

Advice to the students of the
academic Hawzas and to all those
whom seek the truth

By: Imam Ahmad Al Hassan (a.s)

Successor and Messenger from Imam Al-Mahdi (a.s)

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In the Name of Allah, the Most Compassionate, the Most Merciful.

Imam Al-Sadiq (PBUH) said:

"Al-Qaim (The Riser) (PBUH) will move forward and accompanied by his companions and people, reach Al-Najaf. At that time the army of Sufyani will come out against His Eminence from Kufa. That day shall be Wednesday. Then he shall invite them and call them to his right and he shall inform them that he is oppressed and compelled, he shall say: 'Whoever argues against me in regards to Allah, then I am the most knowledgeable of you concerning Allah.'... so they will say: 'Go back where you came from, we have no need for you.' Indeed we informed you and tested you..." [1]

[1] Bihar al-Anwar, V. 52, P. 387, Al-Zam Al-Nasib, Ch.1, P. 103, Majam Ahadith Al-Imam Al-Mahdi, Upon him Peace, Ch. 4, P. 43.

Advice to the Students of the Academic Hawzas and to all those whom seek the truth

I ask the students in the Scientific Hawza's in Najaf and in Qom, and in every place, that they accept from me this advice [that is] between the hands of a grievous punishment, and that they return to the words of the progeny of Muhammad, as they have been commanded to by Allah and not to throw away the wisdom of the Yamani, like the wind throws away the chaff of plants, for they will become filled with regret when regret will be of no avail.

O people: *{I convey to you the messages of my Lord, and I am to you a trustworthy adviser.}* [1] and not less, therefore, may they do justice to themselves in the same way as Queen Sheeba, *{Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah , the Entirely Merciful, the Especially Merciful,}* . [2]

Narrated from Abi Khadijah from Abi Abdullah (PBUH) that he said: *"When the Qaim (PBUH) rises, he will arrive with a new Commandment from Allah, just as the Messenger of Allah, Upon him and his progeny peace, summoned men to a new set of commandments at the beginning of Islam."* [3]

Any truth seeker reading this narration should prepare himself to receive a new Commandment other than which is familiar with them, rather, certain narrations have described the Command of the Qaim as being strange/unusual and his companions as being strange/unusual. *"Islam began as [something] strange/unusual and shall return as [something] strange/unusual, so [send] my glad tidings to [those whom are] strange/unusual."* [4]

However, unfortunately, every group desires that the Imam (PBUH) comes in accordance to that which they desire and according to the plan which they decide for his (PBUH) rise, and rather, it must be that the Imam (PBUH) comes through those whom they decided to follow. And as such: *{each faction, in what it has, rejoicing.}* [5] Thus, if the Imam arrives from another path *{they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?"}* [6]

[1] The Holy Qur'an Surat Al-'A`raf (The Heights): 68

[2] The Holy Qur'an Surat An-Naml (The Ant): 30

[3] Al-Ashrad, Ch. 2, P. 384, Bihar al-Anwar, V.52, P. 338, Majam Ahadith Al-Imam Al-Mahdi (AS), Ch. 4, P. 53.

[4] Neel Al-Awtar lilshukani, Ch. 9, P. 229, Majam Ahadith Al-Imam Al-Mahdi, Upon him Peace, Ch. 1, P. 274, Musua Ahadith Ahlulbayt (PBUT) Ch. 4, P. 138.

[5] The Holy Qur'an Surat Al-Mu'minun (The Believers): 53

[6] The Holy Qur'an Surat Az-Zukhruf (The Ornaments of Gold): 31

And if he arrives by a plan in which they have not been [previously] notified and informed of and comes with a new Command, then he is not the Imam to them, and thus it must be that he is faced with denial and mockery and ridicule. And as said, the Al-Mighty:

{Ah! Alas for (My) Servants! There comes not a messenger to them but they mock him!} [1], he does not reach their hearing nor does he concern them, therefore, they will end with the matter of fighting Imam Al-Mahdi, Upon him Peace.

Narrated from Al-Baqir, Upon him Peace: *"When the Qaim (PBUH) rises, he will go to Kufa and ten thousand persons called the Batriyya, who will be bearing arms, will come out against him (PBUH). They will say: 'Go back where you came from. We have no need in you O son of Fatimah.'* He will put them to sword until he comes to the last of them. Then he will enter Kufa. There he will kill every doubting hypocrite and he will destroy their palaces. He will kill those who fight for them until the Almighty Allah is satisfied." [2]

And this advice is for all those whom fear hostility and do not desire to be amongst those whom will face the Imam saying *"Go back O son of Fatimah"*.

[1] The Holy Qur'an Surat Yā-Sīn (Ya Sin): 30

[2] Arshad Al-Mufeed, Ch.2, P. 384, Bihar al-Anwar, V. 52, P. 338, Majam Ahadith Al-Imam Al-Mahdi, Upon him Peace, Ch. 3, P. 308.

In the Name of Allah, the Merciful, the Intensely Merciful,

All Praise be to Allah, Lord of the Worlds, and May the Blessings of Allah be upon Muhammad and the Progeny of Muhammad, the Imams and the Mahdis....

The Al-Mighty said: *{It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah . But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.}* [1]

Their (PBUT) speech contains within it hidden meaning (allegorical meaning), in the same way the speech of Allah, the Glorious, the Al-Mighty, contains within it hidden meaning (allegorical meaning), and this is narrated by them (PBUT) [2]. And certainly they needed to have hidden meanings (allegorical) [in their speech] regarding the Companion of the Matter, Upon him Peace, and as [narrated] by Imam al-Ridha, (PBUH): "...Surely if you were given that which you desire it would have been worse for you, and the neck of the Companion of the Matter (PBUH) would have been taken" [3].

And Narrated from al-Rida (PBUH): "Whoever returns the hidden meanings (allegories of Qur'an) to its clear/precise meanings, then he has been guided to the Straight Path." Then he (PBUH) said: "Verily, [contained] within our knowledge is clear/precise meaning as the clear/precise meaning [contained within] the Qur'an, and [within it is] hidden meaning as the hidden meaning [within] the Qur'an, so return to the hidden meaning (allegories) to its clear/precise meaning, and do not pursue its hidden meaning (allegories) without its clear/precise meaning, lest you be lead astray." [4]

[1] The Holy Qur'an Surat 'Āli 'Imrān (Family of Imran): 7

[2] It has been narrated from them (PBUH) that their speech has 70 faces [meanings], and it was narrated from al-Safar in Bassair al-Darjat, that he said: It was narrated from Muhammad bin Isa, from Muhammad bin Abi Ameer, from Gameel, from Ayoub Akhi Adem, from Hamran bin Aaeen, from Abi Abdullah (a.s) that he said: 'Verily I speak upon 70 faces (meanings), and each of them is true.' Bassair al-Darjat, P. 349.

And it is narrated from Aydai: A tradition of Abi Abdullah, from al-Hussain bin al-Hussain al-Luluiy, from Ibn Sinan, from Ali bin Abi Hamza, who said: "Abu Baseer and I entered upon Abi Abdullah (a.s) so we explained our inability to distinguish whether Abi Abdullah (a.s) spoke with one letter, so I said to myself: 'This of which I convey unto the Shia, this Tradition, by Allah, I have not ever heard the likes of it, so he looked at my face, then said: "Verily, I speak with one letter and it contains within it seventy faces (meanings), if I wanted I would take this and if I wanted I would take that.'" Bassair al-Darjat, P. 349.

And it is narrated from Aydai; A tradition from Muhammad bin Isa, from Muhammad bin Abi Ameer, from Muhammad bin Hamrin, from Muhammad bin Mulim, from Abi Abdullah (a.s) that he said: "Verily, we speak with speech which contains within it seventy faces (meanings) and all of them are true." Bassair al-Darjat, P. 349.

A tradition from Ahmad bin Muhammad, from al-Hassan bin Muhbob, from al-Alhoul, from Abi Abdullah (a.s) that he said: "You are the most knowledgeable of people and you have not known the meanings of our speech, for verily, our speech is interpreted upon seventy faces" Bassair al-Darjat, P. 349.

[3] Qarab al-Asnad, P. 380, Bihar al-Anwar, V. 52, P. 110.

[4] Aayoun Akhbar al-Rida, Ch. 2, P. 261, Wasail al-Shia (ahlulbayt), Ch. 27, P. 115, Mustadruk al-Wasail, Ch. 17, P. 345.

Thus, if the people whom are other than infallible, made their intention sincere/ dedicated to Allah, the Glorious, the Al-Mighty, and they desired to enter into the understanding of their speech (PBUH) and especially [into the understanding of] what was narrated about the Companion of the Matter (PBUH) perhaps they have fallen into ill understanding altogether and in particular, and if they correctly understood a certain matter, they will certainly misunderstand another matter, because of the falsehood that comes to their mind since they are other than infallible. Let alone those who are bias towards a matter and discriminate against another while they are ignorant of both of them together?!

