
The Biography of Biographies

Vol. 1

Syed Ahmed al Hasan (pbuh)

8 September 2013





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Introduction

This is a collection of accounts narrated by individuals who have been fortunate enough to spend extended periods of time in the company of Syed Ahmed al Hasan (pbuh), the prophesied Yamani and the Messenger and Envoy from al Imam al Mahdi (pbuh). It will be the first in a number of such books which are designed to be small to medium size so as to facilitate a quicker output enabling the Ansar community can benefit from those that were close to Syed Ahmed (pbuh).

These accounts clearly demonstrate that Syed Ahmed (pbuh) imbues the characteristics of his forefathers: humility, love, compassion, knowledge, authority, courage, piety, purity, sincerity etc. This individual will not be here forever and he is already in his forties. We should all be striving to obtain the benefits of his company but in order to do this we need to face down the unjust fatwas (religious decrees) issued by the scholars of the end times. Neither he nor will we be in this material life forever and we do not know what our fates will be, therefore, speed is of the essence.

The book has depicted timelines for the Ansar in order to paint a picture of some of the key events that the Syed has been involved in so that the book begins to takes the shape of a biography.

In compiling this book the brothers involved have tried to keep the speech of Syed Ahmed *salaamullah alaihi*¹ intact in order to give the reader the feeling of being in his noble presence.

Some of the Arabic words have been kept intact in their Arabic form to help readers who are studying Arabic to become familiar with these terms. Some transliterations of well known Arabic terms like *husayniyyah* or *hawzah* have been written in italics so that non Arabic readers can familiarise themselves with them and introduce them in to common parlance within their respective communities.

¹ Means Peace of Allah be upon him

The ultimate criteria for accepting any tradition in Islam as being reliable is to match it to the noble Qur'an before turning to the chain of narration. Nevertheless, it felt like this was an opportunity to preserve the associated chain of communication. For this reason you are being given information about how these accounts reached you: all of the accounts were broadcast through interviews hosted by Shaykh 'Alaa' al Salim on Paltalk during the month of August and interviewees gave accounts live on Paltalk before an audience of up to 70 guests. The narrations were then recorded and all recordings are available on the internet and will shortly be published onto the Justice League of Islam website as well as a number of other sites supported by the Ansar. Brother Ossama Hasan took notes from these interviews and translated them into English. This translation was then proofread by Anis Kotia before being revalidated with Ossama Hasan to ensure that the initial meaning was kept intact despite grammatical corrections. Many of the insights from Ansar were given in colloquial Iraqi Arabic, therefore, an early decision was made to translate the accounts directly in to English for distribution amongst the English speaking Ansar given the ability of English to reach across the globe and be understood by most of the World's population.

Acknowledgements

The reward for the sacrifices made by the Ansar around the world and in particular the Ansar of Iraq can only be given by Allah Himself. The patience that they have shown in the face of adversity is quite remarkable and is a lesson for all who read these pages. They truly have given much for the *da'wah*² of Syed Ahmed *salamullah alaih* in order to support the return of the Mahdi (pbuh) and revive the deen of the Prophet Muhammad (pbuhahf).

May Allah reward the steadfast Ansar and bring all Ansar together with the Imam (pbuh)

Anis Kotia

(Student of knowledge)

² Means the Call

Sheikh Nathim al Uqaili

Also known as: Abu Taqi

Born in Imara, resident in Iraq

Joined the *Hawzah*³ end of 1999.

Authored tens of books such as 'al Balagh al Mubeen' and '40 hadeeths in al Mahdies'. He was one of the very first believers in the holy dawa



Picture is a colour depiction of one of the pages earliest copies of the Uthmanic codex of the Qur'an

I was a follower of Shaheed al Sadr⁴, may Allah bless his soul. My love for Sayyed al Sadr and religious studies made me leave the academic studies behind. At that time I faced great difficulties from the Baath party⁵, may Allah curse them. When I joined the *Hawzah* I clearly had false identification documents. The financial situation of the *Hawzah* was tough one meaning that I suffered greatly whilst constantly being haunted by the Baathists due to our allegiance to al Sadr, may Allah bless his soul.

Three months went by and I was unable to find accommodation in Najaf, so I would stay over at a friend's place. I had a vision in which I saw a friend of mine, Sheikh Hayder, in Najaf. I went to his home but he closed the door in my face which greatly upset me. I eventually found a room in a Lebanese school in Hay al Nasr in Najaf in 2002 and I transferred my family there.

Sheikh Haydar Mishatit would inform me of the financial reparations that the Imam (pbuh) was seeking in the *Hawzah* as a result of the corruption that was occurring there. There were

³ *Hawzah* is an institution of religious learning. The one mentioned here is the *Hawzah* in Najaf, Iraq. There are hundreds of *hawzahs* around the Shi'a world; the exact number is unknown at the time of writing, however we estimated around 1 between every 10,000 Shi'as, this would equate to 19,500 (1.3bn x 15% / 10,000)

⁴ This is Shaheed Muhammad Sadiq al Sadr, a pious religious scholar (marja') assassinated by Saddam's henchmen in 1999

⁵ The Baathists were an Arab renaissance party founded in Syria in 1947.

students with us who followed Sistani⁶ and who had books and facilities far better than ourselves. As we were unable to afford books to study we would borrow the books from them. We would even find it hard to eat bread and tomato then. So we students decided to protest again Sistani and tell him of our dire conditions that we were living in. The plan was to gather and when the numbers are enough, Ahmed Al Hassan (pbuh) would lead us and we would stop all the study circles and inform them of this. Until that time I didn't see Ahmed Al Hassan but only sheikhs who supported him strongly.

One day we had a lesson and Sheikh Asaad from Simawa came along and said "Did you hear what happened? He said a sheikh and others alongside him stopped a lesson of al Bideeri and he ousted him and didn't leave any chance for al Bideeri to respond and defend the corrupt financial situation in the *Hawzah*."

I hear that Ahmed Al Hassan (pbuh) gathered in a place and was waiting for 40 men and told them to stop the study circle of al Bideeri who was one of the agents of Sistani.

	SHAYKH NATHIM
1999	Enters <i>Hawzah</i>
2000	
2001	
2002	Moves to Hay al Nasr
2003	
2004	
2005	
2006	
2007	

Things were getting tense: the agents of Sistani and Muqtada⁷ would say this Ahmed wants to separate and divide in here until some of the agents of Sistani sat with Ahmed Al Hassan a.s. for several hours, The Imam (pbuh) said to them I will be silent but on one condition that Imam Mahdi a.s. is the judge between us so they were happy because they think Imam Mahdi

⁶ This is Syed Ali Sistani, an Iranian grand scholar whose followers account for over 90% of the total Twelver Shi'a population today.

⁷ This is Muqtada al Sadr, son of Syed Shaheed Muhammad al Sadr (2nd Sadr) and leader of the Army of Heaven group.

is far away. After this drama, financial adjustments took place in the *Hawzah* to an extent. Things improved, however, Sistani students would still be treated as a priority compared to others. There were poor, disable and less advantaged people who would be close to the sahin of the Prince⁸ a.s. They would wait for the visitors of the Prince for *sadaqa*⁹ and help. They would look for food in trash and garbage to deal with their hunger.

Then after a while, three men wearing turbans knocked on my door and one of them was the Imam (pbuh); Haidar Mishatit¹⁰ was with him.

I welcomed them in and then Haidar Mishatit said, “Do you know me Abu Taqi?”

“Yes,” I said yes.

“Have I ever lied to you?” he asked.

“God forbid - never” I said.

So he said, “I swear to you that this man is the messenger of Imam Mahdi i.e. Ahmed a.s., and I am willing to sacrificed my wealth my blood and everything for him.”

“What is the evidence for this?” I asked.

He told me do *istikhara*¹¹ and I would know. So I made *istikhara* in front of them, and the Imam (pbuh) was silent.

“Make *bay’ah*¹²,” they said.

“If I am to make *bay’ah* to him then I will do so only if he is the messenger of Imam Mahdi (pbuh),” I said.

⁸ The word Prince is an abbreviation of ‘Prince of the believers’, a title which refers to Imam Ali ibn Abi Talib a.s.

⁹ Charitable donations

¹⁰ Also pronounced Haidar al Mushattat, this was one of the early supporters of Syed Ahmed al Hasan from the *Hawzah*; he later acrimoniously rejected him and put himself forward as the Yamani.

¹¹ Literally means ‘ask Allah for the khair (good)’ and is a technique which either involves praying two units of prayer followed by a supplication or alternatively, opening the Qur’an and trusting Allah to guide the reader to open it at a verse which will provide guidance for the situation they are in. The latter method appears to have been adopted by this narrator.

¹² Means allegiance

So when a verse came which was irrefutable *hujja*¹³ against me I made *bay'ah* to the Imam (pbuh).

At this time I didn't really take the *da'wah* very seriously. The Imam (pbuh) said to me, "Allah supported Moses with the staff and Saleh¹⁴ with the Camel, and Allah supports me with humans who see visions in the kingdom of heavens."

I was confused at that time and thought "Woe to me if I don't support the Imam, if he is a messenger from the Twelfth."

In times of difficulty I would always do *tawassul*¹⁵ by Fatima¹⁶ (pbuh), so I said "Oh Allah we always say during our life 'Ya Ali Ya Ali'¹⁷ so if this matter is true please show it to me," and I kept on making tawassul by Fatima a.s.

That night I saw a vision of Imam Mahdi a.s. on my roof and he was calling all the people. The Imam (pbuh) took out a white paper and wrote on it a test concerning the case of Imam Mahdi a.s. then he (pbuh) wrote questions and distributed copies to those who were present. I saw people confused by questions they were given and unable to answer them. I looked at my question paper and I found the questions easy. I then accepted the *da'wah* sincerely and went out looking for the Imam (pbuh).

I visited the Lebanese school and asked a friend of mine about the location of Ahmed Al Hassan so he gave me the name of a well known Sheikh saying that he was of a high calibre and a wali¹⁸ of Allah swt.

¹³ Means proof

¹⁴ Prophet mentioned in the Qur'an who was sent to the nation of Thamud in the Northern part of the Arabian Peninsula

¹⁵ The practise of making a supplication in the name of someone who is of the close ones to Allah, with the intention of making the supplication more endearing to Allah, thus resulting in a more speedy response. This practise is narrated from Muhammad and his Family pbuh

¹⁶ This is Fatimah, daughter of Muhammad pbuh, the leader of all women in Paradise and all the worlds, as narrated by Sunnis and Shi'as alike.

¹⁷ 'Ya Ali' or 'Oh Ali' is known as 'nadi Ali' or 'nida' Ali' and is a call for help from Imam Ali as was often exclaimed by the Prophet Muhammad (pbuh) during his lifetime particularly in situations of ambush during battles. It is practised today throughout many parts of the Muslim world in times of difficulty.

¹⁸ The typical meaning is guardian, however, in the context of Waliullah it means friend

I visited Khan al Mikhdar¹⁹ close to the Prince (pbuh) and it was very hot, so when I reached there I asked about Sayyed Salih al Musawi who knew the Imam (pbuh); I was told that he was sick.

“What now?” I thought. So I prayed, “O Allah, by the right of the Prince do not make me turn to anyone but you. O Allah, show me the place of Ahmed Al Hassan (pbuh).”

I made *istikhara* as to which road I should take, and it was al Qibla Road so I walked to it until I found Haydar Mishatit with a *ragia*²⁰ in his hand and he was waiting for bread from the bakery. So he took me with him to a far place and we found the Imam (pbuh), and some sheikhs from Basra with him. These sheikhs started to relate their visions in turn where they had seen the Prophet (pbuh), Imams pbuh, etc.

It was very hot; I looked at the Imam (pbuh) and it was as if he had swam in the Euphrates before coming to us (due to being drenched in sweat). So I asked the Imam (pbuh) if he had any task for.

“No, stay in your home. If we need you we will send for you,” he advised.

Then the *riddah*²¹ took place and very few supporters remained. One of them was Haydar Mishatit who came to see me at my home to tell me.

When the da’wah was put to the people of the *Hawzah*, some would say that indeed if Imam Mahdi a.s. was to send a messenger then it would be no one but Ahmed Al Hassan or as they called him ‘Sheikh Ahmed’. An *irfan*²² once even said to the Imam (pbuh) “I see you have a mark on your hand and that verily you are truthful.”

The *Hawzah* knew Ahmed Al Hassan well and students would pay attention to him: for example those who would joke around etc would cease when Ahmed a.s. was present. Even his enemies would say before the popularity and spread of the *da’wah* that Ahmed is *al Sadiq al Ameen*²³.

¹⁹ A new residential area in Najaf known for its fruit and vegetable markets. Most of its residents are indigenous Najafis.

²⁰ Means watermelon

²¹ Means apostasy

²² One who is a keen student of irfan or mysticism and spirituality

²³ Means the truthful, the trustworthy

All these events occurred before the fall of Saddam²⁴ (Allah curse him).

There were hundreds of sheikhs and students who saw visions then confirming the rightful Imamate of Ahmed (pbuh). The Imam (pbuh) would say ‘As long as the money in the *Hawzah* is not reaching its rightful place i.e. for the orphans, widows and needy ones, then I will not accept any financial support for myself.’

The Imam (pbuh) told those students who pledged allegiance to him that they will apostate after their belief and that they will leave him alone. The students were dependent on the financial help that would go to them from the offices of the marja’ clerics as well as other support. The *maraji* threatened those who believed in the da’wah that their salaries will be discontinued whilst the Baathists who haunted the Imam (pbuh) and his Ansar also threatened them. This was another reason why they left the da’wah and apostated. Even the Imam (pbuh) would find it hard to go back home and was unable to find a shelter for himself at times. So the history of Muslim ibn Aqeel (pbuh) in Kufa repeated itself. The Imam (pbuh) would also tell us that Saddam’s cursed rule would soon collapse.

When the apostasy took place the Imam (pbuh) went back to Basra and I had around a week to look for a solution to get out of military service for Saddam (Allah curse him).

So I went to Basra again looking for the Imam (pbuh) but did not find him so I came to a taxi driver and told him to take me anywhere where Ahmed exists. He looked at me in amazement then he said, ‘Allah loves you because if it was anyone else they would have not allowed you in, but I know that area very well.’

