

Was Hazrat Mahdi's (AS) father named Abdullah?

The group on Mahdavidism

The inquirer: Haji Zade

Response:

Introduction:

In opposition to the Shia belief about the Imam of the Time (May God Hasten His Appearance), a large number of Sunni scholars have claimed that, based on different narratives, his father's name is 'Abdullah.

أن الاثنى عشرية الذين ادّعوا أن هذا هو مذهبهم، مهديهم اسمه محمد بن الحسن . والمهدي المنعوت الذي وصفه النبي صلى الله عليه وسلم اسمه محمد بن عبد الله . ولهذا حذفت طائفة ذكر الأب من لفظ الرسول حتى لا يناقض ما كذبت . وطائفة حرّفته، فقالت : جده الحسين، وكنيته أبو عبد الله، فمعناه محمد بن أبي عبد الله، وجعلت الكنية اسما.

Shias claim that they believe in twelve Imams, saying that their Mahdi is named Mohammad Ibn al-Hassan. But the Mahdi whom the Holy Prophet (Peace Be Upon Him) had described was named Mohammad Ibn 'Abdullah. By the same token, a group of Shias have deleted the sentence of اسم ابيه اسم ابي (His father's name is that of mine) from the Holy Prophet's narrative in a bid to remove its contradiction with their lies. Meanwhile, there is another group who has distorted the narrative, saying, "Mahdi's ancestor is Hussein and his ancestor's nickname is Abu 'Abdullah." Therefore, what the Holy Prophet's (PBUH) narrative implied is that Mahdi is named as Mohammad Ibn Abi 'Abdullah. So it has become his nickname.

Ibn Taymiyya al-Harani al-Hanbali, Abu al-‘Abbas Ahmad Ibn ‘Abd al-Halim (died in 728 AH), Minhaj al-Sunnat al-Nabawiyyat, vol. 8, pp. 254 & 260; researched by D. Mohammad Rishad Salim; published by Muassissat Qurtabat, the first edition, 1406 AH.

In a separate section in his book, he has said,

وأحاديث المهدي معروفة، رواها الإمام أحمد وأبو داود والترمذي وغيرهم، كحديث عبد الله بن مسعود عن النبي صلى الله عليه وسلم أنه قال : لو لم يبق من الدنيا إلا يوم لطول الله ذلك اليوم حتى يبعث فيه رجلا من أهل بيتي يواطئ اسمه اسمي واسم أبيه اسم أبي، يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا.

Narratives about Mahdi are well known. They have been narrated by Imam Ahmad Hanbal, Abu Dawud, Tarmathi and several others. For example, ‘Abdullah Ibn Mas’ud has quoted the Holy Prophet (Peace Be Upon Him) as stating, “Even if only one day is left from the world, Allah will prolong that day until a man from my household who is named after me and whose father is named after my father will rise up. He will fill the world with peace and justice as it was full of oppression and injustice”

Ibn Taymiyya al-Harani al-Hanbali, Abu al-‘Abbas Ahmad Ibn ‘Abd al-Halim (died in 728 AH), Minhaj al-Sunnat al-Nabawiyyat, vol. 4, p. 95; researched by D. Mohammad Rishad Salim; published by Muassissat Qurtabat, the first edition, 1406 AH.

Some other Sunni scholars have also echoed Ibn Taymiyya’s words. But in order to avoid circumlocution, we refuse to repeat them here.

With regard to Ibn Taymiyya’s statement, the doubt can be divided into two parts.

1. The Shia belief about the lineage of Hazrat Mahdi (AS) is in contradiction to this narrative.

2. In order to make their belief compatible with this narrative, Shias have either deleted its ending sentence or distorted it.

Prior to responding to this doubt, it needs to be taken into consideration that Ibn Taymiyya has made use of a number of narratives as evidence which are not reliable for Shias at all. As a result, neither Ibn Taymiyya nor his followers can force Shias to accept the narratives that they have quoted from their enemies. Furthermore, in the present article, we are going to prove that such narratives are not acceptable and convincing even for Sunnis themselves.

General Response:

First, we are going to address the second doubt. With the help of several narratives their chains of transmission of which are authentic, we intend to prove that the sentence of **اسمه اسمي** (his name is my name) has been cited in Sunni sources without any additional words. With at least two authentic chains of transmission, it has been quoted from a number of Sahaba, i.e. the Holy Prophet's (Peace Be Upon Him) companions, such as Ibn Mas'ud, Abu Harira, Hathifa, Ibn 'Abbas, Abu Sa'eed Khidiri and 'Abdullah Ibn 'Umar.

The narrative in this group is authentic and reliable. The claim that Shias have resorted to the distortion of the narrative in order to prove their belief is a sheer lie. Concerning this group of narratives, Shias' views are in line with those of Sunnis.

Afterwards, with the thorough examination of the narratives including the extra sentence of **اسم ابيه اسم ابي** (His father's name is like my father's), it will be shown that all its ways of transmission except one way have been weak. And that one way has been through a narrator who has sometimes narrated it with the surplus sentence and sometimes without it. Hence, in order to prove

the accuracy of that sentence, one can not trust him. Even some Sunni scholars have asserted that this narrative of his is not evidential and reliable. We will also show that in spite of Ibn Taymiyya's view, some Sunni scholars have said that the extra sentence has been added to the narrative later either by claimants of Mahdavidism in order to pretend to be Mahdi or at least by those who sought to paint a false image of the Mahdi whom Shias believe in.

The first part: Reliable Sunni narratives without the sentence of **واسم ابيه اسم ابي**

The narratives which only include the phrase of **اسمه اسمي** (His name is like mine) have been through various ways quoted from the Holy Prophet (Peace Be Upon Him).

A. It has been originally quoted from Abu Harira with an authentic chain of transmission. Based on an authentic chain of transmission, one of the members of Sahaba who quoted the narrative without the sentence of **اسم ابيه اسم ابي** is Abu Harira. Many Sunni scholars have cited his narrative in their books. Here are some examples.

1. Abu 'Isa Tarmathi:

In his Sunan, Tarmathi, who was a famous Sunni narrator, initially referred to 'Abdullah Ibn Mas'ud's narrative and then to Abu Harira's, insisting that the narrative is sound and authentic.

حدثنا عبد الجبار بن العلاء بن عبد الجبار العطار حدثنا سفيان بن عيينة عن عاصم عن زر عن عبد الله عن النبي صلى الله عليه وسلم قال: يلي رجل من أهل بيتي يواطئ اسمه اسمي قال عاصم وأنا أبو صالح عن أبي هريرة قال: لو لم يبق من الدنيا إلا يوم لطول الله ذلك اليوم حتى يلي... قال أبو عيسى: هذا حديث حسن صحيح.

As recounted by Ibn Mas'ud, the Holy Prophet (Peace Be Upon Him) had stated that a man from my household whose name is like mine would finally rise up. And according to Abu Harira, the Holy Prophet had stated, "Even if only one day is left from the world, Allah will prolong that day until a man from my household who is named after me will rise up."

According to Abu 'Isa, this narrative is sound and authentic.

Al-Tarmathi al-Sulmi, Mohammad Ibn 'Isa Abu 'Isa (died in 279 AH), Sunan al-Tarmathi, vol. 4, p. 505; researched by Ahmad Mohammad Shakir wa Akharun; published by Dar Ihya al-Turath al-'Arabi, Beirut.

Examination of the chain of transmission of the narrative:

Tarmathi, himself, has described this narrative as authentic. Al-Bani has edited the narrative and thoroughly examined its chain of transmission in order to complete his discussion.

1. Tarmathi; 2. 'Abd al-Jabbar Ibn al-'Ula; 3. Sufyan Ibn 'Uyayna; 4. 'Asim Ibn Bi Hadla; 5. Abu Salih; 6. Abi Harira; 7. The Holy Prophet (Peace Be Upon Him)

1. Mohammad Ibn 'Isa Ibn Surat, Abu 'Isa al-Tarmathi, the author of Sunan. He possesses one of the six reliable Sunni hadith books (known as Sahhah Sitta). Sunnis trust him with no doubt.

2. 'Abd al-Jabbar Ibn al-'Ula Ibn 'Abd al-Jabbar al-'Attar

He is one of narrators mentioned in Sahih Muslim. Thahabi has admired him as follows,

عبد الجبار بن العلاء بن عبد الجبار الإمام المحدث الثقة أبو بكر البصري

'Abd al-Jabbar Ibn 'Ula Ibn 'Abd al-Jabbar is Imam, hadith narrator and reliable.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), Sayr A'lam al-Nubala, vol. 11, p. 401; researched by Shu'ayb al-Arnawut, Mohammad Na'im al-'Arqasusi; published by Muassissat al-Risalat, Beirut, the ninth edition, 1413 AH.

3. Sufyan Ibn 'Uyayna Ibn Abi 'Umran Ibn Meimun

His narratives are all available in the Sahah Sitta. Thahabi has described him as follows,

الإمام الكبير حافظ العصر شيخ الإسلام

He is a grand Imam, the Qur'an memorizer of the current time, Sheikh al-Islam and so on.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), Sayr A'lam al-Nubala, vol. 8, p. 454; researched by Shu'ayb al-Arnawut, Mohammad Na'im al-'Arqasusi; published by Muassissat al-Risalat, Beirut, the ninth edition, 1413 AH.

4. 'Asim Ibn Bi Hadla Abi al-Nujud al-Asadi al-Kufi

He is one of the senior reciters of the Holy Qur'an and a narrator of the six reliable books.

Below is what Thahabi has said about him.

الإمام الكبير مقرئ العصر

He is a grand Imam and Muqarri of his time.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), Sayr A'lam al-Nubala, vol. 5, p. 256, No. 119; researched by Shu'ayb al-Arnawut, Mohammad Na'im al-'Arqasusi; published by Muassissat al-Risalat, Beirut, the ninth edition, 1413 AH.

5. Thukwan Abu Salih al-Saman al-Ziyat al-Madani

He is another narrator of the six reliable Sunni books (Sahhah Sitta). Thahabi has praised him as below.

القدوة الحافظ الحجة... ذكره الإمام أحمد فقال ثقة ثقة من أجل الناس وأوثقهم

He is a leader, Qur'an memorizer and Hujjat (reliable). Imam Ahmad has admired him by saying that he is one of the most reliable and respectable figures.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), Sayr A'lam al-Nubala, vol. 5, p. 36; researched by Shu'ayb al-Arnawut, Mohammad Na'im al-'Arqasusi; published by Muassissat al-Risalat, Beirut, the ninth edition, 1413 AH.

6. Abu Harira:

He is one of the most well-known of Sahaba. From the Sunni perspective, he is considered reliable when it comes to the examination of the chain of transmission of a narrative. Therefore, this narrative is authentic from the viewpoint of chain of transmission.

2. Ibn Athir Jizri

Ibn Athir Jizri has also quoted Abu Harira's narrative from Tarmathi's Sunan.

Ibn Athir al-Jizri, al-Mubarak Ibn Mohammad Ibn al-Kathir (died in 544 AH), Mu'jam Jami' al-Usul fi Ahadith al-Rasul, vol. 10, p. 330, Tibq Barnama al-Jami' al-Kabir.

3. Jalal al-Din Siyuti:

Jalal al-Din Siyuti has cited Abu Harira's narrative in his al-Fath al-Kabir wa Jami' al-Ahadith, quoting the Holy Prophet (Peace Be Upon Him) as stating,

لَا تَذْهَبُ الدُّنْيَا وَلَا تَنْقُضِي حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِيءُ اسْمَهُ اسْمِي

Al-Siyuti, Jalal al-Din ‘Abd al-Rahman Ibn Abibakr (died in 911 AH), al-Fath al-Kabir fi Sanam al-Ziyadat Ila al-Jami’ al-Saghir, vol. 3, p. 306; researched by Yusuf al-Nabhani; published by Dar al-Fikr, Beirut/Lebanon, the first edition, 1423 AH-2003 AD.

Al-Siyuti, Jalal al-Din ‘Abd al-Rahman Ibn Abibakr (died in 911 AH), Jami’ al-Ahadith (al-Jami’ al-Saghir wa Zawaida wa al-Jami’ al-Kabir), vol. 8, p. 157, Tibq Barnama al-Jami’ al-Kabir.

The following is the way he has quoted Abu Harira’s narrative in al-Fath al-Kabir.

يَلِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِيءُ اسْمَهُ اسْمِي لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ

Al-Siyuti, Jalal al-Din ‘Abd al-Rahman Ibn Abibakr (died in 911 AH), al-Fath al-Kabir fi Sanam al-Ziyadat Ila al-Jami’ al-Saghir, vol. 3, p. 307; researched by Yusuf al-Nabhani; published by Dar al-Fikr, Beirut/Lebanon, the first edition, 1423 AH-2003 AD.

4. Ibn Kathir Damishqi:

Ibn Kathir has narrated Abu Harira’s narrative from Abu ‘Asim who was one of the narrators mentioned in Sahih Bukhari and Sahih Muslim. He has insisted on the narrative’s authenticity.

قال عاصم: وأخبرنا أبو عاصم عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: لو لم يبق من الدنيا إلا يوم لطول الله ذلك اليوم حتى يلي الرجل من أهل بيتي يواطىء اسمه اسمي. هذا حديث حسن صحيح.

Al-Damishqi, al-Imam Abu al-Fida al-Hafiz Ibn Kathir (died in 774 AH), al-Nihayat fi al-Futan wa al-Malahim, vol. 1, p. 24; researched by Dabtahu wa Sahnahu: al-Ustath ‘Abd al-Shafi’i; published by Dar al-Kutub al-‘Ilmiyya, Lebanon-Beirut, the first edition, 1408 AH-1988 AD.

B. It has been originally quoted from Ibn Mas'ud with an authentic chain of transmission.

This narrative has been first reported by Ibn Mas'ud without the sentence of *واسم ابيه اسم ابي*. 'Asim has quoted it from Zirr Ibn Habish who is one of the narrators in Sahih Bukhari and Sahih Muslim. Many Sunni figures have cited this form of the narrative in their books. This narrative has been quoted from Ibn Mas'ud through two different ways; one through 'Asim from Zirr and the other through 'Amr Ibn Marrat from Zirr.

1. The quotation through 'Amr Ibn Marrat from 'Abdullah Ibn Mas'ud with an authentic chain of transmission

This quotation has been cited in two books with two different chains of transmission but with two similar contents (without the extra sentence of *واسم ابيه اسم ابي*).

The first citation has been made in al-Mu'jam al-Kabir Tabarani.

حدثنا محمد بن السري بن مهران الناقد ثنا عبد الله بن عمر بن أبان ثنا يوسف بن حوشب الشيباني ثنا أبو يزيد الأعور عن عمرو بن مرة عن زر بن حبيش عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم لا يذهب الدنيا حتى يملك رجل من أهل بيتي يوافق اسمه اسمي

'Abdullah Ibn Mas'ud has quoted the Holy Prophet(PBUH) as stating that the world would not end until a man from his household whose name is like his would rise up to rule.

