

Is there any authentic narrative to prove that “Uthman ibn Sa’id” was the advocate and deputy of Imam “Mahdi” [A.S]?

Description:

Shias believe that Hadrat “Mahdi” [A.S] has assigned “Uthman ibn Sa’id” as his public deputy. The most well-known narrative that implies this matter has been quoted by “Ja’far ibn Malik al-Fazari” but “Najashi” and late “Koei” have said that he’s not reliable and call him hadith creator. Is there any other authentic narrative that clearly shows that “Uthman ibn Sa’id” was imam Mahdi’s deputy? Please, tell me this narrative and that if we have reason indicating that “Ja’far ibn Muhammad ibn Malik al-Fazari” is authentic?

Response:

The deputation of particular deputies is amongst the necessities of Shia sect:

Firstly: the proxy of particular deputies is one of the certain matters amongst Shia scholars and Islamic jurists and is considered as one of the necessities of Shia sect; that’s why such issue doesn’t need narrative nor the document of its narratives need to be studied.

Secondly: “Uthman ibn Sa’id” is amongst elders of Shia who was the deputy of imam “Hadi” [A.S], imam “Askari” [A.S] and imam “Mahdi” [A.S]. There are authentic-documented narratives in this regard that some of them are as follow:

Shaikh “Tusi” writes in “Al-Ghaybah” book:

فَأَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ هَمَّامِ الْإِسْكَافِيِّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْجَمِيرِيِّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ بْنِ سَعْدِ الْقُمِيِّ قَالَ دَخَلْتُ عَلَيَّ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي يَوْمٍ مِنَ الْأَيَّامِ فَقُلْتُ يَا سَيِّدِي أَنَا أَغِيبُ وَأَشْهَدُ وَلَا يَتَهَيَّبُ لِي الْوُضُوءُ إِلَيْكَ إِذَا شَهِدْتُ فِي كُلِّ وَقْتٍ فَقَوْلَ مَنْ نَقْبُلُ وَأَمْرَ مَنْ نَمْتَلِلُ فَقَالَ لِي صَلَوَاتُ اللَّهِ عَلَيْهِ هَذَا أَبُو عَمْرٍو النَّبِقَةُ الْأَمِينُ مَا قَالَهُ لَكُمْ فَعَبَّيْتُ يَقُولُهُ وَمَا آدَاهُ إِلَيْكُمْ فَعَبَّيْتُ يُؤَدِّيهِ فَلَمَّا مَضَى أَبُو الْحَسَنِ (عليه السلام) وَصَلْتُ إِلَيَّ أَبِي مُحَمَّدِ بْنِ هَمَّامِ ابْنِهِ الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عليه السلام) ذَاتَ يَوْمٍ فَقُلْتُ لَهُ مِثْلَ قَوْلِي لِأَبِيهِ فَقَالَ لِي هَذَا أَبُو عَمْرٍو النَّبِقَةُ الْأَمِينُ

ثِقَّةُ الْمَاضِي وَثِقَتِي فِي الْحَيَاةِ وَالْمَمَاتِ فَمَا قَالَهُ لَكُمْ فَعَنِي يَقُولُهُ وَ مَا آدِي إِلَيْكُمْ فَعَنِي يُؤَدِّيهِ.

A group of hadith narrators have quoted for us {Shaykh Tusi} from "Haroon ibn Musa Talakbari" and him from "Ahmad ibn Ishaq Qomi" who said: one day, I went to Imam "Ali ibn al-Naqi" [A.S] and said: my master! Sometimes I can meet you and sometimes not, whose word would I accept and obey?

He said: "Ibn Abu Amr" [Uthman ibn Saed] is honest and trustworthy and what he quotes and conveys to you is on my behalf.

"Ahmad ibn Ishaq" says: after imam "Hadi" [A.S] died, I went to imam "Hasan Askari" [A.S] and asked him the same question, he answered:

"ibn Abu Amr" is honest and trustworthy, he was trustworthy with former imam {Imam Hadi} and is also trustworthy with me both during my life and after my death, what he says and conveys to you is on my behalf.

Al-Ghaybah – vol. 354

This narrative's document is authentic and its implication is faultless and implies particular deputation and proxy of "Uthman ibn Sa'id", in the time of imam "Hadi" [AS] and imam "Askari" [AS] also imam "Mahdi" [AS].

