

How Am I Requesting This World?

In the name of Allah, the Abundantly Merciful, the Intensely Merciful.

And praise is due to Allah, Lord of the worlds.

And may the prayers and peace of Allah be upon Muhammad and his progeny, the Imams and the Mahdis.

And may the peace, mercy and blessings of Allah be upon you.

May Allah reward you with good, you have taken the path of seeking the truth and researching and this is the path of the rational and steadfast person, and Allah does not cause such a person to lose his way, Allah willing. So I give you glad tidings of the hereafter and this world, as long as this is your method and these are your manners demonstrated in your letter.

And may Allah support you, know that I took the will of the Messenger of Allah (s) as proof, which he described to be a prevention from misguidance. And we proved the authenticity of the narration and the inevitability of it applying to the one claiming it, in order for its purpose to be fulfilled. And between your hands are two answers in which I clarified the proof and they were compiled and commented on by the pure sheikh, Alaa al-Salim, may Allah protect him. And our opponent has no legitimate or rational proof for what he claims; that the non-infallible must be imitated. In addition, he is incapable of refuting the conclusive proof that I brought. So there is no proof before Allah for whoever follows their falsehood that they present with no legitimate or rational proof, and abandons our right and true divine religion, the religion of the prophets and Muhammad and the progeny of Muhammad (as), for which we have provided conclusive proof.

And those who call themselves Ayatollahs and clerics ran away from confronting me and directly debating with me. And I was in al-Najaf in Hayy al-Nasr, and my door was open day and night and I received everyone, and I offered to debate them directly and announced that I was ready for it at any place they chose, even at their own offices. And I waited for years but with no result. And when they found themselves to be incapable, they started using their financial power to try and assassinate me or arrest me. And they attacked the Office of the Call near Imam Ali (as) and arrested a group of the believers with no charge, only because the ignorance of the clerics and their incapability to face the knowledge presented by Ahmed al-Hasan were exposed.

So they did all of this to run away from a public debate, because it would show their ideological void and the lie of their clerical religion, built upon the ideology that it is obligatory to imitate the non-infallible. And when they used weapons to force me into seclusion in my house in the outskirts of al-Najaf, I did not shut the door for debate but rather opened another one which is still open until this day, as I published the true ideology in books and requested that they respond to them and conduct written debates, but they also refused to do that until this very day, as you can see.

And finally, the book of *The Sacred Will* was released a few days ago and it included two answers in which I clarified the issuance of the will and the conclusiveness of its proof for its rightful claimant once he claims it, so let us leave all that has passed and let them respond to these two answers, and I call on them to give a scientific and valued response, and let the clerics of al-Najaf seek the help of the clerics of Qom and let them respond, and let a written debate between them and myself begin. And I tell you in advance that they will not respond, because they urged forces to attack the Office and shut it down and attack my home in al-Najaf, and the only reason for that is for them to run away from the debate. So how do I wait for them to respond today? There is only one way that may be fruitful, which is for you to push them to respond and make them do so.

And if they do not want to debate about the two aforementioned answers and what we believe in, then let a written debate between them and myself begin that is about their ideology of the obligation to imitate the non-infallible.

As for their little ones from the speakers and claimants of *Ijtihad* and so on, the tongues and pens of the scholars from the ansar of Imam al-Mahdi became tired while requesting a public debate on television from them, in order for the truthful ideology to be made clear to the people. And they run away and come up with an excuse every time to justify their running away from debating the ansar of Imam al-Mahdi (as).

And I wish they ran away from debating the ansar and became quiet, but no, they started lying to deceive the people.

For instance, al-Korani and the center of al-Sistani started saying that the name of one of my fathers is Gati' and he repeats the name on television and says "The son of Gweiti". And this shows the levity of this man otherwise how can a man wearing a turban and of old age lie and in such a vulgar manner? This is despite the fact that my name in the official records is Ahmed Ismail Saleh Husain Salman, and there is no Gati' or Qati' so from where did al-Korani bring this name? So this is a lie from the series of lies of the center of al-Sistani and al-Korani!

