Is that true that Imam "Mahdi" [AS] will kill 999 persons out of each 1000?

Description:

Recently, narratives were read from Shia books on Wahhabi channels that according to them when Imam "Mahdi" [AS] appears, he will kill 999 persons out of 1000 and will just spear the life of one of them, is there any valid-document narrative in Shia books in this regard or not?

Response:

This doubt has many responses that we'll mention to some of them:

First response: these narratives are not valid

Faking narrative, ascribing it to Prophet Muhammad [PBUH] and his "Ahl al-Bayt" has been customary and well-paid job for some during Islam history particularly in its first centuries.

Usurper rulers and caliphs who were, in fact, the real enemies of Islam and Muslims would encourage Hadith makers by bribing them to help them reaching their evil goals and giving legitimacy to their illegitimate rulings by faking hadith.

This status was prevailing in the Islamic society for hundred years; and during these years hundreds of thousands of fake hadith were spread in the Islamic society and polluted the atmosphere of faith and religion.

Naturally, "Mahdism" as a certain belief of Muslims has not been off the hook. During the history many called themselves "last savior" by faking hadith or title.

To justify their acts, these ruthless and usurper rulers would try to fake hadith and ascribe such manners to prophet [PBUH] and "Ahl al-Bayt" [AS] saying to Muslims that if we do such work it's because prophet [PBUH] would do so and promised "Mahdi" will do it.

Narratives that show that Imam "Mahdi" [AS] will kill people are among such narratives, tyrant rulers faked these narratives to justify their crimes saying that killing people for advancing Islam objectives is fine, as Imam "Mahdi" [AS] will kill so many people to carry out Islamic decrees and globalizing Islam religion.

In short, fakers of these narratives would follow two main targets,1: scaring people of Imam "Mahdi" [AS] and prophet [PBUH]'s "Ahl al-Bayt" [AS] and ruining their face amongst

people. 2: to justify their acts and legitimating their crimes committed to get power and wealth.

Now we'll look up into these narratives and their documents:

First narrative:

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

"Muhammad bin Qassem bin Ubayd" has quoted this narrative in "Mu'naen" way { a narrative in which narrator says that I quote it from that guy who's quoted from that guy and … without saying their names} from his teachers that Imam "Sadiq" [AS] said that this saying of God "and to us belong the Last and the First, I have now warned you of the Blazing Fire" means Imam "Mahdi" [AS] who will kill 999 persons out of 1000 after rising with wrath.

"Al-Kufi, Furat bin Ibrahim", Tafsir of Furat al-Kufi"- p 565

The document of this narrative is invalid, because not only it's not been said that "furat bin Ibrahim" is reliable but there are multiple faults in this narrative's document:

Firstly: "Muhammad bin Qassem" {narrator} is unknown, and nothing is written about him In Shia "rejal" books as Sheikh "Ali Namazi" says in the book "Mustadrakat", v7, p293:

١٤٣٢٣ - محمد بن القاسم بن عبيد الكبيدي : لم يذكروه... .

Secondly: "Muhammad bin Qasim" has quoted it from different guys without saying their names neither in here nor in the preface of the book "Tafsir of furat" till we realize if they're reliable or not after looking up to them.

So, the document is invalid and is unworthy to rely on.

Second narrative:

"Sharaf al-Din Astarabadi" writes in the book "Ta'wil al-Ayat", p 740:

"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 الْأُولي فَأَنْذَرْتُكُمْ ناراً تَلَظَّي قَالَ هُوَ الْقَائِمُ إِذَا قَامَ بِالْغَضَبِ وَ يَقْتُلُ مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَ تِسْعَةً وَ تِسْعِينَ ..."

This narrative is "Marfua" quoted from "Amr bin Shimr", in the perspective of Shia it's a narrative that one or more than one narrator has been removed from the middle or end of its document but it's been restated, and this kind of narrative is worthless when it comes to reasoning.