While perhaps, whomever entered in their (PBUH) narrations will come to learn that there is a Hadith in the day that the ones whom oppressed their selves wrote a book in refute of the Holy Quran, thus the Imam (PBUH), sent unto him: *"Perhaps the speaker wanted (meant) something from his speech other than that which you went to (understood)."* [1] thus, that person learned [his lesson] and shredded his book of falsehood.

Therefore, I asked this question likewise to all those whom write in the affair of Imam al-Mahdi (PBUH): *"Perhaps the speaker – and they are the Messenger and the Imams (PBUH) – wanted (meant) something from his speech other than that which you went to (understood)."*

And have you, O one whom writes in the affair of Imam al-Mahdi (PBUH), returned the hidden meanings (allegories) of their speech unto the clear/ precise meanings of their speech?!

While currently I ask, is that narration from Ali bin Muhammad al-Samari an allegorical or clear/ precise meaning?! For verily, if you said it is precise and clear in meaning, I say: verily, many groups of scholars have classified many meanings in its understanding, and from them are al-Sayeed Mustafi (May Allah have Mercy upon him), and al-Sayeed al-Sadr (May Allah have Mercy upon him) and other than them.

[1] Narrated from Ibn Shahr Ashoub, who said: "Abu al-Qasim al-Kufi in Kitab al-Tubudeel [mentioned that] Isaac al-Kundy was a philosopher in Iraq in his time and he used to write contradictions of the Quran and he kept himself occupied by that, and withdrew with it in his home and few of his pupils entered upon Imam al-Hassan al Askari one day, so Abu Muhammad (PBUH), said to him: *"Is there not amongst you a reasonable man to discourage your professor al-Kundy from what he is doing regarding the Qur'an."* So the pupil said: *"We are from among his pupils, in what way would be permitted from us to object him in this or in other than this?"* So Abu Muhammad said to him: *"Will you do to him what I tell you."* He said: *"Yes."* He (Abu Muhammad) said: *"So walk forth to him and be courteous to him in keeping him company and helping him with which he is upon. Thus if friendliness occurred, you shall say to him that there came a matter to you that you want his saying about, that came to you this speaker by this Qur'an, [and ask him], is it possible that from which he spoke are other meanings than that which you thought you went to [in understanding]? So he shall tell you it is possible, because he is a man who understands if he hears, so if he confirms that you shall say to him: and how do you know, perhaps he wanted (meant) other than that which you went to [in understanding] and thus he [ends up putting words in a position] different than their meanings"*

And therefore, the man walked to Al-Kundy, and he was courteous to him, until he presented upon him this matter, so he said: *"repeat it to me,"* so he repeated it to him. Then he pondered over it and he saw that this was probable in language, and acceptable in revision, so he said: *"I swear upon you, tell me from where did you know that?"* So he said: *"it is something that came to my heart so I presented it to you."* So he said: *"No, the likes of you couldn't have been guided to this [on their own], or reached this rank [on their own], so tell me who did you get this from?"* So he said: *"Abu Muhammad has commanded me by it."* So he said: *"Now you have come with it, and none other could have brought this forth except someone from this House."* Then he prepared fire and burnt all that which he had written" – Manaqib Ale Abi Talib: volume 3, page 525, Bihar Al Anwar: volume 10, page 392.

And this indicates that there is an absence of clearness/preciseness of its meaning to them in a way that does not have confusion/ambiguity in it. Therefore, it is not clear/precise in meaning, but rather, it is allegorical (with hidden meaning). Thus, is it possible that you have fallen into wrong understanding of this narration? And do you not know that there are clear/precise narrations indicating the existence of an ambassador before the rising of the Qa'im? And they are considerably great [in number], and this example is from them, only to remember, from al-Baqir (PBUH): *“Imam Qa'im (a.s.) will go into occultation in some of these passes” and he pointed out with his hand to the direction of Zeetawa. Then he said: “When two days remain from his rising, one of his special servants would come to his particular companions and ask: ‘How many of you are there?’ He would reply: ‘We are forty people.’ Then he will ask: ‘What will you do if you see your Companion (the Companion of the Matter (PBUH))’ They will reply: ‘By Allah, if he goes from here and takes refuge at any mountain, we would also be with him.’ Then he will come to them and say: ‘Point to ten of your leaders or the best of you,’ then they point to them for him, so he [takes them] and brings them to their Companion, and he shall promise them the coming night.”* [1]

And in the story of the Green Island which was conveyed by some reliable Shia Scholars, and it was narrated also by great Shia Scholars in their books, among them [are]:

- Al-Meerza Al-Noori in 'Al-Najam Al-Thaqab, V.2, P. 172.'
- Al-Sayeed Noor Allah Al-Tastary in 'Mujalis Al-Mu'mineen, V. 1, P. 78.'
- Al-Sheikh Ali Al-Hairi in 'Al-Zam Al-Nasib, V. 2, P. 85.'
- Al-Maqads Al-aradabeely in 'Hadeqa Al-Shia, P. 728.'
- Al-Feed Al-Kalshany in 'Nuwadr Al-Akhbar, P. 300.'
- Al-Shaheed Al-Awl Muhammad bin Maki.
- Al-Sayeed Hashem Al-Bahrani in 'Tabsra Al-Awaly fi man rai Al-Qaim Al-Mahdi (PBUH).'
- And among them is Al-Alama Al-Meerza Al-Rida Al-Asfahani in the Tafsir of Al-Aima lihedaya Al-Ama.
- And among them is Al-Har Al-Amali in 'Athbat Al-Hada, V. 7, P. 371.'
- And among them is Al-Muhaqiq Al-KarKy.
- And among them is Muisis Al-Madrassa Al-Asoulaya Al-Waheed Al-Bahbahany in 'Bahath Salah Al-Jumah, P. 221.'
- Al-Sayeed Abdullah Shubr in Jalai Al-Ayoun.

[1] Ghaibah Al-Namani, P. 187, Tafsir Al-Ayashy, V. 2, P. 56, Bihar Al-Anwar, V. 52, P. 341, Muajim Ahadith Al-Imam Al-Mahdi, V. 5, P. 2.

- Among them is Al-Sayeed Mahdi Bahr Al-Aloum Sahib Al-Karamat wa Al-Qamat in 'Al-Fuwaid Al-rajalaya, V. 3, P. 136.'

There is a statement that is being conveyed about the narration of Ibn Muhammad Al-Samari, from Al-Imam Al-Mahdi (PBUH), and this is its text: *"So I said, 'O Master, indeed Our scholars have narrated some traditions about the Companion of the Matter (PBUH), that he said when he was commanded to enter into the Major Occultation, "whoever claims to have seen me during my Major Occultation is a liar." In spite of that so many have seen him, even from among you?"* So, he said, *'You have told the truth, but he (PBUH) said that during that time because there was a large number of enemies from his family as well as from others from the pharaohs (tyrants/oppressors) of Bani Al-Abbas, so much so that the Shia used to prevent one another from speaking about or mentioning the Imam. As for the current time period, a lot of time has passed and the enemy has despaired; our territories are out of their control and we are safe from their oppression and through the blessing of the Imam (PBUH) none of the enemies can reach us.'* [1]

And if this is not enough for you, I say from the door *'Make them bind by that which they bound themselves'*: That the rational rule, which is acknowledged by the people, in terms of the Logic and the Principles: (the issue of negligence is of the same strength as the issue of partiality), and the issue which is present in the narration of Samari, which is; *"anyone claiming to have seen me before the rise of Sufyani and the outcry from the sky, he shall be a slanderous liar."* Is an issue of negligence, for verily, it is of the same strength as that of an issue of partiality, meaning it can be established as this: *"Few of those claiming to have seen me before the rise of Sufyani and the outcry from the sky, they shall be slanderous liars."* And there isn't an external indication that signifies its totality / all-ness, rather, there is an external indication which signifies its partiality, which is the indicative narration on the dispatch of Imam Al-Mahdi (PBUH) of someone whom will represent him in a period which is before the rising, and from them is the narration which has passed [2], and the narration pertaining to the Yamani and other than it are many. [3]

And to clarify the Command even more, and especially for those whom are not acquainted with the Logic and Principles, I say [unto them]: That the issue has to be either enclosed (surrounded by a wall) or neglected, and the enclosed is either entirely or partially, for if it is said: *'All of those whom claim to have seen.... shall be a slanderous liar.'* Thus this is an issue of entirety, for you have initiated it with the *"All"*. And if it is said: *'Few/some of those claiming to have seen... He shall be a slanderous liar.'* Thus, this is an issue of partiality, for you have initiated it with *"few/some"*. But if you neglect the issue and surround it by a wall (*"all"* or *"some"*) it then becomes of the same strength of partiality, thus it does not benefit [the aspect of] all-ness / totality unless there exists an external indication that signifies its totality. For if this indication does not exist, and what exists is an indication its partiality, therefore this matter becomes

[1] Ghaibah Al-Namani, P. 187, Tafsir Al-Ayashy, V. 2, P. 56, Bihar Al-Anwar, V. 52, P. 341, Muajim Ahadith Al-Imam Al-Mahdi, V. 5, P. 2.