And Sheikh "Kulayni" writes in "Kafi" book:

... وَقَدْ أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْحَاقَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ سَأَلْتُهُ وَقُلْتُ مَنْ أَعْمَلُ أَوْعَمَّنْ أَخَذُ وَقَوْلَ مَنْ أَقْبَلُ فَقَالَ لَهُ : الْعَمْرِيُّ ثِقَتِي فَمَا آدِي إِلَيْكَ عَنِّي فَعَنِي يُؤَدِّي وَ مَا قَالَ لَكَ عَنِّي فَعَنِي يَقُولُ فَاسْمَعْ لَهُ وَ أَطِعْ فَإِنَّهُ الثِّقَّةُ الْمَأْمُونُ .

وَأَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا مُحَمَّدٍ عَلَيْهِ السَّلَامُ عَنْ مِثْلِ ذَلِكَ فَقَالَ لَهُ الْعَمْرِيُّ وَابْنُهُ ثِقَتَانِ فَمَا آدِيَا إِلَيْكَ عَنِّي فَعَنِي يُؤَدِّيَانِ وَمَا قَالَا لَكَ فَعَنِي يَقُولَانِ فَاسْمَعْ لَهُمَا وَأَطِعْهُمَا فَإِنَّهُمَا الثِّقَتَانِ الْمَأْمُونَانِ

“Ahmad ibn Ishaq” told me that he’d asked imam “Hadi” [AS]: “Who is your ambassador so that I cooperate with him?” or he might had asked: “Whom would I receive divine “Ahkam” from and whose word must I accept?” imam “Hadi” [AS] had said your name and said:

“Uthman ibn Sa’id” is reliable, any message that he gives you from me is on my behalf and any word that he quotes from me is my saying. Listen to his word and follow his order that he’s quite reliable and honest.

And “Ahmad ibn Ishaq” has informed again that he’d asked imam “Askari”: “Who is you ambassador?” imam “Askari” [AS] had said:

“Uthman ibn Sa’id” and his son “Muhammad ibn Uthman” are trustworthy, any message conveyed by them is on my behalf and each word that they quote from me is mine. Listen to both of them and obey them who are trustworthy.”

“Shaikh Kulaini” – Al-Kafi – vol. 1, p 329

The document of this narrative is also faultless and indicates that “Uthman ibn Sa’id” has been the deputy of imam “Hadi” [AS] and imam “Askari” [AS].

In one of his books, late Shaikh “Tusi” has written a long letter from Imam “Mahdi” [AS] addressing and ordering “Ishaq ibn Isma’il”:

فَلَا تَخْرُجَنَّ مِنَ الْبَلَدِ حَتَّى تَلْقَى الْعَمْرِيَّ رَضِيَ اللَّهُ عَنْهُ بِرِضَايَ عَنْهُ وَتُسَلِّمَ عَلَيْهِ وَتَعْرِفَهُ
وَيَعْرِفَكَ فَإِنَّهُ الطَّاهِرُ الْأَمِينُ الْعَفِيفُ الْقَرِيبُ مِنَّا وَإِلَيْنَا فَكُلُّ مَا يُحْمَلُ إِلَيْنَا مِنْ شَيْءٍ مِنْ
النَّوَاحِي فَإِلَيْهِ يَصِيرُ آخِرُ أَمْرِهِ لِيُوصَلَ ذَلِكَ إِلَيْنَا وَالْحَمْدُ لِلَّهِ كَثِيرًا سَتَرْنَا اللَّهُ وَإِيَّاكُمْ يَا إِسْحَاقُ
بِسِتْرِهِ وَتَوَلَّاكَ فِي جَمِيعِ أُمُورِكَ بِصُنْعِهِ وَالسَّلَامُ عَلَيْكَ وَعَلَى جَمِيعِ مَوَالِيٍّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا .

“Don’t leave the city unless after visiting “Uthman ibn Sa’id Amri”, May god be pleased of him because we’re pleased of him. Greet him and introduce yourself so that he recognizes you, he’s virtuous and reliable and close to us, any amount of money that others are going to give

us is given to him and he gives it to us, may god protect us and support us in all our works, hello to you and all friends and solute on our master Prophet Muhammad [PBUH].

