**Muhammad b. al-Hanafiyya**

|  |  |
| --- | --- |
| Descendant of Imam | |
| **Muhammad b. al-Hanafiyya** | |
| **Role** | Son of Imam, [Transmitter of Hadith](https://en.wikishia.net/view/Transmitter_of_Hadith) |
| **Teknonym** | "al-Mahdi" in Kaysanites belief |
| **Father** | ['Ali b. Abi Talib (a)](https://en.wikishia.net/view/%27Ali_b._Abi_Talib_(a)) |
| **Mother** | [Khawla al-Hanafiyya](https://en.wikishia.net/index.php?title=Khawla_al-Hanafiyya&action=edit&redlink=1) |
| **Birth** | [16](https://en.wikishia.net/view/16)/637 |
| **Place of Birth** | [Medina](https://en.wikishia.net/view/Medina) |
| **Demise** | [81](https://en.wikishia.net/view/81)/700-1 |
| **Place of Burial** | Medina |
| **Age** | 65 |

**Muḥammad b. al-Ḥanafīyya** (Arabic: محمد بن الحنفية) (b. [16](https://en.wikishia.net/view/16)/637-8 - d. [81](https://en.wikishia.net/view/81)/700-1), the son of [Ali b. Abi Talib (a)](https://en.wikishia.net/view/Ali_b._Abi_Talib_(a)) and [Khawla al-Hanafiyya](https://en.wikishia.net/index.php?title=Khawla_al-Hanafiyya&action=edit&redlink=1) (the daughter of Ja'far b. Qays), was among the first group of [Tabi'un](https://en.wikishia.net/view/Tabi%27un). He was born by the time of the [caliphate](https://en.wikishia.net/view/Caliphate) of ['Umar b. al-Khattab](https://en.wikishia.net/index.php?title=%27Umar_b._al-Khattab&action=edit&redlink=1) and passed away when he was sixty-five by the time of the caliphate of ['Abd al-Malik b. Marwan](https://en.wikishia.net/view/%27Abd_al-Malik_b._Marwan).

He is also regarded as Muhammad b. 'Ali or Muhammad al-Akbar, and his [teknonym](https://en.wikishia.net/view/Teknonym) was Abu al-Qasim. He took part in the battles of [Siffin](https://en.wikishia.net/view/The_Battle_of_Siffin) and [Jamal](https://en.wikishia.net/view/Battle_of_Jamal), and was the standard-bearer of [Imam Ali](https://en.wikishia.net/view/Imam_Ali_(a))'s (a) army in the latter. He stayed in [Medina](https://en.wikishia.net/view/Medina) at the [event of Karbala](https://en.wikishia.net/view/Event_of_Karbala). After the martyrdom of [Imam al-Husayn (a)](https://en.wikishia.net/view/Imam_al-Husayn_(a)), he initially claimed his [Imamate](https://en.wikishia.net/view/Imamate) (leadership), but having heard the testimony of [al-Hajar al-Aswad](https://en.wikishia.net/view/Black_Stone) to the Imamate of [Imam al-Sajjad (a)](https://en.wikishia.net/view/Imam_al-Sajjad_(a)), he disclaimed and believed in the leadership of his nephew.

[Kaysanites](https://en.wikishia.net/index.php?title=Kaysanites&action=edit&redlink=1) believed in him as their Imam, and according to his letter to [al-Mukhtar](https://en.wikishia.net/view/Al-Mukhtar), they rescued him from ['Abd Allah b. al-Zubayr](https://en.wikishia.net/view/%27Abd_Allah_b._al-Zubayr). He was the first person who was believed by some to be the [Promised Mahdi](https://en.wikishia.net/view/Promised_Mahdi) (the savior). He had a very peaceful political orientation in his life.

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**Appellation**

He was commonly regarded as "Ibn al-Hanafiyya" since his mother, the daughter of Ja'far b. Qays[[1]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya" \l "cite_note-1), was from [Bani Hanafiyya tribe](https://en.wikishia.net/index.php?title=Bani_Hanafiyya&action=edit&redlink=1). According to some reports, his mother was taken as a female slave in the attack of [Banu Asad tribe](https://en.wikishia.net/view/Banu_Asad) on Banu Hanafiyya tribe during the caliphate of [Abu Bakr](https://en.wikishia.net/view/Abu_Bakr). [Imam 'Ali (a)](https://en.wikishia.net/view/Imam_%27Ali_(a)) bought and released, and then married her.

