



**Birth of
Imam Mahdi (a.s.)**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَصَلَّى اللَّهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ (عج) أَذْرِكُنَا

Birth of Hazrat Imam Mahdi (a.s.)

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Index

Birth of Hazrat Imam Mahdi (a.s.).....	5
Proof and Reliability of Ahle Bait (a.s.).....	6
First Proof: The Holy Quran and existence of Imam Mahdi (a.s.).....	7
Second Proof: Necessity of a Divine Proof in every era	11
Third Proof: There will be twelve Imams (a.s.) till the Day of Judgement.....	13
Fourth Proof: First one is Imam Ali (a.s.) and the last one is Imam Mahdi (a.s.).....	14
Fifth Proof: Individual names with description	16
Sixth Proof: Glad tidings of every Imam (a.s.).....	19
Seventh Proof: Scholars of Ahle Sunnat and the birth of Imam Mahdi (a.s.)	22
Eighth Proof: Meetings with Imam Mahdi (a.s.)	25
Ninth Proof: Tauqee'at (Letters)	27
Tenth Proof: Narrators of the birth.....	28
Examination, a severe examination	33
One more proof.....	34
The last word.....	36

Birth of Hazrat Imam Mahdi (a.s.)

Nowadays, the so-called intellectuals, misusing their influential position, are unsuccessfully trying to create doubts in the minds of modern and immature people. Their baseless objection is that there is no solid evidence of the birth of Imam Mahdi (a.s.) and his existence in today's world.

Such objections, raised on a global scale, are pointing towards the fact that all the oppressive and tyrant rulers are well aware that one day Imam Mahdi (a.s.) will come and topple their governments and punish them for their oppressions. If the world did not fear the reappearance of Imam Mahdi (a.s.), there would not be such doubts and questions because no one pays attention to what is not feared. The reappearance of Imam Mahdi (a.s.) and establishment of justice and equity in the entire world, is such an evident and undeniable fact that the combined powers of the world cannot change it.

Today, those who are raising doubts are calling themselves as Muslims. This implies that they believe in the Holy Quran and traditions. Hence, our discussion will be in the light of Holy Quran and traditions.

Every Muslim has faith in the truthfulness of each and every verse of the Holy Quran. Numerous verses of the Holy Quran point to the fact that every word and action of Holy Prophet (s.a.w.a.) is a revelation and that it is obligatory to submit to it. Here, we mention only two verses:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“He does not speak out of his own desire. It is nothing but the revelation that is revealed to him.”¹

...وَمَا أَنْتُمْ إِلَّا الرُّسُلُ فَتُؤَدُّوهُ وَمَا تَهْتَكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“...and whatever the Messenger gives you, take it and from whatever he forbids you, leave it and be careful of (your duty to) Allah; surely Allah is severe in punishment.”²

From the above verses, it is clear that every word of Holy Prophet (s.a.w.a.) is the word of Allah and it is obligatory to act upon it.

Further, Allah the Almighty has also mentioned in the Holy Quran that the explanation of the verses of Holy Quran is the responsibility of Holy Prophet (s.a.w.a.). He says thus:

...وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ...

“...and We have revealed to you the Reminder that you may make clear to mankind what has been revealed to them.”³

Proof and Reliability of Ahle Bait (a.s.)

The authenticity and reliability of Holy Quran is because it is the word of Allah. The authenticity of Holy Prophet (s.a.w.a.) is based on

¹ Surah Najm (53), verses 3-4

² Surah Hashr (59), verse 7

³ Surah Nahl (16), verse 44

the verses of Holy Quran. The authenticity and reliability of Ahle Bait (a.s.) is based on the verses of Holy Quran and the traditions of Holy Prophet (s.a.w.a.).

Among the various traditions of Holy Prophet (s.a.w.a.), “*Hadith-e-Saqalain*” (tradition of Two Weighty Things) has a special significance. In this tradition, Holy Prophet (s.a.w.a.) declared Ahle Bait (a.s.) as equal to the Holy Quran thereby making it clear that the traditions of Ahle Bait (a.s.) are as authentic and reliable as the verses of Holy Quran.

Amongst the verses of Holy Quran, the “*Aayat-e-Tatheer*” (verse of Purity) is a clear proof of the authenticity of every word and action of Ahle Bait (a.s.). It is also a strong evidence for their infallibility. We hereby present eleven proofs for the birth and existence of Imam Mahdi (a.s.).

First Proof – The Holy Quran and existence of Imam Mahdi (a.s.)

Numerous verses of the Holy Quran indicate that there is a need of a Divine guide and leader in every era.

There are several verses in the Holy Quran about Imam Mahdi (a.s.). For the sake of brevity, we quote three verses that establish the existence of Imam Mahdi (a.s.) and that the one who is present today is already born.

(1) First verse

إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

“You are only a warner and a guide for every people.”¹

¹ Surah Ra’ad (13), verse 7

During the detailed discussions of Nabuwat and Imamah, it has been established that there is a need for a Divine representative for the guidance and leadership of mankind. This need is not restricted to a particular era or a nation but it is a necessity for every nation all the time.

Ibn Abbas narrates that when the above verse was revealed, Holy Prophet (s.a.w.a.) said:

“I am the Warner and after me, Ali is the guide. O Ali! Those who seek guidance through you, will be guided.”¹

Regarding the same verse, another tradition from Imam Mohammad Baqir (a.s.) is as follows:

“Holy Prophet (s.a.w.a.) is the warner and Ali (a.s.) is the guide and By Allah! One guide from amongst us will always be there till the Day of Judgement.”²

When there is a need of a guide in every era, then, at present, Imam Mahdi (a.s.) is that divinely appointed guide who is alive and exists in this era.

(2) Second verse

يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
الْكَافِرُونَ

“They desire to extinguish the Light of Allah with their mouths but Allah will perfect His Light though the disbelievers may dislike it.”³

¹ Behaarul Anwaar, vol. 23, pg. 2

² Behaarul Anwaar, vol. 23, pg. 3

³ Surah Saff (61), verse 8

Imam Jafar Sadiq (a.s.), in reference to the above verse, says:

“Ever since the establishment of this world, it has never been devoid of a Divine Proof. There is a need for a well-informed Divine proof so that when people continue to destroy the truth, he will keep enlivening it.”¹

Only that Divine Proof can keep the truth alive who is present at that time.