Ikhtiyar Ma'rifat al-Rijal – vol. 2, p 848

It's been restated in this narrative that "Uthman ibn Sa'id al-Amri" has been advocate, deputy and mediator between people and imam "Mahdi" [AS] and would take Imam's share {money must be paid to imam} for him.

And when "Uthman ibn Sa'id" passed away, imam "Mahdi" [AS] sent a letter to his son "Muhammad ibn Uthman" expressing his condolence:

أَحْزَلَ اللَّهُ لَكَ التَّوَابَ وَ أَحْسَنَ لَكَ الْعَزَاءَ رُزِيتَ وَرُزِينَا وَأَوْحَشَكَ فِرَافُهُ وَأَوْحَشَنَا فَسَرَّهُ اللَّهُ فِي مُنْقَلَبِهِ وَكَانَ مِنْ كَمَالِ سَعَادَتِهِ أَنْ رَزَقَهُ اللَّهُ وَلَدًا مِثْلَكَ يَخْلُفُهُ مِنْ بَعْدِهِ وَيَقُومُ مَقَامَهُ بِأَمْرِهِ وَ يَتَرَحَّمُ عَلَيْهِ وَ أَقُولُ الْحَمْدُ لِلَّهِ فَإِنَّ الْأَنْفُسَ طَيِّبَةً بِمَكَانِكَ وَ مَا جَعَلَهُ اللَّهُ عَزَّ وَحَلَّ فِيكَ وَعِنْدَكَ أَعَانِكَ اللَّهُ وَقَوَّكَ وَ عَصَدَكَ وَوَفَّقَكَ وَكَانَ لَكَ وَلِيًّا وَحَافِظًا وَرَاعِيًّا.

"god increase your spiritual reward and give you tolerance in this disaster, you're grieving and we're sad too, separation from your father is terrible for both of us, may god make him happy in his place, one of his happiness was that he had a child like you who will remain after him and take his place {deputy} by his order and ask forgiveness for him! I also say: "Praise belongs to god", because Shias are happy that you exist, may almighty god help and support you and make you success in your work and be your friend and protector"

"Kamal al-Din and Tamam al-Ni'mah", p 510 // Al-Ghaybah – p 361

Shaikh "Tusi" says about the appointment of "Muhammad ibn Uthman" instead of his father:

وَ أَخْبَرَنِي جَمَاعَةٌ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْجَمِيرِيُّ لَمَّا مَضَى أَبُو عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَتَيْتُنَا الْكُتُبُ بِالْحَطِّ الَّذِي كُنَّا نَكَاتِبُ بِهِ بِإِقَامَةِ أَبِي جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ مَقَامَهُ .

A group of people have quoted from "Haroon ibn Musa" and him from "Muhammad ibn Hamam" that "Abdullah ibn Ja'far Hemairi" said: when "Uthman ibn Sa'id" died, a letter about the appointment of his son "Muhammad ibn Uthman" instead of him was issued.

Al-Ghaybah – p 362

He also writes:

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ الْأَهْوَازِيِّ أَنَّهُ خَرَجَ إِلَيْهِ بَعْدَ وَقَاةِ أَبِي عَمْرٍو وَالْإِبْنِ وَقَاهُ اللَّهُ لَمْ يَزَلْ يُثَقِّتُنَا فِي حَيَاةِ الْأَبِ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَاهُ وَنَصَّرَ وَحَهَّهُ يَجْرِي عِنْدَنَا مَجْرَاهُ وَيَسُدُّ مَسَدَهُ وَعَنْ أَمْرِنَا يَا مُرَّ الْإِبْنِ وَبِهِ يَعْمَلُ تَوَلَّاهُ اللَّهُ فَانْتَهَ إِلَيَّ قَوْلُهُ وَعَرِّفْ مُعَامَلَتَنَا ذَلِكَ .

"Muhammad ibn Ibrahim ibn Mahziyar Ahvazi" quoted for us that after "Uthman ibn Sa'id" a letter from imam "Mahdi" [AS] was given to me:

May god protect his son. He was reliable during his father's life, may god be pleased of him and his father and bless his father. To us, his son is the same as him and is sitting in his place, what he says from us is our saying and he practices our order. So, accept his saying and know our opinion about him.

