

AN ANALYSIS OF STATUS OF HAKIMAH KHATUN IN POLITICAL AND SECURITY AFFAIRS OF IMAMAT

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Abstract: *The significant role of relatives of holy imams can not be denied in the process of flourishing Islam. In the present article the status and attempts of Hakimah Khatun in this way are studied.*

Key words: *Hakimah Khatun, Imam Hasan 'Askari, Imam Mahdi.*

Introduction

Hakimah, the daughter of Imam Javad, is one of the great and magnificent Shia women. Her mother is Samaneh Maghribiyeh (Qumi, 2013, Vol. 2: 620). The virtues and honorable and exalted position of her honorable father, the 9th infallible Imam, does not need to be explained and it is appropriate to mention the virtues of her noble mother.

Imam Hadi said about her: "My sister is a knowledgeable person to my right (my imamate status) and belongs to Paradise." The unruly devil will not approach her, and the cunning and tricks of stubborn oppressors will not reach her. God is her guardian and protector and she is among the mothers of righteous and pious ones (Tabari 1879 AD 216; Qumi, 2003: 663). In this way, Hakimah Khatun opened her eyes to the world and grew up in the bosom of great and unique parents.

Because that lady has a privileged position, her name is mentioned in the most reliable hadith and historical sources of Shia. Kuleyni in Kafi, (1401 AH, Vol. 1:370) and Sheikh Saduq in Kamal al-Din have reported the birth of Hazrat Mahdi (a.s.) from her (Ibn Babawayh 1395 AH: 423-424). Sheikh Tusi also narrated in the book of Al-Ghaybah (Tusi, 1411 AH: 214, 230, 235, 237 and 239) through authentic documents from Hakimah Khatun and also Sheikh Mufid in Irshad (Mufid, 1413 AH, Vol. 2: 351). Some researchers and scholars have thought that Sheikh Mufid (d. 413 AH) did not mention Hakimah Khatun and it seems that he did not consider a daughter for Imam Javad to have a named Hakimah Khatun. For example, Sheikh 'Abbas Qumi in Muntahi Al-Amal (2013, vol. 2: 1) writes as follows: "...More strange is Sheikh Mufid in Irshad and other books, in the books of chronicles and genealogy did not mention her name as of the offspring of Imam Javad. "

Sheikh Zabihullah Maḥalati has given the same information in the book Rayahin al-Shari'a (Maḥalati, 1380, Vol. 4: 15); Sheikh Mufid was one of the ancient companions and knowledgeable about the history of the Imams, hence the omission of Hakimah Khatun's name and not considering her as one of the daughters of Imam Javad in his works is strange. Examining the valuable book of Irshad shows that Sheikh Mufid clearly mentions her and considers her to be the aunt of Imam Hasan 'Askari (Mufid, 1413 AH, Vol. 2). Sheikh Mufid in Mana'eh when mentioning the names of Imam Javad's daughters wrote: He had two daughters named Faṭima and Imama, considering that the imams loved the names of Fatima and 'Ali very much, there is a strong possibility that Faṭima is the same as Hakimah Khatun. In any case, the late Sheikh Mufid clearly considered her as one of the children of Imam Javad (Mufid, 1413 AH, Vol. 2: 351).

Ardibili in Jami' Al-Ruwat (Ardibili, n.d., Vol. 2: 457), Majlisi in Bihar al-Anwar, Khuei in Mu'jam Rijal al-Hadith and Many Shia scholars have mentioned her (Khuei 1409 AH). This lady has various virtues; she is a scholar and among the Shia scholars in such a way that Imam Hadi sent Narges Khatun to learn the rules of religion from Hakimah Khatun. A reflection on some narrations clearly shows her involvement in religious matters (Ibn Babawayh, 1395 AH, vol.2: 429). In fact, she was contemporary with four infallible imams, namely, Imam Javad, Imam Hadi, Imam 'Askari, and Imam Mahdi (a.s.) and had a close relationship with them and benefited from their boundless knowledge during the minor occultation period.

Hakimah Khatun says about her relationship with Imam Mahdi (a.s.) during the minor occultation period: "I see him every morning and evening and he answers the questions that people ask me and I swear to God

as I decide to ask him something, he gives me the answer, and whatever happens, without me asking him, the answer and the verdict reach me from him." (Ibn Babawayh, 1395 AH, Vol. 2: 429).

Hakimah Khatun has many virtues that can be the subject of an independent research.

According to a narration, Imam Hadi said to Hakimah Khatun: "O blessed, God is blessed and exalted. I love that He makes you guilty of polytheism".

