

Section Twenty-Two

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

Comprised of 108 traditions

568. Muqtab al-athar¹: Narrated to me the reliable Shaykh Abū I-ʿusayn `Abd al-ʿamad b. `Alī—and he showed it to me from his own book and his history in 285 AH—what he had heard from `Ubaid b. Kathīr Abū I-Sa`d al-`amir, from Nūr b. Darrīj, from Yaʿyū, from al-A`mash, from Zaid b. Wahb, from b. Abū Juʿaifa al-Siwʿī, from Sawʿat b. `amir and al-ʿarth b. `Abd-Allah al-Harith al-Hamdānī and al-ʿarth b. Sharib, whom all informed us that “they were with Imam `Alī b. Abū Ḥabīb, 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. `Alī b. Muḥammad b. `Alī b. Mūsā b. Jaʿfar b. Muḥammad b. `Alī, the son of this ʿusayn.’ He then placed his hand on (Imam) al-ʿusayn’s head.”

569. Kamāl al-dīn²: Narrated to us `Alī b. Aḥmad b. Muḥammad al-Daqqūq, may Allah be satisfied with him, from Muḥammad b. Abū `Abd-Allah al-Kāfī, from Mūsā b. `Imrān al-Nakha`ī, from his (paternal) uncle al-ʿusayn b. Yazīd al-Naufalī, from al-Mufaḥḥal b. `Umar 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. `Alī b. Muḥammad b. Muḥammad b. `Alī b. Mūsā, peace be on them.”

570. Al-Manḥiqib³: (Imam) Abū Muḥammad al-ʿasan al-`Askarī, peace be on him, wrote to Abū I-ʿasan `Alī 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-waḥīyya4: 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-Riḍī, 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

1. Muqtaḍab al-athar, p. 31; Biḥār 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 mutawātir traditions prove that his father’s name is al-ʿasan. Al-Kanji has stated in al-Bayʿin that al-Tirmidhi has recorded the tradition without the sentence, “his father’s name is my father’s name” and that Imam Aʿmad, 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-ʿafī Abū Nuʿaim has collected the various chains of this tradition from a large number of people in Manḡiqib al-Mahdī, all of them reporting from ʿAʿim b. Abū l-Najīd, from Zirr, from ʿAbd-Allah, from the Holy Prophet, Allah’s blessings be on him and his family. Amongst these are: Sufyān b. ʿUyayna through different chains of narrators; Fīr b. Khalīfa through different chains of narrators; al-Aʿmash through different chains of narrators; Abū Isḡiq Sulaymān b. Fīrīz al-Shaibānī through different chains of narrators; ʿafī b. ʿUmar; Sufyān al-Thaurī through different chains of narrators; Shuʿba through different chains of narrators; Wḡsi b. al-ʿarīth; Yazīd b. Muʿwiya Abū Shaiba from two different chains; Sulaymān b. Qarm through different chains of narrators; Jaʿfar al-Aʿmar, Qays b. Rabʿ, Sulaymān b. Qarm, and Asbḡ whom he has put in a single chain; Salīm b. Abū l-Mundhir; Abū Shihāb Muʿammad b. lbrīhīm al-Kinānī through different chains of narrators; ʿAmr b. ʿUbaid al-Tanfūsī through different chains of narrators; Abū Bakr b. ʿAyyūsh through different chains of narrators; Abū l-ʿajjīf Dḡwād b. Abū al-ʿAuf through different chains of narrators; Uthmān b. Shubruma through different chains of narrators; ʿAbd al-Malik b. Abū l-Uyayna; Muʿammad b. ʿAyyūsh from ʿAmr al-ʿmirī through different chains of narrators; He has mentioned a chain: “Narrated to us Abū Ghassān from Qays”; ʿAmr b. Qays al-Mulḡī; ʿAmmār b. Zuraiq; ʿAbd-Allah b. ʿakīm b. Jubair al-Asadī; ʿAmr b. ʿAbd-Allah b. Bashīr; Abū l-Aʿwā; Saʿd b. ʿasan, the son of Thaʿlaba’s sister; Maʿdh b. Hishīm, who says: “Narrated to me my father from ʿAʿim”; Yūsuf b. Yūnus; Ghālib b. Uthmān; ʿamzat al-Zayyī; Shaibānī; al-ʿakam b. Hishīm; It has been narrated from others than ʿAʿim from Zirr like from ʿAmr b. Murra, from Zirr. All of the above have narrated ‘his name is my name’ except ʿUbaid-Allah b. Mḡsī, from Zīʿida, from ʿAʿim 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 Zīʿida [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 Zīʿida’s narrations for he is unquestionably unreliable. In fact, one can become sure that Zīʿida 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 Muʿwiya and his punishments on those who narrated the excellences and merits of (Amr al-Muʿminīn) ʿAlī, peace be on him, and his rewards for those who fabricated traditions meant to defame ʿAlī and the Ahl al-Bait, peace be on them, or [his rewards] for those [fabricated traditions which] praised Uthmān and others from the Umayyads. Therefore, Abū 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 Mahdī, peace be on him. Thus, it is not unlikely that the motive for adding this statement was to strengthen the government of Muʿammad b. ʿAbd-Allah al-Manḡr al-Abbḡsī—who had the title of al-Mahdī—or to support the claim of Muʿammad b. ʿAbd-Allah b. al-ʿasan, who was known as al-Nafs al-Zakiyya. I believe that this probability is quite strong. Some historians (like the author of al-Fakhrī fī l-ʿdīb al-sultāniyya wa l-duwal al-Islāmiyya) have recorded that ʿAbd-Allah al-Maḡī proved to some groups of people that his son Muʿammad is the Mahdī 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-Ḥafḍī, peace be on him, told his father, `Abd-Allah al-Maḥḍī, that his son would not reach that position. Anyway, this addition has no validity especially when it is compared with mutawāṭṭir 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‘ī’s al-Bayḥīqī 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-Ḥasan, peace be on him. Because it is well known that he used to refer to al-Ḥasan as ‘my son’ and to him and al-Ḥusayn, peace be on them, as ‘my two sons.’ Thus, the copyist probably made a mistake while writing and wrote ‘my son (ibnī)’ instead of ‘my father (abī).’ This probability is further reinforced by the tradition recorded in Biḥār al-anwār, vol. 51, p. 67.

