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2: To Be Respectful While Mentioning Him

A believer should always mention Imam (as) with the best of the titles. For example, Hujjat, Qaim, Mahdi, Sahibul Amr and Sahibuz–Zaman etc. He should refrain from uttering his actual name, which is the name of Holy Prophet (S): (M–H–M–D). There are varying opinions among the scholars, as regards the pronouncing of the name of Imam (as). Some have prohibited it, except in Taqayyah. For example Muhaddith Amili in *Wasiail*; 1 and some have absolutely prohibited it, like Shaykh Mufeed and Shaykh Tabarsi (q.s.).

Some think that it is definitely Haraam, but in supplications received from the Holy Imams (as) Ismail bin Ahmad Alawi Aqeeli Tabarsi (q.s.) is of this view mentioned in Kifayatul Muwahhideen. There are others who think that it is permitted but despicable; like Shaykh Muhaqqiq Ansari (q.s.). Some scholars are of the view that to pronounce the name of the Imam is prohibited in gatherings and not in other instances; like Sayyid Muhaqqiq Mir Damad and Muhaddith Noori (q.s.).

Certain scholars think that the prohibition is only during the time of Minor Occultation, although I don't know of any particular scholar who is of this view. From the statement of Allamah Majlisi in Biharul Anwar2 it is seen that some are of this view, and Allah is all–knowing. It is possible that this statement be referred back to the first view, from the aspect of special emphasis on Taqayyah during the period of the Minor Occultation as is very much clear. In any case we can conclude that the issue of mentioning the Imam's name is from the following types:

Type 1: It is allowed to mention the name of Imam (as) in books, in discussion connected with him. There is no doubt about it. The legality of this is proved from the practice of all past scholars and also the fact that none of them have ever objected to this practice.

Type 2: No one have even prohibited the mention of Imam (as) by indication or cue. Like saying that the name of Imam (as) is the same as the name of the Holy Prophet (S). The tradition of the Messenger of Allah (S) narrated by the Shia as well as Sunni scholars through various chains of narrators says, "Mahdi is from my progeny. His name is my name and his Kunniyat is my Kunniyat (agnomen)."

Type 3: In the same way the mention of his name in supplications and salutations (Ziarat) is apparently permitted because it does not resemble the conditions mentioned in the traditions. Thus, precaution demands that we avoid mentioning the real name of Imam (as) in assemblies and gatherings and refer to him only by his well–known titles. However, we should only use the titles that are mentioned in authentic traditions so that we do not contravene this rule.

Type 4: It is remembering His Eminence in gatherings etc, secretly and in ones heart; and the fact is that, in this case also it is allowed from the aspect that there is no prohibition for it. In addition, there is a tradition in Mustadrak narrated through Huzaifah bin Yaman that the Messenger of Allah (S) in a narration describing the qualities of His Eminence, Imam Mahdi (aj) said: And he is the one whose name will not be uttered by anyone openly before his advent, except by one who is a disbeliever. This is also supported by the statement quoted by Mir Damad that: "He mentioned his name clearly and openly," and then he narrated his statement.

Type 5: Mention of this name at the time of fear, like: in the gatherings of the enemies of religion as Taqayyah is obligatory in that situation and no ancient and modern scholar has opposed this at any time. Also all the evidences of Taqayyah prove this. In the same way all traditions prohibiting the mention of name are also included in this.

Type 6: Mention of the Imam's name in which there is no fear and there is no justification for Taqayyah. And this type is such that there is scope of discussion in it. And the independent in my view is the statement that prohibits it, which is compatible to the view of Shaykh Sadooq Mufeed, Tabarsi, Mir Damad, Allamah Majlisi, Muhaqqiq Noori. Rather in the statement of Mir Damad, consensus is mentioned about it; and in statements of some others the prominence of this statement is mentioned with the evidence of correct traditional reports reaching to the level of Tawatur. Some of them are as follows:

1. Shaykh Sadooq has mentioned from a correct chain of narrators that Abil Hashim Dawood bin Qasim Ja'fari said: I heard Abal Hasan Askari (Imam Hadi a.s.) say: "The successor after me is my son al– Hasan but what will you do with the successor of my successor?" Al– Ja'fari said, "May Allah make me your sacrifice! Why?" The Imam said, "Because you will not see his physical body and it is not permissible for you to reveal his name." Al–Ja'fari said, "How shall we mention him?" Al–Hadi said, "Say 'The proof [al–Hujja] from the family of Muhammad."4

Thiqatul Islam, Kulaini (r.a.) has also mentioned this traditional report in *Kafi* narrating directly from an infallible.5

2. Shaykh Sadooq, through a correct chain of narrators has reported from Imam Ja'far Sadiq (as) that he said: The master of this affair, is a man whom none will mention by his name, except that he be a disbeliever. Shaykh Kulaini has also narrated this tradition through a correct chain of narrators in the following way: The master of this affair is such that none mentions him by his name except an infidel.6

3. In Kafi and Kamaluddin, through an authentic chain of narrators it is narrated from Rayyan bin Sult that he said: Abul Hasan Imam Ali Reza (as) was asked about the Qaim (aj) and he replied: His person will not be seen and his name will not be mentioned.7

The same tradition is also mentioned in Mustadrak through Rayyan bin Sult that he said: I heard His Eminence, Reza Ali bin Musa (as) say: The Qaim, al-Mahdi is the son of my son, Hasan; his person will not be seen and no one will mention him by his name during the period of his occultation; till the time they see him and announce his name; at that time anyone would be able to mention him by his name...

