

Sunni Scholars` Recognition of the Birth of Imam Mahdi

On the night of the fifteenth of Sha 'ban in the year 255 AH, the twelfth divine proof of God, Imam Mahdi (AJ), was born in the house of Imam Hasan Askari (AS). The rays of the sun shone on the world, and the glad tidings of the twelfth proof of God were announced. His mother 's name was Narjis Khatun (SA). The birth of the last divine treasure was a certain and definite matter, and there is no doubt or suspicion about it. The narrations of the Ahlulbayt (AS) testify to this important matter and increase human certainty. Not only do the narrations and statements of the scholars of the Imamiyah school regarding the birth of Imam Mahdi (AJ) exist to a sufficient extent, but Sunni scholars in successive centuries have also had numerous statements regarding the birth of that Imam, which in this article refers to the opinions of fifty Sunni scholars and great thinkers about the birth of Imam Mahdi (AJ).

1. Ali bin Al-Hussein bin Ali Al-Mas 'udi Al-Shafi 'i (died 346 AH)

2. Abu Al-Fadl Al-Shafi 'i Al-Haskafi (died 553 AH)

3. Ibn Al-Azraq Al-Fariqi (died 571 AH)

4. Imad al-Din al-Isfahani (died 597 AH)

5. Fakhr al-Razi al-Shafi 'i (died 604 AH)

6. Muhammad bin Muhammad bin Abdul Karim Ibn al-Athir al-Jazri (died 630 AH)

7. Muhyiddin Ibn Arabi (died 638 AH)

8. Subt Ibn al-Jawzi (died 654 AH)

9. Muhammad bin Yusuf al-Ganji (died 658 AH)

10. Shams al-Din Ibn Khalkan (died 681 AH)

11. Ibn al-Tiqtaqi al-Hasani (died 709 AH)

12. Ibn Fawti al-Shaybani (died 723 AH)

13. Imad al-Din Abu al-Fida ' (died 732 AH)

14. Shams al-Din al-Dhahabi (died 748 AH)

15. Zain al-Din Ibn al-Wardi (died 749 AH)

16. Salah al-Din al-Safadi (died 764 AH)
17. Abu Muhammad al-Ya 'fai (died 768 AH)
18. Mas 'ud bin 'Umar bin 'Abdullah al-Tafatẓani (died 792 AH)
19. Abd al-Rahman Ibn Khaldun (died 808 AH)
20. Muhammad ibn Shahna Al-Halabi (died 815 AH)
21. Abd al-Rahman ibn Ahmad ibn Muhammad Jami (died 817 AH)
22. Khwaja Muhammad Parsa (died 822 AH)
23. Ahmad ibn Ali Qalqashandi (died 821 AH)
24. Ibn Hajar al-Asqalani al-Shafi 'i (died 852 AH)
25. Ibn Sabagh al-Maliki (died 855 AH)
26. Ibn Muhammad Siraj al-Din al-Rifai (died 885 AH)

27. Shams al-Din Muhammad ibn Tulun (died 953 AH)

28. Ibn Hajar al-Haytami (died 973 AH)

29. Abdul Wahhab al-Sha 'arani (died 974 AH)

30. Abdul Qadir bin Sheikh bin Abdullah al- 'Idroos (died 989 AH)

31. Sayyid Muhammad bin al-Hussein al-Samarqandi (died 996 AH)

32. Shams al-Din al-Ramli (died 1004 AH)

33. Ahmad bin Yusuf al-Qarmani al-Hanafi (died 1019 AH)

34. Shahab al-Din Abi Falah Ibn al-Imad al-Hanbali (died 1089 AH)

35. Damin bin Shiddiqam al-Husayni al-Madani (died 1090 AH)

36. Sayyid Hasan al-Iraqi (died in the 9th or 10th century AH)

37. Abdul-Malik al-Asimi al-Makki (died 1111 AH)

38. Abdullah al-Shabrawi al-Shafi'i (died 1172 AH)
39. Ja'far bin Hasan bin Abdul Karim al-Barzanji (died 1177 AH)
40. Muhammad ibn Ahmad Al-Safarini Al-Hanbali (died 1188 AH)
41. Muhammad Amin Al-Baghdadi Al-Suwaidi (died 1246 AH)
42. Sulaiman ibn Ibrahim Al-Qunduzi Al-Hanafi (died 1294 AH)
43. Muhammad Siddiq Hasan Khan Al-Qannuji (died 1307 AH)
44. Yaqut ibn Abdullah Al-Hamawi (died 626 AH)
45. Muhammad Wais Al-Haidari (died 1405 AH)
46. Khairuddin Al-Zarkali (died 1410 AH)
47. Mustafa ibn Abdulrahim ibn Barqan Al-Hashimi (contemporary)
48. Sharif Anas Al-Hasani Al-Katbi (contemporary)

49. Aarif Ahmad Abdul Ghani (contemporary)

50. Abdullah ibn Muhammad Al-Hashlaf (contemporary)

51. Mohammad Omar Sarbazai (contemporary)

Detailed opinions of the scholars are as follows:

1. Ali bin al-Hussein bin Ali al-Mas 'oudi al-Shafi 'i (d. 346 AH)

Al-Mas 'oudi, a renowned scholar of the Shafi 'i school, writes about the birth of Imam Mahdi (AJ) as follows:

الإمام الثاني عشر وفي سنة ستين ومائتين قبض أبو محمد الحسن بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام في خلافة المعتمد، وهو ابن تسع وعشرين سنة، وهو أبو المهدي المنتظر. ...

(peace be upon him) and composed poetry about him and other Imams of Ahl al-Bayt (peace be upon them).

Ibn Kathir al-Dimashqi, a Salafi scholar, after quoting a long poem from him, writes:

ثم خرج من هذا التغزل إلي مدح أهل البيت والأئمة الإثني عشر رحمهم الله

وسألتني عن حب أهل البيت

هل أقر إعلاناً به أم أجدد

هيهات ممزوج بلحمي ودمي

حبهم هو الهدي والرشد

حيدرة والحسنان بعده

ثم علي وابنه محمد

وجعفر الصادق وابن جعفر

موسي ويتلوه علي السيد

أعني الرضي ثم ابنه محمد

ثم علي وابنه المسدد

والحسن الثاني ويتلو تلوه

محمد بن الحسن المفتقد

...

فلا يظن رافضي أنني

وافقته أو خارجي مفسد

...

والشافعي مذهبي مذهبه لأنه في قوله مؤيد

اتبعته في الأصل والفرع معا فليتبغني الطالب المرشد

إني بإذن الله تاج سابق إذا وني الظالم ثم المفسد

Then, he recites a poem in praise of the Ahl al-Bayt and the Twelve Imams, saying:

Anyone who asks me about my love for the Ahlul Bayt, to see whether I openly confess it or deny it?

Know this! I never deny it, my love for them is intertwined with my flesh and

blood. My love for them is guidance and growth. By Ahlul Bayt, we mean Haider, Hassan, (Then he mentions all the Imams until he reaches Imam Mahdi) the twelfth of them is Hassan who will be followed by Muhammad bin Al-Hasan, who is currently absent.

Let no one think that I am a Shia and agree with them or that I am a outsider and corrupt. My madhab is Shafi 'i because he has been confirmed in his view. I follow Shafi 'i in principle and in detail, so whoever seeks guidance should follow me. (Al-Bidayah wa An-Nihayah, Vol. 14, pp. 154-155.)



إن الحجة المذكور ولد تاسع شهر ربيع الأول سنة ثمان وخمسين ومائتين، وقيل ثامن شعبان سنة ست وخمسين، وهو الأصح.

"Indeed, the aforementioned Hujjat (Imam Mahdi) was born on the ninth of Rabi ' al-Awwal in the year 258 AH, although it has been said that he was born on the eighth of Sha 'ban in the year 256 AH, and this statement is more correct."

Source: Al-Fariqi 's "Tareekh", p. 26.

Note: Although this text refers to the birth of Imam Mahdi (AS), it should be noted that the statement regarding his birth on the ninth of Rabi ' al-Awwal or the eighth of Sha 'ban in the year 256 AH or 258 AH is not accurate.



4. Imad al-Din Isfahani, another scholar of Ahl al-Sunnah, explicitly

acknowledged the birth of Imam Mahdi (peace be upon him). He wrote in his book:

مولد ابي القاسم محمد المنتظر، بسر من رأي، يوم الجمعة ثاني عشر من شهر رمضان

"The birth of Abu al-Qasim Muhammad al-Mahdi in Samarra was on Friday, the twelfth of the blessed month of Ramadan."

"Al-Bustan al-Jami", p. 190



البُستانُ الجامع

لجميع تواريخ أهل الزمان

للمكتوب (المكتوب) المكتوب
في كتابه المكتوب (المكتوب) المكتوب
المكتوب ٥٩٧ هـ

مخطوطة أحمد بن محمد بن أحمد
رقم ٢٩٥٩
مخطوطة تيريدان بمكتبة المكتوب
رقم ١٧٢

مكتوب
المكتوب
مكتوب السلام المكتوب

المكتوب
المكتوب

وفيها تقرر حال النبي بعد حتى صار بطرد وإلى غيره. وأقام على هذا الحال
شهرًا، ثم عاد إلى حاله الأولى.

