Is it true that Imam Mahdi (may God hasten his reappearance) will kill 999 out of one thousand people?

The group of **Mahdiism**

In the name of Allah the beneficent the merciful

Table of contents

Answer:

The first answer: these traditions are weak

The first tradition

The second tradition

The second answer: Imam Mahdi (may God hasten his advent) advents is a blessing to all people and comes to guide people and

The third answer: Imam Mahdi (may God hasten his advent)will execute Islamic rulings

The fourth answer: Imam Mahdi (may God hasten his advent) will conquer many lands without going through wars.

The fifth answer: worldly-minded and oppressive people do not easily give up

The sixth answer: the killings done at the time of the caliphs

1. The battle of Zatol Oyoun(12th Hegira. Abu-Bakr's caliphate)

2. Just because of an oath, seventy thousands of people were killed and ran a blood river

3. The murder of thirty thousand people on one day(12th Hegira. Abu-Bakr's caliphate)

4. one hundred thousand People were killed on one day (13th Hegira , Omar's caliphate time)

5. forty thousand people were killed on one day (14th Hegira , Omar's caliphate time)

6. war for water, food, and war booties (14th Hegira , Omar's caliphate time)

7. Conquering the city of Hamedan and innumerable kills (27th Hegira, Othman's caliphate time)

8. Give us money to leave your city (27th Hegira, Othman's caliphate time)

9. In the battle waged in Gorgan every one was killed except for one (30th Hegira, Othman's caliphate time)

Explaining the question:

Recently in one of the Wahhabi networks some traditions chosen from Shiites book were read that according to them when Imam Mahdi (may God hasten his advent) advents 999 out of 1000 will be killed and only one shall survive, is there any valid tradition in this respect in Shiite references?

Answer:

There are plenty of answers to be given to this doubt; however, we suffice some of them

The first answer: these traditions are weak

During the history of Islam particularly the first century, counterfeiting traditions and attributing it to the holy prophet of Islam (peace be upon him) was a common and remunerative job!

The tyrant rulers and caliphs that indeed were the real enemies of Islam tampering encouraged the Hadith forgers to accomplice them in achieving to their vicious purposes by forging a Hadith, this condition went on for hundreds of years, until hundreds of thousands of fake traditions were spread in Islamic community and thoroughly contaminated the doctrinal, and religious atmosphere.

Normally Mahdiism , as a certain belief of Muslims was no exception and was no safe of this impure virus, many people by counterfeiting and forging a Hadith claimed the Mahdiism , and called themselves the savior of apocalyptic era .

To justify their acts, these tyrant rulers and caliphs strived to forge traditions and attribute this act to the holy prophet of Islam (peace be upon him) and his Ahlol Bayt in order to tell Muslims if we commit these acts it is because the holy prophet of Islam (peace be upon him) did it, and Imam Mahdi (may God hasten his advent) will do it, too.

These killing traditions of Imam Mahdi (may God hasten his advent) is of the same [forged] traditions the oppressor rulers, to justify their vicious act, made up traditions saying, killing people, to enhance Islam's purpose, is not problematical. as Imam Mahdi (may God hasten his advent) will kill many people to execute the rulings and globalizing Islam.

Briefly speaking the forgers of these traditions followed two basic objectives, first intimidating people from Imam Mahdi (may God hasten his advent) and Ahlol Bayt (peace be upon them) and defaming the personality of those pure lights,

Their other objective is to justify their own acts and legitimizing the crimes they committed to gain mundane wealth.

And now we are to pose the traditions and investigate their authenticity:

The first tradition:

قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعَنْعَناً عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى... «وَ إِنَّ لَنا لَلْآخِرَةَ وَ الْأُولى فَأَنْذَرْتُكُمْ ناراً تَلَظَّى» الْقَائِمُ [ص] إِذَا قَامَ بِالْغَضَبِ فَقَتَلَ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَ تِسْعَةً وَ تِسْعِينَ ... .

"Muhammad ibn Al-Qasim literally transmitted from his master Imam Sadiq (peace be upon him) about this remark of the almighty “We dominate the world and hereafter, and I warn you of the flames [in hell]" it is the Qaaeim (peace be upon him) that when he angrily rises kills 999 out of one thousand people."

Al- koufi, Forat Ibn Ibrahim (died in 352 AH)Tafsir Forat Al- Koufi, p 565, researched by: Mohammad Al- Kazem, published by: Moassesat Al- Tab val Nashr Al- Tabeat le Vezarat Al- Theqalat val Ershad Al- Islami – Tehran first edition 1410 AH, 1990 AD

This tradition is not authentic, since not only Forat ibn Ibrahim is not a trustee [in narrating traditions], but also there are plenty of flaws in the authenticity of this tradition.

Firstly Muhammad Ibn Al-Qasem is non-identified transmitter himself, and his name is not mentioned in any books of Rejal (the science of narrating traditions) of Shiites, and Sheykh Ali Namazi in the book Mustadrakat says:

14323 - محمد بن القاسم بن عبيد الكبيدى : لم يذكروه... .

Mostadrakat Elm Rejal Al- Hadith, Al- Sheikh Ali Al- Namazi Al- Shahrousi, vol 7, p 293

Secondly: Muhammad ibn Al-Qasem has narrated this tradition literally(i.e from x from x,….) and the names of these people are not mentioned here nor are they mentioned in the introduction of Tafseer Forat, to prove validity or invalidity of them.

Thus, this tradition is not well-documented and a weak tradition is not worth arguing to.

The second tradition:

Sharaf eddin EstarAbadi in the booj Tawil Al-Ayat says:

جَاءَ مَرْفُوعاً عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ ... وَ إِنَّ لَنا لَلْآخِرَةَ وَ الْأُولى فَأَنْذَرْتُكُمْ ناراً تَلَظَّى قَالَ هُوَ الْقَائِمُ إِذَا قَامَ بِالْغَضَبِ وَ يَقْتُلُ مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَ تِسْعَةً وَ تِسْعِينَ...

Al- Seyyed Sharaf Al- Din Ali AL- Hosseini Al- Astar Abadi (died in 965 AH) , Tavil Al- Ayat Al- Zaherat fi Fazael Al- Etrat Al- Taherat p 780, Sura Al- Layl (92) :

This tradition is quoted from Amro ibn Shimr in a Marfou () form. a Marfou (elevated), based on the view of Shiites is a tradition with discontinuity in its chain of narrators, hence the author of the book writes the words "Rafa'a" or " Marfou"

For example: Muhammad ibn Yaqoub Al-Koleini Rafa'a from Imam Sadeq (peace be upon him)

A Marfou (a a tradition with discontinuity in its documentation) has the equal status for Shiites as has a Monqati (discontinued in chains of narrators) for Sunnites, thus cannot be reasoned to.

Secondly Amro ibn Shimr himself is not a reliable narrator. The late Najashi in the book entitled "Jaal" about him says:

عمرو بن شمر أبو عبد الله الجعفي عربي ، روى عن أبي عبد الله عليه السلام ، ضعيف جدا ، زيد أحاديث في كتب جابر الجعفي

ينسب بعضها إليه ، والامر ملبس .

