



A Study and Evaluation of the Opinions of Seyyid Abul-Fazl Burge'i

Fereydun Mohammadi-Fam¹; keyvan Ehsani²; Seyyid Majid Nabavi³

¹ Ph.D Graduate of Kalami Religions, University of Religions and Denominations, Iran

² Quran and Hadith Sciences Department, Arak University, Iran

³ Ph.D Student Quran and Hadith Arak University, Iran

Email: hosseinfam110@gmail.com; keyvan.ehsani@gmail.com; majidnabavi1366@gmail.com

<http://dx.doi.org/10.18415/ijmmu.v7i1.1289>

Abstract

Sayyid Abul-Fadl Burge'i is one of the Shiite clerics who was born in 1287 and died in 1372. His life has two phases, in the first stage, until the age of 45, there are seen less materials written by him against the Shia, but in the second stage, after about 45, he has expressed very harsh things against the Shia. In this article, the views of Burge'i are evaluated. He denied this Shiite belief that God Himself has appointed the Imam and introduced him to people by the Prophet (peace be upon him). According to Qur'anic reasons and traditions, his opinions are incorrect. He rejected recourse (Tavassul), intercession (Shifa'at), and pilgrimage (ziyarat), but there are many verses and reasons to prove them which are mentioned in the present article. He wrote a book titles "Scientific Studies on the Hadiths about Mahdi" and in it rejected the hadiths this is while the Prophet (peace be upon him) has said that the one who denies Mahdi has denied me. Finally, it should be said that after investigations we conclude that Burge'i's views are incorrect and the Shiites do not accept his views.

Keywords: *Sayyid Abul-Fadl Burge'i; Quraniyun; Rejecting Tavassul and Ziyarah*

Introduction

One of the Quraniyun who is an extreme critics of the doctrines and traditions of Shia is Sayyid Abul-Fadl Burge'i. He was born in 1329 AH according to 1287 Sh. and died in 1413 AH according to 1372 Sh. Burge'i studied in Hawzah and as he claimed he was gained the degree of ijtehad. Before his 45 years old, he did not have harsh and extreme criticism about Shia very much but after the age of 45, he began to distance himself from Shi'ite beliefs and write books that criticize Shi'a beliefs and ideas based on the Qur'an. He considered the hadiths to be misleading and spoke harshly against the hadith narrators. Since Burge'i was one of Quraniyun and had special opinions about Shiism and Shia, this article aims at evaluating Burge'i's opinions towards Shiites.

As for Quraniyun, it should be said that they are those who do not give importance to the Sunnah and the traditions. They consider the Qur'an sufficient to guide the Muslims, and the traditions of the Prophet (pbuh) and the Sahabah incorrect, so they deny the Sunnah and Hadiths. Of course, some of them accept a few hadiths, but some others do not accept any hadith, and say the Qur'an alone is sufficient to guide humanity. Some Quraniyun also express harsh words about hadiths and hadith books.

First, we examine the scientific life of Burge'i and then evaluate his views.

1. The biography of Burge'i

In his last years of life, Burge'i wrote his autobiography in an independent book entitled "*Savanih Ayyam in zendegi Khadim al-Islam*" (hardship of life time for a servant of Islam). Also, at the beginning of some of his books, such as "Scientific Studies on the Hadiths about Mahdi" (Burge'i, Scientific Studies on the Hadiths about Mahdi, no date, p. 9), his biography have been mentioned. At the end of his autobiography, he was inserted 2/2/1370 which means he wrote this biography two years before his death. He expressed his motive for writing his autobiography that he wanted to write about his life so liars would not be able to slander after his death. (Burge'i, *Savanih Ayyam in zendegi Khadim al-Islam*, no date, p. 1)

He introduced himself from Qum and said that his ancestors had lived in Qum for thirty past generations and that his great grandfathers, Musa Mabarqa' was the son of Imam Javad (AS), whose grave is now famous in Qum, and this is why he is called Burqe'i, and as he is related to Imam Rida (AS), he is called Radavi or Ibn al- Rida. According to the books of genealogy and family tree, he attributed his genealogy and family tree in his book "Tarajim al-Rijal" under the entry of A and related himself to the ninth Imam. (ibid, p. 2)

Burge'i wrote about his education:

I was ten or twelve years old when I decided to attend the classes of clerics ... until I finished Sarf and Nahv which means two books of Mughni and Jami and went to Hajj Sheikh Abdul-Karim Ha'eri and some other religious scholars for exams. I did well in the exam ... passed my exams well...for a while after I was studying in Hawzah until I started Kharij Fiqh; I learned Fiqh and 'Usul (jurisprudence and principles) and at the same time, I was teaching to the new clerics who studied preliminaries. Gradually I became one of the teachers of Hawzah and could teach from my heart and with no book Fiqh, 'Usul, Sarf and Nahv, and Mantiq. (Burge'i, *Savanih Ayyam in zendegi Khadim al-Islam*, n.d. p.4)

Burge'i was a one of the Shiite clergymen with Shiite beliefs and ideas, but after writing a textbook, gradually departed from Shi'a beliefs. In this book, he rejected Takwini Villayat of Imams. This book received feedback from his contemporary scholars and clergymen. For example, in his youth, he was the classmate of Ayatullah Sayyid Kazim Shari'at-madari, and they were friends, apparently he wrote a confirmation letter for Burqe'i and admired him and knew his violations in religious affairs allowed, but Burqe'i said their friendship was before writing the book of "a lesson from villayah", and after its publication and after a period of Shari'at-madari's silence, as Burqe'i said, he ignored justice and criticized him and his book. (Burge'i, *Savanih Ayyam in zendegi Khadim al-Islam*, n.d. p.34-38)

Burge'i gradually departed from Shiite beliefs and even said about Al-Ghadir's book of Allameh Amini, "Those who have said that Mr. Amini's work in this book is nothing more than adding a few documents to the hadiths of Ghadir" are right. "If this book can cheat the public or inexperienced ones but it will not be of much importance to the just informants." He has cited many of the book's documents from untrustworthy sources that have not vathigh (authentic) relation with the early days of Islam. (Burge'i, Scientific Studies on the Hadiths about Mahdi, n.d., pp. 29-31)

In the late of 1330, **Burqe'i** came to a mosque in Tehran with the support of Ayatullah **Kashani**. (Ja'fariyan, 1389 Sh. (2010 AD), p. 906) He has composed some poems about his hardship (**Burqe'i**, *Savanih Ayyam in zendegi Khadim al-Islam*, n.d. pp. 58 and 59). In a book entitled "Hafiz Shikan" (breaking Hafiz), he rejected Hafiz's thoughts and beliefs with composing poetries and criticized him.