Until I found the Sayyed (pbuh) and he welcomed me and we spoke. He told me, ‘Don’t worry. Just try to hide for a couple of months and Saddam, Allah curse him, will fall.’

The Imam (pbuh) told Haydar Mishatit to go back to Iran and that he would go back to Basra after the apostasy.

Before the collapse of Saddam when I went back to Najaf the da’wah started to gain slight strength again after most had deserted it. Some person would tell me I was crazy for believing in such a da’wah; that the Baathist forces look for anyone who preaches this call. I would say, ‘Allah is the protector.’

After Saddam fell we grew to around 40 believers in Najaf up until the Imam (pbuh) came back to Najaf. So Abu Sajjad and I agreed to go to Basra to inform the Imam (pbuh) of the things that had taken place so far.

²⁴ This is Saddam Husain (1937-2006) the ruler of Iraq from 1979 - 2003

So we went to Basra by car and again we didn't find him in his family's house so it was getting late and we decided to sleep in a garage and to move on in the morning.

We finally reached the Imam (pbuh) and we spoke to him; he had some papers next to him with things written on it. The Imam (pbuh) did not know Abu Sajjad although he was a believer in him.

We then had lunch and the Sayyed told us to relax there and that he would go to take a nap for half an hour or so. He (pbuh) came back with a smile on his face and he said to Abu Sajjad, "I saw in my vision an angel with your page of your works and inshAllah you are on khair, O Abu Sajjad." So we slept the night in his place (pbuh) and in the morning we went to Najaf and the da'wah got back on track and the Imam (pbuh) started inviting people once again.

The Imam (pbuh) stayed in my place at the beginning then he moved to sheikh Hazim's house. He started teaching us the Quran and the true aqeeda/belief. His encompassing of all differences of scholars was incredible that only an infallible can have that capacity. When he spoke about the Malakoot until the morning it was as if we would ascend to the Kingdom of Heavens whilst he spoke; spiritual things are beyond comprehension. The Imam then challenged the scholars and told them that whatever miracle they wished, God-willing, he was ready to produce it and he also invited the media so that all could see it.

Before the fall some scholars even rejected to see him in their offices; a very few like Sayyed Marashi would allow him access. He also met Sheikh Mohammed al Yaquby.

Books such as 'Enlightenments from the Calls of the Messengers' began to be printed. Many would curse us and laugh at us when we gave them the da'wah.

We would call people through da'wah directly, we would also put speakers on cars and then drive through Najaf's residential areas giving da'wah through the speakers. We would march with the Imam (pbuh) leading us from the Prince a.s. to Kufa. The atmosphere of these marches would be very spiritual and full of miracles and *kushufat*²⁵ of Aal Mohammed pbuh. The Imam (pbuh) gave me the clear instructions to write my first book, '*al Balagh al Mubeen*', as well as guidance on its format.

Despite the suffering we went through at the beginning of the rebirth of the dawa, many Ansar now will wish that they could go back to those golden days. The Imam (pbuh) would tell us not to exhaust ourselves and that the *da'wah* inshAllah will spread to all corners of the earth.

²⁵ Meaning visions

Verily whoever accompanied Ahmed al Hassan (pbuh) at that time he would feel secure in this world and the hereafter even if the *thaqalayn*²⁶ would fight us. I cannot describe how much I miss the Imam (pbuh), he a father, a mother, a brother and a companion to all of us. I now feel like an orphan. The Sayyed is our soul. Ahmed Al Hassan (pbuh) is the air we breath, the water we drink. So we need to work so that the Imam (pbuh) comes back to us.

The Imam (pbuh) was very regular in visiting the shrines of the Imams pbuh, especially visiting the Prince a.s. and Imam Hussain (pbuh). The Imam (pbuh) would walk on foot to Karbala to visit Aba Abdullah²⁷ (pbuh) despite the risk of being killed by Saddam's forces who slew the Shia countless times. We would go by car at times from one shrine to the next and the Imam (pbuh) would be with us. The Imam (pbuh) would rarely cry in front of the people. The Imam (pbuh) reminded us of many traits that were famous with the Prince (pbuh). He had incredibly solid *yaqeen*²⁸ and *tawakkul*²⁹ on Allah in every difficulty. He would say many things that would take place in front of us in the future - one miracle after the other³⁰.

When we travelled around Iraq, the Imam (pbuh) would be heartbroken and emotional when he saw the orphans and widows on the road, next to dust bins looking for food, etc. I never remembered the character of Imam Ali (pbuh) and his love for the orphans except through Ahmed Al Hassan (pbuh). He would even tells us to help the families of the men of *al Tayyar al Sadri*, the so-called Mahdi army of Muqtada al Sadr, even though these men killed and tortured the Ansar in Najaf. There is no 'I'³¹ with Ahmed Al Hassan (pbuh).

One day we were waiting in front of the house of one of the sheikhs and the Imam (pbuh) came with another ansari brother in a car. The Imam (pbuh) saw that this sheikh has shoes in a poor state so the Imam (pbuh) removed his shoes and gave them to him and went to give dawa with us barefooted. When we entered a house he never let himself enter the house before us.

²⁶ Although this word literally means 'the two weighty things' and typically refers to the Qur'an and the close family of Muhammad in the Hadith of the Two Weighty Things, in this context it refers to Jinn and Men as mentioned in Surah al Rehman (55:31)

²⁷ Title often used to refer to Imam al Husayn as well as Imam Ja'far al Sadiq pbuh

²⁸ Meaning certitude

²⁹ Meaning trust

³⁰ Arabic text is إخبارات غيبية

³¹ Reference to the ego: in the writings and speeches of Syed Ahmed, he often admonishes people for making ego worship their highest priority

When we sat in a gathering and drinks would be offered, the Imam (pbuh) would always say start with the young ones first.

Once a man who was very sick with a skin disease came to the Imam (pbuh) and wanted to believe in the da'wah. This man would stay in the husainyyah but some dispute arose between him and some Ansar, perhaps because of improper behaviour. This reached the Imam (pbuh) and the Imam was angry: he said, "He who belittles the lowest of Ansar belittles Ahmed al Hasan."

(At this point Sheikh Nathim weeps and cries when his host sheikh Alaa' al Salem starts to recite poetry of one of the Shia of Imam Ali a.s. who stood in front of his grave and called Imam Ali a.s. 'my brother' until the end of the poem. This is because it reminds him of Imam Ahmed (pbuh)).

He (pbuh) would treat us like a brother and father. He would cook for us and clean our clothes, etc. The Imam (pbuh) when I and Abu Sajjad accompanied him, the tire was pierced once and he himself was the one who fixed it when we reached the place where vehicles are repaired. (بنرجي in Arabic).

Most of the time he would be away from his family. The Imam (pbuh) would say, "I do not like wearing anything that has no hole in it. Alhamdulillah (praise be to Allah) Who gave me an example in my father the Prince (pbuh)." The Imam (pbuh) would say, "How will you answer Allah swt when He asks you about why you cut off the money from the Bayt al Maal to a certain orphan or widow." He (pbuh) would even check the gas tanks in our houses (pbuh). He would never be bored of anyone or prefer one ansari over the other. Even sometimes when the Imam (pbuh) would go into his bed and cover himself, an ansari would sit next to his head and tell him a vision.

Once an Alawi woman was facing divorce and so the Imam took the car with us and for three days he would try to do anything to help this woman as if she was his own sister. He (pbuh) says, "Do not let the state of divine justice (دولة العدل الإلهي) be your objective but make Allah swt your target."

He (pbuh) would always order those whom he appointed to safe guard the Bayt al Maal to never keep surplus in the Bayt al Maal but always spend it on the orphans and widows and those in need.

Once an ansari opened a perfume and used it; this had been a gift to the Imam (pbuh). The man when he knew it was for the Imam he thought that he betrayed the Imam and was in grief and sorrow until the Imam (pbuh) asked him, "Isn't this gift for me?". The ansari said, "Yes."

He said, “I am Ahmed al Hassan; I am for you oh Ansar so do not grieve yourself.” The Imam (pbuh) said these fools think that Ahmed al Hassan is competing with them for their *jeefa*³² which is this *dunya*³³ that they embraced.

Once one of the Ansar called one of the Maraji’ in Najaf his fiercest enemy with an improper name and he mocked him. The Imam (pbuh) looked at him and he said “Call people with their names.”

This is how he raised his Ansar. The Imam (pbuh) would say if I knew that guidance of those who want to kill me is by me handing myself to them then I would have done so even if they killed me and slew me.

The Sayyed (pbuh) would carry a paper in his wallet, which said, “If you get oppressed then be satisfied with him who will take justice for you rather than you taking justice for yourself.”

³² Means stink

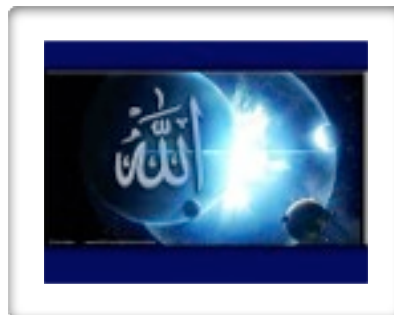
³³ Means worldly and materialistic life

Shaykh Habib al Sa'edy

Resident in Basra, Iraq

Entered the *Hawzah* at the end of the 90s

One of the first believers in the *da'wah*



Towards the end of Sayed Sadr's life I went to the *Hawzah* in Najaf. After his martyrdom ³⁴, I was working in the *Hawzah* in an official capacity and I lived close to the Prince (pbuh) in Madrasat al Qawam, close to the grave of Tusi³⁵. I came to the *Hawzah* looking for someone that can tell me about the Yamani or the Yamani himself as well as the Twelfth (pbuh).

Since my childhood, my grandfather had taught me about Imam Mahdi (pbuh) He had a special sword for the Twelfth Imam. He had chosen certain days every year where he would reveal the sword to the people. He was a religious man who met himself Imam Mahdi (pbuh) as well as al Khidr (pbuh). After my grandfather died we were in love with the Twelfth Imam (pbuh) and anything that was related to him. Many in Basra became Ansar and told me that I would become Ansar when I grow up. Off course some told me that Yamani supporters are religiously perverted and Baathists (i.e. From the ruling Saddam party).

People were surprised and they would ask me questions such as: "Why don't you care about your *dunya*? What's wrong with you?" I started reading into this subject with my relatives and we realised that the Yamani is a great sign!³⁶ So based on this and visions we agreed that the Twelfth Imam's case would start from the *Hawzah*. So I decided to go to Najaf to see whether the Twelfth or Yamani will appear in Najaf. When I arrived I wanted to learn the 2

³⁴ February 19, 1999

³⁵ This is Shaykh Abu Ja'far Muhammad b. al-Hasan b. 'Ali b. al-Hasan al-Tusi (996AD/385AH - 1045AD/436AH), also known as Shaykh al Ta'ifah who authored Tahdhib al Ahkam and al Istibsar, two well known books on Islamic Jurisprudential decrees and injunctions

³⁶ It is one of the five major signs of the return of Imam Mahdi (pbuh)

weighty things³⁷. I was shocked how they were deserted by the *Hawzah*.

My family would ask me about the Yamani (pbuh) and they encouraged me to join the *Hawzah*. When I was there I asked the scholars about the Yamani not about worthless *uloom*³⁸ like philosophy and logic³⁹. We students set up a group which would look for anyone who had a tie with the Twelfth Imam.

We went to Baghdad to see a man who is linked with the pure soul (Nafs al Zakiyya) as some had informed us. I made tawassul to the Prince (pbuh) to save me from those misguided ones in the *Hawzah*. I became depressed.

Once a man spoke to me telling me about the messenger from the Twelfth (pbuh) who had appeared in Najaf after the fall of Saddam.

³⁷ As explained in Hadith al Thaqalayn: the Qur'an and the Itrah (close Family) of Muhammad. The Shaykh is criticising the curriculum of the *Hawzah*, presumably for the same reasons that Syed Ahmed (pbuh) criticised it: for not focussing on the teachings of Islam but focussing on disciplines that are not core to Islam such as philosophy as he mentions later.

³⁸ Uloom literally translates as 'sciences', however, these are branches of social sciences and not individual sciences in themselves.

³⁹ In now way is this a criticism of the use of logic, per say, as Syed Ahmed (pbuh) encourages the use of logic and rational thinking even when reading his books. This criticism is aimed at the study of what is known as المنطق (pronounced al Mantiq) and involves learning terminology for something that is second nature to a logical person, thereby resulting in what many consider as a waste of time.

	SHAYKH HABIB
1999	Enters <i>Hawzah</i>
2000	
2001	
2002	
2003	
2004	
2005	
2006	
2007	

I became determined to see him i.e. the Yamani (pbuh). We made *istikhara* to try to determine the place where the messenger would be. The man had told me that he was in Hay al Nasr in Abu Hazim's house⁴⁰.

We went there and entered. They welcomed us so I and another sheikh asked about the proofs of the *da'wah* proofs.

We then wished to see how sincere these Ansar were so we went back and I discussed this *da'wah* with the sheikh and was impressed by the Ansar.

The next time I went again with some sheikhs; I was so eager as I was becoming hopeful. Once a sheikh told me to do *istikhara* using the Quran; I asked him to do it for me. So an *ayah*⁴¹ came which was verse 23 in al Dhariyat "So by the Lord of heaven and earth, it is as true as your speech." I started sweating from hearing this *ayah* as this was Allah's words to us directly. When this happened I gained more certitude and I increasingly spoke with the Ansar.

I eventually made tawassul by the Prince to see a vision, that time I went to Musa al Kazim's school because I wanted to be close to the Prince (pbuh). In this era, the *Hawzahs* after Sadr's time were under control of Muqtada al Sadr and Al Haeri. Sayyed al Askhkoori wanted them to

⁴⁰ Sheikh Hazim al Mukhtar who appears in this booklet

⁴¹ Means 'sign' and is used to refer to verses of the Qur'an

transfer to Kazim's (pbuh) school. Sayyed Haeiri wanted that. Students rejected his demand, For me I was happy to go there because my duaa was answered by Allah swt. Sheikh Hussain thebawi thanked me and Ashkoori invited us because we listened to him so they gave us a place to stay. I asked the Prince (pbuh) to grant me a vision by Allah. After days whilst going back to the school. I laid a rug on the ground and made tawassul by the Prince a.s. And made ablution and slept in the way the narrations mention.