Owing to his death in 81/700-1 and that he was 65 at the time, it could be calculated that he was born in 16/637[[2]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-2). His [teknonym](https://en.wikishia.net/view/Teknonym) was Abu l-Qasim.[[3]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-3).

Imam Ali (a) told the Prophet (s): "Can I name my son with your name and teknonym?" And the Prophet (s) allowed him to do so. Thus, the name and teknonym of Imam Ali's (a) son became Muhammad and Abu l-Qasim.[[4]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-4)

**Muhammad and Imam Ali (a)**

Before his martyrdom, when [Imam Ali (a)](https://en.wikishia.net/view/Imam_Ali_(a)) was making his will, he told Muhammad: "I advise you to respect your brothers, because you owe them greatly. Obey their commands. Do not make a decision without consulting them."

Then the Imam (a) told Imam al-Hasan and Imam al-Husayn: "I advise you regarding [caring for] him, as he is your brother ... and you know that your father loves him."[[5]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-5)

**In the Battle of Jamal**

The [Battle of Jamal](https://en.wikishia.net/view/Battle_of_Jamal) took place in the year [36](https://en.wikishia.net/view/36)/656. Muhammad stopped fighting in the middle of the action, so ['Ali (a)](https://en.wikishia.net/view/Imam_Ali_(a)) took hold of the standard and having disordered enemy forces, took it back to Muhammad and said; 'strike them anew as compensation for what you did earlier'.

Muhammad then, accompanied by [Khuzayma b. Thabit](https://en.wikishia.net/view/Khuzayma_b._Thabit) (Dhu l-Shahadatayn) and a group of [Ansar](https://en.wikishia.net/view/Ansar), many of them whom were the fighters of the [Battle of Badr](https://en.wikishia.net/view/Battle_of_Badr), made successive attacks, and forced Jamal army to retreat.[[6]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-6)

According to some reports, Muhammad b. al-Hanafiyya was not certain about taking hold of the standard of Imam 'Ali's (a) army, and even reproached his father[[7]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya" \l "cite_note-7), but eventually bore the standard, and thus made a reputation. Although in some sources such as; [al-Tabari](https://en.wikishia.net/index.php?title=Al-Tabari&action=edit&redlink=1), [Ibn Kathir](https://en.wikishia.net/index.php?title=Ibn_Kathir&action=edit&redlink=1), and [Ibn al-Jawzi](https://en.wikishia.net/index.php?title=Ibn_al-Jawzi&action=edit&redlink=1), the standard-bearing of Muhammad b. al-Hanafiyya is reported without a hint to such a doubt, the narration of [Ibn Khallikan](https://en.wikishia.net/index.php?title=Ibn_Khallikan&action=edit&redlink=1) posits his standard-bearing in the [Battle of Siffin](https://en.wikishia.net/view/Battle_of_Siffin) and his doubts about it[[8]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-8)

**Battle of Siffin**

Muhammad participated in the battle of Siffin, and was one of the commanders of that battle.[[9]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-9)

[Al-Allama al-Majlisi](https://en.wikishia.net/view/Al-Allama_al-Majlisi) mentions a story about Muhammad's presence in that battle. According to the story, during the battle, Imam Ali (a) commanded Muhammad to raid the right side of [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya)'s army with his troops. Muhammad fulfilled his father's command successfully but got injured.

Afterwards, the Imam (a) commanded him to attack the left side of the enemy's army. Muhammad obeyed his father, and again got injured.

The Imam (a) commanded Muhammad for a third time to raid the middle side of the enemy's army. Muhammad successfully conducted the raid, but returned crying and with great injuries.

When the Imam (a) saw him, he kissed Muhammad's forehead and ask him why he was crying. Muhammad replied, "Why shouldn't I be crying when you sent me three times to death … and each time when I returned, you didn't give me a break, whereas you never commanded my brothers [al-Hasan](https://en.wikishia.net/view/Al-Hasan) and [al-Husayn](https://en.wikishia.net/view/Al-Husayn) [to fight]." The Imam (a) responded, "O my dear son! You are my son, but they are the sons of the Prophet (s). Shouldn't I preserve them?" Muhammad replied, "Yes, my dear father! May God make me your ransom and their ransom."[[10]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-10)

