will neither harm nor trouble you. But you will have to refrain from eating meat for forty days. The yellow color will go away.

Imam (a) replied: Well, you have prescribed a medicine for removing this yellowness. Now also tell me whether you have any medicine which can increase the yellowness and which may harm me more?

That man said: Here (pointing towards another medicine) is a thing which if taken by a yellow man, can at once kill him and if he is not yellowish he may become yellow and then die.

Imam (a) demanded it from that man, who gave it, telling that even a tiny particle of it can kill a man. Imam (a) at once put the whole quantity of it in his mouth and gulped it down. It made him perspire.

That fellow began to tremble fearing that he would be caught for killing the son of Abu Talib (a); that no one would believe that Ali (a) had killed himself.

Observing his fear, the Imam smiled and said: O servant of Allah! I am now healthier than before. Your deadly medicine did not harm me at all. Now, just close your eyes. That fellow closed his eyes. Then Ali (a) said: Now open your eyes and see. What he saw was that the Imam's face had become bright and reddish.

That fellow again trembled. Smiling, the Imam asked: Where has the paleness gone? That man replied: By Allah! I feel that you are not what you were. Formerly your face, which was yellowish, is now like a red rose. The Imam said: This poison, which was deadly in your opinion, has removed my paleness.

Then disclosing his legs, the Imam said: You imagine that due to weakness in my legs, I must decrease walking and refrain from taking up heavy things to protect my legs from breaking! But, now I will show that the treatment of Allah is different from yours.

Saying this, Ali (a) hit the pillar on which that two-storied building had stood and which had two halls also above and, shaking that pillar, uprooted the whole structure. Seeing this, the Greek man fainted.

Imam (a) got some water sprinkled on that fellow's face and when he came to senses he spoke up: By God! I have never seen such a thing before.

Imam (a) said: O Greek! You have seen the strength of these thin legs. Where has gone your medicine now?!

That fellow asked: Was the knowledge of Muhammad (s) also this much grand?

Imam (a) said: My knowledge is from his knowledge and my strength is also from his strength.

A man from Bani Thaqif in Arabia had once approached the Holy Prophet (s) and told him: If you have been afflicted from madness, I may cure you.

The Holy Prophet (s) had told him: If you so desire, I may show you a sign that will convince you that I don't need your treatment, rather you need mine.

That man said: Yes.

The Holy Prophet (s) asked: What sign would you like to see?

That fellow replied: Please call that tall date tree to you. The Holy Prophet (s) called that tree and within no time, it uprooted itself and came fast dragging and digging the path and stood in front of the Holy Prophet (s).

The Holy Prophet (s) asked: Is it enough?

That fellow said: No. Now ask this tree to go back to its original place.

So the Holy Prophet (s) ordered the tree to return and it complied with the command instantly.

Now the Greek said: What you have described is about the Prophet, whom I have not seen. But here I feel it sufficient to ask you an easier thing. Just see. I go to a distant point from you and stand there. You may call me. I would not obey your order and would not like to move; let me see what you can do. If you compel me, it will be enough sign.

Imam (a) told him: What you have demanded is limited only to your benefit, because you will know that you did not comply with my command willingly. It would also show that only I overcame your wish without holding your hand nor did I make anyone else to fetch you to me and that whatever happened was by the Allah's might. It also is possible that you may say or anyone else may say that both you and he had agreed in this

matter. So it is better if you ask for such a thing which may become a Sign for all the people of the world.

That fellow replied: Since you have made this offer, I demand that all the parts of this date (tree) should disintegrate and fall apart far and away from one another. Then you may ask them to join with one another as before and that the tree should stand as it stood.

Ali (a) said: Okay, this is a sign. You yourself may go to that tree and tell it: The Wasi of Muhammad (s) orders that your parts should break and go away from one another at a distance. That fellow complied with the Imam's advice and the tree also did it. It broke down into several parts and each part fell far and wide. It disintegrated into small invisible particles, as if no tree ever stood there before.

Seeing this, the Greek fellow trembled with fear from head to feet and said: O Wasi of the Prophet! You have fulfilled my first wish. Now accept the second one too. Ask this tree to become as it was earlier.

The Holy Imam said: This time too, you yourself convey my command to it and say: The legatee of the Prophet calls upon you to join together and become the original tree. The Greek did as asked by Ali (a) and the particles of the tree rose up in the atmosphere and then began to join one another until there appeared branches, leaves and roots. Then the tree stuck to ground firmly. Since it was not a fruit season, date fruits did not appear.

Therefore the Greek man said: I wish that first green fruits should show up, then they should become first yellow and then red and ripen fully so that you may eat them and also feed me and so also give it to all others here.

Imam (a) again said: As before, you only may convey my command to this effect and ask it on my behalf to fulfill your wish. The Greek fellow complied with the Imam's command,

and the tree bore first, green, then yellow and then reddish ripe date fruits.

Thereafter that fellow expressed yet another desire: Now I wish that lumps of this fruit may either come near my hand or my hand may become long enough to reach them. Rather, prefer that one lump should automatically reach my hand and my other hand may reach another lump. Imam (a) said: Extend the hand, which you wish to reach to the fruits and while so doing, recite these words:

يَا مُقَرَّبَ الْبَعِيدِ قَرَّبَ يَدِي مِنْهَا

YAA MUQARRIBAL BAE'E'DI QARRIB YADEE
MINHAA

Translation: O one Who brings far things near, make my hand near this thing.

Also withdraw to yourself the hand, which you intend to catch up fruits without making any movement and recite:

يَا مُسَهِّلَ الْعَسِيرِ - سَهَّلْ لِي تَنَاوُلَ مَا تَبَاعَدَعَنِي مِنْهَا

YAA MUSAHHILAL A'SEERI SAHHIL LEE
TANAWULA MAA TABAA A'DA A'NNEE MINHAA

Translation: O easer of difficulties! Make it easy for my hand to catch the distant lump.

The Greek fellow did as advised by the Imam and recited the supplications. Consequently, his right hand lengthened and reached the date lump. Other lumps fell down to the earth and their branches lengthened.

Imam (a) then said: O Greek man, if you, even after these dates, do not put faith in the person who showed these miracles to you, Almighty Allah, will soon chastise you in such a severe

manner that all the learned and ignorant will take a lesson from your fate.

That man replied: Sir, even after observing all these divine Signs, I remain a disbeliever and if I do not accept the truth, then, in fact, I will be exceeding all limits of enmity and will be assisting my own destruction. So, I witness that you are Allah's selected and well-chosen servant and are true in all the things which you say from the Almighty. Now give me any order and I will carry it out.

The Imam told him: Believe that Allah is Only One and testify that He is Forgiver and Most Wise and is clean of corruption and vain things; that He never oppresses His servants and slave-girls (women). Also give witness to the effect that Muhammad (s) whose Wasi I am, is the chief of the entire creation and is higher than everyone in ranks and grades of Paradise. Also testify that Ali (a), who made you observe all these wonderful events, and provided you with so many bounties, is, after Muhammad (s), more gracious than the entire creation; that he is his (Prophet's) rightful vicegerent and fit for enacting the commands of his religion. Also testify that his friends are Allah's friends and his enemies, Allah's enemies and that all those believers who cooperate with you and who support you in these Islamic commands and deeds are the best in the whole community of Muhammad (s); that they are the selected Shias of Ali (a). I also order you that you should sympathize with and share pleasure and pain with all those who are with you in testifying Muhammad (s) and me and in following him and me and who are with you in that Almighty has granted to you and has given you excellence. You must sympathize with them and fulfill their needs and remove their poverty. You must consider that man equal to you in sharing your properties and means, who is equal to you in the rank of faith and spirit. Regarding one who is higher than you in spiritual matters, you must give him preference to you in the matter of your wealth and property to such an extent that Almighty Allah may observe that you really give preference to His religion over your life and

wealth; that you regard His friends nearer than your own blood relatives. I also command you, that you must protect your religion and safeguard the knowledges which have been given to you and shield the secrets shown to you. You should not uncover our knowledges to those who oppose them and who use bad words for you due to it all and may malign and condemn you and may harm you physically or mentally. You must not disclose our secrets to one who maligns us or who is totally unaware of our affairs or who may behave badly with our friends, due to lust for money offered the ignorant. I also order you to adopt dissimulation, because Almighty Allah says in Quran:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

*Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them.*¹

Simply: Believers should not make infidels their friends. They must befriend believers and whosoever will do so (will befriend infidels) will not get any share from the affection of Allah, except when you, in order to safeguard your lives and property, make friendship with them (no harm therein).

I permit you, if necessitated due to fear and hazard, you may give preference to others over us and show displeasure for us. If you face real danger to your lives and great calamities, you may, doubtlessly, give up even obligatory Prayer, because, in times of danger, your giving preference to others neither gives any benefit to our enemies nor does it harm us in any way. In such a situation of dissimulation, your giving preference to our enemies over us and your show of abhorrence for us does not

¹ Surah Aale Imran 3:28

degrade us. In that case you, only for a while, show displeasure towards us outwardly but from within the heart you continue to love us. It is only to keep your life and property safe for a long time thereafter. Your position may also remain safe. Therefore you may keep safe and concealed all those near and dear ones, who are known to others due to you and due to whom you are known to all. This (dissimulation) may continue until danger is removed and hazards disappear. It is better than your throwing yourselves in destruction and becoming disabled in the task of carrying out religious duties and of improving the condition of your believer brothers.

Listen, I repeat, you must never refrain from performing dissimulation for the purpose mentioned by me. Do not push yourselves in destruction, otherwise you will destroy the lives and properties of your other believer brothers too and all of you will be disgraced by your enemies. Almighty Allah has ordered you to respect your brothers-in-faith.

Now, if you disregard my warning and suggestion about dissimulation, the resulting harm to your brothers will be far heavier than what can be inflicted by our deniers and enemies.¹

Food and water descended for the Prophet and Ali from the cloud

Shaykh Tusi has narrated through his chains of narrators from Anas bin Malik that one day Messenger of Allah (s) ordered me to place the saddle on his mule, Zalul and his donkey, Yafur and I carried out his instructions. Then His Eminence mounted the mule and Hazrat Ali mounted the donkey and set out of Medina. I also began to follow them till they reached the foot of a mountain and alighted there. They began to climb the mountain and in the due course reached the peak and sat down there. Meanwhile I saw a white cloud hover above them and the Prophet stretched out his hand and caught hold of

¹ *Tafsir Imam Hasan Askari (a)*, Pg. 170-176.

something from it. Then he ate it and also gave it to Hazrat Ali. After sometime again he stretched out his hand to the cloud and took out a drink after sipping which he passed it to Hazrat Ali.

I was watching this scene from far away. Then I felt that both of them were fully satiated. I saw the cloud climb higher and float away and both the gentlemen descended from the mountain, mounted their animals and headed for Medina. I also started following them on foot. His Eminence turned behind and when he glanced at me he saw traces of amazement on my face.

He asked: Why do you seem to be astonished?

I said: I am astounded at whatever I just witnessed.

He asked: Did you witness the whole episode?

Yes, I replied: May my parents be sacrificed on you.

His Eminence said: Anas, by the one, who created the Universe by His will, 313 prophets and 313 successors have consumed food and water from this cloud but no prophet superior to me and no successor superior to Ali has eaten or drank anything.

The conclusion is that I am superior to all those prophets and my successor, Ali, is superior to all the successors.¹

Saihani dates

Husain bin Hamdan Hazini has narrated through his chains of narrators from Muhammad bin Sinan Zahiri that: We had travelled for the Hajj and when we went to Medina to meet our master, Imam Ja'far Sadiq (a) at his place, we saw a tray containing dates of Medina before him. The Imam was eating those dates and also sharing with the people present over there.

¹ *Amali*, Ibne Shaykh, Vol. 1, Pg. 289.

He said: Muhammad bin Sinan, these are Saihani dates. Eat from them and gain blessings. If our Shia had the recognition of this it would have cured every malady for them.

I asked: What are we supposed to know regarding this, Master?

He replied: Our Shia must know why this variety is known as Saihani.

I said: We have no knowledge of it, Master. You only tell us why they are called Saihani.

He said: Ibne Sinan, it is one of the evidences of my illustrious grandfather, Amirul Momineen (a).

I said: Then you please explain, Master.

He said: One day my ancestor, Messenger of Allah (s) held the hand of my grandfather, Amirul Momineen (a) and took him to the outskirts of Medina. On the way they met a number of companions and each of them expressed their desire to accompany them, but the Prophet did not permit. In due course, the Prophet and Ali reached a date orchard. One date of that orchard said to another in clear Arabic:

Sister, this is Adam accompanied by Sheeth. The other date called out in reply: Sister, look, today Prophets Ibrahim and Ismail (a) are visiting us today.

Then a third date said to its companion: Look sister, Prophets Musa and Harun (s) are visiting us.

The fifth date screamed out: Sister, look here, Prophets Zakariya and Yahya have arrived among us.

Then the sixth date called out: Look, Prophet Isa and Shamun are here.

The seventh said to its companion: Did you see that Muhammad Messenger of Allah (s) and his successor are here?

The Holy Prophet (s) said to Ali (a): Look at the favors of Allah and come here, let us remain with the first date for some time.

At that time it was not the season of ripening of the dates. His Eminence said to Ali: Order this date to bow down for you.

Imam Ali (a) said: Messenger of Allah (s) commands you to bow down for him.

As soon Ali (a) mentioned this, the date palm lowered itself and bunches of fresh dates appeared on the branches.

Messenger of Allah (s) said: Pick up the fresh dates, have them yourself and also pass some to me.

Then His Eminence said: From today we shall name this Saihani, because it called out and informed the other trees about our arrival and compared us to the prophets and messengers. My brother, Jibraeel has arrived and he is saying that Almighty Allah has made it a means of cure for our Shia. So you introduce them to your Shia and ask them to cure their ailments through them and consider them auspicious.

Then His Eminence told this date palm: Show me all the types of dates that grow on the face of this earth.

As if it was waiting for the command; immediately all kinds of dates sprouted from its branches. Jibraeel (a) picked them up and placed them before Messenger of Allah (s) and Imam Ali (a), who consumed them together.

Jibraeel said: Today, even I desire having a body that required food as nourishment so that I may have shared the dates with you and derived blessings through it.

Messenger of Allah (s) said: Jibraeel, what is the need for you to have this; Allah has bestowed excellence anyway.

Jibraeel said: Allah had bestowed superiority to me over all the angels because of my devotion to you. After that the date palm straightened and resumed its previous form.¹

The stone fell on the denier of the Wilayat of Ali (a)

Sayyid Murtadha has narrated through his chains of narrators from Imam Ja'far Sadiq (a) that he said:

On the day of Ghadeer, the Messenger of Allah ordered the construction of a pulpit from camel saddles and then summoned the people toward Ali and said: "Ali is the Maula of whom I am Maula." The news spread quickly all over urban and rural areas.

When Harith Ibne Noman Fehri (or Nadhr Ibne Harith according to another tradition) came to know of it, he rode his camel and came to Medina and went to the Messenger of Allah (s) and said to him:

"You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer pilgrimage to Mecca and we obeyed. But you are not satisfied with all this and you raised your cousin by your hand and imposed him upon us as our master by saying Ali is the Maula of whom I am Maula.' Is this imposition from Allah or from you?"

The Prophet (s) said: "By Allah who is the only deity! This is from Allah, the Mighty and the Glorious."

On hearing this Harith turned back and proceeded towards his she-camel saying: "O Allah! If what Muhammad said is correct then fling on us a stone from the sky and subject us to severe pain and torture."

¹ *Al-Hidayatul Kubra*, Hazini, Pg. 76.

He had not reached his she-camel when Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated his body and passed out through his lower body and left him dead. It was on this occasion that Allah, the exalted, caused to descend the following verses:

سَأَلَ سَائِلٌ بِعَذَابٍ وَقَعِ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

“One demanding demanded the chastisement which must befall. The unbelievers - there is none to avert it.”^{(1) (2)}

The lion guards the flock

Imam Hasan Askari (a) said: My ancestors have, quoting their ancestors, narrated to me that once the Holy Prophet’s (s) close and sincere companion, Abu Zar Ghiffari, approached the Prophet and said:

O Allah’s Messenger! I have sixty female sheep. If I take them for grazing to the forest, I cannot bear separation from your honor. On the other hand, if I hand them over to any shepherd for grazing, I fear he may behave harshly with them and not graze them properly. Kindly show me what I should do to overcome this confusion.

The Holy Prophet (s) replied: You yourself go and graze them. So Abu Zar went with his animals to the jungle and returned on the seventh day.

The Holy Prophet (s) asked him: O Abu Zar! What did you do with your animals?

The latter replied: A very strange thing happened. When I was busy performing my prayer, a wolf attacked them. I became perplexed and could not instantly decide whether I should

¹ Surah Maarij 70:1-3.

² *Uyunul Mojizaat*, Pg. 19.

interrupt my prayer or continue it, overlooking the fate of my sheep.

Finally I preferred the prayer. At that time Satan inserted doubt in my heart saying: If the wolf eats up your animals, you will lose your source of sustenance. I told the Satan: In any case my faith in the Oneness of God, in His Prophet, in his cousin Ali (a) and his progeny would remain with me and so also my love and friendship with them and my enmity towards their enemies. So, in such a case, losing and missing every other thing of the world would be easy for me to bear. I continued my prayer.

What I then saw was that a wolf caught hold of a sheep but at the same time a tiger jumped on the wolf and tore it into two pieces, freed the lamb and sent it to its group and told me:

O Abu Zar! Continue your prayer and do not worry about your animals, as Allah Almighty has appointed me to protect them until you finish your prayer. Upon hearing this, I busied myself with my prayer. This surprised me to an extent known only to Allah Almighty. When I completed my Prayer that tiger came and said:

Go to the Holy Prophet (s) and tell him: Allah Almighty has given honor to your companion and the protector of your Shariat and has appointed a tiger to protect his animals.

Hearing this event all in the audience were surprised. Then the Holy Prophet (s) said:

O Abu Zar! I, Ali, Fatima, Hasan and Husain (a) believe in what you said. But those who were hypocrites said: This is the result of a preplanned affair between Muhammad (s) and Abu Zar (r). He wants to deceive us in this way.

Twenty of them decided to go and look personally into the reported matter about the sheep. Let us see, they said, whether a tiger really protects the sheep when Abu Zar is engaged in Prayer. They themselves observed that the tiger was taking rounds near Abu Zar; that the tiger sends back any lamb to the flock when separated so long as Abu Zar prays. They themselves

saw that when Abu Zar finished his worship, the tiger called on him and said:

Take care of your sheep. They are safe. Then that tiger addressed the hypocrites saying: O group of hypocrites! Did you deny that Allah Almighty may make me an obedient servant of one who is the friend of Allah, His Prophet, Ali (a) and their progeny and of those who take intercession so that I should take care of his animals?

I swear by the Holy Being, Who has given honor and excellence to Muhammad (s) and to his purified progeny and declare that Almighty Allah has made me a slave of Abu Zar to such an extent that if he orders me to tear all of you into pieces, I would do so instantly.

I swear by that Being, swearing by Whom is the highest of all swearing, and announce that if Abu Zar requests Almighty Allah giving mediation of Muhammad (s) and his purified progeny that He may turn the water of all the oceans into the oil of Zambaq and Baan and turn all the mountains into musk, amber and camphor and to turn the branches of all the trees in the world into emeralds, Almighty Allah would never turn down his request and would do whatever he asks.

When Abu Zar (r) came to the Holy Prophet (s), the latter told him: O Abu Zar! Since you have obeyed Allah properly, He has made an animal your slave so that it may prevent your enemies from attacking you and thus you are the best of those persons in whose praise Almighty Allah had said: “...and keep up prayer...”¹

A camel speaks to the Hazrat

Sayyid Murtadha Alamul Huda narrated from Ammar Yasir that: One day I was with Amirul Momineen (a) when we heard voice of few people fighting outside the Masjid. Slowly the

¹ *Tafsir Imam Hasan Askari (a)*, Pg. 73.

voice was raised. Ali (a) said to me: Ammar! Bring my Zulfiqar which will finish Amr.

I handed the Zulfiqar to the Hazrat. Then he said: Go out, as one man is going to oppress a woman, go and stop him. If he does not, I will stop him with my Zulfiqar myself.

Ammar narrates that when I came out of the Masjid, I saw a man and a woman holding reins of a camel. The woman was saying to man that this camel is mine leave its reins. While the man was saying to the woman you are lying, this is my camel.

I said to that man that I was sent by Amirul Momineen (a) and he has asked me to stop you from oppressing the woman.

The man said arrogantly: What Ali wants from me? He should mind his own business. He had killed the Muslims. Previously he killed people in Basra and now he wants to take away my camel from me and hand over to this liar woman.

Ammar says: I heard this and went to the Masjid to inform my lord and master. Let me report this, but before I could enter, the Hazrat came out angry carrying the Zulfiqar and he said to the man:

Leave the woman's camel.

The man said: This camel is mine.

Hazrat said: O cursed one, you are lying.

That man said: If she is true, then let her present a witness.

Ali (a) said: Today his testimony will be given by a witness whom no one could deny.

The man said: If any truthful witness is found to be in her favor, I will hand over the camel to her.

Amirul Momineen (a) addressed the camel, saying: O camel, to whom do you belong?

The camel replied in pure Arabic: O Amirul Momineen (a) and Chief of the Successors (*Sayyidul Wasiyyeen*). I have been owned by this woman for ten or twelve years.

Hazrat said to the woman: Take your camel. Then he attacked this arrogant person with his Zulfiqar and slashed him into two parts.¹

Auspiciousness of Wilayat

Shaykh Mufeed has narrated through his chains of narrators from Qambar, the servant of Amirul Momineen (a) that he said: I was with Amirul Momineen (a) when a man came to the service of Ali (a) and said: I want to eat watermelon.

Amirul Momineen (a) gave him a dirham and said, "Bring me as many watermelons as you can find." I took dirham and went to the bazaar and I bought three watermelons. I cut one of them and tasted and said to Maula, "It is bitter."

He said: Throw it away. It has come from Hell and will go to Hell. I cut another watermelon and it was sour. I told Hazrat, it is sour. He said: Throw it away. It has come from Hell and will go to Hell.

Then I cut the third and found bugs inside. I told Hazrat that there are bugs in it. Throw it away. It has come from Hell and will go to Hell.

Then my master gave me another dirham and said: Bring another watermelon. The second time again I bought three watermelons and placed them in front of the Hazrat and asked: Maula! Now you cut them with your own hands.

Hazrat said: Qambar, you only cut these, it is an order.

When I cut, it was sweet. I said: Amirul Momineen (a)! It is sweet. He said: Make slices of it and eat it yourself and give us

¹ *Uyunul Mojizaat*, Pg. 29.

too. I ate one-third of it, gave one part to my master and one to the guest.

Then Amirul Momineen (a) turned towards me and said: Qambar! Allah Almighty presented our guardianship to all human beings, Jinns and all fruits. Therefore, every fruit which accepted our guardianship is pure and sweet and the one that did not accept it became bad in fragrance and taste.¹

2- Kulaini narrates from Imam Muhammad Baqir and Imam Ja'far Sadiq (a) that: Allah Almighty presented our guardianship to the waters. The one which accepted our mastership became sweet and the one that denied our guardianship became tasteless and bitter.²

3- Muwaffaq bin Ahmad narrated from Salman Farsi with his own evidence. He said that the Holy Prophet (s) said to Imam Ali (a):

Ali, wear a ring on your right hand and you become from the proximate ones.

Hazrat Ali replied: O Messenger of Allah, what do you mean by proximate ones? Who are the proximate ones? He said: Jibraeel and Mikaeel.

Hazrat Ali asked: O Messenger of Allah, which stone should I wear? He said: Red Aqiq, because this mountain testified to oneness of Allah, my prophethood, your Successorship, Imamate of your descendants, Paradise for your devotees, Firdos Paradise for your Shiites and descendants.³

Inscription of the ring

Syed Razi narrated from Shaykh Ghazzali in his documents that when King Najjashi of Abyssinia heard about the advent of

¹ *Al-Ikhtisaas*, Pg. 249.

² *Al-Kafi*, Vol. 6, Pg. 390.

³ *Manaqib*, Khwarizmi, Pg. 233.

Prophet (s). He said: I will test him. Then he prepared some gifts for Prophet (s) which included rubies and rings. When they were presented to Holy Prophet (s), he distributed all of them among his companions and chose for himself only the Red Aqiq Ring. Then he handed over that ring to Hazrat Ali and said:

Ya Ali! I really like the phrase *La ilaha illal laah* (There is no God, but Allah). Take this ring and go to the designer and ask him to engrave 'La ilaha illal laah' on his jewel.

Hazrat Ali took it to engraver and said: *La ilaha illal laah* is pleasing to the Messenger of Allah, so you engrave this on ring. I like the word of Muhammad, the Messenger of Allah, so you engrave it below *La ilaha illal laah*.

After that Hazrat Ali (a) returned. When the engraver brought the ring, there were three lines on it: The first line was: *La ilaaha illa Allah*, on the second line was: *Muhammadur Rasoolilaah* and on the third was: *Aliyyun Walilullah*.

When the Messenger of Allah (s) saw the image on the ring, he said to Hazrat Ali: I told you that I loved *La ilaaha illa Allah* very much. What did you engrave on this ring?

Hazrat Ali replied: O Messenger of Allah, you liked 'La ilaaha illa Allah' and I liked 'Muhammadar Rasoolillaah', so I asked the engraver to engrave only two sentences. I did not order the writing of the third line. God knows why he drew this line. In the meantime, Jibraeel Amin came down and said: Muhammad, Allah, the Lord of Glory, sends blessings and peace upon you and says that you love *La ilaaha illal laah*. You ordered it to be written and Ali loves Muhammad Messenger of Allah (s). He ordered it to be written and I love Ali Waliullah. That is why I have engraved on it.¹

2- Ibne Shahr Ashob has narrated from Ibne Abbas that the Messenger of Allah (s) gave his ring to Ali (a) and told him to

¹ *Al-Manaqibul Fakhira*.

take it to the engraver and ask him to engrave the words Muhammad bin Abdullah on it.

Hazrat Ali went to engraver and told him to engrave the words of Muhammad bin Abdullah on the ring. When he began to engrave words, he engraved the words of the Muhammad the Messenger of Allah.

Hazrat Ali said: I did not tell you to engrave Muhammad the Messenger of Allah. Why did you engrave these words? The painter said: You are right. My hand slipped and these words were engraved without my knowledge. Hazrat Ali brought that engraver to the Prophet and said: O Messenger of Allah, I asked him to engrave the same words that you sent me to engrave, but he says that his hand slipped and instead of the said words, Muhammad Rasoolullah got engraved.

The Messenger of Allah (s) said: It does not matter. I am also Muhammad bin Abdullah and Muhammad, the Messenger of Allah. You wear this ring. Then Hazrat Ali saw that ring the next day and the words of Ali Waliullah were engraved below Muhammad Rasoolullah. He was very surprised to see that and he reported it to the Messenger of Allah (s). In the meantime Jibraeel Amin came down and said: You wrote what you wanted and We wrote what We wanted.¹

Uprooting the Khyber gate

Hafiz Rajab Bursi has narrated in *Mashariqul Anwaar* that when Safiya was brought to the Prophet, she was a beautiful woman. The Prophet noticed a mark on her face and inquired the cause of it, when she told him that it was caused by her falling from her seat when Ali shook the castle, the Holy Prophet (s) said: “Safiya, Ali is having a great position with Allah. When he shook the gate of the fort not only was there a quake in the fort,

¹ *Manaqib*, Ibne Shahr Ashob.

there was a quake in the heavens and the earth; till the High Arsh also shook by the fury of that chosen one of Allah.”

Hafiz Rajab Bursi writes after the victory of Khyber, when Safiya, the daughter of Chief of Khyber, was brought before the Holy Prophet (s), he saw a fresh injury on her face. The Prophet (s) asked her, “You are a princess, how did an injury occur on your face?”

She said: When Ali uprooted opened the gate of Khyber, there was a massive crash, causing an earthquake in the fort. I was sitting on a throne at that time; so I jumped from the throne and one leg of the throne hit my face, due to which this injury occurred.

The Messenger of Allah (s) said: Safiya! Ali has a great position in front of Allah. When he uprooted Khyber, not only was there an earthquake in the fort, but seeing Ali’s zeal, seven heavens and seven lands shook and the throne of the Most Merciful also shook in support of Ali.

Umar had asked Ali (a): I wonder how you uprooted the gate of Khyber although you were hungry for three days?

Hazrat Ali replied:

ما قلعتها بقوة بشرية ولكن قلعتها القوة الهية ونفس بقاء ربها
مطمئنة مرضية

I did not uproot the gates of Khyber Fort with human strength, but with those strength of Lord and with own soul which is pleased with the meeting of their Lord.¹

¹ *Mashariqul Anwaarul Yaqeen.*

Weight of Ali's sword

Hafiz Rajab Bursi writes that when Hazrat Ali (a) struck Marhab with Zulfiqar and divided him into two, leaving him tormented on the ground, Jibraeel came down in surprise.

The Messenger of Allah (s) asked Jibraeel: What is the matter and what has surprised you?

Jibraeel Amin replied: At this time all the angels of the heavens are raising the slogan of *Laafata illa Ali Laa Saif Illa Zulfiqar*. And I personally wonder that when Allah had sent torment on the people of Lut, I cut down from the earth seven cities of this wicked people and raised them on my wings and I raised them so high that the bearers of the Throne heard the sound of their roosters and the cries of their children and I held them on my wings till they were gone and waited for the command of Allah. I did not feel the weight of them. And today, when Ali struck his high blow, God commanded me to grab the corner of his sword so that his sword would not pierce the earth and reach the Thor which bears the burden of the earth so that the earth be safe from getting topsy-turvy.

So in accordance to divine command, when I held the corner of the sword of Ali (a) I felt it weigh more than the cities of Lut's nations; and strangely enough, Israel and Mikaeel also had held Ali's arm in the air.¹

Battle of Siffeen

Syed Murtadha Alamul Huda narrates from Abdullah bin Abbas who says:

Mothers are deficient from creating the precedent of Ali. Swear to God! I have never heard or seen a ruler like Ali. On the occasion of Battle of Siffeen, I saw that he was wearing a white turban and glory was dripping from his eyes and he was urging

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 110.

his military how to fight; he has also approached me while I was also a commander.

In the meantime, *Kutbae Shahba*, the elite group of Muawiyah's army emerged. It had 20000 horses and they had worn armor fully covered with iron. Except for their eyes, no part of their body was visible from anywhere and when they marched together towards our army, the people of Iraq lost heart on seeing them.

When Amirul Momineen (a) felt that his army was terrified when they saw such group, he consoled them and said: O people of Iraq; there is no need to be afraid of them. They are having disparate existence and are owners of timid hearts. They are like a swarm of locusts unable to withstand even a strong gust of wind. Shaitan is holding their reins and they are deviated by the inviter of innovations. They are a group of falsehood. When the swords of truthful combat them they will run away as if their feet were flying in a strong wind. Therefore, make the fear of God your motto, cover yourself with the cloak of contentment and dignity choose your teeth. Before you draw your swords, shake it well. Keep a close eye on the enemy. Strike the enemy on the right and left with spears on both sides and place the enemy on the fence of the spears and move forward along with the swords. Make sure that you are in front of Allah and you are with the cousin of the Messenger of Allah (s). Attack again and again and be ashamed to run away. As it is a source of shame for generations and a cause of Hell fire on the Day of Judgment. Surrender yourselves to Allah with joy and advance to death in a dignified manner and keep this group of Syrians and the tent drawn from the ropes in front of you and attack the middle of it because Satan is hiding in a corner. He has extended his hand to attack on one side and stepped back to flee on the other. Hold fast to your intentions until it appears as if the morning has come with sunlight. Do conquer as Almighty is with you. He will not waste your deeds.

Then he told his army not to be afraid of the oncoming battalion. "I will deal with them myself." After that Hazrat

raised the slogan of *Takbir* and attacked them severely and also attacked right with lightning speed and sometimes left. So much so: through the dust, one could see falling heads and severed hands everywhere. Eventually, Muawiyah's elite troop was forced to flee. When they ran away, Ali (a) returned to his army. At that time, blood was dripping from his sword and he was reciting the verse:

فَقَاتِلُوا أئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

“...then fight the leaders of unbelief- surely their oaths are nothing- so that they may desist.”¹

It is said that when the coward soldiers of that battalion reached Muawiyah, first of all he expressed regret over the rout of his contingent. Then he reprimanded them for fleeing the battlefield. Each of them replied that Ali had attacked him. What would have I done? When I was running, Ali was following me.

Muawiyah said: Woe to you, there is only one Ali; how could he chase after each and every man of the army?²

Ali's name is the great name of God

Hafiz Rajab Bursi narrates that Ali (a) was on his way going somewhere and when a Jew became his traveling companion and on the way he came to a place where a mountain channel flowed with all its might:

Hazrat Ali (a) stopped. The Jew spread a sheet on water and sat upon it. After a while he went to the other side safely. Then he looked at Ali (a) and said: If you also had the incantation I had you would also crossed the stream like me.

¹ Surah Taubah 9:12.

² *Uyunul Mojizaat*, Pg. 48.

Amirul Momineen (a) called him and said, “Stay there, I will now come.” Then he pointed to the water. The water froze at his signal and he walked on it to the other side with great ease.

When the Jew saw the miracle of Hazrat, he fell at his feet and said, “Which word did you recite on the water that made it freeze?”

Ali (a) No, first you tell me which word you recited, by the blessing of which you sat on the sheet and went to the other side? The Jew said that he had recited a great name and prayed to Allah.

Amirul Momineen (a) asked: What was that great name? He said: I associated the name of Guardian of Holy Prophet Muhammad (s) with Allah.

Amirul Momineen (a) said: I am the same vicegerent which you mentioned. Upon hearing this, the Jew began to kiss your hands and converted to Islam.¹

Ali’s name converts stone into gold

Hafiz Rajab Bursi writes that Ammar bin Yasir has stated that one day he was in the service of his master, Ali (a) when Amirul Momineen (a) happened to see the signs of anxiety on his face, and he asked: Why are you upset?

Ammar says: I pleaded, that I have to pay a person’s debt and today he has come to collect. I do not have a penny to repay.

He pointed to a stone in front of him and said: Pick it up and pay off your debt with it. I said: Maula! But it is a stone.

Amirul Momineen (a) said: Take my name and pray to Allah. This stone will turn into gold.

Ammar says that I asked God by mentioning Ali’s name and it turned to gold. He said: Take only according to your need.

¹ *Mashariqul Anwaarul Yaqeen*, Hafiz Rajab Bursi.

I said: Maula! How would this become soft?

He said: O weak believer! Take my name and ask Allah to soften. With the blessing of my name, iron became wax for Hazrat Dawud.

When I did that, the gold became soft and I took from it as per my requirement.

Then Imam (a) said: Now pray to God through my name to change it again. When I did that it was no longer gold but had turned into a stone.¹

Pebbles turn into gems

Rawandi writes that one day Hazrat Amirul Momineen (a) was present in Kufa Masjid and his companions were around him. One of his companions said: Maula! I am amazed that this world is in the hands of your enemies, while your hands are empty of it.

He said: Do you think that we seek the world but we do not get it?

Then he opened his fist full of stones of the Masjid and they had turned into shining jewels. He said: Look, what is this?

Hazrat's companions said: Maula! These are rare gems. Then he said: If we wanted the world, it would be with us, but we do not seek it. Then he threw the stones of Masjid on the ground and they turned into stones again.²

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 173.

² *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 6-7.

Effect of the mediation of Muhammad and Aale Muhammad (a)

Imam Hasan Askari (a) said: Once Salman Farsi (r) passed by a group of Jews, who requested him to sit and relate whatever he has heard from Muhammad (s). Longing for their becoming Muslims, Salman (r) sat before them and said:

Today, I heard from Muhammad (s) that the Lord of the world says: O My servants! Does it not so happen that someone wants something from you but you do not intend to fulfill that need, but when he brings to you a person who is very friendly with You and who recommends his case, you fulfill the need? O My servants beware and know that My Messenger, Muhammad (s) and his brother Ali (a) and thereafter his truthful Imams (a) are the means of approaching Me from the entire creation and they are most honorable in My sight. So, whoever has a need or whoever wants to be protected from any harm, should request Me in the name of Muhammad (s) and his pious progeny. I will fulfill his need in the best way.

On hearing this, the Jews mockingly told Salman (r): O Abu Abdullah! Then why do you not give their mediation and request God to make you the richest and wealthiest person in Medina?

Salman (r) replied: I requested Almighty Allah to grant me a thing greater than the kingship of the whole world and which is most beneficial and it is that He may grant me a tongue which may continue praising Him and give me a heart which may constantly thank Him and also a mind that may value His bounties and that I may be patient during hardships. Almighty Allah has answered my appeal and granted that, which is more valuable than everything in the world.

The Jews laughed at Salman (r) and told him: You have indeed asked for a very great rank from your Lord. Now we want to test the truthfulness of your intention. Just see, we are hitting you with this whip. Request your Lord to stop our hands

from hitting you. Salman (r) supplicated: O Lord! Grant me patience and forbearance in this calamity.

The Jews began to hit Salman (r) with their whips so much, that they became tired, but Salman (r) said nothing except, O Lord! Grant me patience. When the cursed ones got extremely tired, they said: O Salman! We never imagined that anyone could remain alive after such whipping. We wonder why you did not ask your Lord to prevent us from giving you so much pain?!

Salman (r) replied: Such request would be against patience. Rather, I am pleased with the respite given by God to you. I have requested Him to grant me forbearance.

After a while, the Jews once again took up their whips and advanced towards Salman (r) saying: Now we will continue hitting you, till the time you either die or deny the messengership of Muhammad (s).

Salman (r) replied: I can never do the latter; I can never deny the messengership of Muhammad (s) because Almighty Allah has revealed to Muhammad (s) in Quran: *‘Those who believe in the unseen.’* Hence your oppression is easier for me to bear, so that God may admit me to the group which has been praised in this verse.

On hearing this, the accursed ones hit Salman (r) till their hands could move no more. So they sat down and said: O Salman! Had God raised your rank because of your belief in Muhammad (s) He would have answered your supplication and prevented us from hitting you.

Salman (r) said: You are extremely ignorant. How could the Most Mighty Lord accept the request quoted by you? Had He accepted it, it would have been against my desire. I appealed Him to grant me patience and He accepted my request. I never asked Him to prevent you from oppressing me. Had it been so, it would have been against my desire. Your imagination is quite wrong.

Thereafter they started hitting Salman (r) for the third time. But Salman (r) continued to recite the same supplication, that is, O Allah! Grant me patience to bear this oppression due to my love for Your selected friend, Muhammad (s).

Then the Jews said: Woe unto you. Did Muhammad not allow you to speak something against your belief by way of dissimulation during such hard times?

Salman (r) replied: Indeed God has given me such permission, but it is not obligatory. It is permitted that I may not allow you to fulfill your evil intentions and continue to bear this oppression, as it is better and more honorable in my sight. Hearing this, the cursed ones once again took up their whips and hit him so much that blood oozed out from his body.

Then laughing more, they said: Why do you not request your God to prevent us from hitting you so that you may not have to speak what we want. If you are true in your faith, God will not reject your supplication. So request Him, giving mediation of Muhammad and his progeny, to destroy us.

Salman (r) replied: I regard it bad to ask for your destruction, because perhaps there may be someone among you about whom God knows that he would believe after some time. If I do as you say, it would mean that I asked for preventing that man from becoming faithful.

After hearing this reply, the unfortunate and accursed ones said: Request God to destroy that man about whom He knows that he would not refrain from his high-handedness and rebellious haughtiness. In this way, you will be saved from what you fear.

Finally, when the Jews said so, a wall of the house in which they and Salman (r) were present tore apart and Salman (r) could see the Holy Prophet (s) and hear him saying:

O Salman! Pray for the destruction of this community as none from them is ever going to come to the true path. It is just like the time when Prophet Nuh (a) knew, after final

investigation, that none from his community except those who put faith would believe, he prayed to God for their destruction.

Salman (r) asked the Jews what kind of divine punishment they would like. They replied: Ask your God to turn all these whips into pythons and every python may attack its owner and chew away his bones.

Salman (r) prayed accordingly. Consequently, Allah Almighty turned every whip into a big snake having two heads. Every snake held the head of its holder in one mouth and with another mouth held the owner's right hand that held the whip. Then the giant snakes broke and chewed their bones and finally swallowed them all.

At that time, the Holy Prophet (s) addressed his audience and said: O group of believers! Almighty Allah has helped your brother-in-faith, Salman (r) against twenty Jews and hypocrites. Come, let us go and see the snakes which broke the oppressors' bones and swallowed them up; the snakes that have been appointed by Allah to protect Salman (r).

When the Holy Prophet (s) and his companions reached the house in which Salman (r) was oppressed, the snakes were killing the oppressors and the latter were screaming loudly. Hearing their screams, the Jews and hypocrites in neighborhood also had arrived there to see what was happening. But they could not go near them for fear of the deadly pythons.

When the Holy Prophet (s) reached there, all of them came out of that house and gathered in the street which was too narrow to accommodate all of them. But Almighty Allah due to the bounty of the holy steps of the Holy Prophet (s) widened that street ten times.

When the snakes saw the Holy Prophet (s), they jointly spoke out in pure language: Peace be on you, O Muhammad! O the leader of the formers and latter. Thereafter, they saluted Amirul Momineen (a): Peace be on you, O Ali, the leader of the legatees. Thereafter, saluting the purified progeny of the Holy

Prophet (s) they said: Peace be on your Pure and Pious progeny whom Allah has made the establisher of the affairs of the entire creation. May our salute reach them. We are the whips of the hypocrites. Allah has turned us into snakes due to the prayer of this faithful, Salman (r).

