

## Has the birth of imam "Mahdi" [a.s] only been quoted via "Hakimah"? Do Shias accept this matter?

### The principle of doubt

Amongst doubts made by Wahhabis regarding imam Mahdi's [a.s] birth is that in Shia resources, his birth has only been quoted via "Hakimah" and this woman isn't infallible; so how Shia can accept her saying about important matter such as hadrat Mahdi's [a.s] birth which amongst the principles of their faith.

"Nasir Qafari", one of Wahhabi contemporary theoretician, says in this regard:

فمسألة المهدي وغيته تسربت عن طريق حكيمة وما أدري كيف يقبلون قول امرأة غير معصومة في اصل المذهب.

Mahdi's birth and his occultation have been quoted via "Hakimah", and I don't know how Shias accept saying of a non-infallible woman about a matter which is amongst the principles of their sect.

"Nasir ibn Abdullah al-Ghafari" – principles of Shia sect – vol. 2, p 1024

Introduction:

Before answering question, it's necessary to mention to two important points:

#### 1: false reasoning in Ghafari's argument

**In this text, "Ghafari" has tried to question Shias' belief by false reasoning, he said:**

1: Hakimah's testifying over imam Mahdi's birth is testifying of a non-infallible woman.

2: by a non-infallible testifying, we can't prove an important matter like "Mahdawiyat"

Result: Shias can't believe the matter of "Mahdawiyat".

His argument has numerous problems that we say them in brief:

**A: one's living indicates his birth!**

To prove the existence of someone, seeing him at his birth or even proving his birth aren't necessary; because when someone exists or some say that we saw him and admit it, his birth is proved! The same goes for hadrat "Mhadi" [a.s] that we'll say its narratives comprehensively.

Regardless these narratives, many of companions and Shias of imam "Hasan Askari" [a.s] have admitted that they saw him, Sunni elders have confirmed imam Mahdi's [a.s] birth that we'll say their words in this regard at the end of this article.

We ask "Ghaffari" and guys like him: are these confessions not enough to prove hadrat Mahdi's [a.s] birth and accept matter of "Mahdawiyat"?

### **B: no one has said that an infallible should testify about one's birth:**

Based on Sunni and Shia belief, Gafari's saying is baseless; because not of Shia scholars have said or written in their books that to prove one's birth, an infallible should testify. The same goes for Sunni scholars.

Thus, his saying is just a false reasoning which has root in ignoring facts and is because of denying Shia belief which has neither base in Shia and Sunni doctrine nor can intact mind and custom accept it.

### **C: in affairs related to women, testifying of one woman is enough!**

Assuming that one's birth needs witness; this matter is definitely not amongst matters that one woman's testifying can't be enough. That's why, in this matter, Shia scholars believe that one woman's testifying is enough {even if she's not infallible}:

"Abd ar-Razzaq San'ani" has quoted the fatwa of "Shu'abi" and "Hasan Basri" in this regard:

**عبد الرزاق عن الثوري قال أخبرني أشعث عن الشعبي والحسن قالا: تجوز شهادة المرأة الواحدة فيما لا يطلع عليه الرجال.**

"Shu'bi" and "Hasan Basri" have been quoted: about affairs that men can't be aware of them, one woman's testifying is enough.

"Al-San'ani" – Musannaff – vol. 8, p 333

"Ibn Qadamah", one Hanbali scholars, says about one woman's testifying:

ولا نعلم بين أهل العلم خلافا في قبول شهادة النساء المنفردات في الجملة، قال القاضي والذي تقبل فيه شهادتهن منفردات خمسة أشياء الولادة والاستهلال والرضاع والعيوب تحت الثياب كالرتق والقرن والبكارة والثيابة والبرص وانقضاء العدة.

There isn't different amongst scholars about accepting one woman's testifying in some cases. "Ghazi" has said: in five cases, one woman's testifying is enough: birth, seeing moon crescent, breast feeding, faults that terminates matrimony, @@

"Al-Maqdasi Hanbali" – al-Sharh al-Kabir – vol. 12, p 97

"Shams al-Din Damascus" one of Sunni scholars quotes fatwa of "Ahmad ibn Hanbal" about sufficiency of one woman's testifying:

وقال إسحاق بن منصور: قُلت لأحمد: هل تجوز شهادة المرأة؟ قال: شهادة المرأة في الرضاع والولادة فيما لا يطلع عليه الرجال. قال: وأجوز شهادة امرأة واحدة إذا كانت ثقة فإن كان أكثر فهو أحب إلي.

"Ishaq ibnMansur" says: I said to "Ahmad ibn Hanbal": is one woman's testifying enough? He said: it will be sufficient about breast feeding, birth and affairs that men don't know about them. "Ishaq ibn Mansur" says: I know one woman's testifying sufficient, if it's trustworthy.

"Shams al-Din Damascus" – al-Turuq al-Hukmiyah fi Siyasat al-Shar'iyah" – vol.11, p 118

And even these narratives and fatawa didn't exist, mind

would say that in affairs such as birth, women's testifying is enough! It's customary in all religions that women are the witness of one's birth not men, so their testifying is enough.

But to question matter of "Mahdawayat", "Ghafari" denies women's testifying about their particular affairs as well!

All know that birth of hadrat "Moses" [a.s] was hidden and there was no one there to testify about his birth unless his mother but no one asked her to bring witness while "Hakimha" has testified about imam Mahdi's [a.s] birth.

**D: lack of proving Mahdi's birth can't question matter of "Mahdawiyat"**

"Ghafari" has mixed two quite different matters:

1: the origin of matter of "Mahdawiyat"

2: proving the birth of a person who is instance of "Mahdi".

It's clear that these two matters are quite different and by lack of proving Mahdi's birth, we can't question the origin of the matter of "Mahdawiyat".

By saying this sentence that "Hakimah" isn't infallible, "Ghafari" can't question the matter of "Mahdawiyat"; but assuming that this doubt is proved, Hakimah's claim about imam Mahdi's [a.s] birth will be questioned not believing in "Mahdawiyat"; because "Mahdawiyat" is a practical matter that has nothing to do with Hakimah's testifying about imam Mahdi's [a.s] birth and whether or not she testifies, the origin of this belief will remain; because "Mahdawiyat" is easily proved by Quran verses and authentic narratives of both Shia and Sunni. Almost all Muslims; unless a few of them whose views can't disrupt origin of "Mahdawiyat", believe that one of children of hadrat "Fatimah" [a.s] will arise and fill the world with justice. This belief has been proved; whether we accept Hakimah's testifying about birth of "Mahdi" or not.

**E: instance of "Mahdi" [a.s] has been proved in Shia resources by successive narratives:**

Another point that we should know is that even if Hakimah's claim isn't accepted, that doesn't deny birth of a child for imam "Askari" [a.s]; because there are hundreds of narratives in Shia resources with authentic document proving that hadrat "Mahdi" [a.s] is son of imam "Hasan Askari" [a.s] and after a long occultation, he'll arise and fill the world with justice as it's filled with oppression.

Whether or not we accept Hakimah's testifying, in the perspective of Shia, instance of "Mahdi" [a.s] is a certain person and it's proved by successive narratives and consensus of all Shia scholars.

Messenger of Allah [PBUH] has notified about arrival of promised "Mahdi", according to Shia authentic and successive narratives {and saying of group of Sunni scholars} he's son of imam "Hasan Askari" [a.s]; but it doesn't matter what his mother's name is and even if it's not proved that hadrat "Narjis" isn't his mother, the existence of "Mahdi" isn't questioned. Because it might that another spouse of imam "Hasan Askari" [a.s] has given birth to him.

### **Second point: Hakimah's testifying about imam Mahdi's [a.s] birth**

Since ghafari's saying is about hadrat Hakimah's testifying about imam Mahdi's [a.s] birth, it's necessary that we state narratives that show her testifying about imam Mahdi's [a.s] birth before answering:

#### **First narrative:**

"مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ رِزْقِ اللَّهِ أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُوسَى بْنُ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ حَمَزَةَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ: حَدَّثَنِي حَكِيمَةُ ابْنَةُ مُحَمَّدِ بْنِ عَلِيٍّ وَهِيَ عَمَةٌ أَبِيهِ أَنَّهَا رَأَتْهُ لَيْلَةَ مَوْلِدِهِ وَبَعْدَ ذَلِكَ"

"Musa ibn Muhammad" says: "Hakimah", daughter of "Muhammad ibn Ali" [a.s] {imam Jawad} told me that she's seen hadrat "Mahdi" [a.s] when he was born and after that.

"Al-Kulayni" – Al-Usool, vol. 1, p 331 /// "Sheikh Mufid" – al-Irshad, vol. 2, p 351

#### **Second narrative:**

"Qunduzi Hanafi" has quoted matter of imam Mahdi's [a.s] birth from "Hakimah" in "Yanabi' al-Mawaddah" book

فلما كانت ليلة النصف من شعبان سنة خامس وخمسين ومائتين، دخلت حكيمة عند الحسن فقال لها: يا عمتي كوني الليلة عندنا لأمر، فأقامت. فلما كان وقت الفجر اضطربت نرجس، فقامت إليها حكيمة، فوضعت المولود المبارك، فلما رأته حكيمة أتت به الحسن (رضي الله

عنهم) وهو مختون، فأخذه ومسح بيده علي ظهره وعينيه، وأدخل لسانه في فيه، وأذن في أذنه اليمني وأقام في الأخرى، ثم قال: يا عمّة إذهبي به إلي أمه، فردته إلي أمه. قالت حكيمّة: ثم جئت من بيتي إلي أبي محمد الحسن فإذا المولود بين يديه في ثياب صفر، وعليه من البهاء والنور، أخذ حبه مجامع قلبي، فقلت: يا سيدي هل عندك من علم في هذا المولود المبارك؟ فقال: يا عمّة هذا المنتظر الذي بشرنا به...