And it is a cheap attempt from their side to lie to the people, deceive them and call names as if they never read the Quran which forbids such bad manners, even if the name was correct, let alone that there was no name of Gati' among the names of my fathers and it is not my name at all. I believe that lying and this behaviour is unfit even for a reckless boy, yet they are old people with white beards and turbans, so it is disgraceful that they are of such levity and that lies, slander and name-calling come from them in such an immature manner.

The Almighty said, {and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after faith. And whoever does not repent, then it is those who are the wrongdoers.} Surat *al-Hujraat* (The Private Apartments) 49:11.

In the book of *Wasail al-Shia*, V21, P400, in the chapter named "The Unfavored Act of Mentioning the Name or Nickname whose Owner Hates or Could Hate", Muhammad bin Yahya bin Abi Abbas narrated from his uncle from Imam al-Retha (as) that he (as) recited three lines of poetry and he would rarely recite poetry, so I asked him who they were for and he said, {"An Iraqi man from among you."}

So I said that Abu al-Atahiyya recited them for himself, so he (as) said, “Say his real name and leave that nickname, as Allah (swt) says, {and do not call each other by [offensive] nicknames} that perhaps the man does not like it.”} But has it ended here? No.

Al-Korani also said that Ahmed al-Hasan is a Zionist and his proof for this accusation is that Ahmed al-Hasan defends the hexagonal star and says it is inherited from the prophets. This is despite the fact that the hexagonal star was found in the Sumerian artefacts which is the oldest civilization known to earth and it existed before Moses son of Imran (as) was born, and before something called the Jews existed. But al-Korani insists that the hexagonal star is specific to the Zionists alone and no one else, and that whoever defends it or shows its truth and says it is inherited from the prophets is a Zionist.

Therefore, according to al-Korani’s method of proving things, the Hawza of al-Najaf and the current government of Iraq and the current government of Karbala and the management of Imam al-Husain’s museum in Karbala are all accused of Zionism by al-Korani, because the box of Fatima al-Zahra (as) which is decorated with a big hexagonal star is present in a museum in Turkey and the replica was put in the museum of Imam al-Husain (as) in Karbala, Iraq, with the knowledge of the Hawza of al-Najaf. Moreover, by al-Korani’s standard, he is accusing the Messenger Muhammad and Fatima al-Zahra of Zionism, as Fatima (as) would put this box of hers which has the hexagonal star on it in her house which is open to the mosque of the Messenger of Allah Muhammad in al-Madina. This means that the hexagonal star was in the Prophet’s Mosque.

So as you can see, may Allah reform you, they respond to the call of truth with lies and slander. And every rational person will judge and say that whoever needs to intentionally lie in order to respond to the call of his opponent, then by his action he is admitting that he is incapable of a scientific response, thus he chose the method of lying. Another one of the lies they tell people is that the narrators of the will are unknown, and therefore the chain of narrators of the will is weak. And this is despite the fact that we have proven to them the authenticity of the will’s issuance due to frequency [in narrating it] and the fact that it is mentioned in other places. And the ansar detailed this issue for them and clarified that the will does not enter the quaternary classification in order to be described as weak; this is although the knowledge of Biographical Evaluation# that they brag about is a big lie with which they deceive the people, as they do not originally have a single reference for it that is sufficient and worthy of consideration, but in order to discuss with them at their level and in order for their lie not to be overlooked by the deceived and wronged people, we clarified to them that the will has an authentic chain of narrators and that the testimony of Sheikh al-Tousi in favor of its narrators is enough, may Allah have mercy upon him, and he stated that they are from the particular ones, meaning from the shia that believe in the Imams, and you rely upon the statement of al-Tousi about the narrators, so what changed? Why did the statement of al-Tousi about the narrators in this case become worthless to you? Or have desires stricken you and thus the truth no longer concerns you?!

Anyhow, this is a question that was sent to me a while ago and I answered it, and I convey for you the question and its answer,

Question: Jafar al-Shabeeb asks about the meaning of the Imam’s statement (as), that the Will has an authentic chain of narrators.