[2] Which is the narration which was presented from Al-Imam Al-Baqir (PBUH).

[3] Refer to the publications of Ansar of Al-Imam Al-Mahdi (PBUH), the Book of the Yamani is the Proof (Hujja) of Allah, The Will and Vicegerent Ahmad Al-Hassan, and a compilation of evidence, and more Books which the inquisitor will find in the website of Ansar Al-Imam Al-Mahdi (PBUH).

indeed an issue of partiality, and the above matter [1], is an issue of negligence, and there exists no indication signifying its totality/all-ness, but rather, there exists an indication signifying its partiality (and that is the narrations of the imams, Upon them Peace) [2]. So it is concluded that it is an issue of partiality, and as such, the narration of Samari is not indicative of the cutting of the ambassador-ship by any means, and all Praise be to Allah, alone.

So how do [they] return the Muhkam (clear/precise meaning) to the Mutashabih(allegorical)?!!! And how do [they] throw the Muhkam (clear/precise meaning) against the wall?!!!

The Al-Mighty said: *{As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them].}* [3]

Then I ask: is the Yamani after the outcry [from the sky] as proclaimed by few whom have written pertaining to the affair of Al-Imam (PBUH)? [4]

Consequently I turn [to]: that the outcry [from the sky] is in [the month] of Ramadan, and the emergence of the Yamani – meaning, his rising – is in [the month of] Rajab. Therefore, if it was after the outcry [from the sky] – meaning, in [the month of] Rajab which is after it – it would be that the emergence of the Yamani is after the rising of Al-Imam [Al-Mahdi] (PBUH), on the basis of this false understanding; for the rising of Al-Imam [Al-Mahdi] (PBUH) is in [the month of] Muharam, and the month of Rajab comes after [the month of] Muharam, and this is evident.

And Glory be to Allah, few of them say: ‘That we have been commanded to deny the Messenger of Al-Imam Al-Mahdi (PBUH), no matter what knowledge he brings forth as in the narration of Al-Samari [5], oblivious that the Imams (PBUT) made it clear that he whom comes forth shall be known by Knowledge.

[1] Meaning, they (PBUT) said: *“those whom claim to have seen me before the rise of Sufyani and the outcry from the sky, he shall be a slanderous liar.”*

[2] Refer to The Crushing Response to The Deniers of Seeing the Qa’im (PBUH), and the Book ‘New Examination in the narration of Samarai’, and other than it from the publications of the Ansar of Al-Imam Al-Mahdi (PBUH), for the brothers, may Allah protect them, have reported the narrations about that matter.

[3] Surat ‘Āli ‘Imrān (Family of Imran): 7

[4] And from those few [whom have written books about imam Al-Mahdi a.s.] is Sheikh Ashaq Al-Fayad which said: ‘Thus it is must that they deny the one whom claims that he is the Yamani or the Khurasani or Sahib Al-Nafs Al-Zakaya (The Pure Soul), for those blessed individuals do not rise except after the Sayha (the outcry)’ Refer to the Book ‘La’lakum Tahtidoun (Lest you may be guided)’ from the publications of Ansar Al-Imam Al-Mahdi (PBUH), may Allah increase them in success.

Fiqh (understanding) the signs of the Appearance: P. 15, at which he commented on a narration about Al Yamani from Al-Imam Al-Baqir (PBUH): “And in the narrations are some points: Firstly: it identifies the sign of the Yamani by the sign of the inevitable appearance, which is the Sayha (the outcry) from the sky. And it has been mentioned in the descriptions of this outcry, which is the call of Gabriel from the sky in order that he may be heard by the inhabitants of the Earth, to every people of language in their language, and the seizing by the Sufyani of Sham, and as such is the specification of the Khurasani whom in other narration was sometimes indicated to by Al-hosni. And this specification cuts the path upon the claimers of these two names before the outcry and the Sayha (the outcry) and the call from the sky, and before the seizing by the Sufyani of Sham.

[5] And from those few is Al-Sayeed Kathem Al-Hairy in his answer to a question which was directed to him, and here O Blessed reader is the text of the question and the answer:

‘To the office of the Religious Marja’, your eminence, the Grand Ayatollah Al-Sayeed Kathem Al-Haseeny Al-Hairy. Peace be upon you and the Mercy of Allah and His Blessings.

From Mufaddal bin Umar had said: I heard Abu Abdullah Imam Sadiq (PBUH) say: *“Verily, the companion of this matter shall [enter into] two occultations. After one of his disappearances, he comes back to his family and in the other one it is said that he has perished or (it is unknown that) in which valley he has gone.”* I said: *“If that takes place, then what will we do?”* He said: *“If someone pretends that (he is the representative of the Qaim), you are to ask him about the great matters, which [only] those like him [are able] to answer.”* [1]

From Abi Al-Jaroud, he said: ‘I said to Abi Ja’far (PBUH): *“If Al-Imam Al-Qaim from Ahlul Bayt passes away, then by what things do we know whom will emerge after him?”* He said: *“With Guidance and the Path and attestation by the family of Muhammad upon him with preference and he is not asked about anything between except that he answers.”* [2]

And Sheikh Ali Al-Korainy, when he was asked by one of them on the Sahar TV Channel regarding this narration: From Abu Bakr Hadhrami that he said: “I and Aban bin Taghlib went to Imam

We have a question to put forth to you and it is: Back in Iraq an individual named ‘Ahmad Al-Hassan’ from the people of Basra appeared, and he is claiming that he is the son of Al-Imam Al-Mahdi (PBUH) and that he is a Messenger to the people [from imam Mahdi a.s.], and is taking the pledge of allegiance to the Imam (PBUH), and that his evidence/proof upon his claim is his meeting with the Imam (PBUH), and giving life to the dead and the crevice of the Moon, and his slogan is the Israeli star, and a few people have followed him, thus what is your reply to him? Knowing that he is calling all the scholars to a Mubahila and from among them is your Excellency O Sayyed.

A collection from your imitators/followers, 1st of Rajab, 1426 Hijra.

The Answer:

In the Name of Allah, the Beneficent, the Merciful,

It was proven by assertion and certitude that the Imam (PBUH) delegated to himself 4 ambassadors, the first Unthman bin Said Al-Amry, the second Muhammad bin Uthman Al-Amry, the third Abu Al-Qasim Al-Hussain ibn Rowh, the fourth Ali bin Muhammad Al-Samari (May Allah be pleased with them). And prior to the death of Al-Samari by six days he released a book by the handwriting of the Imam (PBUH), and in his signature he says “ May Allah make your reward great amongst your brothers, for you are not dead, and the complete occultation has fallen, so don’t [appoint a vicegerent] after you, and no appearance [shall occur until] the Sayha (outcry [from the sky]) occurs and the Sufyani appears. And there shall come from my Shia (followers) those whom claim to see me, so whoever claims to have seen me before the Sayha (the outcry) and the appearance of Sufyani then you must belie them...)

Likewise, Al Sistani made a Fatwa about denying seeing Imam Al Mahdi (PBUH) in the age of the greater occultation, and here is the text of this Fatwa:

In his, Almighty, name. Indeed the legitimate stance towards whomever claims to have seen the imam of the time (may our souls be his ransom), whether directly or through a vision, in the times of the greater occultation, is represented in not believing him regarding what he claims and that nothing of which he attributes to him (PBUH) from commands or other than that shall be taken, rather, it must be that you deny him and deny all which he speaks about him (PBUH) regarding the matters whose falsehood is known, like what is mentioned above. And we request from our believing brothers and sisters (may Allah grant them success in pleasing Him), that they may not follow the likes of these calls, and that they may not participate in spreading it or propagating it by any way, and that they may turn away from the companions [of this call] and whom follow it as long as they do not leave this path. And we plead from Allah, the Glorified, the Exalted, that He hasten the reappearance of our Imam the companion of the time (PBUH), and that He makes us from his Ansar (supporters) and helpers. 21st Ramadan 1422 Hijri)

[1] Ghaibah Al-Naimany, P. 178, Bihar Al-Anwar, V. 52, P. 157.

[2] Ghaibah Al-Naimany, P. 250, Al-Amama wa Al-Tubsera, P. 137, Al-Khasl, P. 200, Bihar Al-Anwar, V. 25, P. 139.

