IN THE NAME OF ALLAH, THE COMPASSIONATE

THE MERCIFUL

Is there any authentic narration about the representation and deputyship of Othman Ibn Saeed for Imam of the age (Mahdi)

(May GOD precipitate his reappearance)

THE BOARD OF MAHDACIAT

A QUESTION BY; SAYED. M.MOHSEN

The elaboration of the question

According to Shiite belief his holiness Imam of the age (Mahdi) (peace be upon him) has appointed Shakh Othman Ibn Saeed Alamari as his own general deputy and the most well-known narration which we present as well as implies in this issue has been quoted from Jafar Ibn Mohammad Ibn Malek Al-Fazari and while Najashi, Ibn Qazaeri have regarded the late Sayed Khoei Jafar Ibn Mohammad Ibn Malek Al-Fazari as a weak narrator but the program Derayt Al-Nur considers him as ‘’Theqa Ale Al-Tahqiq’’. Is there another narration which explicitly and obviously mentioned the issue of the representation of Othman Ibn Saeed Al-Amari as well as its proof is authentic? And please mention that narration for me and do you have any reason for the authenticity of Jafar Ibn Mohammad Ibn Malek Al-Fazari?

RESPONSE

The representation of the specific deputies is one of the necessities of the Shiite religion

First; the representation of the specific deputies is a certain issue among the Shiite scholars and Faqihs as well as be regarded as one of the

necessities of Shiite religion thus, such a case does not necessarily need any narration or proof probing

Second; Othman Ibn Saeed is one of the great figure in Shiite history who was the deputy of Imam Hadi, Imam Askari and Imam of the age (peace be upon them) and there are an authentic narration from these three Imams pertaining to this issue and we refer to some of them here

Shakh Tusi (may GOD be pleased with him) writes in the blessing book Al-Qaybah that;

فَأَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ هَمَّامٍ الْإِسْكَافِيِّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمْيَرِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ بْنِ سَعْدٍ الْقُمِّيُّ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي يَوْمٍ مِنَ الْأَيَّامِ فَقُلْتُ يَا سَيِّدِي أَنَا أَغِيبُ وَأَشْهَدُ وَلَا يَتَهَيَّأُ لِي الْوُصُولُ إِلَيْكَ إِذَا شَهِدْتُ فِي كُلِّ وَقْتٍ فَقَوْلَ مَنْ نَقْبَلُ وَأَمْرَ مَنْ نَمْتَثِلُ فَقَالَ لِي صَلَوَاتُ اللَّهِ عَلَيْهِ هَذَا أَبُو عَمْرٍو الثِّقَةُ الْأَمِينُ مَا قَالَهُ لَكُمْ فَعَنِّي يَقُولُهُ وَمَا أَدَّاهُ إِلَيْكُمْ فَعَنِّي يُؤَدِّيهِ فَلَمَّا مَضَى أَبُو الْحَسَنِ (عليه السلام) وَصَلْتُ إِلَى أَبِي مُحَمَّدٍ ابْنِهِ الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عليه السلام) ذَاتَ يَوْمٍ فَقُلْتُ لَهُ مِثْلَ قَوْلِي لِأَبِيهِ فَقَالَ لِي هَذَا أَبُو عَمْرٍو الثِّقَةُ الْأَمِينُ ثِقَةُ الْمَاضِي وَثِقَتِي فِي الْحَيَاةِ وَ الْمَمَاتِ فَمَا قَالَهُ لَكُمْ فَعَنِّي يَقُولُهُ وَ مَا أَدَّى إِلَيْكُمْ فَعَنِّي يُؤَدِّيهِ

-Al-Gheibat, p 354, hadith 315

Some of the narrators have quoted from Harun Ibn Mosa Talakbari for us (Shakh Tusi) via his own proof from Ahmad Ibn Eshaq Qomi that he said; one day I came to the presence of His Holiness Imam Ali Al-Naqi (peace be upon him) and said to His Holiness that; O my lord, sometimes I attend I your presence and sometimes I cannot and now I cannot be present here all the time then from whom I should obey and what statement I should accept?