"Amro IbnShimr that quoted from Imam Sadiq (peace be upon him) is very weak, he has added aHadith in the book of jabir Ja'afi, and has attributed some of them to him which has caused Talbis (deception) and error."

النجاشي الأسدي الكوفي، ابوالعباس أحمد بن علي بن أحمد بن العباس (متوفاى450هـ)، فهرست أسماء مصنفي الشيعة المشتهر ب رجال النجاشي، ص 287، تحقيق: السيد موسي الشبيري الزنجاني، ناشر: مؤسسة النشر الاسلامي ـ قم، الطبعة: الخامسة، 1416هـ.

Al- Najashi Al- Asadi Al- Koufi, Aboul Abbas Ahmad IBn Ali Ibn Ahmad Ibn Al- Abbas (died in 450 AH) p 287, researched by: Al- Seyyed Mousa Al- Shobeiri Al – Zanjani, published by: Moassesat Al- Nashr Al- Islami, Qom, fifth edition 1416 AH

Conclusion this tradition is weak in authenticity, and reasoning to this kind of aHadith indicate either the unawareness or hostility of one toward Imam Mahdi (may God hasten his advent).

By making the invalidity of this Hadith clear, there is no need to deal with Delali (explanation) discussions, but to make the point clearer we would like to give some more answers to these traditions.

The second answer: Imam Mahdi (may God hasten his advent) advents to guide people and his Eminence is a blessing to all humanity.

There are some Hadith in the references of Shiites that based on them, Imam Mahdi (may God hasten his advent) is a blessing to all people in the world and everyone enjoys his kindness, to the extent all of the creature here or up in the sky get satisfied by his advent.

There are some traditions in the references of Shiites and based of them Imam Mahdi (may God hasten his advent) is the most similar person to the holy prophet of Islam (peace be upon him) in ethics, practice, and appearance, Imam Mahdi (may God hasten his advent) is a mercy to the worlds, as is the holy prophet of Islam (peace be upon him).

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ وَ مُحَمَّدُ بْنُ مُوسَى الْمُتَوَكِّلُ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَ ا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمْيَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ جَمِيعاً، قَالُوا : حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى وَ إِبْرَاهِيمُ بْنُ هَاشِمٍ وَ أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ جَمِيعاً قَالُوا: حَدَّثَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ مَحْبُوبٍ السَّرَّادُ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي بَصِيرٍ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

الْمَهْدِيُّ مِنْ وُلْدِي، اسْمُهُ اسْمِي، وَ كُنْيَتُهُ كُنْيَتِي، أَشْبَهُ النَّاسِ بِي خَلْقاً وَ خُلُقاً، تَكُونُ لَهُ غَيْبَةٌ وَ حَيْرَةٌ حَتَّى تَضِلَّ الْخَلْقُ عَنْ أَدْيَانِهِمْ، فَعِنْدَ ذَلِكَ يُقْبِلُ كَالشِّهَابِ الثَّاقِبِ، فَيَمْلَؤُهَا قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ ظُلْماً وَ جَوْراً.

"the holy prophet of Islam (peace be upon him) said, " my son Mahdi, has the same name as I do, his epithet is like mine; and in ethics and creation is the most similar person to me, he will be in occultation, and when people are deviated, he will

descend on people like falling star; he will spread the justice all around the world when it is replete with oppression and tyranny."

And the almighty, regarding the ethics of the holy prophet of Islam (peace be upon him) has said:

وَإِنَّكَ لَعَلى خُلُقٍ عَظيم. القلم/4. Al- Qalam

And thou (standest) on an exalted standard of character.

And in another place says:

وَ ما أَرْسَلْناكَ إِلاَّ رَحْمَةً لِلْعالَمين. الأنبياء/107. Al- Anbiya.

We sent thee not, but as a Mercy for all creatures

In addition, according to this tradition Imam Mahdi (may God hasten his advent) also has the same great ethics, and is a mercy to the worlds.

Now if the holy prophet of Islam (peace be upon him) had these killings, then Imam Mahdi (may God hasten his advent) will have, too; and defiantly it shouldn't be problematical, and if the holy prophet of Islam (peace be upon him), did not do that, thus Imam Mahdi (may God hasten his advent) will not, for his being the most alike person in ethics and personality to the holy prophet of Islam (peace be upon him).

The late Sheykh Koleini in his valuable book Kafi and the late Sheykh Sadouq in his book Oyoun Akhbar Al-Riza (peace be upon him)have remarked that Imam Mahdi (may God hasten his advent) is "Rahmatol LelAlamin" (a blessing to the worlds"

أُخْرِجُ مِنْهُ (علي بن محمد الهادي) الدَّاعِيَ إِلَى سَبِيلِي وَ الْخَازِنَ لِعِلْمِيَ الْحَسَنَ وَ أُكْمِلُ ذَلِكَ بِابْنِهِ مرحمد رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُّوب.

"… he will have son named Hassan who will invite people to my [right] path, and he is in charge of the treasury of my science, then I will complete my religion by a son named "M u h a m m a d" who is the blessing to the worlds, he has the perfection of Moses, the enlightenment of Jesus, the patience of Jacob, and his Eminence is the master of all my Owlia (saints)."

Al- Koleini Al- Razi, Abou Jafar Mohammad Ibn Yaqoub Ibn Ishaq (died in 328 AH) Al- Osoul Men Al- Kafi, vol 1, p 527, published by: Islamiyah, Tehran, second edition, 1362

Al- Sadouq , Abou Jafar Mohammad Ibn Ali Ibn Al- Hussein (died in 381 AH)Oyoun Akhbar Al- Reza , vol 2, p 50, researched by: Al- Sheikh Hussein Al- A'alami , published by: Moassesat Al- A'alami lel Matbouat – Beirut, 1404 AH, 1984 AD

In this tradition Imam Mahdi (may God hasten his advent) is known as "Rahmatol LelAlamin" (a blessing to the worlds), now how is it possible that "Rahmatol LelAlamin" kills 999 out of one thousand people?

In another tradition Allameh Majlesi (may God bless him) from the book Al-Hedayatol kubra quotes Mofzal Ibn Omar and he from imam Sadiq (peace be upon him) as saying that Imam Mahdi (may God hasten his advent) after his advent will make a speech in Mecca and in some parts of that said:

فَلَوْ لَا أَنَّ رَحْمَةَ رَبِّكُمْ وَسِعَتْ كُلَّ شَيْءٍ وَ أَنَا تِلْكَ الرَّحْمَةُ لَرَجَعْتُ إِلَيْهِمْ مَعَكُمْ فَقَدْ قَطَعُوا الْأَعْذَارَ بَيْنَهُمْ وَ بَيْنَ اللَّهِ وَ بَيْنِي وَ بَيْنَهُمْ فَيَرْجِعُونَ إِلَيْهِم.

"If it was not the mercy of the Almighty that encompasses everywhere, and I am symbol of His mercy, I would go back to them with you, for they deviated from me and the Almighty, and cut out any kind of relation."