Al-Tabarani, Abu al-Qasim Sulayman Ibn Ahmad Ibn Ayyub (died in 360 AH), al-Mu'jam al-Kabir, vol. 10, p. 131, No. 10208; researched by Hamdi Ibn 'Abd al-majid al-Salafi; published by Maktabat al-Zahra, Mosul, the second edition, 1404 AH-1983 AD.

The examination of the narrative's chain of transmission:

The narrative's chain of transmission is as follows:

1. Tabarani, the writer of al-Mu'jam al-Kabir; 2. Mohammad Ibn Sari Ibn Mihran; 3. 'Abdullah Ibn 'Umar Ibn Aban; 4. Yusuf Ibn Howshib; 5. Abu Yazid al-A'ur; 6. 'Amr Ibn Marrat; 7. Zirr Ibn Habish; 8. 'Abdullah Ibn Mas'ud Sahabi.

1. Tabarani, the writer of al-Mu'jam al-Kabir

Sunnis unanimously agree that he is an honest and reliable man. Thahabi has admired him as below.

86 الطبراني هو الامام الحافظ الثقة الرجال الجوال محدث الاسلام علم المعمرين أبو القاسم

سليمان بن أحمد بن ايوب بن مطير اللخمي الشامي الطبراني صاحب المعاجم الثلاثة

Tabarani is an Imam and the reliable memorizer of the Qur'an. He is fond of traveling. He is a Muhadith of Islam (hadith narrator). He is one of those who has lived above a hundred years. He is the writer of three Mu'jams.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), Sayr A'lam al-Nubala, vol. 16, p. 119; researched by Shu'ayb al-Arnawut, Mohammad Na'im al-'Arqasusi; published by Muassissat al-Risalat, Beirut, the ninth edition, 1413 AH.

2. Mohammad Ibn Sari Ibn Mihran

Thahabi has described him as reliable as well.

محمد بن السري بن مهران الناقد. بغدادى، ثقة.

Mohammad Ibn Sari Ibn Mihran is a specialist in the science of Rijal (study of the people who transmitted hadith reports). He is from Baghdad and he is a reliable man.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ibn 'Uthman (died in 747 AH), Tarikh al-Islam wa Wafiyyat al-Mashahhir wa al-A'lam, vol. 22, p. 269; researched by 'Umar 'Abd al-Salam Tadmuri; published by Dar al-Kitab al-'Arabi, Lebanon/Beirut, the first edition, 1407 AH-1987 AD.

3. ‘Abdullah Ibn ‘Umar Ibn Aban

Below is the way Thahabi has talked about ‘Abdullah Ibn ‘Umar Ibn Aban.

مشكدانة المحدث الامام الثقة أبو عبد الرحمن عبد الله بن عمر بن محمد ابن ابان بن صالح بن
عمير القرشي الاموي مولى عثمان رضي الله عنه

Abu ‘Abd al-Rahman, ‘Abdullah Ibn ‘Umar Ibn Ibn Mohammad Ibn Aban Ibn Salih Ibn ‘Amir Qurayshi Umawi is an Imam and a reliable memorizer of the Qur’an. He is ‘Uthman’s servant.

Al-Thahabi al-Shafi’i, Shams al-Din Abu ‘Abdullah Mohammad Ibn Ahmad Ib ‘Uthman (died in 748 AH), Sayr A’lam al-Nubala, vol. 11, p. 155; researched by Shu’ayb al-Arnawut, Mohammad Na’im al-‘Arqasusi; published by Muassissat al-Risalat, Beirut, the ninth edition, 1413 AH.

4. Yusuf Ibn Howshib

Ibn Abi Hatam Razi (died in 327 AH) who is one of the Sunni professional experts in Jarh and Ta’dil (disparagement and crediting of narrators) has expressed his opinion about him as follows,

يوسف بن حوشب أخو العوام بن حوشب روى عن عبد الله بن سعيد بن أبي هند روى عنه عبد الله
بن عمر بن أبان وأبو سعيد الأشج سمعت أبي يقول ذلك وسألته عنه فقال شيخ.

I asked my father about Yusuf Ibn Howshib. He described him as a sheikh.

Ibn Abi Hatam al-Razi al-Tamimi, Abu Mohammad ‘Abd al-Rahman Ibn Abi Hatam Mohammad Ibn Idris (died in 327 AH), al-Jarh wa al-Ta’dil, vol. 9, p. 220, No. 921; published by Dar Ihya al-Turath al-‘Arabi, Beirut, the first edition, 1271 AH-1952 AD.

According to Sunnis, the word sheikh which he was described as implies his reliability. Thahabi believes that

قول أبي حاتم شيخ قال وليس هذا بتضعيف قلت بل عده ابن أبي حاتم في مقدمة كتابه من أفاض
التوثيق وكذا الخطيب البغدادي في الكفاية

By sheikh, Abi Hatam did not mean to undermine him. But in fact, Ibn Abi Hatam declared in the introduction of his book that the term is meant to imply reliability. He was also modified as a lecturer from Baghdad in his al-Kifayat.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), Mizan al-I'tidal fi Naqd al-Rijal, vol. 8, p. 143; researched by al-Sheikh Ali Mohammad Ma'wad wa al-Sheikh 'Adil Ahmad 'Abd al-Mowjud; published by Dar al-Kutub al-'Ilmiyya, Beirut, the first edition, 1995 AD.

As a conclusion, he is in general considered as a reliable person from the Sunni perspective.

5. Khalaf Ibn Howshib al-Kufi Abu Yazid al-A'ur.

In his Taqrib al-Tahtib, Ibn Hajar 'Asqalani has said,

خلف بن حوشب الكوفي ثقة من السادسة مات بعد الأربعين خت عس

Al-'Asqalani al-Shafi'i, Ahmad Ibn Ali Ibn Hajar Abu al-Fadl (died in 852 AH), Taqrib al-Tahtib, vol. 1, p. 194, No. 1728; researched by Mohammad 'Awama; published by Dar al-Rashid, Syria, the first edition, 1406 AH-1986 AD.

And here is what Mazi has shown in his Tahthib al-Kamal.

أتى عليه سفيان بن عيينة. وقال النسائي: ليس به بأس. وذكره ابن حبان في كتاب "الثقات

Sufyan Ibn 'Uyayna has lauded him. And concerning him, Nisai has said that he has not any shortcomings in his character. Ibn Habban has also regarded him as a reliable individual.

Al-Mazi, Yusuf Ibn al-Zaki 'Abd al-Rahman Abu al-Hujjaj (died in 742 AH), Tahthib al-Kamal vol. 8, p. 280; researched by D. Bashar 'Uwad Ma'ruf; published by Muassissat al-Rissalat, Beirut, the first edition, 1400 AH-1980 AD.

6. ‘Amr Ibn Marrat

Ibn Hajar has written,

عمر بن مرة الشني بفتح المعجمة وتشديد النون بصري مقبول من الرابعة د ت

Al-‘Asqalani al-Shafi’i, Ahmad Ibn Ali Ibn Hajar Abu al-Fadl (died in 852 AH), Taqrib al-Tahtib, vol. 1, p. 417, No. 4970; researched by Mohammad ‘Awama; published by Dar al-Rashid, Syria, the first edition, 1406 AH-1986 AD.

7. Zirr Ibn Habish

About him, Ibn Hajar has said as follows,

زر بكسر أوله وتشديد الراء بن حبيش بمهملة وموحدة ومعجمة مصغر بن حباشة بضم المهمله بعدها موحدة ثم معجمة الأسدي الكوفي أبو مريم ثقة جليل مخضرم مات سنة إحدى أو اثنتين أو ثلاث وثمانين وهو بن مائة وسبع وعشرين ع

Al-‘Asqalani al-Shafi’i, Ahmad Ibn Ali Ibn Hajar Abu al-Fadl (died in 852 AH), Taqrib al-Tahtib, vol. 1, p. 215, No. 2008; researched by Mohammad ‘Awama; published by Dar al-Rashid, Syria, the first edition, 1406 AH-1986 AD.

8. ‘Abdullah Ibn Mas’ud

He is one of the Holy Prophet’s (PBUH) Sahaba, so he does not need to be evaluated while examining the chain of transmission of his narratives. It can be concluded that the chain of transmission of this narrative is authentic.

The second quotation from Tarikh Wasit:

حدثنا أسلم قال ثنا محمد بن عبدالرحمن بن فهد بن هلال قال ثنا عبدالله بن علي السمسار قال ثنا يوسف بن حوشب قال ثنا أبو يزيد الأعور عن عمرو بن مرة عن زر بن حبيش عن عبدالله بن مسعود عن النبي صلى الله عليه وسلم قال لا تذهب الدنيا حتى يملك رجل من أهل بيتي يواطئ اسمه اسمي

‘Abdullah Ibn Mas’ud has quoted the Holy Prophet(PBUH) as stating that the world would not end until a man from his household whose name is like his would rise up to rule.

Al-Wasiti, Aslam Ibn Sahl al-Razaz (died in 292 AH), tarikh Wasit, vol. 1, p. 105; researched by Kurkis ‘Awad; published by ‘Alim al-Kutub, Beirut, the first edition, 1406 AH.

‘Abdullah Ibn Ali al-Simsar has also been existent in the chain of transmission of this narrative but he has remained Majhul (unknown). However, because the former chain up to Yusuf Ibn Howshib was authentic, his being Majhul can not deal a blow to the narrative. Hence, its chain of transmission does not need to be examined again.

2. The quotation through ‘Asim Ibn Bi Hadlat from ‘Abdullah Ibn Mas’ud:

Although Sunni scholars have approved that this narrative’s chain of transmission is authentic, ‘Asim has called him Mudtarib al-Hadith (he was disturbed in regard to that specific narrative). He has sometimes narrated this narrative with the extra sentence and sometimes without it. Anyway, based on the principles set by Sunni scholars, the one which was narrated without the additional sentence is authentic, so Shias can rely on it. Nevertheless, the one with the extra sentence quoted from ‘Abdullah Ibn Mas’ud is not dependable because of being Mudtarib al-Hadith.

1. Ahmad Hanbal (died in 241) in Masnad

Ahmad Ibn Hanbal who is the founder of Hanbalism has cited five narratives without the extra sentence in his Masnad from ‘Asim and Zurr Ibn Habish.

Surprisingly, he has avoided quoting neither of the narratives with that sentence included. It is clear evidence that such narratives never existed.

حدثنا عبد الله حدثني أبي ثنا سفيان بن عيينة ثنا عاصم عن زر عن عبد الله عن النبي صلى الله عليه وسلم: لا تقوم الساعة حتى يلي رجل من أهل بيتي يواطي اسمه اسمي

The Holy Prophet (Peace Be Upon Him) has stated that the world would not end until a man from his household whose name is like his would rise up to rule.

حدثنا عبد الله حدثني أبي ثنا عمر بن عبید عن عاصم بن أبي النجود عن زر بن حبيش عن عبد الله قال قال رسول الله صلى الله عليه وسلم : لا تنقضي الأيام ولا يذهب الدهر حتى يملك العرب رجل من أهل بيتي اسمه يواطي اسمي

The Holy Prophet (Peace Be Upon Him) has stated that the world would not end until a man from his household whose name is like his would rise up to rule on Arabs.

Al-Sheibani, Abu ‘Abdullah Ahmad Ibn Hanbal (died in 241 AH), Masnad Ahmad Ibn Hanbal, vol. 1, pp. 376, 430, 448, H. 3571, 3572, 3573, 4098, 4279; published by Muassissat Qurta, Egypt.

2. Abu Dawud Sijistani (died in 275) in Sunan

Abu Dawud Sijistani has similarly quoted the narrative without the additional sentence.

وقال في حديث سفيان : لا تذهب أو لا تنقضي الدنيا حتى يملك العرب رجل من أهل بيتي يواطيء اسمه اسمي

The Holy Prophet (Peace Be Upon Him) has stated that the world would not end until a man from his household whose name is like his would rise up to rule on Arabs.

Al-Sijistani al-Azud, Sulayman Ibn al-Ash’ath Abu Dawud (died in 275 AH), Sunan Abi Dawud, vol. 4, p. 106; researched by Mohammad Muhyi al-Din ‘Abd al-Hamid; published by Dar al-Fikr.

3. Abu ‘Isa Tarmathi (died in 279 AH) in Sunan:

Tarmathi, as one of the great and reliable Sunni hadith narrator, has cited two narratives with the sentence of **يواطى اسمه اسمي**. He has insisted on the authenticity of both of them.

حدثنا عُبَيْدُ بْنُ أُسْبَاطِ بْنِ مُحَمَّدِ بْنِ الْفَرَشِيِّ الْكُوفِيُّ قَالَ: حَدَّثَنِي أَبِي حَدَّثَنَا سُفْيَانُ التَّوْرِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ زُرِّ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِيُ اسْمَهُ اسْمِي.**

قال أبو عيسى: وفي الباب عن عليٍّ وأبي سعيدٍ وأمِّ سلمةٍ وأبي هريرةٍ وهذا حديثٌ حسنٌ صحيحٌ.

The Holy Prophet (Peace Be Upon Him) has stated that the world would not end until a man from his household whose name is like his would rise up to rule on Arabs.

Abu ‘Isa has said that it has also been quoted by Ali, Abi Sa’eed, Umm Salama and Abi Harira. This narrative is sound and authentic.

The second narrative which he has recounted is,

حدثنا عبد الجبار بن العلاء بن عبد الجبار العطار حدثنا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ زُرِّ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: **يَلِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِيُ اسْمَهُ اسْمِي قَالَ عَاصِمٌ وَأَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِي.**

After citing it, he went on saying,

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ

Al-Tarmathi al-Sulmi, Mohammad Ibn ‘Isa Abu ‘Isa (died in 279 AH), Sunan al-Tarmathi, vol. 5, p. 505, H. 2230 &1331; researched by Ahmad Mohammad Shakir wa Akharun; published by Dar Ihya al-Turath al-‘Arabi, Beirut.

4. Abu Sa’eed Shashi (died in 335 AH) in Masnad:

Shashi who was one of the senior Sunni Muhadith in the third century has quoted it from ‘Asim without the extra sentence.

حدثنا أحمد بن زهير نا عبد الله بن داهر الرازي نا عبد الله بن عبد القدوس عن الأعمش عن عاصم بن ابى النجود عن زر عن عبد الله بن مسعود وقال: قال رسول الله صلى الله عليه وسلم: لا

تقوم الساعة حتى يملك رجل من اهل بيتي يواطى اسمه اسمى يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا

The Holy Prophet (Peace Be Upon Him) has stated that the world would not end until a man from my household who is named after me will rise up to rule. He will fill the world with peace and justice as it was full of oppression and injustice”

Al-Shashi, Abu Sa’eed al-Heitham Ibn Kulayb (died in 335 AH), Masnad al-Shashi, vol. 2, pp. 110, 111, H. 635 & 636; researched by Mahfuz al-Rahman Zayn Allah; published by Maktabat al-‘Ulum wa al-Hikam, Medina, the first edition, 1410 AH.