He also has poems in rejection of the Islamic Revolution of Iran (Ibid., pp. 191 and 192). Of course, it should be noted that Rasūl Ja'fariyan stated that **Burqe'i** in March 1357 Sh. issued a statement in support of the Islamic Revolution, but after his letters were left unanswered by Imam, he turned his back to the Revolution. He wrote a long letter to Khomeini and asked him peace was restored to his life and mosque. "They say **Burqe'i** is Sunni, while **Burqe'i** is not a Sunnis as an expression, he is a Muslims and real Shiites," he wrote. (Ja'fariyan, 1389 Sh. (2010 AD), p. 909) »

Sayyid Abul-Faḍl Burge'i was imprisoned for several years after the revolution and later deported to Yazd and then lived in Tehran in his son's home in Kan until he died in 1370 Sh. (1991 AD) at the age of eighty-five and was buried in the nearby cemetery of Imamzadeh Shuayb in Kan (Ibid., p. 909)

Contrary to the above quote, Seyyid Mohammad Taqi Hosseini Varjani believed that **Burqe'i** has been understood his mistakes in the last years of his life. He said: " in the last years of his life, I went to his house one day and he was reading the Jamal war in Ibn Athir's Tarikh Kamil (*complete History*) book and was crying heavily on the oppression of Imam Ali (peace be upon him)."

(<http://h-varjani.blogfa.com/post-450.aspx>)

1-2 **Burqe'i** has mentioned these people as his masters:

Ayatullah **Khansari**, Haj Sheikh Mohammad Ali Qumi Karbalaee, Mirza Mohammad **Samirai**, Ayatullah Seyyed Mohammad Hojat Kuh Kamari, Ayatullah Haj Sheikh Abdul-karim Ha'eri, Haj Seyyed Abul-Hassan Isfahani and Ayatullah Shah-Abadi and some others. Some of his masters have also given him written permission for ijihad *Savanih Ayyam in zendegi Khadim al-Islam*, n.d., pp.195-202) such as Ayatullah Haj Sheikh Abdul-karim Ha'eri, Haj Seyyed Abul-Hassan Isfahani, Haj Sheikh Aqa Buzurg Tehrani the author of the book "Al-Zari'ah ila-Tasanif al-Shi'a", Ayatullah Seyyid Shahabodin Mar'ashi Najafi, Ayatullah Mohammad bin Rajab Ali Tehrani **Samirayi**, Ayatullah Abdul-Nabi Najafi Iraqi Rafsi, Ayatullah Seyyid Abul-Qasim **Kashani**, Ayatullah Seyyid Mohammad Hujjat Koh-Kamari, Ayatullah Mohammad Taqi Khansari and, Ayatullah Shah-Abadi.

During a period, **Burqe'i** had received permission from his masters to narrate and give fatwa. At his young age, he had not yet tended to anti-Shiite thought, so religious scholars have mentioned him in good way. Some of these scholars are: Sheikh Aqa Buzurg Tehrani (ibid, p.198) or the late Ayatullah Mar'ashi Najafi and the late Sayyid Abul-Hasan Isfahani (**Burqe'i**, *Savanih Ayyam in zendegi Khadim al-Islam*, n.d.pp.200 and 201)

In the autobiography by **Burqe'i** at the beginning of some of his works, the full text of most of these permissions are accessible. (Ibid., pp. 32-36) But many of his permissions were related to a period of Pahlavi monarchy that 'Ulama gave permission to many clerics for their convenience in wearing clothes. (Mahallati, 1391 Sh. (2012 AD.), p. 201) Some have objected to the permission given to him by masters (Mahallati, 1391 Sh. (2012 AD.), pp. 20, 21, 201).

1-3-The Burqe'i's works

The list of his writings based on what has come in the book “*Savanih Ayyam...*” and the beginning of “*al-Taftish*” are as follows: (Burqe’i, *Savanih Ayyam in zendegi Khadim al-Islam*, n.d., pp. 70-76):

1- Mirat al-Ayat va guidelines for the content of Quran 2. Arba’een from the traditions of Khatam al-Nabi’in. 3- The treasure of the 1500000 words of the Prophet (peace be upon him). 4- The short Sayings of the Seyyid al-Shuhada (peace be upon him). 5. Risalah Huquq about the right of creator and creatures. 6. Fava’id in Fiqh. 7- The Treasure of the truth of Mulana al-Sadiq’s words 8- Fava’id in ‘Uṣul 9- margins on the book Kifayah al-‘Uṣul, 10- A Collection of Poems in Ethics and Practices 11- The treasure of Jewel words of Hazrat Baqir 12- the list of majalis of Amirul Mu’minin, 13- explanation of some problematic news, 14-Risalah of scouting and Islamic Army 15- Fava’id in Ethics 16- Kizb shadid fi I’tilaf al-Tathlith val Tauhid 17- Tarajim Al-Rajjal's in Ten Volumes in Persian (‘Uṣul and Tarajum Rijal Shia from narrators, companions, ‘Ulama and martyrs 18- Tarajim al-Nisa’ Farsi (Ahval va Akhlaq Mukhaddarat al-Shia) 19- Tuhfah al-Razaviyyah Translated by Sheikh Jalil Abul-Salt Heravi 20- Arbaeen in Hadith 21- Imamiyyah Athna ‘Ashariyah beliefs 22- Hukm Mahasin va Sharib (he has said in *Savanih* that he wrote this book at the time of engaging with the superstition of the Hauzah and it must be edited. 23) The Word Treasury of Imam Hassan (AS) 24- Reasoning Jurisprudence 25- Tips in Psychology 26- The Poem on Divine Names 27- Ahkam Al-Qur’an 28- a study of the sermon of Ghadir 29- a ray of the Qur’an 30- The divine garden or poetic believes 31- Islam is the religion of labor 32- The logical Mathnawī 33- The Islamic Republic (published before revolutionary). 34- A lesson from Villayah 35- Haqiqa al-‘Erfan 36- Translation of al-‘Avasim minal-Qavasim 37- Translation of a part of Tawhid Saduq 38- wise advice for beloved son 39- Tables for inheritance 40- Al-Taftish in rejecting Sufism and dervish 41- Abundance of superstitions in ziyarah of graves 42- Scientific Studies on the Hadiths about Mahdi 43- Checking Akhbar ‘Uṣul with the Qur’an and the intellect 44- *Savanih Ayyam...* 45- love and falling in love in terms of intellect and religion 46- index of mystic and Sufi beliefs 47- list of Shi’a beliefs and its contradiction with Islam 48- margins on Al-Makasib Al-Muharramah 49. Translation of a part of the Vasa’il Al-Shi’ites 50. Poetry, Musics, its benefits and harms 51. Margins on the Book of Ṣalat Hamadani 52- De’bil Khaza’i and Qasidah Ta’iyah 53- Reason and religion 54- margins on the books of hadith 55- Jabr va Tafviz 56- translation of Mukhtar Thaqafi 57- A set of ethics 58- A set of exhortations 59- Translation of Al-Ṣahifah ‘Alaviyyah 60- Response to Kasravi 61- Al-Fiyah dar Sarf va Naḥv 62- translation of Jami’ al-Durous 63- Translation of the book of Shubahat 64- a short answer to the book Twenty-three years (The book is missing.) 65- Prohibition of short term marriage in Islam 66- Translation of the book al-Fiqh Ala al-Mazahib al-Khamsa 67- Criticism of al-Muraji’at val rad ‘Alayha 68- Divine Hafiz shekan or a talk with Hafiz 69- Multiplicity of Marriages of the Prophet (PBUH) and Its Expediency 70- Islamic Belief Translation of the Book of Muhammad ibn Abdul Wahhab (in *Savanih* he said he published it in aliases) 71- Answering problems of Textbook of Villayah 72- Hadith al-Thaqalayn or Nasb al-Shakhayn 73- Contradiction of Mafatih al-Jinan with Quran 74 translations of the summary of Mahajal-Sunnah Ibn Taymiyya with additions and margins, entitled "Guidelines of Sunnah in rejection of heretics".