(3) Third verse

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ
مِّنْ أَلْفِ شَهْرٍ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

“Surely, We have revealed it (Holy Quran) in the night of Qadr. And what can make you know what the night of Qadr is? The night of Qadr is better than a thousand months. The angels and the Rooh descend in it by the permission of their Lord for every affair.”²

All the Muslims unanimously agree that “*Shab-e-Qadr*” was not confined to the era of Holy Prophet (s.a.w.a.) but it is there in every era and it is one of the nights in the Holy month of Ramazan.

During the time of Holy Prophet (s.a.w.a.), the angels and the Rooh used to descend on him. Now that “*Shab-e-Qadr*” is there in every era, then there should be someone like the Holy Prophet (s.a.w.a.) upon whom the angels and the Rooh would descend.

Now pay attention to the following tradition in which Imam Jafar Sadiq (a.s.) says:

¹ Behaarul Anwaar, vol. 23, pg. 37

² Surah Qadr (97), verse 1-4

Hazrat Ali (a.s.) often used to say:

Taymi and Adavi approached the Holy Prophet (s.a.w.a.) when he was reciting Surah Qadr with extreme humility.

They both said: Why are you weeping so much while reciting this Surah?

He (s.a.w.a.) said: Due to what my eyes and heart foresee. My heart foresees what is going to happen after me.

They both asked: What have you seen and what has been shown to you?

*At that moment, he (s.a.w.a.) wrote the following verse on the ground **“The angels and the Rooh descend in it by the permission of their Lord for every affair.”** And said: *Is there anything left after all affairs?**

They both said: No

He (s.a.w.a.) asked them: Do you know on whom they will descend?

They both said: On you

He (s.a.w.a.) said: Yes and asked them whether there will be Shab-e-Qadr after me?

They both said: Yes.

He (s.a.w.a.) asked: Will affairs descend at that time also?

They both said: Yes

He (s.a.w.a.) asked: On whom they will descend?

They both said: We do not know

At that moment, Holy Prophet (s.a.w.a.) placed his hand on my head and said: If you do not know then know that they will descend on him after me.”¹

Now that “Shab-e-Qadr” is there in every era, then the presence of a Divine representative is also necessary in every era upon whom the affairs shall descend and he receives it.

Today, that Divine representative is Imam Mahdi (a.s.) who is alive and present in this era.

Second Proof – Necessity of a Divine Proof in every era

The world cannot survive without a Divine Proof.

In this regard, one of the most notable and trustworthy scholar and traditionalist Shaikh Kulaini (a.r.) has brought three chapters in his book “Al-Kaafi” as follows:

1. Chapter concerning that no Divine Proof has been established by Allah upon His creatures but through an Imam (a.s.) – (بَابُ أَنَّ الْحُجَّةَ لَا تَقُومُ رِئْدَةً عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ)
2. Chapter concerning that the earth can never remain without a Divine Proof – (بَابُ أَنَّ الْأَرْضَ لَا تَحْلُو مِنْ حُجَّةٍ)
3. Chapter concerning that if only two men remain on the earth, then one of them would be a Divine Proof – (بَابُ أَنَّهُ لَوْ لَمْ يَبْقَ فِي (الْأَرْضِ إِلَّا رَجُلَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ)

The erudite scholar has mentioned four traditions in the first chapter, thirteen in the second chapter and five traditions in the third chapter. These traditions have been narrated from Ameerul Momineen Imam Ali (a.s.), Imam Mohammad Baqir (a.s.), Imam Jafar

¹ Al-Kaafi, vol. 1, pg. 249, h. 5

Sadiq (a.s.), Imam Musa Kazim (a.s.) and Imam Ali Naqi (a.s.). Since these twenty-two traditions have been narrated from five Imams (a.s.), they cannot be considered as weak.

Imam Jafar Sadiq (a.s.) says:

الْحُجَّةُ قَبْلَ الْخَلْقِ وَمَعَ الْخَلْقِ وَبَعْدَ الْخَلْقِ

“The Divine Proof before the creation, with the creation and after the creation.”¹

The first one to step into this world was a Divine Proof i.e. Prophet Adam (a.s.) and the last one to depart from this world would be a Divine Proof.

Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.) says:

اللَّهُمَّ إِنَّكَ لَا تُخَلِّي أَرْضَكَ مِنْ حُجَّتِكَ عَلَى خَلْقِكَ

“O Allah! You do not keep your land devoid of a Divine Proof upon Your creation.”²

Imam Jafar Sadiq (a.s.) says:

إِنَّ اللَّهَ أَجَلُّ وَأَعْظَمُ مِنْ أَنْ يَتْرُكَ الْأَرْضَ بِغَيْرِ إِمَامٍ عَادِلٍ

“Surely Allah is Greater than that He leaves the earth without a just Imam.”³

In another tradition, Imam Jafar Sadiq (a.s.) says:

لَوْ بَقِيَتِ الْأَرْضُ بِغَيْرِ إِمَامٍ لَسَاخَتْ

¹ Al-Kaafi, vol. 1, pg. 177, h. 4

² Al-Kaafi, vol. 1, pg. 178, h. 7

³ Al-Kaafi, vol. 1, pg. 178, h. 6

“If the earth remains without an Imam, it will be destroyed.”¹

Imam Ali Naqi (a.s.) says:

إِنَّ الْأَرْضَ لَا تَمُوتُ مِنْ حُجَّةٍ وَأَنَا وَاللَّهُ ذَلِكَ الْحُجَّةُ

“Indeed, the world cannot remain without a Divine Proof and By Allah! I am that Divine Proof.”²

From the verse of Holy Quran and the traditions of Ahle Bait (a.s.), it is evident that the existence of a Divine Proof is a must in every era. The earth cannot remain without a Divine Proof. Therefore, if the world exists today, then certainly a Divine Proof also exists.

Third Proof – There will be twelve Imams (a.s.) till the Day of Judgement

Numerous traditions have been narrated from Holy Prophet (s.a.w.a.) on the topic that there will be twelve Imams (a.s.), Caliphs, Leaders... after the Holy Prophet (s.a.w.a.) till the Day of Judgement and all of them will be from Quraysh.

Ayatullah Lutfullah Saafi Gulpaygani (a.r.), in the first chapter of his most valuable book *“Muntakhabul Asar fi al-Imam al-Saani Ashar (a.s.)”*, has brought 271 traditions, both from Shia and Sunni sources, that after Holy Prophet (s.a.w.a.) there will be twelve Imams, Caliphs or leaders after him.