Answer:

In the name of Allah, the Abundantly Merciful, the Intensely Merciful.

And praise is due to Allah, Lord of the worlds.

And may the prayers and peace of Allah be upon Muhammad and his progeny, the Imams and the Mahdis.

Before answering, it must be noted that the proof of Allah does not need innovated methods that deviate from the truth to prove the truth, but due to mercy toward the people, he argues with some deviant ones using their method and he discusses it and shows its weakness and distinguishes the correct statement from the invalid one, in order that they may return to the truth.

According to them, if the narrators of a narration are shia and righteous or honest people, the narration has an authentic chain of narrators.

Therefore, for the authenticity of a narration to be proven, it is enough to prove that:

- A. The narrators are shia.
- B. They are honest.

And to prove that the narrators of the will are shia, it is enough that Sheikh al-Tousi narrated the Will among the narrations of the shia, meaning that Sheikh al-Tousi considers its narrators shia. In the book of *Al-Ghayba*, al-Tousi said, “As for what was narrated from the the shia, they are too many to be counted, but I mention some of them ...” (page 137).

And after he mentioned the narrations of the shia including the will he commented saying, “As for what proves its authenticity, the Shia narrate it as a frequent narration; a son narrates it from a father. And the method to authenticate that is in the books of the shia in the texts about the Prince of Believers (as), and the method is one.” (page 156).

And you can refer to the book *In Support of the Will* by Sheikh Nathum, may Allah protect him, that proves in detail that the narrators of the will are shia. As for judging the honesty of the narrators as individuals, and honesty is enough for us in order for it to be proven, it is enough that there is no legitimate proof that one of them is not trustworthy, as the believer is honest in what he says until he is proven a liar with legitimate proof.

And they do not say that the believer is a liar until proven honest, and whoever says so is announcing his followers as corrupt ones and liars until each one of them is proven honest!

As for those among them who say that the believer is of unknown status by the apparent until he is proven honest, and they mean that whether he is honest or a liar based on his apparent state is unknown unless there is legitimate proof, this statement of theirs goes against the Quran and the method of the Messenger and how he listened to the believers and believed them without investigating more than their faith. And the Quranic verse that clarifies the Messenger's method in this issue is lucid and clear, the Almighty said, {And among them are those who abuse the Prophet and say, "He is an ear." Say, "An ear of goodness for you, who believes in Allah and believes the believers and is a mercy to those who believe among you." And those who abuse the Messenger of Allah, for them is a painful punishment.} Surat *at-Tawbah* (The Repentance) 9:61.

This means that the speech of the ones who object to the act of the Messenger of Allah Muhammad (as) is like the speech of those who say the status of a believer is unknown and that his words should not be relied upon until his honesty is proven. So they criticize the Messenger Muhammad (as) because he listened to and believed any believer, {and say, "He is an ear." Say, "An ear of goodness for you who believes in Allah and believes the believers"} meaning that Muhammad (as) listens to every believer and believes what he says and does not say that the status of a believer is unknown or that he is a liar until proven honest. Rather, according to the Messenger in the verse, the believer is honest until proven a liar {and say, "He is an ear." Say, "An ear of goodness for you who believes in Allah and believes the believers"}. And this Quranic verdict about the honesty of a believer in the apparent state and not that his status is unknown like they claim is sufficient for us, as the narrators of the Will are believing shia and the believer is honest by the apparent as mentioned in the Quran. Therefore, the narrators of the Will are shia and honest by the apparent and this proves the authenticity of its chain of narrators for those who commit to the issue of authenticating the chain and rely upon it. As for the issue of the heart of the believer and whether he is genuinely an honest one or a liar, this is not an issue that Allah has assigned to the people and no one knows about it except the Lord of the lords Who knows what is in the hearts and those whom He wills to inform.

