

## Section Twenty-Two

The traditions that indicate his father's name is al-ʿasan, peace be on him

Comprised of 108 traditions

568. Muqtaʿab al-athar<sup>1</sup>: Narrated to me the reliable Shaykh Abū I-ʿusayn ʿAbd al-ʿamad b. ʿAlī—and he showed it to me from his own book and his history in 285 AH—what he had heard from ʿUbaid b. Kathīr Abū I-Saʿd al-ʿamirī, from Nūʿayy b. Darrīj, from Yaʿqub, from al-Aʿmash, from Zaid b. Wahb, from b. Abū Juʿaifa al-Siwāʿī, from Sawʿat b. ʿamir and al-ʿarth b. ʿAbd-Allah al-Harithī al-Hamdānī and al-ʿarth b. Sharib, whom all informed us that “they were with Imam ʿAlī b. Abū Ṭālib, peace be on him, and whenever his son, al-ʿasan, peace be on him, entered, he would say, ‘Welcome, O Son of Allah’s Messenger!’ And whenever Imam al-ʿusayn, peace be on him, entered, he would say, ‘May my father and my mother be sacrificed for you, O father of the son of the best of the maids!’

He was asked, ‘O Amīr al-Muʾminīn! Why do you address al-ʿasan and al-ʿusayn in this manner? And who is the son of the best of the maids?’ He replied, ‘He is the one who will be absent, driven away, and the wanderer. He is Muḥammad b. al-ʿasan b. ʿAlī b. Muḥammad b. ʿAlī b. Mūsā b. Jaʿfar b. Muḥammad b. ʿAlī, the son of this ʿusayn.’ He then placed his hand on (Imam) al-ʿusayn’s head.”

569. Kamāl al-dīn<sup>2</sup>: Narrated to us ʿAlī b. Aḥmad b. Muḥammad al-Daqqīq, may Allah be satisfied with him, from Muḥammad b. Abū ʿAbd-Allah al-Kāfī, from Mūsā b. Imrān al-Nakhaʿī, from his (paternal) uncle al-ʿusayn b. Yazīd al-Naufalī, from al-Mufaḥḥal b. ʿUmar who said:

I went to see my master (Imam) Jaʿfar b. Muḥammad, peace be on him, and asked, “Master! I wish you would inform us about your successor!” He replied, “O Mufaḥḥal! The Imam after me is my son Mūsā and the successor (al-khalaf)—who is wished for and awaited—is M-U-ʿ-A-M-M-A-D the son of al-ʿasan b. ʿAlī b. Muḥammad b. Muḥammad b. ʿAlī b. Mūsā, peace be on them.”

570. Al-Manʿiqib<sup>3</sup>: (Imam) Abū Muḥammad al-ʿasan al-ʿAskarī, peace be on him, wrote to Abū I-ʿasan ʿAlī b. al-ʿusayn b. Bābawayh al-Qummī:

I have fastened to the rope of Allah. In the Name of Allah the Beneficent the Merciful and all Praise is for Allah the Lord of the worlds. The end belongs to the pious, the Paradise is for the monotheists, and the fire is for the atheists. There is no enmity except against the oppressors. There is no god except Allah, the Best of Creators. Blessings be on the best of His creatures, Muḥammad, and his pure progeny. (He said in another part,) Have patience and await the relief (al-faraj).

Our Shias will always be in a state of grief until my son reappears about whom the Holy Prophet has given glad-tidings about. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. Be patient, O my Shaykh, O Abū I-ḥasan `Alī, and order all my followers to have patience. Surely the earth is for Allah and He will make whomsoever He wishes from amongst His servants to inherit it and the end belongs to the pious. Peace be on you and on all our Shias, and the Mercy of Allah and His blessings and may Allah's blessings be on Muḥammad and his family.

571. Ithbāt al-waḥīyya<sup>4</sup>: Abū I-ḥasan Muḥammad b. Ja'far al-Asadī from Aḥmad b. Ibrāhīm who said:

I went to see Khadīja, the daughter of Imam Muḥammad b. `Alī al-Riḍā, peace be on him, and the sister of Imam `Alī b. Muḥammad al-`Askarī, peace be on him, in the year 265 AH at Medina. I spoke to her from behind a curtain and asked her about her religion. She named her Imams then said, "The pure (al-zakī) successor the son of al-ḥasan b. `Alī, my brother."

I said, "May I be sacrificed for you! Have you actually seen him or is your belief based merely on narration?" She replied, "A narration from my nephew [the son of my brother, Abū Muḥammad] who wrote to his mother about him." I asked again, "Where is the son?" She replied, "He is concealed." I said, "In whom should the Shias seek refuge?" She answered, "In his grandmother, the mother of Abū Muḥammad." I asked, "Whose example has he followed that he has made a woman the executor of his will!?"