The first tradition from Saheeh Bukhari (vol. 4, pg. 175, published in Egypt in the year 1355 A.H.) is as follows:

¹ Al-Kaafi, vol. 1, pg. 179, h. 10

² Al-Kaafi, vol. 1, pg. 179, h. 9

قَالَ سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ قَالَ سَمِعْتُ النَّبِيَّ يَقُولُ يَكُونُ اثْنَا عَشَرَ أَمِيرًا فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي إِنَّهُ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ

“Jabir ibn Samorah narrates that I heard Holy Prophet (s.a.w.a.) saying: There will be twelve leaders. Thereafter, he (s.a.w.a.) said something which I couldn’t hear. Then my father said: He (s.a.w.a.) said: All of them will be from Quraysh.”

For the sake of brevity, we will not enlist all the traditions. However, the traditions on this subject are so many that no knowledgeable can deny them.

Fourth Proof – First one is Imam Ali (a.s.) and the last one is Imam Mahdi (a.s.)

Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.) narrates from Holy Prophet (s.a.w.a.) as follows:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ أَوْلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَآخِرُهُمُ الْقَائِمُ هُمْ خُلَفَائِي وَأَوْصِيَائِي وَأَوْلِيَائِي وَحُجَجُ اللَّهِ عَلَى أُمَّتِي بَعْدِي الْمُقَرَّبُونَ بِهِمْ مُؤْمِنٌ وَالْمُنْكَرُ لَهُمْ كَافِرٌ

“Holy Prophet (s.a.w.a.) said: There will be twelve Imams after me. The first one is Ali ibn Abi Talib and the last one is al-Qaem. They are my successors, my inheritors and my vicegerents. After me, they are the Divine Proofs upon my nation. One who testifies them is a believer and one who denies them is a disbeliever.”

Ayatullah Saafi Gulpaygani (a.r.) has mentioned ninety-one traditions on this subject in his book “*Muntakhabul Asar*”. Similar traditions are also mentioned in the books of Ahle Sunnat. In these traditions, not only the number of Imams (a.s.) have been mentioned but also who amongst them is the first one and the last one is also clearly mentioned. Going ahead, we will also quote those traditions in which the names of these twelve Imams (a.s.) have been mentioned along with their lineage.

One should keep in mind that these traditions were narrated many years prior to the birth of Imams (a.s.) into this world. The subsequent occurrence of events as per these traditions testifies the fact that Holy Prophet (s.a.w.a.) had the “*Ilm-e-Ghaib*” (Knowledge of Unseen). We present one such tradition in which, along with the number of twelve, the virtues of Imams (a.s.) and some important benefits of their existence have been mentioned as follows:

Ibn Abbas narrates that Holy Prophet (s.a.w.a.) said:

“Remembrance of Allah is worship, my remembrance is worship, remembrance of Ali is worship and remembrance of Imams from his progeny is worship. By the One who raised me with Prophethood and made me the best of creatures! Certainly, my inheritor is the best of the inheritors and indeed, he is the Proof of Allah upon His servants and His Caliph upon His creation. After me, there are Imams from his progeny. Due to them, Allah does not send His chastisements on the inhabitants of this world and the skies are prevented from falling on the earth. Due to them, the mountains are held from being moved. Due to them, the creations get rainfall and vegetables grow. They are the truthful vicegerents of Allah and my successors. Their count is the same as the number of months i.e. twelve. Their count is the same as

the commanders of Musa ibn Imran.

Thereafter, Holy Prophet (s.a.w.a.) recited the following verse of the Holy Quran: وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (I swear by the mansions of the stars)¹. Then he (s.a.w.a.) said: O ibn Abbas! Do you think that the skies and stars referred in this verse imply the apparent skies and stars?

I (ibn Abbas) said: O Messenger of Allah! , what does it imply?

He (s.a.w.a.) said: As for the sky, it is me and as for the stars, they are the Imams after me. The first one amongst them is Ali and the last one amongst them is Mahdi, blessings of Allah be upon them all.”²

Fifth Proof – Individual names with description

As has been mentioned, Holy Prophet (s.a.w.a.) not only declared the number of his successors after him till the Day of Judgement but also, in numerous traditions, mentioned their names individually.

The author of the book “*Muntakhabul Asar*” has quoted fifty traditions on this subject in his book. Some traditions have also been narrated from the books of Ahle Sunnat. For the sake of brevity, we will mention only one tradition. This tradition is known as “*Hadith-e-Lauh*” (Tradition of Tablet). We will present only that part of the tradition which is related to the twelve Imams (a.s.).

On the occasion of the birth of Imam Husain (a.s.), Janab Jabir ibn Abdullah Ansari went to congratulate Hazrat Fatema Zahra (s.a.). He saw a green coloured tablet in her blessed hand, the text of which as

¹ Surah Buruj (85), verse 1

² Muntakhabul Asar, pg. 108-109

bright as the sunlight.

He said: "O daughter of the Messenger! May my parents be sacrificed upon you, what is this tablet?"

She (s.a.) replied:

"This tablet has been gifted by Allah to Holy Prophet (s.a.w.a.). In it, is the name of my father, the name of my husband, the names of my children and the names of the successors of my children."

After this, the Imams (a.s.) are mentioned as follows:

"... I did not raise any Messenger, completed his days and terminated his duration but that I appointed a successor for him. I have given you superiority over other Prophets and given superiority to your successor over other successors. After that, I honored you with your two grandsons, Hasan and Husain. After the passing of their father, I have made Hasan as the source of my knowledge and Husain as a treasurer of My revelation. I have honored him with martyrdom and completed My blessings upon him. He is superior to all the martyrs and his martyrdom holds an esteemed position near Me. I have placed My perfect word with him and My complete proof near him. Through his progeny, I shall reward and punish people.