Al- Majlesi, Mohammad Baqer (died in 1111 AH), Bahar Al- Anvar Al- Jameat ledor Akhbar Al- Aemat Al- Athar, vol 53, p 11, researched by: Mohammad Al- Baqer AL- Behboudi, published by: Moassesat Al- Vafa second edition, 1403 AH, 1983 AD

Based on this tradition Imam Mahdi (may God hasten his advent) has introduced himself as the" symbol of divine mercy", thus it is not acceptable to say his Eminence will kill 999 out of one thousand people when he advents.

There are also traditions mentioned in Shiite references saying by the advent of Imam Mahdi (may God hasten his advent) all people from the earth and heavens, even the birds of sky and the fish of the seas will get happy:

وَ عَنْهُ، عَنْ أَبِي عَلِيٍّ النَّهَاوَنْدِيِّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقَاسَانِيُّ، قَالَ: حَدَّثَنَا أَبُو مُسْلِمٍ مُحَمَّدُ بْنُ سُلَيْمَانَ الْبَغْدَادِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ هِشَامٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)، قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ): كَيْفَ أَنْتُمْ إِذَا اسْتَيْأَسْتُمْ مِنَ الْمَهْدِيِّ، فَيَطْلُعُ عَلَيْكُمْ صَاحِبُكُمْ مِثْلَ قَرْنِ الشَّمْسِ، يَفْرَحُ بِهِ أَهْلُ السَّمَاءِ وَ الْأَرْضِ.

فَقِيلَ: يَا رَسُولَ اللَّهِ، وَ أَنَّى يَكُونُ ذَلِكَ؟

قَالَ: إِذَا غَابَ عَنْهُمُ الْمَهْدِيُّ، وَ أَيِسُوا مِنْهُ.

"the holy prophet of Islam (peace be upon him) said: "how will you feel when your frustrated from Mahdi's advent, then your master like the sun appears, in a way that all people from the earth and heavens get happy.

His Eminence[the holy prophet of Islam (peace be upon him)] was asked, "Oh. The messenger of Allah. When[the advent of Imam Mahdi (may God hasten his advent)]will happen?", his Eminence replied when Imam Mahdi (may God hasten his advent) is in occultation and people are frustrated with him "

Al- Tabari Al- Saghir, Abou Jafar Mohammad Ibn Jarir Ibn Rostam (died in 5) Dalael Al- Imamt, p 468, researched and published by: Qesm Al- Derasat Al- Islamiyah Moassesat Al- Bethat, Qom, first edition, 1413 AH

فيخرج من مكّة متوجّها إلى الشام، يفرح به أهل السماء و أهل الأرض و الطير في الهواء و الحيتان في البحر».

"His Eminence leaves Mecca and heads to Syria, by his advent all people of the earth and heavens get happy, even the birds of sky and fish of the seas get happy."

سيد بن طاووس الحسيني ، علي بن موسى بن جعفر بن محمد (متوفاى664هـ)، التشريف بالمنن في التعريف بالفتن المعروف بالملاحم و الفتن، ص281، ناشر: مؤسسة صاحب الأمر (عجل الله تعالى فرجه الشريف) ـ قم، الطبعة: اولى، 1416هـ

Seyyed Ibn Tavous Al- Husseini, Ali Ibn Mousa Ibn Jafar Ibn Mohammad (died in 664 AH) Al- Tashrif bel menan fi Al- Tarif bel Fetan Al- Marouf bel Molahem val Fetan, p 281, published by: Moassesat Saheb Al- Amr , Qom first edition, 1416 AH

The third answer: Imam Mahdi (may God hasten his advent) will execute Islamic laws

All Muslims agree on this matter that Islam is the only religion liked by the almighty, and He will accept it from people on the resurrection day, as He in Sura Aal-e-Imran verse 19 says:

ِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلامُ.

Or in the same Surah verse 85 says:

وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلامِ ديناً فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخاسِرِينَ.

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

On the other hand, the almighty repeatedly has promised Muslims time will [finally] come at which Islam will encompass the world, and will be victorious over the other religion, He [in Quran] says:

هُوَ الَّذي أَرْسَلَ رَسُولَهُ بِالْهُدى وَ دينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُون.

التوبه/33 و الصف /9 .

It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

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).

And again in Sura Fath verse 28 says:

هُوَ الَّذي أَرْسَلَ رَسُولَهُ بِالْهُدى وَ دينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ كَفى بِاللَّهِ شَهيداً.

It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.

According to the traditions mentioned in both references of Shiites and Sunnites that this divine promise will come true at the age of the advent of Imam Mahdi (may God hasten his advent), and he is the one he will get the Islam victorious, and all around of the world the practice of the holy prophet of Islam (peace be upon him) will be followed only.

Sunni scholars quoted Sadi, the known commentator of the early years of Islam, as saying:

وقال السُدِّي : ذلك عند خروج المهديِّ ، لا يَبقى أحدٌ إلا دَخَلَ في الإسلام أو أدَّى الخِراجَ .

"Sadi have said this incident will happen at the age of the advent of Imam Mahdi (may God hasten his advent), however there will be no non-Muslim unless they have to pay Kharaj (the very expensive tax for infidels for their living in Islamic territories)."

Al- Razi Al- Shafeii, Fakhrodin Mohammad Ibn Omar Al- Tamimi (died in 604 AH), Al- Tafsir Al- Kabir Aou Mafatih Al-Gheib, vol 16, p 33, published by: Darol Kotob Al-Elmiyah _ Beirut, first edition 1412 AH, 2000 AD

Al- Ansari Al- Qortabi, Abou Abdollah Mohammad Ibn Ahmad (died in 671 AH) Al- Jame le Ahkam Al- Quran, vol 8, p 121, published by: Darol Shoab- Cairo

And Alousi in his Tafseer says:

(ويكون الدين كله لله) وتَضْمَحِلُّ الأديانُ الباطِلةُ كُلُّها إما بهلاكِ أهلِها جميعاً أو برجُوعِهم عنها خَشْيَةَ القتل قيل : لم يجيءْ تأويلُ هذه الآيةِ بعدَ وَسَيَتَحَقَّقُ مَضمُونُها إذا ظَهَرَ المهديُّ فإنه لا يَبقى على ظَهْرِ الأرضِ مشركٌ أصلاً.

" (and the almighty masters the religion) all of the void religions will demolish, or their followers all will perish, or they , due to the panic of perishing ,will convert their false religions. It is said that this verse will never come true unless Imam Mahdi (may God hasten his advent) advents, since there will no infidel left in the world."

Al- Alousi Al- Baghdadi Al- Hanafi, Aboulfazl Shahab Al- Din Al- Seyyed Mahmoud Ibn Abdollah (died in 1270 AH) Rouh Al- Ma'anifi Tafsir Al- Quran Al- Azim val Sab Al-Mathani, vol 9, p 207, published by: Dar Ehya Al- Torath Al- Arabi- Beirut

Up to here we proved that Imam Mahdi (may God hasten his advent) will execute Islam's Laws all around the world.

Supposing God has not created Islam to annihilate human beings, in the holy book of Quran that is the book of law of Islam, we are not ordered to annihilate the human being and kill every one, for sure Islam is to traverse on the way of perfection and to survive human being from annihilation.