I believe that the aforementioned is enough, but furthermore, I add that their statement that the believer is a liar by the apparent until proven to be honest, or that he is of unknown status by the apparent until proven to be honest, goes against the leniency of the religion of Islam and it often necessitates disabling the jurisprudential courts, jurisdiction and contracts since you will not be able to find a witness for a marriage, a divorce or a plea except with great effort. This is assuming they are lenient when it comes to the conditions of proving justice and honesty. Otherwise, no one's justice will be proven to one other than the examiner and investigator himself, based upon their statement that justice and honesty are only proven after examination and investigation.

So the investigator and the examiner himself needs someone to testify that he is honest and just in order for his testimony concerning another person to be accepted, and so on; the matter continues and thus it becomes invalid. So by using this method, no one can prove another's justice except the one testified for by one of the proofs of Allah, who is proven to be a proof. Or, the justice of a person can be proven to the examiner alone, and the jurisdictional judge cannot examine the justice of all people himself, thus testimony to a judge becomes invalidated in Islam.

Therefore, their statement that the status of a believer is unknown makes it difficult to acquire testimonies in courts and in the case of contracts and such. Their statement is false and goes against the method of the Messenger Muhammad (as) and the Imams (as), and it goes against Islam, its leniency, the Quran and the ease of its verdicts. Moreover, their statement that the status of a believer is unknown necessitates not trusting the markets of the believers, let alone the markets of the Muslims, whereas the narrations considered it permissible to trust the markets of the Muslims, and their clerics consider it permissible as well. This means that the narrations from the Imams pbut considered the Muslim honest in his saying that fish or meat is halal and so on, let alone the believer! Therefore what is correct is to judge a believer to be honest until there is absolute proof that he is a liar.

As for those who insist that a believer is of unknown status or is corrupt until proven honest or just even after what was stated above, that is their business and it is stubbornness and judgement with no proof. Moreover, the proof is established that the believer is honest and that his words should be believed, and let their followers hear their speech and know that they are corrupt, worthless and of unknown status and that they are dishonest in the eyes of the clerics of misguidance, even if they proved themselves to be believers, as the clerics of misguidance obligate every one of them to prove his honesty which cannot be proven by their method with correct and logical proof, for if they say that a person's justice is proven by the testimony of other just people, then the latter would need a testimony as well and the matter continues, and is thus invalid.

And above all, those who brag about the Biographical Evaluation do not have material to evaluate a significant number of the companions of Muhammad and the progeny of Muhammad (as), in order for them to have the right to evaluate people. So from the beginning, they have no reliable material to evaluate others, as there are hundreds of thousands of companions of the Messenger and the Imams (as), and the books of Biographical Evaluation mention only a small number of the early men, and if this is the case, then they can easily reject any narration that some of them do not like and that goes against their desires, with the excuse that the narrator is of unknown status and was not mentioned in the books of Biographical Evaluation that mention the early companions, whereas the majority of them were not mentioned. Moreover, the truth that most people do not know is that those clerics originally have no material of documentation that is logically relied upon and which they can use as a reference. And whoever wants further details can refer to what Sheikh Nathum wrote about this issue, may Allah protect him. And praise is due to Allah, Lord of the worlds. Therefore, may Allah support you:

"We have proven our argument with legitimate and rational proof, and it is published in the books and the latest one is *The Book of the Sacred Will*, and they do not have a response other than lying and the craftiness of the incapable one which is questioning the chain of narrators of the Will, the Will that is frequently narrated and is mentioned in other places and its chain of narrators was declared authentic by al-Tousi, as he described the narrators to be shia (particular ones). And they, and all the clerics after al-Tousi, are dependent upon the statement of al-Tousi concerning the narrators, and they cannot refute the statement of al-Tousi about the narrators with the statement of the recent clerics, otherwise, even the crumbs between their hands that they call Biographical Evaluation (1) will be destroyed, so the truth about the statements of the recent clerics concerning the narrators is that it is worth exactly nothing as long as they are statements void of legitimate proof.

They are incapable of giving a legitimate or rational proof for their ideology of imitation upon which they build their clerical religion. So they do not have a Quranic verse with explicit proof or an absolute narration with absolute proof and they do not have complete rational proof. So the rule that referring to the knowledgeable one is obligatory does not apply when it comes to them because they present assumptions and they are assumers, at best. And the truth is that they sometimes present nothing but delusions such as the verdict of prayer in areas near the north or south pole.