(Ibn Babawayh, 1395 AH, Vol. 2: 427)

This speech - on the occasion of the marriage of Imam Hassan 'Askari to Narges Khatun has been cited and in it the title of "blessed" (*Mubarakah*) was given to Hakimah Khatun. *Mubarak* is said to someone who is the source of many blessings, and in the continuation of the Imam's speech, it is said that Almighty God wants to share the reward of this great

action with her and has appointed a portion of its reward for her. Reflecting on the greatness and dignity of this divine and exceptional marriage between Hazrat Askari and Narges Khatun, which was done intelligently and wisely by the hands of Hakimah Khatun, shows the importance and greatness of Imam's words about Hakimah Khatun. 'Allameh Majlisi wrote about the virtues of Hakimah Khatun:

In the shrine and under the dome of the threshold of Samarra, there is a grave attributed to *Karima Najiba*, the scholar, *Naqiyeh Marziyeh*, *Hakima*, the daughter of Abi Ja'far Thani, Muhammad Javad. I don't know why the compilers of Dua books does not mention any Ziyratnameh for her Her majesty , though her virtues and majesty is very obvious. She was one of closest ones to the imams, and the mother of Hazrat Qaim lived with her, and she was present during the birth of Hazrat Mahdi (a.s.), and whenever she

wanted, she would meet Imam Mahdi (a.s.), and after her demise , he was one of the ambassadors and chapters of Sahib al-Zaman, so paying pilgrimage to her grave is very worthy..." (Majlisi, 1392 AH, vol. 99 79)

1. Hakimah Khatun's husband and children

According to the reports of some genealogists, Abul Hasan Muhaddith, one of the descendants of Imam Sajjad, married Hakimah Khatun who gave birth to three sons (Mahalati, 1380, Vol. 4:155).

2. Hakimah Khatun's role in political and security issues

As we mentioned earlier, Hakimah Khatun was contemporary with the four infallible imams. Imam Javad, Imam Hadi, Imam 'Askari and Hmam Mahdi (a.s.). Since there is no exact information about the date of birth of that lady, it is not possible to say how many years she was contemporary with Imam Javad.

Considering that Imam Javad was martyred in 220 AH and Imam Hadi was born in 212 AH, it can be assumed that her birth was between 212 and 220 AH. Therefore, she has lost her honorable father when she was a child, however, these years have been very blessed for her and have provided the ground for her to be truly named as "blessed"; This period of Hakimah Khatun's life should be called the period of her growth and education; A period that lasted till the last moments of her life as all believers continue to grow and learn until the last days and moments of their lives. Evidence shows that this phase of her life continued after the martyrdom of her honorable father in the arms of her mother and her brother Hazrat Hadi, who became the imam of her time, in such a way that Hakimah Khatun was ready and able to accept heavy responsibilities. The first great responsibility that was placed on her shoulders was the migration from Medina to Samarra.

3. Hakimah Khatun's migration from Medina to Samarra

The emigration of this great lady to Samarra is certain based on numerous and diverse documents, but the time is not clear. It is certain that Imam Hadi migrated from Medina to Samarra during the Mutawakkil Caliphate, and it is certain that Hakimah Khatun also went to Samara, but from the examination of the available sources, it is not possible to determine the time of her journey, whether she went with her brother or later joined him. The second possibility is closer to the truth. The reason for this uncertainty is that this journey was carried out carefully and under the strict supervision of Mutawakkil agents, therefore, many incidents of this glorious migration have not been recorded in history.

4. The importance of Hakimah Khatun's magnificent migration

Effective and history-making migrations have occurred in the

history of Islam; The migration of the Messenger of God from Mecca to Medina, the migration of Amir al-Mu'minin Ali from Medina to Kufa, the migration of Imam Hasan from Kufa to Medina, the migration of Imam Husayn from Medina to Karbala, the migration of Hazrat Reza from Medina to Marv, and the migration of Imam Hadi from Medina to Samarra. Each of these emigrations has been the source of important developments, and among these, the emigration of Imam Hadi to Samarra is very important and has led to important effects including the birth of Hazrat Mahdi and his imamate in Samarra, the direct influence of the Imam on the center of the Islamic Caliphate and the connection with it and the creation of a huge base in Samarra as the only capital of the Islamic Caliphate.

Unfortunately, as far as the author has traced, the importance of this great migration and its amazing and eternal effects have not been

mentioned in the historical sources; The Abbasid caliphs never imagined that Imam Hadi and Imam Askari would penetrate so deep into the souls of the residents of Samarra and even the Caliph's courtiers that at the time of his demise, Samarra would become a rag and wail, and even a group of Nāsibis and mother of Mutawakkel and men and women came to believe Imam Hadi and Imam Askari from the bottom of their hearts. Imam Hadi was in Medina at the age of 20 years and he had received such public and special attention that the governor of Medina informed Mutawakkel to fear from him, so Mutawakkel sent a letter to Imam, and then sent Yahya bin Harthama to bring him to Samarra.

