

# **Mahdavidism 01**

## **Wilayat International Channel**

### **(Night of Mid-Sha'ban)**

### **July, 12, 2010**

**Note: Most references given below are obtained from the Maktabat Ahl al-Bayt software**

Mr. Kashani

Does the notion of Mahdavidism merely belong to Shiism? Or it is a belief beyond the boundary of a religion and has no link with Shiism or Islam.

Professor Hussein Qazvini

The first point:

Mahdavidism is a belief beyond the boundary of a sect or religion and it does not specifically belong to a certain sect or religion. This fact will reveal with a glance at the Shia and Sunni interpretations. According to the Shia and Sunni books, as many as 250 verses of the Qur'an have either explicitly or implicitly referred to Hazrat Mahdi (AS). This many verses seem impossible to be easily ignored. For instance, Imam Qurtabi is one of the most prominent Sunni figures whose interpretation of the Qur'an is the synopsis

of all interpretations done during the first six centuries after Islam's emergence. Concerning the following verse of

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

He has said in his Tafsir, vol. 8, p. 121,

ذَٰكَ عِنْدَ خُرُوجِ الْمَهْدِيِّ، لَأَنْ يَبْقَىٰ أَحَدٌ إِلَّا دَخَلَ فِي الْإِسْلَامِ<sup>1</sup>

**The fact that Islam will some day become a universal religion will be only realized at the time of Mahdi. After his appearance, there will remain no one on the earth who has not converted to Islam.**

The second point:

Based of the statistics that I am informed of, currently there are 1,941 Shia and Sunni books, including manuscripts, available in libraries all over the world about Mahdavidism. This statistics, of course, belong to two years ago. Yet, I am not aware of the books written in the past two years. The books are mainly about Hazrat Wali Asr (AS) himself, his birth, the signs of his reappearance, the how of his uprising, the how of his dominance on the world, the specifications of a universal government as well as the characteristics of his companions.

Concerning any Islamic subject whether Fiqh (Islamic jurisprudence), politics or ethics, you cannot find a subject about which more than two thousand books have been written.

In recent years, an encyclopedia named Mowsu'a al-Ahadith al-Mahdi (AS) was compiled. Hazrat Ayatollah Kurani, a distinguished Shia figure, along with Hazrat Ayatollah al-Uzma Safi Golpaigani, a Shia jurist, wrote a book

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<sup>1</sup>. Tafsir al-Tha'labi, vol. 5, p. 35- Zad al-masir Libn Jowzi, vol. 3, p. 290- Tafsir al-Razi, vol. 16, p. 40- al-Bahr al-Muhit Li Abu Hayyan al-Andusi, vo. 5, p. 34- Majma' al-Bayan Lil Tabarsi, vol. 5, p. 45

entitled Muntakhab al-Athar. As I counted by myself, it included approximately 3,666 narratives which were compiled from both Shia and Sunni references about Hazrat Mahdi (AS).

There are 657 narratives from the Holy Prophet (PBUH) as well as Aemma giving the glad tiding of his birth. We have 389 narratives openly showing that **إِنَّ الْمَهْدِيَّ مِنْ أَهْلِ الْبَيْتِ** (Mahdi is in fact from Ahl al-Bayt). The fact that Hazrat Mahdi (AS) is a descendant of Amir al-Momenin (AS) is uncovered by as many as 214 narratives. There are 192 other narratives indicating that Hazrat Mahdi (AS) is a progeny of Hazrat Fatima Zahra (AS), the Holy Prophet's (PBUH) daughter. 185 narratives have been cited to prove that Hazrat Mahdi (AS) is **مِنْ وُلْدِ الْحُسَيْنِ** (an offspring of Imam Hussein (AS)); 148 others insisting that Hazrat Mahdi (AS) is the ninth son in line of Imam Hussein (AS). The fact that Hazrat Mahdi (AS) is a son of Imam Sajjad (AS) is reflected in 148 narratives. There are 185 narratives about Hazrat Mahdi (AS) being a descendant of Imam Baqir (AS) and 103 others show him as the offspring of Imam Sadiq (AS), etc.

According to 123 narratives, when Hazrat Mahdi (AS) reappears, he begins to fill the world with justice and wipe off all forms of oppression and injustice.

318 narratives have also been cited from the Holy prophet (PBUH), Amir al-Momenin (AS) and other members of Aemma saying that Hazrat Mahdi (AS) will have a long-lasting disappearance. And for this reason, some people fall into dismay and get skeptical during the Imam's disappearance. Aemma have recommended their followers to recite the Prayer of Faraj (to ask God to hasten his appearance). Based on 47 narratives, the Imam's government will be a universal and all-inclusive one. After his reappearance, there will no longer exist any other government in the world but his and

there will remain no one on the earth who has not converted to Islam. There are also a number of narratives saying that during Hazrat Mahdi's (AS) rule nothing will be heard from top of the minarets other than

الله أكبر وأشهد أن محمداً رسول الله .

All of these narratives provide evidence that Mahdavidism is not an issue restricted to the borders of a specific religion. These facts are hard to be neglected.

Here I ask our dear viewers as well as dear Sunnis, what Islamic subject they can name from politics to ethics about which there has been this many narratives from the Holy Prophet (PBUH) and Ahl al-Bayt. 3,666 narratives have been exclusively cited about the issue of Mahdavidism.

Mr. Kashani

With a short look at other religions, we figure out that their followers also believe that some day at the end of the world, Jesus (AS) will resurrect. Or some others believe that a savior will finally arrive to totally transform the status quo and lead the world toward a real utopia. What is your take on the issue of Mahdavidism in other religions?

Professor Husseini Qazvini

If I got enough time, I am, God willing, planning to address the question of Mahdavidism in divine religions in-depth in a couple of sessions. I am going to point out how the matter is being referred to in the Torah, Bible and Psalms even in holy books of which just a name or a trace has been left in history. If you log in some websites on Mahdavidism, such as the Mahdavidism Specialist Center, you will find out that this issue has been discussed in Zoroastrianism, Hinduism, Buddhism, Judaism and Christianity as an undeniable principle. In other words, they believe that a savior and a reformist will come up some day to put an end to tyranny and injustice and

help the oppressed people out. This is a topic all divine religions have comprehensively foretold about. For instance the books of Avesta belonging to Zoroastrians, Shadmakni for Hindus, Datek and Paticle for Brahmin as well as the Mazamir of Pslams and so on and so forth are replete with reports that the savior of mankind and the real reformist will rise up some day to fill the world with justice and to form a government under power of which people will give a sigh of relief.

Mr. Kashani,

Have the books you mentioned ever pointed to the name of Hazrat Mahdi (AS) or have they only foretold about the appearance of a savior?

Professor Husseini Qazvini

In Zoroastrianism, for example, the word which has been used is Sishiyat, meaning the great savior of the world. Mashi is the term used in Judaism. Avarata in Hinduism, the Fifth Buda in Buddhism, Vishno in Brahman all refer to the fact in discussion. In Indians' holy book, it is pointed to the son of the master of the two worlds. The word mentioned in the book of Brahmans is the very last successor of Mumtata which implies the Holy Prophet (PBUH). The leader, the guider and Mahdi is what cited in Paticle. Even in the books left from Serbs, British islands, Ancient Iran, Greeks, Central Europe, Latin America and China have referred to the arrival of a reformist and a savior as a certain principle. They have all agreed that the man will bring about justice and will clear away all forms of injustice from the face of the world. Dear viewers can refer to Adyan and Mahdaviyyat (religions and Mahdavidism), p. 38; Khorshid Maghreb (the Sun of the West), p. 69 and Uu Khahad Amad (He will come), p. 79 to read the reflection of Mahdavidism in other religions and even among some tribes which have never

heard of a religion but believe in the advent of an ultimate savior as an undeniable fact.

Mr. Kashani

Are there such words used in the Torah and Bible as well?

Professor Husseini Qazvini

Yes, similar terms have been mentioned in the Torah and Bible too. Concerning Psalms, the Qur'an has stated,

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ أَنْ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ<sup>1</sup>

**Before this We wrote in the Psalms, after the Message (given to Moses):  
My servants the righteous, shall inherit the earth."**

Unfortunately, the present copies of the Bible are by no means the genuine manuscript which belonged to Hazrat Jesus (AS). And the present copy of the Torah is completely different from what God had revealed to his prophet. None the less, even if someone impartially studies the present copies of the Bible, Torah and Psalms, he will be witness the same idea of the savior of mankind and real reformist there.

Mr. Kashani,

How do narratives interpret the notion of 'waiting'? What is the meaning of 'waiting' at all? What does 'waiter' mean?

Professor Husseini Qazvini

It is a good question. And it matches our discussion tonight. There are a number of narratives in Sunni books quoted from the Holy Prophet (PBUH),

أَفْضَلُ الْعِبَادَةِ إِنْتِظَارُ الْفَرَجِ<sup>2</sup>

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<sup>1</sup>. Chapter of The Prophets: 105

<sup>2</sup>. Sunan al-Tarmathi, vol. 5, p. 225- Mu'jam Ahadith al-mahdi, vol. 1, p. 268- Ikmal al-Din Lil Sheikh al-Saduq, vol. 2, p. 287.

**The best mode of worship is awaiting the Faraj (reappearance) of Hazrat Mahdi (May our Lives and Souls Be Sacrificed for Him).**

In the hadith below, Imam Sadiq (AS) has clearly demonstrated the significance of waiting,

من مات منكم و هو منتظر لهذا الأمر، كمن هو مع القائم في فسطاطه، ثم مكث هنيهة، ثم قال : لا، بل كمن قارع معه بسيفه، ثم قال: لا والله، إلا كمن استشهد مع رسول الله ص<sup>1</sup>

**Whoever dies from among you while waiting for the advent of my son, Hazrat Mahdi, is like the one who has been with him in his camp. Imam Sadiq added after a brief hesitation that whoever dies while waiting for Imam's advent is like the one who has been with the Holy Prophet (PBUH) in his camp. But he said after a while, 'No by God, he will be like the one who was martyred for the sake of the Holy Prophet (PBUH)'.**

There is also a narrative quoted from Amir al-Momenin (AS) as follows,

المنتظر لأمرنا كالمتشحط بدمه في سبيل الله<sup>2</sup>

**Whoever is awaiting our son is like the one who is wrapped in his blood in the path of God.**

Mr. Kashani

It is getting 23 o'clock. And according to the recommendation of the scholars of the Howza Ilmiyya of Qom who have called on all people from all walks of life, anywhere they are, to recite the Prayer of Faraj اللهم كل وليك، we cut the program right here for some minutes if you don't mind so that we together with the staff in this studio and the studio in the United States as

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<sup>1</sup>. Al-Mahasin Li Ahmad Ibn Mohammad Ibn Khalid al-Barqi, vol. 1, p. 174, H. 146

<sup>2</sup>. Kamal al-Din wa Tamam al-Ni'mat Li Sheikh al-Saduq, p. 645, H. 6

well as our viewers at four corners of the world start reciting the prayer. A poet has said,

بخوان دعای فرج را ، دعا اثر دارد  
دعا کبوتر عشق است و بال و پر دارد  
بخوان دعای فرج را که یوسف زهرا  
ز پشت پرده غیبت به ما نظر دارد

Here I appeal that you as a son of Hazrat Zahra (AS) read the Prayer of Faraj and we follow you up.

Professor Husseini Qazvini

As mentioned by our dear brother, Mr. Kashani, Hazrat Ayatollah al-Uzma Vahid Khorasani has called on not only all Shias but all Muslims around the world to recite the Prayer of Faraj at 11 p.m. tonight to ask God to hasten the reappearance of Hazrat Wali Asr (AS).

اللَّهُمَّ كُنْ لَوْلِيكَ الْحُجَّةِ بْنِ الْحَسَنِ صَلَواتِكَ عَلَيْهِ وَعَلى آبائِهِ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَ لِيأ وَ حَافِظاً وَ قانِداً وَ ناصِراً وَ دَلِيلاً وَ مُؤَيِّداً حَتى تُسَكِّنَهُ أَرْضَكَ طَوْعاً وَ تُمَتِّعَهُ فِيها طَوْلاً

Let me say something here to our dear viewers about this prayer. According to one of the jurists (May God protect them),

“Someone went to [apparently] to Imam Hassan Askari (AS) to ask him about the Prayer of Faraj. He asked him, ‘When will the Faraj take place after all? When will Hujjat Ibn al-Hassan arrive after all? What time will oppression and tyranny end? When can we see the savior of mankind and the universal reformist?’ The Hazrat replied, ‘If you pray for the reappearance of my son in a way that a mother prays for the recovery of his dying child, God will definitely hasten his advent. Pray like a frustrated mother of an ailing child all of whose doctors have rejected him hopelessly and God is the only ray of hope left for her.’ Then the Hazrat went on saying that God

hastened the appearance of Hazrat Moses (AS) for 70 years only because of the prayer of a woman from the Children of Israel. ‘The woman was busy carrying brick, clay and soil up a lot of stairs [200-300 stairs] in the palace of Pharaoh when he felt the pain of labor. [When a woman is coping with the labor contractions, there is nothing in her mind other than pain and the world appears the darkest of all times to her eyes]. So, she had to stop and sit down. Government forces arrived and began whipping her for the stoppage. It broke her heart, bringing tears to her eyes. She prayed God how long people should tolerate the oppression and tortures without Hazrat Moses (AS).’”

**The Imam stated, “God hastened for 70 years the advent of Hazrat Moses (AS) due to the prayer of an agitated woman. He appeared and saved the Children of Israel from the oppression of the tyrants.” The Hazrat has told Shias, “If you pray for my son, Mahdi, the same as this woman, his arrival will be, without any doubt, speeded up”.**

In a separate narrative Hazrat Mahdi (AS) himself has stated,

و أكثروا الدعاء بتعجيل الفرج، فإن ذلك فرجكم<sup>1</sup>

**Pray a lot for the hastening of my advent; your deliverance will be also guaranteed as a result.**

Mr. Kashani

If you don’t mind, let me recount a story from Ibn Tawus which really deserves a mention. When we pray for Imam of the Time (AS), it does not mean that he is the only one in need of prayer. If we pray for him, he will pray for us in return. Sayyid Ibn Tawus used to meet the Imam of the Time (AS) so many times that he could recognize him from behind a wall. He has said, “At midnight, I was on my way to the holy Sardab (cellar) to worship,

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<sup>1</sup>. Kamal al-Din wa Tamam al-Ni’mat Li Sheikh al-Saduq, p. 485- al-Ghaybat Lil Sheikh al-Tusi, p. 293.

when I heard the Imam's voice all of a sudden. I was shocked once I saw him in the cellar, worshipping and weeping in prostration. He was talking to God,

أَللّٰهُمَّ إِن شِيعَتَنَا مِنَّا، خَلَقُوا مِن فَاضِلِ طِينَتِنَا، يَفْرَحُونَ لِفَرْحِنَا وَ يَحْزَنُونَ لِحَزْنِنَا

**O God! Shias are created from our clay. They are happy when we are so and they feel sad when we do so”**

He was in fact introducing Shias to God. Sayyid added, “I was astounded by seeing how he was introducing Shias to God in the middle of the night while we are all ignorant of him. He said a sentence that I wished I had never come there to hear it. He told God, ‘O God! Forgive the sins of our Shias who committed them with trust in us. Whenever our Shias committed a sin, *إتكالا* علينا and did not relinquish their hopes, and instead they said that they had an Imam who would pray for them, forgive them all.” Sayyid said, “I was really ashamed of hearing that he was praying for a crowd who is asleep and ignorant at midnight.” He added, “The Hazrat went on praying, “O God, in case they had committed so many sins that were unlikely to be washed away even by my prayers, I am their father.” A farther cannot see his child being beaten. In other words imagine a naughty kid breaking the window of a neighbor. As soon as the neighbor came out to tell off the child, his father would show up saying he was his father and he would pay for the damage. The Hazrat said, “O God, if they had committed so many sins that were unlikely to be washed away even by my prayers, I am their father. Take away from my good deeds and add them to theirs such that they can go to the Heaven”.<sup>1</sup>

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<sup>1</sup>. Bihar al-Anwar Lil Allame al-Majlisi, vol. 53, p. 304

What I exactly mean to convey is that if we pray for him, he will pray for us too. At midnights, he prays for the removal of the sins we have committed all day long.

How do you explain ‘waiting’? What is the meaning of ‘waiting’? Who is called a ‘waiter’? Is it just enough to only believe that there exists an Imam who will arrive some day?

Professor Husseini Qazvini

The best way of finding out the real meaning of ‘waiting’ is to see how the Holy Prophet (PBUH) and the AImma have defined it.

The issue of ‘waiting’ has been widely defined in Sunni and Shia narratives. The following is an example.

يفتح الله له شرق الأرض و غربها

Now with the help of this narrative, we define waiting this way,

Waiting means **awaiting the founder of a universal government who will, for the first time, hoist the Islamic flag in all spots of the world, from the east to the west.**<sup>1</sup>

Well, this is what waiting means. So, now we managed to not only understand it ourselves but to convey it to others.

And according to another narrative,

يرفع الله عن الملل و الأديان الإختلاف<sup>2</sup>

When Hazrat Mahdi (May our souls be sacrificed for him) came up, he would put an end to all sectarian disputes which are this much commonplace nowadays, costing thousands of lives.

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<sup>1</sup>. Al-Ghayba Lil Sheikh al-Tusi, p. 474- Mu’jam Ahadith al-Imam al-Mahdi Lil Sheikh Ali al-Kurani al-‘Amili, vol. 3, p. 318- Bihar al-Anwar Lil Allame al-Majlisi, vol. 52, p. 390.

<sup>2</sup>. Mukhtasar Basair al-Darajat Lil-Hassan Ibn Sulayman al-Hilli, p. 180- Ilzam al-Nasib fi Ithbat al-Hujjat al-Ghaib Lil Sheikh Ali al-Yazdi al-Hairi, vol. 2, p. 221.

Hence, the definition of waiting inferred from this very narrative would be as below,

**Waiting means to await the greatest man in history who will not only terminate the era of international infidelity and polytheism but heal the sectarian rifts.**

The other form of meaning can be derived from narratives like,

يرفع الله مذاهب من الارض فلا يبقى إلا الدين الخالص<sup>1</sup>

**He will dismantle the false religions and schools of thinking. Only one single religion with a unique doctrine together with a unique book will remain in the world.**

The Hazrat himself has stated,

لا يبقى قرية إلا نودي فيها أشهد أن لا إله إلا الله و أن محمد ص رسول الله<sup>2</sup>

The definition we can infer from this narrative is that waiting means **nothing will be heard from top of the minarets other than monotheism and Nabuwwat (prophethood) i.e. الله أكبر و أشهد أن مُحَمَّدًا رَسُولُ الله** .