**The Battle of Nahrawan**

Muhammad participated in the battle of Nahrawan, and was the standard-bearer in some parts.[[11]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-11)

**Absence in the Event of Karbala**

Muhammad was not present in the battle of Karbala. Shi'a scholars have mentioned several reasons for his absence; they believe that his absence was not out of disobedience or disagreement with Imam al-Husayn (a). These reasons include:

* Muhammad's sickness when Imam al-Husayn (a) left [Medina](https://en.wikishia.net/view/Medina) for [Mecca](https://en.wikishia.net/view/Mecca), which is mentioned by [al-Allama al-Hilli](https://en.wikishia.net/view/Al-Allama_al-Hilli) in response to Muhanna b. Sinan.[[12]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-12) According to some scholars, the sickness was related to his eyes.[[13]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-13)
* The Imam (a) had told Muhammad to stay in Medina. Ibn A'tham al-Kufi mentions that when Muhamad b. al-Hanafiyya could not convince Imam al-Husayn (a) to stay in Medina, the Imam (a) told him, "It is alright for you to stay in Medina so that you be my informant among them."
* Muhammad was not obliged by the Imam (a) to join him and participate in the uprising. The author of [*Tanqih al-maqal*](https://en.wikishia.net/view/Tanqih_al-maqal) maintains that because Imam al-Husayn (a) did not oblige anyone in Medina or Mecca to join him, Muhammad did not commit a sin that would tarnish his integrity. He writes, "When Imam al-Husayn (a) moved from [Hijaz](https://en.wikishia.net/view/Hijaz) to [Iraq](https://en.wikishia.net/view/Iraq), he knew that he was going to be martyred. However, he did not disclose this, so that it does not become incumbent on all believers to join him. It seemed to people that the Imam (a) was moving to [Kufa](https://en.wikishia.net/view/Kufa) to take the leadership of the people who had invited him to do so. In this case, it was not obligatory for others to join him, and those who did not accompany him were not sinners … Thus, there were a number of righteous people for whom martyrdom was not written, and they stayed in Hijaz, but no one doubts their righteousness. Therefore, the remaining of Muhammad b. al-Hanafiyya and ['Abd Allah b. Ja'far](https://en.wikishia.net/view/%27Abd_Allah_b._Ja%27far) in Hijaz is not a reason for their disobedience or deviation."[[14]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-14)

Nevertheless, a hadith is narrated from [Imam al-Sadiq (a)](https://en.wikishia.net/view/Imam_al-Sadiq_(a)) in [*Ithbat al-hudat*](https://en.wikishia.net/view/Ithbat_al-hudat) that: [Hamza b. Humran](https://en.wikishia.net/index.php?title=Hamza_b._Humran&action=edit&redlink=1) said; 'we mentioned Imam al-Husayn's (a) setting off and that Muhammad b. al-Hanafiyya did not go with him'. Imam al-Sadiq (a) said; 'O Hamza, I utter you a hadith that you may not ask about this again. Having gone away from Medina, al-Husayn (a) asked for a piece of paper and noted;

"In the name of [God](https://en.wikishia.net/view/God), the most Compassionate, the most Merciful. From al-Husayn b. 'Ali b. Abi Talib addressed to all [Banu Hashim](https://en.wikishia.net/view/Banu_Hashim). Whoever joins me, shall be a martyr, and whoever does not, shall not attain triumph and safety. The end".'[[15]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-15)

Regarding this hadith of Imam al-Husayn (a), [al-'Allama al-Majlisi](https://en.wikishia.net/view/Al-%27Allama_al-Majlisi) has said; 'his holiness gave them the choice whether or not to join him, and it was not a sin to neglect to join him, since it was not an obligation, but an option.'[[16]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-16)

[Al-'Allama al-Hilli](https://en.wikishia.net/view/Al-%27Allama_al-Hilli) holds that his absence in the [Event of Karbala](https://en.wikishia.net/view/Event_of_Karbala) was due to sickness, and that maybe he did not know his brother's affair would end up in martyrdom.[[17]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-17) [Al-Mamaqani](https://en.wikishia.net/view/%27Abd_Allah_al-Mamaqani) dated his sickness after the martyrdom of Imam al-Husayn (a), but still did not find fault with his absence in Karbala.[[18]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-18)