- 4. In Mustadrak, it is narrated from the Messenger of Allah (S) that he said in a tradition describing the Mahdi: He is the one who would not be mentioned by his name openly before his advent, except by one who is an infidel.8
- 5. In the same book, it is narrated from Husain bin Alwan that Imam Ja'far Sadiq (as) said regarding the number of Imams: They shall be twelve persons from the progeny of Muhammad (S), Ali, Hasan, Husain, Ali bin Husain, Muhammad bin Ali and anyone Allah wants. The narrator said: May I be sacrificed on you, indeed I implore you to give me a Fatwa. He said: I and this son of mine, and he indicated to his son, Musa and the fifth of his descendants. His person will be unseen and the mention of his name will be disallowed.9
- 6. In a Tawqee, the Imam has said: "Accurse, accursed is the one who utters my name in the gathering of people." 10
- 7. In another Tawqee, the Imam says: "Curse of Allah on the one who utters my name in the gathering of people." Both the above epistles are recorded by Shaykh Sadoog in Kamaluddin.11
- 8. In Kamaluddin Shaykh Sadooq has quoted a tradition from Imam Baqir (as) that he said: "Umar bin Khattab asked Amirul Momineen (as) about the Mahdi: O Ibne Abi Talib tell me about the Mahdi, what his name is? He replied: As for his name; I cannot tell you that. Indeed my dearest one and my friend (the Prophet) has taken oath from me not to mention his name till Allah, the Mighty and Sublime does not raise him and these are from the matters that Allah, the Mighty and Sublime has given to His Messenger in his knowledge."12
- 9. In the tradition of Khizr that we mentioned in Part Two quoting through a correct chain of narrators, it is mentioned: And I testify for a man from the descendants of Husain whose patronymic and name will not be mentioned till the time the Almighty Allah does not make him reappear.
- 10. Shaykh Sadooq has narrated through a correct chain of reporters that Imam Sadiq (as) said: "The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you." 13
- 11. Shaykh Sadoog has narrated through a correct chain of reporters that Imam Jawad (as) said in the

description of Imam Mahdi (aj): "He is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful." 14 The complete tradition has been mentioned in Part Four under the Letter A'in in the narrations recorded from Imam Jawad (as).

- 12. Shaykh Sadooq has narrated a tradition in which Abdul Azeem Hasani comes to Imam Abul Hasan Ali bin Muhammad Askari Imam Hadi (as) and recites the names of all the Imams upto Abul Hasan Imam Hadi (as). The Imam told him: "The Imam after me is my son, Hasan. Then after him how would the people be with the successor of His Eminence?" "How would it be so?" Abdul Azim asked. Imam (as) said, "It is because his person will hidden from them and pronouncing his name will be prohibited to them. Till he would reappear and fill the earth with justice and equity as it would be fraught with injustice and oppression." 15
- 13. Also in an authentic traditional report it is reported that Abi Ahmad Muhammad bin Ziyad Azadi said: I asked my master, Musa Ibne Ja'far (as) regarding the verse:

"And made complete to you His favors outwardly and inwardly..." (Qur'an, Surah Luqman 31:20)

He replied: "The apparent bounty is the Imam who is seen and the hidden bounty is the Imam who is in occultation." The narrator says: I asked: "Is there any among the Imams that shall go into occultation?" He replied: "Yes, his person would be unseen by the people but his remembrance would remain hidden in the hearts of the believers. And he is the twelfth one of us. For him the Almighty Allah would make every difficult thing easy and tame every disobedient one.

He would open up the treasures of the earth for him and make every remoteness, a proximity for him. He would destroy every disobedient sinner and eliminate every transgressing satan at his hands. He is the son of the best of the maids. His birth would be concealed from the people and it won't be lawful for them to mention his name. Till the time Allah, the Mighty and Sublime would make him appear. Then he will fill the earth with justice and equity, as it would be fraught with injustice and oppression."16

14. Shaykh Ali bin Muhammad Kazzaz Razi (Qummi) has mentioned in his book, Kifayatul Athar fee Nusoos Alaa Aaimmatul Ithna Ashar through his own chain of narrators from Jabir Ibne Abdullah Ansari that he said: Jundal bin Junadah, a Jew from Khyber, came to the Messenger of Allah (S) and said: O Muhammad, tell that which is not for Allah, and that which Allah does not have and that which Allah does not know? The Messenger of Allah (S) said: That which is not for Allah is that He does not have a partner; and that which Allah does not have is oppression for the people. And that which He does not know is the saying of you Jews, that Uzair is the son of God and Allah does not know of any son of His.

Jundal said: I testify that there is no god except Allah, and indeed you are the Messenger of Allah. Then

he said: O Messenger of Allah (S), last night I saw in dream Musa (as) saying to me: O Jundal, accept Islam at the hands of Muhammad (S) and remain attached to his successors after him. Thus I have become a Muslim, and the Almighty Allah has bestowed me this bounty. Now inform me regarding your successors so that I remain attached to them.

The Messenger of Allah (S) said: O Jundal, my successors after me are same in number as the chiefs of Bani Israel. He asked: They were twelve in number as we have found in Taurat. The Messenger of Allah (S) said: Yes, the Imams after me are twelve in number. Jundal asked: O Messenger of Allah (S), would all of them come in the same period of time? He replied: No, one will come after the other; but you will be able to see only three of them.

He asked: O Messenger of Allah (S), tell me their names. He replied: Indeed, the chief of the successors, the heir of the prophets and the father of the Imams is Ali Ibne Abi Talib (as). After him is his son Hasan and then Husain. Remain attached to them after me and the foolishness of the ignorant should not deceive you. Thus when his son, Ali bin Husain, Chief of the worshipper, will be born, the Almighty Allah will conclude your life and your last nourishment in this world would be a drink of milk.

Jundal said: O Messenger of Allah (S), it is same as mentioned in Taurat: "Ilya, Ilya Baqtoo Shabaran wa Shubeeran." But I had not recognized their names. (Now tell me), how many successors are there after Husain and what are their names? The Messenger of Allah (S) said: There will be nine persons from the progeny of Husain and the Mahdi is from them. After the period of Husain is over, his son, Ali, would take over the office of Imamate, his title would be Zainul Abideen; and after the period of Ali is over, his son, Muhammad, who will be called Baqir, will take over; when the tenure of Muhammad ends, Ja'far, who will be called as Sadiq, will take up the office of Imamate. When the tenure of Ja'far ends, Musa, who will be called as Kazim, will take up the office of Imamate.

When the tenure of Musa ends, his son Ali, who will be called as Reza, will take up the office of Imamate. When the tenure of Ali ends, his son Muhammad, who will be called as Zaki, will take up the office of Imamate. When the tenure of Muhammad ends, his son Ali, who will be called as Naqi, will take up the office of Imamate. When the tenure of Ali ends, his son Hasan, who will be called as Amin, will take up the office of Imamate. After that the Imam of the people will disappear from among them.