Then I saw Imam Mahdi (pbuh) in a vision where he was very sad: he wore a turban and had the same physical descriptions mentioned in hadeeths of al Muhammad pbuh. He said to me, "By the heaven and earth, Ahmed is Haqq like you speak." So I woke up and made prostration of thanking. A year later I found a book which was Quranic verses concerning the *Qa'im*⁴² which confirmed my istikhara and vision.

The first time I met the Imam (pbuh) was in Hay al Nasr in Najaf. It was firstly in the house of Sheikh Nathim house where Imam was first staying. I went there and I knew the Sayyed by name only. I was really attracted by the Ansari brother's conversation concerning the da'wah. So I saw him and he had the Quran in his hand. The first time I heard his voice was when he recited the Quran he sucked me into his world such a wonderful feeling. I didn't even know he was the Yamani I was searching for but he was a special companion of the Quran.

The next time I was drawn to him even more after leaving the shrine of the Prince (pbuh). So when I reached Sheikh Nathim's house and the Imam (pbuh) said to me I smell in you the smell of Al Mohammed pbuh (Ya Salaam!) Where were you my brother? He knew I was in the shrine. He hugged me again and told me, "Your *ziyara*⁴³ is accepted."

I was shocked and knew this person is from Allah, a true father, friend, and brother. I found him free of the *dunya* and its illusions. So he spoke to me and told me more things about my *ziyara* - incredible divine inspiration from Allah. He said my *du'a*⁴⁴ is raised to the *malakoot*⁴⁵. He (pbuh) told the Ansari that I will believe. I made a *du'a* for my brother and the Imam told me it had been accepted and that he will be an Ansari - *inshAllah*⁴⁶.

⁴² Translated as the Riser, Qa'im refers to the one that rises for justice of Aal Muhammad and mankind from amongst Aal Muhammad themselves.

⁴³ Means 'visit' and is used in the context of visiting the shrines of holy personalities, particularly for Muhammad and his family pbuh

⁴⁴ Means supplication

⁴⁵ Means spiritual heavens

⁴⁶ Means God-willing

He (pbuh) would sit in Sheikh Nathim's house and would sweat much in summer time. He even had sun burns. I asked him questions about the Quran, the prophets, etc. Anything mustahab worship he performed he would do in private to avoid being praised. There is no person more in control of the Qur'an in the world than Ahmed al Hassan (pbuh) and no one loves it more than he; he and the Qur'an are one. Never did I find anyone defending the Quran more than him (pbuh). His piety is indescribable as he was called al Sadiq al Ameen and the pious servant by the *Hawzah* before being called 'magician', amongst other things. He would not move at all in his salat: his heart is completely with Allah, his soul is in the highest sky. He (pbuh) would always say, "How do we thank Allah for his gifts? Try to achieve the truth and objective of worship and creation that is to worship the *kunh*⁴⁷ i.e. the *huwa* (هو)⁴⁸ which cannot be known but by Himself swt.

He would criticize us if we were sarcastic and using Allah's name as part of that sarcasm. He never put himself in front of others or allowed anyone to do that. He was the real example and representative of true worship and service. His humility is extreme, that some would think he was some random person who loved sitting on *Torab*⁴⁹ like *Abu Torab*⁵⁰. He loved the sick, the orphans and the poor. Those who were distanced by people he would open his heart for them with him (pbuh). His 'I' was non-existent. Ahmed (pbuh) a true divine character.

Before *iman*⁵¹ and meeting the Imam (pbuh), I was in Musa al Kazim's school. I once came walking and found students who were wearing turbans; they were greatly praising one particular man. I asked about this man they said he is a messenger (of al Imam al Mahdi). So I asked if he had knowledge? They said, "Oh yes!"

At another time, a sheikh and *usooli*⁵² teacher I met in Imam Ali's shrine called Abu Muqtada swore to me by Allah's name that Yamani Ahmed (pbuh) is true and a straight path.

⁴⁷ The Essence and the Reality

⁴⁸ Translated as He it is the ultimate way to talk about the Creator because it implies an exclusivity of existence that is His alone and is a path to annihilate the self which is the ultimate station of a spiritual traveller

⁴⁹ Earth

⁵⁰ 'Father of earth' which is a reference to Imam Ali (pbuh) as given to him by the Prophet Muhammad (pbuhahf)

⁵¹ Belief (in the da'wah)

⁵² To do with the jurisprudence that is derived from the ijtihaad of a *marja'*

Concerning the crime against the Quran being written by blood by the cursed Saddam: the Imam (pbuh) defended the Quran intensely. All scholars were silent or mute. They would expel the Imam (pbuh) from their homes when he told them to take a stance against Saddam saying, “Oh Ahmed, do not burn us with your fire.” The Imam (pbuh) even once slept in a *kharaba*⁵³ in Najaf just to inform people and to give the scholars encouragement to defend the Qur’an and get out of this destructive so-called *taqiyya*⁵⁴. He (pbuh) defined his rightful companionship of the Qur’an by this experience.⁵⁵ The Imam (pbuh) narrates “Imam Mahdi (pbuh) told me, The Qur’an is abandoned and I am forgotten. He repeated ‘abandoned’ and ‘forgotten’ three times.” We even witnessed the filthy American soldiers stepping on the Qur’an!

Once I gave da’wah in Najaf to a man called Azeez. I told him about his stance on the Qur’an and he said, “I bear witness at that time, Saddam wanted to arrest anyone called Ahmed from Najaf especially the *Hawzah*.” The Imam’s strictness with the Qur’an was intense: he prevented people putting anything on the Qur’an such as a book or keys or anything else...he was enraged. He would never allow anyone to extend his legs when Qur’an was in his hands. He always put the Qur’an in his pocket. He would start his lessons by always starting with the Qur’an. He once commented on Tafseer al Mizan by Tabatabai, saying (pbuh) that it has some truth in it as well as falsehood at the same time.

Once the Imam (pbuh) when he saw no hope in the scholars, he decided to take a weapon and stand on a high place in the Haydari Sahin⁵⁶ and yelled to the people to rise for jihad against Saddam (lanatullah alaih⁵⁷). They begged him to stop because they were afraid for their lives, not the Qur’an, until Imam Mahdi’s command came to Ahmed (pbuh) telling him now is not the time for jihad for verily Saddam will perish very soon.

Once we were going to Karbala and we passed by a mosque, and the Sayyed (pbuh) went with us to the mosque to perform *Maghrib* prayer. He saw the bookshop there and picked up a

⁵³ A place in an alley

⁵⁴ An historic practise of hiding one’s faith originally used by some companions to safe guard one’s life during the turbulence of the Prophet Muhammad’s lifetime as well as some of the Shi’ah who supported his family. The point being made here is that the time for taqiyyah is over and it is now the age of change, hence, revolutions need bold and brave people

⁵⁵ The announcement made by Syed Ahmed al Hasan (pbuh) can be found on the official sites of the Ansar

⁵⁶ Imam Ali’s shrine

⁵⁷ May Allah curse him

*tafseer*⁵⁸ of the Qur'an by Mudarrisi then he closed the book and was disappointed and said these people mock the Qur'an with their ignorance as if they're explaining tales. He would hide/conceal his stances, it would only pass to us through non Ansari witnesses, off course he did this to avoid being praised.

Once the Imam (pbuh) was in a house and Saddam's forces surrounded the house and they climbed the walls and asked where Ahmed Al Hassan was!?! The Imam (pbuh) was sitting next to his mother (may Allah bless her soul). The Imam was as if he was in another world: he didn't move at all and Saddam's forces were in the house looking in each room, but they didn't find him!!! I was shocked and perplexed??? Ya Allah!!! So I went to the Imam I said how??? He looked at me and said leave that brother of course a miracle by Allah swt that blinded these wretched men of Saddam.

In Saddam's time shops would even refuse the Imam's request to print 'The Calf'.

The Imam (pbuh) narrates "I was stopped by a police officer and he asked, "Where is your I.D.?" So I gave it to him. Then an angel said to me, "Take your I.D. from him by force and leave him." So I did as told by the angel and the officer couldn't do anything.

When the Imam would teach us the Qur'an we felt that our souls rose to the Kingdom of Heavens. The Imam (pbuh) narrates "I once found a minbar in the *Hawzah* empty from any speaker. When I spoke no one else spoke, they begged me to go on the minbar and explain the *ayah* [And We wished to be gracious to those who were being depressed in the land to make them Imams and make them heirs⁵⁹.] So I said, "This *ayah* talks about Ansar of al Imam al Mahdi, who are oppressed. After oppression they will become Imams who will inherit the earth." After I finished, they were disappointed and left me alone and refused to shake hands with me when I passed by later on because the truth opposed their vain desires."

He (pbuh) taught us the Qur'an even in the car. Sallam Allah⁶⁰ on Ahmed, the secret of Fatimah (pbuh).

⁵⁸ Means exegesis of the Qur'an

⁵⁹ Qur'an: al Qassas verse 5

⁶⁰ Allah send peace

Sheikh Hazim al Mukhtar

From Iraq

Entered the *Hawzah* during in the early part of the new millenium

In 2002 taken captive by Saddam's men and tortured along with many others.



Picture is of the Star of David found in Iraq on a piece of masonry

When we were with the Imam (pbuh) in Najaf he would send his *salaams*⁶¹ to the Prince a.s. from distance and he would answer him *wa 'alaykum al salaam*⁶². In two thousand and two I was imprisoned by Saddam's men, the Fidayeen, may Allah curse them. I was tortured alongside many others. I was a believer in the da'wah at that time. So I made a *nithr*⁶³, "Oh Imam, *O Sahib al Zamaan!*"⁶⁴ shouting from pain and torture, as well as saying, "Ya Zainab." Imam Mahdi (pbuh) came into the prison and a boy with him who was twelve years old. Of course everyone was asleep. So Imam Mahdi stood by my head and he was shaking his head and the boy with him threw himself on me and started crying and wiping his hand on my head until all pain went away and then through my body until all pain went away from this boy's wiping. I thought it was the Angel of Death. Imam Mahdi said to the boy, "Stand up my son, he is with us from our followers." I kept on saying, "May Allah curse Saddam's men." Then when they came to me they would hit me more and more but I didn't feel anything!!!! No pain at all. Years later I saw imam Ahmed (pbuh) in Najaf and then I remembered that boy...it was Ahmed in 2002.

As I was studying in the *Hawzah* where I met the Imam (pbuh) and saw how he was sad on how people rejected him especially the scholars who rejected his plans for *islah*⁶⁵. The Sayyed lived in my house for several years until end of 2007/2008.

⁶¹ Salutations

⁶² And peace be unto you

⁶³ Vow

⁶⁴ Companion of the Era

⁶⁵ Correction

My house was a target for the thugs, hence, when a man from Hilla came to the Prince (pbuh) and asked about the da'wah, people pointed towards my house. Many people from all over Iraq would come to see the Imam in my house. So the da'wah started from my house in a significant way.

Sheikh al Zayadi and others would come to my house to obtain information of the da'wah. The Sayyed (pbuh) himself would welcome the people and he would inform and give da'wah himself to people from all sects and to followers of any of the scholars. One day a sheikh from Nasiriyyah came and the Sayyed told him he would believe, although he was a follower of Sistani and was stubborn.

After Maghrib the Imam (pbuh) would teach us in Masjid al Kufa and Masjid al Sahla, until the morning. Once in one night the words were heavy to an extent that we were unable to understand easily until one ansari who listening to him saw a *kashf* of what the sayyed would speak of and taught it to us. Like Imam Ali (pbuh) he would say, "Ask me before you lose me." I then asked him a question from the Quran after Maghrib as the Quran was always in his hands. He would pray until the morning light.

The ansar asked him that night and one of them was Sheikh Nathim Uqaily. He asked me more than once, "Do you have a question?" I said, "No," but he said, "I can see your soul telling me you have a question." The sayyed started talking about the story of prophet Ibrahim and then I said, "Yes, yes, Sayyed. My question is concerning this." I asked him about the story of Hajar and Isma'eel pbuh. So I thanked Allah and stayed in *sujood*⁶⁶. The sayyed would explain and I would see exactly what he was talking about: *kashf* happened for me in the Kingdom of Heavens: I even saw Ismael and Hajar and drank from the water that Hajar saw. He would talk about the Heavens and we would see them miraculously from his mouth 24-7.

Once Sheikh Nathim invited us and the Imam (pbuh), so the Sayyed explained the Quran but I was unable to understand until I saw angels putting the words in my ears and clarifying to me and angels explaining to us in the Kingdom of Heavens as well as Adam and Noah and many prophets teaching us through the Imam's words...miracle after miracle...seeing lights of these beings i.e. Prophets in the Kingdom of Heavens...all of them helping us with the blessing of Ahmed as if we were in heaven all the time. I saw Jesus etc light after light. Imam (pbuh) would always talk to us saying learn the words of the Imams and Quran because the prophet and Imam Ali spoke to all people not only scholars who claim that only they understand the two weighty things.

⁶⁶ Prostration

	SHAYKH HAZIM	SYED AHMED A.S.
1999	TBC	TBC
2000	Enters <i>Hawzah</i>	TBC
2001	TBC	TBC
2002	Imprisoned by Fidayyeen	TBC
2003	Accommodated Syed (pbuh) / Kufa marches	TBC
2004	Accommodated Syed (pbuh)	TBC
2005	Accommodated Syed (pbuh)	TBC
2006	Accommodated Syed (pbuh)	TBC
2007	Accommodated Syed (pbuh)	TBC

He was very patient with us never getting fed up with anyone; some that were even illiterate would sit with him - that is the humility of Ahmed (pbuh).

All ansar at that time had visions that they bear witness to. One day the Sayyed (pbuh) was wearing an abaya which was torn due to it sticking to a door and then he said *alhamdulillah*⁶⁷ on everything not go and buy another one.

The Imam's house was next to Masjid al Sahla with two rooms outside the two rooms which were separating the children from the guests from Qasab. He never had more than two *thob*⁶⁸. He would receive gifts and give them away to the ansar never keeping them for himself. He would wash the same clothes and wear it when he takes a bath. He is extremely brave and would eat little, not sleeping much, sometimes for 3 consecutive days. He would sit next to the door in *majalis*⁶⁹, not getting attention by sitting in the centre like others.

The Imam (pbuh) would come out with us and make da'wah and would say, "I am a servant for your dust, oh ansar."