Books of Burqe’i and some people agreed to his opinion can be seen on www. Aqeedeh.com. Some of his most important works, often rejecting Shiites believes, are published on a site called Burqe’i (<https://borqei.com/>):

1- *Savanih Ayyam in zendegi Khadim al-Islam*, 2- Principles of Religion from the opinion of Quran, 3- *Scientific Studies on the Hadiths about Mahdi*, 4- A ray of the Quran, 5- Contradiction of Mafatih al-Jinan with Quran, 6- Abundance of superstitions in ziyarah of graves, 7- A lesson from villayah, 8-

Prayer, 9-Prayers from the Qur'an, 10-Prayer Nudbah and its superstitions, 11 - Checking Akhbar 'Usul with the Qur'an and the intellect 44- *Savanih Ayyam...* 12-The new deception in the Trinity and Monotheism coalition, 13-The Quran for all, 14-A Talk with Hafez, 15 -The Qur'anic Ahkam: Author: Mohammed bin Idris Shafi'i ,Translated by: Ayatullah Al-'Uzma **Burqe'i**, 16-The Sunnah guidelines in the Rejection of the people of heresy, Author: Sheikh al-Islam Abul-'Abbas Ahmad bin Taymiyah, Translated by: Ayatullah Al-'Uzma **Burqe'i** , 17- Ayatullah **Burqe'i** : The oppressed and the unique author, author: Abdullah Haidari

4. The bipolarity of the scientific life of **Burqe'i**

The researches and studies carried out on Abul-Fazl **Burqe'i** works show the bipolarity of his scientific life. He has Shiite beliefs in most religious beliefs and principles in the first half of his scientific life, but in the second half of his life he has words and deeds that indicate his deep and profound distance from the Shiites.

It worth mentioning that some critics of **Burqe'i** did not believe in his intellectual turn and believed that **Burqe'i's** method was such as that of Ahmad Kasravi. Kasravi first wrote Sheikhism, Sufism, and Baha'i pamphlets to be the basis for writing about Shiite. They say that **Burqe'i** first wrote *al-Taftish* in rejection of Sufism, which was later published under the name of Haqiqa al-'Erfan. He then wrote and published "Wisdom and Religion" and found a place for himself among some people. It was then that he prepared "a ray of the Qur'an", "a lesson from Villayah", "contradiction of Mafatih al-Jinan'with the Qur'an" and ... and presented his main beliefs and opinions. (Mahallati, (1391 Sh.) 2012, p. 2)

2- Investigating and evaluation of the views of **Burqe'i**

Burqe'i has distanced himself from Shiite ideas and been influenced by Wahhabism. He rejected Imamate and infallibility, Tavassul (resorting) and Ziyarah (pilgrimage), and so on. In the following, we evaluate his opinions:

2-1- His Unbelief concerning Imam's Divine Installation and evaluation of this view

The Imamiyyah Shia believe in the divine installation of the Imam and the Sunnis do not accept this, and this is the most important difference between the Shia and the Sunnis. **Burqe'i** turned to the Sunnis on this important issue and denied the divine installation of Amir al-Mu'minin and the Imams. He believed that God has said nothing in the Qur'an about the appointment of the imam. (**Burqe'i**, A Ray of the Qur'an, n.d., Vol. 2, p. 350 and 351)

In response to **Burqe'i**, we can say there are many Nas (texts) about the Imamate of the Ahlul-Bayt. For example, the Prophet according to the order of God: « وَ أُنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ » (Shu'ara / 214.) (O Prophet) and invite your close ones (to a party) and warn them.) the Prophet told who were invited to the party: « فَأَيُّكُمْ يُؤازِرُنِي عَلَى هَذَا الْأَمْرِ عَلَى أَنْ يَكُونَ أَخِي وَوَصِيِّي وَخَلِيفَتِي فِيكُمْ » (?brother, my (will executor) and my successorAfter the positive response of Imam Ali (as), the Prophet said: my will, fo rotucexe eht ,rehtorb ym si eH) " « إِنَّ هَذَا أَخِي وَوَصِيِّي وَخَلِيفَتِي فِيكُمْ؛ فَاسْمَعُوا لَهُ وَأَطِيعُوا. » (Mohammad Ray Shahri, 1389 Sh. (2010 AD.), Vol. 1, p. 495)

In addition, Mr. Ray Shahri mentioned in the book Encyclopedia of Amir al-Mu'minin (AS) a great deal of Nas (texts) about the caliphate and the Imamate of Amir al-Mu'minin, including the hadiths Visayat (executing his will), Hadiths Verathat (Hereditiy), Hadiths of Caliphate, Hadiths of Dignity,

Hadiths Imarat, Hadiths Imamate, Hadiths Villayat, Hadiths of Hedayat, Hadiths of Infallibility, Hadiths 'Ilm, Hadiths of Twelve Successors, Hadiths Safinah, Hadith Thaqaalayn, Hadith Ghadir (ibid). They are all proof of Nas about Imamate. There is also a section in the book of Al-Kafi entitled "The Book of Al-Hajj" (Kulayni, 1429 AH, vol. 2; p. 7), which contains Nas about the Imamate of Prophet (pbuh) and the Imams and for about 120 pages points out to authentic Nas on the Imamate of Ahlul Bayt.