Ibn Harthama says that when I entered Medina and the people realized that I wanted to take Imam Hadi with me to Samarra, they raised such a cry that I had never heard before.

The same popularity had grown for the imam in Samarra in

such a way that the caliph had to martyr imam Hadi and imam Askari, and the same crowds and cries were seen at the funerals of Imam Hadi and 'Askari (Qumi , 2003, Volume 2: 710). In this magnificent and effective migration, Imam Hadi should have been accompanied by worthy men and women. No doubt, despite the respect Mutawakkul expressed to the Imam in his letter and despite his compassionate appearance, he sought to control the imam strictly and prevent him from communicating with his Shiites so that he could not actually continue his leadership and imamate.

According to God's commandments, that imam should have carried out his mission and imamate with strength, and in order to carry out this great mission, he needed helpers who would help him in those very special circumstances that arose from the stubbornness, malice and oppression of Mutawakkul. Helpers who were alert, timely and deeply

believes in the Imamate of Imam Hadi. Hakimah Khatun was among them. She was an educated, alert woman, aware of the political and security situation that Mutawakkul had created for Hazrat Hadi. On the other hand, since Imam Mahdi (a.s.) must have been born in Samarra at that time, Hakimah Khatun's being *mahram* with Imam Hadi and Askari and her being a woman also had a significant impact on this very big incident.

5. Hakimah Khatun in Samarra as a companion to Hazrat Hadi

Anyway, Hakimah Khatun accompanied his brother in Samarra. The very difficult and worrying security and political situation of Samarra had made the important actions of Hakimah Khatun more difficult in helping Imam Hadi. His first important duty was to protect Imam Hadi and his family, which cannot be inferred its details from historical and hadith sources. Just as Zainab(s.a.) who tried hard to save the

life of Imam Husayn and his family during the historical journey of his brother.

6. The keeper of the secrets of Imamate

During this period, Hakimah Khatun was the keeper of Imam Hadi's secrets and her trustee. That honorable Imam told many secrets to his worthy and honorable sister, the most important of which is the good news of the birth of Imam Mahdi (a.s.) . Traditions are expressed that she knew about the birth even before the marriage of Imam Askari and Nargis Khatun (Ibn Babawayh, 1395 A.H. 427). Therefore, that lady was waiting for the birth of Hazrat Mahdi.

6. Marriage of Imam Askari to Narges Khatun

In terms of security and politics, Hazrat Askari's marriage to Narges Khatun was the most important issue of the day; According to reliable and frequent Shia and Sunni traditions, Hazrat Mahdi, who is the son of Imam Hassan Askari, will remove

oppression from the earth and establish justice in it. He is the son of Imam Hasan Askari, and it is the divine destiny that Imam Askari married in Samarra and this unique child be born there. And this was a point that the leaders of the Ottoman Caliphate were well aware of - because of the many traditions that the religious scholars and muhaddith had narrated from the Messenger of God in this regard, and this was the reason why as time passed, the intensity of intelligence and security measures increased.

This marriage took place during the time of Imam Hadi. The narrations received in this regard are slightly different. According to a group of these traditions, Narjis Khatun was one of the distinguished and outstanding maid servants of Hakimah Khatun. Hakimah Khatun herself says: I had a maid whose name was Narjes. Imam Hasan Askari was looking at her. I said to him, my master! do you want me to give you

this maid? He said no, der aunt. But I am surprised by her. I said, what has surprised you? He said that soon a child will be born from her who will be honored by God Almighty and by his hand God will fill the earth with justice and reward after it has been covered by injustice. I said, O my master: Shall I send her to you? He said: Get permission from my father about this. Hakimah Khatun says: I immediately got dressed and went to Imam Hadi's house and sat there. Imam Hadi himself began to speak and said: Send Narjes to my son Abi Muhammad . Hakimeh says: I said, my master, I have come to you for this reason, to get your permission in this regard. He said: O Mubarakeh! Almighty God wants to share the reward of this marriage with you and give you a share of good. Hakimeh says that I immediately returned to my house and married her to him in my house. He stayed at my home for a few days and after that he went to his father's house and I sent Narjes with

him..." Ibn Babawayh, 1395 AH: 426; Majlisi, 1392 AH, Vol. 51: 12).

As mentioned, Imam Hassan Askari's marriage was very sensitive in terms of security; therefore, this marriage should be done carefully and away from the eyes of enemies, spies and ignorant friends. The safest and most appropriate place for the occurrence of such a sensitive matter was Hakimah Khatun's house. The following points can be learned in this regard:

First, Imam Hadi was fully aware of the situation, and as soon as Hakimah Khatun came to him to ask about Imam Hassan Askari's marriage to Narjes Khatun, before he could say anything, Imam Hadi said: Bring Narges to Imam Askari's for marriage. Thus, in fact, this blessed marriage took place under the supervision of Imam Hadi and with his planning.