Secondly: Mr." Amr bin Shimr" {narrator} is not reliable, late "Najashi" writes:

"عمرو بن شمر أبو عبد الله الجعفي عربي ، روي عن أبي عبد الله عليه السلام ، ضعيف جدا ، زيد أحاديث في كتب جابر الجعفي ينسب بعضها إليه ، والامر ملبس"

"Amr bin Shimr" who's quoted this narrative from Imam "Sadiq" [AS] is not reliable and has added narratives in Jabir ju'fi's books and ascribed some of them to "Jabir" that caused mistake.

"Al-Najashi al-Asadi al-Kufi", Rijal- p287

Conclusion: the document of this narrative is not valid and reasoning invalid narrative whether shows that guy's lack of knowledge or his grudge and enmity towards Imam "Mahdi" [AS].

Second response: Imam "Mahdi" will appear to guide people and is grace to everyone

There are narratives in Shia resources that according to them Hadrat "Mahdi" [AS] is grace to everyone and all on the earth and in the sky will get happy of his appearance.

There are narratives in Shia books that according to them Imam "Mahdi" [AS] is the most similar person to prophet [PBUH] in terms of morality, manner and appearance, as prophet [PBUH] is grace to everyone and manifestation of god's grace, Hadrat "Mahdi" [AS] is so as well.

"حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ وَ مُحَمَّدُ بْنُ مُوسَي الْمُتَوَكِّلُ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمْيَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَي الْعَطَّارُ جَمِيعاً، قَالُوا: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَي 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 صَلَّي اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ:

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

Prophet [PBUH] said: my son "Mahdi", his name is my name and his nickname is my nickname and in terms of appearance and morality he's the most similar person to me, he'll have disappear that people will go astray in their religion and then he'll reappear and will fill the earth with justice while it's filled with oppression.

"Al-Saduq"- Kamal al-Din p287

And god says about prophet [PBUH]'s morality:

"وَإِنَّكَ لَعَلي خُلُقٍ عَظيم"

Surely, you (Prophet Muhammad) are of a great morality.

Sura AL-QALAM/6

"وَ ما أَرْسَلْناكَ إِلاَّ رَحْمَةً لِلْعالَمين"

"We have not sent you (Prophet Muhammad) except as a mercy to all the worlds"

Sura AL-ANBIYA/107

If prophet [PBUH] has had such massacre {mentioned in above fake native}, Imam "Mahdi" [AS] will have it as well and will definitely be fine. And if prophet [PBUH] didn't do so, Hadrat "Mahdi" [AS] won't do it either, because he's the most similar one to prophet [PBUH] in terms of morality and manner.

" أُخْرِجُ مِنْهُ (علي بن محمد الهادي) الدَّاعِيَ إِلَي سَبِيلِي وَ الْخَازِنَ لِعِلْمِيَ الْحَسَنَ وَ أُكْمِلُ ذَلِكَ بِابْنِهِ م ح م د رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَي وَ بَهَاءُ عِيسَي وَ صَبْرُ أَيُّوب"

…. He'll have son named "Hassan" who invites people to my path and is the treasurer of my knowledge treasury. And then I'll complete my religion by his son "Muhammad" who is

the mercy to all the worlds. He has Moses's perfection, Jesus's luminosity, Jacob's tolerance.

"Al-Kuleini al-Razi"- "Usool al-Kafi"- v1, p527/// "Al-Saduq"- Uyoon al-Akhbar al-Reza- v2, p50

In this narrative Imam "Mahdi" [AS] has been mentioned as "Mercy to all the worlds", now how is that possible that "Mercy to all the worlds" kills 999 persons out of 1000?!

"Allamah Majlisi" has quoted a narrative from the book "Al-Hedayat al-Kubra" in which "Mufazzal" quotes from Imam "Sadiq" [AS] that after appearance Hadrat "Mahdi" [AS] will speechify for people of "Mecca":

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

"Al-Majlisi"- Bihar al-Anvar- v53, p11

According to this narrative Imam "Mahdi" [AS] has introduced himself the manifesting of god's grace and it's unacceptable that he'll kill 999 persons out of 1000.