5. Abu Sa’eed A’rabi (died in 340 AH) in Mu’jam:

A’rabi has quoted a narrative without the additional sentence from ‘Asim and Surr Ibn Habish.

نا محمد، نا أبو الجواب، نا عمار بن رزيق، عن عاصم بن أبي النجود، عن زر، عن عبد الله بن مسعود قال: قال رسول الله صلى الله عليه وسلم: «لا تنقضي الدنيا حتى يلي من هذه الأمة رجل من أهل بيتي يواطى اسمه اسمي

Al-Basari, al-Sufi, Abu Sa’eed Ahmad Ibn Mohammad Ibn Ziyad Ibn basher Ibn Dirham (died in 340 AH), Mu’jam Ibn al-A’rabi, vol. 2, p. 290, published by Tibq Barnama al-Jami’ al-Kabir.

6. Ibn Habban Tamimi (died in 354 AH) in Sahih:

The narrative has been alike cited without the surplus sentence from ‘Asim by Ibn Habban, a top Sunni scholar.

وَحَدَّثَنَا الْفَضْلُ بْنُ الْحُبَابِ فِي عَقْبِهِ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ أَبُو شِهَابٍ حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ زُرِّ عَنْ ابْنِ مَسْعُودٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا لَيْلَةٌ لَمَلَكَ فِيهَا رَجُلٌ مِنْ أَهْلِ بَيْتِي اسْمُهُ اسْمِي.

Al-Tamimi al-Basti, Mohammad Ibn Habban Ibn Ahmad Abu Hatim (died in 354), Sahih Ibn Habban Bi Tartib Ibn Balban, vol. 13, p. 284; researched

by Shu'ayb al-Arnawut; published by Muassissat al-Risalat, Beirut, the second edition, 1414 AH-1993 AD.

In a separate narrative from Zurr Ibn Habish, he has cited the following,

أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي عَوْنِ الرِّيَّانِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا ابْنُ فَضَيْلٍ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ شُبْرُمَةَ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زُرَّ عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ رَجُلٌ مِنْ أُمَّتِي يُوَأْطِئُ اسْمَهُ اسْمِي وَخُلُقُهُ خُلُقِي فَيَمْلُؤُهَا قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظِلْمًا وَجَوْرًا

A man from my Umma who is named after me will rise up to rule. He will fill the world with peace and justice as it was full of oppression and injustice Al-Tamimi al-Basti, Mohammad Ibn Habban Ibn Ahmad Abu Hatim (died in 354), Sahih Ibn Habban Bi Tartib Ibn Balban, vol. 15, p. 237, H. 6825; researched by Shu'ayb al-Arnawut; published by Muassissat al-Risalat, Beirut, the second edition, 1414 AH-1993 AD.

The edition of the narrative by al-Bani:

Al-Bani, a Wahhabi Mufti, has edited Ibn Mas'ud's narrative

Al-Bani, Mohammad Nasir, Sahih al-Jami' al-Saghir, vol. 1, p. 329, H. 7275. Tibq Barnama Maktabat al-Shamat.

The quotation or the edition of the narrative by other Sunni scholars:

Other sources where this narrative has been quoted with the same content are as follows,

Al-Shafi'i, Abubakr Mohammad Ibn 'Abdullah Ibn Ibrahim (died in 354 AH), Kitab al-Fawaid (al-Ghaylaniyat), vol. 4, p. 383, H. 414; researched by

Hilmi Kamil As'ad 'Abd al-Hadi; published by Dar Ibn al-Jowzi, Saudi Arabia/Riyadh, the first edition, 1417 AH-1997 AD.

Al-Tabarani, Abu al-Qasim Sulayman Ibn Ahmad Ibn Ayyub (died in 360 AH), al-Mu'jam al-Kabir, p. 131, No. 10208; p. 133, H. 10214 & 10215; p. 134, H. 10217, 10218, 10219, 10220, 10221; p. 135, H. 10223, 10225; p. 136, H. 10226, 10227, 10229; p. 137, H. 10230; researched by Hamdi Ibn 'Abd al-Majid al-Salafi; published by Maktabat al-Zahra, Mosul, the second edition, 1404 AH-1983 AD.

Al-Qati'i, Abubakr Ahmad Ibn Ja'far Ibn Hamdan (died in 368 AH), Juz al-Alif Dinar wa Huwa al-Khamis Min al-Fawaid al-Muntaqat wa al-Afrad al-Gharaib al-Hisan, vol. 1, p. 202; researched by badr Ibn 'Abdullaf al-Badr; published by Dar al-Nafais, Kuwait, the first edition, 1414 AH-1993 AD.

Al-Isbahani, Abu Na'im Ahmad Ibn 'Abdullah (died in 430 AH), Hilyat al-Owliya wa Tabaqat al-Asfiya, vol. 5, p. 75; published by Dar al-Kitab al-'Arabi, Beirut, the fourth edition, 1405 AH.

Al-Isbahani, Abu Na'im Ahmad Ibn 'Abdullah (died in 430 AH), Tarikh Isbahan, vol. 1, p. 386; vol. 2, p. 134; vol. 5, p. 4; vol. 7, p. 445; researched by Sayyid Karsrawi Hasan; published by dar al-Kutub al-'Ulmiyya, Beirut, the first edition, 1410 AH-1990 AD.

Al-Dani, Abu 'Amr 'Uthman Ibn Sa'eed al-Muqri (died in 444 AH), al-Sunan al-Waridat fi al-Futan wa Ghawailuha wa al-Sa'at wa Ashratiha, vol. 5, p. 1042, H. 556, 562, 563, 566, 567 & 568; researched by D. Da Allah Ibn Mohammad Idris al-Mubara Kafuri; published by Dar al-'Aisimat, Riyadh, the first edition, 1416.

Al-Muqaddasi al-Shafi'i, al-Silmi, Jamal al-Din, Yusuf Ibn yahya Ibn Ali (died in 685 AH), 'Aqd al-Durar fi Akhbar al-Muntazir, vol. 1, pp. 90-91, Tibq Barnama al-Jami' al-Kabir

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ibn 'Uthman (died in 748 AH), Sayr A'lam al-Nubala, vol. 11, p. 472; researched by Shu'ayb al-Arnawut, Mohammad Na'im al-'Arqasusi; published by Muassissat al-Risalat, Beirut, the ninth edition, 1413 AH.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ibn 'Uthman (died in 747 AH), Tarikh al-Islam wa Wafiyat al-Mashahir wa al-A'lam, vol. 18, p. 379; researched by 'Umar 'Abd al-Salam Tadmuri; published by Dar al-Kitab al-'Arabi, Lebanon/Beirut, the first edition, 1407 AH-1987 AD.

Ibn Khaldun al-Hadrami, 'Abd al-Rahman Ibn Mohammad (died in 808 AH), Muqaddama Ibn Khaldun, vol. 1, p. 312; published by Dar al-Qalam, Beirut, 1984, the fifth edition.

C. Through Hathifa Ibn Yaman:

Hathifa, who is also from Sahaba of the Holy Prophet (Peace Be Upon Him), has cited this narrative without *اسم ابيه اسم ابي*.

1. Muqaddasi Shafi'i:

Muqaddasi Shafi'i has recounted his narrative in his book as below,

وعن حذيفة رضي الله عنه قال: خطبنا رسول الله صلى الله عليه وسلم فذكرنا رسول الله صلى الله عليه وسلم بما هو كائن، ثم قال: لو لم يبق من الدنيا إلا يوم واحد لطول الله عز وجل ذلك اليوم، حتى يبعث في رجلاً من ولدي اسمه اسمي. فقام سلمان الفارسي رضي الله عنه فقال: يا رسول الله، من أي ولدك؟ قال: هو من ولدي هذا، وضرب بيده على الحسين عليه السلام. أخرج الحافظ أبو نعيم، في صفة المهدي

Hathifa said, "The Holy Prophet (Peace Be Upon Him) made a speech to us, talking about what was going to happen in the future. He told us that even if only one day was left from the world, Allah would prolong that day until a man from his household who is named after him would rise up. Salman Farsi asked him from whose generation he would be. The Prophet (PBUH)

answered, “From this son of mine (pointing to Hussein (AS))” This narrative has been cited by Abu Na’im Isfahani in Sifat al-Mahdi.

Al-Muqaddasi al-Shafi’i, al-Silmi, Jamal al-Din, Yusuf Ibn yahya Ibn Ali (died in 685 AH), ‘Aqd al-Durar fi Akhbar al-Muntazir, vol. 1, p. 82, Tibq 2. Barnama al-Jami’ al-Kabir

2. Muhib al-Din Tabari:

Also, Muhib al-Din Tabari has quoted this narrative without the additional sentence from Hathifa.

عن حذيفة أن النبي صلى الله عليه وسلم قال لو لم يبق من الدنيا إلا يوم واحد لطول الله ذلك اليوم حتى يبعث رجلا من ولدي اسمه كاسمي فقال سلمان : من أي ولدك يا رسول الله؟ قال : من ولدي هذا وضرب بيده على الحسين.

Hathifa said, “The Holy Prophet (Peace Be Upon Him) made a speech to us, talking about what was going to happen in the future. He told us that even if only one day was left from the world, Allah would prolong that day until a man from his household who is named after him would rise up. Salman Farsi asked him from whose generation he would be. The Prophet (PBUH) answered, “From this son of mine (pointing to Hussein (AS))”

Al-Tabari, Abu Ja’far Muhib al-Din Ahmad Ibn ‘Abdullah Ibn Mohammad (died in 694 AH), Thakhair al-‘Uqba fi Manaqib Thawi al-Qurba, vol. 1, p. 136; published by Dar al-Kutub al-Misriyya, Egypt.

In Tabari’s opinion, this narrative is acceptable because prior to quoting it, he had mentioned another narrative, saying that Mahdi is a descendant of Fatima (AS). After this, he added,

فيحمل ما ورد مطلقا فيما تقدم على هذا المقيد.

Based on the two narratives, one can come to this conclusion that Mahdi is from Imam Hussein’s (AS) generation.

Al-Tabari, Abu Ja'far Muhib al-Din Ahmad Ibn 'Abdullah Ibn Mohammad (died in 694 AH), Thakhair al-'Uqba fi Manaqib Thawi al-Qurba, vol. 1, p. 137; published by Dar al-Kutub al-Misriyya, Egypt.

3. Mohammad Ibn Abi Bakr al-Hanbali (died in 751:

وقال الطبراني حدثنا محمد بن زكريا الهلالي حدثنا العباس ابن بكار حدثنا عبد الله بن زياد عن الأعمش عن زر بن حبيش عن حذيفة قال خطبنا النبي صلى الله عليه وسلم فذكر ما هو كائن ثم قال لو لم يبق من الدنيا إلا يوم واحد لطول الله ذلك اليوم حتى يبعث رجلا من ولدي اسمه اسمي ولكن هذا إسناد ضعيف

Al-Zar'i al-Damishqi al-hanbali, Shams al-Din Abu 'Abdullah Mohammad Ibn Abi Bakr Ayyub (known as Ibn al-Qayyim al-Jowziyat) (died in 751 AH), al-Minar al-Manif fi al-Sahih wa al-Da'if , vol. 1, p. 148, H. 339; researched by 'Abd al-Fattah Abu Ghudda; published by Maktabat al-Matbu'at al-Islamiyya, Aleppo, the second edition, 1403 AH.

4. Jalal al-Din Siyuti:

Jalal al-Din Siyuti, a prominent Sunni interpreter and Muhadith (hadith narrator) has quoted Hathifa's narrative from Abu Na'im.

Al-Siyuti, Jalal al-Din 'Abd al-Rahman Ibn Abibakr (died in 911 AH), al-Hawi lil Fatawa fi al-Fiqh wa 'Ulum al-Tafsir wa al-Hadith wa al-Usul wa al-Nahw wa al-I'rab wa Sair al-Funun, vol. 2, p. 60; researched by 'Abd al-Latif Hasan 'Abd al-Rahman; published by Dar al-Kutub al-'Ilmiyya, Beirut, the first edition, 1421 AH-2000 AD.

D. Through 'Abdullah Ibn 'Umar:

One of the figures who has cited the Holy Prophet's (Peace be Upon Him) narrative without the surplus sentence was 'Abdullah Ibn 'Umar, the second caliph.

Here is the way Muqaddasi Shafi'i has reported 'Abdullah Ibn 'Umar's narrative in his 'Uqad al-Durar.

وعن عبد الله بن عمر، رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : يخرج في آخر الزمان رجل من ولدي، اسمه كاسمي، وكنيته ككنيتي، يملأ الأرض عدلاً، كما ملئت جوراً.

'Abdullah Ibn 'Umar has quoted the Holy Prophet (Peace Be Upon Him) as stating, "At the end of the time, a man from my descendants whose name and nickname are like mine will rise up to fill the world with peace and justice as it was full of oppression and injustice".

Al-Muqaddasi al-Shafi'i, al-Silmi, Jamal al-Din, Yusuf Ibn yahya Ibn Ali (died in 685 AH), 'Aqd al-Durar fi Akhbar al-Muntazir, vol. 1, p. 95, Tibq Barnama al-Jami' al-Kabir.

E. Through Ibn 'Abbas:

Ibn 'Abbas is from among the Holy Prophet's (PBUH) Sahaba. Zurr Ibn Habish has quoted this narrative from him without the additional sentence of *واسم ابيه اسم ابي*. And Sunni scholars have cited it in their books in this form.

Abu Sa'eed Shashi, a hadiths narrator, has said,

حدثنا ابن أبي خيثمة نا يعقوب بن كعب الأنطاكي نا أبي عن عبد الملك بن أبي غنية عن عاصم عن زر عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: لا تنقضى الدنيا حتى يبعث الله رجلاً من أمتي يواطى اسمه اسمي.

Ibn 'Abbas has quoted the Holy Prophet (Peace Be Upon Him) as stating that the world would not end as long as God has not brought down a man from his Umma who is named after him.

Al-Shashi, Abu Sa'eed al-Heitham Ibn Kulayb (died in 335 AH), Masnad al-Shashi, vol. 2, p. 111, H. 636; researched by D. Mahfuz al-Rahman Zayn Allah; published by Maktabat al-'Ulum wa al-Hikam, Medina, the first edition, 1410 AH.

Sa'd al-Din Taftazani, a top Sunni scholar, has written in his Sharh Maqasid, that there are many authentic narratives about Hazrat Mahdi's (AS) uprising one of which is what Ibn 'Abbas has pointed out.

