

# **The Promised Hujjatullah Al-Yamani**

The Shi'a at the Time of the Appearance:

Tween Al-Yamani and the Guardian

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# The Promised Hujjatullah Al-Yamani

The Shi'a at the Time of the Appearance: Tween Al-Yamani  
and the Guardian

Written by  
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Reporting on the authority of Imam Jafar Ibn Muhammad As-Sadiq (AS),

*“A time will come when Muslims will not recognize their Imam ...”*

*...He said (AS), “Should that happen, hold on to the first one until the other becomes known to you.”*

*Al-Ghaybah (Occultation) by An-Nu'mani p.161.*

Imam As-Sadiq (AS) also said,  
*“To whomever pleases to  
complete and perfect his faith,  
must accept the words I utter in all  
matters, because they are the  
words of the People of the House  
of Muhammad (PBUH), whether  
kept secret or revealed and  
whether they reached me or not.”*

*Al-Kafi, part 1, page 391.*

**In the Name of  
Allah, the Most  
Gracious, the  
Most Merciful**

## Dedication

To the Commander of the Faithful and Ya'soob-ud-Deen (Drone of Islam)<sup>1</sup>,

To the unjustly treated by his Shi'a, his own followers, first and foremost, before being oppressed by deniers,

To the Yamani (right hand) of the Messenger Al-Amin (the trustworthy),

To the One who spoke to Moses from the right side of the Mount<sup>2</sup>,

**{And when he reached it, he was called upon from the right side of the valley, in the blessed spot, out of the tree: O Moses! Verily I am Allah, the Lord of the Worlds.}**

To the First...the Last...the Manifest...the Hidden

To the Father of the righteous... Father of the pure... Mighty Father of the vicegerents,

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1- "Ya'soob-ud-Deen" agnomen given to Imam Ali (AS), which literal translation is the drone of the religion - the religion being the Islam. In reference to an incident involving an Arab tribe that plotted a bee attack against Imam Ali (AS) and his companions in order to defend its land. However, Imam Ali (AS) held up his sword and pointed it towards the tribe, so instead of attacking him and his army, the bees followed the direction of his sword and attacked the tribe that raised them.

2 - In reference to Mount Sinai (located between Egypt and Israel) where the prophet Moses received the tablets from Allah; this mountain is also called "At-Tor" which means in Arabic the mount.

To the Soul of Al-Mustafa<sup>3</sup> (the Chosen One)...  
To the Separator of people between the Heaven  
and the Fire,  
To my Master and Lord, Ali Bin Abi Talib (AS)... In  
this life and in the Hereafter.

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3- The author is referring to Ali Bin Abi Talib, the soul of the Prophet Muhammad who was chosen by Allah to introduce Islam to the people.



## Introduction by Sheikh Nazim Al-'Uqayli

**In the Name of Allah, the Most Gracious, the Most Merciful**

Praise is due to Allah<sup>4</sup>, Lord of the Worlds. May His blessings and prayers be with the noblest of creatures, our Prophet Muhammad (PBUH) and his good and pure progeny.

Dear reader,

The cause of Imam Al-Mahdi (AS) is seen as the parturition reached by mankind, for whom Allah Almighty has sent prophets and messengers, revealed books and legislated rules. He said, **{It is He Who has sent His Messenger with Guidance and the Religion of Truth, that He may make it prevail over all other religions, even if the polytheists dislike it.}**<sup>5</sup>

The Almighty also said, **{I created the Jinn and mankind only that they might worship Me}**<sup>6</sup>, knowing this can only be achieved in the State of Divine Justice under the leadership of the Imam of the Age, may my soul and the souls of all humans be sacrificed for the soil he walks on.

All those who believe in this divine ordainment wish to be among those who will contribute to that long-awaited day, what will win them the good of this world and the

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4- God among Muslims and Arab Christians

5- At-Tawba (The Repentance): 33.

6- Adh-Dhaariyaat (The Winnowing Winds): 56.

Hereafter. Yet, Allah Almighty would not have this world other than one of affliction and trial. He said: **{Do men think that they will be left alone on saying, "We believe", and that they will not be tested with affliction? \* We did test those before them, and Allah would surely distinguish the liars from the truthful.}**<sup>7</sup>

Humans must be tested and screened before Al-Qa'im (AS) rises so that from those who believe in the rise of Al-Qa'im (AS) only few will remain, their number being as small as the amount of Kohl in the eye, and salt in the food, as indicated in hundreds of narrations about the Prophet (PBUH) and his pure progeny<sup>8</sup>.

The issue of the main forerunner, the promised Al-Yamani, about whom the Imams (AS) said that those who disobey him will be cast into the Fire, is one of the most important matters preceding the rise of Al-Qa'im (AS). Hence, Al-Yamani is the boundary that separates the people of Heaven from the people of the Fire; he is "the separator between Heaven and the Fire" at the time of the appearance of Imam Al-Mahdi, just as Ali Bin Abi Talib (AS) is that at all times.

Many scholars have tackled this issue. However, most of their research work was either brief or ambiguous, and the researchers were not able to combine between narrations and decipher the codes in the right way. Yet, their failure in achieving that was not out of negligence.

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7- Al-'Ankaboot (The Spider) 2-3.

8- The People of the House of Prophet Muhammad (AS), including Imam Ali (AS), his wife Fatima (AS) and their children and descendants.

Allah's wisdom had it that the issue of Al-Yamani would remain ambiguous until the right people came along keeping it from being claimed by those who would claim what is not theirs.

The Imams (AS) presented the cause of Al-Yamani in a symbolic and disordered way in tens of narrations on purpose: first, to hide it from the enemies, second, to avoid the rise of allegations of it being a lie, and third, so that it be only known by the true Al-Yamani, in addition to other reasons we do not know of at the time being.

In other words, the issue of Al-Yamani is similar to a puzzle divided into a hundred pieces, each piece of which is fashioned within the folds of a book. Thus, the researcher needs to look for all those pieces and gather them from the books in order to get the whole picture. It is a hard and strenuous task that requires divine support and directing.

The book you have now in your hands, dear reader, was written by Sheikh Haydar Az-Zyadi who immersed himself deep into this wide issue, and managed to decipher a lot of symbols relevant to the matter of the promised Al-Yamani. The author succeeded as well in finding links between many narrations that remained vague for centuries. Yet, we do not claim he deciphered all the symbols or solved all the contradictions without leaving out any ambiguity therein. However, in my modest opinion, it is the best, broadest and most accurate research ever written about the promised Al-Yamani. In his work, the honorable author had embraced

a scientific boldness, objectivity and accuracy thus producing a successful research, blessed with visible divine directing. I do not exaggerate when I say that, whoever approaches this book and examines it, with objectivity and neutrality, manages to solve 90% of the promised Al-Yamani's issue and therefore gets a clearer picture of it.

However, he who is not blessed with divine enlightenment shall not be enlightened.

Praise is due to Allah and only to Him.

Sheikh

Nazim Al-'Uqayli

Muharram 18, 1427 A.H. (2005 A.D.)

## Introduction

In the Name of Allah, the Most Gracious, the Most Merciful

**{They see it to be far off, \*But We see it to be nigh.}<sup>9</sup>**

No one would deny, but the stubborn and the obstinate, to whom the saying of the Almighty **{They see it to be far off}** applies, and whose inclinations have driven them to hell that, in these difficult days, we are living the time of the Holy Appearance of the State of Divine Justice. This brings joy to all the prophets, messengers, awliya'<sup>10</sup>, and righteous people, whether of this life or the Hereafter, for it is in this State of Divine Justice that the rules brought forward by the prophets are applied and the noble goals that Allah ordered them to implement on this Land are achieved. They were displaced, murdered and persecuted in order to establish this State, implement justice, put things in order and declare the supremacy of Allah on His land, **{And when your Lord said to the angels: 'I am about to place a vicegerent on Earth.'}<sup>11</sup>**

In this regard, Almighty Allah said, **{O David, We have made you a vicegerent on Earth; so judge between men with justice, and follow not vain desire, lest it should lead you astray from the way of Allah. Surely, those who go astray from the way of Allah will have a severe**

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9- Al-Ma'aarej (The Ascending Stairways): 6-7.

10- Term referring to those who are loyal to Allah and protected by Him.

11- Al-Baqara (The Cow): 30.

**punishment, because they forgot the Day of Judgment.}**<sup>12</sup>

**{Say, O Allah, Lord of sovereignty, You give sovereignty to whomsoever You please; and You take away sovereignty from whomsoever You please. You exalt whomsoever You please and You abase whomsoever You please. In Your hand is all the good. You surely have the power to do all things}**<sup>13</sup>, the Almighty also said.

Moreover, since the appearance of the vicegerent of Allah on Earth to establish such a State (the **State of Divine Justice**) is an event expected by all the divine religions, and since everyone acknowledges the necessity and inevitability of it, each religion believes the ruler and vicegerent appointed by Allah on Earth pertains to it as narrated in its holy and historical books.

The present holy books are known not to be free of misconstructions. Yet, we cannot marginalize the claims of the people of each religion. Instead, we can steer everybody's claim towards a deduction that encompasses all claims in general but differs in the details. Since the majority of the expressions written in these books come from Allah, the difference between them will not be found in the wording of such expressions but in their substantiation.

The Jews await the prophet of Allah, Eliyahu<sup>14</sup> (AS), and believe he will appear at the end of times, his advent being preceded by signs.

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12- Saad (The Letter "S" in Arabic): 26..

13- Aal-'Imraan (The Family of 'Imraan): 26.

14- Also known as Elijah.

The Christians await the appearance of Isa<sup>15</sup> (AS) and believe there will be signs preceding his appearance.

Muslims as well, although they have different sects, believe in the appearance of Imam Al-Mahdi (AS) and in signs that will precede his advent.

Such signs can be classified into two categories, the first of which are the indefinite ones, in other terms, signs which are subject to Al-Bada' (Al-Bada' being a divine change in events considered preordained). Such signs may change or not occur at all for their occurrence is not conditional to the appearance of Imam Al-Mahdi (AS). If they materialize, they shall indicate that the (divine) relief is near; and if they do not, they shall not constitute an indication that such relief is still far-off.

As to the second category of signs, it includes those considered preordained and which constitute an essential pillar to the establishment of the State of Divine Justice, as reported by the Imams (AS). In this regard, As-Sadiq (AS) said: **[There are five preordained signs preceding the rise of Al-Qa'im (AS): the advent of Al-Yamani and As-Sufyani, the outcry, the murder of the Pure Soul (An-Nafs Az-Zakiyyah) and the swallowing up at Al-Bayda'<sup>16</sup>.]**<sup>17</sup>

The object of this research is the basic element of these five signs. Indeed, it is Al-Yamani who was introduced in narrations as being the successor of Al-Mahdi, and in a narration the Mahdi (rightly guided), vicegerent of Allah and whoever revolts against him shall be cast into the Fire,

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15- Also called Jesus by the Christians.

16- A flat piece of land between Mecca and Medina.

17- Ilzam An-Nasib Fi Ithbat Al-Hujjat Al-Gha'ib, vol. 2, p. 119.

as well as other narrations confirming the imperativeness of following him. Even more, this emphasis was never given to any other figure before the Imam Al-Yamani. Whoever recognizes Al-Yamani, finds his way to him and follows him, follows the Imam of his time. Indeed **{Every soul is held in pledge for what it earns \* Except for the people sitting on the right side of Allah}**<sup>18</sup>.

The narrations reported on the authority of the infallible People of the House (AS) contain enough clues for the fair researcher to recognize this figure in case of allegations in this concern. Should a fabricator claim being Al-Yamani, his lie will be easily uncovered before soon due to the divine and Yamani wisdom of the progeny of Muhammad (AS) in all their sayings. If we read between the lines of their speech we see that they want to reveal all things to their awliya', but, at the same time, they feel compelled not to disclose everything for fear of their enemies.

If the seeker of the Truth searching for the Imam of his time examines the narrations, he will find that even though there seem to be a contradiction, there is none in reality. In this regard, the reader may refer to the books *"Iqaz An-Na'im Listeqbal Al-Qa'im"*, *"Ar-Rad Al-Hasem 'Ala Munkiri Dhurriyyat Al-Qa'im"*, and *"Al-Mahdi Wal Mahdiyun Fil Quran Was-Sunnah"*.

Therefore, the reader should focus on the words of the People of the House (AS), since they are the speaking Quran (meaning they are the only ones who fathom the substance and intrinsic nature of the Quran and try to communicate Revelations therein to people in a simpler

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18- Al-Mudathir (The Cloaked One): 38-39.



way), a means to steer clear of confusion, and an exit from trials. This is why the Messenger of Allah (PBUH) said: **[O people! I have left among you the Book of Allah and the people of my House after me, as soon as you hold on to them, you will not go astray. The Subtly Kind and the All Aware (in reference to Allah Almighty) once told me that they will not be separated until they meet me by the pond.]**<sup>19</sup>

Through these words we understand that all paths, save that of the People of the House of Muhammad, are smeared with darkness, and all that contradicts their words (AS) is delusion itself. The People of the House are the core of the Quran and along with it form one path. Therefore, whoever opposes them and rejects their words has disobeyed Allah. And, whoever obeys them and accepts their words has obeyed Allah.

In this regard, the Messenger of Allah (PBUH) declared them his successors and guardians. Moreover, as he was leaving this world (PBUH), the Messenger asked for what he could write with his testament to keep his people from going astray. It is known that as one faces his death, and looks it in the eye, he will be thinking of passing on his most important possessions. The preoccupation of Prophet Muhammad (PBUH), before he departed this life, was to keep his Ummah (the whole Muslim community) safe from delusion. Yet, Omar Bin Al-Khattab objected to that and said: the man is hallucinating. This incident is well known to everyone. Afterwards, Al-Mustafa (the Chosen One) met in private with his brother, his helper, his right hand, his

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19- Al-Ihtijaj, vol. 1, p. 70.

cousin, his Aaron and his regent Ali Bin Abi Talib (AS) and entrusted him with the most important thing the Ummah might need after he leaves this world which is determining the vicegerents of Allah on Earth and the proofs of Allah (Hujjats of Allah) over the people of all times in their time so that the Ummah does not follow those who walk it to the edge of Hell, but follows the one whom Allah used as an argument and proof before his angels, **{And when your Lord said to the angels: 'I am about to place a vicegerent on Earth.' They said: 'Will you place therein one who will do harm therein and shed blood, while we, we hymn Your praise and sanctify You?' He said: "Surely I know that which you know not.}**<sup>20</sup>

Then, Allah Almighty sent prophets to be his vicegerents on Earth and appointed them by inspiration. He entrusted every vicegerent with appointing the one who would succeed him. The course of the nations was a failure while awaiting the vicegerents of Allah, except for very few holy men and righteous people<sup>21</sup>. When Allah Almighty sent his last prophet Muhammad (PBUH), the vicegerents after him were the twelve infallible Imams (AS), and after them the twelve Mahdis (AS) who would establish the State of Divine Justice after their father (AS).

The Messenger of Allah (PBUH) appointed them. He mentioned the Imams by their names in his testament and explicitly announced the name of the first of the Mahdis succeeding them. Numerous were the books that referred to him; however, none paid him due attention. One of

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20- Al-Baqara (The Cow): 30.

21- Refer to the book Fashal Al-Muntadhireen, Ansar Al-Imam Al-Mahdi (AS).

them was the figure of Al-Yamani (AS), who is one of the preordained signs which materialization is conditional to the Appearance of Imam Al-Mahdi (AS), since he is the most important figure before the Appearance and since believing firmly in these signs is like believing firmly in the Imam (AS), for he is the forerunner who will pave the way for him (AS). The supporters of Al-Qa'im and others will be tried while following him, same as Allah tried the forces of Talut at the river.

Moreover, reported on the authority of Abu Abdullah (AS), the Almighty said: **[When Talut set forth with the forces, He said: {Surely, Allah will try you with the river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me}, and the companions of Al-Qa'im (AS) will be tried in the same way.]**<sup>22</sup>

In fact, this river is found in Heaven and is mentioned in the chapter of the People of the House of Muhammad (AS) as reported on their authority (AS): **[the Yemenite Corner (the pillar and support of Imam Al-Mahdi) is our gate to Heaven where flows a river into which the deeds of the servants are cast.]**<sup>23</sup>

I have written and gathered everything Allah Almighty laid before me while asking Him for help and directing. I have also benefited from some clarifications concerning certain issues from Sayyid Ahmad Al-Hassan, the guardian and messenger of Imam Al-Mahdi (AS). Moreover, I ask the Almighty to bestow upon me success in showing the

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22- Al-Ghaybah (Occultation) by An-Nu'mani, p. 316.

23- Jaame' As-Sa'aadaat, vol. 3, p. 314.

circumstances therein thus helping my fellow believers and revealing the Truth to the people of Truth even if this may incur the aversion of the angry and rancorous people, who are envious of the People of the House of Muhammad.

May Allah's curse be upon the enemies of the People of the House and those who violate their rights, from among our predecessors, contemporaries or successors. Praise is due to Allah, Lord of the Worlds.

Sheikh

Haydar Az-Zyadi

Dhu al-Hijjah 1426 A.H.

(2005 A.D.)

## **The Signs of the Time of the Appearance**

One of the constants of the Twelver Shi'ism is to await the relief, day and night, for Allah, to whom be ascribed all perfection and majesty, knows alone of the time of the Appearance that will come suddenly. Therefore, whoever says that Imam Al-Mahdi (AS) will not appear until all signs are materialized and so on, is associating himself with Allah in what He decrees and does not believe in the true doctrine of the People of the House (AS); such belief is clearly illustrated in the following statement they made (AS):

- Reported on the authority of Abu Abdullah (AS), he said: **[The worshippers who are the closest to Allah Almighty and the ones that please Him most are the ones who, when looking for the proof and authority of Allah (AS) (Hujjatullah) and do not find him or know his whereabouts, know that the proofs and authorities of Allah still exist (with evidences thereof) and hence have started waiting for the relief, day and night. However, the wrath of Allah Almighty towards his enemies is at its peak when they look for the proof and authority of Allah and he does not appear to them. Surely, Allah knows his awliya' (the ones who are loyal to the Hujjat) are not skeptical. If He believed them skeptical He would not have kept His Hujjat away from them not even for one second. In fact, this would not happen unless at the time of the most evil of people.]**<sup>24</sup>

- Moreover, Al-Mufaddal Bin Omar said: "I heard As-Sadiq Jafar Bin Muhammad (AS) saying: **[Whoever dies awaiting this matter is like someone who was with Al-Qa'im under his tent or even someone who was carrying the sword along with the Messenger of Allah (PBUH).]**"<sup>25</sup>

- Abu Abdullah (AS) also said: **[If a day and a night ever pass during which you do not see an Imam from the progeny of Prophet**

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24 Kamal Ad-Deen Wa Tamama An-Ne'mat, by Sheikh As-Sadooq, p. 337.

25Kamal Ad-Deen Wa Tamama An-Ne'mat, by Sheikh As-Sadooq, p. 338.

**Muhammad, then, love whom you love, hate whom you hate, support the people you were supporting and wait for the relief day and night.]<sup>26</sup>**

In fact, the signs of the Appearance are nothing but an indication to the ever-increasing nearness of the relief promised by Allah, to whom be ascribed all perfection and majesty.

Let us start with two long Hadiths, which mention in general most of the signs related to the end of times:

Reported on the authority of the Messenger of Allah (PBUH): [...**Yes, by Him in Whose hands is my life! O Salman, they would then be lead by tyrannical rulers. Rulers whose helpers would be dissolute, nobles, unfair and trustees, disloyal.** Salman replied right away: O Messenger of Allah! Would this really be? The Prophet (PBUH) answered: **Yes, by Him in Whose hands is my life! O Salman, at that time, evil would be considered good and good, evil. The traitor would be regarded as a trustee and the trustworthy, a traitor. The liar would be taken for his word and the truthful deemed a liar.** Salman then asked: O Messenger of Allah! Would this really be? The Prophet (PBUH) replied: **Yes, by Him in Whose hands is my life! O Salman, at that time, women would become rulers, bondmaids consultants, and boys would be seated on pulpits. Lying would become humorous, almsgiving (Zakat) would be considered a monetary loss and loot, a type of profit. Men would turn away from their parents and be kind to their friends, and the comet would appear.** Salman asked again: O Messenger of Allah! Would this really be? The Prophet (PBUH) replied: **Yes, by Him in Whose hands is my life! O Salman, at that time the wife would be partner in her husband's trade, rain would become scarce and swelter and the generous rare, and the poor man would be despised. At that time, markets would become proximate to each other and as you would hear someone saying: I have not sold anything and another saying: I have made no profit; you would only see people thankless to Allah.**

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26- Al-Ghaybah (Occultation) by An-Nu'mani, p. 158.

Salman asked hurriedly: O Messenger of Allah! Would this indeed come to happen? The Prophet (PBUH) replied: **Yes it would, by Him in Whose hands is my life! O Salman, at that time, they would be ruled by people who would kill them if they spoke, and would consider their property permissible for themselves if they did not say anything, would sleep with their women, shed their blood, and fill their hearts with fear. In those days you will not see them but in a state of fear, terror and awe.** Salman beseeched: O Allah's Messenger! Would such a time really come? The Prophet (PBUH) retorted: **Yes, by Him in Whose hands is my life! O Salman, at that time, people would come from both East and West and they would try to tint my Ummah<sup>27</sup>. So, woe unto the weak elements of my Ummah from them and woe unto them from Allah's chastisement, for neither would they be merciful on the young nor have any respect for the elderly and nor would they condone anyone who commits a mistake. Their news are open and undisguised, their bodies are human and their hearts, satanic.** Salman asked: O Messenger of Allah, would this really be? The Prophet (PBUH) replied: **Yes, by Him in Whose hands is my life! O Salman, at that point, males would satisfy their lust with males and females with females. Young boys' honor would be jealously protected just like the honor of virgin bondmaids is guarded in their parents' houses. Men would resemble women, women would resemble men, and women would be allowed to ride mounts, may Allah's curse be upon them.** Salman inquired again: O Messenger of Allah, would this really happen? The Prophet (PBUH) said: **Yes, by Him in Whose hands is my life! O Salman, at that time, mosques would be decorated like synagogues and churches, Qurans would be embellished and considered ornaments, minarets would grow taller and the number of Muslims would increase but they would be inimical to each other and they would not be speaking the same language.** Salman implored, O Allah's Messenger! Would such a day really come to pass? The Prophet (PBUH)

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27- The whole Muslim community.

replied: **Yes, by Him in Whose hands is my life! O Salman, at that point of time, the men of my Ummah would wear gold, dress in silk and use leopard skins as peritoneum.** Salman said: Would this really be? The Prophet (PBUH) replied: **Yes, by Him in Whose hands is my life! O Salman, at that time, usury (Riba) would come to be widespread and backbiting and bribes would become common practice in business transactions. Religion would then be disparaged and earthly pursuits would gain importance.** Salman asked: Would this also really be? The Prophet (PBUH) retorted: **Yes, by Him in Whose hands is my life! O Salman, at that time, divorces would increase, and no penalty would be given even though Almighty Allah would not be harmed by all this in any way.** Again, Salman asked: Would this really be? The Prophet (PBUH) answered: **Yes, by Him in Whose hands is my life! O Salman, at that point, songstresses and stringed instruments would appear, and the evil people of my Ummah would dominate.** Salman inquired: Would this really be? The Prophet (PBUH) replied: **Yes, by Him in Whose hands is my life! O Salman, at that time, the rich of my Ummah would go on pilgrimage just for the trip, the middle class would go for trade purposes and the poor would go out of dissemblance and for reputation. At that time, people would learn the Quran for (a purpose) other than Allah and would recite it with musical instruments, other people would gain knowledge of religious jurisprudence for other than Allah, the number of illegitimate children would increase, and they would praise the Quran and enjoy the pleasures of the world.** Salman asked again: Would this really be? The Prophet (PBUH) retorted: **Yes, by Him in Whose hands is my life! O Salman, at that time, sanctities would be violated, wrongdoings committed, and righteous souls dominated by evil people. At that time, lying would become widespread, obstinacy would appear, the poor would openly display their poverty, some people would pride themselves upon others with regard to their clothes and rain would be unseasonal. Games, singers and music would be hailed and the promotion of virtue and prevention of vice would be renounced in**



such a way that the faithful at that time would become the most degraded and despised in the community and the reciters (of the Quran) and the worshippers would be throwing the blame upon each other. These people would be denounced as squalors and impure in the kingdom of the Heavens! Salman asked: O Messenger of Allah! Would such a day really come? The Prophet (PBUH) answered: **Yes, by Him in Whose hands is my life! O Salman, the rich at that time would only fear poverty and the beggar when asking for help would not find anyone to place anything in his hands.** Salman said again: Would this really be? The Prophet (PBUH) retorted: **Yes, by Him in Whose hands is my life! O Salman, the “ruwaybidha”<sup>28</sup> would speak then.** O Messenger of Allah (PBUH), my parents’ lives be sacrificed for your cause, what is the “ruwaybidha”? said Salman. The Prophet (PBUH) replied: **There would be people who would speak about public affairs although they have not spoken before as they are of no value, and soon after, the earth’s surface would droop and each group of people would think it drooped only in their side and they would remain in their place as Allah so wills. Then, they would remain where they are and the earth would spew out whatever it contained. He said: That would be gold and silver, then he pointed out towards the outstanding people before adding: Like this, but on that day, neither gold nor silver would be of any use, and that is what he meant when he said: Its signs are happening.]<sup>29</sup>**

This Hadith reveals what will happen at the end of times: Muslims will turn away from their religion and they will be struck with a lot of decadence, depravation and immorality. It is at that time the signs of the Hour will materialize, as indicated in *Al-Meezan Fi Tafseer Al-Quran*, pp. 394-396. These are the signs of the advent of the awaited Imam (AS).

