

# Evaluation of Hadith e Wasiyat

Compiled by

**THE PROMISED  
MAHDI** 

<https://thepromisedmahdi.com>



**In the name of Allah the most Merciful,  
the most Compassionate**

## **Evaluation of Hadith e Wasiyat**

1. The text and translation of Hadith e Wasiyat
2. The correct meaning of the Hadith e Wasiyat
3. The Claims of the so called Abdullah Aba Sadiq Al Mahdi and his so called soul father Ahmed Al Hasan
4. A discussion on the chain of narrators of Hadith e Wasiyat
5. Conclusion

## The text and translation of hadith e Wasiyat

(from the book "Al-Gaybah" of Shaikh Tusi(ar))

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي اللَّيْلَةِ الَّتِي كَانَتْ فِيهَا  
وَفَاتَهُ لِعَلِّيٍّ عَلَيْهِ السَّلَامُ يَا أَبَا الْحَسَنِ أَحْضِرْ صَحِيفَةً وَ دَوَاةً  
فَأَمَلًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَصِيَّتَهُ حَتَّى إِنَّتَهَى إِلَى  
هَذَا الْمَوْضِعِ فَقَالَ يَا عَلِيُّ إِنَّهُ سَيَكُونُ بَعْدِي اثْنَا عَشَرَ إِمَامًا وَ  
مِنْ بَعْدِهِمْ اثْنَا عَشَرَ مَهْدِيًّا فَأَنْتَ يَا عَلِيُّ أَوَّلُ الْإِثْنَيْ عَشَرَ إِمَامًا  
سَمَّاكَ اللَّهُ تَعَالَى فِي سَمَائِهِ عَلِيًّا الْمُرْتَضَى وَ أَمِيرَ الْمُؤْمِنِينَ وَ  
الصِّدِّيقَ الْأَكْبَرَ وَ الْفَارُوقَ الْأَعْظَمَ وَ الْمَأْمُونَ وَ الْمَهْدِيَّ فَلَا  
تَصِحُّ هَذِهِ الْأَسْمَاءُ لِأَحَدٍ غَيْرِكَ يَا عَلِيُّ أَنْتَ وَصِيِّي عَلَى أَهْلِ  
بَيْتِي حَيِّهِمْ وَ مَيِّتِهِمْ وَ عَلَى نِسَائِي فَمَنْ تَبَّتْهَا لَقِيْتَنِي غَدًا وَ مَنْ  
طَلَّقَهَا فَأَنَا بَرِيءٌ مِنْهَا لَمْ تَرِنِي وَ لَمْ أَرَهَا فِي عَرَصَةِ الْقِيَامَةِ وَ  
أَنْتَ خَلِيفَتِي عَلَى أُمَّتِي مِنْ بَعْدِي -

فَإِذَا حَضَرَ تَرَكَ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِي الْحَسَنِ الْبَرِّ الْوَسْوَءِ فَإِذَا  
حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِي الْحُسَيْنِ الشَّهِيدِ الرَّكِيِّ الْمَقْتُولِ  
فَإِذَا حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ سَيِّدِ الْعَابِدِينَ ذِي النَّفَاتِ  
عَلِيِّ فَإِذَا حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ مُحَمَّدِ الْبَاقِرِ فَإِذَا  
حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ جَعْفَرِ الصَّادِقِ فَإِذَا حَضَرَ تَهُ  
الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ مُوسَى الْكَاطِمِ فَإِذَا حَضَرَ تَهُ الْوَفَاةَ  
فَلْيُسَلِّمْهَا إِلَى ابْنِهِ عَلِيِّ الرِّضَا فَإِذَا حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى  
ابْنِهِ مُحَمَّدِ النَّفَقَةِ النَّقِيِّ فَإِذَا حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ عَلِيِّ  
النَّاصِحِ فَإِذَا حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ الْحَسَنِ الْفَاضِلِ  
فَإِذَا حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ مُحَمَّدِ الْمُسْتَحْفَظِ مِنْ آلِ  
مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ فَذَلِكَ اثْنَا عَشَرَ إِمَامًا ثُمَّ يَكُونُ مِنْ بَعْدِهِ اثْنَا  
عَشَرَ مَهْدِيًّا فَإِذَا حَضَرَ تَهُ الْوَفَاةَ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ أَوَّلِ الْمُقَرَّبِينَ  
لَهُ ثَلَاثَةُ أَسْمَاءٍ إِسْمُ كَاسِمِي وَ إِسْمُ أَبِي وَ هُوَ عَبْدُ اللَّهِ وَ أَحْمَدُ