وفيها مات ابن المعتز^(١)
ومات الخلفاء^(٢) أبو شبة بن الحارثي بمصر من رأى.
ومات الخلفاء بن المعتز^(٣)
ومات أبو بكر^(٤) محمد بن عبد الملك بن الأشعث^(٥) السجستاني.
ومات سرجس المصلي^(٦) بغداد وله من العمر مائة وثمان^(٧) وثمانون سنة.
ومات علي بن الحسين بن إسماعيل بن العباس (ابن محمد)^(٨) بالمدينة.
أوفل رشيد بن رشيد ابن أحمد وصيف^(٩)
ومات محمد بن موسى بن صالح الأسدي^(١٠)
ومات الحسن بن عرفة^(١١) بن يزيد المدني بالكوفة، وكان محدثًا^(١٢)
سنة مائة وأربع وتسعين وخمسين (١٠٤٩)

توفي أبو القاسم محمد المصلي^(١٣) بمصر من رأى، يوم الجمعة ١١ من شهر رمضان.

(١) في ١٠٤٩: «المعتز» ولم يذكر الإقليم.
(٢) في السجستاني: «المعتز» وهو في: «مجموع أسانيد العرب» لأن يوم ٢٩.
(٣) في «مجموع أسانيد العرب» (٥٥).
(٤) في «مجموع أسانيد العرب» (٥٥).
(٥) في السجستاني: «المصلي» والمصلي من: تاريخ الإسلام (١٠٤٩: ١٠٤٩: ١٠٤٩) رقم ٢٩٥.
(٦) لم يذكر.
(٧) «مجموع أسانيد العرب» (٥٥).
(٨) في ١٠٤٩: «المصلي» وهو في: «مجموع أسانيد العرب» (٥٥).
(٩) في ١٠٤٩: «المصلي» وهو في: «مجموع أسانيد العرب» (٥٥).
(١٠) في ١٠٤٩: «المصلي» وهو في: «مجموع أسانيد العرب» (٥٥).
(١١) في ١٠٤٩: «المصلي» وهو في: «مجموع أسانيد العرب» (٥٥).
(١٢) في ١٠٤٩: «المصلي» وهو في: «مجموع أسانيد العرب» (٥٥).
(١٣) في ١٠٤٩: «المصلي» وهو في: «مجموع أسانيد العرب» (٥٥).

5. Fakhr al-Din al-Razi al-Shafi 'i (d. 604 AH)

Fakhr al-Din al-Razi, a prominent Sunni scholar, writes in his book "al-Shajarah al-Mubarakah" in the commentary on the life of Imam Askari (peace be upon him):

أما الحسن العسكري الإمام (ع) فله إبنان وبنتان ، أما الإبنان فأحدهما صاحب الزمان عجل الله فرجه

الشریف ، والثاني موسي درج في حياة أبيه وأما البنات ففاطمة درجت في حياة أبيها ، وأم موسي درجت أيضاً.

Imam Hasan Askari had two sons and two daughters. But one of his sons is the owner of the time (Imam Mahdi) and the other is Musa, who passed away during the lifetime of his father. But his daughters were Fatima and Um Musa, both of whom passed away during the lifetime of their father.

"Al-Shajarah al-Mubarakah fi Ansab al-Talibiyyah", p. 78-79.



الله عليه وآله وسلم من ولد فاطمة رضي الله عنها جده الحسين بن علي بن أبي طالب، ووالده الحسن العسكري ابن الإمام علي النقي – بالنون – ابن محمد التقي – بالتاء – ابن الإمام علي الرضا، ابن الإمام موسى الكاظم، ابن الإمام جعفر الصادق، ابن الإمام محمد الباقر، ابن الإمام زين العابدين علي، ابن الإمام الحسين، ابن الإمام علي بن أبي طالب.

"And the statement of Sheikh Muhyiddin in the section of 326 in the book "Al-Futuh al-Makkiyah" is as follows: ... He is from the progeny of the household of the Prophet (peace be upon him and his family), from the children of Lady Fatima (peace be upon her) and his father is Hasan Askari, the son of Imam Ali al-Naqi ..."

(Al-Yawaqit wa al-Jawahir, vol. 1, p. 562)

فصل في ذكر الحجة المهدي هو محمد بن الحسن بن علي بن محمد بن علي بن موسى الرضا بن جعفر بن محمد ابن علي بن الحسين بن علي بن ابي طالب عليه السلام وكنيته أبو عبد الله وأبو القاسم وهو الخلف الحجة صاحب الزمان، القائم المنتظر والتالي وهو الآخر الأئمة.

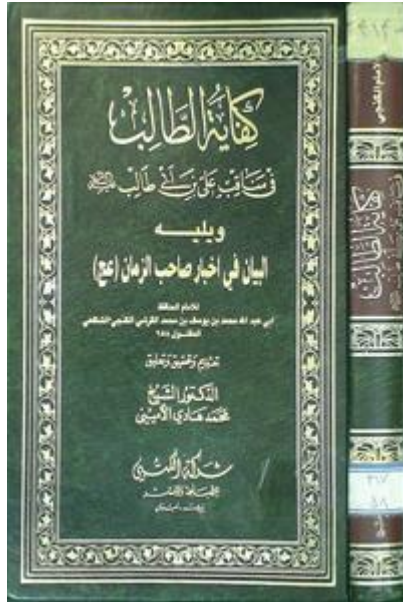
" chapter on the Al-Hujjah al-Mahdi:

he is Muhammad bin Hasan bin Ali bin Muhammad bin Ali bin Musa al-Ridha bin Ja 'far bin Muhammad bin Ali bin al-Husayn bin Ali bin Abi Talib (peace be upon them). His nickname is Abu Abdullah and Abu al-Qasim, and he is the same as the Khalaf al-Hujjah and the owner of the time. He is the Qa 'im, the Awaited One, the Successor, and the last of the Imams." (Tadhkirat al-Khawass, p. 363)

لثمان خلون من شهر ربيع الأول سنة ستين ومأتين له يومئذ ثمان وعشرون سنة ودفن في داره بسر من رأي في البيت الذي دفن فيه أبوه ، وخلف إبنه وهو الإمام المنتظر.

" Imam Askari (peace be upon him) succeeded to the Imamate after his father Imam Hadi, (peace be upon him). He was born in the month of Rabi ' al-Thani in the year 232 AH and passed away at the age of 28 on the 8th of Rabi ' al-Awwal in the year 260 AH. He was buried in his father 's house. He left behind a son who is the awaited Imam."

(Kifayat al-Talib, p. 458)



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خراسان في عام سنة ثلاث ومائة . وله غير وفصول سنة . وأم يذكر كرامات
 موكب الأئمة سنة (١١٧٧) .
 القراء محمد الشرفي عليه السلام
 كان مولده في شهر رمضان سنة خمس وتسعين ومائة . وخلص بطنه في
 ذي القعدة سنة ثمان ومائة . وله يوش غير وفصول سنة . وخلص بطنه سنة
 خمس مائة . وخلص من الولد .
 القادي عليه السلام
 وهو الأمام سنة . مولده بصرى من كربة تصف من ذي الحجة .
 سنة اثني عشرة ومائة . وتوفي بصرى من ذي الحجة سنة أربع وخمسين
 ومائة . وله يوش إحدى وأربعين سنة . وخلص من الولد .
 القادي عليه السلام
 وهو الأمام سنة . مولده بصرى من كربة تصف من ذي الحجة سنة
 ثلاثين ومائة . وخلص يوم الجمعة ثمان مائة من شهر ربيع الأول سنة ثمان
 ومائة . وله يوش ثمان مائة وخمسون سنة . وخلص من الولد في البيت
 القادي عليه السلام .
 القادي عليه السلام
 وهو الأمام سنة . مولده بصرى من كربة تصف من ذي الحجة سنة
 ثمان مائة . وله يوش ثمان مائة وخمسون سنة . وخلص من الولد في البيت
 القادي عليه السلام .
 القادي عليه السلام
 وهو الأمام سنة . مولده بصرى من كربة تصف من ذي الحجة سنة
 ثمان مائة . وله يوش ثمان مائة وخمسون سنة . وخلص من الولد في البيت
 القادي عليه السلام .

10. Shams al-Din Ibn Khalkan (d. 681 AH)

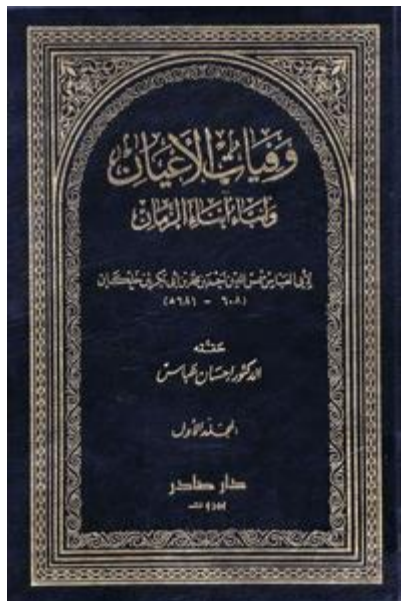
Ibn Khalkan, in his book "Wafayat al-A 'yan", states that Imam Mahdi, (may Allah hasten his noble reappearance), was born on the night of Friday the 15th of Sha 'ban in the year 255 AH and He was only five years old when his noble father passed away.

Although he, like other liars such as Dhahabi, has added falsehood, as he writes:

562 أبو القاسم المنتظر: أبو القاسم محمد بن الحسن العسكري بن علي الهادي بن محمد الجواد المذكور قبله ثاني عشر الأئمة الاثني عشر علي اعتقاد الامامية المعروف بالحجة وهو الذي تزعم الشيعة أنه المنتظر والقائم والمهدي وهو صاحب السرداب عندهم وأقوايلهم فيه كثيرة وهم ينتظرون ظهوره في آخر الزمان من السرداب بسر من رأي. كانت ولادته يوم الجمعة منتصف شعبان سنة خمس وخمسين ومائتين ولما توفي أبوه وقد سبق ذكره كان عمره خمس سنين. ...