**May the peace and mercy of Allah be with you.**

**Dr. Seyyed Mohammad Husseini Qazvini**

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<sup>1</sup>. Yanabi' al-Mawaddat Li Thawi al-Qurba Lil Qunduzi, vol. 3, p. 214- Ilzam al-Nasib Ithbat al-Hujjat al-Ghaib Lil Sheikh Ali al-Yazdi al-Hairi, vol. 2, p. 91- Sharh Ihqaq al-Haq Lil Sayyid al-Mar'ashi, vol. 3, p. 213.

<sup>2</sup>. Yanabi' al-Mawaddat Li Thawi al-Qurba Lil Qunduzi, vol. 3, p. 240- 'Asr al-Zuhur Lil Sheikh Ali al-Kurani al-'Amili, p. 329- Makyal al-Makarim Li Mirza Mohammad Taqi al-Isfahani, vol. 1, p. 71.

## **Topic: Mahdavisim 02**

**Wilayat International Channel (Day of Mid-Sha'ban)  
July, 13, 2010**

**Note: Most references given below are obtained from the Maktabat Ahl al-Bayt software**

### **Viewers' Questions**

#### **Question:**

1. What is the main sign of Imam's advent which can be easily felt?
2. As mentioned in narratives, will Yamani and Sufyani come up before his appearance or will their names likely change?
3. Isn't Mulla Omar Talibani the one-eyed Dajjal himself?

#### **Answer:**

1 and 2. There are a large number of narratives concerning the signs of the appearance but unfortunately their authenticity and chains of transmission have not been all checked. Many weak, Mursal (whose chain of transmitters is broken and incomplete) and Marful (elevated) can be found about this topic. Last year, a student of mine promised to analyze the chains of transmissions of all related narratives surrounding this topic. But he has not yet informed me of the result. A sound from the sky and the arrival of Sufyani are considered the assured and undeniable signs of appearance. But what really these two signs would be like needs to be discussed. As debated in some satellite programs, it is still a question whether this sound from the sky would be like radio waves or it is something extraordinary. But it appears that the sound would be heard through the currently used modern radio waves.

But who is meant by Sufyani or one-eyed Dajjal? Perhaps, it means that some individuals might come up before the reappearance of Hazrat Mahdi (AS) who will create chaos in the world, killing masses of people. They seem to be looking at the world through only one eye. In other words, the only thing they can see is their own interests. The one-eyedness might imply the materialistic look. It might not simply suggest that only one of the man's eyes can see and the other is blind.

3. The question was if Mulla Omar Talibani might be Dajjal himself. I really appeal to people to avoid making inferences and justifications like this. Because if for example Talibani, whom some know as Dajjal, died one day, the belief of the youths would get shaky. These issues date back to 1,400 years ago so they might not be justified this way. God willing, after Hazrat Wali Asr (May our souls be sacrificed for him) arrived, the true meanings of these narratives will be unveiled. It would then be evident who really Dajjal was. Was he actually Mulla Omar Talibani or not? Or who was Sufyani? However, the answers of these questions cannot solve any problem of us. What is important today is that we make ourselves in a way that we deserve to become soldiers or companions of Hazrat Wali Asr (AS). It is so worthwhile for us to be able to pave the way for his advent and spread the culture of Mahdavidism among people specifically the youths. As long as the ground is not prepared, the appearance of the real reformist might not occur any time soon. Merely claiming that we are waiting for him looks by no means sufficient. According to a top religious figure, **“The one who is really awaiting a reformist needs to be righteous himself and make reforms and to urge others to move on the right path”**.

On the contrary, some falsely believe that they should work for the spread of oppression and injustice because, as a predicted sign of Hazrat Mahdi's (AS)

arrival, it is a precondition for his advent. They believe that he will not appear as long as the world is not full of oppression and corruption. But in fact, it is a wrong and satanic belief in a real sense of the word.

**Question:**

I think that praising something in a bad way is much destructive than simply saying bad things about it. Nowadays, unfortunately, some heresies which lack any scientific basis have found their way into Shiism. The Well of Jamkaran is an example. People write letters and drop them down into the well, assuming that the Imam of the Time (AS) would come and read them. My question is if such a thing is indeed true. Does the Imam really read the letters? Or are such beliefs are only aimed at damaging the Shia image?

**Answer:**

Such beliefs were common in the past. And now it is more than two or three decades that the well you mentioned is closed. Such heretic actions are forbidden there now. At the moment, no such a well exists in Jamkaran. Nor is there anyone dropping any letters inside it. There are some individuals here and there speaking nonsense about Shiism in different satellite programs. They would be held accountable on the Day of Judgment for slandering Shias for sure. There are, of course, a number of narratives saying that if anyone writes a letter to Hazrat Wali Asr (AS) and drop it into the flowing water or put it on a well containing water, God will send an envoy or an angel to go and take it for the Imam. But the authenticity of such narratives is in question. The claims that Shias dig wells every day, do so and so are all heretic. No one has ever seen a scholar or a jurist going and dropping such a letter into the Well of Jamkaran.

**Question:**

Mr. Qazvini gave a piece of good news last year that thanks to his experience and influence, he intended to make coordination among all Shia channels which are working to show the truthfulness of Amir al-Momenin (AS) and the Imam of the Time. I hope that the ultimate coordination and collaboration will lead to the presence of Mr. Qazvini and other scholars in all those channels. I am also optimistic that, to the envy of Wahhabis, unity will be finally established between the Shia channels. I am quite sure that Mr. Qazvini is a man of his word and enthusiastic to witness unity in the Islamic society. I am certain that he will definitely try to make this dream come true. I wish he would give the good news tonight that he could make it.

**Answer:**

Regarding the suggestion of our dear viewer that Shia channels had better collaborate and stand united to the envy of Wahhabis, I should announce that I am fully prepared to work with other Persian channels. I am ready to sit with their authorities and focus on communalities regardless of the differences of ideas. Here also I voice my readiness for not only participating in their programs but providing them with our archived series. I assume that we possess, for the time being, a rich archive which seems sufficient for the upcoming five years. Now we are in possession of the best archive of the materials which have never been broadcast from any TV channel. At the moment, we have recorded programs from more than 40 of best Howza professors and elites. Moreover, various programs are being produced in different studios in Qom and Mashhad every day. We are even ready to provide the Shia channels with all our products for free, but there is a condition بشرطها و شروطها و ولاية علي بن أبي طالب من شروطها .

**Question:**

After his advent, will Hazrat Mahdi (AS) develop the Islamic punishment? For example, will he punish us for not being good Shias? Or will he forgive the sins?

**Answer:**

According to Shia and Sunni narratives, Hazrat Mahdi (AS) will come up as رَحْمَةً لِلْعَالَمِينَ (a mercy to mankind). Koleini has cited several narratives in Kafi, vol. 1, p. 525 and so has Sheikh Saduq in 'Oyun al-Akhbar al-Rida, vol. 2, p. 50.

When Imam Hadi (AS) was asked about Hazrat Mahdi (AS), he stated,

رحمة للعالمين، عليه كمال موسى و بهاء عيسى و صبر أيوب

**My son will appear as a mercy to mankind exactly like the way the Holy Prophet was. He looks like Hazrat Moses in his conducts, like Hazrat Jesus in his beauty and like Job (AS) in patience.**

Another narrative is narrated from Imam Sadiq (AS),

**Hazrat Mahdi rises up from beside Baytulla al-Haram in Mecca. [His appearance is not at all from Well of Samera or Well of Jamkaran as claimed by Wahhabis. These are just a bunch of baseless and meaningless allegations that Wahhabis have fabricated against Shiism. Nowhere in even one Shia book can it be found that Hazrat Mahdi (AS) is living in Sardab (cellar) and he will come up out of that cellar or out of a well. This is the product of the corrupted mindset of Wahhabis. Dozens of narratives are available proving that the Imam will appear out of Mecca.] Then he will establish his government there, appointing one of his companions as the head of that government. After getting not so far from Mecca, he will be informed of a coup d'état (done apparently by Wahhabis). He will be told that the government**

headquarters was captured and the newly-appointed ruler was slaughtered and cut into pieces. The Hazrat will return to Mecca to cope with those involved in the coup. Then he will make a speech beside Baytullah al-Haram.

فلو لا أن رحمة ربكم وسعت كل شيء و أنا تلك الرحمة، لرجعت إليهم معكم<sup>1</sup>

It is the mercy of God which has encompassed the whole world. That mercy of God is me, Mahdi. If I were not the all-inclusive mercy of God, I would know how to severely deal with those who stood against my government and killed the ruler I had designated. But now I have to forgive you. But in case of any repetition, I would react in a serious way. You can see how leniently Hazrat Wali Asr (AS) is going to behave towards those who committed atrocities and killed his designate let alone towards other people. It is one of existing problems that the leniency and compassion of the Imam has been played down in media, on pulpits and by elegy reciters and people are not much informed of it. People have been just told of clashes and killings. It is not fair at all. In answer to a question of a viewer last night, I said that after Hazrat Wali Asr (AS) reappeared, he would read out a divine and exceptionally nice statement and would present a charter based on the Qur'an and the Holy Prophet's (PBUH) Sunna. Upon hearing them, all people will move enthusiastically toward the religion the Hazrat presented. Sporadic clashes will break up with only a handful of persons whose rule and interests were jeopardized by Hazrat Wali Asr's (AS) arrival. They will have to stand against him to protect their position and interests. Except with them, the Imam will fight with no one else.

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<sup>1</sup>. Ilzam al-Nasib fi Ithbat al-Hujja al-Ghaib Lil Sheikh Ali al-Yazdi al-Hairi, vol. 2, p. 227- Makyal al-Makarim Li Mirza Mohammad Taqi al-Isfahani, vol. 1, p. 74- Bihar al-Anwar Lil Allame al-majlisi, vol. 53, p. 11.

**Question:**

1. Last year, when I was in Mecca, I saw Wahhabi forces who prevented Shias from getting close to the grave of Hazrat Abul Fadl'a mother, Umm al-Banin. Security was very tight there, what was that for?
2. While entering the Mosque of al-Nabi, I saw a small door where the shrine of Hazrat Mohammad (PBUH) was located. I wonder if the door used to belong to Hazrat Fatima Zahra's house.

**Answer:**

1. It is crystal-clear why Wahhabis do not allow pilgrims to get close to the grave of Hazrat Qamar Bani Hashim's (AS) mother. They have also erected barriers around the area where Hazrat Imam Mujtaba, Imam Sajjad, Imam Baqir and Imam Sadiq (Peace Be Upon Them) are laid to rest to avoid Shias to inch closer. Shias express affection to Hazrat Qamar Bani Hashim and other Ashura martyrs beside the grave of Hazrat Abul Fadl'a mother, Umm al-Banin. And Wahhabis cannot stand it. That's why they harshly counter it.
2. No, Hazrat Zahra's (AS) grave is not next to the small door which is located beside the shrine of the Holy Prophet (PBUH), it is the other way around. [Most probably] her grave is inside the shrine of the Holy Prophet (PBUH) but located in the other way around. In other words, the Prophet's grave is in the south of the shrine, yet hers is in the north, some seven or eight meters away. If you get into the shrine through the Door of Gabriel, the Holy Prophet's (PBUH) pulpit is on your left hand where Hazrat Zahra's grave is located.

**Question:**

What is going to happen right before Hazrat Hujjat's (May God Hasten his Appearance) advent? Will a famine, drought or a war take place? Is there any narrative about it?

**Answer:**

Yes, there are numerous narratives predicting a war even the third world war. Based on them, a large number of people are going to lose their lives in that war. Some will die in the form of blue death, some in red death and some in white. The latter kind of death has been interpreted as a death without bloodshed. For example, masses of people will die by chemical and suffocating weapons. The red death is the result of guns, bombs, artillery shells and so on and so forth. And it is cited in some narratives that the war will claim the lives of one third or even two thirds of the world's population. The chains of transmission of these narratives need to be examined, of course. If the authenticity of a narrative is not proven, it lacks the required reliability, though. However, this is not a definite sign of Hazrat Mahdi's (AS) reappearance.

Some other narratives foresee a famine in various spots of the earth before the advent. They say the shortage of food will be so acute that people will face hardships to meet their basic needs.

**Question:**

According to some narratives (inaudible) the world should be filled with oppression, injustice and corruption (inaudible). Some others say when a country gets clear of sins, the way will be actually paved for the arrival of Hazrat (disconnection). They look a bit contradicting. You are advising that we prepare the ground of Hazrat's advent by quitting sins. On the other hand, there are narratives saying that after Hazrat Hujjat rose up, the world would be filled with justice as a consequence. Thus, it is the oppression and injustice which needs to be commonplace. And giving up sins will not help his appearance.

**Answer:**

The first point:

Have a look at this narrative. It speaks for itself.

يملأ الارض قسط و عدلاً كما ملئت ظلماً و جوراً

**The world will be filled with justice as it is full of injustice.**

It does not imply that the whole world is replete with injustice and oppression. Instead, it wants to say that injustice at any extent will be replaced with justice. If half of the world is suffering from injustice, justice will spread over that half. And if injustice has hit 70% of the world, justice will replace it by 70%.

The second point:

If we help injustice grow, what stance the Hazrat is expected to take against us? Something except our murder? It means that we intentionally did something that made him kill us and led us to the Hell. Not a sane person can dare to do something that would bring about death and the Hell for him. On the other hand, there are narratives describing the companions of Hazrat Wali Asr (AS) as righteous and pious people.

**Question:**

My question is why the advent of the Imam of the Time (AS) did not take place in the past when many tragedies happened at the hand of Hitler or as a result of Mogul's invasion for example. Weren't the people who perished at that time in need of the Imam?

**Answer:**

His appearance is not by any means in control of mankind. It is God who has the full authority over it and He is the only One who will decide about it.

**May the peace and mercy of Allah be with you**

**Dr Seyyed Mohammad Husseini Qazvini**

## Topic: Mahdavidism 03

### Wilayat International Channel

July, 28, 2010

**Note: Most references given below are obtained from the Maktabat Ahl al-Bayt software**

Mr. Naqavi

What is our main responsibility during the waiting period?

Professor Hussein Qazvini

As far as I am concerned our primary duty is to achieve deep cognizance of the Imam (AS). Having cognizance of someone is a precondition for taking any kind of action for him. There is a narrative saying that,

من مات و ليس له امام، موته ميتة جاهلية.  
من مات و لم يعرف إمام زمانه، مات ميتة جاهلية<sup>1</sup>

**One who dies without cognizance of the Imam of his own time dies the death of the age of ignorance.**

For this reason, we need to deeply develop our cognizance of the Imam of the Time (AS). It means that our actions ought to match the status of the revered Imam.

The narrative that I provided you with does not belong to the Shias only. It can also be found in Sunni books like Taftazani's Sharh Maqasid, vol. 2, p. 275. According to Sahih Muslim,

من مات و ليس في عنقه بيعة مات ميتة جاهلية<sup>2</sup>

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<sup>1</sup>. Wasail al-Shi'a (Al al-Bayt Publication) Lil Hurr al-A'amili, vol. 16, p. 246- Mustadrak al-Wasail Lil Mirza al-Nuri, vol. 18, p. 187- kamal al-Din wa Tamam al-Ni'mat Lil Sheikh al-Saduq, p. 409.

<sup>2</sup>. Sahih Muslim, vol. 6, p. 22, H. 4686.

**Whoever dies without being bound by the oath of allegiance dies the death of the time of ignorance.**

And Ahmad Ibn Hanbal has cited a similar narrative,

من مات بغير امام مات ميتة جاهلية<sup>1</sup>

**Whoever dies without Imam dies the death of the time of ignorance.**

It is quite clear that during the absence of the Imam (AS), we should try to upgrade our cognizance of him as much as we can. As cited in Shia sources, Imam Hussein (AS) was asked,

فما معرفة الله؟ قال: معرفة اهل كل زمان امامهم الذي يجب عليهم طاعته<sup>2</sup>

**What is the cognizance of God? His cognizance is in fact the cognizance of an Imam whose obeying is mandatory for all.**

It shows that Imam Hussein (AS) has introduced the cognizance of the Imam (AS) as a prerequisite to that of God. So, knowing God is possible only through knowing his Imam first. That's why in the Hadith of Thaqalayn, the Holy Prophet (PBUH) presented Ahl al-Bayt (his household) as equal to and inseparable from the Qur'an until the Day of Justice. The cognizance of God can only be achieved through the Qur'an. And we should study the Qur'an which Ahl al-Bayt have already explicated. The Holy Prophet (PBUH) was the one who explicated the holy book at his time. Accordingly, cognizance of God and His attributes is feasible merely through getting the knowledge about Ahl al-Bayt. We must worship a god whom Ahl al-Bayt have introduced us not a god who comes down from the sky on donkey-back at dawn to invite people to prayer and goes back after the sunrise; not a god who looks like a teenager with curvy hair. The only God we should worship is the One whom Ahl al-Bayt have shown to us. It is exactly for this reason

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<sup>1</sup>. Masnad Ahmad, vol. 4, p. 96

<sup>2</sup>. 'Ilal al-Sharai' Lil Sheikh al-Saduq, vol. 1, p. 9

that Imam Hussein (AS) has said معرفة الله (cognizance of God) is indeed possible through معرفة الإمام (cognizance of the Imam). Thus, one of our main responsibilities during the absence of Imam Mahdi (AS) is to get to know him and his qualifications. We should also put into practice his orders in all social, religious, ethical and political arenas.

Mr. Naqavi

What are the manifestations of the Imam's (AS) cognizance?

Professor Hussein Qazvini

### **The First Manifestation**

One of the manifestations of the cognizance of the Imam (AS) which has been referred to in a number of reliable narratives is their being Asma al-Husna (the most beautiful names of God). Asking for the meaning of the following verse,

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا<sup>1</sup>

**The most beautiful names belong to Allah: so call on him by them.**

Mu'awiya Ibn 'Ammar has quoted Imam Sadiq (AS) as stating,

نحن و الله الأسماء الحسنی التي لا يقبل الله من العباد عملاً إلا بمعرفتنا<sup>2</sup>

**By God! We (Aimma) are the most beautiful names. No deed of a servant is accepted without our cognizance.**

The demonstration of Asma al-Husna in form of action not in nature is therefore considered the primary manifestation of the Imam's (AS) cognizance.

### **The Second Manifestation**

The Imam's (AS) scientific dominance over all beings with the permission of God is the second manifestation of his cognizance.

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<sup>1</sup>. Chapter of The Heights: 180

<sup>2</sup>. Al-Kafi Lil Sheikh al-Kuleini, vol. 1, p. 144- Tafsir al-'Ayyashi, vol. 2, p. 42

Hazrat Wali Asr (AS) has stated in a letter to Sheikh Mufid,

فاتنا يحيط علمنا بأنبائكم ولا يعزب عنا شئ من أخباركم<sup>1</sup>

**We are completely aware of all circumstances and happenings. Nothing is hidden from us.**

Hence, the second manifestation of the Imam's (AS) cognizance is that he is all-seeing and all-knowing with the permission of God. The Imam (AS) is now aware of whatever we are saying and whatever the viewers are hearing.