Two, Imam Hasan Askari noted that his aunt Hakimah Khatun has a high and a great personality in

such a way that she deserves to hear and keep secrets. Therefore, he told her the most important and sensitive secret.... Soon a child will come from him who will fill the earth with justice and kindness. This was the important secret that Hakimah Khatun deserved to hear and keep, and it was dangerous and sensitive in terms of security; Because the mothers of imams should not have been known, especially the mother of Hazrat Mahdi. Ma'mun married his daughter to Imam Javad so that she might become the mother of the next Imam and the generation of imams after Imam Javad would come from her. In any case, the revealing an occult news and an important prophecy to Narjes Khatun shows the vigilance, character and special faith of Hakimah Khatun, and this hadith also speaks of the complete trust of Imam Hadi and Imam Askari in Hakimah Khatun.

Three. Imam Hadi mentions him with the title *Mubaraka*, which means the one who is the source of

good and blessings. Using the adjective " *Mubaraka* " means that good and blessings always come from Hakimah Khatun. Her maid becomes the wife of Imam Hasan Askari, and their marriage takes place in her house.

Four. Hakimah Khatun is fully in obedience of Imam and as soon as Imam Askari mentioned that she should have asked for his father's opinion about his marriage to Narjes, Hakimah Khatun immediately went to Imam Hadi and after hearing his command, she immediately returns home and organized the happy marriage in a safe environment.

Another narration has been recorded about how Imam Hassan Askari married Hakimah Khatun. According to that narration, Bushr bin Suleyman went to Baghdad on the order of Imam Hadi and bought a maid named Narjas Khatun, and when he brought her to Imam Hadi, the Imam said to his servant named Kafur:

ادع لي اختي حكيمة؛ فلما دخلت عليه قال لها: ها هيه فاعتقها طويلاً وسرت بها كثيراً فقال لها: مولانا يا بنت رسول الله أخرجيها الى منزلك و علميها الفرائض و السنن فانها زوجة ابي محمد وام القائم .

"Call my sister Hakimah to me. Hazrat Hakimah Khatun came. His Holiness said to her: This is the same maid that I said, Hakimah Khatun hugged her hard and for a long time and was very happy. Then the Prophet said: O daughter of the Messenger of God, take her to your house and teach her the obligatory and recommended rules of Islam, because she is the wife of Abu Muhammad and the mother of Qaim. (Ibn Babawayh, 1395 AH: 426.)

This narration meant that Hakimah Khatun had special virtues and merits that she could guide the most important security issues and on the other hand Imam Hadi had complete trust in her. In this way, three points are understood from this narrative, which have a significant impact on security and political issues:

A) Imam Hadi's complete trust in Hakimah Khatun.

Based on this narration, Hakimah Khatun is an educated and knowledgeable woman about various religious rules; This sentence of the Imam "take her to your home and teach her the obligatory and mustahab rules", shows the depth of knowledge and the breadth of knowledge of Hakimah Khatun. Hakimah Khatun is in control of customs and traditions in such a way that she can educate someone like Narges Khatun intelligently and wisely and prepare her to be the wife of Imam Askari and the mother of Imam Mahdi (a.s.).

B)The words " ها هيہ " clearly shows that Hakimah Khatun already knew that a lady with these characteristics would become the wife of Imam Askari and the mother of Hazrat Mahdi, and Imam Hadi says about this: This is the one whom you were aware of and knew and this shows the highest level of trust of His Holiness in her vigilance,

confidentiality, trustworthiness and worthiness. She is both trustee and her house is a safe place for Hazrat Narjes Khatun to live and learn. This is because the Imam trusted her completely and told her such secrets.

C) His Holiness' belief and trust in Hakimah Khatun is such that he gives her the title "daughter of the Messenger of God" (bint al-Rasul); A title that was applied to great and unique women before her, such as Fatemeh Zahra and Zainab; Just as the Commander of the Faithful had complete trust in Fatimah and Fatimah had a decisive role in advancing the path and customs of the Commander of the Faithful, and just as Zainab followed the footsteps of Imam Husayn and in the most sensitive scenes and arenas stayed with him and had a great influence in the great event of Karbala, and just as Fatima Masoumeh was next to her brother Imam Reza and his friend and helper of that holy man.

These women had characteristics that the Messenger of God was their role model in carrying out their missions. Because of this, they were called bint al-Rasul "the daughter of the Messenger of God" (Hosseini, 2005: 285). Hakimah Khatun also served her brother Imam Hadi and did not hesitate to sacrifice anything for him, and hence due to her virtues, knowledge, vigilance, and sacrifice and her obeying brother, who was also her master and imam, had created the circumstances and conditions for the infallible imam to call her the daughter of the Messenger; It means to consider her as someone who has fulfilled the duty of a daughter of the Messenger of God; In addition, according to some scholars, the word "الختى" is for praise. (Qazvini, 1385Sh. :12), that is, he remembered her with greatness and called her his sister.