"Abu al-Qasim Muhammad, the son of Imam Hasan al-Askari (peace be upon them), who according to the belief of Shia Muslims, is the twelfth Imam and is known as al-Hujjah. Shia Muslims believe that he is the Awaited One, the Qa'im, and the Mahdi who is the owner of the cellar (Sardab) and there are many discussions about him. Shia Muslims are waiting for his appearance at the end of time from the cellar of Samarra.

His birth was on Friday, the fifteenth night of Sha'ban in the year 255 AH. When his father passed away, he was only five years old. ("Wafayat al-A'yan wa Anba Abna' al-Zaman", vol. 2, p. 94.)"



11. Ibn al-Taḳṭāqī al-Ḥasānī (d. 709 AH)

Safi al-Din Muhammad bin Taj al-Din, a Sunni genealogist known as Ibn Taqtaqi al-Hasani, he writes about the birth of Imam Mahdi (AJ) as follows:

ولم يذكر للامام الحسن العسكري ولد الا ولده الامام ابوالقاسم محمد مهدي صاحب الزمان عجل الله تعالى فرجه الشريف، وهو الذي ذهبت الشيعة الامامية الاثنا عشرية الي بقائه، و أنه المهدي الذي يظهر في آخر الزمان، حسب ما بشر به جده رسول الله، مولده ليلة النصف من شعبان سنة ست و خمسين و مائتين، وهذا هو الصحيح، وقيل غير ذلك، امه ام ولد تدعي نرجس و قيل صفية، ولد بسر من رأي.

For Imam Hasan Askari (AS), it is not mentioned that he had any offspring other than Abu al-Qasim Muhammad al-Mahdi, the owner of the age, may Allah hasten his noble reappearance. Shiites believe that he is still alive and he is the awaited Mahdi who will appear at the end of time, just as his grandfather, the Messenger of Allah (PBUH), gave him glad tidings. His birth date according to the correct opinion is 256 AH on the night of the 15th of Sha 'ban, and his mother 's name is Narjis or Safiyah. His birthplace is also Samarra.

Al-Asili fi Ansab al-Talibiyyin, p.161.

12. Ibn Futayh al-Shaybani (d. 723 AH) explicitly mentions the issue of the birth of Imam al-Mahdi (AS) and his two occultations in his book, stating:

القائم المنتظر، صاحب الزمان، الامام الثاني عشر أبو القاسم محمد بن الحسن العسكري بن علي الهادي العلوي الحسيني المهدي وهو القائم بالحق وقد ذكرنا ألقابه فيما تقدم على مقتضى الترتيب الذي التزمناه، وكان مولده كما ذكرناه سنة خمس أو سنة سبع وخمسين ومائتين قبل مضي أبيه بسنتين وسبعة أشهر وكان مولده ليلة النصف من شعبان وله قبل قيامه غيبتان، إحداهما أطول من الأخرى جاءت بذلك الأخبار.

Al-Qa 'im al-Muntazar (the Awaited Savior), the Owner of the Time, the Twelfth Imam. He is Abu al-Qasim Muhammad ibn al-Hasan al-Askari, the son of Ali al-Hadi al-Alawi al-Husayni al-Mahdavi and the one who will rise for the truth. We have mentioned his titles according to their order. He was born in the year 255 or 257 AH, two years and seven months before his father 's passing, on the night of the 15th of Sha 'ban. He has two occultations before his reappearance, the second one being longer, and there are narrations that speak about these occultations.

Majma ' al-Adab fi Mu 'jam al-Alqab, vol. 3, p. 330.

13. 'Imad al-Din Abu al-Fida (d. 732 AH)

'Imad al-Din Abu al-Fida, a historian from the Sunni tradition, writes about the Imam of the Time (AJ):

والحسن العسكري المذكور هو والد محمد المنتظر صاحب السرداب و محمد المنتظر المذكور هو ثاني عشر الأئمة الاثني عشر علي راي الامامية ويقال له القائم و المهدي و الحجة و ولد المنتظر المذكور في سنة خمس و خمسين و مائتين

The mentioned Imam Hasan Askari is the father of Muhammad al-Muntazar, the owner of the cellar. Muhammad al-Muntazar is the Twelfth Imam of the Shi'a and is referred to as al-Qa'im, al-Mahdi, and al-Hujjah. His birth was in the year 255 AH.

Tarikh Abi al-Fida, p. 45.

14. Shams al-Din al-Dhahabi (died 748 AH)

Shams al-Din al-Dhahabi, one of the prominent scholars of the Sunni community and a commentator on the field of hadith, biographies, history, and genealogy, mentions in several of his books, including "Al- 'Ibar fi Khabar min Ghabar," "Tarikh al-Islam," and "Siyar A'lam al-Nubala," that Imam Askari had a son named "Muhammad" who was born in the year 256 AH.

In "Al- 'Ibar fi Khabar min Ghabar," he writes:

وفيهما محمد بن الحسن العسكري بن علي الهادي محمد الجواد بن علي الرضا بن موسى الكاظم بن جعفر الصادق العلوي الحسيني أبو القاسم الذي تلقبه الرافضة الخلف الحجة و تلقبه بالمهدي وبالمنتظر وتلقبه بصاحب الزمان وهو خاتمة الاثني عشر. ...

"In the year 256 AH, Muhammad ibn al-Hasan al-Askari, whom the Rafidah [Shia] refer to with titles such as 'Khalaf al-Hujjah, ' 'Mahdi, ' 'Muntadhar, ' and 'Sahib al-Zaman, ' was born. He is the last Imam from the Twelve Imams." (Al- 'Ibar fi Khabar min Ghabar, vol. 1, p. 381)

And in the book "History of Islam", in the description of Imam Askari, peace be upon him, it is written:

الحسن بن علي بن محمد بن علي الرضا بن موسى بن جعفر الصادق . أبو محمد الهاشمي الحسيني أحد أئمة الشيعة الذين تدعي الشيعة عصمتهم . ويقال له الحسن العسكري لكونه سكن سامراء ، فإنها يقال لها العسكر . وهو والد منتظر الرافضة . وأما ابنه محمد بن الحسن الذي يدعوه الرافضة القائم الخلف الحجة ،

فولد سنة ثمان وخمسين ، وقيل : سنة ست وخمسين . عاش بعد أبيه سنتين ثم عدم ، ولم يعلم كيف مات .
وأمه أم ولد.

Hasan ibn Ali ibn Muhammad, peace be upon him, is one of the Shia Imams who are believed to be infallible. He is known as Hasan Askari because he lived in Samarra. For this reason, he is also referred to as Askari. He is the father of the same person whom the Rafidis (Shia) are awaiting... However, his son Muhammad ibn al-Hasan, whom the Rafidis refer to as the Mahdi and Qa'im, was born in 250 or 256 AH and lived for two years after his father. His fate afterwards is not known.

History of Islam and Deaths of Famous People and Scholars, Vol. 19, p. 113.

Note: It is clear that Dhahabi is referring to the truth of the birth of Imam Mahdi, although he tries to portray the occultation of the Imam as his death. Such a claim doesn't hold any value and is false.

Also, in the book "Siyar A'lam al-Nubala", Imam Mahdi (may Allah bless him) is introduced as the son of Imam Hasan Askari (may Allah bless him), as it is written:

المنتظر الشريف أبو القاسم محمد بن الحسن العسكري بن علي الهادي ابن محمد الجواد بن علي الرضى بن موسى الكاظم بن جعفر الصادق بن محمد الباقر بن زين العابدين بن علي بن الحسين الشهيد بن الامام علي بن أبي طالب العلوي الحسيني خاتمة الاثني عشر.

"The awaited noble, Abu al-Qasim Muhammad, son of Hasan Askari, son of Ali al-Hadi, son of Muhammad al-Jawad, son of Ali al-Ridha, son of Musa al-Kadhim, son of Ja'far al-Sadiq, son of Muhammad al-Baqir, son of Zayn al-'Abidin, son of Ali ibn Husayn, who was martyred, son of Imam Ali ibn Abi Talib, from the Alawi Husayni lineage, is the last of the twelve (Imams)."

Siyar A'lam al-Nubala, Vol. 13, pp. 119-120.

15. Zayn al-Din al-Wardi (died 749 AH)

He explicitly mentioned the issue of the birth of Imam Mahdi (peace be upon him) as follows:

وَالْحَسَنَ الْعَسْكَرِيَّ وَالِدَ مُحَمَّدٍ الْمُنْتَظَرِ صَاحِبِ السَّرْدَابِ، وَالْمُنْتَظَرِ ثَانِي عَشْرَهِمْ وَيَلْقَبُ أَيْضًا الْقَائِمَ وَالْمُهْدِيَّ وَالْحُجَّةَ، وَمَوْلِدَ الْمُنْتَظَرِ سَنَةَ خَمْسٍ وَخَمْسِينَ وَمِائَتَيْنِ.

"And Hasan Askari, the father of Muhammad al-Mahdi, the owner of the cellar and the twelfth Imam of the Shiites, who was given the titles of Mahdi, Hujjat, and Qa'im, was born in the year 255 AH."

Tarikh Ibn al-Wardi, Vol. 1, p. 232.