Based on a narrative, someone asked Imam Jawad (AS),

**“O son of the Prophet! We have heard that you are aware of whatsoever exists in the skys, on the earth, in the Hell and the Heaven. Is it true?”**

**The Hazrat replied, “Is God able enough to transfer his knowledge to a weak mosquito?”**

The man was hesitant what to answer. If he wanted to answer no God is unable to, it was impossible because إن الله علي كل شئ قدير. So, he paused for a short while and responded,

**“Yes, God is able to do so.” The Imam continued, “We are dearer than a mosquito before God, so He has decided to share His all-inclusive knowledge with us.”**

In case we believe that the Imam of the Time (AS) is observing us and is aware of all we carry out, we will never commit sins any more.

As part of his biography, it is narrated about Ahmad Ibn Abi Nasir Bazanti, a companion of Imam Reza (AS),

**“I was in Imam Reza's house to ask him a series of questions. It was midnight when I decided to leave. The Hazrat asked me to stay there. I**

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<sup>1</sup>. Tahthib al-Ahkam Lil Sheikh al-Tusi, vol. 1, Muqaddamat al-Kitab 38- al-Mazar Lil Sheikh al-Mufid, p. 8- al-Ihtiyaj Lil Sheikh al-Tabarsi, vol. 2, p. 322- Bihar al-Anwar Lil 'Allame al-majlisi, vol. 53, p. 75

myself was really dying for staying. He told his servant to make his own bed in his room for me. I could not believe my ears that I was supposed to sleep in Imam's bed in his room. I was exceptionally thrilled. I said to myself, 'Who else can have the honor of sleeping in the bed and in the room of his Imam of the time?' All of a sudden, Imam Reza (AS) knocked on the door and said, 'Ahmad! It is by no means considered an honor to sleep in the bed and the room of an Imam of the time. Piety is truly an honor.' It really caught me by surprise. How could he ever read my mind?"

We should keep in mind the fact that Hazrat Wali Asr (may our souls be sacrificed for him) is aware of all beings with the permission of God and nothing even in minds can be concealed from him.

Mr. Naqavi

The question that the majority of people may ask is whether believing in the absentational knowledge of the Imam (AS) is some kind of exaggeration or not.

Professor Husseini Qazvini

This issue is one of the doubts that Wahhabis have been recently maneuvering on in their websites and satellite channels. They say that we believe in the absentational knowledge of the AImma despite the fact pointed to in the Qur'an,

لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ<sup>1</sup>

**None in the heavens or on earth, except Allah, knows what is hidden.**

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<sup>1</sup>. Chapter of The Ant: 65

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ<sup>1</sup>

**With Him are the keys of the unseen, the treasures that none knoweth but He.**

When I was in Mecca two years ago, I met the head of a delegation responsible for ‘enjoining good and forbidding evil’, Sheikh Ghamidi. One of the main doubts he raised was that “**You are of this belief that your Aamma possess the knowledge of hidden things. And it is in contradiction to the Qur’an**”.

**The first response: God has granted the knowledge of hidden things to some individuals.**

These guys have read one Quranic verse while ignoring the rest. In the chapter of The Jinn: 26-27, God has clearly demonstrated,

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا / إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ<sup>2</sup>

**He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries. Except a messenger whom He has chosen.**

Is this absentational knowledge inner or out of essence? When Hazrat Jesus (AS) says he is aware of all things with the permission of God and he says that he can resurrect the dead or make a blind person see with God’s permission, it is not considered infidelity at all. It is monotheism in a real sense of the word. In other words, Hazrat Jesus (AS) in the manifestation of the Divine attribute of هو الحي (He is The Everlasting) and هو الشافي (He is the actual Healer). The ability of healing that belongs to God is independent, absolute and essential but that of Hazrat Jesus (AS) is dependent and unessential.

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<sup>1</sup>. Chapter of The Cattle: 59

<sup>2</sup>. Chapter of The Jinn: 26-27

**The second response: The Sunnis themselves believe that their caliphs are endowed with the absentational knowledge.**

1. Omar Ibn Khattab

Those who accuse us of exaggerating about the absentational knowledge of the Ahl al-Bayt, themselves believe in such ability for their caliphs. How come it isn't called exaggeration! Concerning the second caliph, it is narrated that, "When he deployed troops to Iran's Nahavand with Sariya as the commander, one day he was heard saying on top of the pulpit,

**يصيح علي المنبر: يا ساري الجبل، يا ساري الجبل<sup>1</sup>**

**He shouted out in the middle of his speech, 'O Sariya! Take refuge in the mountain. O Sariya! Take refuge in the mountain'. After his speech, he was asked what the message was for. He answered, 'I saw the army of Islam surrounded and in danger in Nahavand. That's why I ordered the troops to take refuge in the mountain'. When the troops returned from the war after six months, they confirmed that they were surrounded by the enemy forces. They said that they took refuge in the mountain as soon as they heard the voice of the second caliph. They added that it was his decision which brought about victory for them after all."**

Nahavand is several thousand miles away from Medina. Omar is on top of the pulpit in Media. But he is able to see Nahavand in Iran where his troops are stationed. He orders his commander from afar and the commander implements it so that his soldiers can win the war. Isn't there any problem

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<sup>1</sup>. Tarikh Madina Damishq Libn 'Asakir, vol. 44, p. 336- al-Bidayat wa al-Nihaya Libn Kathir, vol. 7, p. 147-Kanz al-'Ummal Lil Mottaqi al-Hindi, vol. 12, p. 571-Tafsir al-Razi, vol. 21, p. 87- Asad al-Ghabat fi Ma'rifat al-Sahabat Libn al-Athir al-Jazri, vol. 2, p. 244-al-Isabat fi Tamiz al-Sahaba Libn Hajar al-'Asqalani, vol. 3, p. 5-Tarikh al-Ya'qubi, vol. 2, p. 156-Tarikh Tabari, vol. 3, p. 254- al-Kamil fi al-Tarikh Libn al-Athir, vol. 3, p. 42- Tarikh al-Islam Lil Thahabi, vol. 1, p. 384- tarikh Ibn Khaldun, vol. 1, p. 110- al-Wafi bil Wafiyat Lil Safadi, vol. 15, p. 48.

with this story? How come if we say such a thing about Aamma, it will be labeled as infidelity and polytheism? The story is one of the undeniable beliefs of the Sunnis. Even Mr. Ibn Taymiya, who is a Wahhabi theoretician, has attributed this qualification to the second caliph in Majmu Fatawa, vol. 11, p. 276. A similar narrative has been also quoted in Minhaj al-Sunna, vol. 8, p. 204. Concerning Omar Ibn Khattab, Mr. Ibn Kathir Damishqi Salafi has said,

ذكرنا في سيرة عمر بن الخطاب رضي الله عنه أشياء كثيرة و من مكاشفاته و ما كان يخبر به من المغيبات كقصة سارية بن زعيم و ما شاكلها و لله الحمد و المنة<sup>1</sup>

**Many incidents have been recorded about Omar Ibn Khattab's absentational knowledge. The story of Sariya Ibn Zanim is one of the examples. We are really grateful to God that the man is aware of the hidden things.**

Mr. Ibn Qayyim Jowziya, a student of Ibn Taymiya, has also narrated this in Kitab al-Ruh, p. 239.

The caliphs' absentational knowledge has been certified by Ibn Taymiya, Ibn Qayyim Jowziya, Ibn Kathir as well as dozens of other historians and narrators. I don't think that there can be found one Sunni scholar who does not believe in Omar's absentational knowledge. These guys accuse us of exaggerating and being polytheist for believing in exactly what they do believe. How come if it is in regard to Omar, it is absolutely true and considered a quality for him but when it comes to Hazrat Ali (AS) or Imam Sadiq (AS), it should be harshly condemned and branded as infidelity and polytheism?

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<sup>1</sup>. Al-Bidaya wa al-Nihaya Libn Kathir, vol. 6, p. 224

## 2. Abubakr Ibn Abi Qahafa

All historians have unanimously cited that when Abubakr was on the verge of passing away, he told Ayisha,

**From the products of the palm trees I leave for you, if you had taken possession of them so far, they would have been yours, but from today on they are the property of the heirs, and they are your two brothers and your two sisters. So divide it between them.**

Ayisha surprised when she heard that she had two brothers and two sisters because the only sister she knew was Asma.

فَقَالَتْ عَائِشَةُ: إِنَّمَا هِيَ أَسْمَاءُ فَمَنْ الْآخَرِي؟ فَقَالَ أَبُو بَكْرٍ: ذُو بَطْنٍ بِنْتُ خَارِجَةَ. فَوُلِدَتْ بَعْدَ مَوْتِهِ بِنْتًا، فَسَمَّيْتُهَا عَائِشَةَ أُمَّ كَلْثُومٍ<sup>1</sup>

Ayisha asked, “There is only Asma. Who is my other sister?” Abu Bakr replied, “What is in the womb of Kharija (my wife)? I think that it is a girl.” After Abubakr died, the girl was born and Ayisha named her Umm Kolthum.

What Mr. Sobki, a senior Sunni scholar, has said in this regard seems very interesting.

كِرَامَتَانِ لِأَبِي بَكْرٍ، إِحْدَاهُمَا إِخْبَارُهُ بِأَنَّهُ يَمُوتُ فِي ذَلِكَ الْمَرَضِ وَ إِخْبَارُهُ بِمَوْلُودٍ يُولَدُ لَهُ وَ هُوَ جَارِيَةٌ<sup>2</sup>

**There are two qualifications disclosed through what Abubakr foretold.**

- 1. He predicted that he would die of the disease and it was soon realized.**
- 2. She foretold that the fetus was a girl.**

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<sup>1</sup>. Al-Wafi Bil Wafiyat Lil Safadi, vol. 11, p. 232- Tarikh Madina Damishq Libn ‘Asakir, vol. 30, p. 425- ‘Umdat al-Qari Sharh Sahih al-Bukhari Lil ‘Ayni, vol. 13, p. 147- Tarikh Ibn Khaldun, vol. 1, p. 110- Kutub al-Mawta Lil Imam Malik, vol. 2, p. 752- al-Sunan al-Kubra Lil Beihagi, vol. 6, p. 258- Sharh Ma’ani al-Athar Li Ahmad Ibn Mohammad Ibn Silma, vol. 4, p. 88- Ma’rifat al-Sunan wa al-Athar Lil Beihagi, vol. 5, p. 4- al-Istithkar Libn ‘Abd al-Birr, vol. 7, p. 227- Takhrij al-Ahadith wa al-Athar Lil Zeila’I, vol. p. 282- Irwa al-Ghalil Lil Albani, vol. 6, p. 61.

<sup>2</sup>. Al-Tabaqat al-Shafi’iyya al-Kubra, vol. 2, p. 322

How did Abubakr predict that the embryo was a girl? There was no equipment for the recognition the fetus gender at that time.

### 3. Othman Ibn Affan

Recounted about Othman is that when someone came to him, Othman told him, **“I can see the traces of adultery in your eyes.”** Then the man himself admitted that on his way to Othman, he was ogling. Later, **Othman was asked if a revelation was made to him. He replied,**

و لكنه فراسة<sup>1</sup>

The guys themselves believe in the absentational knowledge of Omar, Othman and Abubakr.

**The third response: According to the Sunni beliefs, Tabi'in (followers) were also gifted with the knowledge of hidden things.**

Ibn Taymiya has said,

و في أتباع أبي بكر و عمر و عثمان من يخبر بأضعاف ذلك<sup>2</sup>

**The followers of Abubakr, Omar and Othman knew the hidden things several times as much as what Shias believe Ali did.**

It indicates that not only Abubakr, Omar and Othman had the absentational knowledge but their followers were also endowed with it.

### **The Third Manifestation:**

The Imam (AS) is the intermediary of divine blessings for the people in the whole world. As part of Ziyarat Imam Hussein (AS) which is one of the most reliable prayers and according to Sheikh Saduq,

... و بكم فتح الله و بكم يختم الله و بكم يحو الله ما يشاء و بكم يثبت ...<sup>3</sup>

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<sup>1</sup>. Al-Tabaqat al-Shafi'iyya al-Kubra, vol. 2, p. 327- Mundaraj al-Salikin Libn Qayyim al-Jowziya, vol. 2, p. 487.

<sup>2</sup>. Minhaj al-Sunna Libn taymiya, vol. 8, p. 135

<sup>3</sup>. Al-Kafi Lil Sheikh al-Kuleini, vol. 4, p. 576- Kamil al-Ziyarat Li Ja'far Ibn Mohammad Ibn Qowluya, p. 366- Man La Yahdoro al-Faqih Lil Sheikh al-Saduq, vol. 2, p. 596- Tahthib al-Ahkam Lil Sheikh al-Tusi, vol. 6, p. 55- Wasail al-Shi'a (Al al-Bayt Publication) Lil Hurr al-'Amili, vol. 14, p. 492.

Aimma are the intermediary of all divine blessings to the mankind. They are in fact intermediary between the Creator and the creatures with God's permission.

Mr. Naqavi

As you mentioned yourself, we deem Aimma as intermediary of God's blessings. Do Sunnis also have a similar belief?

Professor Husseini Qazvini

Yes. It was a good question. Sunnis also believe so.

The first narrative:

Mr. Ibn Hajar 'Asqalani and Syuti have quoted,

أربعة من الأنبياء أحياء أمان لأهل الأرض؛ إثنان في الأرض: الخضر و الياس و إثنان في السماء:  
إدريس و عيسى<sup>1</sup>

**There are four prophets who are still alive providing the inhabitants of the earth with security (if there are taken out from the earth, the divine blessings would be stopped and all inhabitants would die). Two of them, Khidr and Eljas are on the earth and the other two, Enoch and Jesus are in the sky.**

The second narrative:

Siyuti and several other scholars have been quoted by Mr. Salehi Shami,

قد ثبت أن الأرض لم تخل من سبعة مسلمين فصاعدا يدفع الله تعالى بهم عن أهل الأرض<sup>2</sup>

**At any time, there have been seven Aulia Allah (Friends of Allah) who are the intermediary of blessings on the earth. The calamities are averted from the earth thanks to their presence.**

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<sup>1</sup> Fath al-Bari fi Sharh Sahih al-Bukhari Libn Hajar al-'Asqalani, vol. 6, p. 310- al-Durr al-Manthur Lil Siyuti, vol. 4, p. 239.

<sup>2</sup> Seil al-Huda wa al-Irshad Lil Salehi al-Shami, vol. 1, p. 256

فروي عبد الرزاق في المصنف و ابن المنذر في التفسير بسند صحيح علي شرط الشيخين عن علي بن أبي طالب رضي الله تعالى عنه قال : لم يزل علي وجه الدهر في الأرض سبعة مسلمون فصاعدا، فلولا ذلك هلكت الأرض و من عليها

**There have been always seven Friends of God who have been the intermediary of the divine blessings. If they had not been alive, the earth must have been devastated and all its inhabitants must have died by now.** <sup>1</sup>

And we as Shias believe that

لو لا الحجة لساخت الأرض بأهلها

**If God’s Hujja (Imam) is lifted from the earth, the planet will collapse and all its inhabitants will perish.**

Sunnis and Wahhabis accuse us of exaggerating for believing so but their belief that “**There have been always seven Friends of God who have been the intermediary of the divine blessings. If they had not been alive, the earth must have been devastated and all its inhabitants must have died by now**” is not called exaggeration at all.

Mr. Naqavi

How is it possible to prove Hazrat Mahdi’s (AS) existence and survival through the Hadith of Thaqalayn?

Professor Husseini Qazvini

It is a very good question. I wish you had asked it a bit earlier. This very hadith is one of the evidence that confirms Hazrat’s Mahdi’s (AS) existence.

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<sup>1</sup>. Al-Musnaf Li ‘Abd al-Razzaq al-San’ani, vol. 5, p. 97- Tafsir al-Qurtabi, vol. 2, p. 128- al-Durr al-Manthur Lil Siyuti, vol. 1, p. 138 & vol. 4, p. 353- Seil al-Huda wa al-Irshad Lil Salehi al-Shami, vol. 1, p. 256.

The first point: The Qur'an and Itrat (the Prophet's progeny) are inseparable until the Day of Judgment

It is quoted in reliable Sunni references from the Holy Prophet (PBUH),

إني تارك فيكم الثقلين، أحدهما أكبر من الآخر، كتاب الله حبل ممدود من السماء إلى الأرض و  
عترتي أهل بيتي و إنهما لن يفترقا حتي يردا علي الحوض<sup>1</sup>

**Verily, I am leaving behind two precious things (thaqalayn) among you: the Book of God (the Qur'an) and Itrah (my household). Indeed, the two will never separate until they come back to me by the Pond (of al-Kawthar on the Day of Judgment).**

The second point: The Hadith of Thaqalayn is sound and reliable.

Mr. Heithami has approved it in Majma' al-Zawayid saying that **the chain of transmission of what Ahmad Ibn Hanbal has cited is reliable.**<sup>2</sup>

Ibn Kathir Damishqi has also quoted,

و قد ثبت في الصحيح أن رسول الله صلي الله عليه و سلم قال في خطبته بغدير خم : إني تارك فيكم  
الثقلين كتاب الله و عترتي و إنهما لم يفترقا حتي يردا علي الحوض

**It has been verified in a number of reliable narratives that the Prophet (Peace Be Upon Him) said the Hadith of Thaqalayn on the Day of Ghadir Khom.** (Tafsir Ibn Kathir, vol 4, p. 122)

Hakim Neishaburi has also described the Hadith of Thaqalayn as

اني قد تركت فيكم الثقلين أحدهما أكبر من الآخر كتاب الله تعالي و عترتي فانظروا كيف تخلفوني  
فيهما فإتتهما لن يفترقا حتي يردا علي الحوض

هذا حديث صحيح علي شرط الشيخين و لم يخرجاه بطوله<sup>3</sup>

The third point:

When the Prophet (PBUH) says the two precious things will remain side by side and when the Qur'an does exist among people, therefore, Ahl al-Bayt

<sup>1</sup> Masnad Ahmad, vol. 3, pp. 14, 26, 56

<sup>2</sup> Majma' al-Zawayid Lil Heithami, vol. 9, p. 163

<sup>3</sup> Al-Mustadrak Ala Sahihayn Lil Hakim al-Neishaburi, vol. 3, pp. 109 &148

also need to be present among people. Ahl al-Bayt's absence despite the presence of the Qur'an in the society casts a shadow over the authenticity of the Holy Prophet's (PBUH) promise. Accordingly, one member from Ahl al-Bayt needs to be always present beside the Qur'an. And today, it is Hazrat Mahdi (AS) who is inseparable from it. This fact has been even acknowledged by Sunni scholars such as Allame Samhudi who has said,

هذا الخبر يفهم وجود من يكون أهلا للتمسك به من أهل البيت و العترة الطاهرة في كل زمن إلي قيام الساعة، حتي يتوجه الحث المذكور إلي التمسك به، كما أن الكتاب كذلك، فذلك كانوا أمانا لأهل الأرض، فإذا ذهبوا ذهب أهل الأرض<sup>1</sup>

**It can be deduced from the Hadith of Thaqalayn that there should exist someone from the Prophet's household. He should survive and remain beside the Qur'an until the Day of Judgment to provide the inhabitants of the earth with security. In case Itrat is lifted from the earth, the planet will collapse and all its inhabitants will perish.**

A similar deduction can be seen in Ibn Hajar Heithami's book,

و في أحاديث الحث علي التمسك بأهل البيت، إشارة إلي عدم إنقطاع متأهل منهم للتمسك به إلي يوم القيمة، كما أن الكتاب العزيز كذلك و لهذا كانوا أمانا لأهل الأرض ... و يشهد لذلك الخبر السابق: في كل خلف من أمتي عدول من أهل بيتي<sup>2</sup>

**The Hadith of Thaqalayn implies that one member from Ahl al-Bayt does always exist on the earth until the Day of Judgment. Ahl al-Bayt provide the inhabitants of the earth with peace and security... at any point in time, there exists someone from my Ahl al-Bayt present among any tribe or any nation along with the Qur'an.**

<sup>1</sup>. Jawahir al-'Aqdayn, p. 244- Feid al-Qadir Sharh al-Jami' al-Saghir Lil Munawi, p. 3, p. 20

<sup>2</sup>. Al-Sawaiq al-Muraqa Libn Hajar al-Heithami, vol. 2, p. 442.