When 15<sup>th</sup> day of Sha'ban of 255 AH came up, "Hakimah" went to imam "Askari" [a.s], he told her: O may aunt! Stay with us here tonight. "Narjis" {wife of imam Askari"} felt pain at dawn, "Hakimah" stood beside her and "Narjis" gave birth to a blessing boy. When "Hakimah" saw him, she took him to imam "Askari" [a.s] and this child had been circumcised. "Hasan Askari" took him and put his hand on his back and put his tongue in his mouth and said "Azan" in his right ear and said "Iqamah" in his left ear and said: O my aunt! Take this child to his mother. "Hakimah" says: I did so.

"Hakimah" says: next day I came to Hasan Askari's house and I saw that bright newly born child in front of him who was wrapped in a yellow textile, I said: O my master! did you know about his birth? Imam "Hasan Askari" said: O aunt! He's the same child that glad tiding was given of his birth...

"Al-Qunduzi Hanafi" – Yanabi' al-Mawadah – vol. 3, p 172

As it's gotten from these narrative, "Hakimah" has seen hadrat "Mahdi" [a.s] when he was born and day after that and said to others what she saw.

### **Third point: parentage and personality of hadrat "Hakimha" [a.s]**

Since "Ghafari" says: hadrat "Hakimah" isn't infallible and how Shias accept her testifying about imam Mahdi's [a.s] birth, we should study personality and parentage of this dignified lady to remove doubts in this regard.

#### **1: name and parentage:**

Hadrat "Hakimah" is not unknown person like other narrators to doubt about her easily; but in name and parentage, she's related to "Ahl al-Bayt" [a.s] and is child of infallible imam.

"Tabarsi" says: hadrat "Hakimah" is child of imam "Jawad" [a.s]:

وَحَلَّفَ مِنَ الْوَلَدِ عَلِيًّا عَلَيْهِ السَّلَامُ ابْنَهُ الْإِمَامَ وَمُوسَى وَمِنَ ابْنَاتِ حَكِيمَةَ وَخَدِيجَةَ وَأُمَّ كَلْثُومٍ.

Imam "Jawad" [a.s] had three daughters and two sons, one of them is hadrat "Hadi" [a.s] and second one is named "Moses" and his daughters were: "Hakimah", "Khadijah" and "Umm Kulthum".

"Al-Tabarsi" – I'lam al-Wara be A'lam al-Huda – p 355

Allameh "Majlisi" writes:

سم المعتصم محمد بن علي عليهما السلام وأولاده علي الامام وموسي وحكيمة وخديجة وأم كلثوم.

"Mu'tasam Abbasid" poisoned imam "Jawad" [a.s] and imam Jawad's [a.s] children are: "Ali" {imam Hadi}, "Moses", "Hakimah", "Khadijah", "Umm Kulthum".

"Al-Majlisi" – Bihar al-Anvar – vol. 50, p 8

## 2: Glory and reliability

Reliability and dignified position of this high-ranking lady are clear from her relation to imam Jawad's [a.s] family. She was the confidant of Shia imams such as; imam "Hasan Askari" [a.s] that according to former narratives imam "Askari" [a.s] notified her from his son's birth.

Allameh "Majlisi" And Seyed "Muhsen Amin" two of Shia elders have praised her with titles such as; decent, generous, learned, knowledgeable, pious and righteous.

Allameh "Majlisi" writes:

ثم اعلم أنّ في القبة الشريفة قبراً منسوباً إلي النجبية الكريمة العالمة الفاضلة التقية الرضية حكيمة بنت أبي جعفر الجواد عليه السلام ولا أدري لِمَ لم يتعرضوا لزيارتها مع ظهور فضلها وجلالتها وإنّما كانت مخصوصة بالأئمة عليهم السلام، ومودعة أسرارهم، وكانت أمّ القائم عندها، وكانت حاضرة عند ولادته عليه السلام، وكانت تراه حيناً بعد حين في حياة أبي

محمد العسكري عليه السلام، وكانت من السفراء والأبواب بعد وفاته، فينبغي زيارتها بما  
أجرى الله علي اللسان مما يناسب فضلها وشأنها.

Know that holy grave of imam Jawad's [a.s] daughter "Hakmimah" who was decent, generous, learned, knowledgeable, chaste and righteous is here and I don't know why making pilgrimage to her hasn't been said while her glory and excellence are clear and this lady was the confidant of Shia imams and mother of hadrat "Mahdi" [a.s] was with her when and she was there when imam "Mahdi" [a.s] was born and she would see him when imam "Askari" [a.s] was alive and after imam Askari's [a.s] death, she was one his ambassadors.

"Al-Majlisi" – Bihar al-Anwar – vol. 99, p 79

After introducing her parentage, Seyed "Muhsen Amin" says that she was pious and devotee:

حكيمة بنت الإمام محمد الجواد بن علي الرضا بن موسى الكاظم بن جعفر الصادق بن محمد  
الباقر بن علي بن الحسين بن علي بن أبي طالب عليهم السلام. مدفونة بسامراء هي  
ونرجس أم المهدي مع الإمامين العسكري والهادي عليهما السلام... كانت من الصالحات  
العابدات القانتات.

"Hakimah", daughter of imam "Jawad", child of imam "Reza", child of "Musa Kazim", child of "Ja'far Sadiq", child of "Muhammad Baqir", child of imam "Sajjad", child of "Husayn" and child of "Ali ibn abi talib" [a.s] has been buried in "Samarra" along with "Narjis" imam Mahdi's mother and imam "Hadi" and imam "Askari" [a.s]. She was pious, learned and righteous.

Al-Seyed "Muhsen" – A'yan al-Shia – vol. 6, p 217

### First response:

"Nasir Ghafari" sometimes says that Shia belief about imam Mahdi's [a.s] birth and his occultation are what have been invented by "Saed Amri" and his followers and sometimes says: this belief has come to Shia beliefs via "Hakimah" who isn't infallible and in fact, his sayings in this regard are in contradictory.

The reason of contradiction is that not only thought of "Mahdawayat" has root in Shia belief; but it's an Islamic thought and belief.



The first response of this doubt is that although, hadrat "Hakimah" is one of those who saw imam Mhadi's birth and quoted it for others; but Hakimah's and others' testifying hasn't caused creating "Mahdawayat" belief amongst Shias; but this belief, like theism, Prophecy, imamate and resurrection, is amongst Shia steady beliefs in imamate that messenger of Allah [PBUH] and Shia imams [a.s] have introduced "Mahdi" to Shia with all relative and nominal characteristics and notified from his birth and occultation.

So, matter of "Mahdawayat" is not a new matter that has come to Shia beliefs by their testifying; but this testifying only proves the existence of imam "Mahdi" [a.s] not what "Ghafari" and his followers claim.

### **"Mahdawayat" is a belief which has root in Sunni books:**

Ghafari's biggest mistake is that he didn't find the root of matter of "Mahdawayat"; because this belief and all plans that will be fulfilled in "Mahdawayat" have been said in the books of Sunni elders such as "Ahmad ibn Hanbal", "Timidhi", "Tabarani" and authentic narratives from messenger of Allah [PBUH]; followings are some of narratives in this regard:

#### **1: Tirmidhi:**

He is one of Sunni well-known narrators. At first, He's quoted narrative of "Abdullah ibn Masud" and then he's quoted "Abu Hurayra" narrative and restated that this narrative is 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 يتق من الدنيا إلا يوم لظول الله ذلك اليوم حتى يلي...

قال أبو عيسى: هذا حديث حسن صحيح.

"Ibn Masud" says: messenger of Allah [PBUH] said: a man from my "Ahl al-Bayt" whose name is the same as me will come. "Abu Hurayrah" has quoted from Prophet [PBUH] that if only one

day is left from this world, god will make so long until a man from my "Ahl al-Bayt" whose name is the same as me, comes up.

"Abu Isa" has said: this narrative is authentic.

"Al-Tirmidhi" – Sunan al-Tirmidhi, vol. 4, p 505

## 2: "Abu Dawud Sajistani"

He's quoted from "Umm Salamh" in his book that "Mahdi" is from the descendent of hadrat "Fatimah":

حدثنا أَحْمَدُ بْنُ إِبرَاهِيمَ ثنا عبد الله بن جَعْفَرِ الرَّقِيِّ ثنا أبو المَلِيحِ الحَسَنُ بنُ عُمَرَ بنِ زِيَادِ بنِ بَيَانَ عن عَلِيِّ بنِ نُعَيْلٍ عن سَعِيدِ بنِ المُسَيَّبِ عن أُمِّ سَلَمَةَ قالت: سمعت رَسُولَ اللَّهِ صلي الله عليه وسلم يقول: المَهْدِيُّ من عَنَرَتِي من وَلَدِ فَاطِمَةَ.

I heard from messenger of Allah [PBUH] who said: "Mahdi" who is from my dynasty, is one of children of "Fatimah".

"Al-Sajistani" – Sunan Abi Dawud – vol. 4, p 1071

## 3: Ahmad ibn Hanbal:

He's the leader of "Hanbali" sect and has written five narratives in his "Musnad" quoted by "Asim" and "Zarr ibn Hubaysh", one these narratives is as follow:

حدثنا عبد الله حدثنني أبي ثنا سُفْيَانُ بنُ عُيَيْنَةَ ثنا عَاصِمٌ عن ذر عن عبد الله عَنِ النبي صلي الله عليه وسلم: لَا تَقُومُ السَّاعَةُ حتّي يلي رَجُلٌ من أَهْلِ بيتي يواطي اسْمُهُ اسمي.

Messenger of Allah [PBUH] said: resurrection won't set up until a man from my "Ahl al-Bayt" whose name is the same as me, appears and rules the world.

"Ahmad ibn Hanbal" – Musnad – vol. 1, p 376

## 4: Tabarani:

He's quoted more than thirteen narratives with different words and via numerous ways that "Asim ibn Buhdala" and "Zarr ibn Hubaysh" {amongst narrators of Sahih Bukhari} and "Abdullah ibn Masud" are amongst their narrators:

حدثنا مُوسَى بن هَارُونَ ثنا عبد الله بن دَاهِرِ الرَّازِيُّ ثنا عبد الله بن عبد القدوسِ عَنِ الْأَعْمَشِ  
عن عاصمِ بن أبي النَّجُودِ عن زَرِّ بن حُبَيْشٍ عن عبد الله بن مَسْعُودٍ رضي الله عنه قال: قال  
رسول الله صلي الله عليه وسلم: لا تَقُومُ السَّاعَةُ حتَّى يَمْلِكَ رَجُلٌ من أَهْلِ بَيْتِي  
يواطيء اسمُهُ اسمِي يَمْلأُ الْأَرْضَ عَدْلًا وَقِسْطًا كما مَلَأَتْ ظُلْمًا وَجَوْرًا.