There are also many narratives in Shia books that after Imam "Mahdi" [AS]'s appearance, all people even birds in the sky and fishes in the sea 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 (صَلَّي اللَّهُ عَلَيْهِ وَ آلِهِ): كَيْفَ أَنْتُمْ إِذَا اسْتَيْأَسْتُمْ مِنَ الْمَهْدِيِّ، فَيَطْلُعُ عَلَيْكُمْ صَاحِبُكُمْ مِثْلَ قَرْنِ الشَّمْسِ، يَفْرَحُ بِهِ أَهْلُ السَّمَاءِ وَ الْأَرْضِ. فقِيلَ: يَا رَسُولَ اللَّهِ، وَ أَنَّي يَكُونُ ذَلِكَ؟ قَالَ: إِذَا غَابَ عَنْهُمُ الْمَهْدِيُّ، وَ أَيِسُوا مِنْهُ"

Prophet Muhammad [PBUH] said: how you feel when you're hopeless of his coming, suddenly your owner will appear like bright sun, so that all in the sky and on the earth will get happy.

They asked: O messenger of god! When it'll happen, he said: when "Mahdi" disappears and people get hopeless of his coming.

"Al-Tabari"- reasons of Imamate- p168

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

He'll leave "Mecca" to "Sham". With his appearance, all will get happy even birds in the sky and fishes in the sea.

"Sayed bin Tavus"- "al-Tashrif bi al-Minan"- p281

Third response: Hadrat "Mahdi" [AS] will carry out Islam rules:

All Muslims believe that Islam religion is the only religion that god will accept from people on the day of resurrection:

"إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلامُ"

The only religion with Allah is Islam (submission)
Sura AL-IMRAN/19

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

He who chooses a religion other than Islam, it will not be accepted from him, and in the Everlasting Life he will be among the losers.

AL-IMRAN/85

On the other hand, god has promised Muslims In "Quran" that one day Islam religion will take whole the world and surpass all religions, god says:

"هُوَ الَّذي أَرْسَلَ رَسُولَهُ بِالْهُدي وَ دينِ الْحَقِّ لِيُظْهِرَهُ عَلَي الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُون"

It is He who has sent forth His Messenger with guidance and the religion of truth to uplift it above every religion, no matter how much the idolaters hate it.

Sura AL-TAWBA/33

"هُوَ الَّذي أَرْسَلَ رَسُولَهُ بِالْهُدي وَ دينِ الْحَقِّ لِيُظْهِرَهُ عَلَي الدِّينِ كُلِّهِ وَ كَفي بِاللَّهِ شَهيداً"

It is He who has sent His Messenger with guidance and the religion of truth, so that He exalts it above all other religions. Allah is the Sufficient Witness.

Sura AL-FATH/ 28

According to the narratives written in Sunni and Shia books this promise of god will be fulfilled when Imam "Mahdi" [AS] appears and this is him who will exalt Islam religion over all other religions.

Sunni scholars have quoted from "Suddi", well-known interpreter in early Islam:

"وقال السُدِّي : ذلك عند خروجِ المهديّ ، لا يَبقي أحدٌ إلا دَخَلَ في الإسلامِ أو أدَّي الخِراجَ"

"Suddi" has said: this event will happen when "Mahdi" appears, no one will leave unless they accept Islam religion or will pay "Kharaj" {tax that unbelievers will pay living in Islamic lands}.

"Al-Razi Shafi'i"- al-Tafsi al-Kabir, v16, p33// "Al-Ansari Ghertabi"- al-Jame' al-Ahkam al-Quran, v8, p121

And "'Alusi" writes in his "Tafsir":

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

"And all the religions will be for god" it means all null religions will be removed, or their followers will be completely perished or will change their religion scaring of getting killed. It's been said that the interpretation of this verse isn't fulfilled unless when "Mahdi" [AS] appears because at that time no idolater will remain on the earth.

"'Alusi"- rooh al-Ma'ani Tafsir- v9, p207

So far, it's been proved that Imam "Mahdi" [AS] will carry out Islam rules across the world.

On the other hand we know that god hasn't sent Islam religion for destroying humanity and in holy "Quran" which is Islam law book, it's not been ordered to destroy humanity and kill all of them; but Islam religion has been sent for saving humanity from perishing and destruction and to reach perfection.