The Holy Prophet (s) said: All praise befits Allah Who brought this servant of His in my community. He, initially due to refraining from cursing and continuing forbearance and finally cursing the oppressors after getting totally disappointed, is like Prophet Nuh (a).

The pythons said: O Allah's Messenger! We are extremely furious against these denier infidels. In the Kingdom of God, your and your legatees' orders are binding on us. We wish that you pray to God to turn us into those giant snakes of Hell who may override these infidels, whereby like here in this world, we may continue to crush them in the Hereafter.

The Holy Prophet (s) replied: Your request has been accepted by God. Now throw out the pieces of the bodies of these oppressors out of your bellies and then go away into the lowest part of Hell so these oppressors may be more disgraced and that their disrepute may last longer. When they will be buried in the burial ground of Muslims, many believers will take lesson by looking at their graves knowing that they were destroyed due to the curse of a great friend of Muhammad (s), that is, Salman (r).

Accordingly the snakes threw out the oppressors' parts out of their mouths. Their relatives collected them and buried them. Many disbelievers became faithful and many hypocrites turned into true believers.

Also many infidels turned more stone-hearted and said: This is clear magic.

The Holy Prophet (s) turned to Salman (r) and said: O Abu Abdullah! You are our special faithful brother. God's special angels love you from their hearts. In their sight, your excellence

is higher than that of the sun over all from down in earth upto high heavens when there is nothing like darkness all around with no sign of any cloud. You are greater than all who have been praised by God in the verse: *'Those who believe in the unseen.'*¹

God boasted to angels about loyalty of Ali (a) on the eve of Hijrat

According to continuous Shia and Sunni reports, this verse was revealed in the honor of Imam Ali (a), because he had sacrificed his life for the Messenger of Allah (s). Thalabi and Ahmad bin Hanbal, and Ghazzali in *Ihya* and other Shia and Sunni traditions scholars and exegetes declared that:

On that night when Imam Ali (a) slept in the bed of the Messenger of Allah (s), Almighty Allah revealed to Jibraeel and Mikaeel that He has made them as brothers of each other. And your ages are greater than each other. Which of you will dedicate his life to the other? None of them agreed to it.

Almighty Allah revealed to them: “Why can’t you be like Ali Ibne Abi Talib (a)? I made him the brother of Muhammad and he is sleeping in his bed after dedicating his life to him. So go to the earth and protect Ali from his enemies.”

So they came down and Jibraeel sat at Ali’s head and Mikaeel at his foot and said:

“Good cheers for you O son of Abu Talib, who can be like you? That Almighty Allah boasts about you to the angels?”

Assistance from the unseen to the army of Hazrat

It is narrated from reliable reporters that when Jibraeel, along with his forces remained in the Battle of Siffeen, the men

¹ *Tafsir Imam Hasan Askari (a)*, Pg. 70-72.

of Amirul Momineen (a) complained that they had exhausted their rations and horse feed and did not know from where to procure more supplies.

Imam Ali (a) said: Don't worry you will get your rations and horse feed tomorrow.

When the following day they again demanded the supplies Imam (a) mounted a hillock and prayed to Almighty Allah to send rations for the men and the feed for horses.

After concluding his supplication when he descended from the hillock, he saw that numerous camels had arrived loaded with meat, dates and flour and the goods were in such huge quantities that the army men were finding it difficult to handle it. After that some more camels arrived loaded with horse feed. The camel drivers unloaded their goods and went away and no one knew who those people were; whether humans or Jinns. The whole army was astounded at this miracle of the Imam.¹

Hazrat moves the rock

Another example is reported by the historians and the account of it is widespread among both the non-Shia and the Shia so that poets have written verses about it, rhetoricians have compiled sermons on it and men of understanding and learning have reported it. (It is) the story of the monk in the area of Kerbala and the stone. Its reputation (is such) that it does not need the presentation of its chain of authorities.

[It is that the whole group (of scholars) report.]

When Amirul Momineen (a) headed toward Siffeen, a terrible thirst came on his followers. The water with them had been used up. They began to search for water to right and left but they did not find any trace of it. Amirul Momineen (a) turned off the main road with them and went a little way. A hermitage

¹ *Ath-Thaqib fil Manaqib*, Pg. 157.

appeared before them in the middle of the desert. He went with them towards it. When he reached its courtyard, he ordered those (with him) to call for its occupant to come before them. They called him and he came. Amirul Momineen (a) asked him: "Is this residence of yours near water, which will quench the thirst of these people?"

"There is more than six miles between me and water," he answered. "There is no water nearer than that to me. If it was not for the fact that I brought enough water for each month to sustain me, I would be destroyed by thirst."

"Did you hear what the monk said?" Amirul Momineen (a) asked.

"Yes," they answered. "Order us to go to the place which he indicated. Perhaps we will reach water while we still have strength."

"There is no need for you to do that," Amirul Momineen (a) told them. He turned the neck of his mule in the direction of the Qibla (i.e. towards Mecca) and he directed them to a place near the hermitage. "Uncover the ground in this place," he ordered them.

A group of them went straight to the place and uncovered it with iron shovels. A great shiny rock appeared. They said: "Commander of the Faithful, here is a great rock on which the shovels are useless."

"This rock is over water," he told them. "If it moves from its position, you will find the water."

They struggled to remove it. All the people gathered together and tried to move it but they could find no way to do that. It was too difficult for them. When he saw that they had gathered together and striven to remove the rock but it was too difficult for them, he put his leg over his saddle until it reached the ground. Then he rolled up his sleeves. He put his fingers under the side of the rock and he moved it. He removed it with his hand and pushed it many yards away. When it had moved

from its position, the white (glitter) of water appeared before them. They hurried to it and drank from it. It was the sweetest, coldest and purest water that they had ever drunk from on their journey.

“Get supplies and quench your thirst,” he told them.

They did that. Then he went to the rock and took it with his hand and put it back where it had been. He ordered that its traces be removed with earth. The hermit had been watching from the top of his hermitage. When he realized what had happened, he called out: “People, help me down, help me down.”

They helped him to get down. He stood in front of Amirul Momineen (a) and said: “Man, are you a prophet sent (by Allah)?”

“No,” he replied.

“(Then are you) an angel who is close to Allah?” he asked.

“No,” was the answer.

“Then who are you?” asked (the hermit).

“I am the testamentary trustee of the Messenger of Allah (s), Muhammad bin Abdullah, the seal of the prophets,” he replied.

“Stretch out your hand,” said the hermit, “so that I may submit to Allah, the Blessed and Exalted, at your hands.”

Amirul Momineen (a) stretched out his hand and told him: “Make the two-fold testimony.”

He said: “I testify that there is no God but Allah alone without any partner. I testify that Muhammad is His servant and His Apostle. I testify that you are the testamentary trustee of the Messenger of Allah (s), the one with most right among the people to have authority after him.”

Amirul Momineen (a) made him understand the conditions of being a Muslim and then asked: “What prompted you to enter

the fold of Islam after your long residence in this hermitage in opposition to it?”

“I will tell you, O Amirul Momineen (a),” he said. “This hermitage was built to seek out the one who would remove that rock so that water comes out from underneath it. Scholars before me died and did not attain that (knowledge) but Allah, the Mighty and High, provided me with it. We find in one of our books and a prose writer of our scholars say that in this land there is a spring with a rock over it. No one knows its place except a prophet or the testamentary trustee of a prophet. He must be a friend of Allah who calls (men) to truth, whose sign is the knowledge of the place of this rock and his ability to remove it. When I saw you do that, I realized that it was what we had been waiting for. The object of desire is attained. Today I am a Muslim (converted) at your hands, a believer in your right and your servant.”

When he heard that, Amirul Momineen (a) wept until his beard became moist with tears. He said: “Praise be to Allah, by Whom I have not been forgotten. Praise be to Allah in Whose books I have been mentioned.”

Then he summoned the people and said: “Listen to what your brother Muslim says.”

They listened to his words. Then they gave much praise to Allah and thanks for the blessing He had bestowed on them in giving them knowledge of the right of Amirul Momineen (a).

Then the hermit enrolled in the forces of Amirul Momineen (a) and he was martyred in the Battle of Siffeen. The Imam recited his burial prayer, buried him and prayed for his salvation.

A hermit embraced Islam at Baratha

Shaykh Saduq says in *Faqih*:

Jabir bin Abdullah Ansari reports that after routing the Khwarij Amirul Momineen (a) led us in prayers at a place called

Baratha. At that time we numbered around a hundred thousand men. A monastery was situated nearby. When the Imam concluded the prayers the monk emerged from his cloister and asked: Who is the commander of this battalion?

We all gestured towards Amirul Momineen (a). He stepped forward, greeted the Imam and said: Are you a prophet, my master?

No, the Imam replied: My chief was a prophet and he has passed away.

Are you the successor of prophet?

Yes, he replied.

Then Imam (a) asked the hermit to sit and explain why he made these inquiries.

He said: A monastery was constructed at Baratha for the specific purpose and I have seen in the previous heavenly scriptures that only a prophet or a successor of a prophet would pray here in such a large congregation. Now, I embrace the religion of Islam.

Hazrat Jabir says that the hermit embraced Islam and then accompanied us towards Kufa.

Hazrat Ali (a) asked: Who had prayed over here?

The monk said: Hazrat Isa and his respected mother prayed over here.

Hazrat said: Shall I tell you who prayed?

Yes, agreed the monk.

His Eminence said: Ibrahim Khaleel had prayed over here.¹

¹ *Man Laa Yahzarahul Faqih*, Vol. 1, Pg. 232.

Removing the rock to expose the Rahuma well

Amirul Momineen (a) was leading his army towards Siffeen. After he passed the village of Sanduda a sprawling deserted field became visible. He halted there to rest his exhausted army.

Malik Ashtar said: Master, there is no presence of water over here. So let us take the men further on.

Imam (a) said: Malik, Almighty Allah would give us water over here. Call your men and dig this ground.

When the soldiers dug, they unearthed a black rock, which even a hundred men could not together move. When Amirul Momineen (a) learnt of this he came there and raised his hands in supplication and intoned a prayer.

After that he caught hold of the rock and tossed it forty yards away. A water hole appeared at that place containing water that was sweeter than honey, cooler than ice and clearer than ruby. The human beings drank as well as their animals.

After that Hazrat again lifted the rock, replaced it and then covered it with soil erasing the signs. Then they continued their march. After travelling for some time, he said: Does any of you remember the location of that spring?

All said: Yes, we do.

He said: Go back and find it out.

The Imam's men searched a lot but were unable to locate any of its traces. There was a convent in that area, where a hermit was meditating. After this incident that monk emerged from his quarters and came to the Imam. When Amirul Momineen (a) saw him, he asked: Are you Shamun?

Yes, replied the monk, but it is a name which only my mother knows and now you mentioned it.

Then Imam (a) asked: What do you want, Shamun?

I want to know the facts about this spring and what it is called.

Hazrat said: It is called Rahuma spring and it is a spring of Paradise. Three hundred and thirteen successors of prophets have drunk water from it and I am the last of them.

The monk said: You are right. I saw this same point mentioned in Injeel and this cloister was constructed only to unravel the secret of the spring hidden under a rock over here. Before me a number of great men passed away waiting for your arrival, while God reserved this honor for me.

Another report mentions that the Hazrat said: It is the well spring of Prophet Shuaib (a). After which the Christian monk embraced Islam and joined the Imam's forces to fight in the Battle of Siffeen and was the first to achieve martyrdom.

When Amirul Momineen (a) received the news of his martyrdom, he wept and remarked:

On Judgment Day, one would arise along the one he is devoted to. This monk would rise us with us.¹

Exposing the rock

Sayyid Murtadha has narrated through his chains from Ammar that he said:

Once, Amirul Momineen (a) went out of Kufa and I was in his company. When we passed by Nukhaila, which is at a distance of two Farsakhs from Medina, fifty Jews came to him and asked:

Are you Imam Ali Ibne Abi Talib (a)?

Yes, replied the Imam, I am Ali Ibne Abi Talib (a).

They said: It is mentioned in our books that there is a rock in this area on which are inscribed the names of six prophets. We

¹ *Manaqib Aale Abi Talib*, Vol. 2, Pg. 291; *Amali*, Saduq, Pg. 155.

searched for this rock very much, but we could not find it. If you are the true Imam you find this rock for us.

Amirul Momineen (a) asked them to follow him and they started following behind. Imam (a) brought them to a desert where large sand dunes were present. Imam (a) gestured towards a huge pile of sand and said: The rock you are looking for is concealed below this sand dune and I will expose it just now. Then he said: O wind, remove this sand.

Swift wind removed that sand in a few moments and a rock became visible, Imam (a) said: This is the rock you wanted.

The Jews said: We have seen in our books and heard from our scholars that the names of six prophets are mentioned on this rock, but not a single name is visible on this rock?

Imam Ali (a) said: The names of the prophets are inscribed on the part that is buried in the sand. You overturn the rock and you would surely find the names.

The Jews brought one thousand men together they tried to overturn the rock but they did not succeed. When a thousand men together failed to move the rock, Amirul Momineen (a) stretched out his hand and removed it.

When the rock was overturned, people saw that below were inscribed the names of Prophets Adam, Nuh, Ibrahim, Musa, Isa and Prophet Muhammad (s). When the Jews saw these names they exclaimed impromptu:

We testify that there is no god, except Allah and Muhammad is the messenger of Allah and you are the chief of believers, leader of successors of prophets and proof of God on the earth. Whoever got your recognition, achieved success and salvation. And whoever opposed you became deviated from the right path and got thrown into Hell.¹

¹ *Uyunul Mojizaat*, Pg. 31-32.

Exposing the treasure for Ammar

Hafiz says that Ammar Yasir said: Once I went to meet Amirul Momineen (a) and said: Master, there is starvation in our house and I have not eaten anything since the last three days.

The Hazrat said: Come with me, and we reached the outskirts of Kufa in a desert, where the Imam removed soil at one spot. A well was exposed there and it was filled with silver coins (*Dirhams*).

His Eminence picked up a Dirham and handed it to me and picking up one for himself, said: This much is sufficient for us.

I said: Maula, you may pick up some more. He said: One is enough for our needs today. Then he sprinkled mud over that place, removed the traces of the location of the treasure and we returned from there.

When the following day Ammar visited His Eminence, he asked:

Ammar, it seems that yesterday you went in search for that treasure?

Ammar said: Yes, sir, I returned to that place but was unable to find anything.

The Imam said: Ammar, the fact is that when Almighty Allah saw that we have no inclination to material things, He exposed the treasure for us and when He saw you inclined to it He removed His treasure away from you.¹

Incident of Hababa Walibiyya

Ali Ibne Muhammad has narrated from Abu Ali Muhammad Ibne Ismail Ibne Musa Ibne Ja'far from Ahmad Ibne Qasim Ijli from Ahmad Ibne Yahya, also known as Kurd from

¹ *Al-Fadhail*, Pg. 112.

Muhammad Ibne Khudahi from Abdullah Ibne Ayyub from Abdullah Ibne Hashim from Abdul Karim Ibne Amr Khathami from Hababa Walibiyyah, who said:

“I saw Amirul Momineen (a) in the (market) place of the elite forces with a two pronged whip in his hand.

With it he would scare the sellers of inedible fish such as eel, moray and angler etc., and say, “O sellers of metamorphosed Israelites and the army of the descendants of Marwan, do not sell (inedible fishes).”

At this time Furat Ibne Ahnaf came to him and said, “O Amirul Momineen (a), ‘What is the army of the descendants of Marwan?’”

She said that Ali (a) said to him, “They are groups of people who had shaved their beards and crinkled their mustache and then they were metamorphosed.” I had not heard anyone speak better than him, so I followed him without missing his traces until he sat down at an open space of the Masjid (of Kufa).

I then asked, “O Amirul Momineen (a), what are the signs of Imamate may Allah grant you blessings?”

She has said that he said, “Bring to me that pebble.” He pointed with his hand. I then got the pebble for him and he set for me his seal on it. He then said to me, ‘O Hababa, if anyone would claim to be the Imam and can set his seal as you just saw then acknowledge that he is the Imam that must be obeyed. The Imam does not miss what he would want.”

She said, “I then left him until Amirul Momineen (a) was taken out of this world. Thereafter I went to Hasan (a) who was sitting in the place of Amirul Momineen (a) and people around would ask him questions.

He said to me, “O Hababa Walibiyya.”

I said, “Yes, my master.”

He then said, “Give to me what is with you.”

I then gave it to him. He set on it (his seal) just as Amirul Momineen (a) had done.

She has said, “Afterwards I went to Husain (a). He was in Masjid of the Messenger of Allah. He welcomed me warmly and said, “There is no doubt that in the proof (to support the true Imam) there is already enough proof for what you want. Do you want the proof to know the Imam?”

I said, “Yes, my master.”

He then said, “Bring to me what you have with you.”

I gave him the pebble and he printed (his seal) on it. She said that afterwards I went to Ali Ibne Husain (a) but at that time I had become very old and my hands were shaky. I could count one hundred thirteen year of my lifetime. I found him in kneeling in prayer and in Sajdah or busy in some form of worship. So I despaired about the proof (of Imamate), but he pointed out with his forefinger and my youth returned.

She said that she asked, “My mater, how much of the world is passed and how much is left?”

He said, “Of how much is passed yes (I can tell) but not of how much is to come.”

She says: Then he said, “Give me what is with you.”

I gave him the pebble and he printed his seal. Thereafter I went to Abu Ja’far (a) and he printed his seal. Then I went to Abu Abdullah (a) and he printed his seal. Then I went to Abul Hasan Musa (a) and he printed his seal. Then I went to Imam Reza (a) and he printed it for me.”

According to Abu Muhammad, Hababa lived thereafter for another nine months.”¹

¹ *Al-Kafi*, Vol. 1, Pg. 346.

Signs of the Hazrat

Ibne Shahr Ashob writes: Signs of the miracles of the Imam are still present in a number of places. One is when he placed his hand at a stone pillar and inserted his thumb into the stone. That stone is present in Kufa. In Tikrit a slab bears the marks of his fingers. The marks of his sword are visible near the Thawr Cave and there is mark of his spear in Badiya Mountains. A scar from his spear is also present on the rock of Jabar.¹

Seven she-camels emerge from the mountain

Hazrat Ali (a) narrates: A Rabbi came to Messenger of Allah (s) and said,

My community has sent me to you, because Hazrat Musa (a) vowed that a prophet was to come after him, whose name shall be Muhammad and he would be an Arab. When he declares prophethood you must approach him and ask him to bring out from the mountain seven she-camels with red hair and black eyes. If he does that you must salute him and repose faith in his prophethood and also believe in the light which is revealed with him. Muhammad would be the chief of the prophets and his successor would be the chief of the successors and that prophet would be like me and his brother would be like my brother, Harun.

The Holy Prophet (s) recited: Allahu Akbar and said, “Come on, O Jew.”

He took that Jew and his other companions outside Medina into the lap of the mountains. He spread out his sheet and prayed two units of Prayer. Then he recited some supplications silently and suddenly sounds emerged from the mountain and its one corner cracked. Then sounds of camels became audible.

¹ *Manaqib Aale Abi Talib*, Vol. 2, Pg. 289.

When that Jew observed this he recited the formula of faith and said: I bear witness that you are the true Messenger of Allah and Hazrat Musa (a) mentioned glad tidings about you only. Presently I don't want to take these she-camels. I will go to my people and inform them about this miracle. If they accept Islam I will bring them here and take those she-camels from you.

That Jew priest then went to his people and informed them about the miracle of the Prophet. His people set out to meet the Prophet. After some days that priest came to Medina along with the people of his community, but on reaching there they found an atmosphere of mourning, as the Prophet had passed away only a few days ago and Abu Bakr occupied the seat of Caliphate. Along with his people, that priest went to Abu Bakr and asked, "Are you the successor of the Prophet?"

"Yes," he replied.

Then you fulfill the promise he made to us.

"What did he promise?"

"What type of a successor you are that you have no idea about the promise of His Eminence? And when this is the condition how do you occupy the seat of Prophet?"

Abu Bakr was rendered speechless. Meanwhile a man rose up and asked, "Come with me; I will take you to the true successor of Messenger of Allah (s)."

That Muslim man brought them to the door of Hazrat Ali (a) and knocked. Ali (a) opened the door and he was extremely distraught due to the passing away of the Prophet. But he immediately asked,

"Have you come to take the promised she-camels?"

"Yes," they replied.

So the Imam took them along to the lap of the same mountain where the Prophet had brought them. When they reached there, he heaved a sigh of relief and said: May my

parents be sacrificed on the one, who visited this place some time ago.

Then he recited two units of prayers. As soon as he concluded, the mountain cracked and seven she-camels emerged. When the Jews say this miracle they said in unison:

We bear witness that there is no god, except Allah and Muhammad is the messenger of Allah; and that you are the Caliph after him and what the Prophet brought from our Lord is truth and you are his genuine Caliph, successor and heir of his knowledge. So, may God reward you and him with the best reward from Islam.

Then all of them returned to their hometowns.¹

Taking out eighty she-camels from the mountain

Rawandi has narrated the following incident from Imam Husain (a) that: After the passing away of the Messenger of Allah (s) Hazrat Ali (a) announced: If the Prophet had promised to give anything to anyone or owed something to anyone, he may come and take it from me.

After that announcement whenever anyone came to the Imam to receive the amount loaned by him, the Imam lifted his prayer mat and gave him the demanded amount from under it.

One Umar said to Abu Bakr: Can you see how Ali gathered so much of fame, while you have not made any such announcement? If you also do that it would strengthen our rule.

Abu Bakr also had it announced: If the Prophet had promised to give anything to anyone or owed something to anyone, he may come and take it from me.

¹ *Fadhail*, Ibne Shazan, Pg. 130.

Someone reported this to Hazrat Ali (a) and he said, “He would regret it.”

The following day, a Bedouin came to the Masjid and asked, “Which of you is the successor of Messenger of Allah (s)?”

“Yes, I am,” said Abu Bakr.

“Then give me eighty she-camels red in color and having black eyes. Messenger of Allah (s) had promised to give me such beasts.”

Abu Bakr asked Umar, “What should be done now?”

Umar asked, “Brother, do you have a witness to support your claim?”

The Bedouin lost his temper and he said, “Are witnesses demanded even from people like me?”

When he made to leave the Masjid Salman Farsi called out, “Bedouin, come with me. I will take you to the genuine successor of Messenger of Allah (s).”

Salman Farsi brought him to the door of Hazrat Ali (a) and that Bedouin inquired, “Are you the successor of Messenger of Allah (s)?”

“Yes,” he replied, “I am his only successor and Caliph. What do you want?”

“If you are the successor of Messenger of Allah (s), you give me eighty she-camels, whose color is red and eyes black. Messenger of Allah (s) had promised to give me.”

“Has your community embraced Islam?” asked the Imam.

That Bedouin kissed the hand of Imam Ali (a) at once and said, “The Messenger of Allah (s) really promised to give me eighty camels on this condition and my community and I have embraced Islam.”

Ali (a) called his son, Imam Hasan (a) and asked him to take Salman and that Bedouin along to so and so valley and call out: O Salih. When you receive a reply, you tell him that Amirul Momineen (a) sends his greetings to him and asks him to hand over the eighty she-camels which Messenger of Allah (s) guaranteed.

Salman says: So we set out with Imam Hasan (a) when we reached that valley and called out: O Salih, we received the response: Labbaik, O son of Messenger of Allah.

When Imam Hasan (a) conveyed the message of Imam Ali (a) voice came that it would be fulfilled.

Then we saw a rope emerge from the ground. Imam Hasan (a) took it and handed it to that Bedouin, saying: Now pull the rope and continue to walk. The Bedouin started walking and camels started coming out behind him and when eighty were complete they stopped.¹

Fulfilling the promise of the Prophet

It is narrated from Ibne Abbas in *Thaqibul Manaqib* that Abul Samsam Abasi came to Messenger of Allah (s) and made his camel kneel at the entrance to the Masjid and said to those present there,

“Which deviated one from you (God forbid!) has claimed prophethood?”

Salman Farsi arose and said, “Bedouin, can you not see this effulgent countenance, this gleaming forehead, who is the owner of cistern and intercession, Quran and Qibla, crown and standard, Friday and congregation? He is the owner of humility and consolation. He is the most generous giver of the universe. He is the owner of the sword and staff. He is one who raised the slogans of God is the greatest and there is no god, except Allah

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 175.

and the owner of effulgence and nobility and is the bearer of loftiness and precedence. He is incomparable in valor and generosity and the establisher of Prayer and Zakat. He is the owner of Hajj and Ihram, Zamzam and Maqam, Mash-aril Haraam, Yaume Mash-hood, Maqame Mahmud, the comer at the Pool and the master of greater intercession. He is our lord and master, Muhammad Messenger of Allah (s).

The Bedouin said: If you are a prophet tell me when the Final Judgment would take place. When will rain fall and what is present in the womb of this she-camel? What would be my condition tomorrow and when would I die?

Messenger of Allah (s) did not reply, and Jibraeel descended with the following verse:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي
 الْأَرْحَامِ ۗ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِي
 نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

“Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.”¹

That Bedouin said, “Please extend your hand and I witness that there is no god, except Allah and you are the Messenger of Allah (s).”

He further said, “What reward would you give if I make my family and community Muslims?”

¹ Surah Luqman 31:34.

“I will give you eighty she-camels, with red backs, white bellies and black eyes, having Yemeni saddles and Hijazi reins.”

“It would be better if you can put it in writing,” said the Bedouin.

Messenger of Allah (s) said to Ali (a),

“Abul Hasan, write down: In the name of Allah, the Beneficent, the Merciful. Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf through this document promises Abu Samsam Abasi that if through persuasion he can convert his clan and community to Islam I will give him eighty she-camels, with red backs, white bellies and black eyes, having Yemeni saddles and Hijazi reins.”

Abu Samsam took the paper and returned to his native place and after persistent efforts was able to convince his family and community to embrace Islam. After which he returned to Medina to claim his reward, but when he reached there Messenger of Allah (s) had passed away. He was extremely distraught at this development. Then he inquired whom the Prophet had left as his Caliph?

He was told that the Prophet didn't appoint anyone, though after him the people appointed Abu Bakr as Caliph.

Abu Samsam came to the Masjid and said to Abu Bakr,

“Caliph of Prophet, Messenger of Allah (s) promised me eighty she-camels with red backs, white bellies and black eyes, having Yemeni saddles and Hijazi reins.”

Abu Bakr said, “O Arab brother, you have demanded something unreasonable. Messenger of Allah (s) did not leave behind any gold or silver. He only left a mule named, Zalul and a coat-of-mail called Faadhila; and these two things are also in Ali's possession. Besides that he left Fadak which was our share so we took it in our possession as prophets do not leave any heirs.”

Salman Farsi said in Persian, “You did and did nothing and seized the right of the Amir. Leave this job for one worthy of it.”

Then Salman led Abu Samsam Abasi to the door of Ali (a). At that time the Imam was making ablution for the prayer. When Salman knocked, Ali (a) said from inside, “Salman, come in along with Abu Samsam.” Abu Samsam was shocked and he said, “Who is that he recognized me before he saw me?”

Salman said, “He is the one regarding whom Messenger of Allah (s) said:

I am the city of knowledge and Ali is its gate. Whoever wants to enter the city must enter through the gate.”

“He is the one regarding whom Messenger of Allah (s) said:

Ali is the best of all the humans whoever agrees to that has been thankful and whoever denies it has committed denial (of God).

He is the one regarding whom Almighty Allah said,

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

“And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.”¹

He is one regarding whom the Quran says:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿١٨﴾

“Is he then who is a believer like him who is a transgressor? They are not equal.”²

He is the one, regarding whom Almighty Allah says:

¹ Surah Maryam 19:50.

² Surah Sajdah 32:18.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

“What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Masjid like him who believes in Allah and the latter day and strives hard in Allah’s way? They are not equal with Allah...”¹

He is the one, regarding whom Almighty Allah commanded His Prophet:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

“O Apostle! deliver what has been revealed to you from your Lord...”²

He is the one, regarding whom Allah says:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ
نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

“But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.”³

¹ Surah Taubah 9:19.

² Surah Maidah 5:67.

³ Surah Aale Imran 3:61.

He is the one, regarding whom Allah says:

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ
هُمُ الْفَائِزُونَ ﴿٢٠﴾

“Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.”¹

He is the one, regarding whom Allah says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٣٣﴾

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”²

(If you have still not understood, listen) he is the one, regarding whom Allah says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”³

¹ Surah Hashr 59:20.

² Surah Ahzab 33:33.

³ Surah Maidah 5:55.

Then Salman said to Abu Samsam: Come in and salute the Hazrat. So he entered and greeted the Imam. Then he said,

“Messenger of Allah (s) promised me eighty she-camels with red backs, white bellies and black eyes, having Yemeni saddles and Hijazi reins.”

Ali (a) asked, “Do you have the promissory note of the Prophet?”

“Yes sir,” he said, and then he presented the Prophet’s note.

Amirul Momineen (a) said to Salman, “Go to Medina and announce in every street and lane that whoever wants to see the fulfillment of the promise of the Prophet must come to the outskirts tomorrow.”

Upon getting this message the hypocrites said to one another, “How will Ali fulfill the promise of the Prophet while he has no wealth at all. That poor man would be shamed. From where would Ali bring she-camels with red backs, white bellies and black eyes, having Yemeni saddles and Hijazi reins?”

The following day Ali (a) took along his sons and his followers to the outskirts of the town and all the people of the city also arrived to observe. Imam Ali (a) whispered something to Imam Hasan (a) and after that said to Abu Samsam, “Go atop that hillock along with my son.”

So they went and on reaching there Imam Hasan (a) recited two units of prayers and then mentioned something to the ground which no one understood. Then he hit the Prophet’s staff on the ground and the sand moved aside revealing a smooth rock on which the following lines were inscribed:

In the name of Allah, the Beneficent, the Merciful. There is no god, except Allah and Muhammad is the Messenger of Allah.

Then he hit that staff on the slab and a rein appeared from it. He said to Abu Samsam, “Hold the rein and start walking.” Abu Samsam continued walking and behind him she-camels continued to emerge till eighty she-camels were out. Those she-

camels had red backs, white bellies and black eyes, having Yemeni saddles and Hijazi reins.

When Abu Samsam came to the Imam along with the she-camels, he said, “You have received the she-camels according to the promise.”

Abu Samsam said, “Doubtlessly, you have fulfilled the promise made by Messenger of Allah (s).”

Ali (a) said, “Messenger of Allah (s) informed me about this and he had told me that Almighty Allah had created these she-camels two thousand years before the birth of the she-camel of Prophet Salih (a).”

The hypocrites were inflamed with jealousy at this miracle of the Imam and said to each other, “It is Ali’s manifest sorcery!”¹

Taking Salman on a tour of the heavens

Salman Farsi says: Once we were in the company of Amirul Momineen (a) when I said,

“O Amirul Momineen (a), can you show some miracle?”

“What would you like to see, Salman?”

“I would like to see the she-camel of Prophet Salih (a) and also make me tour some of your dominions.”

“Your wish would be fulfilled today.” Then he arose and went home. After sometime he returned mounted on a horse. He was wearing a white robe and a white cap. Then he called out to Qambar to bring another horse.

Qambar brought a black horse. “Mount this horse, Abu Abdullah,” said the Imam.

¹ *Ath-Thaqib fil Manaqib*, Pg. 127.

Salman says: So I mounted that animal and when I looked closely I saw that it was having a pair of wings. Imam (a) called out the horse and it began to soar in the atmosphere. By God, I heard the flapping of the wings of the angels and heard with my own ears their voices glorifying Allah under the Arsh.

Then we reached the shores of a tumultuous sea. Amirul Momineen (a) threw a glance at the sea and it became still.

“Maula, your glance made it still!” I remarked.

“It feared that I might issue some command regarding it so it was anxious.” Then he held my hand and started walking on the surface of the water. Our horses followed us and we crossed that sea after sometime. It was strange that our feet did not wet at all and even the hooves of our horses were not moist. Then we reached an island having a large number of fruit trees and birds were singing from those trees, while streams flowed in the vicinity. In that island I saw a great tree which did not bear any fruit or flower.

Amirul Momineen (a) shook it with his staff and it split and a she-camel emerged from it eighty yards long and forty yards wide and it was followed by a young one.

The Imam said, “Go to her and drink its milk.”

Salman says: I went and drank its milk till I was full. The milk was sweeter than honey and softer than butter.

“Is she is nice?” asked the Imam.

“Yes,” I replied.

Then he said, “I want to show one better than her. And if you want to see her you must call out with the words: Come out, O Husna (the best one).” So I called out as the Imam had told and a she-camel 120 yards in length and sixty yards wide came to us. Its head was of red ruby and its chest of amber. Its legs were of emeralds. Its rein was of yellow ruby and its right side of gold and the left part of silver, while its teats were of aqueous pearls.

The Imam said, "Drink its milk, Salman."

Salman says: When I took the teat in my mouth, pure honey flowed from it. I asked my master whose she-camel it was?

He replied, "It belongs to you and the believers who are devoted to me." After that he told her to enter the tree. And it immediately went in and the split rejoined. Then we walked in that same island till we came to a huge tree under which was laid a resplendent dinner spread and wafts of musk fragrance were emanating from it. I saw a very huge bird that saluted the Imam.

I asked my master whose dinner spread that was and he said, "It is laid for my Shia." I asked about that bird and he said, "It is an angel posted here till Judgment Day."

"Does it remain alone over here?" I inquired.

He said, "Every day Hazrat Khizr passes through here once. Then my master held my hand and took me to a sea. When we crossed that sea we reached a great peninsula having a magnificent castle constructed with alternating gold and silver bricks and its arches were of yellow cornelian stones. In its each corner were seventy rows of angels, who all came and saluted the Imam and after that returned to their posts.

Salman says: Then Amirul Momineen (a) entered the palace. There were innumerable fruit trees, streams and various kinds of vegetative outgrowth. Amirul Momineen (a) toured the entire castle. After that he went to the terrace where a chair of red gold was already placed there for him. The Imam occupied that chair and we observed the view from the top. I remarked that we must have travelled for two Farsakhs?

Imam said, "Salman, you have travelled fifty thousand Farsakhs and you have circled the globe twenty thousand times."

"How can that happen?" I asked.

"Zulqarnain travelled to the East and the West and he went till the barrier of Yajuj and Majuj. Why I cannot travel this much

while I am Amirul Momineen (a) and successor of the Lord of the worlds?

Salman, have not heard the words of Almighty Allah,

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

“The Knower of the unseen, so He does not reveal His secrets to any, except to him whom is chosen by the apostle...”¹

Salman, I am the chosen one of the Messenger of Allah (s) for whom Allah has made His unseen apparent. I am the one having divine knowledge and difficulties are eased and distances contracted for me.

Salman says: At that moment I heard a voice while the speaker was not visible: ‘Indeed, you are right; you are the truth speaker and the confirmer.’

Then he arose and mounted his steed and I did the same. The Imam called out the horses and they soared up with us. After sometime we were at the gates of Kufa while three hours of the night had passed.

Imam Ali (a) said, “Salman, woe on whoever that is ignorant of our rights and is a denier of our mastership.

Salman, tell me whether Muhammad Mustafa (s) is superior or Prophet Sulaiman bin Dawud?

“Muhammad Mustafa (s),” I replied.

“Asif bin Barkhiya, successor of Prophet Sulaiman (a) possessed so much power that he brought the throne of Bilquis in the wink of an eye from the kingdom of Saba, while the Quran says regarding him he had only some knowledge of the

¹ Surah Jinn 72:26-27.

Book. While I have the knowledge of a hundred and twenty-four books, because Allah revealed fifty scrolls on Sheeth bin Adam and thirty on Idrees. Then He revealed the Taurat, Injeel, Zabur and Quran, which are one hundred and twenty-four books in all (sic), and I have the knowledge of all of them.”

I said: You are right and that is the dignity of an Imam. Then he said, “Salman, the doubter in our affairs and sciences is like one who doubts our recognition and rights and Almighty Allah has numerous times made our mastership obligatory in the Holy Quran and our mastership is absolutely clear.”

Iron turns into wax

A group of scholars have narrated from Khalid bin Walid that he said: I saw Ali (a) was breaking the links of the armor and repairing them. I said: Iron softened in the hands of Hazrat Dawud.

Ali said, “Khalid, for our sake did Allah soften the iron for Dawud. We are in possession more powers.”¹

Incident of the eve of Meraj

Through his chains of narrators Shaykh Tusi has narrated from Abdullah Ibne Abbas that the Messenger of Allah (s) said: On the night of Meraj, Almighty Allah bestowed five things to me and five to Ali:

1- To me He gave the comprehensive discourse and the Ali comprehensive knowledge.

2- He made me a prophet and Ali a successor.

3- He granted me the Kauthar and to Ali He granted Salsabeel.

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 325.

4- He granted to me divine revelation and to Ali divine inspiration.

5- He took me up in Meraj and opened the doors of the heavens for Ali and removed the veils; he saw me and I saw him.

I (Ibne Abbas) said: May my parents be sacrificed on you, why are you crying?

He said, "The first thing my Lord mentioned was:

'Look down, Muhammad.' When I glanced downwards the veils were removed and the doors of the heavens opened. I looked towards Ali when he was also looking up to me. He spoke to me and I talked with him. And my Lord spoke to me."

I asked, "What did your Lord speak to you about, O Messenger of Allah (s)?"

He replied, "Allah said:

'O Muhammad, I have appointed Ali as your successor, vizier and legatee. You may tell him now as he is listening to you.'

So I informed Ali about it. In reply Ali said, 'I accept and I obey.' Then Allah commanded the angels to salute Ali. The angels saluted Ali and Ali replied, due to which I saw that the angels were extremely pleased and whichever group of angels I passed by they congratulated me and said,

'Muhammad, by that being who appointed you as a prophet, the angels are extremely elated on your declaration of Ali as your successor.'

When I glanced at the bearers of the Arsh they had bowed down their heads towards the Earth. I asked Jibraeel Amin why they have done that.

Jibraeel said, "All the angels of the heavens have beheld the face of Ali, but the bearers of the throne have not congratulated

Ali as yet. Now they sought permission from Allah to do so and they were permitted. So they all are glancing at Ali.”

When I returned to the Earth and informed Ali about what all I had seen, he also told me about my observations. So I realized that wherever I had stepped Ali was observing that from the Earth.

Ibne Abbas says: I said to Messenger of Allah (s), “O Messenger of Allah (s), please render some advice to me.”

He said, “Remain devoted to Ali Ibne Abi Talib (a). By that being, who sent me as a rightful prophet, Allah would not accept any good deed from anyone till he is not asked about his love to Ali Ibne Abi Talib (a). If that person had come with Wilayat of Ali, Allah would accept his deeds and nothing would be asked from one who does not have Wilayat of Ali. Then it would be ordered to cast him into Hell.

Ibne Abbas, by the one, who appointed me as a rightful prophet, the enmity that Hell has towards the enemy of Ali is much more than its enmity to those who believe that God has a son.”

Ibne Abbas says: I asked, “O Messenger of Allah (s), then is someone inimical to Ali as well?”

“Yes,” said the Prophet, “Some of those who believe that they are my followers are inimical to Ali. Allah has not deemed any share in Islam for them.

Ibne Abbas, a sign of their hatred would be that they would give precedence to inferior fellows over Ali (a). I swear by the one, who appointed me as a rightful prophet no other prophet is more honorable than me and no successor is more honorable in the sight of God than my successor, Ali.”

Ibne Abbas used to say: I act according to the command of His Eminence throughout my life and this was my greatest deed.

Ibne Abbas says: Then some time passed till Messenger of Allah (s) was in last illness. I went to him and said,

“O Messenger of Allah (s), may my parents be sacrificed on you, the time of your passing away has approached. What do you command me?”

He said, “Ibne Abbas, you oppose whoever that opposes Ali and never become a supporter and friend of the opponents of Ali.”

I (Ibne Abbas) said, “O Messenger of Allah (s), why don’t you order the people to give up opposition to Ali?”

The Prophet wept so much that he swooned. Then he said,

“Ibne Abbas, regarding them the knowledge of my Lord has precedence. By that being who appointed me as a prophet, whoever opposes Ali, denies his rights, Allah would change his blessings in this world itself.

Ibne Abbas, if you want to meet Allah in the condition that He is pleased with you, you must follow the conduct of Ali Ibne Abi Talib (a) and turn wherever he turns and accept him as your Imam; be inimical to his enemy and be friendly to his supporters.

Ibne Abbas, beware! Never fall into any doubt regarding Ali, because doubting about Ali is same as denial of Almighty Allah.”¹

To Madayan for the last rites of Salman Farsi

Rawandi says: One morning Imam Ali (a) came to the Masjid of the Prophet and said, “I saw Messenger of Allah (s) in dream and he was telling me that Salman Farsi has passed away. He ordered me to perform his last rites so I am going to Madayan.”

Umar said, “Take the shroud from Baitul Maal.”

¹ *Amali*, Shaykh Tusi, Vol. 1, Pg. 102.

“No need,” said Ali and he came out of the Masjid accompanied some people. As soon as they reached the outskirts of Medina Ali (a) asked the people to wait there and he went on. He returned to Medina before Zuhr Prayer and said, “I have returned after burying Salman.”

Many people did not believe his statement. After some days a letter arrived for Madayan to the Caliph in which it was mentioned that Salman passed away on so and so date and the same day an Arab arrived, who performed his last rites before he left again. People were highly amazed to read this message.¹

Turning a tailor into Hafiz Quran

Qutub Rawandi writes: Rumila has reported that Amirul Momineen (a) was passing by when he saw a tailor making garments while humming a tune. He said,

“Young man, it would be better for you if had recited the Quran instead of crooning these songs.”

That boy said, “Maula, I don’t know how to read the Quran though I wish I could.”