She responded, "He has followed (Imam) al-ḥusayn b. `Alī, peace be on him, who had apparently willed to his sister Zainab bint `Alī. Thus, in those times, whatever knowledge (Imam) `Alī b. al-ḥusayn spoke of was attributed to his aunt, Zainab bint `Alī, peace be on her, in order to conceal (Imam) `Alī b. al-ḥusayn and as a protection to ensure his survival." She then said, "Surely you are a group who are companions of traditions, narrators, and reliable persons. Has it not been narrated to you that the inheritance of the ninth descendant of (Imam) al-ḥusayn will be divided while he will still be alive and surviving . . ."

The traditions with the following numbers also show the aforementioned concept: 242–308, 558–567, 608, 641, 786–807, 859, 1166, and 123

<sup>1</sup>. Muqtaḍab al-athar, p. 31; Biṭāṭ al-anwār, vol. 51, p. 110, no. 4

It will become apparent in this chapter and others from this book that one should not pay attention to what has been narrated by Abū Dāwūd from Zayda, from `Aḥim, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family, who said: "If there remains only one day to the end of the world, Allah will prolong that day until Allah

sends a person from me, or from my Ahl al-Bait; his name will be my name and his father's name will be my father's name. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice." Because abundant and mutawattir traditions prove that his father's name is al-Hasan. Al-Kanji has stated in al-Bayhaqi that al-Tirmidhi has recorded the tradition without the sentence, "his father's name is my father's name" and that Imam Ahmad, with all his mastery and skill, has recorded this tradition in al-Musnad and numerous places with only the phrase, "his name is my name." He continues, "Al-Hafith Abi Nu'aim has collected the various chains of this tradition from a large number of people in Manaqib al-Mahdi, all of them reporting from `A'lim b. Abi l-Najid, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family. Amongst these are: Sufyan b. `Uyayna through different chains of narrators; Firq b. Khalifa through different chains of narrators; al-A'mash through different chains of narrators; Abi Isma'il Sulaiman b. Firz al-Shaibani through different chains of narrators; `Afi b. `Umar; Sufyan al-Thauri through different chains of narrators; Shu'ba through different chains of narrators; Wasi b. al-Warith; Yazid b. Mu'awiya Abi Shaiba from two different chains; Sulaiman b. Qarm through different chains of narrators; Ja'far al-A'war, Qays b. Rab', Sulaiman b. Qarm, and Asb' whom he has put in a single chain; Salim b. Abi l-Mundhir; Abi Shihab Muhammad b. Ibrahim al-Kinani through different chains of narrators; `Amr b. `Ubaid al-Tanufusi through different chains of narrators; Abi Bakr b. `Ayyash through different chains of narrators; Abi l-Rajif Dawud b. Abi al-`Auf through different chains of narrators; Uthman b. Shubruma through different chains of narrators; `Abd al-Malik b. Abi l-Uyayna; Muhammad b. `Ayyash from `Amr al-`Mir through different chains of narrators; He has mentioned a chain: "Narrated to us Abi Ghassan from Qays"; `Amr b. Qays al-Mulqi; `Ammar b. Zuraiq; `Abd-Allah b. `Aqam b. Jubair al-Asadi; `Amr b. `Abd-Allah b. Bashir; Abi l-A'wa; Sa'd b. Hasan, the son of Tha'lab's sister; Ma'dh b. Hisham, who says: "Narrated to me my father from `A'lim"; Yusuf b. Yunus; Ghlib b. Uthman; Samzat al-Zayyat; Shaibani; al-Akam b. Hisham; It has been narrated from others than `A'lim from Zirr like from `Amr b. Murra, from Zirr. All of the above have narrated 'his name is my name' except `Ubaid-Allah b. Mas'ud, from Zayida, from `A'lim who said: 'his father's name is my father's name.' No intelligent and wise person will have doubts that the addition: 'his father's name is my father's name' has no basis because of the consensus of the aforementioned leaders (of traditions) on its contrary.

The author of Kashf al-ghumma writes: "Our Shia companions deem this tradition to be incorrect because of what has been proved to them about his name and his father's name. The majority [i.e. the Sunnis] have recorded that Zayida [the narrator of this tradition] used to add parts to narrations, thus, we have to conclude that this part was one of his additions. This [point] reconciles all the opinions and traditions."