Jundal asked: O Messenger of Allah (S), would Hasan disappear from the people? He replied: No, it is his son, Hujjat. Jundal said: O Messenger of Allah (S), what is his name? The Messenger of Allah (S) said: His name will not be mentioned till the Almighty Allah makes him reappear. Jundal asked: O Messenger of Allah (S), we have found them mentioned in Taurat and indeed Musa bin Imran (as) had given the glad tidings of you and your successors from your family after you. Then the Messenger of Allah (S) recited the following verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلُفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ د.دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange. (Qur'an, Surah Noor 24:55)

Jundal said: O Messenger of Allah (S), what is their fear? He replied: Jundal, during each of their tenures there would be someone who would be opposed to them, but when the Almighty Allah hastens the reappearance of our Qaim, he would fill the earth with justice and equity as it would be filled with injustice and oppression. Then the Messenger of Allah (S) said: Blessed be those who would be patient in the period of occultation. And blessed be those who remain firm on their Wilayat. It is about these people that the Almighty Allah has mentioned in His Book as follows:

Those who believe in the unseen. (Qur'an, Surah Baqarah 2:3)

These are Allah's party: now surely the party of Allah are the successful ones. (Qur'an, Surah Mujadilah 58:22)

Ibne Asfa [the person who has narrated the above from Jabir Ibne Abdullah Ansari] said: Then Jundal bin Junada lived till the period of Imam Husain bin Ali (as) and then he went to Taif. Naeem bin Abi Qais quoted him to me and said: I met him in Taif when he was ill. He asked for milk, drank it and then said: The same was promised to me by the Messenger of Allah (S), that my last food in this world would be milk. Then he passed away – may Allah have mercy on him – and was buried in Taif at a place known as Kora. 17

15. Muhaddith Noori (r.a.) in his book, Mustadrakul Wasail, quoted from Ghaibah of Fadl bin Shazan from Muhammad bin Abdul Jabbar that he said: I said to my master, Imam Hasan bin Ali al-Askari (as): May I be sacrificed on you, I would like to know who would be the Imam and proof of Allah on His creatures after you? He replied: The Imam and Hujjat after me would be my son; his name and Kunniyat is same as that of the Messenger of Allah (S); he would be the seal of the proofs of Allah and caliphs...till he said: thus it is not permitted for anyone to mention him by his name and Kunniyat before his advent. 18

16. It is mentioned in Mustadrak, from the same book that he said: Ibrahim bin Muhammad bin Faris Nishapuri narrated to me: When the governor of Amr bin Auf came out to kill me, and he was a cruel man, bent on annihilating the Shias, and I came to know about it, I became terrified. I bid farewell to my

family and friends and went to the house of Abu Muhammad (Imam Askari) to bid farewell to him also and then take up flight. When I reached his place I saw a little boy sitting besides him and his face was as illuminated as a full moon. I was so enchanted by his elegance that I almost forgot my aim and my fear.

The boy said to me: Don't flee, indeed Allah, the High and the Mighty will soon ward off his mischief from you. I was absolutely amazed and I asked His Eminence, Abu Muhammad (as): O my master, may I be sacrificed on you, who is that boy, who has informed of the situation I was in? He replied: My son and my successor after me, and he shall disappear for a long time and after the earth is full of injustice and oppression, he will reappear and fill it with justice and equity.

The narrator says: I asked him about his name. He replied: His name and Kunniyat is same as that of the Messenger of Allah (S) and it is not allowed for anyone to mention him by his name till the Almighty Allah does not make him reappear and establish his rule. So O Ibrahim, keep concealed what you have seen and heard today from us, from all except those who are worthy of it. Ibrahim says: I invoked blessings on those two great ones and their forefathers and came out from there pleased with the divine help that was bestowed to me and relying on what I had heard from His Eminence (aj)...19

I say: These are some traditional reports that prove the prohibition of pronouncing the name of His Eminence and we have not mentioned some of them for the sake of brevity. These traditions – as you have seen – are of two types; one prohibits taking his name whether in gatherings or otherwise, in dissimulation or in other cases; and about taking the name in other circumstances, whether in Minor Occultation or in the Major.

The second type is regarding prohibition of mentioning the name restricted only in gatherings in a clear and open manner. And these types of traditions explain the other type, and it restricts the implications of the traditions [in spite of the fact that it implied an open and clear mention of his name]. That which proves it are the contexts as we shall mention later. For example: The gathering mentioned in the statement of Mir Damad (r.a.) should be prohibited as this gathering is an open gathering.

If it is said: It is possible that they imply the condition of Taqayyah and fear, and by the style of other traditional reports, then it is not permitted that in other circumstances they should be transmitted. Like it is narrated in Usool Kafi from Ali bin Muhammad from Abdullah Salihi that he said: Some of our associates, after the passing away of His Eminence, Abu Muhammad Imam Askari (as) wanted to ask me about the name and location of the Master of the Affair (as); the reply came from outside: If you prove the name to them, they would make it public and if they know about the location they would point it out to others. 20

In the same way, in *Kamaluddin* it is narrated from Muhammad bin Hasan that Abdullah bin Ja'far Himyari said to Muhammad bin Uthman Amari (r.a.): "Have you seen my Master? He said: Yes...till he asked: And the name? He replied: It is not allowed for you to ask his name. And I am to saying this on

my own accord and it is not allowed for me to say that is Halal and that is Haraam, but it is from the Imam himself, as it was proved to the government official that His Eminence, Abu Muhammad (as) passed away without leaving and issue...till he said: If the name is mentioned a search will take place, fear Allah and refrain from doing this.21

I say: That which is mentioned in these two traditional reports and other reports like them, is about the reason for prohibition of pronouncing that holy name, like the wisdom behind the legislation of Friday bath was that people don't have to bear the smelly armpits of each other when they stand close – as is narrated in Faqih and other books – thus just as in absence of that instance the command of Friday bath is not nullified, in the same way, even when there is no fear, the prohibition of taking the name of His Eminence cannot be cancelled.

If it is said: The apparent reason mentioned in the second traditional report is that it is due to fear that the prohibition is made; thus if the fear is no more, the prohibition will also go away. I will say: It cannot be applied to the actual reason due to the following aspects:

First: It is that views similar to this have been expressed and our scholars have applied them to the wisdom of legislation, on the basis of this the tradition mentioned above does not show that which is claimed, although if the prohibition in texts should be considered general, it is not known if it is the case here. Since there is no clarification for it, and we have no knowledge that the cause of law is in times of fear and Taqayyah as you shall come to know, Insha Allah.