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28- Those who are considered the “trash” of society, who are worthless, and have no importance, but who speak about general affairs.

29- Mashariq Anwar Al-Yaqeen, by Al-Hafiz Rajab Al-Bursi, p. 111, Hayat Al-Imam Al-Mahdi (AS) - Baqir Shareef Al-Qurachi pp. 254-258.

- In a statement reported on the authority of Al-Mufaddal Bin Omar, he said: I asked my Master As-Sadiq (AS) if there were a specified time that people would know of for the advent of the awaited Imam Al-Mahdi (AS) He said: **[Allah forbid the time of the appearance of Al-Mahdi be known to our Shi'a. I said: Why is that, Master? He answered: Because he is the Hour that Allah Almighty was referring to when He said: "They ask you about the Hour: 'When will it come?' ..."]**<sup>30</sup>

- Reported on the authority of As-Sadiq (AS), he said: [...If you see that the Truth has vanished and there is none left from among its people; if you see that injustice has spread its arms to encompass all the country; if you see that the Quran has created and engendered things that do not comply with its content, and has also directed people to follow their desires; if you see that religion has receded just as water in an overturned cup would; if you see **that the people of Falsehood have risen above the people of Truth; if you see that evil has become manifest, not forbidden, and the wrongdoers are given excuses for their acts;** if you see that debauchery has appeared and males are satisfying their lust with males and females are satisfying theirs with females; if you see that the believer has grown silent and his words are not accepted; if you see the dissolute not accused of lying, and their lies and fabrications not questioned and rejected; if you see the young belittling the elderly, and family bonds broken; if you see those who praise themselves for their debauchery, laughing, and their sayings, not rejected; if you see catamites given what women are given and women marrying women; **if you see that praise and extolment have increased and men are splashing out money in ways that do not please Allah, and in spite of that are not being stopped or held back;** if you see people seeking the refuge of Allah when they see the diligence of a believer that they may not become like him and **neighbors hurting each other and no one would stop them; if you see the non-believer happy**

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30- Bihar Al-Anwar, vol. 3, p. 1.

**when he sees the condition of the believer and joyful for the widespread corruption he sees on Earth; if you see alcohol being openly imbibed by people** who do not fear Allah, to whom be ascribed all perfection and majesty, **and the people who promote virtue humiliated; if you see the dissolute strong and praised for acts disliked by Allah;** if you see the people of Al-Qayan<sup>31</sup> (those who abide by the Quran and the Sunnah) being disdained and the ones who love them being despised; if you see the path of Good broken and abandoned and the path of Evil open and full of people walking upon it; if you see the House of Allah (Holy Ka'ba) rendered empty and people are bid to abandon it, and if you see men saying what they do not do; if you see men coveting men and women coveting women, men earning their living through their rear ends and women through their genitals; if you see women arranging for themselves assemblies like men do; if you see feminine features showing on the male progeny of Al-Abbas and you see them dying and **combing their hair just like a woman would for her husband**, getting paid for sexual favors and competing and being courted by other men; if you see **one possessing wealth more respected than a believer and usury (Riba) openly practiced without any penalty;** if you see a woman praised for her adulterous exploits, or a woman coaxing her husband into having sexual relationships with another man; if you see those considered the best family men helping their ladies in their debauchery; if you see **the believer sad, disdained and humiliated**, and see heresy and adultery common; if you see people praising a false witness; **if you see the Forbidden (Haram) being permissible and the Lawful (Halal) forbidden; if you see people justifying their religion on the basis of their personal views and opinions, and the Book of Allah and its commands rendered useless;** if you see people not ashamed from offending Allah and not even trying to hide their acts under the shadow of the night but committing sins in

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31- In some narrations also referred to by people of "Al-Ayat", i.e. the people of the Signs. They are the people of Truth who abide by the Quran and the Sunnah.

broad daylight; **if you see the believer unable to refute anything except by his heart**, and a lot of money squandered on activities that offend Allah, the Glorified and Exalted; **if you see rulers drawing nigh unto non-believers** and going far from good people; **if you see rulers accepting bribes while in power and the rule being offered to the highest bidder**; if you see relatives of prohibited degree satisfying each other and marrying each other; **if you see men killed merely on allegations and doubts**, men courting men and giving them themselves and their fortunes, and men going to women to satisfy their lusts; **if you see wives subduing their husbands, doing things they do not approve of and supporting their husbands financially**; if you see men hiring out their wives and maids for sex, and be satisfied with eating and drinking things purchased with such money; if you see a lot of people's faith in Allah, the Glorified and Exalted, untrue; **if you see gambling becoming manifest and alcohol being sold openly and without restriction**; **if you see women giving themselves to non-believers**; if you see places of entertainment established and popular, and people passing by without proscribing them, nay no one daring to **proscribe them**; **if you see the honest humiliated by those whose power they dread**; if you see the people who are the closest to their leaders speak ill of the People of the House (AS) and praise those leaders; if you see whoever loves us deemed untrue and his testimony not accepted and you see people competing for false sayings; **if you see that the Quran has become a burden** to listen to and people would rather listen to untrue sayings; **if you see next-door neighbors honoring each other in fear of setting the tongue of the other wagging and you see that limits have been distorted and manipulated according to one's desires**; **if you see that mosques have been embellished**; if you see the most truthful among the people seen as false accusers and liars; if you see that evil has appeared, calumnies have been committed, and harlotry has spread; **if you see backbiting**

**has become pleasant** and people are passing it to each other; **if you see people going on pilgrimage (Hajj) and Jihad<sup>32</sup> for other than Allah;** **if you see the ruler humiliating the believer to please the non-believer;** if you find destruction having dominated any construction; **if you see men earning their living through cheating and fraud;** if you see bloodshed has become an easy and very common matter; if you see a man **coveting leadership for earthly purposes and making himself famous to be harsh-tongued so that none would dare oppose him and to have his purpose reached;** if you see prayer demeaned; if you see men **with a lot of money, but they have not paid Zakat (almsgiving) on it ever since they got it;** if you see the deceased being removed from their graves, their corpses harmed and their shrouds sold off; if you see that afflictions have increased; if you see a man going to bed intoxicated, waking up drunk, and not caring about people's ordeals; if you see people practicing bestiality and animals fighting and killing each other; if you see men going to places of worship and coming back without having anything from their garments on; if you see the hearts of people hardening, their eyes freezing **and the prayer and remembrance of Allah growing hard on them;** **if you see the Haram (Forbidden) and bribes given openly and competed over;** if you see the people praying just so that others would see they are praying; **if you see scholars studying jurisprudence for purposes not serving the religion, and seeking the pleasures of this life as well as worldly power;** **if you see people supporting the winning party;** if you see the seeker of the Halal being dispraised, defamed, and disparaged whereas the seeker of the Haram being praised and glorified; if you see the two holy sanctuaries of Islam home to activities that do not please Allah, and no one would forbid them or prevent their performance; if you see music played openly in the sacred places of Islam; if you see a man talking somehow righteously and promoting virtue and preventing vice,

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32- Jihad: A holy war considered a religious duty incumbent upon every Muslim. Jihad is an Arabic term deriving from the Arabic verb "Jahada" which means "to strive in the way of Allah". It can be explained as well as a personal struggle in devotion to Islam.

then someone would go to him and advise him saying: **Let go of this subject**; if you see people looking at each other and **following the evildoers**; if you see the path of Good deserted and no one walking upon it; **if you see the deceased mocked and no one would be disturbed by that**; if you see that **every year witnesses an increase in evil and a growing number of sects**; if you see people and assemblies **only interested in rich people**; if you see the needs of the destitute **fulfilled laughingly and mockingly and he is shown kindness and mercy for reasons other than to please Allah**; if you see the signs revealed in the sky but no one seeking and taking refuge in them; if you see people copulating like animals do, and no one would prevent vice in fear of people; **if you see a man squandering a lot of money in ways other than Allah's and unwilling to spend even a little for Allah**; if you see the impious appear and demean the parents considered the worst of the people by their children, and enjoy seeing them being accused falsely; if you see women overcome the rule and overcome every power that would bring them all that they pleased; if you see the son of Man accusing his father falsely, cursing his parents and rejoicing in their death; if you see a man who, if a day passes and he has not committed any deadly sin by indulging in debauchery, cheating with weighs or measures, **having forbidden sexual relationships and drinking alcohol, would be feeling sad and gloomy deeming that a day from his life was wasted**; if you see the ruler monopolizing food; if you see the property of the progeny being distributed unjustly, gambled upon and spent on drinking alcohol; if you see wine being used for treatment and prescribed for patients as a cure; if you see people uniting in leaving off the enjoining of good and restraining from evil instead of embracing virtue and you see the winds of hypocrites and dissemblers blowing and the winds of the people of Truth subdued; **if you see callers to prayer and prayers performed for money**; if you see the mosques crowded with those who do not fear Allah, gathering therein to vilify and consume the flesh of the people of Truth, and discuss drinking alcohol; if you see the prayer leader leading prayer in a

state of intoxication, without understanding what he is reciting and no one would denounce him, even more when drunk, he would be respected, obviated, feared, and left unpunished, nay excused for his intoxication; **if you see those who usurp the property of the orphans praised for their goodness; if you see judges passing judgements contradictory to the divine commands;** if you see rulers entrusting those who misappropriate out of greed, **and you see them putting the legacy at the disposal of the dissolute and those who disrespect and transgress against Allah so as they take** therefrom as much as they want and whatever they covet; if you see **preachers bidding people from their pulpits to fear Allah while they do not act upon their command;** if you see prayer not recited on time ; if you see charity and almsgiving by intercession not intended for pleasing Allah but merely performed upon the request of people; if you see people, concerned about filling their stomachs and satisfying their sexual needs, careless about the kind of food they ingest or what satisfies their lust; and if you see the world is moving towards them and the standards of Truth obliterated; therefore, beware of such a day and beseech the Almighty for salvation. Know that in such days if He grants them a respite it is for a matter expected from them. Stay alert and persevere so that Allah, the Glorified and Exalted, sees you different from what they are. Hence, if Allah's chastisement descends upon them, you may hasten to invoke His mercy, but if it is delayed they will be doomed, and you would have gotten out from the midst of those who disrespected and disobeyed Allah, the Glorified and Exalted. You should also know that the Almighty does not waste the rewards of the good doers and that He, who is Merciful, is close to them.]<sup>33</sup>

Here we conclude the narration of the two aforementioned Hadiths that describe the collapse of ethics and morals among the people who stamped out all the principles and values that elevate the human being, and returned to committing the sins and vices which marked the pre-

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33- Al-Kafi, vol. 8, pp. 37- 42.

Islamic life and which fall within the portents and signs of the appearance of the awaited Imam Al-Mahdi (AS). In this context, the reader should ask himself if there remain signs other than the five preordained signs that will be late to occur, for the most of them, and will be concomitant to the rise of the Imam, while some of them might even materialize after its occurrence.

Moreover, should we continue studying the signs of the Appearance, we find that some of the signs that occurred indicate the appearance of the Imam.

In this regard, the Messenger of Allah (PBUH) said, **[Nations from all over the world are about to call each other upon joining you, same as hungry people gather over a bowl of food. We then asked: O Messenger of Allah, will there be a few of us at that time? He answered: You will be numerous at that time, but you will be scum like the scum of the flood, which will uproot awe from within the hearts of your enemies and fill your hearts with weakness. As he said so, we retorted: What is weakness? He said: The love of life and hatred of death.]**<sup>34</sup>

Also, from a long Hadith reported on the authority of Al-Mufaddal Bin Omar we mention what is needed in this context. Al-Mufaddal said: O Master, at that time what will it be like for **Az-Zawraa'**, that is located in Baghdad? He answered:

**[It will be a place which will witness the punishment and wrath of Allah. Woe unto it from the yellow standards and the standards which will march towards it from near and distant places. By Allah, He will send down upon it all kinds of punishments, like the ones which afflicted all other nations...Woe unto whoever dwells in it...]**<sup>35</sup>.

In this line, the nations have called upon each other and rushed madly upon Iraq. Never before had tens of countries allied to occupy together one State. Standards marched from everywhere unto Az-

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34- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Ali Al-Kurani, vol. 1, p. 78.

35- Bisharat Al-Islam, p. 143.



Zawraa', torn between the occupier from one side and the Nasibi<sup>36</sup> (enemy of the People of the House) from the other. After contemplating the aforementioned as well as the previous narrations, a judicious reader should have gathered enough indications to know whether we are at the time of the Holy Appearance or not.

In this regard as well, the Commander of the Faithful, Ali Bin Abi Talib (AS), said: [...**Az-Zawraa', once again, will be home to those kings, and the rule will be handled through the Shura where the victorious take the prize. It is at that point that As-Sufyani will appear and travel the land for nine months during which he will inflict upon them the worst of torment. Woe unto Egypt, woe unto Az-Zawraa', woe unto Kufa and woe unto Wasit, for it is as if I am looking at Wasit and I see no survivor there with any news. It is at that point that As-Sufyani will appear, food will become scarce, people sterile, rain rare, lands infertile, and not a drop of water will come down from the sky. Then, Al-Mahdi, the rightly guided and guiding Imam, will reappear and take the standard from Isa the son of Mariam<sup>37</sup> ...]**<sup>38</sup>

Today, Baghdad is home to those kings and it is run through the Shura (elections). We only have to wait now for the advent of As-Sufyani for the fight to begin...In this regard, a question comes to mind, which answer will be provided hereinafter:...Since we know that Isa (AS) will come out after Al-Mahdi and will pray right behind him in Jerusalem, who is then this Isa who will hand the standard over to the rightly-guided and guiding Al-Mahdi?

● In one of his sermons, the Commander of the Faithful (AS) said: [...**What if you saw the ruler of Damascus being sawed to pieces and cut with a cleaver<sup>39</sup> before I would inflict upon him the bitterest of**

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36- Nasibi (plural: Nawasib), term referring to those who bear hatred to Ali (AS) and the people of the House

37- Known as Mary mother of Jesus Christ for non Arabic speakers Christians

38- Al-Malahem wal Fitan, by Sayyid Bin Tawoos Al-Husni, p. 134.

39- Some other references mention the ruler of Damascus sawing people to pieces and cutting them with cleavers.

**punishments. Rejoice then, for the matter of creation will be in my hands tomorrow upon Allah's order. Therefore, do not regard what I have said as grand...]**<sup>40</sup>

Everything the Nawasib (enemies of the People of the House) commit these days explains the sayings of the Commander of the Faithful (AS). Yes, they are killing people with swords despite the availability of state-of-the-art weapons, and they are one of As-Sufyani's proofs. As for the aforementioned expression "inflict upon him"...etc, it indicates that someone from his progeny (AS) would clearly do it.

● **["May my father's life be sacrificed for him, he worships, obeys and follows Allah without fearing people's hostility; he is a beacon of light in a world of darkness. May my father's life be sacrificed for him, he is the executor of Allah's will". "And when will he come forth?" I asked. He replied: "When you see the troops in Al-Anbar on the banks of the Euphrates, Ad-Durah, and the Tigris, the arch of Kufa destroyed, and some of its houses burnt down. If you see that, you will realize that Allah does what He pleases, for there is nobody who could prevail over Allah's orders same as there is nobody who could overrule His judgment.]**<sup>41</sup>

● Moreover, the Prophet (PBUH) said: **[My Ummah will endure four afflictions. On the brink of its end, my Ummah will face successive afflictions. The first will involve trials that will make the believer say this is the Doomsday but it will be dispelled before soon. The second will also make people think it is the Doomsday but it will be dispelled before soon. The third, every time it is said that it passed, it will linger more. As for the fourth affliction, it will lead you to disbelieve. Sycophants will support different parties at each time without an Imam or a community, and then the Messiah will appear. Afterwards, the sun will rise from the west and within the hour seventy-two**

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40- Mashariq Anwar Al-Yaqeen, by Al-Hafiz Rajab Al-Bursi, p. 264.

41- Bihar Al-Anwar, by Ulemah Al-Majlisi, vol. 83, p. 81.

**imposters will come out and some of them will only be followed by one man.]<sup>42</sup>**

- **[There will be an affliction that as soon as it settles from one side, it rages on the other side, until a herald calls out from heaven saying your prince is so and so]<sup>43</sup>.**

- **[There will be afflictions during which one will wake up being a believer and sleep being a non-believer, except for those whom Allah Has revived with knowledge]<sup>44</sup>.**

It is needless to say that the knowledge required here is the knowledge of the progeny of the Prophet, in other terms, their sayings which are considered the justice of the Quran. In fact, by saying “except for those whom Allah Has revived with knowledge,” the Messenger means Allah will revive the heart and insight of whomever He will choose among people. They will be those who have followed the tradition of the People of the House and their approach, and distinguished their words from the words of others (the opinions of men) like common scholars and the majority of Shi’a scholars of nowadays do (they issue *fatwas* according to mere opinions and use their weak mind as a source for legislation and a supplement to the two pillars of Islam, the Quran and the Sunnah). Indeed, they have forgotten the Almighty’s saying: **{This day I have perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion.}**<sup>45</sup>.

I say: Allah, to Whom be ascribed all perfection and majesty, has perfected His religion by the means of His Messenger (PBUH) who defined the pillars of Islam, the Quran and the Sunnah, as the exclusive sources for legislation. Moreover, the recurrent narrations confirm that the legislation based on rational evidence is contradictory to the

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42- Mu’jam Ahadith Al-Imam Al Mahdi(AS), by Sheikh Ali Al-Kurani Al-Aamili, vol.1, p. 87.

43- Mu’jam Ahadith Al-Imam Al Mahdi(AS), by Sheikh Ali Al-Kurani Al-Aamili, vol.1, p. 88.

44- Mu’jam Ahadith Al-Imam Al Mahdi(AS), by Sheikh Ali Al-Kurani Al-Aamili, vol.1, p. 99.

45- Al-Maa’ida (The Table): 3.

stipulations of Prophet Muhammad (PBUH) and the People of his House (AS). Therefore, how can the scholars of nowadays consider it a source of legislation?!... To Allah we belong and to Him we shall return.

● **[Among the signs of the time of the Appearance: bad behavior with neighbors, broken family ties, stealing away the concept of battle from Jihad and asking for the world through religion\*.]**

**\*Asking for the world through religion:** to seek worldly pleasures through deception and pretending to adhere fervently to the religion.

In his book *Mu'jam Ahadith Al-Imam Al-Mahdi (AS)*, Sheikh Al-Kurani commented saying:

“There have been narrations as to the Jihad and the interpretation of the Almighty’s saying “**until the war lays down its burdens**” which indicate that the Jihad will last until the Day of Resurrection, or until the advent of Isa (AS). Indeed, according to some Hadiths that reached us, a certain category of the Prophet’s (PBUH) Ummah will continue its Jihad until Imam Al-Mahdi (AS) appears and Isa (AS) descends. Therefore, the distorted concept of Jihad in the Noble Hadith, would only be due to the rulers and the majority of people in the Ummah, save those whom Allah Almighty deems as infallible.”<sup>46</sup>

Moreover, I say: As for the bad behavior with neighbors and the broken family ties, they are widely spread in society and have become familiar to everyone; thus, they do not require any comment. As for the distorted concept of Jihad, it is one of the issues adopted by those bad scholars who guide people towards the pleasures of this world instead of guiding them towards the Hereafter. And as to asking for the world through religion, it is the practice of idle scholars (which is really sad) who will initiate the war against Imam Al-Mahdi (AS).

By Allah, I ask you: Do you believe that had the Commander of the Faithful (AS) been among us today, would he have made truce with the Americans, approved the appointment of Yezidis, secularists and non-believers to please the non-believers, or accepted the distortion of the

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46- *Mu'jam Ahadith Al-Imam Al Mahdi(AS)*, by Sheikh Ali Al-Kurani Al-Aamili, vol.1, p. 100.

concept of Jihad? Absolutely not! Then, where do you and those scholars stand from the Imams' life and conduct? Or do you really believe that the Commander of the Faithful (AS) died and thus his way has got to die inevitably? Do you not believe that Imam Al-Mahdi is among you? Do you believe he died or what?! Do you think that Allah would leave the Earth without a Hujjat<sup>47</sup>? Ask yourselves about what you truly believe. Yes, let every one of you ask himself this question... **{May the curse of Allah be upon the unjust}.**

- As reported on the authority of Abu Abdullah (AS), [...**When the wall of the Great Mosque of Kufa is destroyed from the side that faces the house of Abdullah Bin Mas'ud, the reign of the descendants of so and so will end. As for the one who destroys it, he will not rebuild it.**]<sup>48</sup>

- Moreover, as reported on the authority of Jabir, he said, I asked Abu Jafar (AS): [... **When will this be? He (AS) said: "O Jabir, how can that be when the number of deaths between Hira and Kufa has not abounded..."**]<sup>49</sup>

Therefore, to whoever wants to deny or wonder whether such event occurred or not I say: Do you recall what happened the day Sayyid As-Sistani returned from London? And as the saying goes, the dominoes are still falling.