Messenger of Allah [PBUH] said: resurrection won't set up until a man from my "Ahl al-Bayt" whose name is the same as me, appears who will fill the earth by justice as it's filled by oppression.

"Tabarani" – al-Mu'jam al-Kabir – vol. 10, p 133

So, Hakimah's testifying proves that hadrat "Mahdi" [a.s], the one whom so many narratives have given glad tiding of his arrival, has come to this world; no that it's created belief of "Mahdawiyat" in Shia doctrine; because this belief has root in both Shia and Sunni doctrine and has been accepted by Sunnis either and we quoted authentic narrative from their resources in this regard.

### **Second response: others' testifying about imam Mahdi's [a.s] birth**

If "Ghafari" and his followers are going to find fault with Hakimah's testifying, we should say: after studying Shia resources, we realize that imam Mahdi's [a.s] birth was seen and reported by four other women other than "Hakimah". Those women are:

#### **1: midwife:**

Midwife has testified about imam Mahdi's [a.s] birth. "Ahmad ibn Bilal ibn Dawud" who was treated by that midwife, has quoted from her for his friend named "Hanzala".

Sheikh "Tusi" has quoted this comprehensive narrative in "Occultation" book that we quote part of it:

Midwife says: imam Hasan Askari's [a.s] maid came to me and said:

٢٠٨ - أحمد بن علي الرازي، عن محمد بن علي، عن حنظلة بن زكريا قال: حدثني أحمد بن بلال بن داود الكاتب...

فَقَالَ: يَحْتَاجُ إِلَيْكَ بَعْضُ الْجِيرَانِ لِحَاجَةٍ مُهِمَّةٍ فَادْخُلِي وَلَفِّي رَأْسِي بِالْمَلَاءَةِ وَأَدْخَلَنِي الدَّارَ وَأَنَا  
أَعْرِفُهَا فَإِذَا بِشِقَاقٍ مَشْدُودَةٍ وَسَطَ الدَّارِ وَرَجُلٌ قَاعِدٌ بِجَنْبِ الشِّقَاقِ فَرَفَعَ الْخَادِمُ طَرْفَهُ  
فَدَخَلَتْ وَإِذَا امْرَأَةٌ قَدْ أَخَذَهَا الطَّلُقُ وَامْرَأَةٌ قَاعِدَةٌ خَلْفَهَا كَأَنَّهَا تَقْبَلُهَا فَقَالَتْ الْمَرْأَةُ تُعِينُنَا فِيمَا  
نَحْنُ فِيهِ فَعَالَجَتْهَا بِمَا يُعَالَجُ بِهِ مِثْلَهَا فَمَا كَانَ إِلَّا قَلِيلًا حَتَّى سَقَطَ غُلامٌ فَأَخَذْتُهُ عَلَيَّ  
كَفِّي وَصِخْتُ غُلامٌ غُلامٌ وَأَخْرَجْتُ رَأْسِي مِنْ طَرْفِ الشِّقَاقِ أَبْشَرُ الرَّجُلَ الْقَاعِدَ فَقِيلَ لِي: لَا  
تَصِيحِي فَلَمَّا رَدَدْتُ وَجْهِي إِلَيَّ الْغُلامِ قَدْ كُنْتُ فَقَدْتُهُ مِنْ كَفِّي فَقَالَتْ لِي الْمَرْأَةُ الْقَاعِدَةُ: لَا  
تَصِيحِي وَأَخَذَ الْخَادِمُ بِيَدِي وَأَخْرَجَنِي مِنَ الدَّارِ وَرَدَّنِي إِلَيَّ دَارِي...

One of neighbors needs you, come to their house. I put on my scarf and she took me to an unknown house. I saw that they've hung long curtain in the middle of the house and a man is standing next to it.

I went in and saw a woman who is about to deliver a baby and another woman who was like a midwife is sitting behind her. She told me: do you help me in this work? I helped her and after a short time a boy was born. I took him and said Boy! Boy! Then took my head out of curtain and gave glad tiding to that man. He said: come down! Then I didn't see that boy on my hand and maid held my hand and took me home.

After quoting the event of imam Mahdi's [a.s] birth, this woman says to "Ahmad ibn Hilal":

إِنَّ لِهَؤُلاءِ الْقَوْمِ عِنْدَ اللَّهِ عِزًّا وَجَلًّا شَأْنًا وَمَنْزِلَةً وَكُلُّ مَا يَدْعُونَهُ حَقٌّ..

I said this story to you until you know that this tribe {Prophet's family} has great dignity with god and what they claim is true.

"Tusi" – Occultation book, p 240 – 242

**2 and 3: "Nasim" and "Mariyah", imam Hasan Askari's [a.s] maids**

“Nasim” and “Mariyah” who were imam Askari’s maids have seen imam Mahdi [a.s] at his birth and quoted this event:

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوِيهِ وَأَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارُ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ النَّيْسَابُورِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ السَّيَّارِيِّ قَالَ: حَدَّثَنِي نَسِيمٌ وَمَارِيَةُ قَالَتَا: إِنَّهُ لَمَّا سَقَطَ صَاحِبُ الزَّمَانِ عَلَيْهِ السَّلَامُ مِنْ بَطْنِ أُمِّهِ حَاتِبًا عَلَيَّ رُكْبَتَيْهِ رَافِعًا سَبَابَتَيْهِ إِلَى السَّمَاءِ ثُمَّ عَطَسَ فَقَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَآلِهِ زَعَمَتِ الظُّلَمَةُ أَنَّ حُجَّةَ اللَّهِ دَاحِضَةٌ لَوْ أُذِنَ لَنَا فِي الْكَلَامِ لَرَأَى الشُّكَّ .

“Nasim” and “Mariyah” say: when hadrat “Mahdi” [a.s] was born, he put his knees on the ground and raised his two index fingers toward sky, then he sneezed and said: praise belongs to god who is the lord of the worlds and his solute on Prophet and his dynasty, oppressors think that his proof is gone, if we had permission to talk about it, doubt would be removed.

“Al-Saduq” – Kamal al-Din wa Tamam al-Ni’mah – p 430

#### 4: imam Askari’s [a.s] bondwoman

Another bondwoman of imam Askari [a.s] who married a person named “Abu Ali Khaizarani” after imam Askari’s [a.s] house was looted by “Ja’far al-Kazzab”, has testified about imam Mahdi’s [a.s] birth:

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ: حَدَّثَنِي أَبُو عَلِيٍّ الْخَيْرَانِيُّ عَنْ جَارِيَةٍ لَهُ كَانَتْ أَهْدَاهَا لِأَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ فَلَمَّا أَغَارَ جَعْفَرُ الْكُذَّابُ عَلَيَّ الدَّارَ جَاءَتْهُ قَارَةٌ مِنْ جَعْفَرٍ فَتَزَوَّجَ بِهَا قَالَ أَبُو عَلِيٍّ: فَحَدَّثَنِي أَنَّهَا حَضَرَتْ وِلَادَةَ السَّيِّدِ عَلَيْهِ السَّلَامُ وَأَنَّ اسْمَ أُمِّ السَّيِّدِ صَفِيلٌ....

قَالَ أَبُو عَلِيٍّ: وَسَمِعْتُ هَذِهِ الْجَارِيَةَ تَذْكُرُ أَنَّهُ لَمَّا وُلِدَ السَّيِّدُ عَلَيْهِ السَّلَامُ رَأَتْ لَهَا نُورًا سَاطِعًا قَدْ ظَهَرَ مِنْهُ وَبَلَغَ أَفْقَ السَّمَاءِ وَرَأَتْ طُيُورًا بَيْضَاءَ تَهْبِطُ مِنَ السَّمَاءِ وَتَمْسُحُ أَجْنِحَتَهَا عَلَيَّ رَأْسِهِ وَوَجْهِهِ وَسَائِرِ جَسَدِهِ ثُمَّ تَطِيرُ فَأَخْبَرْنَا أَبَا مُحَمَّدٍ عَلَيْهِ السَّلَامُ بِذَلِكَ فَضَحِكَ ثُمَّ قَالَ: تِلْكَ مَلَائِكَةٌ نَزَلَتْ لِلتَّبَرُّكِ بِهَذَا الْمَوْلُودِ وَهِيَ أَنْصَارُهُ إِذَا خَرَجَ .

“Abu Ali Khayzarani” had bondwoman that presented her to imam “Hasan Askari” [a.s] and when “Ja’far” looted imam Askari’s house, he fled and married “Abu Ali”.

“Abu Ali” says that he told me that she was there when Seyed {Imam Mahdi} was born. Then he says: I heard from this bond woman who said: when Seyed {imam Mahdi} was born, she’s seen his bright light that has reached horizon of skies and white birds came from sky and rubbed their feathers to his face and head and then they flew, we notified imam “Hasan Askari” [a.s] form this event, he smiled and said: they were angles who came down to be blessed by this boy and they will be his companions when he appears.