We would see angels praying behind him in the Kingdom of Heavens. He was a father to us and he would serve my father when he was at my house and would carry gas tanks on his

⁶⁷ Praise / thanks be to Allah

⁶⁸ Arabic flowing garments

⁶⁹ Gatherings or sittings

shoulders with us serving us in everything. He would stand in queues and wait with people and help them before himself. My son Mohammed was sick so he sat in the Imam's lap and urinated in the Sayyed's lap and we became angry so the Sayyed said, "No, I will wash my clothes myself, no worries." Just like his grandfather Aba al Zahraa' (pbuh) when the same thing happened with him in Madina.

The Sayyed (pbuh) went to Basra and sacrificed an animal for my son and then came back to Najaf just for my son. Then the sayyed said before building of the *Husayniyyah* in Najaf that he prepared us for a *maseera*⁷⁰ in Najaf. For the first one, the Ansar came to my house and the Sayyed spoke to them at night and said to us, "We do not know what to expect tomorrow and if you want *dunya* then don't come with me tomorrow."

The next day was the thirteenth of Rajab, the birth of the Prince (pbuh), so we marched to Masjid al Kufa and to Imam Ali (pbuh) and were seventy two persons or seventy three like in Karbala' on the Tenth. The sayyed led us with his height and beauty. We said truth has come and started chanting loudly. That was around 2003/2004 until we came to the Road of Rasool where Sistani had great influence and we found Failak Badir blocking the road and had weapons ready to shoot us. We all stood firm and never looked back, so we said *Allah Akbar*⁷¹, there is no god but Allah etc to intimidate them. The sayyed said *Allah Akbar* 7 times and they opened the road immediately couldn't resist him (pbuh).

We reached the shrine of Imam Ali (pbuh) then we turned towards Kufa, the scholars would spit at us and curse us with filth, until we reached Muslim ibn Aqeel (pbuh) they would throw stones at us and we saw a woman holding her rib from far⁷², you know who, and we started tearing while getting stoned. They sent police behind us and the Americans to frighten us, but we were determined not to be. Haydar Mishatat left us - that hypocrite - and we reached Masjid al Kufa eventually. Bleeding and overjoyed from seeing the prophets on our way and Fatima (pbuh) calling us and encouraging us. The Imam (pbuh) in the middle of us was calm and the remembrance of Allah never left his tongue.

The Imam (pbuh) himself would give da'wah to the people, then we found a piece of land in Najaf to build our first *husayniyyah* through donations from the ansar. The first to donate was the Imam himself when his condition was one of the most difficult (pbuh). The Sayyed would

⁷⁰ A march

⁷¹ Allah is greater than all

⁷² This is Fatimah Zahra' pbuh who has appeared to encourage the Syed and the Ansar

be building along with us, just like the Prophet (pbuh)⁷³ with al Masjid al Nabawi. Some ansars would come all over and would sleep in the *Husayniyyah* just to help the Sayyed (pbuh).

Then a young man came to us he said, “I saw a dream/vision I saw a man with light coming to build a *husayniyyah* so we told him about the da’wah and he believed. The Sayyed (pbuh) would work with us the most and barely rest in the Iraqi heat. He would gather wood for us , etc until the *Husayniyyah* was built finally and it was called the *Husayniyyah* of Ansar al Imam al Mahdi built from clay and the roof of tree branches like the Prophet’s Mosque. Scholars would laugh at us: “Haha! The Message Movie Part 2.” There was no carpet but sand in the mosque and he would teach us constantly - it was the best thing. He loved sitting on sand and he taught us the Quran etc.

Sheikh Nathims first book was (written) in this *husayniyyah*. The Calf was written by the Imam at that time. They were great days never to be forgotten. Then people came into the da’wah and it spread. We would eat dry bread and onion...that’s what we ate with the Imam (pbuh).

The scholars created and spread rumors about us that we drank alcohol in the *Husayniyyah* and lied to the people. The scholars started complaining to the government. The Sayyed would tell us to serve those who go the Prince with tea food , etc., those poor visitors. Then the police came to us and the Imam (pbuh) was with us and the Imam said to him, “Yes, how can I help...what bombs are you talking about, oh police officer!” with anger from the Sayyed, so the police officer apologized and went away.

The Sayyed (pbuh) would go out with us knowing that his ansar would be imprisoned, or killed by the enemies. After some time the da’wah spread increasingly and police went into the *Husayniyyah* with their shoes and took the ansar and a police officer was there called Ghaleb Aljazairi wanting to destroy the *Husayniyyah*, off course by American Yankee help. So they started destroying the *Husayniyyah*, off course through scholars orders - may Allah curse them all. Then the sons of Ghaleb Aljazairi were killed in Karbala’ - revenge from Allah swt. They even destroyed the Qur’an in the *Husayniyyah*, not just stones and mud - these devils. We cried that this *husayniyyah* was destroyed because it was built by the Sayyed himself (pbuh).

⁷³ Prophet Muhammad (pbuhahf)

Syed Talib al Safi

Born in 1971 in Thi Qar, Iraq

Teaches in the *Hawzah* of Imam Mahdi a.s.

A teacher in the global *Hawzah* of Imam Mahdi a.s., specialising in teaching 'The Allegories' and 'Something from the interpretation of Al Fatiha'.



Picture is of a lion used in some da'wah projects of the Ansar in the UK like the Yamani Studies (www.justiceleagueofislam.com)

When we were in the *Hawzah* in Najaf, we heard of a dispute which took place from a man calling for economical and scientific reform in the *Hawzah*. A few months after this, when I was at my brother's house in Najaf, three people were standing in front of the door.

They asked about my brother and I told them he was not there. So two of them left but the third person remained after them. He told the other two to come back and I hosted them. So they opened the subject of Imam Mahdi (pbuh) and I would immediately be emotional as I had strong love for him. They said to me do you believe in *istikhara*, so I said, "Yes." I went against an *istikhara* before and was put in a very difficult situation. From then onwards I took an oath never to oppose an *istikhara* again.

So I asked Allah by the right of al Zahraa' (pbuh) about the truth of this da'wah and Allah swt answered me. Before the da'wah when oppression was at its peak, I decided to write a letter to the Twelfth Imam (pbuh) and to drop it in front of the shrine of the Prince (pbuh) because Imam Mahdi (pbuh) would visit his grandfather and asked Allah swt to show this to Imam Mahdi (pbuh) and to give me a response concerning the appearance.

A few months after that i.e. in Ramadan, I saw a vision where I was on a tower and saw people escaping. I thought they were the Baathists and Saddam, Allah curse him. I thought it was Judgement Day. Then I saw myself in a mosque with many people, all of us waiting for salat. So I asked the people, "Why don't we look for Imam Mahdi (pbuh) to lead us in prayer?" and I stood up and faced the qibla. I saw a man wearing a black turban putting his head between his knees and I raced to him with fifteen others and I kissed his hand and told him, "Oh Master, we don't have anyone to lead us."

So he told me to come with him and he showed me a man who led the people and he said to me, “This righteous man is my representative so pray behind him.” He left and I was left with the people and with this righteous man whom I did not know before. I saw him wearing Arab dress and did not have a good look at his face. So we started praying and when we reached the *gunooḥ*⁷⁴ we made Du’aa al Faraj (known to all shias and ansars). Then the Twelfth Imam reappeared and said to me, “No, no, don’t make this duaa for verily Allah swt has opened things for me; but make Du’aa al Tamkeen for me.”

So I woke up and told the vision to my brother and some other people but they did not pay attention to it to be honest. So when the three were at my house and told me about *istikhara* and visions I did not argue with them much due to my belief in visions. So I saw a vision where a man directs me towards the same three people whom I saw in my brother’s house and it was concerning a paper for my citizenship. So I immediately believed in the da’wah afterwards and started calling people towards it.

	SHAYKH TALIB
1999	TBC
2000	Visits Najaf
2001	TBC
2002	Accepts the da’wah / al Mushattat apostates
2003	TBC
2004	TBC
2005	TBC
2006	TBC
2007	TBC

This was in 2002 before the fall of saddam Allah curse him when the call was limited to the students in the *Hawzah*. Off course one of the three men who came to me earlier and I saw them in a vision was the Imam (pbuh). I then went to Masjid al Kufa and saw around thirteen people, one of them was the Imam (pbuh) and they were taking the risk of praying in congregation when such prayer was not allowed by Baathist intelligence services. Then, once

⁷⁴ This is the supplication that is performed in the second unit of a four unit prayer as narrated from the Prophet (pbuh) through his family

at night he (pbuh) came to my house accompanied by other ansar and told me to bring the Quran immediately and told me to turn towards Surat al Baqara and started explaining to me something which always fascinated me that was the disconnected letters Alif Lam Meem. I did not know how he (pbuh) knew that I was researching into these letters. He would sit with us until Fajr and would not talk about anything but the Quran and would explain it to us. He (pbuh) would explain to us the pathways of the Heavens as if the Prince (pbuh) was sitting in front of us. One of the brothers was sleeping and when he woke up he told us to repeat what he (pbuh) said, so it was difficult for us to do so. So then one ansari started speaking and this man who woke up would tell us as you brothers are explaining to me I can see the heavens one after the other as you speak as if I am residing in all of them. We were amazed at this miracle that took place.

The imam (pbuh) told us that after a few months from now Saddam, Allah curse him, will fall - he said in five months. Concerning the issue of Haydar Mishatit, I saw him many times he used to call to the da'wah and was one forefront of those who called to the Imam (pbuh). He would be guided and ordered by the Imam (pbuh) himself. On the night of 15th of ramadan 2002 Haydar Mishatit claimed to be the Yamani and that the Imam (pbuh) is only the Messenger of the Twelfth Imam (pbuh). So the Imam told him that he was lost and confused.

On the night of the 21st of Ramadan, the Imam (pbuh) was sick just like every year when the 21st of Ramadan comes due to his (pbuh) sadness for the Prince (pbuh). He would be in bed sick and ill as if he was the one struck on his head.

So I asked the Imam (pbuh), "What is the matter with you?" He said, "Don't ask me, ask Allah swt." So I saw a vision that night where Imam Mahdi (pbuh) was telling those behind him, "Wait until I pray two *rak'ahs* with you, then you can leave." as if they were waiting to escape. So when he prayed he looked behind him and all those who prayed with him have left him alone. So he (pbuh) leaned his back against a palm tree and as if he said I am left alone. So I told this vision to the Imam (pbuh) and he said to me *inshallah*⁷⁵ there will be good.

Then next day Haydar Mishatit, may Allah disgrace him, said to the Imam (pbuh) again that he was the yamani. The Imam told him go back to your senses and do not be deluded by your claim and repent from this. Then Haydar Mishatit left the Imam (pbuh) and started calling people towards himself that he is the Yamani. And then Allah punished him.

Whenever I remember my days with him (pbuh) I feel pain and agony, it is as if I lost the water that would keep me alive. The Imam (pbuh) would listen to the young child until the child finishes he would be humble even with the children (pbuh): humble, brave, generous and

⁷⁵ God willing

everything else you might think of which holy and good is in him (pbuh). He (pbuh) would cry for the orphans and would be in constant remembrance of them. He would tell us to sell unnecessary furniture and give support to the جيش المهدي⁷⁶, led by al Sadr, to fight the Americans.

He (pbuh) would tell us the most merciful of you is he who is merciful with his children. Be like Ali ibn Abi Talib (pbuh) the same way you tell your women to be like Fatima (pbuh). Whatever is found he will eat and would not order anything.

Once I knocked on his door he told me, "Take this food and give it to that brother." I did not know how he knew about that person's hunger. We would see him with one *thob* and would not have another one or wear a new one. He had the same slippers. He would never leave Salat al Lail (night prayers). He would cry and weep in *sujood* from the fear of Allah swt until his voice tired.

He (pbuh) would never mention the *dunya* but he would be in constant remembrance of Muhammed and his Family (pbut) and the Holy Qur'an. He would cry when he recalled the Prophet and the Prince (pbut) as well as Fatima (pbuh). He had the same physical features that were mentioned of him in the narrations and Allah bears witness to that.

I had a young daughter who was sick and had facial eczema and none of the doctors was able to help me. This disease ruined her face. The Imam (pbuh) saw her he wiped his hand on her face and read some words and since that time until today, no sign of any disease was visible on her face again. My daughter also had an allergy to bread and anything which had wheat in it. I saw her once with bread in her hand and she was feeding her younger sister so I was in pain when I saw this. I asked her to bring the bread and say Ya Ahmed on it, so she said it and ever since she would eat bread without any allergy or problems.

We would sometimes not find anything to eat for breakfast and would make du'a by the name of Ahmed (pbuh) and would find somebody had knocked on the door and some plates of food would be there in front of the door.

He told us that in a few months time an important event will take place whereby King Fahd of Saudi Arabia is going to die to Hell-fire and eternal punishment *inshallah*.

The imam (pbuh) would tell me to tolerate the pain caused by the believers and do not cause pain to them. He (pbuh) would tell me to do what is good and to leave evil. To invoke Allah swt in matters of the *dunya* and the Hereafter. He would tell me to be fair to people, even the

⁷⁶ 'Army of al Imam al Mahdi'

enemies of the da'wah: "Do not say things which are not in them. Give your enemies their rights and do not degrade them. Show mercy and forgiveness to people. If you ansar cannot heal their wounds and guide them to the path then who will. Tolerate the path that Allah chose you to embark upon. Let your mercy be like that of the Imams (pbut) for if you do not do so then you are not my ansar."

Mr. Adil al Saedy

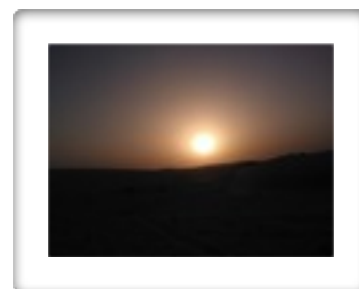
Born in Basra, Iraq

Graduated from the University of Basra in Economics

Imprisoned by Saddam Regime for 2 years because he tried to initiate jihad against him

Researcher in Islamic Studies and specialises in research of the Holy Bible

Authored several books such as al 'Mutaharaht fil Aqeeda al Maseehiyya' and 'Youm al Khalas'; also writes in the Sirat al Mustaqeem newspaper



Picture taken in Qateef desert during Ramadan 1434 just before salat ul Maghrib

He reports:

We had been accused many times of being Wahhabis or Baathists etc. This was done to put a barrier between the people and the evidences of the da'wah. Many of the ansar were in constant battle and rejection of the regime and they knew after the fall of Saddam, Allah curse him, that the banner of truth is not *Failaq Badr*⁷⁷ etc but it is that of the Yamani (pbuh). So it is a shame when those people call us Baathists.