**Question:**

If the caliphs really were endowed with the absentational knowledge, why weren't they aware of the hunger of the orphans and the grief of the impoverished people who were living beside them? As part of social justice, the Holy Prophet (PBUH) had set up a public fund nearby every mosque so that the needy could get their legal share from it annually. It was common like the taxes and Zakat (alms) which were received from the well-off every year. Why did caliphs dismantle the public funds? Why did they abolish the social justice and citizens' rights? If they truly had the ability of knowing hidden things, they should have been aware of the deprived people's hardships. There was no need to be aware of what was happening in Iran [Nahavand]. He had better knew that groups of people were starving. Why didn't they give the poor people's rights from the taxes they collected? It was one of the principles of social justice. Why didn't they pay the impoverished to avoid a revolt?

**Answer:**

Dear brother! In our opinions, what these guys attribute to their caliphs was fabricated during the tenure of the Umayyad before forcing their way into the books. They lack any reliability because if the qualifications that are attributed to the caliphs were authentic enough, they were definitely quoted in Saqifa Bai Sa'ida as well. The second caliph has said,

من قال إن محمد مات، قد علوت رأسه

**I will behead anyone who claims that the Prophet is dead.**

Even according to Sahih Bukhari, **“The second caliph did not know the rules of Tayammum (dry ablution using sand or dust). He used to say that if some one is Junub (ritually impure due to sexual intercourse or semen discharge), there is no need for him to do prayer.**

Despite this, the Qur'an has stated,

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ  
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ<sup>1</sup>

**If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands.**

These attributes were all fabricated about the caliphs by the Umayyad with Mu'awiya on the top. If were are putting them forward here, it is just the matter of

وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ<sup>2</sup>

**Argue with them in ways that are best and most gracious.**

Otherwise we are quite certain that they are all false and unfounded.

### **Question:**

Fadak is among the issues which Wahhabis keep raising doubts about. They blame Shias for what they describe as exaggeration of the issue. They say Fadak was the property of Muslims quoting a narrative from Abubakr who was citing it from the Holy Prophet (PBUH) himself. This question is for both you and the Sunni brothers. Would you explain about it? Ibn Abi al-Hadid has said in his commentary about the ninth letter of Nahj al-Balagha, **Abu al-'As, who was a non-Muslim and the son-in-law of the Holy Prophet (PBUH), was taken prisoner in a war. When residents of Mecca were busy sending ransoms in exchange for their prisoners, 'Abu al-**

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<sup>1</sup>. Chapter of The Table spread: 6

<sup>2</sup>. Chapter of The Bee: 125

‘As’s wife, Zeinab, sent a necklace which her mother had given to her. Upon seeing the necklace, the Holy Prophet (PBUH) became upset. He ordered Muslims to release Zeinab’s imprisoned husband and send back her necklace too. Muslims obeyed him. Immediately, Abu al-‘As was set free and the ransom was sent back.

Ibn Abi al-Hadid has said, “I read this to Abu Ja’far Yahya Bin Abu Zayd Basari, God Bless Him. He asked me, ‘Do you think Abubakr and Omar were there to get aware of the incident?’ I replied, ‘Yes they were present there.’ He added, ‘Wasn’t it really the right time for them to make Fatima (AS) happy by asking Muslims to return her property?’ Did she have a lower rank than Zeinab in the eyes of the Holy Prophet (PBUH)? The Prophet (PBUH) has called her as the master of all women of the worlds. And we know that Fadak was granted to her before the Prophet’s (PBUH) demise. And even if it were not granted beforehand, it would be normally inherited from her father after his demise according to the Qur’an.” Concerning the issue, Amir al-Momenin (AS) has stated, “Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it and the other party withheld themselves from it. Allah is the best arbitrator after all.”

**Answer:**

I had already promised to discuss Fadak in three or four sessions. As certified by Fakhr Razi in his interpretation, vol. 29, p. 284, Fadak was the Holy Prophet’s (PBUH) property.

فصارت تلك القري و الأموال في يد الرسول عليه السلام من غير حرب

**The land of Fadak was a part of the village of Bani Nadir. Muslims deployed troops to the area. No war was launched. But the region was surrounded. They themselves chose to offer Fadak to the Holy Prophet (PBUH).**

All narrators have general consensus that

فكانت خالصة لرسول الله (صلي الله عليه و سلم) و هي التي قالت فاطمة: إن رسول الله (صلي الله عليه و سلم) نحلنيها<sup>1</sup>

**Fadak was exclusive property of the Holy Prophet (Peace Be Upon Him). The land was exactly what Fatima had confirmed, ‘The Prophet bestowed it to me’.**

Ibn Kathir Damishqi has also said,

لما نزلت: «فَاتِذَا الْقُرْبَىٰ حَقُّهُ»<sup>2</sup>، دعا رسول الله ص فاطمة فأعطها فذاك<sup>3</sup>

**When the verse of “So give what is due to kindred” was revealed to the Prophet (PBUH), he called in Fatima and granted Fadak to her.**

It is also narrated that when Hazrat Fatima Zahra (AS) said he owned the Fadak, Abubakr asked her for witnesses. Then Umm Ayman and Rabah testified to her ownership.<sup>4</sup> Amir al-Momenin (AS) also testified as a witness.<sup>5</sup>

Amir al-Momenin (AS), Imam Hassan (AS), Imam Hussein (AS) as well as Umm Ayman testified.<sup>6</sup>

But unfortunately in spite of all attestations, Fadak was usurped from Hazrat Fatima Zahra (AS).

It is recounted about Jabir Ibn Abdullah Ansari as saying that,

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<sup>1</sup>. Mu’jam al-Buldan Lil Hamwi, vol. 4, p. 238- Marasid al-Itila’, vol. 3, p. 1020

<sup>2</sup>. Chapter of The Romans: 38

<sup>3</sup>. Tafsir Ibn Kathir, vol. 3, p. 39- Shawahid al-Tanzil Lil Hakim al-Huskani, vol. 1, p. 443- al-Durr al-Manthur Lil Siyuti, vol. 4, p. 177- Fath al-Qadir Lil Showkani, vo. 3, p. 224.

<sup>4</sup>. Fotuh al-Buldan Lil Balathari, vol. 1, p. 35.

<sup>5</sup>. Tarikh al-Madina Libn Shabah, vol, 1, p. 199

<sup>6</sup>. Al-Mawaqif Lil Ijji, vol. 3, p. 609.

**The Prophet (Peace Be Upon Him) had promised that when the taxes were brought from Bahrain, he would give me a portion. The taxes were delivered after the Prophet (PBUH) passed away. I went straight to Abubakr and said, “The Prophet had promised to give me a sum of the taxes collected from Bahrain”.**

Why did Abubakr provide Jabir Ibn Abdullah Ansari with a considerable sum of taxes without asking him to bring up any witnesses for his claim? Sunnis even believe that **Abubakr’s approval of Jabir is evidence for the fact that any statement from Sahaba (Companions of the Prophet) is absolutely dependable even if it is the matter of personal interest.**

Abubakr refused to ask Jabir for any eyewitnesses for his claim. Was he really more honest than Hazrat Fatima Zahra (AS)? Was Jabir more truthful than Hazrat Fatima Zahra (AS) about whom the Verse of Tathir (purification) was revealed? When Hazrat Fatima Zahra (AS) said “**The Holy Prophet (PBUH) granted Fadak to me**”, was she, God forbidden, lying? When Hazrat Ali (AS) testified as a witness, was his testimony false? Were the testimonies of Umm Ayman, Imam Hassan (AS) and Imam Hussein (AS) false? There is much to say about Fadak. God willing, I will discuss it in-depth at any chance I got.

**Question:**

I have a book from Dr. Qazvini entitled “Critique of Usul al-Mathhab al-Shi’a” which has been written by Mr. Qifari. Mr. Qazvini has explained about the doubts in his books. In a chapter about Hazrat Mahdi (AS) in volume three, he has referred to the Hadith of Thaqalayn as evidence for the Imam’s (AS) existence.

لا تخل الأرض منذ خلق الله آدم من حجة لله

This hadith is very well-known among Sunnis. Ibn Hajar and Ibn Qayyim have both approved it. Ibn Hajar ‘Asqalani has said in Fath al-Bari fo Sharh Sahih al-Bukhari that it is true that “**The earth will never remain without a Hujjat of God (Imam)**”. Mr. Alusi has also referred to the chapter of the Cow: 30

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Alusi has interpreted the verse above as,

و لم تنزل تلك الخلافة في الإنسان الكامل إلى قيام الساعة و ساعة القيام<sup>1</sup>

Now I am asking Dr. Qazvini to elaborate on the narrative he has pointed out in his book as well as the above-mentioned Quranic verse.

**Answer:**

Regarding the hadith you quoted from Amir al-Momenin (AS),

لا تخل الأرض منذ خلق الله آدم من حجة الله، فيها ظاهر مشهور أو غائب مستور و لا تخلو إلى أن تقوم الساعة من حجة الله فيها و لولا ذلك لم يعبد الله

**Never ever could the earth be without a Hujjat of God either obvious or hidden. There should remain one Hujja on the earth until the Day of Judgment.**

I should say that it has been discussed earlier. I will address the issue again when taking about Aamma’s Wilayat Takwini (generative authority).

**Question:**

The invasion against Shiism is not a fresh issue. They know well that Shiism is the only sect which is truly seeking to show the face of the authentic Islam to people all over the world. And it stands steadfastly against the oppression and injustice...

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<sup>1</sup>. Tafsir al-Alusi, vol. 1, p. 221

**Answer:**

Yes it is true. Even at the time of the Holy Prophet (PBUH) when Amir al-Momenin (AS) was appointed as caliph, the Quraysh objected and sneered at Abu Talib saying,

**The Prophet has urged you to obey and follow your 13-year-old son.**

Attacks against Wilayat and Ahl al-Bayt all began ever since the time of the Holy Prophet (PBUH) and continued during the tenure of the caliphs and the caliphate of Amir al-Momenin (AS) and other AImma. But the attacks have nowadays taken a new shape. The Shia opponents make use of any equipment at their disposal including the internet, satellite channels, pamphlets, CDs and so on and so forth to cast doubts over the Shia principles. Responding to these doubts and defending Ahl al-Bayt is one of the main responsibilities of any Muslim and any Shia today. It means that reacting to the raised doubts is considered mandatory for the time being. Here I announce that every one, anywhere he is, is duty-bound for his part to do whatever he can in defense of the Ahl al-Bayt- enlightening people, spreading the truths about them and responding to doubts raised about them. We would be held accountable on the Day of Justice in case of shunning the responsibility. I have said it once and again that this is what Hazrat Mahdi (AS) is calling for. If we turn a deaf ear to his call, we would be held accountable on the Day of Justice.

If I had enough time in upcoming sessions, I would discuss AImma's special attention to the responses to the doubts, training competent and skillful persons for this purpose as well as encouraging people to fund the organizations working in this domain.

**Question:**

I want to talk a little bit about the Battle of Jamal when Othman was murdered and people rushed towards Hazrat Ali (AS) to promise allegiance to him. But he rejected because he was never after power and positions. But he had to finally accept the allegiance at people's insistence because they had found no one else better than him. The first decision he made after coming to power was to replace the governors who were appointed by Othman. Then he went to war with Mu'awiya. In a letter, he called on Egyptians to get prepared for the war. Abu Mousa Ash'ari wrote a letter to Othman Ibn Hanif to put the army on alert. He himself encouraged people to join in. On the other hand, Mu'awiya sent Nu'man Ibn Basir to Medina to bring Othman's blood-stained shirt and the chopped-off finger of his wife, Naila, to Syria. When Nu'man Ibn Basir brought Othman's shirt, Mu'awiya hung it up onto the pulpit in a mosque in Damascus so that all can see it easily. Mu'awiya was by no means in grief for Othman's murder, he was in fact hatching a plot. If he really had not been after causing sedition among people, he would have helped Othman much earlier when he was in need. His action was nothing but an excuse to act against the Imam (AS). Mu'awiya provoked people to rise up for taking revenge on Othman's murderers. It is said that the blood-stained shirt was hung up there for as long as one year and people shed tears any time they looked at it. Hazrat Ali (AS) wrote a lot of letters to Mu'awiya but he shunned them all. And ...

**Answer:**

Amir al-Momenin (AS) himself has shed light on Mu'awiya's plot for taking revenge for Othman's murder. In letter 37 of Nahj al-Balagha, he has openly accused Mu'awiya of being behind Othman's murder.

فسبحان الله ما أشد لزومك للأهوا ء المبتدعة و الحيرة المتعبة، مع تضييع الحقائق و اطراح الوثائق التي هي لله طلبه و علي عباده حجة . فأما إكثارك الحجاج في عثمان و قتلته، فإنك إنما نصرت عثمان حيث كان النصر لك و خذلته حيث كان النصر له

**How hopelessly you are engulfed in your inordinate and sinful desires, how mercilessly you are swept by such vicious and unholy cravings which misguide you in this life and will bring you to a sad end. You have forsaken the cause of truth and justice and have arrogantly spurned the arguments which are agreeable to Allah and unacceptable to man.**

**The real facts of the case are that during the life of Uthman, you only went to his help when this action in the end was profitable to you and you could get something out of him, and you refused to help him when he was really in need of you and your support.**

When Othman asked Mu'awiya for help, Mu'awiya massed up his troops in an area a few kilometers away from Medina and then went to Othman. When Othman asked him where his forces were, he answered that they were stationed outside Medina. Othman told him that he was in truth seeking to kill him so that he could use the revenge for his murder as an excuse for an uprising. It is also cited in Ibn 'Abd Rabboh's 'Aqd al-Farid, that Amir al-Momenin (AS) told Mu'awiya in a letter,

فوالله ما قتل ابن عمك غيره

**I swear by God that no one else is Othman's murderer other than you.**

It is crystal-clear that Mu'awiya Ibn Abu Sufyan is to blame for Othman's murder.

### **Question:**

I live in Saudi Arabia. Mr. Qazvini should promise us to at least train the clerics coming to Saudi Arabia how to defend Ahl al-Bayt and to fulfill their responsibility in a country which is the cradle of Wahhabism. The problem

is that Afghans who are familiar with the Persian language insult Shias and there is no cleric who can defend them.

**Answer:**

My dear brother, it is not the way you are saying. Our clerics are not allowed there to voice his opinion. In case, a Shia cleric responds a Wahhabi, he will be taken straight to the basement of the Baqi' Graveyard and from there to the jail. Last year there were a number of them who were put in jail. One of them was Hazrat Ayatollah Tabasi who has been long struggling against Wahhabism. He recounted an incident that happened to him in Mecca. **“We were sitting in the Holy Prophet’s (PBUH) mosque when an Afghan approached us and began bragging and saying that no one was able to answer him. He repeated it several times. Then I had to respond to him very politely. He remained speechless and was stuck for words in discussions for two consecutive days. But on the third day he came in along with a number of policemen. He had told them that I insulted Abubakr and Omar. So they locked me up and took me to prison. I tried to explain that it was him who began the discussion. A number of other persons who had witnessed the incident also testified that he himself prompted me to sit in for talks.”**

Dear brother! No chance is given to anyone to talk in that country. In case someone does so, he will be silenced immediately. It is not as simple as it appears for one to talk about Wahhabism near the Baqi' Graveyard, in the al-Nabi Mosque or by Ka'ba. They have no response to provide though. The only thing they can do is to imprison the Shia clerics. One of my students who was a member of the Specialist Center of Religions told me,

**“It was beside the Bayt Allah al-Haram where a guy came to me and prompted a discussion with me. He was unable to respond to my**

**questions. After half an hour, two policemen arrived and took me away. He accused me of molesting women while performing Tawaf (Circling the Ka'ba).”**

As a consequence a legal case was opened against him, holding him behind the bars for 12 days. At last, the individuals working in the domicile of the Supreme Leader went and testified that the guy's allegation was baseless and the woman he was talking about has been actually his mother. Following constant efforts he was eventually set free. These guys are so impious and unconscientious that, as soon as coming short, they resort to any kind of lie, slander and accusation against Shia clerics. Here I tell you that the clerics who go to Saudi Arabia are mostly from among distinguished professors capable of holding debates with not only the Afghans you mentioned but with the Wahhabi leaders and Muftis. Jurists like Hazrat Ayatollah al-Uzma Makarim Shirazi and Hazrat Ayatollah al-Uzma Nuri Hamedani have voiced their readiness to hold a televised debate with any Wahhabi leader or Mufti. They are ready to hold debates on both Saudi and Iranian TVs. If they really think they are right why do they reject to debate? Has a top Saudi Mufti ever announced his readiness for a debate with Shia scholars? But Shia scholars and even jurists have over and over called for negotiations. I have personally announced in Wilayat International Channel that **we are open to a debate with any person whom Wahhabi leaders choose. If a prominent Saudi Mufti were chosen, one of our jurists would join him for a debate and in case a Mufti deputy were sent in, our jurists would also choose a deputy to do the job.**

In other words, our jurists are ready to debate with senior Saudi Muftis and their deputies are for their part open to talks with the Mufti deputies. If they really imagine that they are right, Shia and Wahhabi satellite channels are

the most appropriate places for holding debates with media coverage. It will be finally come to light who is telling the truth; Shiism or Wahhabism.