خاتمة مما يلحق بباب الإمامة بحث خروج المهدي ونزول عيسى صلى الله عليه وسلم وهما من
أشراط الساعة وقد وردت في هذا الباب أخبار صحاح وإن كانت آحادا ويشبه أن يكون حديث
خروج الدجال متواتر المعنى أما خروج المهدي فعن ابن عباس رضي تعالى عنه أنه قال قال
رسول الله صلى الله عليه وسلم لا تذهب الدنيا حتى يملك العرب رجل من أهل بيتي يواطىء اسمه
اسمي

The issue of Mahdi's advent as well as Jesus' reappearance is connected to the issue of Imamat. The two phenomena are considered as signs of the Day of Judgment about which there are authentic narratives. Concerning the advent of Mahdi, Ibn 'Abbas has quoted the Holy Prophet (Peace Be Upon Him) as stating that at the world would not end until a man from his Ahl al-Bayt rise up to rule on Arabs.

Al-Taftazani, Sa'd al-Din Mas'ud Ibn 'Umar Ibn 'Abdullah (died in 791 AH), Sharh al-Maqasid fi 'Ilm al-Kalam, vol. 2, p. 307; published by Dar al-Ma'arif al-Nu'maniyya, Pakistan, the first edition, 1401 AH-1981 AD.

F. Through Abu Sa'eed Khidiri:

One of the ways through which the Holy Prophet's (Peace Be Upon Him) narrative has been cited is that of Abu Sa'eed Khidiri.

The following is what Ibn Hamad has recounted Abu Sa'eed Khidiri's narrative.

حدثنا الوليد عن أبي رافع عن حدثه عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله
عليه وسلم قال اسم المهدي اسمي .

Al-Marwazi, Na'im Ibn Hamad Abu 'Abdullah (died in 288 AH), Kitab al-Fitan, vol. 1, p. 368, H. 1080; researched by Samir Amin al-Zahiri, published by Maktabat al-Towhid, Cairo, the first edition, 1412.

G. Through Amir al-Momenin Ali Ibn ABi Talib (AS)

1. Abu Dawud's quotation in Sunan:

In His Sunan, Abu Dawud has quoted the narrative below from Amir al-Momenin Ali (AS) but with various chains of transmission.

قال أبو داود حَدَّثْتُ عَنْ هَارُونَ بْنِ الْمُغِيرَةِ قَالَ ثنا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ شُعَيْبِ بْنِ خَالِدٍ عَنْ أَبِي إِسْحَاقَ قَالَ قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَنَظَرَ إِلَى ابْنَةِ الْحَسَنِ فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ كَمَا سَمَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ يُشَبِّهُهُ فِي الْخُلُقِ وَلَا يُشَبِّهُهُ فِي الْخُلُقِ ثُمَّ ذَكَرَ قِصَّةَ يَمَلَأُ الْأَرْضَ عَدْلًا

Amir al-Momenin took a look at his son Hassan and stated, “My son is a master as named by the Prophet (PBUH). A man will come up from his generation who is named after the Holy Prophet (Peace Be Upon Him). His conducts do also look like him but his appearance does not.” Then he went on saying, “He is the man who will fill the earth with peace and justice.”

Al-Sijistani al-Azud, Sulayman Ibn al-Ash'ath Abu Dawud (died in 275 AH), Sunan Abi Dawud, vol. 4, p. 108, No. 4290; researched by Mohammad Muhyi al-Din 'Abd al-Hamid; published by Dar al-Fikr.

The narrative has been thoroughly analyzed before. So, you can see it at the following link.

<http://www.valiasr-aj.com/fa/page.php?bank=question&id=11980>

2. Na'im Ibn Hamad's quotation in al-Fitan:

In his al-Fitan, Na'im Ibn Hamad has referred to the narrative as follows,

حدثنا غير واحد عن ابن عياش عن حدثه عن محمد بن جعفر عن علي بن أبي طالب رضي الله عنه قال سمى النبي صلى الله عليه وسلم الحسن سيدا وسيخرج من صلبه رجل اسمه اسم نبيكم يملأ الأرض عدلا كما ملئت جورا.

Al-Marwazi, Na'im Ibn Hamad Abu 'Abdullah (died in 288 AH), Kitab al-Fitan, vol. 1, p. 374, No. 1113; researched by Samir Amin al-Zahiri, published by Maktabat al-Towhid, Cairo, the first edition, 1412.

Conclusion of the first part:

The narrative from the Holy Prophet (Peace Be Upon Him) about the name of Hazrat Mahdi (AS) which is in accordance with the Shia view, i.e. without the sentence of **واسم ابيه اسم ابي**, can also be found in Sunni sources with two different chains of transmission; one originally from Abu Harira and the other through 'Amr Ibn Marrat from 'Abdullah Ibn Mas'ud. Both chains of transmission are considered as authentic. According to the Sunni belief, the chain of transmission which reaches to 'Abdullah Ibn Mas'ud through 'Asim Ibn bi Hadla is also authentic. But 'Asim himself is known to be Mudtarib al-Hadith.

As a conclusion, this group of narratives which lack the extra part and only includes the sentence of **اسمه اسمي** (He is named after me) is being reinforced. It can even be considered as a Mutawatir (widely transmitted) hadith.

Thus, Ibn Taymiyya's and his supporters' claim that Shias have deleted the additional sentence or distorted the narrative is, as a matter of fact, resulted from either their ignorance and unawareness of their own Sunni sources, or their attempt to conceal the truth.

The second part: Sunni narrative including the extra sentence of **اسم ابيه كاسم ابي**

1. The Examination of the chains of transmission of these narratives:

The first group of narratives excluded the extra ending sentence of **واسم ابيه** and **اسم ابي**. And it was proved that based of Sunni principles, they enjoyed complete and authentic chains of transmission. But the second group of narratives, which is at odds with the Shia belief, is generally so weak that it loses its credibility. First, we study their chains of transmission.

A. Through Tamim Dari from the Holy Prophet (PBUH):

The narrative below is what Ibn Habban has cited in his al-Majruhin.

عبد الله بن السري المدائني (روى عن أبي عمران الجوني عن مجالد بن سعيد عن الشعبي عن
تميم الداري قال : قلت يا رسول الله رأيت للروم مدينة يقال لها أنطاكية ما رأيت أكثر مطرا منها
فقال النبي(ص): نعم وذلك أن فيها التوراة وعصا موسى ورضراض الألواح وسرير سليمان بن
داود في غار... فلا تذهب الأيام ولا الليالي حتى يسكنها رجل من عترتي اسمه اسمي واسم أبيه
اسم أبي يشبه خلقه لخلقى وخلقه خلقى يملأ الدنيا قسطا وعدلا كما ملئت ظلما وجورا.

Tamim Dar said, “I told the Holy Prophet (PBUH) that I saw a town in Rome called Antakiya which had the chance of much rain. The Holy Prophet (PBUH) replied, ‘Yes, it is the town of the Torah. It is a place where Moses’ cane and the seat of Solomon, son of David, are situated in its cave. Days and nights will not pass until a man from my household settle there. His name is like mine and his father’s name is like my father’s. His conducts also look like mine. He will fill the earth with peace and justice as it was full of oppression and injustice’.”

Al-Tamimi al-Basti, al-Imam Mohammad Ibn Habban Ibn Ahmad Abu Hatam (died in 354), al-Majruhin min al-Muhaddithin wa al-Du’afa wa al-Matrukin, vol. 2, p. 34; researched by Mahmud Ibrahim Zayid; published by Dar al-Wa’i, Aleppo, the first edition, 1396 AH.

Ibn Habban's and other Sunni scholars' acknowledgment of the fakeness of this narrative:

Before quoting Tamim Dari, Ibn Habban Basti himself had expressed his opinion about 'Abdullah Ibn Sari. "He has cited weird narratives from Abu 'Umran Jowni which look forged. So, it is not good to quote them." Then, Ibn Habban showed one of those narratives as an example.

عبد الله بن السري المدائني شيخ يروي عن أبي عمران الجوني العجائب التي لا يشك من هذا الشأن صناعته أنها موضوعة لا يحل ذكره في الكتب إلا على سبيل الإنباه عن أمره لمن لا يعرفه، روى عن أبي عمران الجوني عن مجالد بن سعيد عن الشعبي عن تميم الداري قال: ... حتى يسكنها رجل من عترتي اسمه اسمي واسم أبيه اسم أبي....

'Abdullah Ibn Sari Madaini is a sheikh who has cited a narrative from Abi 'Umran Jowni which is much weird and looks to be fabricated by him. Such narratives should not be cited in books unless the intention is to introduce its narrator. Then he provided the narrative above.

Al-Tamimi al-Basti, al-Imam Mohammad Ibn Habban Ibn Ahmad Abu Hatam (died in 354), al-Majruhin min al-Muhaddithin wa al-Du'afa wa al-Matrukin, vol. 2, p. 34; researched by Mahmud Ibrahim Zayid; published by Dar al-Wa'i, Aleppo, the first edition, 1396 AH.

Prior to the citation of this narrative from Tamim Dari, Shams al-Din Thahabi and Jalal al-Din Siyuti echoed Ibn Habban's view about it.

قال ابن حبان: عبد الله يروي عن أبي عمران الجوني العجائب التي لا تشك أنها موضوعة

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), Mizan al-I'tidal fi Naqd al-Rijal, vol. 4, p. 106; researched by al-Sheikh Ali Mohammad Mu'wad wa al-Sheikh 'Adil Ahmad 'Abd al-Mowjud; published by Dar al-Kutub al-'Imiyya, Beirut, the first edition, 1995 AD.

Al-Siyuti, Jalal al-Din ‘Abd al-Rahman Ibn Abibakr (died in 911 AH), al-Lali al-Masnu’at fi al-Ahadith al-Mowdu’at, vol. 1, p. 424; researched by Abu ‘Abd al-Rahman Salah Ibn Mohammad Ibn ‘Awadiyya; published by Dar al-Kutub al-‘Imiyya, Beirut, the first edition, 1417 AH-1996 AD.

Abu al-Faraj Ibn al-Jowzi has figured out the narrative’s problem, saying

هذا حديث لا يصح عن رسول الله

This narrative is not authentically quoted from the Holy Prophet.

Al-Qarashi, Abu al-Faraj ‘Abd al-Rahman Ibn Ali Ibn Mohammad (died in 597 AH), al-Mowdu’at, vol. 1, p. 362, researched by Towfiq Hamdan, published by Dar al-Kutub al-‘Imiyya, Beirut, the first edition, 1415 AH-1995 AD.

Elsewhere, Shams al-Din Thahabi has rejected this narrative because of what he has called its weak chain of transmission.

هذا حديث منكر ضعيف الإسناد رواه الخطيب في تاريخه عن أحمد بن الحسن بن خيرون عن بن بطحاء.

The narrative which Khatib has cited in his Tarikh from Ahmad Ibn al-Hassan Ibn Khayrun quoting from Ibn Batha is weak from the viewpoint of its chain of transmission.

Al-Thahabi al-Shafi’i, Shams al-Din Abu ‘Abdullah Mohammad Ibn Ahmad Ib ‘Uthman (died in 748 AH), Tathkirat al-Huffaz, vol. 2, p. 765; published by Dar al-Kutub al-‘Imiyya, Beirut, the first edition.

B. Through Qurrat Ibn ayas Mazani from the Holy Prophet (PBUH):

One of the individuals in the chain of transmission of this narrative is Mu’awiya Ibn Qurrat who has quoted it from his father. Tabari and Ibn ‘Asakir have recounted it as below,

حدثنا محمد بن عبْدوس بن كامل السراج ثنا أحمد بن محمد بن نيزك ح وحدثنا أحمد بن محمد بن صدقة ثنا محمد بن يحيى الأزدي قال ثنا داود بن المحبر بن قحدم حدثني أبي المحبر بن قحدم عن

مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَتَمْلَأَنَّ الْأَرْضُ ظُلْمًا وَجَوْرًا كَمَا مَلَأَتْ قِسْطًا وَعَدْلًا حَتَّى يَبْعَثَ اللَّهُ رَجُلًا مَنِّي اسْمُهُ اسْمِي وَأَسْمُ أَبِيهِ اسْمُ أَبِي فَيَمْلَأُهَا قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْرًا يَلْبَثُ فِيكُمْ سَبْعًا أَوْ ثَمَانِيًا فَإِنْ كَثُرَ فَتِسْعًا لَا تَمْنَعُ السَّمَاءُ قَطْرَهَا وَلَا الْأَرْضُ شَيْئًا مِنْ نَبَاتِهَا.

Mu'awiya Ibn Qurrat has quoted his father quoting the Holy Prophet (Peace Be Upon Him) as stating that the earth would get replete with oppression and injustice as it was full of peace and justice. Finally, a man from his household would come up to fill the earth with peace and justice as it was full of oppression and injustice. His name is like his and his father's name is like his father's. He would live among people as long as seven or eight years or so (nine years). The sky would not keep its rain and the earth would not keep its plants inside.

Al-Tabarani, Abu al-Qasim Sulayman Ibn Ahmad Ibn Ayyub (died in 360 AH), al-Mu'jam al-Kabir, vol. 19, p. 32; researched by Hamdi Ibn 'Abd al-Majid al-Salafi; published by Maktabat al-Zahra, Mosul, the second edition, 1404 AH-1983 AD

Ibn 'Asakir al-Damishqi al-Shafi'i, Abi al-Qasim Ali Ibn al-Hassan Ibn Hibat Allah Ibn 'Abdullah (died in 571 AH), Tarikh Madina Damishq wa Thikr Fadliha wa Tasmkiya min Hilluha Min al-Amathil, vol. 49, p. 296; researched by Muhib al-Din Abi Sa'eed 'Umar Ibn Gharamat al-'Umri, published by Dar al-Fikr, Beirut, 1995.

Sunni scholars' acknowledgment of this narrative's weak chain of transmission:

In follow-up to this narrative in his Fayd al-Qadir, Manawi has said,

لتملأن الأرض جورا وظلما الجور الظلم يقال جار في حكمه جورا إذا ظلم فجمع بينهما إشارة إلى أنه ظلم بالغ مضاعف فإذا ملئت جورا وظلما يبعث الله رجلا مني أي من أهل بيتي اسمه اسمي واسم أبيه اسم أبي فيملؤها عدلا وقسطا العدل خلاف الجور وكذا القسط وجمع بينهما لمثل ما تقدم في ضده كما ملئت جورا وظلما فلا تمنع السماء شيئا من قطرها ولا الأرض شيئا من نباتها يمكث فيكم سبعا أو ثمانيا فإن أكثر فتسعا يعني من السنين وهذا هو المهدي المنتظر خروجه آخر الزمان البزار طب وكذا في الأوسط عن قرّة بن إياس المزني بضم الميم وفتح الزاي قال الهيثمي رواه من طريق داود بن المحبر عن أبيه وكلاهما ضعيف

According to Heithami, this narrative has been quoted from Dawud Ibn Muhbar quoting his father. He has said that both of them are weak.