Second: It is that if this was the reason, the Holy Prophet (S) would not have refrained from telling Jundal Khyberi the name and also Imam Ja'far Sadiq (as) would not have prohibited his companions to pronounce the holy name; because in those times there was no Taqayyah in this regard as Imam Mahdi (aj) had not been born at that time.

That which is presently thought is that: The instruction of the Imams (as) to prohibit the taking of name is with regard to a person who is present in the period of Hazrat Hujjat (as) and it is that uttering his name is prohibited from the aspect of Taqayyah and fear. Such a view is mistaken and baseless, because the apparent meaning of the statements of the Imams (as) is that it is in the position of a command; in addition to this in some traditions it is absolutely forbidding it, like in the statement, "None but a disbeliever takes his name."

Third: If Taqayyah was the reason for this command, it was actually not permitted to reveal his name while the fact is that numerous traditional reports through the Shia as well as the Sunni channels prove that the Holy Prophet (S) clearly said: His name is same as my name and his Kunniyat is same as my Kunniyat, so that his name may be known.

Fourth: It is that if the reason or prohibition of pronouncing the name was only Taqayyah and fear, he should not have been referred to any name and title because the reason of prohibition should be applied to all instances so that the enemies do not recognize him, while the fact is that His Eminence is famous

by his titles more clearly than the sun, and especially the title of Mahdi (aj) and the Ahle Sunnat recognize him by his title and genealogy and no traditional report has come to prohibit other than this holy name. Rather, the prohibition in the epistle and other traditions is especially regarding the special name of His Eminence. Thus this proof rests on the fact that prohibition is a matter that is kept confidential from us and Amirul Momineen (as) has indicated this in a traditional report quoted in Kamaluddin.

Fifth: It is that if the prohibition was only restricted to fear and Taqayyah it would not have been correct and the last period of time would not have been fixed as the time of his reappearance because sometimes Taqayyah is there and sometimes it is not there.

Sixth: As you know that Khizr (as) refrained from pronouncing the blessed name of His Eminence, even though there was no fear in that gathering.

Seventh: It is as mentioned by Muhaddith Noori (r.a.): In some traditional reports prohibiting the taking of name, the clarification is that His Eminence is having the name of the Holy Prophet (S). As the narrator who has heard it has recognized the name; thus if Taqayyah was from that person who recognizes the name. And if Taqayyah was from others, there is no reason why we should not mention him in this gathering. Rather, it was necessary to remind the narrator that he must not mention that name in other gatherings.

Eighth: It is that the naming of His Eminence, Qaim as 'Muhammad' is not restricted to him alone that its mention be considered prohibited, from the view that enemies do not know about it. Rather if the cause of this order had been fear, it would also not have been allowed to mention the Imam by the titles of Hujjat, Sahibul Ghaibah etc., because no one before His Eminence, was given these titles. Rather it was also necessary not to mention him as the son of Askari because it evidently implies that he is alive and remaining, so that enemies will come out in his pursuit. Thus it becomes clear that the order of prohibition was only restricted to the period of Minor Occultation, because if the real cause was Tagayyah and fear, we would have been prohibited to mention any of his special titles.

The main point in the discussion is: The prohibition of taking his name is not related to fear or the lack of it. On the other hand his other names and titles regarding which there is justification or prohibition is way from surrounding fear and Taqayyah that if when there exist Taqayyah, their mention is not allowed and in case when there is no Taqayyah, it is allowed. In the same way is the case of mention of names of the other Imams. Thus all Imams are same in this matter as proved from traditional reports and this reason comes to mind whose explanation will soon be given, Insha Allah. And some of the reasons are mentioned by Muhaddith Noori (r.a.).

On the basis of this the study of those traditions shows that the fear mentioned in all of them is an indication that it is the wisdom behind the order and not its cause. Leave alone the fact that to take the traditions to mean Taqayyah is against their actual import. Because apparently it is the custom of

intellectuals and experts of language that in their idioms and everyday language they make use of this method and do not use the special circumstances to prove the special case. Now that you have understood this I will say: What we have accepted as prohibition of taking the name of His Eminence, applies only to some special circumstances as supported by the following:

First: It is that in the traditional reports concerning Ascension, there is not a single tradition in which the Almighty Allah has clearly mentioned the name of His Eminence as is very much clear.

Second: It is that in the traditions of Prophet there is not one report when the Prophet has clearly mentioned the name of His Eminence (aj); rather he has referred to his titles or that he said: His name is same as my name and his Kunniyat is same as my Kunniyat. Muhaddith Noori (r.a.) has mentioned these two aspects and both of them are open to objections.

Third: The 'Ijma Manqooli' that Mir Damad has mentioned can be used to prove to our point. In his book, Shariatus Tismiya Fee Zamaane Ghaibah he says: It is the etiquette of religion and custom of faith that it is not lawful for anyone to mention the name or Kunniyat of the Imam from this time – time of Ghaibat till he would arise – in a gathering openly; to pronounce his name aloud and to declare his Kunniyat openly. It has been the custom of senior scholars that has reached us that they always referred to His Eminence through his titles as long as he is in occultation, like Khalafus Salih, Imamul Qaim, Mahdi Muntazar, Hujjah of Aale Muhammad etc.

And this system was followed by all our co-religionists no one has denied its reliability. These are the instructions that we have received from our Imams and no one can deny it. Except those who employ their weak imagination and have narrow sight; it is they who are unable to see what is entrusted to the treasurers of the knowledge of the Almighty Allah.22

Fourth: It is proved that according to the habits of believers in all the cities and towns in every age and time had been that they did not mention the name of His Eminence, the Imam of the Time (aj). In such a way that not one of them is reported to have mentioned the name of His Eminence, in a gathering or a meeting. Therefore we also must consider it unlawful to mention the name of His Eminence, in gatherings.