Imam said, “Come here.” When he came close the Imam whispered something in his ear and that youth became Hafiz Quran at once.²

The Zulfiqar speaks to the Hazrat

Rawandi writes that Imam Ja’far Sadiq (a) said,

“When during the Battle of Khandaq after Amirul Momineen (a) had slain Amr bin Abde Wudd he handed over his sword, Zulfiqar to Imam Hasan (a) and said: Take it to your mother and ask her to clean it.”

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 562.

² *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 174.

So Imam Hasan (a) took that sword home and Lady Fatima Zahra (s) washed it. Then Imam Hasan (a) brought it back to Amirul Momineen (a). At that time he was with Messenger of Allah (s). Imam saw a spot of blood still on it and thought that perhaps Fatima (s) had not washed it. When told that she had washed it, he asked why a spot of blood still remained.

The Holy Prophet (s) said: “Ask the Zulfiqar about it.”

Imam Ali (a) moved the sword and it said: “She did, but since you have not killed anyone as hated as Amr by the angels they told me to drink his blood. Thus whenever you unsheathe it and the angels see the spot, they would invoke blessings upon you.”¹

Slaying of Yaguth

Rawandi has narrated from Muqrin that he said: Some of us went to meet Imam Ja’far Sadiq (a) and he said: One day Messenger of Allah (s) said to Lady Umme Salma (r):

“When my brother, Ali arrives, tell him to take this water skin and sword and meet me between two hills.”

When Hazrat Ali (a) arrived Lady Umme Salma (r) conveyed the message to fill the water skin, take his sword and go to meet Messenger of Allah (s) between the mountains.

Imam Ali (a) filled the water then set out to meet the Prophet. When he reached between the two hills two paths led out from there. He did not know which one to follow. When he looked around he saw a shepherd on the mountain.

He asked, “Did Messenger of Allah (s) pass from here?”

“Allah did not appoint anyone as messenger,” he replied. The Imam picked up a stone. The shepherd screamed and all over the mountains mounted and footed warriors became visible,

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 215.

and they started throwing rocks on the Imam. Suddenly two birds appeared and shaded him from above.

Thus he continued his march and the mounted and footed warriors continued pelting him with stones. At last he reached Messenger of Allah (s) and the stoning stopped.

Messenger of Allah (s) asked, “Why are you distressed?”

When Imam Ali (a) narrated the whole incident the Prophet said, “Do you know who that shepherd was and how those two birds were?”

“No, O Messenger of Allah (s). Please tell me.”

That shepherd was the accursed Iblis and the white birds were Jibraeel and Mikaeel.

Then he said, “Take the sword and go between those mountains and eliminate without restraint anyone who comes in your path.”

So he lifted the sword and went between the mountains. There he observed a man, whose eyes resembled lightning and his teeth were sickle shaped. His whole body was covered with black hair. Amirul Momineen (a) attacked him with the sword, but the hit wasn't effective. He hit him again and cut him into two. After that he came to Messenger of Allah (s) and said,

“I have eliminated him, Messenger of Allah (s).”

Messenger of Allah (s) recited ‘God is the greatest’ three times; then said, “This was Yaguth; now he wouldn't enter any idol till Judgment Day.”¹

Tearing up the serpent in cradle

Anas has narrated from Umar bin Khattab that Ali (a) was in the cradle when a snake approached. He took out his hand from his swaddle, caught its head with his left hand and inserted

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 179.

his finger in its mouth and with fingers of both his hands tore up the serpent into two.

When his mother observed this daring she came running and embraced her infant, saying, “You are a Haidara (angry lioness).”¹

The hermit gives glad tidings of his birth to Abu Talib

Bursi writes that Ashzam, a monk of Yamama used to give glad tidings of Ali (a) to Hazrat Abu Talib and he was always saying: Soon God will bestow a son to you who would be a leader of his times and he would be the greater honor. He would be the strength of the prophet of his time and his helper. He would be his deputy. And maybe I will not remain alive till that time. When he is born, please convey my greetings to him.

A few days after the birth of Amirul Momineen (a), Abu Talib went to convey the news to him but he was told that he passed away some days ago. Hazrat Abu Talib returned from there, took his son in his arms, kissed him and said: Son, that monk had conveyed his greetings to you.

Ali (a) said, “Dear father, you are conveying the message of Ashzam, the monk, who was always giving you the glad tidings of my birth. Peace be on him from me as well.” His father, Abde Manaf, alias Abu Talib said,

“You are right, O Wali of Allah.”²

Knowing a believer and a disbeliever by the face

Bursi writes that Amirul Momineen (a) said:

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 278.

² *Mashariqul Anwaarul Yaqeen*, Pg. 75-76.

Almighty Allah has endowed those qualities to me which He has not given to anyone else. The ways were opened for me. I am the knower of the genealogies and causes. The clouds were made to move for me. When I glanced into the angelic world, nothing remained concealed. It is mentioned on the forehead of every person whether he/she is a believer or disbeliever and we can read that.¹

He is aware of all the circumstances of the believers

Bursi writes: Ramila was a close confidant of Imam Ali (a). He said: Once I fell ill in Kufa and I made a vow that if Allah cures me I would go and pray under the lead of Amirul Momineen (a).

When my fever came down and I went to pray, Amirul Momineen (a) asked without me asking,

“Ramila, you had fever and you made a vow that if you recovered, you would pray in my lead and now you are cured.”

Ramila says: I said, “How did you know, O Amirul Momineen (a)?”

He said, “Ramila, whenever a believer man or woman falls ill, we also become indisposed and when he is distraught, we are also distressed due to his anxiety. And when a believer supplicates, we say ‘Amen’ after him. If he remains quiet, we pray for him. We are with the believer whether he is in the East or the West.”²

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 76.

² *Mashariqul Anwaarul Yaqeen*, Pg. 77.

Euphrates splits into twelve parts

Bursi writes that Ubaidah Siksiki has narrated from Imam Ja'far Sadiq (a) that he said:

When Amirul Momineen (a) was returning from the Battle of Siffeen, he stopped at a place and picked up a green shoot and hit it on the Euphrates and the river split into twelve channels. Then he mentioned some words which were beyond understanding. After that the fishes of Euphrates came to the surface and raising their heads recited 'God is greatest' and 'Praise be to Allah.' Then the fishes said to the Imam,

"Peace be on you, O proof of God on His Earth. Peace be on you, O the eye of God that sees the acts of people. Your community deserted you like Bani Israel deserted Harun."

Amirul Momineen (a) asked his companions,

"Did you hear the statements of the fishes?"

"Yes," they all said.

He said, "It is a sign for you and a proof of my veracity."¹

Predicting the result of the Battle of Nahrawan

Bursi writes: When Amirul Momineen (a) set out to fight the Khwarij, he said to his men before the hostilities began,

"Not even ten persons from you would be killed and not more than ten would survive from the Khwarij." Same was the result of the battle as the Imam had predicted.²

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 78.

² *Mashariqul Anwaarul Yaqeen*, Pg. 80.

Coarse bread into delicious food

Bursi writes: Ibne Abbas said: A man came to Amirul Momineen (a) and asked him for something to eat. The Imam brought dry barley bread and a bowl of water. He broke a piece of bread and placing it in the bowl said: Eat it.

When the guest removed that piece from the bowl and started chewing it, he said, “Maula, it is roasted chicken!” Then he broke another piece and placed it in the bowl and said: Now recite: In the name of Allah, the Beneficent, the Merciful. And then eat.

When the guest picked up the morsel and ate it, he said, “Maula, it is sweetmeat! It is strange that you are putting in pieces of dry barley bread and it is transforming into delicious food.”

The Imam said, “This is apparent and that is hidden and our matter is like this only.”¹

Resuscitating a Jew to inquire about his property

Bursi writes that Imam Ali Reza (a) has narrated through the chains of his holy ancestors that a Jew came to Abu Bakr and said,

“My father has died leaving behind a large amount of wealth, which he concealed somewhere, but did not inform me about its location. If you tell me its whereabouts, I would give a third of it to you and another third I will distribute among poor Muslims, keeping the last one-third for myself. I will also embrace the Islamic faith.”

Abu Bakr said, “O man, no one has the knowledge of the unseen except God.”

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 80.

After that the Jew approached Umar and mentioned his problem. He also gave the same response as Abu Bakr, but advised him to contact Hazrat Ali (a).

That Jew met Imam Ali (a) and mentioned his problem.

He said, “Go to Yemen and inquire about the location of Wadi Barhut in Hadramaut. You go there and wait till the sunset. At that time you would see two crows crowing. Call out the name of your father and tell him that the successor of Messenger of Allah (s) has sent you. When you mention that, he would speak to you. Ask him where he buried his treasure and he would inform you.”

According to the directions of the Imam that man went to Yemen and there he asked about the directions to Wadi Barhut. He saw two crows crowing at sunset and he called out the name of his father and said:

“The successor of Muhammad, the Messenger of Allah has sent me to you; so you tell me.”

A voice said, “Woe be on you! Why did you come here? This is the valley of the folk of Hell.”

That young man said, “I came to inquire about the location of your treasure.”

Voice came, “I have hidden it at so and so place and raised a wall over it. I advise you to accept the religion of Muhammad Mustafa. The secret of salvations lies there only.”

After that both the crows went away from there. The Jew returned home and retrieved the treasure from the location his deceased father had mentioned. It was a large quantity of gold and silver. He loaded all of it on a camel and came to Amirul Momineen (a) and as soon as he saw the Imam, he recited:

I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah. And that you are the successor of the Messenger of Allah (s) and his brother and you are truly Amirul Momineen (a).

This is gift from me to you. You may spend in any way you like. Indeed, you are the Wali of Allah in the universe.¹

Conversation with the astrologer

Bursi writes that Amirul Momineen (a) was marching to confront the Khwarij when on the way he met Dahqan Farsi, an astrologer. He forbade the Imam to undertake hostilities and said,

“Don’t begin the campaign at this time as stars are in unlucky positions due to which the folks of truth would be defeated and the people of falsehood would be victorious. At this time Mars is in Taurus constellation and right now two stars are ruling on your constellation, therefore if you fight you would be vanquished.”

Amirul Momineen (a) said,

“Do you move the stars of travelling and you forecast my luck through it by calculating minutes and seconds. Supposing it is true tell me what *Sarari* and *Darari* is? And what is the magnitude of the rays of *Madbarat*?”

That astrologer said, “I can tell only after consulting the astrolabe.”

The Imam said, “Do you know what was completed in the criterion last night? Do you know which star stopped in the Cancer constellation? Do you know which calamity befell *Zabarqan*?”

“I have no idea,” said the astrologer.

Then the Imam said, “Do you know that last night power in China was transferred from one clan to another, there was revolution in Machin, Sarah Sea dried up while Sea of Ashrama received water? The gate of rock shattered in Saqlaba², the

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 81.

² Central and Eastern Europe.

Emperor of Rome dethroned his brother and seized the kingdom, the rings of gold crashed in Constantinople, and the wall of Sarandil cracked, the great soothsayer of the Jews disappeared, there was increase in the zest of the ants of *Wadi Naml*, and seventy thousand worlds became fortunate, and seventy thousand births took place in each world and tonight a similar number would die?”

Have you any inkling of these issues?

“I have no idea,” said the astrologer.

Then he said, “Have you any information about the silent meteors and stars? Do you have any idea about ‘Shams Zatus Zawaib’ which rises with lights and set at dawn?”

“I know nothing about it,” replied that astrologer.

The Imam said, “Do you know about those stars which when they appear, there is deceit in the world and when they set, calamities descend? When they arose, Qabil killed Habil and when they appear, the world would be destroyed.”

“I don’t know,” admitted the astrologer.

Hazrat said, “This shows that you know nothing about the heavens. Now, I would ask you regarding the closest part of this Earth. Tell me what is under the right hoof of my horse and what is under the left? Under which of them is the more beneficial thing and under which is the more harmful one?”

“I am more ignorant of the issues connected to the Earth than I am regarding those related to the heavens.”

Then the Imam asked them to dig the ground under the right hoof of his horse and when this was done it exposed a hidden gold treasure.

Then he ordered them to dig under the left hoof and a python was concealed there which wrapped itself around the neck of the astrologer.

The astrologer called for help, but the Imam told him that it was subject to acceptance of faith.

“I will spend the rest of my life at your feet,” said the poor man.

“No need of that,” said the Imam, “Prostrate for God and ask Him for your needs through the mediation of my name.”

The Imam further said,

“Samar Saqil, we are the standards of the pivot of the stars and the firmament. Only we are having this knowledge or a family in India has it.¹

Removing a lump from a virgin’s body

Sayyid Murtadha Alamul Huda has narrated through his chains of narrators from Ammar Yasir that he said:

On Tuesday, the 17th of Safar I was in the company of Amirul Momineen (a) in Kufa when we heard shouting from outside. At that time the Imam was seated on Dakkatul Qaza² and delivering judgments.

He said, “Ammar, get me the Zulfiqar.”

I presented it to him. He removed it from the sheath, kept it near and said,

“Ammar, today I am going to solve an enigma before the people of Kufa which would increase the obedience of the faithful and hypocrisy of the opponents. Go and summon the people who are waiting at the gate.”

Ammar says: I came out and saw that a woman was in a litter calling aloud:

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 82-83.

² This is the place in Masjid Kufa, where Amirul Momineen (a) used to pass judgments.

O the Refuge of the seekers of refuge! O the final destination of the lovers! O owner of mighty power! O giver of food to the orphans! O giver of sustenance to the poor! O reviver of the decayed bones! O that ancient one before whom there was none! O friend and helper of one without a friend and helper! O treasure of the destitute! I have turned towards You alone and I only supplicate through You. Today, make my reputation honorable and remove my grief!

The litter was surrounded by at least a thousand men carrying naked swords, some of whom were supporters of that female and some were opponents.

I said, “Amirul Momineen (a) is calling you inside.” That woman descended from the litter and along with her people entered the Masjid.

She came to Amirul Momineen (a) and said,

“Maula, I have come to you with the hope that you will remove my hardship and Allah has bestowed this power to you.”

Amirul Momineen (a) said, “Ammar, go and have it announced in the whole of Kufa that whoever wants to witness the judgment of Ali (a) should come to the Masjid.”

Ammar had it announced and people arrived in hordes till a huge crowd gathered and no vacant place remained in the Masjid. Then the Imam said,

“People of Shaam, mention your problem.”

An elderly man arose. He was dressed in *Tahmi* sheet and *Adani* robe and on his head was a silken turban. He said:

“O my master, O refuge and shelter of the weak and the oppressed! This is my daughter. I have not yet given her in marriage, but she has become pregnant. She has defamed me in my tribe while I am a respected, generous and valiant person of my area. Guests are always welcome at my home and no seeker of refuge with me was humiliated. Now, due to this calamity I

myself feel insulted and this girl has defamed me in the whole society. Please solve this problem.”

Amirul Momineen (a) asked the girl, “What do you wish to say?”

She replied, “Maula, my father is right. I am a spinster. As far my father’s assertion that I am pregnant, by God, I have never committed fornication and you know that I am not lying. So I request you that for God’s sake solve my problem and save me from the slander.”

Amirul Momineen (a) mounted the pulpit and said,

“God is the greatest, the truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”

Then he said, “Summon a midwife from the town.”

A midwife named Lubna arrived in the Masjid. She was a well known midwife in Kufa.

Ali (a) said, “Take this girl behind the screen, examine her and then tell me whether she is pregnant or not?”

The midwife examined that girl and said that she was pregnant.

Hazrat said, “People of Kufa, where are those claimants of knowledge, who claim my rank and position? And where are those who are under the impression that like me they are also in command of the realities? They should come and solve this matter.”

Amr bin Hareeth said in derision, “No one can solve this other than you and today your Imamate would be proved.”

Ali (a) said to the girl’s father,

“Abul Ghazab, do you not live near Damascus?”

“Yes,” he replied.

“Is your village not known as ‘As-aad’?”

“Yes, that is true.”

“Can someone get a piece of ice?” asked the Imam.

“But that mountain is very far away from here.”

Ali said, “This problem cannot be solved without ice.”

Then he told the father, “Rest assured. God will make matters easy by His Might.”

Ali extended his hand and brought ice from the Syrian mountains.

He told them, “Put this ice in a plate and behind the curtain, and ask the girl to squat over it in the nude.”

When this was done a living thing like a big worm came out from the womb of the girl. It weighted 75 mithqals (a mithqal = about 5 grams).

Ali was informed of this and he solved the problem saying, “Bring the girl here.”

When she came he asked her, “Just recall if you had ever used stagnant water for cleaning your private parts?”

She said, “Yes Sir, I had, on a number of occasions used such stagnant water near our residence.”

Ali said, “Well, it was from that stagnant water that this leech entered your body, and getting nourishment from your blood grew so large.”

All cried ‘Allahu Akbar’ (God is the greatest).

Then he asked the girl’s father: Take her away. She is innocent. When she was ten years old a leech entered her body where it continued to grow till it became so big and today it has come out.

That man arose happily and said,

“I bear witness that you are aware of what is in the wombs and the concealed secrets of the hearts.”¹

Fighting the Jinns to cure the paralyzed youth

Sayyid Murtadha writes: Huzaifah bin Yaman has narrated: One day we were in the company of Messenger of Allah (s) in the Prophet’s Masjid when we heard noise from outside.

His Eminence said, “Go out and check what this noise is about?”

When we came out and checked, we saw forty men mounted on forty she-camels. Each rider was wearing a pearl necklace and a bejeweled cap. They were led by a youth who had yet to get facial hair. So elegant was his face that seemed to be a piece of the Moon. He was calling aloud:

“Today, we will seek refuge through Muhammad Mustafa (s).”

Huzaifah says: I returned from there quickly and informed the Prophet about it. He said, “Go and call the valiant Ali and my brave uncle, Hamza here.”

I headed for Ali’s home, but he met me on the way and said, “Huzaifah you have come to inform you about the arrival of those people who I know since they were born.”

I followed him back to the Masjid. Meanwhile the people of the caravan also entered the Masjid and the young leader said,

“Who is that one who recites confidential supplication standing in the darkness of the nights, who has never bowed to the idols? Who is one who pays thanks to the Lord for His favors? Who is the protector of infallibilities and the caretaker of honors?”

¹ *Uyunul Mojizaat*, Pg. 21-24.

Who is the one that is steadfast in disputes and battles? Who is the eliminator of the opponent? Who is chief of the humans and Jinns? Who is the brother of Muhammad Mustafa (s)? Who is the speaker of truth? Who is the son of Abu Talib? Who is the pursuer of the unjust?"

Messenger of Allah (s) said,

"Ali, reply to this youth and fulfill his need."

Ali (a) said, "Young man, I am that one. Come here. I will fulfill your need and through the help and assistance of God, quench your thirst. Mention your need so I may fulfill it and when I fulfill your need all the Muslims would know that I am the Ark of Salvation, the Great Word and the Great News in which they differ and I am that Straight Path, whoever diverges from me gets lost."

That youth said, "I have a brother, who is very fond of outings and hunting. One day he went out for the hunt and sighted ten antelopes. He killed one with his arrow, but as soon as she fell, half of my brother's body became paralyzed and he got speech impediment. Now his condition is that he communicates with us only through gestures. We came to know that your chief can cure this condition."

Then he introduced himself saying, "O people of Medina, I am Qahqah bin Halahal bin Ghazab bin Saad bin Muqna bin Amlaq bin Zahil bin Sa-ab. We are descended from the survivors of the Aad community. We used to deify the idols and indulge in gambling. If your leader can cure my brother all of us would embrace Islam. The population of our tribe is ninety thousand. We possess power, strength, wealth, lands and cattle. We are physically strong and experts in warfare. What all I mentioned to you has befallen us."

Amirul Momineen (a) said, "Where is your brother, young man?"

"He is on a litter at the end of or caravan."

Ali (a) said, “If God wills your brother would become healthy again.”

While this conversation was taking place a camel with a litter arrived, led by a woman. The camel kneeled at the gate of the Masjid. That youth said, “Ali, my brother has arrived.”

Ali (a) went near the litter in which a very handsome youth was lying. Amirul Momineen (a) saw that he was weeping and stammering he said in low voice, “O people of Medina, now we desire assistance from you only.”

Amirul Momineen (a) said, “Take him to Baqi tonight and you would observe an extraordinary act from Ali.”

Huzaifah narrates: People started gathering in Baqi from Asr itself and when night fell, Amirul Momineen (a) arrived there and asked them to follow him. We followed the Imam and a little ahead we saw two pyres of fire, one big and the other small. Amirul Momineen (a) entered the small pyre.

Huzaifah says: When Ali entered the fire we began to hear something like the crack of lightning and the Imam put the fire of the small pyre into the bigger pyre and then entered the big pyre. We were watching all this from afar till the dawn break. Just then Ali (a) came out of the pyre. He was holding a head seventeen inches in circumference. There was an eye in the center of its forehead. Then he stepped towards that litter of that disabled man and said,

“Get up in the name of God, young man. You are cured.”

That man stood up at once and found himself in complete health. He fell at the Imam’s feet and started kissing them.

Amirul Momineen (a) said, “People, that is the head of the accursed Amr bin Akheel bin Laqees bin Iblis. He had crippled this youth and today he brought twelve armies of Jinns to confront me. I battled with them and hit them with that Great Name of God (*Isme Aazam*) inscribed on the Staff of Musa (a) with which twelve passages were created in the water. Through

its auspiciousness all of them perished. You all repose faith in God and trust His Prophet and his successor.”

Afterwards that youth and all the people of his community entered the fold of Islam. They invoked blessings on the Prophet and Ali (a) and left Medina the following day.¹

Justice and affection of the Hazrat

Asbagh bin Nubatah narrates “I was in the Masjid in Kufa, when Amirul Momineen (a) was delivering a sermon. A group of people then arrived and Aswad was among them.

They said, “O Amirul Momineen (a)! Aswad is a thief.”

Amirul Momineen (a) asked, “O Aswad! Have you stolen something?”

He replied, “Yes, O Amirul Momineen (a).”

Amirul Momineen (a) said, “May your mother cry over you if you repeat this a second time, I will cut off your hand.”

Aswad said, “Yes, O Amirul Momineen (a).”

Amirul Momineen (a) said, “Do you know what you are saying?”

He said, “Yes, O Amirul Momineen (a).”

Amirul Momineen (a) ordered his hand to be cut off. After his hand was cut off, he covered it with his left hand and went out of the Masjid.

Along the way, he met Abdullah bin Kawwa. He asked Aswad, “O Aswad, who cut your right hand?”

Aswad replied, “My right hand was cut by the master of successors, Imam of the people with shining foreheads. The one who cut my hand is master of Momineen, master of the religion who is the Qibla of *Aarifeen* (those with *marifat*), the most

¹ *Uyunul Mojizaat*, Pg. 32.

brave, the killer of Kufr, caliph of the Messenger of Allah (s). He is the intercessor on the Day of Judgment. He is the Imam of the entire creation and the rope of Allah. He is the example of Musa (a) and Harun (a).

My hand was cut by the one who is the Imam of *Haq* (truth) and master of the entire creation. He is the manifestation of religion and killer of the polytheists. He is the victorious one of Badr and Hunain. He is the master of pious and friend of Allah. My hand was cut by the one who makes strange things apparent and is the owner of miracles and solver of all problems. He is the best judge.

My hand was cut by one whose love is such a virtue that no evil can diminish it and His hatred is such evil that no virtue can be of benefit.

My hand was cut by Hashimi, Makki, Madni, Talibi, Hijazi, Taqi, Naqi, Wasi, Mafri, Rabee, Zaki, and Lozi.

My hand was cut by the one who possesses the whole knowledge of the book.

My hand was cut by the one who is the Imam of the Day of Judgment.

My hand was cut by the one before whom the entire creation will stand before on the Day of Judgment.

My hand was cut by the one who is the master of Jibraeel (a) and possesses all the knowledge of Zabur and Injeel.

My hand was cut by the one who is my Wasila (intercessor) before Allah and cure for all of my ailments. He is the greatest worshipper and devotee.

My hand was cut by the one who fought with two swords, two spears, and prayed towards two Qiblas.

My hand was cut by the Father of Hasan (a) and Husain (a) and husband of Fatima Zahra chief of the ladies of the worlds (s).

My hand was cut by the one who took birth in the house of Allah (Kaaba) and who is the lion of Allah.

My hand was cut by the one who gave honor to Mecca.

My hand was cut by the one who is master of Kauthar and who will carry the flag on the Day of Judgment. He is the second of the people of the cloak and he slept in the bed of Messenger of Allah (s). He removed the gate of Khyber. He fought with Jinns and freed people from their atrocities. He spoke with a snake from the pulpit of Kufa.

My hand was cut by the one who said to the people: “Ask Me before you lose Me. I possess knowledge of all things.”

My hand was cut by the one who is the greatest news and the straight path. He is the Father of the Sacred Imams (a). He is the one Allah calls as Ummul Kitab (reality of the book) in His book. He is most high and most wise.

My hand was cut by the one who is the sign of Allah and helper of the religion of Allah. He is the protector of the house of Allah. He is the trustee of all the secrets of Allah. He is the advisor of the slaves of Allah and Hujjat (proof) of Allah. He calls people towards the Shariat of Allah.

My hand was cut by the one who is the most trustworthy, most kind, and helper of widows and orphans.

My hand was cut by the one who is praised in the book of Allah. He broke the idols in the house of Allah. He is the pillar of Islam. He is the cousin of Messenger of Allah (s).

My hand was cut by the one who is the Father of the Imams (a) and the sun in the darkness. He is the guide of the Ummah. He is the remover of grief. He is the owner of all the blessings of Allah. He is the most high, most courageous, and most brave. His face shines bright with Noor. He is the father of Shabbir and Shabbar.

My hand was cut by the one who is killer of Amr bin Abde Wudd and Marhab. He is the Imam of Arabs and non-Arabs. He

is the one for whom Messenger of Allah (s) took His pledge in Ghadeer in a great gathering and whose obedience is obligatory on everyone until the day of judgment.

My hand was cut by one who is the most knowledgeable and the one who is the judge between Jinns and humans. He is the one whose attributes are uncountable.

My hand was cut by the one who is the reciter of Quran. He is the one to whom Allah revealed both covertly and overtly.

My hand was cut by the one who is most patient, greatest worshipper, and best forgiver.

My hand was cut by one who is with truth and truth is with Him.

My hand was cut by the one who is the effulgence of the east and west. He is the wrath of Allah.

My hand was cut by Ali Ibne Abi Talib (a).”

At that moment Ibne Kawwa said, “O Aswad! Amirul Momineen (a) has cut off your hand but you praise Him in this manner?”

Aswad replied, “How can I not praise Him when His love is mixed with my blood and flesh?”

Ibne Kawwa went to Amirul Momineen (a) and said, “O my Master! I just witnessed a most strange incident.”

Amirul Momineen (a) asked, “What have you seen?”

He said, “I came upon Aswad just after you had cut off his right hand. He was holding his right hand with his left hand, and I asked him, “Who cut your hand?”

He replied, “My Master, Amirul Momineen (a).”

Then Ibne Kawwa repeated what all Aswad had said, like: How can I not praise my Master whose love is mixed with my blood and flesh?

Upon hearing this, Amirul Momineen (a) asked Imam Hasan (a) to bring Aswad to Him. Imam Hasan (a) went and found Aswad, and then He brought him to Amirul Momineen (a).

Amirul Momineen (a) asked him, “O Aswad, I cut your hand and yet you praise me?”

Aswad replied, “How can I not praise you when your love is mixed with my blood and flesh? I swear by Allah, You rightly so cut my hand and freed me from the punishment on the Day of Judgment.”

Then Amirul Momineen (a) turned to the people and said, “Have I not told you there are such people that even if we cut them into pieces by our swords, their love for us will increase and there are such people that even if we feed them pure honey, their hatred for us will only increase.”

Then Amirul Momineen (a) took the severed hand and put it back on his arm and wrapped His cloak around it. Then he prayed two units of prayer and made Dua.

Then he removed the cloak and said, “O severed hand, return to your previous state by the order of Allah.”

Aswad’s hand returned became normal again as if it had never been cut off.

Aswad stood up saying, “I believed in Allah and His Prophet and Amirul Momineen (a) who returned my hand after it had been cut off.

O heir of the knowledge of prophethood, May my parents be sacrificed on you.”¹

¹ *Ar-Raudha*, Pg. 24; *Al-Fadhail*, Pg. 172-173.

Curing the one paralyzed by the curse of his father

Imam Husain (a) narrates: “One dark night, my father and I were engaged in circumambulating the house of Allah when our attention was drawn towards a sound of weeping and lamentation. My father said to me: “O Husain! Do you hear the wailings of a sinner, who has sought refuge in Allah? Locate him and bring him to me.”

In the darkness of the night I went in search of him; finding him between the Rukn and the Maqam, I brought him before my father.

He was a young man possessing an elegant stature and dressed in expensive clothes. My father asked: “Who are you?” He replied: “I am an Arab.” My father inquired: “Why the wailing and lamentation?” He said: “Disobedience, sins and my father’s curse have shattered my life and affected my health.”

He asked: “What is your story?” The youth said: “I had a father who had become old and had been very loving and considerate towards me; however I always used to indulge in inappropriate acts. Try as much as he would to guide me, I would not mend my ways and, at times, even troubled and inconvenienced him.

One day I intended to take his money, which he had kept in his trunk, but coming to know of my scheme, he tried to stop me. In the ensuing melee I flung him to the ground; he attempted to rise but failed. I took the money and set out on my way, but on the way out I heard him say: “This year I shall go to the house of Allah and curse you.”

For the next few days he engaged himself in prayers and fasts, and then started out for the holy Kaaba. I followed him and observed that taking hold of the Kaaba’s curtain, he cursed me. He had hardly finished cursing me when I suddenly found that one side of my body had become numb and paralyzed.”

Having said this, the youth lifted his gown and pointed out his affliction. He then continued:

“I repented and sought his forgiveness. Three years passed by and in the third year, during the season of Hajj, he agreed to pray for me. Together, we set off for Mecca and it was night when we reached the valley of Arak.”

In the darkness of the night a large bird suddenly took off in flight and startled my father’s camel as a result of which my father was hurled to the ground and died. I buried him there but my affliction, due to my father’s curse, still persists.”

Imam (a) said: “The supplication recommended by the Noble Prophet (s), shall come to your aid. It contains the Greatest Name (of Allah) and every miserable, sick or poor person, who recites it shall have his desire fulfilled.”

Giving him the supplication, he said: “Recite this supplication on the eve of the 10th of Zilhajj, the eve of Eidul Adha - and come to me the following morning.”

As instructed, the youth approached the Imam (a) having been completely cured of his affliction. Imam (a) asked: “How were you cured?”

He said: “I recited the supplication on the eve of the tenth of Zilhajj - all the while shedding tears of repentance. Having completed the recitation, I was about to recite it for the second time when I heard a voice say:

“O youth, it is enough! You have invoked Allah by means of the Greatest Name.”

I fell into a slumber and witnessed the Noble Prophet (s) in my dreams. He placed his hand on my body and said:

“You have been cured.”

I woke up to find myself completely cured.¹

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 286.

Curing a blind woman

Qutub Rawandi has narrated through Abdul Wahid bin Zaid that he said: I went to Mecca for Hajj. I was circumambulating the Kaaba and was at the Rukn Yamani when I heard the conversation of a couple of ladies. One was saying to the other:

No, I swear by the one, who is chosen to make the bequest, who is equitable distributor and dispenser of just decisions, who is the husband of Hazrat Zahra, Raziya, Marziya, this is not the issue.

I went to them and said to the lady who had spoken: Whose attributes did you describe?

She replied: I was describing the attributes of one, who is the great knowledgeable one, who is the gate of wisdom and the distributor of Paradise and Hell; that is: I was talking about Amirul Momineen Ali Ibne Abi Talib (a).

I asked: How did you know him, lady?

She replied: How can I remain ignorant of him, while my father fought in the Battle of Siffeen on his side and was martyred there? After the battle the Imam came to our place and said to my mother:

O mother of orphans, how is life?

My mother said: Master, I am all right. Then my mother presented my sister and me to him. At that time I had lost my eyesight due to small pox. When the Imam saw me he took a deep breath and recited the following couplets:

I never sighed on any of the calamities that befell on me, like I did after meeting children orphaned in childhood.

Their father is dead who used to care for them in ease and hard times, at home and while on a journey.

Then the Imam passed his auspicious hand over my face and I regained my sight immediately. And even though I have

reached old age now, so sharp is my eyesight that I can see a stray camel from far even in the darkness of the night.¹

Hazrat's love cures blindness

Sayyid Razi (r) has narrated through his chains of narrators from Sulaiman Amash that he said: I was travelling to Mecca to perform the Hajj. On the way when I passed by Qadisiyya I saw a Bedouin blind woman at the road side, who repeating loudly:

“O one, who recalled the Sun, Ali Ibne Abi Talib (a) restore my eyesight.”

I felt pity on her condition. I removed seven Dinars from my sleeve and dropped them into the skirt of her shirt. I said: O God's slave girl, take this and fulfill your needs.

She said: May God have mercy on you; who are you?

I said: I am a traveler and I am going for the Hajj.

She said: Brother, you keep this amount with you, because you are a traveler and you are going to far off place. Almighty Allah would help me over here.

I said: Lady, keep the money, I don't lack provisions for my journey.

She said: May God bestow increase in your provisions for the journey and give you a good reward. But I will never accept this money.

So I picked up my money reluctantly and continued my journey and after completing the Hajj and the post Hajj rituals, I returned through the same route passing through Qadisiyya when I remembered that blind lady. I went to the place of that woman and found her in the company of a few women. I

¹ *Ath-Thaqib fil Manaqib*, Pg. 204; *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 543.

observed that her eyesight was restored. I greeted her and she replied. Then I said:

What did you get through devotion of Ali Ibne Abi Talib (a)?

She said: May God destroy your recompense; what have you got to do with it?

I said: Do you know me? She replied in the negative.

I said: I am that same one, who gave you seven Dinars, but you refused to accept them.

When she recognized me, she said:

I welcome you. May God accept your Hajj and give you a good recompense. Sit down and I will narrate my story. And she narrated:

Nephew, for seven days I continued to supplicate the Almighty to restore my eyesight. On the seventh night, which was Friday eve, I supplicated most fervently. At midnight, a person approached from whose being wafts of fragrance emanated and who spoke in a very sweet manner. He greeted me and I responded. He asked:

Are you devoted to Ali?

I replied: Yes, by God, I have great affection for Ali (a).

He said: O God, if this woman is true in her claims, You are aware of the sincerity of her intentions. I adjure in the name of Muhammad and his progeny, that You restore her sight.

Then he said to me: Now gaze towards the sky. When I opened my eyes looked above I began to see twinkling stars. I said: I adjure you by those sacred personalities, through whom you prayed, please introduce yourself.

He said: I am Khizr and I am a friend of Ali and his companion in Paradise. I advise you to remain steadfast on

devotion to Ali (a) all your life. This would benefit you in the world as well as the hereafter.¹

Effect of the Imam's supplication

Ibne Shahr Ashob says that a blind man heard from someone the supplication of the Hazrat and he memorized it. When he recited this supplication with utmost sincerity, his eyesight was restored. That proven effective supplication is as follows:

O Allah, I ask You, O the Lord of the perishable souls and the Lord of the worn out bodies. I ask You by the obedience of the souls returning to their bodies and the obedience of the bodies to rejoin their organs and by the splitting of the graves on its occupants and Your true call in them and took You with truth among between them when the creatures emerge and look at your judgment and behold Your power and are terrified of Your force and hope for Your mercy. On the day my words do not count for anything before the master. And they shall not be helped except those God has mercy on. He is the Mighty, Most Merciful. I ask You, O the Beneficent to appoint light in my eyes and certainty in my heart and Your remembrance in the night and day and on my tongue as long as I am alive. Indeed You are powerful over everything.²

Zirar narrates the biography of the Hazrat

It is mentioned in the *Manaqib* of Ibne Shahr Ashob that Zirar bin Zamra Zibabi, known as Zirar Suda'i, was a companion of Imam Ali. When, after the martyrdom of Imam Ali, he went to Damascus, Muawiyah called him and asked him to say something about Imam Ali. Zirar, knowing that

¹ *Al-Manaqibul Fakhira fil Itratil Tahira*, Sayyid Razi.

² *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 287.

Muawiyah hated Imam Ali intensely tried to avoid this topic, but Muawiyah forced him to speak. Thereupon, Zirar said:

“O Amir, I had often seen Imam Ali in the depth of nights, when people were either sleeping or engrossed in amusements, he would be standing in the niche of the Masjid, with tears in his eyes and he would beseech Allah to help him maintain a pious, a virtuous and a noble character and to forsake the world.

He would then address the world, saying:

‘O vicious world! Be away from me, why do you come in front of me like this? Do you want to allure me? Allah forbid that I should be allured and tempted by you and your pleasures. It is not possible. Go and try your allurements on somebody else. I do not desire to own you and do not want to have you. I have forsaken you thrice. It is like divorcing a woman thrice after which she cannot be taken back as a wife.

The life of pleasures that you offer is of a very little duration. There is no real importance in what you offer, the desire of holding you is an insult and a humiliation to sober minds. Sad is the plight of those who want to acquire you. They do not provide for the Hereafter. They have to pass through a long journey over a very difficult road towards a sad destination.’

Zirar says: He used to often recite the following couplets:

Give three divorces to the world and make for yourself a wife other than the world.

*She is a wanton wife, who does not even care who is copulating with her.*¹

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 102.

Battle with the Jinns at the well of Zatul Alam

In his *Manaqib*, Ibne Shahr Ashob has narrated a lengthy traditional report through his chains of narrators from Abdullah Ibne Abbas, whose gist is as follows:

Messenger of Allah (s) was present at Hudaibiya. Drinking water with the Muslims was exhausted and the people were very thirsty. Messenger of Allah (s) said: Is there anyone who can accompany the water carriers to the well of Zatul Alam to bring us water? I guarantee Paradise for this man.

A group of people, which included Salma bin Akwa set out to bring water. When they neared this well and reached to the trees they heard terrifying sounds and beats of drums. They also saw a fire burning without any fuel.

After witnessing all this they returned to the Prophet unsuccessful and he said once more: Is there anyone who can accompany the water carriers to the well of Zatul Alam to bring us water? I guarantee Paradise for this man.

A man from Bani Salim arose and reciting a Rajaz poem set out towards the well. When he reached there and heard the most terrifying screams and saw horrifying scenes, he also returned from there.

Messenger of Allah (s) again said: Is there anyone who can accompany the water carriers to the well of Zatul Alam to bring us water? I guarantee Paradise for this man.

No one volunteered while the condition of people worsened due to the thirst. His Eminence said to Ali (a): You take them with you and bring water from there.

Imam Ali (a) set out towards the well while intoning the following war poem (*Rajaz*):

“And when the Jinns light the fire and start playing loud drums; in all these conditions I seek the refuge of Almighty Allah.”

Thus, the persons who accompanied him reported: As soon as we approached the well, we saw raging flames and smoke; while terrifying sounds were audible.

Imam Ali (a) said: There is no need to be frightened of whatever you hear or see. Just follow me.

They said: So, we continued to follow him and when we reached the well we saw a furnace burning and heard horrible sounds; while severed heads began to fall in front of us.

Imam Ali (a) said: Do not fear this at all. Just continue to follow me. Don't glance here and there.

When they reached the edge of the well Bara bin Azib threw down the bucket. He had dropped the bucket once or twice when the Jinns cut off the rope from inside the well and the bucket sank down the dark and narrow well.

They said: We could hear the cackling of the Jinns.

Imam Ali (a) said: Who will go to the camp and get another bucket and rope?

They said: None of us can dare.

When the Imam saw that no one was prepared to go, he wrapped a sheet around himself and descended into the well. As soon as he went down, cackles emanated from inside. Then sounds of a furious confrontation were audible.

They said: We began to fear for the life of Hazrat Ali.

After sometime, his shouts arose:

“Allahu Akbar - Allahu Akbar – I am the slave of Allah and the brother of Messenger of Allah (s).”

Then slowly he emerged from the well holding the bucket and the rope; and then drew water one bucket at a time and filled the water skins. After filling the water we returned to the place

where Messenger of Allah (s) was camping and the whole army was able to quench the thirst.¹

Hazrat speaks to the earth

Asbagh has narrated that in the company of Amirul Momineen (a) we reached a spot, where His Eminence hit his foot upon the ground and there was a quake.

It is mentioned in another report that when the quake occurred. Imam (a) said: Be still. So the earth became still.

In another instance, an earthquake occurred during the time of Abu Bakr. His Eminence hit upon the earth and said: Be still. So it became still.

His Eminence said: I am that human being, regarding whom Allah says:

﴿ ٣ ﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿ ٤ ﴾

“And man says: What has befallen her? On that day she shall tell her news.”²

Yes, when there is quake of Judgment Day, he would speak to the earth and the earth shall convey its happenings to His Eminence.

There was an earthquake during the period of Umar as well. His Eminence along with a large number of people went to Baqi and they saw Imam (a) hit his foot on the ground and say: Be still. The earth fell still. It is mentioned in this traditional report that he said:

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 88-90.

² Surah Zilzal 99:3-4.

“I am that human being, who would speak to the earth in the earthquake of Judgment Day and it would mention its news to me.”¹

Commanding the Euphrates water

Sayyid Razi has narrated through his chains from Asbagh bin Nubatah that he said:

A man came to Amirul Momineen (a) and said, “Maula, there is a storm in the Euphrates and we fear Kufa might be inundated.”

“Don’t worry,” said the Imam, “Your city will not be flooded.”

Just then another man came shivering and reported, “Maula, there is a terrible storm in the Euphrates and our city is about to get flooded.”

He said, “You will definitely not drown.” Then he called for the mule of Messenger of Allah (s) and mounted it and took up the staff. On reaching the banks of Euphrates he saw fierce stormy waves. He dismounted and hit that staff on the surface of water, due to which the water receded five yards.

Some reports mention ten.