Prophet [PBUH] hasn't had rude behavior towards his opponents. During his 23 years prophecy, no one was killed for lack of accepting Islam and all his wars against polytheists have been defensive battles.

So, how is that possible that Imam "Mahdi" [AS] who will appear in order to implementing Islamic decrees and is the most similar one to prophet [PBUH], kills all people and spears the life of one person out of one thousand.

Fourth response: Imam "Mahdi" [AS] will take many of cities without fighting

According to some narratives, when Imam "Mahdi" [AS] appears that people have reached mind perfection and recognize right and wrong easily and accept them.

Sheikh "Kuleini" and Sheikh "Saduq" quote in their books from Imam "Baqir" [AS]:

"إِذَا قَامَ قَائِمُنَا وَضَعَ اللَّهُ يَدَهُ عَلَي رُءُوسِ الْعِبَادِ فَجَمَعَ بِهَا عُقُولَهُمْ وَ كَمَلَتْ بِهِ أَحْلَامُهُمْ"

When Imam "Mahdi" [AS] appears, he will put his hand on people's head and it makes their thoughts to get perfect.

"Al-Kuleini"- usool Kafi- v1, p25/// "Al-Saduq"- p 675

Naturally, when people's mind is perfect, they can easily recognize what benefits or harms them and will surrender to truth.

According to this narrative, not much battle will fight for fulfilling justice because people's wisdom is perfect and when they realize that Imam "Mahdi" [AS]'s guardianship is beneficial to them they'll accept without fighting.

That's why it's written in some Shia books that Imam "Mahdi" [AS] will take some cities without fighting.

"Sayyed ibn Tawus" who is amongst well-known Shia scholars writes in his book that commander of faithful [AS] has been quoted by "Humo" that:

"إذا بعث السفياني إلي 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 حتي ينزل بيت المقدس ، وتنقل إليه الخزائن ، وتدخل العرب والعجم وأهل الحرب والروم وغيرهم في طاعته من غير قتال حتي تبني المساجد بالقسطنطينية وما دونها"

When "Sufyani" dispatches an army to fight "Mahdi" [AS], his troops will get caught in lunar eclipse in "Beyda" area. When people of "Sham" are notified about this misery, their first

vanguard will say: "Mahdi" [AS] has appeared, you should swear allegiance with him and obey him otherwise we'll kill you, that's why he'll swear allegiance with Imam "Mahdi" [AS].

Hadrat "Mahdi" [AS] will move from there and enter "Jerusalem" and take its treasuries then "Arab", "Non-Arab" and warriors and Romans and other different dynasties will obey him and no battle will fight between them and Imam "Mahdi" [AS] as far as they establish mosques in "Constantinople" and other places.

"Sayyed bin Tavus"- al-Mulahin va al-Fitan- p139/// "Al-Suyuti"- al-Fatawa in al-Fiqh and science of tafsir and Hadith- v2, p69// "Heithami", Al-Fatawa al-Hadithiyah, v1, p30

And "Ali bin Yunus Ameli" who is amongst Shia scholars quotes from commander of the faithful [AS] that Imam "Mahdi" [AS] will conquer some cities with "Takbir" { Allahu Akbar} and after hearing his "Takbir" people will surrender to truth and accept Imam "Mahdi" [AS]'s ruling and guardianship.

"وعن أمير المؤمنين عليه السلام لا تبقي مدينة دخلها ذو القرنين إلا دخلها المهدي ويأتي إلي مدينة فيها ألف سوق في كل سوق مائة دكان ، فيفتحها ويأتي مدينة يقال لها القاطع علي البحر المحيط ، طولها ألف ميل وعرضها خمسمائة ميل ، فيكبرون الله ثلاثا فتسقط حيطانها ، فيخرج منها ألف ألف مقاتل ثم يتوجه إلي القدس الشريف"

It's been quoted from commander of faithful [AS] that any city that "Dhul-Qarnayn" has entered, Imam "Mahdi" will enter there as well. He'll enter a city which has thousand markets and each market has hundred stores, he'll take that city and then he'll enter a city that is said to be "Ghati' Bahr Muhit'" {according to some Shia books it's a city by the "Nile" river}, imam "Mahdi" [AS]'s troops say "Takbir" there times that make the wall of the city to collapse and one million warriors will come out of it and then Imam [AS] will move towards "Jerusalem".