وَالِإِسْمِ الثَّلَاثِ الْمَهْدِيِّ هُوَ أَوَّلُ الْمُؤْمِنِينَ

The Messenger of Allah (sawa) said on the eve of his departure from the world: “O Abul Hasan, bring a scroll and pen and ink.” Then he dictated his will, till he came to the words: “O Ali, very soon after me there will be twelve Imams and after them there would be twelve Mahdis. And you are the first of the twelve Imams. The Almighty Allah has named you as Ali Murtadha, chief of believers, the great truthful one (who testified to the Prophet), the great discriminator (and through you truth would be distinguished from falsehood) and named you as Mamun and Mahdi, these names are not appropriate for anyone else other than you.” “O Ali, you are my successor and in charge of my Ahle Bayt, whether I am alive or dead. In the same way, you will be my successor on my wives, thus ones you leave in my marriage contract would meet me tomorrow on Judgment Day and I am aloof from one you divorce; and on Judgment Day neither would she see me nor would I see her. After me you are the successor and Caliph on my Ummah. When your death approaches, you will transfer my successorship and legateeship to my son, Hasan, the righteous and rightful. When his death comes, he would entrust it to my son, Husain, the pure and the martyr and when his death comes, he would hand it over to the chief of the worshippers, the one with calluses on his knees, Ali, then when his end comes, he would transfer it to his son,

Muhammad Baqir and when his last moments approach, he would entrust it to his son, Ja'far Sadiq and when his death comes, he would leave it to his son, Musa Kadhim and when his death comes, he would leave it to his son, Ali (Ridha) and when his end comes, he would give it to his son, Muhammad, the trustworthy (Taqi) and when his death arrives, he would present it to his son, Ali (Nasih). And when his death comes, he would transfer it to his son, Hasan (Fazil) and when his death arrives, he would leave it to his son (Muhammad), who is the protector of the Shariah of Muhammad. These were the twelve Imams and after them there will be twelve Mahdis. When the last moments of the twelfth Imam will approach, he will hand it over to his son, who is the foremost proximate; and he has three names: My name, name of my father: Abdullah and Ahmad; and third will be Mahdi and he will be the first of the believers.”

## The correct meaning of the Hadith e Wasiyat

1. The Last Prophet(sawa) has done wasiyat for his future successors the Imams, naming each one of them. In addition to Hadith e Wasiyat this fact is found in innumerable other traditions from both Shia as well as Sunni sources.
2. At the outset itself the Prophet(sawa) declared:

يَا عَلِيُّ إِنَّهُ سَيَكُونُ بَعْدِي اثْنَا عَشَرَ إِمَامًا وَ مِنْ بَعْدِهِمْ اثْنَا عَشَرَ  
مَهْدِيًّا

**O Ali, very soon after me there will be twelve Imams and after them there would be twelve Mahdis.**

As far as the 12 Imams are concerned this number is again recorded both in Shia and Sunni sources. In fact the most reliable of Sunni Sources- the Sehaah e Sittah mention it 10 times that the Last Prophet(sawa) will be succeeded by 12 successors. As for the point of 12 Mahdis is concerned there is not much evidence and can only be justified by the belief in Rajat in which the 12 Imams themselves come back to life and play their part in Gods government of which they were deprived in their first life on this earth. Shia Scholars have collected extensive research and arguments for the belief in

Rajat on the basis of Quranic verses and traditions of the 12 Imams.

3. When Ameerul Momeneen Ali(as) is mentioned as a successor, he is also mentioned as a “Mahdi” from among his other titles.

فَأَنْتَ يَا عَلِيُّ أَوَّلُ الْإِثْنَيْ عَشَرَ إِمَاماً سَمَّاكَ اللَّهُ تَعَالَى فِي سَمَائِهِ  
عَلِيّاً الْمُرْتَضَى وَ أَمِيرَ الْمُؤْمِنِينَ وَ الصِّدِّيقَ الْأَكْبَرَ وَ الْفَارُوقَ  
الْأَعْظَمَ وَ الْمَأْمُونَ وَ الْمَهْدِيَّ

**And you are the first of the twelve Imams. The Almighty Allah has named you as Ali Murtadha, chief of believers, the great truthful one (who testified to the Prophet), the great discriminator (and through you truth would be distinguished from falsehood) and named you as Mamun and Mahdi**

***So Ameerul Momeneen Ali(as) is the first Mahdi.***

4. The tradition clearly mentions that this title is not appropriate for anyone else.

فَلَا تَصِحُّ هَذِهِ الْأَسْمَاءُ لِأَحَدٍ غَيْرِكَ يَا عَلِيُّ

**These names are not appropriate for anyone else other than you.” “O Ali”**

When Ameerul Momeneen(as) is the first Imam and the first Mahdi, this is an indication that the second Imam will be the second Mahdi, the third Imam will be the third Mahdi and so on. That is why perhaps though the 12 Imams are specifically

identified in this tradition, the 12 Mahdis are not specifically mentioned, since they are the same as the 12 Imams.