### **Question:**

According to the Egyptian media, the eldest son of the Egyptian Qur'an reciter, Abdul Basit, has quoted his father as telling him in a dream,

دیدم شبی خواب پدر، افسرده بود و خون جگر

گفتم پدر قرآن حق، آیا تو را داده شفا

گفتا که قرآن بر همه، دلها طبابت می‌کند

افسوس بی مهر علی، ارزش ندارد پیش حق

بی مهر و امضایش مگر، بر من شفاعت می‌کند

This is also yet another evidence for the Shia facts but they do not want to accept them. From the very beginning on the Day of Ghadir Khom, they refused to accept the truth. Even when Gabriel revealed the related verse, they intentionally turned a deaf ear to the fact. But we need to prepare ourselves and become real waiters of Hazrat Mahdi (AS).

### **Answer:**

I have heard the story too. His son had a dream about his father, telling him, **“Soon after I breathed my last breath, I found out that reciting the Qur'an was not enough and beneficial per se. Here I realized that Ali Ibn Abi Talib was the truth.”**

Following the dream, his son went to Shia jurists and converted to Shiism. And the news of his becoming a Shia circulated everywhere and hit the headlines. I would be very glad if a friend of ours in Egypt does an interview with him. We can broadcast it later in the International Wilayat Channel and other Shia networks.

**Question:**

This channel is a religious channel. Do not put forward political issues here. Anyone who wants to express his objection to any figure, he can go to a related place and a related person, why should he take the time of this channel?

It is none of our business why Othman's blood-stained shirt was hung up for a year and people cried around it. By order of Mu'awiya, Othman was buried in a Jewish garden behind the Baqi' Graveyard without the owner's permission. Later the Jewish owner protested why Othman was buried in his garden. Mu'awiya told him he would buy it from him. Then he bought the land, paying from the public fund. The garden was afterwards merged with the Baqi' Graveyard. Why isn't the grave of the third caliph like other people?

**Answer:**

Here I repeat again to those dear viewers who contact our program. This channel belongs to all Shias all over the world. The Wilayat International Channel is open to all Shias, Sunnis and even Wahhabis. But the condition of voicing their opinion is that they should practice their curtesy. We do not allow a Shia to insult a Sunni and on the other hand Sunnis are not permitted to use an abusive language against Shias and insult their sanctities in the Wilayat International Channel. If you insult them in this channel, they will return it to you some time later. And it is to the detriment of Shiism and Ahl al-Bayt. Thus, if we are really seeking to have influential words, we must practice our curtesy and voice our scientific views politely. If we trample on our rival's sanctities and insult him, it is irrational to expect him to respect our beliefs.

All Sunni scholars have quoted that when the Third Caliph, Othman, died, his body was not allowed to be buried for three days. He was finally buried in a Jewish-owned garden when his body was turned away from the Baqi' Graveyard.<sup>1</sup>

What motive was behind this prevention or whether it were the Jews who in fact killed Othman or Sahaba were behind it or whether Talha and Zubayr were responsible for his murder are not the matter of our discussion now. Some have cited that a man named Abdullah Ibn Saba appeared and deceived the Sahaba. He reportedly provoked Sahaba under duress to prevent Othman's body from being buried for three days. Then it was forced to be taken to the Jewish-owned garden. It does not seem acceptable and logical for Sahaba to be this much weak and incapable of standing against a Jew to force their way into the Muslims' graveyard to bury their caliph.

God willing, I am planning to discuss this topic in details later on. Who are really to blame for Othman's murder and who avoided his burial in the Baqi' Graveyard are among the issues that I will address later.

**May the peace and mercy of Allah be with you**

**Dr Seyyed Mohammad Husseini Qazvini**

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<sup>1</sup>. Al-Isaba fi Tamiz al-Sahaba Libn Hajar al-'Asqalani, vol. 1, p. 214- al-Isti'ab Libn 'Abd al-Birr, vol. 1, p. 75- Tarikh al-Madina, vol. 1. p. 112- Majma' al Zawaid Lil Heithami, vol. 9, p. 95- al-Mu'jam al-Kabir Lil Tabarani, vol. 1, p. 79-Talkhis al-Habir Libn Hajar al-'Asqalani, vol. 5, p. 275- Tahthib al-Kamal Lil Mazi, vol. 19, p. 457- Tarikh al-Tabari, vol. 3, pp. 438 & 468.

## **Topic: Mahdavidism**

### **Wilayat International Channel**

**Feb., 12, 2010**

**Note: Most references given below are obtained from the Maktabat Ahl al-Bayt software**

Mr. Mohseni

Is there any Quranic verse cited in Sunni books which is interpreted to be revealed about Hazrat Mahdi (AS)?

Professor Hussein Qazvini

The issue of Mahdavidism is the main area of difference between Shiism, Sunnism and Wahhabism. I will discuss the types of Mahdavidism later. Even Wahhabis do not deny the principle of Mahdavidism. There were only a few followers of this school of thought in history who denied Mahdavidism. Sunnis and Wahhabis have both given crushing responses to them.

Mahdavidism is considered a certain and undeniable principle among all Islamic sects. But the type of Mahdavidism is the matter of dispute between Shias, Sunnis and Wahhabis.

In the Research Institute of Wali Asr, our colleagues have compiled some 250 verses in a CD called Shamim Narges. The verses were all revealed about Hazrat Mahdi (AS) and interpreted by the Holy Prophet (PBUH) and Aemma. The 33<sup>rd</sup> verse of the chapter of The Repentance and the ninth verse of the chapter of The Ranks are examples.

الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

**It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).**

God has given the glad tiding that Islam will one day become a universal religion. There is a question that although Islam could not spread beyond the borders of Jaziratul Arab (the Arab Island) at the time of the Holy Prophet (PBUH), so what was this verse revealed for? Mr. Siddi, one of the senior Sunni figures, has said,

ذاك عند خروج المهدي، لا يبقى أحد إلا دخل في الاسلام أو أدي الخراج<sup>1</sup>

**Islam will prevail all over the world once Mahdi reappeared. No one will remain on the earth without becoming Muslim.**

In interpretation of the following verse,

وَيَكُونُ الدِّينُ كُلُّهُ لِلَّهِ<sup>2</sup>

**And there prevail justice and faith in Allah altogether and everywhere**

Mr. Alusi who is a Wahhabi has also said in Ruh al-Ma'ani,

و سیتحقق مضمونها إذا ظهر المهدي، فإنه لا يبقى علي ظهر الأرض مشرك أصلاً<sup>3</sup>

**This verse would be realized when Mahdi rose up. There would remain no unbelievers on the earth from then on.**

Mr. Mohseni

How many narratives can be found in both Sunni and Shia books which are related to Hazrat Mahdi (AS)?

Professor Husseini Qazvini

According to statistics carried out in 2005, there were 1,145 books written by Shia and Sunni writers about Hazrat Mahdi (AS). Our dear viewers

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<sup>1</sup>. Tafsir al-Razi, vol. 16, p. 40- Tafsir al-Qurtabi, vol. 8, p. 121- Tafsir al-Bahr al-Muhit Liabi Hayyan al-Undulusi, vol. 5, p. 34- Zad al-Masir Libn al-Jowzi, vol. 3, p. 290- Tafsir al-Tha'labi, vol. 5, p. 35- Tafsir Mjma' al-Bayan Lil Sheikh al-Tabarsi, vol. 5, p. 45.

<sup>2</sup>. Chapter of The Spoils of War: 39

<sup>3</sup>. Tafsir al-Alusi, vol. 9, p. 207

should notice that some of those books had been written prior to the birth of the Hazrat (AS). If you take a glance at Najash's Rijal, Sheikh Tusi's Bibliography, Omar Reza Kahala's Mu'jam al-Mualifin as well as Sheikh Aqa Bozorg Tehrani's al-Thari'a, you will find out that a number of books about the Imam's (AS) disappearance and Imamah were written before his birth. Some of them were even written by Imam Sajjad's (AS) companions before 116 AH. And some others like those of Hisham and Hassan Ibn Mahbub date back to before 150 or 200 AH. The narratives we currently have all date back to prior to Hazrat Mahdi's (AS) birth. What other scientific subject can you find about which these many books have been written?

Concerning the number of narratives, we have studied two books of Muntakhab al-Athar and Mu'jam Ahadith al-Imam al-Mahdi (AS) written by Hazrat Ayatollah al-Uzma Safi Golpaigani and Hazrat Ayatollah Kurani respectively. The narratives we detected in Sunni and Shia books were as many as 2,666. On what issue these many narratives can ever be found. On Fiqh, ethics or politics, for example? It is clear evidence that the issue of Mahdavidism has been a key subject from the perspectives of the Holy Prophet (PBUH), A'imma and scholars.

Later on, I intend to talk about the scourges of Mahdavidism. After hearing narratives and hadiths from the Holy Prophet (PBUH), some individuals emerged claiming to be Hazrat Mahdi even before he was born. People were all awaiting the arrival of the one who was supposed to fill the world with peace and justice. Their patience was wearing thin. Even advocates of Keysaniyye and Navvsiyh had claimed Imam Baqir (AS) and Imam Sadiq (AS) to be the one they were waiting for. And followers of Waqfism made a similar claim about Imam Kazim (AS). It indicates how impatient Shias

were to witness the one who was supposed to fill the world with justice but they went astray indeed.

Here I refer to some narratives,

**There are 91 narratives in Sunni and Shia books proving that the AImma are twelve the first of whom is Hazrat Ali (AS) and the last of whom is Hazrat Mahdi (AS).**

**94 narratives can be found showing that the very last Imam of the twelve AImma is Hazrat Mahdi (AS).**

**According to 107 narratives, the total number of Imams is 12 and Hazrat Mahdi (AS) is the ninth descendant of Imam Hussein (AS).**

**50 narratives have named AImma in order from Hazrat Ali (AS) to Hazrat Mahdi (AS).**

**148 narratives have specifically referred to Hazrat Mahdi (AS) as the ninth offspring of Imam Hussein (AS).**

**99 narratives point to Hazrat Mahdi (AS) as the sixth son of Imam Sadiq (AS).**

**There are 98 narratives about Hazrat Mahdi (AS) being the fifth descendant of Imam Kazim (AS).**

**95 narratives can be found in Sunni and Shia books which exclusively refer to Hazrat Mahdi (AS) as the fourth offspring of Imam Reza (AS).**

**Based on 90 narratives, Hazrat Mahdi (AS) is the third son of Imam Jawad (AS). 90 other narratives mention him as the second son of Imam Hadi (AS). There are 146 narratives proving that Hazrat Mahdi (AS) is the son of Imam Hassan Askari (AS). 90 narratives give evidence that Hazrat Mahdi (AS) is the twelfth and the last Imam. His long disappearance is mentioned in 91 narratives. 318 narratives show that Hazrat Mahdi (AS) will live a very long life. According to 44 narratives,**

**his birth was hidden and out of sight. The fact that he will fill the world with peace and justice is reflected in 123 narratives. There are 118 narratives which indicate that a number of certain people could see Hazrat Mahdi (AS) when his father, Imam Askari (AS) was alive and that some others could see him during the Minor Concealment.**

The narratives mentioned above were just a summary of the total narratives quoted about the Imam (AS). They are in fact beyond Mutawatir (widely transmitted). They are not simply called Mutawatir. They are beyond it. The experts on the domain of Diraya (contextual study of hadiths) had better coin a word for the narratives which are beyond Mutawatir so that we can use it when referring to the hadiths about Mahdavisism.

Mr. Mohseni

We do not have a considerable dispute with Sunnis over the issue of Mahdavisism. The area of difference lies between Shiism and Wahhabism. Wahhabis believe that Hazrat Mahdi (AS) is not born yet. Would you talk a little bit about this matter?

Professor Husseini Qazvini

It is a very comprehensive discussion. The doubts about the birth of Hazrat Mahdi (AS) are one of main disputes between Shias and Sunnis. Wahhabis also believe that the Imam (AS) is not born yet. Ibn Taymiya, Ihsan Elahi Zahir and some others have raised doubts in this regard in their books. It is our duty to respond to them in the best way.

### **Doubt: Hazrat Mahdi (AS) not born yet**

The doubt that Hazrat Mahdi (AS) is not born yet has been initially raised by Ibn Taymiya Harrani who was a top Wahhabi theoretician. He has said,

قد ذكر محمد بن جرير الطبري و عبد الباقي ابن قانع و غيرهما من أهل العلم بالأنساب و التواريخ: إن الحسن بن علي العسكري لم يكن له نسل و لا عقب و الإمامية الذين يزعمون أنه كان

له ولد يدعون أنه دخل السرداب بسامراء و هو صغير . منهم من قال : عمره سنتان و منهم من قال : ثلاث و منهم من قال : خمس سنين<sup>1</sup>

**Muhammad Ibn Jarir Tabari and ‘Abd al-Baqi Ibn Qani’ along with others who have been expert in the science of genealogy and history have said, “Hassan Ibn Ali Askari did not have any child. He left no generation behind. Shias claim that he had a son. They claim that he was in a cellar in Samera. Some say he was two years of age and some others believe that he was five.**

One of the Wahhabi leaders, Dr. Nasir al-Din Qifari, has said in his book, Usul Mathhab al-Shi’a al-Athna ‘Ashari, vol. 2, p. 1004,

**After the death of Imam Askari (AS), his properties were divided among heirs because he did not have any children.**

A similar statement was made by Ihsan Elahi Zahir in al-Shi’a wa Ahl al-Bayt, p. 244.

These guys have all copied one another insisting that Imam Askari (AS) had no children. They quote Mr. Tabari as saying that Imam Askari (AS) left no generation behind.

### **Responding to the Doubt:**

#### **The first point:**

Ibn Taymiya has quoted Tabari as claiming that **Imam Askari (AS) left no generation behind him.** I call on our viewers to go and read Tabari’s book. You can find all his books online on the web. Their CDs are also available in the market. I will pay some 30 dollars to any Wahhabi who finds the quotation Ibn Taymiya has referred to from Tabari. In case no one could find such a thing said by Tabari, it will disclose the fact that 90 out of 100

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<sup>1</sup>. Minhaj al-Sunna Libn Taymiya, vol. 4, p. 87.

claims that he has made in Minhaj al-Sunna are sheer lies and baseless. This quotation has never been cited by a scientist or a historian. There is not even a single weak narrative as proof of its authenticity. Concerning the following hadith for example,

علي مع الحق و الحق مع علي<sup>1</sup>

He claims that none of our scholars have cited such a hadith and that there has not even been a weak narrative to prove it. Most of the claims Ibn Taymiya has made are unfounded. That's why when Allame Helli read Minhaj al-Sunna, he said,

**If I were sure that Ibn Taymiya could understand what I say, I would definitely answer him. But I am certain that he is unable to understand.**

When Mohammad Rishad Salim, who is a competent Sunni researcher, made a research on Minhaj al Sunna, he was expected to at least point to the inaccuracy of that sentence. But apparently he did not have the courage to do so. He is not the only one of course. No Wahhabi has dared to tell the truth as yet. He claims that the mentioned sentence is not inside Tarikh al-Tabari, it is in Sullat Tarikh al-Tabari written by Mr. 'Urayb Ibn Sa'd Qurabi. Now I want you to go skim that book to see if that sentence can be found there. I will give you some 30 dollars if you find such a thing there.

It is cited in Sullat Tarikh al-Tabari, published by A'lami Institute in Beirut, p. 33,

**The whole story is about Imam Reza's grandson, Mohammad Ibn Hassan Ibn Ali Ibn Mousa al-Reza. It dates back to 302 AH, during the tenure of Muqtadir Abbasi. He initially claimed to be Ali Ibn Abi**

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<sup>1</sup>. Majma' al-Zawaid wa Manba' Lil Heithami, vol. 7, p. 235- Tarikh al-Baghdad Lil Khatib al-Baghdadi, vol. 14, p. 322- Tarikh Madina Damishq Libn 'Asakir, vol. 20, p. 361 & vol. 42, p. 449- Manaqib Ala Ibn Abi Talib (AS) Libn Mardawayh al-Isfahani, p. 113- Sharh Nahj al-Balagha Libn Abi al-Hadid al-Mu'tazili, vol. 2, p. 297- al-Imamat wa al-Siyasat Libn Qatibat al-Dinuri, Tahqiq al-Zeini, vol. 1, p. 73.

**Talib's son and said he was alive at that time. He said he wanted to tell something secret and important to the caliph. He said if he were not allowed to talk to him, the caliph would be in danger. The ministers demanded that he tell them what he wanted to. But he rejected and insisted that he should talk to the caliph in person. He was let in after all. He said whatever he wanted to. A research began about him to figure out if he really was Ali Ibn Abi Talib's son. The genealogy scientists were called in to help. The truth that eventually came to light was that his claim was baseless and he was not Ali Ibn Abi Talib's son. He was actually Mohammad Ibn Hassan's son and Imam Reza's grandson.**

So the story had nothing to do with Mahdavisim. Following that, the Hashemites and Amir al-Momenin's children massed up and asked the caliph to disgrace the liar in public to make an example of him. A horse or a donkey was brought. He was fastened up side down to it and dragged around the alleys because he had made a false claim that he was Ali Ibn Abi Talib's son.

The comment made in Sullat Tarikh al-Tabari,

لم يكن له نسل.

**He left no generation behind.**

is about Hassan Ibn Ali a descendant of Imam Reza (AS). Mr. Ibn Taymiya has linked it to Imam Askkari (AS) while it has no relation with Mahdavisim.

Mr. Mohseni

What was Ibn Taymiya's intention of saying so? Why did he make such a wrong claim?

Professor Husseini Qazvini

Ibn Taymiya was generally an anti-Shia man. He was seeking the same objectives that the Umayyads were. If you ignore your Sunni, Shia or Wahhabi tendencies and read Ibn Taymiya's books impartially, and have a thorough grasp of the Umayyad culture, you will easily figure out the compatible objectives in both. The main focus of the Umayyad culture was to turn off the light of Islam and fight against the Holy Prophet (PBUH). One of their senior figures had believed,

لعبت هاشم بالملك فلا                      خبر جاء ولا وحي نزل

And his father was of the following belief,

**I feel deeply sorry that the name of the prophet (Peace Be Upon Him) is being heard from the minarets. Abdullah's son is so ambitious that nothing can satisfy him but hearing his name beside that of God.**

Read the history of Abu Sufyan, Bani Umayyah, Mu'awiya as well as Marwan and then think of a mixture of it. The product would be precisely what you can see in Ibn Taymiya's books. They are incredibly well-matched.