Never did the holy prophet of Islam (peace be upon him) had an improper behavior with his opponents, during the twenty three years of his Prophethood, no one was killed for denying Islam, and all of his battles against infidels were defensive.

Now how is it possible that Imam Mahdi (may God hasten his advent), who is the most similar person to the holy prophet of Islam (peace be upon him), the one who comes to execute the Islamic laws will annihilate all people and will kill 999 out of thousand of them?

The fourth answer: Imam Mahdi (peace be upon him) will conquer many lands without coming to any war

According to some traditions Imam Mahdi (may God hasten his advent) will advent at the time when people have achieved perfect intellectual development, and can easily distinguish what is wrong and what is right.

The late Sheykh Koleini in the valuable of Kaafi, and Sheykh Sadouq in the book Kamal Eddin quote Imam Sadiq (peace be upon him) as saying:

إِذَا قَامَ قَائِمُنَا وَضَعَ اللَّهُ يَدَهُ عَلَى رُءُوسِ الْعِبَادِ فَجَمَعَ بِهَا عُقُولَهُمْ وَ كَمَلَتْ بِهِ أَحْلَامُهُمْ .

"when Qaa'em advents will put his hand on peoples head, thus their intellects and thoughts will become perfect."

Al- Koleini Al- Razi, Abou Jafar Mohammad Ibn Yaqoub Ibn Ishaq (died in 328 AH) Al- Osoul Men Al- Kafi, vol 1, p 25, published by: Islamiyah, Tehran, second edition, 1362

Al- Sadouq, Abou Jafar Mohammad Ibn Ali Al- Hussein (died in 381 AH) Kamal Al- Din va Tamam Al- Nemah, p 675, researched by: Ali Akbar Al- Ghafari, published by: Moassesat Al- Nashr Al- Islami (Al- Tabeah) le Jama'at Al- Modaresin- Qom 1405 AH

yllamron elpoep nehwp posses a perfect intellect, they can easily decide what is advantageous and what is disadvantageous, they will be accept the reality.

Based on this tradition, to bring justice into action, there will not be many killings, since people will have perfect intellect, and when they figure out that accepting the guardianship of his Eminence is in their favor, they will easily and without any war will accept it.

Seyyed ibn Tavous, a great Shiite scholar, in the book " Al-Malahim Wal Fitan" quotes from Naeim Ibn Marwezi and

Jalal Eddin Soyouti quotes from Imam Ali (peace be upon him) that his Eminence [Imam Ali (peace be upon him)] said

إذا بعث السفياني إلى المهدي جيشا فخسف بهم بالبيداء ، وبلغ ذلك أهل الشام ، قالوا لخليفتهم : قد خرج المهدي فبايعه وادخل في طاعته وإلا قتلناك ، فيرسل إليه بالبيعة ، ويسير المهدي حتى ينزل بيت المقدس ، وتنقل إليه الخزائن ، وتدخل العرب والعجم وأهل الحرب والروم وغيرهم في طاعته من غير قتال حتى تبنى المساجد بالقسطنطينية وما دونها.

"When Sofyani dispatches an army to stand against Imam Mahdi (may God hasten his advent), his army in the "Beyda" will come up with a lunar eclipse, and people in Shaam will notice it, their spearhead will say: Mahdi (may God hasten his advent) has come, you have to come to allegiance with him, and you have to obey him, otherwise we will kill you , thus he comes to Bey'a (allegiance) with his Eminence.

Imam Mahdi (may God hasten his advent) leaves there to Beytol Moqaddas (Jerusalem), and will take the charge of the treasuries there, then Arabs, Ajams (non-Arabs), warriors, Romans, and others will obey him. There will be no war between

them and Imam Mahdi (may God hasten his advent) to come to allegiance with his Eminence, and this trend will continue until mosques will be built in Constantinople and other places."

Seyyed Ibn Tavous Al- Husseini, Ali Ibn Mousa Ibn Jafar Ibn Mohammad (died in 664 AH) Al- Tashrif bel menan fi Al- Tarif bel fetan Al- Marouf bel Molahem val Fetan, p 139, published by: Moassesat Saheb Al- Amr , Qom first edition, 1416 AH

Al- Marouzi, Abou Abdollah Naeem Ibn Hemad (died in 288 AH) Ketab Al- Fetan, vol 1, p349, researched by: Samin Amin Al- Zoheiri, published by: Maktabat Al- Touhid, Al-Qaherah first edition, 1412 AH

Al- Soyouti, Jalal Al- Din Aboulfazl Abdolrahman Ibn Abi Bakr (died in 911 AH), Al- Havi lel Fatavi fi Al- Feqh va Oloum Al- Tafsir val Hadith val Osoul val Nahv val A'arab va Saer Al- Fonoun, vol 2, p 69, researched by: Abdol Latif Hassan Abdolrahman, published by: Darol Kotob Al- Elmiyah _ Beirut, first edition, 1412 AH, 2000 AD

Al- Heithami, Aboul Abbas Ahmad Ibn Mohammad Ibn Ali Ibn Hajar (died in 973 AH) Al- Fatavi Al- Hadithiyah, vol 1, p 30, published by: Dar Al- Fekr, according to the software of Al-Jameol Bayan

"Ali Ibn Younos a Shiite scholar, quotes Imam Ali (peace be upon him) as saying that Imam Mahdi (may God hasten his advent) will conquer some lands by Takbir, thus the dwellers of lands, by hearing his Takbir, will accept Islam, as well as government, and the guardianship of his Eminence."

وعن أمير المؤمنين عليه السلام لا تبقى مدينة دخلها ذو القرنين إلا دخلها المهدي ويأتي إلى مدينة فيها ألف سوق في كل سوق مائة دكا ن ، فيفتحها ويأتي مدينة يقال لها القاطع على البحر المحيط ، طولها ألف ميل وعرضها خمسمائة ميل ، فيكبرون الله ثلاثا فتسقط حيطانها ، فيخرج منها ألف ألف مقاتل ثم يتوجه إلى القدس الشريف.

"it is quoted from imam Ali (peace be upon him) that there will be no city entered by Zol Qarnein unless Imam Mahdi (may God hasten his advent) has entered, his Eminence will enter a city in which there are one thousand bazaar, and in any bazaar there are one hundred cities; he conquers the city then enters the city called Qati Bahr Mohit(based on the view of some Shiites it is a city by the river of Nile. The city is one thousand Miil and it is five hundred Mill wide, the soldiers of Imam will utter Takbir three times by which the walls of the city will collapse as a result one million soldiers will rise from there and Imam will head toward Jerusalem. "

Al- Amoli Al- Nobati, Al- Sheikh Zeinodin Abi Mohammad Ali Ibn Younes (died in 877 AH) Al- Serat Al- Mostaqim Ela Mostahaqi Al- Taqdim, vol 2, p 257, researched by: Mohammad Al- Baqer Al- Behboudi, published by: Al- Maktabat Al- Mortazaviyah le Ehya Al- Athar Al- Jafariyah, first edition 1384 AH

Based on these traditions Imam's weapon will not be Sward or gun and his Eminence by uttering Takbir will conquer these lands."