The first amongst them is "Ali Sayyed al-Aabideen" who is the adornment of the previous vicegerents. After him, his son who resembles his grandfather "Mahmood" and he is "Mohammad" who will spread My knowledge and is the source of My wisdom. Those who doubt his son "Jafar" will be destroyed. One who rejects him has rejected Me. I

will indeed consider his position as a matter of honor and make him happy with his Shias, friends and helpers. After him, I have chosen "Musa". After him, corruption will rise but My chain of Light (Guidance) will not be terminated so that My Proof does not remain hidden nor My vicegerents become victims of mischief. Whoever denies any one of them, has denied My bounties, has distorted the verses of My book and has attributed baseless things to Me. Hell is the abode for those who spread rumors after the passing away of My servant Musa. One who denies the eighth one, indeed he has denied all My vicegerents. "Ali" is My friend and My helper. I will give him responsibilities like a Prophet and a tyrant and oppressive ruler will assassinate him. He will be buried next to the most vicious creature in a city inhabited by a righteous servant. I have made it obligatory upon Myself to brighten his eyes through his son "Mohammad". He will be his successor after him. He is the inheritor of My knowledge. He is the source of My wisdom. He is My close confidant. He is My proof upon My creation. Whoever believes in him, I will make Paradise his abode. I will accept his intercession for those seventy of his family members who were destined for hell. I will complete my favors on his son "Ali". He is My vicegerent, My helper and a witness upon My creation. He is the trustee of My revelation. From his progeny, I will manifest the one who will invite people towards My path, who will be the treasurer of My knowledge and his name is "Hasan". Thereafter, I will complete this chain (of Imamat) on his son who is a mercy for the entire world. He possesses the perfection of Musa, the beauty of Isa and the patience of Ayyub. During his period (of occultation), My vicegerents

will be humiliated. Their heads would be presented to the oppressors as gifts just like heads of Turks and Daylam. They will be killed and burnt. They will lead a life of fear and anxiety. The earth will be stained with their blood. The wailing and sobbing of the womenfolk will be rampant.

They are My true vicegerents. Through them, I will destroy all kinds of corruption. Through them I will end the turmoil and resolve the problems of inflation and hoarding. They are the ones upon whom are the blessings and mercy of their Lord and they are the guided ones.”

Regarding this tradition, Janab Abu Baseer (a.r.) says: If you would have heard only this tradition in your lifetime, it would have been enough. Protect it from others and convey it only to those who are worthy of it.¹

“*Hadith-e-Lauh*” is reliable tradition from the aspect of the chain of narrators. The scholars of traditions have considered this tradition as “*Mutawaatir*”. This tradition not only mentions about the son of Imam Hasan Askari (a.s.) after him but it also mentions some of his characteristics. Now, if someone denies the birth of Imam Mahdi (a.s.), then is it not the denial of the word of Allah and His Messenger? It is Allah who has mentioned that Imam Mahdi (a.s.) is the son of Imam Hasan Askari (a.s.). Even if this was the only tradition, it would have been sufficient to prove the birth of Imam Mahdi (a.s.).

Sixth Proof – Glad tidings of every Imam (a.s.)

In the traditions of Ahle Bait (a.s.), the genealogy of Imam Mahdi

¹ Muntakhabul Athar, pg. 227-230 narrating from Uyoon-e-Akhbaar al-Reza (a.s.)

(a.s.) in relation to each Imam (a.s.) has been explicitly mentioned.

For the sake of brevity, we are stating only the number of traditions. Those who are desirous of a detailed study should refer to the book “Muntakhabul Asar” since the numbers have been quoted from this book.

Details of Genealogy	No. of Traditions
Imam Mahdi (a.s.) is from the Ahle Bait (a.s.)	389
Name and agnomen of Imam Mahdi (a.s.) is same as that of Holy Prophet (s.a.w.a.)	48
Imam Mahdi (a.s.) is from the progeny of Ameerul Momineen (a.s.)	214
Imam Mahdi (a.s.) is from the progeny of Hazrat Fatema Zahra (s.a.)	192
Imam Mahdi (a.s.) is from the progeny of Hazrat Hasnain (a.s.)	107
Imam Mahdi (a.s.) is from the progeny of Imam Husain (a.s.)	185
Imam Mahdi (a.s.) is the ninth descendent from the progeny of Imam Husain (a.s.)	148
Imam Mahdi (a.s.) is from the progeny of Imam Zainul Abideen (a.s.)	185
Imam Mahdi (a.s.) is from the progeny of Imam	103

Mohammad Baqir (a.s.)	
Imam Mahdi (a.s.) is from the progeny of Imam Jafar Sadiq (a.s.)	103
Imam Mahdi (a.s.) is the sixth descendent from the progeny of Imam Jafar Sadiq (a.s.)	99
Imam Mahdi (a.s.) is from the progeny of Imam Musa Kazim (a.s.)	101
Imam Mahdi (a.s.) is the fifth descendent from the progeny of Imam Musa Kazim (a.s.)	98
Imam Mahdi (a.s.) is the fourth descendent from the progeny of Imam Ali Reza (a.s.)	95
Imam Mahdi (a.s.) is the third descendent from the progeny of Imam Mohammad Taqi (a.s.)	90
Imam Mahdi (a.s.) is from the progeny of Imam Ali Naqi (a.s.)	90
Imam Mahdi (a.s.) is the son of Imam Hasan Askari (a.s.)	146

Thus, there are 2,393 traditions mentioning the birth of Imam Mahdi (a.s.) who is the ninth descendent from the progeny of Imam Husain (a.s.), the sixth descendent from the progeny of Imam Jafar Sadiq (a.s.), the fifth descendent from the progeny of Imam Musa Kazim (a.s.), the fourth descendent from the progeny of Imam Ali Reza (a.s.), the third descendent from the progeny of Imam Mohammad Taqi (a.s.) and the son of Imam Hasan Askari (a.s.). If Hazrat Imam Mahdi (a.s.) is not born yet, then what will happen to these

traditions? Because if he (a.s.) is not born yet and will be born later, then it clearly means that he (a.s.) is neither the ninth descendent from the progeny of Imam Husain (a.s.), nor the sixth descendent from the progeny of Imam Jafar Sadiq (a.s.), nor the fifth descendent from the progeny of Imam Musa Kazim (a.s.), nor the fourth descendent from the progeny of Imam Ali Reza (a.s.), nor the third descendent from the progeny of Imam Mohammad Taqi (a.s.) and nor the son of Imam Hasan Askari (a.s.).

Only he can deny such explicit traditions who would deny the existence of the sun on a bright sunny afternoon. Thus, the denial of the birth of Imam Mahdi (a.s.) is denial of the Imams (a.s.).

Seventh Proof – Scholars of Ahle Sunnat and the birth of Imam Mahdi (a.s.)