Ja'far Sadiq (a.s.) and it was at a time when black flags were being raised from Khorasan. We asked: *"What do you think about that?"* He said: *"Stay at home and when you see us agree unanimously upon a man, then hurry to us with your weapons."* [1]

And that individual said: *"We know that who will rise by the sword which is the Imam or whom represents him directly, and the Imams until Al-Hassan Al-Askari (PBUH), all of them are dead during the age of appearance. Thus, apparently it will not be that they agree upon the companion of the truth (Sahib al Haq) except by the dreams. So are these dreams in which many of the people see the Messenger and Al-Zahra' and the Imams (PBUT), and in which they (PBUT) say in the [dreams] that Ahmad Al-Hassan is the truth, a representation of the gathering (agreement) of them (PBUT) upon the companion of the truth (Sahib Al-Haq), and consequently it is obligatory that you support Ahmad Al-Hassan?"*

Sheikh Ali Al-Koraini answered: *'That the gathering of them, meaning the gathering of Bani Fatimah and they are the Masters of the Hashemites!'*

Glory be to Allah, and as if Sheikh Al-Koraini is not aware that many of the Masters of the Hashemites will not give support to the Imam (PBUH), just as is specified in the narration regarding that [2], and this is only an example from it:

From Abu Khalid Kabuli that he said: 'When Imam Zainul Abideen (pbuh) passed away, I came to Imam Muhammad Baqir (pbuh). I said: *"May I be your ransom, you have known my dedication to your father and my affinity towards him, and my reclusion from the people."* He said: *"You spoke the truth, O Abu Khalid, What do you want?"* I said *"May I be your ransom, Your father has described the 'Companion of this matter' to me with specific qualities that should I see him on a trail, I would hold his hand."* He said: *"O Abu Khalid, what do you want then?"* I said: *"I want you to tell me his name, so I may recognize him by his name."* He said: *"You have inquired from me, by Allah, O Abu Khalid, about a question of great caution."* Then he said: *"You have asked me of a matter that if I were to talk to anyone about it, I would speak to you. You have asked me of a subject that should the children of Fatima recognize him, they will crave to cut him piece by piece."* [3]

And Sheikh Ali Al-Koraini completed his answer with the fact that he cannot rely on assumptions; thus, it is apparent that having a vision of the infallibles (PBUT), according to Sheikh Ali Al-Koraini, is considered to be, in it's best, an assumption!!

Glory be to Allah, they do not render the quest for the truth as a target, rather they attempt to belie/deny by whichever possible way even if they were not convinced by it!!

[1] Ghaibah Al-Namani, P. 203, Bihar Al-Anwar, V. 52, P. 138, Majam Ahadith Al-Imam Al-Mahdi (PBUH), V. 3, P. 465.

[2] Knowing that this was narrated in the book Mo'ijam Ahadith Al-Imam Al-Mahdi, and also the explanation of the tradition will come in the following footnotes.

[3] Ghaibah Al-Namani, P. 299, Bihar Al-Anwar, V. 51, P. 31, Muajam Ahadith Al-Imam Al-Mahdi (PBUH), V. 3, P. 229.

Even though the issue of Al-Imam Al-Mahdi (PBUH) is correlated and linked so strongly by dreams/visions, and just as it has been made clear from the previous narration [1], and just as the proclamation of Al-Imam Al-Rida (PBUH) by that:

From Al-Beeznaty, he said: "I asked Al-Rida (PBUH) about the issue of a vision, then he said: *'Lo! If you were bestowed [by us] that which you desire, it would be more evil for you and the companion of this matter would be taken by his neck'*" [2]

Therefore, if the Imam correlates the dreams to the neck of the Companion of this Matter. And despite of that, they attempt in every path to disregard this great Heavenly evidence, which is the dreams which is confirmed and relied on by the Quran and the Messenger and the Imams (PBUT), and in the Quran:

- *{And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."}* [3]

- *{[He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]."} [4]*

- *{And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."}* [5]

- *{And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."}* [6]

[1] They (PBUT) signify the narration of Al-Imam Al-Sadiq (PBUH), which they say in it: "Therefore, if they see us we are gathered upon a man then come to us with arms [weapons]."

[2] Al-Kafi, V. 2, P. 224, Qarab Al-Asnad, P. 380, Mukhtasar Basair Al-Darjat, P. 104.

[3] Surat Yūsuf (Joseph): 43

[4] Surat Yūsuf (Joseph): 46

[5] Surat Aş-Şāffāt (Those who set the Ranks): 102

[6] Surat Yūsuf (Joseph): 36

- *{And [remember, O Muhammad], when We told you, "Indeed, your Lord has encompassed the people." And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And We threaten them, but it increases them not except in great transgression.}* [1]

And Allah, the Glorious, the Almighty, praised the Prophets and the Righteous for their belief in dreams/visions:

- *{We called to him, "O Abraham, * You have fulfilled the vision." Indeed, We thus reward the doers of good.}* [2]

- *{And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants).}* [3]

- *{[He said], "Joseph, O man of truth,}* [4]

And disparages those whom deny them and named it to be a mixture of false dreams: *{They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."}* [5]

And Allah, the Glorious, the Almighty, testified to the believers and put forth Himself as a witness against those whom disbelieve in the message of the Messengers, and from among the best of paths with which the people may know the witness/testimony of Allah, the Glorious, the Almighty, is visions:

- *{And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."}* [6]

- *{Say, "What thing is greatest in testimony?" Say, " Allah is witness between me and you.}* [7]

- *{And those who have disbelieved say, "You are not a messenger." Say, "Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture."}* [8]

[1] Surat Al-'Isrā' (The Night Journey): 60

[2] Surat Aş-Şāffāt (Those who set the Ranks): 104 & 105

[3] Surat At-Taḥrīm (The Prohibition): 12

[4] Surat Yūsuf (Joseph): 46

[5] Surat Yūsuf (Joseph): 44

[6] Surat Al-Mā'idah (The Table Spread): 111

[7] Surat Al-'An`ām (The Cattle): 19

[8] Surat Ar-Ra`d (The Thunder): 43

- {Or do they say, "He has invented it?" Say, "If I have invented it, you will not possess for me [the power of protection] from Allah at all. He is most knowing of that in which you are involved. Sufficient is He as Witness between me and you, and He is the Forgiving the Merciful."} [1]

- {Say, "Sufficient is Allah as Witness between me and you. Indeed he is ever, concerning His servants, Acquainted and Seeing."} [2]

And the Glorious named the visions the best of stories, the Almighty said: {We relate to you, the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware. * [Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."} [3]

And contemplate these verses in order that you may know from them the deniers of the visions, the Almighty said: {[The time of] their account has approached for the people, while they are in heedlessness turning away. * No mention comes to them anew from their Lord except that they listen to it while they are at play * With their hearts distracted. And those who do wrong conceal their private conversation, [saying], "Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?" * The Prophet said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing." * But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."} [4]

Thus, in the Qur'an Allah, the Glorious, relates to us many visions and all of them were truthful some of them by the Prophets and some of them by Pharaoh and some of them... and some of them...

And Ibrahim (Abraham) believed the vision, and Pharaoh believed the vision, and the mother of Musa (Moses) believed the vision, and the Queen Saba (Sheeba) believed the vision, for she became aware through the vision that the book of Suliman (Solomon) (PBUH) is a Noble Book.... And... and... and Allah, the Glorious, the Almighty, has named it the best of stories, thus what is the matter with you, and what type of people are you?

[1] Surat Al-'Aḥqāf (The Wind-Curved Sandhills): 8

[2] Surat Al-'Isrā' (The Night Journey): 96

[3] Surat Yūsuf (Joseph): 3 & 4

[4] Surat Al-'Anbyā' (The Prophets): 1 – 5

And how did you reach the point that you agree with the materialists, whom do not have faith in the existence of Allah, in the denial of the visions?! And the Messenger (PBUH&HP) said: *“Whom sees me in their sleep has seen me [in reality], for I am shown in every image.”* [1]

And what would make a bereaved woman (woman who lost her child) laugh is that you say that it must be that the companion of the vision of the Messenger (PBUH) has seen him in this physical world in order for his vision to be a true one. Glory be to Allah, in the above Ahadith the Messenger (PBUH) indicates that whom sees him [in a vision/dream] has seen him in reality, even that the image which the Messenger (PBUH) was seen in differs from his image in this physical world.

Then [the fact] that Al-Imam Al-Sadiq (PBUH) directed the people unto supplicating in order to see the Messenger of Allah (PBUH) in [their] sleep, thus in the time of Al-Imam Al-Sadiq (PBUH) was their present [anyone] whom had seen the Messenger of Allah (PBUH) in this Physical world?!

And you leave your money that was stolen ... But talk to me about the camels that you went forth by. [2]

So come with me unto this great disaster as Al-Sayeed Muhammad Al-Hasani says that it must be that the Messenger of Al-Imam Al-Mahdi comes with knowledge of Usul (the Principles), with the knowledge that he assumes to be knowledge, and it is as if he hasn't read the saying of the Al-Mighty:

{And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.} [3]

And the Al-Mighty said: *{They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.}* [4]

And the Al-Mighty said: *{And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.}* [5]

And even though one of the publications of his office, and that is (*go back O son of Fatima for these are beliefs*), and it is presented by Sayyed Mahmoud Al-Hosni, the author says: (As such are the ones paving the way for the Dajjal and the Sufyani from the imams of misguidance, whom strive and try hard to fight the Infallible (PBUH), through fighting his evidences/proofs, by preparing the minds and selves and souls to reject the evidence/proof of his grandfather Al-Mustapha (Prophet Muhammad PBUH & his Family). And it is not hidden from anybody how people follow the Marja's, and perhaps the Marja's and those who follow them, the misguided and misguiding, are used to, and made people used to, rejecting/denying any call which exposes their falsity and lies and deception, by claiming that this call is not from Fiqh

[1] Bihar Al-Anwar, V. 58, P. 230.