"Al-Ameli Nabati"- Sirat al-Mustaqim- v2, p257

According to this narrative imam "Mahdi" [AS]'s weapon to conquer some cities is sword, gun and …, but he'll take them by saying "Takbir".

Fifth response: world-seekers and tyrants won't surrender easily

History has shown that world-seekers and tyrants won't give up on their worldly interests and tyranny. When they see that their interests will be in danger and their administration

will be smashed after Imam "Mahdi" [AS]'s appearance, they will stand against him. That's why imam [AS] will use force to fulfill justice and saving needy people.

"Ibn Arabi" Sunni scientist writes:

"ولولا أن السيف بيد المهدي لأفتي 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 علي القتال فمثل هؤلاء لولا قهر الإمام المهدي بالسيف ما سمعوا له ولا أطاعوه"

If "Mahdi" doesn't hold sword, scholars will issue his death's "fatwa", but god will appear him with sword till they get greedy and scare and follow his orders; though, they won't believe him and hide it in their heart; as "Hanafi" {Sunni branch} followers and "Shafi'i" {Sunni branch} followers did so in their differences.

We were told that they fought each other in "Non-Arabic" cities and many died in these battles and some of them issued "Fatwa" to break their fast in month of "Ramadan" so that they can fight.

If Imam "Mahdi" [AS] doesn't rise with sword against such guys they won't obey him.

"Ibn Arabi al-Tai'i"- al-Futoohat al-Macciyah"- v3, p327

Sixth response: massacres done at the time of caliphs

Why don't Wahhabism experts who rely on such invalid narratives to make people pessimistic towards Imam "Mahdi" [AS] take a look at triple caliph's acts?

In order to fulfill justice Imam "Mahdi" [AS] will fight world-seekers and tyrants who don't surrender to the truth; but why did triple caliphs {Abu-Bakr-Umar and Uthman} kill people?

During 25 year-caliphate of triple caliphs, massacres done in neighboring countries have been unprecedented during the history. we'll mention to some of these massacres and will leave judgment to people.

1: **"battle of Zat al-Uyou" {year 12 AH, at the time of "Abu-Bakr"}**

"Khalid bin Walid" the same guy who is called "Sword of god" by Sunni and was Abu-Bakr's right hand, ordered archers to target people's eyes during conquering "Al-Anbar" and they

blinded thousand guys on that day that's why this battle is known as "Zat al-Oyoun"., people would shout that the eyes of people of "Anbar" got blind.

Al-Tabari, Tabari history, v2, p323

"قَدِمَ خَالِدٌ عَلَي الْمُقَدِّمَةِ، فَأَطَافَ بِالْخَنْدَقِ وَأَنْشَبَ الْقِتَالَ، وَكَانَ قَلِيلَ الصَّبْرِ عَنْهُ إِذَا رَآهُ أَوْ سَمِعَ بِهِ، وَتَقَدَّمَ إِلَي رُمَاتِهِ فَأَوْصَاهُمْ، وَقَالَ: إِنِّي أَرَي أَقْوَامًا لا عِلْمَ لَهُمْ بِالْحَرْبِ، فَارْمُوا عُيُونَهُمْ وَلا تَوَخُّوا غَيْرَهَا، فَرَمَوْا رَشْقًا وَاحِدًا ثُمَّ تَابَعُوا فَفُقِئَ أَلْفُ عَيْنٍ يَوْمَئِذٍ، فَسُمِّيَتْ تِلْكَ الْوَقْعَةُ ذَاتَ الْعُيُونِ، وَتَصَايَحَ الْقَوْمُ: ذَهَبَتْ عُيُونُ أَهْلِ الأَنْبَارِ"

"Khalid" went to archers and said: I see that these people don't know how to fight, so target their eyes, then he himself shot the first arrow then archers followed him and targeted thousand eyes.