Prominent scholars of Ahle Sunnat have mentioned about the birth of Imam Mahdi (a.s.) in their books. “Khaatemul Muhaddiseen” Janab Shaikh Husain Noori (a.r.) in his book “Kashful Astaar an Wajhil Ghaaib anil Absaar”, has mentioned about forty such scholars of Ahle Sunnat. “Saeedul Millat” Maulana Sayyed Muhammad Saeed (a.r.) has mentioned the names of thirty-four such scholars of Ahle Sunnat in his book “Al-Imam al-Saani Ashar”. Furthermore, “Muhaqqiq-e-Asr” Janab Sayyed Ali Husaini Milani (a.r.) has mentioned the names of forty-three such scholars of Ahle Sunnat who have mentioned about the birth of Imam Mahdi (a.s.). Sayyed Saamir al-Hamidi, in his book “Difaa anil Kaafi”, vol. 1, pg. 568, has mentioned about 128 scholars of Ahle Sunnat who have acknowledged the birth of Imam Mahdi (a.s.). For the sake of brevity, we mention a few of them as follows:

1. Sahl ibn Abdullah al-Bukhari (exp. 341 A.H.) in his book “Sirro Silsilatil Alawiya”, pg. 39.
2. Khwarazmi (exp. 387 A.H.) in his book “Mafaatihul Uloom”,

pg.32, London publication.

3. Yahya ibn Salaamah al-Khasfaki al-Shaafei (exp. 568 A.H.) narrating from “Tazkeratul Khawaas” of Sibt ibn Jauzi, pg. 360.
4. Abdullah ibn Mohammad al-Mufaaraqi (exp. 590 A.H.) narrating from “Wafayaatul Aa’yaan”, 4:176:562.
5. Fariduddeen al-Nishaapuri al-Hamadani (exp. 627 A.H.) narrating from “Yanaabeeul Mawaddah”, chp. 87, 3:141.
6. Sibt ibn Jauzi (exp. 654 A.H.) in his book “Tazkeratul Khawaas”, pg. 363.
7. Mohammad ibn Yusuf al-Ganji al-Shaafei (exp. 658 A.H.) in his book “Kifaayatut Taalib”, last page.
8. Ibn Khalkaan (died 681 A.H.) in his book “Wafayaatul Aa’yaan”, 4:176:562.
9. Azeez ibn Mohammad al-Nasafi al-Sufi (exp. 686 A.H.) narrating from “Yanaabeeul Mawaddah”, chp. 87, 3:143.
10. Kamaaluddin Abdul Razzaaq al-Kashani (exp. 730 A.H.) in his book “Tohfatul Ikhwaan fi Khasaaesil Fityaan” narrating from “Sarchashma-e-Tasawwuf dar Iran”, Saeed Nafisi, pg. 216.
11. Al-Juwaini al-Hamooi al-Shaafei (exp. 732 A.H.) in his book “Faraaedus Simtain”, 2:337.
12. Ismail ibn Ali Abul Fida (exp. 732 A.H.) in his book “Al-Mukhtasar fi Akhbaaril Bashar”, 2:45.
13. Shamsuddeen Mohammad al-Zahabi (exp. 748 A.H.) in his book “Al-Ebar fi Khabar man Ghabar”, 2:31, Kuwait publication.
14. Salaahuddeen al-Safadi (exp. 764 A.H.) in his book “Al-Waafi bil Wafayaat”, 2:336.
15. Mohibbuddeen Abul Waleed al-Halabi al-Hanafi (exp. 815 A.H.) in his book “Rawzul Manaazir fi Ilmil Awaael wal Awaakhir”, 1:294.

16. Ibn Sabbaagh al-Maaliki (exp. 855 A.H.) in his book "Al-Fusoolul Mohimmah", chp. 12, pg. 287.
17. Sirajuddeen Mohammad al-Waasti al-Refaaee (exp. 885 A.H.) in his book "Sihaahul Akhbaar fi Nasabis Saadah al-Faatimiyah al-Akhyaar", pg. 143, Egypt publication 1306 A.H.
18. Shamsuddeen Mohammad ibn Tuloon al-Hanafi (exp. 953 A.H.) in his book "Al-Aimmatul Isna Ashar", pg. 117.
19. Husain Dayaar Bakri (exp. 966 A.H.) in his book "Taarikh al-Khamees", 2:343.
20. Abdul Wahhaab Sha'raani al-Shaafei (exp. 973 A.H.) in his book "Al-Yawaaqeet wal Jawaahir", 2:143, Egypt publication.
21. Ahmad al-Haitami al-Shaafei (exp. 974 A.H.) in his book "Al-Sawaaequl Mohreqah", pg. 207 (first edition), pg. 124 (second edition), pg. 313 (third edition).
22. Ahmad al-Qirmaani al-Hanafi (exp. 1019 A.H.) in his book "Akhbaarud Duwal wa Aasaarul Uwal", chp. 11, 1:353.
23. Ibn Imaad al-Damishqi al-Hanbali (exp. 1089 A.H.) in his book "Shazaraatuz Zahab", 2:148 (Incidents of 260 A.H.).
24. Abdul Malik al-Makki al-Aasemi (exp. 1111 A.H.) in his book "Samtun Nujoom al-Awaali fi Anbaael Awaael wa al-Tawaali", 4:137.
25. Abdullah al-Shabraawi al-Shaafei (exp. 1171 A.H.) in his book "Al-Athaaf be Hubbil Ashraaf", pg. 68.
26. Abbas ibn Ali al-Makki (exp. 1180 A.H.) in his book "Nuzhatul Jalees", 2:138.
27. Mohammad ibn Ali al-Sabbaan al-Shaafei (exp. 1206 A.H.) in his book "Isaafur Raaghibeen", pg. 140.
28. Ibn al-Wardi (exp. 749 A.H.) in his book "Taarikhul Islam", 19:113.

29. Ibn Hajar al-Asqalaani (exp. 852 A.H.) in his book “Lisaanul Meezaan”, 2:119.
30. Al-Jaami al-Hanafi (exp. 898 A.H.) in his book “Shawaahedun Nubuwwah”, pg. 404-405.
31. Al-Samarqandi al-Madani (exp. 996 A.H.) in his book “Tohfatul Taalib”, pg. 54.
32. Shaikh Mulla Ali al-Qaari (exp. A.H.) in his book “Mirqaatul Mafaateeh”, 9:3864.
33. Shaikh Usmaan al-Usmaani (exp. 1200 A.H.) in his book “Taareekhul Islam wa al-Rejaal”.
34. Abul Fakhir Mohammad Ameen al-Suwaidi (exp. 1355 A.H.) in his book “Sabaakuz Zahab fi Maarefate Qabaaelul Arab”, pg. 78.
35. Abdul Haq al-Dehlawi (exp. 1052 A.H.) in his book “Al-Manaaqib wa Ahwaalul Aimmatil Athaar (a.s.)”.