Also, Ibn al-Khazzaz Qumi wrote a book entitled "Kifayah al-Athar fi al-Nusus 'ala al-A'imma al-Athna" in which texts (Nas) on the Imamate of the Ahlul Bayt (pbuh) have been collected. Sayyid Hashim al-Bahrani also compiled more than three hundred narrations in his book "Al-Insaf fi al-Nas 'ala al-A'imma al-Athna 'Ashar" from Sunni and Shia source books. (Bahrani, 1377 Sh. (1998), p. 26) According to the traditions that have been discussed, the Prophet (peace be upon him) chose Ali for Imamate by the order of God. So **Burqe'i's** point of view in this regard is incorrect.

2- Evaluation of his lack of belief in the restriction of Imamate to twelve imams

Burqe'i did not believe that Imamate is limited to 12 imams. He said: "If they say that the Prophet (peace be upon him) has appointed twelve Imams after him, we must say that this is contrary to the Qur'an and is of Shiite fabrication." (**Burqe'i**, A Ray of the Qur'an, n.d., Vol. 2, p. 283)

In response to **Burqe'i**, we say the exclusive leadership has the Quranic reasons where the Quran says, «وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ» (Baqarah / 124). On the basis of this verse and, as commentators have pointed out, Imamate is a divine appointment. (Tabatabai, 1390 AH, vol. 1, p. 274) It is also a divine covenant so Imamate is determined by God and is exclusive. And the Shia believe that the Imamate of the Ahlul-Bayt (peace be upon him) was determined by God and conveyed to people by the Prophet (peace be upon him).

3- Evaluation of his rejection of the infallibility of the prophets, imams, and Prophet of God
Burqe'i in his commentary on this verse: «قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ» (O Prophet) Say, "If I disobey my Lord, I fear the torture of the great day (the Day of Resurrection)!" (Zumar, 13) considered "the potentiality of committing sins" equal with "committing sins" and said that this verse implies the possibility of committing sins by the Prophet of God (PBUH) and then added that knowing Imams infallible in the first place is not right and that they themselves did not consider themselves innocent and then mention their sentences in their prayers which confess to their sins and concluded that they are not infallible. (**Burqe'i**, A Ray of the Qur'an, n.d., Vol. 2, p. 504)

In response to **Burqe'i**, it should be said it is necessary for prophets and imams to keep safe from sins and errors so that people can trust their words. Otherwise, people's trust will be destroyed and God's purpose to guide humanity will be violated. In other words, the existence of prophets and imams is a favor from God and it means others are not infallible and to find out which way is right and what is wrong, you should refer to the Prophet or Imam. But if the Prophet or Imam was not infallible and the possibility of committing error could be imagined for them, to fix his error, one should refer to another Imam and this will continue and error would not fix any time; so it should be a prophet or infallible imam so that people do not make mistakes. (Al-Sharif Murtaza, 1407 AH, vol. 1, p. 289 and 290). About the Ahlul-Bayt (AS) who asked for God's forgiveness in the prayers it should be said that repentance and forgiveness are not necessarily after committing sins. But in some cases, it is to ask for divine mercy. Imam Sadiq (AS) also said,

«وَ كُلُّ فِرْقَةٍ مِنَ الْعِبَادِ لَهُمْ تَوْبَةٌ فَتَوْبَةُ الْأَنْبِيَاءِ مِنَ اضْطِرَابِ السَّرِّ وَ تَوْبَةُ الْأَوْلِيَاءِ مِنْ تَلْوِينِ الْخَطَرَاتِ وَ تَوْبَةُ الْأَصْفِيَاءِ مِنَ التَّنْفِيسِ وَ تَوْبَةُ الْأَخَاصِّ مِنَ الْإِسْتِعَالِ بِغَيْرِ اللَّهِ تَعَالَى وَ تَوْبَةُ الْعَامِّ مِنَ الذُّنُوبِ»

Every group has a special repentance specifically for itself. But the repentance of the prophets is of the anxiety of their ego, and the repentance of the infallibles and friends of God is from dangers and thoughts. And repentance of pure Faithfuls of their breathing (that if they were negligent as long as a breathing). And the repentance of the special people, repentance of being busy with other ones but God. And the repentance of public is of sins. Therefore, the statement of **Burqe'i** that the Ahlul-Bayt have repented in their prayers so they are not infallible is completely wrong.

4. Evaluation of Burqe'i's opinion: Rejection of resort, intercession and pilgrimage

Although **Burqe'i** considered himself a Shi'ite, he rejected recourse to infallibles, pilgrimage to visit graves, intercession and so on. **Burqe'i** explicitly regarded resorting to the Prophet and the Imams (AS) incompatible with monotheism and the verses of the Qur'an. He said in the explanation of the verse (Kahf / 110): The sentence "لا يشرك بعباده ربه احدا" implies that one should not associate God with another one in worship, even the Prophet and the Imam, and as prayer is a worship, calling other ones than God is *Shirk*. ... We do not have this command to call an intercession or a means in our prayers in Islamic law. (**Burqe'i**, A Ray of the Qur'an, n.d., Vol. 2, p. 142).

In the interpretation of the verse 214 of surah Shu'ara: "ولا تدع مع الله الهاً اًخر : Do not call any god besides Allah ", **Burqe'i** believed that the sentence "لا تدع مع الله" implies that in needs and troubles we should not call other than God or it will bring down the Torture of God. (Ibid., P. 301) He believed that calling invisible one other than God is pure idolatry (*shirk*). (**Burqe'i**, a Ray of the Qur'an, n.d., vol. 2, p. 446) He rejected intercession even from the Messenger of God (PBUH) and did not know pilgrimage proper in any way.

In response to **Burqe'i**, it should be said: According to the Qur'an, it is not forbidden to recourse to a good person in front of God and ask God something for the sake of that person and does not conflict with monotheism, the Qur'an states: «وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا» (Nisa / 64) (...if when they wronged themselves, they had come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah the Turner, the Most Merciful). The Quran also says: "يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تَتَّقُونَ" (Ma'idah / 35) Believers, have fear of Allah and seek the means by which you come to Him. Struggle in His Way in order that you are prosperous. . According to these verses, recourse is permissible and Muslims can appeal to righteous people such as the Prophet and the Imams.