Moreover, some of those who call themselves clerics do not understand what is being said to them, so at a time when we demand proof from them for their ideology of imitating the non-infallible, we find them presenting a proof being that one would rationally refer to the expert in a particular field [refer to clerics as they are the experts of the religious field]. And this statement means it is permissible at best, and not obligatory. And there is even a discussion concerning this permissibility. And when they present this statement as a rational proof, this means that either they do not understand what we are saying to them or they admit that their ideology is an innovation and it is false and has no proof, and that they relinquished the ideology of the obligation of imitating the non-infallible after we clarified its falsehood to them, and they resorted to the ideology of its permissibility or that it is favored. And if this is the case, they should announce that they relinquish their false ideology and changed from believing it is obligatory to believing it is permissible, in order for us to move our discussion with them to that point and discuss their new ideology.”

By your Lord, how does a rational person fearing the hereafter leave this truth presented to him by Ahmed al-Hasan and cling to delusions and ignorance presented by the ones calling themselves clerics? By Allah, I pity the state of those who call themselves clerics and the weak state they are in and their inability to defend their ideology that has fallen apart by the favour of Allah and His support for us. And I call them to revise themselves, as we are all walking towards death and we will be questioned, and they will be questioned. And I do not think that worldly leadership and positions are worth all this bother or worth selling their hereafter for their sake and knowingly choosing the path of misguidance and misguiding people and earning the anger of Allah and His wrath, so let them fear Allah for the sake of the poor people whom they are misguiding and leading away from the truth using lies and delusions with no truth or proof, such as the lie of their ideology about imitating the non-infallible. As for your words, may Allah support you, “But if you were from those requesting this world, then your trade has failed and you will not be victorious,” it would be true if I was from those who request this world.

But how am I, for example, requesting this world?

I do not believe that the one requesting prestige takes the path that I have taken, as before the call I was secluded and I am even more secluded now and homeless in the land of Allah, I and my family, just as the tyrants did to my fathers the Imams (as), and they are my role models, as the truth leaves its owner with no friend except Allah swt. And I had to part from one of the most beloved people to my heart; my mother. I had not parted from her for one day before this call, but I had to part from her until she passed away, and I was far from her, and I did not say goodbye to her. So does a person requesting this world travel such a difficult and dreary path, and does he tolerate the pain and heartache?

And I do not believe that a person requesting money makes a house of funds for the believers in every country, and a system of accounts and known places for withdrawal such that every amount entering the house of funds is recorded and every amount leaving it is recorded as well, and the representatives allowed to collect the khums (fifth) are well-known, such as Sayyid Hasan al-Hamami and Sheikh Sadiq al-Muhammadi, and they do not send it to me nor do they take it for themselves, rather it is given to the house of funds and distributed from there to the poor people, the orphans, the widows, the students and others, and even to people who do not believe in the call.

And I do not possess money for myself that is beyond my need for daily living and the rent for where my family lives. Yes, all I owned was a small piece of agricultural land that I bought in the outskirts of al-Najaf to live in, and I built a very small house there in commiseration with the poor ones, and I thought that since I live in Iraq, I should live like the poor ones in Iraq live. And perhaps the days will pass and you will see this house one day. And the money I bought it with was partially gifted to me by my older brother, may Allah protect him, and I borrowed the other portion from one of my friends who is also a believer in the call of truth, he is Sheikh Abu Muhammad al-Ziyadi, may Allah protect him. And I repaid him with the income from the land after harvesting it. And when Sheikh Abu Muhammad gave me the money in the presence of some of the ansar, the word Fadak was stamped on the banknotes, and on the same day he gave me the gift of the *Book of al-Ghayba* which was also stamped with the word Fadak, so I said Subhan Allah, signs following one another. And this matter was witnessed by a group of the ansar, may Allah protect them, including Sheikh Abu Muhammad al-Ziyadi and Sheikh Abu al-Hasan al-Ziyadi and Sheikh Abu Husain, may Allah protect them.