“Al-Saduq” – Kamal al-Din wa Tamam al-Ni’mah – p 431

### Third response:

In addition to five mentioned persons who have testified about imam Mahdi’s [a.s] birth, some of companions of imam “Hasan Askari” [a.s] have seen imam Hasan Askari’s child in the last five years of imam Askari’s [a.s] life:

**1:** one of those who have seen imam “Mahdi” [a.s] is “Uthman ibn Saed”, his deputy and ambassador. Responding to “Abdullah ibn Ja’far Himayri” who is one of reliable narrators, “Uthman ibn Saed” restates that he’s seen imam “Mahdi” [a.s]. Late “Kulayni” quotes this narrative with authentic document:

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمِيرِيِّ قَالَ: اجْتَمَعْتُ أَنَا وَالشَّيْخُ أَبُو عَمْرٍو رَحِمَهُ اللَّهُ عِنْدَ أَحْمَدَ بْنِ إِسْحَاقَ فَعَمَّرَنِي أَحْمَدُ بْنُ إِسْحَاقَ أَنْ أَسْأَلَهُ عَنِ الْخَلْفِ فَقُلْتُ لَهُ: يَا أَبَا عَمْرٍو إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَمَا أَنَا بِشَاكٍ فِيْمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ فَإِنَّ اعْتِقَادِي وَدِينِي أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِلَّا إِذَا كَانَ قَبْلَ يَوْمِ الْقِيَامَةِ بِأَرْبَعِينَ يَوْمًا فَإِذَا كَانَ ذَلِكَ رُفِعَتِ الْحُجَّةُ وَأُغْلِقَ بَابُ التَّوْبَةِ فَلَمْ يَكُنْ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا فَأَوْلِيكَ أَشْرَارٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ وَهُمْ الَّذِينَ تَقَوْمُ عَلَيْهِمُ الْقِيَامَةُ وَلَكِنِّي أَحْبَبْتُ أَنْ أَرْدَادَ يَقِينًا وَإِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ سَأَلَ رَبَّهُ عَزَّ وَجَلَّ أَنْ يُرِيَهُ «كَيْفَ يُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطْمِئِنَّ قَلْبِي»....

ثُمَّ قَالَ: سَلْ حَاجَتَكَ فَقُلْتُ لَهُ: أَنْتَ رَأَيْتَ الْخَلْفَ مِنْ بَعْدِ أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ؟ فَقَالَ: إِي وَاللَّهِوَرَقَبْتُهٖ مِثْلُ ذَا وَأَوْمًا بِيَدِهِ....

“Abdullah Ja’far al-Himayri” says: “Uthman ibn Saed”, imam Mahdi’s [a.s] ambassador and I were in the house of “Ahmad ibn Ishaq”.

“Ahmad ibn Ishaq” pointed me to ask about imam Askari’s [a.s] deputy, I said to “Uthman ibn Saed”, imam Mahdi’s [a.s] ambassador:

I want to ask a question, I’m not asking it out of hesitation, because my religion says that earth isn’t empty of god’s proof unless forty days before resurrection that god’s proof leaves the world. On that day the way to repentance and returning to faith is blocked, after that day neither one’s believing who was infidel until that day is accepted, nor people’s good deed is accepted till they’re rewarded. People who are on the earth on those forty days are evil doers and universe collapses on them. Despite this belief and confidence, I like to make my belief more. Indeed, “Abraham” [a.s] asked god showing him that how he raises dead people up and god told him: don’t you believe so? “Abraham” said: “Yes, I do”. But I want to feel ease at my heart”. I know that you, the ambassador of imam “Mahdi” [a.s], quite reliable...

“Uthman ibn Saed” said: ask your question. I said: “have you ever seen imam Hasan Askari’s [a.s] successor? He said: Yes I have. Swear to god. When I saw him, his neck had grown this much, he mentioned to his hand...

“Al-Kulayni” – Usool al-Kafi – vol. 1, p 330

### **Studying document of narrative:**

#### **“Muhammad ibn Abdullah”:**

“Najashi” says about him:

محمد بن عبد الله بن جعفر بن الحسين بن جامع بن مالك الحميري أبو جعفر القمي، كان ثقة،  
وجها، كاتب صاحب الامر عليه السلام.

“Al-Najashi” – Rijal al-Najashi – p 355

**“Muhammad ibn Yahya al-Attar”:**

محمد بن يحيى أبو جعفر العطار القمي، شيخ أصحابنا في زمانه، ثقة، عين، كثير الحديث.

Rijal al-Najashi – p 353

**“Abdullah ibn Ja’far al-Himayri”:**

عبد الله بن جعفر بن الحسين بن مالك بن جامع الحميري أبو العباس القمي. شيخ القميين ووجههم.

Rijal al-Najashi – p 219

**“Ahmad ibn Ishaq al-Qomi”:**

أحمد بن إسحاق بن عبد الله بن سعد بن مالك بن الأحوص الأشعري، أبو علي القمي، وكان وافد القميين، وروي عن أبي جعفر الثاني وأبي الحسن عليهما السلام، وكان خاصة أبي محمد عليه السلام.

Rijal al-Najashi – p 91

**“Uthman ibn Saed al-Amri”:**

[ ٥٨٧٧ ] ٢٢ - عثمان بن سعيد العمري الزيات، ويقال له: السمان، يكنى أبا عمرو، جليل القدر ثقة، وكيه عليه السلام.

“Al-Tusi” – Rijal al-Tusi – p 401

Document of this narrative is authentic and all its narrators are amongst best narrators of Shia history.

**2:** amongst those who have seen imam Mahdi [a.s] after his birth are forty of lovers and Shias of imam “Hasan Askari” [a.s] who were in his house and imam “Askari” [a.s] his child to them and ordered them to obey him. This authentic narrative has been quoted by Sheikh “Saduq” and all its narrators are reliable:



حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ مَاجِيلَوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَالِكِ الْغَزَارِيِّ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ حَكِيمٍ وَمُحَمَّدُ بْنُ أَيُّوبَ بْنِ نُوحٍ وَمُحَمَّدُ بْنُ عُثْمَانَ الْعَمْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالُوا عَرَضَ عَلَيْنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيِّ عَلَيْهِ السَّلَامُ وَتَحَنُّنٌ فِي مَنْزِلِهِ وَكُنَّا أَرْبَعِينَ رَجُلًا فَقَالَ: هَذَا إِمَامُكُمْ مِنْ بَعْدِي وَخَلِيفَتِي عَلَيْكُمْ أَطِيعُوهُ وَلَا تَتَفَرَّقُوا مِنْ بَعْدِي فِي أَدْيَانِكُمْ فَتَهْلِكُوا أَمَا إِنَّكُمْ لَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا قَالُوا فَخَرَجْنَا مِنْ عِنْدِهِ فَمَا مَضَتْ إِلَّا أَيَّامٌ قَلِيلٌ حَتَّى مَضَى أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ.

Muhammad ibn Hakim” and “Muhammad ibn Ayyub ibn Noah” and “Muhammad ibn Uthman Amri” say: “Abu Muhammad Hasan ibn Ali” [a.s] showed his child to us in his house while forty persons were there and said: he’s the imam after me and my caliph for you, obey him. Be aware that after today, you won’t see him. They say: we left his house and “Abu Muhammad” died after several days.

“Al-Saduq” – Kamal al-Din wa Tamam al-Ni’mah – p 435 /// “Al-Majlisi” – Bihar al-Anwar, vol. 52, p 25

It’s written in another narrative that “Muhammad ibn Uthman Amri” says: I saw imam “Mahdi”:

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْجَمِيرِيِّ قَالَ: قُلْتُ لِمُحَمَّدِ بْنِ عُثْمَانَ الْعَمْرِيِّ رَضِيَ اللَّهُ عَنْهُ: إِنِّي أَسْأَلُكَ سُؤَالَ إِبْرَاهِيمَ رَبِّهِ جَلَّ جَلَالُهُ حِينَ قَالَ لَهُ «رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتِي قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي» فَأَخْبِرْنِي عَنْ صَاحِبِ هَذَا الْأَمْرِ هَلْ رَأَيْتَهُ قَالَ: نَعَمْ وَهُوَ رَقَبَةٌ مِثْلُ ذِي وَأَشَارَ بِيَدِهِ إِلَيَّ عُنُقَهُ .

“Abdullah Ja’far Humayri” says: I said to “Muhammad ibn Uthman Amri”: I ask you the same question that “Abraham” [a.s] asked his lord when said: “My lord! Show me that how you revive dead people”, god said: Don’t you believe it? He said: yes I do, but I want to feel rest at my heart”. Tell me if you met imam “Mahdi” or not? He said: Yes I did. He has a neck like this and he pointed his neck by his hand.

“Al-Saduq” – Kamal al-Din wa Tamam al-Ni’mah – p 435

## Studying the narrative of the first narrative:

In the document of the first narrative, there are guys such as: 1. "Muhammad ibn Majiluyah; 2. "Muhammad ibn Yahya Attar"; 3. "Ja'far ibn Muhammad Malik Fazari"; 4. "Muawiyah ibn Hakim"; 5. "Muhammad ibn Ayyub"; 6. "Muhammad ibn Uthman Amri". Now we study all of them in the perspective of Shia scholars of "Rijal" science:

### 1: "Muhammad ibn Ali Mojiloyah":

محمد بن علي بن ماجيلويه: ثقة علي الأقوي. هو وأخوه أحمد ممن يكثر الصدوق من الرواية عنهما مترضيا عليهما. وتقدم جدهما محمد بن أبي القاسم الملقب بما جيلويه. وعد من تلامذة الكليني.

"Muhammad ibn Ali Majiloyah", he's reliable, he and his brother are amongst those whom Sheikh "Saduq" has quoted many narrative from them and their grandfather "Muhammad ibn abi al-Qasim" was known as "Majiloyah" and was one Kulayni's disciples.

Sheikh "Ali Namazi" – Mustadrakat Elm Rijal al-Hadith – vol. 7, p 242

ومحمد بن علي ماجيلويه الذي يروي الصدوق عنه ممن عد العلامة خبره صحيحا.

Sheikh "Saduq" has quoted narrative from "Muhammad ibn Ali Majiloyah" and Allameh says that his narrative is authentic.

"Al-Kalbasi" – al-Rasa'il al-Rijaliyah – vol. 1, p 348

### 2: Muhammad ibn Yahya al-Attar:

The second person in this document is "Muhammad ibn Yahya al-Attar. "Najashi" says that he's reliable:

محمد بن يحيى أبو جعفر العطار القمي، شيخ أصحابنا في زمانه، ثقة، عين، كثير الحديث.

"Muhammad ibn Yahya Abu Ja'far Attar" is from "Qom", he's trustworthy and has quoted many narratives.

"Al-Najashi" – Rijal al-Najashi – p 353

محمد بن يحيى العطار، روي عنه الكليني، قمى، كثير الرواية.

"Kulayni" has quoted narrative from him. He's from "Qom" and has quoted many narratives.