The fifth answer: the worldly-minded tyrants will not easily surrender

The history has shown that the oppressor and tyrants do not easily give up tyranny and their mundane interests

The oppressors and tyrants have developed their governments by the blood of people. Normally when they figure out that their interests are in danger by the advent of Imam Mahdi (may God hasten his advent), and their governments are to topple, they will stand against his Eminence. That's why his Eminence to do the justice, to demolish their illegitimate power, and to survive the poor will have to use force.

Mahyeddin Nabawi a known Sunni scientist in this respect says:

ولولا أن السيف بيد المهدي لأفتى الفقهاء بقتله ولكن اللّه يظهره بالسيف والكرم فيطمعون ويخافون فيقبلون حكم من غير إيمان بل يضمرون خلافه كما يفعل الحنفيون والشافعيون فيما إختلفوا فيه فلقد أخبرنا أنهم يقتتلون في بلاد العجم أصحاب المذهبين ويموت بينهما خلق كثير ويفطون في شهر رمضان ليتقووا على القتال فمثل هؤلاء لولا قهر الإمام المهدي بالسيف ما سمعوا له ولا أطاعوه.

" jurists will issue verdicts on killing Imam Mahdi (may God hasten his advent), unless his Eminence holds sward, however God will make his advent come while his Eminence is holding sward, so that they will fear and obey his Eminence, though they will not have faith in him, and conceal their real felling in their hearts, as did Hanafites and Shaffites in their discrepancies.

We have been informed they have fought against each other in Ajam cities, and have caused much causality, to the extent that some of them have issued verdicts on breaking the fast to have more power to fight.

If against these kind of people Imam Mahdi (may God hasten his advent) does not rise by sward, they will not listen and obey his Eminence."

Ibn Al- Arabi Al- Taee Al- Khatami, Mohyedin Ibn Ali Ibn Mohammad (died in 638 AH) Al- Fotouhat Al- Makiyat Fi MArefat Al- Asrar Al- Melkiyah, vol 3, p327, published by: Dar Ehya al- Torath Al- Arabi, Lebanon, first edition, 1418 AH, 1998 AD

The sixth answer: the massacres done at the time of the caliphs

Wahhabi scholars and the followers of the school of thought of Saqifah who reason to this tradition, to make people pessimistic to Imam Mahdi (may God hasten his advent), why don't they refer to the records of their three caliphs?

Imam Mahdi (may God hasten his advent) comes to bring justice, and to remove the worldly-minded tyrants on the way of Islam. But with what purpose did the three caliphs (Abu-Bakr, Omar, and Othman) massacred the people?

During the twenty-five year caliphate of the three caliphs, massacred happened in neighboring countries that were unprecedented during history of humanity.

We just point out some of these killings and leave the judgment on you.

1.the battle of Zatol Oyoun(12th Hegira. Abu-Bakr's caliphate time)

Khalid ibn Walid the one who known as "Seyfollah" (God's sward) and right hand man of the first caliph, in the battle of Fathol Anbar, commended his archers to target the eyes of people, on that day the blinded over one thousand people to the extent that this battle was named "the battle of Zatol Ouyoun"

قَدِمَ خَالِدٌ عَلَى الْمُقَدِّمَةِ، فَأَطَافَ بِالْخَنْدَقِ وَأَنْشَبَ الْقِتَالَ، وَكَانَ قَلِيلَ الصَّبْرِ عَنْهُ إِذَا رَ آهُ أَوْ سَمِعَ بِهِ، وَتَقَدَّمَ إِلَى رُمَاتِهِ فَأَوْصَاهُمْ، وَقَالَ: إِنِّي أَرَى أَقْوَامًا لا عِلْمَ لَهُمْ بِالْحَرْبِ، فَارْمُوا عُيُونَهُمْ وَلا تَوَخُّوا غَيْرَهَا، فَرَمَوْا رَشْقًا وَاحِدًا ثُمَّ تَابَعُوا فَفُقِئَ ألْفُ عَيْنٍ يَوْمَئِذٍ، فَسُمِّيَتْ تِلْكَ الْوَقْعَةُ ذَاتَ الْعُيُونِ، وَتَصَايَحَ الْقَوْمُ: ذَهَبَتْ عُيُونُ أَهْلِ الأَنْبَارِ.

"Khalid went ahead the army and wandered around the Khandaq (hatch), he got impatient when he saw a battle or heard of it, he went over to the archers and told them, I know this people do not know how to fight, so do not waste the arrows and target their eyes, then he shot one and the others followed him in targeting people's eyes on that day, thus that day was named "Zzatol Oyoun". People cried out that the people of "Anbar" got blind."

Al- Tabari, Abou Jafar Mohammad Ibn Jarir Ibn Yazid Ibn Kathir Ibn Ghaleb (died in 310 AH) Tarikh Al- Tabari, vol 2, p 323, published by: Darol Kotob Al- Elmiyah _ Beirut

Ibn Athir in the book Al-Kamal FilTarikh says:

ذِكْرُ فَتْحِ الأنْبَار ثُمَّ سَارَ خَالِدٌ على تَعْبِيَتِهِ إلى الأنبار، وأنما سمي الأنبار لأن أهراء الطعام كانت بها أنابير، وعلى مقدمتِه الأقرع بن حابس . فلما بَلَغَها أطاف بها، وأنْشَبَ القتالَ، وكان قليلُ الصبر عنه وتَقَدَّم إلى رُمَاتِهِ أن يَقْصُدُوا عُيونَهُم فَرَمَوْا رَشْقًا وَاحِدًا ، ثم تابعوا فأصابُوا ألفَ عينٍ، فَسُمِّيَتْ تِلْكَ الْوَقْعَةُ ذَاتَ الْعُيُونِ.

"when the city of "Anbar" was conquered, Khalid was in the charge of squaring away the city (this city was called "Anbar" [warehouse] for it's being a place for protecting the goods), someone named Aqra ibn Jabis who was at the front of the army, surrounded the city and waged the war as soon as he got there. He was an impatient person; he commanded the archers to target people's eyes, and he himself was one who shot the first arrow and his army followed him shooting people in their eyes, that’s whyatol Ouyoun"

Al- Jazri Ezzodin Ibn Al- Athir Abi Al- Hassan Ali Ibn Mohammad (died in 630 AH) Al- Kamel fi Tarikh, vol 2, p 245, researched by: Abdollah Al- Qazi, published by: Darol Kotob Al- Elmiyah _ Beirut, second edition, 1415 AH

And SHahab Ediin Noweiri in the book Nahayetol Arb fi founounel Adab says:

ذكر فتح الأنبار. قال: ثم سار خالد إلى الأنبار، وإنما سميت الأنبار، لأن أهراء الطعام كانت بها أنابير، وكان على من بها من الجند شيرزاد صاحب ساباط، فلما التقوا أمر خالد رامته برشق السهام، وأن يقصدوا عيونهم، فرشقوا رشقاً واحداً، ثم تابعوا، فأصابوا ألف عين، فسميت هذه الواقعة ذات العيون.