16. Salah al-Din al-Safadi (died 764 AH)

Khalil ibn Ayyub al-Safadi is another one of the great figures of the Sunni community who has explicitly mentioned the birth of Imam Mahdi (peace be upon him). He writes in Al-Wafi bi'l-Wafayat:

الحجة المنتظر محمد بن الحسن العسكري بن علي الهادي ابن محمد الجواد بن علي الرضا بن موسى الكاظم بن محمد الباقر بن زين العابدين علي بن الحسين بن علي بن أبي طالب رضي الله عنهم الحجة المنتظر ثاني عشر الأئمة الاثني عشر هو الذي تزعم الشيعة انه المنتظر القائم المهدي وهو صاحب السرداب عندهم وأقاولهم فيه كثيرة ينتظرون ظهوره آخر الزمان من السرداب بسر من رأي ولهم إلي حين تعليق هذا التاريخ أربع مائة وسبعة وسبعين سنة ينتظرونه ولم يخرج ولد نصف شعبان سنة خمس وخمسين.

"The awaited Hujjat, Muhammad ibn al-Hasan al-Askari, is the twelfth Imam of the Twelver Shiite sect... He was born on the 15th of Sha'ban in the year 255 AH."

Al-Wafi bi'l-Wafayat, Vol. 2, p. 249.

17. Abu Muhammad al-Yafi'i (died 768 AH)

Abu Muhammad al-Yafi'i, one of the renowned scholars of the Sunni community, writes about Imam al-Mahdi (may Allah hasten his reappearance):

وفيها وقيل في سنة ستين توفي الشريف العسكري الحسن بن علي بن محمد ابن علي بن موسى الرضي بن جعفر الصادق بن محمد الباقر بن علي زين العابدين ابن الحسين بن علي بن ابي طالب رضي الله تعالى عنهم أحد الأئمة الاثني عشر علي اعتقاد الامامية وهو والد المنتظر صاحب السرداب.

"In the year 232 or 260 AH, according to some narrations, Hasan ibn Ali ibn Muhammad... passed away from this world. He is one of the Imams of the

Twelver Shia sect according to their belief. He is the father of al-Muntadhar, the owner of the cellar."

Mirror of the Gardens and Exhortation of the Alert, Vol. 2, p. 81.

18. Masoud ibn Omar ibn Abdullah Al-Tafazzani (d. 792 AH)

Al-Tafazzani, a famous Sunni scholar, also acknowledged having a son for Imam Hasan Askari (peace be upon him) while mentioning the lineage of Imam Mahdi (peace be upon him).

Ahmad ibn Hasan Al-Ajhuri, quoting from Tafazzani based on the book "Aqaid Al-Nasafi", states the following (Although the text attributed to the book "Aqaid al-Nasafi" has been distorted in the current version) :

قال السعد التفتازاني في شرح عقائد النسفي: ان المهدي بن حسن العسكري بن علي النقي بن محمد الجواد [بن] علي الرضا بن موسي الكاظم بن جعفر الصادق بن محمد الباقر بن زيد بن علي بن زين العابدين بن الحسين بن الامام علي كرم الله وجهه.

"Sa 'd al-Din Tafazzani said in the explanation of the beliefs of Nasafi: Mahdi, the son of Hasan Askari, the son of Ali al-Naqi, the son of Muhammad al-Jawad, the son of Ali al-Rida, the son of Musa al-Kadhim, the son of Ja 'far al-Sadiq, the son of Muhammad al-Baqir, the son of Zayd, the son of Ali, the son of Zayn al-Abidin, the son of Hussein, the son of Imam Ali (may Allah be pleased with him)."

Mashariq Al-Anwar Fi Ahl Al-Bait Al-Athar, p. 25.

Note: Although Nasafi declares that Imam Mahdi, peace be upon him, is the son of Imam Hasan al-Askari, peace be upon him, he also mentions Zaid in the lineage of that Imam, while it is not the case. The Imamate was transferred from Imam Sajjad, peace be upon him, to Imam Baqir, peace be upon him, not to Zaid, and then to Imam Baqir(AS).

19. Abd al-Rahman ibn Khaldun (d. 808 AH)

Ibn Khaldun was a famous Sunni historian, who, while listing the infallibles, wrote the following about Imam al-Mahdi (peace be upon him):

ثم ابنه حسن العسكري ووفاته سنة ستين ومائتين. ثم ابنه محمد المهدي وهو الثاني عشر وهو عندهم حيّ منتظر وأخبارهم معروفة.

"Then his son [the son of Imam Hadi, peace be upon him], Hasan Askari, was born in the year 260 AH. After him, his son Muhammad al-Mahdi was born. He was the twelfth Imam and is alive and awaited by the Shia. The Shia have famous reports about him."

(Tarikh Ibn Khaldun, vol. 4, p. 148)

20. Muhammad ibn Shahnah al-Halabi (d. 815 AH)

Ibn Shahnah explicitly mentions the birth of Imam al-Mahdi (peace be upon him) and that he is the son of Imam Hasan al-Askari (peace be upon him), saying:

وولد لهذا الحسن ولده محمد المنتظر ثاني عشرهم ويقال له القائم والمهدي والحجة ولد في سنة خمس وخمسين ومائتين.

"And for Hasan [al-Askari], there is a son named Muhammad who is awaited, and he is the twelfth Imam of the Shi'a, and he is also referred to as Qa'im, Mahdi, and Hujjat. He was born in 255 AH."

Rawdat al-Manazir fi 'Ilm al-Awail wa al-Akhir, pp. 78-79.

21. Abdul-Rahman ibn Ahmad ibn Muhammad Jami (d. 817 AH)

Abdul-Rahman Jami, a scholar of Sunni Islam, writes in the sixth chapter of his book about Imam Mahdi, peace be upon him, as follows:

"Muhammad ibn al-Hasan ibn Ali ibn Muhammad ibn Ali al-Ridha, may Allah be pleased with them, is the twelfth Imam and his nickname is Abu al-Qasim... His birth was in Samara."

He then narrates the story of the birth of Imam Mahdi, peace be upon him, in detail, quoting it from Hakimah Khatoon, peace be upon her.

Shawahid al-Nubuwwah, p. 258-259.

22. Khwaja Muhammad Parsa (d. 822 AH)

Khwaja Muhammad Parsa, a Hanafi scholar, explicitly mentions the issue of the birth of Imam Mahdi (may Allah hasten his reappearance) as follows:

ولم يخلف الحسن العسكري رضي الله عنه ولدا ظاهرا ولا باطنا غير أبي القاسم محمد المنتظر المسمى بالقائم عند الإمامية وكان مولد المنتظر رضي الله عنه ليلة النصف من شعبان سنة خمس وخمسين ومائتين وامله أم ولد يقال لها نرجس.

"Hasan 'Askari (peace be upon him) did not have any son other than Abu al-Qasim Muhammad, who is referred to as al-Muntadhar (the awaited one) among the Shiites. The birth of al-Muntadhar (peace be upon him) took place on the 15th of Sha 'ban in the year 255 AH, and his mother was a slave girl whose name has been mentioned as Narjis."

Fasl al-Khitab bi Wasl al-Ahabab, p. 443

23. Ahmad ibn Ali Qalqashandi (d. 821 AH)

Qalqashandi is one of the Sunni scholars who introduced Imam Mahdi (may Allah hasten his reappearance) as the son of Imam Hasan Askari (peace be upon him), and referred to the belief of Shi 'as regarding Imam Mahdi 's noble reappearance. In the context of counting the Imams, he writes:

ثم ابنه الحسن الزكي المعروف بالعسكري، ثم ابنه محمد الحجة و يقال القائم، و هو ثاني عشره، و يعتقدون حياته و ينتظرون خروجه.

"Then his [Imam al-Hadi's (AS)] son is Hasan al-Zaki, also known as al-Askari. Then his son is Muhammad al-Hujjah, also known as al-Qa 'im, who is the twelfth of them, and those who believe in his existence, await his reappearance."

(Qala 'id al-Juman, p. 164)

And he also mentions this matter in another book of his.

Ref: "Nihayat al-Arba", p. 124

24. Ibn Hajar al-Asqalani al-Shafi 'i (d. 852 AH)

Ibn Hajar al-Asqalani is another great scholar of the science of Rijal and Hadith in Sunni Islam who accepted the birth of Imam Mahdi (May Allah hasten his reappearance) and referred to Imam Askari (peace be upon him) as the father of Imam Mahdi.

In his book "Lisan al-Mizan" while describing the status of Ja 'far ibn Ali, the brother of Imam Askari (peace be upon him), he writes:

493 جعفر بن علي بن محمد بن علي بن محمد بن علي بن موسي بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب الحسيني أخو الحسن الذي يقال له العسكري وهو الحادي عشر من الأئمة الإمامية ووالد محمد صاحب السرداب.

"Ja 'far ibn Ali ibn Muhammad... is the brother of Hasan, who is known as Askari. Hasan al-Askari is the eleventh Imam of the twelve Imams of the Imamia sect, and he is the father of Muhammad, the owner of the cellar (sardab)."

Lisan al-Mizan, vol. 2, p. 460.

25. Ibn Sabagh al-Maliki (d. 855 AH)

Ali ibn Muhammad ibn Ahmad, known as Ibn Sabagh al-Maliki, in his book "Al-Fusul al-Muhimah" clearly states the birth of Imam Mahdi and mentions his titles as follows:

ولد أبو القاسم محمد الحجة بن الحسن الخالص بسر من رأي ليلة النصف من شعبان سنة ٢٥٥ للهجرة ، وأما نسبه أباً وأماً فهو أبو القاسم محمد الحجة بن الحسن الخالص بن علي الهادي بن محمد الجواد بن علي الرضا بن موسي الكاظم بن جعفر الصادق بن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن أبي طالب (ع) ، وأما أمه فأم ولد يقال لها : نرجس خير أمة ، وقيل : إسمها غير ذلك ، وأما كنيته فأبو القاسم ، وأما لقبه فالحجة والمهدي والخلف الصالح والقائم المنتظر وصاحب الزمان وأشهرها المهدي.