I was imprisoned in Abu Ghuraib due to my membership of *Failaq Badr* which was an opposition movement to the Saddami cursed regime. Mahmoud Fayz al Hazaa was the mayor of Basra and was famous for his brutality. Our mission was to remove this oppressor. When they first arrested us, I managed to escape for six months but none of family members wanted to host me out of fear of Saddam's intelligence services, may Allah curse him. For six months I made istikhara to go to Iran, Syria or anywhere to escape but all doors were closed in my face.

I made an istikhara and realised that it would be best to hand myself in to them. They would put me in a fridge wearing my underwear only, they would electrocute us, and hang us from the ceiling. This was back in the mid 90s and until today my body still bears the marks of torture. After I was released in 99 I left Iraq with a brother called Safa al Awady. We would try to make plots to bring down the cursed regime, we would read Duaa Nudba together and even ask the sea, "Where are you, O Master of the age? Ya Aba Salih where are you?"

⁷⁷ Previously known as the Badr Brigades or Badr Corps this is an Iraqi political party headed by Hadi al-Amiri

	MR. ADEL
1990's	Tortured by Baathists
1999	
2000	Visits Najaf
2001	
2002	
2003	
2004	Abdul Razaq meetings
2005	Meeting Syed Ahmed a.s.
2006	
2007	

Between 2004 and 2005, Dr Abdul Razaq al Derawi called me and spoke to me. He told me that a messenger has come from Imam Al Mahdi (pbuh). I had goosebumps when he said that to me as if cold water was poured on my heart. I asked him for evidence and he said his proof was istikhara and visions due to the unavailability of the books at that time. When I went back home my wife told me my face was pale asked me what was going on. I said I would make *ghusl*⁷⁸ and pray two units (rak'ahs) of istikhara salat (prayer) to see if Ahmed Al Hassan is true or not.

So then I took the Quran and I said, "O Allah, I am a poor low servant and made jihad for Your sake so if it was true and with sincerity then guide me to the path. O Allah, I want not only a letter but an *ayah* which shows me the path so *ayah* 69 from Surat al Ankaboot came to me which says, "...and those who strive in our cause, We will certainly guide them to Our paths; for verily Allah is with those who do right." So I called Dr Abdul Razak Abu Muhammed and he said to me that I should make da'wah to the people.

In the 80s I was in Najaf and I saw a young man sitting and there were some papers underneath some stones that were next to him. So he said to me, "You can take this paper for free." That paper had the istikhara with the letters that Imam Ali (pbuh) which he taught his shia. My friend asked me about this paper and I told him that I took it from that young man.

⁷⁸ Bathe

We went back to the shop where he was and they told us that no such man had been there and that we must be mistaken. The Yamani (pbuh) was the one who told us to ask Allah swt when no scholar ever taught us this before.

When I made da'wah in the country where I lived, and told them about istikhara they would mock me and laugh at me. Only when some books were published such as '*al Balagh al Mubeen*' did the people begin to take it seriously to a degree. I saw a vision in 1998 when I was in Abu Ghuraib, the cell's door was small and the door bent down and a tall person entered into the cell. We were around eight people in one cell and we all stood up the way soldiers do in the army. He shook their hands and put his hand on their heads until he reached me and did not shake my hand and said, "No, you are on good." He removed the ring from his hand and gave it to me. I was shocked because the features of this man were not those of Imam Mahdi (pbuh).

I woke up and started crying. Sayyed Mohammed from al Da'wah party was in the cell and used to interpret visions. The Sayyed said, "All seven of us will be executed except you."

After the first year of giving da'wah, I went back to Iraq looking for the Sayyed. We made dua'a to see him in one of the *husayniyyahs* or schools of the ansar. We went to Najaf and we were in a brother's house when four men entered in on us. As soon as I saw him I remembered the vision and said he was the same person. So I sat next to him (pbuh) and we stayed with him for 3 days.

Saffa al Awady was sitting next to me and he had a glass of water with him which he spilled when the sayyed (pbuh) entered. He said to me (pbuh) do not call me Sayyed or Master, but call me Abu * * *. I am your brother, your friend. He said when the food came that we should all eat from the same large plate⁷⁹. He (pbuh) would divide the food equally between the ansars and would leave the least amount for himself. So I asked him what is that required from us? He said, "I have come down to bear witness for the truth so if you want to bear witness to the truth then do so." That's what he said to me.

He would serve us like no one else just like his fathers pbut who served the people without asking to be served. He would serve tea to us with his own hands.

He would ask us not order us if we wanted to go the holy shrines or not. The sayyed (pbuh) was very sick but insisted that he came with us to the shrine of the Prince (pbuh) and to Kufa. We went to the station of Prophet Ayub (pbuh) and the Imam would teach us about patience, which is most important in this journey. We stood in the station of al Kifil where many

⁷⁹ Called *sineeya* in Arabic

prophets of the Children of Israel were buried and he (pbuh) explained to us how these prophets were faced by the non working scholars. He explained to us in the Maqam of Ibrahim how Ibrahim (pbuh) destroyed the statues.

I asked him (pbuh), we used to think that the Mahdi (pbuh) will fill the earth with justice as soon as he appears. So he (pbuh) said will he fill it with justice without having numbers to support him. He said, “The question is wrong. The real question to ask is how will we know Imam Mahdi (pbuh) when he appears?” He asked me, “What do you want from Allah swt?” I said, “I want Allah’s approval.” He (pbuh) said, “Even in Allah’s approval you want the ‘I’. You should say what does He swt want? That He is the One Who chooses for us and decrees for us.”

Once after praying *fajr*⁸⁰ with him, he brought to us the holy bible and he said to us, “Our call is in this book.” So I took the book and started reading but did not understand what the Imam (pbuh) was pointing at. So I asked him (pbuh) and told him I did not understand. He said to me this happened to you because you relied on your understanding and not on Allah swt. A person must always rely on Him swt. All the ansar searched and became researchers in this da’wah and defenders due to the keys that the Yamani (pbuh) gave to them. He encouraged me to write my book called ‘Economics of Allah and not of the people’.

We reached the Maqam of Imam Mahdi (pbuh) which is the 1st place he (pbuh) met with the 12th (pbuh). We returned from the journey around midnight and it was cold. He (pbuh) laid out for us bedsheets for us to sleep on in the place where we first met him. I slept for a while and then woke up and went to wash when I saw our previously muddy and dirty shoes clean from all dirt. I saw him so he turned away as if he was shy, I had this pain in my heart and he reminded me of Jesus (pbuh) when he asked his disciples to wash their feet. He taught us pure humility and good manners. The enemies of the da’wah would say initially that the ansar have very good manners but they are astray. The Imam (pbuh) himself would give out papers to people about the da’wah but would be cursed and mocked by the people and would not want all his ansar to react to that.

I learned the meaning of the word *khadim*⁸¹ from some of the ansar: I did not see one ansari arrogant over the other, they would work with sincerity, love and kindness. When he tells you, “I am your servant.” he puts that into practice and does not just pay lip service. The Yamani

⁸⁰ Morning prayer which starts at dusk and whose window ends at sunrise

⁸¹ Servant

(pbuh) never (merely) said, “I am your servant” he would just act⁸² full stop. He would even give money to Christians and help their sick ones.

The best way to know the truth is to ask Allah swt - He would never cheat you or let you down.

⁸² i.e. just do it

Mr. Ahmed Hatab, Abu Ali

Born: Imara, Iraq

Teacher in the blessed *Hawzah* of Imam Mahdi (pbuh)

Author of books such as 'Faslul Khitab' which is in 2 volumes, 'Dabit al 'ard', and 'Tali Al Mashriq' and 'Al Balagh Al Mubeen'⁸³

Authored many articles in 'Al Sirat Al Mustaqeem' newspaper.

One of the first believers in the call of the Yamani (pbuh)



Picture taken in a farm in Qateef of some date trees

In the time of Saddam, Allah curse him, we heard about the *da'wah*. I was in Karbalaa' in 2002 few months before the fall of Saddam (l.a.) Haydar Mishatit was giving da'wah to the people in his home city of Imara. My brother came to me in Karbalaa' with some people and they were crying and whaling, so I said, "What is wrong, what happened?" They said the messenger of Imam Mahdi (pbuh) was in Imara and he gave us da'wah. They told me to do istikhara to know that Ahmed (pbuh) is the truth because at that time there weren't any books published or printed including The Calf.

At that time the Imam was called Sheikh Ahmed (pbuh) so I pledged allegiance immediately in front of them. One day earlier, before these men came to me I saw in a vision Imam Hussain (pbuh) in a car and sitting next to him was a man who was unknown to me. So I said to him, "By my blood and soul, I will ransom myself for you oh Imam." So when I told them this vision I was more certain that this da'wah is true. At that time we were simple people and had no knowledge of *aqeeda*⁸⁴ and religious matters.

Of course believing in the *da'wah* meant that many false accusations would be invented about the ansar such as Zionists, Wahhabis, Baathists etc. We received much hate and condemnation from the people, especially in Najaf. SubhaanAllah! At that time the main proofs of the call were miracles, visions and proofs from the Kingdom of Heavens, more than it is right now.

⁸³ Specifically with the section regarding visions and miracles

⁸⁴ Belief pl. is *aqaid*

My brother Bashar in the time of Saddam (l.a.) had cancer in the lymph nodes and despite chemotherapy his chances of survival were very low. The Imam (pbuh) sent his closest companions to my brother they helped him and recited some things to him and the Imam (pbuh) said, “Tell him, oh ansar, that he should go back to the hospital for a check up.” The doctors were shocked as to how my brother was healed when at that time we were in complete despair.

If I speak about miracles of the Imam (pbuh) then books will not be enough to present these miracles. Before the *da'wah*, I had a vision where I saw in it Imam Mahdi (pbuh): the Imam (pbuh) told me to stop whatever work I was doing which was in a palace. He said to me, “Come with my group.” This vision really made sense and affected me a lot especially when I joined the call of the Yamani (pbuh).

After the fall of Saddam, three men knocked on my door. When I saw them, it was as if I went back in time 300 hundred years. They were dressed in Arabic dress with dust on their faces as they came all the way from Najaf to Karbalaa’ on foot. They were Haydar Mishatit, Ahmed Al Hassan (pbuh), and Sayed Mohammed Abu Zahraa’ but off course at first I did not know who they were. Haydar Mishatit introduced himself and the other two with him. They hugged me which was quite strange to me because I had never seen such warmth in welcoming a person.

	MR. ADEL
1990's	
1999	
2000	
2001	
2002	In Karbalaa’
2003	
2004	
2005	Imam trains him on pc
2006	
2007	

Haydar Mishatit when he gave da'wah in Imara we sensed he had something hidden in him that he would even tell some that he also met the Twelfth (pbuh). Anyway, the three then entered my house but unfortunately I was focusing only on Haydar Mishatit and not on the Imam

(pbuh). The Imam (pbuh) would be quiet most of the time whereas Haydar Mishatit, Allah curse him, would want all attention for himself. Haydar Mishatit and the hypocrites with him would carry out things that the Imam (pbuh) did not permit. They clearly showed their intentions later when the second apostasy took place, which really hurt the Imam (pbuh). When we visited Haydar Mishatit in Kufa, he would tell us “this guy is Shuaib ibn Salih”, “this guy is Hassani” etc from his own desires and sickness.

Despite all of this because the Imam (pbuh) was the manifestation of Allah’s mercy in creation, he himself as well as other close ones such as Sheikh Hazim Mukhtar would try to guide Haydar Mishatit and those with him, until the last moment.

The Imam (pbuh) would come to my house to visit my family several times in Karbala and Imara. The Imam (pbuh) was very simple in clothing. It would be hard to differentiate him from others in the street. The Imam (pbuh) would work with my brother in making honey that he would give to the ansar before thinking of giving it to himself. He once had 50,000 Iraqi dinars in his pocket, when he saw one of the ansar in need, he gave it all to him. I said to him Sayyed at least give half of it to him, he said *مو شغلك* “this is not your issue to worry about”.

In the beginning of the da’wah in Imara, there were people who mocked the da’wah constantly. One of them swore at the Sayyed (pbuh), so I could not hold myself and I returned to him the same word he used on the Imam (pbuh). Things got heated but *alhamdulillah* nothing physical took place. Few days later the Imam (pbuh) came to us and my father complained against me to the Imam (pbuh) because of my action. The Imam (pbuh) was displeased with my action so I said to him, “Sayyed, that man crossed the line, should I have stayed quite?” He said to me, “Yes, you should respond to him with verses from the Qur’an concerning those who fought the messengers and with narrations from Al Mohammed pbuh.” He (pbuh) wanted to teach me the morals of the Quran.

Muqtada’s men hurt us in Basra and Imara and killed some of us. Prime Minister Noori al Maliki then attacked Muqtada’s militias in what is called Sawlat al Fursan which really hurt Muqtada al Sadr’s forces. The Imam (pbuh) would tell us to help them heal their wounds, bury their dead, help support their widows and orphans just like his grandfather Thul Thafanat⁸⁵ who opened his door to Marwan ibn al Hakm, Allah curse him.

The Imam (pbuh) was the one who guided me in writing my books. He gave me the layout and foundation that was most crucial to help me write my books such as *Faslul Khitab*. He

⁸⁵ Reference to Imam Ali ibn al Husain Zain ul Abideen, the fourth Imam of the Muslim world, descended from Muhammad the Messenger (pbuhahf)

indicated to me that the صيحة 'the call from the sky' is in fact the vision. I once told the Imam (pbuh) about a vision I had, so he said to me, "What do you think of this vision?" He would help us to reflect, to ponder, and to elevate your minds to higher levels (pbuh). He would come to me months after telling him about the vision when I have forgotten about it, and would interpret it for me in detail.