Then the Imam said, “If I hit one more time not a drop of water would remain in it.”²

A couple of pigeons

Sayyid Razi has narrated through his authorities from Ammar bin Yasir that he said: One day I was alone with Amirul Momineen (a) in the Kufa Masjid when the Imam said,

¹ *Italush Sharai*, Vol. 2, Pg. 556.

² *Khasaisul Aaimma*, Pg. 58.

“You testify for it, he is absolutely right.”

I looked here and there but there was no one else there. I wonder to myself with whom my master was speaking.

Imam said, “Ammar, look above.” When I looked I saw two pigeons talking to each other.

“Do you know what they are saying?”

“No,” I replied.

He said, “This female was saying to that male: Have you deserted me and started courting someone else? That male denied under oath.”

“I don’t believe you,” said the female.

“I swear by that great personality who is present in the prayer niche right now, I did not fall in love with anyone other than you.”

When the female was going to disbelieve him again I told her, “Believe him, he is speaking the truth.”

Ammar was bewildered and he said, “But I was under the impression that other than Sulaiman bin Dawud no one else knew the language of the birds.”

Imam (a) said, “Ammar, Sulaiman has adjured God through our mediation to learn the language of the birds and God fulfilled his wish.”¹

Manifest Imam

Through his chains of narrators Shaykh Saduq has narrated from Imam Ali (a) that when the following verse:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

¹ *Al-Manaqibul Fakhira fil Itratil Tahira, Basairud Darajaat*, Pg. 343.

“...and We have recorded everything in a clear Imam.”¹

...was revealed, Abu Bakr and Umar arose and said to Messenger of Allah (s):

“O Messenger of Allah (s), does the manifest Imam imply Taurat?”

“No,” replied the Prophet.

“Does it imply Zabur?”

“No.”

“Does it imply Quran?”

“No.”

At that moment I entered the Masjid and Messenger of Allah (s) said,

“Indeed, this one is the Imam in whom Allah, the mighty and the blessed encompassed the knowledge of all the things.”

And that one is fortunate from every aspect who during the lifetime of Ali and after his passing away loves him and that one is most unfortunate from every aspect, who harbors malice to him during his lifetime as well as after his passing away.²

2- The Shaykh has mentioned in *Misbahul Anwaar* that Mufaddal bin Umar said: When I went to meet Imam Ja’far Sadiq (a), he asked,

“Mufaddal, do you have complete recognition of Ali, Fatima, Hasan and Husain?” and remember that whoever has their absolute recognition, he would live in the highest grade of Paradise.”

I said, “O son of Messenger of Allah, you only tell me what their absolute recognition is?”

¹ Surah Yasin 36:12.

² *Maaniul Akhbaar*, Pg. 95; *Mashariqul Anwaarul Yaqeen*, Pg. 55.

Imam said, “Mufaddal, have the belief that Almighty Allah has deemed them to be the word of piety and the treasurer of the heavens, earths, mountains, sand and seas and they are informed about all the creatures of God. They know how many angels inhabit the heavens and how many stars are present in the universe. They are aware of the weight of the mountains and they know the quantity of the water in the oceans, rivers and springs. They even know about the falling of every leaf as Almighty Allah has said in the Holy Quran:

وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي
 كِتَابٍ مُبِينٍ ﴿٥٩﴾

“...nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.”¹

And these holy personalities are the scholars and heirs of this ‘clear book.’²

Intellectual excellence of the Hazrat

The Shaykh has through his chains of narrators reported from Hazrat Abu Zar Ghiffari that he said: One day I was going somewhere with Amirul Momineen (a) when we passed through the valley of ants (*Wadi Naml*) where uncountable ants crawled as far as the eye could see, lived. When I saw the flood of ants I exclaimed at once,

“God is the greatest, may He be purified, Who knows their number.”

Amirul Momineen (a) said,

¹ Surah Anaam 6:59.

² *Misbahul Anwaar*, Pg. 237.

“Abu Zar, don’t say that. Say: Purified be the one, Who created them. Because even I know their number and not only their number, but by the permission of God, I also know how many of them are males and how many are females.”¹

Prophet (s) and Imam Ali (a) are more knowledgeable than Musa and Khizr (a)

Sayyid Waliullah bin Nimatullah Husaini has mentioned on the authority of the book of *Al-Arbaeen* that an inscription on a skin was found in the collection of the disciples of Hazrat Isa (a) as follows:

When Prophet Musa (a) went to Hazrat Khizr (a) to gain knowledge and witnessed the three miracles of Khizr, he could not bear his knowledge and at last split from him and from there returned to his brother, Harun.

He informed Harun about the miracles of Khizr and the sea and in his discourse, he said: Khizr and I were going along the sea shore when we saw a bird which lifted in its beak some water from the sea and threw it to the East. Then it filled its beak and threw some the water to the West. Then it filled its beak and threw the water to the sky. Then it filled its beak the fourth time and threw the water to the earth. Then it filled its beak the fifth time and threw the water into the sea.

Both Khizr and I were amazed at this scene and I asked Khizr what it was, but he also did not know. We were pondering over that when we decried a man fishing. He came to us and said, “It seems you two are wondering about that bird?”

“Yes,” we replied.

He said, “I am a hunter and I know its hint while even though you are prophet you are unaware of it.”

“We only know what God has taught us,” said we.

¹ *Tawilul Ayaat*, Vol. 2, Pg. 490; *Misbahul Anwaar*.

“This bird is known as Muslim because when it chirps its sounds like Muslim, Muslim. And at this time he is picking water in his beak and casting it in all directions and saying that in the last period of time a prophet would arrive before whose knowledge the people of the whole world would know only in the proportion of the drop of water to this whole ocean. Then the cousin of this prophet would inherit his knowledge, and he would be his successor, Ali Ibne Abi Talib (a).”

After this statement all our disputes were resolved and we regarded our knowledge to be very less.

It is mentioned in some traditional reports that it was an angel, who appeared in the form of the hunter.¹

Prediction about the slaying of Zul Thada

Sayyid Razi has narrated through his chains of narrators from Jundab bin Abdullah Bajali that he said: During the Battle of Naharwan, a doubt haunted my mind, because when I looked at the Khwarij I saw extremely pious worshippers among them. Each of them was having the Holy Quran around his neck. Seeing this I separated from my battalion and sat at one side. Once, I even had the desire to join their forces. I was hesitating like this when Amirul Momineen (a) approached and hunkered down beside me. Suddenly a rider came galloping towards us and said: Amirul Momineen (a), you are seated here while the Khwarij have crossed the stream and they are approaching us!

Imam (a) asked: Did you see them yourself?

Yes, he replied.

His Eminence said: By God, they have not crossed the stream and they would never cross it.

When I heard this from the Imam I said to myself: Good, now I have received a sign. If the Khwarij have crossed the

¹ *Tawilul Ayaat*, Vol. 1, Pg. 104, quoted from *Arbaeen*.

stream I would attack Ali's men with my sword. And if they have not crossed the stream I would fight the Khwarij. After sometime another rider came galloping and said:

Amirul Momineen (a), when I returned from the battlefield all of them had crossed the stream.

His Eminence said: God and His Prophet are truthful and you are lying. They have not crossed the stream and they would never do so. They have to be slain on the opposite shore only.

Then he ordered his forces to march forward. Throughout I was struck with amazement and I was thinking: If they have crossed the stream I would attack Ali.

When we reached the river banks, we saw that none of them had crossed the stream. At that moment Amirul Momineen (a) turned to me and placing his hand on my chest said:

Jundab, you were haunted by doubts. Have you seen my truthfulness now?

I said: O Amirul Momineen (a), I beg forgiveness of God and seek refuge from the displeasure of Allah, Prophet and Amirul Momineen (a).

He said: I do only that which I am commanded by Allah and His Prophet.

Upon the conclusion of the Battle of Naharwan, Imam (a) said: Find the body of Zul Thadiya for me from the slain. Its sign is that one of his hands would be short and he would have a nipple on his healthy hand; and when this nipple would be pulled it would stretch and when it is left it would regain its shape. It would be covered with black hair. And this same Zul Thadiya would be their commander on Judgment Day and their standard would be held by him only; and he would lead them to Hell.

The soldiers of Imam (a) searched for his body but failed to locate him. They said: Master, we searched for him everywhere but could not find him.

He said: By the one, who split the seed, created living things and established the Kaaba, I have never lied and neither been lied to. I am the proof of my Lord upon them.

His men searched for Zul Thadiya again but still they could not locate his body. So the Imam himself stood up and started checking the slain. Searching for him he reached marshy land, where thirty bodies were lying in a heap.

He said: Separate these bodies. When all the bodies were lifted a body lay below all of them. The men pulled out his body from the muck. The Imam checked his hands. One hand was smaller than the other and there was a nipple on the healthy hand. When he pulled the nipple it stretched and when he released it, it returned to its normal form. Then he addressed the one who had doubted: Finding the body of Zul Thadiya is a sign for you.¹

Prediction about Khalid bin Arfata

Shaykh Mufeed as narrated through his chains of narrators from Suwaid bin Ghafla that he said:

A man came to Amirul Momineen (a). He said: “Amirul Momineen (a), I have passed through Wadi Qarni and I saw that Khalid bin Arfata had died there. I asked forgiveness for him.”

“Nonsense!” declared Amirul Momineen (a). “He has not died and he will not die until he leads an army of error whose standard-bearer will be Habib bin Himaz.”

A man from below the pulpit said: “O Amirul Momineen (a), I belong to your Shia and I am one who loves you.”

“Who are you?” he asked.

“I am Habib bin Himaz,” he replied.

¹ *Khasaisul Aamma*, Pg. 61; *Khasais Nasai*, Chapter 60.

“Beware,” he said, “You will carry (that standard). Indeed you will carry it and you will enter from this gate.”

He pointed with his hand to the Elephant Gate. After the death of Amirul Momineen (a) and Hasan (a) after that, and the events concerning Husain and his revolt, Ibne Ziyad sent Umar Ibne Saad against Imam Husain (a).

He put Khalid bin Arfata in command of the vanguard and appointed Habib bin Himaz as the standard-bearer. He went there until he entered the Masjid through the Elephant Gate.¹

Informing Mitham Tammar about his martyrdom

Sayyid Razi has narrated through his chains from the son of Mitham Tammar that he said: My father mentioned to me that Imam Ali (a) asked him one day:

“What will be your condition when the illegitimate one of Bani Umayyah, Ubaidullah Ibne Ziyad would call you to dissociate with me?”

Mitham replied: “Never, by Allah, I would never dissociate from you.” He said, “In that case you shall be killed and crucified.” Mitham said: “By Allah! I shall forebear, while this is quite insignificant in the way of Allah.”

Hazrat said: In that case you would be present in Paradise in my grade.

Mitham once said when Imam Ali (a) told him what all was going to befall him: “O Amirul Momineen (a) who would do this to me?” “You would be seized by Ubaidullah Ibne Ziyad, the transgressor son of a sinful woman.”

Mitham was certain about the reports that he had heard from Amirul Momineen (a) that all this was going to befall him

¹ *Al-Ikhtisas*, Mufeed, Pg. 280.

at the hands of Ibne Marjana. Mitham used to meet and speak with him in the nastiest way. Can Ibne Ziyad do with him anything more than that which was destined? So the harsh manners seen from him were only in support of truth and to crush falsehood.

Amirul Momineen (a) informed Mitham about everything that was to befall him and it included the prediction that he would be crucified at the gate of Amr bin Huraith. Thus whenever Mitham used to meet Amr bin Huraith, he used to say: “I will be your neighbor, so show neighborliness to me.”

“Do you want to buy the house of Ibne Masud or the house of Ibne Hakim?” Amr used to ask, because he did not understand what he meant.

Days continued to pass till Ubaidullah Ibne Ziyad was appointed Governor of Kufa. He summoned the chief of Mitham’s tribe and said: Bring Mitham to me.

He said: Mitham is not present; he has gone to Mecca.

Ibne Ziyad said: I don’t care! If you don’t bring him here I would have you executed.

The tribal chief asked for some respite, which he got; after which he went to Qadisiyya and waited for the arrival of Mitham. When Mitham arrived he caught his hand and brought him to Ibne Ziyad.

Ibne Ziyad asked: Are you Mitham?

Yes, he replied, I am Mitham.

Ibne Ziyad: Declare immunity from Abu Turab (Ali).

Mitham: I don’t know anyone called Abu Turab.

Ibne Ziyad: Declare immunity from Ali Ibne Abi Talib (a).

Mitham: What if I don’t?

Ibne Ziyad: By God, I would have you executed.

Mitham: I have been informed since before that you would have me killed and crucify me on the door of Abu Huraith. On the third day fresh blood would seep out from my nostrils and I would bid farewell to the world.

Ibne Ziyad ordered him to be crucified at the door of Abu Huraith. When he was impaled people gathered around him. He told the crowd: People, ask me!

Ask me before I die. I would inform you of the future calamities.

The people posed queries to him and he replied to them as he hung from the crucifix. Then the spies told Ibne Ziyad: If Mitham continued to narrate traditions like this, there would a revolt against Bani Umayyah.

Ibne Ziyad dispatched his man, who reined his mouth with a twisted rope of date palm. Mitham is the first human being who was gagged while being crucified. Then an executioner of Ibne Ziyad speared him and he bled from his stomach and nose. He was thus martyred in this manner.¹

Informing Rushaid Hujri about his martyrdom

The Shaykh has narrated through his chains of authorities from Abu Hassan Ajali, who said:

I met Amatullah binte Rushaid and I asked her to tell me about some of the things that she had heard from her father, Rushaid Hujri. So she narrated what her father told her:

My beloved, Amirul Momineen (a) asked me (Rushaid Hujri), “How patient will you be when the illegitimate child of Bani Umayyah captures you and cuts your tongue, hands, and legs?”

¹ *Khasaisul Aimma*, Sayyid Razi, Pg. 54-55.

I replied, “O Amirul Momineen (a), will I end up in Paradise?”

Amirul Momineen (a) replied, “Yes Rushaid! You are with me in this life and in the Hereafter.”

Then Rushaid Hujri’s daughter narrated that after some time, Ubaidullah bin Ziyad, may Allah’s curse be on him and on his father, sent for my father and ordered him to insult and curse Amirul Momineen, Ali Ibne Abi Talib (a), but my father refused. Ubaidullah bin Ziyad asked my father, “What kind of death did your friend predict for you?”

He replied, “My beloved told me that you would ask me to insult him but I would not. Then you would cut off my tongue, hands, and legs.”

Ubaidullah replied, “I will make sure that he was wrong.”

Then Ubaidullah ordered his people to cut my father’s hands and legs but to leave the tongue intact, after which they brought him home. So I asked my father, “Do you feel any pain?”

He replied, “I swear to Allah that I do not feel any pain.”

Then our relatives and neighbors came to offer their sympathies. My father said to them, “Bring a pen and a piece of paper so I can tell you about some of the things that my master, Amirul Momineen (a) taught me.”

Then my father started telling them about the future and some of the disasters that would take place in the future, sourcing everything from Amirul Momineen (a).

Ubaidullah bin Ziyad, may Allah’s curse be on him, heard about this. So he sent Hajjam to cut off my father’s tongue, and he died the same night.

Amirul Momineen (a) used to call my father Rushaid Mubtila (the afflicted), and he taught my father the knowledge of “afflictions in the future.”

So my father would meet someone and tell him how he would die, and the person would die exactly as my father had told him he would.¹

Indicating the place of Husain's martyrdom

Shaykh Saduq has narrated through his chains of narrators from Ibne Abbas that he said:

I was in the company of Amirul Momineen (a) when he set out from Kufa towards Siffeen. When he reached the banks of the Euphrates in Nainawa, he called out,

“Ibne Abbas, do you know what this place is?”

“No, Amirul Momineen (a).”

He said, “If you were aware of this place, you would have also cried like me.”

After that he continued to weep for a long time till his beard was moist with his tears and his tears fell on his chest. On seeing him thus we also began to cry. He was lamenting, “Ah, ah, what wrong have I done to the progeny of Abu Sufyan? What concern do I have with the satanic Harb clan? Why the leaders of disbelief are so inimical to me? O Abu Abdullah, be patient. Your father has also borne from them the calamities that you would face.”

Then the Imam asked for water, performed ablution and continued praying for some time. After the prayer he repeated his previous statements. Then he dozed for some time. When he became alert again, he said,

“Where are you Ibne Abbas?”

“I am here,” I said.

“Should I not inform you about what I saw in dream just now?”

¹ *Amali*, Shaykh Tusi, Vol. 1, Pg. 167; *Basharatul Mustafa*, Pg. 93.

“Amirul Momineen (a), your eyes were asleep, and I hope you had a nice dream.”

He said: Just now I saw some personalities with effulgent faces descend from the sky holding white standards. They were carrying polished swords and they drew a line around this land. Then I noticed that the branches of dates were touching the ground and fresh blood seeped out. I saw my dearest Husain drenched in this blood. He was calling for help but no one came to his rescue.

Then I saw personalities with effulgent faces descend from the sky and they were saying to Husain, ‘Progeny of Messenger, be patient; you are being martyred at the hands of the worst people of the world. Abu Abdullah, this Paradise is eager for you.’

Then they presented condolence to me and said, ‘Abul Hasan, glad tidings to you, you would be greatly pleased on Judgment Day in lieu of this’

After that I woke up. By the one, in whose control is the life of Ali, the most truthful one, Abu Qasim (s) informed me that when I would be marching against the rebels, I would pass through this land. It is calamity and distress (*karb-o-bala*). Here my dearest son, Husain would be buried and seventeen persons of my family would be buried. They are famous in the heavens. The land of Kerbala is also well known in the heavens like the lands of Mecca, Medina and the Holy Quds.

Then he said: Ibne Abbas, look around you. You would find saffron colored deer droppings over here. By God, I neither lied nor was I lied to.

Ibne Abbas says that when he searched here and there at one spot he found a lot of deer droppings and he brought them to the Imam.

The Imam said, “Allah and His Messenger said the truth.” Then he held those droppings and smelt them. Then said, “It is indeed the same.”

Then he asked, “Ibne Abbas, do you know what the issue of these droppings is about?”

“No, Maula,” I replied, “You only tell me.”

He said: Prophet Isa (a) also smelt them, because he was passing from here with his disciples; and he noticed a herd of deer lamenting at this place. So Isa (a) also sat down and his disciples followed suit. Isa (a) wept to his heart’s content and the disciples emulated him.

The disciples were unaware why Isa (a) stopped there and why he was crying. So they asked him the reason of his grief.

He said, “Do you know what place this is? Here the son of Prophet Ahmad would be slain, and he would be the son of the pure and chaste lady. Like my mother his mother would also be absolutely chaste. The son of that purified messenger would be buried here and the soil of this place would also become fragrant since his clay would be from the Prophet and the clay of prophets is fragrant. These deer tell me that they are grazing here in expectation of the tomb of that purified martyr. And they imagine that they are safe to remain in this area.

After that Isa (a) broke the droppings and smelt them, then remarked: These are droppings of deer who graze in the area of this holy land. Then he prayed to God: O God, preserve these droppings till his father smells them and is consoled.

That is the reason why they remain to this day though they have yellowed due to passage of time. This land is ‘sorrow and grief’.

Then he called out, “O Lord of Isa Ibne Maryam (a), do not give auspiciousness to the killers of Husain, his opponents and those, who desert him.”

After that he continued to cry for a long time and we also cried with him. Then he swooned and recovered after a long time. He tied up those droppings in his sheet and gave some to me as well to do the same, saying: Ibne Abbas, when you

observe fresh blood dripping from them you should know that my son, Husain has been martyred.

Ibne Abbas says: I kept those dropping safe with me and when Imam Husain (a) set out towards Iraq I always carried the droppings with me. On Ashura day, I was asleep in my house when fresh blood started dripping from them wetting my sleeve. I woke up and began lamenting: By God, Husain is martyred! Ali never lied because the Prophet had informed him about issues that no one was informed of.

I arose and came out of my house. I looked at the sun and found that it was eclipsed and the walls of Medina were awashed in blood. I started crying: By God, Husain is martyred! Suddenly I heard the following from a corner of my house:

Be patient O progeny of Messenger, the generous son is martyred! Jibraeel Amin has come down lamenting.

It was the tenth of Mohurram when this happened and I made a note of the date. After some days, a messenger arrived who reported the martyrdom of Imam Husain (a). I inquired about the date and he mentioned that same one.

I said to the companions of the messenger, “On that day we also heard some unseen entity lamenting.”

They said, “We also heard it, and it is possible that it was Hazrat Khizr.”¹

Informing Ashath that Hajjaj would humiliate him

Rawandi has mentioned that when Ashath bin Qays arrived to meet Ali (a) Hazrat Qambar turned him away from the door. He punched Qambar wounding him in the nose and it started to bleed. On hearing the noise Imam Ali (a) emerged and said,

¹ *Amali, Shaykh Saduq*, Pg. 478-480.

“Ashath, what concern do you have with me? By God, when the slave of Bani Thaqif comes to power your hair would tremble.”

“Who would be that Thaqafi youth?”

“He would one that puts disgrace into the house of every Arab.”

“How long would he rule?”

“Twenty years.”

The narrator says: The Imam’s statement proved true. Hajjaj came to power in 75 A.H. and died in 95 A.H.¹

Incident of Khawla

In *Seerus Sahaba*, Abu Muhammad Abdul Islam bin Muhammad Khwarizmi has narrated through his chains of narrators from Maimun bin Saab Kalbi that he said: We were in the company of Abbas bin Sabuya Makki when we started discussing about the people of Ridda. We also talked about Khawla Hanafiyya and her marriage to Amirul Momineen (a).

Abbas bin Sabuya Makki said that Abul Hasan Hasani informed me that Imam Muhammad Baqir (a) was in his gathering when two men approached and said,

“Abu Ja’far, do you say that Amirul Momineen (a) did not approve the Caliphate of the previous Caliphs?”

“What objection do you have against my statement?”

“The point is that Amirul Momineen (a) married Khawla Hanafiyya while she had arrived as a slave girl during Abu Bakr’s Caliphate. If his reign was not lawful why Ali (a) married a slave girl captured during Abu Bakr’s rule?”

¹ *Al-Kharaij wal Jaraih*, Rawandi, Vol. 1, Pg. 199.

Imam Muhammad Baqir (a) said, “Call Jabir bin Abdullah Ansari here.” By that time Jabir had lost his eyesight, but he was brought there in the due course.

Imam Muhammad Baqir (a) said, “Jabir, do you know why I called you here?”

“No,” replied Jabir.

“Two persons here claim that Imam Ali (a) had approved the Caliphate of the previous Caliphs and they argue that if Ali had not approved why he married a slave girl apprehended during their reign?”

Jabir wept so much at this information that his beard became wet, and he said, “I wish I had died and had not been asked this.”

The point is that I was present with Abu Bakr when the prisoners of Bani Hanifa were brought there including family members of Malik bin Nuwairah and Khawla Hanafiyya. She was in her youth at that time, and when she entered the Masjid, she said,

“People, tell me where Messenger of Allah (s) is?”

“He has passed away,” she was told.

“Is his tomb here?”

“Yes, the holy tomb is in this room.”

She came to the tomb of the Prophet and said,

“Peace be on you, O Muhammad. Peace be on you, O Messenger of Allah (s). I bear witness that you are listening to me and are capable of replying to me and you also know that we are taken captives after you while I bear witness that there is no god, except Allah and that you Muhammad are the Messenger of Allah (s).”

So saying she sat down there. Talha bin Abdullah and Zubair bin Awwam threw their cloths on her to take her as their slave.

Khawla Hanafiyya said, “O Arabs; are you not ashamed that you protect your wives and defile the wives of others?”

Talha and Zubair said, “You are opponents of God and His Messenger and you said that you would say the Prayer but not pay Zakat.”

Khawla Hanafiyya said, “That is a lie! No one from Bani Hanafiyya said that. If a nine year old child in our family does not pray, the elders punish her and if a seven year old child does not keep fast, he is scolded. Ten days remain from Jamadiul Akhir when we remove Zakat and if someone is indisposed he urges his kin to pay Zakat from his property.

God is a witness that we have not violated any pledge and we did not deviate from religion, inspite of that you have attacked us, slain our men and taken our ladies captives.

Then speaking to Abu Bakr directly, she said,

“Abu Bakr, how did you become the Caliph in the presence of Ali? And if Ali approved your Caliphate why didn’t you send him to us to collect Zakat. And I think that Ali can never approve that act of yours. You killed our men and looted our property and by this you have severed relations. We can never unite with you the world or the hereafter. Do whatever you want.”

Due to Khawla’s discourse there was turmoil among the people in the Masjid and Talha and Zubair said, “We will purchase you at a highest price.”

She said, “By my Lord, I swear by my prophet, only that one can become my master who can tell me what my mother saw in dream when I was in her womb? And what did she say when I was born? And what was the sign of conversation between us, and where is that sign now?”

Remember, if anyone of you tries to take me away by force, I would slash open my belly and kill myself and then whoever

purchases me would lose his money, and on Judgment Day he would be answerable for my murder as well.”

At that moment Amirul Momineen (a) entered the Masjid and said, “What is that racket in the Masjid of Prophet?”

People told him that a girl from Bani Hanifah has arrived as a captive and she says that she would only marry the one, who can inform her what her mother saw in dream when she was in her womb?

Amirul Momineen (a) said, “Then you tell her about it and become her owner; there is no problem in that.”

“Abul Hasan, Jibraeel used to bring revelation to your cousin and inform him about the heavens and the earths, but he has departed from the world and we have no knowledge of the unseen,” they said.

Abu Bakr said, “Abul Hasan, you may inform her.”

Ali (a) said, “If I told her I would become her owner; have you any objection to that?”

Abu Bakr and all the Muslims said, “We have no objection.”

Amirul Momineen (a) said, “Hanafiyya, if I reply to your queries, I would become your master. Have you any objection?”

“None of your companions could dare to do that. Who are you?” she asked.

“I am Ali Ibne Abi Talib (a).”

“Are you the one, whom Messenger of Allah (s) appointed as his successor in Ghadeer Khum?”

“Yes,” replied Ali.

“Due to this we were attacked and we had to see this day, because our men said we would only obey and pay Zakat to the one appointed by Messenger of Allah (s) in Ghadeer Khum.”

“God will not waste your reward and everyone would be recompensed as per the act.”

He further said, “When you arrived in the womb it was a period of severe famine. There was no rain and not even a strand of grass was visible anywhere. If animals went out to graze they returned hungry. At that time your mother said: It seems I am pregnant with a very unlucky child, because there is no rain since I became pregnant with it.

And when seven months passed in womb, your mother saw in dream that she has given birth to you and she told you in that dream only: You are an unfortunate child and you are born at a fateful time. Then she saw in dream that you said to her: Mother, don’t call me unlucky, as I am a lucky girl. I would be reared in a nice way and my master would be the chief of his period and I would become a lucky mother which would bring honor to Bani Hanifah clan.

Khawla Hanafiyya said, “You are right, Amirul Momineen (a).”

“The Holy Prophet (s) had informed me about these events.”

She said, “Now tell me: on what did my mother had those incidents engraved and where is that thing?”

“She had all this engraved on a copper plate and she placed it on the right side of the door. When you became two years old she showed that plate to you and then she concealed it. When you became eight years old she showed that plate to you again and she told you and she informed you that soon a brigade would attack your land. Those attackers would eliminate your men and plunder your things. They would kill your children and you would also be made captive with the other prisoners. When that time comes, keep this plate with you and don’t let it be destroyed. And you must marry the one who informs you about it.”

“You are absolutely correct, but tell me where that plate is at this moment?”

“At this time that copper plate is hanging around your neck.”

Khawla Hanafiyya removed that plate from her neck, gave it to the Imam and said, “People, be witness: I am his slave girl from today.”

Ali (a) said, “People, know that she is not my slave girl; I am getting married to her.”

Khawla recited the Nikah formula from her side saying,

“I make him my husband as my family has commanded.”

Amirul Momineen (a) responded,

“I accept you as my wife.”

Hazrat Jabir said, “Maula, this is the story of Khawla Hanafiyya which I myself witnessed.”¹

Incident of Hazrat Shaharbano and birth of Imam Zainul Aabideen (a)

Thiqatul Islam Kulaini has narrated from Husain Ibne Hasan Hasani may grant him blessings and Ali Ibne Muhammad Ibne Abdullah all of them from Ibrahim Ibne Ishaq Ahmar from Abdul Rahman Ibne Abdullah Khuzai from Nasr Ibne Muzahim from Amr Ibne Shimr from Jabir from Abu Ja’far (a) who has said the following:

“When the daughter of Yazdgird was brought to Umar the girls of Medina would love to see her. When entered the Masjid it become all delightful and bright.

¹ *Sayrus Sahaba waz Zuhad wal Ulama al-Ibaad.*

When Umar looked at her she covered her face and said in her own language, “‘Uff, bay ruj ba’da Hurmuz (May, the life of Hurmuz turn black).”

Umar asked, “Is she abusing me and he turned to her.

Amirul Momineen Ali (a) said, “That is not for you. Give her the chance to choose whoever of the Muslims she likes and then count it as his share of the booty.

He allowed her to choose and she came all the way to place her hand on the head of Husain (a).

Amirul Momineen Ali (a) asked her, “What is your name?”

She said, “It is Jahan Shah.”

Amirul Momineen Ali (a) said, “In fact, it is Shahra Banuwayh.”

He then said to Husain (a), “O Abu Abdullah, she will give birth to a son for you who will be the best of the inhabitants of earth. She gave birth to Ali Ibne Husain (a). Ali Ibne Husain was called the son of the two best persons, because he was the heir of the honor of the Arabs and was also the heir of the honor of the rulers of Iran. That is why Abul Aswad Duali praised Imam Zainul Aabideen (a) in the following words:

“A boy from Kisra and Hashim the most noble one on who sacred symbols are stitched for safety.”¹

An interesting debate of a Christian scholar

Shaykh Tusi has narrated through his chains of narrators from Salman Farsi that he said: When Messenger of Allah (s) passed away and Abu Bakr became the Caliph, after some days a group of Christians came to Medina led by a scholar who knew Old and New Testaments by heart and was much experienced in the method of debate.

¹ *Al-Kafi*, Vol. 1, Pg. 466.

The Christian delegation came to the Prophet's Masjid and the leader said to Abu Bakr,

“We have seen in Injeel that a Prophet will come after Isa (a). When he heard about the declaration of prophethood by Muhammad Mustafa and we were told that he is that same one, whose glad tidings were mentioned in Injeel, we gathered the important people of our community and in that gathering we decided to travel to Medina and investigate.

So with this aim in mind we undertook such a long journey and arrived here. But it was our bad luck that before our arrival that Prophet departed from the world. Now it is impossible for us to meet him. But another issue has lent us comfort: it is that we also see in Injeel that prophets appoint their successors before their passing away and their successors in their society is having the position of a lighthouse and people are guided through him. You are the successor of your prophet, so we would like to ask you a few questions.”

Umar told them, “He is the Caliph of Messenger of Allah (s).”

The Christians scholar squatted before him and said,

“O Caliph, what precedence do you command over us from the religious aspect? We came to ask you this only.”

Abu Bakr said, “We are believers while you are infidels. And the believer is superior to the infidel and belief is superior to disbelief.”

“It is only a claim and it requires reasoning. Tell me whether you are believers in your view or in the view of God?”

“I am a believer in my own view; and as far as the matter of God is concerned I have no knowledge about it.”

“Tell me whether I am a disbeliever in your view or in the view of God as well?”

Abu Bakr said, “You are a disbeliever in my view. As far as the view of God is concerned, I cannot say anything about it.”

“It seems from your answer that you are involved in doubt, because you are uncertain whether you are a believer in view of God and you are also not certain that I am a disbeliever in God’s view. Now tell me whether God has fixed a place for you in Paradise due to this religion?”

“A position is fixed in Paradise for me, which I know through promise, but I don’t know whether I would be able to reach that position.”

“Can you expect that I will also go to Paradise?” asked the Christian.

“Yes,” replied Abu Bakr.

“Then the conclusion is that you are apprehensive about yourself and hopeful about me. In that case what excellence do you command over me? Apart from that tell me whether you are cognizant of all the sciences of the Messenger who was sent towards you?”

“No,” replied Abu Bakr, “I am aware of his sciences only to the extent of my knowledge.”

“Why you claimed to be successor of a prophet whose sciences you are not fully aware of? And why did your people appoint you to this post?”

Umar said, “You have no right to pose such questions. And if you don’t desist, we would declare shedding your blood lawful.”

“Is this your conduct to someone who comes to you in search of truth?”

Salman says: When that Christian rendered the Caliph speechless, all of us felt very much ashamed. I arose and went to Imam Ali (a) and reported the matter and he came to the Masjid immediately. At that moment that Christian scholar was saying, “O people, if you cannot reply, at least guide me to one, who can reply.”

Amirul Momineen (a) said,

“Ask me whatever you want. By that being, who split the seed and created lives, whatever you ask me about the past or future, I would reply in accordance to the teachings of the Holy Prophet (s).”

“I ask you the same questions that I asked from this elderly man. Tell me whether you are a believer in your own view or in the view of God?”

Amirul Momineen (a): I am a believer in the view of God just as I am a believer in my own view.

Christian scholar: Well done! This is the reply of a man who is certain of his faith and who is also absolutely certain of the correctness of this certainty. Now tell where is your position in Paradise?

Amirul Momineen (a): My place is with the Holy Prophet (s) in the Firdos garden of Paradise. I have no doubt about it and I have no doubt in the promise of my Lord.

Christian scholar: Who promised you that?

Amirul Momineen (a): God has promised that in His Book and the truthful Prophet has mentioned this himself.

Christian scholar: Why are you certain of the veracity of your Prophet?

Amirul Momineen (a): Due to clear signs and obvious miracles.

Christian scholar: This is the right method of reasoning and argumentation. Tell me where God is today?

Amirul Momineen (a): O Christian, the term of ‘where’ cannot be associated with God. He is beyond space and He is everywhere. And He is not as such only from today; He is like that from eternity and forever and there is no change in His condition.

Christian scholar: You have indeed given a nice and brief reply. Now tell me whether it is possible to perceive God

through the five senses or not? And can you show a seeker of guidance a method to perceive God. And supposing it is not possible to perceive Him through the senses then what is the means of gaining His recognition?

Amirul Momineen (a): This Powerful King cannot be measured through the criteria of value and worth and senses are unable to perceive Him and He cannot be compared to human beings. His attributes are the means of His recognition and He is recognized through His creatures.

Christian scholar: You are absolutely correct. It is the truth from which those reared in ignorance have deviated. Now tell me what your Prophet mentioned regarding Christ and if he deemed him as a creature what reasoning did he use to support his view. And on what basis has he denied his divinity while you know that what belief numerous religious people have regarding him.

Amirul Momineen (a): Messenger of Allah (s) proved Christ to be a creature on the basis that he was also controlled by fate and God has also described him and his conditions continued to change from childhood to boyhood, and from boyhood to youth and his physique also developed in accordance to his age.

The Holy Prophet (s) definitely refuted the divinity of Isa (a) but he never denied his prophethood, infallibility, perfection and his being supported by the Holy Spirit. In the view of God his simile is like that of Hazrat Adam (a) whom He created and made him a complete man with the saying of 'Be.'

Christian scholar: How can it be ascertained that you are successor of the Messenger and a Divine Proof?

Amirul Momineen (a): Its greatest proof is that when you set out from your hometown, you mentioned yourself as a researcher, while your aim was to defame Islam. On the way when you went to sleep, you were made aware of my rank and

discourse and in sleep you were instructed to refrain from opposing me and to follow me.

Christian scholar: You are right! Only I and my God know this. Now I bear witness that Allah is one, without a partner and there is no deity other than Him and Hazrat Muhammad is the Messenger of Allah and you are the successor of Messenger of Allah (s) and his deputy.

When the Christian recited the Kalima, his companions also recited the formula of Islamic faith immediately.

Umar said: Praise be to that God who guided you to the religion of truth and yes, remember that, the knowledge of prophethood is with Ahle Bayt (a) and the heir to the rulership is one with whom you spoke before, because he is appointed ruler with approval of the Ummah. And mind you don't even divulge this debate of yours to anyone or I would punish you severely. And I think that you are the Satan and you want to create mischief and discord in this Ummah.

Amirul Momineen (a) said to Salman, "See how Allah makes the argument of His saints dominant and how much the transgression of those people increases."¹

A companion of Prophet Isa (a) emerges from a mountain

The author of *Sayrus Sahaba* writes:

During the reign of Umar, Saad bin Abi Waqqas marched towards Halwand and conquered Nahawand. When it was time for the Asr Prayer, Khalid ordered Batla, his Muezzin to recite the Adhaan.

When the Muezzin said: 'Allahu Akbar' a voice came from the mountain: You mentioned the greatness of the Greatest One. When he mentioned: 'Ash hado al-laa ilaaha illal laah' voice

¹ *Amali*, Shaykh Tusi, Pg. 222.

said: ‘The folks of the heavens and the earth are aware of this.’ When he recited: ‘Ash hado anna Muhammadar Rasoolullaah’ voice said: You have testified for the Messengership of the unlettered Prophet. Thus, whichever line of Adhaan he recited someone supported him from the mountain.

When he concluded the Adhaan, he said, “O man, we heard your voice but we did not see you. Come out and meet us.”

As soon as the Muezzin said this, the mountain burst and a white haired man emerged from it.

Muezzin: O man, introduce yourself, may God have mercy on you.

That man said: My name is Raghیب bin Thuthamda.

Batla: To which community do you belong?

Raghیب: I am a companion of Jesus Christ.

Batla: Why do you live here?

Raghیب: I had come with him while he was touring this place. I used to serve the Hazrat and take care of his belongings.

When Isa (a) reached here, he said: Do you wish to ask something from God.

I said: Yes, I have a wish. Please pray that my wish is fulfilled.

Isa (a): What is your wish?

Raghیب: I heard from you that very soon Almighty Allah would lift you up to the heavens and sometime after your departure Allah would send the Prophet whose glad tiding you have given and in the last period of time, you would descend from the sky and angels carrying spears would accompany you on white horses. Then you would mount the gate of the sanctuary. After that a scream would arise and the people of the East and the West would gather in your support.

Isa (a): You are right, but you missed one point. It is that I won't be alone. I would be with the last successor of the last prophet. And he would eliminate the false claimants and would fill up the injustice filled world with justice and equity.

I said: That is why I request you to pray to God to allow me to live till the time of your descent.

Hazrat Isa (a) prayed to Almighty Allah. Then he held my hand and said:

“Go inside this mountain and stay there. God will keep you concealed and when a battalion of the Ummah of Muhammad halts over here, you would respond to each of the statements of their Adhaan.”

I had asked Isa (a) what the name of that Muezzin would be.

He replied: Though I am familiar with all of them and I know their extraordinary circumstances, but the name of that Muezzin would be Batla.

Then Isa (a) told me about the circumstances of the Ummah of Muhammad and also informed me that the Ummah of Muhammad would bear malice to the successor of their Prophet and his Ahle Bayt (a). Then the following conversation took place between them:

Raghib: Where is Muhammad Mustafa (s)?

Batla: He has passed away.

Raghib: Who is his successor?

Batla: Abu Bakr.

Raghib: Is Abu Bakr alive?

Batla: No, he has also died.

Raghib: Who is his successor?

Batla: Umar bin Khattab.

Raghib: Is he alive?

Batla: Yes, he is alive.

Raghib: Tell him on my behalf that he conducted with successor of Prophet in a way as was never done in any nation. He would soon realize the consequences of his opposition. How he became a ruler in his presence while you are needful of him for knowledge? Woe be on this nation which conducted with the successor of its Prophet in such a manner. Tell Umar to share power with the successor and tell him that when that occurs the Judgment Day would be established.

Batla: What are the signs of the Judgment Day?

Raghib: 1- When the Ummah would oppose the successor of its Prophet. 2- Masjids would be decorated. 3- When designs would be made on copies of the Holy Quran. 4- The slaves would command their masters. 5- Usury would be regarded as profit. 6- Licentiousness would be common. 7- The mother would consume the income of her daughter's fornication. 8- The rulers would become oppressive. 9- Ground water level would fall. 10- The illegitimate borns would start killing the descendants of the prophets. 11- Roads would become unsafe.

After that he went into the mountain and the fissure rejoined.

Saad bin Abi Waqqas noted down the full conversation of Batla and Raghib and sent it to Umar. Umar read out portions of this letter to people in the Masjid Nabi. They said: Raghib is right, Batla is right and Saad bin Abi Waqqas is also right.¹

Evil consequences of abusing the Hazrat

Sayyid Razi (r) has narrated through his authorities that Abu Muawiyah said: It was the custom in Shaam that whenever a ruler died an orator used to stand on the pulpit and announce

¹ *Sayrus Sahaba waz Zuhad wal Ulama al-Ibaad.*

his death and along with that also mention the name of his successor. He used to end his sermon with imprecation on Hazrat Ali (a).

On such an occasion, I was present in the Masjid when the speaker delivered the sermon at the end of which he recited curse on Amirul Momineen (a). Then all of a sudden we noticed an enraged bull enter the Masjid and piercing through the rows of worshippers, came to the pulpit and knocked down the speaker hard. That fellow hit the wall. The bull attacked again with its head and horns and he was soon crushed to death. Then the bull left the Masjid calmly.

People ran out to catch it, but it was swift; no one was able to touch it though they chased it till the river banks. It jumped into the water and swam to the other side. By the time people tried to cross the stream in a boat that bull vanished from their view.¹

Ziyad in divine chastisement

Shaykh Tusi has, through his chains of narrators, narrated from Kathir bin Sult that Ziyad bin Abih gathered the people of Kufa in the Rahba grounds of Kufa and he wanted to compel them all to declare immunity from Imam Ali (a), while the people were fed up with this tyrant. Meanwhile I dozed and saw in dream a huge man come up. He was so tall that he filled up all the space between the ground and the sky.