On the other hand, this honorable hadith shows the greatness

and virtues hidden in the existence of Hakimah Khatun and shows that she:

One. She has been a religious scholar in all areas of religious customs and traditions; Beliefs, rulings, moral propositions, and in short, everything to know, believe and act on is obligatory or advised.

Two. She deserves and has the ability to teach at high levels and even to people like Narjes Khatun.

Three. She was trustworthy and was able to take secrets and keep them at the highest levels, and it is clear that she already knew about the qualities and characteristics of Narjes Khatun, because the imam points out that ها هيه; This is what I said or did you know.

Four. Trustworthiness is not enough in sensitive and complex issues, but vigilance is also necessary. This honorable hadith means that Hakimeh was a smart, wise and trusted lady.

Five. She was obedient to his Imam's orders and took Narjes Khatun home without any doubt and performed her duties for her.

What is particularly important among all these points is the privileged position of Hakimah Khatun in the security and political issues of the Imamate system; This narrative means that the marriage plan of Hazrat Imam Askari to Narjes Khatun has been carefully planned in advance and those who were obliged to implement it were prepared for this mission. One of them and the most important of them was Hakimah Khatun, whom the Imam called her "ها هييه". This is the honorable young lady you know about, or the young lady I talked to you about before.

The proof of the correctness of this point is that she immediately hugged Narjes Khatun hard and for a long time and was very happy; She feels that she was close to the fulfillment of the divine promise, which was the birth of Hazrat Mahdi

(a.s.). She knew very well that performing this marriage was very significant and no infidels should have been made aware of it by any means, and as mentioned, she completes this mission very carefully and vigilantly.

The sensitivity and security of this marriage and the birth of Hazrat Mahdi is much more than what has been said, just as the greatness of the mission that Hakimah Khatun had in this regard is great and precise and sensitive. Perhaps referring to the sentence that is mentioned in the Ziyarat of Narjes Khatun can clarify this matter to some extent. It is said in her Ziyarat: "Peace be upon you who are similar to the mother of Moses" (Qumi , 1383, vol. 2: 501). It is very likely the reason for the comparison of Narjes Khatun with the mother of Moses is due to the fact that all the stages of Moses' motherhood were hidden from the eyes of the pharaohs and government agents and spies, and by observing the security issues and the precise and effective planning they

had, Moses' family was able to save his life so that Moses would come to the scene at the right time and destroy the pharaohs. The smallest mistake and carelessness could endanger Moses' life and deprive the society of his existence.

Since the Abbasid caliphate - according to the narrations received from the Shia and Sunni muhaddiths - assigned agents to identify mother of next Imam with the utmost care to control and finally destroy her, therefore, the related security issues should be implemented with full vigilance and by observing the principles of secrecy, and it was Hakimah Khatun who was responsible for an important part of this mission.

It is possible that in addition to the security issues related to the mentioned marriage, Hakimah Khatun had some kind of representation from Imam Hadi in other fields, which will be explained later.

7. Hakimah Khatun during the time of Imam Askari

During the Imamate of Imam Askari and during the caliphate of Mu'taz (252-255 AH), Muhtadi (255 - 256 AH) and Mu'tamid 'Abbasi (256-279 AH), the central government of the Abbasids became weak compared to the past, and the Turks took the sensitive government posts and power centers. The social situation was inappropriate and security, health, liveliness and hope for a healthy life had largely disappeared from the society. During this period, not only did the heavy pressure and continuous oppression of the three mentioned caliphs on Imam Askari and his companions continue, but the suffocation and oppression of the Abbasid caliphate system had increased on him and those around him. Even Mu'tamid 'Abbasi who pretended to be ascetic and pious and considered 'Umar bin 'Abdul 'Aziz as his role model did not hesitate to imprison the Imam and even decided

to martyr Imam Askari but was not successful (Majlisi, 1392 AH, v.51:313). Imam Askari explains the reason for the severity of strangulation in this period as follows:

The second reason for the enmity of the Umayyads and the Abbasids with us is that they know through *frequently-narrated* traditions from the Messenger of Allah reaching them that the rule of the tyrants will be destroyed by the Qaim of the family of Muhammad. Therefore, they try to kill the Ahl al-Bayt and destroy their descendants in order to prevent the birth of Hazrat Qaim or to kill him (Majlesi, 1392 AH, Vol. 314:50.)