Today, the followers of Wahhabism are freely prancing in a real sense of the word. Our channel is not a political channel and we avoid making political comments. But with the Islamic Awakening movement sweeping the Arab world, Wahhabis have taken advantage of the chaos in countries like Egypt and Tunisia to promote their school of thought in mosques and cultural sites. As soon as we launched the Arabic-language channel, we would announce people in Tunisia, Egypt, Bahrain and other Arab states to be cautious and conscious not to be deceived by the Wahhabis who are the real founders of tyranny. People are struggling to topple tyrannical powers but should be aware not to jump from the frying pan into the fire. Atrocities committed

against Sunnis and their massacre were never as common as the time of Mohammad Ibn Abdul Wahhab. The decrees that Mohammad Ibn Abdul Wahhab and Ibn Taymiya had issued against Sunnism are unprecedented in history and along the past 15 centuries. We call upon all Sunnis to be aware that Wahabbism has brought little for them but sedition and tyranny. And above all, Wahabbis have terribly tarnished the image of Islam in the world. I have been to several European countries so far. Upon hearing the name of Islam, the first thing that came to people's minds was terrorism. That's why the focus of my speeches there was on the fact that Islam is the religion of leniency, peace and compassion. 99% of the Islamic orders are based on leniency and peace. Only one percent of which is strictness in face of injustice and corruption. Severity will be used against those who jeopardize social security and other people's rights and freedom. For example, a drunk person who comes out onto the street and attack people should be naturally encountered. And it has nothing to do with Islam. Even in the United States if someone drinks and comes out of home, he will face justice. A topic that I am going to talk about as well is to explain the Quranic verses concerning Islamic punishments, compensations and Jihad. The Muslim world nowadays has come under the Christians' attack concerning these issues. And, Wahhabis have introduced an up-side-down Islam due to their misunderstanding. During his 23 years of mission, the Holy Prophet (PBUH) dealt with people only based on leniency and passion. Neither of the wars he fought was offensive. He never initiated any battle. They were all defensive. After his demise, the caliphs for their parts destroyed the image of Islam. In his will, the holy Prophet (PBUH) had never called for the deployment of troops to other countries. He used to send envoys to other countries to urge people to join him. He never deployed troops in case he

faced a problem. In the Battle of Tabouk, the Holy prophet (PBUH) came to war only in defense. And defense is a normal reaction in case of any danger. When one feels he is at risk, he reacts in defense and it has nothing to do with Islam.

Mr. Mohseni

Is there any Sunni scholar who has acknowledged the birth of Hazrat Mahdi (AS)?

Professor Hussein Qazvini

Mr. Faqih Imani, an unknown prudent scholar in Isfahan, has enumerated 112 Sunni scholars in *al-Isabat al-Mahdawiyyat fi al-Islam*, p. 81, who have all admitted the Imam's (AS) birth. Dr. Samir Amidi, who is a competent researcher and a friend of mine, has enlisted 128 Sunni figures and scholars, in *Difa' An al-Kafi*, vol. 1, p. 568, who have made a similar acknowledgment.

In brief, here I point to some of Sunni scholars who have admitted that Hazrat Mahdi (AS) was born.

1. Thahabi

Concerning the incidents of the year 256 AH, Shams al-Din Thahabi (died in 748 AH) has said,

ولد محمد بن الحسن العسكري<sup>1</sup>

**Mohammad Ibn Hassan Askari was born.**

2. Fakhr Razi

According to Fakhr al-Din Razi (died in 606 or 630 AH), Imam Askari (AS) had two daughters and two sons, one of whom was Hazrat Mahdi (AS).<sup>2</sup>

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<sup>1</sup>. *Al-Ibar fi Khabar Min Ghibar*, vol. 2, p. 37- *Tarikh al-Islam Lil Thahabi*, vol. 19, p. 113.

<sup>2</sup>. *Al-Shajarat al-Mubarakat fi Ansab al-Talibayh*, p. 78.

### 3. Ibn Hajar Heithami

Mr. Ibn Hajar Heithami (died in 973 or 974 AH) has admitted in al-Sawa'iq al-Muhraqa, vol. 2, p. 601 that when Imam Askari (AS) passed away, Hazrat Mahdi (AS) was five years of age.

### 4. Ibn Athir

Mr. Ibn Athir Jazri (died in 630 AH) has certified in al-Kamil fi al-Tarikh, vol. 7, p. 274,

أبو محمد العلوي العسكري و هو أحد الأئمة الاثني عشر علي مذهب الامامية و هو والد محمد الذي يعتقدونه المنتظر بسرداب سامرا

**Imam Askari is one of the twelve AImma of Shia. He is Mohammad's father whom Shias believe is Mahdi.**

### 5. Ibn Khalkan

Mr. Khalkan (died in 681 AH) has said,

كانت ولادته يوم الجمعة منتصف شعبان سنة خمس و خمسين و مائتين<sup>1</sup>

**He was born on Friday, 15<sup>th</sup> of Sha'ban in 255 AH.**

### 6. Safadi

Mr. Safadi (died in 764 AH) is also of a similar belief,

ولد نصف شعبان سنة خمس و خمسين و مائتين<sup>2</sup>

### 7. Sibt Ibn Jowzi

A similar statement was made by Mr. Sibt Ibn Jowzi (died in 654 AH) in Tathkirat al-Khawas.

### 8. Zirikli

What Mr. Khayr al-Din Zirikli Wahhabi (died in 1410 AH) has said is as follows,

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<sup>1</sup> Wafiyyat al-A'yan wa Anba Anba al-Zaman Libn Khalkan, vol. 4, p. 176

<sup>2</sup> Al-Wafi bil Wafiyyat Lil Safadi, vol. 2, p. 249.

ولد في سامراء و مات أبوه و له من العمر نحو خمس سنين<sup>1</sup>

**He was born in Samera. He was five years old when his father passed away.**

Mr. Mohseni

The fact that Hazrat Jesus (AS) will perform his prayer behind the Imam of the Time (AS) will be realized after the Imam's advent. Has this fact been reflected in Sunni books alike?

Professor Hussein Qazvini

Some individuals have thrown a doubt over this fact, claiming that this narrative is not authentic. It seems really wired to me. These guys have not either studied well or their studies have been incomplete. They might be echoing what they have heard from others. When such a doubt is raised on TV, it will make many Shias skeptical as well.

**Hazrat Mahdi (AS), Hazrat Jesus's (AS) prayer leader**

**A. In Sunni Books**

There is no doubt about the fact that Hazrat Mahdi (AS) will become the prayer leader of Hazrat Jesus (AS). It has been evidently referred to in Shia books as well as Sahih Mukhari and Sahih Muslim.

The first narrative:

Quoted in Sahih Bukhari and Sahih Muslim is

كيف أنتم إذا نزل ابن مريم فيكم و إمامكم منكم<sup>2</sup>

**How would you feel once Hazrat Jesus (AS) appeared and the prayer leader was a Muslim from among you?**

The interpreters of Sahih Mukhari and Sahih Muslim have confirmed that the narrative is about Hazrat Mahdi (AS).

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<sup>1</sup>. Al-A'lam Li Khayr al-Din al-Zirikli, vol. 6, p. 80.

<sup>2</sup>. Sahih al-Bukhari Li Mohammad Ibn Isma'il al-Bukhari, vol. 4, p. 143- Sahih Muslim Li Muslim Ibn Hajjaj al-Neishaburi, vol. 1, p. 94

### 1. Ibn Hajar ‘Asqalani

Ibn Hajar ‘Asqalani has clarified,

تواترت الأخبار بأن المهدي من هذه الأمة و أن عيسى يصلي خلفه<sup>1</sup>

**There are Mutawatir (widely transmitted) narratives that Mahdi is a member of the Islamic Umma and that Hazrat Jesus (AS) will perform a prayer behind him.**

I assume that this statement from Ibn Hajar ‘Asqalani is by itself proof positive and enough.

### 2. Kashmiri Diobandi

According to Mr. Kashmiri Diobandi who is also a senior Sunni scholar,

فهذا صريح في أن مصداق الإمام في الأحاديث هو المهدي<sup>2</sup>

And then he mentions a number of narratives and certifies that what Sahih Bukhari and Sahih Muslim exactly meant by the word امام (leader) was Mahdi.

### 3. Allame ‘Ayni

Mr. Badr al-Din ‘Ayni has said,

وفي صلاة عيسى عليه الصلاة والسلام خلف رجل من هذه الأمة مع كونه في آخر الزمان و قرب قيام الساعة، دلالة للصحيح من الأقوال أنه الأرض لا تخلو عن قائم لله بحجة<sup>3</sup>

**The fact that Hazrat Jesus (Peace Be Upon Him) will perform a prayer behind a man from this Umma indicates that the earth will never remain without Hujja (Imam).**

### 4. ‘Abd al-Mohsen ‘Ibad

‘Abd al-Mohsen ‘Ibad, a Wahhabi professor at the Islamic University of Madina, has explained that the phrase of إمامكم منكم (leader from

<sup>1</sup> Fath al-Bari fi Sharh Sahih al-Bukhari Libn Hajar al-‘Asqalani, vol. 6, p. 358

<sup>2</sup> Fayd a-Bari Ala Sahih al-Bukhari, vol. 4, p. 44.

<sup>3</sup> ‘Umdat al-Qari Sharh Sahih al-Bukhari Lil ‘Ayni, vol. 16, p. 40

you) in the two narratives cited in Sahih Bukhari and Sahih Muslim referred to Hazrat Mahdi (AS).<sup>1</sup>

The second narrative:

The Holy Prophet (PBUH) has stated,

منا الذي يصلي عيسى بن مريم خلفه<sup>2</sup>

**The man behind whom Hazrat Jesus, son of Mary, will perform his prayer is from us.**

This narrative has been cited in Shia books.<sup>3</sup>

The third narrative:

Mr. Ibn Shayba has also made a similar comment.

المهدي من هذه الأمة و هو الذي يؤم عيسى ابن مريم<sup>4</sup>

**Mahdi is from the Islamic Umma. He is the man behind whom Hazrat Jesus (AS) will perform his prayer.**

The fourth narrative:

According to Mr. Siyuti,

هذا من أعجب العجب، فإن صلاة عيسى خلف المهدي ثابتة في عدة أحاديث صحيحة بإخبار الرسول صلي الله عليه و سلم<sup>5</sup>

**This is one of the strangest events in the world. The fact that Jesus will perform his prayer behind Mahdi has been proved with regard to numerous reliable hadiths from the Prophet (Peace Be Upon Him).**

The fifth narrative:

The Holy Prophet (PBUH) has been quoted in Sahih Bukhari as saying,

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<sup>1</sup>. 'Aqidat Ahl al-Sunna wa al-Athar, p. 178- Majallat Risalat al-Thaqalayn, No. 25.

<sup>2</sup>. Al-hawi Lil Fatawa Lil Siyuti, vol. 2, p. 65- al-jami' al-Saghir Lil Siyuti, vol. 2, p. 546-Abu Na'im al-Isfahani, vol. , p. – Fayd al-Qadir Sharh al-Jami' al-Saghir Lil Munawi, vol. 6, p. 23- Kanz al-'Ummal Lil Mottaqi al-Hindi, vol. 14, p. 266.

<sup>3</sup>. Kashf al-Ghumma Libn Abi al-Fath al-Irbili, vol. 3, p. 274- Bihar al-Anwar Lil Allama al-Majlisi, vol. 51, p. 84.

<sup>4</sup>. Al-Munsaf Libn Abi Shayba al-Kufi, vol. 8, p. 679, H. 195.

<sup>5</sup>. Al-Hawi Lil Fatawa Lil Siyuti, vol. 2, p. 167.

و الذي نفسي بيده! ليوشكن أن ينزل فيكم ابن مريم حكما مقسطا فيكسر الصليب و يقتل الخنزير و يضع الجزية<sup>1</sup>

**I swear by God in whose control my life is! Hazrat Jesus (AS) will arrive in the near future to make judgment among people based on justice. He will destroy the crosses and idols, kill the pigs and revoke poll taxes.**

This very narrative seems enough to put an end to the disputes between Shiism, Sunnism and Wahhabism.

1. ‘Ayni

Allame Badr al-Din ‘Ayni has said

مشروعية الجزية مقيدة بنزول عيسى عليه الصلاة و السلام و قد قلنا أن عيسى عليه الصلاة و السلام لا يقبل إلا الإسلام<sup>2</sup>

**The legitimacy of poll taxes will be determined after the arrival of Hazrat Jesus (AS) although he will not accept any religion other than Islam.**

2. Alusi

Alusi has voiced his opinion as follows,

H وإنما يحكم بما يتلقي عن نبينا عليه الصلاة و السلام<sup>3</sup>

**Hazrat Jesus will do justice to Muslims based on what he has learned from the Prophet (Peace Be Upon Him).**

Later on at any chance I got, I am going to discuss various narratives according to which Hazrat Jesus (AS) will go to the Holy Prophet’s (PBUH) shrine and will learn Islamic sciences from him.

The fact that Hazrat Jesus (AS) will do his prayer behind Hazrat Mahdi (AS) reveals that Hazrat Mahdi (AS) is more meritorious than Jesus (AS). Sunnis

<sup>1</sup>. Sahih al-Bukhari Li Mohammad Ibn Isma’il al-Bukhari, vol. 3, p. 40, H. 2222- Sahih Muslim Li Muslim Ibn Hajjaj al-Neishaburi, vol. 1, p. 93, H. 281

<sup>2</sup>. ‘Umdat al-Qari Sharh Sahih al-Bukhari Lil ‘Ayni, vol. 16, p. 39

<sup>3</sup>. Tafsir al-Alusi, vol. 22, p. 35

are of this belief that a prayer leader has to be more meritorious than the one who does prayer behind him. The Holy Prophet (PBUH) is quoted in Sahih Muslim, vol. 2, 133, Sahih 1417 as stating,

**The person whose Arabic pronunciation is the most correct of all, who is the oldest and the most knowledgeable and more familiar with the Sunna should be selected as the prayer leader.**

As long as there is someone more meritorious, never should a less meritorious one be chosen as the prayer leader. There is a general consensus between all Sunni sects on this very issue.

Mr. Ganji believes that, **the fact that Hazrat Jesus (AS) will stand behind Mahdi as the prayer leader is an obvious sign that Hazrat Jesus (AS) himself knows that Mahdi is more meritorious than him and on the other hand Mahdi knows well that he is more meritorious than Hazrat Jesus (AS). Otherwise, neither Hazrat Jesus (AS) would perform his prayer behind Mahdi, nor Mahdi would allow him to stand behind him.**<sup>1</sup>

The same idea was echoed by Mr. Sibt Ibn Jowzi.

Mr. Mohseni

It can be therefore concluded that our Imam enjoys a higher rank than the prophets of Bani Israil (Children of Israel).

Professor Hosseini Qazvini

Yes. Hazrat Jesus (AS) is one of the five most prominent prophets. Amir al-Momenin (AS) is the apple of eye of the Holy Prophet (PBUH) who is the most meritorious of all prophets. Accordingly, Amir al-Momenin (AS) is considered the most meritorious of all prophets as well. God has bestowed

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<sup>1</sup>. Al-Bayan Fi Akhbar Sahib al-Zaman, p. 21.

all ranks and virtues of Amir Al-Momenin (AS) to other members of Aimmah too.

## **B. In Shia Books**

The first narrative:

Sheikh Saduq's Kamal al-Din wa Tamam al-Ni'ma is one of most reliable Shia books. The book which was written by the order of the Imam of the Time (AS) is as dependable as Kafi and Tahthib al-Ahkam. The Holy Prophet (PBUH) is quoted in that book as stating,

و الذي بعثني بالحق نبيا ! لو لم يبق من الدنيا إلا يوم واحد لطول الله ذلك اليوم، حتي يخرج فيه  
ولدي المهدي، فينزل روح الله عيسى بن مريم، فيصلي خلفه و تشرق الأرض بنوره و يبلغ  
سلطانه المشرق و المغرب<sup>1</sup>

**I swear by the One who sent me an apostle with the truth! Even if not one day is left from the world, Allah will prolong that day until my son Mahdi will rise up. Then Allah will descend Rūh-Allah Jesus the son of Mary (AS), who will pray behind my son. And the earth will shine with his illumination and his rule will stretch from east to the west.”**

The second narrative:

The Holy Prophet (PBUH) is quoted in Nu'mani's al-Ghayba, a reliable Shia book, as describing Aimmah as follows,

آخرهم يصلي عيسى بن مريم ع خلفه<sup>2</sup>

**The seal of Aimmah will be the one behind whom Jesus (AS), the son of Mary will pray.**

The third narrative:

Sheikh Saduq has quoted Amir al-Momenin in Kamal al-Din wa Itmam al-Ni'ma, p. 78 as stating,

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<sup>1</sup>. Kamal al-Din wa Tamam al-Ni'ma Lil Sheikh al-Saduq, p. 280- Bihar al-Anwar Lil Allame al-Majlisi, vol. 51, p. 71.

<sup>2</sup>. Kitab al-Ghayba Li Mohammad Ibn Ibrahim al-Nu'mani, p. 65

إن الذي يصلي عيسى بن مريم خلفه هو الثاني العشر من العترة التاسع من ولد الحسين بن علي  
عليهما السلام

**The one behind whom Jesus, the son of Mary, will pray is the twelfth Imam and the ninth descendant of Hussein Ibn Ali (AS).**

The fourth narrative:

Another narrative that Sheikh Saduq has quoted from Amir al-Momenin (AS) is

يقتله الله عز وجل ... علي يد من يصلي المسيح عيسى بن مريم عليهما السلام خلفه<sup>1</sup>

**The one who will kill Dajjal is one behind whom Jesus, the son of Mary, will perform a prayer.**

The fifth narrative:

Imam Hassan (AS) has stated,

أما علمتم أنه ما منا أحد إلا ويقع في عنقه بيعة لطاغية زمانه إلا القائم الذي يصلي روح الله  
عيسى بن مريم عليه السلام خلفه؟<sup>2</sup>

**Don't you know there is no one of us except a pledge of allegiance to the tyrant of his time falls on his neck except the Qa'im behind whom Ruh-Allah Jesus the son of Mary will pray?**

The sixth narrative:

Imam Baqir (AS) is quoted as stating,

ألا تري أن عيسى يصلي خلفنا و هو نبي إلا و نحن أفضل منه؟<sup>3</sup>

**Don't you see Hazrat Jesus (AS) who is a prophet prays behind us? It is proof that we are more meritorious than him.**

The seventh narrative:

The same Imam has been again quoted to have said, **“The twelfth man behind whom Hazrat Jesus (AS) will pray is from us”**.

<sup>1</sup> Kamal al-Din wa Tamam al-Ni'ma Lil Sheikh al-Saduq, p. 527

<sup>2</sup> Kamal al-Din wa Tamam al-Ni'ma Lil Sheikh al-Saduq, p. 316

<sup>3</sup> Bihar al-Anwar Lil Allame al-Majlisi, vol. 14, p. 348

Mr. Mohseni

One of the accusations that Wahhabis level at Shias is that, **“The Imam of the Time (AS) disappeared from inside a cellar. Shias go and stand in front of the cellar, awaiting his reappearance every day”**. Would you please speak about it?

Professor Hoseini Qazvini

Yes. It has been an anti-Shia allegation since a thousand years ago. And now it is being unfortunately echoed in some Wahhabi channels such as Noor, Safa and Wisal as well as by some Wahhabi figures such as Mr. Heidari. And surprisingly, they imagine that they are doing miracles. But in fact they do little but insulting themselves and the viewers’ intelligence.