"the story of conquering the city Anbar, then Khalid headed toward Al-Anbar , this city was called "Anbar" [warehouse] for it's being a place for protecting the goods), the guards of this city were from the army of Shirzad the owner of Sabat, when they encountered Khalid, Khalid commended to shoot them in their eyes, he first did that and his army followed him in shooting people in their eyes, that’s why this battle was named Zatoul oyoun."

Al- Naviri, Shahab Al- Din Ahmad Ibn Abdoulvahab (died in 733 AH) Nahayat Al- Arb fi Fonoun Al- Adab , vol 19, p 70, researched by: Mofid Qamhiyat va Jama’at, published by: Darol Kotob Al- Elmiyah _ Beirut, first edition ,1424 AH, 2004 AD

Ibn Kathir in the book Al-Badaye wal Nahaya says:

فتح خالد للأنبار، وتسمى هذه الغزوات ذات العيون ركب خالد في جيوشه فسار حتى انتهى إلى الأنبار وعليها رجل من أعقل الفرس وأسودهم في أنفسهم، يقال له شيرزاذ، فأحاط بها خالد وعليها خندق وحوله أعراب من قومهم على دينهم، واجتمع معهم أهل أرضهم، فمانعوا خالدا أن يص ل إلى الخندق فضرب معهم رأسا، ولما تواجه الفريقان أمر خالد أصحابه فرشقوهم بالنبال حتى فقأوا منهم ألف عين، فتصايح ا لناس، ذهبت عيون أهل الأنبار، وسميت هذه الغزوة ذات العيون.

" khaild conquered this city "Anbar", and this battle was named Zatol Oyoun, Khalid riding his horse went through the city, and a wise Persian person named Shirzad was with him, Khalid conquered the city, but people had made hatches around the city, some people and owners of lands had gathered around the hatches to stop the army, Khalid ordered to behead one of them, then he commended to target them, until one thousand of them got blind, people cried out that people became blind, that's why this battle was named "Zatol oyoun".

Ibn Kathir Al- Dameshqi, Ismael Ibn Omar Aboulfada Al- Qarshi (died in 774 AH) Al- Bedatat val Nahayat, vol 6, p 349, published by: Maktabat Al- Ma'aref, Beirut

This is our question for the dear Sunni followers "where in Quran the Almighty has ordered us to blind the ones who do not accept Islam? Was it a usual thing at the time of the holy prophet of Islam (peace be upon him) or it was an innovation of Omar?"

2. Just because of an oath, seventy thousands of people were killed and ran a blood river

Tabari in his book "Tarikh" IbnAhtir jazari in the book " Al-kamel Fil Tarikh", Nawari in the book " Nahyatol Arb, ibn Kathir Dameshqi, and Ibn Khaldoun in the intorudction of his book have quotes that Khalid swore that if he get to the

infidels, he would run a blood river, and for his oath seventy thousand people were killed, we quote this tradition on the part of Ibn Kathir:

واقتتلوا قتالا شديدا والمشركون يزيدهم كلبا وثبوتا توقعهم قدوم بهمن جاذويه فصابروا المسلمين فقال خالد اللهم إن هزمتهم فعلي أن لا أستبقي منهم من أقدر عليه حتى أجري من دمائهم نهرهم فانهزمت فارس فنادى منادي خالد الأسراء الأسراء إلا من امتنع فاقتلوه فأقبل بهم المسل مون أسراء ووكل بهم من يضرب أعناقهم يوما وليلة.

فقال له القعقاع وغيره لو قتلت أهل الأرض لم تجر دماؤهم فأرسل عليها الماء تبر يمينك ففعل وسمي نهر الدم... وبلغ عدد القتلى سبعين ألفا.

"a war was waged, the infidels resisted, and they were waiting for Bahman Jazawiah, Muslims resisted as well. Then Khalid said: " oh, God I swear to run a blood river if I win them and get to any of them." People of Fars were defeated, somebody from Khaled's officers said captivate people and if one resisted kill him, so Mulims arrested them and some people were the agents of beheading them day and night.

Qaqa and other told Khaild: there won't be any blood river even if you behead all people of the world, pour water on bloods to do the justice to your oath, Khalid did that and named it "Blood River" on that day seventy thousand people were killed."

Al- Jazri Ezzodin Ibn Al- Athir Abi Al- Hassan Ali Ibn Mohammad (died in 630 AH) Al- Kamel fi Tarikh, vol 2, p 242, researched by: Abdollah Al- Qazi, published by: Darol Kotob Al- Elmiyah _ Beirut, second edition, 1415 AH

Al- Tabari, Abou Jafar Mohammad Ibn Jarir Ibn Yazid Ibn Kathir Ibn Ghaleb (died in 310 AH) Tarikh Al- Tabari, vol 2, p 313, published by: Darol Kotob Al- Elmiyah _ Beirut

Al- Naviri, Shahab Al- Din Ahmad Ibn Abdoulvahab (died in 733 AH) Nahayat Al- Arb fi Fonoun Al- Adab , vol 19, p 68, researched by: Mofid Qamhiyat va Jama’at, published by: Darol Kotob Al- Elmiyah _ Beirut, first edition ,1424 AH, 2004 AD

Ibn Kathir Al- Dameshqi, Ismael Ibn Omar Aboulfada Al- Qarshi (died in 774 AH) Al- Bedatat val Nahayat, vol 6, p 346, published by: Maktabat Al- Ma'aref, Beirut

3. The murder of thirty thousand people on one day(12th Hegira. Abu-Bakr's caliphate)

ذكر وقعة الثني

لما وصل كتاب هرمز إلى أردشير بخبر خالد أمده بقارن بن قريانس فخرج قارن من المدائن ممد الهرمز فلما انتهى إلى المذار لقيته المنهزمون فاجتمعوا ورجعوا ومعهم قباذ وأنوشجان ونزلوا الثني وهو النهر وسار إليهم خالد فلقيهم واقتتلوا فبرز قارن فقتله معقل بن الأعشى بن النباش وقتل عاصم أنوشجان وقتل عدي بن حاتم قباذ وكان شرف قارن قد انتهى ولم يقاتل المسلمون بعده أحدا انتهى شرفه في الأعاجم وقتل من الفرس مقتلة عظيمة يبلغون ثلاثين ألفا سوى من غرق ومنعت المياه المسلمين من طلبهم.

"The battle of Thona:

"when Hormorz's letter was delivered to Ardeshir and he was informed of Khalid, he ordered Qaren Ibn Qaryanis to leave madaen and assist Hormoz, when he arrived in Mazar, faced the defeated [army] they assembled and came back, Qoban and Anu-Shebhan were among them as well, they resided in Thona that was the name of a river.

Khalid went to them and they waged a war, Qaren went to fight but A nbI laqaMahs ibn Nabash killed him, Asem killed Anu-Shobhan , and Adi Ibn Abi Hatam killed Qobad.

Many of Iranians were killed, something about 300000 of them, except for those who were drown in the river, and water stopped Muslims to occupy Iran."