Al-Ghaybah – p 362

Studying the narrative quoted by "Ja'far ibn Malik Fazari":

Late Shaikh "Tusi" writes:

قَالَ وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَالِكِ الْغَزَارِيِّ الْبَرَّازُ عَنْ جَمَاعَةٍ مِنَ الشَّيْعَةِ مِنْهُمْ عَلِيُّ بْنُ بِلَالٍ وَأَحْمَدُ بْنُ هِلَالٍ وَمُحَمَّدُ بْنُ مُعَاوِيَةَ بْنِ حُكَيْمٍ وَالْحَسَنُ بْنُ أَيُّوبَ بْنِ نُوحٍ فِي خَبَرٍ طَوِيلٍ مَشْهُورٍ قَالُوا جَمِيعًا اجْتَمَعْنَا إِلَى أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ تَسْأَلُهُ عَنِ الْحُجَّةِ مِنْ بَعْدِهِ وَفِي مَجْلِسِهِ أَرْبَعُونَ رَجُلًا فَقَامَ إِلَيْهِ عُثْمَانُ بْنُ سَعِيدِ بْنِ عَمْرٍو الْعَمْرِيُّ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أُرِيدُ أَنْ أَسْأَلَكَ عَنْ أَمْرٍ أَنْتَ أَعْلَمُ بِهِ مِنِّي فَقَالَ لَهُ اجْلِسْ يَا عُثْمَانُ فَقَامَ مُغْضَبًا لِيَخْرُجَ فَقَالَ لَا يَخْرُجَنَّ أَحَدٌ فَلَمْ يَخْرُجْ مِنَّا أَحَدٌ إِلَيَّ أَنْ كَانَ بَعْدَ سَاعَةٍ فَصَاحَ عَلَيْهِ السَّلَامُ بِعُثْمَانَ فَقَامَ عَلَيَّ قَدَمَيْهِ فَقَالَ أَخْبِرْكُمْ بِمَا جِئْتُمْ قَالُوا نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ قَالَ جِئْتُمْ تَسْأَلُونِي عَنِ الْحُجَّةِ مِنْ بَعْدِي قَالُوا نَعَمْ فَإِذَا عَلَامٌ كَأَنَّهُ قِطْعٌ قَمَرٍ أَشْبَهَ النَّاسَ بِأَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ فَقَالَ هَذَا إِمَامُكُمْ مِنْ بَعْدِي وَخَلِيفَتِي عَلَيْكُمْ أَطِيعُوهُ وَلَا تَتَفَرَّقُوا مِنْ بَعْدِي

فَتَهْلِكُوا فِي أَدْيَانِكُمْ أَلَا وَإِنَّكُمْ لَا تَرَوْنَهُ مِنْ بَعْدِ يَوْمِكُمْ هَذَا حَتَّى يَتِمَّ لَهُ عُمُرٌ فَاقْبَلُوا مِنْ عُنْمَانَ مَا يَقُولُهُ وَأَنْتَهُوَ إِلَيَّ أَمْرُهُ وَاقْبَلُوا قَوْلَهُ فَهُوَ خَلِيفَةُ إِمَامِكُمْ وَالْأَمْرُ إِلَيْهِ .

“Ja’far ibn Muhammad ibn Malik Fazari al-Bazaz” has quoted from a group of Shias including “Ahmad ibn Helal” and “Muhammad ibn Muawiyah ibn Hakim” and “Hasan ibn Ayyub ibn Nouh” that all of them said: we went to imam “Hasan Askari” [AS] to talk about next imam, forty other persons were there too. Then “Uthman ibn Sa’id Amri” rose and said: O son of messenger of Allah! I want to ask you a question that you know better, imam said:

O “Uthman” sit down! Then imam “Askari” [AS] got up, when he was going out, he said:

Don’t leave the room. Not of us left the room, after a short while imam “Askari” [AS] called “Uthman ibn Sa’id”, he rose up, do you want me to say that why you’re here?

We said: Yes we do, imam said: you are here to ask about next imam, we said: that’s right, then I saw a youth who was like piece of moon and was look like his father imam “Hasan Askari” [AS] more than any other person. Imam “Askari” said:

“After me, he’s your imam and my successor, obey him and know that you won’t see him from tomorrow until his life is completed. So, accept anything that “Uthman ibn Sa’id” says on his behalf. He’s the deputy of your imam and deputation is given to him.