“Who are you?” I asked.

“I am Naqad Zur Raqba and I have been sent for the inmate of this castle.”

After that I became fearful and woke up and inquired from other people whether they also saw what I had seen? All of them

¹ *Manaqib Aale Abi Talib*, Vol. 2, Pg. 344 quoted from *Al-Manaqibul Fakhira fil Itratil Tahira*.

replied in negative. I thought, “Divine chastisement must be about to befall Ziyad.”

After a few moments the slave of Ziyad emerged and said, “The Amir cannot meet you. You may all go back.”

We heard screams from inside the castle and we returned from there. I composed a couplet on that occasion:

Ziyad would not have refrained from whatever he intended regarding us. Till Naqad Zur Raqba took him in his clutches.

Allah imposed plague on Ziyad and he died of that.¹

Blinding of Ali’s curser

Ibne Shahr Ashob writes that Ziyad bin Kalib said: I was in the company of some people and before us passed Muhammad bin Safwan and Ubaidullah Ibne Ziyad. Both of them entered the Masjid and when they came out after sometime, Muhammad bin Safwan had lost his eyesight. We inquired about it since he was perfect a few moments ago. How did he suddenly become blind?

They told he had said standing in the Mihrab that people curse Ali without proof and evidence, while I do that with proof and evidence. As soon as he mentioned this, Allah destroyed his sight and he became blind.²

Consequences of cursing Ali (a)

Ibne Shahr Ashob writes that Muhammad bin Ibad said: We had a nice fellow in our neighborhood. He mentioned that once he saw in dream that the Holy Prophet (s) was at the Hauze Kauthar and Imam Hasan (a) and Imam Husain (a) were serving water. I also asked for water, but they refused. I went to Messenger of Allah (s) and asked him for Kauthar water.

¹ *Amali*, Shaykh Tusi, Vol. 1, Pg. 238.

² *Manaqib Aale Abi Talib*, Vol. 2, Pg. 343.

Messenger of Allah (s) said, “You cannot get Kauthar water, because one of your neighbor curses Ali (a) and you never forbade him.” He further said, “If you want to drink Kauthar water, take this knife and slay that fellow.”

In that dream I seized the knife and slaughtered that man.

Then His Eminence said to Imam Husain (a), “You can give him Kauthar water now.”

Imam Husain (a) handed me a cup of Kauthar water. Suddenly I woke up and heard shouts from outside. People were screaming that so and so man was slaughtered in his bed. Police arrived and arrested numerous people from around there under suspicion. I went to the Amir and said, “My good man, all these people are innocent. I have killed him.” Then I narrated my dream and he said,

God will give you a good reward. You also go back home. The Messenger of Allah (s), and not you, killed him.¹

The reviler of Ali (a) turns into a dog

It is mentioned in *Thaqibul Manaqib* that Waqidi said: Harun Rashid used to spend the day of Arafah in the company of scholars. Thus, once he invited the scholars to his place on the day of Arafah. Among his visitors, Imam Shafei was also included. Harun Rashid gave him a place beside himself, considering him a Hashimite, while Muhammad bin Hasan and Qadi Abu Yusuf sat in front of him. Seventy scholars were present in that gathering, each being capable of becoming an imam.

Waqidi says: I reached last. When Rashid asked why I was late, I mentioned my legal compulsion. Then Rashid asked me to sit before him and I followed his orders. When the program was in full swing, Rashid said to Shafei,

¹ *Manaqib Aale Abi Talib*, Vol. 2, Pg. 345; *Ath-Thaqib fil Manaqib*, Pg. 239.

“Cousin, how many traditions do you have in Ali’s excellence?”

“A little more than four hundred.”

“Don’t worry mention the number clearly.”

“A little more than five hundred,” said Shafei.

Then Rashid asked Muhammad bin Hasan how many traditions he narrated.

“One thousand and some more.”

Then Rashid asked Abu Yusuf, “O Kufi, how many traditions do you have in Ali’s excellence?”

“I am afraid to mention,” said Abu Yusuf.

Whom do you fear?” asked Rashid.

“I fear you, your officers and your companions,” said Abu Yusuf.

“Tell me without fear how many traditions you have in Ali’s excellence?” said Rashid.

Abu Yusuf said, “I know fifteen thousand traditions with chains of narrators and fifteen thousand without chains of narrators.”

Then Harun asked me how many traditions I knew in Ali’s excellence?

I also gave the same reply as Abu Yusuf.

Then Rashid said, “I know of only one excellence of Ali (a), which I heard and saw and the excellence which I know is having precedence over all your traditional reports. And I also repent to God for whatever misconduct I have done to the descendants of Ali.”

All of us said, “May God increase the good sense of the chief of believers. We would like you to mention that excellence before us as well.”

Harun Rashid said, "I appointed Yusuf bin Hajjaj as governor of Damascus and instructed him to maintain justice. He followed my instructions fully. Someone told him that the orator who delivers sermons in Damascus recites curses on Ali Ibne Abi Talib (a) and insults him every day without fail."

When my Governor summoned him and interrogated he admitted having cursed Ali Ibne Abi Talib (a).

My Governor asked him why he was inimical to Ali (a)?

He said, "Ali had slain my ancestors and made their families captives so I harbor malice in my heart against him and I will never give up this conduct."

My Governor sent him to the prison and tortured him, but he did not change his views. After some days the Governor in his letter informed me about him. I told him to shackle and chain him and send him to me.

So the Governor sent him to me in chains. I scolded him,

"You scoundrel! Do you curse Ali Ibne Abi Talib (a)?"

"Yes," he replied, "He killed my ancestors and took my family members prisoners."

I said, "The dead are dead and even the prisoners have left the world and if Ali had killed or captivated someone he did not do that on his own. He did all that under the command of Messenger of Allah (s). So you give up your habit as that would be better for you."

He said, "I will never give up my habit, because I find peace when I curse Ali."

I summoned the executioner and told him to give this man a hundred lashes. When he was lashed he screamed and shouted till he urinated in his clothes. Then I ordered them to lock him up in a cell. So he went into his cell and I spent the whole day in the court and judged the cases, and even recited the Isha Prayer there.

When I became free I started thinking about that fellow whether I should eliminate him or punish him in some other manner. At times I thought of executing him, at other times of tying up his hands and feet and throwing him into the Tigris or lashing him till he died. I fell asleep in this confusion and in the last part of the night I saw in dream that the gates of the sky has opened up and the Prophet (s) was descending from there. He was wearing five robes. Then Ali (a) came down and he was wearing three robes. Then Hasan descended and he was also wearing three robes. Then Husain came down wearing two robes. Then Jibraeel Amin came down wearing one robe and looking very handsome. He was holding a cup of water and the water was extremely clear.

The Holy Prophet (s) asked Jibraeel to hand over the cup to him. Jibraeel gave him the cup. Then Messenger of Allah (s) called out aloud,

“O Shia of Muhammad and Aale Muhammad (a).”

Forty persons from my family and slaves harkened to this call. I know all of them although there were more than five thousand people in my palace. His Eminence served those forty individuals drink from Kauthar. Then he asked, “Where is that Damishqi fellow?”

I saw the door of the room open and that Syrian was presented to Messenger of Allah (s). When Ali (a) saw him, he caught him by his collar and said to Messenger of Allah (s), “O Messenger of Allah (s), this fellow has oppressed me and without any reason he recites curses on me every day.”

“Leave him, Abul Hasan,” said the Prophet.

Ali (a) released him and the Prophet held him by his wrist and said,

“Are you the one who cursed Ali Ibne Abi Talib (a)?”

“Yes,” he replied.

Messenger of Allah (s) prayed against him in the court of God, saying,

“God, transmogrify him, destroy him and take revenge from him.”

Suddenly I saw that man transmogrified into a dog and they sent him back to the same cell where I had interned him. Then His Eminence, Jibraeel, Ali (a) and his sons returned.

I woke up terror-stricken and called out to my servant to bring that Syrian.

When the servant opened the cell door to get that fellow he had transmogrified into a dog. When I saw him I said, “How did you find the chastisement of your Lord?”

He moved his head in a seemingly apologetic manner. I told the servant to lock him up again and he is still present here in my house.

Then Harun called the servant and asked him to bring that Syrian fellow. After sometime that servant brought a dog to us, whose ears were like human beings and the rest of the body like dogs. He continued to stand before us moving his lips as if he was asking for forgiveness.

Imam Shafei said, “He has transmogrified and I fear divine chastisement would come down on him. Please take him away from us.”

Harun sent him to a remote house and kept him locked up there. After some time that house was struck by lightning and the entire building was burnt down along with that Syrian. God transferred his soul to Hell immediately.

Waqidi said: I said to Rashid, “Chief of believers, it is a miracle and a moral lesson. You also continue to fear God with regard to the descendants of Ali.”

Harun said, “I have repented to the Almighty God for the mistake that I have committed.”¹

Hazrat pulled out the eyes of his reviler

In the book of *Thaqibul Manaqib* it is narrated from Ja’far Daqqaq that he said: I and one of my classmates during our school days used to visit a tradition scholar and note down traditions from him. He lived in the Baab Basra locality of Baghdad and his name was Abu Abdullah.

Whenever we mentioned a tradition about the excellence of Ahle Bayt (a) he used to object and claim that it was weak and contested report. One day when I read out to him some traditions on the excellence of Ali and Fatima (s), he said: These traditions cannot benefit Ali and Fatima, because Ali is a killer of Muslims and then he even mentioned objections against Lady Sayyida (s) and uttered disrespectful things.

When we saw this hatred of his towards Ahle Bayt (a) I said to my companion, “We must not narrate traditions from him, because he is an irreligious fellow and is audacious towards Hazrat Ali and Lady Zahra (s), while both are respected personages in Islam.”

My companion also supported my stance and we stopped meeting that man. One night I was asleep at home, and I saw in dream that Muhaddith Abu Abdullah was in the Jame Masjid and I saw Hazrat Ali (a) mounted on an Egyptian horse and riding towards the Jame Masjid. I said to myself that a disaster is going hit that traditionist. Today Ali will not leave him alive.

Then I saw that Hazrat Ali went to him and touching the point of his staff in his right eye, said: Accursed fellow, why do you imprecate Fatima and me?

¹ *Ath-Thaqib fil Manaqib*, Pg. 229.

That fellow kept his hand on his eye and said, “Oh, you have made me blind!”

Then I woke up and immediately got up to go and meet my classmate at his house and inform him about that dream, but I met him half-way to his place as he was coming to meet *me*. He was pale and he asked, “Do you know what has happened?”

“What happened?” I asked.

Then he narrated a dream exactly as I had one.

I said, “I was also coming to inform you the same thing, because I had the same dream. Come let us discuss this and in the morning we would go to see that teacher.”

When we went there in the morning and knocked the door, a maid emerged and we told her that we had come to meet our teacher.

She said, “You cannot meet him.” When we asked her the reason, she said, “He is in a serious condition and since midnight he is holding his right eye and moaning continuously saying: Ali Ibne Abi Talib (a) has blinded me.”

We said, “Open the door. We have also come for that only.” She opened the door and we entered and found him in a terrible state. He was screaming: What did I do against Ali Ibne Abi Talib (a). Why did he hit my eye with his staff and blinded me?

We mentioned our common reply and told him to repent for his corrupted belief and not to insult the holy personalities.

He said, “May you never get a good reward from God. Even if Ali removes my other eye I would not admit his superiority over Abu Bakr and Umar.”

Both of us got up on getting this reply and said, “This fellow does not have an iota of faith.”

After three days when we again went to see his condition, his other eye had also turned blind. We said, “Did you see the result of enmity towards Ali?”

He said, “No matter what Ali Ibne Abi Talib (a) does with me, I will never recant my faith.”

We arose and came away from there and after a week when we again went to see his condition his neighbors told us that he died four days ago and that he was also buried. When his son saw his terrible condition he apostatized and fled to Rome.

We recited the following verse of Quran:

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.”⁽¹⁾⁽²⁾

Informing about the number of fighters who joined at Zeeqaar

It is narrated from Abdullah Ibne Abbas in *Thaqibul Manaqib* that Amirul Momineen (a) camped at Zeeqaar, a place some distance from Kufa and said: One thousand fighters would come and join my forces here. After that I would march forward to fight Muawiyah.

People continued to arrive and join our army and I went on counting till nine hundred and ninety-nine men joined the force.

I (Ibne Abbas) became anxious as the Imam’s prediction of one thousand men was heard by everyone there and I said to myself: May God send one more man otherwise the Imam’s prediction would prove untrue. I was considering this when a person was sighted approaching us from far away and he reached us and joined the battalion. He had a woolen robe on him and was also carrying weapons like the sword and bow etc.

¹ Surah Anaam 6:45.

² *Ath-Thaqib fil Manaqib*, Pg. 229.

He approached Amirul Momineen (a) and said, “Please extend your hand so that I may pledge allegiance to you.”

“On what do you pledge allegiance to me?” asked Amirul Momineen (a).

“I pledge allegiance to you on hearing and obeying and I promise that I would fight in your support till I am killed or you gain victory.”

“What is your name?” asked Amirul Momineen (a).

“Owais Qarni”

“Are you that same Owais Qarni?”

“I am the one.”

Amirul Momineen (a) said, “God is the greatest! My beloved Prophet had informed me that I would meet one of his followers whose name would be Owais Qarni and he would be a member of the group of Allah and His Messenger. He would become a martyr. Through his intercession, people equal to the number of members in Rabi and Mudhir tribes would enter Paradise.”

Ibne Abbas says: I was relieved when Owais joined our force.¹

Informing about the share of all the participants

In *Thaqibul Manaqib*, it is narrated from Ibne Abbas that when Amirul Momineen (a) set out towards Basra for the Battle of Jamal, he said,

“O Amirul Momineen (a), presently you have a very small army. It would be advisable to camp over here so that we get some more recruits.”

¹ *Ath-Thaqib fil Manaqib*, Pg. 266.

“Don’t worry, three battalions would arrive at this location from Kufa tomorrow and join us and each of the battalions would comprise of five thousand six hundred sixty-five fighters.”

Ibne Abbas says: I was extremely distressed to hear that and after the night passed and I prayed the Morning Prayer, I said to my slave to saddle my horse.

I mounted and rode in the direction of Kufa. I had travelled for some time when I saw dust rising at a distance and when it cleared a battalion appeared moving in our direction. When they reached me, they asked, “Who are you?” “Ibne Abbas,” I replied.

“Whose standard is this?” I inquired. They mentioned the name of their standard bearer.

“How many fighters are there in this battalion?”

“We counted our men when we crossed the bridge,” he explained, “and we were five thousand six hundred sixty-five fighters.”

Then that battalion moved on and I continued to ride on till I saw another battalion. When I reached them they also asked my name and I said that I was Ibne Abbas.

Then I asked, “Which tribe do the fighters of this battalion belong?” They said, “Rabi tribe.”

“Who is the commander?” I asked.

“Zaid bin Sauhan Abdi,” they replied.

“How many fighters are there in this group?”

“We had counted ourselves on the bridge and we were five thousand six hundred sixty-five fighters,” they replied.

After that they continued the march and I continued riding further on. A while later I came across another company and when I went close to them they also wanted to know my name

and I informed that I was Ibne Abbas. Then I asked who their commander was and I was told that it was Malik Ashtar.

Then I asked what the strength of their regiment was and I was told that they had counted five thousand six hundred sixty-five fighters on the bridge.

After that I galloped towards my camp overtaking those brigades to reach there. Amirul Momineen (a) asked me where I had been.

I said, "Maula, I became anxious when yesterday you mentioned the strength of the battalions to join us today, lest fewer or more arrive. So I rode to find out their number in advance."

"Tomorrow we would gain victory on the enemy and distribute the booty obtained from their camp and each fighter would get five hundred dirhams as their share."

Amirul Momineen (a) led the army and confronted the adversaries. The following day, he said: You should initiate the battle as I want, beginning from the opposite side. After a few moments arrows began to fall on us from the Ayesha's army. The Imam's men said, "Maula, you may also begin the fight as the enemy has started hostilities."

He said, "I have not seen men stranger than you. You are asking me to start while the angels have not arrived as yet." When the Sun declined from its peak, the Imam asked for the coat-of-mail of the Prophet, put it on and began fighting. Almighty Allah bestowed victory to the Imam and the rivals fled from the battlefield.

His men gathered the booty and brought it to the Imam, who asked the treasurer to hand over five hundred dirhams to each of the men. He did that and in the end two thousand dirhams remained.

"What is the balance amount?" asked the Imam.

"Two thousand dirhams."

He said, “Five hundred is the share of each of us: Hasan, Husain, Muhammad Hanafiyya and me.”

In this way the booty was equally distributed.¹

Angels arrived in the form of Ali (a) during the Battle of Badr

Shaykh Mufeed has narrated through his authorities from Zaid bin Wahab that he said: I heard from Hazrat Ali (a): We eliminated seventy idolaters during the Battle of Badr and took seventy of them as prisoners. A short statured Ansari man took Abbas as a captive and was taking him to the Prophet when Abbas saw me and he threw his turban on me lest that Ansari man might seize it. It was the wish of Abbas that I take him as a prisoner. The Ansari brought him to the Prophet and said, “O Messenger of Allah (s), I have brought your uncle as a prisoner.”

“He is lying, nephew Ali has taken me as a prisoner.”

“I apprehended you,” said the Ansari.

Abbas said, “O Messenger of Allah (s), he is a liar. Ali took me prisoner. I recognized him well in the dust of the battlefield.”

“My uncle is right, he was an honorable angel,” said the Prophet.

Abbas said, “But O Messenger of Allah (s), he was Ali and I saw him clearly.”

“The angels that Allah sent from the heavens were in form of Ali so that the enemy may be more awed by Ali,” explained the Prophet.

Abbas said, “O Messenger of Allah (s), if it as such, ask Ali to return my turban.”

¹ *Ath-Thaqib fil Manaqib*, Pg. 261.

Messenger of Allah (s) said, “Abbas, if Allah has seen any goodness in you He would bestow you more than this inheritance.”¹

Fame of the Hazrat in the high heavens

Faqih Abul Hasan Muhammad bin Ahmad Shazani has narrated through Ahle Sunnat authorities from Ibne Abbas that he said: I heard from Messenger of Allah (s) that he said: Whichever group of angels I passed on the night of Meraj they asked me about Ali Ibne Abi Talib (a) without fail which made me certain that the name of my brother is well known in the high heavens. And when I went to the fourth heaven and I saw the Angel of death, he asked, “What have you done with Ali?”

“How do you know Ali?” I inquired.

“Muhammad, Allah has given in my control the souls of all the creatures that He created except for two: Yours and Ali Ibne Abi Talib (a)’s. Allah would capture the souls of both of you through His power.

And when I went below the Arsh I saw there Ali Ibne Abi Talib (a) standing under the Arsh of my Lord. I said, “Ali, you came here before me?”

“Who are you talking to, Muhammad?” asked Jibraeel.

“He is my brother, Ali Ibne Abi Talib (a).”

“Muhammad, he is not Ali Ibne Abi Talib (a). This is an angel of God whom Allah has created in the form of Ali. And whenever we proximate angels are eager to see your brother, we look at the face of this angel and pray for the forgiveness of the Shia of Ali (a).”²

¹ *Al-Uyun wal Mahasin*, Pg. 238-239.

² *Miya Manqaba*, Ibne Shazan, Pg. 32.

Hazrat Ali (a) and other Imams pray under the Arsh

Faqih Shazani has narrated through his chains from Abu Sulaiman, the goat herd of Messenger of Allah (s) that he said: I heard Messenger of Allah (s) say: On the night of Meraj, Almighty Allah said:

The Messenger believes in what is revealed on him from his Lord.

I said:

And the believers also believe and they believe in Allah, His angels, His Books and His messengers.

Almighty Allah said, “You are right, Muhammad. Whom have you appointed as your Caliph in your Ummah?”

“One, who is the most superior,” I replied.

“Ali Ibne Abi Talib (a)?”

“Yes,” I replied.

“Muhammad, I glanced at the Earth and chose you from all the people and derived your name from one of My names. You would also be mentioned wherever I am mentioned. I am Mahmud and you are Muhammad.

Then I glanced at the Earth again, chose Ali and derived his name from one of My names: so I am Aala and he is Ali.

Muhammad, I created you, Ali, Fatima, Hasan, Husain and the Imams from the progeny of Husain from My effulgence and I presented your Wilayat to the folks of the heavens. Whoever accepted it became a believer in My court and whoever denied became a disbeliever.

Muhammad, if any servant worships me so much that he becomes like a dried water skin then he comes before me

denying your Wilayat I will not give him salvation till he does not accept your mastership.

Would you like to see them, O Muhammad?"

"Yes, my Lord," I replied.

Almighty Allah said, "Glance at the right side of the Arsh." When I looked there I saw the lights of Ali, Fatima, Hasan, Husain, Ali bin Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and the Mahdi and they were praying. The Mahdi was in the center and he was shining like a brilliant star among them.

Then Almighty Allah said, "Muhammad, they are My proofs and the Mahdi would take revenge on behalf of your progeny. By My might and power, he is the helper of My friends and revenger from My enemies. I have made love towards them obligatory and in their lieu stopped the sky from crashing to the Earth."¹

Supplication of Khizr (a)

Shaykh Mufeed says: Abu Nasr Muhammad bin Husain reported to me from Abu Ali Ahmad bin Muhammad Sawli, who reported from Abdul Aziz bin Yahya Jaloodi, who reported from Husain bin Hamid, who reported from Mukhawwal bin Ibrahim, who reported from Salih bin Abul Aswad, who reported from Mahfooz bin Ubaidullah, from a Shaykh from Hadramaut, from Muhammad bin Hanafiyya - may Allah bless him with mercy, who said:

Once, while Amirul Momineen (a) was going around the Kaaba, he came across a man who had clung to the curtains of the sacred house, saying:

¹ *Miya Manqaba*, Ibne Shazan, Pg. 73; *Maqatalal Husain*, Khwarizmi, Vol. 1, Pg. 59.

‘O, He, Whom one hearing does not distract from another and O, He, Who is not misled by the seekers, and O, He, Who is not wearied by the insistent supplication. Grant me the coolness of Your Pardon and the sweetness of Your mercy.’

Amirul Momineen (a) asked him: “Is this your prayer?”

The man said: “So, you heard it?”

He said: “Yes.”

The man said: “Pray this way at the end of every daily prayer. By Allah, when a faithful prays with these words at the end of the daily prayer, Allah forgives him all his sins even if they equal the heavenly stars in number, or the pebbles on the earth in abundance.”

Then Amirul Momineen (a) told him: “I have the knowledge of it, and Allah is Infinite, Beneficent.”

The man, who was Khizr (a), said: “By Allah, you are right O, Amirul Momineen (a). Over everyone endowed with knowledge, there is One, Who knows most.”¹

Marriage of Ali and Fatima in the heavens

The author of *Musnad Fatima* has narrated from Anas Ibne Malik that he said: When Lady Fatima Zahra (s) reached maturity, Abdur Rahman bin Auf Zuhri and Uthman bin Affan Amawi approached the Prophet and each of them proposed for her hand.

Abdur Rahman bin Auf said, “O Messenger of Allah (s), please give the hand of your daughter in marriage to me and I will pay a hundred special she-camels and ten thousand gold coins as dower.”

At that time Abdur Rahman was the richest man among the companions of Prophet. Uthman bin Affan also proposed saying,

¹ *Amali*, Shaykh Mufeed, Pg. 91.

“O Messenger of Allah (s), I will also give the same dower as Abdur Rahman though I embraced Islam before him.”

The Prophet was enraged at their statements and he took a handful of pebbles and cast it towards Abdur Rahman, saying, “Are you trying to intimidate me with your wealth?”

The pebbles cast by him turned into precious pearls and the cost of each of the pearls equaled the total wealth of Abdur Rahman.

At that moment Jibraeel Amin descended and said,

“Ahmad, Allah sends His greeting to you and says: Go to Ali Ibne Abi Talib (a) as his simile is like that of the Holy Kaaba. Everyone goes to the Kaaba but it never goes to anyone. Today, Allah performed the wedding of your daughter in the heavens and I was in charge of the arrangements. So I was commanded to ask Rizwan treasurer of Paradise to decorate Paradise. I asked the Tuba Tree to decorate itself with robes and jewel, and asked the Hourul Ein to stand below the Tuba Tree. I ordered the angel, Rahil, who possesses the sweetest and most eloquent tongue, to report at the pillar of the Arsh. When all the angels gathered Almighty Allah ordered me to install a pulpit of effulgence and make Rahil sit upon it.

So I made Rahil sit on that pulpit. He delivered a magnificent Nikah sermon and married Fatima to Ali and deemed as dower the total amount of the Khums of the whole world which is for her and for her descendants till Judgment Day. Mikaeel and I became witnesses of this Nikah and Almighty Allah became the guardian of Fatima. Then as soon as the Nikah was concluded, Almighty Allah ordered the Tuba Tree to bestow all its robes and jewels to the Houries. Allah commanded the Houries to gather the offerings of the Tuba Tree and keep them. So when the Tuba Tree gifted the robes and jewels, the Houries picked them up and they would continue to boast about them till Judgment Day.

Allah commands you to marry Fatima to Ali on the Earth as well. And you may ask Uthman if he has seen My words in Quran:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

“Between them is a barrier which they cannot pass. He has made the two seas to flow freely (so that) they meet together.”¹

Has he not seen My following statement:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا

“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship...”²

When His Eminence heard the statements of Jibraeel Amin, he summoned Ammar bin Yasir, Salman and Abbas and when they arrived he said to Ali (a),

“Allah has commanded me to marry Fatima to you.”

Ali said, “O Messenger of Allah (s), I have a sword, horse and a coat-of-mail only.”

The Holy Prophet (s) said, “Go and sell your coat-of-mail.”

When he went to dispose the coat-of-mail, Dahiya Kalbi purchased it from him in 400 dirhams. After paying the amount Dahiya Kalbi returned the coat-of-mail, saying, “Please accept it as a gift from me.”

¹ Surah Rahman 55:19-20.

² Surah Furqan 25:54.

Ali (a) brought the money and the coat-of-mail to the Prophet and said,

“O Messenger of Allah (s), I sold my coat-of-mail to Dahiya Kalbi for 400 dirhams, but after he paid the amount he gave the coat-of-mail back to me saying: Please accept it as a gift from me.

How, you tell me whether I should keep it or return it to him?”

The Prophet smiled and said, “He was not Dahiya Kalbi, he was Jibraeel Amin and Almighty Allah sent those dirhams for the nobility of my daughter.”

Anas bin Malik says: After that Hazrat Ali (a) came to us in the Masjid and Jibraeel Amin brought a lemon to Messenger of Allah (s) saying, “Almighty Allah commands you to give this lemon to Ali Ibne Abi Talib (a).”

The Holy Prophet (s) gave it to Hazrat Ali (a) and as soon as it was placed on Ali’s palm it split into two. On one piece had the writing:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is Amirul Momineen (a).

On the other were the following words:

A gift from Almighty God to Ali Ibne Abi Talib (a).¹

Another report of the wedding

It is narrated from Hazrat Ali (a) in the book of *Dalailul Imamah* that he said: I had a wish to marry Lady Fatima Zahra (s) but I could not dare to mention it to Messenger of Allah (s). One day when I went to see the Prophet, he said, “Do you want to get married?”

“God and His Messenger know best,” I replied.

¹ *Dalailul Imamah*, Pg. 21-31.

I thought that possibly Messenger of Allah (s) wanted me to marry some Quraishite lady and I was afraid to be deprived of the honor of marrying Fatima. The following day a companion of the Prophet said, "Messenger of Allah (s) is calling you." I hastened to the Prophet and never before had I seen him happier. At that time he was in the chamber of Ummul Momineen Umme Salma. When he saw me he gave such a big smile that I could see his teeth. He said,

"Allah has freed me from the load of the worry of your marriage."

"How is that O Messenger of Allah (s)?" I asked.

"Jibrael Amin brought two bunches of Paradise cloves and hyacinth flowers. When I smelt them I could perceive the fragrance of musk. Then Jibrael took them away. I asked him why he had brought them.

He said: Almighty Allah commanded the angels to decorate nicely the gardens, localities, streams and trees of Paradise. God also ordered the breeze of Paradise to intone *Taha, Yaaseen, Taa seen* and *Ha meem ain seen Qaaf*. They recited these Surahs aloud. Then a caller called out from under the Arsh:

Today is the Walima of Fatima binte Muhammad and Ali Ibne Abi Talib (a). Allah has approved their marriage.

After that Almighty Allah sent a white cloud which rained pearls, emeralds and rubies. The angels showered hyacinth and carnation flowers. Allah ordered the servants of Paradise to pick them up.

Then God asked the angel Rahil to recite the sermon of the Nikah of Ali and Fatima as Rahil is the best orator among the angels. Rahil delivered such a beautiful sermon that the folks of the heavens and the Earth had never heard such an eloquent speech.

Then the following call of Almighty was heard:

My angels and the creatures living in My heavens, greeting to all of you for the marriage of Fatima binte Muhammad and Ali Ibne Abi Talib (a). I have sent auspiciousness upon them both. I have performed the marriage of my dearest maid, daughter of Muhammad with my dearest servant, Ali Ibne Abi Talib (a).”

Then His Eminence said, “Ali, glad tidings to you, I have married you to my daughter, Fatima (s) and I have performed this marriage on the same conditions on which Allah married you on the Arsh. I approve for you and my daughter what my Lord has approved. May your wife be auspicious for you and my own approval is sufficient for your approval.”

I said, “Is my rank so high that I am being mentioned among the folks of Paradise as well and that Almighty Allah should perform my wedding in the gathering of the angels?”

Messenger of Allah (s) said,

“Ali, when Allah is fond of a person He bestows him so much respect which neither any eye has seen nor any ear has heard or anyone has imagined.”

I said, “O Lord, please grant me the good sense so that I may give thanks to those blessings of yours”

The Holy Prophet (s) said, “Amen, Amen.”

“Ali, what amount can you pay in dower?” the Prophet then asked.

“O Messenger of Allah (s), I have only a horse, a camel and a coat-of-mail.”

Messenger of Allah (s) said, “The horse is necessary as you ride it in battles and the camel is required to carry water. You sell off your coat-of-mail; Allah has deemed its cost as the dower of my daughter.”

So I carried the coat-of-mail to the market and sold it for four hundred dirhams. Then I took that money to the Prophet and placed it before him.

“How much is it?” he asked. Then he called for Bilal and gave him a handful from it and asked him to buy perfume for the bride.

Then he called Umme Salma and asked her to purchase an Egyptian mattress and fill it with fiber; and also buy a covering sheet and a robe. “Don’t spend more than that and don’t allow excessive expenditure,” he stressed.

After that I remained quiet for some days and did not ask His Eminence to send off the bride. One day when I went to Umme Salma, she asked why I was not demanding sending off of my bride to my home. I said that I was ashamed to ask.

She said, “You must ask for it.” So I went to the Holy Prophet (s) but came out for his presence again. I went to him again, but left him without stating anything. Messenger of Allah (s) called me and asked, “It seems that you want your bride to be sent off?”

I said, “Yes, O Messenger of Allah (s), may my parents be sacrificed on you.” His Eminence said, “She would be sent off tomorrow if Allah wills.”¹

Sermon of Nikah

Hazrat Jabir bin Abdullah Ansari says that when Messenger of Allah (s) decided to marry Lady Fatima Zahra (s) to Hazrat Ali (a), he said to Ali (a),

“Ali, go to the Masjid and I am coming after you and I want to recite the sermon of your Nikah in public and mention such excellence of yours as would please you excessively.”

Hazrat Ali (a) says, “So I headed to the Masjid and I was so elated that I could not explain my joy in words. On the way, I met Abu Bakr and Umar who asked me what the news was.”

¹ *Dalailul Imamah*, Pg. 31.

I said, “Messenger of Allah (s) is marrying Fatima to me and he told me that Allah has married Fatima to me. Messenger of Allah (s) is coming after me and he will recite the sermon of Nikah in public.”

They were elated at this and they also accompanied me to the Masjid. After a few moments the Prophet arrived and at that time his face was beaming in excitement. He called for Bilal, Miqdad and Abu Zar and they responded immediately. He told them to announce in the streets of Medina and summon the Ansar and Muhajireen.

They went away to do that and when after sometime the Ansar and Muhajireen gathered in the Masjid, the Prophet mounted the last step of the pulpit and delivered the following sermon:

In the name of Allah, the Beneficent, the Merciful. All praise is for Allah who raised the heavens and who created them. Who spread out the Earth and fixed the mountains as pegs to strengthen it. Who brought out water from the Earth and who made the pastures which are beyond the words of the describers. Who deemed Paradise as the recompense for the pious ones and made Hell as the punishment of the unjust; and made me a chastisement for the disbelievers and affection for the believers.

People, you reside in such a house which is an abode of enemies, hopes, a fixed duration, health and sickness. It is an abode of the changing of circumstances and decline and the change of circumstances is made as a reason of departure from here.

May God have mercy on one, who limits his hopes and who endeavors to do good deeds; who spends his excess funds in the path of God and distributes among the poor whatever is left after fulfillment of his needs so it may be send as a provision for him on the Judgment Day.

It would be a day when the dead would be gathered and voices would fall to a whisper in the presence of God. While the children and the mothers would not recognize each other.

وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ﴿٢﴾

“...and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.”¹

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ
الْمُبِينُ ﴿٢٥﴾

“On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.”²

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ
مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ
نَفْسَهُ ۗ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ﴿٣٠﴾

“On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.”³

¹ Surah Hajj 22:2.

² Surah Nur 24:25.

³ Surah Aale Imran 3:30.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

“So he who has done an atom’s weight of good shall see it. And he who has done an atom’s weight of evil shall see it.”¹

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

“Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object; and the life of this world is nothing but a provision of vanities.”²

O people, the prophets are the proofs of God on His Earth. They speak according to His Book. They act according to His revelation. Almighty Allah has commanded me to give the hand of my daughter in marriage to my cousin, Ali Ibne Abi Talib (a). Allah made the angels as witnesses and has already performed her marriage in Paradise and ordered me to perform the marriage on the Earth, and I make you witness it.

His Eminence concluded the sermon and then asked Ali to arise and also deliver a sermon.

Ali (a) said, “O Messenger of Allah (s), can I speak in your presence?”

¹ Surah Zilzal 99:7-8.

² Surah Aale Imran 3:185.

“My Lord commanded me to ask you to deliver a sermon. If Allah had not made Prophet Dawud (a) as orator of Paradise you would have been the orator there.”

Then the Prophet said, “People, listen to your Prophet. Allah sent many prophets and each of them had successors. I am the most superior among the prophets and my successor is the most superior of the successors.”

Then he fell silent and Hazrat Ali (a) delivered the following sermon:

In the name of Allah, the Beneficent, the Merciful. All the praise is for Allah who inspired intelligent creatures with openings of knowledge and illuminated the hearts of the folks of piety with the rays of His greatness and through the proofs of His laws made the paths of the wayfarers clear and through my cousin, Muhammad Mustafa (s) boasted over all the worlds and his call was dominant over the calls of all the apostates and his statements prevailed over the falsehood of the followers of falsehood and Allah deemed him to be the seal of the prophets and messengers. Messenger of Allah (s) propagated the message of his Lord and clarified the commands of God. And all praise is for Allah who created the creatures through His power and granted honor to them through His religion and made them honorable through His prophet, Muhammad Mustafa (s). Thus, He had mercy on His servants and granted them nobility, precedence and greatness. Praise is for God upon His bounties and favors and I bear witness that there is no deity other than Allah. I bear witness to this with all sincerity which is a means of His pleasure and God’s blessings be on Hazrat Muhammad Mustafa (s). A blessings which may be means of proximity.

After this divine praise and glorifications you should know that marriage is something which Allah has commanded and this gathering of ours is also for a marriage which he has decided and He has approved. Messenger of Allah Hazrat Muhammad bin Abdullah who is present in this gathering, he has married me

to his daughter Fatima, at the dower of four hundred silver coins. I agree to that and you can ask him as well.

The people present there said, “O Messenger of Allah (s), is this the amount of dower that you fixed?”

“Yes,” he replied.

Then all the people said, “May Allah shower blessings on the couple and may He keep their family together.”

Abu Zar said: Messenger of Allah (s) said that the angels prayed in the divine court, “O Lord, what is the amount of Fatima’s dower? As she is Your dear maid.”

Almighty Allah said, “O My angels and the folks of the heavens, be witness that I have deemed half the world as dower of Fatima binte Muhammad.”¹

Imam Muhammad Baqir (a) says under the interpretation of the verse:

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ
فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرِبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٦٠﴾

“And when Musa prayed for drink for his people, We said: Strike the rock with your staff. So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.”²

¹ Dalailul Imamah, Pg. 51-81.

² Surah Baqarah 2:60.

The followers of Musa (a) had asked for water from their prophet while some members of the community of Muhammad requested the Prophet for everlasting guidance and said,

“O Messenger of Allah (s), every prophet has a successor and through you we came to know that your successor is Ali, but please let us know who the Imam is after him.”

Messenger of Allah (s) posed the same query to Almighty Allah and He revealed to him, “I have married Ali to Fatima under the shade of My throne. I made Jibraeel as the reciter of her sermon and made Mikaeel as her guardian, while Israfeel agreed to act as the representative of Ali. Then I ordered the Tuba Tree and it showered exquisite pearls, rubies, and red, green and yellow emeralds. I fixed as dower of Fatima all the Khums of the world and two third of Paradise, as well as the Euphrates, the Nile, Tigris and the Balkh Sea. And Muhammad you may give the hand of Fatima in marriage to Ali at a dower of four hundred dirhams. Eleven Imams would be born into the generations of Ali and Fatima and each of them would be the chief of his period.”

There was a gap of forty days between the heavenly and the earthly marriage of Ali and Fatima.

Imam Musa Kazim (a) said: One day an angel with twenty-four mouths descended to Messenger of Allah (s). The Prophet said, “Jibraeel, I never saw you in this form before.”

That angel said, “I am not Jibraeel, O Messenger of Allah (s). My name is Mahmud and Allah has sent me to marry effulgence to effulgence (*Noor to noor*).”

“What do you mean?” inquired the Prophet.

“I have come to perform the marriage of Fatima and Ali.”

When the angel was leaving the Prophet saw inscribed between his shoulders:

Muhammad is the Messenger of Allah (s) and Ali is his successor.

Messenger of Allah (s) asked, “Since when do you have this inscription?”

“Two hundred and twenty thousand years before the creation of Adam.”¹

Ali is the ornament of the heavens

Ibne Babawayh has narrated through his chains from Salma bin Qays that he said: Messenger of Allah (s) said,

“Ali’s effulgence shines on the seventh sky like the Sun shines on the earth during the day and Ali’s effulgence shines on the sky of the world like the Moon shines on the Earth at night.

Allah has bestowed to Ali such a portion of excellence that were it distributed to all the folks of the earth, it would prove sufficient for all of them.

Allah has granted such a share of understanding to Ali that were it distributed among all the folks of the earth, it would be sufficient for them all. The gentleness of Ali is similar to the tenderness of Lut. The conduct of Ali is similar to the conduct of Yahya (a). The piety of Ali is similar to the piety of Ayyub (a) and Ali’s generosity is akin to the generosity of Ibrahim (a). Ali’s grandeur resembles the grandeur of Sulaiman (a) and the strength of Ali is similar to the might of Dawud (a).

Ali’s name is written on all the curtains of Paradise. My Lord has given me glad tidings of it and I gave him the glad tidings. Ali is worthy of praise in the court of the Lord and among the angels Ali is worthy of admiration. Ali is my special one, my chosen, my reared, my lamp, my shield and my friend. Allah has made me intimate through him. I requested my Lord not to make him leave the world before me and I implored in the divine court to grant martyrdom to Ali.

¹ *Dalailul Imamah*, Pg. 91.

When I went to the heavens during the night of Meraj, I saw the Houries of Ali who numbered more than the leaves on trees and the number of castles equaled the number of people in the world. Ali is from me and I am from Ali. Whoever is affectionate to him is affectionate to me as well. Love for Ali is a blessing and obeying him is an excellence. This is the very religion of the angels. The righteous Jinns always surround Ali (a). After me no one walked on the Earth who is more honorable than Ali in the view of God. Ali is not greedy and hasty; and he is immune from corruption and malice.

When the Earth lifted Ali on its back it gained honor. After me no mother has given birth to a child who is more honorable than Ali. The land where Ali stepped became blessed.

Allah sent down wisdom on him and dressed him in the robe of perception. The angels cultivate his company. If after me anyone would have received divine revelation, it would have been Ali. Allah made him the ornament of gatherings and granted honor to the armies through him. The Earth received vegetation through the means of Ali and the armies received honor. Ali is like the Holy Kaaba to which people go and it does not go to anyone. Ali's simile is like that of an illuminated moon, when it rises, darkness is dispelled. His simile is like that of the Sun; when it shines, darkness vanishes. Allah has described him in His Book and has extolled him in the verses and Allah has described the attributes of Ali. Allah has made the ranks of Ali beautiful. He is honorable all his life and will be bestowed martyrdom.¹

Name of the Hazrat is written on the gate of Paradise

Abul Hasan Faqiha bin Shazan writes that Messenger of Allah (s) said,

¹ *Amali*, Shaykh Saduq, Pg. 71.

When I entered Paradise, I saw on its gate inscribed in effulgence:

*There is no god, except Allah and Muhammad is the Messenger of Allah. Ali Ibne Abi Talib (a) is the Wali of Allah. Fatima is the maidservant of Allah. Hasan and Husain are the chosen ones of Allah. Allah's mercy is on those who love them and upon their haters is the curse of Allah.*¹

2- Ibne Shahr Ashob quotes on the authority of *Fadhail Askari*, Ahmad Samani, Khwarizmi and *Amali Qummi* that Jabir reported that Messenger of Allah (s) said:

The following words were inscribed on the gate of Paradise two thousand years before the creation of the heavens and Earth:

*There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the brother of Messenger of Allah (s).*²

What is inscribed on the gates of Paradise and Hell?