Above were the names of a few scholars of Ahle Sunnat who have clearly mentioned about the birth of Imam Mahdi (a.t.f.s.). They have not quoted from a single reference so that it can be said that all of them have quoted from a single reference and that reference is weak. Instead, their quoting from numerous references proves that the birth of Imam Mahdi (a.s.) is an accepted truth which cannot be denied. When the matter becomes popular due to its wide acceptance, weakness of one or two tradition makes no difference.

Nevertheless, the scholars of Ahle Sunnat have also acknowledged that the birth of Imam Mahdi (a.s.) has already occurred.

Eighth Proof – Meetings with Imam Mahdi (a.s.)

One of the most important proofs of the birth of any person is to meet that person. In the era of occultation, there are many fortunate people who have had the privilege of meeting Imam Mahdi (a.s.). These meetings have taken place in different ways. Some have met

him in dreams while some have met in person. Some recognised him during the course of meeting while some realized it later. There were even a few people who, prior to the meeting, knew that they were going to meet Imam Mahdi (a.s.). These meetings are not restricted to a specific group of people but it includes people from all walks of life like scholars, ignorant ones, Shias, Sunnis, urban, rural, jurists, and so on. While there are many incidents of meeting with Imam Mahdi (a.s.), just one reliable incident is sufficient to prove that Imam Mahdi (a.s.) has been born. A meeting can happen only with the one who exists in the corporeal world as the one who is not born, has no existence in it. Based on this, meeting someone is the biggest proof of his being present in the world.

Many of our scholars, from reliable sources in their books, have mentioned the incidents of meeting with Imam Mahdi (a.s.). Some of them have written several books dedicated to this subject. At the moment, our aim is not to delve into the details of these meetings and hence here, we are not mentioning any such incidents of meeting. However, anyone who has read the books written on Imam Mahdi (a.s.) must have definitely come across such incidents of meeting.

Incidents of meeting with Imam Mahdi (a.s.) have been narrated by many people in so many different ways and references that it is unreasonable to say that all these people have fabricated these events. So many reliable people cannot unanimously agree on a lie. Therefore, these meetings are also strong proofs of the birth of Imam Mahdi (a.s.). Lastly, it must be noted that these meetings have been happening since the time of Imam Hasan Askari (a.s.) and continues till today which itself is a proof of his existence in the present era.

Ninth Proof – Tauqee’aat (Letters)

Terminologically, “*Tauqee’aat*” refers to those letters and replies addressed by Imam Mahdi (a.s.) to different people. “*Tauqee’aat*” are of several types as follows:

1. Some in the form of answers to questions.
2. Some in the form of direct messages.
3. Some in the form of support or affirmation of his representatives.
4. Some in the form of rejection and curse of false claimants of deputyship.
5. Some in the form of Duas and Ziyaarats.
6. And many more topics.

When a letter is received from someone, and that too handwritten, is a clear indication that the writer was alive at the time the letter was being written. This writing is a proof of his being alive because a handwritten letter cannot be received from someone who has either not come into the world or has passed away.

On this basis, all the “*Tauqee’aat*” related to Imam Mahdi (a.s.), quoted by the scholars in their books through reliable sources, are the proofs of the birth of Imam Mahdi (a.s.) and his holy existence. It is worth noting that a reliable “*Tauqee’aat*” holds the same position of a reliable tradition. Hence, on this basis, the scholars and jurists derive rulings from them and consider it as an evidence of their verdict.

Shaikh Saduq (a.r.) in his book “*Kamaaluddin wa Tamaanun Ne’mah*” has recorded fifty-two “*Tauqee’aat*” (Chp. 45 – ‘Zikr al-Tauqee’aat al-Waaridah anil Qaem (a.s.)). Supposedly, if not all “*Tauqee’aat*” but only a few of them are from reliable sources, then too, it is sufficient to prove the birth and existence of Imam Mahdi (a.s.). After all this, if a person still denies or doubts the birth of Imam Mahdi (a.s.) then

he is like the one who has closed his eyes on a bright sunny afternoon and is denying the existence of sun.

Tenth Proof – Narrators of the birth

Today, some people deny the birth of Imam Mahdi (a.s.) because they say that the witness of the birth of Imam Mahdi (a.s.) is Janab Hakima Khatoon (s.a.).

We have a very polite question for such people: Since ancient times till today, what is the method of delivering a baby? Today, at a time when modesty and decency have deteriorated, do babies get delivered in public places? Are men witnesses to the deliveries? When a woman goes to the 'labor room' for delivering a baby and the news of the birth comes shortly after, usually a 'nurse' brings the news and everyone agrees. No one questions the reliability of that nurse and that he delivery. None questions the reliability of the nurse? Or that she is just one nurse instead there should have been four!

The birth of Imam Mahdi (a.s.) has been compared to the birth of Hazrat Musa (a.s.). Owing to the fear of Firaun and his supporters, the signs of pregnancy could not be seen even in the mother of Hazrat Musa (a.s.) yet the birth took place. Likewise, due to the fear of Bani Abbas, the signs of pregnancy were not apparent in Janab Narjis Khatoon (s.a.) yet the birth took place at its appointed time.

One important point to note is that it was not only Janab Hakima Khatoon (s.a.) who gave the news of the birth, but the Imam (a.s.) of the time Hazrat Imam Hasan Askari (a.s.) has also informed about the birth. The system that the father informs about the birth of his child is prevalent and widely accepted across the globe. A birth certificate is issued based on the information provided by a father; no one demands the witnesses of the birth. This system of announcing the childbirth is applicable when there is no danger to the life of the

newborn. However, if the life of the newborn is in danger, will any wise person spread the news of the birth of that child? Never! It is very strange that people say such things while they were aware of the situation at that time. Once again, we emphasize on the point that, with the reappearance of Imam Mahdi (a.s.), the governments and rulers of the world feel insecure about their power and authority. On this basis, they are denying the holy birth of Imam Mahdi (a.s.): “When no one by that name exists, there is no question of his reappearance”. We all must firmly believe that the reappearance of Imam Mahdi (a.s.) is the promise of Allah and it will definitely happen. No power of this world can stop it.