This fact is further established by the following narration by Shaikh Saduq(ar) in the 30<sup>th</sup> Chapter of the book Kamaluddin which states as follows:

3- حَدَّثَنَا أَحْمَدُ بْنُ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ قَالَ أَخْبَرَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنِ الرَّبِيعِ بْنِ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلِيطٍ قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مَنَا اثْنَا عَشَرَ مَهْدِيًّا أَوْلَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ آخِرُهُمُ التَّاسِعُ مِنْ وُلْدِي وَ هُوَ الْإِمَامُ الْقَائِمُ بِالْحَقِّ يُحْيِي اللَّهُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ يُظْهِرُ بِهِ دِينَ الْحَقِّ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ لَهُ غَيْبَةٌ يَرْتَدُّ فِيهَا أَقْوَامٌ وَ يَثْبُتُ فِيهَا عَلَى الدِّينِ آخَرُونَ فَيُؤَدُّونَ وَ يُقَالُ لَهُمْ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ أَمَا إِنْ الصَّابِرَ فِي غَيْبَتِهِ عَلَى الْأَدَى وَ التَّكْذِيبِ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص.

**Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani: Narrated to us Ali bin Ibrahim bin Hashim from his father from Abdus Salam bin Salih Harawi that he said: Informed us Waki bin Jarrah from Rabi bin Saad from Abdur Rahman bin Salit that he said: Husain Ibne Ali Ibne Abi Talib (a.s.) said:**

**“From us there are twelve Mahdis, the first of whom is Amirul Momineen Ali Ibne Abi Talib (a.s.) and the last of whom is my ninth descendant. And he is truly the Imam al-Qaim. Allah will enliven the earth after its death through him. And**

through him triumph His religion over all the religions even if the polytheists may dislike this. There will be occultation for him during which communities will apostatize but others will remain steadfast on religion. They will be tortured and told: If you are true when will this promise be fulfilled? Know that one who observes patience during those tribulations will be like one who fights the holy war under the command of the Messenger of Allah (SAWA).”

Then again in Chapter 33 of the same book, in Hadith 6 it is narrated thus:

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوِيهِ وَ مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ عَنْ أَبِي طَالِبِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ الْقُمِّيِّ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى أَبِي جَعْفَرٍ ع فِي مَنْزِلٍ بِمَكَّةَ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ أَتْنَا عَشَرَ مَهْدِيًّا فَقَالَ لَهُ أَبُو بَصِيرٍ تَاللَّهِ لَقَدْ سَمِعْتُ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ ع فَحَلَفَ مَرَّةً أَوْ مَرَّتَيْنِ أَنَّهُ سَمِعَ ذَلِكَ مِنْهُ فَقَالَ أَبُو بَصِيرٍ لَكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ ع.

Narrated to us Muhammad bin Ali Majilaway and Muhammad bin Musa bin Mutawakkil - May Allah be pleased with them - they said: Narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Hasan as-Saffar from Abi Talib Abdullah Ibne Salt Qummi from Uthman bin Isa from Sama-a bin Mehran that he said:

**“I, Abu Baseer and Muhammad bin Imran, slave of Abu Ja’far (a.s.) were in a house in Mecca. Muhammad bin Imran said: I heard Abi Abdullah (a.s.) say: We are the twelve Mahdis. Abu Baseer asked: Did you really hear this from Abi Abdullah (a.s.)? He swore once or twice that he had heard it from him. Abu Baseer said: But I have heard it from Abu Ja’far (a.s.)”**

A similar tradition is narrated to us by Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar from Abi Talib Abdullah bin Salt al-Qummi from Uthman bin Isa from Samaa-a bin Mehran.

Hadith 13 of the same chapter mentions:

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْعَاصِمِيُّ عَنِ الْحُسَيْنِ بْنِ الْقَاسِمِ بْنِ أَيُّوبَ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ ثَابِتِ الصَّنَائِعِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مِنَّا اثْنَا عَشَرَ مَهْدِيًّا مَضَى سِتَّةٌ وَ بَقِيَ سِتَّةٌ يَصْنَعُ اللَّهُ بِالسَّادِسِ مَا أَحَبَّ

Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama-a from Thabit Saigh from Abu Baseer from Abi Abdullah Sadiq (a.s.) that he heard him say:

**“From us there will be twelve Mahdis. Six have advanced and six are remaining. Allah will do with the sixth as He pleases.”**

It is important to note that:

- a. Shaikh e Saduq(ar) is the teacher of Shaikh Mufeed(ar) who is the Teacher of Shaikh Tusi(ar). Thus the book “Kamaluddin” is written much before by Shaikh Saduq(ar) than the book “Al-Gaybah” by Shaikh Tusi(ar)! This tradition is therefore narrated much before Hadith e Wasiyat and has prepared the context in which any ambiguity in Hadith e Wasiyat should be understood.
  - b. Unlike the Hadith e Wasiyat which has a broken chain of narrators, these traditions are accompanied by a complete chain of narrators and are therefore more reliable than Hadith e Wasiyat.
5. After the reign of the 12 Imams is over, there will be 12 Mahdis.