Once I told him about a vision which made all ansar laugh: I saw myself entering into an old house. In the house were men dressed in Arabic dress (ثوب وعقال). They were clapping and shouting Ali's (pbuh) name so I clapped even harder which shook them and made them stop. The Imam (pbuh) interpreted this and told me, "These people clapping have something of the *wilaya*⁸⁶ of Al Mohammed (pbuh). When you clapped they saw something from the *wilaya* that they could not bear." Few years later this vision came into reality and the same exact thing happened with the same Arab men subhaanallah.

Once in the afternoon on a summer day, It was very hot he told me, "Ahmed do you have a computer at your house." I said, "No, but there is one in my shop." He (pbuh) escorted me on foot all the way to the shop and when we entered the shop, he taught me how to use it. This entire walk in the heat of Iraq was just to teach me how to use a computer. This was around 2005.

IMPORTANT:-

The Imam (pbuh) warned us from interpreting visions according to our own desires. He (pbuh) would always interpret visions for us as visions are like the Qur'an and *hadeeth* they have the allegorical and explicit thus only an infallible can interpret. A certain understanding to a vision is different from interpreting the vision.

Once while we were in the car, the petrol was running really low. We took out the fuel tank and put it on the road in order for those who drive by can stop and help us. The Imam (pbuh) would be very confident and would tell us, "It's a matter of time and we will get going soon" and subhaanallah, how many times did this happen with him.

Once I heard *athan*⁸⁷ at the time of 'Asr. It was very strange not like anything I've heard of before. A few months later in Najaf when I was in sheikh Hazim's house the Imam (pbuh) came and made *athan* with his voice and I remembered this voice which I heard months ago before even seeing the Imam (pbuh) or getting to know him well. I started crying and he

⁸⁶ Acceptance of guardianship and successorship of the Family of Muhammad pbuhahf

⁸⁷ Call to prayer

smiled at me telling me, “Yes, this is my voice you heard before.” The imam (pbuh) after the apostasy of Haydar Mishatit told those who remained that for the next ten years none of you will die.

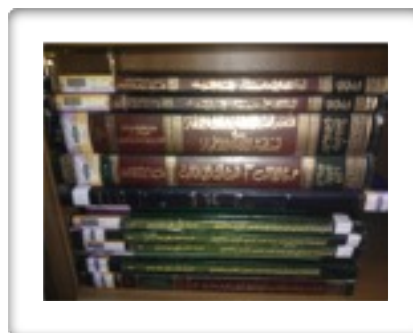
Once in Imara my parents were coming back home and the car stopped in the middle of the road. I drove by and saw them by coincidence. The Imam (pbuh) was covered by oil whilst fixing the car and would not let them help him.

Mr. Majid al Zaydi, Abu Nuh

Born: 1978

Also known as Abu Nuh

From: Nasiriyyah, Iraq



Picture taken of a collection of books authored by Syed Ahmed al Hasan salamullah alaih

After the events of 2008, I did not know the situation of the ansar. Some ansar and myself were left with no shelter in the streets of Najaf, our brothers were killed, our *Husayniyyah* destroyed. Our women and our sons were with us and had to suffer being homeless with us. I saw in a vision Imam Mahdi (pbuh): the Sayyed (pbuh) and ansar were in a house which had its windows opened. People would pass by and would curse the Twelfth, the Yamani and the ansar. I would stand next to the room and would cry out there is no god but Allah swt and no strength but in Him swt and would see the world shaking.

A few days after that one ansari came to me and he hugged me and started crying. He said to me, "Oh, Abu Ahmed we thought you had been killed in the events. He told me there is a global *husayniyyah* on Paltalk. So I later joined Paltalk and found the room called 'Ansar of Imam Mahdi (pbuh)'. I received the title Abu Nooh i.e. father of Noah (pbuh) because of what the Imam (pbuh) said which was, "I will not make du'aa on them to hasten the punishment but I will be patient like Noah (pbuh), who was patient for 1000 years on his nation."

I, am Majid Al Zaydi, born 1978 in Nasiriyyah in southern Iraq. I have a degree in Chemical Analysis, and I graduated in 2000 from Baghdad. I worked in the oil company called غاز الجنوب (Gas of the South) in Basra before the events of 2008. There were some ansar brothers who worked with me in the same company then. After the fall of Saddam (l.a.) we would meet once a month.

I used to see visions in the *malakoot* that this is the age of appearance. Before he fell I would shout in the streets that Saddam (l.a.) is going to fall. People would think that I was crazy and that I was putting my life at risk as well as my family's. At that time I had not heard of the Call. Before the fall of Saddam (l.a.) I used to follow Sayyed Mohammed Sadiq Al Sadr, may Allah

bless his soul, due to a vision I had where Thul Thafant (pbuh) told me to follow Sayyed Al Sadr (r.a.).

	ABU NUH
1990's	
1999	
2000	Graduated from Baghdad
2001	Works for Gas of the South
2002	
2003	Sayyed Salih announces
2004	
2005	
2006	
2007	

Some people told me to leave Sayyed al Sadr because he died and that I should follow al Sarkhi al Hasani. They told me he is the Hasani who calls to the Imam (pbuh). So I went with some friends to Mahmoud Al Sarkhi. Before that a friend of mine told me that we should go to Sayyed Salih first to see how he was. Sayyed Salih had a hall and used to train in it and teach kick-boxing. Sayyed Salih welcomed me and he told me, "Majid, there is a messenger for Imam Mahdi (pbuh), his name is Sheikh Ahmed. This was in 2003 after the fall of Saddam (l.a.)

So he told me, "I have sent you a document for you to read - it's important." I went back with a friend looking for that document to read. I left those who were going to Mahmoud Sarkhi and did not join them (الله يحبه⁸⁸). This friend of mine was a Sistani follower and refused to show me this document and tried to misguide me. Eventually he gave me the document and I took it and rushed back home to look at it. The document⁸⁹ was by Haydar Mishatit who had signed it. The proofs this document spoke about were mostly the visions and *istikhara*.

⁸⁸ May Allah love him

⁸⁹ Presumably a paper on the Da'wah of Syed Ahmed (pbuh)

I then prayed *Maghrib* and *Isha*⁹⁰ and asked Allah swt by the right of Fatima (pbuh) to show me the path. I saw a vision later that night that I was standing on a mountain which was overlooking the whole world. With me were Sayyed Mohammed Sadiq al Sadr, Sayyed Khomeini and a third person. Imam Redha⁹¹ (pbuh) came down from the Heavens and was serving us. Imam Redha (pbuh) looked at me and smiled then he pointed towards Sayed al Sadr to make a speech for the people.

Then Sayyed al Sadr started making his speech and all people of earth were facing him and behind them was a flood similar to that of Noah's (pbuh). He started talking about the battle of Jamal and how Muslims fought him whilst carrying banners of Islam. And the people of Iraq in this time will fight this man i.e. Ahmed Al Hassan (pbuh) in the name of Islam. When I woke up I immediately believed in the da'wah but kept it secret from my family. I went back the next day to the kick-boxing hall and told them my vision. They all prostrated on the ground.

I also in a vision where the Prophet (pbuh) and the Prince (pbuh) came down to this earth. The Prince had in his hand a book which contained the names of the close companions amongst the Shia of Ali (pbuh). They both came to the roof where I was sleeping and took bread from me. I was very shy from them. The Prophet (pbuh) wanted to take bread from me but the Prince put his hand on his chest and told him, "Oh Messenger of Allah, there is no good in him now but there will be later."

I once saw in a vision that the Messenger of Allah (pbuh) came down to this earth and with him were many angels and he had a book with him which (the book) was a test for the people of the earth. I also saw in another vision that I go back to the time of the Prophet (pbuh) until I reached the Prophet's mosque, al Masjid al Nabawi. I entered the mosque and saw the prophet (pbuh) getting ready for Fajr⁹² prayer. I sat behind him. In the second rak'ah when he (pbuh) stood up, his image changed to that of Imam Ahmed (pbuh). He then looked at me and said, "Prayer behind me is equal to that of praying behind the Messenger of Allah (pbuh)." Ya Aba al Zahraa'.

Before the *Husayniyyah* was built I still did not have the same dedication and will as the other ansar. They would give me sermons like brochures to disseminate. I saw in a vision that I was sitting in the *Husayniyyah* of Nasiriyyah, which was built after the destruction of the one in

⁹⁰ Salat / prayers / namaz at sunset and night time, respectively

⁹¹ The 8th Imam of the Muslim world descended from the Prophet Muhammad who is buried in Mashhad

⁹² Prayer which is carried out between Dawn and Sunrise

Najaf by the Romans, Allah curse them. I was sitting in it with Sayed Salih, and Abu Aya who were my colleagues in the oil company. I went out from the door which points towards the qibla and sayyed Ahmed Al Hassan (pbuh) was sitting on a chair. He had minor guns next to him and started shooting at us. He kept on following me and shooting until I escaped and entered a toilet.

This toilet had impurities which reached my nose. Here the Imam (pbuh) threw his gun and took a heavy one i.e. RBG7 Bazooka. He fired a rocket at me so I died but could still hear the Imam (pbuh) and see him. So he smiled and said, "Now when have you died?" The next day when I went to the *Husayniyyah* to help others build it, I told this scary vision to sayyed Salih. So he told me he would ask the Sayyed (pbuh) about the interpretation of this vision.

That same night I another vision: the Imam (pbuh) was sitting with me in the *Husayniyyah*. He said, "Oh Majid, anyone who sees in the vision two moons then he is from the ansar. He said the vision that you saw where I kill you is good because it concerns killing the 'I' and the ego which is fed by this dunya. You, oh Majid, were lost in the dunya so I needed to do something big to get you out of the dunya." The next morning when I went back to the *Husayniyyah* I was delighted. Then Sayyed Salih met me.

"O Majid, the vision you saw was good." Sayyed Salih said.

"Yes I know," I said to him.

"How did you know?" he asked.

When I told him, he was shocked and told me that he asked the Imam (pbuh) and received the same interpretation in this worldly material life.

The Imam (pbuh) would check all the *Husayniyyahs* in Kut, Najaf, Karbalaa', Nasiriyyah etc. Until then, I hadn't met the Imam (pbuh). The first time I met him I knew him immediately (pbuh). This was in the *Husayniyyah*. I told Sayyed Salih, "This Is Ahmed Al Hassan."

He (pbuh) came and led us in prayer then he left. Sayyed Salih told me, "No, this is Sayyed Abdullah" because the ansar knew how many enemies he had. So I said to him, "No, this is Sayyed Ahmed (pbuh)." He was hesitant until he made an *istikhara* by the Qur'an and it came in my favour.

So he took me with him and we met the Imam (pbuh) in the house of one of the ansar. I saw him (pbuh) and was drawn to his stature. He (pbuh) was sitting and around him were his

ansar. A leading cleric there (I won't mention his name) said that the *maraji'*⁹³ in Najaf said that if Ahmed Al Hassan comes to Najaf they will kill him. So the Imam (pbuh) reacted and said, "They want to kill Ahmed Al Hassan !!!! Ahmed Al Hassan will go to their offices one by one!!!" (يا علي⁹⁴). I was scared for the Imam (pbuh) on account of his power and bravery. I sat in front of the Sayyed and when I finished my plate of rice he looked at me and gave me his plate of rice. I did not understand his (pbuh) action but ate any ways. I soon found out that rice symbolizes safety so he took safety and gave it to me. He knew I was scared of him (pbuh).

After that I would see the Imam (pbuh) mostly in the *Husayniyyah*. The Romans⁹⁵ destroyed the *Husayniyyahs* in Najaf, Karbalaa' and elsewhere, but he (pbuh) never feared them. He (pbuh) called us and said, "I will come to the *Husayniyyah* in Nasiriyyah and give a speech in Jumu'ah prayers." When the Imam (pbuh) entered the *Husayniyyah* later on, I saw with him a strange staff that I had never seen before. We had been waiting for him (pbuh) in front of the door to safeguard the *Husayniyyah* as we once found an explosive device planted their by government operatives and *marja'* followers.

The Imam (pbuh) came alone in a car. He gave me some things but refused to give me his staff. He entered and gave his Jumua' speech. He (pbuh) told us not to let anyone hinder us from walking on the path to Allah swt, not family nor anyone. Then we prayed and he left the *Husayniyyah* knowing that spies were all around ready to take him down. لا قوة إلا بالله⁹⁶.

He (pbuh) would conceal his good works away from us to keep them between him and Allah swt and to avoid being praised. He was ascetic and withdrew himself from this dunya completely. He would eat our simple food and in the smallest portions. He (pbuh) did not even have his own transportation vehicle unlike the *maraji'* who had the most up to date cars (plus their Ferraris and Porsches in London and the USA). He would either rent cars or borrow the car of one of his ansar.

We could not afford to do make a ceiling for the *Husayniyyah* at first, nor lay down a carpet. The *Husayniyyah* was built from mud an we used to prostrate on the hot burning mud/sand. He (pbuh) would donate whatever he could to us to print the books. He (pbuh) would say,

⁹³ Plural of *marja'*

⁹⁴ 'Oh Ali' in Arabic

⁹⁵ Reference to the American occupying army

⁹⁶ There is no power nor strength but with Allah

“Do not leave *bayt al mal* with any money if there is a hungry orphan. Spend this money on ansar and non ansar.”

[Then Sheikh Alaa al Salim narrates this next incident and takes the mic.]

‘A man once received huge sums of money which he was planning to send to the worst enemies of the Imam (pbuh). He was lucky to enter into the da’wah and was confused as to what to do with these huge sums of money which could have opened not one but fifty TV channels for the ansar. So the Imam wrote back to him and he said to him, “This is an *amanah*⁹⁷ left with you and it is people’s money given as khums, zakat etc. How can someone give you money and tell you to give it to this person and that person and you do not give that money to them? This is not correct; this is against being trustworthy.” SubhanAllah! Ya Ahmed Al Hassan not one coin taken from the money which was going to his worst enemies; and he could have easily taken it.

But the Imam (pbuh) added at the same time, “You cannot take this money to the enemies of Aal Muhammed pbuh. Go back to those people who gave you the money and tell them of the da’wah. This is your duty.”

Verily the dunya will prostrate to you, Oh Ahmed!!!’