"Abu al-Qasim Muhammad al-Hujjah ibn al-Hasan was born on the fifteenth of Sha 'ban in the year 255 AH in Samarra. His lineage is as follows: Abu al-Qasim Muhammad al-Hujjah, the son of Hasan, the son of Ali al-Hadi, the son of Muhammad al-Jawad, the son of Ali al-Rida, the son of Musa al-Kadhim, the son of Ja 'far al-Sadiq, the son of Muhammad al-Baqir, the son of Ali Zayn al-Abidin, the son of Hussein ibn Ali (peace be upon all of them). His mother was a slave and her name was mentioned as Narjis khair ummah (best of the ummah) and was said she also had other names. his kunya is Abu al-Qasim. His titles are: Hujjah, Mahdi, Khalaf al-Salih, Qa 'im al-Muntazar, the owner of the time, and the most famous of his titles is Mahdi."

Al-Fusul al-Muhimah fi Ma 'rifat al-A 'imah, p. 282.

26. Ibn Muhammad Sarraj al-Din al-Rafai (d. 885 AH)

Ibn Muhammad Sarraj al-Din al-Rafai was a Sunni scholar who beautifully describes Imam Mahdi (may Allah bless him) as follows:

(و روى العارفون من سلف أهل البيت) أن الإمام الحسين عليه السلام لما انكشف له في سره أن تولى الخلافة الروحية التي هي الغوثية والإمامة الجامعة فيه وفي بنيهِ على الغالب استبشر بذلك وباع في الله نفسه لنيل هذه النعمة المقدسة فمن الله عليه بأن جعل في بيته كبكة الإمامة وختم بنيهِ هذا الشأن على أن الحجة المنتظر الإمام المهدي عليه السلام من ذريته الطاهرة وعصابتَه الزاهرة-إلى أن قال-فالحسن العسكري عليه السلام أعقب صاحب السرداب الحجة المنتظر ولي الله الإمام محمد المهدي عليه السلام.

mystics have reported from the elders of the Ahlulbayt that Imam Hussein (peace be upon him) became happy when he learned that the caliphate and imamate would be in his descendants. He sacrificed his life in the way of Allah Almighty to achieve this position. Then Allah Almighty established the imamate in his progeny until it reaches the presence of Imam Mahdi (may Allah hasten his reappearance). Thus, Imam Hasan al-Askari (peace be upon him) left behind a son named Al-Hujjah who is also known as Al-Muntadhar, who then took over the imamate.

Sahah al-Akhbar fi Nasab al-Sadah al-Fatimiyyah al-Akhyaar, p. 49-54.

27. Shams al-Din Muhammad ibn Tulun (died 953 AH)

Ibn Tulun, one of the Sunni scholars, says about the birth of Imam Mahdi:

وثاني عشرهم ابنه محمد بن الحسن. وهو أبو القاسم محمد بن الحسن ابن علي الهادي بن محمد الجواد بن علي الرضا بن موسى الكاظم بن جعفر الصادق بن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن أبي طالب رضي الله عنهم. كانت ولادته رضي الله عنه يوم الجمعة منتصف شعبان سنة خمس وخمسين ومائتين، ولما توفي أبوه المتقدم ذكره، رضي الله عنهما، كان عمره خمس سنين. واسم أمه خمت وقيل نرجس.

"And the twelfth of them is his son, Muhammad ibn al-Hasan. He is Abu al-Qasim Muhammad ibn al-Hasan ibn Ali al-Hadi ibn Muhammad al-Jawad ibn Ali al-Rida ibn Musa al-Kadhim ibn Jafar al-Sadiq ibn Muhammad al-Baqir ibn Ali Zain al-Abidin ibn al-Husayn ibn Ali ibn Abi Talib (may Allah be pleased with them). His birth, was on the fifteenth of Sha 'ban in the year 255 AH on a Friday. When his father, whose name has been mentioned, passed away, he was only five years old. His mother 's name is Khumt and it is said that her name was Narjis. "

(Al-Imā al-Ithnay Ashar, p. 117)

28. Ibn Hajar al-Haytami (died 973 AH)

Ibn Hajar al-Makki, in his book "Al-Sawa 'iq al-Muhriqah," states that Imam Askari (peace be upon him) had a son who was 5 years old at the time of his father 's death:

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

Imam Askari (peace be upon him) had no son other than Abu al-Qasim Muhammad al-Hujjah, who was five years old at the time of his father 's death. However, God granted him wisdom at a young age and he is referred to as the Qa 'im (the one who will rise), the Mahdi (the guided one), and so on.

Al-Sawa 'iq al-Muhriqah 'ala Ahl al-Rafd wa al-Dalal wa al-Zandaqah, p. 207.

29. Abdulwahhab al-Sha 'rani (d. 974 AH)

is one of the prominent figures of Ahl al-Sunnah in the tenth century AH. He declares that we are waiting for Imam Mahdi (as), who is the son of Imam Askari (as) and was born in the year 255 AH. He is currently 706 years old:

المبحث الخامس والستون : في بيان أن جميع أشراف الساعة التي أخبرنا الشارع صلى الله عليه وسلم حق لابد أن يقع كلها قبل قيام الساعة وذلك كخروج المهدي ثم الدجال ثم نزول عيسى وخروج الدابة وطلوع الشمس من مغربها ورفع القرآن وفتح سد يأجوج ومأجوج ، حتي لو لم يبق من الدنيا إلا مقدار يوم واحد لوقع ذلك كله.

قال الشيخ تقي الدين بن أبي منصور في عقيدته : وكل هذه الآيات تقع في المائة الأخيرة من اليوم الذي وعد به رسول الله صلى الله عليه وسلم أمته بقوله : إن صلحت أمتي فلها يوم وإن فسدت فلها نصف يوم، يعني من أيام الرب المشار إليها بقوله «وإن يوما عند ربك كألف سنة مما تعدون»

وقال بعض العارفين: وأول الألف محسوب من وفاة علي بن أبي طالب رضي الله عنه آخر الخلفاء. فإن تلك المدة كانت من جملة أيام نبوة رسول الله ورسالته فمهد الله تعالى بالخلفاء الأربعة البلاد ، ومراده صلى الله عليه وسلم إن شاء الله بالألف قوة سلطان شريعته إلي إنتهاء الألف، ثم تأخذ في الاضمحلال إلي أن يصير الذين غريبا كما بدأ، وذلك الاضمحلال يكون بدايته سنة ثلاثين من القرن الحادي عشر، فهناك يترقب خروج المهدي. وهو من أولاد الإمام حسن العسكري ، ومولده عليه السلام ليلة النصف من شعبان سنة خمس وخمسين ومائتين، وهو باق إلي أن يجتمع بعيسى بن مريم عليه السلام، فيكون عمره إلي وقتنا هذا - وهو سنة ثمان وخمسين وتسعمائة - سبعمائة سنة وست سنين.

Topic 65: all the signs of the Hour that the Prophet (pbuh) informed us about must occur before the Day of Judgment, including the emergence of the Mahdi, then the appearance of the Dajjal, the descent of Jesus, the emergence of the beast, the rising of the sun from the west, the lifting of the Quran, and the opening of the barrier of Yajuj and Majuj. Even if there is only one day left in the world, all of this must happen.

Sheikh Taqi al-Din bin Abu Mansur said in his book of beliefs: "All of these signs will occur in the last hundred years of the day when the Prophet (peace be upon him and his family) promised his nation. Where he said: If my nation is reformed, he will rule for one day, and if they become corrupt, for half a day. The intended meaning of a day refers to the days that God has mentioned in the Quran, where He said: And verily, a day with your Lord is as a thousand years of what you reckon. "

Some of the mystics have said that the first thousand years after the death of Ali ibn Abi Talib (peace be upon him), who is the last caliph, are counted. Because these days (the days of the four caliphs) are counted as the days of the Prophet 's prophethood. So God prepared cities through the four caliphs. The intention of the Prophet, peace be upon him, is that if Allah wills, religion will be strong for this thousand years, and then the religion will fall and return to its strange state as it was from the beginning.

This decay have begun in the thirtieth year of the eleventh century, and there the emergence of the Mahdi is expected. He is from the offspring of Imam Hassan al-Askari, and his birth, peace be upon him, was on the night of the middle of Sha'ban in the year two hundred and fifty-five, and he will remain until he meets Jesus son of Mary, peace be upon him, so his age until our time - which is the year 958ah - is seven hundred and six years.

In the year 260 AH, Abu Muhammad Hasan ibn Ali passed away during the reign of Mu'tamid. He is the father of awaited Mahdi, who is considered the Twelfth Imam according to the beliefs of the Twelver Shia sect, and he (Askar(AS)) died at the age of 29.

Al-Yawaqit wa al-Jawahir, vol. 2, p. 127.

30. Abdul Qadir bin Sheikh bin Abdullah Al-Aidaros (d. 989 AH)

He wrote a poem in his book "Al-Noor Al-Safer", in which he mentions the name of Imam Mahdi (AS) and says that he has personally experienced the relief from distress by reciting this poem, which is the best evidence of the birth of Imam Mahdi (AS):

قال وقد جربتھما للفرج بعد الشدة مفيدة ومنه في الإثني عشر الأئمة

بالمصطفى وعلى البتول

وبالسبطین ثم علي والباقر العلم

جعفر وموسى علي والجواد كذا

علي الحسن وكذا المهدي ذي الشیم.