‘Abd al-Rauf al-Manawi (died in 1031 AH), Fayd al-Qadir, vol. 5, p. 262, Sharh al-Jami’ al-Saghir; published by al-Maktabat al-Tijarat al-Kubra, Egypt, the first edition, 1356 AH.

A number of narrators in this narrative’s chain of transmission are found weak.

1. Ahmad Ibn Mohammad Ibn Nizak:

In his al-Mughni wa Mizan al-I’tidal, Shas al-Din Thahabi has quoted Ibn ‘Uqda as saying that there are different opinions against Ahmad Ibn Mohammad Ibn Nizak.

أحمد بن محمد بن نيزك عن أبي اسامة قال ابن عقدة: في امره نظر

Al-Thahabi al-Shafi’i, Shams al-Din Abu ‘Abdullah Mohammad Ibn Ahmad Ib ‘Uthman (died in 748 AH), al-Mughni fi al-Du’afa, vol. 1, p. 57; researched by Dr. Nur al-Din ‘Atar. Tibq Barnama al-Jami’ al-Kabir.

Al-Thahabi al-Shafi’i, Shams al-Din Abu ‘Abdullah Mohammad Ibn Ahmad Ib ‘Uthman (died in 748 AH), Mizan al-I’tidal fi Naqd al-Rijal, vol. 1, p. 296; researched by al-Sheikh Ali Mohammad Ma’wad wa al-Sheikh ‘Adil Ahmad ‘Abd al-Mowjud; published by Dar al-Kutub al-‘Ilmiyya, Beirut, the first edition, 1995 AD.

In his al-Kashif, Thahabi has openly expressed his opinion about him.

أحمد بن محمد بن نيزك أبو جعفر... فيه كلام، مات 248 ت

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), al-Kashif fi Ma'rifat min lahu Riwayat fi al-Kutub al-Sitta, vol. 1, p. 203; researched by Mohammad 'Awamat; published by Dar al-Qiblat Lil Thaqqafat al-Islamiyya, Muassissat 'Uluww, Jeddah, the first edition, 1413 AH-1992 AD.

2. Dawud Ibn Muhbir:

The second element in this narrative's chain of transmission is Dawud Ibn Muhbir. Bukhari has labeled him as Munkar al-hadith (a rejecter of narratives).

داود بن المحبر منكر الحديث شبه لا شيء كان لا يدري ما الحديث.

Dawud Ibn al-Mubir has Munkar narratives which are worthless. He did not know what a narrative really was.

Al-Bukhari al-Ja'fi, Mohammad Ibn Isma'il Abu 'Abdullah (died in 256 AH), al-Du'afa al-Saghir, vol. 1, p. 42; researched by Mahmud Ibrahim Zayid; published by Dar al-Wa'i, Aleppo, the first edition, 1396 AH.

For his part, Nur al-Din Heithami, has lashed out at him as a real liar.

داوُدُ بْنُ الْمُحَبَّرِ كَذَّابٌ.

Al-Heithami, al-Harith Ibn Abi Usama/ al-Hafiz nur al-Din (died in 282 AH), Baghyat al-Bahith 'An Zawaid Masnad al-Harith, vol. 1, p. 321; researched by D. Hussein Ahmad Salih al-Bakiri, published by Markaz Khidmat al-Sunnat wa al-Sirat al-Nabawiyya, Medina, the first edition, 1413 AH-1992 AD.

As affirmed by Abu Na'im Isfahani, Ahmad Ibn Hanbal and Bukhari have both branded him as a liar.

داود بن المحبر بن قحذم أبو سليمان حدث بمناكير في العقل ... كذبه أحمد بن حنبل والبخاري
رحمهما الله.

Al-Isbahani al-Sufi, Ahmad Ibn ‘Abdullah Ibn Ahmad Abu Na’im (died in 430 AH), al-Du’afa, vol. 1, p. 78; researched by Faruq Hamadat; published by Dar al-Thaqafa, al-Dar al-Bayda, the first edition, 1405 AH-1984 AD.

And here is what Muqaddasi thinks about Dawud Ibn Muhbir,

وداود بن المحبر لاشيء في الحديث.

Nothing is found in Dawud Ibn Muhbir’s narratives (i.e. his narratives are worthless).

Al-Muqaddasi, Mutahhar Ibn Tahir (died in 507 AH), Thakhirat al-Huffaz, vol. 4, p. 1934; researched by D. ‘Abd al-Rahman al-Fariwai; published by Dar al-Salaf, Riyadh, the first edition, 1416 AH, 1996 AD.

3. Muhbir Ibn Qahtham:

In his Du’afa, ‘Aqili has dismissed the narratives cited by Muhbir and his father (Qahtham Ibn Sulayman) as illusionary and false.

محرر بن قحذم عن أبيه قحذم بن سليمان في حديثهما وهم وغلط.

The content of the narrative Muhbir Ibn Qahtham has quoted from his father Qahtham Ibn Sulayman is illusionary and wrong.

Al-‘Aqili, Abu Ja’far Mohammad Ibn ‘Umar Ibn Musa (died in 322 AH), Du’afa al-Kabir, vol. 4, p. 259, No. s1860; researched by ‘Abd al-Mu’ti Amin Qala’ji; published Dar al-Maktabat al-‘Ilmiyya, Beirut, the first edition, 1404 AH-1984 AD.

In Fayd al-Qadir, Manawi has quoted Heithami as saying,

قال الهيثمي: رواه من طريق داود بن المجر عن أبيه وكلاهما ضعيف

Heithami said, “This narrative has been quoted by Dawud Ibn Muhbir and his father. Both of them are weak.”

Al-Manawi, Mohammad ‘Abd al-Rauf Ibn Ali Ibn Zayn al-‘Abidin (died in 1031 AH), Fayd al-Qadir Sharh al-Jami’ al-Saghir, vol. 5, p. 262; published by al-Maktabat al-Tijarat, Egypt, the first edition, 1356 AH.

With regard to the existence of weak narrators in this narrative’s chain of transmission, Munawi has made the following comment.

واسناده ضعيف .

This narrative’s chain of transmission is weak.

Al-Manawi, Mohammad ‘Abd al-Rauf Ibn Ali Ibn Zayn al-‘Abidin (died in 1031 AH), al-Taysir Bi Sharh al-Jami’ al-Saghir, vol. 2, p. 290; published by Maktabat al-Imam al-Shafi’I, Riyadh, the third edition, 1408 AH-1988 AD.

C. Through Abu al-Tufayl from the Holy Prophet (PBUH):

Another person who has reported this narrative is Abu al-Tufayl. This way of transmission of the narrative is invalid.

Ibn Hamad has recounted it with the same chain of transmission.

حدثنا الوليد ورشدين عن ابن لهيعة عن إسرائيل بن عباد عن ميمون القداح عن أبي الطفيل رضى الله عنه أن رسول الله (ص) قال: المهدي اسمه اسمي واسم أبيه اسم أبي

Abu al-Tufayl has quoted the Holy Prophet (PBUH) as stating, “Mahdi’s name is like mine and his father’s name is like my father’s.”

Al-Marwazi, Na’im Ibn Hamad Abu ‘Abdullah (died in 288 AH), Kitab al-Fitan, vol. 1, p. 368, H. 1081; researched by Samir Amin al-Zahiri, published by Maktabat al-Towhid, Cairo, the first edition, 1412.

This narrative’s chains of transmission generally under criticism:

Based on the structure of its chain of transmission, this narrative is weak because there are some individuals in the chain who are weak from the Sunni viewpoint. Therefore, this narrative lacks the required credibility.

1. ‘Abdullah Ibn Li Hay’a:

Ibn Li Hay'a's first name is 'Abdullah. After reflecting the other figures' views about him, Shams al-Din Thahabi has expressed his own opinion about him.

عبد الله بن لهيعة أبو عبد الرحمن الحضرمي ... ضعف... قلت العمل على تضييف حديثه توفي
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'Abdullah Ibn Li Hay'a Abu 'Abd al-Rahman Hadrami has been weakened. In my opinion, when it comes to the practice, his narrative is considered weak.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), al-Kashif fi Ma'rifat min lahu Riwayat fi al-Kutub al-Sitta, vol. 1, p. 2929; researched by Mohammad 'Awamat; published by Dar al-Qiblat Lil Thaqqafat al-Islamiyya, Muassissat 'Uluww, Jeddah, the first edition, 1413 AH-1992 AD.

And Nisai has described him as follows,

عبد الله بن لهيعة الحضرمي قاضي مصر اختلط في آخر عمره وكثر عنه المناكير في روايته.

'Abdullah Ibn Li Hay'a Hadrami is an Egyptian judge who has made a mistake at the end of his life. Many Munkar narratives have been quoted from him.

Al-Nisai, Abu 'Abd al-Rahman Ahmad Ibn Shu'ayb Ibn Ali (died in 303 AH), Thikr al-Mudlisin, vol. 1, p. 54, Tibq Barnama al-Jami' al-Kabir.

2. Meimun Qaddah:

His full name is Meimun Ibn Dawud Ibn Sa'eed Qaddah whose biography has never been written by Sunni scholars. He has remained unknown. But it is only Zarkoli who has described him as a chief in Isma'iliyya tribe. According to him, Meimun was apparently a Shia but an unbeliever in reality.

ميمون بن داود بن سعيد، القداح : رأس الفرقة (الميمونية) من الإسماعيلية. في نسبه وسيرته اضطراب، قيل: اسم أبيه ديسان، أو غيلان. وفي الإسماعيلية من ينسبه إلى سلمان الفارسي. كان يظهر التشيع ويبطن الزندقة . ولد بمكة وانتقل إلى الاهواز . واتصل بمحمد الباقر وابنه جعفر الصادق. روى عنهما. ويقال: إنه أدرك محمد ابن إسماعيل بن جعفر، وأدبه ولقنه مذهب الباطنية Al-Zarkoli, Kheir al-Din (died in 1410 AH), al-A'lam, vol. 7, p. 341; published by Dar al-'Ilm lil Malayin, Beirut/Lebanon; the fifth edition, May, 1980, Tibq Barnama Maktabat Ahl al-Bayt.

D. Through ‘Abdullah Ibn Mas’ud from the Holy Prophet (PBUH):

Yet another narrator existent in the hierarchical chain is ‘Abdullah Ibn Mas’ud, from the Holy Prophet’s (Peace Be Upon Him) Sahaba. This narrative has been reported from him through two distinct ways.

The first way is from ‘Alaqt Ibn Qays and ‘Ubaydat Salmani quoting ‘Abdullah Ibn Mas’ud in Hakim’s Mustadrak:

أخبرني أبو بكر بن دارم الحافظ بالكوفة ثنا محمد بن عثمان بن سعيد القرشي ثنا يزيد بن محمد الثقفي ثنا حبان بن سدير عن عمرو بن قيس الملائي عن الحكم عن إبراهيم عن علقمة بن قيس وعبيدة السلماني عن عبد الله بن مسعود رضي الله عنه قال أتينا رسول الله صلى الله عليه وسلم فخرج إلينا مستبشرا يعرف السرور في وجهه فما سألناه عن شيء إلا أخبرنا به ولا سكتنا إلا ابتدأنا حتى مرت فتية من بني هاشم فيهم الحسن والحسين فلما رأهم التزمهم وانهملت عيناه فقلنا يا رسول الله ما نزال نرى في وجهك شيئا نكرهه فقال إنا أهل بيت اختار الله لنا الآخرة على الدنيا وأنه سيلقى أهل بيتي من بعدي تطريدا وتشريدا في البلاد حتى ترتفع رايات سود من المشرق فيسألون الحق فلا يعطونه ثم يسألونه فلا يعطونه ثم يسألونه فلا يعطونه فيقاتلون فينصرون فمن أدركه منكم أو من أعقابكم فليأت إمام أهل بيتي ولو حبوا على الثلج فإنها رايات هدى يدفعونها إلى رجل من أهل بيتي يواطئ اسمه اسمي واسم أبيه اسم أبي فيملك الأرض فيملأها قسطا وعدلا كما ملئت جورا وظلما

‘Abdullah Ibn Mas’ud has recounted that he went to see the Holy Prophet (PBUH). “He came out while smiling and being happy. He did answer every question we asked. Whenever we kept silent, he himself started to talk. All

of a sudden a group of youths among them Hassan and Hussein passed by us. As soon as seeing them, the Holy Prophet's eyes got tearful. We asked him the why. He replied, 'We are a generation for whom the Hereafter has become superior to this world. My household (Ahl al-Bayt) will experience a hard time and homelessness on different lands after me. When black flags were hoisted, they will ask for their rights. But their demands will not be met. They will ask for them for the second time, but deaf ears will be turned to them again. For the third time they demand their rights, but they will be ignored again. Finally, a war will rage on. They will fight until they win. Hence, any of you or of your lineage recognized any of my Ahl al-Bayt, he should get to him even if it is only possible by crawling on snow. All of them hold a flag of salvation. At the end, they will pass it to someone from my household. His name is like mine and his father's name is like my father's. He will rule the earth and will fill it with peace and justice as it is full of oppression and injustice.

Al-Hakim, Mohammad Ibn 'Abdullah Abu 'Abdullah (died in 405 AH), al-Mustadrak Ala al-Sahihayn, vol. 4, p. 511, No. 8434; researched by Mustafa 'Abd al-Qadir 'Ata; published by Dar al-Kutub al-'Ilmiyyat, Beirut, the first edition, 1411 AH-1990 AD.

The examination of the chain of transmission of the first way:

A number of problems can be seen in this narrative's chain of transmission,

1. According to Sunni scholars, Ahmad Ibn Mohammad Ibn al-Sari Ibn Yahya Abubakr Ibn Abi Darim, as one of the elements in the chain, is a liar.

Thahabi has dismissed him as follows,

أحمد بن محمد بن السري بن يحيى بن أبي دارم المحدث أبو بكر الكوفي الرافضي الكذاب مات في أول سنة سبع وخمسين وثلاثمائة وقيل انه لحق إبراهيم القصار حدث عن أحمد بن موسى والحمار وموسى بن هارون وعدة روى عنه الحاكم وقال رافضي غير ثقة

Hakim has cited a narrative from him but labeling him Rafida (defector) and unreliable.

Al-Thahabi al-Shafi'i, Shams al-Din Abu 'Abdullah Mohammad Ibn Ahmad Ib 'Uthman (died in 748 AH), Mizan al-I'tidal fi Naqd al-Rijal, vol. 1, p. 283, No. 551; researched by al-Sheikh Ali Mohammad Ma'wad wa al-Sheikh 'Adil Ahmad 'Abd al-Mowjud; published by Dar al-Kutub al-'Ilmiyya, Beirut, the first edition, 1995 AD.