His Holiness; stated that; this Abu Amr (Othman Ibn Saeed) is an authentic and trustworthy man and whatever he says to you is from me and whatever he deliver to you is from me as well Ahmad Ibn Eshaq says that; after the

demise of His Holiness one day I came to the presence of Imam Hasan Askari (peace be upon him) and asked His Holiness the same question and His Holiness stated that; this Abu Amr is an authentic and trustworthy man and in the view of the previous Imam (Imam Ali Al-Naqi) and in my view when I am alive and after my demise is a trustworthy man and whatever he says and delivers to you is from me

This narration is an authentic narration with sound proof and there is no problem pertaining to its reference which implies in the special representation and deputyship of Othman Ibn Saeed, both in the age of Imamayin Askariain and in the era of His Holiness Mahdi (may GOD precipitate his reappearance)

And Shakh Kolaini (may GOD be pleased with him) writes in the blessing book of Kafi that;

... وَقَدْ أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْحَاقَ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ سَأَلْتُهُ وَقُلْتُ مَنْ أُعَامِلُ أَوْعَمَّنْ آخُذُ وَقَوْلَ مَنْ أَقْبَلُ فَقَالَ لَهُ : الْعَمْرِيُّ ثِقَتِي فَمَا أَدَّى إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّي وَ مَا قَالَ لَكَ عَنِّي فَعَنِّي يَقُولُ فَاسْمَعْ لَهُ وَ أَطِعْ فَإِنَّهُ الثِّقَةُ الْمَأْمُونُ .

وَأَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا مُحَمَّدٍ عليه السلام عَنْ مِثْلِ ذَلِكَ فَقَالَ لَهُ الْعَمْرِيُّ وَابْنُهُ ثِقَتَانِ فَمَا أَدَّيَا إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّيَانِ وَمَا قَالا لَكَ فَعَنِّي يَقُولَانِ فَاسْمَعْ لَهُمَا وَأَطِعْهُمَا فَإِنَّهُمَا الثِّقَتَانِ الْمَأْمُونَانِ ... .

-Al-Kafi, v 1 p 329, chapter Fi Tasmiyat Min Rah Alaihe Al-Salam, hadith 1

Ahmad Ibn Eshaq has informed me that he has asked Imam Hadi (peace be upon him); who is your deputy since we want to cooperate with him? or maybe he asked that; from whom we should ask the religious laws and accept his sentence? And Imam Hadi has said your name and stated that; Othman Ibn Saeed is an authentic man and whatever message he delivers in fact he has delivered from me and what he quotes indeed he has quoted from me then listen to his remark and follow his order since he is a thoroughly trustworthy and authentic man and once again Ahmad Ibn Eshaq has informed me that he has asked Imam Askari that; who is your

deputy and Imam Askari has stated that; Othman Ibn Saeed and his son Mohammad Ibn Othman are both trustworthy men and every statement that they quote is from me and every message they deliver is from me and listen to their remarks and obey their orders and both of them are trustworthy for me and this narration has no problem pertaining to its proof and implies in this case that Shakh Othman Ibn Saeed was the deputy of both Imam Hadi and Imam Askari (peace be upon them)

And the late Shakh Tusi in the book Ekhtiar Marefat Al-Rejal (Rejal Al-Koshi) has written a detailed letter from Imam of the age (May GOD precipitate his reappearance) to Eshaq Ibn Esmaeil and has ordered him that

فَلَا تَخْرُجَنَّ مِنَ الْبَلَدِ حَتَّى تَلْقَى الْعَمْرِيَّ رَضِيَ اللَّهُ عَنْهُ بِرِضَايَ عَنْهُ وَ تُسَلِّمَ عَلَيْهِ وَتَعْرِفَهُ وَيَعْرِفَكَ فَإِنَّهُ الطَّاهِرُ الْأَمِينُ الْعَفِيفُ الْقَرِيبُ مِنَّا وَإِلَيْنَا فَكُلُّ مَا يُحْمَلُ إِلَيْنَا مِنْ شَيْءٍ مِنَ النَّوَاحِي فَإِلَيْهِ يَصِيرُ آخِرُ أَمْرِهِ لِيُوصِلَ ذَلِكَ إِلَيْنَا وَالْحَمْدُ لِلَّهِ كَثِيراً سَتَرَنَا اللَّهُ وَإِيَّاكُمْ يَا إِسْحَاقُ بِسِتْرِهِ وَتَوَلَّاكَ فِي جَمِيعِ أُمُورِكَ بِصُنْعِهِ وَالسَّلَامُ عَلَيْكَ وَعَلَى جَمِيعِ مَوَالِيَّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيماً كَثِيراً .