Ibne Shahr Ashob has quoted on the authority of *Khasais Alawiyya* that Messenger of Allah (s) said:

On the night of Meraj, after I looked at the gate of Paradise, observed all its bounties and also noted all the chastisements of Hell, Jibraeel said,

“Did you read the inscriptions on the gates of Paradise and Hell?”

When I replied in the negative, Jibraeel said, “There are eight gates of Paradise and on every gate there is a writing, which is better than the world and whatever is there in it. And there are seven gates of Hell and very precious things are inscribed on each of its gates.”

¹ *Miya Manqaba*, Excellence no. 87.

² *Manaqib*, Ibne Shahr Ashob.

I said: Come with me that I may read those writings. Jibraeel came with me again and I began with the gates of Paradise.

The following was inscribed on the first gate:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.

There is a means and medium to obtain something and four things are required to have a good life: 1. Contentment 2. Eschewing malice 3. Eschewing greed 4. Cultivating the company of the righteous.

The following was inscribed on the second gate:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.

There is a means and medium to obtain something and four things are necessary to obtain the happiness of the hereafter: 1. Being affectionate to orphans 2. Being kind to widows 3. Fulfilling the needs of Muslims 4. Being concerned for the poor and destitute.

The following was inscribed on the third gate:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.

There is a means and medium to obtain something and four things are necessary to acquire health in this world: 1. Less talk 2. Less sleep 3. Less walk 4. Less eating.

The following was inscribed on the fourth gate:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.

Whoever believes in Allah and the Judgment Day should honor his guest. Whoever believes in Allah and the Judgment Day should do a good turn to his parents. Whoever believes in Allah and the Judgment Day should speak a good word or remain silent.

The following was inscribed on the fifth gate:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.

1- Whoever wishes not to be humiliated should not insult others.

2- Whoever likes not to be abused should not abuse others.

3- Whoever likes not to be oppressed should not oppress others.

4- Whoever wishes to catch hold of the strongest rope should recite: *There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.*

The following was inscribed on the sixth gate:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.

1- Whoever wishes his grave to be widened should have Masjids constructed.

2- Whoever wishes not be consumed by the worms and that his body may not decompose in his grave should provide carpets to Masjids.

3- Whoever wishes his grave to remain neat and clean should sweep the Masjids.

4- Whoever wishes to see his position in Paradise should spend more time in the Masjids.

The following was inscribed on the seventh gate:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.

Luminosity of the heart is subject to the following four things: 1. Visiting the sick 2. Accompanying biers 3. Buying shrouds for the dead 4. Repaying of the debts.

The following was inscribed on the eighth gate:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah.

Whoever wishes to enter Paradise through all the eight gates should act on the following four things:

1. Sadaqah 2. Generosity 3. Good morals 4. Not harassing others.

After that Jibraeel and I went to the gates of Hell and the following three statements were inscribed on the first gate:

- 1- Whoever reposed hope in God obtained felicity.
- 2- Whoever feared God got peace and contentment.
- 3- Whoever hopes in other than God is going to be destroyed and is terribly deceived.

The following were inscribed on the second gate:

- 1- Woe be on the one who drinks liquor.
- 2- Woe be on the giver of false testimony.
- 3- Woe be on the one disobedient to the parents.

The following was inscribed on the third gate:

- 1- Whoever does not want to be naked on the Judgment Day should provide clothes to people in need of clothes.
- 2- Whoever does not want to be hungry on the Judgment Day should provide food to the hungry in the world.
- 3- Whoever does not want to be thirsty on the Judgment Day should provide water to the thirsty.

The following was inscribed on the fourth gate:

- 1- May God degrade one who insults Islam.
- 2- May God degrade one who oppresses the Ahle Bayt (a).
- 3- May God degrade one who assists the tyrants in their tyranny.

The following was inscribed on the fifth gate:

1- Do not follow the base desires as base desire is opposed to faith.

2- Refrain from vain talk or you will become degraded in the view of your Lord.

3- Never become the helpers of the unjust, because Paradise is not created for the unjust.

The following was inscribed on the sixth gate:

1- Introspect before your account is taken.

2- Scold yourself before someone else scolds you.

3- Invoke to God before you are presented before Him, because when you are presented, you will not have the opportunity to invoke.

Three words were inscribed on the seventh gate:

1- I am prohibited for the worshippers of Midnight Prayer.

2- I am prohibited for the keepers of fast.

3- I am prohibited for the givers of Sadaqah.¹

Sound of ‘Ya Ali’ from the ring of the gate of Paradise

Through his authorities, Ibne Babawayh has narrated from Messenger of Allah (s) that he said:

The ring of the gate of Paradise would be of red ruby and it would be placed on a gate of gold and when the ring strikes the gate it would produce the sound of ‘Yaa Ali.’²

¹ *Fadhail*, Ibne Shazan, Pg. 152-154.

² *Amali*, Shaykh Saduq, Pg. 471.

Love for Ali and Paradise

1- Maufaq bin Ahmad has through his chains narrated from Messenger of Allah (s) that he said:

“Love for Ali Ibne Abi Talib (a) is a tree; whoever clung to it entered Paradise.”¹

2- Through his chains of narrators, Bursi has narrated from Salman Farsi that he said: We were in the company of Messenger of Allah (s) when a Bedouin arrived who greeted us and replied to his greetings, after which he said,

“Who from you is Muhammad Messenger of Allah (s), the full moon and the lamp which removes darkness? Is the one with the luminous countenance not Muhammad?”

We said, “Yes, he is Muhammad Mustafa.” After that we asked him to take a seat and after he made himself comfortable, he said,

“Muhammad, I adopted belief in you without seeing you and testified for you without meeting you, but I have received information about one thing.”

“What information have you received about me?”

He said, “You called us to believe in the oneness of God and in your prophethood, we accepted. You asked us to pray, fast, Zakat, Hajj and Jihad and we agreed. But you were not content; you further called us to believe in the Wilayat and affection of your cousin, Ali Ibne Abi Talib (a). Now tell me whether you promulgated this duty as per your own wish and will or it was sanctioned by the God Almighty?”

The Holy Prophet (s) said, “Allah has made Wilayat and affection of Ali (a) obligatory on the folks of the heavens and the earth.”

¹ *Manaqib*, Khwarizmi, Pg. 220.

“I hear and I obey,” said the Bedouin, “and I accept that it is from our Lord.”

The Holy Prophet (s) said, “Allah has granted five such attributes to Ali (a) each of which is better than the world and all that is present in it. I will tell you if you want.”

“Yes, O Messenger of Allah (s), please tell me.”

His Eminence said,

“During the Battle of Badr, Jibraeel Amin descended for me and said: Almighty Allah sends you His blessings and salutation and further says:

Muhammad, by My being, I have decided to imbue love for Ali (a) only in the heart of one who is beloved to me. Thus, I insert love for Ali in the heart of whoever I love and place enmity in the hearts of those I hate.”

Then he said, “O Bedouin, shall I not inform you about the second excellence?”

“Why not?” said the Bedouin.

His Eminence said,

“During the Battle of Uhad, after I had buried my uncle, Hamza, Jibraeel Amin came down and said: Allah sends greetings you and says: I made the Prayer obligatory but shortened it in a journey. I made the fast obligatory and exempted travelers from it. I made Hajj obligatory but exempted those who cannot afford. I made Zakat obligatory but exempted the poor. I made affection for Ali Ibne Abi Talib (a) obligatory on the folks of the Earth and the heavens and have not exempted anyone in any way.”

Then His Eminence said,

“Shall I inform you of the third excellence?”

“Yes, O Messenger of Allah (s).”

His Eminence said,

“Allah has appointed someone as the leader of all the creatures. Thus, the vulture is the chief of the birds. The bullock is the chief of the animals. The lion is the leader of the wild animals. The Friday is the leader of the days of the week. The month of Ramadhan is the leader of the months of the year. Israfeel is the leader of angels. Adam is the leader of human beings. I (Muhammad) am the chief of the prophets and Ali is the chief of the successors.”

Then His Eminence said,

“O Bedouin, shall I inform you about the fourth excellence of Ali?”

“Yes, O Messenger of Allah (s).”

His Eminence said,

“Love for Ali Ibne Abi Talib (a) is a tree whose root lies in Paradise and branches in the world. Therefore whoever is attached to those branches while being in the world, Allah would admit him in Paradise and hatred for Ali (a) is such a tree whose root lies in Hell and its branches in the world. Therefore whoever is attached to those branches while being in the world, Allah would consign him to Hell.”

Then His Eminence said,

“O Bedouin, shall I inform you about the fifth excellence?”

“Yes, O Messenger of Allah (s).”

His Eminence said,

“On Judgment Day a pulpit would be fixed for me to the right of the Arsh. Then opposite to that would be laid the pulpit of Prophet Ibrahim (a). Then a light and a lofty chair known as the chair of nobility would be brought and this chair would be installed between the pulpits of Ibrahim and me. Thus Ibrahim and I would sit on pulpits and Ali Ibne Abi Talib (a) would sit on that illuminated chair and Ali would look very elegant between the two of us.”

Then His Eminence said to the Bedouin,

“O Bedouin, be affectionate to Ali. Love for Ali is the truth. Almighty Allah loves one who is affectionate to Ali. Ali would be with me in the same castle.”

That Bedouin said, “I would always obey Allah, His Messenger and his cousin.”¹

Writing on the faces of the Houries

It is mentioned in *Jamiul Akhbaar* that the Holy Prophet (s) said,

“For whoever that recites: *In the name of Allah, the Beneficent, the Merciful*, Almighty Allah would make seventy thousand palaces of red rubies in Paradise. There would be seventy thousand rooms of white pearls in each palace and there would be seventy thousand thrones of emeralds in each room and on each throne there would be seventy thousand mattresses of brocade and silk and upon that a large-eyed Hourie would be present, having seventy thousand braids inlaid with rubies and pearls. On her right cheek would be mentioned: *Muhammad is the Messenger of Allah* and on her left would be: *Ali is the Wali of Allah*. On her forehead would be: *Hasan* and on her chin *Husain*. On her lips would be: *In the name of Allah, the Beneficent, the Merciful*.”

A person asked, “O Messenger of Allah (s), who would get her?”

“Whoever recites: In the name of Allah, the Beneficent, the Merciful, with absolute respect.”²

¹ *Al-Fadhail*, Pg. 147.

² *Jamiul Akhbaar*, Tajuddin Sheri, Pg. 34.

His name is inscribed on the trees and gates of Paradise and on the earth and the heavens

Abu Mikhnaf has narrated through his authorities from Jabir Ibne Abdullah Ansari that he said: When the Messenger of Allah (s) was asked regarding the birth of Imam Ali (a), he said:

Jabir, you asked about the most superior newborn of the universe. You should know that when God wanted to create Ali and me before all the things in the universe He first made a magnificent pearl ten times the size of the world. Then He placed us inside this pearl as a deposit. We continued to glorify God in this pearl for a thousand years; and when God decided to create the existing things He looked at this pearl with a glance of genesis and it split into two. Allah placed me in its half which comprised of prophethood and placed Ali in its other half which comprised of Imamate.

Then Allah created a hundred oceans from this pearl, some of which are the following:

Ocean of knowledge, Ocean of nobility, Ocean of generosity, Ocean of divine pleasure, Ocean of affection, Ocean of excellence, Ocean of favoring, Ocean of valor, Ocean of awe, Ocean of power, Ocean of greatness, Ocean of might, Ocean of immensity, Ocean of kingdom, Ocean of majesty, Ocean of effulgence, Ocean of loftiness, Ocean of glory, Ocean of grace, Ocean of kindness, Ocean of wisdom, Ocean of forgiveness, Ocean of prophethood and Ocean of mastership.

We stayed in this ocean for seven thousand years. Then Almighty Allah created the Pen and said to it: Write:

“What should I write, my Lord?” It asked.

Allah said, “Write down My oneness.” The Pen swooned for ten thousand years and when it came to it asked, “What should I write?”

Allah said, “Write: *There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the friend of Allah.*”

When the Pen had written this, it asked, “O Lord, who are these, whose names You got written along with Yours?”

Almighty Allah said, “O Pen, Muhammad is My Prophet and the seal of My prophets and Ali is My friend and My Caliph and My Proof on the creatures. By My might and honor if these two were not there, I would have neither created you nor the Protected Tablet.”

Then Allah said, “Write.”

“What should I write, my Lord?” asked the Pen.

“Write down My names and My attributes,” replied Allah.

The Pen started writing by the order of the Lord and continued to write for a thousand years. Then Allah created the heavens, Earth, Paradise and Hell, Kauthar, Siraat, Arsh and Kursi, curtains and clouds from my effulgence. Through the effulgence of Ali Ibne Abi Talib (a) Allah created the Sun, the Moon and the stars and all this was created two thousand years before the creation of Adam.

Then Almighty Allah ordered the Pen to write: *There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the Wali of Allah* on every leaf of the trees of Paradise, on all the doors of Paradise, on the heavens, earth, mountains and trees.

After that Almighty Allah ordered my and Ali’s light to enter each of the veils in sequence: Veil of greatness, Veil of power, Veil of awe, Veil of might, Veil of mercy, Veil of dignity, Veil of loftiness, Veil of success, Veil of prophethood, Veil of Wilayat and the Veil of intercession and they all entered them and stayed in each of them for a thousand years.

Then His Eminence said, “Jabir you should know that Allah created me through His light and created Ali from my light and all of us are from one and the same light. When Allah created us

there was neither the sky nor the earth, neither the Sun nor the Moon and neither darkness nor light and when we were born there was no trace of land, water or air.

Then Almighty Allah glorified Himself and upon hearing this we also repeated His glorification and Almighty Allah announced His holiness and we also repeated it. Almighty Allah created the heavens and the earth from my glorification and He created the angels through the glorification of Ali. The reward of all the glorifications that the angels recite till Judgment Day would be for Ali and his Shia.

When Almighty Allah blew the spirit into Adam, He remarked, "If I had not intended to create two of My servants in this world, I would not have created you."

Adam said, "O Lord, would those two be from my progeny?"

"Yes," replied Allah, "Look up and see."

When Hazrat Adam raised his head, he saw written on the leg of the Arsh: *There is no god, except Allah and Muhammad is the Messenger of Allah, Prophet of mercy and Ali is the one to establish the proof. Whoever recognized these two became purified and chaste and whoever did not, he became accursed and failure.*

When Almighty Allah created Adam (a) and blew His spirit into him, He transferred the light of His beloved prophet and His Wali into the loins of Adam (a). I settled to the right side and Ali to the left. Due to us the angels used to move behind Adam in rows.

Adam asked Allah why the angels were following him.

Allah said, "Because Muhammad bin Abdullah and Ali Ibne Abi Talib (a) are present in your loins. If they were not I would not have created the heavens." Adam used to hear the sounds of divine glorification and praise from his back.

Adam said, “O God, place them before me so that due to them the angels can meet me face to face.”

So Almighty Allah transferred our lights from his back to his forehead. After that the angels used to arrive before Adam in rows.

Adam requested Allah to transfer them somewhere where he can also view them.

Almighty Allah transferred my effulgence to his index finger, Ali’s to the middle finger, Fatima’s to the next one, Hasan’s to the small finger and Husain’s to the thumb.

After that Allah ordered the angels to prostrate before Adam (a). All the angels prostrated to us in honor of our lights. Adam was amazed. When he raised his head to the Arsh, Almighty Allah removed the veils from his eyes and he saw the effulgence.

Adam said, “What light is this, O my Lord and Master?”

“This is the light of Muhammad, most beloved of My creatures.”

Adam saw another light next to mine and asked whose light it was.

Allah told him, “This is the light of Ali Ibne Abi Talib (a). He is my Wali and helper of My religion.” Along with these two, Adam decried another three lights and he asked about them.

Allah said, “This is the light of Fatima. Those affectionate to her are secure from Hell and these two lights belong to her sons, Hasan and Husain.”

Adam said, “O God, I can see nine other individuals around them, who are they?”

“They are the nine Imams from the progeny of Ali and Fatima.”

Adam said, “O God, I adjure You through these Holy Five, please introduce the Imams from the progeny of Ali (a).”

Allah said, “They are Ali Ibne Husain, Muhammad Ibne Ali, Ja’far Ibne Muhammad, Musa Ibne Ja’far, Ali Ibne Musa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and Hujjatul Qaim Mahdi, peace and blessings of God be on them all.”

Adam said, “O God, You introduced them to me. Let them be born in my progeny.”

And this is the interpretation of:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

“*And He taught Adam all the names...*”^{(1) (2)}

Where all is it mentioned that Ali is Amirul Momineen (a)?

Tabarsi has mentioned in *Ihtijaaj* that Qasim bin Muawiyah says: I asked Imam Ja’far Sadiq (a): Maula, people mention a report about Meraj that when His Eminence went up for Meraj he saw written on the Arsh: *There is no god, except Allah and Muhammad is the Messenger of Allah. Abu Bakr is the truthful one?*

Imam Ja’far Sadiq (a) said,

“What a fraud! They have distorted everything; so much so that they have even distorted this!”

“Yes,” I said.

Imam (a) said, “When Almighty Allah created the Arsh, He wrote on it: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*”

¹ Surah Baqarah 2:31.

² Abu Mikhnaf.

And when Allah created the water, He wrote on its waves: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created the Kursi, He wrote on its legs: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created the Tablet, He wrote on it: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created Israfeel, He wrote on his forehead: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created Jibraeel, He wrote on both his wings: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created the skies, He wrote on its edges: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created the Earth, He wrote on its layers: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created the mountains, He wrote on their peaks: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created the Sun, He wrote on it: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

When Allah created the Moon, He wrote: *There is no god, except Allah, Muhammad is the Messenger of Allah, Ali is Amirul Momineen (a).*

And the blackness that you see in the Moon is of this writing only. Whenever anyone of you recites: *There is no god,*

*except Allah, Muhammad is the Messenger of Allah, He must add: Ali is Amirul Momineen (a).*¹

Correct recognition of Hazrat Ali (a)

Sharafuddin Najafi in his book of *Fee Maa Nazala fee Ahle Bayt (a) fil Quran* has narrated from Abul Hasan Ali bin Muhammad author of *Kitabul Waahida* through the chains of Abu Zar Ghiffari that he said:

Once, I was with the Holy Prophet (s) in the house of Ummul Momineen, Umme Salma and the Prophet was talking to me while I was listening, when Ali Ibne Abi Talib (a) arrived there. On seeing him the face of His Eminence lit up with joy. He hugged him and kissed him on the forehead; then he turned to me and said,

“Abu Zar, are you cognizant of the reality of this man?”

“O Messenger of Allah (s), he is your brother, your cousin and the husband of Fatima Batul and respected father of Hasan and Husain, youths of Paradise.”

Messenger of Allah (s) said, “Abu Zar, he is the manifest Imam, the longest spear of God, a very big door of Allah. Whoever needs Allah should enter through it.”

“Abu Zar, he is the judge of divine justice and the protector of divine sanctities. He is the helper of the religion of God and the proof of God on the creatures. In whichever Ummah Allah sent a prophet in that nation He established the proof through Ali (a).

“Abu Zar, seventy thousand angels reside on each of the pillars of the Arsh. Instead of reciting divine glorification and worship they pray in favor of Ali (a) and his Shia and curse the enemies of Ali (a).

¹ *Ihtijaaj*, Tabarsi, Pg. 158.

“Abu Zar, if Ali (a) had not been there, truth would not have been discriminated from falsehood and the believer from disbeliever; and Allah would not have been worshipped, because it is only Ali (a) who slashed the necks of the idolaters till they accepted Islam and worshipped Allah. If he were not there, there would have been no reward or chastisement. For him there is nothing which may prevent him from God, and there is no veil between him and God. Ali himself is the veil and the covering.

Then His Eminence recited the following verse of Quran:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ
 وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۗ أَنْ أَقِيمُوا الدِّينَ
 وَلَا تَتَفَرَّقُوا فِيهِ ۗ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ
 اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

“He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.”¹

“Abu Zar, Almighty Allah is unique in His kingdom and oneness. He has bestowed His recognition to His sincere servants and has made His Paradise lawful for them. Whoever Allah wants to guide He grants him the recognition of the mastership of Ali. And whomsoever He wants to destroy, He blocks him from Ali’s recognition.

¹ Surah Shura 42:13.

“Abu Zar, he is the standard of guidance, the word of piety, the strong rope, the Imam of my friends and the effulgence of my obedient ones. And he is the same word which Allah has made obligatory for the pious. Whoever loves him becomes a believer and whoever harbors malice to him, becomes a disbeliever. Whoever left his mastership became misguided and misguiding. Whoever denied his Wilayat became a polytheist.

“Abu Zar, on Judgment Day the denier of the Wilayat of Ali would be brought blind, deaf and dumb and he would be cast into the darkness of Qiyamat, while he would be calling out: O woe! What excess did I commit while being in the neighborhood of God! There would be a collar of the fire of Hell in his neck and there would be three hundred links in that collar and on each link be a satan who would be spitting on his face.

Abu Zar said, “May my parents be sacrificed on you, please tell me more.”

Messenger of Allah (s) said,

“When I was taken up in Meraj and I reached the sky of the world an angel recited the Adhaan and Iqamah. Jibraeel held my hand and made me stand in the front and said,

“Muhammad, please lead the prayer. Since long the angels are eager pray behind you.” So I led them in prayer and behind me prayed seventy rows of angels, and each of the rows extended from the East to the West. Only God, Who has created them, knows their number.

When I completed the prayer a group of angels approached and saluted, after which they said that they wanted something from me. I thought that perhaps they would ask me to intercede for them, because Almighty Allah has chosen me from all the prophets for intercession and the cistern of Kauthar.

“What do you want?” I asked.

They said, “We would only like that when you return to the Earth convey our salutation to Ali and tell him that we are very eager to see him.”

“O angels of my Lord, do you have our correct recognition?” I asked.

They said, “O Messenger of Allah (s), how can we remain deprived of your recognition while you are the first illuminated creation of God? Allah has made you an apparition of light. Created you from effulgence, created you in effulgence and created you by effulgence of God. And He made for you abodes to recite His glorifications, exaltations and praise. Then He created the angels from whichever different lights as He wanted. After taking birth when we used to pass by you, you used to be engrossed in divine glorifications, exaltations and praise and we also used to recite divine glorifications, exaltations and praise emulating you. Whatever bounty is sent down by God it is sent upon you only. And whatever divine glorifications and exaltations have reached God all of it has gone through you only. So how we can be ignorant of your recognition?”

Then I travelled to the second sky. The angels there also made a similar request and I said,

“Do you have our correct recognition?”

They said, “How we can be ignorant of your recognition while you are the chosen one from His creatures? You are the treasurer of the knowledge of God; you are the strong rope of God; and you are the greatest Proof of Allah, and only you are the knower and the principle of knowledge. Please convey salutation to Ali on our behalf.”

Then I went to the third sky. The angels there also made a similar request and I said,

“Do you have our correct recognition?”

They said, “How can we remain ignorant of your recognition while you are the established gate and the divine

proof and Ali is the Dabbatul Arz and the equitable judge. He is the owner of the staff and tomorrow only he would distribute Paradise and Hell. He is the Ark of Salvation, whoever boards it would be saved and whoever remains behind would fall into Hell. Please convey salutation to Ali on our behalf.”

After that I went to the fourth sky. The angels there also made a similar request and I said,

“Do you have our correct recognition?”

They said, “How can we remain ignorant of your recognition while you are the tree of prophethood, abode of mercy, mine of messengership, and the place of the passage of angels. Jibraeel brings divine revelation to you only. Please convey salutation to Ali on our behalf.”

After that I went to the fifth sky. The angels there also made a similar request and I said,

“Do you have our correct recognition?”

They said, “How we can remain ignorant of your recognition while we pass by the Arsh day and night and it is inscribed over there:

There is no god, except Allah and Muhammad is the Messenger of Allah. I supported him by Ali Ibne Abi Talib (a).

On seeing Ali’s name, we concluded that he is one of the friends of God. So please convey salutation to him on our behalf.”

Then I went to the sixth sky. The angels there also made a similar request and I said,

“Do you have our correct recognition?”

They said, “How we cannot recognize you while Almighty Allah has created the Firdos Paradise and there is a tree on whose leaves is mentioned:

There is no god, except Allah and Muhammad is the Messenger of Allah. Ali Ibne Abi Talib (a) is the strong handle of Allah and the firm rope of God and His eye on all His creatures.

Please convey salutation to him on our behalf.”

Then I was taken to the seventh sky. I heard the angels over there saying, “All praise be to God, Who fulfilled His promise.”

“What did Allah promise you?” I asked.

When Allah made you as an apparition of light and presented your Wilayat to us, we accepted it and we had requested Allah Him to grant us the view of both of you. Allah promised us regarding you that He would make us see you on this sky only. Thus, today Allah has fulfilled His promise. We requested Allah to grant us the view of Ali. So Allah created an angel in the form of Ali and made him sit to the right of the Arsh on a throne inlaid with pearls and gems. There is a pristine white dome over it from which everything in its interior is visible and it is not supported by any pillar from inside. Allah has established this dome through His power. So whenever we are eager to see Ali (a) we see the angel in form of Ali (a). Please convey salutation to Ali (a) on our behalf.”¹

Allah spoke in the accent of Ali (a) on the night of Meraj

Ibne Shahr Ashob has mentioned on the authority of Ibne Jarir Tabari Shii from Ibne Umar that he said: Messenger of Allah (s) was asked: In which accent did Almighty Allah speak to you on the night of Ascension?

Messenger of Allah (s) said:

When my Lord addressed me in the accent of Ali (a), I said,
“O Lord, are You speaking with me or it is Ali?”

¹ *Tawilul Ayaat*, Vol. 2, Pg. 785.

Allah said, “Ahmad, I am a thing but I am not like other things. I cannot be compared to people and I also cannot be described with similes. I created you through My light and created Ali from your light. When I glanced at the depths of your heart, I could not find anyone dearer to you than Ali. Therefore I spoke to you in the accent of Ali so that you may be content.”¹

Call from the sky

Thiqatul Islam Kulaini has through his chains of narrators narrated from Imam Ja’far Sadiq (a) that he said:

We are that first family the names of whose members Allah has exalted. When Allah created the heavens and the Earth, He commanded a caller and he called out thrice:

I bear witness that there is no god, except Allah. And three times: I bear witness that Muhammad is the Messenger of Allah. And thrice: I bear witness that Ali is the Wali of Allah.

The name of Hazrat is written on the moon

Ibne Shahr Ashob has mentioned on the authority of *Tarikh Jurjan* and *Khasais Natanzi* quoting from Ibne Abbas and Ibne Masud that the Holy Prophet (s) said:

“There are two faces of the Moon: One of its faces shines for the folks of the heavens and the other face shines for the folks of the Earth. And the face that shines for the folks of the heavens on it is inscribed: Allah is the light of the heavens and the Earth. And the face that shines for the folks of the Earth, upon it is inscribed: Muhammad and Ali are lights of the two lands.”²

¹ *Manaqib*, Ibne Shahr Ashob; *Manaqib*, Khwarizmi, Pg. 63-73.

² *Manaqib*, Ibne Shahr Ashob.

Name of Hazrat on the chin of the Angel

Ibne Shahr Ashob has mentioned on the authority of *Arbaeen* of Khatib from Muhammad bin Hanafiyya that the Holy Prophet (s) said,

“On the night of Meraj, I saw an angel on the fourth and the seventh heaven, half of whose body was composed of fire and half of ice; and on his forehead was inscribed: *Allah supported Muhammad through Ali*. I was highly amazed. He said: Whatever you see was written by Almighty Allah on my forehead two thousand years before the creation of the world.”

Ali sighted at the place of ‘two bows’

The Shaykh has mentioned in his *Amali* that Messenger of Allah (s) said:

On the night of Ascension (*Meraj*) I was so proximate to my Lord that only a distance of two bows length or less remained between us. At that time God said: Who is the dearest to you from My creatures?

“My Lord, I love Ali the most,” I said.

Allah said, “Muhammad, look over here.”

When I looked to the left, I saw Ali Ibne Abi Talib (a).

He attended the funeral of Salman in Madayan

Ibne Shahr Ashob has narrated from Jabir Ibne Abdullah Ansari that he said: Amirul Momineen (a) led us in the Dawn Prayer and then addressed us as follows:

“People, may God grant patience to you at the passing away of your brother, Salman and may He increase your rewards.”

After that he put on the turban and sheet of the Messenger of Allah (s) and picked up the Prophet’s sword and staff,

mounted Ghazba, the she-camel of Prophet, then asked Qambar to count ten.

Qambar says, “When I counted till ten we were standing at the door of Salman Farsi.”

Zazan says, “When Salman Farsi was on the verge of death, I asked him as to who would give him the funeral bath.”

He said, “Whoever gave the funeral bath to Messenger of Allah (s) would only give the funeral bath to me.”

I said, “Hazrat Ali gave the funeral bath to Messenger of Allah (s), but he is in Medina at this time and you are in Madayan.”

Salman had said, “O Zazan, when you tie my shroud you would hear footsteps.”

Zazan says, “Just as I put the burial shroud on Salman, I heard footsteps. When I went to the door I saw Amirul Momineen (a).” He said, “Zazan, Salman has passed away.”

“Yes, my chief,” I replied. Then he entered and when removed the cover from Salman’s face, Salman gave him a smile. Hazrat Ali (a) said,

“Abu Abdullah, when you meet Messenger of Allah (s) tell him what conduct his community has accorded to his brother.”

After that Amirul Momineen (a) performed his last rites and recited his funeral prayer. We continued to hear very loud Takkirs from the Imam. I saw two more individuals with the Imam. When I asked about them, the Imam said, “One was my brother, Ja’far and the other was Khizr (a) and with each were seventy rows of angels, each row comprised of a million angels.”¹

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 301.

He is the fourth Caliph

Through his authorities, Shaykh Saduq (r) has narrated from Imam Ali Reza (a) and the Imam has narrated through his forefathers from Imam Ali (a) that he said: Once, I was walking with the Messenger of Allah (s) on a path of Medina when we met a senior man tall in height, with a thick beard and broad shoulders, who saluted Messenger of Allah (s) and welcomed him. Then he turned to me and said,

“Peace be on you, O fourth Caliph and the mercy of Allah and His blessings.”

Then he asked Messenger of Allah (s), “O Messenger of Allah (s), is he not the fourth Caliph?”

“Yes,” replied the Holy Prophet (s).

Then that gentleman went away. After that I asked Messenger of Allah (s) what he was saying and which of statements was true.

Messenger of Allah (s) said, “It is a fact (that you are the fourth Caliph), because Almighty Allah has said in His Book:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“I am going to place in the earth a Caliph...”¹

Through the above words announcement was made of the Caliphate of Adam (a), therefore the first Caliphate belongs to Adam (a). Then Almighty Allah says that Prophet Musa (a) said to his brother, Harun:

اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ

¹ Surah Baqarah 2:30.

“Take my place (be my Caliph) among my people, and act well.”¹

So the second Caliphate belongs to Harun (a). Almighty Allah mentioned the third Caliph in the following words:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ
بِالْحَقِّ

“O Dawud, surely We have made you a ruler (Caliph) in the land; so judge between men with justice...”²

Thus, the third Caliphate is for Prophet Dawud (a). After these three Caliphs, Almighty Allah said:

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

“And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage...”³

You are the announcer of God and His Messenger and only you are my successor and my vizier, and one who would discharge my debts, and one who will convey the religion from my side. You are in relation to me as Harun was to Musa, but there will be no prophet after me.

As this gentleman said, you are the fourth Caliph. And do you know who that gentleman was?

“No,” I said.

His Eminence said, “Then you should know that he was your brother, Hazrat Khizr (a).”¹

¹ Surah Araaf 7:142.

² Surah Saad 38:26.

³ Surah Taubah 9:3.

Confession of a Sunni scholar

Akhtab Khwarizm Maufaq bin Ahmad has, through his chains of narrators, narrated from Hazrat Ali (a) that he said: Messenger of Allah (s) said:

When I was taken up to the heavens and after the tour of various skies, I reached the Farthest Lote Tree (*Sidratul Muntaha*), and I stood before my Lord, Almighty Allah said,

“Muhammad, you have tested My creatures. Which of them is most obedient to you?”

“Lord, Ali is the most obedient,” I replied.

Allah said, “You are right, O Muhammad. Then have you appointed anyone as your successor who may continue to convey the laws of religion on your behalf and who may teach My Book to them?”

“My Lord, *You* appoint someone as my successor, because whoever You appoint would be the most appropriate.”

Almighty Allah said, “I have chosen Ali (a) for your Successorship, you also appoint him as your Caliph and successor and make him the inheritor of your knowledge and forbearance as he is the true chief of believers. Neither anyone before him had been the chief of believers nor would there be anyone after him.

Muhammad, Ali is the standard of guidance and the Imam of those obedient to Me. He is the effulgence of My friends and Ali is My word which I make obligatory for the pious. Whoever is affectionate to him has loved me and whoever harbored malice to him has hated Me. You may convey this good news to him.”

I said, “My Lord, when I mentioned this glad tiding to Ali, he said:

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 9.

‘I am a slave of Allah and I am subservient to His will. If He punishes me, it would be due to my sins and He would not have committed any excess on me; and if He fulfills His promise to me, He is my Lord and Master.’

On getting this reply, I said, “O God, please grant polish to his heart and deem faith in God as a joy for him.”

Almighty Allah said, “Muhammad, I have accepted your plea, but remember: I would subject him to such a test as I have never subjected any of My friends.”

“Lord, he is my brother and my companion,” I said.

Allah said, “It has passed through my everlasting knowledge that he would be tested and people would be tested through him. If Ali (a) had not existed, My supporters would not have been identified and the followers of My prophets, My messengers and My followers would not have been identified.”¹

The star descended on Ali’s house

Shaykh Saduq (r) has, through his chains of authorities, narrated from Ibne Abbas that he said: I prayed the Isha Prayer with the Messenger of Allah (s) one night. When he concluded the prayer he turned to us and said: “At the dawn break a star would descend from the sky to one of your homes and on whoever’s house it descends would be my successor, my legatee and the Imam of the Ummah after me.”

As soon as dawn break approached each of us waited in his house for the star to descend and among all the people my father, Abbas bin Abdul Muttalib was intensely desirous that it should come down to his house.

Thus, as soon as the dawn broke a shooting star fell into the house of Ali Ibne Abi Talib (a). Messenger of Allah (s) said,

¹ *Manaqib*, Khwarizmi, Pg. 215.

“Ali, by that being, who sent me with prophethood, Successorship, vicegerency and Imamate is proved for you.”

After witnessing this episode and on hearing the statement of the Messenger of Allah (s) Abdullah bin Ubayy and hypocrite friends said: Muhammad has got deviated in the affection for his cousin and he is advocating his Successorship as per his own wish and will (God forbid!).

At this Almighty Allah revealed the following verse:

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾
وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

“I swear by the star when it goes down. Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed.”^{(1) (2)}

A judgment

Hafiz Rajab Bursi has mentioned on the authority of Waqidi that Salman Farsi says: A young man approached Umar and said: My mother has deprived me from the inheritance of my father and she is also not accepting that I am her child.

Umar summoned that woman said, “Why have you denied that this is your son?”

She said, “He is a liar and he is making allegation against me, while I have a witnesses that I am still a virgin and I have not married anyone.”

That woman had bribed seven individuals to falsely swear in her favor and they testified that she was unmarried.

¹ Surah Najm 53:1-4.

² *Amali*, Shaykh Saduq, Pg. 453.

That boy said: My father's name was Saad bin Malik and he was also known as Harith Mazni. When I was born to this woman she was having very less milk. So for two whole years she fed me only goat milk. When I grew up a little, my father proceeded on a journey from where he could not return alive. When I inquired about my father from the travel companions they told me that he died. After that my mother seized the property of my father and refused to acknowledge me as her child.

Umar said: This is a really complex matter. Either a prophet can solve it or the successor of a prophet. Then he said to his friends: Let us go to Abul Hasan Ali Ibne Abi Talib (a). So accompanied by a huge crowd, Umar came to the door of Hazrat Ali (a) and mentioned that issue.

Ali (a) asked Qambar to bring that woman.

He brought her and Imam Ali (a) said, "Why have you denied that he is your son?"

She said, "He is accusing me falsely, while I am unmarried and seven persons from my tribe have testified that I am still virgin."

Then Hazrat Ali (a) summoned a midwife and asked her to take that woman behind the screen and check whether she is a virgin or not.

When the midwife was examining her, that woman removed her thick heavy bangle (of gold) and handed it to the midwife as bribe. So that midwife came out and announced that that woman was a virgin.

Ali (a) said, "Qambar, this midwife is lying. That woman has bribed her with a heavy bangle. So she falsely certified her virginity."

When Qambar searched that woman he found that bangle. All those present there exclaimed: God is the Greatest. Then Imam (a) said, "People, please be silent. I am the container of

knowledge.” Then he told that woman, “See, I am the judge of the religion of Islam and the embellishment of faith. I am also the father of Hasan and Husain. Do you accept me as your guardian?”

“Yes sir,” said that woman, “I accept you as my guardian.”

Then he said, “By not marrying you away till now your relatives have committed a mistake. Being your legal guardian I want to marry you away.”

“When, Maula?” she asked.

“Today.”

“With whom?”

“With this youth.”

“How a mother can be married to her son?” she blurted out.

“Then why did you deny that he is your son?” asked Ali (a).

“I did that in greed for the inheritance.”

Ali (a) said, “Now seek forgiveness of God for your sins.” Then he reconciled the mother and son to each other.¹

Excellence of Ali in the words of Ali (a)

Umar had formed the Shura committee before his death and had mentioned that whoever has more supporters would be selected as the Caliph. And if each side has three members then the side having Abdur Rahman Ibne Auf would get precedence to appoint the Caliph. Those six were:

Hazrat Ali (a), Uthman, Abdur Rahman Ibne Auf, Saad bin Abi Waqqas, Zubair bin Awwam and Talha bin Abdullah Teemi.

¹ *Fadhail*, Ibne Shazan, Pg. 105-106.

Thus, when the members of Shura congregated, Ali (a) delivered a lengthy sermon to advocate his candidature, in which he said:

I adjure by that God Who is aware of your truth and falsehood; tell me:

1- Does any of you have a brother like Ja'far Tayyar, who is in Paradise with angels?

'No,' said the members of Shura.

2- I adjure you by Allah, does any of you, other than me have someone like my uncle, Hamza, the lion of God and lion of the Messenger of Allah (s), chief of the martyrs?

'No,' said the members of Shura.

3- I adjure you by Allah, does any of you, other than me have a wife like Fatima, daughter of Muhammad, chief of the ladies of Paradise?

'No,' said the members of Shura.

4- Other than me, is there anyone whose son is called by God as son of Prophet?

'No,' said the members of Shura.

5 - Does any of you, other than me have sons like my sons: Hasan and Husain, chiefs of the youths of Paradise?

'No,' said the members of Shura.

6- Does any of you, other than me have more knowledge of the abrogated and the abrogating verses of Quran?

'No,' said the members of Shura.

7- Other than me has anyone of you seen Jibraeel Amin (a) in the form of Dahiya Kalbi?

'No,' said the members of Shura.

8- Did the verse of purification descend for anyone of you?

‘No,’ said the members of Shura.

9- Other than me did the Prophet declare ‘Of whomsoever I am the master...?’

‘No,’ said the members of Shura.

10- Other than me did the Prophet make anyone of you his brother?

‘No,’ said the members of Shura.

11- Other than me is anyone the conqueror of Khandaq?

‘No,’ said the members of Shura.

12- Other than me has anyone of you received the honor of being the Muhammadan Harun?

‘No,’ said the members of Shura.

13- Other than me is there anyone among you whom Allah has called ‘believer’ in ten verses of the Holy Quran?

‘No,’ said the members of Shura.

14- Other than me did anyone of you sleep in the bed of Messenger of Allah (s) on the night of Hijrat?

‘No,’ said the members of Shura.

15- Other than me did the angels stand with anyone of you in the Battle of Uhad?

‘No,’ said the members of Shura.

16- Other than me is there anyone among you in whose lap Messenger of Allah (s) passed away?

‘No,’ said the members of Shura.

17- Other than me is there anyone among you who gave the funeral bath to Messenger of Allah (s)?

‘No,’ said the members of Shura.

18- Other than me is there anyone among you whom Messenger of Allah (s) allowed to mount his shoulders and demolish the idols?

‘No,’ said the members of Shura.

19- Other than me is there anyone among you who is having the weapon, standard and the horse of Messenger of Allah (s)?

‘No,’ said the members of Shura.

20- Other than me is there anyone among you for whom the unseen called out: There is no brave man like Ali and there is no sword except Zulfiqar?

‘No,’ said the members of Shura.

21- Other than me has anyone of you shared a roasted bird with Messenger of Allah (s)?

‘No,’ said the members of Shura.

22- Other than me has Messenger of Allah (s) said about anyone of you: You are my standard bearer in the world and the hereafter?

‘No,’ said the members of Shura.

23- Other than me has anyone of you acted on the verse of secret consultation (*Najwa*)?

‘No,’ said the members of Shura.

24- Other than me has anyone of you received the honor of being the shoe repairer of Messenger of Allah (s)?

‘No,’ said the members of Shura.

25- Other than me has the Messenger of Allah (s) said regarding anyone of you: You are dearer to me than all the creatures and after me you are the greatest speaker of truth?

‘No,’ said the members of Shura.

26- Other than me has anyone of you lifted a hundred buckets of water to earn a hundred dates for gifting them to the Messenger of Allah (s)?

‘No,’ said the members of Shura.

27- Other than me have three thousand angels saluted anyone of you during the Battle of Badr?