Therefore, the Abbasid government made an unceasing effort to supervise the Imam's house and searched hard to find the son of Imam Hassan Askari. Sometimes they would have checked the imam's house unannounced and sometimes they would have sent spies to the imam's house dressed as servants and doctors. After the illness of Imam Hasan

Askari, they sent several doctors and ten trusted people and ordered them to stay there day and night and control the maids to see which one was pregnant, and these controls continued until some time after the martyrdom of the Imam (Kulayni 401 AH. 506:1); a group of authors 1422 AH, v.13: 130; Majlesi, 1392 AH, v.50:317). The expansion of Shia power in Iraq (Ibn Athir, 1386 AH, v.7: 195) and the Alawite movements are also other reasons for the intense repression of Shiites and pressure on Imam Askari and his companions. Therefore, the responsibility of people like Hakimah Khatun in the leadership center of Imam Askari and his representatives throughout the Islamic world should have been expanded.

During this period, Hakimah Khatun became more mature by relying on the experience of Imam Javad and Imam Hadi. Her continuous interactions with Hazrat Imam Hadi and Askari and her efforts to learn the customs and traditions, had developed

her from a scientific point of view. On the other hand, she was familiar with the goals, policies and tactics of the caliphate in controlling and supervising the infallible Imam. She knew the companions of the Imam and the weaknesses and shortcomings of those around him and to some extent the ways in which the Imam was interacted with them. In summary, she was prepared to accept new responsibilities by increasing her scientific, spiritual and political knowledge and experiences.

At this stage of her fruitful life, that great lady played a greater role in security and political issues compared to the time of Imam of Imam Hadi. Examining the narrations related to her shows that she took care of the Imam's family and was especially responsible to take care of Narjes Khatun and was waiting for the birth of Hazrat Mahdi and most likely during this period also she was representative of Hazrat Askari in very important matters.

As mentioned, the most important issue at this stage was the issue of the birth of Hazrat Mahdi, protecting him by observing the principles of secrecy and security issues, and at the same time presenting him and establishing and strengthening the Imamate of that noble person; The Imamate of the twelfth imam, the Qaim of Ale-Muhammad, who will establish justice on the earth and remove the oppression and rebellion of the tyrants and oppressors, should have been clearly proven beyond any doubt and proving the birth of that Imam had no way but to show him to trustworthy and reliable people. This point added to Imam Askari's security problems: In this matter, men and women of strength, alert, faithful and loyal should have helped Imam Askari, Hakimah Khatun was one of them or even the most significant one among them. The traditions about the birth of Hazrat Qaim show that his birth was under the great supervision, care and management of Hakimah Khatun .

These narrations are different, but it can be said that their content is the same or very close to each other.

In one of these narrations, it is said:

“... Hakimah says: Imam Hadi passed away and Abu Muhammad sat in his place, and I used to visit him as I used to visit his father continuously. One day, Narjes came to take my shoes and thus show me the respect and politeness shown to the elders and said, O my lady, give me your shoes. I said you are my lady! I swear to God! I will not give you my shoes and I will not allow you to serve me, but I will serve you.... Abu Muhammad heard this and said: O aunt! May God reward you well.

That day, I sat with him until sunset, then I said to my maid: Bring my clothes so I can return. Imam said: "No, aunt! Stay with us tonight, that child who is honored and cherished by the Almighty God, and through whom God revives the earth after its death,

will be born. I said, O my Lord, from whom will he be born?..." (Ibn Babawayh, 1395 AH, Vol. 2: 137 Majlisi, 1392 AH, Vol. 51 :13)

In the continuation of this hadith, the birth of Hazrat Mahdi is reported in detail under the management of Hakimah Khatun. In this report, it is stated that Hakimah Khatun visited Hazrat Mahdi periodically.

According to some narrations, Hakimah Khatun always visited Hazrat Askari and prayed that God Almighty would grant him a child (Majlesi, 1392 AH, vol. 51 :25). Such narrations show that Hakimah Khatun was trusted by Imam and she was also fully and confidentially aware of Hazrat Askari's secrets and was in constant contact with him (Majlesi, 1392 AH, vol. 12 and 25) and took care of his family. The birth of Hazrat Qaim, which should be completely hidden and away from prying eyes was entrusted to her. In addition to the observations that Hakimah Khatun

herself repeatedly had about Imam Mahdi, since she was completely reliable, Imam Askari had told her some points about his son and wanted her to convey the news related to that Imam to the trusted Shiites with strict observance of security issues (Majlesi, 1392 AH, Vol. 51: 18).

8 -Hakimah Khatun during minor Qeybah

The martyrdom of Imam Askari is like an earthquake that shook Samarra hard. According to some reports, it was like the establishment of Resurrection day; Even the caliph's relatives participated in the burial ceremony of his holy body so that the people would not accuse them of killing him (Tusi 411 AH 230). Although a group of Shiites, or to some extent all the educated Shiites, knew the Imam of their time correctly, but the martyrdom of Imam Hassan Askari caused a wave of astonishment and confusion about the Imam of the time and raised the question of who and where is the infallible after him?