Also in the book "Wafa al-Vafa" written by the famous Sunni scholar "Samhudi" we read: It is permissible to ask for intercede of Prophet and his status in the court of God both before his creation and after his birth and after his demise, both in the world of *Barzakh* and on the Day of Resurrection. He then quoted the famous narration of Adam's appeal to the Prophet of Islam from 'Umar bin Khattab, who said: Adam due to his knowledge about the creation of Prophet of Islam in future asked God, يا رب اسئلك بحق محمد لما غفرت لي (Samhudi, n.d., Vol. 3, p. 1371). The translation, "I ask you to forgive me, for the right of Muhammad (for the sake of Muhammad)". He then cited other narrations from the "Nasa'i" and "Tirmidi" of the famous Sunni scholars as a witness to the permission of recourse to the Prophet (pbuh). (ibid)

There is also an article titled "The Sourceology of Intercession", which introduces 156 books, 115 articles, and 35 dissertation on intercession. (Akhavan Moghaddam, bi-monthly Journal of Imam Pazhoi, 1393, No. 16) This indicates the correctness of the intercession from the Shiite point of view and that the Shiites believe in intercession.

2-5- knowing *Kiramat* (miracles) of Imams and Imams Ali as lies

Burqe'i regarded miracles only for the prophets and for the sake of people confessing to their truthfulness and denied miracles for others. (**Burqe'i**, A Ray of the Qur'an, n.d., Vol. 2, p. 114)

He argued that some Sunnis and many Shiites by referring to the story of *Ashab Kahf* have regarded miracles for imams, and their honored figures, and added, "Most of whom are certainly false." (**Burqe'i**, A Ray of the Qur'an, n.d., Vol. 2, p. 115)

In reply to **Burqe'i** we can say: Ibn Haban (a Sunni scholar) in his Sahih book proved the dignity of non-prophets (in having miracles) by narrating narrations (al-Tamimi al-Busti, Muhammad ibn Haban 1414 AH, vol. 14, p.408) Even Ibn Taymiyyah said, "Acknowledgment of the wonders (miracles) of infallibles and what they do such as the knowledge of the unseen, the revelations (mukhashifat, religious experience) and the kinds of power and influences that flow through them, are among the fundamental principles of the Sunnis and Jama'at. (Ibn Taymiyyah, n.d., vol. 3, p. 156) So the principle of existence of *Kiramat* cannot be denied.

But to prove the *Kiramat* of the Ahlul Bayt (peace be upon him) usually it is referred to the examples often cited in the Sunni books in brief. It is said that a person who insulted Ali died of a horse or camel stroke (al-Hakim al-Nisaburi, 1411 AH, vol.3, p. 571) Another person told Ali that you are a liar, so 'Ali cursed him and he got blind (Al-Tabarani, 1415 AH, p. 219) It is also narrated that the Amir al-Mu'minin has healed a young paralyzed man (al-Sabaki al-Shafi'i, 1413 AH, vol.2, p. 328). In addition to these examples, other examples from other Ahlul Bayt can be found in the Sunnis sources to prove our claim:

Imam 'Ali (a.s.) (Al-lal-Ka'i, 1412 AH, vol.1,p.126 & ibn Abi al-Dunya, 1413 AH, vol.1, p.109 & Ibn Qayyim 1395 AH, p.189, Ibn 'Asakar, 1995 AD., vol.42, pp.207-208, Ahmad ibn Yahya ibn Jabir al-Biladhuri, n.d., vol.2, p.157, ibn Athir, n.d., vol.3, p.321, Abul-'Abbas Ahmad ibn Muhammad ibn 'Ali ibn Hajar al-Haithami, 1417 AH., vol.2, p.573, 'Abdul Malik bin Husayn bin 'Abdul Malik al-Shafi'i al-'Asimi al-Makki, 1419 AH., vol.3, p.196, Al-Hakim al-Nisabouri, 1411 AH about Hazrat Zahra (s.a.) (Ahmad ibn 'Ali ibn Hujar Abul-Fazl al-'Asqalani al-Shafi'i, 1406 AH, vol.5, p.64, Muhammad Jarir Tabari, 1413 AH, p.139, Ibn Shahr Ashub, n.d., vol.3, p.116) imam Hasan (a.s.) (Al-Basari al-Sufi, n.d., vol.1, p.401, Ibn 'Asakar al-Damishqi al-Shafi'i, 1995 AD., vol.13, p.305, Jalaluddin 'Abdul Rahman al-Siyuti, 1417 AH., vol.13, p.174) Imam Husayn (a.s.) (al-Tabarani, 1404 AH., vol.3, pp.112, 113, 119, 121, 113 and Al-Heythami, 1407 AH.,vol.9, pp.196, 197, Ibn 'Asakar al-Damishqi al-Shafi'I, 1955 AH., vol.14, pp.226, 229, Al-Mazi, 1400 AH., vol.6, pp.432, 434, 436, Al-Khazarji al-Ansari Al-Yamani, 1416 AH., vol.1, p.84, 'Abdul Malik bin Husayn bin 'Abdul Malik al-Shafi'i al-'Asimi al-Makki, n.d., vol.3, pp.195, 196, Abu Bakr Ahmad ibn 'Ali ibn Thabet ibn Ahmad ibn Mahdi al-Khatib al-Baghdadi, n.d., vol.1, p.335, and Sibṭ ibn al-Jawzi al-Hanafi , Yusuf ibn Qazghali, n.d., pp.252, 253, Abul-'Abbas Ahmad ibn Muhammad ibn 'Ali ibn Hajar al-Haithami 1417 AH., vol.2, p.572, Abul-'Abbas Ahmad ibn Yahya Tha'lab, n.d., p.68, Abil-Qasim 'Ali ibn Hasan ibn Habbahallah ibn 'Abdullah al-Shafi'I, 1995 AH., vol.14, p.233) Imam Sajjad (a.s.) (al-Ashbahani, Abu Na'im Ahmad ibn 'Abdullah, 1405 AH, vol.3, pp.135, 140, Ibn 'Asakar al-Damishqi al-Shafi'i, n.d., vol.41, p.372) Imam Baqir (a.s.) (Ibn Sabbagh, n.d., vol.2, p.897, Shablanji Shafi'I, 1422 AH., pp.291, p.194, Abul-'Abbas Ahmad ibn Muhammad ibn 'Ali ibn Hajar al-Haithami, 1417 AH., vol.2, p.569) Imam Sadiq (a.s.) (Al-lal-Ka'I, 1412_AH., p.171, Ibn Taymiyyah al-Harani al-Hanbali, n.d., vol.1, p.394, Al-Heithami, 1417 AH., vol.2, p.589, Al-Heithami, Abul-Hasan Nur al-Din 'Ali ibn Abi Bakr, 1417 AH., vol.2, pp.587, 588) Imam Kazim (a.s.) (Al-Heithami, Abul-'Abbas Ahmad bin Muhammad bin 'Ali ibn Hujr, 1417 AH., vol.2, pp.590, 591, 592, Sibṭ ibn al-Jawzi al-Hanafi, n.d., p.312) Imam Rida (a.s.) (Ibn al-Najjar al-Baghdadi, 1417 AH., vol.4, p.140 and al-Haithami, 1417 AH., vol.2, p.594, al-Bahrani, n.d.,vol.1, pp.401-404, hadith 265, Al-Tamimi