"Al-Tusi" – Rijal al-Tusi – p 439

### 3: "Ja'far ibn Muhammad ibn Malik Fazari":

As for "Ja'far ibn Muhammad ibn Malik", there is difference about him amongst "Rijal" science scholars, "Najashi" and "Ibn Ghazaeri" have said that he's not reliable; but Sheikh "Tusi" says about him:

جعفر بن محمد بن مالك، كوفي، ثقة.

He's from "Kufa" and is reliable.

Rijal al-Tusi – p 418

That "Najashi" and "Ibn Ghazaeri" have said he's unreliable has no value against what Sheikh "Tusi" has said about him; because they've said he unreliable due to quoting narratives that would be known as exaggeration by them in that time; but now, all those narratives are amongst necessities of Shia sect.

### 4: "Muawiyah ibn Hakim":

"Najashi" says about him:

معاوية بن حكيم بن معاوية بن عمار الدهني ثقة، جليل، في أصحاب الرضا عليه السلام. قال أبو عبد الله الحسين بن عبيد الله: سمعت شيوخنا يقولون: روي معاوية بن حكيم أربعة وعشرين أصلاً لم يرو غيرها.

"Muawiyah ibn Hakim" is reliable and dignified and is one of companions of imam "Reza" [a.s]. "Abu Abdullah Husain ibn Ubaydullah" says: I heard from elders that "Muawiyah ibn Hakim" has quoted twenty four principles that others haven't quoted them.

"Al-Najashi" – Rijal al-Najashi – p 412

### 5: "Muhammad ibn Ayyub ibn Noah and Muhammad ibn Uthman Amri":

They were imam Mahdi's [a.s] particular deputies and we don't need to study about them and are reliable amongst Shias, meanwhile they're in the same level as "Muawiyah ibn Hakam" and when reliability of one of them is proved, other narrators in that level don't need to be studied.

### 3: narrative of "Abu Ghanim", servant of Imam "Hasan Askari" [a.s]

"Abu Ghanim" was one of the servants of imam "Hasan Askari" [a.s], he's reported that on the third day of imam Mahdi's [a.s] birth, imam "Hasan Askari" [a.s.] showed his child to companions and introduced him as his successor.

Sheikh "Saduq" writes:

ابْنُ الْمُتَوَكِّلِ عَنِ الْجَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ أَبِي غَانِمِ الْخَادِمِ قَالَ: وُلِدَ لِأَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَلَدٌ فَسَمَّاهُ مُحَمَّدًا فَعَرَضَهُ عَلَيَّ أَصْحَابِهِ يَوْمَ الثَّلَاثِ وَقَالَ: هَذَا صَاحِبِكُمْ مِنْ بَعْدِي وَخَلِيفَتِي عَلَيْكُمْ وَهُوَ الْغَائِمُ الَّذِي تَمْتَدُّ إِلَيْهِ الْأَعْنَاقُ بِالِانْتِظَارِ فَإِذَا امْتَلَأَتِ الْأَرْضُ جَوْرًا وَظُلْمًا خَرَجَ فَمَلَأَهَا قِسْطًا وَعَدْلًا.

"Abu Ghanim", servant of imam "Hasan Askari" [a.s] has quoted that when imam "Mahdi" [a.s] was born, his father named him "Muhammad" and showed him to his companions on third day and said: after me, this boy will be your imam and my successor.

"Al-Saduq" – Kamal al-Din wa Tamam al-Ni'mah – p 431 /// "Al-Majlisi" – Bihar al-Anvar – vol. 51, p 6

### 4: "Ahmad ibn Ishaq Qomi":

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْوَرَّاقُ قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدِ الْأَشْعَرِيِّ قَالَ: دَخَلْتُ عَلَيَّ أَبِي مُحَمَّدِ الْحَسَنِ بْنِ عَلِيِّ عَلَيْهِ السَّلَامُ وَأَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنِ الْخَلْفِ مِنْ بَعْدِهِ فَقَالَ لِي مُبْتَدئًا: يَا أَحْمَدُ بْنُ إِسْحَاقَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يُخَلِّ الْأَرْضَ مُنْذُ خَلَقَ آدَمَ عَلَيْهِ السَّلَامُ وَلَا يُخَلِّهَا إِلَيَّ أَنْ تَقُومَ السَّاعَةُ مِنْ حُجَّةٍ لِلَّهِ عَلَيَّ خَلْقَهُ بِهِ يَدْفَعُ الْبَلَاءَ عَنِ أَهْلِ الْأَرْضِ وَبِهِ يُنَزَّلُ الْعَيْتُ وَبِهِ يُخْرَجُ بَرَكَاتِ الْأَرْضِ قَالَ فَقُلْتُ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ فَمَنْ الْإِمَامُ وَالْخَلِيفَةُ بَعْدَكَ فَتَهَضَّ عَلَيْهِ السَّلَامُ مُسْرِعًا فَدَخَلَ الْبَيْتَ ثُمَّ خَرَجَ وَعَلَيَّ عَاتِقَهُ عَلَامٌ كَأَنَّ وَجْهَهُ الْقَمَرُ لَيْلَةَ الْبَدْرِ مِنْ أَبْنَاءِ الثَّلَاثِ سِنِينَ فَقَالَ: يَا أَحْمَدُ بْنُ إِسْحَاقَ لَوْ لَا كَرَامَتُكَ عَلَيَّ اللَّهُ

عَزَّ وَجَلَّ وَعَلَى حُجَّجِهِ مَا عَرَضْتُ عَلَيْكَ ابْنِي هَذَا إِنَّهُ سَمِيٌّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
 وَكَنِيَّةُ الَّذِي يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئْتَ جَوْرًا وَظُلْمًا يَا أَحْمَدُ بْنُ إِسْحَاقَ مَثَلُهُ فِي هَذِهِ  
 الْأُمَّةِ مَثَلُ الْخَضِرِ عَلَيْهِ السَّلَامُ وَمَثَلُهُ مَثَلُ ذِي الْقَرْنَيْنِ وَاللَّهُ لَيُعِينَنَّ عَيْبَةً لَا يَنْجُو فِيهَا مِنَ  
 الْهَلَكَةِ إِلَّا مَنْ تَبَتَّهُ اللَّهُ عَزَّ وَجَلَّ عَلَيَّ الْقَوْلِ بِإِمَامَتِهِ وَوَفَّقَهُ فِيهَا لِلدُّعَاءِ بِتَعْجِيلِ فَرَجِهِ فَقَالَ  
 أَحْمَدُ بْنُ إِسْحَاقَ فَقُلْتُ لَهُ: يَا مَوْلَايَ فَهَلْ مِنْ عَلَامَةٍ يَطْمَئِنُّ إِلَيْهَا قَلْبِي؟ فَنَطَقَ الْعُلَامَ عَلَيْهِ  
 السَّلَامُ بِلِسَانٍ عَرَبِيٍّ فَصِيحٍ فَقَالَ: أَنَا بَعِيَّةُ اللَّهِ فِي أَرْضِهِ وَالْمُنْتَقِمُ مِنْ أَعْدَائِهِ فَلَا تَطْلُبُ أَثَرًا  
 بَعْدَ عَيْنٍ يَا أَحْمَدُ بْنُ إِسْحَاقَ....

“Ahmad ibn Ishaq ibn Sa’d Ash’ari” says: I went to eleventh imam, “Abu Muhammad Hasan ibn Ali” [a.s] and wanted to ask him about his successor, imam “Askari” [a.s] said: O “Ahmad ibn Ishaq”! Since almighty god has created human until day of resurrection, he’s not left and won’t leave the earth without his proof that due to his existence, almighty god fend disaster from the earth and sends his rain and extract blessings from earth. I said: O son of messenger of Allah [a.s]! Who is caliph after you?

Imam “Askari” [a.s] rose quickly and went inside the house and returned. There was a boy on his shoulder who was as bright as moon, that boy had about three years old. Imam “Askari” [a.s] said: O “Ahmad ibn Ishaq”! If you weren’t respectable with god and his proofs, I’d not show this boy to you. Indeed, he’s the same name and nickname as messenger of Allah [PBUH], he’s the one who will fill the earth with justice as it’s filled with oppression. O “Ahmad ibn Ishaq”! in this nation, he’s like hadrat “Khidr” [a.s] and “Dul-Qarnayn”. Swear to god, he’s an occultation during which no one can survive perishing unless those whom god makes them successful to pray for hastening his appearance. I said: O my master! Do you have any sign until I feel ease at hear? That boy talked and said: I’m god’s proof on the earth and the one who avenges his enemies. O “Ahmad ibn Ishaq”! After seeing by your eyes, don’t look for sign...

“Al-Saduq” – Kamalal-Din wa Tamam al-Ni’mah – p 384 /// “Al-Majlisi” – Bihar al-Anwar – vol. 52, p 24