Al- Jazri Ezzodin Ibn Al- Athir Abi Al- Hassan Ali Ibn Mohammad (died in 630 AH) Al- Kamel fi Tarikh, vol 2, p 240, researched by: Abdollah Al- Qazi, published by: Darol Kotob Al- Elmiyah _ Beirut, second edition, 1415 AH

Al- Naviri, Shahab Al- Din Ahmad Ibn Abdoulvahab (died in 733 AH) Nahayat Al- Arb fi Fonoun Al- Adab , vol 19, p 68, researched by: Mofid Qamhiyat va Jama'at, published by: Darol Kotob Al- Elmiyah _ Beirut, first edition ,1424 AH, 2004 AD

Three hundred thousands of Iranians were killed, over a war night; except for those who were drowned while fleeing!

4. one hundred thousand people were killed on one day (13th Hegira , Omar's caliphate time)

nbi Athir regarding the battles of the second caliph with Iranians says:

فما كانت بين المسلمين والفرس وقعة أبقى رمة منها بقيت عظام القتلى دهرا طويلا وكانوا يحزرون القتلى مائة ألف.

"there was no battle between Muslims and Iranians like this , in which corpses and bones remained on ground for a long time , and 100000 were thought to be killed."

Ibn Athir Al- Jazri, Ezzodin Ibn Al- Athir Abi Al- Hassan Ali Ibn Mohammad (died in 630 AH) Al- Kamel fi Tarikh, vol 2, p 290, researched by: Abdollah Al- Qazi, published by: Darol Kotob Al- Elmiyah _ Beirut, second edition, 1415 AH

Abu Abdollah Hamiri also quotes the same thing

Al- Hamiri, Abou Abdollah Mohammad Ibn Abdollah Ibn Abdolmonam (died in AH) Sefat Jazirat Al- Andalos Montakhabat men Ketab Al- Rouz Al- metar fi Khabar Al- Al- Aqtar, vol 1, p 117, researched by: Al- Afi Brofnesal, published by: Darol Jeil- Beirut/ Lebanon, second edition, 1408 AH, 1988 AD

5. Forty thousand people were killed on one day (14th Hegira , Omar's caliphate time)

Tabari in his book Tarikh, Ibn Athir jazri in the book Alkamal fil Tarikh, Kalaei Awndolosi in the book Al-iktifa, and Nawiri in the book Nahaytol Arb say:

فأما المقترنون فإنهم جشعوا فتهافتوا في العتيق فوخزهم المسلمون برماحهم فما أفلت منهم مخبر وهم ثلاثون ألفا وأخذ ضرار بن الخطاب درفش كابيان ... وقتلوا في المعركة عشرة آلاف سوى من قتلوا في الأيام قبله.

" but their army fled and wandered in desert, Muslims shot them [arrows], in a way that even one of them couldn't survive, and there were 30 000 of them!

Then Zarar ibn Khattab took the flag of Kawian,… and except for those who were killed on the next days, ten thousand people were killed."

Al- Tabari, Abou Jafar Mohammad Ibn Jarir Ibn Yazid Ibn Kathir Ibn Ghaleb (died in 310 AH) Tarikh Al- Tabari, vol 2, p 242, published by: Darol Kotob Al- Elmiyah _ Beirut

Ibn Athir Al- Jazri, Ezzodin Ibn Al- Athir Abi Al- Hassan Ali Ibn Mohammad (died in 630 AH) Al- Kamel fi Tarikh, vol 2, p 330, researched by: Abdollah Al- Qazi, published by: Darol Kotob Al- Elmiyah _ Beirut, second edition, 1415 AH

Al- Kalaee Al- Andalosi, Aboulrabi Soleiman Ibn Mousa (died in 634 AH) Al- Ektefa bema Tazmanah men Moghazi Rasoul Allah val Thalathah Al- Kholafa, vol 4, p 236, researched by: Dr. Mohammad Kamal Al- Din Ezz Al- Din Ali, published by: Alem Al- Kotob- Beirut, first edition, 1417 AH

Al- Naviri, Shahab Al- Din Ahmad Ibn Abdoulvahab (died in 733 AH) Nahayat Al- Arb fi Fonoun Al- Adab , vol 19, p 138, researched by: Mofid Qamhiyat va Jama'at, published by: Darol Kotob Al- Elmiyah _ Beirut, first edition ,1424 AH, 2004 AD

And Ibn Khaldoun in the introduction of his book says:

فانهزم قلب المشركين وقام الجالنوس على الردم ونادى الفرس إلى العبور وتهافت المقترنون بالسلاسل في العتيق وكانوا ثلاثين فهلكوا وأخذ ضرار بن الخطاب راية الفرس العظيمة وهي درفش كابيان فعوض منها ثلاثين ألفا وكانت قيمتها ألف ألف ومائة ألف ألف وقتل ذلك اليوم من الأعاجم عشرة آلاف في المعركة وقتل من المشركين في ذلك اليوم ستة آلاف دفنوا بالخندق سوى ألفين وخمسمائة قتلوا ليلة الهرير وجمع من الأسلاب والأموال ما لم يجمع قبله ولا بعده مثله.

"the infidels were defeated, Jalnous stood on wall of a ruin and shouted "[people] of Fars go through" the army regularly walked the desert, there were thirty thousands of them; they all perished, Zarar ibn Khattab held the flag of the Persian that was the flag of Kabian…. Ten thousand of Persians were killed in the battle field, they interred six thousand of the dead people in a hatch, except for the two thousand and five hundred people who were killed the night before, the booties they possessed in that battle were so much that hadn't been gained neither before nor after then."

Ibn Khaldoun Al- Hazrami, Abdol Rahman Ibn Mohammad (died in 808 AH), Moqadamat Ibn Khaldoun vol 2, p 535, published by: Darol Qalam- Beirut- 1984, fifth edition

6. War for water, food, and booties (14th Hegira , Omar's caliphate time)

ShmasEddin Zahabi in his book Siar Alamol nobala says:

لما كان يوم القادسية ذهب المغيرة بن شعبة في عشرة إلى صاحب فارس فقال إنا قوم مجوس وإنا نكره قتلكم لأنكم تنجسون علينا أرضنا فقال إنا كنا نعبد الحجارة حتى بعث الله إلينا رسولا فاتبعناه ولم نجىء لطعام بل أمرنا بقتال عدونا فجئنا لنقتل مقاتلتكم ونسبي ذراريكم وأما ما ذكرت من الطعام فما نجد ما نشبع منه فجئنا فوجدنا في أرضكم طعاما كثيرا وماء فلا نبرح حتى يكون لنا ولكم فقال العلج صدق قال وأنت تفقأ عينك غدا ففقئت عينه بسهم.

"When the battle of Qadesiah took place Moghairat ibn Shobeh(the commander of Muslims), headed toward the commander of the army of Fars, the commander of the army of Fars said: "we are Magians, and we do not like to fight a war, you dirtied our land" [by your entrance] Moqairah told him, " we used be a nation who worshipped stone

until the Almighty sent His apostle, thus we followed him and accepted the religion of our prophet, we haven't come here for food, we have been ordered to fight war with our enemies, so we have come here to fight with you and captivate your children, but what I just said about the food , we didn't find anything to eat (in our territory), when we came to your land we found food and water galore, we are not leaving your country until these food supplies be shared between you and us" Alaj said: "he is right".