Type 7: The pronouncing of the name of His Eminence by prominent Shia personalities in situations other than in gatherings is having many examples in traditional reports. For example the Hadith of Lauh which is mentioned in Usool Kafi, Kamaluddin23 and other reliable books. We have quoted from Usool Kafi of Thiqatul Islam Kulaini24 in which he has quoted through his own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (as) that he said: "My father (as) said to Jabir Ibne Abdullah Ansari, 'I have some work with you. So, when is it possible for you to give me some time that I may ask you something?' Jabir replied, 'Whenever you wish.' Thus, when my father (as) met him in private, he asked him, "O Jabir! Inform me about the Tablet which you saw in the hand of my mother, Fatima, the daughter of the Messenger of Allah (S) and what did she tell you as to what was written in it?"

Jabir replied, 'I hold Allah as Witness that I went to visit your mother, Fatima (as) during the lifetime of the Messenger of Allah (S) to congratulate her for Husain's (as) birth. I saw in her hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her, 'May my parents be sacrificed for you, O daughter of Allah's Messenger (S)! What is this Tablet?' She (S) replied, 'This is the Tablet, which Allah, Mighty and Glorified be He, has gifted to the Messenger of Allah (S). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.' Jabir said, 'Thus, your mother Fatima (as) gave it to me. I read it and copied it.'

My father (as) asked, 'O Jabir! Can you show it (the copied manuscript) to me?' He replied in the affirmative. My father (as) accompanied Jabir to his house where he took out a scroll of parchment. My father said, 'O Jabir! You look at your copy and see that I know about it. Thus Jabir continued to look at his copy while my father read from his own and he did not say a word that differed from it. Jabir said: I hold Allah as Witness that it same as written in the Tablet: In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibraeel) has descended with it from the Lord of the worlds.

O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments. Verily I am Allah, there is no god but Me, the Destroyer of the oppressors, the Degrader of the tyrants and the Establisher of the Day of Judgment. Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him a successor.

Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honored you with your two grandsons, Hasan and Husain. I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasure chest of My revelation, honored him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him.

Through his progeny, I shall reward and punish. The first of them is the chief of the worshippers and the adornment of My past friends, then his son (Muhammad) who resembles his grandfather, Muhammad, the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja'far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honor the position of Ja'far and make him happy vis-à-vis his Shias, his helpers and his friends.

After him, I have selected Musa and there will be a blinding, dark corruption so that the spark of My obedience is not terminated, My proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them, he has denied My bounty. Whoever changes one verse

from My Book, then indeed he has attributed a lie unto Me. Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Musa.

Verily, the one who denies the eighth is as if he has denied all My friends (Imams). Ali is My friend, My helper and the one upon whom I have placed Prophethood's burden of proof and conferred upon him mastership. An arrogant devil (Mamoon al-Abbasi) will murder him. He will be buried in a city, which the righteous servant (Dhulqarnain) has built, next to the worst of My creatures (Haroon). I speak the truth, I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My creatures.

None shall believe in him but that the paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the caller to My path and the treasurer of My knowledge. Thereafter, I will complete this (chain of Imamate) with his son, عرب مرب سوريا والمساورة وا

Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be colored with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains. Special mercy and blessings of their Lord be on them and they are the guided ones.

Abdur Rahman bin Saalim says: Abu Baseer said: If in all the times you don't hear any other thing except this tradition it is sufficient for you, thus you must protect it from those who are unworthy of it.

Among the traditions mentioned by Shaykh Sadooq in Kamaluddin,25 is the following: Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ismail: Narrated to us Abu Amr and Saeed bin Muhammad bin Nasr al-Qattan: Narrated to us Abdullah bin Muhammad Salmi: Narrated to us Muhammad bin Abdur Rahman: Narrated to us Muhammad bin Saeed bin Muhammad: Narrated to us Abbas bin Abi Amr from Sadaqah bin Abi Musa from Abi Nazra that he said: "When the last moments of Imam Muhammad Baqir (as) approached, he summoned his son, Imam Ja'far Sadiq (as) and took the oath of Imamate from him. The brother of Imam Muhammad Baqir (as), Zaid bin Ali bin Husain said: Brother, why don't you let the matter proceed like in the case of Imam Hasan (as) and Imam Husain (as)?

The Imam said: Abul Hasan, Imamate is not transferred by emulation and it is not given from one to another by way of a custom. It is one of the decided proofs of the Almighty. Then the Imam called for Jabir bin Abdullah and said: O Jabir, narrate to me the tradition about what you saw in the scroll of Fatima. Jabir said: Yes, O Abu Ja'far. One day I went to the house of Fatima to offer greetings at the

birth of Imam Hasan (as). I saw in the hands of Fatima, a scroll in white binding.

I asked: O chief of the ladies, what scroll is this? She said: It contains the names of the Imams from my progeny. I said: Can I see it? She replied: Only the Prophet, the successor of the Prophet and his Ahle Bayt (as) can touch this scroll. If this restriction had not been there I would have given it to you. But I can permit you to see it without touching it. Jabir says: I read this scroll. It was written therein: Abul Qasim Muhammad bin Abdullah Mustafa, whose mother is Amina binte Wahab, Abul Hasan Ali Ibne Abi Talib al- Murtuza, whose mother is Fatima binte Asad bin Hashim bin Abde Manaf, Abu Muhammad Hasan bin Ali al-Birr, Abu Abdullah Husain bin Ali Taqi, both of whose mother is Fatima binte Muhammad, Abu Muhammad Ali bin Husain al-Adl whose mother is Shaharbano binte Yazdjird Ibne Shahanshah, Abu Ja'far Muhammad bin Ali al-Baqir whose mother is Umme Abdullah binte Hasan bin Ali Ibne Abi Talib (as), Abu Abdullah Ja'far bin Muhammad as-Sadiq whose mother is Umme Farwa binte Qasim bin Muhammad bin Abu Bakr, Abu Ibrahim Musa bin Ja'far Thiga whose mother is a slave wife named Hamida, Abul Hasan Ali bin Musa ar-Reza whose mother is a slave wife named Najma, Abu Ja'far Muhammad bin Ali Zaki whose mother is a slave wife named Khizran, Abul Hasan Ali bin Muhammad Amin whose mother is Susan the maid, Abu Muhammad Hasan bin Ali Rafiq whose mother is Samana the maid and her patronymic was Ummul Hasan, Abul Qasim Muhammad bin Hasan, the proof of Allah on the creatures whose mother is Narjis the maid slave; peace of Allah be on them all."