In any case, one of the narrators of the birth of Imam Mahdi (a.s.) is Imam Hasan Askari (a.s.). Janab Lutfullah Safi Gulpaygani (a.r.) in his book “*Muntakhabul Asar*”, in the first chapter of section three concerning the birth of Imam Mahdi (a.s.) and the condition of his mother, has brought 214 traditions. Can such traditions be considered as weak and unreliable?

Janab Fazl ibn Shazaan, a very reliable narrator, passed away in 260 A.H. This means he was alive at the time of birth of Imam Mahdi (a.s.) in 255 A.H. Hazrat Imam Hasan Askari (a.s.) has said about him as follows:

أَغْبَطُ أَهْلَ خُرَّاسَانَ بِمَكَانِ الْفَضْلِ بْنِ شَاذَانَ وَ كَوْنِهِ بَيْنَ
أَظْهُرِهِمْ

“The people of Khurasan must be proud that Fazl ibn Shazaan is amongst them.”¹

Janab Allamah Hilli (a.r.) says Fazl ibn Shazaan as follows:

¹ Ikhteyaar-e-Maarefatil Rejaal, h. 1027

وكان ثقة جليلاً فقيهاً متكلماً، له عظم شأن في هذه الطائفة

“He was extremely reliable, respected jurist and a Mutakallim. He holds a great position amongst the Taaifa (Shias).”¹

Janab Sayyed Baasim al-Musawi has done an analysis of the book of Janab Fazl ibn Shazaan, “*Mukhtasar Isbaatur Raja’a*” and published it in a renowned magazine, ‘*Turaasana*’ (Issue No. 15, Jamaadil Awwal 1409 A.H.). The eleventh tradition on pg. 211 of this magazine is narrated as follows:

It is narrated from Mohammad ibn Ali ibn Hamza ibn Hasan ibn Ubaidullah ibn Abbas ibn Ali ibn Abi Talib (a.s.) that Hazrat Imam Hasan Askari (a.s.) said:

قَدْ وُلِدَ وَلِيُّ اللَّهِ وَحُجَّتُهُ عَلَى عِبَادِهِ وَخَلِيفَتِي مِنْ بَعْدِي مُحَمَّدٌ نَبِيٌّ أَمِينٌ
النِّصْفِ مِنْ شَعْبَانَ سَنَةِ ثَمَسٍ وَثَمَسِينَ وَمِائَتَيْنِ عِنْدَ طُلُوعِ
الْفَجْرِ

“At the dawn of 15th Shabaan, 255 A.H., the vicegerent of Allah and His proof upon His servants and my successor was born circumcised.”

In another tradition, Ahmad ibn Ishaq ibn Abdullah Ash’ari narrates that he heard Imam Hasan Askari (a.s.) saying:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُخْرِجْنِي مِنَ الدُّنْيَا حَتَّى أَرَانِي الْخَلْفَ مِنْ بَعْدِي
أَشْبَهَ النَّاسِ بِرَسُولِ اللَّهِ (ص) خُلِقَ وَخُلِقَ يُحْفَظُهُ اللَّهُ تَبَارَكَ وَ

¹ Khulaasatul Aqwaal, pg. 229

تَعَالَى فِي غَيْبَتِهِ ثُمَّ يُظْهِرُهُ فَيَبْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا
مُلِئَتْ جَوْرًا وَ ظُلْمًا

“Praise be to Allah, the One who did not make me leave this world until He showed me my successor who resembles the Holy Prophet (s.a.w.a.) in appearance and conduct. Allah, the Almighty will protect him in his occultation and then make him reappear. He will fill the earth with justice and equity as it would be filled with injustice and oppression.”¹

In this tradition, along with the birth of Hazrat Imam Mahdi (a.s.), his resemblance to Holy Prophet (s.a.w.a.) in appearance and conduct, his occultation, his protection in his occultation, then his reappearance and after his reappearance, the filling of the earth with justice and equity has been mentioned.

Mohammad ibn Abdul Jabbar narrates that he requested in the holy presence of Imam Hasan Askari (a.s.):

“O Son of the Messenger of Allah! May I be sacrificed upon you! I wish to know that after you, who is the Imam and the Hujjat of Allah upon His creatures?”

Imam (a.s.) replied:

إِنَّ الْإِمَامَ وَ حُجَّةَ اللَّهِ مِنْ بَعْدِي ابْنِي سَمِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَ آلِهِ وَسَلَّمَ وَ كُنْيَتُهُ الَّذِي هُوَ خَاتِمُ حُجَجِ اللَّهِ وَ آخِرُ خُلَفَائِهِ

“After me, the Imam and the Hujjat of Allah is my son whose name and agnomen is same as that of Holy

¹ Kamaaluddin, pg. 409

Prophet (s.a.w.a.). He is the last Hujjat of Allah and His last successor.”¹

Sulaiman Qundoozi has quoted this narration in his book “Yanaabiul Mawaddah” on pg. 460 as follows:

وُلِدَ لِأَبِي مُحَمَّدٍ (ع) وَلَدٌ فَسَمَّاهُ مُحَمَّدًا فَعَرَضَهُ عَلَى أَصْحَابِهِ يَوْمَ
الثَّالِثِ وَقَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي وَخَلِيفَتِي عَلَيْكُمْ وَهُوَ
الْقَائِمُ الَّذِي تَمْتَدُّ إِلَيْهِ الْأَعْنَاقُ بِالِانْتِظَارِ فَإِذَا امْتَلَأَتِ
الْأَرْضُ جُورًا وَظُلْمًا خَرَجَ فَمَلَأَهَا قِسْطًا وَعَدْلًا

“A son was born in the house of Imam Hasan Askari (a.s.). He (a.s.) named him Mohammad and on the third day, he (a.s.) showed him to his companions and said: After me, he is your Imam and my successor among you. He is that ‘Qaem’ for whom people are proudly waiting. When the earth would be filled with oppression and injustice, he will reappear and fill the world with justice and equity.”²

Even after these strong proofs, can anyone still say that Imam Mahdi (a.s.) has not been born? of Imam Mahdi (a.t.f.s.) has not occurred? In the light of these proofs, denying the birth of Imam Mahdi (a.s.) tantamount to denial of Holy Quran, denial of Holy Prophet (s.a.w.a.), denial of Ahle Bait (a.s.) and moreover, denial of the Sunnat of Allah. It is like declaring a Hujjat for the people not for Allah but against Him.