‘No,’ said the members of Shura.

28- Other than me is anyone of you a foremost Muslim?

‘No,’ said the members of Shura.

29- Other than me is there anyone among you regarding whom Messenger of Allah (s) said: You are my first testifier and you would be the first to meet me on the Cistern of Kauthar?

‘No,’ said the members of Shura.

30- Other than me is there anyone among you whose family members the Messenger of Allah (s) took for the Mubahila?

‘No,’ said the members of Shura.

31- Other than me has anyone of you given Zakat in the position of Ruku, regarding whom Almighty Allah revealed the verse of: Indeed your Wali is Allah and His Messenger...?

‘No,’ said the members of Shura.

32- Other than me has the Surah Dahr been revealed for anyone of you?

‘No,’ said the members of Shura.

33- Other than me has Allah revealed the verse of:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۗ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

“What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Masjid like him who believes in Allah and the latter day and strives hard in Allah’s way? They are not equal with Allah...”¹

...for anyone of you?

‘No,’ said the members of Shura.

34- Other than me has the Messenger of Allah (s) taught anyone of you one thousand words each of them being a key to one thousand words?

‘No,’ said the members of Shura.

35- Other than me is there anyone among you with whom Messenger of Allah (s) held secret counsel and silenced the critics saying: I did not have private counsel with him, it was Allah who did.

‘No,’ said the members of Shura.

36- Other than me is there anyone among you regarding whom Messenger of Allah (s) said: “You and your Shia would be successful on Judgment Day?”

‘No,’ said the members of Shura.

37- Other than me is there anyone of you regarding whom Messenger of Allah (s) said: He is a liar who imagines that he loves me but harbors malice to Ali (a).

‘No,’ said the members of Shura.

38- Other than me is there anyone among you regarding whom Messenger of Allah (s) said: Whoever loves my ‘pieces’ has in fact loved me. And whoever loves me has loved Allah? He was asked what he implied by ‘pieces.’ He said: Ali, Fatima Hasan and Husain.

‘No,’ said the members of Shura.

¹ Surah Taubah 9:19.

39- Other than me is there anyone among you regarding whom Messenger of Allah (s) said: You are the best of the human beings after the prophets?

‘No,’ said the members of Shura.

40- Other than me is there anyone among you whom the Messenger of Allah (s) has deemed as the criterion of truth and falsehood?

‘No,’ said the members of Shura.

41- Other than me is there anyone among you whom the Messenger of Allah (s) included in the cloak of purification?

‘No,’ said the members of Shura.

42- Other than me is there anyone among you who carried food to the Messenger of Allah (s) in the Thawr Cave?

‘No,’ said the members of Shura.

43- Other than me is there anyone among you regarding whom the Messenger of Allah (s) said: You are my brother, my vicegerent and my companion in my family?

‘No,’ said the members of Shura.

44- Other than me is there anyone among you regarding whom Messenger of Allah (s) said: You are senior-most of them in Islam, superior-most in knowledge and owner of most forbearance.

‘No,’ said the members of Shura.

45- Other than me is there anyone among you who killed Marhab, the Jew?

‘No,’ said the members of Shura.

46- Other than me is there anyone among you who uprooted that gate of Khyber all alone which forty persons together could not move?

‘No,’ said the members of Shura.

47- Other than me is there anyone among you cursing whom is like cursing the Prophet?

‘No,’ said the members of Shura.

48- Other than me is there anyone among you regarding whose residence in Paradise, Messenger of Allah (s) said: Your residence is next to mine in Paradise?

‘No,’ said the members of Shura.

49- Other than me is there anyone among you regarding whom Messenger of Allah (s) said: You would be to the right of the Arsh on Judgment Day and Allah would dress you up in two robes: one green, the other pink?

‘No,’ said the members of Shura.

50- Other than me is there anyone among you who prayed for seven years before all the people?

‘No,’ said the members of Shura.

51- Other than me is there anyone among you loving whom according to Messenger of Allah (s) is same as loving the Prophet and enmity to whom is enmity to the Prophet?

‘No,’ said the members of Shura.

52- Other than me is there anyone among you the announcement of whose mastership Allah made obligatory on the Prophet?

‘No,’ said the members of Shura.

53- Other than me is there anyone among you whom Messenger of Allah (s) declared as the leader of the believers?

‘No,’ said the members of Shura.

54- Other than me is there anyone among you regarding whom Messenger of Allah (s) said: I have sent to you a man, whose heart Allah has tested for faith?

‘No,’ said the members of Shura.

55- Other than me is there anyone among you whom Messenger of Allah (s) gave to eat the pomegranate of Paradise?

‘No,’ said the members of Shura.

56- Other than me is there anyone among you regarding whom Messenger of Allah (s) said, ‘My Lord granted me whatever I asked; and I sought for you as well whatever I sought for myself’?

‘No,’ said the members of Shura.

57- Other than me is there anyone among you regarding whom Messenger of Allah (s) said, ‘You would remain firm on the divine command and the fulfiller of the divine covenant; you observe equality in distribution and are having lofty rank in view of God.’?

‘No,’ said the members of Shura.

58- Other than me is there anyone among you regarding whom Messenger of Allah (s) said, ‘You have the same precedence over this Ummah that the Sun has over the Moon and the stars’?

‘No,’ said the members of Shura.

59- Other than me is there anyone among you whose friends are promised Paradise by the Prophet and whose enemies are assured Hell?

‘No,’ said the members of Shura.

60- Other than me is there anyone among you regarding whom Messenger of Allah (s) said, “People are from different trees and you and I are from the same tree?”

‘No,’ said the members of Shura.

61- Other than me is there anyone among you whom Messenger of Allah (s) has called as ‘the chief of the Arabs’?

‘No,’ said the members of Shura.

62- Other than me is there anyone among you whose guest Jibraeel became?

‘No,’ said the members of Shura.

63- Other than me is there anyone among you who announced Surah Baraat?

‘No,’ said the members of Shura.

64- Other than me is there anyone among you who is the distributor of Paradise and Hell?

‘No,’ said the members of Shura.

After that he said to the members of the Shura committee, “When you are aware of these merits in me then why do you abandon the truth and follow falsehood.”¹

Love for Ali is the greatest worship act

Akhtab Khwarizmi has through his chains of narrators quoted from Abu Qama Maula bin Hashim that Messenger of Allah (s) led us in the Dawn Prayer and after that addressed us as follows:

O companions, last night I saw my uncle, Hamza bin Abdul Muttalib and my brother, Ja’far bin Abi Talib in my dream that a tray before them contained berry fruits. They ate it and after that the fruit changed and it was replaced with grapes. They consumed those grapes for some time and after that they changed into dates. They ate some dates as well. I went to them and said,

“May my parents be sacrificed on you, what deed did you find as the most superior?”

They replied, “May our parents be sacrificed on you, the superior-most deeds we realized are: Invoking blessings on you,

¹ *Al-Ihtijaaj*.

offering drinking water and affection for Ali Ibne Abi Talib (a).”¹

Akhtab Khwarizmi has narrated through his chains from Anas that he said: Messenger of Allah (s) said:

“Through the effulgence of the face of Ali Ibne Abi Talib (a) Almighty Allah created seventy thousand angels who would continue to seek divine forgiveness for Ali (a) and his Shia.”²

Generosity of the Hazrat is same as that of the Prophet

Hafiz Bursi writes: Bishr bin Junada said: I was with Abu Bakr when a person came there and asked, “Are you the successor of Messenger of Allah (s)?”

“Yes,” said Abu Bakr. That man said, “Then you fulfill the promise that Messenger of Allah (s) made to me.”

“What did the Messenger of Allah (s) promise you?”

He said, “During his lifetime the Prophet used to give me handfuls of Saihani dates and he had promised me to give three handfuls of those dates.”

So Abu Bakr gave him three handfuls of those dates. That man counted their number then threw them down before Abu Bakr saying, “Your fist is not equal to the fist of the Messenger of Allah (s), which shows that you are not a successor appointed by the Prophet.”

Abu Bakr said, “Take him to Abul Hasan Ali Ibne Abi Talib (a).”

So they brought him to Imam Ali (a) and as soon as the Imam saw him, he said, “Have you come to take three handfuls of dates?”

¹ *Manaqib*, Khwarizmi, Pg. 37.

² *Manaqib*, Khwarizmi, Pg. 31.

That man said, “I bear witness that you are the Wali of Allah and the successor of the Messenger of Allah (s) and no one other than you is the successor of the Prophet.”

After that Imam Ali (a) gave him three handfuls of dates and when he counted them, he shouted, “Indeed, this hand is same as the hand of the Messenger of Allah (s).”

Abu Bakr said, “Indeed, I also testify that on the eve of Hijrat the Messenger of Allah (s) said to me that his and Ali’s hands were of the same size.”¹

Hazrat predicted the martyrdom of Imam Ali Reza (a)

Shaykh Saduq has mentioned in *Amali* that Amirul Momineen (a) said:

Soon a descendant of mine would be martyred unlawfully in Khorasan through poison. His name would be same as mine and his father would be named as Musa Ibne Imran. Whoever performs his Ziyarat would have all his past and future sins forgiven even though they might be as numerous as the drops of rain or the leaves in the trees.²

Prediction about his assassination

Sayyid Razi has through his chains of narrators reported from Hasan bin Hasan Basri that he said:

Amirul Momineen (a) stayed up awake during the night on the morning of which he was assassinated and he did not go out to the Masjid for the night prayer as was his custom. His daughter, Umme Kulthum (s) asked: “What kept you awake?”

“I will be killed, if I go out in the morning,” he replied.

¹ *Fadhail*, Ibne Shazan, Pg. 116.

² *Amali*, Shaykh Saduq, Pg. 104.

Then Ibne Nabbah came to him and summoned him to the prayer. He walked out a little way then returned.

Zainab, his daughter said to him: “Tell Joada to pray with the people.”

But he said: “There is no escape from the appointed time.”

Amirul Momineen (a) spent that night awake and he frequently went out and looked up to the sky, saying:

“By Allah, I have not lied nor have I been lied to. It is the night which I was promised.”

Then he went back to his bed. When dawn rose, he put on his waist-cloth (*izaar*) and went out saying:

Stiffen your back for death. Indeed death will meet you.

Do not show grief at death, when it arrives in your valley.

When he reached the courtyard of his house, the geese met him and hooted in his face. (The people) began to drive them away but he said: “Leave them; they are those who wail (for my death).”

He went out to the Masjid and there was the man who had spent the whole night lying in wait for him. However, when it had become cold in the early morning before dawn, he had fallen asleep.

Now, Amirul Momineen (a) moved him with his foot and said to him: “The prayer.”

The man got up and struck him on his head and the Imam exclaimed:

I have succeeded by the Lord of the Kaaba!¹

¹ *Khasais Amirul Momineen (a)*, Pg. 36; *Irshad*, Shaykh Mufeed, Pg. 51.

The Hazrat knew his killer

Imam Ja'far Sadiq (a) said that Amirul Momineen (a) had ordered that whoever arrives in Kufa from outside his name should be noted and shown to the Imam. One day when the sentries presented the list of persons who had entered the city and among those names he noticed the name of Abdur Rahman Ibne Muljim, he said: He is my killer.

People said: When you know that he would kill you, why don't you eliminate him?

He replied: To punish someone before commission of crime is unjust and I will never do that. If I eliminated him, then who would kill me?¹

Eagerness for death

Abul Husain bin Abil Fawaris has narrated through his chains from a companion Ismail bin Abdullah Sal-ee that he said:

When Uthman was killed and after him when sedition appeared in the Ummah, in order to save myself from this mischief and discord, I decided to go into seclusion and I went to the seaside and stayed there all alone. I was so distanced from people that I was not at all aware what they were upto. One night, when I emerged from my hovel I saw a man at the shore fervently supplicating God. So pitiful was his voice that I desired to listen to his entreaty. I went a little near and heard him say:

“O, the best companion, O guide of the prophets; O the Beneficent and the Merciful; O creator and Master’ O incomparable and unique being. O Eternal one, O one who is never heedless; O the Living and the Ever-living; every day dawns with a new decision of Yours. Only You are the protector and helper of Muhammad; and only You have bestowed

¹ *Manaqib Aale Abi Talib*, Vol. 2, Pg. 271.

excellence to Muhammad over all the other prophets. I only beseech You to assist the successor of Muhammad and be affectionate to him. Grant him success or summon him to yourself while being merciful.”

After this supplication he raised his head to the sky and continued sitting as long as one sits in Tashahud of the ritual prayer. Then he arose and began to walk on the surface of the water.

I called out to him from the rear: May Allah have mercy on you; please speak to me.

He said without turning: You have left the guide behind. Refer to him only for the issues of your faith.

I said: Who is that guide?

He said: He is the successor of Muhammad after him.

So I set out for Kufa but I had to spend the night at Hira. When it was absolutely dark, I saw a man approaching and he went and stood on a high spot. He recited a lengthy whispered supplication to God. Among other things he mentioned:

“O God, You know that I have adopted the same conduct with others that Messenger of Allah (s) had ordered me, but the people have oppressed me too much. O Lord, You had issued me the orders to eliminate the hypocrites and I carried out Your commands, but the people did not value me. O God, I am fed up with them and they are fed up of me. I detest them and they detest me. O God, now I only wait for my Muradi killer. O Lord, please hasten his wretchedness and make me fortunate as soon as possible.

O God, Your Prophet had promised me that whenever I beseech for death from You, You would fulfill my wish immediately. Now, I pray to You for death.

Saying this he rose up and went away from there. I began to follow him till he reached Kufa and went inside his house. I

asked: Whose house is this? And I was told that it was the residence of the Caliph of Muslims, Ali Ibne Abi Talib (a).

After sometime the Muezzin recited the call of the dawn prayer (*Adhaan*), I saw Ali emerge from his house and I also followed him till he reached the Masjid, where the accursed Ibne Muljim attacked him with his sword.¹

Specifying the town where he would be martyred

Akhtab Khwarizmi writes that in the Battle of Siffeen, the fighting was furious and Malik Ashtar routed the Ak tribe who were ardent supporters of Muawiyah.

During this turmoil Hazrat Ali (a) disappeared from the view and the army feared that he was martyred; and they began to wail. When Imam Hasan (a) heard the wails of his men, he forbade them saying: If the opponents see you weeping they would be emboldened. Amirul Momineen (a) himself informed me that he would be martyred in Kufa.

This conversation was on when an elderly man came weeping and said: Amirul Momineen (a) is martyred and I just saw his body among the killed.

When people heard this they began to cry more furiously.

Imam Hasan (a) said: He is lying. You all don't testify in his favor. Amirul Momineen (a) has told me he would be slain in your city of Kufa by a man from the Murad tribe.

After sometime Imam Ali (a) was back safe and sound.²

¹ *Tanbiyatul Khawatir wa Nuzhatul Nawadhir*, Vol. 2, Pg. 2.

² *Manaqib*, Khwarizmi, Pg. 170.

Specifying the place of his burial

1- The Shaykh has mentioned in *Tahzeeb* that Amirul Momineen (a) said in his bequest to his children:

After my martyrdom, take my bier to the rear of Kufa and on the way you would come across a special breeze. Bury me there and that is the initial part of the Mt. Sina. Imam Hasan (a) and Imam Husain (a) acted according to this bequest.¹

2- In his book of *Al-Mamool fee Tayyun Qabr Amirul Momineen (a)*, Sayyid Ibne Tawus has on the authority of Shaykh Saduq narrated from Abu Basir that he said: I inquired from Imam Muhammad Baqir (a) regarding the location of the grave of Amirul Momineen (a) and mentioned that there was dispute about the actual place.

Imam Muhammad Baqir (a) said:

Amirul Momineen (a) was buried with his father, Prophet Nuh (a) in his grave.

I (the narrator) asked: Who all participated in his burial?

He replied: Messenger of Allah (s), along with the two recording angels, buried him.²

3- Abu Abdullah (a) said: ‘When the Messenger of Allah (s) passed away, Jibraeel descended and with him were the angels and the Spirit, those who had descended during the Night of Pre-determination.

He said: ‘The sight was opened for Amirul Momineen (a), and He saw them in the horizons of the skies to the earth, washing him along with the Prophet, and they were praying Salat with him upon him, and they were digging the grave for him.

¹ *Tahdhibul Ahkaam*, Vol. 6, Pg. 63.

² *Farhatul Gharra*, Pg. 84.

By Allah! No one dug for him other than them, until when he was placed in his grave, they descended with the one who descended, and placed him. They spoke and the hearing was opened for Amirul Momineen (a), bequeathing to them with it. He wept and heard them saying, ‘Don’t give him hard work, and He is our Master after you, except that He does not witness us with his eyes after this time.’

When Amirul Momineen (a) passed away, Hasan and Husain saw visions similar to that which He had seen, and the Prophet had seen as well, assisting the angels similar to that which they had done with the Prophet.

When Hasan passed away, Husain saw from him similar to that, and saw what the Prophet and Ali both has seen of assisting the angels.

When Husain passed away, Ali bin Husain saw from him similar to that, and saw the Prophet and Ali and Hasan assisting the angels.

When Ali bin Husain passed away, Muhammad bin Ali saw similar to that, and saw the Prophet, and Ali, and Hasan, and Husain assisting the angels.

When Muhammad bin Ali passed away, Ja’far saw similar to that, and saw the Prophet, and Ali, and Hasan, and Husain, and Ali bin Husain assisting the angels.

When Ja’far passed away, Musa saw from him similar to that. That is how it continues to our last one.’¹

Location of his grave

Shaykh Mufeed writes in *Al-Irshaad* and Shaykh Tabarsi in *Elamul Wara* that Hayyan bin Ali Anazi told us: A retainer of Ali Ibne Abi Talib (a) told me:

¹ *Basairud Darajaat*, Pg. 225.

When death was close to Amirul Momineen (a) he said to Hasan and Husain (a): “When I die, you two put me on my bier. Then take me out and carry (me) in the back of the bier. You two will protect the front of it. Then bring me to Ghariyyayn. You will see a white rock shining with light. Dig there and you will find a shield and bury me at it.”

When he died, we took him out and began to carry him on the back of the bier while we guarded the front of it. We began to hear a rustling and whistling of the wind until we came to Ghariyyayn. Behold! There was a white rock whose light was shining. We dug there and behold, there was a shield on which was written:

“This is one of the things which Nuh has stored for Ali Ibne Abi Talib (a).”

We buried him there and went away. We were happy at Allah’s mark of honor to Amirul Momineen (a). A group of the Shia followed us but they had not witnessed the prayer performed for him. We told them about what had happened and about Allah’s mark of honor to Amirul Momineen (a).

Then they said: “We would like to see what you have seen of his affair.”

“Traces of the place have been removed according to his bequest,” we told them.

They kept coming back and forth to us and they told us that they had searched for the grave of the Imam but could not find any trace of it.¹

What did he see in the last moments?

In his *Amali* Shaykh Saduq has through his chains of narrators quoted from Abu Hamza Thumali, who has narrated from Habib bin Amr that he said:

¹ *Irshaad*, Shaykh Mufeed, Pg. 91; *Elamul Waraa*, Pg. 202.

I went to visit Amirul Momineen (a) when he was in last moments. He showed his wound and I assured him, "If God wills, nothing would happen to you."

Amirul Momineen (a) said,

"Habib, only a few moments of my life remain." I started crying at this and Umme Kulthum, the daughter of the Imam also wept. The Imam said to his daughter,

"Why are you crying, my dear?"

She said, "Dear father, just now you mentioned that we are about to be separated from you, so I grieved for that only."

He said,

"My dear, if you could have seen what I am seeing, you would not have cried."

Habib says: I said, "O Amirul Momineen (a), what can you see right now?"

He replied, "Habib, just now I can see the angels of the heavens and the prophets as well descending to the Earth one after another. And this is my brother, the Messenger of Allah (s) who is sitting near me and saying: Move on. What is kept for you ahead is much better than what you have now."

Habib says: I had not even taken leave of the Imam but that he passed away. The following day Imam Hasan Mujtaba (a) delivered a sermon and after divine praise and glorification, said,

"People, the Quran was revealed on this night and it was on this night only that Prophet Isa (a) was taken up to the heavens. This was the night when Yusha bin Nun was martyred and this is night when my father, Amirul Momineen (a) passed away. By God, no successor can enter Paradise before my father and the Successorship of the Prophet (s) has ended with my father. When the Messenger of Allah (s) sent him as commander in holy battles, Jibraeel used to fight on his right and Mikaeel on his left. My father did not leave behind any gold or silver, though he left

behind an amount of seven hundred dirhams which he had saved to buy a slave.”¹

The Angel of death has no discretion over the souls of Prophet and Imam Ali (a)

Through his authorities, Ibne Shahr Ashob has narrated from Abdullah Ibne Umar that he said: Once the Messenger of Allah (s) mounted the pulpit, made Ali (a) stand next to the pulpit and holding his hand raised it so high that the whiteness of his armpits became visible. Then His Eminence said,

“O people; know that Allah is your Lord and Muhammad is your prophet and Islam is your religion and Ali is your guide and my successor and the Caliph after me.”

Then he addressed Abu Zar,

“O Abu Zar, Ali is my arm (assistant) and he is the trustee of the revelation of my Lord; and whatever excellence that Allah has bestowed on me He has bestowed a similar excellence to Ali as well.”

“O Abu Zar, Allah does not accept the obligatory deeds of anyone without love for Ali (a).

“O Abu Zar, when I was taken up to the skies and I reached the Arsh, I saw a curtain of green emerald. A caller called out:

Muhammad, lift the curtain. So when I lifted the curtain I saw an angel. The whole world was present before his eyes and there was a tablet before him on which he was looking.

I asked Jibraeel: Who is this angel? I have never seen any other angel with so much awe as him.

Jibraeel said: Greet him; he is Israel, the Angel of Death.

I said: Peace be on you, O my friend, Angel of Death.

¹ *Amali*, Shaykh Saduq, Pg. 262.

He replied: And peace be on you, O the seal of the prophets. How is your cousin, Ali Ibne Abi Talib (a)?

I asked: Do you know him?

The Angel of Death said: O Muhammad, how I cannot know him. By that being who sent you as a prophet with truth and who selected you as the messenger, I regard your cousin as successor just as I regard you as prophet and it is because Allah has delegated me the power to capture the souls of all the creatures except for two: one is yours and the other is Ali's. Almighty Allah would take their souls as He wills according to His discretion (*Mashiyat*).¹

Hunut, shroud and water for the funeral bath arrived from Paradise

Sayyid Murtadha writes in *Uyunul Mojizaat*:

It is narrated that people were around Imam Ali (a) when he was on his deathbed. Lady Umme Kulthum wailed, "O father." At that time Amr bin Atmaq was also present there. He said to the lady to comfort her that nothing will happen to Amirul Momineen (a). He has only received a minor injury.

Amirul Momineen (a) said, "I am about to get separated from you."

Umme Kulthum started crying at this. Imam (a) said, "Why are you crying, my dear? If you see what I am seeing, you wouldn't have cried. Just now I can see the angels of the seven heavens and the prophets as well descending to the Earth one after another, and the Messenger of Allah (s) is holding my hand and saying:

Come with us, Ali. What is kept there for you is much better than what you have now.

¹ *Manaqib Aale Abi Talib*, Vol. 2, Pg. 236.

Then Imam Ali (a) said to the people present over there, “You all may go now; I want to make bequests to my family members.”

So, except for some of his Shia the rest of the people dispersed. After that he praised and glorified Almighty Allah and invoked blessings on the Holy Prophet (s). Then he said:

I have appointed Hasan and Husain as my successors. You must obey their commands and remember that the Messenger of Allah (s) has declared their Imamate after me.

It is mentioned in a traditional report that when people gathered with him, he praised and glorified Almighty Allah and after that he said,

“Every person would meet what he is running away from and death is challenging the soul. See, this is hidden knowledge and concealed secret. My advice to you is that you must not associate anyone with Allah and never trespass on the Sunnah of the Holy Prophet (s). Keep both these pillars established. Condemnation would not approach you as long as you keep away from polytheism. The Lord is merciful and the religion is very strong. Peace be on you till the Judgment Day. I was your companion till yesterday and today I am a means of lesson for you and tomorrow I would be separated from you.”

Then he appointed Imam Hasan (a) and Imam Husain (a) as his successors and transferred to them the Isme Aazam, effulgence of wisdom, inheritance and weapons of the prophets, and told them,

“When my soul leaves my body you will find my shroud, anointment and water for my funeral bath right at your doorstep. Jibraeel Amin would bring all this from Paradise. Bathe my body in the water of Paradise and anoint me, then dress me in the shroud. You would then see a coffin at your threshold. Place my body in that coffin and load it on a camel. When you carry my coffin you must only hold it from the front and the rear would get lifted by itself. Dig a little at the spot the camel stops

and kneels. You would find a grave ready over there. Nuh (a) has prepared that grave for me. Bury me in that grave.”

It is narrated that the Hazrat passed away on Thursday, 21st of Ramadhan and it was the Night of Power (*Lailatul Qadr*). At that time his age was sixty-five years from which he spent thirty-five years in the company of the Prophet and lived from thirty years after his passing away.

As soon as he passed away Imam Hasan (a) and Imam Husain (a) went to the doorstep and found shroud, anointment and water. They performed his funeral bath according to his instructions.

Then Imam Hasan (a) and Imam Husain (a) placed his body in the coffin and lifted the front portion and the rear part rose up automatically. Then they took the bier to Masjid Sahla and placed it on a she-camel present at the entrance to the Masjid. That she-camel began to move and Hasan and Husain (a) walked beside her. When she reached Gharra in Najaf, she kneeled and began to scratch the ground with her hooves. Hasan and Husain dug that place a little and found a grave already prepared there. So they buried Imam Ali (a) there.

Ali (a) had also mentioned in his will: After you bury me and close my grave with bricks, lift one brick and glance inside; you would not see me.

Abu Abdullah Jadala was also a witness of that will of the Imam. He posed the same question to Imam Hasan (a) whether he removed the brick and peered into the grave.

Imam Hasan Mujtaba (a) said rhetorically, “Would I neglect the will of my father?”

“Then did you see Amirul Momineen (a) there?”

“No, by God, his body was not present there.” Then Imam Hasan (a) said,

“If a prophet passes away in the West and his successor dies in the East even then Almighty Allah gathers them in one moment.”¹

Accompanying his own bier

Hafiz Rajab Bursi writes that Kufi tradition scholars state that when Imam Hasan (a) and Imam Husain (a) set out towards Najaf along with the bier of their respected father, they met a rider on the way, who was fragrant with musk and ambergris. He said to Imam Hasan (a):

Are you Hasan bin Ali, one nourished by divine revelation and inspiration? Are you Hasan, the heir of knowledge and nobility? Are you Hasan, the legatee of Amirul Momineen (a)?

“Yes,” replied Imam Hasan (a).

Then that rider said, “Is this Husain bin Ali? Is he the grandson of the prophet of mercy, one raised up with wisdom and infallibility, and the progenitor of the guiding Imams?”

“Yes,” replied Imam Hasan (a).

Then that rider said, “You may leave this bier with me and return into the security of God.”

Imam Hasan (a) said, “But our respected father willed us that we can only entrust his body to Hazrat Jibraeel or Hazrat Khizr; who are you?”

After that when the rider removed the veil from his face, it was Amirul Momineen (a) himself! He said to Imam Hasan (a):

“Abu Muhammad, your father visits all those who die. Would he not participate in his own funeral?”²

¹ *Uyunul Mojizaat*, Pg. 50.

² *Mashariqul Anwaarul Yaqeen; Biharul Anwar*, Vol. 24, Pg. 300.

Angels accompanied his bier

1- Ibne Shahr Ashob says: It is mentioned in *Dalalat Bataini* that the front portion of the bier of Imam Ali (a) was carried by Jibraeel, Mikaeel, Israfeel and a group of angels and they were engrossed in divine glorification. Imam Hasan (a) and Imam Husain (a) heard the sounds of their recitation all the way. It was as follows:

The holy, the holy, You are the powerful ruler and Your command is effective. There is no god, except You and we praise You. There is no god, except You, Lord of the worlds.

2- It is mentioned in traditional reports that Imam Husain (a) said to this brother, Imam Hasan Mujtaba (a) at the time of the funeral bath,

“Abu Muhammad, see how light the body of Amirul Momineen (a) has become.”

Imam Hasan (a) replied,

“Abu Abdullah, another group is assisting us in this procedure.”

Imam Hasan (a) says that after the Isha Prayer, we lifted the rear portion of the bier of our father. The front portion arose automatically. And in whichever direction the front part moves we followed its lead till we reached Gharra in Najaf. There we found the grave which our father had indicated. Till the end of the burial we continued to hear the flapping of the wings of the angels and their lamentations.

We recited his burial prayer and buried him and sealed his grave with bricks.¹

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 2, Pg. 348.

Hazrat Khizr presents condolence

Kulaini has narrated from Usaid Ibne Safwan, companion of the Messenger of Allah who said:

“On the day Amirul Momineen Ali (a) passed away the place shook as people wept and cried and they were frightened like the day the Holy Prophet (s) passed away. A man came weeping; he seemed to be in a hurry and he was repeating the words of Quran:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Surely we are Allah’s and to Him we shall surely return.”¹

He continued, “Today has ended the succession of prophethood; O Amirul Momineen (a), may Allah have mercy you.

O Abul Hasan. You were the first in the nation who accepted Islam and were of the purest faith among them. You were of the most solid certainty and feared Allah the most among them. The degree of your hard work (for the cause of Allah) was the greatest and you were the most cautious in protecting the Messenger of Allah among them. You were the most trusted in the affairs of his companions and most distinguished in excellence, having most honorable past credentials, of the highest degree of virtue and closest in relation to the Messenger of Allah. You were the most similar among them to him (the Prophet) in the matters of providing guidance, moral discipline, mannerism and deeds. You were the most precious to him (the Prophet) among them, in value and the most honorable to him among them. May Allah grant you good rewards on behalf of Islam, His Messenger and the Muslims.

¹ Surah Baqarah 2:156.

You exercised strength when his (Prophet's) companions became weak. You would come out (to face the enemy) when they showed cowardice, you rose up when they showed laziness. You maintained steadfastness in adherence to the system of Messenger of Allah while his other companions did otherwise. You, indeed, were his undisputed successor and you did not cause strife (in the community) despite the mischief of the hypocrites, of the anger of the unbelievers, the dislike of the jealous ones, and lowliness of the transgressors. You stood firm for the truth when they failed, spoke clearly when they became speechless, marched forward in the light of Allah while they halted and if they followed you, they found the right guidance. You were the softest in tone and of the highest degree of prayer among them, least in speech and of the most correct and valid statements. You were of the greatest ideas, of the bravest heart, of the most solid certainty, of the best of deeds and the most knowledgeable of the issues among them.

You, by Allah, were the lead figure in religion at first and at last. You were the first when people digressed in chaos and the last when they failed. You're as a kind father to the believers as they become dependent up on you and you bore such burdens that others felt much weak to carry. You protected what they had lost and guarded what they had ignored. You tightened your belt when they accumulated (wealth with greed), you rose high when they despaired (in humiliation). You exercised patience when they rushed and you achieved what they had never dreamed to achieve and through you they gained what they had never expected to gain. You were as pouring calamity and disaster on the unbelievers and the fortress and support for the believers. You were invented for the task of Imamate with its blessing and you succeeded to achieve its awards, established its prerequisite and left with its distinctions. Your evidence in support your divine Authority never lost its sharp edge and your heart never wavered, your intelligence never weakened, your soul did not falter or become frightened. You were like a mountain that strong winds could not move. It is just as the Holy Prophet (s) has said, "People lived secure in your company and

their property well preserved in your hands.” You were just as the Holy Prophet (s) has said, “Physically weak but very strong to support the cause of Allah, of a very humble soul, but very great in the sight of Allah, the chief on earth and majestic in the sight of the believers. No one could ever find faults with you or advance criticism. No one could ever involve you in corruption. You never showed anyone (corrupt) compliance. The weak and feeble to you were strong and popular until you would restore their rights and the powerful and popular were weak and feeble to you until you would make them yield to others rights. People of close relation or otherwise were all equal to you in such cases.

You aimed the truth, the true and kindness. Your words were law and final and your commands were based on forbearance and determination, your view was knowledge and the final decision in what you would do. The system is established, the pitfalls are routed, the fires (of mischief) are extinguished, religious issues are balanced and through you Islam has become strong. The guidance of Allah has become manifest even though the unbelievers dislike. Through you is Islam and the believers strengthened. You have raced (for Divine excellence) a long race and cause a great deal of weariness to those behind you. Losing you can never be compensated with weeping and your death is a great issue in heavens and it has threatened the people (with emergence of chaos).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Surely we are Allah’s and to Him we shall surely return.”¹

We accept the decision of Allah and submit to His commands. By Allah, the Muslims will never find anyone like you. You were a fortress and the stronghold like a heavy

¹ Surah Baqarah 2:156.

mountain and the intense anger for the unbelievers. May Allah join you with His Holy Prophet (s). May Allah not deprive us of your rewards and keep us safe against misguidance after you.”

People remained silent until he finished his words. He wept and the companions of the Messenger of Allah wept. Thereafter, they searched for him but he was nowhere to be found.

They asked Imam Hasan (a) who that was. He replied: He was Hazrat Khizr (a).¹

The earth and the heavens wept for forty years

Ibne Shahr Ashob has narrated from Ibne Abbas with his evidences. He said: The Holy Prophet (s) said:

When a believer leaves this world, the heavens and the earth weep for forty days, and when a scholar dies, the heavens and the earth weep for forty months, and when a prophet leaves this world, they weep for forty years.

Holy Prophet (s) said: Ali! When you will be martyred, the earth and heaven will weep on you for forty years.

Ibne Abbas says that when Hazrat Ali was martyred, for three days the sky was bleeding.

2- Saeed Ibne Musaib said that when Ali (a) was martyred, every stone that was picked up had fresh blood underneath it.

Zuhri says: The day when Ali (a) was martyred, when a stone was lifted from the earth in Jerusalem, fresh blood was found under it.²

¹ *Al-Kafi*, Vol. 1, Pg. 254; *Amali*, Shaykh Saduq, Pg. 200; *Manaqib Aale Abi Talib*, Vol. 2, Pg. 374.

² *Manaqib Aale Abi Talib*, Vol. 2, Pg. 346; *Uyunul Mojizaat*, Pg. 52-53.

Alive after death

1- Qutub Rawandi writes that Rushayd Hijri said that once we were sitting next to Imam Hasan Mujtaba (a) after the martyrdom of Amirul Momineen (a).

We told him that we longed to see your father and that our hearts are fill with grief to meet him.

Imam Hasan (a) said: Do you want to see my father (a)? We said: Yes. But he has left this world. How is it possible to see him in this world?

There was a veil in the gathering. Imam Hasan (a) removed the curtain and said: Look at this house. When we looked around the house, we saw Amirul Momineen (a) sitting there.

Imam Hasan Mujtaba (a) asked: Is he not Amirul Momineen (a)? Then he dropped the curtain.¹

2- It is recorded in *Thaqibul Manaqib* that Jabir bin Abdullah Ansari said that the Holy Prophet (s) had said: Narrate the incidents of Bani Israel. There are many strange kinds of events in their lives.

Then Messenger of Allah (s) said: A group of Israelites came to the graveyard and said to each other, "If we pray and ask Allah, He might allow a dead man to speak to us and then we will ask him about the circumstances of his death."

So they prayed and asked Allah Almighty to resurrect a dead person. As they finished their prayers, a dead person looked out of his grave. There was a mark of prostration on his forehead.

He said: What do you want to know? It's been seventy years since I died, but death still lingers in my throat. Pray that I may die again.

¹ *Al-Kharaij wal Jaraih*, Rawandi, Vol. 2, Pg. 810.

Jabir bin Abdullah Ansari said: I swear by the truth of Allah and His Messenger. I saw something from Hasan bin Ali which was even more than that and I also saw something from Husain bin Ali which was the strangest. When Imam Hasan Mujtaba (a) signed the truce with Muawiyah, many of his own people felt unpleasant and I myself felt same way. So I went to the Imam and objected regarding this truce.

Imam Hasan Mujtaba (a) said:

Jabir! Don't blame me. My grandfather had said that this is my son (Hasan). He is the leader and through him Allah will bring him into truce two major groups of Muslims.

Even after hearing this Hadith, my heart was not satisfied. I said: It is possible that it refers to some other reconciliation. As far as truce with Muawiyah is concerned, it is certain that the believers and their descendants will be harmed by it.

Upon this, Imam Hasan (a) placed his hand on my chest and said: Is Jabir having doubts? I said: Yes. He said, "Do you want me to confirm this with my grandfather? Shall I satisfy you?"

I was very surprised to hear these words of Hazrat. Then suddenly I saw the earth crack under our feet and Messenger of Allah and Ali Murtadha, Ja'far Tayyar and Hazrat Hamza came out from there. I stood up in surprise.

Imam Hasan Mujtaba (a) said: Grandfather! Jabir is blaming me regarding this truce.

The Prophet (s) said: O Jabir! You will not become a believer until you submit yourself to your Imam and do no object to him because of your opinion. Acknowledge the truce that my son Hasan has made. By doing this my son has protected the lives of believers and what he has did is according to the command of Allah and my knowledge.

I said: 'O Messenger of Allah (s), I acknowledge and accept his commands.' Then the four gentlemen rose up into the air. I continued to watch them. Even the door of skies opened and

they entered it. Then the door of the second sky opened and so on till the doors of the seven skies opened and our master the Messenger of Allah (s) continued to lead the rest of the people.¹

3- Hazrat Jabir narrated the second incident that when Imam Husain (a) intended to travel to Iraq, I went to him and said to him: You are the son of the Messenger of Allah (s) and his light. I think you too will reconcile like your brother Hazrat Hasan Mujtaba (a). Your brother was bestowed with God's grace and the step of truce which he took was the perfect one.

Imam Husain (a) said:

O Jabir! What my brother did was by the command of God and the Messenger, and I will do by the command of God and the Messenger. Shall I fix a meeting of you with the Messenger of Allah (s) and inform him of my action through his mouth?

Then Imam Husain (a) asked Jabir to look up. He says: When I looked further, I felt that the door of heaven had opened and out of it emerge the Messenger of Allah (s), Ali Murtadha, Imam Hasan, Hazrat Hamza and Ja'far Tayyar and Zaid bin Haritha descending. Then I saw them descend.

I was stunned to see this scene. The Prophet (s) said to me:

O Jabir! Didn't I tell you about Hasan's move before? And at that time I told you that you will not become a believer until you submit to the action of Imams and not object to their decisions.

Do you want me to show the positions of Hasan's rivals and Husain's rival Yazid's last place?

I said: Yes, O Messenger of God!

The Messenger of Allah (s) hit his foot on the ground. The ground cracked. An ocean appeared. It also cracked and I saw seven lands appear one after the other and in the same order seven seas also appeared. After the seventh earth I saw the fire, I

¹ *Ath-Thaqib fil Manaqib*, Pg. 322.

saw Walid bin Mughira Abu Jahl and Yazid and Imam Hasan's rivals were tied in a fiery fire chain and with them, there were also rebellious devils chained who were being severely punished.

Holy Prophet (s) said: O Jabir! Raise your head and look up. I looked up and saw the Messenger of Allah (s) and his companions flying towards the sky. After flying through a few doors, the Messenger of Allah (s) said: O Husain! Come and join me.

Hearing this from Messenger of Allah, Imam Husain (a) also joined them and he went to heaven in front of me. Then I saw that the Messenger of Allah (s) took the hand of Imam Husain and said:

O Jabir! My son will be with me here. Listen to him whatever he says and do not doubt him. By this you will become believer.

Jabir states that if I had lied, my eyes would have been blinded.

4- Hafiz Rajab Bursi writes that Amirul Momineen (a) said to Imam Hasan (a) and Imam Husain (a): When you lower my corpse into the grave, offer two units of Prayer. Before closing my grave look at my grave and see what is going on.

Hasan and Husain (a) obeyed the command of their father, but when they looked in the grave, they saw that his body under a sheet of brocade. Imam Hasan (a) removed the sheet from his head and saw the Holy Prophet (s) and Prophet Ibrahim (a) sitting and talking with him.

When Imam Husain (a) removed the sheet from Hazrat's feet, he saw Lady Fatima Zahra (s), Lady Hawwa, Lady Maryam and Asiya weeping for Amirul Momineen (a).¹

¹ *Mashariqul Anwaarul Yaqeen; Biharul Anwar*, Vol. 42, Pg. 301.

Incident of the accursed Jamaal

Husain Ibne Hamadan narrates from Hazini in *Hidayate Zaman* from Saeed bin Musayyab that he said:

After the martyrdom of Imam Husain (a), when days of Hajj approached, I came to my master, Ali Ibne Husain Zainul Aabideen (a) and asked: "I want to go for Hajj. What do you order me?"

Imam (a) said: Fulfill what you have intended. So I travelled for the Hajj and while I was engaged in Tawaf, I saw a man whose face was drawn out like a dark night and he was holding the covering of the Kaaba and saying:

"O Lord of the Sacred House! Forgive me! I think You are not going to forgive me; and even if all the earthly and heavenly creatures intercede for me, You will not forgive me because my guilt is so great that it is unforgivable."

Saeed Ibne Musayyab says that when we heard this supplication of this person, we stopped our Tawaf and gathered around him and said:

"Even if you are Iblis, you should not despair of Allah's mercy. So who are you and what sin have you committed?"

On hearing this question, he wept bitterly and said: O people! I know my sin.

We said: Then tell us about it.

He said: When Imam Husain moved from Medina to Iraq, I was in charge of his camels. During the journey, I saw that he had a valuable belt, the light of which dazzled the eyes and I wanted it for myself in any way. I continue to travel with the Imam until he came to Kerbala and on the 10th of Muharram I hid myself in a ditch far away from the plains of Kerbala.