In my opinion, nothing happened. In fact, the Iraqi police, the National Guard and the occupation forces in the city of Najaf only welcomed His Eminence Sayyid As-Sistani by opening fire on cars that were directly behind his car, and they kept on killing citizens from noon till evening. Indeed, the shooting continued till night came down and it targeted unarmed people who came from different provinces and all exits of the city of Najaf. Not only did His Eminence Sayyid As-Sistani not raise a finger, but after a few days, banners were hung at the

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47- Proof and authority of Allah

48- Bihar Al-Anwar, vol. 52, p. 210.

49- Bihar Al-Anwar, vol. 52, p. 209.

entrances of the city reiterating his statements in which he blessed their work and invoked Allah's care upon them in each prayer.

- As reported on the authority of Jafar Bin Muhammad (AS), he said: [...The inhabitants of a city called Sagastan (i.e. Sistan) are deceitful. They are our enemies and the most evil of all creatures. They will be subject to the same level of punishment that was inflicted upon Pharaoh, Haman and Qarun<sup>50</sup>. Moreover, the inhabitants of a city called Ray<sup>51</sup> are also the enemies of Allah, His Messenger and the People of the House (AS). They consider the war against the People of the House (AS) Jihad and what they have trophies of war, but they will suffer from shame in this life and in the Hereafter and they will face everlasting punishment. As for **the citizens of Mosul**, they are the most evil beings on this Earth, and the citizens of a **city called Az-Zawraa'**, which will be built at the end of times, will suck us dry, draw closer to each other through hating us, ally with our enemies, and consider going to war against us an obligation and fighting us an ordainment. **O son, be wary of those! Be very wary of them** for whenever two of them are left alone with one of your relatives they would kill him]<sup>52</sup>.

- Reported on the authority of Musnad Ahmad, the Prophet (PBUH) said: **[A man named after an animal will rule over Al-Hijaz. He will seem to you from far as if he is squint-eyed but as you get close to him, you will find his sight is sound. His successor will be a brother of his called Abdullah. Woe unto our fellow Shi'a from him – he repeated it thrice – announce his death to me and I shall announce the Appearance of the Hujjat (the proof and authority of Allah) to you.]**<sup>53</sup>

And, there he was, Fahd<sup>54</sup>, the king of Saudi Arabia named after an animal (cheetah) and who seems squint-eyed from afar whereas his eyes look perfectly normal when you get close to him. These features

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50- Also Korah.

51- Also known as Rey, Rhages, Rhagae; the oldest existing city in the province of Tehran, Iran.

52- Al-Fusul Al-Muhemmah, by Al-Hurr Al-Aamili, vol. 3, p. 263.

53- Maa'ataan Wa khamsoon 'Alamat, p. 122.

54- Fahd: is the Arabic translation of "cheetah".

are not easy to find in one person and, indeed, Abdullah did rule after him. Therefore, the news of the death of Abdullah is the only thing in the story that has not come about yet. Hence, where is the forerunner of Imam Al-Mahdi (AS), the proof and authority of Allah (Hujjatullah)? The narrations mentioned that he would appear almost six years before the advent of the Imam. Has anyone of you ever asked himself about that? No, you have not because you have let go of the Imam (AS) and replaced him with Zayd, Omar<sup>55</sup> and others... And you will not prepare yourselves to receive him, same as you have not prepared yourselves for meeting Allah. Instead, you managed to make this worldly life thrive but you ruined your life in the Hereafter. Guilt, narcissism, ego, avidity to gain despicable earthly positions and so on... have severely marked your faces... Yes, you have not had time to earnestly wait for the Imam (AS) without fanatic and depraved emotional tendencies.

- As reported on the authority of Abu Baser, who said, I heard Abu Abdullah (AS) say: **[Whoever ensures me the death of Abdullah, I guarantee him the rise of Al-Qa'im. Then he added: if Abdullah dies and, after him, people do not agree on someone to succeed him, the situation would not end without the advent of your Imam (Al-Yamani), if Allah so wills. Thus the rule that lasted years vanishes and the rule of months and days follows. So, I said: does that period last? No, he answered.]**<sup>56</sup>

Indeed, we notice that the rule, which lasts for years, exists no longer thanks to Allah, and we are experiencing the rule of months and days, which every Iraqi is forced to witness. In fact, when it first assumed power, the Iraqi Governing Council changed its president every thirty days. Afterwards, the council agreed upon appointing a president who stayed in office for eight months!!! And so on...

This narration also contains a clear indication that we are living at

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55- Zayd and Omar do not refer to specific men; these names are used as mere examples to say that people have replaced the Imam with others.

56- Bihar Al-Anwar, vol. 52, p. 210.

the time of the main forerunner of Imam Al-Mahdi (AS), who will appear a little while before the Imam (AS) does, since Abdullah is the current ruler of Hijaz and he is old, and after him the rule will only go to Al-Qa'im. Besides, Imam As-Sadiq (AS) confirmed that the current rule would not last... **{Say: Of your partners is there any that leads to the truth?" Say: "It is Allah Who leads to the truth, is then He Who leads to the truth more worthy to be followed, or he who finds not guidance unless he is guided? What, then, is the matter with you? How do you judge?}**<sup>57</sup>

By Allah, were it not for your strong attachment to this worldly life and your rejection and distrust of the People of the House (AS), the previous two Hadiths would have been an enough hint for you to start looking for your Imam as earnestly as you do when searching for a living. But, you are the dead among the living.

Should Bush, the dissolute, tell you there is a treasure buried in a certain city and its finder will be its keeper, you would excavate the whole city and thus, believe the dissolute for the sake of money. Indeed, whoever loved a thing, by it is rendered blind, and now you deem the progeny of Muhammad (AS) liars for the sake of such worldly existence hoping your life in this world will be long. But, O how impossible that is!

- As reported on the authority of the Commander of the Faithful (AS) from a long sermon of his: [...The giant Kurds arrived to power, the Arabs defeated Armenia and Saqlab<sup>58</sup>, and Heraclius gave in to the Sassanid kings in Constantinople. So, expect the appearance of the One who spoke to Moses from the tree on the side of the Mount. He will be visible, uncovered, tangible and describable...]<sup>59</sup>

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57- Yunus (Jonas): 35.

58- Saqlab: is an Arabic term borrowed from Byzantines which refers to the Slavs, particularly Slavic slaves and mercenaries in the medieval Arab world, in the Middle East, North Africa, Sicily and Andalusia. In the Muslim world, Saqaliba served or were forced to serve in a multitude of ways as servants, harem girls, eunuchs, craftsmen, soldiers, etc.

59- Mashariq Anwar Al-Yaqeen by Al-Hafiz Rajab Al-Bursi, p. 265.



Moreover, putting the giants of Kurdan (the Kurds) in power is one of the late signs since there is only a short period of time separating this event from the revealed Appearance, i.e. the rise of Imam Al-Mahdi (AS) with the sword (preparedness to fight). Furthermore, I hope that the expression “expect the appearance of the one who spoke to Moses from the tree on the side of the Mount” does not pass unnoticed to the reader. In fact, we should wonder about the one who spoke to Moses **{And We called on him from the right side of the Mount, and made him draw nigh, for communion}**<sup>60</sup> for there might be in it an indication to Al-Yamani, the forerunner of Imam Al-Mahdi (AS).

- Reporting on the authority of Jabir Bin Abdullah, **[Iraqis are about to be deprived from a Qafiz and a Dirham<sup>61</sup>. So, we asked: “How can that be?” He replied: “Because of the foreigners.” He then added: “The people of Shaam (Greater Syria) are on the verge of being deprived of a Midah and a Dinar<sup>62</sup>.” We inquired: “How can that be?” “Because of the Romans”, he replied.]**<sup>63</sup>

- Reporting on the authority of the Commander of the Faithful (AS) from a long sermon of his, in which he mentioned the signs of the Holy Appearance:

**[...The bridge that links Al-Karkh to the City of Peace (*Madinat As-Salam* – ancient Baghdad), where a black wind will blow, and a swallowing up will occur and annihilate a mass of people]**<sup>64</sup>.

- An extract from the book of Abdullah Bin Bashir (the foster son through breastfeeding of Al-Hussein (AS)), **[Should Allah wish to make**

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60- Maryam (Mary) 52.

61- Qafiz: A unit of measurement for volume, and Dirham: money used in Iraq. This expression means that the Iraqis are about to be deprived of measured food and money.

62- Midah: A unit of measurement, and Dinar: money used in Shaam or Syria. This expression means that the people of Shaam are about to be deprived just as the Iraqis of measured food and money.

63- Sharh Ehqaq Al-Haqq, by Sayyid Al-Mara'ashi, vol. 29, p. 323.

64- Sharh Ehqaq Al-Haqq, by Sayyid Al-Mara'ashi, vol. 29, p. 344.

**Al-Qa'im from the progeny of Muhammad appear, He will start a war which will last a whole year and it will be the time for Al-Mahdi to appear.]<sup>65</sup>**

- Also, on the authority of the Messenger of Allah (PBUH), **[the development of hemorrhoids, the sudden death and the spread of leprosy are signs forewarning that the Time is drawing nigh.]<sup>66</sup>**

- On the authority of the Commander of the Faithful (AS) who stated in one of his sermons: **[... Why am I not surprised by the wrongdoing of this sect which, in spite of the various proofs in its religion, does not look for a prophet or have faith in the work of a guardian, and does not believe in something invisible or forgive a flaw.]<sup>67</sup>**

- Abu Abdullah (AS) was also reported to have said, **[Before Al-Qa'im appears, there will be two deaths; a red death and a white death until five out of seven perish. The red death is (from) the sword and the white one is (from) plague.]<sup>68</sup>**

- On the authority of Ali Bin Abi Talib (AS), it was said that a man came to him while he was having a long Hadith about the end of times, and asked him: "O Commander of the Faithful, what do we do in that time?" He answered: **[Escape! Yes, Escape! The justice of Allah will still be stretched out over this Ummah as long as its reciters do not lean towards its princes and as long as the upright among its people restrain the debauched. If they do not restrain them and they were called upon and said: There is no god (worthy of worship) but Allah, then Allah from over His Throne would say to them: You lie, you are not honest.]<sup>69</sup>**

The reciters have leant towards the leaders, so much that their backs

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65- As-Sirat Al-Mustaqeem, vol. 2, p. 258.

66- Bihar Al-Anwar, vol. 52, p. 269.

67- Bisharat Al-Islam, p. 62.

68- Muntakhab Al-Anwar Al-Mudi'a, by Sayyed Baha' Ad-Deen An-Najafi, p. 313.

69- Al-Ghaybah (Occultation), by An-Nu'mani, p. 249.

have almost bent. They also issued Fatwas stipulating the necessity of participating in the elections and revoked the supremacy of Allah, which is a requirement for the sect. Those elections come as a pledge of allegiance, even though it is known allegiance is only pledged to infallibles. However, they do not care to whom they are giving their allegiance as long as the authorities are pleased with them. They even said the elections are more necessary than fasting and praying!! The worst is that they lead people towards selecting a list containing enemies of the People of the House (AS) (Nasibis), Yezidis and other secularists and enemies of the religion. Consequently, the riffraff rabble followed them and drove the Yezidis and others to the helm of power while the men of religion had the main role in issues such as these.

- As reported on the authority of the Commander of the Faithful (AS), he said: [... **when the absent from my progeny is occulted from the eyes of the people, and people cause a commotion over his disappearance, murder or death, afflictions will occur, adversity will surface, and people will gather on falsehood, they will become extremists in the religion and unanimously agree that the Hujjat is gone and the Imamate is false...**]<sup>70</sup>

The scholars' consensus over opposing Allah's command (divine appointment) by unanimously supporting the supremacy of people (through elections) is equivalent to pledging allegiance to a fallible. This is what is meant by the annulment of Allah's appointment (Imamate), for they favored the elections over waiting for the Hujjat (AS) (the proof and authority of Allah) and lost faith in his Appearance, or maybe their faith in his existence is nothing more than a matter of ink on paper.

Hence, they have unanimously agreed that the Imamate is null, both in action and word.

- **[I give you the glad tidings of Al-Mahdi, who will be sent to my Ummah at the time when there will be great differences amongst the people and earthquakes, to fill the earth with fairness and justice as it**

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70- Al-Ghaybah (Occultation), by An-Nu'mani, p. 144.

**was filled with oppression and tyranny.]<sup>71</sup>**

- In this regard, the Commander of the Faithful (AS) also said the following: **[His advent has ten portents, the first of which is the tattering of the standards in the alleys of Kufa, followed by the closing down of mosques, the disruption of pilgrimage activities, the occurrence of an eclipse and eruption of a volcano in Khurasan, the appearance of the comet, the conjunction of stars, turmoil and commotion as well as killing and looting. Ten portents indeed, which will be punctuated by astonishment. Once such signs are materialized, our Qa'im will rise.]<sup>72</sup>**
- Reporting on the authority of the Commander of the Faithful (AS) from a long Hadith of his, [For such (matter), there will be verses and signs: **the first of which is the imposing of a siege on Kufa by planning ambushes and digging ditches, and then the swallowing up of standards in the pathways of Kufa, the closing down of mosques for forty nights, the revelation of the temple, the palpitation of standards around the Grand Mosque, the casting of the killer and his victim into the Fire, the swift assassinations and awful deaths, the murder of the Pure Soul (An-Nafs Az-Zakiyyah) in the outskirts of Kufa with seventy men.** – Al-Khabar<sup>73</sup>]<sup>74</sup>

Indeed, the standards were tattered in the pathways of Kufa from different sides and Kufa was subject to a siege during the battles that began on Safar<sup>75</sup>, 18, 1425 A.H. Then, there were the battles of Jumada and Rajab, which left significant marks in the cemetery of the noble city Najaf, and thus the prophesied words of the Commander of the Faithful were fulfilled.

- The Commander of the Faithful (AS) said, **[The strangest of all**

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71- Mu'jam Ahadith Al-Imam Al Mahdi(AS), by Sheikh Ali Al-Kurani Al-Aamili, vol.. 1, p. 92.

72- Ash-Shia War-Raj'a, vol. 1, p. 148.

73- In Hadith terminology, Al-Khabar is a narration recounted by a single narrator.

74- Nafs Ar-Rahman Fi Fadaa'el Suleiman, by Mirza Hussein An-Nuri Attubursi, p. 304.

75 The second month in the Islamic lunar calendar

**things will happen between Jumada and Rajab<sup>76</sup>**. A man then asked: O Commander of the Faithful, what is this strange thing that surprises you still? He (AS) replied: **O! What is there that is stranger than deceased people hitting every enemy of Allah, His Prophet and the People of the House!** In fact, this is an interpretation of the following verse: **{O you who believe! Be not friendly with a people who incurred the wrath of Allah and lost faith in the Hereafter as the non-believers lost faith in those who are in the graves.}**<sup>77</sup>.

We all know many of the fighters among the followers of Sayyid Muqtada As-Sadr, reported at the time they were present at the cemetery of Noble Najaf many incidents about deceased people who rose from the dead and fought on their side against the enemies of Allah, His Messenger and the People of his House (AS). However, many of those who did not encourage fighting the occupiers denied and refuted these incidents. It seems as if they were harmed by the followers of Sayyid Muqtada or benefitted, whether materially or morally, from the presence of the occupiers. In reality, those are the dregs of the society and the traitors of the Ummah whom the Commander of the Faithful (AS) was keen on mentioning in his narration above. He knew they would disbelieve and call that lies and so he forbade befriending the enemies of Allah and losing faith and he cited the words of Allah, **{O you who believe! Be not friendly with a people who incurred the wrath of Allah and lost faith in the Hereafter as the non-believers lost faith in those who are in the graves.}**<sup>78</sup>

He Who can resuscitate you on the Day of Resurrection is capable of reviving the dead in this world, especially that the Commander of the Faithful foretold it... Yet, if the reader is one of those who do not believe in the Day of Resurrection and in the power of Allah to revive the dead, I tell him to throw the book from his hands for I did not write it to be read by monkeys and pigs.

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76- The seventh month in the Islamic lunar calendar

77- Ilzam An-Naseb Fi Ithbat Al-Hujjat Al-Gha'ib, vol. 1, p. 90.

78- Al-Mumtahana (She that is to be examined): 13

As for the closing down of mosques for forty nights, it happened indeed. The doors of mosques were closed, in particular, those of the mosques of Kufa and Sahla and prayer was disrupted in Kufa for more than forty days. On Sha'ban<sup>79</sup>, 13, 1426 (AH), I saw the door of the Great Mosque of Kufa being closed with a wall, and when I inquired about the reason, they told me it was closed upon the order of the competent authorities!! Or, Saddam himself (May the curse of Allah be upon him) did not perform such act; **{For Allah surely attains His purpose and He has set a measure for all things.}**<sup>80</sup>

However, the disagreement between the Shi'a and the religious scholars in particular, is one of the main signs and reasons for the Holy Appearance and one of the most explicit as well.

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79- The eighth month of the Islamic lunar calendar

80- At-Talaaq (The Divorce): 3

## **The Main Reasons for the Appearance**

### **Disagreement of the Shi'a**

- Malek Bin Dhumrah narrates, the Commander of the Faithful (AS) said to his Shi'a:

**[...As for you, you will not set eyes on what you love and what you hope for, you Shi'a community, until the time you spit on each other and call each other liars; until only few from among you remain like the Kohl in the eyes or salt in the food, which is the least possible. I will explain this to you with an example. Suppose a man has a quantity of wheat that he cleaned, sifted, winnowed and stored in a house, and then he leaved it there for a period of time. Later when he sees the wheat, he finds there are weevils in it. Hence, he takes it out, cleans and winnows it before putting it back in the house and leaves it there for a period of time. Then he comes back and sees weevils have infected it. So, he takes it out, cleans and winnows it again, before returning it to the house and locking it up. After a while, he takes it out and finds that weevils have infested it once more. Therefore, he treats it the same way he did before until only a bundle like the bundle of grains that cannot be infested by weevils is left. The same will happen to you. You will be tested through afflictions so that there will not remain of you but a group who will not be affected by afflictions.]**<sup>81</sup>

- Also, Hassan Bin Ali (AS) said in this regard: **[This thing you are waiting for will not take place not until you disown and damn one another, spit in the face of each other and even falsely testify against each other. I asked: Is there any good in that? He answered: All the good lies in there for our Qa'im will then rise and put an end to all of**

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81- Al-Ghaybah (Occultation) by An-Nu'mani, p. 26.

that.]<sup>82</sup>

Thus, we see that the issue of the Appearance of Imam Al-Mahdi (AS) is contingent upon the question of the disagreement between the Shi'a, because the People of the House (AS) are the absolute Truth. Therefore, if those who represent the progeny of Prophet Muhammad (PBUH) disagree with each other, where will you find the Truth? Whoever focuses on the sayings of the People of the House (AS), gets a clear indication as well as confirmation that the disagreements between the scholars of the end of time is the relief expected by the Shi'a. In this regard, I relate hereinafter some narrations on the authority of a number of Imams (AS):

- Reported on the authority of Hassan Bin Ali, on Abdullah Bin Jabalah, on some of his men, that Abu Abdullah (AS) said: **[That thing will not be until you spit on each other, curse one another and call each other liars.]**<sup>83</sup>

- Aban Ibn Taghlib reported on the authority of Abu Abdullah (AS) that he said: **[How would you be, if rupture falls between two mosques, knowledge would disappear just as the snake disappears in its burrow, and the Shi'a would oppose each other and call one another liars and spit on each other's face. I inquired: Is there any good in that? He replied: All the good lies in that. He said it thrice. By such, he meant the relief was near.]**<sup>84</sup>

- Abu Abdullah As-Sadiq (AS) also stated in this respect: **[... Al-Qa'im (AS) will not rise unless people are struck by paralyzing fear, earthquakes, trials and afflictions preceded by a plague, and unless a fierce fight breaks out between Arabs, a grim discord and religious division occur between people, a great change in their situation takes place to the point that the desirous person will wish for death day and night because of the magnitude of the changes he beholds, such as**

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82- Bihar Al-Anwar, vol. 52, p. 210.

83- Al-Ghaybah (Occultation) by An-Nu'mani, p.206.

84- Al-Ghaybah (Occultation) by An-Nu'mani, p. 160..



**the madness of the people who destroy each other until he appears at moments of utter despair and hopelessness. Blessed be those who will recognize him and become from his supporters and woe unto those who contradict and disobey him and become enemies of his. Then he said: He will found a new rule, establish a new Sunnah and inflict a new harsh judgment upon the Arabs, which will be limited to killing for he will ask no one to repent and he will worship, obey and follow Allah without fearing people's hostility.}]<sup>85</sup>**

- **As-Sadiq (AS) also stated: [How can that be when, as soon as adversities strike, people will say he must be dead or must have perished and they will ask in what valley he walked. I asked: What do you mean by adversities strike? He answered: The outbreak of conflict between the Shi'a.}]<sup>86</sup>**

- **Reporting on the authority of Umeirah Bint Nufail, on Al-Hussein Bin Ali (AS) – [He said: The thing you have been waiting for will not occur until you disown and spit on each other, accuse each other of disbelief and curse one another. So, I asked: Is there any good in that? Al-Hussein (AS) answered: All the good lies in it for at that time our Qa'im will rise and put an end to all of that.}]<sup>87</sup>**

- **Malik Bin Dhumra reported on the authority of the Commander of the Faithful (AS) who asked him, [O Malik Bin Dhumra, what will you do should the Shi'a disagree with each other like that? He intertwined and interlocked his fingers. I then answered: O Commander of the Faithful, is there any good in that? He said: All the good lies in it, Malik! For at that time our Qa'im will rise and seventy men will come out and lie to Allah and His Messenger (PBUH). He will kill them before Allah compels them to consent to one authority.}]<sup>88</sup>**

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85- Al-Ghaybah (Occultation) by An-Nu'mani, p. 235.

86- Bihar Al-Anwar, vol. 52, p. 288; Al-Ghaybah (Occultation) by An-Nu'mani, p. 157.

87- Al-Ghaybah (Occultation) by An-Nu'mani, p. 206.

88- Al-Ghaybah (Occultation) by An-Nu'mani, p. 206.

In light of the aforementioned narration related by the People of the House (AS), we notice they have firmly asserted that the Appearance of Al-Qa'im from the progeny of Prophet Muhammad (PBUH) is associated with the issue of the disagreement between the Shi'a. The spark of disagreement will be lit by the authorities, which is illustrated in the aforementioned expression "**religious division**" and the sayings of the Commander of the Faithful (AS), "**you will accuse each other of disbelief**". Verily, such divisions and accusation interchanging do not occur unless upon the order of the sources of emulation who issue Fatwas in matters of judging people as non-believers and dissolute among other things. As to the common people, no one will care whether they issue a Fatwa whereby they judge others as non-believers or not. They are not the ones who are followed; only men of religion are.

The Commander of the Faithful (AS) himself asserted that. After mentioning the disagreement between the Shi'a, he said: All the good lies in it, Malik! And the reason: At that time our Qa'im will rise and eradicate the main culprit and reason for such commotion and disagreement. Seventy men will come out and lie to Allah and His Messenger (PBUH); they are the senior religious leaders in Islam, who caused the Ummah to split and take on different ways. Indeed, people do not disunite if a grocer, doctor, fabric dealer or any other common person lies to Allah and His Messenger (PBUH) for he is not followed by people. Hence, the Commander of the Faithful (AS) said, "He will kill them" and after eradicating the ailment that caused the disagreement between the Shi'a, "Allah will compel them to consent to one authority," he (AS) also stated. Such authority is that of the Imam and the necessity to follow the unique standard of guidance, thus ending all multiplicities and divisions. In this regard, the Almighty said, **{Such is My path leading straight; so follow it and follow not other ways, lest they lead you away from His way. That is what He enjoins you to do,**

**that you may become able to guard against evils.}**<sup>89</sup>

And the whole world shall rally under this unique unifying true standard and submit to it.