[2] Bihar Al-Anwar, V. 38, P. 159.

[3] Surat Yūnus (Jonah): 36

[4] Surat An-Najm (The Star): 23

[5] Surat An-Najm (The Star): 28

(Jurisprudence) and Usul (The Principles), and claiming that this evidence concerns Beliefs, and doesn't apply to Fiqh (Jurisprudence) and Usul (The Principles). And claiming that the evaluation takes place by the people of expertise who calls to the companion of the truth, and claiming that the companion of the truth is deluded, and do not ask about the evidence of his delusion; because you do not understand the evidence, and claiming that if the companion of the truth is upon truth thus he will win victory, for whatever grows for Allah you must leave it alone in the arena and wait. Thus if it was for Allah it will grow, and if it grew, he shall say to you leave him for this is Marja' or a corrupt leadership. And if you said to him: how so and he is the Imam (PBUH), they shall say to you in origin he's not even an Imam or a deputy/ representative to the Imam, you have become in confusion O poor assigned [one].

And now you ask, what is the solution? The solution is in two positions:

The First: In this time, and in these circumstances, it must be that you expose his lies and deception with a scientific and moral way, [and that shall be] through clarifying the contradictions and lies into which he fell and into which he made you fall, and it must be that you expose his deception in front of people, and this command is incumbent upon you because of the possibility of the Holy Emergence at any moment, thus the likes of this shall be from the proofs of the Dajjal and Sufyani or whom follow them thus they gather upon the direct enmity towards the Infallible (PBUH)

The Second: In the time of the Holy Appearance, the command and the ruling will be to the Infallible (PBUH), and the narrations have indicated that the sword will be put into the likes of those and that they will be killed. And from what is clear, that the killing does not take place until the religious costume by which they covered themselves and deceived the people is taken off. I mentioned what I have mentioned because of the severance and seriousness of the matter, for it shall be repeated with the Infallible (PBUH) and from the same Najaf and by the deceptive scholars, where it will be asked that [there shall be] arguing [with proofs] and debating by Allah and the prophets and the Most Noble Prophet (PBUH & his Family) and the Qur'an. And from what is apparent with you is that the likes of this invitation to debate shall be returned back ([rejected]) for [they shall say] these are Beliefs which we have nothing to do with, and perhaps that saying of theirs relates to the meaning of (go back O son of Fatima for these are beliefs), and your invitation/ call is to beliefs, and we are in no need for these beliefs, for our religion and jurisprudence and Usul (The Principles) are good.

For it was narrated from Imam Al-Baqir (PBUH).*(The Qa'im shall come forth until he reaches Al-Najaf, so the army of Sufyani and his companions and people with him shall come out [against him], thus the Imam invites them [to his call] and calls them to his right, and he shall tell them that he is oppressed and compelled, and he shall say, O people, whoever argues with me in regards to Allah, verily, I am the most knowledgeable among you of Allah. And whoever argues with me in regards to Adam, verily, I am the most knowledgeable among you of Adam. And whoever argues with me..... And whoever argues with me in regards to Muhammad, verily, I am the most knowledgeable among you of Muhammad. And whoever argues with me in regards to the Book of Allah, verily, I am the most knowledgeable among you of the Book of Allah.....)*

Then they will say go back O son of Fatima from where you came, we do not have a need in you, we have informed you and tested you, thus he shall put the sword in them in the back of Al-Najaf..and he shall kill them. And all praises due to Allah, may Allah send his peace upon Muhammad and the Family of Muhammad the good, the pure) [1] Done.

Thus, Al-Sayyed Mahmoud Al-Hosni determined that the call of the Imam (PBUH) or his special deputy will be returned back ([rejected]), because it is initially doctrinal and Qur'anic, and that the Imams of misguidance shall reply to him saying : what you brought forth are creeds/beliefs and Qur'an, and we want that you bring us Usul (The Principles); (since him introducing the book means his acceptance of the idea upon which the book was built, or else he would have not introduced this book or he would have recorded his reservation about the idea in the introduction).

Then when this true Yamani call has arrived Al Sayyed Mahmoud Al-Hosni fell into what he warned about!!

Glorified are You there is no God but You, You guide whoever You will and You mislead whoever You will.

And even though the center of Specialty Studies regarding Imam Al-Mahdi (PBUH), sponsored by Al-Sayyed Al-Sistani, carried on its shoulder the facing of this true Yamani call and by publishing books for which there was no purpose in writing except to distract the sights of people from [seeing] the true call of the Yamani, and trying to deviate people away from the truth by whatever way possible. Thus one time they would say that the signature of Al-Samari is an absolutely issued [signature], like was declared by Sheikh Muhammad Al-Sind [2], although according to them, that which is absolutely issued, is that which is Mutawatir (a 'successive' narration meaning it has been narrated many times by many people) but the signature of Al-Samari in its best conditions is an Ahad (singular) narration (meaning a narration that has been narrated by one individual only) [3]. And one time they say the Yamani shall come after the Sayha (the Outcry), Glorified is Allah, and this wrong understanding has been clarified, for if it was as such then the emergence of Yamani a.s. must have been after the rise of Imam Al-Mahdi (PBUH), and this is absolutely false. And one time they would say.., and one time they would say.., etc .

I say: However, Allah has written the truth in places in their books, whether they like it or not.

{Allah is predominant over His affair, but most of the people do not know} [4]

They also have decided to write falsehood in other places, and I convey to you these examples:

[1] The book (Go back O son of Fatima for these are beliefs) presented by Sayyed Mahmoud Al-Hosni (from Al-silsila Al-Wafiya)

[2] Fiqh 'Ala'im Al-Zohour (Understanding the Signs of Appearance): page 5

[3] Revise the book A New Reading in the narration of Al-Samari, from the publications of Ansar Imam Al-Mahdi (PBUH), for indeed the author, may Allah grant him success, has clarified the signature is Mursal or has weak Isnad.

[4] The Holy Qur'an Surat Yusuf (Joseph): 21

In the book Fiqh 'Ala'im Al-Zohour (Understanding the Signs of Appearance), by Sheikh Muhammad Al-Sind, which is issued from this office of Al-sayyed Al-Sistani, the writer determines that the Yamani calls for the divine appointment, and does not accept any other than it, and while others than him fall into the hole of democracy and elections, so he says: (and in other words: Al-Hosni and Al-Khorasani adopt Imamate by confronting/standing against matters and public repair, while the Yamani adopts [the notion] that the Imamate is through divine mentioning of twelve imams, the final imam of them is Al-Mahdi (PBUH) [1]

And now look carefully into this saying, and read the arena today, after it has been clarified to you from the narrations of the Ahlul Bayt (PBUT) that the current time is the time of appearance, for verily nations have been rushing [in enmity] against Muslims, and against Iraq in particular, like the rush of eaters upon their bowls, and the banners (the forces of occupation) have entered Baghdad, from everywhere, destroying day after day with Fitnas (seditions/tribulations) and with the banners which came to it from everywhere. And it happened during the time of the Tyrant, may Allah curse him, that Iraq was extremely poor, and there was shortage in fruits and scarceness of the blessing, and the year became like a month, and the month became like a week, and the week became like a day, ... and ... and ... as they (PBUT) have informed. [2]

[1] Fiqh 'Ala'im Al-Zohour (Understanding the Signs of Appearance): page 16, in his search for Al-Yamani and Al-Hosni.

[2] Al Nu'mani narrated in the Ghayba: (from Muhammad ibn Muslim, from Abi Abdillah Ja'afar ibn Muhammad (PBUT), that he said: *Verily before the rise of the Qa'im, there shall be signs of afflictions/trials by Allah, the Glorified, the Exalted, to his believing servants. Then I said: And what are those [tests/afflictions]? He said: That is the saying of Allah, the Exalted: {And We will surely test/afflict you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient} [Qur'an Surat Al-Baqarah 2:155]. He said: We will surely test/afflict you, means, afflicting the believers with something of fear, meaning the authority of the sons of so and so during their last times in power. And hunger, means, by the raising of their prices. And loss of money, means, corruption of trades, and the lack of preference in it. And [loss of] lives, he said: [meaning] abrupt death. And [loss of] fruits, means, the lessening of what is earned from what is planted, and the lessening of the blessing of the fruits. And give good tidings to the patient, means [give them glad tiding] for the rise of the Qa'im*. Ghaybat Al-Nu'mani: page 258.