**5: “Abraham ibn Muhammad ibn Fars al-Nishapuri”:**

He's one the companions of imam "Hasan Askari" [a.s], he's seen imam "Mahdi" [a.s] in his house. "Mirza Nouri" has quoted from "Ithbat al-Hudat" book:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ فَارِسِيِّ النَّيْسَابُورِيِّ قَالَ: لَمَّا هَمَّ الْوَالِي عَمْرُو بْنُ عَوْفٍ بِقَتْلِي وَهُوَ رَجُلٌ شَدِيدٌ وَكَانَ مُوَلَّعًا بِقَتْلِ الشَّيْعَةِ فَأَخْبِرْتُ بِذَلِكَ وَعَلَبَ عَلَيَّ خَوْفٌ عَظِيمٌ فَوَدَّعْتُ أَهْلِي وَأَحِبَّائِي وَتَوَجَّهْتُ إِلَى دَارِ أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ لِأُودِعَهُ وَكُنْتُ أَرَدْتُ الْهَرَبَ فَلَمَّا دَخَلْتُ عَلَيْهِ رَأَيْتُ غُلَامًا جَالِسًا فِي جَنْبِهِ كَانَ وَجْهُهُ مُضِيئًا كَالْقَمَرِ لَيْلَةَ الْبَدْرِ فَتَحَيَّرْتُ مِنْ نُورِهِ وَضِيَائِهِ وَكَادَ أَنْ أَنْسَى مَا كُنْتُ فِيهِ مِنَ الْخَوْفِ وَالْهَرَبِ فَقَالَ: يَا إِبْرَاهِيمُ لَا تَهْرَبْ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى سَيَكْفِيكَ شَرَّهُ فَازْدَادَ تَحْيِيرِي فَقُلْتُ لِأَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ: يَا سَيِّدِي جَعَلَنِي اللَّهُ فِدَاكَ مَنْ هُوَ وَقَدْ أَخْبَرَنِي بِمَا كَانَ فِي صَمِيرِي؟ فَقَالَ: هُوَ ابْنِي وَخَلِيفَتِي مِنْ بَعْدِي وَهُوَ الَّذِي يَغِيبُ غَيْبَةً طَوِيلَةً وَيُظْهِرُ بَعْدَ امْتِلَاءِ الْأَرْضِ جَوْرًا وَظُلْمًا فَيَمْلَأُهَا قِسْطًا وَعَدْلًا فَسَأَلْتُهُ عَنْ اسْمِهِ فَقَالَ: هُوَ سَمِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكُنِّيهِ وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُسَمِّيَهُ أَوْ يُكْنِيَهُ بِكُنْيَتِهِ إِلَيَّ أَنْ يُظْهِرَ اللَّهُ دَوْلَتَهُ وَسُلْطَنَتَهُ فَكُنْتُمْ يَا إِبْرَاهِيمُ مَا رَأَيْتَ وَسَمِعْتَ مِنَّا الْيَوْمَ إِلَّا عَنْ أَهْلِهِ فَصَلِّتْ عَلَيْهِمَا وَأَبَائِهِمَا وَخَرَجْتُ مُسْتَظْهِرًا بِفَضْلِ اللَّهِ تَعَالَى وَاتِّعًا بِمَا سَمِعْتُ مِنَ الصَّاحِبِ عَلَيْهِ السَّلَامِ.

"Abraham ibn Muhammad Farsi Nishapuri" says: ruler of "Abassid" reign, "Amr ibn Awf" who tyrant and would kill Shias, wanted to kill me. I was notified from his decision and scared. I said goodbye to my family and friend and went to imam Hasan Askari's [a.s] house to say goodbye to him too. When I went to him, I saw boy next to him who was as bright as moon. I got puzzled of that light and brightness.

That boy told me: O "Abraham"! Don't flee; because almighty god will take of them. I got more puzzled and said to imam "Hasan Askari": my master, who is this boy who knows secrets in my hear? Imam said: he's my son and my successor. He's the one who will be absent for long time and will fill the earth with justice when it's filled with oppression.

I asked about his name, imam said: he has the same name and nickname as messenger of Allah [PBUH]. Keep what you heard and saw as secret. I saluted them and their fathers and left the house relying on god's grace and trusting in the words of hadrat "Mahdi" [a.s].

"Al-Tabarsi" – Khatimah al-Mustadrak – vol. 12, p 281 /// Sheikh "Ali al-Kourani" – vol. 4, p 238

#### 6: "Abu Harun":

Sheikh "Saduq" writes:

حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ الْفَرَجِ الْمُؤَدِّبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْكَرْخِيُّ قَالَ: سَمِعْتُ أَبَا هَارُونَ رَجُلًا مِنْ أَصْحَابِنَا يَقُولُ: رَأَيْتُ صَاحِبَ الزَّمَانِ عَلَيْهِ السَّلَامُ وَوَجْهَهُ يُضِيءُ كَأَنَّهُ الْقَمَرُ لَيْلَةَ الْبَدْرِ وَرَأَيْتُ عَلِيَّ سُرِّيهِ شَعْرًا يَجْرِي كَالْخَطِّ وَكَشَفْتُ الثُّوبَ عَنْهُ فَوَجَدْتُهُ مَخْتُونًا فَسَأَلْتُ أَبَا مُحَمَّدٍ عَلَيْهِ السَّلَامُ عَنْ ذَلِكَ فَقَالَ: هَكَذَا وُلِدَ وَهَكَذَا وُلِدْنَا وَلَكِنَّا سَنِمْرُ الْمُوسَى عَلَيْهِ لِإِصَابَةِ الشَّنِّ.

"Muhammad ibn Hasan Karkhi" says: I heard from "Abu Harun" who was one of our companions who said: I saw hadrat "Mahdi" whose face was shining like moon, he had been circumcised, I asked eleventh imam about it, he said: he was born this way, we were born this way too.

"Al-Saduq" – Kamal al-Din was Tamam al-Ni'mah" – vol. 2, p 435 // "Majlisi" – Bihar al-Anwar – vol. 52, p 25

#### 7: "Amr Ahwazi":

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمَكْفُوفِ عَنْ عَمْرِو الْأَهْوَازِيِّ قَالَ: أَرَانِيهِ أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَقَالَ: هَذَا صَاحِبُكُمْ.

"Amr Ahwazi" says: Imam "Hasan Askari" [a.s.] showed hadrat "Mahdi" [a.s.] to me and said: he's your owner.

"Kulayni" – Usool al-Kafi – vol. 1, p 332 /// Sheikh "Mufid" – al-Irshad – vol. 2, p

#### 8: "Muhammad ibn Ismael ibn Musa ibn Ja'far" {a.s.}

"Muhammd ibn Ismael" who was one of children of "Musa ibn Ja'far" [a.s.] has seen imam "Mahdi" [a.s.]:

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ وَكَانَ أَسَنَ شَيْخٍ مِنْ وُلْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْعِرَاقِ فَقَالَ: رَأَيْتُهُ بَيْنَ الْمَسْجِدَيْنِ وَهُوَ عَلَامٌ عَلَيْهِ السَّلَامُ.

“Muhammd ibn Ismael” who was the oldest child from the descendent of messenger of Allah [PBUH] in “Iraq”, says that he saw hadrat “Mahdi” [a.s.] between two mosques {Mecca and Medina or “Kufa” mosque and Sahla or “Sahla” mosque and Sa’Sa’ah} when he was still underage.

“Kulayni” – Usool al-Kafi – vol. 1, p 330

### 9: “Abu Nasr”

He was one of the servants of imam “Hasan Askari” [a.s.] who saw imam “Mahdi” [a.s.]:

عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ قَالَ: حَدَّثَنِي طَرِيفُ أَبُو نَصْرِ قَالَ: دَخَلْتُ عَلَيَّ صَاحِبِ الزَّمَانِ عَلَيْهِ السَّلَامُ فَقَالَ: عَلَيَّ بِالصَّنَدَلِ الْأَحْمَرِ فَاتَّبَعْتُهُ بِهِ ثُمَّ قَالَ: أَا تَعْرِفُنِي قُلْتُ: نَعَمْ فَقَالَ: مَنْ أَنَا فَقُلْتُ: أَنْتَ سَيِّدِي وَأَبْنُ سَيِّدِي فَقَالَ: لَيْسَ عَنْ هَذَا سَأَلْتُكَ قَالَ: طَرِيفُ فَقُلْتُ: جَعَلَنِي اللَّهُ فِدَاكَ فَبَيَّنْ لِي قَالَ: أَنَا خَاتَمُ الْأَوْصِيَاءِ وَبِي يَدْفَعُ اللَّهُ عَزَّ وَجَلَّ الْبَلَاءَ عَنْ أَهْلِي وَشِيعَتِي.

“Tarif Abu Nasr” says: I went to imam “Mahdi” [a.s.] and he said: bring me a pair of red Sandals, I did so, then he said: do you know me? I said: Yes I do, he said: who am i? I said: my master, he said: I didn’t meant that, I said: may my life be sacrificed to you, you tell me, he said: I’m the last successor and by me, almighty god defends disaster from my dynasty and Shias.

“Al-Saduq” – Kamal al-Din wa Tamam al-Ni’mah – p 441 /// “Al-Tusi” – Occultation book, p 246

### 10: “Abu Ali ibn Mutahar”:

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ فَتْحِ مَوْلَى الزُّرَّارِيِّ قَالَ سَمِعْتُ أَبَا عَلِيٍّ بْنِ مُطَهَّرٍ يَذْكُرُ أَنَّهُ قَدْ رَأَاهُ وَوَصَفَ لَهُ قَدَّهُ .

“Fath” says: I heard from “Ali ibn Mutahar” who quoted that I saw hadrat “Mahdi” [a.s.] then he talked about his stature.



“Kulayni” – Usool al-Kafi – vol. 1, p 329

**11: “Nasim”, servant of imam “Hasan Askari” [a.s]:**

She’s seen imam “Mahdi” [a.s] when he was born.

Sheikh “Saduq” and “Hurr Ameli” have quoted his narrative:

حَدَّثَنَا أَبُو طَالِبِ الْمُطَّعَرُ بْنُ جَعْفَرِ بْنِ الْمُطَّعَرِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ  
بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا أَبُو  
النَّضْرِ مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا آدَمُ بْنُ مُحَمَّدِ بْنِ الْبَلْخِيِّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الدَّقَّاقُ  
قَالَ: حَدَّثَنِي إِبرَاهِيمُ بْنُ مُحَمَّدِ الْعَلَوِيِّ قَالَ: حَدَّثَنِي نَسِيمٌ خَادِمَةٌ أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ  
قَالَتْ: دَخَلْتُ عَلَيَّ صَاحِبِ هَذَا الْأَمْرِ عَلَيْهِ السَّلَامُ بَعْدَ مَوْلَاهِ بَلِيلَةَ فَعَطَسْتُ عِنْدَهُ قَالَ لِي:  
يَرْحَمُكَ اللَّهُ قَالَتْ نَسِيمٌ: فَفَرَحْتُ بِذَلِكَ فَقَالَ لِي عَلَيْهِ السَّلَامُ: أَلَا أُبَشِّرُكَ فِي الْعَطَاسِ قُلْتُ:  
بَلَى قَالَ: هُوَ أَمَانٌ مِنَ الْمَوْتِ ثَلَاثَةَ أَيَّامٍ .