Shaykh Sadooq says: The name of the Qaim is mentioned in this tradition and what I believe is the same as that which is mentioned regarding the prohibition of taking his name. For example in the ninth volume of Biharul Anwar26 it is narrated from Rauda and Fadail from Abdullah bin Abi Aufi from the Messenger of Allah (S) that he said: When the Almighty Allah created Ibrahim Khaleelullaah, He removed the veil from his eyes and he looked at the Arsh.

He saw a light and asked: What light is this, my Lord? He replied: He is Muhammad My chosen one. Ibrahim asked: I see another light besides him? He replied: O Ibrahim, he is Ali, the supporter of My religion. He asked: O my Lord, what is the third light that I see? He replied: O Ibrahim, that is Fatima, besides her father and husband. She will keep her followers away from Hellfire. Ibrahim said: O my Lord, I see two other illuminations besides them. Allah said: O Ibrahim, they are Hasan and Husain who are behind their grandfather and mother.

Ibrahim said: O my Lord, I see nine more lights around these five. The Almighty Allah said: They are the Imams from their progeny. Ibrahim asked: O my Lord, what are their names? Allah said: O Ibrahim, the first of them is Ali bin Husain, then Muhammad bin Ali, Ja'far bin Muhammad, then Musa bin Ja'far, then Ali bin Musa, then Muhammad bin Ali, then Ali bin Muhammad, then Hasan bin Ali and then Muhammad bin Hasan who is the Qaim and the Mahdi.

Ibrahim (as) said: O my Lord, I also see so many lights around that no one knows their number except You. Allah said: O Ibrahim, they are their Shias and followers. He said: O Allah, what are the distinguishing features of their Shias and followers? He replied: They would have the habit of performing

51 units of prayer; they will recite Bismillaahir Rah'maanir Rah'eem (In the Name of Allah, the Beneficent, the Merciful.) aloud, recite Qunoot before Ruku, perform the Sajdah of Shukr and wear a ring on the finger of the right hand. Ibrahim said: O Allah, make me among their Shias and followers. The Almighty Allah said: I have indeed made you as such. Then He revealed the following about him:

And most surely Ibrahim followed his way. When he came to his Lord with a free heart... (Qur'an, Surah Saffat 37:83–84)

Another example is of the report found in the ninth volume of Biharul Anwar27 quoted from Ghaibat of Shaykh Tusi from the Messenger of Allah (S) in which he made bequest to Amirul Momineen (as) and who wrote it down. In that bequest the Holy Prophet (S) ordered that each Imam should transfer the Imamate to the Imam after him till he said: When the time of your death comes, entrust this will to my son, Hasan, the righteous one.

And when the time of his passing away arrives, he should hand over the will to my son, Husain the martyr. And when the time of his passing away arrives, he should hand over the will to his son, Ali, the chief of the worshippers having marks of prostration. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad, the splitter (Baqir) of knowledge. And when the time of his passing away arrives, he should hand over the will to his son, Ja'far as–Sadiq.

And when the time of his passing away arrives, he should hand over the will to his son, Musa Kazim. And when the time of his passing away arrives, he should hand over the will to his son, Ali ar–Reza. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad Taqi the trustworthy. And when the time of his passing away arrives, he should hand over the will to his son, Ali Nasih. And when the time of his passing away arrives, he should hand over the will to his son, Hasan the Accomplished. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad, the protected one of Aale Muhammad...

It is also mentioned in Kifayatul Athar through the author's own chain of narrators from Abu Huraira that he said: I came to the Messenger of Allah (S) and asked: There was a successor and two grandsons for every prophet, thus who is your successor and two grandsons?

The Holy Prophet (S) remained quiet and did not reply. I went away from there in distress and when I met His Eminence again he said: O Abu Huraira, come here. I went to him and said: I seek refuge from the anger of Allah and the anger of the Messenger of Allah. The Messenger of Allah (S) said:

The Almighty Allah sent four thousand prophets and they had four thousand successors and eight thousand grandsons. By the one in whose hand is my life, I am the best of the prophets, my successor is the best of the successors and my grandsons are the best of the grandsons. Then he said: My

grandsons, Hasan and Husain will be the best of the grandson, the two grandsons of this community, and like the grandsons of progeny of Yaqoob (as) were twelve in number, the Imams after me will be twelve persons from my family. Ali (as) is the first of them, and the middle of them is Muhammad, and the last of them is Muhammad, the Mahdi of this Ummah, behind whom would pray Isa (as). Know that, those who remain attached to them after me, will be as if they have held to the rope of Allah, and those who leave them would be like those who have left the rope of Allah.28

It is mentioned in Kifayatul Athar through the author's own chain of narrators from Mufaddal Ibne Umar from as-Sadiq Ja'far bin Muhammad from his father from his ancestors (as) from Amirul Momineen (as) that he said: The Messenger of Allah (S) said:

"When I was taken to the heavens during the ascension (Me'raj) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name.

Thus I am the Ali Aala and he is Ali. And I created Fatima, Hasan and Husain from your Noor (light/effulgence). At that time I presented their Wilayat (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their Wilayat, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My Arsh. O Muhammad, would you like to see them? I said:

'Yes, my Lord!' The Almighty Allah said: 'Raise your head.' So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star. I asked:

'O Lord, who is that?' He replied, 'They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shias and followers, respite from the infidels.29

Shaykh Sadooq has narrated through a reliable, rather correct a chain of reporters in Kamaluddin<u>30</u> that: "Abu Muhammad Imam Hasan Askari (as) sent to someone, whose name he mentioned, a slaughtered sheep and said: This is from the Aqiqa of my son Muhammad."

Muhaddith Amili in Wasailush Shia,31 through his own chain of narrators reports from some of his associates from Allan Razi from Muhammad bin Yaqoob Kulaini from Muhammad bin Isam from Imam Ja'far Sadiq (as) that he said: When the slave girl of His Eminence, Abu Muhammad Imam Hasan Askari (as) became pregnant His Eminence told her: "You are pregnant with a male child, whose name will be

Muhammad and he would be the Qaim after me."

Also mentioned in Wasailush Shia,32 through his own chain of narrators from Ibne Babawayh, from Muhammad bin Ibrahim bin Ishaq Taliqani, from Abu Ali Muhammad bin Hammam, from Muhammad bin Uthman Amri from his father from His Eminence, Abu Muhammad Hasan bin Ali Imam Askar (as) is a traditional report related from his forefathers that: The earth will never be devoid of the Divine Proof over the creatures and that one who dies without knowing the Imam of his time, dies the death of paganhood.