And from Abi Sa'eed Al-Khidri, from Jabir ibn Abdullah Al-Ansari, he said: *(The Prince of the Believers Ali ibn Abi Talib (PBUH) went up to the platform of Basra to preach so he gave an eloquent speech, then he thanked Allah and praised Him, then he said: O people of Iraqis in Kufa and Basra, your rich are in Al-Sham, and your poor are in Basra. Jabir said: O Prince of the Believers, and when shall that be? He said: If in the nation of Muhammad (PBUH & his Family) appears sixty clusters in the fight ... Until he said: when death befalls upon the jurisprudence experts and the scholars, and the evil and the foolish ones live long, and the nation of Muhammad (PBUH & his family) lose the prayers, and when desires are followed, and integrity/trust becomes less, and betrayal increases, and when they drink coffees, and play with the marks/signs, and abandon [wearing] turbans, and they shall joke by cursing the mothers and the fathers. and they shall raise their voices in mosques in fights, and they shall make it a place where they trade, and they shall cheat in commodities, and shall not fear afflictions, and increase in wrong doing, and decrease in doing good deeds, and shall disobey the lord of the skies, and their rain shall come in extreme hot days, and their sons shall be of wrath, and the judges shall accept bribery, and the rights of women shall [increase], and shyness/shame will decrease, and hiddenness shall go away, and covers shall be exposed, and the air becomes dark, and the horizon becomes black, and roads become feared, and fear becomes severe, and people become corrupt, and the Hour approaches, and contentment/satisfaction is hanged, and the evil ones become many, and the good ones become few, and the travels are cut, and the secrets are exposed, and homosexuality increases, and the ones in authority increase, and the devils capture/take over, and the religion becomes weak, and*

I say: what do you see in the arena [today], everyone is calling for the appointment of people and the supremacy of people by one way or another. And in Iran (Khorasan), Al-Sayyed Al Khamenei stands against public repair, as he is the master and most knowledgeable in Jurisprudence (meaning that he adopts Imamate by standing against/ confronting matters). And in Iraq Al Sayyed Mahmoud Al-Hosni is likewise, and Al-Sayyed Al-Sistani is calling for elections and ... and ... and everyone calling to the supremacy of people. Only this blessed Yamani call is the caller to the divine appointment and nothing other than it, and I am saying, nothing other than it.

And I challenge any person to come forth with one example other than that which is present in this blessed Yamani call, and he is calling to the divine appointment by the Mentioning and by the will from the Messenger of Allah Muhammad (PBUH & his Family), and this is a complete proof upon the author if he was certain about his book and his opinion.

Then the author diverges from commenting about the narration of the Yamani, thus commenting on the saying of Imam (PBUH): *(And if the Yamani comes out then stand up to him, for his banner is banner of guidance, and it is not permissible for a Muslim to turn against him, for whoever does so is from the people of hell fire, because he calls to the truth, and to a straight path) so he says: (in more accurate words, the narration indicates that it is Haram (forbidden/impermissible) to work against his move [in attempts] to make it fail, so differentiate between turning against him and turning [away] from him ..)* [1]

Thus the author wants to [send the message that] even if it was made clear to people who the Yamani is, that what is Haram is standing against him and not turning away from him and abandoning supporting/ giving victory to him. Subhan Allah (Glory be to Allah), Subhan Allah (Glory be to Allah), Subhan Allah (Glory be to Allah).

they eat the money of the orphan, and rebuke the poor, and adulation becomes in the judges, and wars in those with authority, and silliness in the rest of the people, and men abstain from men, and women abstain from women, and they adorn the walls, and raise the castles, and they [practice] perjury, and earnings become narrowed, and wants become difficult, and they shall make great matters small, and the chastity/private parts shall rise above the saddles, [during this time] then the year becomes like a month, and the month like a week, and the week like a day, and the day like an hour, and the hour has no value. He said: Jabir said: and when shall that be O Prince of the Believers? He said: When Zawraa' becomes populated/inhabited until he said [during this time] then there shall appear in End Times peoples whom faces are the faces of Adamites and their hearts are the hearts of devils, they shall shed blood [severely], the likes of predators wolves, if you follow them, they shall wrong you, and if you become absent from them they shall backbite you, and the patient among them is stray, and the stray among them is patient, and the believing among them is [considered to be] weak, and the dissolute among them is honorable, their boy is vigorous, their youth is cunning, and their old is hypocrite, their young do not respect their old, and their rich do not give their poor, and their recourse/ resorting to them is shame, and asking for what is in their hands is poverty, and becoming strong by them ([by their help]) is humiliation, they are the brothers of overtiness, and enemies of covertness, [during this time] then Allah shall send upon them their most evil, and their most good shall supplicate but their supplication shall not be accepted, then the ones in authority shall be overtaken with sayings, and the judges with bribery, and the experts in Jurisprudence with what they rule with by interpretation, and the righteous shall eat the Dunya (the world) with religion)

Game'i Ahadith Al-Shia, volume 13, page 375. And Sayyed Ahmad Al Hassan has tackled many of the signs in the Book Al'ijl (The Calf): part 2, so revise if you want more.

[1] Fiqh 'Ala'im Al-Zohour (Understanding the Signs of Appearance): page 16, in his search for Al-Yamani and Al-Hosni

Even though in the end of the narration is the justification/ explanation as to why turning [away from/ against] Yamani is forbidden, and that is because he calls to the truth. So if it was permissible to turn away from him and abandon giving victory to him, then I say: if he was the truth and the caller to the truth, and the truth is one and is not numerous, then what comes after the truth except misguidance? So to where are you taken in labyrinth and where are you going? And the first meaning for the word "turning" is to turn around and give him your back and turning away from him, for the word "from" is included in the same word "turning", thus what is meant by the narration is: *(and it is not permissible for a Muslim to turn away from and against him)*.

And the sentence "he calls to the truth" means that he calls to the truth altogether in general and in particular, for if he called to the truth in a matter, and did not call to the truth in another, it can not be said about him that he is Infallible (PBUH), *(and it is not permissible for a Muslim to turn against him, for whoever does so is from the people of hell fire, because he calls to the truth, and to a straight path)*, and therefore he directs people to following him, (and the doctrinal rule which is acknowledged by the academic Hawzas in Najaf and Qom and... commanding to follow anyone other than the Infallible is not right, or otherwise the command would be [a command] to follow one who does wrong and disobeys/ sins, because wrong and disobedience/ sinning exists in [all] except the Infallible, and thus the command to follow other than the Infallible would be a command to disobey/ sin, and this is absolutely false.

Thus what is meant is that he does not make people enter into falsehood and does not take them out of the truth, and this means infallibility. And from here you come to know that the Yamani is a special deputy and ambassador to Imam Mahdi (PBUH).

That, along with the knowledge of that he is the first Mahdi mentioned in the will of the Messenger of Allah (PBUH & his Family), and the first Mahdi is Hujja (proof) from the proofs of Allah, and he is an infallible and his infallibility has been mentioned, because of what was concluded from *(and it is not permissible for a Muslim to turn away from and against him)*. The Yamani is the companion of a divine Wilaya (master-ship), so it is either that people take him as their master and declare themselves innocent from his enemy, or else [they go to] hell fire.

And in another place this author comments on the saying of Al-Baqir (PBUH): *(as if [I'm seeing] a people who came out from the East, demanding the truth but it won't be given to them and they shall not push it forth except towards your Companion, their killed [ones] are martyrs, if only I reached that i would have kept myself for the Companion of the matter)* [1]

Thus he says: *(... this indicates that it's most likely/most preferable that [one should] save/preserve himself and [save] giving victory to the emergence of Al-Mahdi (PBUH) from Mecca, [as opposed to] joining the banner of Al-Yamani...)* [2]

[1] Gaybat Al Noa'mani: page 281, Bihar Al Anwar: volume 53 page 234, Mo'jam Ahadith Imam Al Mahdi (PBUH): volume 3 page 269

[2] Fiqh 'Ala'im Al-Zohour (Understanding the Signs of Appearance): page 19, in his research about Al-Yamani and Al-Hosni

And after it has become clear, from what was presented earlier, the silliness of that opinion, and the shallowness of the thinking of he who poses such an opinion, I ask only this question: is it upon people that they follow you or that they follow the Imams (PBUT)? For the Imams (PBUT) have commanded them to rise for the Yamani and give him victory, and you command people to let Yamani down and abandon supporting him, claiming that his (PBUH) saying (*i would have kept myself for the Companion of the matter*) is an evidence for that [opinion of yours], even though it is Mutashabih (allegorical), and does not indicate by any way a command to people to abandon Yamani. However, what it indicates is the preserving of the self till the movement of the Imam (PBUH), and the movement of the Imam begins with the Yamani. So where are you lost [in misguidance] and where are you going? and why is there this deliberate [intention] to misguide people and direct them to turn away from/let down the Yamani, even though he is the vizier of Imam Mahdi (PBUH), and as it has been clarified, he is the vicegerent of Imam Mahdi (PBUH), and he is the first Mahdi, and he is the father of the Mahdis whom shall rule in the state of the divine justice.

