A Study and Evaluation of the Opinions of Seyyid Abul-Fazl Burqe’i

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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 ijtihad. 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)

Burqe’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 Mughnj and Jamí and went to Hajj Sheikh Abdul-Karim Ha’erí 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)

Burqe’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 madarí, 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 madarí’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)

Burqe’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 inexpert 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 Rasul 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-Fazl Burqe’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:


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. (Mahallatí, 1391 Sh. (2012 AD.), p. 201) Some have objected to the permission given to him by masters (Mahallatí, 1391 Sh. (2012 AD.), pp. 20, 21, 201).

1-3-The Burqe’í’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):


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 Mafa’ith al-Jinan with Quran, 6- Abundance of superstitions in ziyarah of graves, 7- A lesson from villayah, 8-

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 Mafath 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 Imamiyah 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 أَنْذِرُ عَشِيرَتَكَ الَّيْلِيْنَ (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: "فَأَيُّكُم يُؤَزِّرُنِي عَلَى هذَا الَّمَرِيدِ عَلَى أن يَكُونَ أَخِي وَوَصِيّي وَخَلِيفَيِّي فِيكُم (My brother, my will executor) and my successor After the positive response of Imam Ali (as), the Prophet said: my will, "I heard you and my successor among youListen to him and obey him "(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 Veraghath (Heredity), Hadiths of Caliphate, Hadiths of Dignity,
Hadiths Imamat, Hadiths Imamate, Hadiths Villayat, Hadiths of Hedayat, Hadiths of Infallibility, Hadiths 'Ilm, Hadiths of Twelve Successors, Hadiths Safinah, Hadith Thaqalayn, 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.


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, «وَ إِذِ اتَّبَعَ إِبْراهِيمُ رَبِّهُ بِكَلِماتٍ فَأَتَمَّهُنَّ قالَ إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً قالَ وَ مِنْ ذُرِّيَّتي قَالَ لا يَنالُ عَهْدِي الظَّالِمين» (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: "قل إن أخاف إن عصيت ربي عذاب يوم عظيم" (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,
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 عباده ربه أحد” 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: "لا تدع مع اللله اِلهاً آخَر" Do not call any god besides Allah ". Burqe‘i believed that the sentence "لا تدع مع اللله" 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: "وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاوَرُوا اللَّهَ وَ اسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيماً" (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 اللَّـهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ" (Ma‘idah / 35) Believe, 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 intercedee 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 Khaṭṭāb, who said: Adam due to his knowledge about the creation of Prophet of Islam in future asked God, يا رب استلتك بحق محمد لَمْ تَغْفَرْ لَى (Samhudi, n.d., Vol. 3, p. 1371). The translation, "I ask you to forgive me, for the sake of Muhammad". He then cited other narrations from the "Nasajj" 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 Imamat Pazhohi, 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

Burqê’i regarded miracles only for the prophets and for the sake of people confessing to their truthfulness and denied miracles for others. (Burqê’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 Kuhf have regarded miracles for imams, and their honored figures, and added, "Most of whom are certainly false." (Burqê’i, A ray of the Qur’an, n.d., Vol. 2, p. 115)

In reply to Burque’i we can say: Ibn Habûn (a Sunni scholar) in his Sahih book proved the dignity of non-prophets (in having miracles) by narrating narrations (al-Tamimi al-Bustî, Muhammad ibn Habûn 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-Hâkim al-Nisabûrî, 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-Shâfî, 1413 AH, vol.2, p. 328). In addition to these examples other from Ahlul Bayt can be found in the Sunnis sources to prove our claim:


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 Burqe’ī


In response to Burqe’ī we can say there are many hadiths about Imam Mahdi (AS), for example in a narration:

ٍعَنِ الصَّادِقِ جَعْفَرِ بنِ مُحَمَّدٍ، عَن أبيهِ، عَن آبائِهِ (ع) قالَ: قالَ رَسولُ اَللَِّّ (ص): مَن أنكَرَ

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 Sadq, 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 Fatih al-Bari fi Sharh Sahih Bukhari, Sahih Moslem, Sunan Ibn Majih, Sunan Tirmizi, Al-Muṣanif ‘Abdul Razzaq, Al-Fatān Na’im, Hamad Marvażī, al-Muṣanif, Ibn Abi Shaybah Kufī, Musnad Ahmad bin Hanbal, Musnad Abu ‘Ali Muṣliḥī, al-Mu’jam al-Kabīr Tabarānī, Sahih Ibn Ḥaṭīf 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 Dukhayyāl compiled the names of thirty books that the Sunnis have independently written about Imam Mahdi. (Dukhayyāl, ‘Ali-Mohammad ‘Ali, 1429 AH., p. 140)
The holy Prophet also said,

الَّذِيُّ يَعْقِرُ مَعَهُ نَفْسَهُ وَ عَقِبَةَ الْخَيْبَةِ وَ يُؤْمِنُونَ فِيهِ وَ يَحْضُرُونَ وَ اْيَتْبَعُونَ بِالْأَمْمِ الْأَخِرَةِ

(Imams after me are 12 people. First of them is ‘Ali ibn Abi-Ta’lib and last of them is Qa’im (Mahdi). They are my successors and God’s proof (authority) for my nation after me (Sheikh Sadq, 1413 AH, vol 4, p. 180, Hadith 5406). An article entitled “Implication of the Hadith of the ‘Atha ‘Aṣhar caliph’ on the Birth of the Imam of the Age (AS)” has been written (Fad’ai Esfahani, Murteza: ‘Abbas Shah, Seyyed Mujahid; Implication of the Hadith of the ‘Atha ‘Aṣhar 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 Ansari 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 Burqe’ī is wrong and unacceptable.
**Conclusion**

Based on what was said, it was concluded that Sayyid Abul-Fadl 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.

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