Al-Tabari, Tabari history, v2, p323

"Ibn Athir" writes:

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

When "al-Anbar" city was taken, "Khalid" was left in charge of developing that city {that city used to be called "Al-Anbar" because it was a place for storing food}. The general of his army was a guy named "Aqra' bin Jabis" who surrounded the city as soon as he got there and began the battle. He was impatient and put the archers in front line and ordered them to aim people's eyes and he himself shot the first arrow and then archers began targeting eyes and their arrows struck thousand eyes, thus it's called "Zat al-Uyoun".

"Ibn Athir"- al-Kamil fi Tarikh- v2, p245

And "Shihab al-Din Al-Nuwayri" writes in the book "Al-Kamil fi Al-Tarikh", v2, p245:

"ذكر فتح الأنبار. قال: ثم سار خالد إلي الأنبار، وإنما سميت الأنبار، لأن أهراء الطعام كانت بها أنابير، وكان علي 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

And "ibn Kathir" says in the "Al-Bidayah":

"فتح خالد للأنبار، وتسمي هذه الغزوات ذات العيون ركب خالد في جيوشه فسار حتي انتهي إلي الأنبار وعليها رجل من أعقل الفرس وأسودهم في أنفسهم، يقال له شيرزاذ، فأحاط بها خالد وعليها خندق وحوله أعراب من قومهم علي دينهم، واجتمع معهم أهل أرضهم، فمانعوا خالدا أن يصل إلي الخندق فضرب معهم رأسا، ولما تواجه الفريقان أمر خالد أصحابه فرشقوهم بالنبال حتي فقأوا منهم ألف عين، فتصايح الناس، ذهبت عيون أهل الأنبار، وسميت هذه الغزوة ذات العيون"

"Khalid" conquered "Al-Anbar" province and this battle was named "Zat al-Uyoun". "Kahild" rode his horse to end of the city along with a wise Farsi person named "Shirzad". "Khalid" surrounded the city but people had entrenched around the city. Some Arab language people had come together along with land owners around the trench to avoid army coming to city.

"Khalid" ordered to behead one of them, Then he ordered them to target people by arrow to blind the eyes of thousands of them, people shouted, people's eyes got blind, that's why it's called "Zat alUyoun".

"Ibn Kathir Damascene"- al-Bidayah, v6, p349

Our question from Sunni is that in which page of "Quran" it's written that if someone doesn't accept Islam, blind their eyes? Did prophet do such act or it's amongst Umar's innovations.

2: because of a vow, they killed seventy thousand people and made blood river {Year 12 AH, Abu-Bakr's caliphate}

Sunni scholars such as:" Tabari", "Ibn Athir", "Ibn Kathir damascene" and "Ibn Khaldoun" have said that "Khalid" vowed to make blood river if his hand gets in idolaters, because of his swear seventy thousand people died. We quote the text of narrative from "Ibn Athir":

"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 حتي أجري من دمائهم نهرهم فانهزمت فارس فنادي منادي خالد الأسراء الأسراء إلا من امتنع فاقتلوه فأقبل بهم المسلمون 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 القتلي سبعين ألفا"

"Fierce battle was fought, Idolaters would resist while waiting for "Bahman Jadhuyih", Muslims resisted too, "Khalid" said: god I swear not to spear the life of anyone that my hand gets into them, unless I make blood river.

People of the "Fars" failed, one of Khalid's soldiers shouted: captive them and kill anyone who resists, so Muslims captive them and left some in charge of beheading them day and night.

"Gha'gha'" and others said to "Khalid": if you even kill all people river of blood isn't made, add water to blood to get rid of your vow, "Khalid" did so and named it "blood river", about seventy thousand people were killed on that day.