فَذَلِكَ إِتْنَا عَشَرَ إِمَاماً ثُمَّ يَكُونُ مِنْ بَعْدِهِ إِتْنَا عَشَرَ مَهْدِيّاً

**These were the twelve Imams and after them there will be twelve Mahdis.**

As mentioned herein above the reign of 12 Mahdis refers to the return to life of the 12 Imams which is amongst the essential beliefs of the Shia as testified by the Holy Quran and numerations narrations. Had these 12 Mahdis been some other individuals who would continue the chain of divine authority, the Last Prophet(sawa) would have introduced each

of them by name just as He(sawa) has on numerous occasions introduced the 12 Imams by name

6. Each of these successors from the first till the 11<sup>th</sup> are mentioned as doing wasiyat in favour the one succeeding him. When Imam Mahdi(atfs) will be handed the mantle from his father Imam Hasan Askari(as) and only when the time of his death is near, the hadith categorically mentions about him that he will hand over the mantle to his proximate son like the previous Imams.

فَإِذَا حَضَرَتْهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَىٰ ابْنِهِ أَوَّلِ الْمُفَرَّبِينَ

**When the last moments of the twelfth Imam will approach, he will hand it over to his son, who is the foremost proximate**

It is important to note that:

- a. This proximate son is neither mentioned specifically as an “Imam” nor as a “Mahdi” in the narration.
- b. There are other traditions which state that the 12<sup>th</sup> Imam Mahdi(as) is the last proof of Allah. For example in the very important sermon of Ghadeer, there is a very evident mention of Imam Mahdi(as) in the following words:

إِنَّ خَاتَمَ الْأَيْمَةِ مِنَّا الْقَائِمُ الْمَهْدِيُّ

**Indeed, the Seal of the Imams from among us is the Riser—the Mahdi.**

Also it is mentioned about him:

أَلَا إِنَّهُ الْبَاقِي حُجَّةٌ وَ لَا حُجَّةَ بَعْدَهُ

**Indeed, he is the one who remains as proof, and there is no proof after him.**

- a. Since it is established that there is no Divine Proof after Imam Mahdi(atfs), the handing over to his son at the time of his death, cannot mean divine authority as claimed by AbaSadiq and Ahmed Al Hasan. So, it is possible that this handing over refers to something else perhaps just some worldly matters. Even if this issue is not clear now, we are not overtly worried as **this is to happen after his reappearance and just before his death.**
- b. The bogus claims of Ahmed Al-Hasan and Abdullah Aba Sadiq are again exposed as they have claimed divine authority from him while he is still alive. This is unprecedented and has never ever happened in the past. Even in case of the previous Imams where the nass/narration is very clear about the next Imam, the Imam in waiting has never claimed any authority while his father the previous Imam was alive. But here we find an unprecedented haste to claim authority from Imam Mahdi(atfs) while he is still alive. All this is done on the basis of **unverified dreams** of Ahmed Al-Hasan!!!
- c. Really this is even worse than even the misdoings in Saqifa as that was carried out after the demise of the Holy

Prophet(sawa) and not in his lifetime. Oh how much is our Imam oppressed even in his occultation!!

- d. Also just as the previous handing over is to the real physical sons, even this handover should continue in the same meaning to real physical immediate sons and not soul-sons as claimed by our two claimants!
7. Lastly in the end of the tradition the following words clearly refer to only one son of Imam Mahdi(atfs);

لَهُ ثَلَاثَةٌ أَسْمَاءٍ

### **He has three names**

Those aware of Arabic language know that the suffix *hu*(هُ) in (لَهُ) refers to one person. Here it is mentioned that this one person has 3 names. If the tradition wanted to talk about 3 names of 3 different persons the Arabic suffix *Hum* (هُمْ) would have been used.

Thus, Ahmed, Abdullah and Mahdi do not refer to 3 different soul sons (so called) of Imam Mahdi(atfs) but one immediate son of Imam Mahdi(atfs)

## **The Claims of the so called Abdullah Aba Sadiq Al Mahdi and his so called soul father Ahmed Al Hasan**

1. Aba Sadiq Al Mahdi is the Abdullah mentioned in the above Hadith e Wasayat.
2. Ahmed Al Hasan is the Ahmed mentioned in the above Hadith e Wasayat.
3. Though yet he has not claimed prophethood but Abdullah (Aba Sadiq) has initiated many changes and innovations in Shariat like removal of Hijab for women, not fasting in the month of Ramzan, exemption from the ritual prayer, preparing idols of the Holy AhleBait(as), etc
4. Abdullah (Aba Sadiq) rejects the Quran as the last divine testament and has presented his book “The Goal of the Wise” as a successor to Quran. He brings his laws as the seventh covenant after the Quran which he calls as the sixth covenant. He claims his Seventh Covenant is the final and complete covenant between God and mankind.<sup>1</sup>
5. Abdullah (Aba Sadiq) has effectively dis-connected his movement from the religion of Islam. He has established a new religion “The Ahmadi religion of peace and light”. In this religion he has combined the teachings of all eastern

---

<sup>1</sup> <https://www.divinejuststate.com/post/who-is-abdullah-hashem>

and western religions and claims it to be the successor of all religions.