“Nasim” – servant of imam “Askari” [a.s] - says: I went to imam “Mahdi” [a.s] one night after his birth and sneezed, he said: God bless you, “Nasim” says: I got happy hearing that. Hadrat “Mahdi” said: do you want me to give you glad tiding of sneezing? I said: Yes I do. He said: the one who sneezes will be safe from death until three days.

“Al-Saduq” – Kamal al-Din wa Tamam al-Ni’mah – p 441

**12: a man from “Fars”:**

A man from “Fars”, when he was amongst the servants of imam “Hasan Askari” [a.s], he saw imam “Mahdi” [a.s] and imam “Askari” [a.s] has introduced his son to him:

Late “Kulayni” has quoted this narrative in “Al-Kafi” book:

عَنْ ضَوْءِ بْنِ عَلِيِّ الْعِجْلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ قَالَ: أَتَيْتُ سِرًّا مَنْ رَأَى فَلَزِمْتُ بَابَ  
أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ فَدَعَانِي مِنْ غَيْرِ أَنْ أَسْتَأْذِنَ فَلَمَّا دَخَلْتُ وَسَلَّمْتُ قَالَ لِي: يَا أَبَا فَلَانَ  
كَيْفَ حَالُكَ؟ ثُمَّ قَالَ لِي: افْعُدْ يَا فَلَانُ ثُمَّ سَأَلَنِي عَنْ رَجَالٍ وَنِسَاءٍ مِنْ أَهْلِي ثُمَّ قَالَ لِي: مَا  
الَّذِي أَقْدَمَكَ عَلَيَّ؟ قُلْتُ: رَغَبَةٌ فِي خِدْمَتِكَ قَالَ لِي فَقَالَ: الزَّمِ الدَّارَ قَالَ: فَكُنْتُ فِي الدَّارِ مَعَ  
الْخَدَمِ ثُمَّ صِرْتُ أَشْتَرِي لَهُمُ الْحَوَائِجَ مِنَ السُّوقِ وَكُنْتُ أَدْخُلُ عَلَيْهِ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي دَارِ

الرِّجَالِ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَهُوَ فِي دَارِ الرِّجَالِ فَسَمِعْتُ حَرَكَةً فِي الْبَيْتِ فَنَادَانِي مَكَانَكَ لَا تَبْرَحْ، فَلَمْ أَجْسُرْ أَخْرُجُ وَلَا أَدْخُلُ، فَخَرَجْتُ عَلَيَّ جَارِيَةٌ وَمَعَهَا شَيْءٌ مُعْطَى، ثُمَّ نَادَانِي ادْخُلْ فَدَخَلْتُ وَنَادَى الْجَارِيَةَ فَرَجَعَتْ فَقَالَ لَهَا: اكْشِفِي عَمَّا مَعَكَ فَكَشَفَتْ عَنِّي غُلَامٌ أَبْيَضَ حَسَنَ الْوَجْهِ وَكَشَفَتْ عَنِّي بَطْنَهُ فَإِذَا شَعْرٌ نَابَتْ مِنْ لَبَّتِهِ إِلَيَّ سُرَّتِهِ أَخْضَرَ لَيْسَ بِأَسْوَدَ فَقَالَ: هَذَا صَاحِبُكُمْ ثُمَّ أَمَرَهَا فَحَمَلَتْهُ فَمَا رَأَيْتُهُ بَعْدَ ذَلِكَ حَتَّى مَضَى أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ.

“Zou’ ibn Ali Ijli” has quoted from a Farsi man who said: I became the servant of imam “Hasan Askari” [a.s], he called upon me: I went to his room and said hello, he told me: why did you come here? I said: because I love to serve you, he said: stay at home. He says: along with other servants, I’d go shopping buying necessities and would go to men’s room where imam was there without permission.

One day when imam “Askari” [a.s] was sitting alone in men’s room, I entered but heard a sound from inside the room. Imam “Askari” [a.s] told me: stay where you are and don’t move. A bondwoman came out of room while she had something in her hand that had been covered, then he told me: come inside and I went in. imam “Askari” [a.s] called that bondwoman and told her: uncover what you have in your hand, she did so and I saw a beautiful boy, imam “Hasan Askari” [a.s] said: he’s you imam and then ordered her to take him and I didn’t see him until imam “Askari” [a.s] died.

“Kulayni” – Usool al-Kafi – vol. 1, p 329

### **Conclusion:**

According to what was said, some people have seen imam “Mahdi” [a.s] when his father imam “Hasan Askari” [a.s] was alive. Thus, other than “Hakimah” who is the most reliable person in this matter, some other reliable narrators have reported his birth and some have met him after his birth.

### **Fourth response:**

In addition to above issues in which imam "Hasan Askari" [a.s] has shown his son to some of his companions and Shias, he has notified to some trustworthy persons about imam "Mahdi" [a.s]. In this part, we quote two authentic narratives:

### **1: notifying "Abu Hashim Ja'fari":**

"Abu Hashim Ja'fari" is amongst authentic narrators that imam "Askari" [a.s] has notified him about the existence of his son.

Late "Kulayni" has quoted this narrative with authentic document:

**مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ: جَلَالَتِكَ تَمْتَعْنِي مِنْ مَسْأَلَتِكَ فَتَأَدُّنْ لِي أَنْ أَسْأَلَكَ فَقَالَ: سَلْ قُلْتُ: يَا سَيِّدِي هَلْ لَكَ وَلَدٌ؟ فَقَالَ: نَعَمْ فَقُلْتُ: فَإِنْ حَدَّثَ بِكَ حَدَّثٌ فَأَيْنَ أَسْأَلُ عَنْهُ؟ قَالَ: بِالْمَدِينَةِ.**

"Abu Hashim Ja'fari" says: I said to imam "Askari" [a.s]: your dignity and glory don't let us asking question, may I ask you a question? Imam said: ask, I said: my master! Do you have son? He said: Yes I do, I said: if something happens to you, where would I go asking him? He said: "Medina".

"Al-Klayni" – Usool al-Kafi – vol. 1, p 328

### **Studying document of narrative:**

This narrative has three narrators that we study about all of them.

### **1: "Muhammad ibn Yahya al-Attar":**

He's the first narrator of this narrative. In the perspective of Shia scholars of "Rijal" science, he's reliable. "Najashi" one of the elders of "Rijal" science says about him:

**«محمد بن يحيى أبو جعفر العطار القمي، شيخ أصحابنا في زمانه، ثقة، عين، كثير الحديث»**

"Muhammad ibn Yahya Abu Ja'far al-Attar Qomi" is reliable and is the elder of his tribe and has quoted many narratives.

"Al-Najashi" – Rijal al-Najashi – p 353

## 2: "Ahmad ibn Ishaq":

Second narrator of this narrative is "Ahmad ibn Ishaq Qomi", "Najashi" writes about him:

أحمد بن إسحاق بن عبد الله بن سعد بن مالك بن الأحوص الأشعري، أبو علي القمي، وكان وافد القميين، وروي عن أبي جعفر الثاني وأبي الحسن عليهما السلام، وكان خاصة أبي محمد عليه السلام.

"Ahmad ibn Ishaq ibn Abdullah ibn Sa'd ibn Malik ibn Ahous Ash'ari", "Abu Ali al-Qomi". He was the representative of people of "Qom" and has quoted narrative from "Abi Ja'far" and imam "Ali al-Naqi" [a.s] and was amongst particular companions of imam "Askari".

"Al-Najashi" – Rijal al-Najashi – p 91

Sheikh "Tusi" has said the same sentence as "Najashi" about him and says that he's seen imam "Mahdi" [a.s]:

الأشعري، أبو علي، كبير القدر، وكان من خواص أبي محمد عليه السلام، ورأي صاحب الزمان عليه السلام، وهو شيخ القميين ووافدهم.

"Al-Tusi" – al-Fihrist – p 70

And he also says in another book that he's reliable:

أحمد بن إسحاق بن سعد الأشعري، قمي، ثقة.

"Al-Tusi" – Rijal al-Tusi – p 397

## 3: "Abu Hashim al-Ja'fari":

"Najashi" says about him:

داود بن القاسم بن إسحاق بن عبد الله بن جعفر بن أبي طالب، أبو هاشم الجعفري رحمه الله كان عظيم المنزلة عند الأئمة عليهم السلام، شريف القدر، ثقة، روي أبوه عن أبي عبد الله عليه السلام.

"Dawud ibn Qasim ibn Ishaq ibn Abdullah ibn Ja'far ibn abi Talib", "Abu Hashim Ja'fari" was so dignified with Shia imams [a.s], he's respectable and reliable and his father has quoted narrative from imam "Sadiq" [a.s].

"Al-Najashi" – Rijal al-Najashi – p 156

Sheikh "Tusi" has said that he's trustworthy and dignified:

داود بن القاسم الجعفري، يكنى أبا هاشم، من ولد جعفر بن أبي طالب عليه السلام، ثقة جليل القدر.

"Al-Tusi" – Rijal al-Tusi – p 375

Thus, document of above narrative is quite authentic.

## 2: notifying "Muhammad ibn Ali Bilal":

"Muhammad ibn Ali ibn Bilal" says: imam "Askari" [a.s] notified me from the existence of his son twice. This authentic narrative has been quoted by late "Kulayni" and Sheikh "Mufid":

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بِلَالٍ قَالَ: خَرَجَ إِلَيَّ مِنْ أَبِي مُحَمَّدٍ قَبْلَ مُضِيِّهِ بِسَنَتَيْنِ يُخْبِرُنِي بِالْخَلْفِ مِنْ بَعْدِهِ ثُمَّ خَرَجَ إِلَيَّ مِنْ قَبْلِ مُضِيِّهِ بِثَلَاثَةِ أَيَّامٍ يُخْبِرُنِي بِالْخَلْفِ مِنْ بَعْدِهِ.

"Muhammad ibn Ali ibn Bilal" says: two years before imam "Askari" [a.s] died, I received a message from him in which he notified me about the successor after him and second time, three days before his death, he notified me about his successor.