"Al-Jazari"- al-Kamil fi al-Tarikh- v2, p242// "al-Tabari"- tabari history- v2, p313//"Ibn Kathir Damascene"- al-Bidayah and al-Nahayah- v6, p346/// "Ibn Khaldoun"- ibn Khaldoun preface, v2, p509

3: "killing thirty thousand in one day" {Year 12 AH, Abu-Bakr's caliphate}

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

When "Ardashir" received Hormuz's letter, he ordered "Gharin bin Gheryanis" to move from "Mada'in" helping "Hurmuz". When he got to "Mazar", losers joined him and got back again fighting, "Ghubad" and "Abu Shajan" were amongst them and made camp in "Thana" that was a name of a river.

"Khalid" went to them and fought, "GHarin" came to battle field but was killed by "Mu'qal bin A'ashi bin Nabash", "Asim" killed "Abu Nashjan" as well, and "Ghubad" was killed by

"Adi bin Hatim". About 30000 of Iranians were killed! Regardless those who drowned in river {escaping} and water avoided Muslims to catch rest of Iranians.

"ibn Athir"- al-Kamil fi Tarikh- v2, p290///

In one night 30000 were killed, regardless those who drowned escaping!

4: killing one hundred thousand in one day {Year 13 AH, Umar's caliphate}

"Ibn Athir" says about battles between second caliph and Iranians:

"فما كانت بين المسلمين والفرس وقعة أبقي رمة منها بقيت عظام القتلي دهرا طويلا وكانوا يحزرون القتلي مائة ألف"

There wasn't any battle between Muslims and Iranians like this one with so many corpse left on the battle field, the bones of killed soldiers left for long time, it's said that 100000 were killed.

"Ibn Athir Jazari"- al-Kamil fi al-Tarikh- v2, p290

5: forty thousand dead in one day {Year 14 AH, Umar's caliphate}

"Tabari", "Ibn Athir" and others have written in their books:

"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 سوي من قتلوا في الأيام قبله"

But "Ihtiyat" army, they fled and moved in the desert in irregular form, Muslims shot arrow and killed all of 30000 soldiers! Then "Zirar bin Khitab" got Kavian's flag.... And ten thousand were killed in the battle apart from those who died on the next days.

"Al-Tabari"- Tabari History, v2, p242// "Ibn Athir Jazari"- al-Kamil fi al-Tarikh, v2,p330// "Al-Kilai'i Andalusi"- al-Iktifa', v4, p236//

And "Ibn Khaldoun" writes in his book:

"فانهزم قلب المشركين وقام الجالنوس علي الردم ونادي الفرس إلي 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 سوي ألفين وخمسمائة قتلوا ليلة الهرير وجمع من الأسلاب والأموال ما لم يجمع قبله ولا بعده مثله"

The heart of idolaters failed, "Jalnous" stood on a ruined wall and would shout, Persians shall move, "Ihtiyat" army moved in desert chain-liked, they were thirty thousand soldiers on that day and all of them perished, "Zirar bin Khattab" got Persians' flag …. Ten thousand of Persians were killed on the battle field They buried six thousand of idolaters who were killed on that day, apart from two thousand and five hundred soldiers were killed in "Harir" night, the value of looted items in this battle was unprecedented.

"Ibn Khaldoun Hazrami"- "Ibn Kahaldoun preface, v2, p535

6: battle due to water, food and spoils {Year 14 AH, Umar's caliphate}

"Shams al-din Zahabi" writes in his book:

"لما كان يوم القادسية ذهب المغيرة بن شعبة في عشرة إلي صاحب فارس فقال إنا قوم مجوس وإنا نكره قتلكم لأنكم تنجسون علينا أرضنا فقال إنا كنا نعبد الحجارة حتي بعث الله إلينا رسولا فاتبعناه ولم نجيء 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 حتي يكون لنا ولكم فقال العلج صدق قال وأنت تفقأ عينك غدا ففقئت عينه بسهم"

On the day of battle of "Qadisiyyah", "Mughira bin Shu'bah" {the commander of Muslims} went to the commander of Persian army, Persian commander told him: we're "Zoroastrian" and don't like to fight you, you have made our land unclean. "Mughirah" told him: we were a tribe that would worship stone till god sent prophet for us and we obeyed him and accepted his religion and we've not come to your land for food, but we were ordered to fight our enemies, so we're not here fighting you and captivating your children and wives, but as for what I said about food, we didn't find it in our own land to feed us, when we came here, we found plenty food and water, so we won't leave till this food is divided between us and you. "Alaj" said: he's right….