-Ekhtiyar Marefat Al-Rejal, v 2 p 848

Ekhtiar Marefat Al-Rejal, v 2, p 848

Do not leave the city until after visiting Amri, and GOD be pleased with him due to our satisfaction pertaining to him and say our hello to us and introduce yourself to him in order to know you and he is a pious, faithful, trustworthy and near to us and he received every money from different areas and then he sent them to us (all the infinite praise is due to all) and Allah the Almighty takes us under His power and be our aid in our all jobs and hello to you and to our all friends and the mercy and blessing of Allah be upon our lord, the prophet (peace and bless of GOD be upon him and his progeny) infinite mercy and blessing

And in this narration has been emphasized that Shakh Othman Ibn Saeed Al-Amari has been appointed as deputy, representative and mediator

between Imam and the people and he has taken the share of Imam to His Holiness

And when Othman Ibn Saeed passed away, Imam of the age (may GOD precipitate his reappearance) has written a letter to his dear son Mohammad Ibn Othaman to make sympathy with him that

أَجْزَلَ اللَّهُ لَكَ الثَّوَابَ وَ أَحْسَنَ لَكَ الْعَزَاءَ رُزِئْتَ وَرُزِئْنَا وَأَوْحَشَكَ فِرَاقُهُ وَأَوْحَشَنَا فَسَرَّهُ اللَّهُ فِي مُنْقَلَبِهِ وَكَانَ مِنْ كَمَالِ سَعَادَتِهِ أَنْ رَزَقَهُ اللَّهُ وَلَداً مِثْلَكَ يَخْلُفُهُ مِنْ بَعْدِهِ وَيَقُومُ مَقَامَهُ بِأَمْرِهِ وَ يَتَرَحَّمُ عَلَيْهِ وَ أَقُولُ الْحَمْدُ لِلَّهِ فَإِنَّ الْأَنْفُسَ طَيِّبَةٌ بِمَكَانِكَ وَ مَا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ فِيكَ وَعِنْدَكَ أَعَانَكَ اللَّهُ وَقَوَّاكَ وَ عَضَدَكَ وَوَفَّقَكَ وَكَانَ لَكَ وَلِيّاً وَحَافِظاً وَرَاعِياً .

-Kamal Al-Din va Tamam Al-Nemat, p 510, Al-Gheibat, p 361

Allah grant you a huge reward as well as give you a sound patience in this disaster you are disaster-stricken and we are sorrowful and the demise of your father is regretful for both of us and GOD makes him happy and it was a great honor to him that he had a son like you to remain after him and become his successor according to his order and request mercy and forgiveness from GOD and I will do too and all praise is due to Allah the Almighty since our Shiites are so happy because of your presence and what has been granted to you and inside you and Allah the Almighty will aid you and give power to you as well as aid you and good luck to you in your jobs and Allah be your friend and guardian

And Shakh Tusi declares that the son of Othman Ibn Saeed has been appointed instead of his father

وَ أَخْبَرَنِي جَمَاعَةٌ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمْيَرِيُّ لَمَّا مَضَى أَبُو عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَتَتْنَا الْكُتُبُ بِالْخَطِّ الَّذِي كُنَّا نُكَاتِبُ بِهِ بِإِقَامَةِ أَبِي جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ مَقَامَهُ .