## **Islam<sup>90</sup> is the Religion of Allah**

Islam is known to be the religion that abrogates all other religions and the origin of all previous religions according to the narrations of the People of the House (AS). For instance, in a long Hadith by Mufaddal Bin Omar in which he asks Imam As-Sadiq (AS) questions about Al-Qa'im (AS) at the end of time, the Imam (AS) said:

[By Allah, Mufaddal! **Allah will settle the differences between cults and religions and will unite them under one Religion.** As Allah said, **{Surely, Islam is the Religion before Allah}**<sup>91</sup> and as the Almighty also said, **{And whoever desires a religion other than Islam, it shall not be accepted from him, and in the Hereafter he shall be one of the losers.}**<sup>92</sup>

Al-Mufaddal said: "I said, O my Lord and master, what about the religion of the forefathers Abraham, Noah, Moses, Isa and Muhammad (AS), is it Islam?"

He replied: Yes, indeed, Mufaddal, it is Islam and only Islam.

I asked: O master, do you find it in the Book of Almighty Allah?

He said: Yes from its beginning till its end. In this regard, I quote the following verse: **{Islam is the Religion before Allah}**, and the saying of the Almighty: **{It is the cult of your father Abraham. It is He Who has named you Muslims.}**<sup>93</sup>, as well as His saying in the story of Abraham and Ishmael (AS): **{Make us submissive to You and make of our**

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89- Al-An'aam (The Cattle): 153.

90- Submission to the will of Allah..

91- Aal-'Imraan (The Family of 'Imraan): 19.

92- Aal-'Imraan (The Family of 'Imraan): 85.

93- Al-Hajj (The Pilgrimage): 78.

**offspring a people submissive to You (Muslims).}**<sup>94</sup> Also, in the story of Pharaoh, the Almighty said: **{When drowning overtook him, he said, ‘I believe that there is no Allah but He in Whom the children of Israel believe, and I am of those who submit to Him (who are Muslims)’}**<sup>95</sup>. Moreover, in the story of Solomon and Balkis, Allah said: **{Before they come submitting to Me}**<sup>96</sup> and Balkis said: **{And I submit myself with Solomon to Allah, the Lord of the worlds}**<sup>97</sup>. Isa (AS) also said: **{Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear you witness that we have submitted to Allah (we are Muslims)}**<sup>98</sup>. Besides, the Great and Almighty stated: **{To Him submits (is Muslim) whosoever is in heaven and the Earth, willingly or unwillingly.}**<sup>99</sup> Furthermore, in the story of Lut, the Almighty said: **{But We found there naught but one house of those who submitted themselves to Allah (Muslims)}**<sup>100</sup>; noting that Lut preceded Abraham. Allah also revealed: **{Say (O Muslims): We believe in Allah and in that which was revealed unto us and in that which was revealed unto Abraham, Ishmael, Isaac, Jacob, and the tribes, and in that which Moses and Jesus (Isa) received, and in that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered (we are Muslims)}**<sup>101</sup>...end of Hadith.]<sup>102</sup>

Although it is proven that the only religion before Allah is Islam, we see today that Muslims are divided, so are all of them right? It goes without saying the answer is no...

The narrations confirmed that the Ummah will split into seventy-

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94- Al-Baqara (The Cow): 128.

95- Yunus (Jonas): 90.

96- An-Naml (The Ant): 38.

97- An-Naml (The Ant): 44.

98- Aal-‘Imraan (The Family of ‘Imraan): 52.

99- Aal-‘Imraan (The Family of ‘Imraan): 83.

100- Adh-Dhaariyat (The Winnowing Winds): 36.

101- Al-Baqara (The Cow): 136.

102- Bihar Al-Anwar, vol. 53, p. 4.

three sects, sixty of which will indisputably be cast into the Fire; they are those who refuse to acknowledge the succession of the Commander of the Faithful (AS). The remaining thirteen standards are those that claim to cherish the Commander of the Faithful (AS); they are from the Shi'a. Twelve out of the thirteen will be cast into the Fire and the remaining standard will be sent to Heaven.

In fact, this is an unexampled affliction, since those who survived the affliction of their enmity to the Commander of the Faithful (AS) were to be tested by the Imams (AS) and Mahdis (AS) who came after him, in other terms, by the guardians that Allah Almighty had mentioned.

The Commander of the Faithful (AS) was reported as saying to the leader of the Jews: ["How many sects have you split into?" He said: "to so and so" Ali (AS) then said: "O Brother of the Jews, you have lied". Then he came to the people and said: "By Allah, if I was given the power, I would judge between the people of the Torah according to their Torah, between the people of the Gospel according to their Gospel, between the people of the Book of David according to their Book and between the people of the Quran according to their Quran. O people! **The Jews split into seventy-one sects, seventy of which were cast into the Fire and the remaining one, which adhered to Joshua<sup>103</sup>, the son of Nun, the guardian of Moses (AS), was sent to Heaven! The Christians split into seventy-two sects, seventy-one of which were cast into the Fire and the remaining one, which followed Simon, the Guardian of Isa (AS), was sent to Heaven. This Ummah will split into seventy-three sects, seventy-two of which will be cast into the Fire and one will go to Heaven and it will be the one which has followed the guardian of Muhammad (PBUH). At this point, he banged his chest with his hand and said: Thirteen out of the whole seventy-three sects will claim love and affection towards me, and among those, one will go to Heaven –they are the middle pattern– and twelve will be cast**

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103- Also: Hoshea the son of Nun.

**into the Fire.]<sup>104</sup>**

This narration shows us that the surviving sect is the one which only follows the guardian. As for the Ummah of Muhammad (PBUH), it is constituted by thirteen standards that follow the guardians who will take after the Messenger of Allah (PBUH). This schism will take place gradually. A sect will separate from this Ummah with the coming of each guardian, claiming that it adheres to the path of the predecessor of its current guardian. This will go on until the twelfth of the guardians is entrusted with the rule. At that point, he would be followed by a sect and there would be eleven sects that separated from the Ummah through the succession of the guardians and that would be cast into the Fire. When the thirteenth guardian –Al-Yamani and the first Mahdi– appears, a sect that does not believe in him will come out. At that time, sects doomed to the Fire, which claim cherishing the Commander of the Faithful, shall account for twelve and all of them will be cast into the Fire. Only one sect will remain and it will be the sect that follows the thirteenth guardian. Moreover, these sects that claim cherishing the Commander of the Faithful must, therefore, come after the Commander of the Faithful (AS). In this context, it is worth noting that after the Commander of the Faithful (AS), there will be eleven Imams that will succeed one another. Therefore, if, with the coming of each Imam, a sect splits from the rest, the number of the sects of the Fire will become eleven, whereas sects doomed to the Fire, which pretend they cherish the Commander of the Faithful, account for twelve according to the Hadith. Consequently, there must be a thirteenth guardian (Al-Yamani, the first Mahdi) so that a twelfth sect, from those doomed to the Fire and that pretend to cherish the Commander of the Faithful, will come out. Thus, there will be seventy-two sects, from the Ummah of Muhammad (PBUH), doomed to the Fire against one sect only from the Ummah which will go to Heaven. This one sect of Heaven will be accompanying the Ummah throughout its journey. With each

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104- Al-Amali, by Sheikh At-Tusi, p. 524.

new guardian, a sect or sects doomed to the Fire will split from the Ummah. Indeed, upon the succession of Ali (AS), sixty sects separated from the Ummah, then another sect with the succession of Al-Hassan, then another one with succession of Al-Hussein, and the same was witnessed with the coming of the remaining Imams (AS). Hence, the number of these sects doomed to the Fire that separated from the Ummah with the coming of each of its Imams (AS) is seventy-one. One sect from the sects of the Fire remains and it will separate from the Ummah when the guardian of Imam Al-Mahdi (AS) appears. Therefore, the Hadith related to the sects confirms that the guardian of Imam Al-Mahdi (AS) does exist and even proves he will appear before the rise of Imam Al-Mahdi (AS). It proves as well that after the Messenger of Allah (PBUH) there must be twelve guardians. These twelve guardians are the Imams (AS) and the guardian of Imam Al-Mahdi. Thus, the guardians with whom this Ummah is tried account for thirteen. In fact, many narrations have insinuated this issue and mentioned that the Imams, descendants of Ali and Fatima (AS), are twelve. Hence, if we add Imam Ali (AS) to them, they become thirteen.

- Moreover, the Messenger of Allah (PBUH) said: **[...As Allah looked at the people of the Earth, He chose two men from among them; one of the two was me and He sent me as His messenger, and the other was Ali Bin Abi Talib. To me, He revealed that I should embrace him as a brother, friend, helper, guardian, and successor... However, Allah looked at the people of the Earth once again and chose after us twelve guardians from among the People of my House. He made them the choice of my Ummah, and they would appear one after the other, like a configuration of stars in the sky, for whenever a star disappears, another star is born...]**<sup>105</sup>

As for Moses (AS), he had twelve guardians, Aaron and his descendants (AS). However, Aaron (AS), who was one of those guardians, had died before Moses (AS). Therefore, there remained

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105- Bihar Al-Anwar, vol. 22, p. 148.

eleven guardians, successors of Moses (AS) in his nation. That's why the nation of Moses split into seventy-one sects.

Similarly, Isa (AS) as well had twelve guardians over his nation: Simon Peter and his descendants (AS) and all of them came after Isa (AS) was lifted to Heaven. **That's why** the nation of Isa (AS) split into seventy-two sects.

- The Prophet (PBUH) was reported saying: **[This Ummah will split into seventy-three sects and all of them are doomed except for one which will split into twelve sects, all doomed to perish, save one.]**<sup>106</sup>

Ali (AS) also reported on the authority of the Messenger of Allah (PBUH), who stated: **[My Ummah will split into seventy-three sects, one of which will survive and the rest will be doomed to perish. The survivors will be those who cleave to your guardianship, learn from your knowledge and do not act according to their opinion. Therefore, there will be no way to get to them.]**<sup>107</sup>

According to the narration of the surviving sect, it is clear that none of these sects will survive save the one which adheres to the guardian. It is known that every Hujjat (proof and authority) of Allah on Earth must have a guardian. Accordingly, the guardian of Imam Al-Mahdi (AS) is the first of the Mahdis because Imam Al-Mahdi is the last of the twelve Imams and the father of the twelve Mahdis.

Obviously, the seventy-three sects will exist before the establishment of the State of Divine Justice and there will be no religions or sects afterwards, as reported in the narration we previously mentioned on the authority of Imam As-Sadiq (AS), "By Allah, O Mufaddal! Allah will settle the differences between cults and religions and unite them under one Religion". It is an exhaustive religion that calls for devoutness, as mentioned in the call of lamentation. In this regard, the Almighty said, **{He it is Who sent His Messenger, with guidance and with the Religion of Truth, that He may make it prevail**

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106- As-Sirat Al-Mustaqeem, part 2, p. 101.

107- Wasa'il Ash-Shi'a, part 6, p. 49, chapter 'Adam Jawaz Al-Qada' Wal Hukem Bi Ar-Ra'i



**over all other religions. And sufficient is Allah as a Witness.}**<sup>108</sup>

Also, the Almighty said, **{He it is Who sent His Messenger with guidance and the religion of Truth, that He may make it prevail over every other religion, even if those who associate with Allah dislike it.}**<sup>109</sup>

As stipulated in the aforementioned narrations, he will also be the one to whom seventy men of those who lie to Allah and His messenger will come and he will kill them before making people consent to one authority. In fact, these seventy men who come out during the time of the Holy Appearance are the reason behind the division of the Ummah into seventy-two sects. The surviving sect is the one that adheres to the guardian of Imam Al-Mahdi (AS), who is the first to believe in him prior to the Holy Appearance, just like the guardian of the Messenger of Allah was the first to believe in him.

However, one might ask: Is his guardian not succeeding him? And will there not be any sects after him, since they will all form one sect?

Well I say: Yes, there will be no sects after his Appearance. His guardian will come out before him as stipulated in the testament of the Messenger of Allah (PBUH) in which he confirmed that the first one to believe in Imam Al-Mahdi (AS) is from his progeny, is his guardian and the first of the twelve Mahdis. His names are: Al-Mahdi since he is the first of the Mahdis (the guided ones), Abdullah and Ahmad. Moreover, there are many narrations which mention his dwelling and his characteristics. Indeed, Allah is Merciful enough not to hide all his characteristics since the Ummah is tried by him. So, He revealed to His Ummah enough of such characteristics through His Imams (AS), in particular, to those who follow them and those who claim to cherish them (AS). This, while knowing that the Ummah is threatened with division into twelve sects. Only one sect would benefit from the words of the People of the House and would follow the guardian. It is the sect

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108- Al-Fath (The Victory): 28.

109 -At-Tawba (The Repentance): 33, As-Saf (The Rank): 9.

that would not go astray and would follow the path of guidance shown by the Messenger of Allah (PBUH) in his saying: "I left for you two pillars: the Book of Allah and my progeny." This means that those who do not belong to this sect do not adhere to the Book and the progeny of Muhammad, in other terms, they do not follow the words of the People of the House (AS). Such case is currently witnessed among many men of religion who reject the narrations of the People of the House (AS) that do not suit their desires, under the pretext that such narrations are weakly supported, refused by previous scholars or those who came after them or are not reasonable as they claim, etc. I do not know how the guardian could accept those who do not submit to the words of the testator (PBUH). As for the dissenters of the People of the House (AS), they have gone astray from the beginning of the path. In fact, the second also did the same and did not adhere to the words of the testator (PBUH). In spite of that, the second one was followed by the majority of the Ummah while the guardian (AS) was followed by four people who were Salman (also known as Abu Abdullah), Al-Miqdad, Abu Dhar, 'Ammar, and others of lower rank, and so he lost the elections they came up with.

In short, those who are mentioned by the Prophet (PBUH), that is to say, by the order of Allah, are twelve Imams and after those will come twelve Mahdis.

As-Sadiq (AS) was reported saying: **[After Al-Qa'im there will be, from us twelve Mahdis descending from the son of Al-Hussein (AS)]**<sup>110</sup>.

All Imams other than the aforementioned ones were appointed by the people and chosen through elections, as it is known to everyone, in Saqifat Bani Saeda gathering, but this is not our issue now. We only want to see what happened to this surviving sect from among the seventy-three sects and find out if it is still adhering to the doctrine of the People of the House for it to remain a surviving sect, or if it has split

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110- Bihar Al-Anwar, vol. 53, p. 148, Al-Burhan, part 3, p. 310; Al-Ghaybah (Occultation), by At-Tusi, p. 385.

into many sects and thus the number of the sects would become twelve as mentioned by the People of the House (AS).

Only very few from this sect will survive...

- It was narrated that Abu Abdullah (AS) said: **[By Allah, you will be scrutinized! By Allah you will be winnowed in all possible directions so that none of you will remain but every person whose pledge Allah took, planted faith in his heart and endowed him with a spirit from Him, and as said in another narration about them: until none of you remain in this state, save very few.]**<sup>111</sup>

- On the authority of Abdul Aziz who reported: We were with Maulana Reza (AS) in Maru and we gathered with our friends in the mosque on Friday, upon our arrival. They brought up the subject of the Imamate and indicated the wide dissension therein. So, I went to my lord Reza (AS) and informed him that the people were talking about it. He (AS) smiled and said:

**[O Abdul Aziz, the people are ignorant and their opinions have been fooled because Allah did not take the life of His messenger (PBUH) until after He perfected the Religion for him and revealed unto him the Quran in which He fully detailed everything and showed the Halal (the lawful), the Haram (the forbidden), the boundaries, the rules and everything people may need. In this regard, the Almighty said:**

**“We have neglected nothing in the Book”**<sup>112</sup>, and it was revealed unto him in Hujjat Al-Wadaa’ (the farewell pilgrimage) on his last days **“This day, I have perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion”**<sup>113</sup>.

The issue of the Imamate is part of the process of perfecting and completing the Religion. The Prophet (PBUH) did not pass away until he showed his Ummah the features of their religion and indicated to them the path they are to take. He also called upon them to speak the truth

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111- Al-Ghaybah (Occultation) by An-Nu'mani, p. 27.

112- Al-An'aam (The Cattle): 38..

113- Al-Maa'ida (The Table): 3.

and established Ali (AS) a man of knowledge and an Imam for them. In fact, he did not leave unexplained a single thing his Ummah might need. **Therefore, whoever claims that Allah did not perfect His religion, has refuted the Book of Allah and has disbelieved in Him. In fact, do they know the importance and stature of the Imamate in regard to the Ummah so that that their choice is admissible? The Imamate is way more honorable, important, praiseworthy, noble and deep for people to reach with their minds, attain with their views or appoint an Imam of their choice.]**<sup>114</sup>

In spite of all that, the men of religion do not refrain nowadays from assuming positions which are not assigned to them neither by Allah Almighty nor by His Messenger (PBUH), nor by the Imams (AS) or the infallibles (AS). Indeed, they are counting on their whims which serve their ego and the love of earthly pursuits with the alibi (we see the advantage in that). Thus, they tore apart the doctrine of the People of the House (AS). Some of the religious leaders tore it down and divided it into numerous sects. This reflects the reality we are living today, and it is worth noting that the dispute between those disagreeing parties is purely material, for their Allah is One, their prophet is one, their Imam is one and their fasting and prayer are one, and yet, they have disagreed on worldly matters and religious leadership because they crave money, standings and followers. They have indeed forgotten the recommendations of the Imams (AS) concerning the abstinence from seeking worldly leadership and indulging in egocentrism. They all claim, "I represent the Imam Al-Hujjat (AS) (who is the proof and authority of Allah) and thus you must follow me," without any authorization or indication from Imam Al-Mahdi (AS).

However, those persons speak as dictated by their demon and upon such they appoint themselves substitutes of the occulted Imam until he returns, because they think they are the fittest for this Ummah. They only think so and have no proof of it to produce. In acting so, they show

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114- Al-Ghaybah (Occultation) by An-Nu'mani, p. 217.

that they are not concerned about Allah Almighty's interdiction of conjecture and the insult incurred. Thus, He said, **{Were you to follow the common run of those on Earth, they will lead you astray from the way of Allah. They follow nothing but conjecture; they do nothing but lie.}**<sup>115</sup>

The Almighty also said, **{Say: Have you any knowledge? If so, produce it before us. You follow nothing but conjecture; you do nothing but lie.}**<sup>116</sup>

He also stated, **{Most of them follow not but conjecture. Surely, conjecture cannot replace truth in naught. Lo! Allah is aware of what they do.}**<sup>117</sup>

Again, the Almighty said, **{Lo! Is it not unto Allah that belongs whosoever is in Heaven and whosoever is in the Earth? Those who call on others besides Allah do not (really) follow any associates. They follow only a conjecture and they do nothing but guess.}**<sup>118</sup>

He also said, **{But they have no knowledge thereof. They follow nothing but conjecture and conjecture avails naught against truth.}**<sup>119</sup>

In fact, their craving for defamed leadership, as the People of the House (AS) called it, was the reason why they lead themselves into this narrow turning point and into this work that is defamed by Allah Almighty and the People of the House (AS) and strained themselves trying to find rational explanations that are not stipulated in the Quran and the purified Sunnah (Tradition), particularly when it comes to the question of appointing themselves as His representatives according to defamed conjecture. Consequently, they would come out of a pit only to fall in another.

- Abu Abdullah (AS) said: **[Be careful not to seek leadership for whoever asks for it perishes.** I replied: We are doomed then, for we all

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115- Al-An'aam (The Cattle): 116.

116- Al-An'aam (The Cattle): 148.

117- Yunus (Jonas): 36.

118- Yunus (Jonas): 66.

119- An-Najm (The Star): 28

like to be mentioned, sought after and quoted. He said: **Not where you are going, for in such case you are appointing a man, who is not the proof and authority of Allah, then believing everything he says and calling onto people to adhere to his sayings.]**<sup>120</sup>

Moreover, the disagreement between the Shi'a, which is one of the most important main signs of the Holy Appearance, has become widely known. Since the doctrine of the People of the House is the only Truth on this Earth, should Falsehood infiltrate what has remained of the Truth, the only thing that will be left will be Falsehood at the level of religious leaderships. As for the individuals, the society is not void of loyal subjects that are deemed strangers in their society, but they are a minority that is fought and despised by people because many have turned their backs to the doctrine of the People of the House (AS). This happens when they reject the Hujjatullah (the proof and authority of Allah) without feeling it, as reported on the authority of the People of the House (AS).

- Abu Jafar (AS) reportedly said: **[O you, the Shi'a of the progeny of Muhammad, you will be scrutinized like the kohl in the eye. In fact, one knows when the kohl falls in one's eye but does not know when it comes out of it. Similarly, one will wake up in the morning adhering to our Sharia and sleep in the evening having bailed out of it, and also will sleep adhering to our Sharia and wake up having bailed out of it.]**<sup>121</sup>

- Moreover, Abu Abdullah (AS) reportedly said: **[By Allah, you will be broken to pieces just like glass when shattered, although glass can be returned to its previous state. Therefore, by Allah you will be broken like clayware which, once broken, cannot be returned to its previous state. By Allah, you will be sifted, distinguished from one another, and scrutinized until just very few of you remain.]**<sup>122</sup>

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120- Wasa'il Ash-Shi'a, part 27, p. 127.

121- Al-Ghaybah (Occultation) by An-Nu'mani, p. 207.

122- Al-Ghaybah (Occultation) by An-Nu'mani, p. 207.

● Abu Basir reported on the authority of Abu Abdullah (AS) that he said: **[Few will be the Arabs who will march with Al-Qa'im (AS). Then, he was told: Those who describe this thing are many. He replied: People must be scrutinized, distinguished from each other and sifted, and many people will pass through the sieve.]**<sup>123</sup>

We are living at the time of the Appearance; so, every one of us should go back to himself and know where he stands from this sieving and screening. In fact, our righteous Imams (AS) told us that there would be many and not few who would pass through this sieve without being aware. Then, manage to be among the few.

Indeed, Islam is the only admissible religion before Allah and any other religion leads to naught but aberration, for its rule is inconsistent with the rule of Allah and is not appointed by Him, Lord of the Universe. Thus, its rule is the rule of idols. In Islam, the Truth only lies in the doctrine that adheres to the leader appointed by Allah, which is the Twelver Shiism; therefore, every other doctrine is appended to the previous religions and is governed by idols, because they are not appointed by Allah, the Lord of the Universe. Similarly, if the leaders and jurists, adepts of the Twelver Shiism, do not work according to the supremacy of Allah and endeavor to impose such doctrine, they will be subject to the injustice, tyranny and deviation which the previous religions and sects are subject to. Verily, the merit of an Arab over a non-Arab is in his devoutness.

However, the society is devoid of correct religious leadership, which is true to Allah and is supposed to guide it to Him, all because of the leaders' disagreements and avidity for worldly pursuits. Therefore, there have only remained scattered individuals unable to reform this society without leadership, and thus the words of the People of the House (AS) in this concern came true ("If the Earth is filled...") and it would not be reformed unless Allah sends the leader which shall lead this society towards salvation from the vice its members are living in.

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123- Al-Ghaybah (Occultation), by An-Nu'mani, p. 204.

Such reform cannot be achieved without eradicating the emplacements of the ailment which has infected this True religion and got it to where it is now, as described by the People of the House (AS).