al-Bustī, 1395 AH., vol.8, pp.457 and Al-Aṣbahānī, 1405, vol.3, p.191, Ibn ‘Asakar al-Damishqī al-Shāfi‘ī 1955 AD., vol.48, p.367 and Al-Murshid Billah Yahya bin al-Husayn bin Isma‘el al-Ḥasanī al-Shajāri al-Jurjānī, 1422 AH., vol.1, p.15, and al-Rafī‘ī al-Qazvīnī, ‘Abdul-Karīm bin Muhammad, 1987 AD., vol.3, p.481) Imam Hadi (a.s.) (ibn Ṣabagh, 1422 AH., vol.2, p.1048, Shablanjī Shāfi‘ī, 1422 AH., p.330, ibn Ṣabagh, ‘Ali ibn Muhammad ibn Ahmad, n.d., pp.258, Al-Heithamī, 1417 AH., vol.2, p.595) Imam ‘Askari (a.s.) (Al-Heithamī, 1417 AH., vol.2, p.600)

These were part of the sources mentioning the Ahlul-Bayt *kiramat* and were often from Sunni sources. In Shiite sources, *kiramat* of Ahlul-Bayt are much more but here we suffice to these sources.

6. Evaluation of Denial of the Imam Zaman (AS) by Burqē‘i

Burqē‘i evaluated the hadiths about Imam Zaman in a book entitled “*Scientific Studies on the Hadiths about Mahdi* “ and finally denied the existence of Imam Zaman (AS) (**Burqē‘i, Scientific Studies on the Hadiths about Mahdi, n.d.** p. 40)

In response to **Burqē‘i we can say** there are many hadiths about Imam Mahdi (AS), for example in a narration:

«عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ أَبِيهِ، عَنِ آبَائِهِ (ع) قَالَ: قَالَ رَسُولُ اللَّهِ (ص): مَنْ أَنْكَرَ الْقَائِمَ مِنْ وُلْدِي فَقَدْ أَنْكَرَنِي.»

Imam Sadiq (AS) narrated from his fathers that the Prophet of Allah (PBUH) said: Whoever denies the Qa‘im (al-Mahdi) (who is) of my children has surely denied me (Sheikh Ṣaduq, 1413, vol. 2, p. 412). In addition to this, Mr.Rey Shahri in the book " Encyclopedia of Imam Mahdi " based on Quran, Hadith and history mentioned many books of Ahl Sunnah like Fath al-Bārī fī Sharḥ Ṣaḥīḥ Bukhārī, Ṣaḥīḥ Moslem, Sunan Ibn Majīh, Sunan Tirmizī, Al-Muṣanif ‘Abdul Razzaq, Al-Fatan Na‘im bin Ḥamad Marvazī, al-Muṣanif Ibn Abi Shaybah Kufī, Musnad Ahmad bin Ḥanbal, Musnad Abu-‘Ali Muṣlilī, al-Mu‘jam al-Kabir Ṭabarānī, Ṣaḥīḥ Ibn Ḥabān and more than 20 other books that discuss the Mahdism. (Mohammadi Rey Shahri, Mohammad, 1393 Sh. (2014 AD), Vol. 1, p. 76) There are also independent writings by Sunni scholars about Imam Mahdi and Mr. ‘Ali-Mohammad ‘Ali Dukhayyal compiled the names of thirty books that the Sunnis have independently written about Imam Mahdi. (Dukhayyal, ‘Ali-Muhammad ‘Ali, 1429 AH, p. 140)

The holy Prophet also said,

الْأَيُّمَةُ بَعْدِي اثْنَا عَشَرَ أَوْلَهُمْ عَلَى بَنِي أَبِي طَالِبٍ وَ آخِرُهُمُ الْقَائِمُ فَهُمْ خُلَفَائِي وَ أَوْصِيَائِي وَ أَوْلِيَائِي وَ حُجُجُ اللَّهِ عَلَى أُمَّتِي بَعْدِي

(Imams after me are 12 people. First of them is ‘Ali ibn Abi-Ṭalīb and last of them is Qa‘im (Mahdi). They are my successors and God's proof (authority) for my nation after me (Sheikh Ṣaduq, 1413 AH, vol 4, p. 180 , Hadith 5406). An article entitled "Implication of the Hadith of the “Athna ‘Ashar caliph” on the Birth of the Imam of the Age (AS)" has been written (Fada‘i Esfahani, Murteza; ‘Abbas Shah, Seyyed Mujahid; Implication of the Hadith of the “Athna ‘Ashar caliph” on the Birth of the Imam of the Age , Journal of Comparative Hadith Sciences, Autumn & Winter 1394 Sh. (2015 AD.) - Issue 3) which used this hadith to prove the birth of Imam Zaman.

Also the Luh Hadith, which is the report of Jabir bin Abdullah Anṣarī of a Luh which was owned by Fatima and included the names of the Imams and the Prophet’s successors (PBUH). (Mohammadi Rey Shahri, Mohammad, 1393 sh. (2014 AD.), Vol. 1, p. 395.) is another reason of the validity of the belief in the existence of Imam of the time (AS) and his birth in the time of Imam Askari (AS) and being the son of Imam Askari (AS). So the word of **Burqē‘i** is wrong and unacceptable.

Conclusion

Based on what was said, it was concluded that Sayyid Abul-Faḍl Burge'i initially adhered to the Shi'ism, but by the passage of time he became inclined toward Sunni and Wahhabi ideas. He denied the divine appointment of Imam, while there are many valid narrational reasons for this. He did not consider the Imamate to be exclusive to the twelve Imams, while the Shiites with different traditions from the Prophet (peace be upon him) proves this. He did not regard intercession, pilgrimage and resorting to infallibles correct, while many verses and traditions endorse them and reject Burge'i's ideas. He denied the existence of the Imam Zaman and wrote a book named "*Scientific Studies on the Hadiths about Mahdi*" which rejects the hadiths of the Mahdism. We provided some answers to his claim such as what Prophet said. He said that anyone who denies Mahdi has denied me. Therefore, the views and opinions of Burge'i are not correct and the Shiites do not believe in the Burge'i sayings.

References

The holy Quran

Abdul Malik bin Husayn bin 'Abdul Malik al-Shafi'i al-'Asimi al-Makki, Samat al-Nujum al-'Awali fi Anba' al-Awail val-Tawali, Dar al-Kutub al-'Ilmiyah, Beirut, 1419 AH. (1998 AD.)