Following to [Imam al-Husayn](https://en.wikishia.net/view/Imam_al-Husayn)'s (a) refusal to swear [allegiance](https://en.wikishia.net/view/Allegiance) to [Yazid](https://en.wikishia.net/view/Yazid), Muhammad b. al-Hanafiyya suggested his brother to set off for [Mecca](https://en.wikishia.net/view/Mecca) to protect his life, and to [Yemen](https://en.wikishia.net/view/Yemen) if he was also threatened in Mecca, and to take shelter in deserts or mountains in case he was even troubled in Yemen. Imam al-Husayn (a) appreciated his suggestion and said; 'Dear brother, you are free to remain in Medina, so that you can keep your eyes on my enemy and report me of their affairs.'[[19]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-19)

**Relation with Kaysanites and al-Mukhtar**

[Kaysanites](https://en.wikishia.net/index.php?title=Kaysanites&action=edit&redlink=1) perceived that, after [Imam al-Husayn's (a)](https://en.wikishia.net/view/Imam_al-Husayn_(a)) [martyrdom](https://en.wikishia.net/index.php?title=Martyrdom&action=edit&redlink=1), Muhammad b. al-Hanafiyya has assigned [al-Mukhtar](https://en.wikishia.net/view/Al-Mukhtar) as the governor of [Kufa](https://en.wikishia.net/view/Kufa) and [Basra](https://en.wikishia.net/index.php?title=Basra&action=edit&redlink=1) to seek revenge on his murderers. Kaysanites revolted a while after the martyrdom of Imam al-Husayn (a) and believed in the [Imama](https://en.wikishia.net/view/Imama) of Muhammad b. al-Hanafiyya. They believed he had inherited the mysteries of religion, knowledge of interpretation, and esoteric knowledge from [Imam al-Hasan (a)](https://en.wikishia.net/view/Imam_al-Hasan_(a)) and Imam al-Husayn (a). Some of them would interpret [prayer](https://en.wikishia.net/view/Prayer) and [fasting](https://en.wikishia.net/view/Fasting) as symbols for other things, and believed in [reincarnation](https://en.wikishia.net/index.php?title=Reincarnation&action=edit&redlink=1), and they were unanimous in the [Imama](https://en.wikishia.net/view/Imama) of Muhammad b. al-Hanafiyya, and the possibility of [bada'](https://en.wikishia.net/view/Bada%27) for [God](https://en.wikishia.net/view/God). This sect is also called "Mukhtariyya".[[20]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-20)

There are various opinions considering his relationship with [al-Mukhtar](https://en.wikishia.net/view/Al-Mukhtar); some posit his disbelief in al-Mukhtar and their disconnection, some regard al-Mukhtar as his deputy, and some hold that he was gratified by al-Mukhtar and his acting, although there had been no deputation.[[21]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-21)

**Rescue from 'Abd Allah b. al-Zubayr**

Having dominated [Kufa](https://en.wikishia.net/view/Kufa), [al-Mukhtar](https://en.wikishia.net/view/Al-Mukhtar) invited people to allegiance to Muhammab b. al-Hanafiyya. ['Abd Allah b. al-Zubayr](https://en.wikishia.net/view/%27Abd_Allah_b._al-Zubayr) who reigned [Mecca](https://en.wikishia.net/view/Mecca) and [Medina](https://en.wikishia.net/view/Medina) at the time, feared that people might grow a tendency towards Muhammad b. al-Hanafiyya, and therefore asked him and his companions to swear allegiance to him, but they refused. Al-Zubayr then imprisoned them in [Zamzam](https://en.wikishia.net/view/Zamzam) and threatened them to death. Muhammad b. al-Hanafiyya sent al-Mukhtar a letter and asked for help. Having received the letter, al-Mukhtar sent [Zabyan b. 'Amara](https://en.wikishia.net/index.php?title=Zabyan_b._%27Amara&action=edit&redlink=1) with four-hundred men and four-thousand dirhams to Mecca.[[22]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-22)