"I have tried them both and found them useful for relief after distress, mentioning the twelve Imams, starting with the Prophet and Ali Al-Batool, then the two grandsons, Ali and Al-Baqir, Ja'far and Musa, Ali and Al-Jawad, Ali Al-Hadi, Al-Hasan, and Al-Mahdi with his prominent lineage."

Al-Noor Al-Safer on the news of the tenth century, pp. 479-481.

31. Sayyid Mohammad bin Al-Hussein Al-Samarqandi (died 996 AH).

Mohammad bin Hussein Samarqandi, who is known for his expertise in genealogy, in addition to giving a title to Imam Mahdi, peace be upon him, on the occasion of his birth, states the following:

"Imam Mohammad Mahdi.

But his son, Mohammad Al-Mahdi, son of Hassan Askari, son of Ali Al-Hadi... He is the twelfth Imam. He was born on the fifteenth day of Sha 'ban in the year 255 AH, and was only five years old when his father passed away."

Tuhfat Al-Talib, regarding those who are attributed to Abdullah and Abu Talib, p. 54.

32. Shams al-Din al-Ramli (died 1004 AH).

In response to a question posed to him regarding the existence of Imam Mahdi, peace be upon him, Shams al-Din al-Ramli referred to the words of a person who had read a book on the principles of religion for him, in which the existence of Imam Mahdi, peace be upon him, was mentioned. He wrote the following as his response:

سئل رضي الله عنه: عن مولانا المهدي هل هو موجود الآن أم لا؟

فأجاب: قد قرأ علي شخص من مدة طويلة كتابا في أصول الدين ولا أحفظ الآن اسمه فذكر أن المهدي موجود في البلد الفلانية وسماها وأن طول الأزمنة لا تؤثر فيه انتهى.

Ramli was asked, "Does Imam Mahdi, peace be upon him, exist or not?"

He replied as follows: "A person had previously read a book on the principles of religion for me, but now I don 't remember the name of that book. In that book, it was written that Mahdi is in such and such a city and his long absence will have no effect on his existence."

Fatwa of Shams al-Din al-Ramli, manuscript, page 7.

33. Ahmad bin Yusuf al-Qarmani al-Hanafi (d. 1019 AH)

Ahmad bin Yusuf al-Qarmani was a scholar who served in the courts of four Ottoman sultans and participated in all their wars against Iran, Iraq, and others. In his book "Akbar al-Dawla", he writes about the life of Abu al-Qasim Muhammad al-Hujjah al-Khalaf al-Salih:

في ذكر أبي القاسم محمد الحجة الخلف الصالح:

وكان عمره عند وفاة أبيه خمس سنين ، أتاه الله فيها الحكمة كما أوتيها يحيى (ع) صبيّاً ، وكان مربوع القامة ، حسن الوجه والشعر ، أقني الأنف ، أجلي الجبهة وإتفق العلماء علي أن المهدي هو القائم في آخر الوقت. ...

"Abu al-Qasim 's father died when he was five years old. God gave him wisdom in his childhood, just as He had given to John the Baptist in his childhood. Abu al-Qasim has a tall stature, beautiful face and hair, a aqni nose (high nose bridge with a hump on it), and a radiant forehead. Scholars agree that the Mahdi is the one who will rise up in the end of times."

Akhbar al-Dawla wa Athar al-Awla, Vol. 1, pp. 353-354.

34. Shahab al-Din Abu Flah Ibn al-Imad al-Hanbali (d. 1089 AH)

Shahab al-Din Abu Flah Ibn al-Imad al-Hanbali (d. 1089 AH), a prominent Islamic scholar and historian, explicitly identifies Imam Askari (AS) as the father of Imam Mahdi (AS) with utmost clarity:

وفيهما الحسن بن علي بن محمد الجواد بن علي الرضا بن موسى الكاظم بن جعفر الصادق العلويّ الحسينيّ، أحد الاثني عشر الذين تعتقد الرافضة فيهم العصمة، وهو والد المنتظر محمد صاحب السرداب

"In this year, Hasan ibn Ali ibn Muhammad al-Jawad ibn Ali al-Rida ibn Musa al-Kazim ibn Ja 'far al-Sadiq al-Alawi al-Husayni passed away, one of the Imams of the Shia who believed in his infallibility. He is the father of the awaited Imam, Muhammad owner of the cellar (Sardab) (Shatharat al-Dhahab fi Akhbar Man Dhahab, vol. 3, p. 265)

35. Dhamin bin Shadaqam al-Husayni al-Madani (d. 1090 AH)

Dhamin bin Shadaqam al-Husayni al-Madani (d. 1090 AH) was a Sunni scholar who, in listing the children of Imam Jawad (AS), explicitly identified Imam

Mahdi (AS) as the son of Imam Hasan Askari (AS) and counted him as such.
Mukhtasar Tuhfat al-Azhar wa Zalal al-Anhar, p. 775.

36. Hasan al-Iraqi (d. 9th or 10th century AH)

Hasan al-Iraqi, one of the great Sunni scholars, had the honor of being in the presence of Imam Mahdi (AS) and meeting him. Abdul Wahhab Shirani narrates the story of his visit, and Hasan al-Iraqi himself is considered one of the proofs of the birth and life of that holy Imam:

ومنهم الشيخ العارف بالله تعالى سيدي حسن العراقي رحمه الله تعالى المدفون بالكوم خارج باب الشعريه رضي الله عنه بالقرب من بركه الرطلي، وجامع البشيرى ترددت إليه مع سيدي أبي العباس الحريثي، وقال: أريد أن أحكي لك حكايتي من مبتدأ أمري إلى وقتي هذا كأنك كنت رفيقي من الصغر، فقلت له: نعم.

فقال: كنت شاباً من دمشق، وكنت صانعاً، وكنا نجتمع يوماً في الجمعة على اللهو واللعب، والخمر، فجاءني التنبيه من الله تعالى يوماً ألهذا خُلِقْتُ؟ فتركت ما فيهم فيه، وهربت منهم فتبعوا ورأني فلم يدركوني، فدخلت جامع بني أميه، فوجدت شخصاً يتكلم على الكرسي في شأن المهدي عليه السلام، فاشتقت إلى لقائه فصرت لا أسجد سجده إلا وسألت الله تعالى أن يجمعني عليه فبينما أنا ليله بعد صلاه المغرب أصلي صلاه السنه، وإذا بشخص جلس خلفي، وحسس على كتفي، وقال لي:

قد استجاب الله تعالى دعاءك يا ولدي مالك أنا المهدي.

فقلت تذهب معي إلى الدار، فقال نعم، فذهب معي، فقال: أدخل لي مكاناً أنفرد فيه فأخليت له مكاناً فأقام عندي سبعة أيام بلياليها، ولقنني الذكر، وقال:

أعلمك وردي تدوم عليه إن شاء الله تعالى تصوم يوماً، وتفطر يوماً، وتصلي كل ليله خمسمائه ركعه.

فقلت: نعم فكنت أصلي خلفه كل ليله خمسمائه ركعه وكنت شاباً أمرد حسن الصورة فكان يقول:

لا تجلس قط إلا ورأني

فكنت أفعل، وكانت عمامته كعمامه العجم، وعليه جبه من وبر الجمال فلما انقضت السبعه أيام خرج، فودعته، وقال لي:

يا حسن ما وقع لي قط مع أحد ما وقع معك قدم علي وردك حتى تعجز، فإنك ستعمر عمراً طويلاً

انتهى كلام المهدي.

Among them was the wise and knowledgeable Sheikh, my master Hasan al-Iraqi,

who is buried in the city of Koom, near the Shari 'a Gate, close to the Rattli Lake and the Bashiri Mosque.

I used to visit him with my master Abu al-Abbas Harithi. Hasan al-Iraqi said, "Since I have been your friend since childhood, I want to tell you my story." I said, "Please do." He said, "I was a young man from Damascus and a craftsman. One day, on a Friday, I was with my friends, busy with aimless work and drinking wine, when a message came to me from God, informing and inspiring me, asking if I had been created for these deeds.

After that, I abandoned those activities and left my friends. They tried to find me, but they couldn't.

I entered the Jameh Mosque of the Banu Umayya and saw a person speaking about Imam Mahdi (AS) from the pulpit. After hearing those words, I became eager to see Imam Mahdi (AS). So, in every prostration I made, I asked Allah to grant me the opportunity to meet him.

Until one night, after Maghrib prayer, while I was performing a mustahab prayer, I felt someone sitting behind me and placing their hand on my shoulder. The person said, "God Almighty has answered your prayer, my son. I am the Mahdi. "

So I said, "Will you come with me to my house?" and he said, "Yes." He went with me and said, "Allow me a place where I can be alone." So I provided him with a place, and he stayed with me for seven days and nights, teaching me remembrance (dhikr) And he said, "I will teach you a dhikr to remember so that you can continue it, God willing. Fast one day and break your fast the next day, and perform five hundred rak'ahs of prayer every night."

I said, "Ok," and started praying behind him every night for five hundred rak'ahs, and I looked handsome and well-groomed, so he used to say, "Never sit anywhere without sitting behind me."

I followed his instructions. He was wearing a turban similar to the non-Arabs and had a cloak made of the wool of camels. When the seven days were over, he left and bid me farewell, And he said to me, "O Hasan, I have never encountered anyone as I have encountered you. Keep reciting the Quran and never stop, even if it becomes difficult for you, for you will live a long life." And thus ended the words of the Mahdi.

Al-Tabaqat al-Kubra, vol. 2, pp. 249-250.