## **Wahhabism and the allegation of appearance from the cellar**

### **1. Ibn Taymiya**

Here is what Ibn Taymiya, the Wahhabi leader and the one whom Wahhabis call Sheikh al-Islam has said,

أنهم يجعلون للمنتظر عدة مشاهد ينتظرونه فيها كالسرداب الذي بسامراء الذي يزعمون أنه غاب فيه و مشاهد أخر و قد يقيمون هناك دابة - إما بغلة و إما فرسا و إما غير ذلك - ليركبها إذا خرج و يقيمون هناك إما في طرفي النهار و إما في أوقات أخر من ينادي عليه بالخروج : «يا مولانا أخرج! يا مولانا أخرج!» و يشهرون السلاح و لا أحد هناك يقاتلهم<sup>1</sup>

**One of the manifestations of Shias’ stupidity is that they believe that Mahdi disappeared from inside a cellar. They wait for his reappearance there. Shias go to the cellar and take a cattle or a horse with them to have him get on it as soon as he reappeared. Shias go to the cellar and chant a slogan at the beginning and the end of the day, “O Lord, rise**

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<sup>1</sup>. Minhaj al-Sunna Libn Taymiya, vol. 1, p. 44

**up! O Lord rise up!” Shias also carry swords with them and stand on alert to fight although there is no one there to fight with.**

I expect our dear viewers to judge themselves. Before I get to respond to it, I am certain that viewers are laughing in Ibn Taymiya’s and his followers’ face. Those who live along side with Shias in rural and urban areas and are well acquainted with their culture confirm how nonsense and ridiculous Ibn Taymiya’s statements are.

Ibn Taymiya has went on to say in the same volume and page,

و فيهم من يقوم في أوقات الصلاة دائما لا يصلي خشية أن يخرج و هو في الصلاة فيشتغل بها عن خروجه و خدمته و هم في أماكن بعيدة عن مشهدة، كمدينة النبي صلى الله عليه و سلم، إما في العشر الأواخر من رمضان و إما في غير ذلك، يتوجهون إلى المشرق و ينادونه بأصوات عالية يطلبون خروجه

**Some of the Shias who go to the cellar, awaiting Mahdi’s advent refuse to perform their prayers because they are afraid if they get busy praying, Mahdi may arrive and they miss being at his service.... There are a number of Shias in Medina and other cities who stand facing the east and call upon God for Mahdi’s reappearance.**

These are the words of the great Wahhabi theoretician! I ask our viewers and Sunnis who live together with Shias whether in Iran or elsewhere; in Pakistan, Afghanistan, Saudi Arabia (where Shias form 33% of the population), Bahrain (where Shias form 70% of the population) and other countries to say if they have ever heard someone in the history or from their ancestors saying that Shias go to the cellar, taking a cattle or a horse there to have the Imam of the Time (AS) get on it upon his advent. Or have they ever heard that Shias decline praying or postpone it because they are afraid if they get busy praying, the Imam of the Time (AS) may arrive and they miss being at his service? The words that Ibn Taymiya as Sheikh al-Islam has produced

are so absurd that even their repetition puts one to shame. In my opinion, there is no need for clerics and Shia youths, who are in a scientific battle with Wahhabism, to respond to the doubts raised by Wahhabis. They can simply quote them and it will unveil the reality about them. Some 95% of Ibn Taymiyas's statements are as ridiculous as the ones mentioned above. He simply levels an accusation without offering any evidence. In which book can one find Ibn Taymiya's sentences? Who has ever seen them anywhere? Based on what evidence has he made such comments? If it is the right way, do you like someone to sit here and bring dozens of accusations against you?

## **2. Mohammad Ibn Abdul Wahhabi**

Mr. Mohammad Abdul Wahhab, who is not lower than a leader for Wahhabis, has made similar comments in *Risalat fi al-Rad Ala al-Rafida*, vol. 1, p. 33,

**The reason why Shias do their Afternoon Prayer right after Noon Prayer and Night Prayer right after the Evening Prayer is that they want to save time, fearing that they might miss Mahdi's sudden reappearance. It is for the same reason that they put off doing their prayer as late as the evening. They perform their prayers individually and without submission and serenity of mind in fear of missing Mahdi's caravan.**

## **3. Ibn Khaldun**

Mr. Khaldun who lived before these guys has said the same thing in his history book, vol. 1, p. 199.

We really hesitate to whether laugh at these guys or cry for them.

Mr. Mohseni

What is your take on Ibn Taymiya's ideas?

Professor Hosseini Qazvini

No Shia has ever awaited Hazrat Mahdi's (AS) appearance from the cellar. It is for sure. No Shia postpones his Noon and Afternoon Prayers for this reason either. Ibn Khaldun has claimed that the holy cellar was located in Hilla. This guy has absolutely mixed up the geographical locations because the Imam of the Time (AS) is going to reappear from Mecca not from Samera in Iraq. All these topics have been concocted by Sunnis. Such a myth cannot be found in Shia books.

## **Myth of Cellar in Sunni Books**

### **1. Ibn Khalkan**

Mr. Ibn Khalkan (died in 681 AH) has said,

هو والد المنتظر صاحب السرداب<sup>1</sup>

According to which Shia book the Imam of the Time (AS) owns a cellar?

### **2. Ibn Khaldun**

Here is what Mr. Ibn Khaldun (died in 808 AH) had to say,

و يقبونه المهدي، دخل في سرداب بدارهم في الحلة...<sup>2</sup>

...Mahdi entered a cellar in Hilla and stayed there...

### **3. Ibn Hajar Heithami**

Mr. Ibn Hajar Heithami has said,

الإمام المنتظر و هو صاحب السرداب عندهم<sup>3</sup>

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<sup>1</sup> Wafiyat al-A'yan wa Anba Anba al-Zaman Libn Khalkan, vol. 2, p. 94 & vol. 4, p. 176.

<sup>2</sup> Tarikh Ibn Khaldun, vol. 1, p. 199

<sup>3</sup> Al-Sawa'iq al-Muhraqa Libn Hajar al-Heithami, published in Egypt, p. 100

#### 4. Sueidi

Mr. Sueidi who is one of the well-known Sunni historians, has made the following comment,

تزعم الشيعة أنه غاب في السرداب بسر من رأي و الحرس عليه

Whatever comments these figures have made are rooted from mythic imagination of Sunnis.

Mr. Mohseni

Have prominent scholars ever reacted against such comments?

Professor Hussein Qazvini

Yes of course, Shia scholars have responded to them.

### Shia Scholars' responses to the Myth of the Cellar Allegation

#### 1. Allame Amini

Allame Amini who has been a great defender of Shiism in history has responded,

و فرية السرداب أشنع لكنه زاد في الظهور نغمات بضم الحمير إلى الخ يول و ادعائه اطراد العادة في كل ليلة و اتصالها منذ أكثر من ألف عام و الشيعة لا ترى أن غيبة الإمام في السرداب و لا هم غيبوه فيه و لا إنه يظهر منه<sup>2</sup>

After quoting Qasimi Wahhabi, he has said,

**The worst and the most disgusting allegations is that of the cellar...they have been accusing Shias for a thousand years of believing so. Shias by no means believe that Hazrat Mahdi (AS) is in a cellar and will eventually reappear from there.**

Allame Amini has added,

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<sup>1</sup>. Sabaik al-Thahab, p. 78

<sup>2</sup>. Al-Ghadir Lil Sheikh al-Amini, vol. 3, p. 308

و ليت هؤلاء المتقولون في أمر السرداب اتفقوا على رأي واحد ف ي الأكذوبة حتى لا تلوح عليها  
لوائح الإفتعال فتفضحهم<sup>1</sup>

**I wish the guys who put forward the myth of the cellar were at least unanimous in their ideas. They made contradicting comments.**

For example, Ibn Batuta has said in Rihla that the cellar is situated in Hilla. Ibn Khaldun has also believed so. But Mr. Qarmani has referred to Baghdad in Akhbar al-Duwal. Some others have mentioned Samera as the location of the cellar.

## **2. Baqir Sharif Qarashi**

The senior Shia scholar in Najaf, Mr. Baqir Sharif Qarashi, has responded as follows,

إن هذا المكان الشريف كان مصلى لأنمة ثلاثة من أنمة أهل البيت : الإمام الهادي و ابنه الحسن العسكري و ابنه الحجة المنتظر عليهم السلام<sup>2</sup>

**This cellar is a holy site only because three members of Aamma, namely, Imam Hadi (AS), Imam Askari (AS) and Hazrat Wali Asr (May our souls be sacrificed for him) have all prayed there for years.**

## **3. Muhaddith Nuri**

Mr. Baqir Sharif Qarashi has quoted Muhaddith Nuri's Kashf al-Astar as saying,

نحن كلما راجعنا و تفحصنا لم نجد لما ذكروه أثرا، بل ليس في الأحاديث ذكر للسرداب أصلا

**The more we rummaged through the Shia books, the less we were faced with such a story that Hazrat Mahdi (AS) is living in a cellar and will reappear from there.**

## **4. Allame Sadr al-Din**

Allame Sadr al-Din Sadr has been cited as saying,

<sup>1</sup>. Al-Ghadir Lil Sheikh al-Amini, vol. 3, p. 309

<sup>2</sup>. Hayat al-Imam Mahdi Li Baqir Sharif al-Qarashi, p. 119

ما نسبه إلينا - من غيابه في السرداب - كثير من خواص أهل السنة، فلا أعرف له مدركا و لم أجد له مستندا<sup>1</sup>

**I could find no evidence or a reliable reference to prove the accusation that top Sunni figures level at Shias about the cellar.**

#### **4. Irbili**

According to Irbili,

و الذين يقولون بوجوده لا يقولون إنه في سرداب، بل يقولون إنه حي موجودة يحل و يرتحل و يطوف في الأرض<sup>2</sup>

**Those who believe in Hazrat Mahdi's (AS) existence are never of this belief that he lives in a cellar. They believe that he is alive and living among people.**

### **Viewers' Questions**

#### **Question1:**

You have already discussed the war between Arabs and Iranians after the Holy Prophet's (PBUH) demise. Would you express your view about the legitimacy of that war?

#### **Answer 1:**

We believe that the wars that were waged by the caliphs after the Holy Prophet (PBUH) were not legitimate at all. It can never be justified because they were neither based on the Qur'an, nor the Sunna or the Prophet's

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<sup>1</sup>. Al-Mahdi, p, 155

<sup>2</sup>. Kashf al-Ghumma Libn Abi al-fath al-Irbili, vol. 3, p. 296

(PBUH) will. Our justification for their illegitimacy is that Amir al-Momenin (AS) whom the second caliph has described as

لو لا سيف علي لما قام عمود الإسلام<sup>1</sup>

**The flag of Islam could never be hoisted without Ali's sword.**

never had a role in those wars. This is a good justification for the illegitimacy of the wars from our point of view.

There is an article posted on the website of Hazrat Wali Asr's (AS) Research Institute [www.valiasraj.com](http://www.valiasraj.com) about this matter. Another article was also published in Ofoq Howza Journal which belongs to the Islamic Dissemination Organization. It is in response to Mr. Waiz Zade Khorasani who had said, **"The Umayyads were honored. Authentic Islam is what the Umayyad had introduced"**. Hazrat Ayatollah Hosseini Bushehri, the head of the Howza Ilmiyya of Qom called me soon afterwards and told me, **"You need to take an immediate action and respond to it so that we should publish it in Ofoq Howza Journal"**. I wrote three articles which were published in three numbers of the journal. They shed light on the wars which were launched after the Holy Prophet's (PBUH) and tarnished the image of Islam as well as the atrocities committed in the wars by using the reliable Sunni books.

God willing I am going to talk in details about the Arabs' offensive against Iran and the how of Iranians' conversion to Islam. We have said over and over that Iranians' conversion to Islam has nothing to do with the Arabs' military attack during Omar Ibn Khatab's tenure. People of Yemen which was a part of Iran embraced Islam with the guidance of Hazrat Ali (AS) during the Holy Prophet's (PBUH) time. The ruler of Yemen as an Iranian province was also designated by Iran at that time. When a letter from the

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<sup>1</sup>. Sharh Nahj al-Balagha Libn Abi al-Hadid al-Mu'tazili, vol. 12, p. 82.

Holy Prophet (PBUH) arrived in Iran, the country's king ordered Yemen's ruler in a letter, **“Send an envoy to behead the one who claims to be a prophet. Then send the head to me together with the response of my letter”**. It shows that people of Yemen and Iran converted to Islam themselves and got familiar with Islamic principles at the time of the Holy Prophet (PBUH).

**Question 2:**

1. Mr. Heidari said in the Channel of Darkness, **“Ask the guys why the Imam generation did not continue after Imam Hassan (AS)”**.
2. Mr. Hashemi also put forward the issue of the advent of the Imam of the Time (AS) and waiting for his arrival, calling them as a myth. Then he referred to Dajjal which in my opinion looked more like a myth than the Shia belief.

**Answer 2:**

1. Firstly, in case Imam's generation had continued after Imam Hassan (AS), they would have asked why it did not continue after Imam Hussein (AS). Imam must have continued after one generation after all. The question is like when one asks why the Holy Prophet (PBUH) was from Hazrat Abdulla's (AS) generation not from someone else's.

Secondly, it was initially because of the sacrifices of Hazrat Sayyid al-Shuhada (AS) and the tragedies of Karbala which Imam Hussein (AS) himself accepted in the world of pre-existence that God decided to continue Imam from his generation.

Thirdly, Imam Hassan (AS) was the first Imam and Imam Hussein (AS) the next. It did not seem possible that Imam Hussein's generation be continued after his predecessor.

Fourthly, there are hundreds of narratives quoted from the Holy prophet (PBUH), saying, **Hazrat Mahdi (AS) is the ninth descendant of Imam Hussein (AS).**

Fifthly, after Imam Baqir (AS) the Imamt generation was linked to Imam Hassan (AS) and Imam Hussein (AS) from maternal and paternal sides.

2. When we were supposed to discuss the doubts raised about the advent of the Imam of the Time (AS), many of the Sunni beliefs will come automatically into question. There is much we can say about the lineage of those whom they regard as sacred. Concerning the issue of Mahdavidism, Ibn Baaz, Grand Mufti of Saudi Arabia, said,

أمر المهدي معلوم و الأحاديث فيه مستفيضة، بل متواترة، تدل علي أن هذا الشخص الموعود به أمره ثابت و خروجه حق<sup>1</sup>

**The issue of Mahdavidism is true and assured. There are Mutawatir narratives that prove the authenticity of Mahdi's arrival and uprising.**

Amazingly, Ibn Bazz made this comment in answer to someone who denied Mahdavidism.

### **Question 3:**

Could you please talk about the Mosque of Jamkaran [in Qom] and the letters dropped into a well in the site?

### **Answer 3:**

The Mosque of Jamkaran is well justified and it was constructed at Hazrat Wali Asr's (AS) behest. All jurists have acknowledged its holiness. I have myself witnessed in the past four decades that jurists such as Hazrat Ayatollah Uzma Najafi Mar'ashi, Hazrat Ayatollah Uzma Araki, Hazrat Ayatollah Golpaigani and Hazrat Ayatollah Uzma Bahjat used to go to the mosque and respect it. The contemporary jurists such as Hazrat Ayatollah

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<sup>1</sup>. The Journal of the Islamic University of Medina, No. 3, Year 1<sup>st</sup>, 1388 AH

Uzma Makarim Shirazi, Hazrat Ayatollah Uzma Safi Golpaigani and Hazrat Ayatollah Uzma Vahid Khorasani regard the mosque as a scared site. There is no doubt about its holiness.

When Hazrat Wali Asr (May our souls be sacrificed for him) ordered the construction of the Mosque of Jamkaran, he did not say anything about such a well. We lack any sound narratives about the well. It is a superstition which is being abused by the opponents of Ahl al-Bayt. There are some individuals like Molla Zade who keep making baseless allegations like the Imam of the Time (AS) has fallen into the well and he is struggling to come out of it.

Not a single weak narrative can even be found to justify the authenticity of the well. It was built some years later and it is now totally shut down. But according to a number of narratives,

**The ones who want to keep in touch with Hazrat Wali Asr (AS) during his concealment can write letters and drop them into a running water of a river or into a well containing water. The Hazrat's special representatives would come and take the letters to Hazrat Wali Asr (AS).**

The well mentioned in the narrative is by no means the one in the Mosque of Jamkaran. The well in the mosque is superstitious and built by persons who had not enough information about the religious principles.

**Question 4:**

What is the doctrine of Rafidism like? How different is it from Shiism? Where is its center located in? How many followers does it generally have?

**Answer 4:**

There exists no sect called Rafidism. There is no one being called Rafidi. It has neither founder nor a doctrine. In a bid to destroy the image of Shiism

and deal a blow to it, Wahhabis brand Shias as Rafidis. The word is exclusively used by Wahhabis against Shias. The founder of Shiism is the Holy Prophet (PBUH). Shiism and Nabuwat (Prophethood) grew along with each other. More than 42 hadiths have been quoted from the Holy Prophet (PBUH) about Shiism inside Sunni references.

يا علي! أنت و شيعتك هم الفائزون<sup>1</sup>

يا علي! أنت و شيعتك تأتي يوم القيامة راضين مرضيين<sup>2</sup>

يا علي! أنت و شيعتك في الجنة<sup>3</sup>

### Question 5:

1. With regard to the fact that Imamah is a logical principle in Shiism, is Amir al-Momenin's (AS) birth inside Ka'ba true or just an irony?
2. The Imam of the Time (AS) was apparently a five-year-old boy when his father passed away. How can the Imamah of a child be justified logically?

### Answer 5:

1. Imamah can be proved based on wisdom, the Qur'an and Sunna all together. And in answer to the question whether Amir al-Momenin (AS) was really born inside Ka'ba or not, we have posted an inclusive article on our website. Mr. Hakim Neishaburi has also said,

فقد تواترت الأخبار أن فاطمة بنت أسد ولدت أمير المؤمنين علي بن أبي طالب (كرم الله وجهه) في جوفه الكعبة<sup>4</sup>

**Beyond any doubt and based on Mutawatir narratives, Fatima Bint Asad gave birth to Amir al-Momenin Ali Ibn Abi Talib inside Ka'ba.**

<sup>1</sup>. Tarikh Madina Damishq Libn 'Asakir, vol. 42, p. 333- al-Manaqib Lil Muwaffaq al-Kharazmi, p. 111.

<sup>2</sup>. Al-Durr al-Manthur Li Jalal al-Din al-Siyuti, vol. 6, p. 379-Fath al-Qadir Lil Showkani, vol. 5, p. 477-Shawahid al-Tanzil Lil Hakim al-Hasakani, vol. 2, pp. 461, 465- Tafsir al-Alusi, vol. 30, p.207- Manaqib Ali Ibn Abi Talib Libn Marduwiyya al-Isfahani, p. 346- Nazm Durar al-Samtayn al-Zarandi al-Hanafi, p. 92.