"Al-Zahabi Shafi'i"- Seir a'alam al-Nabala'- v3, p32

7: conquering "Hamadan" and countless dead {Year 27 AH, Utman's caliphate}

"Tabar" writes:

"وحدثني ربيعة بن عثمان أن فتح همذان كان في جمادي الأولي علي 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 إلي حديث سيف) قال فبينما نعيم في مدينة همذان في توطئتها في اثني عشر ألفا من الجند تكاتب الديلم وأهل الري وأهل أذربيجان ثم خرج موتا في الديلم حتي ينزل بواج روذ وأقبل الزينبي أبو الفرخان في أهل الري حتي انضم إليه وأقبل إسفنديا ذ أخو رستم في أهل أذربيجان حتي انضم إليه وتحصن أمراء مسالح دستبي وبعثوا إلي نعيم بالخبر فاستخلف يزيد بن قيس وخرج إليهم في الناس حتي 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"

"Rabia bin Uthman" quoted for me a that "Hmadan" battle was fought six month after Umar's death. "Mughira bin Su'bah" was commander of this battle. some have said that conquering "Rey" occurred to months before Umar's death and when "Umar" died, his forces were still there.

"Seif" has said that when we were in "Hamadan" {city in Iran}, Iranian troops were 12000 that sent letter to people of "Dailam", "Ray" and "Azerbaijan" and then all came to "Dailam" fighting till they get to "Wajroud" {place between Hamadan and Qazvin}, "Zeynabi" along with people of "Ray" and "Isfandyar" the brother "Rustam" along with people of "Azerbaijan" moved helping him.

Commanders of Umar's army came tighter in fortress and notified "Nai'im", he appointed "Yazid bin Qeis" as his successor and moved to Iran till he arrives to "wajroud". And fierce battle like battle of "Nahawand" was fought. And countless Iranians were killed.

"Al-Tabari", Tabari History- v2, p536

8: give us money to leave your city {Year 27 AH, Uthman's caliphate}

"Abd al-Rahman Qurashi" says:

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

Jerjir's troops fled, "Abdullah bin Sa'ad" overwhelmed his troops and dispersed them and got much spoils, when "African" chiefs faced such scene asked "Abdullah" to leave their land in exchange of money, he accepted their offer and returned to "Egypt" and selected no one for them as caliph and didn't get horse rider from them for war.

"Al-Qurashi"- Egypt conquers- v1, p312

9: battle of "Gorgan", they killed all, except one person {Year 30 AH, Uthman's caliphate}

In this battle massive crimes occurred as well. Non-Muslims said Muslims' commander, we'll open the gates provided you don't kill even one of us, but what did caliph's troops do? Yes, they killed all other than one and said: we'd said that we don't kill one of you!!!

"Muhammad bin Tabari" writes in his book:

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

They entered "Gorgan" and compensated with them after getting two hundred thousand dinars. Then they went around "tamisah" a city located near the beach after "Gorgan", they fought its people. then they began battle and surrounded them. They asked them to spear their life, they were given safe-conduct, that's why they opened the gate, but they killed all of them other than one man, then they looted what was in fortress.

"Al-Tabari"- Tabari history- v2-p607// "al-Jazari"- al-Kamil fi al-Tarikh- v3, p7

They asked self-conduct from the commander of kindness religion, on what authority did he give them false safe-conduct? Why did they breach their promise? on what right did they kill them all? Did they really deserve to be massacred?

Did such crime happen at the time of prophet [PBUH]? Prophet Muhammad [PBUH] let go of his worst enemy "Abu Sufyan" and "Wahshi" the murderer of his dearest person and freed all of them including "Muawiyyah", but what did Muslims do?!

We suggest Wahhabi experts to take a look at what their favorite caliphs did to people before reading invalid-document narratives from Shia books and reasoning such narratives.

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