-Al-Gheibat, p 362, hadith 324

Some men have quoted from Harun Ibn Mosa Talakbari from Mohammad Ibn Homam that Abd Allah Ibn Jafar Homayri said that; when Othman Ibn

Saeed (may GOD be pleased with him) passed away a letter with the same style of writing that we write issued pertaining to the appointment of his son Mohammad Ibn Othman (may GOD be pleased with him) instead of his father

And also writes that;

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ الْأَهْ وَازِيُّ أَنَّهُ خَرَجَ إِلَيْهِ بَعْدَ وَفَاةِ أَبِي عَمْرٍو وَالِابْنُ وَقَاهُ اللَّهُ لَمْ يَزَلْ ثِقَتَنَا فِي حَيَاةِ الْأَبِ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَاهُ وَنَضَّرَ وَجْهَهُ يَجْ رِي عِنْدَنَا مَجْرَاهُ وَيَسُدُّ مَسَدَّهُ وَعَنْ أَمْرِنَا يَأْمُ رُ الِابْنُ وَبِهِ يَعْمَلُ تَوَلَّاهُ اللَّهُ فَانْتَهِ إِلَى قَوْلِهِ وَعَرِّفْ مُعَامَلَتَنَا ذَلِكَ .

-Al-Gheibat, p 362, hadith 324

Mohammad Ibn Ebrahim Ibn Mahzyar Ahvazi has quoted for us that after the demise of Othman Ibn Saeed I received a letter saying that

Allah saves his son and he was trustworthy in his father time and Allah be pleased with him and his father and Allah rest his soul and his son is just like his father to us and he has taken his place and whatever he says is our statements and he do as we order and Allah aids him then accept his remarks and beware of our view pertaining to him

The probe of the narration of Jafar Ibn Malek Fazari

The late Shakh Tusi writes in Al-Qaybah page 357 that

قَالَ وَقَالَ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَالِكٍ الْفَزَارِيُّ الْبَزَّازُ عَنْ جَمَاعَةٍ مِنَ الشِّيعَةِ مِنْهُمْ عَلِيُّ بْنُ بِلَالٍ وَأَحْمَدُ بْنُ هِلَالٍ وَمُحَمَّدُ بْنُ مُعَاوِيَةَ بْنِ حُكَيْمٍ وَالْحَسَنُ بْنُ أَيُّوبَ بْنِ نُوحٍ فِي خَبَرٍ طَوِيلٍ مَشْهُورٍ قَالُوا جَمِيعاً اجْتَمَعْنَا إِلَى أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ عليهما السلام نَسْأَلُهُ 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 مُغْضَباً لِيَخْرُجَ فَقَالَ لَا يَخْرُجَنَّ أَحَدٌ فَلَمْ يَخْرُجْ مِنَّا أَحَدٌ إِلَى أَنْ كَانَ بَعْدَ سَاعَةٍ فَصَ احَ عليه السلام بِعُثْمَانَ فَقَامَ عَلَى قَدَمَيْهِ فَقَالَ

أُخْبِرُكُمْ بِمَا جِئْتُمْ قَالُوا نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ قَالَ جِئْتُمْ تَسْأَلُونِّي عَنِ الْحُجَّةِ مِنْ بَعْدِي قَالُوا نَعَمْ فَإِذَا غُلَامٌ كَأَنَّهُ قِطَعُ قَمَرٍ أَشْبَهُ النَّاسِ بِأَبِي مُحَمَّدٍ عليه السلام 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 عُثْمَانَ مَا يَقُولُهُ وَانْتَهُوا إِلَى أَمْرِهِ وَاقْبَلُوا قَوْلَهُ فَهُوَ خَلِيفَةُ إِمَامِكُمْ وَالْأَمْرُ إِلَيْه .

Jafar Ibn Mohammad Ibn Malek Fazari Bazaz has quoted from some Shiite men such as Ali Ibn Helal, Mohammad Ibn Moaviah Ibn Hakim and Hasan Ibn Ayub Ibn Nuh in a detailed news that all of them said that; we went to the presence of Imam Hasan Askari (peace be upon him) to ask His Holiness pertaining to the next Imam after His Holiness and 40 other men were present in that meeting and in this moment Othman Ibn Saeed Amari stood up and said that; O the son of the holy prophet, I am going to ask you something while His Holiness are completely aware then His Holiness stated that

O, Othman sit down and His Holiness was going to leave the place with anger and stated that;