(2) What has been stated by Kamāl al-dīn Muḥammad b. Ḥalīq al-Shafi‘ī in Maḥālib al-Su‘al fī manāqib al-Rasūl: “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 Ibrāhīm’ (Quran 22:78). He, the Exalted, also quotes Yūsuf as saying: ‘and I followed the religion of my fathers Ibrāhīm and Ism‘ā‘il and Isḥāq’ (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 (mi‘rāj) when he recounted: ‘I said, “Who is he?” He replied, “Your father, Ibrāhīm.”’ 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-fuṣṣḥā) have used it extensively and their tongues have moved [to speak like this]. Even the two Imams—al-Bukhārī and Muslim—have recorded this [concept] in their books where they narrated from Sahl b. Sa’d al-Sa’dī that ‘Alī used to say that the messenger of Allah gave him the name Abī Turāb 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: Abī Muḥammad al-Ḥasan and Abī `Abd-Allah al-Ḥusayn. Since the last Ḥujja, the righteous successor, Muḥammad, is from the descendants of Abī `Abd-Allah al-Ḥusayn and not Abī Muḥammad al-Ḥasan, and since the epithet of al-Ḥusayn, peace be on him, was Abī `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 Muḥammad and I am Muḥammad. And the epithet of his ancestor is the name of my father because he is Abī `Abd-Allah and my father is `Abd-Allah.’ These brief words, comprehensively describe his attributes and announce that he is from the descendants of Abī `Abd-Allah al-Ḥusayn in the most comprehensive and concise manner. Thereafter, the attributes are described and all of them are found in the last Ḥujja, the Righteous Successor, Muḥammad, 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 Biḥār al-anwār from his contemporaries that the epithet of (Imam) Ḥasan al-`Askarī, peace be on him, was Abī Muḥammad; on the other hand, `Abd-Allah, the father of the Holy Prophet, Allah’s blessings be upon him and his family, was also Abī Muḥammad. 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-Mahdī has three names. One of these being `Abd-Allah, which is the name of the Holy Prophet’s 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 Mahdī— 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-Maul Muammad Ri al-Imam, has mentioned in Jannat al-khulad that Imam Ab Muammad al-asan al-`Askar, peace be on him, had two names: al-asan and `Abd-Allah. Amongst our scholars, the author of Kifyat al-muwaidn has also mentioned this and from the Sunni scholars, the king of the learned (malik al-`ulam), al-Q Shihb al-Dn al-Daulatb`d—the author of the Quranic exegesis, al-Baer al-mawwaj and also Manqib al-s`d and Hidyat al-su`ad as has been cited in al-Najm al-thqib—and also Maul Mu`n al-Haraw, the author of the Quranic exegesis Asr al-f`ti`a, as has been cited in al-Abqar al-`isn. Thus, the problem is solved.

2. Kam al-dn, vol. 2, chap. 33, p. 334, no. 4; l`m 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. Muammad b. Muammad b. `Al b. `Al b. Ms, 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-Manqib, vol. 4, pp. 425–426; Mustadrak al-was`il (first edition), vol. 3, p. 527; Riy al-`ulam, vol. 4, p. 7; Rau al-jannat (first edition), vol. 3, p. 377; Majlis al-mu`minn, 5th session, p. 195; al-Kun wa l-alqb, p. 217.

4. lthb al-waiyya, p. 206 (From the old edition); Kam al-dn, vol. 2, chap. 45, p. 501, no. 27. In some copies ‘Khadja’ has been recorded while in others it is ‘al`ma’ or ‘ak`ma.’ Khadja is more correct; al-Ghayba, p. 230, no. 196, through two chains (of narrators). Although ‘Khadja’ has been recorded but the researcher of the latest edition has corrected it in accordance with Bi`r al-anw 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-anw, vol. 51, chap. 16, pp. 363–364, no. 11; lthb al-hud, vol. 3, chap. 32, p. 506, no. 313, citing al-Ghayba which has also recorded ‘Khadja.’

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