Imam Husain (a) and his companions were martyred on that day. No one confronted people like me. When the night of 11th Muharram fell, I got up from my hiding place and when I

glanced at the field, I saw only light everywhere. I saw the martyrs lying on the ground. At that moment, my misfortune and wretchedness reminded me of the belt. I said to myself, by God, now that I have the opportunity, I will look for Husain's belt and if I find it, I will keep it.

Thinking of this, I came to the battlefield and started searching for the body of Imam Husain (a). Finally I found his headless body. I told myself that this was Imam's body. When I looked at his trousers I found that belt attached to it. I approached him and put my hand on his belt. But I was surprised to see that Husain (a) had tied too many knots on it. So I started to untie each knot and when the last knot was left, Husain placed his right hand over it. I tried hard to remove the hand I could not.

At that moment, my accursed soul told me to find a piece of a broken sword in the field and cut off his hand. I started walking around the field and finally got a broken piece of a sword. I picked it up and approached Imam Husain (a). I started cutting his palm where he had his hand on his belt. I began to cut his hand with the edge of this sword until his hand was cut. I removed Husain's right hand and I reached out to take off the belt, earth started shaking and the sky started trembling and I heard the sound of crying. Someone was saying: "Oh my son, O my Husain!"

I was terrified and I threw myself among the victims. A litter of effulgence alighted from the sky from which three men and a woman emerged surrounded by many creatures that filled the skies of heaven and earth. These people looked like human beings and had wings like angels.

Then I heard a painful voice. One of the three dignitaries was saying:

"O my son, Husain; may your grandfather, father, mother and brother be sacrificed on you."

Then I saw Husain sitting up and his head was also on his body and he said: "Here I am, O grandfather, O Messenger of

Allah, here I am. O Amirul Momineen (a), here I am. O Mother Fatima Zahra, here I am.”

Husain was weeping bitterly and he said: O grandfather, by God, these tyrants killed our men; these oppressors slaughtered our children. O grandfather, they plundered our veiled women.

Everyone started crying when they heard the screams. At that time Fatima Zahra (s) said: Father, allow me to take his blood and smear my forehead with it; and I will show this same blood to my God on the Day of Judgment.

Messenger of Allah (s) said: Fatima, you definitely should apply this blood to your forehead. After this Lady Sayyida put the blood of Husain’s throat on her forehead. Then Messenger of Allah, Ali Muradha and Imam Hasan also took Husain’s blood and put it on their chests and on their hands till the elbows.

Then Messenger of Allah (s) said: O Husain, may your grandfather be sacrificed on you, who cut off your right and left hands?

Imam Husain (a) said: A camel-driver accompanied us from Medina and he was always staring at my belt and he wanted to take it away from me. I did not give him in my lifetime, because I knew he will oppress me. When I was killed, he came looking for me among the dead and found my headless body. Then he found my belt on which I had tied a lot of knots. He untied these knots one by one and when he reached the last knot, I put my right hand on it. So he brought a broken piece of a sword from the battlefield and cut off my hand. I put my left hand on the belt and the tyrant cut it off as well. When he was about to take off my belt, you all arrived; so he hid himself among the slain.

The Holy Prophet (s) exclaimed: Allahu Akbar at this tragic story. Then he addressed me: Jamaal; why did you do that? May Allah blacken your face in this world and in the Hereafter and cut off both your hands and deem you of those who shed our blood and those who killed us defying Allah.

The curse of the Holy Prophet was not yet complete when both my hands fell off and I felt my face that it had become dark and ugly. Now I have come here to seek forgiveness for my sins and I am sure that Allah will not forgive my sins either.

All the people of Mecca heard the story of this tyrant with their own ears and the people narrated this incident and whoever heard the story of this tyrant cursed him.¹

Ali (a) and the prophets arrived for the Ziyarat of the head of Husain

Abu Mikhnaf Lut Ibne Yahya Azdi writes that Mahzar Ibne Thalaba, a friend of Ibne Ziyad narrated that the accursed Yazid, set up a large tent outside the city of Damascus after the martyrdom of Husain, in which he placed the head of the Imam and appointed forty people, including me, to guard it. He told us to safeguard it until he took a decision regarding it.

Yazid rewarded all the caretakers with a thousand dinars each. One night my colleagues ate food and drank wine, but I was sick; so I did not eat or drink with them. After a while all my colleagues fell asleep but because of my illness I couldn't sleep. In the middle of the night, I heard wailing sounds; then someone recited the following couplets aloud:

O eye, cry on Husain, the traveler. Shed tears on him and raise lamentations.

After a life of luxury, Ibne Ziyad would soon burn in the fire of Hell due to martyring Husain.

Mahfar bin Thalaba narrates that he was very nervous when he heard the above verses. Then I heard another voice that recited:

We lament his grief then shed tears and in every festival and every gathering we recite his elegy.

¹ *Hidaya*, Hazini, Pg. 44-45.

May Allah not grant purity to the souls of those who obeyed Ibne Ziyad to eliminate my chief.

Mehfar states that these poems shook me even more and the sleep went away from my eyes. Then I heard lot of voices coming from the sky. At that moment I heard someone say: “Adam! Come down.”

I opened my eyes and saw Adam standing near the entrance of the tent and he greeted Imam Husain (a) and said:

“Peace be upon you, O Abu Abdullah Husain! May God curse those who martyred you.”

I was stunned at this conversation, but my tongue was locked and I couldn’t speak. Then Adam (a) stood next to the head of Husain and became engrossed in worship.

A few moments later I heard another loud hue and cry and someone said: Nuh! Come down.

I opened my eyes and saw Nuh standing at the entrance of the tent and he also greeted Imam Husain with the same words with which Hazrat Adam had greeted.

Nuh also stood beside Adam and began to pray. After a while I heard a lot of voices and the caller raised his voice saying: Ibrahim! Come down!

I opened my eyes and saw Ibrahim standing near the tent and he greeted Imam Husain (a) and said:

“O Aba Abdullah Husain, my son and the chosen man of my offspring. May Allah curse the nation which martyred you.”

Then Hazrat Ibrahim stood beside Hazrat Nuh and started praying.

Again I heard the commotion and someone said: Musa! Come down!

The narrator states: May I go blind if I am wrong, I saw Musa at the entrance of the tent with my own eyes. He recited

salutation on Imam Husain and cursed his killers. Then he stood next to Ibrahim (a) and engaged in prayer.

I was just wondering when I heard hue and cry and the caller said: Amirul Momineen Ali Ibne Abi Talib (a), come down.

I saw Ali arrive holding a sword. I was trembling on seeing him and was convinced that he would finish all of us with the sword. Ali came to the tent and greeted his son and cursed his killers. Then he stood on the side of Musa and began to pray.

Then I heard the loudest noises and someone said: Muhammad! Come down.

I saw with my own eyes Mustafa (a) standing at the entrance of the tent. He approached the head of Imam Husain (a) and kissed it; then he cried so much that his beard got wet with tears. He said: Son, your troubles were unbearable for me. Then Messenger of Allah kissed Imam Husain's teeth.

Later, the Holy Prophet raised the head of Imam Husain (a) from the middle of the tent and placed it amidst the holy figures. The Prophet (s) offered the funeral prayers and everyone followed his lead. An angel descended from the heavens and said: Messenger of Allah! God Almighty greets you and tells you that if you want, I will overturn the earth upside down.

On hearing this, Hazrat Mustafa (s) said:

Brother Jibraeel! Ask God on my behalf to hold them accountable and postpone this till the day of Accounting.

Jibraeel took this reply of Hazrat and went to the heavens and returned after a few minutes.

He said that the Lord has decreed that He was postponing the reckoning till the Day of Retaliation (*Qisas*) but He was ordering the killing of those present there.

Then I saw forty angels descend for forty of us and each angel held a spear. They started killing my colleagues and when

an angel approached me, I said to the Messenger of Allah (s): Help me O Messenger of Allah.

The Prophet (s) said: Accursed one, are you still alive? Go and sleep. May God never forgive you and include you among the folks of Hell.

After that all those personalities disappeared. I was astonished at my observations and said in my heart that maybe I had a nightmare. But when in the morning none of my companions woke up, I shouted and tried to awaken them, but found that they were all dead.

After this incident, I went straight to Yazid bin Muawiyah and reported the whole incident. He told me not to mention it to anyone and he said: If I heard it from anyone else I would kill you. Wait there until I issue some order. If anyone asks you the reason for the death of your companions, say that they drank too much and that is why they died.

Ali is Dabbatul Ardh

Thiqatul Islam Kulaini has narrated through his chains of narrators from Imam Muhammad Baqir (a) that Amirul Momineen Ali (a) said:

“I am the supervisor for Allah over Paradise and Hell. No one would go to either of them without my supervision. I am the greatest criterion and the Imam for those after me and the provider of relief for those before me. No one is permitted to be ahead of me except Prophet Muhammad (s). I and he are on the same path except that his and my names are different. I have been given six things:

- 1- I have been given the knowledge of deaths and sufferings
- 2- I am commanded to adjudicate.
- 3- I have to arrive in the world a number of times.
- 4- I have to form many governments.

5- I am the owner of the staff and the seal.

6- And I am that living being (*Dabba*) that would speak to the people before Judgment Day.”¹

Imam Ja’far Sadiq (a) said: A man asked Ammar bin Yasir, “O Aba Yaqzaan, there is a verse in the book of Allah that has destroyed my heart and has put me into doubt. Ammar said: “Which verse is that?” That man said: “It is when Almighty Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ

“*And when the word shall come to pass against them, We shall bring forth for them a creature from the earth...*”²

“What *Daabba* is it?”

Ammar said: “By Allah, I will not sit, eat or drink anything till I show it to you.”

Then taking that man with him he went to Amirul Momineen (a). His Eminence was partaking dates and butter. He said to Ammar: “Come forward, O Aba Yaqzaan!” Ammar sat down and began to share in the eatables.

That man was surprised and when Ammar arose, he exclaimed: Glory be to God! O Aba Yaqzaan! You had vowed that you would not eat, drink or sleep till you showed me that (*Daabbatul Ardh*)!

Ammar said: “If you ponder, you would understand that I have showed him to you.”

That is: You have seen Hazrat Ali (a) and only he is the *Dabba*.³

¹ *Al-Kafi*, Vol. 1, Pg. 198.

² Surah Naml 27:82.

³ *Tafsir Qummi*, Vol. 2, Pg. 131.

He would arrive during Rajat

1- In the book of *Basairud Darajaat*, it is narrated from Imam Muhammad Baqir (a) that he said:

The verse of Quran:

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ

“Until when We open upon them a door of severe chastisement...”¹

...implies Ali Ibne Abi Talib (a) and when he returns to the world, he would cause severe chastisement to the disbelievers.²

2- Abdul Karim bin Amr Khathami said: I heard Imam Ja'far Sadiq (a) say:

Iblis has sought respite from Almighty Allah till Judgment Day, but Allah did not respite him till Judgment Day. On the contrary Almighty Allah said:

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

“He said: So surely you are of the respited ones, till the period of the time made known.”³

And when the ‘time made known’ would arrive, the accursed Iblis would come with all his followers from the time of Adam till that time; and that would be the time of the last return of Amirul Momineen (a).

¹ Surah Mominoon 23:77.

² *Mukhtasar Basair*, Pg. 209.

³ Surah Hijr 15:37-38.

I (the narrator) asked: Would Amirul Momineen (a) return a number of times?

Yes, replied Imam (a), He has to come many times. Every Imam would return along with the good and bad people of his time till Almighty Allah would bestow victory to the believers over the disbelievers.

When it would be the 'time made known' Amirul Momineen (a) would return with his companions and Iblis would also come with all his companions and there would be confrontation between them at Rauha near the Euphrates, a place close to your Kufa. Such a furious battle would ensue as has never taken place before.

As if I am looking at that scene before my eyes: that before Hazrat Ali they are moving a hundred steps backward. I can also see that some people have stepped into the Euphrates. At this time the divine signs and the angels would descend under the shade of clouds and at that time would take place the decision between truth and falsehood.

Messenger of Allah (s) would be in the forefront holding a spear of effulgence. When Iblis would see this, he would turn back to flee. His companions would say: You have already won; then why are you running away?

He would say:

إِنِّي أَرَى مَا لَا تَرَوْنَ

"...surely I see what you do not see..."¹

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

¹ Surah Anfal 8:48.

“...surely I fear Allah, the Lord of the worlds.”¹

The Holy Prophet (s) would attack this accursed one with his spear and strike him between his shoulders killing him and all his companions would also perish.

This would be a moment when only Almighty Allah would be worshipped on the whole face of the earth and every trace of polytheism would be erased from the world. After that Amirul Momineen (a) would rule for 44000 years till each of his Shia would procreate thousands of children. At that time greenery would appear near and around Kufa Masjid.²

He comes to every dying person

The Shaykh has mentioned in *Amali* that Asbagh bin Nubatah said: Harith Hamdani and a group of Shia (including myself) went to Amirul Momineen, Ali Ibne Abi Talib (a). Harith could hardly walk with a cane and was ill, but he had a special status in the view of Ali Ibne Abi Talib (a).

Amirul Momineen (a) entered (the room) and asked, “How are you Harith?”

Harith replied, “Life is treating me poorly, O Amirul Momineen (a) and the disagreement of the people has increased my pain.”

Amirul Momineen (a) asked, “What is the disagreement about?”

Harith replied: It is about your status and the status of the three who preceded you. The people are divided into three groups:

The exaggerators: who are balanced followers, and those who are hesitant and doubtful, who do not know whose status supersedes the other.

¹ Surah Hashr 59:16.

² *Mukhtasar Basair*, Pg. 62.

Amirul Momineen (a) said, “O my brother from Hamadan! The best of my Shia are the balanced followers. Both the exaggerators and the doubtful ones should follow them (the balanced followers).”

Harith said, “May I ransom my father and mother for you. Would you clarify this issue for our hearts and give us insight in this matter?”

Amirul Momineen (a) said: The religion of Allah is not recognized through people and persons. The religion of God is recognized through the signs of truth. If you know the truth, you will know its people.

O Harith, truth is the best of discussions. Those who uncover it are warriors. So pay attention to me and I will tell you what truth is. Learn it and teach it only to those of your friends who have wisdom.

You should know that I am a slave of Allah, the brother of his Messenger, and I am Allah’s greatest truthful one. I believed in him while Adam was still between soul and body; I am indeed the first truthful one in the nation of the Prophet. We are the first and we are the last.

O Harith, I am his (Prophet’s) chosen one; I am his equal, his heir, his friend, and his confidant. I was given understanding, unmistakable judgment and knowledge of the Holy Quran. I was entrusted with a thousand keys, each of which opens a thousand doors, and each door leads to a million fields of knowledge. I know the actual night of the Night of Destiny. This is true of my sons and I, for as long as there is a day and a night, and this will remain true until (the Twelfth Imam) inherits the earth and what all is on it.

Listen, O Harith! You will know who I am and who my friends and enemies are at the following moments: at the time of death, on the bridge, by the Pool, and at the time of dividing.

Harith asked, “What is the time of dividing my Master?”

Imam Ali replied, “It is the time when I will divide the people who will go to Hell (and Heaven). I will tell it (Hell), ‘This is my friend so leave him, and that is my enemy so take him.’”

Then Amirul Momineen (a) took Harith’s hand and said: O Harith! I am taking your hand just as the Prophet took my hand when I complained to him of the envious and hypocritical people of Quraish; and I will say to you what the Prophet said to me.

He said, “On the Day of Judgment, I will hold the rope of Allah and you (Ali) will hold me. Your sons will hold you and your Shia will hold them (your sons).”

So where do you think Allah will lead His Messenger? And where do you think His Messenger will lead his heirs? This is what truth is, O Harith!

Then Amirul Momineen (a) said three times, “O Harith, you will be with those whom you loved and you will reap the fruits of your efforts.”

Harith stood up and (while leaving) said, “I swear to Allah that after hearing this, I am no longer afraid of death. I am not worried about when death will approach me.”

This very incident is narrated in poetic form by Sayyid bin Muhammad as follows:

Ali (a) mentioned a strange thing to Harith. In addition to that he has many other miracle acts.

O Harith Hamadan, whoever dies, he dies after seeing me. Whether the dying person is a believer or a disbeliever. His eyes would recognize me. And I would recognize him through his condition, his name and his acts.

And you would be before me on the Siraat Bridge. Therefore you should not fear any slip or deviation. When you are thirsty, I would get you a cool drink of water, which would be so sweet that you will mistake it for honey.

And when you are presented to Hell I would tell it: Leave him; don't go near him.

Leave him; don't go near him. His rope is connected to the rope of the successor of the Prophet.¹

What Sayyid Himyari saw during the throes of death

1- Shaykh Tusi has narrated through his chains from Husain bin Ali that he said: I went to visit Sayyid bin Muhammad Himyari when he was ill and when I reached there, he was in the throes of death. His neighbors were surrounding him and majority of them were Sunnis.

Sayyid was very handsome and fair. The condition of the Sayyid deteriorated and all of a sudden a black spot appeared on his face. The stain spread on his face and his complete face turned charcoal black. The opponents were pleased to see his discomfort. The pain caused the Sayyid to lose his consciousness. When he regained his senses he turned towards Najaf Ashraf and pleaded: "O Amirul Momineen (a) Ali (a). O the centre of the hope for helpless people. Do you deal with your devotees in this way?" He repeated this phrase twice more. No sooner did he complete his entreaty that a spot of whiteness became visible on his face. It spread upon his face and soon his face became radiant once again like a full moon. Sayyid was filled with joy, and recited the following couplets extemporaneously.

They are liars, who imagine that Ali (a) cannot save his devotee from troubles.

By my Lord, I have entered the Adn Paradise and my God has forgiven my sins.

¹ *Amali*, Shaykh Tusi, Vol. 2, Pg. 238.

O friends of Ali, celebrate today and continue to declare devotion for Ali (a) till your death.

After Ali love each of his descendants one after another.

Then the Sayyid said:

I bear witness that there is no god, except Allah truly, truly. And I bear witness that Muhammad is the messenger of Allah truly truly. I bear witness that Ali is the chief of the believers truly truly. I bear witness that there is no god, except Allah...

Then his eyes closed and he passed away.

Ali bin Husain said: My father, Husain bin Aun said: Uzniyya has narrated from Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) that they said:

It is unlawful for any soul to separate from the body till that person does not see Muhammad Mustafa, Ali Murtadha, Fatima Zahra, Hasan Mujtaba and Husain (a) and it is another thing that some people are elated to see them and some are displeased.

The news of Sayyid's demise spread in the whole town and every supporter and opponent attended the funeral.¹

2- Imam Hasan Askari (a) has narrated through his forefathers from Messenger of Allah (s) that he said:

A believer is always terrified of an evil end and till he achieves the pleasure of God he does not gain certainty after going through the throes of death. When death approaches a believer and the latter is involved in a severe illness and anxiety regarding the dependants and property; he is haunted by regrets and realizes that death would overtake him before fulfillment of his desires, seeing his conditions the angel of death asks: Why are you so anxious?

He says: Because my circumstances have worsened and my wishes are yet unfulfilled.

¹ *Amali*, Shaykh Tusi, Vol. 2, Pg. 240.

The angel says: If a sane person loses a defective dirham coin and in its place he gets hundreds of thousands in recompense, would he still remain distraught?

No, the believer replies.

At that moment the angel of death says: Now, look above. When he glances upwards, he sees those levels of Paradise and the castles much higher than his expectations. The angel says: These are your residences and bounties and your righteous progeny would also stay near you in Paradise. Now would you like you like to achieve these bounties instead of the world?

Yes, definitely, says the believer. By God, I really want those bounties.

Then the angel of death says: Look up once again. When he does look he would see Muhammad Mustafa (s), Ali Murtadha (a) and his pure and chaste descendants at the most elevated position (*Aala Illiyeen*).

The angel says: These are your chiefs and your Imams. They would be your neighbors. Do you not prefer their company over the companionship of the people of the world?

The believer would say: Yes, by my Lord.

And it is this fact, which is reiterated in the following verse of Quran:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

“(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear

not, nor be grieved, and receive good news of the garden which you were promised.”¹

The author says: To question the fact that Amirul Momineen (a) is present in a number of places at one and the same time is nothing but ignorance of the rank of mastership (*Wilayat*). Almighty Allah has bestowed him this power and also revealed this excellence in the world a number of times as is clear from history and traditions. We would be content to just mention a few of them here.

Hazrat was present in multiple places at one and the same time

1- Shaykh Bursi writes that when Amirul Momineen (a) killed Umar Ibne Abd Wudd Amiri in the trench war (i.e. battle of Khandaq), he stood by the edge of the trench wielding his sword. On seeing that the fugitives ran away and thus seventeen fugitive rows were formed. People of every row saw Ali (a) pursuing them separately.²

2- Ibne Shahr Ashob writes in *Manaqib* that Hasan Basri wrote in his book that on the day of the battle of Ahzab the enemies ran away from battle forming 70 rows. Every person of each row saw Ali (a) chasing him.

3- Ibne Shahr Ashob, quoting from Shaykh Mufeed’s *Kitabul Ayoun* and another book of *Kitabul Mahasin*, wrote that Imam Ja’far Sadiq (a) while narrating the events of the battle of Badr said:

The polytheists were asked, “Who has injured you?”

In reply they would say that I was injured by Ali Ibne Abi Talib (a) and as soon as any wounded one would mention the name of the Ali he would die immediately.

¹ Surah Fussilat 41:30.

² *Mashariqul Anwaarul Yaqeen*.

4 - It is narrated in *Bustanul Waizeen* that the Messenger of Allah (s) said: When God raised me to the heavens, I saw in every heaven that Ali Ibne Abi Talib (a) was praying and angels were praying behind him.

Whoever is buried in Najaf is exempted from the chastisement of the grave and interrogation of Munkir and Nakeer

1- Hasan Ibne Abul Hasan Daylami writes that a specialty of the Turbah of Ali (a) is that the person buried there is protected and safe from punishment of grave and questioning of Munkir and Nakeer. In this regard, many authentic traditions have been narrated from Ahle Bayt (a).

Incident of Safi Safa Yamani

Hafiz Bursi writes that Asbagh Ibne Nubatah narrates that Amirul Momineen (a) also used to come from Kufa and sit on the banks of Najaf. One day he was seated on the edge of a dried lake, when he said to your companions:

Do you see what I am seeing? His companions said: O eyes of Allah, what do you see? He said: I see that a camel loaded with a dead body. One person is holding the reins of the camel and another is driving it from behind and after three days the camel will reach here.

On the third day he went and sat at that same place. Shortly afterwards a camel came carrying a corpse; one man was holding its reins and another was driving it. He greeted the congregation of Hazrat.

Amirul Momineen (a) greeted them and asked: Who are you and where are you coming from? Whose dead body is this? And why have you brought it here?

“We are residents of Yemen,” they said. “This is my father’s body. Our father had willed to us at the time of his death that when he died, we should give Ghusl and shroud his body and offer his funeral prayers. After the funeral prayers, put his body on a camel and take him to Iraq. Then bury him on the banks of the dried lake (Najaf).”

Amirul Momineen (a) said: Why did you not ask your father what is the use of being getting buried so far away?

The young men said, “We asked and our father told us that in future, there would be a man who would die in Najaf, who would intercede for the sinners on the day of Judgment and Allah would not reject his intercession.”

Amirul Momineen (a) said:

Definitely, that old man said the truth. Ali (a) said, “I am that one, who would intercede for the (sinful) people. I am the man of intercession.

Island of believer Jinns

It is mentioned in *Bustanul Waizeen* that Muhammad Ibne Idris said: I saw a priest in Mecca circumambulating the House of Allah. I asked, “Why did you abandon the religion of your forefathers?”

He said: “I left Christianity and converted to Islam to make a profit because Islam is a better religion than that,” he said.

I said: How is that? Then he narrated his story as follows:

I once sailed on the sea, and when we were in the middle, our boat capsized and broke into pieces. Coincidentally, a piece came to my hand and I mounted it. Eventually, after a journey of several days, it stopped near an island and came to Jizya. I left that piece of wood and came to an island. There were many trees on this island, whose fruits were softer than honey or milk. Fresh water was flowing there.

I thanked Allah and said in my heart that I will continue to eat the fruits and drink the water of this island and Allah will surely create some means for my departure from here. I used to roam the whole day on that island in a happy mood. When night fell, I thought to myself that perhaps there were some wild animals that might attack me. So with that in mind, I climbed a tree and fell asleep, holding on to a strong branch. In the middle of the night I felt that some quadruped was moving on the surface of the sea and glorifying; he was saying:

There is no god but the powerful and mighty Allah. Muhammad is Allah's Messenger. Ali Ibne Abi Talib (a) is the sword of Allah for the disbelievers. Fatima and her children are God's favorites. God's curse is on their enemies and their abode is Hell, which is a terrible abode.

He kept repeating these words over and over again and when Fajr came he said:

There is no deity except Allah, Who is true and fulfiller of promises. Muhammad is the Messenger of Allah who is the guide and the guided. Ali is the owner of great strength. Fatima and her sons are worthy of praise and His beloved. The curse of the Lord is on their enemies.

Then that four legged animal came out of the water onto the land. Its head was like that of an ostrich and face like a human being; its feet were like those of a camel, and its tail was like the tail of a fish. On seeing it I feared for my life. I ran ahead of him. He told me in my language: O son of Adam stop, if you don't, you will die.

So I stopped and he asked me: What is your religion?

I said I am a Christian.

He said: Woe to you! Accept Islam which is good for the world and the hereafter. This is an island of Muslim Jinns. No one is over here except a Muslim.

I said: Teach me the Islamic confession of faith.

He said: Recite: La ilaaha illa Allah Muhammad Rasoolullah. I read the Kalima Tayyaba. Then he said, “Complete your Islam with the love of Ali Ibne Abi Talib (a) and his descendants, and blessings upon them, and cursing their enemies.”

I asked, “Who invited you to Islam?”

He said: Some of our elders had gone into the service of the Messenger of Allah (s) when they heard the Holy Quran and they accepted Islam. The elders used to say that they heard the following words from the blessed tongue of the Messenger of Allah (s):

On the Day of Resurrection, Paradise will say to Allah Almighty: Lord! You promised me that you would strengthen my pillars and grant me adornment. Allah will say: I strengthened your pillars and adorned you with Fatima, daughter of my beloved, Muhammad, the Messenger and her husband, Ali Ibne Abi Talib (a), sons Hasan and Husain and the nine Imams from the progeny of Husain.

Then the Jinn asked: Do you want to stay here or go back to your home?

I said that I wanted to return.

He said: Be patient, a ship is coming. After a while, a ship passed by. He signaled to them and they sent a boat for me.

I got on the boat and boarded the ship and there were twelve people on board, all of them Christians. I narrated my story and they all converted to Islam.

Conversation of the Hazrat with the accursed Umar Ibne Saad

It is narrated that one day Imam Ali (a) saw Umar Ibne Saad and said to him:

The day is coming when you will have the opportunity to choose between heaven and hell, but you will choose Hell.

Umar Ibne Saad said, “God forbid that I should choose Hell.” Hazrat said: In any case, that time will surely come.

This prophecy of Hazrat Ali (a) was proved true word by word. Ibne Ziyad appointed him as the commander of the army and sent him to fight Imam Husain (a) and he fought against Imam Husain (a) and chose the disgrace of this world and Hell in the hereafter.

Predicting the thirst of Imam Husain (a)

Lut bin Yahya writes in his history that Abdullah bin Qays narrates that he took part in the Battle of Siffeen with Amirul Momineen (a). Abu Ayyub Salami, the commander of Muawiyah captured the bank of river and barred water supply to Ali's forces. Hazrat's men complained of thirst and he sent a group to make a way to the bank. But they couldn't succeed. Imam Husain (a) said: Amirul Momineen (a), allow me go and open a path of water supply.

Ali (a) sent some people along with Imam Husain (a). He fought Abu Ayyub and drove them away. Imam Husain's army took control of the water and after the success came to Amirul Momineen (a) and said that he had removed the enemy from the banks and now there was no embargo on the water.

On hearing this, Amirul Momineen (a) began to weep uncontrollably. When he was asked the reason of weeping on this joyous occasion of Imam Husain's first victory, he said: I cry because very soon my son, Husain will be martyred thirsty in the field of Kerbala. His horse will come to the camps neighing, his condition saying:

Alas, the Ummah of Muhammad has martyred the grandson of Prophet (s) sinlessly.

Prediction about the digging of Kufa canal

Qutub Rawandi narrates: Imam Muhammad Baqir (a) said that one day Amirul Momineen (a) came out of Kufa with his companions and said:

If I tell you that a canal will be dug here in which the boats will sail, will you acknowledge me?

The companions of Hazrat said: Maula! Will it happen?

He said: Yes. It will be, as if I am seeing a canal flowing here in which boats are moving and that canal initially will be a source of trouble for the people of Kufa and later on be a source of mercy for them.

The narrator states that this prophecy of Ali (a) was fulfilled word for word and the river first troublesome for the people of Kufa and later a mercy.¹

Rejoining severed hand of the Butcher

Qutub Rawandi writes that a man's slave girl went to the butcher to buy meat. The butcher gave her some meat. She was crying while carrying with the meat when Amirul Momineen (a) saw her. Maid slave complained about the butcher. He took her to the butcher and said to him: You should not differentiate between rich and poor, strong or weak when you give meat.

The butcher, who did not know Hazrat, pointed with his hand to leave. Ali (a) came back from there. Someone asked the butcher, do you know who he was?

The butcher said No.

The man said, he was Amirul Momineen Ali Ibne Abi Talib (a). As soon as the butcher heard this, he cut his palm of the

¹ *Al-Kharaij wal Jaraih*, Rawandi, Vol. 2, Pg. 754.

hand by which he had pointed Imam to leave, with a knife. He put the other hand on the cut hand and came to Ali and said:

Maula! This hand had misbehaved, so I cut it off and I seek apology from you. Kindly forgive me.

Ali (a) said: Join the palm you have cut with another hand.

When he joined the palm of another hand, then Imam passed his own hand on the injured one's hand with compassion and prayed. Immediately butcher's injured hand cut joined and immediately and he recovered.¹

Iron turns into wax

It is recorded in the book *Thaqibul Manaqib* that a slave of Amirul Momineen (a) said: I saw my lord and master that iron was kept in front of him and he was making it into wire in order to construct a coat of mail. I said: Maula, what is this?

He said: Have you not heard that Allah had turned iron into wax for Dawud (a) and I am the heir of Dawud?²

His three hundred names in Quran

It is mentioned in *Hidayate Hazini* that when Ali Ibne Dara Asadi met Amirul Momineen (a) in the Kufa Masjid he said:

Ali bin Darra! Have you been up all night He said: Maula! How did you know about my night vigil?

He said: The second sign is that you remembered me as well during the night vigil.

Ali Ibne Darra said: Maula! As far as I remember I haven't remembered you.

¹ *Al-Kharaij wal Jaraih*, Rawandi, Vol. 2, Pg. 758.

² *Ath-Thaqib fil Manaqib*, Pg. 166.

Ali (a) said: Last night you were reciting the following verse of Quran:

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾

“Of what do they ask one another? About the great event.”¹

Then he said: I am the same ‘great event’, and people’s disagreement is about me. No news of Allah is greater than me. I have three hundred names in the Quran. Allah hasn’t mentioned my personal name lest people find it offensive.

Prediction of the consequences of Amr bin Atmaq

Abu Hamza Thumali says that Jabir Ibne Abdullah Ansari narrated to me that the Messenger of Allah (s) dispatched a small army and said to him:

You will get lost and we will not find a way while travelling. At the moment we should travel on the left hand side. When you walk left, you will find a good person, and you will ask him the right way. He will say, “I will not show you the right way until you eat with me at my house.”

So he will slaughter a cow for you and feed you. Then he would walk with you and show you the way. You greet him on my behalf and tell him that I have appeared in the Medina.

Therefore, the small army departed and while travelling at night they lost their way. Seeing no sign of the road from anywhere, they started walking on their left hand side as per the instruction of the Prophet. They had just travelled some distance

¹ Surah Naba 78:1-2.

when they met a person and asked him for directions, he said, “I will not show you the way until you eat with me.”

He then slaughtered an animal and fed them. Then he came out and showed them the way. The people greeted him and told him that Holy Prophet (s) has appeared in Medina.

The man who hosted the small army was Amr bin Ahmaq Khuzai. Amr bin Ahmaq bade farewell to his family and came to Holy Prophet (s) and accepted Islam and stayed with him for some time. Then the Holy Prophet ordered him to go back home and said that when his brother, Amirul Momineen (a) makes Kufa his capital he must join him.

Amr bin Ahmaq went home and when Amirul Momineen (a) came to Kufa, Amr bin Ahmaq also came there. One day Amr bin Ahmaq was with Ali (a) when the latter asked: Have you bought a house over here?

Amr bin Ahmaq said: Yes.

He said: Sell it and buy a house in the vicinity of Bani Azd; and remember, after my death, tyrants would intend to arrest you. To save your life you go to Mosul. On the way you will meet a physically handicapped Christian. You will ask him for water and he will give you. He will ask you about your condition and you convey him your circumstances, after which he will convert to Islam. When he does so, press your hand to his knees and he will, Insha Allah, get healed and walk with you.

Then on the way you will meet a blind man. You will ask him for water. He will give it to you and ask you about your condition. You tell him that Muawiyah’s regime wants to arrest you as you are a follower of Allah’s Messenger and Amirul Momineen (a). Then you call him towards Islam. He will accept your invitation and will convert. When he recites the testimony of faith, you touch his eyes, and by the grace of Allah, he will be able to see. Then these two new Muslims will be your traveling companions and will become your friends.

They will be useful to you as they will shroud and bury you when you will die.

When you reach the Tigris, there will be a church in which a Christian priest will be having some knowledge and secrets regarding Hazrat Isa (a) and he will be the trustee of your secrets. When you hear the government troops' horses go inside the Church. The priest would give you refuge and when you step in the church he would tell one of his disciples that the time for the descent of Christ is not yet here. This person (pointing towards me) is from the nation of Mustafa (s). Prophet Muhammad (s) has passed away his successor is martyred in Kufa. This person is disciple of the successor of Prophet. Christian scholars with great politeness and honor will say that you have come to me and honored me. What can I do for you now?

At that time you will tell him to shelter your two companions and climb the roof of the Church to see if anything was visible from there.

Then he will tell you that the cavalry is coming towards us. At that time you will leave the church and try to hide in a cave on the banks of the Tigris. In this cave there will be some wicked Jinns and when one of them comes to know about you, he will become a black snake and attack you, because of which your horse will come out of the cave in a hurry. When the troop sees your horse, they will be convinced that you are trying to hide in a cave.

Then you will come out of the cave into an open field and fight them. You will kill your enemies; but then they would overcome you and martyr you. After the martyrdom, your head will be cut off and they will put your head on a spear point. Your head will be considered the first head in Islam to be displayed from city to city for the purpose of publicity.

This prophecy of Amirul Momineen (a) was fulfilled word for word and this is one of the proofs of his Imamate.¹

Conversation between Habib bin Mazahir and Mitham Tammar

Hazeeni through his chains narrates from Fuzail Ibne Zubair, who says: Many of us had camped at Bani Asad valley. In the meantime, Mitham Tamar was riding a horse and Habib bin Mazahir was coming on a horse in front of him. Both of them stopped and greeted each other. Mitham Tamar said:

“Habib, I know a person who has short hair on his head and who is a body builder and he sits next to Bab Arzuq and sells water melon, he will be crucified for the crime of love of Progeny of Prophet (s) (hinting at himself).

On hearing this, Hazrat Habib bin Mazahir Asadi said: Mitham! I also know a red-haired man who will be martyred while helping the grandson of Messenger of God and his head will be brought to Kufa on a spear (Habib gestured towards himself) and the fellow holding this spear will be rewarded.

After saying this to each other, two parted ways and went home. After listening to the conversation between the two, people seated over there said: The companions of Abu Turab are very strange. They think that Abu Turab has given them this knowledge.

Our meeting was not over when Rushaid Hijri arrived and asked us about Mitham and Habib.

We told them that they had been here for a while and that they had said these things. Then they both left.

Rushaid Hijri said: May Allah have mercy on both Mitham and Habib. Habib forgot to mention that after being rewarded

¹ *Al-Hidayatul Kubra*, Hazini, Pg. 92; *Irshadul Quloob*, Pg. 280.

once the person who brings his head would be rewarded once more with a hundred dirhams.

When people gathered over there heard this from Rushaid Hijri, they said that he was a bigger liar than them. Days passed until the same gathering saw the scene that the corpse of Mitham was crucified at the door of Amr Ibne Tarbeet and Habib Ibne Mazahir Asadi, while helping the grandson of the Prophet, was martyred in Kerbala and his head was brought to Ibne Ziyad (Curse be on him). Ibne Ziyad rewarded the one brought the head of Habib Ibne Mazahir. After a while, he called the person again and gave him a hundred more. So their predictions proved true and there is no doubt that the said elders did not make these predictions on their own but they narrated them from Amirul Momineen (a).¹

Divine chastisement on Ibne Muljim

Rawandi has narrated from Abul Qasim Hasan Ibne Muhammad alias Rauf Ibne Rafa that he said. When I went to the Masjidul Haraam, I saw a large number of people near Maqame Ibrahim. I asked: Why is this crowd gathered here?

People said that a Christian priest had become a Muslim and had come to visit the Kaaba. Hearing this, I also moved forward. I saw an old man sitting at Maqame Ibrahim, wearing a woolen dress and a woolen hat. He said that one day he was in his monastery, when he looked out of his church and saw a huge bird like a vulture, which came and sat on a rock near the beach.

Then the bird vomited and a quarter of a man came out. Then it flew away. The bird came back a second time to the same place and again it vomited. This time too it vomited a quarter of a man and then flew away. It came the third time and again it vomited another quarter of a man then flew away. After

¹ *Al-Hidayatul Kubra*, Hazini, Pg. 49.

a while the bird again to the same place and vomited for the fourth time, vomiting a quarter of a man.

Then I witnessed a strange scene: The four vomited parts joined each other and a living man stood up.

I dared to step forward and approach the man and asked him: I adjure you by your Creator, tell me who you are?

He said: I am Ibne Muljim. I said, “What sin have you committed?”

He said: I killed Ali Ibne Abi Talib (a). Allah Almighty has imposed on me this bird which kills me forty times every day.

The new convert said as he was busy conversing with that accursed man whom that same bird appeared again and cut him into four pieces and swallowed a quarter of it despite my presence. I was scared and I retreated immediately. Then the bird swallowed those sections in three more rounds.

After witnessing this scene, I came out of my monastery and asked the people who Ali Ibne Abi Talib (a) was. People told me that he was the cousin and son-in-law of Prophet Muhammad (s) and source of knowledge and wisdom and successor of Holy Prophet (s). So I wondered that when the person who is successor of Prophet is so dear to God, then how much God must be fond of the Messenger. With that in mind, I became a Muslim.¹

Dream of the Abbaside Caliph, Raazibillah

Rawandi has quoted through his chains that Abul Hasan Ali bin Harun Munjim narrates: The Abbaside Caliph, Raazibillah always argued with me (God forbids) that, Hazrat Ali’s policy regarding Muawiyah was incorrect; and I always told him that Ali had done everything right and did nothing wrong in his life, but he did not agree.

¹ *Al-Kharaij wal Jaraih*, Rawandi, Vol. 1, Pg. 216.

Then one day he told me: We shouldn't think about it much. The reason is that I had a dream one night that I was leaving my house and going to a resort. A man was brought before me who had a body of human and a dog's head and I was told that this person says Ali Ibne Abi Talib (a) is wrong. Therefore, Allah has turned him into a dog.

When I woke up from my dream, I became convinced that this dream was shown to me and warn me of my mistake. I repented to God and made a solemn promise that I will never repeat this mistake.¹

Discovery of Amirul Momineen's tomb

Amirul Momineen (a) had said in his will that after my martyrdom take me to Najaf and lift the back side of my bier and the front of the Taboot will be lifted by angels and when you reach Najaf you will see a shiny rock there. When you dig a little you will see a grave ready and find a plate inscribed that this grave is prepared for Ali Ibne Abi Talib (a) by Hazrat Nuh (a). You lower me into the grave and then cover it. Then close the grave and erase its traces.

Imam Hasan and Imam Husain (a) fulfilled their father's will. Apart from Ahle Bayt (a) no one knew the location of his grave. The Umayyad rule came to an end and during the Abbasid reign Harun Rashid came to Kufa and came out of Kufa to hunt with the help of hounds. By chance the dogs noticed deer. They started chasing them and the latter galloped in fear of the dogs and finally came atop a hill and stopped there without any fear, while the dogs stopped a little distance from the mound. Harun urged them, but they did not climb the hill. Eventually a few people climbed the hill and the deer came down. As the deer descended, the dogs chased them again. The deer again climbed the hill and hunkered there comfortably, but

¹ *Al-Kharaij wal Jaraih*, Rawandi, Vol. 1, Pg. 221.

the dogs remained behind the mound and did not climb. This happened three times, but each time they stopped.

Harun was very surprised at this. He called an old man from Bani Asad and asked him the reason. He said, "I know for sure that the people here say that there is a grave of a person from Ahle Bait but I don't know more than that. At last Harun inquired from Imam Ja'far Sadiq (a) and he said:

"My illustrious ancestor, Amirul Momineen (a) is buried here." Harun went there, performed ablution, offered prayers and supplicated.¹

Here ends the selection from the miracles of Amirul Momineen (a) from the book of Madinatul Maajiz, by the grace of Almighty Allah, praise be to Him the first and the last. And may Allah bless His Messenger and his purified and chaste Ahle Bayt and may He be furious on their enemies and the enemies of religion.

¹ *Al-Kharaij wal Jaraih*, Rawandi, Vol. 1, Pg. 233.

Miracles

of Ahlulbayt (a.s.)
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