No one get outside and none of us went out and after a while His Holiness called Othman Ibn Saeed and he got up and stood and His Holiness stated that do you want me to say why you came here? The audience said please state the son of the holy prophet of GOD then stated that; you came here to ask me what the next Imam after me is. They said; Yes the son of the holy prophet of GOD and in this moment we saw before us a young boy like a rose who was too similar to his father and His Holiness stated that;

After me this is your Imam and he is my successor thus follow him and don not divide that you will be apostate pertaining to your own religion and know that you will never see him again after this day until his age become complete then accept whatever Othman Ibn Saeed says from him and his the deputy of your Imam and he has appointed as our representative

The probe of authenticity of Jafar Ibn Mohammad Ibn Malek Al-Fazari

But we have to say pertaining to Jafar Ibn Mohammad Ibn Malek Al-Fazari that

At first, Shakh Tusi has considered him as an authentic man

جعفر بن محمد بن مالك ، كوفي ، ثقة .

-Rejal Al-Tusi, p 418

And also Abu Al-Qasem Kufi died in 352 Hejrah in the book Al-Esteqathah has considered him as an authentic man in such a manner that

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

-Al-Esteghase, v 1 p 77

Secondly; weakening of Najashi and Ibn Qazaeri is not so important and worthwhile comparing the acceptance of Shakh Tusi since the weakening of these two precious men was due to the narration of a saying which seemed exaggeration in their own views at that time while all of them now consider as the necessities of the Shiite religion

The late precious Allamah (the highly knowledgeable man) Haj Shakh Abd Allah Mamaqani writes in the book Tanqih Al-Maqal after the quotation of the weakening of Najashi and Ibn Qazaeri that

وأقول قد نبهنا في المقدمة فوائد عشر علي أنّ جملة ممّا هو من ضروريات مذهبنا اليوم قد كان يعد في السلف الزّمان غلوّا 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 ... .

In the Favaed Dahganah in the preface of the book we have said that some of the issues which are considered as the necessities of the Shiite religion

this day have been regarded as an exaggeration in the past and according to this point some of the narrators have weakened the case of Thaqah and I think that what have been quoted from the weakening and some other things pertaining to Jafar Ibn Mohammad Ibn Malek were due to the quotation of Ahl Al-Bayt's miracles specifically the story of the birth of His Holiness Mahdi (may GOD precipitate his reappearance) … as a result according to the statement of Shakh Tusi he is Thaqah (a trustworthy man)

-Tanghih Al-Maghal, v 1 p 226, chapter Jafar

Allamah Mohaqaq Namzi Shahrudi writes that

والتحقيق أن الأقوى كون الرجل من الثقات المعتمدين اعتمادا على توثيق الشيخ ، وأبي القاسم الكوفي في كتاب الاستغاثة ، والعلامة المامقاني في رجاله .

The more authentic view pertaining to jafar Ibn Mohammad Ibn Malek Kufi is that we say; according to the acceptance of Shakh and Abu Al-Qasem Kufi in the book Esteqathah as well as Mamaqani in his book Rejal (the narrators) he is authentic and trustworthy man

-Mostadrakat Elm Rejal Al-Hadith, v 2 p 213, no 2830

Thirdly; Shakh Tusi himself has interpreted this narration in such a manner that

فِي خَبَرٍ طَوِيلٍ مَشْهُور ...

In a well-known common detailed …

We can conclude from this sentence that this narration is a famous saying in the view of the late Shakh Tusi and this popularity of the narration can compensate the weak proof (if we accept the weakening of the narration) as a result, this narration has no problem in terms of its proof and at least it can be employed to accept the other narrations mentioned pertaining to this issue

The Shiite great figures' standpoint pertaining to the representation of Othman Ibn Saeed

The Shiite great figures in their own various books in addition to consider Othman Ibn Saeed as one of the specific deputies have mentioned considerable points pertaining to his authenticity as well

Shakh Tabarsi (may GOD be pleased with him) writes in the book Ehtejaj that;