Anyway, I left this land in 2007 with my wife and children hours before it was attacked by military forces that were followers of the clerics and by the incitement of the clerics, and when they did not find me, they took it over and placed guards around it and left it after some time. And how similar it was to Fadak, and how similar their ugly act was to the act of those who attacked the home of my mother al-Zahra (as). And since 2007, I have known nothing about the land until only few days ago, as one of the believers who is Sheikh Abu Hasan and some of the heads of the clans of al-Najaf, may Allah reward them with good, worked to get it back. And praise is due to Allah who made me similar to my mother Fatima al-Zahra (as) and my father the Prince of Believers Ali (as),

{“Indeed, all that we owned under the sky was Fadak. So some people were greedy for it, whereas others were ascetic about it. But Allah is the best Judge. And what am I to do with Fadak or any other land when my soul is certain that it will in the end be in the grave? In its darkness, none of its traces remain and none of its news is heard. And the grave is a hole which, even if it were wide, would be narrowed by the stones and its gaps would be filled with soil. So I tame my soul with piety, so that it arrives safely on the day of the greatest fear, and so that it will be on a straight path.”}

Perhaps some of them request this world by fulfilling their sexual desires, and since the time before the call, I have been married to only one wife and she is the mother of my children and I have never known anyone other than her, neither by a permanent marriage nor a temporary one. So where is requesting this world here?

And until today when I am with some of the ansar, and I seek refuge in Allah from the I, and we need to cook food, I cook it. And when we need someone to wash the dishes I do it myself, although they wish to serve me but it honours me to serve them, so is this how a person acts when they are requesting this world? I buy the groceries for my household myself. I do not have armed or unarmed guards and praise is due to Allah that He gave me safety and never made me in need of them. I do not accept that anyone kisses my hand nor do I stretch my hand out for people to kiss like the clerics and some of their representatives do.

These are all facts that the ansar have seen before and currently there are ansar who are close to me and see them, meaning they are not hidden matters, rather, they have been seen by a number of people in the past and in the present. So how did I request this world and with what did I do that, may Allah reform you?

The narrations say that no hand is to be kissed except the hand of a prophet or a successor, so is it reasonable that those people, who are neither prophets nor successors and who present their hands for people to kiss them, are requesting the hereafter?! Whereas Ahmed al-Hasan, who refuses that anyone kisses his hand although he is a successor, is requesting this world?! By Allah, I do not say that you are unfair to Ahmed al-Hasan, rather you are unfair to your intellect if this is how you think and judge.

Have mercy upon yourselves, may Allah have mercy upon you. Those who obligate imitation upon you are merchants of chicken and property, they are followers of desires and not requesters of the hereafter and they have nothing to do with the hereafter and you know this. And you have seen them for yourselves in Iraq and as you are outside of Iraq, you see that they send you their sons to collect the khums and money and to spend time of pleasure in the West with the excuse of spreading the religion.

I wish you would ask them why out of all the students of the Hawza of al-Najaf, they only send their sons to the West, and why their offices are managed by their sons who do as they wish with the money with no monitoring, regulation, accounts or surveillance?

Have mercy upon yourselves, may Allah have mercy upon you, and use your intellect to distinguish and recognize the truth, as you know the requesters of this world by their behavior, attitude and actions.

And may the peace, mercy and blessings of Allah be upon you.

Ahmed al-Hasan
Thul Hijjah, 1433 A.H.

Certified accurate by the English Translation Committee of Ansar Imam al-Mahdi (as).

(1) **Biographical Evaluation** (*ilm al-rijal*) literally: “knowledge of men”, refers to a discipline of Islamic religious studies within hadith terminology in which the narrators of a narration are evaluated. Its goal is to distinguish authentic hadith from hadith unacceptable in establishing sanctioned religious knowledge or practice. *Ilm ar-rijal* is synonymous with what is commonly referred to as *al-jarh wa al-ta’dil* (discrediting and accrediting) – the criticism and declared acceptance of hadith narrators [source Wikipedia]. –Trans.