There is no God but Allah, and there is no power nor strength except by Allah, the Most High, The Most Great. Is not the Yamani the vizier of Imam Mahdi (PBUH) and the carrier of his banner? For every vizier carries the banner of the leader. Thus the banner of the Yamani is the banner of the Mahdi (PBUH) itself, for the banner is one, and its carrier is the Yamani (PBUH), just as Ali Ibn Abi Talib (PBUH) carried the banner of the Messenger of Allah (PBUH & his Family).

And the traditions about the rising for Yamani and giving him victory and the obligation to pledge allegiance to him and [the fact that] who falls behind (whoever does not follow him) is from the people of hell fire, are many and Muhkam (precise and clear). And from what is apparent is that Sheikh Al-Sind does not have any worries except to [direct people] to let Yamani down (turn away from him) and do not support him and trying to make them go further from him, even though the Imam (PBUH) said about Yamani (*and it is not permissible for any Muslim to turn away from/against him, for whoever does so is from the people of Hell Fire*)

And the stance of this author reminds me of the stance of Abu Musa Al'ash'ari [1] when he lead people to fail and turn away from Ali ibn Abi Talib (PBUH), by what he found from fallacies and allegories, and this was nothing but cowardice which his self surrounded, by Allah it is not but the I, which took Iblis down (may Allah curse him), today it will also bring down whoever follows him. Indeed, it was heavy on their hearts to bear witness that the Mahdi and the Mahdis from his sons are the proofs of Allah, just as it was heavy on the hearts of those who preceded them to bear witness that Ali and the Imams from his sons are the proofs of Allah.

[1] Sheikh Al-Namazi mentioned some from the translation of this cursed wicked, he said (Abu Musa Al 'Ash'ari: cursed and wicked. His name is Abdullah ibn Qays. He said: I bear witness that the truth is with Ali (PBUH), but the world inclined with its people. And I heard the Prophet (PBUH & his Family) saying: **(O Ali, you are with the truth, and the truth after me is with you)**. Jidd: volume 38/34 and Kimba: volume 9/267. It would seem that he is from the companions of the Prophet (PBUH & his Family), as a group from the common people said. And he is evil/wicked and his enmity is towards our Master the Prince of the Believers (PBUH), and his disbelief is more popular/obvious than the disbelief of Iblis. And his cases regarding the appointment of the two rulings is popular.

For those, now that the proof of this call has been set upon them, they started looking into leaving supporting the Yamani, even if it was proven to them that he is the Yamani with proofs/evidences. And I warn people from taking such a stance, for if a man takes such a stance he becomes the like of Iblis (may Allah curse him), when he accepted worshipping Allah but refused to prostrate to Adam (PBUH). Thus they accept the Imam (PBUH) according to their claim, and they don't accept his vicegerent and messenger and the first Mahdi and the promised Yamani.

The likes of them are the likes of those who accepted the Messenger of Allah (PBUH & his Family) but denied the Wilaya (authority) of Ali (PBUH). And in other words: we know you the son of the Imam and the first Mahdi and the vicegerent and the promised Yamani but we will not give you victory/support you, meaning (go back O son of Fatima) or (Our hearts are with you and our swords are upon you (against you)).

And I convey this narration which was conveyed by Muhammad Al-Sind in order for it to be a proof upon him lest he learns from it. [1]

From Al-Baqir (PBUH), he said: (*...then he comes out from Mecca, him and those with him the three hundred and few, they shall pledge allegiance to him between Ar-rukn and Al-Maqam. With him shall be the covenant of the Prophet of Allah (PBUH & his Family) and his banner, and his sword, and his vizier shall be with him, thus the caller shall call in Mecca by his name and command, from the sky, until all people of Earth hear him. His name is the Prophet's name, if you got confused [concerning this] then you shall not get confused concerning the covenant of the Prophet of Allah, and his banner and his weapon, and the Pure Soul from the sons of Hussein. So if you got confused regarding this, then you shall not be confused regarding the voice [that calls] from the sky by his name and command. And beware of leaving the Family of Muhammad (PBUT), for verily, for the Family of Muhammad and Ali is a banner, and for others than them are banners. So stay firm on the ground, and never follow any man from them, until you see a man from the sons of Al Hussein, with him shall be the covenant of the Prophet and his banner and his sword, for verily the covenant of the Prophet of Allah became with Ali son of Hussein, then it became with Muhammad son of Ali, and Allah does what He wills. So stick with those forever, and beware of those I have mentioned to you. Thus if a man from them comes out and with him are three hundred and few and the banner of the Messenger of Allah (PBUH & his Family), moving towards Medina, until he reaches Al-Baydaa', until he says: This is the place of the people whom the earth shall swallow them, and that is the verse in which He, the Exalted, said: {Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?} [Surat Al-Nahl 16:45] [2]*)

[1] Fiqh 'Ala'im Al-Zohour (Understanding the Signs of Appearance): page 23, in his research about the Pure Soul and Shu'ayb son of Saleh and others

[2] Tafsir Al-'Ayashi: volume 1, page 65. Bihar Al Anwar: volume 52, page 223.

So after Imam Baqir (PBUH) clarified in the beginning of the narration about Imam Mahdi (PBUH) and his minister, he kept clarifying his preparatory movement, and he directed people to the man from the sons of Hussein (PBUH), and he is the first Mahdi, as it was made clear from the statement of the Yamani and the publications of the Ansar. And, it is clear from this narration, that he is described to be having (the covenant of the Prophet), and the covenant is the will, and the first Mahdi is mentioned in the will of the Messenger of Allah and his name is Ahmad, and he is the first believer in the Imam (PBUH) in the beginning of his appearance, as was described by the Messenger of Allah (PBUH & his Family), and his (banner) is the banner of the Messenger of Allah (PBUH & his Family) [which is] allegiance is to Allah (Supremacy to Allah): meaning, calling to the divine appointment and rejecting any other than it, and (the sword of the Messenger of Allah PBUH & his Family), and that is Qur'an and Knowledge.

And in this blessed Yamani call is gathered all that which was mentioned by Imam Baqir (PBUH). So where are you being taken [in labyrinth] and where are you going [in misguidance]?

Then Imam Baqir (PBUH) has clarified that this one whom comes, shall come out and with him shall be three hundred and few men and he shall go to Medina, while Imam Mahdi (PBUH) shall have the three hundred and thirteen gathered for him in Mecca, for they are the ones whom gather upon him in Mecca, as it is clear from what is presented in the tradition.

As for this one who is mentioned in the tradition (*Till you see a man from the sons of Hussein, with him shall be the covenant of the Messenger of Allah and his banner and his weapon*), he is the one who shall gather the Ansar (the supporters) and [be charged with] pledging allegiance to the Imam (PBUH), and he is the minister and vicegerent of the Imam (PBUH), the first Mahdi and the promised Yamani, and the Imam PBUH (Imam Baqir PBUH) has made this man ([Yamani]) [to be] of the signs of the Imam (PBUH), and has made the evidence/proof of him [to be] the covenant and banner and weapon, just as he made it the evidence/proof of the Imam Mahdi (PBUH) in the beginning of the talk. And that is because he is a Hujja (proof) from the proofs of Allah, for the Mahdis are proofs (Hujjaj) as has been proven from the Mutawatir Hadiths (hadiths that are reliable and have been narrated many times by more than one person), [1] and Imam Baqir (PBUH) has commanded people to follow him as he has commanded people to follow the Yamani, and as he has commanded them to follow the crosser of The Euphrates (Ahmad), and the Messenger of Allah (PBUH & his Family) has commanded them to follow the first Mahdi (Ahmad), and these [two] are one person, he is the Yamani, and the vicegerent and messenger of the Imam (PBUH) to people.

