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Imam Mahdi Miracles

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In the story of Moses and Pharaoh, the magicians who were there became the first believers in Moses because they believed in the miraculous power of Moses, which was from Allah. In fact, those sticks (sticks of magicians) did not turn into snakes, but were seen by others as snakes. When Moses dropped his stick and turned into a snake, the sorcerers realized that the stick had become a real snake, and that is why they believed Moses. Today, this magic is known as “Project Blue Beam” and “Deepfake” etc. These are real examples of the same sticks that were thrown by magicians. These technologies are not real, and you see them with your eyes the way you think they are real.

In the following, we will examine the miracles of Imam Mahdi:

1. Speaking of Birds

The Commander of the Faithful (‘a) said: “Hadrat al-Mahdi (‘atfs) will meet on his way a descendant of Imam al-Hasan (‘a) (Sayyid) who will have twelve thousand combatants with him. The Sayyid will be occupying a lofty station and regard himself more deserving of the leadership. In reply to him, the Imam (‘atfs) will say: ‘I am the Mahdi.’ The Sayyid will ask: ‘Do you have any proof and sign so that I can pay allegiance to you?’ The Imam will point to a bird flying in the sky and it will descend upon his hands. Then, by the power of God, it will start talking and bear witness to the Imamate (imamah) of Hadrat al-Mahdi (‘atfs). “In order to give further proof to the Sayyid, the Imam (‘a) will stick a piece of wood in the ground and it will turn green and sprout twigs and leaves. Again, the Imam (‘atfs) will pick up a stone from the ground, and by just a slight pressure, it will be broken into small pieces like soft paste. “By witnessing those miracles, the Sayyid will believe in the Imam (‘a). He and all his forces will submit to the Imam (‘a) and the Imam will designate him as the commander of the frontline forces.”^[1]

2. Traveling throughout the World

Imam ar-Rida (‘a) said: “When Hadrat al-Mahdi (‘atfs) appears, the earth will be illuminated by the light of God and it will move quickly under his feet (and thus he would be able to quickly traverse great distance) and he will not have a

shadow.”^[2]

3. Pass over the Water

Imam as-Sadiq (‘a) said: “My father said: ‘When Hadrat al-Qa’im stages the uprising... he will dispatch soldiers to the city of Constantinople. When they reach the gulf, they will write a sentence on their feet and they will pass over the water. When the Byzantines see this miracle and magnificence, they will say to one another: “If such are the soldiers of the Imam of the Time, how much greater would be the Imam himself?!” As such, they will open the gates of the city for them and the soldiers of the Imam will enter the city and rule there.”^[3]

4. The stone and staff of Musa (Moses) and the ring of Sulayman (Solomon)

Imam as-Sadiq (‘a) said: “When the Imam (‘a) appears in the city of Mecca and wants to proceed to Kufah, he will announce to his forces that they should not bring any water, food and other provisions. The Imam (‘a) will have with him the stone of Musa (‘a) (Prophet Moses) through which twelve springs gushed forth from the ground. Wherever they will stop along the way, he will set it up and springs will gush forth from the ground. Anyone who is hungry will be satisfied by drinking from it and anyone who is thirsty will be quenched by drinking from it. “The soldiers will be provided with provisions and water along the way in this manner until they arrive at the city of Najaf. By setting up the stone there, water and milk will gush forth from the ground which will satisfy anyone who is hungry and thirsty.”^[4]

Imam al-Baqir (‘a) said: “When Hadrat al-Qa’im (‘a) appears, he will have with him the banner of the Prophet (S), the ring of Sulayman (‘a) (Prophet Solomon), and the stone and staff of Musa (‘a) (Prophet Moses). Then, by his order it will be announced that his soldiers should not bring provisions for themselves and forage for their four-footed animals (horses). Some of their companions will say: ‘He wants to bring us to perdition and annihilate our horses through thirst and hunger.’ The companions will set out along with the Imam. At the first place where they arrive, the Imam will strike the stone against the ground, and water and food for the forces as well as forage for the animals will emerge, and they will consume them until they arrive at the city of Najaf.”^[5]

5. Call of the Cloud

Imam as-Sadiq (‘a) said: “...Hadrat al-Mahdi (‘atfs) will appear at the end of time. There will be a cloud moving above the head of the Imam and it will move along with him to cover him from the sunlight. With a clear and understandable voice, it will proclaim, “This is Mahdi”.”^[6]

Finally, based on the statement of Imam as-Sadiq (‘a), “No miracle from among the miracles of the prophets and the

executors of will (awsiya') will remain without being performed by God, the Glorified and Honored, through our Qa'im so as to complete the proof for the enemies."^[7]

References

- ^{1.} [^] *Aqd ad-Darar*, pp. 97, 138-139; *Al-Qawl al-Mukhtasar*, p. 19; *Shi'ah wa'r-Raj'ah*, vol. 1, p. 158.
- ^{2.} [^] *Kamaluddin*, p. 372; *Kifayah al-Athar*, p. 323; *I'lam al-Wara*, p. 408; *Kashf al-Ghammah*, vol. 3, p. 314; *Fara'id al-Samtayn*, vol. 2, p. 336; *Yanabi' al-Mawaddah*, p. 489; *Nur ath-Thaqalayn*, vol. 4, p. 47; *Bihar al-Anwar*, vol. 51, p. 157. See *Kifayah al-Athar*, 324; *Ihtijaj*, vol. 2, p. 449; *I'lam al-Wara*, p. 409; *Khara'ij*, vol. 3, p. 1171; *Mustadrak al-Wasa'il*, vol. 2, p. 33.
- ^{3.} [^] *Nu'mani*, *Ghaybah*, p. 159; *Dala'il al-Imamah*, p. 249; *Ithbat al-Hudah*, vol. 3, p. 573; *Bihar al-Anwar*, vol. 52, p. 365.
- ^{4.} [^] *Basa'ir ad-Darajat*, p. 188; *Al-Kafi*, vol. 1, p. 231; *Nu'mani*, *Ghaybah*, p. 238; *Khara'ij*, vol. 2, p. 690; *Nur ath-Thaqalayn*, vol. 1, p. 84; *Bihar al-Anwar*, vol. 13, p. 185; vol. 52, p. 324.
- ^{5.} [^] *Kamaluddin*, p. 670; *Bihar al-Anwar*, vol. 52, p. 351; *Al-Wafi*, vol. 2, p. 112.
- ^{6.} [^] *Tarikh Mawalid al-A'immah*, p. 200; *Kashf al-Ghammah*, vol. 3, p. 265; *Sirat al-Mustaqim*, vol. 2, p. 260; *Bihar al-Anwar*, vol. 51, p. 240; *Ithbat al-Hudah*, vol. 3, p. 615; *Nur Kashf al-Astar*, p. 69.
- ^{7.} [^] *Khatunabadi*, *Arba'in*, p. 67; *Ithbat al-Hudah*, vol. 3, p. 700.