With their flags in hands, they entered [al-Masjid al-Haram](https://en.wikishia.net/view/Al-Masjid_al-Haram), and roaring their desire to retaliation for [Husayn b. 'Ali (a)](https://en.wikishia.net/view/Imam_al-Husayn_(a)), arrived at [Zamzam](https://en.wikishia.net/view/Zamzam). Ibn al-Zubayr supplied a pile of wood to set them on fire, but having broken the door of al-Masjid al-Haram, they made way to Muhammad b. al-Hanafiyya, and told him that he was to choose either them or 'Abd Allah b. al-Zubayr. Muhammad b. al-Hanafiyya said; 'I do not favor there to be conflict and bloodshed in the [house of God](https://en.wikishia.net/view/Al-Masjid_al-Haram).' Meanwhile Ibn al-Zubayr arrived at them and cried; 'woe upon these stick-handed ones! (they were carrying sticks instead of swords, for they could not carry weapons in al-Masjid al-Haram), do you suppose I would let Muhammad go before he swears allegiance to me?' So the rest of al-Mukhtar forces entered al-Masjid al-Haram, shouting out loud that they sought revenge for al-Husayn (a). Ibn al-Zubayr feared them and did not resist anymore. Muhammad then, accompanied by four-thousand men, went to [Shi'b Abi Talib](https://en.wikishia.net/view/Shi%27b_Abi_Talib) and lived in there until al-Mukhtar was killed.[[23]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-23)

**Kaysanites' Belief**

Some researchers in Islamic heresiography believe that Muhammad b. al-Hanafiyya was the first figures believed by some Muslims to be [Promised al-Mahdi (a)](https://en.wikishia.net/view/Imam_al-Mahdi_(a))[[24]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-24). They believe he is living in [Mount Radawa](https://en.wikishia.net/index.php?title=Mount_Radawa&action=edit&redlink=1), being fed by a stream of milk and one of honey, until the day [God](https://en.wikishia.net/view/God) will raise him.[[25]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-25)

[Al-Sayyid Abu l-Qasim al-Khoei](https://en.wikishia.net/view/Al-Sayyid_Abu_l-Qasim_al-Khoei) dissociates Muhammad b. al-Hanafiyya from Kaysanites, and believes they did not exist in his time.[[26]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-26)

**Claim for Imamate**

**Contention with Imam al-Sajjad (a)**

Muhammad b. al-Hanafiyya knew his brothers, [Imam al-Hasan (a)](https://en.wikishia.net/view/Imam_al-Hasan_(a)) and [Imam al-Husayn (a)](https://en.wikishia.net/view/Imam_al-Husayn_(a)), superior to himself, but after the martyrdom of [Imam al-Husayn (a)](https://en.wikishia.net/view/Imam_al-Husayn_(a)) wrote a letter to [Imam al-Sajjad (a)](https://en.wikishia.net/view/Imam_al-Sajjad_(a)) asking him to accept his [Imama](https://en.wikishia.net/view/Imama). He argued that, contrary to previous Imams, Imam al-Husayn (a) had not assigned anyone as the Imam after himself. Besides, he was the son of ['Ali (a)](https://en.wikishia.net/view/Imam_Ali_(a)), and more qualified owing to his age and great number of hadiths narrated by him.

Imam al-Sajjad (a) invited his uncle to [piety](https://en.wikishia.net/view/Piety) and avoiding ignorance in return and noted that:

"My father had recommended me before he set off for [Iraq](https://en.wikishia.net/view/Iraq), and had me vow a while before his martyrdom."

Imam al-Sajjad (a) invited him to go to [al-Hajar al-Aswad](https://en.wikishia.net/view/Al-Hajar_al-Aswad) (the Black Stone), so that the [Imam](https://en.wikishia.net/view/Imam) would be one to whom al-Hajar al-Aswad testifies. Doing so, Muhammad prayed and asked the Stone to testify to his Imama, but nothing happened. Imam al-Sajjad then, after saying prayer, asked so from the Stone, and the Stone uttered a testimony to the Imama of 'Ali b. al-Husayn (a) after his father, al-Husayn b. 'Ali (a), and thus, Muhammad b. al-Hanafiyya accepted his Imama.[[27]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-27) Some scholars believe that this debate was contrived so that weak [Shi'as](https://en.wikishia.net/index.php?title=Shi%27a&action=edit&redlink=1) would not be inclined to the Imamate of Muhammad b. al-Hanafiyya.[[28]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-28)

**Belief in the Imamate of Imam al-Sajjad (a)**

It is narrated from [Imam al-Sadiq (a)](https://en.wikishia.net/view/Imam_al-Sadiq_(a)) that Muhammad b. al-Hanafiyya believed in the Imama of Imam al-Sajjad (a).[[29]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-29) Also [Qutb al-Din al-Rawandi](https://en.wikishia.net/view/Qutb_al-Din_al-Rawandi) has narrated that [Abu Khalid al-Kabuli](https://en.wikishia.net/view/Abu_Khalid_al-Kabuli) (Muhammad's servant) asked him about his belief regarding Imama, and he answered:

"['Ali b. al-Husayn](https://en.wikishia.net/view/%27Ali_b._al-Husayn) is the Imam of you and I and all Muslims."[[30]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-30)

**Transmitting Hadith**

He has narrated [hadith](https://en.wikishia.net/view/Hadith) from his father ['Ali (a)](https://en.wikishia.net/view/Imam_Ali), and others such as;

* ['Umar b. al-Khattab](https://en.wikishia.net/index.php?title=%27Umar_b._al-Khattab&action=edit&redlink=1)
* [Abu Hurayra](https://en.wikishia.net/index.php?title=Abu_Hurayra&action=edit&redlink=1)
* ['Uthman](https://en.wikishia.net/index.php?title=%27Uthman&action=edit&redlink=1)
* ['Ammar b. Yasir](https://en.wikishia.net/view/%27Ammar_b._Yasir)
* [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya)

Likewise, his children; ['Abd Allah](https://en.wikishia.net/index.php?title=%27Abd_Allah_b._Muhammad_al-Hanafiyya&action=edit&redlink=1), [al-Hasan](https://en.wikishia.net/index.php?title=Al-Hasan_b._Muhammad_al-Hanafiyya&action=edit&redlink=1), Ibrahim, and 'Awn, and others such as;

* [Salim b. Abi Ja'd](https://en.wikishia.net/index.php?title=Salim_b._Abi_Ja%27d&action=edit&redlink=1)
* [Mundhir al-Thawri](https://en.wikishia.net/index.php?title=Mundhir_al-Thawri&action=edit&redlink=1)
* [Imam al-Baqir (a)](https://en.wikishia.net/view/Imam_al-Baqir_(a))
* ['Abd Allah b. Muhammad al-'Aqil](https://en.wikishia.net/index.php?title=%27Abd_Allah_b._Muhammad_al-%27Aqil&action=edit&redlink=1)
* ['Amr b. Dinar](https://en.wikishia.net/index.php?title=%27Amr_b._Dinar&action=edit&redlink=1)
* [Muhammad b. Qays](https://en.wikishia.net/index.php?title=Muhammad_b._Qays&action=edit&redlink=1)
* ['Abd al-A'la b. 'Amir](https://en.wikishia.net/index.php?title=%27Abd_al-A%27la_b._%27Amir&action=edit&redlink=1)

have narrated hadith from him[[31]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-31).

He held a big course in Medina and this course generated different doctrines, in so far as his course in Medina is comparable to that of [al-Hasan al-Basri](https://en.wikishia.net/view/Al-Hasan_al-Basri) in [Basra](https://en.wikishia.net/index.php?title=Basra&action=edit&redlink=1), for the students of his school were the founders of Islamic theology, so much as the latter was the root of [Mu'tazila](https://en.wikishia.net/view/Mu%27tazila) doctrines and [Sufism](https://en.wikishia.net/index.php?title=Sufism&action=edit&redlink=1).

For example 'Abd Allah, titled as Abu Hashim, and al-Hasan, titled as Abu Muhammad, were two sons of Muhammad al-Hanafiyya, the first which became a theorist of [Mu'tazila](https://en.wikishia.net/view/Mu%27tazila) doctrines, and the second was of the founders of [Irja'](https://en.wikishia.net/index.php?title=Irja%27&action=edit&redlink=1) doctrine[[32]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-32).

**Reliability**

It is narrated from ['Ali (a)](https://en.wikishia.net/view/Imam_Ali_(a)) in [*Ikhtiar ma'rifat al-rijal*](https://en.wikishia.net/view/Ikhtiar_ma%27rifat_al-rijal) of [al-Kashshi](https://en.wikishia.net/view/Al-Kashshi) that four Muhammads resist [God](https://en.wikishia.net/view/God)'s disobedience; [Muhammad b. Ja'far al-Tayyar](https://en.wikishia.net/index.php?title=Muhammad_b._Ja%27far_al-Tayyar&action=edit&redlink=1), [Muhammad b. Abi Bakr](https://en.wikishia.net/view/Muhammad_b._Abi_Bakr), Muhammad b. al-Hanafiyya, and [Muhammad b. Abi Hudhayfa](https://en.wikishia.net/index.php?title=Muhammad_b._Abi_Hudhayfa&action=edit&redlink=1).[[33]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-33) [Al-Mamaqani](https://en.wikishia.net/view/Al-Mamaqani) proves his reliability according to this narration.[[34]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-34)

 Muhammad Rida Sharifi Niya playing the role of Muhammad b. al-Hanafiyya in [Mukhtarnama](https://en.wikishia.net/index.php?title=Mukhtarnama&action=edit&redlink=1) TV Series.