<sup>3</sup>. Al-Mu'jam al-Awsat Lil Khatib al-Baghdadi, vol. 6, p. 354- al-Kamil Li 'Abdullah Ibn 'Uday, vol. 7, p. 213- Tarikh al-Baghdad Lil Khatib al-Baghdadi, vol. 12, pp. 284 &353-Tarikh Madina Damishq Libn 'Asakir, vol. 42, p. 332- al-Manaqib Lil Muwaffaq al-Kharazmi, p. 113.

<sup>4</sup>. Al-Mustadrak Ala al-Sahihayn Lil Hakim al-Neishaburi, vol. 3, p. 483.

Dozens of scholars have confirmed the fact. Hence, there is no doubt about it.

2. God bestowed prophethood to Hazrat Jesus (AS) just hours after his birth. Hazrat Jesus (AS) stated,

إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا / وَجَعَلَنِي مُبَارَكًا<sup>1</sup>

**Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I be.”**

And the following is what the Qur’an has stated about Hazrat John (AS),

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا<sup>2</sup>

**"O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.**

The God who granted prophethood to Hazrat Jesus (AS) only hours after his birth and enabled the baby to speak; the One who could make Hazrat John (AS) a prophet during his childhood, can't He make the Imam of the Time (AS) an Imam?

Imam Jawad (AS) was also five or six years of age when he lost his father. Sunnis tried to use it as leverage to deal a blow to Shiism. They asked Mamoon to call in scholars to face up to Imam Jawad (AS). All notable Sunni scholars such as Yahya Ibn Aktham massed up to scientifically challenge the five-year-old Imam Jawad (AS). But all of them came up short and froze up.

### **Question 6:**

Would you please explain in-depth about the two verses of **Pledge of Ridwan** and **the Muhajirin the early pioneers** in which God has made the promise of the Heaven? Although no name of the first or the second caliphs

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<sup>1</sup>. Chapter of Mary: 30-31

<sup>2</sup>. Chapter of Mary: 12

were mentioned in the verses, the Channel of Darkness keeps maneuvering on them. If God had really promised to reward them with the Heaven, why should they have been skeptical of their Islam? According to Thahabi, vol. 3, why did Omar Ibn Khattab asked Hathifa again and again whether he was from hypocrites or not? How could they be implied in the two verses while they were not even certain about their Islam? Could you please explain it because it has become a tool into the hand of Sunnis to mislead the public opinion?

**Answer 6:**

I have already discussed this issue in details and I don't feel it necessary to address it again. As you said, these issues are quite clear and do not need explanation. I don't think Sunnis can maneuver on this topic any more due to the discussions we had in previous sessions. The Qur'an has stated in the chapter of The Repentance: 100,

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

**And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.**

The word **مِنْ** in **الْمُهَاجِرِينَ وَالْأَنْصَارِ** is discriminatory.

Concerning the verse of the Pledge of Ridwan, the Qur'an has said,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا<sup>1</sup>

**Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory.**

The verse even does not include 1,400 people who were present at the time of the pledge. It means that God was satisfied with them only at the time when they paid allegiance under the tree of Ridwan. There are some narratives showing that these guys eventually became infidel. Like the Hadith of Hawd (Pool) when the Holy Prophet (PBUH) stated,

**A number of Sahaba (companions) by the pool push me towards the fire of the Hell.**

فلا أراه يخلص منهم إلا مثل همل النعم<sup>2</sup>

#### **Question 7:**

Have Sunni scientists and interpreters in Iran, Afghanistan and Pakistan ever written any books about the Imam of the Time (AS) or not?

#### **Answer 7:**

There are numerous books written on this topic. For example, Mr. Ganji and Hakim Neishaburi have written about him. God willing, next session I will bring a list of books written by Sunnis about Hazrat Mahdi (AS). For instance, Mr. Abu Himad's Fitan is a comprehensive book about Hazrat Mahdi (AS).

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<sup>1</sup>. Chapter of The Victory: 18

<sup>2</sup>. Sahih al-Bukhari Li Mohammad Ibn Isma'il al-Bukhari, vol. 7, p. 208

**Question 8:**

Hazrat Jesus (AS) appears when the Imam of the Time (AS) arrived. He will then pray behind the Imam. The move will make many Christians to convert to Islam and admit the truth of the Imam of the Time (AS). But on the contrary in an Islamic society, the Imam of the Time (AS) has to fight with those who claim to be religious. My question is why following his advent, the Imam of the Time (AS) will have to fight with Muslims rather than with Christians?

**Answer 8:**

It is quite evident that when Hazrat Mahdi (AS) reappears,

يأتي بدین جدید

or

بقرآن جدید

He will present the Qur'an and hadiths in a very different form. He will provide Muslims with the Qur'an which was originally revealed to the Holy Prophet (PBUH). The Imam will interpret it in a way which was initially interpreted by the Holy Prophet (PBUH) and Amir al-Momenin (AS). After his appearance, he will dismiss the narratives cited in Sahih Bukhari and Sahih Muslim. But he will face opposition by some Muslims who will stand up against him. Some Muslims would rise up to fight against Hazrat Mahdi (AS) when he declared that Abubakr and Omar were not the real successors of the Holy Prophet (PBUH). Instead, they were the usurpers of Hazrat Ali's (AS) right. Do you expect 70% of Muslims who believe in Abubakr to admire Hazrat Mahdi's dismissal of their caliph? Of course not. They will definitely stand against him. Hazrat Mahdi (May our souls be sacrificed for him) will declare their beliefs null and void. When a Sunni considers 99% of his beliefs as red line, he will undoubtedly stand against Hazrat Mahdi (AS).

It is crystal-clear that Hazrat Mahdi (AS) will cast off superstition and distortions made in Islam and the Holy prophet's (PBUH) Sunna.

**Question 9:**

Would you explain the wiping of the head and the feet mentioned in the Qur'an?

**Answer 9:**

In a program on post advanced Fiqh (jurisdiction) broadcast in Wilayat International Channel, we have discussed the question in details.

The Qur'an has stated,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ<sup>1</sup>

**O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.**

**Firstly: The Recitation of the Verse**

Approximately, six or seven Qur'an reciters have pronounced the letter لام in the word أَرْجُلَكُمْ with the vowel of Kasra (/e/ sound) while some have pronounced it with the vowel of Fatha (/æ / sound).

**Secondly: Sahaba's Ablution**

Abdullah Ibn Amr, who was a companion of the Holy Prophet (PBUH), is quoted in Sahih Bukhari, vol. 1, pp. 21 & 32 and Sahih Muslim, vol. 1, p. 148 as saying,

**“We were with the Prophet (Peace Be Upon Him) in a journey [apparently in farewell pilgrimage] and**

و نحن نتوضأ، فجعلنا نمسح على أرجلنا

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<sup>1</sup>. Chapter of The Table Spread: 6

## **We made ablutions and wiped our feet.**

The question we want to ask from the Sunnis is how had these Sahaba who used to wipe their feet rather than washing them learned it? Had they learned it from the Qur'an? From which verse? Had they used the Sunna to perform it? If so, which Sunna? Were Sahaba's actions in contradiction to the Qur'an and Sunna? If you claim that **فجعلنا نمسح على أرجلنا** was in contradiction to the Qur'an and Sunna, foundations of your beliefs will be shaken. Did the Sahaba, who acted against the Qur'an and Sunna of the Holy Prophet (PBUH) and wiped their feet instead of washing them, have scientific legitimacy?

## **Thirdly: The Holy Prophet's (PBUH) Ablution**

It has been quoted in a number of sound narratives from the Holy Prophet (PBUH), indicating that

يمسح برأسه ورجليه إلى الكعبين<sup>1</sup>

## **The Prophet (Peace Be Upon Him) wiped his head and feet with water.**

After Hakim Neishaburi cited this narrative in al-Mustadrak Ala al-Sahihayn, vol. 1, p. 241, he said,

هذا حديث صحيح علي شرط الشيخين

## **This narrative is sound, living up to the conditions of Sahih Bukhari and Sahih Muslim.**

Mr. Thahabi has also approved the soundness of the narrative. The narrator has said in Masnad Ahmad, vol. 1, p. 114,

رأيت رسول الله (صلي الله عليه و سلم) يمسح ظاهرهما

## **I saw the Holy Prophet (Peace Be Upon Him) wiping his feet with water.**

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<sup>1</sup>. Sunan al-Darimi, vol. 1, p. 305-Sunan Ibn Maja, vol. 1, p. 156- Sunan Abi Dawud, vol. 1, p. 197-Sunan al-Nisai, vol. 2, p. 226-al-Sunan al-Kubra Lil Beihaqi, vol. 2, p. 345- 'Umdat al-Qari Sharh Sahih al-Bukhari Lil 'Ayni, vol. 2, p. 240- al-Sunan al-Kubra Lil Nisai, vol. 1, p. 241.

Mr. Ibn Hajar ‘Asqalani has cited this narrative in Talkhis al-Habeer, vol. 2, p. 392, saying

وإسناده صحيح

Even the third caliph, Othman Ibn ‘Affan has said,

رأيت رسول الله (صلي الله عليه و سلم) و مسح برأسه و ظهر قدميه<sup>1</sup>

**I saw the Holy Prophet (Peace Be Upon Him) wiping his feet with water.**

Mr. Heithami has pointed out in Majma’ al-Zawayid wa Manba’ al-Fawaid, vol. 1, p. 224,

و رجاله ثقات

#### **Fourthly: Amir al-Momenin’s (AS) Ablution**

In Masnad Ahmad, vol. 1, p. 114 a narrative has been quoted from Ibn Hajar ‘Asqalani’s Talkhis al-Habeer, vol. 2, p. 392. He insists that **إسناده صحيح** .

According to that narrative Amir al-Momenin (AS) used to wipe his feet with water while making ablution.

It has been quoted in Masnad Ahmad, vol. 1, p. 158,

و مسح رأسه ... و رجليه إلي الكعبين

Mr. Hakim Neishabur has confirmed in al-Mustadrak Ala al-Sahihayn, vol. 4, p. 219,

هذا حديث صحيح الإسناد

Ibn Hajar ‘Asqalani has said in Lisan al-Mizan, vol. 7, p. 483,

وثقه ابن حبان

It was also cited in Masnad Abu Dawud al-Tayalisi, p. 22. And in Tabari’s Tafsir Jami’ al-Bayan, vol. 6, p. 152, it has been quoted as,

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<sup>1</sup>. Sharh Ma’ani al-Athar Li Ahmad Ibn Mohammad Ibn Silma, vol. 1, p. 35- Tafsir al-Qurtabi, vol. 1, p. 348- al-Durr al-Manthur Li Jalal al-Din al-Siyuti, vol. 2, p. 262-al-Musnaf Libn Abi Shayba al-Kufi, vol. 1, p. 18

It is not just a couple of narratives manifesting the real form of the ablution. Dozens of reliable narratives can be found in this regard.

**Fifthly: According to Ibn Abbas, Wiping is Being Commanded in the Qur'an**

Ibn Abbas whom you approve of much more than us has said,

أبي الناس إلا الغسل و لا أجد في كتاب الله إلا المسح<sup>1</sup>

**People decline to wipe while making ablution. They are used to washing their feet while I found no other form than wiping feet in the Qur'an.**

**Sixthly: According to Ibn Abbas, Two Washing and Two Wiping commands are Found in the Qur'an**

In al-Mughni, vol. 1, p. 120, Mr. Ibn Qudama Muqaddasi, a senior Hanbali jurist, has quoted Ibn Abbas as saying,

ما أجد في كتاب الله إلا غسلتين و مسحتين<sup>2</sup>

**In God' Book, I only found two washing and two wiping commands.**

He means that the Qur'an has ordered people to wipe their feet with water but people wash them on the contrary.

Mr. Sarakhsi, a prominent Hanafi jurist, has quoted Ibn Abbas in al-Mabsut, vol. 1, p. 8 as saying,

نزل القرآن بغسلين و مسحين<sup>3</sup>

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<sup>1</sup>. Masnad Ahmad Lil Imam Ahmad Ibn Hanbal, vol. 6, p. 358- 'Umdat al-Qari Sharh Sahih al-Bukhari Lil 'Ayni, vol. 2, p. 238- al-Musnaf Li 'Abd al-Razzaq al-San'ani, vol. 1, p. 22- al-Musnaf Libn Abi Shayba al-Kufi, vol. 1, p. 32- Kanz al-'Ummal Lil Mottaqi al-Hindi, vol. 9, pp. 432-433- al-Durr al-Manthur Li Jalal al-Din al-Siyuti, vol. 2, p. 262- Sunan Ibn Maja, vol. 1, p. 156.

<sup>2</sup>. Al-Sunan al-Kubra Lil Beihaqi, vol. 1, p. 72- Sunan al-Dara Qutni, vol. 1, p. 101

<sup>3</sup>. Al-Mabsut Lil Sarakhsi, vol. 1, p. 8

Ibn Abbas was also quoted by ‘Abd al-Razzaq San’ani in al-Musnaf, vol. 1, p. 19 as saying,

إفترض الله غسلتين و مسحتين

This doubt has been raised many times so far. Some people say absurd in satellite channels like the following,

**“Ali Ibn Abi Talib used to wash his feet. I have seen this a thousand times in the book of Min La Yahdarah al-Faqih with my own two eyes.”**

The time is now over for such absurd comments. Some time Ibn Taymiya used to babble out the old wives’ tales and there was no one to object or bring them into question. And now you see a professor from the University of America [such a university is non-existent] comes and says,

**“Ali Ibn Abi Talib used to wash his feet. I have seen this a thousand times in the book of Min La Yahdarah al-Faqih with my own two eyes.”**

We tell him in response,

**Go and see it one thousand more times, a thousand more times for the second time, a thousand more times for the third time. See it two thousand times for the fourth and fifth times so that we can recite the following Quranic verse,**

وَ الْخَامِسَةَ أَنْ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ<sup>1</sup>

**And the fifth (testimony) (should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her).**

Why do you keep lying this much? Another claim that he has made is,

**“The book of Min La Yahdarah al-Faqih is seen as reliable for Shias as Sahih Muslim is for us.”**

God damn the father of the liar! If you are really telling the truth, show us the man, cleric or elegy reciter who is of this belief. The Book of Min La

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<sup>1</sup>. Chapter of The Light: 7

Yahdarah al-Faqih includes nearly five thousand narratives, two thousand of which are Mursal. And Shias never trust Mursal narratives. Although we have time and again responded to the doubts about the form of ablution, these guys keep insisting that the doubts are still there.

**Question 10:**

Is there any narrative or hadith from the Ma'sumin (Peace be Upon Them) showing that people have met Hazrat mahdi (AS) during his concealment era?

**Answer 10:**

Meeting Hazrat Wali Asr (May our souls be sacrificed for him) is one of the certain Shia beliefs. Many individuals such as Sheikh Mufid, Allame Helli, Sayyid Bahr al-'Ulum and Muqaddas Ardebili could meet Hazrat Wali Asr (AS) during the Minor and Major Concealment. And there is no doubt about it. But our dear viewers should bear in mind that according to the Hazrat himself who told Mohammad Samari, من ادعي الرواية فكذبوه .

Hazrat Ayatollah Shobeiri Zanjani has also said,

**“In my opinion this narrative provides Shias with a general rule. It is like إصالة الحلّة in**

كل شئ لك حلال حتي تعرف الحرام بعينه<sup>1</sup>

**All things are lawful for you except the one which you are sure is unlawful.”**

The rules of إصالة الإباحة and إصالة الطهارة are both like this. إصالة الطهارة means that all things for example in a hotel or a restaurant are clean and you are responsible to see everything as clean unless you come across something which makes you sure that it is unclean.

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<sup>1</sup>. Al-Kafi Lil Sheikh al-Kuleini, vol. 6, p. 339- Wasail al-Shi'a (Al al-Bayt Publication) Lil Hurr al-'Ameli, vol. 25, p. 118.

He has said,

**“The general rule about meeting Hazrat Wali Asr (May our souls be sacrificed for him) is its denial.”**

It implies that when someone claimed that he saw the Imam of the Time (AS), it is a lie and you should dismiss it unless it is proven. It is the primary rule. In case a person claims to have met the Imam (AS), your responsibility is to deny it. It would be believed as true only when it is proven, like the meetings of Moqaddas Ardebili, Sayyid Bahr al-‘Ulum and Sayyid Ibn Tawus. Sayyid Ibn Tawus has said,

**“I have met the Imam of the Time (AS) so many times that I am familiar with his tone of speech. I can recognize his voice even from behind a wall.”**

However, we need to be cautious enough about those who have made this virtue as tool to deceive public opinion and extort people. However, no doubt remains about the truthfulness of some righteous individuals like Hazrat Ayatollah Uzma Bahjat, Ayatollah Keshmiri and Ayatollah Mojtehed.

### **Question 11:**

When discussing the issue of Imamat, it can be proved through either the **rule of mercy, rule of providence, rule of necessity of blessing** or wisdom. But concerning the issue of the concealment of the Imam of the Time (AS), there are hadiths which point to people as the reason of the concealment. I feel that the reasons for Imam’s existence are in contradiction to those for his concealment. I mean if Imam ought to exist based on the rules of mercy and the necessity of blessings, why should he be concealed from the public sight then? If we are bad- I do confess- if Shias are doing wrong but the Imam’s existence is a must. And it is him who should lead us towards

goodness. The preceding eleven Imams existed only for guidance of mankind. Why should Muslims, living at the present time, be punished with the concealment of the Imam of the Time (AS) only because 1,200 years ago some people did wrong in Saudi Arabia? Imam needs to be present and visible exactly because of the reasons which prove the need for his existence. I think that the reasons for his existence contradict those of his concealment. Would you explain it?

**Answer 11:**

It was either in Imam Reza's holy shrine [in Mashhad] or in Hazrat Ma'suma's shrine [in Qom] where I talked about the philosophy of the concealment of the Imam of the Time (AS). I discussed if it contradicts the rule of mercy or not. In spite of the concealment of Hazrat Wali Asr (AS), there are narratives assuring that,

من كان من الفقهاء صاننا لنفسه، حافظا لدينه، مخالفا على هواه، مطيعا لأمر مولاه، فللعوام أن يقتلوه<sup>1</sup>

By the order of the Aemma and the Imam of the Time (AS) himself, the jurists the ones who are shouldering the responsibility of the Imam (AS). The Imam of the Time (AS) is living among us like Hazrat Khidr (AS) and giving assistance and necessary guidance and advice to the jurists. There are many events taking place for the jurists that they refuse to make it public for specific reasons. Or some of them advise that the events be revealed only after their deaths. There were a few jurists like Hazrat Ayatollah Uzma Sayyid Ahmad Khansari and Hazrat Ayatollah Uzma Bahjat who in no question used to meet with the Imam of the Time (AS).

هر که را اسرار حق آموختند      مهر کردند و دهانش دوختند

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<sup>1</sup>. Wasail al-Shi'a (Al al-Bayt Publication) Lil Hurr al-'Ameli, vol. 27, p. 131- al-Ihtijaj Lil Sheikh al-Tabarsi, vol. 2, p. 263.

**May the peace and mercy of Allah be with you**  
**Dr Seyyed Mohammad Husseini Qazvini**