6. Abdullah (Aba Sadiq) claims the last and 12th Imam Mahdi(atfs) continues to remain in occultation and has not reappeared.
7. Ahmed Al Hasan (who claimed to meet Imam Mahdi(atfs) in Occultation on being informed to meet him in a dream) is also in occultation.

However, no one can claim to have met Imam Mahdi(atfs) in his occultation as per the last letter of Imam Mahdi(atfs) to his last deputy in the minor occultation. Imam Mahdi(atfs) writes in that letter:

*“Henceforth, no one will see me, unless and until Allah makes me appear. My reappearance will take place after a very long time when people will have grown tired of waiting and those who are weak in their faith will say: 'What! Is he still alive?' When men will become cruel and inconsiderate, and the world will be full of injustice and violence. Very soon some men will claim to have seen me. Beware! Anyone who makes such a claim before the coming out of Sufyani and the sound from heaven announcing my reappearance, is a **liar and an imposter**. There is no might nor strength except in Allah, the Magnificent”.*<sup>2</sup>

---

<sup>2</sup> <https://al-islam.org/last-luminary/minor-occultation>

As can be seen from this, it is the last order, in which the door of special deputation is closed by the death of Ali ibn Muhammad; hence, anyone who claims to be a mediator, or claims that the Imam can be seen, is established as a liar. In the period of the major occultation no one can make the claim that he has been in the presence of the Holy Imam e Zaman(atfs).

However, Ahmed Al-Hasan has made such a claim. Further he has even made a claim of being appointed by Imam Mahdi(atfs). A back door entry into being a special deputy and usurping the title of Mahdi.

The starting point of all these claims is a dream in which Ahmed Al Hasan claims to have seen Imam Mahdi(as). So effectively the foundation of this movement is basically just unverifiable claims of dreams!!

8. Abdullah Aba Sadiq claims authority as the second Mahdi from both the last living Imam Mahdi(ATFS) who is in occultation and the first Mahdi Ahmed Al-Hasan who is also in occultation. While there is no traditional proof for the occultation of the Mahdis after the 12<sup>th</sup> Imam Mahdi(atfs).
9. It is claimed that the 12 succeeding Mahdis are not physical descendants of each other. Rather they are spiritual descendants of each other.<sup>3</sup>

---

<sup>3</sup> "The Goal of the Wise" p.104

10. He considers, Laat, Uzza, Mani, Krishna, Arjuna, Buddha, etc to be Prophets!<sup>4</sup>

Similarly, these two individuals have put forward several additional claims that lack credibility.

---

<sup>4</sup> "The Goal of the Wise" p.108

## **A discussion on the chain of narrators of Hadith e Wasiyat**

**(from the pen of Sayyid Habib Muqaddam al-Tunisi)**

### **The need for Dirayah and Rijal**

There is a consensus among the majority of scholars of both the Shi'a and Sunni schools of thought that the body of narrations transmitted to us through the books of hadith attributed, in the Sunni tradition, to the Last Noble Prophet (sawa), and in the Shi'a tradition, to the Last Noble Prophet Muhammad (sawa) as well as the Imams of Ahl al-Bayt (as) contains a considerable number of reports that are fabricated (mawḍū') or even difficult to verify.

Therefore, the traditional heritage of Muslims consists of both authentic and weak narrations. It includes reports that are reliably attributed as well as those that are fabricated; it contains complete as well as ناقص (incomplete) material.

The phenomenon of fabricating hadith and introducing distortions into them is not something from which the Holy Prophet (sawa) and the Imams of Ahl al-Bayt (as) were unaware. Rather, they explicitly warned against this danger. In this regard, Shaykh al-Ṣadūq (ar) has narrated a lengthy hadith

with an authentic chain in his book 'Uyūn Akhbār al-Riḍā. The narration is as follows:

عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ [الخراساني] قَالَ : قُلْتُ لِلرِّضَا (عليه السلام) : يَا ابْنَ رَسُولِ اللَّهِ إِنَّ عِنْدَنَا أَخْبَاراً فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَفَضْلِكُمْ أَهْلَ الْبَيْتِ وَهِيَ مِنْ رِوَايَةِ مُخَالِفِكُمْ وَلَا نَعْرِفُ مِثْلَهَا عِنْدَكُمْ أَفَنَدِينُ بِهَا ؟ .... - إلى أن قال - ثُمَّ قَالَ الرِّضَا (ع) : يَا ابْنَ أَبِي مَحْمُودٍ إِنَّ مُخَالِفِينَا وَضَعُوا أَخْبَاراً فِي فَضَائِلِنَا وَجَعَلُوهَا عَلَي ثَلَاثَةِ أَفْسَامٍ : أَحَدَهَا : الْغُلُوبُ . وَثَانِيهَا : التَّقْصِيرُ فِي أَمْرِنَا . وَثَالِثُهَا : التَّصْرِيحُ بِمَثَالِبِ أَعْدَائِنَا . فَإِذَا سَمِعَ النَّاسُ الْغُلُوبَ فِيْنَا كَفَرُوا شَيْعَتَنَا وَنَسَبُوهُمْ إِلَى الْقَوْلِ بِرُبُوبِيَّتِنَا ، وَإِذَا سَمِعُوا التَّقْصِيرَ اعْتَقَدُوهُ فِيْنَا ، وَإِذَا سَمِعُوا مَثَالِبَ أَعْدَائِنَا بِأَسْمَائِهِمْ تَلَبُّونَا بِأَسْمَائِنَا وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ - إلى أن قال - يَا ابْنَ أَبِي مَحْمُودٍ : احْفَظْ مَا حَدَّثْتَنِكَ بِهِ فَقَدْ جَمَعْتُ لَكَ فِيهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ . (عيون أخبار الرضا(ع)، ج1 ص272، باب فيما جاء عن الإمام علي بن موسى (ع) المقطع الأخير من حديث رقم 63)

Ibrāhīm ibn Abī Maḥmūd al-Khurāsānī says:

I said to Imam al-Riḍā (as): “O son of the Messenger of Allah! We possess narrations concerning the virtues of Amīr al-Mu’minīn (as) and you, the Ahl al-Bayt(as), which have been transmitted by your opponents, yet we do not find similar narrations from your own side. Can we base our religion on them?”

Imam al-Riḍā (as) said “O son of Abī Maḥmūd! Indeed, our opponents have fabricated reports concerning our virtues and divided them into three categories:

First: exaggeration (ghulūw).

Second: diminishing our status.

and Third: exposing the Vices of Our Enemies.”

When people hear exaggerated statements about us, they declare our followers’ disbelievers and assume that they believe in our divinity. When they hear statements that diminish our rank, they accept them as correct. And when they hear the faults of our enemies mentioned by name, they respond by abusing us by name, although Allah has said: ‘Do not revile those whom they invoke besides Allah, lest they, in ignorance, revile Allah.’

Then he said:

“O Ibn Abī Maḥmūd! Preserve what I have told you, for I have gathered in it the good of this world and the Hereafter for you.”  
(‘Uyūn Akhbār al-Riḍā, vol. 1, p. 272)

This reality led Muslim hadith scholars and experts in biographical evaluation (‘ilm al-rijāl) to develop legal and rational principles for accepting or rejecting narrations. Thus, the sciences of Dirāyah (hadith methodology) and Rijāl (evaluation of narrators) came into existence.

If such principles had not been established, only three options would remain:

**First option:**

To accept every narration without investigation. This would inevitably lead to contradiction, confusion, and religious disorder, since narrations often conflict with one another.

**Second option:**

To reject all narrations altogether on the grounds that authentic and fabricated reports are mixed. This would result in invalidating a major portion of Islamic law, as a large part of it has reached us through hadith. This is the approach taken by the “Qur’ānists,” who reject the Sunnah and limit religion to the Qur’ān alone, effectively suspending a large part of the Shariah.

**Third option:**

To formulate a set of principles and criteria derived from the Sharī’ah and reason, through which hadith and narrations can be evaluated, making these principles the decisive standard in judging narrations. Accordingly, these criteria determine whether a narration is to be accepted or rejected, and whether it is to be acted upon or not.

The last option is the one adopted by most Muslim scholars and jurists, as it protects us from the consequences of the first

two options—namely, confusion and misguidance in religious practice, and the invalidation of a large portion of Islamic legislation.

Thus, in order to distinguish weak and fabricated narrations from others, Muslim scholars devoted centuries to developing systematic classifications of hadith and narrations. These classifications are, in reality, based on a set of legal and rational principles. This task was undertaken by the science of *Dirāyah*. As for the principles related to the narrators themselves—determining their condition in transmission, whether in terms of their truthfulness or their precision—this was undertaken by what is known as the science of *Rijāl*.

This is one of the most distinguishing features of Muslims compared to followers of other religions. They possess these two sciences, through which they critically evaluate their transmitted heritage—something not found among others.

## **A. Hujjiyyah for narrations:**

For this reason, the scholars of the School of Ahl al-Bayt (as), especially during the period of occultation of the Last Imam(as), examined every narration in terms of its chain (sanad) and text (matn), particularly those related to practical rulings (obligatory, forbidden, recommended, disliked, permissible) and beliefs.

This is because they recognize that worship of God must be based on a valid and sound legal proof. They also agree among themselves that the mere existence of a narration or hadith—without establishing its attribution to an infallible (peace be upon him), even at the level of probabilistic legal certainty that produces objective confidence—is equivalent to non-existence, particularly in practical terms.