- Malik Bin Dhumra reported on the authority of the Commander of the Faithful (AS) who asked him **[O Malik Bin Dhumra, what will you do should the Shi'a disagree with each other like that? He intertwined and interlocked his fingers. I then answered: O Commander of the Faithful, is there any good in that? He said: All the good lies in it, Malik! For at that time our Qa'im will rise and seventy men will come out and lie to Allah and to His Messenger (PBUH). He will kill them before Allah compels them to consent to one authority.]**<sup>124</sup>

Hence, Al-Qa'im will start with the last mark of Truth and gather the people after eradicating the ailment, which caused the followers of the true religion to split into numerous sects. Indeed, the ailment will be eradicated through killing the seventy men who will lie to Allah and His Messenger. The lies of those men (referring to highly positioned religious men and authorities) will affect the society and split it into numerous sects. However, after Al-Qa'im kills those seventy liars, thus taking away the cause of this division among people who originally agree upon the same ideology- the doctrine of the People of the House (AS) - Allah will make them consent to the one authority, as mentioned in the Hadith.

Furthermore, since the surviving sect on Earth is the sect of those who adhere to the doctrine of the People of the House (AS)- the Shi'a- and since corruption has reached their scholars who are seemingly the nucleus of this religion of Truth, then, there is not a righteous person left, as the Earth is filled with corruption. They are like salt. Everything that is ruined can be mended with salt. However, if salt itself is ruined, what will mend it then?

As long as this Ummah is subject to scrutiny and afflictions same as the previous nations and as long as the surviving sect is always the sect

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124- Al-Ghaybah (Occultation) by An-Nu'mani, p. 207.



that follows the Hujjat or guardian, and since we await Imam Al-Mahdi (AS), our affliction and trial will be through the guardian, same as all other nations. We have no chance of survival unless we know the guardian who holds the only standard of Truth from among all other standards. All that is not Truth is aberration. Indeed, he is the leader of the only surviving sect as the narrations of the People of the House (AS) state, knowing that the guardian is appointed by Allah, which means that the infallibles (AS) had stipulated allegiance be pledged to him.

It is worth noting that should this standing be claimed by someone other than its righteous owner, its falseness would soon appear. The Almighty said in this regard:

**{Had it been from other than Allah, they would surely have found much discrepancy therein.}**<sup>125</sup> He also said: **“And if he were to invent any sayings in Our name \* We should certainly seize him by his right hand \* And We should certainly then cut off his life-artery.”**<sup>126</sup>

When looking for this guardian, we must be aware that the surviving sect, which was following his predecessor, would have split into twelve standards; and to survive the Fire and the fury of the Almighty, one must distinguish the only standard of Truth because the others are doomed to the Fire. The only path which leads us to the standard of Truth is regained through hanging on to the two pillars and considering them the way towards guidance.

- Mufaddal Bin Omar reported the following on the authority of Abu Abdullah (AS): [... He said to me: O Abu Abdullah, **do not speak of it, by Allah, He will eliminate a period of time, unspecified, from the era...Twelve misleading standards will be raised and none of them can be distinguished from the others.** Mufaddal said: I cried, and he asked me: What is making you cry? I replied: May my life be sacrificed for you! How can I not cry when you say that twelve misleading standards will be raised and they cannot be distinguished from one another? He

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125- An-Nisaa' (Women): 82.

126- Al-Haaqqa (The Reality): 44-46.

said: **He looked at an aperture in the house, from which the sun can be seen rising from his sitting place, and said: Is this sun bright? I answered: Yes. He replied: I swear by Allah our issue is brighter (more clear) than it.]**<sup>127</sup>

Hence, by saying “twelve misleading standards”, Abdullah (AS) refers to the Twelver, since had they been other than the Twelver, there would not have been any uncertainty about them, which means the Twelver Shi’a could have easily ruled them false. However, the uncertainty is due to the resemblance in the doctrine. Therefore, the issue Abdullah (AS) raised is doctrinal.

Consequently, we should know that the Truth is only one between several misleading standards that all call for the Fire. In fact, the duplication and multiplication of the Truth is a matter that is extremely far from the reality. The Truth is just one and it lies in the standard of the progeny of Prophet Muhammad (AS). Therefore, we must look for the bearer of the standard of the progeny of Muhammad (PBUH) at the time of the Appearance, through their words (AS).

Moreover, it is undeniable to those who seek the Truth that the People of the House, who described the only Truth as lying among several standards, had also stated that the most guiding of these standards is that of Al-Yamani.

In this concern, Imam Al-Baqir (AS) said: **[...The most guiding of standards is Al-Yamani’s. It is a standard of guidance because he calls for Imam Al-Mahdi. Should Al-Yamani appear, arms dealing will be forbidden to people and to every Muslim. Yes, should he appear, rush to him, for his standard is a standard of guidance. No Muslim is entitled to revolt against him and whoever does so shall be cast into the Fire, for he calls for the Truth and the right path]**<sup>128</sup>.

However, which is Al-Yamani’s standard from among the twelve standards? The answer for this question requires investigating this

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127- Al-Ghaybah (Occultation) by An-Nu'mani, p. 152.

128- Al-Ghaybah (Occultation) by An-Nu'mani, p. 264.

figure through the narrations. Once all the attributes and information are gathered, and this issue is brought to light through the narrations, we would be able to run through the bearers of the standards that are currently raised, as per the words of the People of the House (AS) and that referred to the bearer of their standard. Consequently, the one who is found to be endowed with these attributes shall be the bearer of the standard of Truth, otherwise such attributes would have not applied to him. Moreover, it is imperative that this person be absolutely conforming to such attributes, since the standard of Truth is one and all other sects will be cast into the Fire.

## Scholars' Stance at the Time of the Holy Appearance

Scholars are the source of misleading standards and one of the most important parties that play a major role in the Holy Appearance Movement. To distinguish whether this role is positive or negative, it is necessary to review the narrations mentioning the scholars' stance at the end of times with respect to the Appearance Movement. Through these narrations, it will be possible to identify this stance so that it becomes clear to the assigned researcher from one side, and to find the standard of Truth – Al-Yamani's standard – from the other side. In such way, we will not deprive anyone entitled to a right from his right, although we perceive from the narration regarding the surviving sect that falsehood has spread among scholars mainly because they rejected the Book and Hadiths of the People of the House (AS) and fell prey to their whims and personal opinions.

Since the Quran remains alive until the Day of Judgment, Allah Almighty described the idle scholars as He previously described the People of the Book, when they did not work by the words He revealed unto them. Allah Almighty said: **{Those who are entrusted with the Torah, yet fail to observe it, are comparable to an ass that carries tomes...}**<sup>129</sup>, which means that such persons carry the words of Allah Almighty without benefiting from them, similar to donkeys that are content with carrying loads from which they do not benefit. Hence, we should learn from the People of the Book who carried the Torah without observing it.

- Reporting on the authority of the Commander of the Faithful (AS) who stated, while arguing with Omar and Abu Bakr (AS): I heard the Messenger of Allah (PBUH) say: **[The Sunnah of Bani Isra'il (Children of Israel) shall be adopted by my Ummah, literally, word by word, in every small matter or detail and step by step. Even if they went into a narrow den, they should follow them**

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129- Al-Jumu'a (Friday): 5.

**inside, for one angel had written the Torah and Quran on one parchment before examples and precepts followed.]<sup>130</sup>**

Thus, the idle scholars who know the Quran but do not observe its stipulations are typical examples of this verse, in other terms, **{... [they] are comparable to an ass that carries tomes...}**. The Quran is alive and it will not die until the Day of Judgment. It is worth noting as well that it was not revealed for one nation without the others.

I hope the human idols worshipers would not think that I am prejudiced against the scholars. I am not, but I will convey to you the words of the Messenger of Allah and the People of his House, which are very clear, hoping that you do not disregard them. Just read and it does not matter if you wish not to believe. These are the words of the People of the House (AS), and disbelievers will not affect them by their disbelief. I am just but a median trying to spill water on the sleeper; for the awake does not need water to be spilled on his face to cease sleeping. Such dispraise applies only to those who reject the words of the People of the House (AS).

- Reported on the authority of As-Sadiq (AS), he said: **[If Al-Qa'im rose, he shall have nothing to do with the Arabs and Quraish, save for the sword and what can be reaped by the sword. Thus why are they longing for the rise of Al-Qa'im? I swear by the name of Allah, his clothes shall be rough and his food grinded barley. He will represent the sword and the death by the sword.]<sup>131</sup>**
- Reported on the authority of Sadir As-Sayrafi...on the authority of Abu Jafar (AS) in a Hadith referring to the gatekeepers at Ka'ba, **[...What would you do if your hands and legs were cut off and hung in the Ka'ba, then you were compelled to cry out loud, "We are the thieves of Ka'ba..." ]<sup>132</sup>**

The Commander of the Faithful (AS) said: **[By my father, the son of the**

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130- Ghayat Al-Maram, vol.5, p. 321.

131- Al-Ghaybah (Occultation), by An-Nu'mani, p.239.

132- Al-Ghaybah (Occultation), by An-Nu'mani, p.237.

**choice of bondmaids<sup>133</sup> – Al-Qa'im from his progeny (AS) – will inflict utter humiliation and the bitterest sufferance upon them, for he will put them to the sword relentlessly. Only then, will the tribe of Quraish wish to have a worldly sacrifice to be offered in redemption; however, we will never cease abating them until Allah so wills.]<sup>134</sup>**

There is reference in the previous Hadith to the religious Authority of Quraish that ruled at the time of the Messenger of Allah (PBUH), as well as to the Hanafite Authority of today represented by the scholars of Najaf. There is a reference to Quraish as they are the leaders. As to the thieves of Ka'ba, they are nowadays' thieves of the sacred thresholds.

- Reported on the authority of Bashar Bin Ghaleb Al Asady, he said: Al-Hussein Bin Ali (AS) told me:[**O Bashar, Quraish will be doomed! The rightly guided Al-Qa'im will detain five hundred men from the tribe and will put them to the sword. Then, he will go after another five hundred men, he will also kill them while kept in captivity, and he will inflict the same fate upon another five hundred. As he said so, I asked: May Allah do good to you, will they be so numerous? Al-Hussein Bin Ali (AS) said: The guardian of the community will be among them.'** He said: 'Bashir Bin Ghalib, the brother of Bashar Bin Ghaleb, told me: I swear that Al-Hussein Bin Ali (AS) repeated the counting six times or counted six groups depending on the narration.']<sup>135</sup>
- Reported on the authority of the Messenger of Allah (PBUH) from his instructions to Ibn Mas'ud:  
[**...O Ibn Mas'ud, a time will come when observing religion will be to people similar to carrying firebrand in the palm of the hand. Thus, they must be wolves; otherwise, wolves will devour them.**

**O Ibn Mas'ud, their scholars and jurists will be immoral and traitors, they will be the most evil of Allah's creatures, as will be those who**

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133- "Choice of bondmaids" refers to the mother of Al-Mahdi, Narjas, who was a bondmaid.

134- Al-Ghaybah (Occultation), by An-Nu'mani, p.229.

135- Al-Ghaybah (Occultation), by An-Nu'mani, p.236.

**follow them, resort to them, take from them, love them, sit with them and discuss with them. They are the most evil of Allah's creatures and will be sent to Hell. {They are deaf, dumb and blind; so they will not return}<sup>136</sup>, {On the Doomsday, We shall gather them, prone on their faces and make them crawl down to the Fire, blind, dumb, and deaf because they belong in hell. Whenever its fire starts to die out, We shall boost the blaze.}<sup>137</sup>, {Whenever their skins ripen, We shall substitute them with other skins so they feel agony.}<sup>138</sup>, {When flung therein, they shall hear its inhalation ripping through, and the fire shall flare up, almost bursting with fury.}<sup>139</sup>, {Therein, groaning shall be their lot and therein they shall not hear.}<sup>140</sup>, {Every time they wish to get out of it, anguished, they shall be forced back therein and doomed to taste the excruciating pain of burning.}<sup>141</sup>**

**O Ibn Mas'ud, they claim that they follow my religion, Sunnah, methods and rules. However, I do not know them nor do they know me.**

**O Ibn Mas'ud, do not sit with them in public or cut deals with them in the marketplaces. Do not guide them to the right path or give them water to quench their thirst. Allah Almighty said: {Whoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.}<sup>142</sup>; and Allah Almighty said: {Whoever desires the reward of the Hereafter, We give it to him, but in the Hereafter he will have no share.}<sup>143</sup>**

**O Ibn Mas'ud, My Ummah will suffer enmity, hatred and wrangling because of those deemed as the abject of the Ummah in this life. He**

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136- Al-Baqara (The Cow): 18.

137- Al-Isra' (The Night Journey): 97.

138- An-Nisaa' (Women): 56.

139- Al-Mulk (Sovereignty): 7.

140- Al-Anbiya' (The Prophets): 100.

141- Al-Hajj (The Pilgrimage): 22.

142- Hud (Hud): 15.

143- Ash-Shura (Consultation): 20.

**who sent me with the Truth shall make them suffer and endure, then transform them into monkeys and pigs.**

He said: The Messenger of Allah (PBUH) then cried, we cried for his crying and asked him: O Messenger of Allah, what is that makes you cry? He said: **I am crying as mercy for the miserable, Allah Almighty says: {If you could but see when they will be terrified with no escape (for them), and they will be seized from a nearby place.}<sup>144</sup> – referring to scholars and jurists-}**<sup>145</sup>

The Almighty said: **{That We might make them taste the torment of disgrace in this life.}**<sup>146</sup>

In *Al-Ghaybah* (Occultation), by An-Nu'mani, As-Sadiq (AS) is reported explaining what is the torment of disgrace in this life mentioned by Allah Almighty **{the torment of disgrace}**. He said (AS): **[O Abu Baseer, what disgrace can be greater than that of a man staying in his own house among his friends, brothers and family, than his parents tearing their clothes struck by catastrophe and crying loudly! When people ask: What was that? It will be said: A person was just distorted. Then I asked: Before or after the rise of Al-Qa'im (AS)? He said: Before it.]**<sup>147</sup>

Distorting scholars was mentioned in the instruction of the Messenger of Allah (PBUH) to Ibn Mas'ud. He (PBUH) also mentioned torturing them in the following: **He who sent me with the Truth shall make them suffer and endure, then transform them into monkeys and pigs.** Moreover, the Almighty said: **{If you could but see when they will be terrified with no escape (for them), and they will be seized from a nearby place}**. This verse was mentioned in the Hadith of the People of the House (AS) and it will come true at the time of the Appearance. It refers to As-Sufyani's army when Allah will cause the land to sink down under their feet. However, I cannot figure out the relation between As-Sufyani's army and the scholars. But, if we link the words of the

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144- Saba (Sheba): 51.

145- Makarem Al-Akhlaq, by Sheikh At-Tabursy, p. 450-451.

146- Fussilat (Explained in Details): 16.

147- Ilzam An-Nasib Fi Ithbat Al-Hujjat Al-Gha'ib, vol. 2, p. 106.



Messenger of Allah (PBUH) to those of Imam Al Baqir (AS) in the following narration, it will become clear to us that there is a close link between the scholars and As-Sufyani's army, which will be swallowed up by the land, since they are mentioned in the same verse.

- Abu Jafar (AS) said: **[The Imam (appointed by Allah and His Messenger) will go into occultation. He then mentioned a long Hadith with regard to his occultation and Appearance, until he said: He calls upon people – referring to Al-Qa'im - to follow the Book of Allah and the Sunnah of His Prophet, and to pay allegiance to Ali Bin Abi Talib (AS) and disavow his enemy. He will name no one until he reaches Al-Bayda' (a flat piece of land between Mecca and Medina). Then, As-Sufyani's army will come out to him but by Allah's command, the land will swallow them up. Allah Almighty said: {If you could but see when they will be terrified with no escape (for them), and they will be seized from a nearby place\* And they said: We believe in him...}; in other terms, they believe in Al-Qa'im from the progeny of the People of the House of Muhammad (PBUH)...}]**<sup>148</sup>
- On the authority of Abu Basir, who reports on the authority of As-Sadiq (AS): He said I told him: **{They have taken their men of religion and their monks as lords beside Allah}**<sup>149</sup>. He (AS) said: **[They did not call upon people to worship them for had they done so, people would not have obliged. But they allowed them the Forbidden and forbade them the Lawful, thus they worshiped them without knowing.]**<sup>150</sup>
- Reported on the authority of the Prophet (PBUH), who said: **[Allah revealed to some of His prophets: Say unto those who study jurisprudence with aims other than religion, learn with aims other than action, and claim this life with aims other than the Afterlife; and who come forth before people wrapped in**

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148- Ilzam An-Nasib Fi Ithbat Al-Hujjat Al-Gha'ib, vol. 2, Sheikh Ali Al-Yazidi Al-Ha'iri, p. 106.

149- At-Tawba (The Repentance): 31.

150- Al-Burhan, part 10, p. 120 - Usul Al Kafi, Part At-Taqlid, vol. 1, p. 53, h.1.

**scapegoat cloaks while their hearts are similar to hearts of wolves, their words sweeter than honey, their acts bitterer than aloe, deceiving and mocking Me, that I shall inflict upon them an affliction that will throw the wise into confusion.]<sup>151</sup>**

- **On the authority of the Messenger of Allah (PBUH), he said: [The jurists are the messengers' trustees as long as they do not interfere in the matters of this life. Then he was asked: What do you mean by interfering in the matters of this life? He (PBUH) answered: Following those who are in power. Thus, if they do so guard your religion against them.]<sup>152</sup>**
- **On the authority of Imam As-Sadiq (AS), he said: [When our Qa'im appears, he will encounter a number of ignorant people bigger than that encountered by the Prophet (PBUH) in the pre-Islamic era (Jahiliya). He was asked: How is that possible? He then replied: The Messenger of Allah (PBUH) came to the people while they were worshiping stones, rocks, sticks and sculpted wood. However, when our Qa'im rises, all people will be interpreting the Book of Allah against him, arguing with him using it and fighting with him over it. By Allah, He will bring His justice deep into the heart of their houses, just like heat and cold penetrate therein.]<sup>153</sup>**
- **As-Sadiq (AS) says: [When Al-Qa'im comes out to take revenge on the jurists for issuing fatwas in what they do not know, they and their followers will suffer misery. Was the religion incomplete for them to complete it? Was it deviated for them to straighten it? Did people want to oppose Allah so they obeyed Him? Or did He command them to do right and they disobeyed Him? Did the chosen one (the Prophet) misconstrue what was revealed to him so they warned him? Did the religion remain**

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151- Bihar Al-Anwar, vol. 1, p. 224, Iddat Ad-da'I, p. 70.

152- Usul Al Kafi, vol. 1, p. 46 – Bihar Al-Anwar, vol. 2, p. 110.

153- Bihar Al-Anwar, vol. 52, p. 363.

**incomplete in his time so they completed it? Or did another prophet come after him, and so they followed him?]**<sup>154</sup>

- Reported on the authority of the Messenger of Allah (PBUH), he said: **[I do not fear that chaos destroys my Ummah, or an enemy invades it. But I fear that misleading Imams bring to my Ummah hardship and disagreement if it obeys them or annihilate it if it disobeys them.]**<sup>155</sup>
- Reported on the authority of Abu Abdullah (AS): **[I saw the Forbidden (Haram) allowed and the Lawful (Halal) forbidden. I saw religion being explained according to mere opinions and the Book and its provisions being dispensed with...]**<sup>156</sup>
- In the book of *Al-Yanabi'*, it was mentioned: **[When Al-Qa'im (AS) appears, he will not have any apparent enemy save for the jurists, in particular. He and the sword will be inseparable, for if the sword were not in his hand, the jurists would issue Fatwas ordering his death. However, Allah will bring him forth endowed with the sword as well as with generosity, so they will obey, fear and accept his rule without faith therein while harboring disobedience.]**<sup>157</sup>
- In *Al-Futuhāt Al-Makkiyya (The Meccan Revelations)*, it was mentioned: **[... He will reform the religion and revive Islam. Thus, Islam will pride itself for having him after its degradation, and will be revived. He shall set the punishment and call to pay allegiance to Allah by means of the sword; whoever refuses to oblige will be killed and whoever fights him will fail. He will reflect religion like it is itself, as if the Messenger of Allah were leading him personally. He will remove all sects from the Earth so that only remains one pure religion. His enemies will be the jurists and scholars because of their opinions with regard to the rule,**

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154- Ilzam An-Naseb, vol. 2, p. 200.

155- Ilzam An-Naseb, vol. 1, p. 196.

156- Bihar Al-Anwar, vol. 52, p. 257.

157- Yanabi' Al-Mawaddat, vol. 3, p. 215.

**and that contradict those of their Imams. However, they will be forced to follow his rule, for they will fear his sword and ascendancy and covet what he has. The common people from the Muslims will rejoice more in receiving him than their elites will. The people of the Truth who recognize Allah Almighty will pay allegiance to him through testimony, revelation and divine definition.]<sup>158</sup>**

- **Reported on the authority of the Messenger of Allah (PBUH), he said: [A time will come for my Ummah during which nothing will remain from the Quran save its scripting, and nothing will remain from Islam save its name. They will be called Muslims while they are as far as one can be from Islam. Their mosques will be filled with people but they will be void of right guidance. The jurists of that time will be the evilest ever under the sky; they have sown disorder and disorder they shall reap.]<sup>159</sup>**
- **Reported on the authority of the Messenger of Allah (PBUH), he said: [Throngs of people will forsake the Religion of Allah just like throngs of people converted to it.]<sup>160</sup>**
- **Reported on the authority of the Messenger of Allah (PBUH), he said: [I asked my brother Jibril: Will you come down to Earth again? He said: Yes, I will come down ten times and take away the gems of the earth. So I asked: What will you take away? He answered:**

The first time: I will take away blessing from the Earth

The second time: I will take away pity from the hearts of the servants

The third time: I will take away demureness from women

The fourth time: I will take away justice from guardians

The fifth time: I will take away love from the hearts of creatures

The sixth time: I will take away patience from the poor

The seventh time: I will take away generosity from the rich

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158- Bisharat Al-Islam, p. 297.

159- Al-Bihar, vol. 52, p. 190, h. 21.

160- Al-Malahem Wal Fitan, p. 133.

The eighth time: **I will take away knowledge from scholars**

The ninth time: **I will take away the Quran from among the books and from the hearts of the readers**

The tenth time: **I will take away faith from the heart of the faithful**

- Reported on the authority of the Commander of the Faithful (AS), from a long speech: **[...May Allah guard you against those days and against the recurrence of the evil of that year. It will be the dark oppressive year, the horror of which will oppress you for nine months. It will prevent travelling by land or sea. Brothers will deny each other, the son will revolt against his father, women will dispraise their men, mothers will approve the immorality of their daughters, jurists will tend towards lying and scholars towards fraud. Then all veils will be taken off, the sun will rise from the west and a caller will call out from the sky: O vicegerent of Allah, reveal yourself to the living creatures. The people of the Earth, East and West, will hear the call and our occulted Al-Qa'im will appear shining preceded by the loyal soul holding the revealed Book in his hand...]**<sup>161</sup>

### **The People of the House (AS) Sayings About the Preachers:**

They are the cause of the affliction, for they are the informative system on which the (idle scholars) rely.

- Reported on the authority of the Messenger of Allah (PBUH): **[...The happiest person during afflictions is every concealed pure one; if he appears, he will not be recognized and if he disappears, he will not be missed. The most miserable will be every eloquent preacher or every traveler walking on scary and uncertain roads. No one can survive its evil save the one who sends out a wholehearted supplication similar to one sent out by who is drowning in the sea.]**<sup>162</sup>

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161- Ilzam An-Nasib Fi Ithbat Al-Hujjat Al-Gha'ib, vol. 2, p. 195.