2. Mohammad Ibn 'Uthman Ibn Sa'eed is another narrator of this narrative but he is called Majhul al-Hal.

For this reason, even Hakim Neishaburi has refused to edit its chain of transmission.

The second path of transmission is through 'Asim quoting Zurr Ibn Habish, originally quoting 'Abdullah Ibn Mas'ud:

This quotation has several forms:

The first form:

حدثنا ابن عيينة عن عاصم عن زر عن عبد الله عن النبي صلى الله عليه وسلم قال : المهدي يواطىء اسمه اسمي واسم أبيه اسم أبي

Ibn Mas'ud has quoted the Holy Prophet (Peace Be Upon Him) as stating, "Mahdi's name is like mine and his father's name is like my father's".

It is a surprise that after citing this narrative, Ibn Hamad has asserted,

وسمعه غير مرة لا يذكر اسم أبيه

I have heard this narrative without the sentence of (his father's name is like my father's) over and over.

Al-Marwazi, Na'im Ibn Hamad Abu 'Abdullah (died in 288 AH), Kitab al-Fitan, vol. 1, p. 367, H. 1076; researched by Samir Amin al-Zahiri, published by Maktabat al-Towhid, Cairo, the first edition, 1412.

The second form:

حدثنا الفضل بن دكين قال: حدثنا فطر عن عاصم عن زر عن عبد الله قال: قال رسول الله (ص): لا تذهب الدنيا حتى يبعث الله رجلاً من أهل بيتي يواطئ اسمه اسمي واسم أبيه اسم أبي

'Abdullah Ibn Mas'ud has quoted the Holy Prophet (Peace Be Upon Him) as stating, "The world will not end until God bring up a man from my household. His name is like mine and his father's name is like my father's."

Ibn Abi Shayba al-Kufi, Abubakr 'Abdullah Ibn Mohammad (died in 235 AH), al-Kitab al-Musnaf fi al-Ahadith wa al-Athar, vol. 7, p. 513, H. 37647; researched by Kamal Yusuf al-Hut; published by Maktabat al-Rushd, Riyadh, the first edition, 1409 AH.

Al-Tabarani, Abu al-Qasim Sulayman Ibn Ahmad Ibn Ayyub (died in 360 AH), al-Mu'jam al-Kabir, vol. 10, p. 133, No. 10213; researched by Hamdi Ibn 'Abd al-Majid al-Salafi; published by Maktabat al-Zahra, Mosul, the second edition, 1404 AH-1983 AD.

Al-Hakim al-Neishaburi, Mohammad Ibn 'Abdullah Abu 'Abdullah (died in 405 AH), al-Mustadrak Ala al-Sahihayn, vol. 4, p. 488; researched by Mustafa 'Abd al-Qadir 'Ata; published by Dar al-Kutub al-'Ilmiyyat, Beirut, the first edition, 1411 AH-1990 AD.

The third form:

حدثنا العباس بن محمد المجاشعي الأصبهاني ثنا محمد بن أبي يعقوب الكرماني ثنا عبيد الله بن موسى عن زائدة عن عاصم عن زر عن عبد الله قال: قال رسول الله صلى الله عليه وسلم: لو لم يبق من الدنيا إلا يوم تطول الله ذلك اليوم حتى يبعث الله فيه رجلاً مني أو من أهلي أهل بيتي يواطئ اسمه اسمي واسم أبيه اسم أبي

The Holy Prophet (Peace Be Upon Him) has been quoted as stating, “Even if only one day is left from the world, Allah will prolong that day until a man from my household who is named after me and whose father is named after my father’s will rise up.”

Al-Sijistani al-Azud, Sulayman Ibn al-Ash’ath Abu Dawud (died in 275 AH), Sunan Abi Dawud, vol. 4, p. 106; researched by Mohammad Muhyi al-Din ‘Abd al-Hamid; published by Dar al-Fikr.

Al-Tabarani, Abu al-Qasim Sulayman Ibn Ahmad Ibn Ayyub (died in 360 AH), al-Mu’jam al-Kabir, vol. 10, p. 135, No. 10222; researched by Hamdi Ibn ‘Abd al-Majid al-Salafi; published by Maktabat al-Zahra, Mosul, the second edition, 1404 AH-1983 AD.

The fourth form:

أَخْبَرَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ بَسْطَامٍ بِالْأَبْلَةِ قَالَ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ بْنِ بَحْرٍ قَالَ : حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سَفْيَانَ عَنْ عَاصِمٍ عَنْ زُرِّ عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَقُومُ السَّاعَةُ حَتَّى يَمْلِكَ النَّاسَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمَهُ اسْمِي وَأَسْمُ أَبِيهِ اسْمَ أَبِي فَيَمْلُؤُهَا قِسْطًا وَعَدْلًا.

The Holy Prophet (Peace Be upon Him) has stated, “The Day of Judgment will not come up provided that a man from my household will rise up. His name is like mine and his father’s name is like my father’s. He will fill the earth with peace and justice.”

Al-Tamimi al-Basti, Mohammad Ibn Habban Ibn Ahmad Abu Hatim (died in 354), Sahih Ibn Habban Bi Tartib Ibn Balban, vol. 15, p. 236; researched by Shu’ayb al-Arnawut; published by Muassissat al-Risalat, Beirut, the second edition, 1414 AH-1993 AD.

Al-Heithami, Abu al-Hassan Ali Ibn Abi Bakr (died in 807 AH), Mawarid al-Zaman Ila Zawaid Ibn Habban, vol. 1, p. 464; researched by Mohammad ‘Abd al-Razzaq Hamza; published by Dar al-Kutub al-Ilmiyya, Beirut.

Al-Dani, Abu ‘Amr ‘Uthman Ibn Sa’eed al-Muqri (died in 444 AH), al-Sunan al-Waridat fi al-Fitan wa Ghawailuha wa al-Sa’at wa Ashratiha, vol. 5, p. 1042; researched by D. Da Allah Ibn Mohammad Idris al-Mubarakfuri; Published by Dar al-‘Asima, Riyadh, the first edition, 1416.

The examination of the way through ‘Asim quoting Zurr Ibn Habish, originally quoting ‘Abdullah Ibn Mas’ud:

Although most of these narrators of this narrative are the ones mentioned by both Bukhari and Muslim, the chain of transmission of this narrative quoted by ‘Asim from Zurr seem problematic. That is because ‘Asim is Mudtarib al-Hadith and has a poor memory. He is also an enemy of Hazrat Ali (AS). The problem in the narrative is most possibly rooted from him because the same narrative has been for several times quoted from Zurr and ‘Abdullah Ibn Mas’ud without the extra sentence of **اسم ابيه اسم ابي**. And the other authentic chain of transmission of it which is from ‘Amr Ibn Marrat quoting Zurr and initially ‘Abdullah Ibn Mas’ud also lacks the additional part. As discussed earlier, even those who have cited it with the extra sentence have all pointed to him as Mudtarib al-Hadith. Scholars have a general consensus on this fact. The following is what Ibn Hajar has written about him.

عاصم بن بهدلة وهو بن أبي النجود الأسدي ... قال بن سعد كان ثقة إلا أنه كان كثير الخطأ في حديثه... وقال يعقوب بن سفيان في حديثه اضطراب وهو ثقة... وقد تكلم فيه بن علي فقال كان كل من اسمه عاصم سيء الحفظ... وقال بن خراش في حديثه نكرة وقال العقيلي لم يكن فيه إلا سوء الحفظ وقال الدارقطني في حفظه شيء ... وقال بن قانع قال حماد بن سلمة خلط عاصم في آخر عمره... وقال العجلي كان عثمانيا

Concerning ‘Asim Ibn Bi Hadla, Ibn Sa’d has said that despite being reliable, his narratives include many errors. According to Ya’qub Ibn Sufyan (Fasawi), his hadiths do have Idirab (with so much contradiction) but he himself is an honest man. As it was said by Ibn ‘Alayh, anyone whose name was ‘Asim had a bad memory. Dar Qatani has also referred to his weak memory. Ibn Qani’ has quoted Hamad Ibn Salama as saying that ‘Asim went insane at the end of his life. And ‘Ijli has labeled him an Othman supporter (enemy of Hazrat Ali)!

Al-‘Asqalani al-Shafi’i, Ahmad Ibn Ali Ibn Hajar Abu al-Fadl (died in 852 AH), Tahthib al-Tahthib, vol. 5, p. 35, No. 67; published by Dar al-Fikr, Beirut, the first edition, 1404 AH-1984 AD.

The interesting point in his comment is that he has called him an Othman supporter. All supporters of Othman used to be considered as enemies of Amir al-Momenin Ali (AS). In case no other reason were found for its rejection, this very reason is quite enough.

Therefore, it does not seem sensible to make use of the narratives of such individuals even if they have been narrators of Bukhari and Muslim.

The conclusion out of the examination of the narratives’ chain of transmission:

The narrative which included the ending sentence of *اسم ابيه اسم ابي* has been reported in Sunni sources through four different ways, three ways of which are absolutely weak and invalid. The fourth way of transmission included ‘Asim Ibn Bi Hadla quoting Zurr Ibn Habish who originally quoted Ibn Mas’ud. They are narrators whom Bukhari and Muslim both have cited in their books. But ‘Asim Ibn Bi Hadla who is the main element in the chain

has many weak points such as his enmity to Amir al-Momenin Ali (AS), Idtirab (with so much contradiction) and poor memory. Never can his narratives be used as reliable reports, as a result. In contrast, with an authentic chain of transmission this narrative has been quoted by ‘Amr Ibn Marrat quoting Zurr who initially quoted ‘Abdullah Ibn Mas’ud without the superfluous sentence. As well, it was similarly quoted by Aby Harira with an authentic chain of transmission.

‘Asim has also reported it from Zurr and Ibn Mas’ud excluding the additional sentence. It can be concluded that the quotation without the extra piece is evidential. Even if the quotation which was made by ‘Asim from Zurr and ‘Abdullah Ibn Mas’ud were rejected because of the existence of Idtirab, the quotation by Abu Harira from ‘Amr and ‘Abdullah which is deemed authentic from the Sunnis’ perspective is left as evidence.

2. Sunni scholars’ acknowledgment of the fakeness of the phrase of

: اسم ابيه كاسم ابي

As discussed earlier, the narratives including the extra piece of

اسم ابيه كاسم ابي all lack reliable chains of transmission. But has any of Sunni scholars ever pointed to the fakeness of this piece? The answer of this question can be seen in books of three Sunni scholars.

1. ‘Allame Kunji Shafi’i:

In his al-Bayan fi Akhbar Sahib al-Zaman, Allame Kunji Shafi’i has written as follows,

وجمع الحافظ أبو نعيم طرق هذا الحديث عن الجم الغفير في (مناقب المهدي) كلهم عن عاصم بن أبي النجود عن زر عن عبد الله عن النبي صلى الله عليه وآله.

In Manaqib al-Mahdi, Hafiz Abu Na’im has referred to various sources of this narrative. All have quoted it (either with or without the additional sentence) from ‘Asim, Zurr and ‘Abdullah Ibn Mas’ud.

After mentioning 31 ways of its transmission, he has said,

ورواه غير عاصم عن زر وهو عمرو بن مرة عن زر، كل هؤلاء رووا (اسمه اسمي) إلا ما كان من عبيد الله بن موسى عن زائدة عن عاصم فإنه قال فيه (واسم أبيه اسم أبي). ولا يرتاب اللبيب أن هذه الزيادة لا اعتبار بها مع اجتماع هؤلاء الأئمة على خلافها، والله أعلم

Other than by ‘Asim, this narrative has been cited by Zurr Ibn Habish and ‘Amr Ibn Marrat quoting Zurr. These narrators have recounted the narrative without the sentence of اسمه اسمي. ‘Ubaydullah Ibn Musa has reported it with the sentence of واسم ابيه اسم ابي from Zaida and ‘Asim. No sane person can ever be skeptical that this sentence is surplus. And based on the consensus of most narrators against it, this narrative is rejected as unfounded.

Al-Ganji al-Shafi’i, al-Imam al-Hafiz Abi ‘Abdullah Mohammad Ibn Yusuf Ibn Mohammad al-Qarashi (died in 657 AH), al-Bayan fi Akhbar Sahib al-Zaman, p. 483.

2. Rabi’ Ibn Mohammad al-Sa’udi:

He is a Wahhabi author. In his Al-Shi’a al-Imamiyya al-Athna ‘Ashariyya fi Mizan al-Islam, Rabi’ Ibn Mohammad al-Sa’udi has mentioned the narrative of

لو لم يبق من الدنيا الا يوم واحد لطول الله ذلك اليوم حتى يبعث الله في رجلًا من اهل بيتي يواطئ اسمه اسمي واسم أبيه اسم ابي

prior to affirming that,

ولا ريب انّ هذا قد وضعه اصحاب محمد بن عبد الله النفس الزكية، فإنه كان معروفًا بكونه المهدي .

Beyond any doubt, supporters of Mohammad Ibn ‘Abdullah have fabricated it because he was known to be the promised Mahdi.

Al-Sheikh Rabi’ Ibn Mohammad al-Sa’udi, Al-Shi’a al-Imamiyya al-Athna ‘Ashariyya fi Mizan al-Islam, p, 307, published by Maktabat al-‘Ilm bi Jidda, the second edition, 1414.

3. Professor Sa'd Mohammad Hassan from al-Azhar University:

In his *al-Mahdiyya fi al-Islam*, p. 69, Prof. Sa'd Mohammad Hassan Azhari has openly declared that the narrative which included the sentence of **اسم ابيه** *ism abi* is fake.

أحاديث (اسم أبيه اسم أبي) أحاديث موضوعة، ولكن الطريف في تصريحه أنه نسب الوضع إلى الشيعة الإمامية لتؤيد بها وجهة نظرها على حد تعبيره

The narratives with **اسم ابيه اسم ابي** (his father is named after my father) are all fabricated.

But it is a real surprise that Ibn Taymiyya had insisted that it is Shias who have in fact distorted the narrative, deleting that sentence, in an attempt to justify their claims.

Markaz al-Risalat, *al-Mahdi al-Muntazar fi al-Fikr al-Islami*, p. 73; published by Markaz al-Risalat, Qom, Mehr publications, the first edition, 1417 AH.

What is the objective behind the fabrication of the additional piece?

The point highlighted in both Sunni and Shia books is that the sentence of **اسم ابيه اسم ابي** has been inserted into the narrative by claimants of Mahdavidism. In accordance with historical and narrative sources, a large number of people have claimed to be Mahdi. Some of them made the claim themselves and some others were known to be Mahdi. Among them were Mohammad Ibn 'Abdullah Ibn al-Hassan, known as Hassan Muthanna and Mohammad Ibn 'Abdullah Ibn al-Mansur. Both were named Mohammad Ibn 'Abdullah. A number of Shia and Sunni scholars are of this opinion that the extra sentence was added to the narrative in a bid to win support for them.