[Mr Majid continues:-]

The Imam (pbuh) when he sat with us would not talk but about Allah swt. One day in the *Husayniyyah* of Nasiriyyah, the Imam (pbuh) prayed *Maghrib* and *Isha*. He then sat amongst us as he always did (not on a ten meter minbar). We had dinner then we started asking the Sayyed (pbuh) questions. One of the sheikhs asked the Imam (pbuh) about the rank of the prophet (pbuh) in the 7th Sky i.e. Sky of Intellect *سماء العقل*. The Imam (pbuh) said that the 7th Sky from its beginning to its end...all of it is Muhammed (pbuh). The 1st Sky is a dot in the second 2nd and the 2nd Sky is a dot in the 3rd and so on. The first 6 Skies i.e. *malakoot* are all a dot in the 7th Sky. And the 7th Sky is the Prophet (pbuh) thus all of creation is a dot in Muhammed (pbuh).⁹⁸

99 يا ابا الزهراء

⁹⁷ Trust

⁹⁸ See Appendix section for a depiction of the Skies

⁹⁹ Oh Father of Zahraa

We asked him also, how is it that Allah prefers the Shia of Haydara¹⁰⁰ (pbuh) over his closest angels such as Gabriel and Israfeel (pbut)? So the Imam (pbuh) said, “Let us imagine there is a race. The first racer has a car and the second racer has a bicycle and then the race begins. Verily you know that the one with the car is going to win the race. So are the angels and mankind: Allah swt created the human being with a very high *fitra* i.e. instinct. His *fitra* can bear all the names of Allah swt. The *fitra* of the angel is like that of the bicycle racer he can never reach the *fitra* of the human being. فطرت الله التي فطر الناس عليها¹⁰¹”

The Imam (pbuh) would never return or reject any question posed to him by the ansar. His words were not in vain but all backed up by the two weighty things at all times just like his words in his books. He would listen to us until *Fajr* prayer and would not complain of fatigue or anything of that sort. He was just and merciful in that he would talk to each of the ansar according to his mental capacity. If we acted inappropriately he would teach us like a father teaches his son meaning that he would teach us by practice and not words only.

Once in summer we were in the *Husayniyyah* and it was very hot. He (pbuh) was sitting under a seal or a cover due to the its weak ceiling which allowed much heat and sunlight. He (pbuh) was teaching us whilst there was a man with us who was asking about the *da'wah*. This man's behaviour was poor. He would ask a question and the Imam (pbuh) would answer him, however, he kept on insisting on the same question and would get the same answer from the Imam (pbuh). The Imam (pbuh) was (repeatedly) saying, “You are asking about the Zaydis...”

I was very annoyed with this man's conduct and I thought that I should let him hear a harsh word. So the Imam (pbuh) looked at me and said Majid, “What did you want to say?” He knew what I had in my heart. So I said, “Nothing, Sayyedi.” So he said, “Be quiet.” When the Imam (pbuh) entered the *Husayniyyah* he would shake all of our hands one by one leaving none, young or old.

He would make tea for us and cook for us as well as washing our shoes and clothes. He (pbuh) read to us the following verse:

Muhammed is the Messenger of Allah swt and those who are with him are strong against the unbelievers but compassionate amongst each other (Qur'an 48:29)

¹⁰⁰ Reference to Imam Ali (pbuh) as in a poem who would often recite

¹⁰¹ The instinct of Allah on which He gave instinct to mankind

He (pbuh) said that this verse concerns the Riser¹⁰² and his companions in this age. He said that when Allah brought back and raised Isa (pbuh), eleven disciples remained because Judas Iscariot apostated. He said, “Look at the Europeans and the West: they are Christian because of the disciples. These disciples and their followers were supported by the *malakoot* and now you, oh ansar, are experiencing the same thing and you are more than the disciples.”

The Imam (pbuh) was very clear about the importance of visions just like his Grandfather¹⁰³ (pbuh). He called the vision “words of Allah”. He would not allow any ansari to laugh at a vision even if was his own vision.

At the beginning of the da’wah we were few and oppressed and had nothing but the *thaqalayn*¹⁰⁴. The Imam (pbuh) taught us everything from scratch. We would discuss amongst ourselves how we could give reach to the da’wah in all parts of Iraq and Nasiriyyah. We said, “Let us go to the biggest market in Nasiriyyah and put a carton down on the ground and place on it whatever books we had like that *إيقاظ النائم*¹⁰⁵ by Sheikh Nathim al Uqaili. We made *istikhara* (regarding this plan) and it came out very good. Of course when we carried it out we were threatened by guns, cursed at and mocked by people and could have been killed.

Some people would ask us about the *da’wah* and I would answer fluently, surprised at to how I was able to answer in such a way¹⁰⁶. When they failed to face us, they brought their sheikhs, followers of the *maraji’* who would be embarrassed to wear the turban and to debate with us on a carton. So they would take off turbans and wear shirt and jeans. One of them came and with his words started to cross the line. He said, “If Ahmed al Hassan is infallible then let him answer this: what is the thing that people see but Allah does not see.” The Imam did not

¹⁰² Qa’im

¹⁰³ Reference to Prophet Muhammad (pbuhahf)

¹⁰⁴ Two weighty things

¹⁰⁵ Pronounced *Ikath al Na’im* means ‘Awakening the Sleeper’

¹⁰⁶ This feeling of surprise has been expressed by a multitude of Ansar all saying that whilst they are engaging with the public and giving da’wah they have been able to explain the elements of the da’wah with complete ease despite never having been trained on how to speak publicly, and all this from the outset with no experience of public speaking. Syed Ahmed (pbuh) explains that the Ansar are helped in the same way that the disciples of Isa (pbuh) was helped. There are narration from the Prophet Muhammad (pbuhahf) encouraging certain companions to invite the Jews and Christians to Islam telling them that they would be supported by the Holy Ghost in their da’wah activities

answer this question as he was not available. So when this jeans sheikh returned he started mocking us and saying you are liars if Ahmed al Hassan was here he would have answered my question. So I asked Allah swt in my heart and said, “Oh Allah I ask you by the right of Fatima and Ahmed al Hassan that you teach me and do not let this man mock me.” I suddenly heard a whispering voice telling me, “The thing that creation see but Allah does not see is death.” When I answered him this he was silent as if a stone was in his mouth and left. Maybe he was *Iblees*¹⁰⁷ or a messenger of *Iblees*.

I remember once that the Imam (pbuh) gave a brochure of the book *al Balagh al Mubeen* by Sheikh Nathim al Uqaily to Sayyed Salih and told him to spread it in Baghdad. I went to visit Imam Kadhimi (pbuh)¹⁰⁸ in Kazimiyyah, Baghdad and I was hungry. I said ‘let me find something to drink’. I entered a shop and suddenly I found Sayyed Salih behind me. So we drank juice and went to visit Imam Kazim (pbuh) and then we left. He said to me, “We need to go to Madinat al Sadr” where al Sadr militias would execute and kill those whom their scholars gave verdicts against. I said, “No worries, it’s dangerous but we need to spread the brochures.” Then suddenly something strange happened where Sayyed Salih received a message which had no number, name nor anything...completely anonymous on his phone. The message was repeated forty times and it said, “Do not fear, verily I am with you, I hear and see.” We quickly distributed the brochures to the people in Madinat al Sadr avoiding too much attention. Sheikh Jihad al Asady rushed to us and told us that Muqtada al Sadr’s militias aka Jaish al Mahdy are looking for you. Then a miracle happened: we would see them armed coming to us - we were right in front of their eyes but would see them asking each other, “Where did these two go?” Allah swt blinded them. Then Shaikh Jihad al Asady took us to the home of an ansari. We had never seen this ansari before. We prayed *Maghrib* and *Isha* prayer with him. Then he said to us, “I want to tell you something.”

He said, “My wife saw a vision last night where Imam Mahdi (pbuh) told her ‘Ansar will come to you. Welcome them and make them feel a home.’ ”

In this month of ramadan i.e. 2013, I saw in a vision that the state of divine justice has already been established. Masjid al Kufa was the Treasury of the Imam (pbuh). The shrine of the Prince (pbuh) was the centre of media. We were inside the shrine and we wrote speeches and statements addressing the Imam (pbuh). It included ‘if you give thanks then I will increase you’ and ‘verily fasting with the Qa’im Ahmed (pbuh) has no fasting equal to it.’ So I understood that thanking is working for the Imam (pbuh). The imam (pbuh) was with me and

¹⁰⁷ The original Satan, himself

¹⁰⁸ Seventh Imam of the Muslim world, descended from Rasulullah Muhammad (pbuhahf)

he wrote on the ground in mathematical symbols and language that fasting a day with the riser or under allegiance to the riser cannot be equalled.¹⁰⁹

¹⁰⁹ This would appear to be a formula that the Imam (pbuh) wrote to show why this was the case, presumably, through the construction of logical statements

Sayyed Ali Kathim, Abu Righeef

Also known as Abu Nuh

From Imara, Iraq

One of the first believers in the call

Authored books such as 'The Path to the Yamani Call'



Picture taken of the golden cage around the grave of the Messenger Muhammad (pbuhahf) in al Madinah al Munawwarah

At one time I did not have a strong connection with the matters surrounding Imam Mahdi (pbuh), however, some friends of mine did, particularly in the time of Sayyed al Sadr (may Allah bless his soul). Sayyed Sadr was the one who brought back the matter of the Mahdi (pbuh) alive taking all risks in the time of the tyrant Saddam (Allah curse him); this was at the end of the 80s. We had a feeling that this age was the age of the Imam's (pbuh) appearance. The situation was dire in the time of the tyrant (Allah curse him). The last few months of Saddam's reign were the hardest such that I would not discuss the issue of Imam Mahdi (pbuh) with even my close relatives and my wife.

I would make false ID's and move from one city to another to escape having to join the Saddam army. One day, in late 2002, a friend of mine came to me and said that people were saying Imam Mahdi (pbuh) had sent a messenger. He told me there were some houses in Imara which this messenger visited.

"Let us go to one of these houses and maybe we could meet him," he said.

So we went there and some ansar started to make da'wah to me. Allah swt bears witness that they were educated men with high morals and standards. Unfortunately though, Allah swt did not grant me success to believe in the call as I did not respond positively to it in my first encounter with its proofs. I then started to observe this call with great caution as, naturally, at that time the cursed Saddam forces knew who identify of Ahmed al Hassan (pbuh) and wanted to find him by any means.

So at that time, we non ansar, were worried about this call: if it was the truth then many of our friends and family relatives had joined whilst we remained on falsehood, but if it was false then we were worried that our friends and family members were going astray. We decided, to form

a delegation from amongst ourselves. This delegation consisted of doctors, engineers, preachers, teachers and people from all walks of life.

We gathered together, led by *Hawzah* students and clan leaders and headed towards Najaf. We did not leave a single door from the *maraji'* included Sistani, Sarkhi, Hakeem, al Yaqoubi etc. The offices of these clerics told us to let Ahmed al Hassan bring forward a miracle if he was true. So we in our ignorance agreed that a miracle is what defines a *hujja*¹¹⁰. Some leaders from our delegation went and saw the Imam (pbuh) and told him about the demand for a miracle. His response was "Inshallah if Allah wills it and Imam Mahdi wills it you will have your miracle but on three conditions: **the first condition** is that you have to choose a miracle from the miracles that Prophets and Messengers came with, **the second** is that when I do this miracle, media channels and satellites have to be there to witness this miracle for all the people, **the third condition** is that they produce a document authenticated by them which shows the time and place of the miracle that is to be performed."

We returned to the scholars and representatives of the *maraji'* and told them Ahmed al Hassan has agreed, with the following conditions... They were enraged and asked us, "Why did you go to Ahmed al Hassan?!" We asked, "Why do you mean... 'why'? You told us to do so." They kept saying, "No, go home, this man is crazy and he is deluded etc."

Snakes!!! They changed their word. The Imam (pbuh) had told those who met him from our delegation that when they went back to the offices of the *maraji'*, they would expel them, indeed he had been right.

They called him a magician and they said he had connections with *jinn*¹¹¹ and spirits. (الحمد لله الذي جعل لي شبهة بمحمد ص¹¹²).

They also said that he (pbuh) was an agent¹¹³ for Saddam, Allah curse him. Of course I was surprised at these so called scholars and the way they lied and were unjust towards him

¹¹⁰ Proof of Allah

¹¹¹ Demons, the same type as Iblees

¹¹² Means 'Praise be to Allah who has given me a likeness with Muhammad' and something which the Imam (pbuh) states.

¹¹³ Naturally, this completely contradicts the reality that Saddam's men were arresting anyone called Ahmed in Najaf. Because these scholars and their offices knew this situation, this is tantamount to them lying to suit their needs.

(pbuh). When we went back some of us pledged allegiance to him. I, however, wanted to gain more certitude and knowledge in this great matter.

I spent around three months investigating this call. I recall at that time that the Imam (pbuh) told them, “Let them ask him 100 questions and that if he answers 99 only then he is a liar and far is he from that. He told them about *mubahala*¹¹⁴ in the shrine of Abu al Fadl Al Abbas (pbuh) where he brings his wife (pbuh) and his children (pbut) in front of everyone. They refused to engage in that *mubahala* just like their ancestors in Najran¹¹⁵.

	ABU RAGHEEF
1990's	
1999	
2000	
2001	
2002	First hears of <i>da'wah</i>
2003	
2004	
2005	
2006	
2007	

He (pbuh) told them let us do Qasam al Baraa¹¹⁶ but they refused to do so because they were afraid that if he (pbuh) makes a Qasam on them then they will only have two days to live. Until then I had not met the Imam (pbuh) but was already drawn to him. After months of research I still did not believe in the call; something was holding me back. When I knew that he told people to ask Allah about him, I was really moved by this especially when I saw how others would say ask person x about me and would never say ask Allah swt.

¹¹⁴ Means a debate in which the interlocutors will finish by cursing the liars

¹¹⁵ Reference to Christians of Najran during the time of Muhammad the Messenger (pbuhahf) where he challenged some Christians of Najran to a mubahala and summoned Ali, Fatimah al Hasan and al Husayn to him in order to start it

¹¹⁶ tbc

So I stood before Allah swt and I said, “Oh Allah, verily the number of paths to You is equal to the whole of creation. Oh Allah, this man has directed me to you and has called Your testimony for him and You are the evidence of the perplexed ones. Oh Allah I know that You never cheat one who seeks guidance from You. O Allah, by the right of Fatima and her father pbuh, everyone has claimed that his ideology is right, be they Wahhabis, Sunnis, Shi’ahs and even Bush¹¹⁷ (Allah curse him). O Allah by the right of Fatima and her father pbuh guide me to the truth.”