In the same way it is mentioned: Then His Eminence said: This matter is as clear as the day. He was asked: O son of Allah's Messenger, who is the Imam and Hujjat after you? He replied: My son, Muhammad. He is the Imam and Hujjat after me. And one who dies without knowing him will die the death of a pagan.

In the same way, Allamah Majlisi has mentioned regarding the Wilayat33 of His Eminence (aj) from Kashful Ghumma34 that Ibne Kashshab said: Abul Qasim Tahir bin Haroon bin Musa Alawi narrated to me from his father from his grandfather that: My master, Ja'far bin Muhammad as–Sadiq (as) said: The Khalaf Salih is from my descendants and he is the Mahdi, whose name is MHMD and his Kunniyat is Abul Qasim. He will rise up in the last period of time...

Now that you have understood this, I say: By reconciling the two types of traditions; that is those that prohibit the taking of name and those that allow, we can conclude that it is not allowed to do so in the gathering of the common people and otherwise it is allowed. Because any act can be considered lawful if it has been performed by an infallible or if it was done in the presence of an infallible but he did not say anything against it.

In those traditions there is no indication that we can give up the traditions that prohibit the mention of name. On the basis of this, it is obligatory to take them into consideration. That which supports our contention are the two epistles, mentioned in Kamaluddin, 35 in one of which the Imam is reported to have said: "Accurse, accursed is the one who utters my name in the gathering of people."

And the other epistle is as follows: Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): I heard Aba Ali Muhammad bin Hammam say: I heard Muhammad bin Uthman Amari (q.s.) say: "An epistle was issued in a familiar handwriting that said: Curse of Allah on the one who utters my name in the gathering of people..."

It can also be supported by the statement of Muhaqqiq Damad (r.a.) that: The scholars are unanimous that it is prohibited to mention the blessed name of His Eminence. Also in favor of this is the logical and common perception that to mention about a lofty personality by his titles without pronouncing his name is a kind of respect to him as is clear to even lay persons, what to say of the scholars and intellectuals. And the Almighty Allah is aware of the realities of legislations. Another point that supports this is the instance of Hadith Lauh in which Imam Muhammad Baqir (as) told Jabir Ibne Abdullah Ansari to meet him in private.

On the basis of this the mention of the Imam's name in a gathering is not allowed. And also that which supports this is that if we consider the circumstances other than in which Taqayyah and fear is present, in an absolute way from generality, it would make the incidence of utmost necessity. In the same way, that which supports this is the tradition of Huzaifah bin Yaman that we mentioned in the fourth part under the same heading.

If it is said: It can be accepted that without fear and Taqayyah that it is out of the scope of mentioned circumstances, whether it be in company or otherwise from the aspect of the traditional report that Shaykh Sadooq has quoted from Imam Abu Ja'far Baqir (as) from his forefathers that Amirul Momineen (as) said from the pulpit: "A man from my descendants would appear in the last period of time..."36 And he described Imam Mahdi (aj), till he said: He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. From this aspect it can be said: That name which must not be mentioned is 'Ahmad'.

I will say: It is not possible to make this tradition proof of prohibition for the following reasons:

First: It is that its chain of narrators is weak as Ismail bin Malik, a narrator, is an unknown entity and Abul Jarood another narrator, is a leader of a group called Zaidiyyah Jaroodiya regarding whom Sayyid bin Tawoos has narrated that: Ziyad bin Mundhir, the blind is 'sarhoob' the hated; and there is no doubt that he has been criticized; he is named by the name of Shaitan 'Sarhoob'. This blind shaitan lives in the sea. In the books of Naqde Rijal and Muntahiul Maqal quoting from Kishi it is mentioned about Abul Jarood: Blind Sarhoob, the sect Sarhoobiya is related to the Zaidiyyah and Imam Baqir (as) has named him such. And it should be remembered that Sarhoob is the name of a blind Shaitan who lives in the sea and Abul Jarood was blind and blind of the heart as well. Thus traditional reports have mentioned him as a liar and have cursed him and Sayyid Tafarshi says in Naqde Rijal: Traditional reports prove that he was a liar and an infidel.

Second: It is that since Amirul Momineen (as) has announced this name of His Eminence from the pulpit, it does not show that it is allowed for other than His Eminence, because it is possible that this command is restricted to His Eminence and there are many other examples of this, as is clear for the people of perception. Like entering the Prophet's mosque in a condition of ritual impurity, restriction of the title of Amirul Momineen (as) only for His Eminence and the permissibility of generosity when the people of the family are in distress etc. as is clear to those who are well versed in the traditions of the Holy Imams (as).

Third: The saying of His Eminence that: "and his name that is public, is Muhammad." There are two possibilities: One: It implies that the Imam of the Time (aj) is having two names, one of which is known to them and that is Muhammad and the other is Ahmad which they don't know. Secondly it is that: the aim of announcing this name is for the time of reappearance as it is mentioned in traditional reports that at that time a call will be issued in the name of His Eminence and his father's name and that which proves this point is mentioned in Part Four under the chapter of Letter 'N' etc. And as for the possibility

that the implication of the name which is prohibited to be announced is Ahmad, is not mentioned by any of our scholars since the earliest times till date. They have not even mentioned its possibility and also the traditionists through whom these traditions have reached us, not spoken of this possibility as is clear to the students of this subject.

If it is said: It is possible that the implication of the word 'naas' (people) in the two epistles mentioned before, is the opponents and in the instance that this prohibition is restricted to times of fear and Taqayyah, thus the author of Wasail<u>37</u> has mentioned this possibility and proved that the word of 'naas' is often used to denote the Ahle Sunnat people?

I will say: The word of 'naas' in traditional reports is understood according to the context and in this case the context does indicate them, on the basis of this we cannot ignore correct traditions on the basis of possibility.

