

In The Name Of Allah

Similarity Of Imam Mahdi To The Prophets

Imam Mahdi has signs that some of them are similar to the prophets. This is also one of the cases that many are unaware of, which we will discuss in the following.

1. Moses

Imam Baqir (as) said, “Musa (as) did not reappear till before him appeared forty false claimants from Bani Israel each of whom claimed to be Musa Ibne Imran.”

Information reached Firaun that people are restless for him (Hazrat Musa) and that they are in anticipation of the advent of this young man. The soothsayers and magicians of Firaun also informed him that that boy would destroy his kingdom and his religion and that he would be born in Bani Israel that year. So Firaun appointed the midwives to examine the pregnant women of Bani Israel and said: Every child born this year should be killed. A midwife was also appointed on the mother of Musa (as). When the Bani Israel saw this they said: When our male children are killed and our women are left alive, we shall be destroyed and our generations would become extinct. So let us decide not to have sexual relationships with our women. But Musa’s father, Imran told them: “No, let us continue it, Allah’s command will come to pass even if the polytheists are averse to it. O Allah I am not with one who has made it unlawful and I shall not consider it unlawful. Anyone else may abstain from it by I shall not abstain from it.” So he established relations with Musa’s mother and she became pregnant.

Firaun appointed a midwife to keep a watch on her with express instructions that if Musa’s mother stands up she must also stand up and if she sat down she must also sit down. Gradually the midwife became fond of her. Once she asked why she was becoming pale and thin. She said not to inquire her condition, “Because when my son is born, he will be killed.” The midwife told her not to worry. “I will keep your son hidden from others.” But Musa’s mother did not believe her. When Musa (as) was born, his mother was uneasy. The midwife consoled her. She wrapped the child in a cloth and hid him in a room and came out at the door to the sentries of Firaun standing outside and asked them to go away and said that except for this bloody lump of meat nothing has come out. So the sentries went away from there.

Then Musa’s mother suckled him but she was worried, what if they heard him crying and came to know the truth? Allah revealed to her to make a wooden box for a child, place him in it, close the box and cast it on the Nile. She did as Allah commanded. When she cast the wooden casket into the water, the casket returned to her. She pushed it again but it came back. At last the wind pushed it far into the river. She became so sad for her child that she wanted to cry out aloud but Allah gave her patience.

The Imam said: Firaun’s wife was a righteous lady of faith and she also belonged to the Bani Israel tribe. She said to Firaun: “These are the days of spring. Put a tent for me on the bank of River Nile, so that I can enjoy sitting there.” Firaun complied with her request and that casket approached her floating on the river. She asked her maidservants, “Can you see what I see?” They said, “By Allah! We

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can see something floating on the water.” When the wooden basket reached her. She stood up from her place and asked her maids to pull it out. They pulled the basket out of the water and opened it. She found a pretty, cute baby boy in it. Seeing the infant she became very anxious. She held him in her arms and said that she would adopt him as her son. The maidservants also agreed and said, “Yes madam. By Allah, you have no children and the king is also without an heir. The child is very handsome and attractive. Adopt him.”

Aasiya went to her husband and showed him the charming baby boy from the river. “I want to adopt him. So do not kill him,” she said. Firaun asked her from where she got him. She said that she did not know whose child it was. “He was floating in a casket, and I pulled him out from the river.” Firaun was satisfied with the explanation and accepted him. When people heard that Firaun has adopted a son, they sent their wives to suckle the child but Musa (as) did not feed. Then Aasiya asked Firaun to arrange for a wet-nurse for the baby. Many nurses tried but Musa (as) did not suck their milk.

Musa’s mother also came to know about this. She asked her daughter to ascertain this matter. The sister of Musa (as) came to the door of Firaun and asked whether they needed a wet nurse for a child. She said that there was a good woman staying nearby. She would feed the baby and look after him. The servants informed Aasiya. She ordered them to bring the girl to her. Musa’s sister came to her. She asked that girl which community she belonged to? She said, “She belonged to the family of Bani Israel.” Aasiya told her to go away. The maidservants insisted upon her to call that woman and see if the child sucks from her or not. Aasiya said, “Even if the child accepts, Firaun might be unhappy. She said the child and the nurse both belong to Bani Israel; Firaun will not allow her. Her maidservants said, “Let us first see if the child sucks.” Aasiya told the girl to call the wet-nurse. Musa’s sister ran to her mother. She came and took the child and he began to suck.

Aasiya told Firaun that she has found a wet-nurse for a child. Firaun asked which community she belonged to? His wife said that she was from Bani Israel. Firaun said, “How can it be? The child and the nurse both belong to Bani Israel.” Aasiya asked him why he was afraid of the child? “Now he is our son,” she said. “He will grow up in our care.” By arguing and discussing she convinced him. In this way Musa grew among the dynasty of Firaun. Musa’s mother, sister and the mid-wife kept it secret till the time his mother expired and the midwife also passed away. Thus he continued to grow and the people of Bani Israel didn’t know about it.¹

1. Long Life Of Hazrat Khizr Is A Proof For Imam Mahdi (AS)

Shaykh Sudoq (ar) has mentioned a lengthy tradition in his book from Imam Jafar Sadiq (as), “And as for the righteous servant, Khizr (as), the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he

¹ (Kamaluddin, volume 1, page 156 English)

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brought a new Shariat nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory. Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Imam Mahdi (as) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the righteous servant, Khizr (as) without any justification, except that it be a basis for proving the age of Imam Mahdi (as) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against Almighty Allah.”²

In Majmaul Bayan it is narrated from Mujahid that he said, “Idrees was taken up to the sky like Prophet Jesus (as) was taken, while he was alive and not dead.” And others have said, “His soul was captured between the fourth and the fifth heaven.” This point is narrated from Imam Baqir (as):³

2. Quick Growth

Hazrat Ibrahim (as) grew up in a day as much as others grow in a week and his growth every week was as much as others grow in a month and he grew in a month as much as others grow in a year – as narrated from Imam Sadiq (as)⁴

3. Legacy of Prophets

The Almighty Allah bestowed Musa (as) with a staff and made it a miracle for him. The Qaem (as) is also having that same staff as mentioned in Kamaluddin from Imam Baqir (as) that he said, “The staff of Musa (as) actually was one that Adam had. Then it reached to Shuaib and at that time it reached Musa (as). That staff is in our possession and even now when I see it, it is as green and fresh as it was when it was broken from the tree. If it is spoken to, it talks. It has come for our Qaem. He would perform all the tasks through it that Musa (as) had performed. It does whatever it is ordered. And wherever it is cast, it snaps up with its tongue the deception of the enemies.”⁵

² (Kamaluddin, volume 2, chapter 33, tradition 51)

³ (Majmaul Bayan, volume 6, page 519)

⁴ (Beharul Anwar volume 12, page 19)

⁵ (Kamaluddin, volume 2 page 673)