As for “Ja’far ibn Muhammad ibn Malik”, firstly: Shaikh “Tusi” and “Abu al-Ghasim Kufi” have said that he’s reliable:

جعفر بن محمد بن مالك ، كوفي ، ثقة .

Al-Tusi –Rijal – p 418

حدثنا جماعة من مشايخنا الثقة منهم جعفر بن محمد بن مالك الكوفي ...

Al-Istighathah – vol. 1, p 77

Secondly: that’s true that “Najashi” and “Ibn Ghaza’iri” have said that “Ja’far ibn Muhammad ibn Malik” is not reliable but it’s worthless against the reliability said by Shaikh “Tusi” because they said that he’s not reliable due to quoting narratives that would be considered

exaggeration in their idea in that time; while today these narratives are amongst the necessities of Shia sect.

Allameh "Abdullah Mamqani" writes in this regard:

وأقول قد نبهنا في المقدمة فوائد عشر علي أنّ جملة ممّا هو من ضروريات مذهبنا اليوم قد كان يعد في السلف الزّمان غلوّاً و عليه فرّعوا تضعيف جمع من الثقات و ظنّي أنّ ما صدر في المقام في حقّه من الغمز و التضعيف ناش من روايته جملة من معجزات الأئمة سيما معجزات ولادة القائم ... و تحقيق المقال أنّ الأقوي كون الرجل ثقة اعتماداً علي توثيق الشيخ

I said in decuple benefits in preface that today some issues are amongst the necessities of our sect {Shia} but in the past they'd be considered exaggeration that's why some of reliable narrators were called unreliable and I think what has been said about "Ja'far ibn Muhammad Malik" – that he's not reliable and ...- is because he's quoted Shia imams' miracles, particularly the story of the birth of imam "Mahdi" [AS]... the result of this research is that he's reliable according to the saying of Shaikh "Tusi".

Tanqih al-Maqal – vol. 1, p 226

Allameh "Namazi Shahroodi" writes:

والتحقيق أنّ الأقوي كون الرجل من الثقات المعتمدين اعتماداً علي توثيق الشيخ ، وأبي القاسم الكوفي في كتاب الاستغاثة ، والعلامة المامقاني في رجاله.

The stronger opinion about "Ja'far ibn Muhammad Malik" is that we say: according to what Shaikh "Tusi", "Abu Al-Ghasim Kufi" and "Mamghani" have said, he's trustworthy.

Mustadrakat Elm al-Rijal al-Hadith – vol. 2, p 213

Thirdly: Shaikh "Tusi" said:

فِي خَبَرِ طَوِيلٍ مَشْهُورٍ ...

In a long and well-known narrative ...

From this sentence we can realize that this narrative has been quoted by many narrators and it can cover the unreliability of the document {if we believe so}. Thus, the document of this narrative is faultless and at least we can use it confirming other narratives quoted in this regard.

The opinion of Shia elders about Uthman ibn Sa'id's deputation:

Shaikh "Tabarsi" writes in this regard:

مَا الْأَبْوَابُ الْمَرْضِيُّونَ وَالسُّفَرَاءُ الْمَمْدُوحُونَ فِي زَمَنِ الْغَيْبَةِ فَأَوْلَهُمُ الشَّيْخُ الْمُوثِقُ بِهِ أَبُو عَمْرٍو عُثْمَانُ بْنُ سَعِيدِ الْعَمْرِيِّ نَصَبَهُ أَوْلَاً أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْعَسْكَرِيُّ ثُمَّ ابْنُهُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَتَوَلَّى الْقِيَامَ بِأُمُورِهِمَا حَالَ حَيَاتِهِمَا ثُمَّ بَعْدَ ذَلِكَ قَامَ بِأَمْرِ صَاحِبِ الزَّمَانِ عَلَيْهِ السَّلَامُ وَكَانَتْ تَوْقِيعَاتٌ وَجَوَابَاتُ الْمَسَائِلِ تَخْرُجُ عَلَيَّ يَدِيهِ فَلَمَّا مَضَى لِسَبِيلِهِ قَامَ ابْنُهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عُثْمَانَ مَقَامَهُ