And in the book (Yamani is a banner of guidance), by Sayyed Muhammad Ali Al-Helow, which was published from the same office that is sponsored by Sayyed Sistani, you can read this meaning, that the Yamani is absolute truth, for he calls to the divine appointment and the supremacy of Allah, without putting any consideration to the political equations that is presented currently in the arena which are

[1] Revise book Al-Mahdi wa Al-Mahdiyyeen fi Al-Qur'an wa Al-Sunnah (The Mahdi and the Mahdis in Qur'an and Sunnah), and book Jame'i Al-'adilla (The compiler of the proofs), and others than them from the publications of Ansar Imam Mahdi (PBUH).

controlled by the idea of democracy and elections, meaning: supremacy of people, meaning that the Yamani is truly the carrier of the banner of Allah, and he is the caller to it through his call to the supremacy of Allah and his rejection to the elections and democracy and supremacy of people.

where he says (*...and the Wilayah (following and accepting and attaching oneself to the Prophet's Pure Family PBUT) and Bara'ah (disassociating oneself from the enemies of the Pure household of the Prophet) is not only a saying or a shiny slogan, without [the fact that] this Wilayah and Bara'ah have their effects upon everything concerning the movement, in general and in detail, for perhaps he claims the Wilayah and Bara'ah without that it results from it that which reinforces this call. Rather, the Wilayah and Bara'ah have their special touch and personalized characteristics upon which others will decide that it truly is the Wilayah of Allah and his Messenger and the family of his household (PBUT), without that there be an effect of the political equations and its directions/approaches on dealing with general events, rather, it should be that all movements be circling the axis of Wilayah and Bara'ah. And what is other than that, could express these movements to be movements that do not exceed being (improvised Wilayah movements), meaning: [movements] that do not really seek the dedication to the Wilayah as they are [more concerned about] absolute political directions/approaches...*) [1]

and he says: (*...and the Yamani shall have an affair/a contribution in these reforming movements and intellectual changes, taking [with him] in his movements those who decided to give their loyalty/belonging [to the call] over again after readings they went into concerning this matter, so they shall strongly declare their loyalty/belonging [to the call], and those ones shall be purified repentant Abdal (those who substitute) - according to the narration- for repentance and purification are an indication to the [fact that they] broke free from all that which they used to believe [which was] in opposition to the truth, and their slackening in supporting it; thus they will realize/feel the reality of their letting down of the truth during the times they were upon something other than it, and the forthcoming battles shall create a shake in their consciences and feelings, thus, they shall ask repentance from Allah, the Exalted, and they shall declare their belonging/loyalty to any movement which stands with the truth and supports it. And these approaches/directions will not find any other directions than the coming Yamani movement in order to face the violations and oppression of the Sufyani...) [2]*

And here I want to point to [the fact that] the author has indeed fallen into a mistake when he imagined that the Yamani comes from Yemen, and that the Zaidiyyah mentioned in the traditions are the Zaidiyyah of Yemen.

And in this short statement I do not want to discuss the mistakes of those who wrote in the matter of the Imam (PBUH), and the Ansari brothers from the students of Hawza of the Mahdi are sufficient and shall stand up, if Allah so wills, for clarifying the truth in detail. And I advice those who write about the matter of Imam Mahdi (PBUH) to read the books of the Ansar, and from them: Ar-rudd Al-qasim (The crushing

[1] Al Yamani Rayyat Huda (Yamani is a banner of Guidance): page 67

[2] Al Yamani Rayyat Huda (Yamani is a banner of Guidance): page 71

response), Ar-rudd Al-hasem (The decisive response), Al-nur Al-mobeen (The clear light), Al Balagh Al Mobeen (The clear message), Al Yamani Al-maw'oud hujjat Allah (The Promised Yamani the Proof of Allah), Talei' Al-mashreq (The riser of the East), and Dabbat Al-'ard (The beast of the Earth)... and other books, in order that they may understand something from the issue of Imam Mahdi (PBUH), and lest they recognize the truth if they free themselves from desires and the "I". And if Allah so wills, the Ansari brothers will handle the clarification of the confusion which exists in your books, so do justice to yourselves and come to know the truth.

And know that indeed throughout the years and throughout the history of the Religion of Truth, the true Muhammad-in religion of Islam, which is represented in the Family of Muhammad (PBUT), meaning, since the Occultation till today, the case of Imam Mahdi (PBUH) has not been clarified, and the narrations of the Messenger and the Imams (PBUT) shall be shown like what has happened today; where these narrations were clarified and were made clear/precise, thus, what [these narrations] meant has been made clear, by the preference of Allah and by the preference of this rightful/true Yamani call. And this is a proof and sign from the signs of this call.

For from Malik Al-Jahni, he said (*I said to Abi Ja'afar (PBUH), verily, we describe the Companion of this matter with the characteristic/attribute which no one else has, so he (PBUH) said: No, by Allah, that shall never be, until he is the one who will set his proof upon you with [that] and call you to it*) [1]

Meaning, no matter how you try to understand the narration of the Family of Muhammad (PBUT), which concerns Imam Mahdi (PBUH) and his matter, and understand the details of the issue of Imam Mahdi (PBUH) and how he shall rise and what shall accompany the years [before] the appearance, and understand the beginnings of his appearance (PBUH), you will not be able to, as he (PBUH) said: (*No, By Allah, that shall never be*), and he swore upon that. And Al-Jahni meant by "the characteristic/attribute", the characteristic/attribute of the person and of his case and of everything that relates to it, and especially before the rise, during the time period of calling with the best manner which the Imam (PBUH) calls by people to pledge allegiance. And the words of Imam Baqir (PBUH) clarifies this matter, where he says (*he is the one who will set his proof upon you with [that] and call you to it*), meaning: he is the one who will make you know the truth/reality of this matter with his speech and clarification. Therefore the Imam (imam Baqir) decides that the people shall be confused regarding the matter, and he who comes is the one who shall clarify the truth, and by this clarification the Companion of the matter shall be known.

And in a narration from the Messenger of Allah (PBUH & his Family), he said: (*...He shall have knowledge, if the time of his emergence comes, this knowledge shall be disseminated from himself, and Allah shall make it pronounce, so the Knowledge shall call him: 'Come out, O the preferred one of Allah, kill the enemies of Allah', and he shall have two banners and two signs...*) [2]

[1] Ghaybat Al-No'mani, page 377. Bihar Al Anwar: volume 52, page 366

[2] 'Uyoun Akhbar Al-Ridha: volume 2, page 65. Kamal Al-Deen: page 155. Bihar Al Anwar: volume 53, page 311. Ilzam Al-Nasib: volume 1, page 189

And this knowledge is being now disseminated among people by the preference of Allah and by the preference of this rightful/ true blessed Yamani call, thus the people knew, after long ignorance, that the Hujjaj (proofs) from the Family of Muhammad (PBUT) are twenty four and not twelve as people assume, and they are twelve Imams and twelve Mahdis, as in the will of the Messenger of Allah (PBUH & his Family) to Ali ibn Abi Talib (PBUH) on the night of his death.

And the people knew that the first Mahdi from them is the Yamani, and thus, it was made clear the secret why the Imams (PBUT) direct people to the Yamani from one side, and from another side they describe the first Mahdi with infinite (extreme) accuracy, in order that whoever is looking for the truth does not make a mistake, for by just turning to [the fact that] the Yamani is the leader of the three hundred and thirteen, and the first Mahdi is as such, and he is the first of the three hundred and thirteen, and the one who preceded them in faith, and he is from Basra, and his name is Ahmad, and ... , and ... , You come to know that the Yamani and the first Mahdi and the first of the Ansar is one, and he is the slogan of the people of Talqan, where their slogan is (Ahmad, Ahmad) as has been mentioned in the traditions.

And my advice to all whom write in the issue of Imam Mahdi (PBUH), and to all the students of the Academic Hawzas, is to be just and do justice to themselves, and to turn their hearts to the Yamani's wisdom, and not to write down their assumptions in books then decide that what they have written is the clear truth and the right path thus they misguide people after they themselves have been misguided, and therefore by such they become the Imams of misguidance. Verily, the punishment is near, and it is very near, and it is nearer than you imagine, between the hands of my master, my lord and my father, Imam Mahdi (PBUH), and then the ones who falsify shall be regretful, and after that, the best of Judges is Allah, and the time is the Qiyamah (the resurrection), and let he who writes one letter put this words of The Exalted before his eyes:

{Not a word does he utter but there is a watcher by him ready (to record it)} [1]

And I, and I seek refuge from the I, advice Sistani and those writers, to look with the eye of justice at this blessed call of the Yamani, and to do justice to themselves by searching for the truth and its people. Otherwise, it must be known for everyone that whoever stands today against this blessed call of the Yamani will be cursed by those yet to come, like how today cursed are those ones who stood against the Messenger of Allah Muhammad son of Abdullah (PBUH & his Family).

And in the end of the books of this center, which is sponsored by Sayyed Sistani, Ahmad Al Hassan was written on the exterior cover without them noticing that [2], so let them review what has been written on

[1] The Holy Qur'an Surat Al-Kahf (The Cave): 18

[2] And this is to the noble reader, a picture of a cover of the book on which they have written the name of Sayyed Ahmad Al Hassan (PBUH), and in that are signs for those who ponder (to see the picture of the book you can go to ([http://almahdyoon.org/arabic/documents/ ... l7awza.pdf](http://almahdyoon.org/arabic/documents/...l7awza.pdf)) and scroll down to the very bottom of the book and you shall see it)

the cover of the books, and this is another sign of the Companion of the Truth, which appeared against their wish, for I have not seen anything except that I have seen Allah before it and with it and after it, like he (PBUH) said, [1] and the [best] outcome is for the righteous ones.

{And Allah is predominant over His affair, but most of the people do not know} [2]

Ahmad Al Hassan

The Vicegerent and Messenger of Imam Mahdi (PBUH)

1 Rajab Al-haram, 1426 Hijri

[1] Sharh Usul Al-Kafi, by Mazindirani: volume 3, page 83, and the one who said the hadith is Ali Ibn Abi Talib (PBUH)

[2] The Holy Qur'an Surat Yūsuf (Joseph): 21