1. Mohammad Ibn 'Abdullah Ibn Hassan:

Based on historical sources, ‘Abdullah Ibn Hassan did claim Mahdavidism in favor of his son, Mohammad.

As seen before, the Wahhabi scholar, Rabi’ Ibn Mohammad Sa’udi has said as follows,

ولا ريب انّ هذا قد وضعه اصحاب محمد بن عبد الله النفس الزكية، فانه كان معروفاً بكونه المهدي .

Beyond any doubt, supporters of Mohammad Ibn ‘Abdullah have fabricated it because he was known to be the promised Mahdi.

Al-Sheikh Rabi’ Ibn Mohammad al-Sa’udi, Al-Shi’a al-Imamiyya al-Athna ‘Ashariyya fi Mizan al-Islam, p, 307, published by Maktabat al-‘Ilm bi Jidda, the second edition, 1414.

Mohammad Ibn Tabataba known as Ibn Taqtaqi, expert in science of lineage, has also made a similar comment,

كان النفس الزكية من سادات بني هاشم ورجالهم فضلاً وشرفاً ودينياً وعلماً وشجاعةً وفصاحةً ورياسةً وكرامةً ونبلاً. وكان في ابتداء الأمر قد شيع بين الناس أنه المهدي الذي بشر به، وأثبت أبوه هذا في نفوس طوائف من الناس. وكان يروى أن الرسول، صلوات الله عليه وسلامه، قال: لو بقي من الدنيا يوم لطول الله ذلك اليوم حتى يبعث فيه مهدينا أو قائمنا، اسمه كاسمي واسم أبيه كاسم أبي. فأما الإمامية فيروون هذا الحديث خالياً من: واسم أبيه كاسم أبي. فكان عبد الله المحض يقول للناس عن ابنه محمد: هذا هو المهدي الذي بشر به، هذا محمد بن عبد الله

Nafs al-Zakiyya was from Bani Hashim (Hashemite). He was a pious, brave, knowledgeable and prudent man. He was first announced in public to be the promised Mahdi. And then his father tried to make people believe it by quoting the Holy Prophet (Peace Be Upon Him) as stating, “Even if only one day is left from the world, Allah will prolong that day until a man from my household who is named after me and whose father is named after my father will rise up.” But those believing in Imamiyya have recounted it without the

sentence of *اسم ابيه اسم ابي* (his father is named after my father). ‘Abdullah Mahd (Mohammad Nafs al-Zakiyya’s father) used to tell people, “My son is the Mahdi about whom the Prophet had given the glad-tiding. He is Mohammad Ibn ‘Abdullah.

Al-Taqtaqi, Mohammad Ibn Ali Ibn Tabataba, known as Bi Ibn al-Taqtaqi (died in 709 AH), *al-Fakhri fi al-Adab al-Sultaniyya*, vol. 1, p. 61, published by Tinq Barnama al-Jami’ al-Kabir.

And according to Abu al-Faraj Isfahani, a group of people from the Hashemite had gathered in a place where ‘Abdullah Ibn al-Hassan introduced his son ‘Abdullah as Mahdi.

أَنَّ جَمَاعَةً مِنْ بَنِي هَاشِمٍ اجْتَمَعُوا بِالْأَبْوَاءِ وَفِيهِمْ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَأَبُو جَعْفَرِ الْمَنْصُورِ وَصَالِحُ بْنُ عَلِيٍّ وَعَبْدُ اللَّهِ بْنُ الْحَسَنِ وَأَبْنَاهُ مُحَمَّدٌ وَإِبْرَاهِيمُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عُثْمَانَ فَقَالَ صَالِحُ بْنُ عَلِيٍّ ...

فَحَمِدَ اللَّهُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ وَأَتَى عَلَيْهِ ثُمَّ قَالَ قَدْ عَلِمْتُمْ أَنَّ ابْنِي هَذَا هُوَ الْمَهْدِيُّ فَهَلُمَّ فَلْتَبَايَعُوهُ. قَالَ أَبُو جَعْفَرٍ لَأَيِّ شَيْءٍ تَخَذَعُونَ أَنْفُسَكُمْ وَاللَّهِ لَقَدْ عَلِمْتُمْ مَا النَّاسُ إِلَى أَحَدٍ أَصْوَرَ أَعْنَاقًا وَلَا أَسْرَعَ إِجَابَةً مِنْهُمْ إِلَى هَذَا الْفَتَى يُرِيدُ بِهِ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ . قَالُوا قَدْ وَاللَّهِ صَدَقْتَ أَنَّ هَذَا الَّذِي نَعْلَمُ . فَبَايَعُوا مُحَمَّدًا جَمِيعًا وَمَسَحُوا عَلَى يَدِهِ..

A group of people from the Hashemite had gathered in Abwa (a place between Mecca and Medina). Among them were Ibrahim Ibn Mohammad (the first Abbasid caliph, known as Ibrahim Imam); Abu Ja’far Mansur (known as Mansur Dawaniqi); Salih Ibn Ali (Mansur’s uncle), ‘Abdullah Ibn Hassan (Hassan Muthanna’s son); his two sons, Mohammad and Ibrahim; along with Mohammad Ibn ‘Abdullah, ‘Amr Ibn ‘Uthman’s son. Salih Ibn Ali made a speech to the crowd present at the site. Then ‘Abdullah Ibn Hassan addressed the crowd. After expressing his gratitude towards God, he said, “You know well that this son of mine (i.e. Mohammad) is the same

Mahdi whom the Holy Prophet (Peace Be Upon Him) had promised his arrival. So, be quick to pay allegiance to him.”

Approving him, Mansur Dawaniqi told people, “Why are you deceiving yourselves? Have you noticed that people are not this much obedient to anyone except this youth; namely, Mohammad Ibn ‘Abdullah?” The crowd shouted out loud, “Yes, by God you are telling the truth. This is a fact that we are well aware of.” It was based on these speeches that people went to Mohammad and paid allegiance to him...

Abu al-Faraj Ali Ibn al-Hussein (died in 356 AH), Al-Isfahani, Maqatil al-Talibin, p. 141, Tibq Barnama al-Jami’ al-Kabir.

This possibility under criticism:

In Iqbal, Sayyid Ibn Tawus and in Bihar, ‘Allame Majlisi have both made it clear that Bani al-Hassan (Hassan’s children) never believed that Mohammad Ibn ‘Abdullah al-Hassan was the promised Mahdi.

Here is what Sayyid Ibn Tawus has written in this regard.

ان بني الحسن عليه السلام ما كانوا يعتقدون فيمن خرج منهم انه المهدي صلوات الله عليه وآله وان تسموا بذلك ان اولهم خروجا واولهم تسميا بالمهدي محمد بن عبد الله بن الحسن عليه السلام Imam Hassan’s (AS) children never believed that the one who will rise up from among them will be the promised Mahdi although they used to choose this very name for themselves. There was someone who rose up from among them. He was named Mohammad Ibn ‘Abdullah Ibn Hassan.

Ibn Tawus, Radi al-Din Ali Ibn Musa Ibn Ja’far al-Sayyid Ibn Tawus (died in 664 AH), al-Iqbal Bi al-A’mal al-hasanat Fima Ya’mal Marrat Fi al-Sunna, vol. 3, p. 88; researched by Jawad al-Qayyumi al-Isfahani; published by Maktab al-A’lam al-Islami, the first edition, 1416.

Al-Majlisi, Mohammad Baqir (died in 1111 AH), Bihar al-Anwar al-Jami'at Li Durar Akhbar al-Aimma al-Athar, vol. 47, p. 304; researched by Mohammad al-Baqir al-Bihbudi; published by Muassissat al-Wafat, Beirut/Lebanon, the second edition, al-Musahiha, 1403 AH-1983 AD.

In an effort to substantiate his theory, Ibn Tawus has presented a number of narratives; the following is one of them.

وروي في حديث قبله بكراريس من الأمالي عن أبي خالد الواسطي أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ قَالَ: يَا أَبَا خَالِدٍ إِنِّي خَارِجٌ وَأَنَا وَاللَّهِ مَقْتُولٌ ثُمَّ ذَكَرَ عُدْرَهُ فِي خُرُوجِهِ مَعَ عِلْمِهِ أَنَّهُ مَقْتُولٌ. وَكُلَّ ذَلِكَ يَكْشِفُ عَنْ تَمَسُّكِهِم بِاللَّهِ وَالرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

In Amali, Yaha Ibn al-Hussein Hassani has quoted Abu Khalid Wasiti as quoting Mohammad Ibn 'Abdullah Ibn Hassan as saying, "O Aba Khalid! I rise up but I swear by God that I will be killed." Then, he explained his objective, in spite of being aware that he would be killed. Ibn Tawus has said, "This indicates that Bani al-Hassan never derailed from the road of truth. They all used to cling to God and his Prophet (PBUH).

Ibn Tawus, Radi al-Din Ali Ibn Musa Ibn Ja'far al-Sayyid Ibn Tawus (died in 664 AH), al-Iqbal Bi al-A'mal al-hasanat Fima Ya'mal Marrat Fi al-Sunna, vol. 3, p. 88; researched by Jawad al-Qayyumi al-Isfahani; published by Maktab al-A'lam al-Islami, the first edition, 1416.

2. Mohammad Ibn 'Abdullah Abi Ja'far Mansur:

Based on historical records, Mahdi 'Abbasi is the second person who had claimed to be Mahdi with the name of Mohammad, 'Abdullah's son.

According to Ibn Taymiyya and Ibn Kathir, Mahdi 'Abbasi was called Mahdi in order to attribute the Holy Prophet's (Peace Be Upon Him) narrative to himself. It was aimed to proclaim that he was the one about whom the Prophet (PBUH) had given the glad-tiding.

The following is what the founder of Wahhabism, Ibn Taymiyya Harrani has written about him.

ولهذا لما كان الحديث المعروف عند السلف والخلف أن النبي صلى الله عليه وسلم قال في المهدي يواطىء اسمه اسمي واسم أبيه اسم أبي، صار يطمع كثير من الناس في أن يكون هو المهدي حتى سمي المنصور ابنه محمد ولقبه بالمهدي موأطأة لاسمه باسمه واسم أبيه باسم أبيه ولكن لم يكن هو الموعود به.

Since the Holy Prophet's (Peace Be Upon Him) this narrative used to be very popular with the people, many liked very much to pretend to be Mahdi. It was this narrative which made Mansur to name his son after Mohammad. He chose Mahdi as his nickname in a bid to make it exactly go with the Prophet's and his father's names. But he never was a real Mahdi though.

Ibn Taymiyya al-Harrani al-Hanbali, Abu al-'Abbas Ahmad 'Abd al-Halim (died in 728 AH), Minhaj al-Sunna al-Nabawiyya, vol. 4, p. 98; researched by D. Mohammad Rishad Salim; published by Muassissat Qurtabat, the first edition, 1406 AH.

And Ibn Kathir has made a similar comment about his claim of being Mahdi.

وإنما لقب بالمهدي رجاء أن يكون الموعود به في الاحاديث

He was named Mahdi in the hope of being the real Mahdi whose arrival was foretold in narratives.

Ibn Kathir al-Damishqi, Abu al-Fida Isma'il Ibn 'Umar al-Qarashi (died in 774 AH), al-Bidayat wa al-Nihayat, vol. 10, p. 151; published by Maktabat al-Ma'arif, Beirut.

Accordingly, it can be found out that there have been some individuals along the history, claiming to be Mahdi. But there is a strong possibility that the narratives have been distorted in favor of the two people mentioned above. The extra sentence appears to be added to the original narrative by the pair's

supporters because their names as well as their fathers' were exactly like what the additional part showed.

3. Sunni scholars do consider Hassan 'Askari (AS) as Mahdi's (AS) father.

In a reaction to the narratives of the second group, we should point out that a number of Sunni scholars have confirmed that Hazrat Mahdi (AS) is Imam Hassan 'Askari's (AS) son. It is clear evidence that such scholars definitely reject the narratives which include the extra ending sentence.

1. Fakhr al-Din al-Razi:

Fakhr Razi who is a prominent Sunni interpreter considers the Master of Time as Imam Hassan 'Askari's son.

أما الحسن العسكري الإمام (ع) فله إبنان وبنتان، أما الإبنان فأحدهما صاحب الزمان عجل الله فرجه الشريف، والثاني موسى درج في حياة أبيه وأم البنتان ففاطمة درجت في حياة أبيها، وأم موسى درجت أيضاً.

Imam Hassan al-'Askari (AS) had two sons and two daughters. The Master of the Time (May God Hasten His Appearance) is one of his sons and the other was Musa who passed away when his father was still alive. His two daughters as well as Musa's mother also passed away during Imam 'Askari's lifetime.

Al-Razi al-Shafi'i, Fakhr al-Din Mohammad Ibn 'Umar al-Tamimi (died in 604 AH). Al-Shajarat al-Mubarakat fi Ansab al-Talibiyya, pp. 78-79.

2. 'Asimi Makki:

'Asimi Makki is a Shafi'i scholar who has written as follows about the Hazrat's birth.

الإمام الحسن العسكري بن علي الهادي ... ولده محمداً أوحده وهو الإمام محمد المهدي بن الحسن العسكري بن علي التقي بن محمد الجواد ابن علي الرضا بن موسى الكاظم بن جعفر الصادق بن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن أبي طالب رض ي الله تعالى عنهم أجمعين.

Imam Mohammad Ibn al-Hassan al-‘Askari is Imam Hassan ‘Askari’s only son.

Al-‘Asimi al-Makki, ‘Abd al-Malik Ibn Hussein Ibn ‘Abd al-Malik al-Shafi’i (died in 1111 AH), Samt al-Nujum al-‘Awali fi Anba al-Awail wa al-Tuwali, vol. 4, p. 150; researched by ‘Adil Ahmad ‘Abd al-Mowjud, Ali Mohammad Mu’awwid; published by Dar al-Kutub al-‘Ilmiyya.

The Sunni scholars’ acknowledgment of Hazrat Mahdi (AS) being Imam Hassan ‘Askari’s (AS) son has been all reflected in a separate article available in the website.

It can be deduced from the Sunni scholars’ views that they refused to approve the first category of narratives unless they had not referred to the Hazrat’s name as Mahdi and his father’s name as Hassan. This is yet another piece of evidence showing that the first group of narratives was forged.

The problem: The narratives including the additional part have been reported in completion of the narratives without it.

Some may raise a question by saying that in the second group of narratives, the narrators might not have felt necessary to mention the ending piece of **اسم ابيه اسمى ابي** (his father is named after my father). Therefore, their abstention to mention the sentence is not tantamount to its fakeness in the first group of narratives.