Such probabilistic legal proof is achieved through applying those legal and rational principles developed in the sciences of Rijāl and Dirāyah to a narration. This is what grants the narration authoritative value (ḥujjiyyah), after which the legally responsible individual becomes obligated—both rationally and legally—to accept it and act upon its content.

Among the most important of these principles established by our scholars and jurists, and supported by both legal and rational evidence, are:

1. That the narrators of the hadith must be characterized by truthfulness and reliability in transmission.
2. And prior to that, the completeness of the chain—meaning that the narrators must be connected to one another without interruption. It should not be the case that a narrator reports from someone he never met, or perhaps did not even live in the same time period as the previous one.

### **B. Sources of the Tradition of the Will (Hadith e Wasiyat):**

Before discussing the chain and text of the narration, it is necessary to investigate its sources and mention the works in which it appears, as this plays an important role in generating objective confidence when acting upon a narration—based on the principle of accumulating probabilistic evidence, which relies on gathering various supporting indicators.

Upon **مراجعة** (reviewing) the main and **معتبر** (authoritative) Shi'a hadith collections—such as the four major books (Kafi, Faqih, Tahzeeb and Istibsar)—we do not find anyone who has transmitted this particular narration of the will (Hadith e Wasiyat).

The only one early source where this tradition is found is the *Gaybah* of Shaikh Tusi(ar).

Even those scholars who have written books especially on the topic of Mahdaviyat during that era have not narrated this tradition. Thus, it is not found in:

- al-Ghaybah by Muḥammad ibn Ibrāhīm al-Nu‘mānī
- Kamāl al-Dīn wa Tamām al-Ni‘mah by Shaykh al-Ṣadūq
- al-Muqni‘ fī al-Ghaybah by al-Sharīf al-Murtaḍā
- al-Masā’il al-‘Ashar fī al-Ghaybah by Shaykh al-Mufīd
- Rasā’il fī al-Ghaybah by Shaykh al-Mufīd

Yes, this tradition has been reported in some later and much later works of our scholars, but all of them explicitly state that they have transmitted it from Shaykh al-Ṭūsī’s(ar) al-Ghaybah. Therefore, their reporting does not add independent credibility, since they are quoting from a source already available to us.

Among such later works are:

- Mukhtaṣar Baṣā’ir al-Darajāt by Ḥasan ibn Sulaymān al-Ḥillī
- Nawādir al-Akḥbār by al-Fayḍ al-Kāshānī
- al-Ṭiqāz min al-Haj’ah and Ithbāt al-Hudāt by al-Ḥurr al-‘Āmilī
- Ghāyat al-Marām and al-Inṣāf by al-Sayyid Hāshim al-Baḥrānī

- Biḥār al-Anwār by al-‘Allāmah al-Majlisī
- ‘Awālim al-‘Ulūm by ‘Abdullāh al-Baḥrānī al-Iṣfahānī
- al-Najm al-Thāqib by Mīrzā al-Nūrī, who only referenced it without quoting it in full.

From our review of hadith literature, we did not find any earlier scholars, whether before or contemporary with, or shortly after Shaykh al-Ṭūsī(ar), who reported this narration independently.

### **C. Examining the chain of Narrators:**

We now examine the chain of the narration attributed to the Last Prophet (sawa), transmitted through the Imams of Ahl al-Bayt (as), and mentioned by Shaykh al-Ṭūsī(ar) in his book al-Ghaybah. It is known in some circles as:

**“The Prophet’s will to Amīr al-Mu’minīn on the night of his death.”**

Shaykh al-Ṭūsī reports in al-Ghaybah:

أخبرنا جماعة ، عن أبي عبد الله الحسين بن علي بن سفيان  
 البزوفري ، عن علي بن سنان الموصلي العدل ، عن علي بن  
 الحسين ، عن أحمد بن محمد بن الخليل ، عن جعفر بن أحمد  
 المصري ، عن عمه الحسن بن علي ، عن أبيه:

عن أبي عبد الله جعفر بن محمد ، عن أبيه الباقر ، عن أبيه  
ذي الثففات سيد العابدين ، عن أبيه الحسين الزكي الشهيد ،  
عن أبيه أمير المؤمنين(ع)، قال:

قال رسول الله صلى الله عليه وآله وسلم - في الليلة التي كانت  
فيها وفاته - لعلي عليه السلام :يا أبا الحسن أحضر صحيفة  
ودواة .

“A group informed us, from Abū ‘Abd Allāh al-Ḥusayn ibn ‘Alī  
ibn Sufyān al-Bazūfarī, from ‘Alī ibn Sinān al-Mawṣilī al-‘Adl,  
from ‘Alī ibn al-Ḥusayn, from Aḥmad ibn Muḥammad ibn al-  
Khalīl, from Ja‘far ibn Aḥmad al-Miṣrī, from his uncle al-Ḥasan  
ibn ‘Alī, from his father:

From Abū ‘Abd Allāh Ja‘far ibn Muḥammad, from his father al-  
Bāqir, from his father Dhū al-Thafanāt (Zayn al-‘Ābidīn), from  
his father al-Ḥusayn the pure martyr, from his father Amīr al-  
Mu‘minīn (as), who said:

The Messenger of Allah (sawa) said—on the night of his  
death—to ‘Alī (as):

‘O Abū al-Ḥasan, bring a صحيفة (writing sheet/document)...”