162- Kanz Al-'Ummal, by Al-Muttaky Al-Hindi, vol. 11, p. 144.

- Reported on the authority of Ali Bin Ibrahim in his book *Tafseer Al-Qummi*: The Almighty said: **{You enjoin others to do good to others but you forget yourselves, and yet you recite the Book. Will you not understand?}** Such verse was revealed in reference to the preachers and narrators. The Commander of the Faithful (AS) said: **[Upon every pulpit, stands an eloquent preacher lying to Allah, His Messenger and His Book.]**<sup>163</sup>
- Reported on the authority of the Commander of the Faithful (AS) in a long sermon, he said:  
**[...Then you, o gang, a gang famous for its knowledge, praised for its good deeds and known for its advices. By Allah, you incite awe in the people, the honorable fear you and the weak honor you. You are favored by the people** that do not owe you any good turn, and to whom you have never been beneficent, you intercede for those who have needs and who are forbidden to lay them out before other than you, and you walk down the streets with the venerability of kings and dignity of the nobles. **Have you not earned all this because of what you are expected to do for the sake of Allah, even though you have neglected His most inalienable right and underestimated the right of the Imams?** You have wasted the right of Allah and that of the weak, but you claimed what you deem is your right acting similar to the guardians of a city who betrayed it and its people and delivered them to the enemy, and just like the physicians who cashed the medicine's price and hurt the patients. **You have not spent any money for the sake of the One Who provided you with it, or risked your life for the sake of the One Who created it; you not even feuded with a tribe for the sake of Allah. And then, you supplicate Allah to dwell in his paradise** near His messengers, to be acquitted and escape from His enemies, and you ask Him as well to bestow upon you all the honor when meeting the Angels. O supplicants, I fear that you might suffer from Allah's wrath, because

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163- Bihar Al-Anwar, vol. 69, p. 223.

He bestowed upon you honor, and with it you have reached a position whereby you have been preferred, and yet you do not honor the believers in Allah, while they honor you because of Him. **You might see covenants with Allah being breached, yet you fear not. But you fear for the agreements concluded with your forefathers.** You might also see the responsibility of His Messenger (PBUH) restrained, and you show no mercy for the blind, the deaf, and the infirm who are neglected in the cities. You neither act according to your status nor assist those who do so. I then see you with the unjust, staying safe from them evil by means of flattery and adulation, and doing everything Allah has prohibited and enjoined you to refrain yourselves from doing without you paying any heed thereto. **Your tribulation shall be the greatest and the most distressful, for you placed yourselves at the same level as that of the scholars (people of the House of Muhammad), but you do not know.** The way things should go and the stipulations as per the Book of Allah lay within the hands of the scholars and they are entrusted with ensuring the observance of what He forbade and what He made lawful. **However, you shall be deprived from such privilege because you have gone astray from the Truth and disagreed about the Sunnah though you were provided with the clear proof.** Had you had the patience to endure annoyance and bear up the distress for the sake of Allah, His matters would have been reverted to you, issued by you and decided by you. **But you have let the unjust overwhelm you in your crisis and you placed the matters of Allah in their hands, while their acts are suspicious and their path is sown with lusts.** Your yearning to elude death and your admiration for life, which will desert you, have set them supreme rulers. Thus, you have turned the weak over to them, and between an enslaved and subjugated and a victimized and oppressed, **they rule according to their changing opinions and** whims that bring them humiliation. Hence, they fall into the footsteps of the evil and act audaciously before the Omnipotent. **In every country of theirs stands an**

**eloquent preacher behind his pulpit. The land is no longer protected against them, and they have reach all over the territories for the hands of the leaders before them are tied up, and while they face their swords raised against them, your swords are turned away.** People are mere servants for them and do not halt them, between an inflexible mighty one oppressing the weak, harsh and obeyed and who knows not Allah, the Originator, Initiator of all and the Reinstater Who brings back all. Lo! Why am I not amazed at seeing the Earth replete with phony tyrants, oppressive almsgivers, and rulers who have no mercy on believers. Allah shall rule on what we are disputing over and judge as to our disagreements. Oh Lord, You know that we did not vie to hold sway or to plead for ruins; all our deeds aimed at restoring the features of Your Religion and making reform manifest in Your land, so that Your oppressed servants would remain safe and observe the obligations, laws and rules You set for them. However, an avenger will appear one day for every drop of blood that is spilled. By Allah, the ruler of His own right, and by the right of the relatives of the Prophet, the orphans, the poor and the travelers whose requests he never fails to fulfill he (Al-Mahdi) will avenge our blood. He will not fail to find all those who flee before him and he will tell those oppressors of it and what fate awaits them when the time comes.]<sup>164</sup>

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164- Al-Me'yar Wal Muwazanat, by Abu Jafar Al-Iskafi, p. 274.



## **The Main Forerunner of the Time of the Appearance as Mentioned in the Narrations**

Many standards will be raised during the Time of the Appearance, all of them false and misleading, save for one, which will be the standard of right guidance and straight Truth. This fact became obvious to us; thus, that infallible standard would be that of the Imam Al-Hujjat (AS), which is represented by the standard of his main forerunner Al-Yamani or the guardian who will call upon people to pledge allegiance to Imam Al-Mahdi (AS).

In order to clarify one side of the picture that allows us to know the figure of Al-Yamani, who was mentioned in the narrations of the People of the House (AS) as a personality to whom allegiance is due; we should first tackle the narrations mentioning the pledge of allegiance. This is because the Messenger of Allah (PBUH) and the People of his House (AS) would not call for paying allegiance to two persons at the same time. The narrations mentioning the duty to pledge allegiance to him refer to one specific person on one hand; and their request must necessarily be stipulated by Allah, for His Messenger (PBUH) did not enjoin to pay such allegiance upon his own convenience on the other hand. The People of the House (AS) inherited such knowledge from the Messenger and thus called upon people to pledge allegiance to this person during the Time of the Appearance of the appointed Imam. Therefore, it becomes clear that all narrations requesting such allegiance refer to the same person, whether in his person or in the person of one of his followers. Consequently, one side of the required picture becomes clearer.

Moreover, some of the descriptions that refer to Al-Qa'im or Al-Mahdi, do not mean Imam Al-Mahdi (AS) in person for they do not match or are opposed to the known attributes of Imam Al-Mahdi (AS).

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### **Guardians to Whom Allegiance was Stipulated by the Messenger of Allah (PBUH) and the People of his House (AS)**

**{It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to claim any choice in their decision: if anyone disobeys Allah and His Messenger, he is clearly on a wrong path.}**<sup>165</sup>

**The pledge of allegiance is not a matter of choice... and the infallible does not request such allegiance but to the infallible:**

- Reported on the authority of Abu Abdullah (AS), on the authority of his forefathers, on the authority of the Commander of the Faithful (AS), he said: On the night the Messenger of Allah (PBUH) let out his last breath, he said to Ali (AS): “O Abu Al-Hassan, bring a parchment and an inkwell”. The Messenger of Allah (PBUH) dictated to him his testament until he reached the following point and said: **[O Ali, there will be twelve Imams after me and twelve Mahdis after them. You, Ali, are the first of the twelve Imams. Then he continued his dictation saying: Let Al-Hassan transfer it to his son Muhammad from the progeny of the People of the House of Muhammad (PBUH) and with him the Imams will account to twelve. Then, there will be twelve Mahdis after him. Should he pass away (the twelfth Imam), let him transfer it to his son, the first of the Mahdis. The Latter will have three names; one like my name, one like my father’s, which is Abdullah and Ahmed, and the third name will be Mahdi. He will be the first of the believers.**<sup>166</sup><sup>167</sup>

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165- Al-Ahzab (The Clans): 36.

166- The first believer in Imam Al-Mahdi (AS) in the time of his Appearance (the first of the 313 believers).

167- Bihar Al-Anwar, vol. 53, p. 148/ vol. 36, p. 260; Al-Ghaybah, by At-Tusy, p. 150; Ghayat Al-Maram, vol. 2, p. 241; Mukhtasar Basa’ir Ad-Darajat by Al-Hilli, p. 39; Makatib Ar-Rasul by MiyANJI, vol. 2, p. 96.

- Reported on the authority of Ismael Bin Ayash, on the authority of Al-A'mash, on the authority of Abu Wa'el, on the authority of Huthayfa, he said: I heard the Messenger of Allah (PBUH) mentioning the Mahdi (the rightly-guided) by saying: **[Allegiance shall be paid to him between the Corner and the Place of Abraham<sup>168</sup>. His names are Ahmed, Abdullah and Al-Mahdi. He shall bear these three names.]<sup>169</sup>**

In view of the aforementioned narration, it is obvious that the first Mahdi which is the son of Imam Al-Mahdi (AS) is the one to whom allegiance will be paid between the Corner and the Place of Abraham, since he bears three names (Abdullah, Ahmed and Al-Mahdi) as mentioned in the testament of the Messenger of Allah (PBUH). That is to say that he is the guardian who is entrusted with calling upon people to pledge allegiance to the Imam (AS) and he will be paid allegiance after his father Imam Al-Mahdi (AS).

Before moving to other narrations and reviewing them, it is worth noting that the guardians of the Messenger of Allah (PBUH), to whom allegiance is due, are twenty-four as mentioned in the testament of the Messenger of Allah (PBUH). It stipulated that they would be twelve Imams, the last of whom would be the awaited Imam (AS) succeeded by twelve Mahdis from the progeny of Imam Al-Mahdi (AS) who would rule the State of Divine Justice after him. The first successor of the awaited Imam (AS) who would be the first of the twelve Mahdis shall be his son Ahmed, his guardian and the first to believe in him since the dawn of his Appearance and he would call upon people to pledge allegiance to his father (AS). Those are the proofs and authorities of Allah over Mankind (the Hujjats of Allah) after Muhammad (PBUH) until

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168 In order to complete the upper part of the walls of the Ka'ba, Abraham stood upon a large stone block, which he moved along when each section was completed. When the Ka'ba was finished, the large stone block was left outside the Ka'ba, near the eastern wall of the sanctuary. It became known as the Place of Abraham (Maqam Ibrahim).

169- Al-Ghaybah by At-Tusy, p.454/470 ; Bihar Al-Anwar, vol. 52, p. 291; Mu'jam Ahadith Al-Imam Al-Mahdi by Al-Kurani, vol. 1, p. 453; Al-Khara'ej Wal Jara'eh by Al-Rawandi, p. 1149.

the day of the Appearance. The narrations, in which the People of the House (AS) provided for the pledge of allegiance at the time of the Appearance, refer to either Imam Al-Mahdi (AS) or his son, the first Mahdi (AS). This is because there will be no one else but them from among the twenty-four Hujjats (AS) who will be present at the time of the Appearance. Indeed, the Imams (AS) will pass away before the Holy Appearance and the eleven Mahdis (AS) will rule the State of Divine Justice after their father (AS). Thus, only Imam Al-Mahdi (AS) and the first of the Mahdis (AS) will accompany the milestones of the Appearance.

- Reported on the authority of Abu Jafar (AS), who said in a Hadith: **[When he reached Ath-Tha'labiya<sup>170</sup>, a man from the progeny of his father, one of the mightiest and bravest men save for the Imam, came to him and said: Hey you, what do you think you are doing? By Allah you are only scaring people as (the shepherd or fox) affrights the cattle. Say, is it by a covenant with the Messenger of Allah or what? The guardian entrusted with calling upon people to pledge allegiance to the Imam bid him: You had better cease speaking or I will sever your head. Al-Qa'im (the one who will rise) then ordered: Keep it quiet so-and-so. Indeed, I have a covenant from the Messenger of Allah. So-and-so, fetch me the chest, and so he brings it to him. He made him read the covenant of the Messenger (PBUH). He then said: May I be sacrificed for you; give me your head so I kiss it. Al-Qa'im obliged and the man kissed him between his eyes: May I be sacrificed for you, bid us to pledge allegiance anew. Hence, Al-Qa'im obliged and they pledged allegiance.]<sup>171</sup>**
- Reported on the authority of Abu Hassan (AS), he said: **[I can see green standards coming from Egypt; however, when the**

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170- An important milestone for pilgrims going to Mecca; it contains wells where nomads used to stop and supply themselves with water.

171- Kitab Al-Mahdi Al-Muntathar (AS), by Hajj Hussein Ash-Shakiri, vol.2, p. 436.

**standards coming from Sham arrive, they will point out to the son of the holder of the testaments.]<sup>172</sup>**

- **[If you see the black standards coming out from Khurasan, rush to them even if you have to crawl over the snow, for they embrace the successor of Al-Mahdi.]<sup>173</sup>**
- **The Messenger of Allah (PBUH) said: [Before your treasure, three will kill each other; all of them are sons of different caliphs, however none will be the recipient. Afterwards, the black standards will come out from the east and they will wage an unmatched battle against them. The Messenger then mentioned a young man and said, Should you see him, pledge allegiance to him, for he is the successor of Al-Mahdi.]<sup>174</sup>**

In light of the aforementioned narration, we conclude that the man who shall call upon people to pledge allegiance to Al-Mahdi (AS) and who will be the successor of the Imam (AS) is a young man. Hence, since we are looking for the successor of Al-Mahdi and the leader of the unique standard of Truth, for all other standards represent falsehood, it is no longer necessary, based on the narration mentioned above, to search for this standard of Truth among the standards whose leaders are old. Thus dear reader, if the standard, the leader of which is a friend of yours is discarded from the very beginning of the selection, do not be sad and do not grieve. Instead, make Allah, the Imam and Truth your aim as mentioned by the People of the House (AS). You should be in dead earnest while searching, free from any restriction or idolatry that has been oppressing many persons these days and overpowering their minds and emotions. The Commander of the Faithful (AS) said: **Acknowledge men by the Truth and not the Truth by men.**

- **The Messenger of Allah (PBUH) said: [Before your treasure, three will kill each other; all of them are sons of different caliphs, however none will be the recipient. Afterwards, the black**

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172- Al-Irshad (the Guidance), by Sheikh Al-Mufid, vol. 2, p. 376.

173- Al-Malahem Wal Fitān, by Sayyid Bin Tawoos Al-Hassani, p. 52.

174- Bisharat Al-Islam, p. 30.

**standards will come out from the east... Should you see their leader, pledge allegiance to him, and rush to him even if crawling over the snow for he is the Mahdi, the rightly-guided vicegerent of Allah.]<sup>175</sup>**

This narration indicates that the commander of the standards of the east is Mahdi (the rightly-guided Al Yamani), to whom allegiance is due, and who also has three names: Abdullah, Ahmed and Al-Mahdi (or Mahdi). This is because it is known from the narrations that Imam Al-Mahdi (AS) will appear from Mecca and not from the east, while noting that such issue requires a detailed research that we might tackle later on. The following narrations mention the allegiance due to the standards of the east; they come in several versions:

- The Messenger of Allah (PBUH) said: **[Before your treasure, three will kill each other; all of them are sons of a different caliph but none will be the recipient. Then, the black standards will come out and kill them in a way that has never been done before by a nation. Afterwards, the rightly guided vicegerent of Allah will come out. Thus, should you hear of his coming, rush to him and pledge him allegiance for he is the rightly guided vicegerent of Allah.]**
- The Messenger of Allah (PBUH) said: **[The black standards will come out from the east and iron-hearted they will be! He who hears of their coming shall rush and pledge allegiance to them even if crawling over the snow.]<sup>176</sup>**
- The Messenger of Allah (PBUH) said: **[The Hour shall not come until the one who shall rise with the Truth appears, when Allah the Great and Almighty permits so. He who follows him shall survive and he who does not shall perish. O servants of Allah, rush to him even if you have to crawl over the snow, for he is the vicegerent of Allah Almighty and my successor.]<sup>177</sup>**

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175- Ghayat Al-Maram, by Sayyid Hashim Al-Bahrani, p108 ..

176- Bihar Al-Anwar, vol. 51, p. 84.

177- Dala'il Al-Imamat, by At-Tabari, p. 452; Bihar Al-Anwar, vol. 51, p. 65.

It is worth noting that the name “Qa’im” (the one who rises) does not refer to Imam Al-Mahdi Al-Hujjat Bin Al-Hassan (AS) at every time that it is mentioned, as clarified in a narration reported in section (b) below. Indeed, the one who will rise with the Truth and who is mentioned in the above narration for example, is Al-Qa’im who will rise before the Hour- the Hour being Imam Al-Mahdi (AS).

- Reported on the authority of Al-Mufaddal Bin Omar, he said: I asked my Master As-Sadiq (AS): Will the awaited and anticipated Imam Al-Mahdi (AS) appear at a specific time that is known to people? He answered: **[Allah forbid the time of the appearance of Al-Mahdi be known to our Shi’a. I said: Why is that, Master? He answered: Because he is the Hour that Allah Almighty was referring to when He said: {They ask you about the Hour: When will it come? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in Heavens and on Earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is with Allah alone, but most people do not know.}**<sup>178</sup> He is also the Hour that Allah Almighty mentioned: {They ask you about the Hour: When will it come?}<sup>179</sup> He said: {The knowledge of the Hour is only with Him}. Thus, He did not say that someone else has the knowledge of the Hour, but He said: {They wait not but for the Hour, that it should come upon them suddenly. The signs thereof have already come. But of what avail will their admonition be to them when it has actually come upon them?}<sup>180</sup> He said as well: {The Hour drew nigh and the moon cleft in twain}<sup>181</sup> And said: {And what will make you understand? Perchance the Hour is nigh!}<sup>182</sup>, {Those who do not

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178- Al-A’raf (The Heights): 187.

179- An-Nazi’at (Those Who Drag Forth): 42.

180- Muhammad (Muhammad): 18.

181- Al-Qamar (The Moon): 1.

182- Al-Ahzab (The Clans): 63.

**believe in it would hasten it on, and those who believe are in fear of it, and they know that it is the Truth. Now most surely those who dispute obstinately concerning the Hour are far astray.}**<sup>183]</sup><sup>184</sup>

The Messenger of Allah (PBUH) said: The Hour shall not come until the one who shall rise with the Truth appears. The Hour being the Imam (AS), Imam Al-Mahdi (the Hour) (AS) will not launch the military attack until after the advent of the one who will rise with the Truth (the Qa'im of the Truth), the successor of the Messenger of Allah (PBUH). In this regard, he (PBUH) said: For he is the vicegerent of Allah Almighty and my successor, referring to the first Mahdi – the first of all believers – who was mentioned in the testament. He will rise to pave the way for Imam Al-Mahdi (AS), a man from the People of his House – meaning he will be from the progeny of Muhammad (PBUH) – who will wield the sword for eight months as mentioned in the following narration:

Reported on the authority of Haitham Bin Abdul Rahman, he told me that he heard Ali (AS) say: **[... and before him, a man from his progeny will come out from the east and wield the sword for eight months...]**<sup>185</sup>

- In the scripture of Ibn Hamaad, it is written that [As-Sufyani will enter Kufa, loot it for three days, kill sixty thousands from its people, and will stay there for eighteen nights. At that time, the black standards will come out and as they reach the water, the supporters of As-Sufyani in Kufa will hear about the news of their arrival and will flee. Afterwards, a group of people from the masses of Kufa will come out, only few bearing arms, and among them, there will be some of the **inhabitants of Basra**. They will overtake the supporters of As-Sufyani and recuperate as much as

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183- Ash-Shura (Consultation): 18.

184- Bihar Al-Anwar, by Ulemah Al-Majlisi, vol. 53, p. 1.

185- Al-Malahem Wal Fitan, by Sayyid Bin Tawoos, p. 66.



they can from what they plundered from Kufa. **The black standards will then pledge allegiance to Al-Mahdi.]**<sup>186</sup>

- Reported on the authority of Jaber, on the authority of Abu Jafar (AS), he said: **[The black standards coming from Khurasan will reach Kufa and when Al-Mahdi appears in Mecca, they will pledge allegiance to him.]**<sup>187</sup>
- Reported on the authority of Abu Jafar (AS), he said: **[...Then he will leave Mecca with the three hundred and some tens who will pledge allegiance to him between the Corner and the Place of Abraham. He will carry with him the pledge, standard and weapon of the Messenger of Allah (PBUH).]**<sup>188</sup>
- Reported on the authority of the Commander of the Faithful (AS): **[A man called Al-Hareth bin Hirath will appear from behind the river, before him a man called Al-Mansur, and he will pave the way, secure it and empower the progeny of Muhammad just as Quraish was secured for the Messenger of Allah (PBUH). Every believer shall support him or – as he said – respond to him.]**<sup>189</sup>

The words of the Commander of the Faithful are clear; every believer should rush to him even if crawling. All these statements are expressed as orders given to pay allegiance and offer support.

- On the authority of Abu Jafar (AS), he said: **[He told me: O Abu Al-Jarud, as soon as afflictions strike,<sup>190</sup> people will say he must be dead or must have perished, and what valley he walked into;**

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186- Aser Az-Zuhur, by Sheikh Al-Kurani, p. 125.

187- Kitab Al-Fitan, by Na'im Bin Hamad Al-Muruzi, p. 198.

188- Al-Bihar, vol. 52, p. 223.

189- Mu'jam Ahadith Imam Al-Mahdi (AS), by Al-Kurani, vol. 1, p. 394. Sheikh Ali Al-Kurani mentioned the following: terminology: behind the river: is an expression referring to the area behind Jayhun river (known as Amu Darya), including Samarkand and Bukhara and others. However, it may refer to the area behind the rivers of Tigris and Euphrates. As to the name "Al-Hareth Bin Hirath," it was mentioned in a narration that such name might be the meaning of his name in Arabic (Al-Hareth: the plowman) or a reference to his experience in his profession that is similar to the experience of the plowman in plowing.

190- A narration was previously mentioned in page 37 stating that "the afflictions strike" is "the disagreement and conflict among the Shi'a".

**and his seeker will wonder how come when his bones have degenerated. At that time, look for him, and when you hear of his coming, rush to him even if crawling over the snow.]<sup>191</sup>**

**b-**

### **Distinctive Marks Between the Attributes of Imam Al-Mahdi (AS) and the First Mahdi**

It is important to note, before tackling the attributes, that the narrations mentioning Al-Qa'im (the one who will rise) do not refer exclusively to the person of Imam Al-Mahdi (AS). Sometimes, the person that is meant is the Imam (AS) and some other times the indicated one is a person handling the affairs of the Imam (AS), as is the case in the following narration:

Reported on the authority of Abu Abdullah Jafar Bin Muhammad (AS): the Commander of the Faithful (AS) mentioned things that were to happen after him until the rise of Al-Qa'im. Thus, Al-Hussein (AS) said: O Commander of the Faithful, when will Allah purify the Earth from tyrants? The Commander of the Faithful (AS) replied: ..., then he said: **[When Al-Qa'im rises at Khurasan and overpowers the land of Kufan and Multan then crosses the island of Bani Kawan, and when a Qa'im from us rises in Jilan and his call is met by Aber and Dilman ... the awaited and anticipated Al-Qa'im, the unknown Imam, shall then rise. He who is from your progeny will be bestowed with honor and superiority, Al-Hussein, no son like him and he will appear between the two pillars clad in two worn out pieces of cloth...]**<sup>192</sup>

The same applies to the narrations mentioning the attributes of (Al-Mahdi); they are not limited to Imam Al-Mahdi (AS) only. Sometimes they refer to the Imam (AS) and some other times to the first Mahdi, in

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191- Al-Ghaybah (Occultation), by An-Nu'mani, p. 154.