(Ibn Babawayh, 1395 A.H., Vol. 2: 426) It was in this situation that the facts had to be told in order to preserve the unity of Shiism in a way that security problems do not arise. Hakimah Khatun was the one who performed her duties properly during this period. Imam Hassan Askari had assigned the duty of revealing this secret to the trusted Shiites and reported what she had seen about the birth and characteristics of Hazrat Mahdi after his martyrdom:

"And when I leave this world and God takes me to the other world and you see that the Shiites disagree about the Mahdi, report to the reliable and trustworthy Shiites what you see about the Mahdi. But this issue should be kept secret between you and them." (Tusi, 1411 AH: 237). Hakimah Khatun fulfilled this mission correctly and informed the Shiites in various cases; For example:

"Muhammad bin Abdullah says that after the demise of Imam Askari, I went to Hakimah Khatun, the

daughter of Imam Javad, to ask about God's proof and the people's disagreement about him. She invited me to sit down. Then she said: O Muhammad! Almighty God does not leave the earth empty of evidence, be it speaking or silent, and He did not establish it in two brothers after Imam Hasan and Imam Husayn . Rather, God's proof is only from Imam Husayn 's generation, and He has given this honor only to Imam Husayn , and God Almighty has given Husayn 's children superiority over Hassan's children. Just as He made Aaron's children superior to Moses' children to be the prophets. Although Moses was God's proof for Aaron, the virtue of prophethood is in Aaron's descendants until the Day of Judgment. The Islamic Ummah must be stunned and confused so that the false believers remain in doubt and confusion and the sincere ones are saved and no excuse remains for the people before God, and after the martyrdom of Imam Hasan Askari, the period of astonishment has come.

Muhammad bin Abdullah says: I said, O my lady! Has Imam Hasan Askari a child? She smiled and said: If Imam Hasan Askari had no child, who is the Imam after him? I told you that after Imam Hasan and Imam Hossein, Imamate cannot be held by two brothers. *Ja'far Kazab* is not an imam.(bn Babawayh, 1395 AH, Vol. 4:51).

In the continuation of the narration, she reported the birth and growth of Imam Mahdi to Muhammad bin Abdullah in detail. Various points are inferred from this narration that should be examined in their place, but it is appropriate to point out that the missionaries of the Abbasid caliphate had made extensive propaganda so that people would believe that Imam Askari died while he had no child and even His heir was his mother Jeddah. This was a point that Imam Askari paid attention to and said, "...Abbasi Caliph thinks that I don't have a child" (Kuleyni, 1401 AH, v.1: 580). People like Hakimah Khatun should have

reported to the Shiites what they knew about the blessed birth of the Holy Prophet and how he grew up, so that the propaganda of the opponents and missionaries of the Abbasid caliphate would be overturned. In another narration from Hakimeh Khatoun, it is narrated as follows:

"Ahmed bin Ibrahim says that in the year 262 in Medina, I visited Hakimah Khatun, the daughter of Imam Javad, and I spoke to her from behind the curtain and asked her about her religion. She mentioned the name of the Imam of the time and said: "He is my Imam and the proof of God and I follow him in religious issues" and said: "someone the son of Ibn Al-Hasan". And she did not mention his name. I said: I sacrifice you! Have you seen him or heard from him? He said: "I heard about him from Imam Askari..." I said, "where is that newborn?" She said: "He is hidden. I said, "then who should Shia refer to?" She said: "To Jeddah, the mother of Imam Askari." I said: "Should I follow

the one who made a bequest to a woman?" She said: "He followed Husayn bin Ali bin Abi Talib; Because Husayn has bequeathed to his sister Zainab. You are aware of the narrations and you are the people of news, have you not been told that the ninth of Husayn 's children will have his inheritance divided during his lifetime?" (Ibn Babawayh, 1395 AH., v.2:501; Tusi, 1411 AH.:230).

Even people such as Muhammad bin 'Uthman 'Umari, the second deputy of Imam Mahdi (a.s.) narrated some narrations about his holinesst from Hakimah Khatun (Majlesi, 2013, vol. 51:16). This narration meant that the security officers of the Caliphate Abbasi had created a difficult situation for the Imam and the Shiites, in such a way that she was afraid to mention the name of his holiness and she was referred to him by as someone. She has explained the very difficult situation of that time by an interesting example.