"Al-Kulayni" – Usool al-Kafi – vol.1, p 328 // Al-Sheikh "Mufid" – al-Irshad – vol. 2, p 348

## Studying the document of this narrative:

There are two narrators in the document of this narrative:

### 1: "Ali ibn Muhammad":

علي بن محمد بن إبراهيم بن أبان الرازي الكليني المعروف بعلان يكنى أبا الحسن. ثقة، عين. له كتاب أخبار القائم [ عليه السلام ].

Rijal al-Najashi – p 261

## 2: “Muhammad ibn Ali Bilal”:

محمد بن علي بن بلال، ثقة.

“Al-Tusi” – Rijal al-Tusi – p 401

### **The result of studying above narratives:**

All these narratives show that group of reliable people that some of them were imam Mahdi’s [a.s] deputies and particular companions of imam “Askari” [a.s], have seen imam “Mahdi” [a.s] after his birth and admitted to his existence.

According to some of these narratives, imam “Hasan Askari” [a.s] has notified some of reliable people about the existence of imam “Mahdi” [a.s] that two authentic narratives were said in this regard.

Important point is that infallible imam, hadrat imam “Hasan Askari” [a.s] has notified about the existence of his son and his successor that two authentic narratives were said in this regard.

Considering these narratives, we say to “Ghafari”: assuming that in the perspective of Shia, the quotations of narrators of the birth of imam “Mahdi” [a.s] aren’t acceptable, seeing hadrat “Mahdi” [a.s] by Shia elders was proved by authentic narratives. On the other hand imam Mahdi’s father, imam “Askari” [a.s] who is infallible has notified about his existence and it blocks the way for those who create doubt.

### **Fifth response: the confession of Sunni elders about imam Mahdi’s [a.s] birth and visiting him:**

As we said before, it’d be great if “Ghafari” took a look at Sunni elders’ opinions before creating this doubt. If he did so, he’d see that how they’ve confessed to imam Mahdi’s [a.s]

birth that "Mahdi" is son of "Hasan Askari" and was born in 255 AH. His mother is "Narjis". "Gafari" must be asked that how Sunni scholars made sure about imam Mahdi's [a.s] birth that they confess to it.

We mention to the words of some of Sunni scholars who confessed to imam Mahdi's [a.s] birth and say one of the stories of their visitation with imam "Mahdi" [a.s]:

### **1: "Abu al-Fada"**

"Emad al-Din Ismael Abu al-Fada" says that imam "Askari" [a.s] is father of "Muhammad" who is called "Mahdi" and "Hujjat":

وكانت ولادة الحسن العسكري المذكور... هو والد محمد المنتظر، صاحب السرداب، ومحمد المنتظر المذكور هو ثاني عشر الأئمة الاثني عشر، علي رأي الإمامية، ويقال له القائم، والمهدي، والحجة. وولد المنتظر المذكور، في سنة خمس وخمسين ومائتين.

"Hasan Askari" who was mentioned above, is the father of waiting "Muhammad", the owner of "Sardab". Waiting "Muhammad" is the twelfth imam of "Twelvers" who is called "Qa'im", "Mahdi" and "Hujjat". He's waiting "Mahdi" who was born in 255 AH.

"Al-Al-Fada" – al-Mukhtasar fi Akhbar al-Bashar – vol. 1, p 178

### **2: "Abu al-Wardi"**

"Zayn al-Din al-Wardi" has restated that waiting "Muhammad" is son of "Hasan Askari" and was born in 255 AH:

والحسن العسكري والد محمد المنتظر صاحب السرداب، والمنتظر ثاني عشرهم ويلقب أيضا القائم والمهدي والحجة، ومولد المنتظر سنة خمس وخمسين ومائتين.

"Hasan Askari" is father of waiting "Muhammad", the owner of "Sardab". He's the twelfth imam Shias who is known as "Qa'im", "Mahdi" and "Hujjat" and was born in 255 AH.

"Ibn Wardi" – Tarikh ibn al-Wardi – vol. 1, p 223

### **3: "Ibn Hajar Haythami":**

He confesses in "Al-Sawa'iq al-Muhraqa" book which was written by him against Shia that imam "Askari" had a son named "Abu al-Qasim Muhammad" who was five when his father died:

ولم يخلف غير ولده أبي القاسم محمد الحجة، وعمره عند وفاة أبيه خمس سنين، لكن أتاه الله فيها الحكمة، ويسمي القائم المنتظر....

"Al-Haythami" – al-Sawa'iq al-Muhraqah – vol. 2, p 601

#### 4: "Manawi":

He says: "Bastami" has confessed that the name of imam Mahdi's [a.s] mother is "Narjis":

قال العارف البسطامي في الجفر... وأما أمه فاسمها نرجس من أولاد الحواريين.

"Al-Manawi" – Feiz al-Qadir – vol. 6, p 277

#### 5: Hasan Iraqi's visitation with imam "Mahdi" [a.s]:

Above sentences clearly showed confession of some of Sunni elders about imam Mahdi's [a.s] birth, now we mention to their confession to visiting imam "Mahdi" [a.s]:

"Shi'rani" one of Sunni scholars has quoted a story from "hasan Iraqi" that shows he visited imam "Mahdi" [a.s]:

ومنهم الشيخ العارف بالله تعالى سيدي حسن العراقي رحمه الله تعالى المدفون بالكوم خارج باب الشعيرة رضي الله عنه بالقرب من بركة الرطلي، وجامع البشيرى ترددت إليه مع سيدي أبي العباس الحريثي، وقال أريد أن أحكي لك حكايته من مبتدأ أمري إلي وقتي هذا كأنك كنت رفيقي من الصغر، فقلت له: نعم فقال: كنت شاباً من دمشق، وكنت صانعاً، وكنا نجتمع يوماً في الجمعة علي اللهو واللعب، والخمر، فجاءني التنبيه من الله تعالى يوماً لهذا خلقت؟ فتركت ما فيهم فيه، وهربت منهم فتابوا ورائي فلم يدركوني، فدخلت جامع بني أمية، فوجدت شخصاً يتكلم علي الكرسي في شأن المهدي عليه السلام، فاشتقت إلي لقائه فصرت لا أسجد سجدة إلا وسألت الله تعالى أن يجمعني عليه فينما أنا ليلة بعد صلاة المغرب أصلي صلاة السنة، وإذا بشخص جلس خلفي، وحسس علي كتفي، وقال لي: قد



استجاب الله تعالى دعائك يا ولدي مالك أنا المهدي فقلت تذهب معي إلي الدار، فقال نعم، فذهب معي، فقال: أخل لي مكاناً أنفرد فيه فأخليت له مكاناً فأقام عندي سبعة أيام بلياليها، ولقنني الذكر، وقال أعلمك ورعي تدوم عليه إن شاء الله تعالى تصوم يوماً، وتفطر يوماً، وتصلي كل ليلة خمسمائة ركعة، فقلت: نعم فكنت أصلي خلفه كل ليلة خمسمائة ركعة وكنت شاباً أمرد حسن الصورة فكان يقول: لا تجلس قط إلا ورائي فكنت أفعل، وكانت عمامته كعمامة العجم، وعليه حبة من وبر الجمال فلما انقضت السبعة أيام خرج، فودعته، وقال لي: يا حسن ما وقع لي قط مع أحد ما وقع معك فدم علي ورعك حتي تعجز، فإنك ستعمر عمراً طويلاً انتهى كلام المهدي.

My master "Abi al-Abbas Harithy" and I went to "Hasan Iraqi", he said: since you've been my friend from childhood, I want to tell you my story, I said: tell us: he said: I was a Damascene youth and an artisan. On Fridays, my friends and I would drink wine and waste our time, one day a warning message like an inspiration was sent to me by god that if I've created you to do such works?

Then, I left my friends and those works, my friends came after me but couldn't find me. I went to "Bani Umayya" principle mosque and saw that a man is talking about "Mahdi" on the pulpit. After hearing his words, the eager of visiting "Mahdi" [a.s] was made in my heart, in all my prostrations, I'd ask god helping me to visit him.

One night, after saying "Maghrib" prayer, I was saying "Mustahab" prayer that someone sat behind me, grabbed my elbow and said: almighty god has granted your prayer. I'm "Mahdi". I said: Do you go to my house? He said: Yes I do. He came to my house and said: prepare a private place for me. Imam stayed there seven days, he told me: I teach you my piety, god willing you can keep it: fast one day and make "Iftar" one day and say prayer, five hundred Rak'ah every night. I accepted and did so behind him every night. After seven days he said goodbye and told me:

O "Hasan" what happened between me and you hasn't happened with another person. So, keep piety as long as you can; because I'll have long life.

"Al-Shi'rani" – al-Tabaqat al-Kubra – vol. 1, p 475

## Who is "Hasan Iraqi"?

One of Sunni scholars, "Najm al-Din Muhammad ibn Muhammad", has introduced him:

حسن العراقي: حسن العراقي نزيل مصر، الشيخ الصالح العابد الزاهد صاحب الأحوال العجبية، والكشف الصحيح، كان عن طريقه إذا أتاه أحد بشيء من الأثواب النفيسة ويقول هذا نذر لك يا شيخ حسن يقبلها ثم يأخذ السكين فيقطعه قطعاً ثم يخطها بخيوط ومسلّة، ويقول: إن العبد إذا لبس الجديد تصير النفس سارقة بالنظر إليه، وتعجب به، فإذا قطعناها تقطع خاطر النفس، وحكي عنه الشيخ عبد الوهاب الشعراوي حكاية عجيبة أخبر بها عن نفسه

Al-Kawakib al-Sa'ira – vol. 1, p 114

### Result of this part:

Birth of imam "Mahdi" [a.s] is a clear and certain matter amongst Shia and Sunni and matter of "Madawiyat" is an ultra-Shia matter and won't be questioned by such doubts.

### Final conclusion:

1: in perspective of Shia, root of matter of "Mahdawiyat" returns to messenger of Allah [PBUH] era. In numerous narratives, messenger of Allah [PBUH] has talked about his twelfth successor and each one of Shia imams [a.s] have introduced him to us with all characteristics and name.

2: unlike Ghafari's opinion, hadrat Hakimah's testifying and other people who have reported imam Mahdi's [a.s] birth just prove us the instance of promised "Mahdi" [a.s]; not that it brings matter of "Mahdawiyat" to Shia doctrine.

Good luck