192- Al-Ghaybah (Occultation), by An-Nu'mani, p. 154.

other terms, the first of the twelve Mahdis as mentioned in the testament of the Messenger of Allah. Moreover, the advent of the first Mahdi will coincide with the appearance of Imam Al-Mahdi; he will be the first believer in him and in his Appearance and the main forerunner who will pave the way for his advent.

This answers to the contradiction and incompatibility mentioned by some researchers concerning the attributes of Imam Al-Mahdi as we will see. One narration mentions that he is tawny and another that he has red cheeks. In a different narration, Al-Mahdi is described as a red-cheeked person of fair complexion, and in another narration, it is said that his eyebrows are joined whereas in another still, his eyebrows are separated... In this concern, whoever is interested in knowing more may refer to the book, *Iqaz An-Na'em Listikbal Al-Qa'im*.

Now we will present some of the narrations mentioning the attributes of Al-Qa'im, Al-Mahdi or the Imam appointed by Allah and His messenger. As previously mentioned, such attributes are not exclusive to only one person. Indeed, some of them are in total contradiction with the known attributes of the Imam (AS), like the fact that he has a fair complexion and red cheeks with a mole on his right cheek, and that his eyebrows are joined and his eyes smeared with kohl... These attributes came to be known among the Shi'a through narrations recounted about the meetings with the Imam, such as his (AS) meeting with Ali Bin Mehziar and others.

- In the story of Ali Bin Mehziar's meeting with Imam Al-Mahdi (AS); he said: **[...There he is like a Ben tree branch or basil stick, magnanimous, generous, pious and pure. He is neither very tall nor extremely short, but of medium height, with a rounded head, wide forehead, joined eyebrows, hooked nose and soft cheeks. He has a mole on his right cheek as if it were a crumb of musk on pebbles of ambergris.]**<sup>193</sup>

However, Al-Sadiq (AS) described the Imam with attributes

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193- Al-Ghaybah, by Sheikh At-Tusi, p.265.

contradicting the previously mentioned. He said that his eyebrows were not joined, but were separated, and that he had a mark on his face and not a mole, which are different things. Thus, the person described by As-Sadiq must definitely be a different person than the one described above. Here are some additional narrations in this concern:

- Reported on the authority of Hamran Bin A'yon who said: I told Abu Jafar Al Baqir (AS): May I be sacrificed for you, I came to the city looking for you and carrying one thousand Dinars in my sack around my groin. I have taken an oath before Allah that I shall spend the money at your door, one Dinar after the other if you answer my questions about him. He said: Ask me Hamran and I will answer you but spend not your money. Then I asked: I ask you for you have a family relationship with the Messenger of Allah (PBUH), are you the Imam appointed by Allah and His Messenger and the guardian entrusted with the authority? He said: No. I then inquired: Who is he then for dear life? He said: **[That red cheeked person, who has sunken eyes, separated eyebrows and broad shoulders as well as dandruff in his hair and a mark on his face, may peace and mercy be upon the soul of Moses.]**<sup>194</sup>
- Reported on the authority of Humran Bin A'yun, he said: I asked Abu Jafar (AS): Are you Al-Qa'im? He answered: **[I am from the progeny of the Messenger of Allah (PBUH) and I am the claimant by blood and Allah does what He wishes. Then I repeated the question so he said: You know where to go. Your friend is that man having a protruding abdomen and dandruff in his hair, son of the most magnificent, may peace and mercy be upon the soul of so-and-so!]**<sup>195</sup>
- Reported on the authority of Abu Baseer, he said: Abu Jafar (AS) or Abu Abdullah (AS) - the uncertainty comes from Ibn Issam -

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194- Al-Ghaybah (Occultation), by An-Nu'mani, p. 215.

195- Al-Ghaybah (Occultation), by An-Nu'mani, p. 216.

said: [O Abu Muhammad, Al-Qa'im **has two attributes: a mole in his head, dandruff in his hair and a mole between his shoulders on the left side under his left shoulder in the shape of a myrtle leaf.**]<sup>196</sup>

- Reported on the authority of Yehya Bin Al-Fadel An-Nufali, he said: I went to Abu Al-Hassan Mussa Bin Jafar (AS) in Baghdad and when he finished the prayer of the afternoon (Salat Al-'Asr), he raised his hands towards the sky and I heard him say: [You are Allah and there is no god (worthy of worship) but You, for You are the First and the Last, the Manifest and the Hidden... I ask You to bestow Your prayers upon Muhammad and his progeny, to hasten the Appearance of the one who will take revenge from Your enemies, and fulfill Your promise to him, You the Majestic and Honorable. He said: I asked him: Who is that you are praying for? He answered: **That rightly guided one (Mahdi) from the progeny of Muhammad (PBUH), then he added: I swear that he has a protruding abdomen, joined eyebrows, skinny legs and broad shoulders, that he is tawny and that his tan is somewhat yellowish for staying up all night long looking at the stars, kneeling and praying...**]<sup>197</sup>
- Reported on the authority of Saad Bin Abdullah Al-Qummi from a long Hadith of his whereby he mentioned that he had seen Imam Al-Mahdi (AS) while he was a boy. He said: [...**I cannot compare the face of our Maulana Abu Muhammad (AS) when we came to him and saw his enlightened countenance but to a full moon that completed fourteen nights. On his right thigh was sitting a boy with a fair enlightened face like Jupiter. He had his hair parted down the middle letting it fall, abundant, on each side like an L between two Gs...**]<sup>198</sup>

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196- Al-Ghaybah (Occultation), by An-Nu'mani, p. 216.

197- Bihar Al-Anwar, by Ulemah Al-Majlisi, vol. 83, p. 81.

198- Kamal Ad-Deen Wa Tamam An-Ne'mat, by Sheikh As-Sadooq, p. 457.

- Reported on the authority of the Commander of the Faithful (AS), he said: [... Had he not come out, I would have severed his head. The people and dwellers in Heavens will be happy with his advent. **He is a man with a wide forehead, hooked nose, big belly, skinny legs. He has a mole on his right thigh and a gap in his front teeth. He shall fill the Earth with justice like it was filled with oppression and injustice.**]<sup>199</sup>
- Reported on the authority of Abu Abdullah (AS), he said: [**When Al-Qa'im from the progeny of Muhammad (PBUH) rises, he shall rule the people according to the Law of David with no need for a proof. Allah Almighty will inspire him and thus he will rule according to his knowledge and tell all peoples their inner thoughts. He shall differentiate between his ally and enemy through sign reading, for Allah Almighty said: {Surely, in this are Signs for those who can read signs \* And they lie on a road that still exists}.**]<sup>200</sup>

Reported on the authority of the Commander of the Faithful (AS), when Omar asked him about the name of Al-Qa'im and he did not reply... he said: Will you tell me about his attributes? He answered: [**He is a young man of middle height, endowed with a beautiful face and nice hair that he wears down to his shoulders. The light coming out of his face is in contrast with the blackness of his beard and hair. I swear by the life of my father that he is the son of the choice of bondmaids.**]<sup>201</sup>

In the following narration, Al-Mahdi has a fair complexion and red cheeks. Thus, who would be the man with the dark complexion mentioned in the previous narrations?

- Abu Jafar Muhammad Bin Ali Al-Baqir narrated from his father, from his grandfather (AS), he said: the Commander of the Faithful (AS) said from over the pulpit: [**A man from my progeny will appear at the end of time. He shall have a fair complexion, red**

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199- Al-Ghaybah (Occultation), by An-Nu'mani, p. 215.

200- Al-Irshad (The Guidance), by Sheikh Al-Mufid, part 2, p. 386.

201- Al-Ghaybah, by Sheikh At-Tusi, p. 470.

**cheeks, a big belly, wide thighs, broad shoulders and two moles on his back: one of the same color of his skin and one similar to that of the Prophet (PBUH). He shall have two names: one unrevealed and another declared. The unrevealed is Ahmed and the declared is Muhammad...]**<sup>202</sup>

In this regard, It is worth noting that I say it is the name that is hidden and not the person himself. For when Abu Jafar reported “ ...and the other declared”, he meant the name of Imam Muhammad Bin Al-Hassan Al-Askary, known by everybody and mentioned expressly by the People of the House (AS). As for the unrevealed name, it will be the one that he will carry at the dawn of his Appearance and it will be the name of his guardian. In other terms, at the beginning of his Appearance, the Imam will reveal himself through his guardian who is Ahmed as mentioned in the testament of the Messenger of Allah (PBUH), “ ... and he will be the first Faithful”, Ahmed being the son of Imam Al-Mahdi (AS). In this concern, it is worth noting that the People of the House mentioned that the matter will appear either in the man or his son, thus this should not be ignored. Let us then review the following narration:

- Reported on the authority of Abu Baseer, on the authority of Abu Abdullah (AS), he said: [Allah revealed to ‘Imraan: I shall bless you with a straight blessed male who will purify the blind and leprous and bring the dead back to life by the will of Allah, and I shall make him the messenger of Bani Isra’il. ‘Imraan told his wife Hannah, the mother of Mary, about the revelation. Thus, when she got pregnant, she thought she would have a boy, **{So when she brought forth, she said: My Lord! Surely I have brought it forth a female...and the male is not like the female.}**; in other terms, the girl cannot be a messenger, for Allah, the Glorified and Exalted said: **{and Allah knew best what she brought forth}**. Therefore, when Allah gave Isa to Mary, he was the one whom He

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202- Kamal Ad-Deen Wa Tamam An-Ne’mat, by Sheikh As-Sadooq, p. 653.

revealed and promised to ‘Imraan. **Thus, if we reveal something about a man, it may apply to his son or grandson and so you shall not deny it.]**<sup>203</sup>

- Muhammad Bin Ismael narrated from Al-Fadl Bin Shadhan, from Hamad Bin Isa, from Ibrahim Bin Omar Al-Yamani, from Abu Abdullah (AS), he said: **[If we said something about a man and it did not apply to him but to his son or grandson, you shall not deny it for Allah Almighty does what He wants.]**<sup>204</sup>
- Mu’la Bin Muhammad narrated from Al-Washa’, from Ahmed Bin Aiz, from Abu Khadijah, he said: I heard Abu Abdullah (AS) say: **[A man may act justly or unjustly and an act may be attributed to him even if he has not performed it himself but was carried out by his son or grandson after him; still it will be considered the same.]**<sup>205</sup>

The People of the House (AS) described Imam Al-Mahdi (AS) using his name and agnomen in their prayers and narrations.

- Al-Mufaddal said: O Lord! How will the appearance of Al-Mahdi start and everything be handed over to him? He replied: **[O Mufaddal, he will appear surrounded by doubts but he will prove his identity.** Everyone will be talking about him and his Imamate will become manifest, **He will call by his name, agnomen and lineage. His Appearance will make the rounds among the righteous and liars, the assenters and dissenters, until the proof compels them to know him and we have recounted stories about him, pointed out to him, shown his lineage, mentioned his name and agnomen and that his grandfather was named the Messenger of Allah (PBUH) and his agnomen** so that the people shall not say, “We do not know for him a name, agnomen or lineage.” By Allah, his name, agnomen and lineage will become clear by their own words and they will even name him before

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203- Bihar Al-Anwar, vol. 52, p. 120; Al-Kafi, vol 1, p. 535.

204- Al-Kafi, vol. 1, p. 535.

205- Al-Kafi, vol. 1, p. 535.



each other for the Hujjat (the proof and authority) will prevail over them. Then Allah will make him appear as he promised his grandfather (PBUH) in His saying: **{It is He Who has sent His Messenger with Guidance and the Religion of Truth, that He may make it prevail over other religions, even if those who associate with Allah dislike it.}**<sup>206</sup>

However, according to other narrations, Al-Mahdi shall not have a name or agnomen, nay it is prohibited and forbidden to ascribe names to him.

- Reported on the authority of Abdel 'Atheem Bin Abdullah Al-Hasani, he said: I told Muhammad Bin Ali Bin Moses (AS): I hope you will be Al-Qa'im from the People of the House of Muhammad (AS) who will fill the Earth with justice and equity as it was filled with injustice and oppression. Then he said: [O Abu Qassem, he who shall rise among us (Al-Qa'im) will not rise unless Allah grants him the authority so that he guides people to His religion. However, Al-Qa'im whom Allah Almighty will send to purify the Earth from disbelievers and apostates and fill it with justice and equity, is the one whose birth remains hidden from the people, his person occult and **his naming forbidden**. He has the same name and agnomen as the Messenger of Allah (PBUH). The Earth shall bow before him and he will overcome all the hurdles. Three hundred and thirteen men from his followers will gather around him from remote regions, for Allah Almighty said: **{Wherever you are, Allah will bring you all together. Surely Allah has power over all things}**. When such number of loyal followers is attained, Al-Qa'im will manifest himself. Thus once the number of his men is complete, that is ten thousand men, he shall come out and put the enemies of Allah to his sword until Allah, to whom be ascribed all perfection and majesty, is satisfied.]<sup>207</sup>

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206- Bihar Al-Anwar, vol. 53, p. 3.

207- Kifayat Al-Athar, by Al-Khazzaz Al-Qummi, p. 281.

- Reported on the authority of Muhammad Bin Ziad Al-Azadi, he said: I asked my Master Sayyid Mussa Bin Jafar (AS) about the saying of Allah Almighty: **{...and bestowed lavishly upon you his blessings, both apparent and hidden}**, he said: [The apparent blessing is the apparent Imam and the hidden one is the occulted Imam, so I asked him: Will there be among the Imams one who will go into occultation? He said: yes, his person will be invisible to the eyes of the people but his memory and name will remain in the hearts of the believers. He will be the twelfth Imam to whom Allah will facilitate every rigor and level every hardship. He will reveal to him the treasures of the earth, bring nigh all distant things to him, defeat through him every mighty obstinate man, and kill at his hands every mutinous evil. He is the son of the choice of bondmaids whose birth will remain hidden to the people and they will be forbidden from naming him until Allah, the Glorified and Exalted, decides of his Appearance so that he fills the Earth with justice and equity as it was filled with oppression and injustice.]<sup>208</sup>
- Reported on the authority of Jaber Al-Ja'fy, he said: I heard Abu Jafar (AS) say: Omar Bin Al-Khattab asked the Commander of the Faithful (AS): Tell me about Al-Mahdi. What is his name? He then retorted: **[As for his name, my beloved one (AS) trusted me not to tell anybody about his name until Allah sends him...]**<sup>209</sup>

It will be a mistake to believe that there is discrepancy in the words of the People of the House (AS). Indeed, the narrations point out to two different people who are Imam Al-Mahdi (AS) and the first Mahdi. The one who was described, named, given an agnomen and intensively mentioned by the people is Muhammad Bin Al-Hassan Al-Askary, the carrier of the name that is declared. As for the one who was mentioned by the People of the House when they said it was prohibited and

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208- Bihar Al-Anwar, by Ulema Al-Majlisi, vol. 51, p. 150.

209- Al-Irshad (The Guidance), by Sheikh Al-Mufid, vol.2, p. 382.

forbidden to name him before he appeared or Allah sent him, he is the carrier of the name that is hidden: Ahmed the son of Imam Al-Mahdi (AS). Thus, we get the certainty that there is no discrepancy in the words of the People of the House (AS) and his statement is clear in this regard when he (AS) confirmed, **“Thus, if we reveal something about a man, it may apply to his son, grandson, or grand grandson and so you shall not deny it.”**

- Reported on the authority of Abu Hamza, he said: I went unto Abu Abdullah (AS) and told him: Are you the guardian (the Mahdi) appointed by Allah and His Messenger? He said: No. Then I asked: Is it your son? He denied. I inquired: Is it your grandson? He said: No. I asked again: Is it your great grandson? He said: No. So I asked then: Who is he? He replied: **[He is the one who will fill the Earth with justice as it was filled with oppression and injustice. He will be a while after the Imams just like the Prophet (PBUH) was sent a while after the messengers.]**<sup>210</sup>

In light of the aforementioned Hadith, we understand that there will be a period of discontinuity between the Imams and Al-Qa'im, as there had been a period of discontinuity between the messengers and the Messenger of Allah (PBUH). However, such discontinuity does not apply to Imam Al-Mahdi (AS) as the the Imamate has passed immediately to him after Al-Hassan Al-Askary and there had been no period of discontinuity between them. Moreover, he is the Hujjat (the proof and authority of Allah) over the people of the Earth as of that time. He interferes in many matters that concern the Shi'a and even corrects the Fatwas (jurisdictions) issued by the religious authorities at some times. He is the Hujjat over the people of the Earth, and the Earth shall not be devoid of a Hujjat for it will then sink with its people. Was the discontinuity period before the advent of the Messenger of Allah (PBUH) as such? No, for the nations were awaiting his coming and when he was born, they disagreed in his concern.

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210- Al-Ghaybah (Occultation), by An-Nu'mani, p. 187.

Hence, Al-Qa'im who shall rise after a period of discontinuity between him and the other Imams is the first Mahdi, so the Ummah will be divided between those who believe in the Mahdis and those who disavow them.

Reported on the authority of Abu Jafar Al-Baqir (AS), he said: **[The guardian appointed by Allah and His Messenger has similarities with Yussef, the son of a black woman believer. Allah will settle his matters for him within one night.]**<sup>211</sup>

All narrations agreed that the mother of Imam Al-Mahdi (AS), lady Narjas (AS) was Roman. She was the daughter of the Caesar of Rome from the progeny of Simon Peter, the guardian of Isa (AS), and she had a fair complexion. Thus, the guardian appointed (for this purpose) by Allah and his Messenger, son of (a black bondmaid) is not Imam Al-Mahdi (AS), but rather is the first Mahdi whose brown complexion complies with what came in the narration. Not only that but the assimilation to Yussef (AS) in that he was imprisoned agrees with the first Mahdi for Imam Al-Mahdi (AS) shall not be imprisoned as it is well known. Thus, the narration reported above refers to the first Mahdi. It is worth noting in this regard, that the brown or black-complexioned man, as mentioned in the narration, agrees with another issue mentioned in the prophecy of Nostradamus that refers to the guardian, the black or tawny man who would come out and make the USA regret occupying Iraq. The prophesied quatrain:

**“His hand finally through the bloody ALUSI<sup>212</sup> (guardian),  
He will be unable to protect himself by sea,  
Between two rivers he will fear the military hand,  
The black and irate one will make him rue it.”**<sup>213</sup>

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211- Al-Ghaybah (Occultation), by An-Nu'mani, p. 163.

212 ALUSI is a transliteration of the Arabic term Al-Wassi which means “the guardian”

213- Prophecies of Nostradamus : Century VI – Quatrain number thirty-three.

## **Al-Yamani Between the Language and the Personality**

In order to fathom the gist of the term “Yamani” it is necessary to look through the books of language and Hadiths. Does such term refer to the country, blessing, power, right side or other? Does it refer strictly to the people of Yemen today or to other Yemenites as well although they are residing in foreign countries, because of their native land belonging?

It was mentioned in the Book *Majma’ al-Bahrain* on page (582):

(Y M N): Allah Almighty said: **{striking them with the right hand}** in other words, His right hand, indicating power and capacity. He Almighty said: **{Surely you used to come to us from the right side (of power and truth)}**. It is said that this term is a metaphor that refers to the side of Good and His side, meaning (you used to come to us claiming to be representing the Religion (Islam) and ornating our aberration, thus you showed us matters about religion and truth that lead us astray).

It is also said that such term is a metaphor referring to power and subjugation as the right hand is characterized by power through which destruction is caused. He almighty said: **{We should certainly seize him by his right hand}** referring to power and capacity. In other terms the verse means: We should cut off his right hand and prevent him from acting...

“Al-Yameen”: It also means the oath, its plural in Arabic being “Aymon” or “Aymaan”. It is said that it gained such meaning because people used to take oath by grasping each other’s right hand. It is also said that its meaning is taken from “Al-Yameen” (the right), referring to power and strength because the person is empowered by the right hand to accomplish what he has sworn to accomplish and to forsake what he has sworn to forsake. It is said as well that such meaning is taken from “Al-Yumn” meaning blessing, because blessings are conferred by mentioning or supplicating Allah...

In the Hadith **[the Stone is the Yameen (right hand) of Allah; with it He shall salute whomever He wants from the servants.]** It is said: Such Hadith is an analogy and comparison that originates from the fact that

when a king salutes someone, the latter shall kiss his hand. Thus, the Stone is compared to the right hand of the king, for it is touched and kissed. It was endowed with this because Allah placed within it the covenant made with the progeny of Adam – as related - and enjoined people to observe it as the Almighty said: **{Am I not your Lord? They said: Yes!}**. Therefore, the supplication raised before the Stone says, “I have fulfilled my oath and honored my covenant, thus be my witness before your Lord on the day of the Appearance”.

“Al-Yameen”: The right side or hand of the person and other. “Al-Youmna”: The opposite of “Al-Yusra” (left side). “Yemen”: The country of Arabs and one of the Arabian Peninsula countries, located between the red sea, the Kingdom of Saudi Arabia and Aden, to which some of the islands in the red sea are attached. Its population amounts to 4 or 5 Million, and its land covers the coast of Tihamah that is overtopped by the mountains of Yemen and Injad famous for their fertility and abundance in water. This is why Yemen was named in the past “Fortunate Arabia”. Its capital is “Sana’a” and its inhabitants are referred to, in Arabic, as “Yamani” or “Yamaan” (Yemenite) without stressing the letter “m” in order to lighten the pronunciation. Therefore, we add an “a” in the middle of the word instead of the “i” of attribution at the end because they cannot co-exist in one word in Arabic. However, some say “Yammani” with a stressed “m” copied from Sibawayh.

As to the Hadith **[Faith is Yamaan and Wisdom is Yamani]**, it was said that the Messenger of Allah (PBUH) stated that because Faith started from “Mecca” which was in “Tihamah”<sup>214</sup> located in the land of “Yemen”; for this reason Ka’ba is known as “the Yemenite Ka’ba”. Moreover, it was said that the Messenger mentioned such Hadith when

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214- Tihamah: Lands of the narrow coastal plain, which stretches from the Sinai Peninsula north to the borders of Yemen south, including the following cities: Najran, Mecca, Jeddah, Sana’a. Tabuk: A city on the pilgrimage road that links Damascus to Medina. The city is famous for the great battle led by the Prophet (Peace and Blessings be Upon Him) to defeat the Arabs in the North. It is located north Mecca and Medina. End. Majma ‘Al-Bahrain, vol. 4, p. 581.

he was at Tabuk where Mecca and Medina separated him from Yemen. During his Hadith, he pointed out towards Yemen meaning by it Mecca and Medina, and it was also said that he was referring to the supporters because they were Yemenite and they supported Faith and assisted and welcomed the believers. Thus, Faith (Iman) was attributed to the Yemenite “Yamani”.

“Al-Yumn”: Blessing. A person might bring blessings to his people; He is “Maymun” through him they become blessed. As to the Arabic expression “Tayamantu bihi”, it means “I was blessed by him.” It was related that “The Prophet (PBUH) was fond of receiving blessings as much as possible”. “Tayamun” is commonly known as the act of being blessed by something and it is derived from “Yumn” that means “blessing”. The meaning referred to is “to start with the most blessed one ...”