The first response: The extra sentence needs to have an authentic chain of transmission in order to complete the incomplete narratives.

But, as discussed before, this additional sentence has never been reported with an authentic chain of transmission to be able to play a completion role.

The only reliable chain of transmission for the surplus piece was the narrative cited by ‘Asim quoting Zurr. ‘Asim himself had recounted the

narrative incompletely. And in accordance with the Sunni scholars' acknowledgment, 'Asim was Mudtarib al-Hadith. By the same token, what he has recorded is not reliable enough.

The second response: According to Sunni scholars, the extra sentence is in contradiction with the preceding ones.

As shown earlier, Ibn Taymiyya along with many other Sunni scholars are of this opinion that the extra sentence is in contradiction with the preceding ones. That is why Ibn Taymiyya claimed that Shia scholars had fabricated the incomplete narratives. It means that the two groups of narratives are contradictory unless he had said that the extra sentence completed the incomplete narratives.

On the other hand, there is another group of Sunnis who in reverse consider the narratives including the extra sentence as fake. For the same reason, Sunni scholars believe that one of the two groups of narratives is fabricated not that one is completing the other.

Allame Kunji Shafi'i's comment supports the idea.

والقول الفصل في ذلك أن الإمام أحمد مع ضبطه واتقانه روى هذا الحديث في مسنده في عدة مواضع واسمه اسمي

The final say is for Imam Ahmad who has meticulously recorded the narratives. In various occasions in his Masnad, this very narrative has been reported without the extra sentence and with only the sentence of واسمه اسمي (he is named after me).

Al-Irbirli, Abi al-Hassan Ali Ibn 'Isa Ibn Abi al-Fath (died in 693 AH), Kashf al-Ghammat fi Ma'rifat al-Aimma, vol. 3, p. 277; published by dar al-Adwa, Beirut, the second edition, 1405 AH-1985 AD.

Conclusion:

With regard to the Sunni scholars' views that the sentence of **واسم ابيه اسم ابي** is extra in this narrative and that Hazrat Hujjat's name in Mohamamd and his father's name is Hassan 'Askari, it can be easily concluded that the narratives including that sentence are fake and lies. When the fakeness of the narratives in the first category is substantiated, it can be proved that the narratives without the additional sentence are authentic and lack contradiction.

In spite of Ibn Taymiyya's baseless claim, no distortion has been made in this narrative. It is only the personal interpretation of Sunni scholars and the speculations. But there is a huge gap between distortion and interpretation and/or speculations.

4. Given that the narratives with **اسم ابيه...** are authentic, their contents need to be analysed, however.

A point that needs to be taken into consideration in narratives including **اسم ابيه كاسم ابي** is that the words in such narratives should be studied scrupulously one by one even if their authenticity was proved.

1. By **اسم ابيه**, it is Imam Hussein's (AS) nickname to be meant, in fact.

According to Allame Kunji Shafi'i, **ابيه** is Imam Hussein's (AS) nickname. He has said that the Holy Prophet (Peace Be Upon Him) chose this nickname as a name for Hazrat Mahdi's (AS) father to show that Hazrat Mahdi (AS) is from Imam Hussein's (AS) generation not Imam Hassan's (AS).

Since Allame Kunji's book is not available, we quote him from the books of Allame 'Isa Irbili and Allame Majlisi. Both of them have cited it from Kifayat al-Talib, p. 485.

وَإِنْ صَحَّ فَمَعْنَاهُ وَاسْمُ أَبِيهِ اسْمُ أَبِي أَيِ الْحُسَيْنِ وَكُنْيَتُهُ أَبُو عَبْدِ اللَّهِ فَجَعَلَ الْكُنْيَةَ اسْمًا كُنْيَاةً عَنْ أَنَّهُ مِنْ وُلْدِ الْحُسَيْنِ دُونَ الْحَسَنِ.

If the sentence of اسم ابيه اسم ابي (His father is named after my father) is authentic, it is meant to be Hussein Ibn Ali's nickname because Hussein's nickname is Abu 'Abdullah. The Holy Prophet (PBUH) chose his nickname as Mahdi's father. The Prophet aimed to show that Mahdi is from Hussein's descendants not Hassan's.

Al-Irbirli, Abi al-Hassan Ali Ibn 'Isa Ibn Abi al-Fath (died in 693 AH), Kashf al-Ghammat fi Ma'rifat al-Aimma, vol. 3, p. 277; published by dar al-Adwa, Beirut, the second edition, 1405 AH-1985 AD.

Al-Majlisi, Mohammad Baqir (died in 1111 AH), Bihar al-Anwar al-Jami'at Li Durar Akhbar al-Aimma al-Athar, vol. 51, p. 86; researched by Mohammad al-Baqir al-Bihbudi; published by Muassissat al-Wafat, Beirut/Lebanon, the second edition, al-Musahiha, 1403 AH-1983 AD.

In response to Ibn Taymiyya's doubt, Ibn Talha Shafi'i has explained about the narrative as follows,

فالجواب: لا بد قبل الشروع في تفصيل الجواب من بيان أمرين يبتني عليهما الغرض:
الأول: إنه سايغ شائع في لسان العرب إطلاق لفظة «الأب» على «الجد الأعلى» وقد نطق القرآن الكريم بذلك فقال «ملة أبيكم إبراهيم» (حج/78) وقال تعالى حكاية عن يوسف «واتبعت ملة آبائي إبراهيم وإسحاق» (يوسف/38) ونطق به النبي وحكاه عن جبرئيل في حديث الإسراء أنه قال : قلت: من هذا؟ قال: أبوك إبراهيم. فعلم أن لفظة الأب تطلق على الجد وإن علا، فهذا أحد الأمرين .
والأمر الثاني: إن لفظة «الاسم» تطلق على «الكنية» وعلى «الصفة» وقد استعملها الفصحاء ودارت بها ألسنتهم ووردت في الأحاديث، حتى ذكرها الإمامان البخاري ومسلم، كل واحد منهما يرفع ذلك بسنده إلى سهل بن سعد الساعدي أنه قال عن علي: والله إن رسول الله سماه بأبي تراب ولم يكن له اسم أحب إليه منه. فأطلق لفظة الاسم على الكنية....
فإذا أوضح ما ذكرناه من الأمرين فاعلم أيديك الله بتوفيقه : إن النبي كان له سبطان : أبو محمد الحسن وأبو عبد الله الحسين، ولما كان الخلف الصالح الحجة من ولد أبي عبد الله الحسين ولم

يكن من ولد أبي محمد الحسن، وكانت كنية الحسين أبا عبد الله، فأطلق النبي على الكنية لفظة الاسم لأجل المقابلة بالاسم في حق أبيه، وأطلق على الجد لفظة الأب . فكانه قال: يواطئ اسمه اسمي، فهو محمد وأنا محمد وكنية جده اسم أبي، إذ هو أبو عبد الله وأبي عبد الله . لتكون تلك الألفاظ المختصرة جامعة لتعريف صفاته وإعلاماً أنه من ولد أبي عبد الله الحسين بطريق جامع موجز. وحينئذ تنتظم الصفات وتوجد بأسرها مجتمعة للحجة الخلف الصالح محمد. وهذا بيان شاف كاف لإزالة ذلك الإشكال، فافهمه"

Response: Prior to a detailed answer, two points should be clarified.

The first point is that in the Arabic language, the word **اب** refers to **جد اعلا** (ancestor). Some examples can be found in the Holy Qur'an as well. The following is an instance, **ملة ابيكم ابراهيم**. In order to recount Hazrat Josef's (AS) story, God stated, **واتبعت ملة آبائي ابراهيم واسحاق**. The Holy Prophet (PBUH) stated, "I asked who it was". Gabriel answered, "Your father Abraham". It indicates that the word **اب** can imply the meaning of ancestor.

And the second point is that the word **اسم** both refers to one's nickname as well as his characteristic. Arab lexiconists use it commonly in the language. It has also pushed its way into the narratives. Bukhari and Muslim have cited such narratives attributing their chain of transmission to Sahl Ibn Sa'd Sa'idi. The man has quoted Hazrat Ali (AS) as quoting the Holy Prophet (Peace Be Upon Him) to have named him as **ابو تراب**. Abu Turab was the Holy Prophet's (PBUH) most favorite name. Thus, the word **اسم** refers to one's nickname as well.

Now with the clarification of these two points, you had better know that the Holy Prophet (PBUH) had two grandsons. One of them was Abu Mohammad Hassan and the other Abu 'Abdullah al-Hussein. God's Hujjat will be from among Abi 'Abdullah al-Hussein's (AS) descendants not Imam Hassan's. Hussein's nickname was Aba 'Abdullah. The Holy Prophet (Peace Be Upon Him) referred to nickname by saying the word **اسم** and to great

grandfather by the word **اب**. The Holy Prophet (PBUH) had stated, "His name is like mine, namely Mohammad, and his father's name is like my father's, namely 'Abdullah.'" As a matter of fact, by saying that, he meant to specify in brief that God's Hujjat is to be a descendant of Abi 'Abdullah al-Hussein. It seems quote enough to remove the ambiguities.

Al-Shafi'i, Mohammad Ibn Talha (died in 652 AH). Matalib al-Saul fi Manaqib Al al-Rasul (AS), p. 488; researched by Majid Ibn Ahmad al-'Atiyya. Tibq Barnama Kitabkhana Ahl al-Bayt.

2. The sentence of **اسم ابيه اسم ابي** might have been mistakenly transformed later:

Kunji Shafi'i has also presumed that this narrative might have been distorted. In other words, the Holy Prophet (Peace Be Upon Him) had stated **واسم ابيه اسم ابني** but it was the narrator who erroneously reported it as **ابي**.

ويحتمل ان يكون الراوي توهم قوله «ابني» فصحفه فقال «أبي.»

Al-Irbirli, Abi al-Hassan Ali Ibn 'Isa Ibn Abi al-Fath (died in 693 AH), Kashf al-Ghammat fi Ma'rifat al-Aimma, vol. 3, p. 277; published by dar al-Adwa, Beirut, the second edition, 1405 AH-1985 AD.

Concerning this possibility, Ibn Bi Tariq Hilli has explains as follows,

اعلم أن الذي قد تقدم في الصحاح مما يماثل هذا الخبر، من قوله صلى الله عليه وآله: يواطئ اسمه اسمي، واسم أبيه اسم أبي، هو ان الكلام في ذلك لا يخلو من أحد قسمين:

اما أن يكون النبي صلى الله عليه وآله أراد بقوله : واسم أبيه اسم أبي، انه جعله علامة تدل على أنه من ولد الحسين دون الحسن، لان لا يعتقد معتقد ذلك . فإن كان مراده ذلك، فهو المقصود، وهو المراد بالخبر، لان المهدي عليه السلام بلا خلاف من ولد الحسين عليه السلام، فيكون اسم أبيه مشابها لكنية الحسين فيكون قد انتظم اللفظ [و] المعنى وصار حقيقة فيه.

والقسم الثاني: أن يكون الراوي وهم من قوله : ابني إلى قوله أبي، فيكون قد وهم بحرف تقديره أنه قال : ابني، فقال : هو، " أبي " . والمراد بابنه الحسن، لان المهدي عليه السلام محمد بن الحسن باجماع كافة الأمة... فقد اتضح بما قلناه وجه التحقيق، والله المنة والحمد.

The narrative which I quoted from Sahhah is exactly similar to the one which the Holy Prophet (PBUH) had stated, “Mahdi’s name is mine and his father’s name is my father’s.” This narrative has two points.

The first point is that the Holy Prophet (Peace Be Upon Him) had stated the sentence of **واسم ابيه اسم ابي** in order to show that Mahdi (AS) is a descendant from Imam Hussein (AS) not Imam Hassan (AS). Without dispute, there is a general agreement that Mahdi (AS) is an offspring of Imam Hussein (AS). Hence, his father’s name resembles Imam Hussein’s (AS) nickname.

And the second point is that the Holy Prophet (Peace Be Upon Him) might have said **ابني** but the narrator might have heard it **ابي** and then recounted it mistakenly. In this case, **ابني** meant to be his son Imam Hassan (AS). In other words, the Prophet (PBUH) had intended to say that Mahdi’s father’s name is like my son, Hassan’s name because there is a consensus that Mahdi’s father is Hassan ‘Askari... Ambiguities should be removed with the explanation that we provided.

Al-Hilli Ibn al-Hassan al-Siddi known as Bi Ibn al-Tariq (died in 600 AH), ‘Umdat ‘Uyun Sahhah al-Akhbar fi Manaqib Imam al-Abrar, p. 437; published by Muassissat al-Nashr al-Islami al-Tabi’at li Jama’at al-Mudarresin bi Qom al-Musharrafa, Jamadi al-Ula, 1407.

In A’yan al-Shi’a, Sayyid Muhsin Amin has not ruled out the possibility of misunderstanding on the part of the narrator.

أقول: احتمال التصحيف قريب جدا لتقارب الكلمتين في الحروف وكون الخط القديم أكثره بدون نقط وقد أورد هذا المضمون أيضا أصحابنا في كتبهم.

It does not seem impossible for this narrative to be mistakenly transformed because these two words look very much alike. And on the other hand, in ancient manuscripts, most of the words were written without dots.

Al-Amin, al-Sayyid Muhsin (died in 1371 AH), A'yan al-Shi'a, vol. 2, p. 50; researched by Hassan al-Amin; Published by dar al-Ta'aruf lil Matbu'ay, Beirut/Lebanon, 1403 AH-1983 AD.

Conclusion:

Based on the discussions we have had so far, the followings can be concluded.

1. The narratives which only include **اسمه اسمي** have been cited by Sunnis with authentic chains of transmission. Ibn Taymiyya's claim that flawed narratives are the product of Shia fabrication is resulted from either his ignorance and unawareness about Sunni narratives or his attempts to hide the truth. By proving the authenticity of the first part of the narrative which is also approved by Shias, now it is the Sunnis' turn to prove the authenticity of the additional part that they claim.
2. All chains of transmission provided for the Sunni narratives including the additional sentence of **اسم ابيه اسم ابي** are either weak or unreliable because of the Idtirab of its narrator.
3. The narratives including the extra piece can not be considered as the completion of defective narratives because Sunni scholars have highlighted the existing contradiction between the two groups of narratives. Also, there is a group of them who have openly snubbed the narratives with the additional parts as fake. And meanwhile, there is another group of scholars who have declared the name of Hazrat Mahdi (May God Hasten His Appearance) as Imam Hassan 'Askari.
4. Given that the narratives with the surplus sentence are authentic, their contents need to be analysed.

As a result, the Shia belief that Hazrat Mahdi's (AS) father is named as Hassan comes from a number of authentic and reliable narratives which are available in both Shia and Sunni sources. These narratives give seal of approval to the Shia belief.

Good Luck

The Group Responsible for Answers to Doubts

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