She said after the martyrdom of Imam Husayn , due to the severity of repression, suffocation, and oppression that the Umayyads had against the Shiites, Ali Bin Husayn , Imam of the time should not have been known . Because in this case, the life of that noble person was in danger. Therefore, Zainab was apparently Imam Husayn 's executor, but in reality, the executor was Imam Sajjad, and Zainab gave his orders to others. This allegory shows that the analysis of the Abbasid caliphate system was that after the martyrdom of Imam Hassan Askari, everything was over and the Shiite community was torn apart and had no identity and existence anymore. Imam Askari had predicted this point during his lifetime, in that situation, the name of Imam Mahdi (a.s.) should not have been made public, because if the Abbasid caliphate had known about him, the fear of the destruction of their government would have caused them to kill the Shiites and his relatives.

They had often heard quotes from the Messenger of God that Mahdi (a.s.), the son of Imam Hassan Askari, will remove the tyrannical and oppressive governments and throw them into the dustbin of history. And in this sensitive and difficult period, there are people like Zainab who can save the stormy ship of Shia society from the whirlwind and destructive waves and guide them to the shore of salvation. Her special vigilance and the maturity of that lady caused helped to explain the facts and fully observe security and political issues.

9. Hakimah Khatun, the ambassador of Imam Mahdi (a.s.)

After the martyrdom of Hazrat Askari, Hakimah Khatun always was in connection with his noble son. That holy lady swears: "I always see him every morning and evening and he answers my questions." She is quoted saying:

“After Abu Muhammad demised and the people dispersed as

you can see, I swear to God! that I see him every morning and evening and he informs me about what you ask me and I also inform you. By God sometimes I want to ask him a question and he answers without my permission and sometimes he comes to me and gives the answer at the same time before I ask any question. He informed me of your arrival last night and told me to inform you of the truth.” The narrator (Muhammad bin Abdullah) says, I swear by God, Hakimeh informed me of things that no one except God Almighty knows about, and I knew that truth, reason and wisdom was from God Almighty; Because the Almighty God has informed him of things that none of the people have been informed about. (Ibn Babawayh, 1395 AH, Vol. 2: 428).

Reflecting on this hadith shows that Hakimah Khatun had a special embassy and representation from his holiness and this embassy was such that every morning and

evening she visited him and received messages and missions from him. In fact, Hakimah Khatun was the special ambassador and vicegerent of Imam Mahdi (a.s.) at the beginning of the minor absence.

Allameh Majlesi writes :

“Hakimah Khatun had a special position in the eyes of the imams and was the confidant of their secrets. Hazrat Qaim's mother was in her custody and she was present during his birth. She had visited him frequently, and after the martyrdom of Hazrat Askari, she was the ambassador and vicegerent of Imam Mahdi (a.s).”

The point that her special deputy and the special deputy of Uthman ‘Umari had what kind of relationship, we can consider some possibilities. One is she was actually laying the groundwork for establishing their deputyship. Another possibility is that because at the beginning of the minor occultation, more measures

were necessary to enlighten the minds of the Shiites about the beginning of the occultation. Undoubtedly, people like Hakimah Khatun could give clear and convincing explanations and arguments to their audience about occultation.

In addition to the fact that Hakimah Khatun 's information about Imam Mahdi (a.s.) was apparently more than that of his deputies, and as mentioned, some of these deputies have narrated narrations from Hakimah Khatun about the mother of Imam Mahdi (a.s.) (Majlesi, 1392 AH). Volume 1: 16) Especially the fact that Hakimah is the one who knew precisely about the mother of Imam and how he was born and grew up. In any case, there is no contradiction between Hakimah being special representative of Imam Mahdi (a.s.) and other special deputies, rather Hakimah's representativeness was necessary considering the situation of the Shiites and their political and security conditions at that time.

10. Death and burial place of Hakimah Khatun

It is not known precisely in which year and in which city that lady passed away. Late Majlisi writes about her burial place: There is a grave in Samarra attributed to Hakimah Khatun. Apparently, no one has proposed or confirmed such a claim before Majlisi. Although it is possible that her burial place is in Samarra, we have no proof or evidence for this claim and it cannot be proven. Rather, some narrations show that she was in Medina two years after the martyrdom of Imam Askari (Majlisi, 1392 AH, vol. 364:51).

Examining the political and security situation of Samarra and the government's actions regarding Imam Askari's Ahl al-Bayt show that Samarra was no longer a suitable place for Hakimah Khatun to stay. Because according to the order of the agents of the Abbasid caliph, they strictly checked the slave girls who were likely to be the mother of Imam

Mahdi, and those who knew about the birth of the Imam or the Imam himself were under serious threat from the security apparatus of the Abbasid caliphate. Therefore, it was more suitable for Hakimah Khatun to leave Samarra and go to Medina to stay away from the center of the caliphate and stay safe from the attacks of the agents (Tustari, 1415 AH, Vol. 12: 238-238).

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