Then I saw in the Kingdom of Heavens in a vision, the messenger of Allah (pbuh) telling me “Support my son Ahmed al Hassan”, then I saw another vision where the prophet (pbuh) was laying down and I sat in front of him. He was wearing a white robe and a white turban wearing it in the same way¹¹⁸ as the ansar. He looked at me and said, “Do you know who are the worst of this ummah?” I said, “No.” He said, “Abdul Kareem Qasim and Abdul Salam Aref¹¹⁹. This ummah is the most evil of Allah’s creation as they rejected my son Ahmed Al Hassan (pbuh).”

I woke up and immediately believed in him (pbuh). I decided to go to Najaf to meet him. This was my main goal. I looked and looked between Karbalaa’ and Najaf but failed to find him. I blamed myself and felt that there is no luck for me in meeting him (pbuh). I decided to meet some *hawzah* students who were next to the shrine of the Prince (pbuh). I asked them about his location, and whether he was from Iraq or another Arab state. They said, “This person is called Sheikh Ahmed from Iraq and he is from the people of Basra and everyone bears witness to his truthfulness and sincerity. However this man, unfortunately, we lost him because a jinn possessed him.” I was distressed but did not react; I left them and went to see another sheikh there who was the friend of a man that lived with the Imam (pbuh).

This sheikh said to me, “He is called Sheikh Ahmed and he is from the followers of Shaheed al Sadr, Mohammed Sadq Al Sadr (r.a.); he did not believe in the Imam (pbuh). He also said some unpleasant things about the Imam (pbuh). However even he could not deny the Imam’s virtues. He said that the Imam (pbuh) would defend the poor discriminated students. He would try to comfort anyone, even those who did not like him.

This sheikh also said that the Imam (pbuh) would always condemn Saddam and would try to expose his tyranny in front of the *hawzah* which trembled from Saddam. The courage of the Yamani (pbuh) led to suspicions that he was a Baathist from the intelligence services مخبرات.

¹¹⁷ Reference to George W Bush jnr

¹¹⁸ A strip across the neck not *tabagiya* of *Iblees* like Sistani

¹¹⁹ Former Iraqi presidents

Hawzah students would try to stay away from the Imam (pbuh) in Saddam's last days because they did not want to be arrested by his men.

The Imam (pbuh) would shout aloud in the *Hawzah* in front of the scholars, "Is there any one amongst you who has some jealousy for the Qur'an?"

I headed to Basra and in my heart I knew this man was victimised. I met a friend of mine who was not an ansari. In his house, some other friends of his knocked on the door and entered. Allah swt wanted to show me another sign. These men just came back from the house of Ahmed al Hassan's parents. They started talking to my friend and I would listen. The area they came from is called Midayna where the Imam was born.

These men met with the Imam's uncle who was not an ansari but bears witnesses to the sincerity, wisdom, and strangeness of this character. Whatever he foretold would happen. His uncle also said that our Nasab i.e. lineage is cut (خامل الأصل)¹²⁰. His uncle also said that Ahmed (pbuh) could even tell whether a cow was to give birth to a male or female.

After this meeting, I went back to my city and then had to move to Baghdad. I was alone there without any ansar near me. I was in grief because I did not have the opportunity to meet the Imam (pbuh). Then one night, I had a vision where someone knocked my door. I opened the door and found a man standing there. He said to me, "I am Ahmed al Hassan and I have come to you. I welcomed him in and he started talking to me about many things."

I woke up and I was pleased and perplexed at the same time from the knowledge that he spoke about in the vision. I thanked Allah and was pleased that I had met him. I went to Najaf where I told some friends there about my vision. Sheikh Habib al Saedy, Allah protect him, confirmed to me that the man I saw was Ahmed al Hassan.

I then headed towards karbalaa' to meet an ansari brother. I knocked on his door and he came out and stood in front of the door because he did not want me to enter. I thought he had visitors or family. He went back in and said, "Give me a few minutes please." He came out later on and told me, "Come in, the Imam (pbuh) is waiting for you." (Then Sayid Ali starts crying from the pain of remembering this joyful moment and losing company of Ahmed al Hassan (pbuh)).

I immediately knew the Imam (pbuh) and rushed to hug him (pbuh). I kept on crying and weeping from this moment. (Sayid Ali then becomes very emotional on mic and struggles to continue). He (pbuh) then calmed me down and started to ask me about the condition of the ansar.

¹²⁰ Unknown descent as Imam Ali (pbuh) had said

I felt from that first moment of seeing him that I had found my real father and caretaker. He was like a doctor who diagnosed our problems and then gave us the medication. He (pbuh) would travel to all the cities that had ansar. He (pbuh) would take care of our families more than we did for our own families. He would observe our actions and redirect us to that which pleases Allah swt even though we thought we are right in a particular matter. A believer was once suffering financially. He thought that he had a chance to join the army after Saddam's fall to make some money and was seeking permission from the Imam (pbuh). I said to him, "It's your choice brother I cannot force you to do anything." That same day we saw the Imam (pbuh) after salat al 'Asr¹²¹. He said, "No, the brother cannot join the army it is not permissible." So we told that brother that this was the Imam's response. That brother insisted that he should join the army and did so. He also spread rumours about us saying that we were Zionists and agents. He even started to drink wine and completely lost himself. Of course, his disobedience and apostasy made us more confident of the Imam's truth who warned that this would happen to him if he joined the army. Then one ansari brother told the Imam (pbuh) that a crow had flown. So the Imam (pbuh) looked at him and said, "What?". He said, "A crow has flown." So the Imam (pbuh) was displeased and said to him, "Who told you to call him a crow! It is enough¹²² that he bore witness one day that I am the messenger of Imam Mahdi (pbuh). So why are you happy?!?! Iblees has defeated you and you are the ones who lost!!! Do not backbite your brother, go look for him and see if he or his family need anything."

يا ال محمد

¹²¹ One of the five daily prayers which is offered from around noon until late afternoon

¹²² Meaning that according to the Syed (pbuh), it is enough that this individual accepted the call at some point in the past that he receive help from the current Ansar. There is a hidden wisdom in this merciful approach from the Syed (pbuh) and is something that is rarely seen in anyone but is clearly seen in the Messenger Muhammad (pbuhahf) where he resisted invoking punishment for the people of Ta'if despite them stoning him when he invited them to his call.

Appendices

Appendix 1: Hadith al Thaqalayn (The narration of the Two Weighty Things)

Al-Nasa'i narrates from Muhammad ibn al-Muthanna, he from Yahya ibn Hammad, from Abu 'Uwwanah, from Sulayman, from Habib ibn Abi Thabit, from Abu al-Tufayl, from Zayd ibn Arqam, who said, "When the Messenger of Allah (A) returned from the last hajj and came down at Ghadir Khumm....

"Then he declared: 'I am about to answer the call (of death). Verily, I have left two precious things (thaqalayn) among you, one of which is greater than the other: the Book of God and my 'Itrah, my Ahl al-Bayt. So watch out how you treat them after me. For, indeed, they will never separate until they return to me by the side of the Pond.' Then he said, 'Verily, God is my master (mawlaya) and I am the wali of every believer.' Then he took 'Ali's hand and declared, 'To whomever I am his wali, this one is also his wali. My God, befriend whoever befriends him and be hostile to whoever is hostile to him.'" Abu al-Tufayl says: "I said to Zayd, 'Did you hear it from the Prophet(S)?' He replied, 'There was no one in the caravan who did not see it with his eyes and hear it with his ears,'"

Khasa'is 'Ali is part of al-Nasa'i's al-Sunan al-kubra as shown by the 3rd volume of the MS in the king's collection in Morocco, written in 759/1358 folios 81-117. See also in this regard the introduction of al-Khasa'is (Kuwait: Maktabat al-Mu'alla, 1406), ed. by Ahmad Mirayn Balushi. The editor states that this tradition is sahih and its transmitters are thiqah.

Among others who have recorded it in their books are:

Al-Bukhari, al-Ta'rikh al-kabir, iii, 96;

Muslim, Sahih, bab fada'il 'Ali, no. 2408;

Ahmad, Musnad, iii, 17, iv, 366;

'Abd ibn Humayd, Musnad, no. 265;

Ibn Sa'd, and

Abu Ya'la from Abu Sa'id, as mentioned in Jam' al-jawami' and Kanz al-'ummal;

Ishaq ibn Rahwayh, in his Sahih., as mentioned by Ibn Hajar in al-Matalib al-'aliyah, iv, 65, no. 1873, where he states that its isnad is sahih, and also by al-Busayri in Ithaf al-sadah (MS in Topcopi Library, vol. 3, F.55b) who, too, considers the isnad as sahih;

Ibn Khuzaymah, Sahih, MS in Topcopi Library, F.240;

al-Darimi, Sunan, ii, 310, no. 2319;

Abu Dawud, Sunan, as mentioned in Sibṭ ibn al-Jawzī, *Tadhkirat khawass al-ʿummah*, 322;

Abu ʿUwwanah, Musnad, as mentioned in al-Shaykhani, *al-Sirat al-sawī*;

al-Bazzaz, from Umm Hani, as mentioned in *Wasilat al-maʿal*;

Ibn Abī ʿAsim, *Kitab al-Sunnah*, 629, no. 1551, 630, no. 1555, 629, no. 1551;

al-Yaʿqubī, *Taʾrikh*, ii, 112;

al-Baladhuri, *Ansab al-ʿashraf*, 110, no. 48, the biographical account of ʿAlī (A);

al-Hafiz al-Hasan ibn Sufyan al-Nasawi, the author of Musnad, from Hudhayfah ibn Usayd, as mentioned by Abu Nuʿaym, *al-Hilyah*, i, 355,

al-Fasawi, *al-Maʿrifah wa al-taʾrikh*, i, 536;

Ibn Jarir al-Tabari, from Hudhayfah ibn Usayd, Zayd ibn Arqam (with al-Nasaʿi's wording as well as with the wording of Muslim), Abu Saʿīd al-Khudri, as cited in *Jamʿ al-jawamiʿ*, ii, 357, 395, *Kanz al-ʿummāl*, 12911, xiii, 36441, 36340, 37620, 37621, 36341, *Jamiʿ al-ʾahadith*, vii, 14523, 15112, 15122, 15113, iv, 7773, 8072, 8073;

al-Dulabi, *al-Dhurriyyat al-tahirah*, no. 228;

al-Hafiz al-Tahawi, *Mushkil al-ʾathar*, ii, 307, iv, 368;

al-Hakim al-Tirmidhi, *Nawadir al-ʾusul*, from Hudhayfah ibn Usayd;

al-Tabarani, *al-Muʿjam al-kabir*, iii, 2679, 2681, 2683, 3052, v, 4969, 4970, 4971, 4986, 5026, 5028;

al-Hakim, *al-Mustadrak ʿala al-Sahihayn*, iii, 109, 110 where he expressly states, as mentioned above, that the tradition is sahih in accordance with the criteria of al-Bukhari and Muslim; al-Dhahabi has confirmed his judgement;

Abu Nuʿaym, *Hilyat al-ʾawliyaʾ*, i, 355, ix, 64;

al-Bayhaqi, *al-Sunan al-kubra*, ii, 148, vii, 30, x, 114;

al-Khatib, *Taʾrikh Baghdad*, viii, 442;

Ibn al-Maghazili, *Manaqib Amir al-Muʾminin (A)*, 23;

Ibn ʿAsakir, *Taʾrikh Dimashq*, ii, 45, no. 547, the biographical account of ʿAlī (A), and v, 436 of Badran's edition in the biographical account of Zayd ibn Arqam;

al-Baghawi, Masabih al-Sunnah, ii, 205 and Sharh al-Sunnah (MS in Topcopi Library, vol. 2, F. 718), bab Manaqib Ahl al-Bayt;

Ibn al-'Athir, Usd al-ghabah, iii, 92 in the biographical account of 'Amir ibn Layla, no. 2727;

Ibn Hajar, al-'Isabah in the biographical account of 'Amir;

al-Mizzi, Tuhafat al-'ashraf, iii, 203, no. 3688 from Muslim and al-Nasa'i;

al-Diya' al-Muqaddisi, al-Mukhtarah, as cited by al-Samhudi and al-Sakhawi;

Ibn Taymiyyah, Minhaj al-Sunnah, iv, 85;

al-Dhahabi, Talkhis al-Mustadrak, iii, 109;

Ibn Kathir, al-Bidayah wa al-nihayah, v, 209, vi, 199, from al-Nasa'i, where he quotes al-Nasa'i's statement that this narration is sahih;

al-Khazin, Tafsir under verses 42:23 and 3:103;

al-Mulla, Wasilat al-muta`abbidin, v, 199;

al-Haythami, Majma' al-zawa'id, ix, 163 from Zayd, 164 from Hudhayfah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَمْ تَرْكِبُ شَرْبَ اللَّهِ مِثْلًا كَلِمَةً طَيِّبَةً كَخَشْبَةٍ طَيِّبَةٍ أَهْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ



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Appendix 3: Depiction of the Skies provided by Ansar and available on the Hashem Studios website at <http://www.hashemstudios-board.com>



Appendix 4: Glossary of terms

- Aal Muhammad: family of Muhammad; synonymous with ahlulbayt
- Ahlulbayt: pure Household of Muhammad whose core members were Ali, Fatimah, al Hasan and al Husain; they are then followed by the Nine imams from the progeny of al Husain, then by the 12 Mahdis. Yamani: one of the titles of Syed Ahmed al Hasan salaamullah alaih as prophesied in the narrations of the Ahlulbayt where it says that there is no banner more guided than the banner of the Yamani. It also has Yemeni connotations and is a title that was used by Rasulullah Muhammad (pbuhahf) as he would regard him and his family as Yemenites given that Makkah and Medinah formed part of ancient Yemen before the lines drawn up as a result of 20th Century colonialism
- Baathists: an Arab renaissance party founded in Syria in 1947
- Bay'ah: Arabic for 'allegiance'
- Hawzah: institution for learning religion
- Marja': a high ranking Shi'ah scholar such as Ali Sistani and Kamal al Haidari
- Shaykh: means scholar or in classical Arabic means old man
- Sayyed: term of respect which literally means 'leader'. It is usually used to refer to someone who is believed to be directly descended from Rasulullah Muhammad (pbuhahf).