Abil-Qasim 'Ali ibn Hasan ibn Habbahallah ibn 'Abdullah al-Shafi'i, Tarikh Madineh Damishq, Dar al-Fikr , Beirut, 1995 , researched by: Muhabuddin Abi Sa'id 'Umar ibn Gharamal.

Abu Bakr Ahmad ibn 'Ali ibn Thabet ibn Ahmad ibn Mahdi al-Khatib al-Baghdadi, Talkhis al-Mutashabih fi al-Rasm, n.d.

Abul-'Abbas Ahmad ibn Muhammad ibn 'Ali ibn Hajar al-Haithami, Sawa'iq al-Muḥraqih ala Ahl al-Rafaḍ val-Dilal val Z, Puandiqaq, publisher: Mu'assesseh al-Rasalah - Lebanon 1417 AH (1997 AD) .

Abul-'Abbas Ahmad ibn Yahya Tha'lab (d.291 AH), Majalis of Tha'lab, n.d.

Ahmad ibn 'Ali ibn Hujar Abul-Fazl al-'Asqalani al-Shafi'i, Lisan al-Mizan, Dar al-Nashr: Mu'assesseh al'Ilmi lil-Matbu'at, Beirut, 1406 AH. (1986 AD).

Ahmad ibn Yahya ibn Jaber al-Baladhuri, Anasab al-Ashraf, Mu'assesseh al'Ilmi lil-Matbu'at , n.d.

Akhavan Mughaddam, Bi-monthly Journal of Imamah Pazhoi, No. 16, 1393.

Al-Ajari, Abi Bakr Muhammad bin al-Husayn (d. 360 AH), al-Shari'a, Dar al-Waṭan - Al-Riyadh / Al-Saudiyyah, pub: Al-Thaniyah, 1420 AH (1999 AD.)

Al-Ashbahani, Abu Na'im Ahmad ibn 'Abdullah, Hilliyah al-Uliya' va Tabaqat al-Asfiya', Dar al-Kutub al-'Arabi, Beirut, pub: Rabi'ah, 1405 AH.

Al-Bahrani, al-Sayyid Hashim, Madinah al-Mu'ajiz, Mu'assesseh al-Ma'rif al-Islamiyah, n.d.

Al-Basari al-Sufi, Abu Sa'id Ahmad ibn Muhammad ibn Ziyad bin Bushr ibn Dirham (d.340 AH.), Mu'jam ibn al-'Arabi n.d.

Al-Hakim al-Nisabouri, Abu 'Abdullah Muhammad ibn 'Abdullah (d. 405 AH), al-Mustadrak 'ala al-Sahihin, Dar al-Kutub al-'Ilmiyah, Beirut, 1411 AH (1990 AD.)

Al-Heithami, Abul-'Abbas Ahmad bin Muhammad bin 'Ali ibn Hujr (d.973 AH.), al-Sawa'iq al-Muḥraqah 'ala Ahl al-Rafaḍa val Zalal val Zandaqaq, Mu'assesseh Al-Risalah – Lebnon, first publication, 1417 AH (1997 AD.)

- Al-Heithami, Abul-Hasan Nur al-Din ‘Ali ibn Abi Bakr, Majma’ Al-Zawa’id va Manba’ al-Fawa’id, Publisher: Dar al-Riyan Lil-Turath / Dar al-Kutub al-‘Arabi, Cairo, Beirut, 1407 A.H.
- Al-Khazarji al-Ansari Al-Yamani, Al-Hafiz al-Faqih Safi al-Din Ahmad bin ‘Abdullah (d. after 329 AH.), Khulaseh TadhhibTahdhib al-Kamal fi Asma’ al-Rijal, Dar al-Nashr: Maktab al-Matbu’at al-Islamiyah/ Dar al-Bashair - Halab / Beirut.1416 AH.
- Al-lal-Ka’i, Abu'l-Qasim Haballah bin al-Hasan bin Mansur (d. 418 AH.), Karamat Awliya’ Allah, Dar al-Nashar: Dar Tayyebah - al-Riyadh, 1412.
- Al-Mazi, Abul-Hajjaj Yusuf bin al-Zaki ‘Abdul Rahman (d. 742 AH.), Tahdhib al-Kamal, Mu’assesseh al-Risalah, Beirut, 1400 A.H. (2001 A.D.)
- Al-Murshid Billah Yahya bin al-Husayn bin Isma’el al-Hasani al-Shajari al-Jurjani, al-Amali Kitab va hiya AlMa’rufah bil-Amali al-Khamisah, Dar al-Kutub al-‘Ilmiyah, Beirut / Lebanon, 1422 A.H. (2001 A.D.)
- Al-Qadi al-Nu’man al-Maghribi, Nu’man ibn Muhammad, Sharh al-Akhbar, Jama'a al-Mudrresin fi al-Hawza al-‘Ilmiyah bi-Qum, Mu’assesseh al-Nashr al-Islami, 1409.
- Al-Sharif al-Murtida, ‘Ali bin al-Husayn, Al-Shafi fi al-Imamah, Tehran, Al-Sadiq Institute, 1407 AH.
- Al-Subki al-Shafi’i, Abū Naṣr Tāj al-Dīn ‘Abd al-Wahhāb ibn Abdul-Kafi, Ṭabaqāt al-Šāfi‘iyya’—Kubrā, Hujr lil-Taba’at val-Nashr Val-Tawzi’, 1413 AH.
- Al-Tabarani, Abul-Qasim Sulayman bin Ahmad bin Ayub, al-Mu’jam al-Awsat, Dar al-Harmayn, Cairo, 1415 AH.
- Al-Tamimi al-Busti, Abu Hatam Muhammad ibn Haban ibn Ahmad (d. 354 AH), Al-Thiqat, Dar al-Fikr, pub: Al-Awla, 1395 AH (1975 AD).
- Bahrani, Sayyid Hashim, Al-Inṣaf fi al-Naṣ alā al-Aimah al-Athna ‘Ashar Min Ale Muhammad al-Ashraf, Qum: Office of Islamic Culture Publishing, 1377 Sh. (1998 AD.)
- Burqe’i, Abul-Fadl, A lesson from villayah, n.p., n.d.
- Burqe’i, Abul-Fadl, Checking Akhbar ‘Usul with the Qur'an and the intellect, Saudi Arabia, n.d.
- Burqe’i, Abul-Fadl, love and falling in love, n.p., n.d.
- Burqe’i, Abul-Fadl, Poetry and Music, n.p.,1382 Sh.
- Burqe’i, Abul-Fadl, Quran for all, Saudi Arabia, n.d.
- Burqe’i, Abul-Fadl, Reason and religion, n.p.,n.d.
- Burqe’i, Abul-Fadl, Savanih Ayyam in zendegi Khadim al-Islam, n.p.,n.d.
- Burqe’i, Abul-Fadl, The Divine Garden, n.p.,n.d.
- Burqe’i, Abul-Fadl; A Ray of the Quran, n.p., n.d.
- Burqe’i, Abul-Fadl; A Ray of the Quran, Saudi Arabia, n.d.
- Burqe’i, Abul-Fadl; Ahkam Al-Quran: includes all Islamic jurisprudence and Islamic doctrines extracted from the text of the Qur'an and reconciled with its verses; Tehran; ‘Ata’i, n.d.
- Burqe’i, Abul-Fadl; Contradiction of Mafatih al-Jinan with Quran, first edition, Saudi Arabia, Dar al-Al val Sahab, 1387 Sh.
- Burqe’i, Abul-Fadl; Haqiqa al-‘Erfan or Taftish, second edition, n.p., n.d.
- Burqe’i, Abul-Fadl; Islam is the religion of labor, n.d., n.p.