**Political Orientation**

Muhammad b. al-Hanafiyya always had a peaceful political orientation through his life. Following such a policy, he stayed in [Medina](https://en.wikishia.net/view/Medina) with his brother, [Imam al-Hasan (a)](https://en.wikishia.net/view/Imam_al-Hasan_(a)) , after the martyrdom of [Imam 'Ali (a)](https://en.wikishia.net/view/Imam_%27Ali_(a)), and also pledged allegiance to [Yazid](https://en.wikishia.net/view/Yazid) as the crown prince of [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya), and did not oppose him when he came to rule.

He also had a peaceful relationship with the following caliphs. For example he traveled to [Damascus](https://en.wikishia.net/index.php?title=Damascus&action=edit&redlink=1) in 76/695-6 to make a visit to ['Abd al-Malik b. Marwan](https://en.wikishia.net/view/%27Abd_al-Malik_b._Marwan). Some believe it was as a result of 'Abd Allah b. al-Zubayr's abuse, for he had imprisoned Muhammad b. al-Hanafiyya, until the forces of [al-Mukhtar al-Thaqafi](https://en.wikishia.net/view/Al-Mukhtar_al-Thaqafi) rescued him.[[35]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-35)

As al-Mukhtar got killed, Ibn al-Zubayr again asked for his [allegiance](https://en.wikishia.net/view/Allegiance), planning to assail him and his companions in case of his refusal. Meanwhile, he received a letter from 'Abd al-Malik b. Marwan, who had of late become the caliph, in which he was asked to go to Damascus. Muhammad and his companions then, got out of Shi'b Abi Talib, and set off for Damascus. But having arrived in [Midian](https://en.wikishia.net/view/Midian), Muhammad b. al-Hanafiyya found out about 'Abd al-Malik's disloyalty to 'Amr b. Sa'id (a companion of Muhammad b. al-Hanafiyya). Therefore he landed in Ayla, a port on the border of Syria, and got back to [Mecca](https://en.wikishia.net/view/Mecca), where he resided in Shi'b Abi Talib, and then traveled to [Ta'if](https://en.wikishia.net/view/Ta%27if). He remained there until Ibn al-Zubayr was surrounded in Mecca by [al-Hajjaj](https://en.wikishia.net/view/Al-Hajjaj_b._Yusuf_al-Thaqafi), and after that he went back to Shi'b Abi Talib. He rejected al-Hajjaj's request for allegiance to 'Abd al-Malik. Following to the death of Ibn al-Zubayr, asking for refuge, Muhammad b. al-Hanafiyya wrote a letter to 'Abd al-Malik, which was accepted.[[36]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-36)

 The Shrine attributed to Muhammad b. al-Hanafiyya in Bivarzin, Gilan, Iran. Although it does not match his death place.

**Demise**

It is narrated from [Imam al-Baqir (a)](https://en.wikishia.net/view/Imam_al-Baqir_(a)) that:

'I was with him in his sickness, and I closed his eyes (when he died), and made his funeral ablution, and shrouded him, and performed his funeral prayer, and buried him'.[[37]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-37)

However, it is reported in non-Shi'a references that Aban b. 'Uthman (the son of the third caliph) performed his funeral prayer.[[38]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-38)

There is disagreement about the place of his grave. [Al-Sayyid Muhsin al-Amin](https://en.wikishia.net/view/Al-Sayyid_Muhsin_al-Amin) has mentioned three places; Ayla, [Ta'if](https://en.wikishia.net/view/Ta%27if), or [al-Baqi' cemetery](https://en.wikishia.net/view/Al-Baqi%27_cemetery) in [Medina](https://en.wikishia.net/view/Medina).[[39]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-39) It is most likely that he has died in Medina.[[40]](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya#cite_note-40)

**Imamzadas in Iran Believed to be Muhammad b. al-Hanafiyya**

There is an imamzada in Khark near Bushehr (south of Iran) and another one near Rudbar (north of Iran) , who are believed to be Muhammad b. al-Hanafiyya. However, considering Muhammad's place of demise, these claims do not seem to be right.