37. Abdul Malik Al-Asimi Al-Makki (died 1111 AH)

Abdul Malik Al-Asimi Al-Makki wrote about Imam Mahdi (peace be upon him) in relation to mentioning the martyrdom of Imam Hassan Askari (peace be upon him) and emphasizing that he is buried next to his esteemed father, Imam Hadi (peace be upon him). He writes:

وأبي محمد الإمام الحسن العسكري بن علي الهادي بن محمد الجواد بن علي الرضا بن موسى الكاظم وهو الإمام بعد أبيه وحادي عشر الأئمة أمه أم ولد اسمها سوسن. مات في أوائل خلافة المعتمد مسموما في يوم الجمعة لثمان خلون من شهر ربيع الأول سنة ستين ومائتين ب سر من رأى ودفن عند قبر أبيه الهادي.

خلف ولده محمدا أوحده وهو الإمام محمد المهدي بن الحسن العسكري بن علي التقي بن محمد الجواد ابن علي الرضا بن موسى الكاظم بن جعفر الصادق بن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن أبي طالب رضي الله تعالى عنهم أجمعين . ولد يوم الجمعة منتصف شعبان سنة خمس وخمسين ومائتين. ولما توفي أبوه كان عمره خمس سنين.

"And Abu Muhammad Imam Hassan Askari, son of Ali al-Hadi... He was the Imam after his father and the eleventh Imam. His mother was a slave girl named Sawsan.

At the beginning of M 'tamid 's caliphate, he was poisoned and on the eighth day of Rabi al-Awwal in the year 260 AH, he passed away in Samarra and was buried next to his father, Ali al-Hadi.

His son Muhammad was left alone and he is Imam Muhammad al-Mahdi, son of Hassan Askari... He was born on the 15th of Sha 'ban in the year 255 AH and at the time of his father 's death, he was five years old."

(Samt al-Nujum al-Awali, vol. 4, p. 150)

38. Abdullah al-Shabrawi al-Shafi 'i (died 1172 AH)

Regarding the birth Imam Mahdi (AJ), Abdullah al-Shabrawi al-Shafi 'i also stated the following:

الثاني عشر من الأئمة ابوالقاسم محمد الحجة الامام قيل هو المهدي المنتظر.

ولد الامام محمد الحجة ابن الامام الحسن الخالص بسر من رأي ليلة النصف من شعبان سنة خمس و خمسين و مئتين قبل موت ابيه بخمس سنين. وكان أبوه قد أخفاه حين ولد، وستر أمره لصعوبة الوقت وخوفه من الخلفاء فإنهم كانوا في ذلك الوقت يتطلبون الهاشميين ويقصدونهم بالحبس والقتل.

كان الامام محمد الحجة يلقب ايضا بالمهدي والقائم والمنتظر والخلف الصالح وصاحب الزمان واشهرها المهدي.

"The twelfth Imam of the progeny of Imams is Imam Muhammad al-Hujjah, son of Imam Hasan [Askari]. He was born on the 15th of Sha 'ban in the year 255 AH, five years before the death of his father, in Samarra. When he was born, his father hid him due to the severity of the time and fear of the ruling caliphs, who were pursuing the Hashemites at that time and were closely monitoring them, and either would have killed them or imprisoned them."

"Al-Ittihaf bi Hub al-Ashraf," pages 369-372.

39. Ja 'far ibn Hasan ibn Abdul Karim al-Barzanji (died 1177 AH)

Ja 'far ibn Hasan ibn Abdul Karim al-Barzanji is one of the Sunni poets who explicitly mentions the name of Imam Mahdi (peace be upon him) as the seal of the Ahlul Bayt in his poetry. He writes:

وبختمهم نجل الرسول محمد مهدينا الاتي الإمام المنتظر

"And with their seal [the Imams of the Ahlul Bayt], is the son [of the Prophet] Muhammad, the Mahdi who will come and is the awaited Imam."

"Jaliah al-Kudra", page 21.

Sheikh Abdul Hadi Najaa Al-Abiyari explains this poem as follows:

اي ختم الائمة الاتني عشر المذكورين اي اخرهم نجل اي ابن الرسول صلي الله عليه وسلم بالواسطه اذ هو ابو القاسم محمد بن ابي محمد الحسن الخالص بن علي الهادي بن محمد الجواد ابن علي الرضا بن موسى

الكاظم بن جعفر الصادق بن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن ابي طالب يلقب بالمهدي والحجة والقائم والمنتظر وصاحب الزمان.

"The term 'Al-Mahdi ' refers to the seal of the twelve Imams who have been mentioned, with the last one being the son of Imam Hassan and descended from the Messenger of Allah (peace and blessings be upon him and his family) through Abu al-Qasim Muhammad ibn Abi Muhammad Hassan ibn Ali. He is also known as Al-Hujjah, Al-Qa'im, and the Awaited One, and is referred to as the owner of the time."

"Al-Ghurur fi Sharh al-Munyat al-Badriyah al-Musammah Jaliyat al-Kudra, " p. 112

In a few lines earlier, He also declares that Imam Hasan Askari (peace be upon him) was the father of Imam Mahdi (peace be upon him) and he is pleased with both infallible Imams.

40. Muhammad ibn Ahmad al-Safarini al-Hanbali (died 1188 AH)

Al-Safarini, a Hanbali scholar, narrates the following about Imam Mahdi (peace be upon him):

قلت: هو ابوالقاسم محمد بن الحسن العسكري بن علي الهادي بن محمد الجواد بن علي الرضا بن موسى الكاظم بن جعفر الصادق ابن محمد الباقر بن زين العابدين علي بن الحسين بن علي بن ابي طالب رضوان الله عليهم ومحمد بن الحسن هذا ثاني عشر الائمة الاثني عشر علي اعتقاد الاماميه ويعرف بالحجة ... كانت ولادته في منتصف شعبان سنة خمس وخمسين ومائتين.

"I say that he [Imam Mahdi] is Abu al-Qasim Muhammad ibn Hassan Askari ibn Ali al-Hadi ibn Muhammad al-Jawad ibn Ali al-Rida ibn Musa al-Kadhim ibn Ja'far al-Sadiq ibn Muhammad al-Baqir ibn Zayn al-Abidin Ali ibn al-Husayn ibn Ali ibn Abi Talib, may Allah be pleased with all of them. This Muhammad ibn al-Hassan is the twelfth Imam according to the beliefs of the Shi'a and is known as al-Hujjah. His birth was in the month of Sha'ban in the year 255 AH."

"Lawa'ih al-Anwar al-Bahiyyah", vol. 2, pp. 71-72

41. Muhammad Amin al-Baghdadi al-Suwaidi (d. 1246 AH)

Sheikh Abu al-Fawz Muhammad Amin al-Suwaidi, one of the scholars of Ahl al-Sunnah, stated in his book "Suba 'ik al-Dhahab" about the birth of Imam Mahdi (peace be upon him):

محمد المهدي: وكان عمره عند وفاة أبيه خمس سنين.

"Muhammad al-Mahdi, whose age was five years old at the time of his father's death."

"Suba 'ik al-Dhahab fi Ma 'rifat Qaba 'il al-Arab", p. 346.

42. Sulaiman ibn Ibrahim al-Qanduzi al-Hanafi (d. 1294 AH)

Al-Qanduzi al-Hanafi was a Sunni scholar who believed in the birth of Imam Mahdi (AS) and knew it to be a clear and certain fact. He writes about it as follows:

فالخبير المعلوم المحقق عن الثقات، ان ولادة القائم كانت ليلة الخامس عشر من شعبان، سنة خمس و خمسين و مائتين في بلدة سامراء.

"The reliable information that has been verified by trustworthy individuals is that the birth of the Qa'im [may Allah hasten his noble advent] occurred on the 15th of Sha'ban in the year 255 AH in Samarra."

Yanabi ' al-Mawaddah, p. 511.

43. Muhammad Sadiq Hasan Khan al-Qanauji (d. 1307 AH):

Muhammad Sadiq Hasan Khan al-Qanauji is a well-known Salafi scholar, and his book has been summarized by the renowned Salafi hadith scholar Muhammad Nasir al-Din al-Albani, in the chapter titled "The Mothers of Itra 'ah al-Tahira (AS)." In this chapter, al-Qanauji shares his views on Imam Mahdi, and the following is what he says:

أنظر أمهات العترة الطاهرة الذين هم قدوة السادة وأسوة القادة في كل خير ودين من كن... وأم الإمام محمد بن حسن الملقب بالحجة والقائم والمهدي أم ولد اسمها نرجس.

"Look at the mothers of the pure Ahl al-Bayt (AS), who are the role models for others in every goodness and religion... and the mother of Imam Muhammad ibn al-Hasan, known as Hujjat, al-Qa'im, and al-Mahdi, was a slave girl named Narjis."

Al-Rawdah Al-Nadiyah, Vol. 2, pp. 150-151

44. Ya 'qub ibn Abdullah al-Hamawi (d. 626 AH)

Ya 'qub al-Hamawi wrote about the Imam al-Hadi and Imam al-Askari, peace be upon them, and identified the Awaited One, Imam al-Mahdi, peace be upon him, as being from the lineage of these noble Imams. He writes:

عسكر سامرا قد تقدم ذكر سامرا بما فيه كفاية وهذا العسكر ينسب إلى المعتصم وقد نسب إليه قوم من الأجلاء منهم علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي ابن الحسين بن علي بن أبي طالب رضي الله عنه يكنى أبا الحسن الهادي ولد بالمدينة ونقل إلى سامرا وابنه الحسن بن علي ولد بالمدينة أيضا ونقل إلى سامرا فسميا بالعسكريين لذلك فأما علي فمات في رجب سنة ٢٥٤ ومقامه بسامرا عشرين سنة وأما الحسن فمات بسامرا أيضا سنة ٢٦٠ ودفنا بسامرا وقبورهما مشهورة هناك ولولدهما المنتظر هناك مشاهد معروفة.