وَنَابَ مَنَابَهُ فِي جَمِيعِ ذَلِكَ فَلَمَّا مَضَى قَامَ بِذَلِكَ أَبُو الْقَاسِمِ الْحُسَيْنُ بْنُ رَوْحٍ مِنْ بَنِي نُوْبَخْتٍ فَلَمَّا مَضَى قَامَ مَقَامَهُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ السَّمْرِيُّ وَلَمْ يَغْمُ أَحَدٌ مِنْهُمْ بِذَلِكَ إِلَّا بِنَصِّ عَلَيْهِ مِنْ قِبَلِ صَاحِبِ الزَّمَانِ عَلَيْهِ السَّلَامُ وَنَصَبِ صَاحِبِهِ الَّذِي تَقَدَّمَ عَلَيْهِ .

فَلَمْ تَقْبَلِ الشَّيْعَةُ قَوْلَهُمْ إِلَّا بَعْدَ ظُهُورِ آيَةِ مُعْجَزَةٍ تَظْهَرُ عَلَيَّ يَدِ كُلِّ وَاحِدٍ مِنْهُمْ مِنْ قِبَلِ صَاحِبِ الْأَمْرِ عَلَيْهِ السَّلَامُ تَدُلُّ عَلَيَّ صِدْقِ مَقَالَتِهِمْ وَصِحَّةِ نِيَابَتِهِمْ

Honest and reliable ambassadors and people who were mediator between people and imam "Mahdi" [AS] during occultation. The first one is "Uthman ibn Sa'id Amri" who had been appointed as deputy by imam "Hadi" [AS] and imam "Askari" [AS] did so as well and he was their deputy during their life. Then he was selected as deputy following imam Mahdi's [AS] order that the response to letters and problems {done by imam Mahdi} was given to people by him. When he died, his son "Muhammad ibn Uthman" took his place and undertook the same charges. After him, "Husain ibn Rooh Nubakhti" took his place and last deputy was "Ali ibn Muhammad Samori". These four guys took the position of deputation ordered by Imam Mahdi. And Shias would accept their saying if it had a sign from imam "Mahdi" [AS] such as miracle and ... that'd prove the position of deputation and their claim.

Shaikh "Tusi", one of Shia scientific pillars, writes:

فأما السفراء الممدوحون في زمان الغيبة : فأولهم : من نصبه أبو الحسن علي بن محمد العسكري وأبو محمد الحسن بن علي بن محمد ابنه عليهم السلام وهو الشيخ الموثوق به أبو عمرو عثمان بن سعيد العمري رحمه الله وكان أسديا وإنما سمي العمري.

He's one of the accepted and confirmed ambassadors. The first one is "Uthman ibn Sa'id ibn Amri" who was reliable and was appointed as deputy by imam "Haid" [AS] and then his son imam "Askari" [AS] and his title was "Asadi" and then he was known as "Amri".

Al-Ghaybah – p 353

He also writes in his "Rijal" book:

محمد بن عثمان بن سعيد العمري ، يكنى أبا جعفر ، وأبوه يكنى أبا عمرو ، جميعا وكيلان من جهة صاحب الزمان عليه السلام ، ولهما منزلة جلية عند الطائفة.

"Muhammad ibn Uthman ibn Sa'id" and his father were appointed as deputy by imam "Mahdi" [AS] and have high position amongst Shias who believe in twelve imams.

"Al-Tusi" – Rijal – p 447

Allameh "Helli" quotes this issue as well.

Khulasah al-Aghwal – p 250

"Ibn Dawood Helli" says:

عثمان بن سعيد العمري السمان الزيات يكنى أبا عمرو دي كر (جح) جليل القدر ثقة خدم الهادي عليه السلام وله إحدى عشرة سنة وله إليه عهد معروف ، وتوكل للعسكري عليه السلام .

"Uthman ibn Sa'id Amri" known as "Saman" and "Zayyat", his nickname is "Abu Amr", he's dignified and trustworthy. He served imam "Hadi" [AS] for ten years. And he was also the deputy of imam "Askari" [AS].

"Ibn Dawood" – Rijal – p 133

Conclusion:

The proxy and deputation of "Uthman ibn Sa'id" are amongst certain issues and there is consensus amongst Shias in this regard and document of the narrative quoted by "Ja'far ibn Malik" is faultless.

Good luck.