If it is said: In *Mustadrak*, it is narrated from Husain bin Hamadan that he narrates in his book from His Eminence, Imam Ali Reza (as) a traditional report that clarifies that to mention the blessed name of His Eminence – which is debatable – and the other names and titles of the Imam in order to be safe from fear, is permissible and the cause of its prohibition is not except in case of fear and Taqayyah. The traditional report is that Ali bin Hasan bin Faddal quoted from Rayyan bin Sult that he said: I heard from His Eminence, Imam Ali Reza (as) that he said: Qaim Mahdi (aj) is the son of my son, Hasan.

No one will see his person after occultation and no one will mention his name till he reappears and his name is announced. At that time all would be able to pronounce his name. The narrator asked the Imam: O my chief, is it allowed to refer to him by the titles of 'the one having occultation', 'master of the time' and 'Mahdi'? He replied: All of them are definitely allowed and I have prohibited you to clarify his secret name to the enemies so that they may not identify him.

I will say: It is not possible to act upon this tradition for the following reasons:

First: It is that Husain bin Hamadan is a weak reporter as mentioned in the books of Alwajiza and Naqdur Rijal of Najjashi: Husain bin Hamadan Khuzaini Jumbalani Abu Abdullah was of deviant faith and had books in his possession. The same is stated in Muntahiul Maqal and quoting from the same sources says that Husain bin Hamadan Jumbalani Khuzaini Abu Abdullah was of deviant faith and was a liar; he is accursed and his report should not be accepted. And similar thing is mentioned in Rijal of Ibne Dawood but in that statement Khuzaini is not mentioned.

Among the proofs that is not right to rely on him is that Allamah Noori (r.a.) has not relied on him in this instance even though he has mentioned about the titles of His Eminence, the Hujjat (aj) and Muhaddith Noori is an accomplished scholar of traditions as is clear to all those who have studied his books. May the Almighty Allah grant him the best rewards for his service to Islam and Muslims. On the basis of this how is it possible to accept such a tradition and ignore the apparent generalities of the proofs of prohibition?

Second: If it is supposed that this tradition has come from the Holy Imams (as), it does not clarify the point of our discussion. So please pay attention to this.

Third: If we suppose that it does clarify, it is not restricted to proving the cause of prohibition in this matter and it may not be the actual reason, since the pronoun in Imam's sentence means the enemies, it is wrong because everyone knows that in so many traditions the Holy Prophet (S) has clearly stated that his name will be same as his (Prophet's). Thus they all know that his name was Muhammad. Therefore this is not correct for the two reasons:

Reason One: It is that in every period many people are named Muhammad; thus whenever a Shia man said to another and gathering of enemies: 'Muhammad said that' or 'I saw Muhammad' and he implied the Imam of the Time (aj). The enemies did not realize whom he was referring to and there is no Taqayyah or fear in it.

Reason Two: It is that if it were the true cause of prohibition, it is obligatory that it is also prohibited to mention the special titles of His Eminence, like 'Sahibe Ghaibat', 'Sahibuz Zaman' and 'Hujjat Aale Muhammad'; because if a Shia man says to one of his co-religionist in a gathering of enemies: I have seen 'Sahibe Ghaibat' or 'Hujjat Aale Muhammad', the enemies will understand that he is implying some special person, since no one before him had been given these titles that anyone should call him by these titles.

It is possible for him to say: I mean a particular person, rather in this situation the enemies will through spying will try to find the person with that name. On the basis of this it is possible to apply this report to the wisdom behind the law of prohibition of uttering his name and or its kind may be interpreted.

If it is said: In another way also it is possible to reconcile the two sides, by saying that the reports of prohibition should be considered as despicable act as some elder scholars have done and the likes of this type of reconciliation are many in Figh.

I will say: This type of reconciliation of traditional reports is not accepted for the following reasons:

First: The proofs of prohibition – as you know – is not right to be taken as despicable act as is clear.

Second: It is that here we mentioned before that there are two possibilities one is real and the other metaphorical and it is proved that the metaphorical can never be given precedence over the real.

Third: It is that evidence of justification itself proves that it is allowed in other than gatherings as we have explained. On the basis of this, how can we take it to be an absolute prohibition!

Fourth: It is that this gathering is opposed to the narrated gatherings as we have previously explained.

Fifth: To take such traditions to imply detestation would mean that there is evidence to the opposite of it and that proof will refrain from the apparent import. But that is not what we mean to say. Thus there is

no way but to take it in its apparent meaning as there is nothing opposed to it, as will be clear to anyone who is impartial. Hence with the help of Almighty Allah I have proved all our claims. And praise be to Allah.

Some Reminders

First: From the above discussion we have come to know of the views and their answers, so it is not needed to repeat them here.

Second: Without any doubt, it is appropriate and precautionary to mention His Eminence, by his titles even when we are not in gatherings and assemblies and not to mention his promised name so that we may be free from the doubt of opposing an obligatory order; and also it is a sort of respect and honor of Imam (as). Rather this manner is seen in the statements of Imams (as) and their followers.

Third: From the traditional reports mentioned above it is known that one of the blessed names of His Eminence, is Ahmad. Now the question arises whether it is also unlawful to mention this name in gatherings? Or the prohibition is about the well known name of His Eminence, that is Muhammad? The author of Kifayatul Muwahhideen has explained that there is no difference between the two and both are same in prohibition; and he has referred this view to be popular.

But there is scope of consideration in this statement since the well-known name is Muhammad and the statement of those who accept that it is prohibited is neither Nass nor the apparent import of naming His Eminence with other names than Muhammad. Rather I don't know of even one scholar who is certain of the prohibition of mentioning this name. But precaution is the best way and the Almighty Allah is the best guide.

Fourth: Does this prohibition also apply to the Kunniyat of His Eminence, which is same as that of his forefather, the Holy Prophet (S)? On the basis of precaution we can say: Yes. But otherwise we can say: No. Because

'Ism' means other than Kunniyat and titles as is found in local parlance. This is the apparent matter and what is mentioned in the tradition of Khizr that he said: Do not call him by his Kunniyat and name. It is not possible to prove it by this only because there is a possibility in it. As is found in the view of the scholars of principles of jurisprudence. The same was the view of Muhaqqiq Noori (r.a.), may Allah keep his place of repose pure. He has considered the prohibition to be only regarding the name. Though the best way is the way of precaution.

- 1. Wasailush Shia, Vol. 11, Pg. 487, Chapter 33 under 7 & 8
- 2. Biharul Anwar; Vol. 51, Pg. 32
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