- Burqe'i, Abul-Faḍl; Principles of Religion from the opinion of Quran and endorsed by its verses; Saudi Arabia, n.d.
- Burqe'i, Abul-Faḍl; Scientific Studies on the Hadiths about Mahdi, Saudi Arabia, n.d.
- Burqe'i, Abul-Faḍl; Tarajim al-Rijal, n.p.,n.d.
- Dakhil, 'Ali Mohammad 'Ali, Al-Imam al-Mahdi fi Kalamat al-A'lam min al-Sunnah, Ma'shar Publication, Tehran, Iran 1429.
- Fadaei Esfahani, Murtda; 'Abbas Shah, Seyyed Mujahid; Implication of the Hadith of "Athna 'Ashar Khalifah" on the Birth of Imam 'Asr, Journal of Comparative Hadith Sciences, Fall and Winter 2015, No. 3.
- Ibn 'Asakar al-Damishqi al-Shafi'i, Abi al-Qasim 'Ali ibn al-Hasan ibn Habballah ibn 'Abdullah, Tarikh Madineh Damishq Dhikr fazluha va Tasmiyah min Haluha min al-Amal, Dar al-Fikr, Beirut, 1995.
- Ibn Abi al-Dunya, Abu-Bakr 'Abdullah bin Muhammad bin 'Ubayd al-Qarashi al-Baghdadi, al-Manamat, Dar al-Nashr: Mu'asseseh al-Kutub Al-Thaqafiyah, Beirut, 1413-1993.
- Ibn Abi Athir, 'Ezzedin bin al- Athir Abi al-Hasan 'Ali ibn Muhammad al-Jazri, Usdul Ghabah fi Ma'rifat al-Sahabah,n.d.
- Ibn al-Jawzi Hanbali, Jamaluddin Abul-Faraj 'Abdul-Rahman bin 'Ali bin Muhammad, Sifat al-Saffat, n.d.
- Ibn al-Najjar al-Baghdadi, Dheyl Tarikh Baghdad, Dar al-Kutub al-'Ilmiyah, al-Beirut, Lebanon, 4-5 m.
- Ibn Babawayh, Saduq, Man la Yahdarahu Faqih, Qum, 1413 AH.
- Ibn Khazzaz Qumi, Kifayah al-Athar fi al-Nusus 'ala al-A'immah al-Athna, Seyyid 'Abdul Latif Hussein Koh-Kamari Khuei, Bidar pub., Qum, 1401 A.h.
- Ibn Sabbagh, 'Ali ibn Muhammad ibn Ahmad, Al-Fusul al-Muhimmah fi Ma'rifah al-A'immah, Dar al-Hadith lil-Tiba'ah val Nashr, 1422 AH.
- Ibn Shahr Ashub, Manaqib Al Abi-Talib, 'Allameh, Qum, Iran, n.d.
- Ibn Taymiyyah al-Harani al-Hanbali, Abul-'Abbas Ahmad 'Abdul Halim, Kutub va rasail va Fatawi Sheikh al-Islam Ibn Taymiyyah, Maktabah Ibn Taymiyyah, Ibn Taymiyyah, n.d.
- Ja'fariyan, Rasul; Religious-Political Organizations and movements in Iran; Third Edition; Tehran; Khane Kitab; 1389 Sh.
- Jalaluddin 'Abdul Rahman al-Siyuti, Sharh al-Sudur bi Sharh Hal al-Mutta Val-Qubour, Pub: Dar al-Ma'rifah - Lebanon - 1417 AH - 1996 AD.
- Kulayni, Muhammad ibn Ya'qub ibn Ishaq, Al-Kafi, Dar al-Hadith-Qum, 1429 AH.Nikan, 1391 Sh.
- Mahallati, Zabihullah; A Study of Abul-Faḍl Burge'i Thoughts and Views, Tehran, Rahe.
- Muhammad Rey Shahri, Muhammad, Encyclopedia of Amir Al-Mu'minin 'According to the Qur'an, Hadith and History, Dar al-Hadith Cultural and Scientific Institute, Qum Publishing Organization - Iran, 1389 Sh. (2010 AD)
- Muhammad Rey Shahri, Muhammad, Encyclopedia of Imam Mahdi's "may God hasten his reappearance" based on Quran, Hadith and History, Dar Al-Hadith, Cultural and Scientific Institute, Qum, Iran, 1393 Hijri Shamsi (2014 A.D.)
- Muhammed bin Jarir al-Tabari, Dala'ilal-Imamah, Markaz al-Taba'ah val Nashr fi Mu'asseseh al-Bi'thah, 1413 AH.

Samhoudi, ‘Ali bin ‘Abdullah, Wafa al-Wafa’ bi Akhyar dar al-Mustafa, Dar al-Kutub al-‘Ilmiyah, Beirut - Lebanon, n.d.

Shablanji Shafi'i, Mu'min ibn Hasan, Nur al-Abasar al-Manaqib Ale Bayt al-Nabi al-Mukhtar, Qum, Radi, 1422 AH.

Sibt ibn al-Jawzi al-Hanafi, Shams al-Din Abu al-Muzaffar Yusuf ibn Fergli ibn ‘Abdullah al-Baghdadi (d. 654 AH), Tadhkarah al-Khavas, Qum, Pub: Mansurat of al-Sharif al-Radi.

Tabatabai, Muhammad Husayn, Al-Mizan fi Tafsir al-Qur'an, 20 volumes, Mu'assesseh al'Ilmi lil-Matbu'at, Lebanon, Beirut, 90 AH.

sites

[http:// aqeedeh.com](http://aqeedeh.com)

<http://borqei.com>

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).