The barracks of Samarra: Adequate explanation has already been provided regarding Samarra. This barracks is attributed to Al-Mu'tasim, and some nobles are associated with it, including Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib, may Allah be pleased with him, whose epithet is Abu al-Hasan al-Hadi. He was born in Medina, moved to Samarra, and his son Hasan ibn Ali was also born in Medina and moved to Samarra. Therefore, they were called al-Askariyin. Ali passed away in the month of Rajab in the year 254 AH, and he resided in Samarra for twenty years. As for Hasan, he also passed away in Samarra in the year 260 AH, and they were both buried in Samarra, and their graves are famous there. There are famous witnesses to their son, al-Mahdi, who is awaited in Samarra.

"Majmu' al-Buldan", vol. 4, p. 123.

45. Muhammad Weiss Al-Haidari (d. 1405 AH)

Mohammad Weiss Al-Haidari, another scholar of Ahlul Sunnah, mentions Imam Hassan Askari and his son named Muhammad in the chapter about the children of Imam Hadi:

أولاده: أعقب خمسة أولاد: ... فالحسن العسكري أعقب محمد المهدي صاحب السرداب.

"[Imam Hadi (peace be upon him)] had five children... [one of them] is Hasan Askari, who had a son named Mohammad Mahdi, the owner of the cellar."

Ad-Durar Al-Bahiyyah Fi Al-Ansab Al-Haidariyyah, p.73

46. Khairuddin Zarkali (died 1410 AH)

Khairuddin Zarkali is one of the scholars of Ahlul Sunnah who has stated the birth of Imam Mahdi (peace be upon him):

محمد بن الحسن العسكري الخالص بن علي الهادي أبو القاسم ، آخر الأئمة الإثني عشر عند الإمامية ، وهو المعروف عندهم بالمهدي ، وصاحب الزمان ، والمنتظر ، والحجة وصاحب السرداب ، ولد في سامراء ، ومات أبوه وله من العمر نحو خمس سنين.

"Mohammad, the son of Imam Hassan Askari, is the last Imam of the Twelver Shia. He is known as Mahdi, the Awaited, Hujjat, and Sahib al-Zaman among Shia Muslims. He was born in Samarra and was only five years old when his father passed away. "

"Al-A 'alam, " Vol. 6, p. 80.

47. Mustafa bin Abdul Rahim bin Barqan Al-Hashimi (contemporary):

Mustafa Al-Hashimi writes in his book "Tazkira Al-Hashimi" about Imam Mahdi (peace be upon him) as follows:

Abu al-Qasim Muhammad bin Hassan bin Ali bin Muhammad bin Ali Rida, also known as Hujjat, Qa 'im, Mahdi and Montazer among the imamiah sect.

Tazkirat al-Hashemi p. 185.

48. Sharif Anas Al-Hasani Al-Katbi (Contemporary):

Sharif Anas Al-Hasani Al-Katbi, a renowned genealogist from Arabia, wrote about the occultation and birth of Imam Mahdi (peace be upon him) in his work. In addition, he assigned a title to the Imam and discussed his significance:

وتوفي الحسن العسكري في اوائل ملك احمد بن المتوكل بسر من رأي مسموما ... وله من الولد: محمد المهدي.

محمد المهدي وهو محمد المهدي بن الحسن العسكري بن علي الهادي بن محمد الجواد بن علي الرضا بن موسي الكاظم بن جعفر الصادق بن محمد الباقر بن علي زين العابدين بن الحسين الشهيد بن علي بن ابي طالب عليهما السلام.

والقابه: الحجة، والخلف الصالح، والقائم، والمنتظر، والتالي، وصاحب الزمان، واشهرها المهدي.

وكان عمره حين توفي ابوه خمس سنين.

فالإمام المهدي اختفى في سن مبكر، والأمر مسلم بين السنة والشيعة، على اختفائه وغياب أخباره وعدم ظهوره.

فقد ولد المهدي بسر من رأى في ليلة النصف من شعبان سنة خمس وخمسين ومائتين من الهجرة النبوية المباركة، وهو وحيد أبيه، لم يعقب الحسن غيره، وقد أعقبه في آخر حياته، وامه ام ولد يقال لها : نرجس.

ومن المؤرخين من نفى عقب أبيه الزكي العسكري، وهذا اطلاق في القول بما يوجب أن لا يعتد به، فالحسن العسكري بن علي الهادي عقبه مسلم في ابنه محمد المهدي.

And Al-Hasan al-Askari passed away in the early years of the reign of Ahmad bin al-Mutawakkil by being poisoned. He had a son named Muhammad al-Mahdi. Muhammad al-Mahdi, also known as Muhammad al-Mahdi ibn al-Hasan al-Askari ibn Ali al-Hadi ibn Muhammad al-Jawad ibn Ali al-Rida ibn Musa al-Kadhim ibn Ja 'far al-Sadiq ibn Muhammad al-Baqir ibn Ali Zayn al-Abidin ibn al-Husayn al-Shahid ibn Ali ibn Abi Talib, peace be upon them all. His titles are: Al-Hujjah, Al-Khalaf Al-Saleh, Al-Qa 'im, Al-Muntadhar, Al-Tali, Sahib Al-Zaman, and the most famous of them is Al-Mahdi.

He was only five years old when his father passed away.

Therefore, Imam Mahdi disappeared at an early age, and this fact is accepted by both Sunnis and Shias, regarding his disappearance, absence of news about him, and his non-appearance.

The Mahdi was born secretly in Samara, seen by only a few, on the night of the middle of Sha 'ban in the year 255 AH, and he was the only son of his father, as al-Hasan al-Askari did not have any other children except for him. He was succeeded by him in the end of his life, and his mother was a woman known as Narjis.

Some historians have denied the offspring of his father Al-Zaki Al-Askari. This

statement cannot be relied upon because Al-Hasan Al-Askari, according to Muslim belief, left behind his son Muhammad Al-Mahdi.
"The Roots of the Noble Family of the Prophet," p. 98-99.

49. Aarif Ahmad Abdul Ghani (contemporary):

After reaching the biography of Imam Askari (peace be upon him), he referred to him by his title Abu Muhammad and also mentioned the name of Imam Zaman 's mother.:

الحسن بن علي (الهادي ، العسكري) بن محمد (الجواد)...يكنى أبا محمد. كان من الزهد والعلم على أمر عظيم وهو والد الإمام المهدي ثاني عشر الأئمة عند الإمامية

Hasan ibn Ali al-Askari, his title is Abu Muhammad. He had a high rank in asceticism and knowledge and is the father of Imam Mahdi, the twelfth Imam among the Shiites. His mother was Narjis.

Al-Jawhar al-Shafaf fi Ansab al-Sada al-Ashraf, Vol. 1, pp. 160-161.

50. Abdullah bin Muhammad Al-Hashlaf (contemporary):

Al-Hashlaf, a contemporary Sunni scholar, has also explicitly stated the birth of Imam Al-Mahdi (peace be upon him), saying:

وأما ولده محمد المهدي فهو الإمام الثاني عشر وهو الخليفة من بعد أبيه ولد سنة خمس وخمسين ومائتين وقيل ثمان وخمسين وقد قيل أقل من ذلك وله ألقاب منها المنتظر وصاحب الزمان وأشهرها المهدي.

"As for his [Imam Hasan Al-Askari 's (peace be upon him)] son, Muhammad Al-Mahdi, he is the twelfth Imam and successor after his father. He was born in the year 255 AH. It has also been said that he was born in 258 AH or even earlier. He [Imam Mahdi] also holds titles, including Al-Muntadhar and Sahib Al-Zaman, with the most famous of them being Al-Mahdi."

Silsilat Al-Usul fi Shajarat Ibn Al-Rasul, p.144.

51. Mohammad Omar Sarbazi (contemporary)

Mohammad Omar Sarbazi is also one of those who has stated the birth of Imam Mahdi (peace be upon him).

Question: Some Sunni scholars say that Imam Askari did not have any children, while Shi 'as believe that he had a son who is the Imam in occultation. And you (the author) have written in your genealogy that you are a descendant of Imam Hasan Askari. There are criticisms from both sides regarding this matter. Many Shi 'a brethren have read the mentioned book and have questioned me about it in several instances.

The answer is: This is an old and historical difference between Sunni and Shia, although they all agree that Imam Mahdi will come. However, Sunni Muslims believe that he has not yet been born and will be born in Medina at the end of time from a father who is of the lineage of Hasan and a mother who is of the lineage of Husayn. His place of appearance will be Mecca. Shia Muslims believe that he has been born and is in occultation in the Samarra cave, and he will appear at a certain time.

There is also a historical difference regarding how many sons Imam Hasan Askari had. Some Sunni Muslims believe that he had two sons, some say that he had no children, and some say that he had only one son. There is also disagreement over his name. Some call him Imam Muhammad, while others, according to Khwaja Nizam al-Din, refer to him as Imam Mahmud, also known as Ali Akbar. His other titles include Hujjah, Muntadhar, Qa 'im, Mahdi, Sahib al-Zaman, and his nickname is Abu al-Qasim. His birth was on the 15th of Sha 'ban in the year 255 AH on Friday, and he was five years old when his father passed away ...

And Sunni Muslims believe that he did not go into occultation and that he had children born into the world.

Fatawa-i Manba al-Ulum, Kuh-i Van, Vol. 3, pp. 141-142.

Source: https://www.valiasr-aj.com/english/mobile_shownews.php?idnews=634