A quick look at the chain of transmission immediately reveals  
the following issues:

### **The First Issue: Disconnected Chain**

The first issue is that the chain is “mursal” (disconnected). At  
the beginning of the chain, al-Shaykh al-Tusi(ar) says: “A group

informed us”. This clearly indicates that one or more narrators are omitted at the start of the chain.

Some may respond by saying that this gap can be resolved by referring to the transmission notes mentioned by al-Tusi in the concluding sections of his books al-Tahdhib and al-Istibsar. However, this response is not acceptable because those transmission notes apply only to the narrations included in those two books, not to narrations found in his other works—such as al-Ghaybah, where this Will is mentioned. Anyone claiming otherwise must provide proof, which is extremely difficult.

Therefore, since the chain is disconnected, the narration loses its authority (hujjiyyah). As a result, there is no obligation upon a believer to accept or act upon this Will.

### **Second Issue: Unknown Narrators**

A closer examination of the chain shows another major issue: most of the narrators which are mentioned are unknown (majhul) in the biographical sources. Their names do not appear in recognized books of rijal (narrator evaluation), so their reliability, truthfulness, and identity cannot be verified.

These narrators include:

- Ali b. Sinan al-Mawsili
- Ali b. al-Husayn

- Ja'far b. Ahmad al-Misri
- al-Hasan b. Ali
- and his father Ali

## **Brief Analysis of Key Narrators:**

### 1. al-Husayn b. Ali al-Bazufari

He is considered trustworthy and respected by scholars like al-Najashi, al-Tusi, and al-'Allamah al-Hilli.

### 2. Ali b. Sinan al-Mawsili

- Not mentioned in Shi'i or Sunni rijal books.
- Unknown among the shias and possible he may be from Sunni narrators.
- Some evidence suggests his narrations may not be reliable.

### 3. Ali b. al-Husayn

- His identity is unclear due to the commonness of the name.
- Cannot be definitively identified.
- Therefore, he also remains unknown.

### 4. Ahmad b. Muhammad b. Khalil

- He is accused of lying and fabricating hadith by both Shi'i and Sunni scholars.
- Thus, he is described as weak and unreliable.

### 5. Ja'far b. Ahmad al-Misri

- Not recognized in Shi'i sources.

- Sunni scholars explicitly accused him of fabricating hadith and lying.
- Thus, he is considered extremely unreliable.

#### 6. al-Hasan b. Ali

- A common name shared by many narrators.
- Due to lack of identifying details, his identity is unknown.

#### 7. Ali b. Bayan

- No clear record in Shi'í or Sunni sources.
- Therefore, he is also unknown.

### **Conclusion of the Chain of narrators Analysis:**

1. The chain is disconnected (mursal) and hence loses validity.
2. Most narrators are unknown or unreliable as a result one cannot establish authenticity for this narration.
3. Some of the narrators are explicitly accused of fabrication.
4. There are strong indications that this narration may actually have come from Sunni sources, not Shi'í ones.

This conclusion is supported by al-Hurr al-‘Amili, who stated that this narration is from Sunni transmission routes and cannot be relied upon when it contradicts established Shi‘i narrations.

Any narration with such a chain—disconnected, filled with unknown and unreliable narrators, is extremely weak and has no authoritative value. It is not permissible to rely on it or act upon its content.

Acting upon such a narration is likened to mistaking a mirage for reality.

## Conclusion

After examining and analysing the Hadith al-Wasiyya from multiple perspectives—particularly through the sciences of Dirāyah (hadith methodology) and Rijāl (evaluation of narrators)—it becomes evident that the narration cannot be considered reliable. The hadith is classified as mursal, and its chain of narrators lacks credibility, rendering it weak according to established scholarly standards.

Furthermore, it is a well-established belief that there is no divinely appointed authority after Imam Mahdi (atfs). Therefore, the claim that authority is transferred to a son at the time of his death cannot be interpreted as a continuation of divine leadership, as asserted by Aba Sadiq and Ahmed Al Hasan.

In light of this, adherence to such claims poses a serious risk to one's faith, as it may lead individuals away from the authentic teachings of Islam and into misleading ideologies.

By the help of Allah (Tabaraka wa Ta'ala) and the sincere guidance of the Ulema, this emerging misguidance will, in time, fade into obscurity—just as movements like Ahmadiyya and Bahá'í Faith did in the broader history of Islam. Those who seek to create division within the Muslim Ummah will ultimately fail, and their efforts to sow discord will come to nothing.

We pray to Almighty Allah to protect the Muslim Ummah from deviation, to guide those who may have been misled, and to safeguard our faith and our Hereafter.

Ameen.