Al- Zahabi Al- Shafeii, Shamsodin Abou Abdollah Mohammad Ibn Ahmad Ibn Othman (died in 748 AH), Seir Alam Al- Nobala, vol 3, p 32, researched by: Shoeib Al- Arnaout, Mohammad NAeem Al- Arqasousi, published by: Moassesat Al- Resalah- Beirut, Ninth Edition, 1413 AH

7. Conquering the city of Hamedan and innumerable kills (27th Hegira, Othman's caliphate time)

Tabri in his book Tarikh says:

وحدثني ربيعة بن عثمان أن فتح همذان كان في جمادى الأولى على رأس ستة أشهر من مقتل عمر بن الخطاب وكان أميرها المغيرة بن شعبة قال ويقال كان فتح الري قبل وفاة عمر بسنتين ويقال قتل عمر وجيوشه عليها (رجع الحديث إلى حديث سيف) قال فبينما نعيم في مدينة همذان في توطئها في اثني عشر ألفا من الجند تكاتب الديلم وأهل الري وأهل أذربيجان ثم خرج موتا في الديلم حتى ينزل بواج روذ وأقبل الزينبي أبو الفرخان في أهل الري حتى انضم إليه وأقبل إسفندياذ أخو رستم في أهل أذربيجان حتى انضم إليه وتحصن أمراء مسالح دستبى وبعثوا إلى نعيم بال خبر فاستخلف يزيد بن قيس وخرج إليهم في الناس حتى نزل عليهم بواج الروذ فاقتتلوا بها قتالا شديدا وكانت وقعة عظيمة تعدل نهاوند ولم تكن دونها وقتل من القوم مقتلة عظيمة لا يحصون ولا تقصر ملحمتهم من الملاحم الكبار.

"Rait ibn Othman quoted for me that the battle of hamedan happened in the month of Jmadiol Awal and six month after the death of Omar. Moqairat ibn Shobah was the commander of this battle; some have said that victory of Ray was two years befor the death of Omar, at the time of Omar's death, his army were dwelled there.

Seyf said, " when we were in Hamdan, there were over 12000 soldiers at the front of the army Iran, that wrote letter for people of Deylam, Ray, and Azerbaijan, so they all prepared themselves and came to war in Deylam until they got to Wajroud a Zainab from the city of Ray, and Rostam isfandiar's brother from Azerbaijan came to assist him.

The commendered of the army of Omar got together at a fort, and informs Naeim. He substituted Yazid ibn Qeys and he himself headed toward Iran then he got in Wajroud, they made a severe war that was like the battle of Nahawand, innumerable Iranians were killed, and war with them is nothing less than a big war."

Al- Tabari, Abou Jafar Mohammad Ibn Jarir Ibn Yazid Ibn Kathir Ibn Ghaleb (died in 310 AH) Tarikh Al- Tabari, vol 2, p 536, published by: Darol Kotob Al- Elmiyah _ Beirut

8. Give us money to leave your city (27th Hegira, Othman's caliphate time)

Abdol Rahman Qoreshi says:

وهرب جيش جرجير فبث عبد الله بن سعد السرايا وفرقها فأصابوا غنائم كثيرة فلما رأى ذلك رؤساء أهل أفريقية طلبوا إلى عبد الله بن سعد أن يأخذ منهم مالا على أن يخرج من بلادهم فقبل منهم ذلك ورجع إلى مصر ولم يول عليهم أحدا ولم يتخذ بها قيروانا.

"the army of Jerjir fled , Abdollah ibn Sa'ad defeated them, dispersed them, and gained a lot of war booties, when the heads of African tribesfaced this asked Abdollah ibn Sa'ad to leave their city and get property in return, Abdollah accepted and [after receiving the money] came back to Egypt, and appointed no one as his caliph there, and he didn't take any horseman for them."

Al- Qorshi Al- Mesri, Aboulqasem Abdolrahman Ibn Abdollah Abdolhokm Ibn Ayn (died in 257 AH), Fotouh Mesr va Akhbarha, vol 1, p 312, researched by: Mohammad Al-Hajiri, published by: Darol Fekr- Beirut, first edition, 1416 AH 1996 AD

9. In the battle waged in Gorgan every one was killed except for one (30th Hegira, Othman's caliphate time)

Many crimes happened in this battle as well. Non-Muslims asked the commander of so-called Muslim, not to kill [even] one of them if they open the door, but what did the army of the caliph did? They killed every one but one and said, "We said we will not kill one of you!"

Muhammad ibn Jarir Tabri in his book Tarikh and Ibn Athir in the book Al-Kamel Fil Tarikh say:

فأتي جرجان فصالحوه على مائتي ألف ثم أتي طميسة وهي كلها من طبرستان متاخمة جرجان وهي مدينة على ساحل البحر فقاتله أهلها فصلي صلاة الخوف أعلمه حذيفة كيفيتها وهم يقتتلون وضرب سعيد يومئذ رجلا بالسيف على حبل عاتقه فخرج السيف من تحت مرفقه وحاصرهم فسألوا الأمان فأعطاهم على أن لا يقتل منهم رجلا واحدا ففتحوا الحصن فقتلوا أجمعين إلا رجلا واحدا ففتحوا الحصن وحوي ما في الحصن

"they entered Gorgan and came to a compromise for 200 thousand Dinars, then they went to Tamisish that was a coastal city after Gorgan in Mazandaran, they made a war with people there, they said the prayer of Khoaf (panic) Khazifah knew how [to say the prayer] they even waged wars with them, Saeed hit by people on their heads by his sward until the [joint] of his armpit dislocated, thus they surrendered them, they asked for Aman (Mercy), they gave them Aman (promised not to kill any of them) thus they opened up the gates of the castle, but they killed every one except for one person, they also looted what they found in the castle."

Al- Tabari, Abi Jafar Mohammad IBn Jarir (died in 310), Tarikh Al- Tabari, vol 2, p 607, Darol Kotob Al- Elmiyah _ Beirut

Al- Jazri Ezzodin Ibn Al- Athir Abi Al- Hassan Ali Ibn Mohammad (died in 630 AH) Al- Kamel fi Tarikh, vol 3, p 7, researched by: Abdollah Al- Qazi, published by: Darol Kotob Al- Elmiyah _ Beirut, second edition, 1415 AH

Oh God! They asked for Aman(mercy) from the commander of the religion of friendship and kindness, by what permission did they give them fake Aman, by what permission did they kill all, if they really deserved to be killed why then didn't day kill one of them?

Was this kind of massacres and crimes a usual thing at the time of the holy prophet of Islam (peace be upon him), his Eminence had mercy on the worst enemy of his Abu-Sofyan and from on Wahshi (the servant of Hind Jigar Khar) the murdered of the dearest person of his, and on the day his Eminence surrendered them extricated all of them including Moawiah, but what did Muslims do?

Our recommendation to Wahhabi experts is pay attention to the records of their three caliphs before noting the weak documented traditions from Shiite references to see how they really treated with people!

Good Luck

The group of answering to doubts

The investigative center of Wali-Asr (may God hasten his advent)