**See also**

* [Mukhtar al-Thaqafi](https://en.wikishia.net/view/Mukhtar_al-Thaqafi)
* [Kaysan](https://en.wikishia.net/view/Kaysan)
* [Kaysanites](https://en.wikishia.net/index.php?title=Kaysanites&action=edit&redlink=1)

**Notes**

* Al-Baladhuri, *Ansab al-ashraf*, Vol.2, P.200
* Ibn Sa'd, *Al-Tabaqat*, Vol.5, P.87
* Ibn Sa'd, *al-Tabaqat*, Vol.5, P.67
* Baladhuri, *Ansab al-ashraf*, vol.2 p.200-201
* Tabari, *Tarikh al-Tabari*, vol.5 p.147
* Reyshahri, *Daneshnama-yi Amir al-Mu'minin*, Vol. 1, P.183
* Ibn Khallikan, *Wafayat al-a'yan*, Vol. 4, P.171
* Ibn al-Jawzi, *al-Muntazam*, Vol.5, P.78; Sabiri, *Tarikh-i firaq-i Islami*, Vol.2, P.51
* Ibn Shahrashub, *Manaqib al Abi Talib*, vol.3 p.168
* Majlisi, *Bihar al-anwar*, vol.45 p.349
* Himyari, *Qurb al-isnad*, p.27
* Majlisi, *Bihar al-anwar*, vol.42 p.110
* Muqarram, *Maqtal al-Husayn*, p.135
* Mamaqani, *Tanqih al-maqal*, vol.3 p.111
* Al-Hurr al-'Amili, *Ithbat al-hudat*, vol. 4, p. 42
* Al-Majlisi, *Bihar al-anwar*, vol. 42, p. 81
* Al-Majlisi, *Bihar al-anwar*, vol. 42, p. 110
* Al-Mamaqani, *Tanqih al-maqal*, vol. 3, p. 111
* Qumi, *Dar Karbala chi guzasht*, P.98
* Al-Nawbakhti, *Firaq al-Shi'a*, p. 23
* See: Ja'farian, *Tarikh-i siasi-yi sadr-i Islam*, P.214-215
* *Akhbar al-dawlat al-'Abbasiyya*, P. 100
* Al-Nawbakhti, *Tarjuma-yi firaq al-Shi'a-yi Nawbakhti*, P. 85-86
* Sabiri, *Tarikh-i firaq-i Islami*, Vol.2, P.55
* Al-Ash'ari, *Maqalat al-Isalmiyyin*, vol. 1, p. 90
* Al-Khoei, *Mu'jam al-rijal*, Vol.18, P.102-103
* See: Saffar, *Basa'ir al-darajat*, P.502; Ibn Babawayh, *al-Imama wa l-tabsira*, P.60-62; Al-Kulayni, *al-Kafi*, Vol.1, P.348
* Al-Rawandi, *al-Khara'ij wa al-jara'ih*, Vol.1, P.258; al-Majlisi, *Bihar al-anwar*, Vol.46, P.30
* Ibn Babawayh, *al-Imama wa al-tabsira*, P.60
* Al-Rawandi, *al-Khara'ij wa al-jara'ih*, Vol.1, P.261-262
* Sabiri, *Tarikh-i firaq-i Islami*, Vol.2, P.51
* Sabiri, *Tarikh-i firaq-i Islami*, Vol.2, P.54
* Kashshi, *Rijal al-Kashshi*, P.70
* Al-Mamaqani, *Tanqih al-maqal*, Vol.3, P.111
* Sabiri, *Tarikh-i firaq-i Islami*, Vol.2, P.52-53
* Al-Nawbakhti, *Tarjuma-yi firaq al-Shi'a-yi Nawbakhti*, P. 86-87
* Al-Kashshi, *Rijal al-Kashshi*, P.315
* Ibn Qalich, *Ikmal tahdhib al-kamal*, vol. 10, p. 285
* Al-Amin, *A'yan al-Shi'a*, Vol.14, P.270

1. Mudarris, *Rayhanat al-adab*, vol. 7, p. 484

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