أَمَّا الْأَبْوَابُ الْمَرْضِيُّونَ وَالسُّفَرَاءُ الْمَمْدُوحُونَ فِي زَمَنِ الْغَيْبَةِ فَأَوَّلُهُمُ الشَّيْخُ الْمَوْثُوقُ بِهِ أَبُو عَمْرٍو عُثْمَانُ بْنُ سَعِيدٍ الْعَمْرِيُّ نَصَبَهُ أَوَّلًا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْعَسْكَرِيُّ ثُمَّ ابْنُهُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ عليهما السلام فَتَوَلَّى الْقِيَامَ بِأُمُورِهِمَا حَالَ حَيَاتِهِمَا ثُمَّ بَعْدَ ذَلِكَ قَامَ بِأَمْرِ صَاحِبِ الزَّمَانِ عليه السلام وَ كَانَتْ تَوْقِيعَاتٌ وَجَوَابَاتُ الْمَسَائِلِ تَخْرُجُ عَلَى يَدَيْهِ 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 نَوْبَخْتَ فَلَمَّا مَضَى قَامَ مَقَامَهُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ السَّمُرِيُّ وَلَمْ يَقُمْ أَحَدٌ مِنْهُمْ بِذَلِكَ إِلَّا بِنَصٍّ عَلَيْهِ مِنْ قِبَلِ صَاحِبِ الزَّمَانِ عليه السلام وَنَصْبِ صَاحِبِهِ الَّذِي تَقَدَّمَ عَلَيْهَا .

فَلَمْ تَقْبَلِ الشِّيعَةُ قَوْلَهُمْ إِلَّا بَعْدَ ظُهُورِ آيَةٍ مُعْجِزَةٍ تَظْهَرُ عَلَى يَدِ كُلِّ وَاحِدٍ مِنْهُمْ مِنْ قِبَلِ صَاحِبِ الْأَمْرِ عليه السلام تَدُلُّ عَلَى صِدْقِ مَقَالَتِهِمْ وَصِحَّةِ نِيَابَتِهِمْ... .

Othman Ibn Saeed Amari is one of the first authentic, trustworthy representatives who served as the mediator and communicator between Imam of the age (may GOD precipitate his reappearance) and the people in the age of occultation and he was appointed as deputy from Imam Hadi (peace be upon him) before that and the people received the answer to their own problems and letters via him and after he passed away his son Mohammad Ibn Othman replaced his father and he has undertaken the same responsibilities as his father did and after his death, Hossein Ibn Ruh Nobakhti replaced him and after him Ali Ibn Mohammad Samari was

appointed as the representative and each of these 4 men have been appointed through the direct order and command of Imam of the age (may GOD precipitate his reappearance) and the previous man recommendation and Shiites accepted their remarks if they contained some clear mark from Imam of the age (peace be upon him) alike miracle and something like that which indicated their representation and claims

Shakh Tusi one of the Shiite distinguished scholars writes that

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 .

Othman Ibn Saeed Amari is one of the first authentic and trustworthy representatives who was appointed firstly from Imam Hadi and then his son Imam Hasan Askari (peace be upon him) as the representative and deputy and was called as Asadi then he became known as Amari

-Al-Gheibat, p 353

And also he writes in the book Rejal that

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

Mohammd Ibn Othamn Ibn Saeed Amari with nickname Abu Jafar and his father nickname as Abu Amr both of them were appointed from Imam of the age (peace be upon him) as representative and they have a highly eminent standing in the views of Imamate Shiites

- Rejal Al-Tusi, p 447

And Allamah Heli has quoted the same narration as well

-Kholasat Al-Aghval, p 250

Ibn Davud Heli says that

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

Othman Ibn Saeed Amri called as Saman and Zyat and with the nickname as Abu Amr was an outstanding and trustworthy figure who was served around 13 years in the presence of Imam Hadi (peace be upon him) and there was a well-known will and promise between Imam and him as well as he was appointed as representative from Imam Hasan Askari (peace be upon him)

-Rejal Ibn Davood, p 133

Conclusion

The representation and deputyship of Othman Ibn Saeed (may GOD be pleased with him) is one of the certain and unanimously accepted issues among the whole Shiites and the narration of Jafar Ibn Malek has no problem in terms of its proof as well

GOOD LUCK

THE BOARD OF THE RELIGIOUS DOUBTS

THE RESEARCH INSTITUE OF HIS HOLINESS IMAM OF THE AGE

(MAY GOD PRECIPITATE HIS REAPPEARENCE)