This was a brief discussion about the chain of narrators. With this said, there remains no reason for relying on Zayida's narrations for he is unquestionably unreliable. In fact, one can become sure that Zayida or other narrators of this tradition have deliberately added this sentence to it. It is very likely that this addition was the work of politicians and rulers, because narrations played an extremely important role in political success and the formation of governments in the early (Islamic) era. Hence, they ordered [scholars] to fabricate traditions and used these as a medium to attract the hearts of the people for strengthening their government. Proof of this lies in the actions of Mu'awiya and his punishments on those who narrated the excellences and merits of (Amr al-Mu'minin) `Ali, peace be on him, and his rewards for those who fabricated traditions meant to defame `Ali and the Ahl al-Bait, peace be on them, or [his rewards] for those [fabricated traditions which] praised Uthman and others from the Umayyads. Therefore, Abi Huraira and his kind—from the people of this world and the worshippers of money—were hired to forge traditions. The same pattern was followed in the initial stages of the rule of the Abbasids, during the formation of their government, and their uprising against the Umayyads. Fabricators forged traditions by their order or to gain stature before them, in order to reinforce their corrupt beliefs, views, and political theories, and to mend their evil deeds and strengthen their position amongst the public. Amongst the religious beliefs used by the Abbasids to form their government, were such traditions that gave glad-tidings about the Mahdi, peace be on him. Thus, it is not unlikely that the motive for adding this statement was to strengthen the government of Muhammad b. `Abd-Allah al-Manqir al-Abbasi—who had the title of al-Mahdi—or to support the claim of Muhammad b. `Abd-Allah b. al-Hasan, who was known as al-Nafs al-Zakiyya. I believe that this probability is quite strong. Some historians (like the author of al-Fakhr f l-`adab al-sultaniyya wa l-duwal al-Islamiyya) have recorded that `Abd-Allah al-Ma'ni proved to some groups of people that his son Muhammad is the Mahdi that glad tidings have been given about. He used to narrate the addition "his father's name is my father's name" and Imam al-Qadi, peace be on him, told his father, `Abd-Allah al-Ma'ni,

that his son would not reach that position. Anyway, this addition has no validity especially when it is compared with mutawattir and definite traditions which have been recorded in the books of the companions [i.e. scholars]. Moreover, they have even mentioned reasons to reconcile between this addition and the recorded traditions, which are as follows:

(1) What is found in al-Kanj al-Shafi's al-Bay'an is probably a copyist's error. He, Allah's blessings be upon him and his family, had actually stated: "The name of his father is the name of my son" and had referred to al-Hasan, peace be on him. Because it is well known that he used to refer to al-Hasan as 'my son' and to him and al-Usayn, peace be on them, as 'my two sons.' Thus, the copyist probably made a mistake while writing and wrote 'my son (ibn)' instead of 'my father (ab).' This probability is further reinforced by the tradition recorded in Bi' al-anwar, vol. 51, p. 67.

(2) What has been stated by Kamal al-din Muhammad b. al-Hasan al-Shafi in Ma'alib al-Su'at li man qib al-Ras: "Before mentioning the detailed reply we must explain two points on which our purposed will be based on:

(a) It is common in the Arabic language to use the word 'father' to refer to an earlier ancestor. The Holy Quran has also talked in this manner. He, the Exalted, says, 'The religion of your father Ibrahim' (Quran 22:78). He, the Exalted, also quotes Yusuf as saying: 'and I followed the religion of my fathers Ibrahim and Isma'il and Is'haq' (Quran 12:38). The Holy Prophet, Allah's blessings be on him and his family, has also used similar language in the tradition of ascension (miraj) when he recounted: 'I said, "Who is he?" He replied, "Your father, Ibrahim."' So, it is well known that the word 'father' is used to refer to ancestors even if they are from many generations ago.

(b) The word 'name' can be used to refer to either an epithet or an attribute. Masters of literature (al-fu'ala) have used it extensively and their tongues have moved [to speak like this]. Even the two Imams—al-Bukhari and Muslim—have recorded this [concept] in their books where they narrated from Sahl b. Sa'd al-Sadi that "Ali used to say that the messenger of Allah gave him the name Abi Turab and there was no name dearer to him than that.' Thus, the word 'name' is used to refer to an epithet. This is a common and famous practice amongst the Arabs.

Now that the two points we wanted to mention have been clarified, then know—may Allah assist you with His support—that the Holy Prophet, Allah's blessings be on him and his family, had two grandsons: Abi Muhammad al-Hasan and Abi 'Abd-Allah al-Usayn. Since the last Ujja, the righteous successor, Muhammad, is from the descendants of Abi 'Abd-Allah al-Usayn and not Abi Muhammad al-Hasan, and since the epithet of al-Usayn, peace be on him, was Abi 'Abd-Allah, therefore the Prophet used the word 'name' to refer to 'epithet.' Also, the word 'father' is used to refer to 'ancestor' so it is as if he said: 'His name is my name. He is Muhammad and I am Muhammad. And the epithet of his ancestor is the name of my father because he is Abi 'Abd-Allah and my father is 'Abd-Allah.' These brief words, comprehensively describe his attributes and announce that he is from the descendants of Abi 'Abd-Allah al-Usayn in the most comprehensive and concise manner. Thereafter, the attributes are described and all of them are found in the last Ujja, the Righteous Successor, Muhammad, peace be upon him. This explanation is sufficient and enough for eliminating any doubt in this regard, so understand it."