May Allah keep us all safe from the trials of this time. Today, when we see the deniers of the birth of Imam Mahdi (a.s.), recall the

¹ Isbaatul Huda, vol. 5, pg. 196

² Kamaaluddin, vol. 2, pg. 431

following tradition of Imam Musa Kazim (a.s.) and Imam Ali Naqi (a.s.) comes to our mind:

صَاحِبُ هَذَا الْأَمْرِ مَنْ يَقُولُ النَّاسُ لَهُ يُوَلَّدُ بَعْدُ

“Saahebul Amr is the one for whom people will say that he is not yet born.”¹

Examination, a severe examination

Allah, the Almighty has bestowed a great blessing upon us in the form of Imamat and Wilayat of Ahle Bait (a.s.) for which there is no similitude. They have guided us in every field in every era. They had already warned us about the trials and examination of the last era. They also made it clear as to who would remain steadfast in times of trials and who would be destroyed. At present, the birth of Hazrat Imam Mahdi (a.s.) is being denied by some people who once believed in it and are calling it the result of their (flawed) research. Hazrat Imam Mohammad Baqir (a.s.) had, long ago, informed about these trials and examinations and also mentioned as to who would fail in these examinations. He (a.s.) says:

إِنَّ حَدِيثَكُمْ هَذَا التَّشْبِيهُ مِنْهُ قُلُوبُ الرِّجَالِ فَمَنْ أَقْرَبَهُ فَرِيدُوهُ
وَمَنْ أُنْكَرَهُ فَذَرُوهُ إِنَّهُ لَا بُدَّ مِنْ أَنْ يَكُونَ فِتْنَةً يَسْقُطُ فِيهَا - كُلُّ
بِطَانَةٍ وَوَلِيَجَةِ حَتَّى يَسْقُطَ فِيهَا مَنْ يَشُقُّ الشَّعْرَ بِشَعْرَتَيْنِ حَتَّى لَا
يَبْقَى إِلَّا نَحْنُ وَشِيعَتُنَا²

Janab Mohammad Saleh Mazandarani has provided the exegesis of the above tradition in his book “Sharh-e-Usool-e-Kaafi”, vol. 6, pg.

¹ Kamaaluddin, vol. 2, pg. 382

² Al-Kaafi, vol. 1, pg. 370

341, as follows:

“Some people will not be satisfied with this tradition. This statement implies that some people will not be happy with the existence of Imam Mahdi (a.s.) and the establishment of his universal government after his reappearance.

Those people will fail in these examinations who, apparently, will be very close and will be knowing the internal matters. The very special people will fail. And, those who have the ability to split the hair into two i.e. people with sharp vision and extensive research, will be destroyed.”

The present circumstances and the various objections on the birth and existence of Hazrat Imam Mahdi (a.s.) are sufficient for the authenticity of this tradition.

One more proof

Narrations regarding Imam Mahdi (a.s.) are “*Mutawaatir*” and all the scholars have accepted them. In these narrations, where Imam Mahdi (a.s.) has been mentioned, his occultation and the conditions during his occultation have also been mentioned. From Holy Prophet (s.a.w.a.) to Imam Mahdi (a.s.), every infallible has mentioned about the occultation of Imam Mahdi (a.s.). Moreover, when occultation was being mentioned, people did ask as to how people would benefit from his holy existence during the era of his occultation. Holy Prophet (s.a.w.a.) and other Imams (a.s.) have replied: “The way people benefit from the sun when it is hidden behind the clouds.”

One must note that the occultation is only for the one who is born and has an existence. There is no question of occultation for the one who is not born. The traditions on occultation are so many that our

scholars have written several books on this subject. Thus, doubting or denying the birth and existence of Imam Mahdi (a.s.) is equivalent to the rejection of all these traditions. This chain of rejections, passing through the scholars, traditionalists and narrators, eventually reaches upto Ahle Bait (a.s.). May Allah keep us safe and protected from all sorts of protected from all sorts of ignorance, incitement and destruction.

While Imams (a.s.) have informed us about the trials during the time of occultation, they (a.s.) have also taught us the ways and methods to remain steadfast during this period. When Imam Hasan Askari (a.s.) honoured Janab Ahmad ibn Ishaq by showing him Imam Mahdi (a.s.), he (a.s.) also said:

يَا أَحْمَدَ بْنَ إِسْحَاقَ مَثَلُهُ فِي هَذِهِ الْأُمَّةِ مَثَلُ الْخَضِرِ عَلَيْهِ السَّلَامُ وَمَثَلُهُ مَثَلُ
ذِي الْقَرْنَيْنِ وَاللَّهُ لَيَغِيْبَنَّ غَيْبَةً لَا يَنْجُو فِيهَا مَنْ هَلَكَتْ إِلَّا مَنْ
ثَبَّتَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الْقَوْلِ بِإِمَامَتِهِ وَوَفَّقَهُ فِيهَا لِلدُّعَاءِ
بِتَعْجِيلِ فَرَجِهِ

“O Ahmad ibn Ishaq! In this nation, his example is like that of Hazrat Khizr (a.s.) and Janab Zul Qarnain. By Allah! He will surely have an occultation. During that period, only those people will achieve salvation to whom:

1. *Allah, the Almighty will keep steadfast on the belief of his Imam, and*
2. *Allah, the Almighty will give “Taufeeq” to pray for his reappearance.”¹*

¹ Kamaaluddin, vol. 2, pg. 384

From the very beginning, Imams (a.s.) have informed us about the destruction and misguidance of those who once believed in the birth and Imamah of Imam Mahdi (a.s.) but later were strayed and got destroyed.

The last word

One might think that despite such clear arguments and solid proofs, why do people deny the birth of Imam Mahdi (a.t.f.s.)?

The simple answer to this is as follows:

In Ghadeer, Holy prophet (s.a.w.a.) announced the “*Khilafat*”, “*Imamat*” and “*Wilayat*” of Ali ibn Abi Talib (a.s.) on a bright afternoon in front of thousands of pilgrims and companions. He (s.a.w.a.) took allegiance from one and all present yet people denied. When people can deny or forget something for which they gave allegiance openly in presence of thousands, then how long will it take to deny the birth of Imam Mahdi (a.s.) that took place secretly?

However, one must know that the fate of those who denied the declaration in Ghadeer will be the same as the fate of those who deny the birth and existence of Imam Mahdi (a.s.). By the rights of Mohammad (s.a.w.a.) and his purified progeny (a.s.), may Allah protect us from all such things.

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَّا الضُّرَّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ
لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ¹

¹ Surah Yusuf (12), verse 88

مہر کی



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