(3) What has been recorded in Bi' al-anwar from his contemporaries that the epithet of (Imam) Hasan al-'Askari, peace be on him, was Abi Muhammad; on the other hand, 'Abd-Allah, the father of the Holy Prophet, Allah's blessings be upon him and his family, was also Abi Muhammad. Thus, both the epithets were identical and epithets (as mentioned earlier) also come under the title of names.

(4) Some scholars have justified the tradition like this: "The best justification for this tradition is that its wording were as follows: 'His name is my name and my father's name.' It has been recorded in numerous traditions in the book al-Ghayba that (Imam) al-Mahdi has three names. One of these being 'Abd-Allah, which is the name of the Holy Prophet' father, Allah's blessings be on him and his family. In some traditions, it has been mentioned, 'his name is my father's name,' using this phrase. Based on this tradition, the following words have also been narrated, 'his name is my name and my father's name.' The narrator has added the phrase, 'his father's name' since he did not understand the meaning of the tradition and could not comprehend the fact that the Mahdi—may Allah hasten his relief—could have two names. So, he intended to correct the tradition himself and added this sentence. Of course, you already know that the tradition has no ambiguity because he has three names and hence it has been clarified that there is no contradiction between the (aforementioned) tradition and our traditions. This is the best of answers and I haven't seen anyone objecting to it due to its clarity."

(5) The scholar (mentioned in reason no. four) has also said that "it is probable that the tradition was as follows: 'his name is my name and the name of his son is the name of my father.' This can be inferred from some traditions that mention one

of his children is called `Abd-Allah. We will mention in the thirteenth chapter of this book that one of his epithets is Ab`Abd-Allah. So, (it is probable) that 'the name of his son' has been changed to 'the name of his father'." We have recorded the tradition that he pointed to in chap. 3, no. 397.

(6) The great learned scholar, al-Maula Mu`ammad Ri` al-Imam, has mentioned in Jannat al-khul`d that Imam Ab`Mu`ammad al-`asan al-`Askari, peace be on him, had two names: al-`asan and `Abd-Allah. Amongst our scholars, the author of Kifayat al-muwa`id has also mentioned this and from the Sunni scholars, the king of the learned (malik al-`ulam), al-Q` Shihab al-Din al-Daulat`—the author of the Quranic exegesis, al-Ba`r al-mawwaj and also Man`qib al-s`d and Hidayat al-su`ad as has been cited in al-Najm al-th`qib—and also Maula Mu`n al-Harawi, the author of the Quranic exegesis Asr`r al-f`ti'a, as has been cited in al-Abqar al-`is. Thus, the problem is solved.

2. Kamal al-din, vol. 2, chap. 33, p. 334, no. 4; l`im al-war, p. 404, which says: "and the successor, who is awaited, is M-U-`-A-M-M-A-D the son of al-`asan b. `Al b. Mu`ammad b. Mu`ammad b. `Al b. `Al b. M`s, peace be on them."

I say: It seems that it indicates that 'the successor' (al-khalaf) is one of the titles of the Mahd. Ibn al-Athar writes: "The word can be pronounced as khalaf as well as Khalf and (both) mean 'anyone that comes (or replaces) after someone goes (or dies).' The only difference is that when you say khalaf, it means (a successor of) goodness and khalf indicates (a successor of) badness. It is used like this: a khalaf of goodness and a khalf of badness." Maybe, this title is used to refer exclusively to him because he is the successor of all the prophets and imams and will come after all of them.

3. Al-Man`qib, vol. 4, pp. 425–426; Mustadrak al-was`il (first edition), vol. 3, p. 527; Riy` al-`ulam, vol. 4, p. 7; Rau`at al-jannat (first edition), vol. 3, p. 377; Majlis al-mu`minin, 5th session, p. 195; al-Kun wa l-alqab, p. 217.

4. lthbat al-wa`iyya, p. 206 (From the old edition); Kamal al-din, vol. 2, chap. 45, p. 501, no. 27. In some copies 'Khad`ja' has been recorded while in others it is 'al`ma' or 'ak`ma.' Khad`ja is more correct; al-Ghayba, p. 230, no. 196, through two chains (of narrators). Although 'Khad`ja' has been recorded but the researcher of the latest edition has corrected it in accordance with Bi`r al-anwar and other books and has changed it to 'ak`ma.' This is merely his assumption and we have to rely on the original manuscripts of the book; Bi`r al-anwar, vol. 51, chap. 16, pp. 363–364, no. 11; lthbat al-hud, vol. 3, chap. 32, p. 506, no. 313, citing al-Ghayba which has also recorded 'Khad`ja.'

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