Moreover, Mecca is in Tihamah located in the land of Yemen and the inhabitants of Mecca are Yemenite as well. It is worth noting that the Messenger of Allah (PBUH) was an inhabitant of Mecca, thus he was also Yemenite as mentioned in the following Hadith:

- Reported on the authority of Salim Bin Qays Al-Hilali, he said: When we came from Safin with the Commander of the Faithful (AS), he stayed near a Christian monastery. Then, a Sheikh ... from the progeny of the disciples of Isa the son of Mary came to us... and said: [I carry with me the dictation of Isa, the son of Mary, and the scripture of our father... Allah Almighty will send an Arab man, descendant of Ismail Bin Ibrahim the friend of Allah, coming **from a land called Tihamah and a village named Mecca. He will be called Ahmed and will have twelve names. He then mentioned his sender, birth, emigration, fighters, supporters and enemies, his lifestyle, and the experiences of his Ummah after his departure from this world, until Isa the son of Mary comes down from Heaven. In this book, thirteen men are mentioned as descending from the progeny of Ismail, the son of Ibrahim the friend of Allah. They are the best of creatures and**

**the dearest to Allah's heart. Allah shall be loyal to those who are loyal to them and shall show enmity to their enemies.]]<sup>215</sup>**

The following poem is ascribed to the Commander of the Faithful:

I am the trustworthy boy of Quraish  
Known for my generosity and strong sense of honor  
Strong as a lion with my well-defined muscles  
With me are satisfied the lords of Yemen;  
Be they the inhabitants of Najad or the people of Aden.

Thus the poem is express and no further clarification is needed:  
Najad and Aden are both in Yemen.

- Reported on the authority of the Messenger of Allah (PBUH) while singing the praises of Yemen: **[Faith is Yemenite and Wisdom is Yemenite and were it not for emigration, I would have been a man from the people of Yemen.]** In another Hadith, the Prophet (PBUH) said: **[The best of men are the people of Yemen. Faith is Yemenite and I am Yemenite. On the Day of Resurrection, the biggest number of people who will step into Heaven will be from the tribe of Mazhaj from among all other tribes.]**

Clarification: The Messenger said that because Faith started from Mecca, located in Tihamah, which is in the land of Yemen. This is why the Ka'ba is known as the "Yemenite Ka'ba".

Al-Jawhari said: Yemen is the country of the Arabs and its people are called "Yamani" (Yemenite) or "Yamaan", which is the lightened form of the attribute (Yemenite). The letter "a" in the middle of the word is added instead of the "i" of attribution at the end because both letters cannot co-exist in one word in Arabic. Sibawayh among some others preferred the stressed form of the word that is "Yammani" with double "m". End.

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215- Al-Ghaybah (Occultation), by An-Nu'mani, p. 74.



I say: Al-Fayruz Abadi said: The support of your Lord comes from Yemen; he meant the people who would help him from among the inhabitants of the city: Yemenite supporters and hosts. End.<sup>216</sup>

As for Abu Abdullah, Hudhayfa Bin Al-Yamaan: the name of “Al-Yamaan” was originally Hisl or Husseil, but he was named Al-Yamaan for he had committed murder and fled to Medina where he became the ally of the people of Abdul Ashhal. Hence, his people called him “Al-Yamaan” because he became the ally of the Yemenites.<sup>217</sup>

It is evident then that Al-Yamaan fled to Medina and not to Yemen.

Some narrations mention that the Ka’ba is referred to as the “Yemenite Qiblah” while some others state that it is called the “Yemenite Ka’ba”. Here are some of these narrations:

- Reported in the book of *Manaqib Al Abi Talib*, by Ibn Shahr Ashub, volume 1, page 133, a long supplication from which we abstracted the necessary: (... the people on the Day of Reckoning, the holder of the magical stick, the (owner of the) wide courtyard and the right opinion, our beloved Muhammad who is compassionate toward those who are distant and those who are close. **The lord of the Yemenite Qiblah**, the Hanafite creed, the approved Sharia, the rightly-guided Ummah and the Hassanite and Husseinite progeny. The lord of the Religion and Islam, and the (Sacred) House...)

- Reported in *Bihar Al-Anwar*, by Ulemah Al-Majlisi, volume 15, page 310, the supplication made by Abi Talib prior to the birth of the Messenger of Allah (PBUH): [...telling you: I swear by the God of the sanctuary and the Creator of mankind, I know that, he who is described in the Bible and the Torah and characterized with generosity and favorableness, he who is unique in his time, shall soon appear. Indeed, there were news that the messenger of the Powerful King will be sent in these times, crowned with lights. And then, he went to Ka’ba and all

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216- Mustadrak Safinat Al-Bihar, by Sheikh Ali An-Namazi, vol. 1, p. 601.

217- Al-Ihtijaj, vol. 1, p. 185.

the people followed him, except for Abu Jahl who was struck with humiliation, disgrace, degradation and defeat. When Abi Talib approached the Ka'ba, he said: **O Allah, Lord of this Yemenite Ka'ba**, Lord of the wide land and strong mountains, if You already decided on this matter but Your knowledge remained hidden from us, we ask You to amplify our honor and pride through the Prophet whose intercession is accepted and whose advent has been foretold by Sateeh. O Allah, our Lord! Reveal him, hasten his appearance and keep us away from the deceit of those who resist (your will), because You are the Most Merciful.]

- Al-Juzri said, [Faith is Yamaan (Yemenite) and Wisdom is Yamani (Yemenite)] saying: the Prophet (PBUH) only said so because Faith started from Mecca which is located in Tihamah, and Tihamah is part of the Yemenite territory, thus the Ka'ba is called the "Yemenite Ka'ba". Moreover, it is said that he told this to the supporters because they are Yemenite and they supported Faith and believers and hosted them, which is why he attributed Faith to them. End...<sup>218</sup>

In the introduction of *Bihar Al-Anwar* volume 1, page 1, Ulemah Al-Majlisi commented:

(In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, He Who raised the sky of Knowledge, decorated it with towers for the onlookers, suspended lamps of guidance through suns of prophets and moons of Imams for those who wish to walk the paths of certainty. He turned its stars into stones to be thrown at satanic insinulators and guarded it against the dubious statements of the misleading with flaming bright fires. Then, He darkened its night with misleading afflictions and lit its morning with the enlightenments of proofs; He prepared and opened up the hearts of the believers to embrace **the Yemenite gardens of wisdom**, made them ready to take in the flowers of

the secrets of divine sciences and brought forth therefrom water and pastures...)

*Bihar Al-Anwar* encompasses the series of the narrations of the People of the House, whose words were described by Ulemah Al-Majlisi as the Yemenite gardens of wisdom. In other terms, Al-Majlisi referred to the People of the House as Yemenite, for their connection with the Yemenite Ka'ba and their Yemenite grandfather Muhammad (PBUH) as mentioned in the Hadith. Hence, we deduce that the Messenger of Allah (PBUH) is Yemenite and consequently the People of his House would be Yemenite as well, no matter where they lived in the wide lands of Allah.

In His secret conversation with Isa (AS), describing Prophet Muhammad (PBUH), Allah Almighty said: **[...O Isa, his religion will be Hanafite and his Qiblah Yemenite...]**.<sup>219</sup>

Therefore, if someone says that "Al-Yamani" is derived from the Arabic word "Yumn" which means prosperity and blessing, then their grandfather the Mustafa (the Chosen One) is "maymoon" (he is the blessed one) and no one is worthier than him among all mankind. In fact, the Hadith mentioned that the People of the House (AS) stand on the right of Allah and they are the prosperity of the world He created (this world) which is trifles compared to that of the Kingdom of Heaven; no blessed or prosperous person measures up to their prosperity and blessedness, for they are the scholars that Allah preferred over the prophets (AS). In this regard, a Hadith related: [The scholars of my Ummah are like the prophets of the Children of Israel]; but it is not to be understood by some impersonators of the positions of the progeny of Muhammad that this Hadith is attributed to other than the infallibles (AS).

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219- Al-Kafi, vol. 8, p. 139.

- Ibrahim Bin Hashim relates on the authority of Yehya Bin Abu Omran, on the authority of Yunes, on the authority of Jameel: I heard Abu Abdullah (AS) say: **[people will be divided into three types: the scholars, the educated and the trash; we are the scholars, our Shi'a are the educated, and the rest of the people are the trash.]**<sup>220</sup>

Accordingly, if the scholar is one of their **Shi'a**, it would be possible to say he is enlightened by their (AS) Hadith, otherwise he would be trash and, in another narration, riffraff rabble. The scholars are the progeny of Muhammad (AS); they are better than the prophets (AS) of the Children of Israel, for they stand on the right side of Allah. Otherwise, would any reasonable person believe that a fallible— and I mean the jurists of these times who immerse themselves greedily in the worldly life – is better than the prophets of Allah and is endowed with determination and constancy?!! The ruling is his (AS): “We are the scholars” and the best thing a man can reach is to adhere to their sect (be one of their Shi'a) so that he learns from them - in other terms, through holding on to their narrations - but he shall never be their equal. As for those who are not among their educated Shi'a, they are rabble. The Imam (AS) designated by “trash” those who legislate by their opinions and other ignorant people who wander into the dunghills of knowledge.

- It is also said that Yemen got its name from its prosperity and good fortune (Yumn) and that Sham got its appellation because of its evil portent (Shu'm).<sup>221</sup>

- Reported on the authority of Abu Suleiman, the guardian of the Messenger of Allah (PBUH), he said: I heard the Messenger of Allah (PBUH) say: [On the night I was flown to the sky, the Majestic told me: ... O Muhammad, I looked down to the Earth and chose you ... O Muhammad if one of my worshipers adored

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220- Basa'ir Ad-Darajat, by Muhammad Bin Al-Hassan As-Saffar, p. 28.

221- Taj Al-'Arous, vol. 9, p. 371.

Me to the extreme so much he became as a ragged cloth and then came to Me ungrateful for your guardianship, I would not forgive him until he acknowledges you. Do you wish to see them, O Muhammad? I said: Yes, O Lord. Then He replied: **Look at the right side of the Throne.** So I did and there they were: Ali, Fatima, Al-Hassan, Al-Hussein, Ali Bin Al-Hussein, Muhammad Bin Ali, Jafar Bin Muhammad, Mussa Bin Jaffar, Ali Bin Mussa, Muhammad Bin Ali, Ali Bin Muhammad, Hassan Bin Ali and Al-Mahdi, all standing in prayer in a mist of light; in their middle Al-Mahdi stood like a shimmering planet. He said: O Muhammad, here are the Hujjats (proofs and authorities) and here is the rebel from your progeny, My pride and honor, for he is the Hujjat before for My awliya' and my avenger against my foes.]<sup>222</sup>

- The Messenger of Allah (PBUH) said: [...He created all things; they were dark so He illuminated them with my light and that of Ali. Then, He placed us **on the right side of the Throne** and created the angels. So we praised and the angels praised, then we acknowledged the Oneness of Allah and the angels did the same...]<sup>223</sup>

- He (PBUH) also said: [Ali Bin Abi Talib and I come from the light of Allah and we stand **on the right side of the Throne**; we have been praising and glorifying Him fourteen thousand years before Allah Almighty created Adam.]<sup>224</sup>

The previous narrations shed some light on the purpose behind the figure of Al-Yamani who precedes the Imam. Is it to establish the fact that he is from Yemen? The progeny of Muhammad (PBUH) is Yemenite as was previously mentioned, for they are from Mecca, located in Tihamah, which is the narrow coastal plain stretching from the Sinai Peninsula in the north down to the limits of Yemen in the south, and comprising the cities of (Najran), (Mecca), (Jeddah) and (Sana'a), as mentioned in

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222- At-Tara'ef, by Sayyid Bin Tawoos Al-Hassani, p. 173.

223- Ghayat Al-Maram, vol. 1, p. 48.

224- Ghayat Al-Maram, vol. 1, by Sayyid Hashim Al-Bahrani, p. 27.

*Majma' Al-Bahrain*, page 583. It is worth noting as well that the progeny of the Messenger of Allah (PBUH) spread nowadays over the wide lands of Allah. Thus, we realize that the name "Al-Yamani" does not refer to his belonging to the country of Yemen or any other land, for if it meant his belonging strictly to Yemen, would that entail that As-Sufyani belongs to a country called Sufyan?!!

Moreover, the Prophet (PBUH) said: **[... Faith is Yamaan (Yemenite) and I am Yamani (Yemenite).]**

Thus, when he appears, It will not be conditional to his belonging to the country of Yemen, but might be conditional to his connection to the Messenger or any tribe that resided in Tihamah at that time, so it may be truly established that he is Yamani (Yemenite). Therefore, we must look for other indications and signs in order to identify the figure of Al-Yamani, since our Hereafter is contingent upon him at the time of the Holy Appearance. Al-Yamani bears the unique standard of Truth, and Truth is sought by every believer who fears Allah and does not want to revolt against Al-Yamani. Indeed, he who revolts against him will be cast into the Fire and just as the awliya' of Allah were from Yemen, the ousted ones were from Yemen as well.

If the intended meaning from "Al-Yamani" does not refer to the country (Yemen), but to the attribute "maymoon" (in the meaning of the blessed one), then he is not connected to the location, but to the attributes of the person himself and his closeness to Allah and Imam Al-Mahdi (AS), for Muhammad and the People of his House stand on the right side of the Throne, as mentioned in the narrations. However, if it refers to the attribute "maymoon" (in the meaning of the fortunate one), he would then be fortunate in leading the army of Imam Al-Mahdi (AS) and thus, the most correct attribute to use when referring to the figure of Al-Yamani would be the "Yameen" (right-hand) of the Imam.

“Al-Yameen” is the right hand with which He salutes His awliya<sup>225</sup> and fights His enemies, as mentioned in the Hadith [the Stone is the “Yameen” (right hand) of Allah, with which He salutes whomever He wants from His servants.] It was said: this is a metaphor and a simile. It originates from the fact that if a king salutes someone, the latter shall kiss his hand, as if the Stone has the same status as the right hand for the king, for it is touched and kissed. Thus, it was compared to the “Yameen” the right hand.<sup>226</sup>

In this regard, the following meaning applies (the right hand is characterized with power; and with it which destruction is caused. Allah Almighty said: {striking them with the right hand} which means with power and capacity...).<sup>227</sup>

Moreover, they (AS) also said that the person on the right side has priority and advantage over the one on the left side.

Reported on the authority of Abu Muhammad (AS): the reason behind the revelation of His saying: [Say who was Jibril’s (**Gabriel**) enemy... then it is said that Jibril is seated on his right and Mika’eel (**Michael**) on his left. **Jibril takes pride before Mika’eel for he sits on the right of Ali (AS), which is better than sitting on the left. He prides himself, as much as would the companion of a great king in the world when the latter seats him on his right, before the other companion whom the king seats on his left.** However, they both pride themselves before Israfil (Raphael) who serves behind, and before the angel of death who stands in the front. Standing on the right or the left is more honoring and they both are as proud as the court of a king would be the closer it is to its king.]<sup>228</sup>

A pledge and a covenant are made with the right hand (Al-Yameen) just as it is the case for the Black Stone of the Iraqi Corner of Ka’ba, which numerous narrations mentioned that pilgrims began touching and kissing it during their pilgrimage rites. Moreover, it was narrated that it is the median between Allah and his servants and that it witnesses to those who pay allegiance, just as Al-Yamani who comes before Imam Al-Mahdi (AS) is the median between the Imam (AS) and the people, and he is the one who takes the allegiance, pledge and covenant from the people. He is also the “Yameen” (right hand) of the Imam and the door to Heaven through which

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225- The ones who are loyal to the Prophet and to the People of his House.

226- Mujama’ Al-Bahrayn, p. 583

227- Mujama’ Al-Bahrayn, p. 582

228- Al-Ihtijaj, vol. 1, p. 47

people come in, while the Imam is Heaven. People go into Heaven through the door.

The Messenger of Allah (PBUH) said: [I am the city of knowledge and Ali is its door. Thus, whomever wants to go into the city shall enter it through the door], and whoever turns his back to this door, i.e. wants a substitute for it, shall be considered a thief who belongs to the people of the Fire. Therefore he (AS) said about the guardian Al-Yamani: [Whoever revolts against him belongs to the people of the Fire], since he is the door to Heaven.

In the Book *Jaame' As-Saadat*, vol. 3 p. 314, it was mentioned that:

**(While touching or kissing the Black Stone, one should keep in mind that it has the status of Allah's right hand (Yameen) on Earth and that it encompasses the covenants of the servants. The Messenger of Allah (PBUH) said: [Touch or kiss the Corner for it is the right hand (Yameen) of Allah in His land. With it He salutes his creatures as are saluted slaves or intruders and accepts whoever touches or kisses it.]** When saying "Corner", he (PBUH) meant: the Black Stone because it is placed therein. And he compared it to "Al-Yameen" (the right hand) because it is the median between Allah and His servants in matters such as earning, reaching, loving and satisfying, just like what the right hand symbolizes when saluting.]

As-Sadiq (AS) said: **[when Allah, to whom be ascribed all perfection and majesty, took the covenants of the believers, He ordered the Stone to swallow them. Therefore, it is said: I have fulfilled my oath and honored my covenant, thus be my witness that I followed through my commitments.]**

He (AS) said: **[the Yemenite Corner is one of the doors to Heaven that Allah has not closed ever since he opened it].**

He (AS) also added: **[The Yemenite Corner (the pillar and support of Imam Al-Mahdi) is our gate to Heaven where flows a river into which the deeds of the servants are cast.]**

I say: the (Yemenite) Black Stone that ingested the covenants to bear witness to everyone who pledges allegiance, is similar to the guardian (Al-Yamani) who collects the allegiance to Imam Al-Mahdi (AS) and bears witness to those who fulfill their commitment and honor their pledge. Allah Almighty said: **{and keep the pledge; for the pledge shall be questioned**



**about}**<sup>229</sup>

As to saying: the Yemenite Corner is one of the doors of Heaven which Allah has not closed ever since He opened it – and that shows that the Yemenite Corner and the Stone point out to the figure of Al-Yamani – the issue of Al-Yamani is present in all divine calls that were able to lead a people or Ummah both at the intellectual and military levels. The issue of the guardian and the obedience due to him is found to be the obstacle hindering a lot of people who witnessed and lived at the time of the divine calls. Despite that, the Hujjat (proof and authority of Allah) shall be disobeyed in his time and people would yearn for another guardian and precepts; this would be similar to turning one's back to the Qiblah and adopting another religion, the Hujjat being the Qiblah before the people. Hence, I ask you, did you ever see someone praying with his Qiblah behind him?

It is related from Ali Bin Ibrahim, from his father, from Ibn Abu Umayr, from Ibn Uzaynat, from Al-Fudayl, from Abu Jafar (AS), he said: [he looked at the people circumambulating the Ka'ba and said: **they used to circumambulate like that in the pre-Islamic era (Jahiliyat) but then, they were ordered to circumambulate it and run towards us to pay allegiance, inform us of their love and offer their support. Then he read the following verse: {therefore make the hearts of some people yearn towards them}}**<sup>230</sup>

The point here is to run to the Hujjat (proof and authority of Allah) in his time and pledge allegiance to him as well as offer him devotion, love and support. Throughout history and the majority of divine calls, the guardian was the means of trial. Surely, he who does not accept the guardian does not accept the one who appointed him either, even if he shows acceptance as it was the case with Aaron (AS) or the Commander of the Faithful (AS). Whoever does not accept Ali (AS) refuses Muhammad (PBUH) and whoever does not offer his love, support and allegiance to Ali (AS) shall not get but suffering out of the pilgrimage. The above mentioned Hadith states that the performance of pilgrimage means accepting the Hujjat appointed by Allah and His Messenger, each in his time; otherwise, circumambulating without accepting to pledge allegiance is like the circumambulation during the Pre-Islamic era.

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229- Al-Isra' (The Night Journey): 34

230- Al-Kafi, vol. 1, p. 392

The narrations of the People of the House (AS) as to the time of the Appearance, mentioned paying allegiance to Al-Yamani. From what is established by the Hadiths of the Messenger of Allah (PBUH) and the People of his House (AS), whether private or public, concerning the importance of the figure of Al-Yamani as to paving the way for the greatest vicegerent appointed by Allah, we should focus and ask about the “Yamani” (Yemenite) and the “Yameen” (right-hand man) of Imam Al-Mahdi (AS). Is it possible to look for this figure and distinguish it from the numerous figures preceding Imam Al-Mahdi (AS)? We should look thoroughly into the words of the People of the House (AS) and keep the link between the sky and the Earth before our eyes and hold on to it in order to remain safe from delusion. This issue was mentioned by the Messenger of Allah (PBUH) who also described the two pillars as a means to stay safe from delusion to whomever holds on to them. As to those who add to them, make other things equal to them or render them four instead of two by saying: the Quran, the progeny, mind and consensus, I say to those people that the rule shall be for Allah and we shall find out on the Day of Resurrection whether the Messenger of Allah said two pillars or four.

## **The multiplicity of Al-Yamani**

The figure of Al-Yamani was mentioned in the narrations of the People of the House (AS), several times and in different ways, each time enabling us to understand a different side of the picture. It also grows clear to us that “Al-Yamani” (the Yemenite) who comes from Yemen is different than Al-Yamani of the Imam, mentioned by the Messenger of Allah (PBUH) and Imam Al-Baqir (AS): “Whoever revolts against him shall be cast into the Fire”, and who will be the right hand of Imam Al-Mahdi (AS), the leader of his army and the guardian who will have the people pledge allegiance to the Imam (AS). Furthermore, there will be another “Yamani” (Yemenite) who will be the leader of Al-Yamani’s army; he is Al-Yamani’s Yamani. In this context, it is worth noting that the revolutions of the progeny of Muhammad aiming at paving the way for Al-Qa’im (AS) are Yemenite because they have Yemenite origins and cause. The leader of the revolution is also Yemenite, for he follows the People of the House (AS) just like the figure who follows As-Sufyani is a Sufyani as well. Thus, we understand that the three hundred and thirteen supporters of Imam Al-Mahdi (AS) are all Yemenite with respect to Al-Yamani for he is their first and their leader. Thus, whenever one of them starts a revolution, it shall be called Al-Yamani revolution.

Therefore, do not get confused upon encountering narrations that mention several Yamanis, for Al-Yamani has several leaders. Nevertheless, Al-Yamani who is entrusted with the allegiance and whose opposers will be cast into the Fire, is one of Allah’s Hujjats on Earth and is therefore infallible.

None of the prophets had ever called for pledging allegiance to someone who is not infallible; so how would the most important of the messengers and the Lord of the worlds’ beloved one ask for paying allegiance to a person who is not infallible? Moreover, we came upon the narrations that ask all those who see or hear about Al-Yamani, the herald of the People of the House (AS), to pledge allegiance to him and support him. In the book of *‘Asr Al-Dhuhoor* by Sheikh Al-Kurani, several possibilities were mentioned concerning Al-Yamani’s revolution. Here is the relevant text:

[The revolution of Al-Yamani may be more guiding because of his conclusive policy with his executive system, whether in choosing only people who are loyal and obedient, or in calling them into account in a continuous and stringent manner. This policy is the policy that Islam orders the ruler to adopt with his officials as it was the case at the time of the Commander of the Faithful (AS) who treated his trustee in Egypt, Malek Al-Ashtar (RA), this way. Some of Al-Mahdi's characteristics suggest that he is strict with the officials and merciful towards the miserable. However, the Iranians do not adopt this policy and do not punish the neglecting official or the traitor of the Muslims' interests in public, so as he may be a lesson for others. They fear that this may lead to weakening the Islamic Republic which is a representation of the presence of Islam. The standard of Al-Yamani might well be more guiding as to its Islamic project at the international level and its non-consideration of the numerous sub-titles, and existing contemporary concepts and equations which the Iranian Islamic revolution believes must be observed.

**However, it is likely that the main reason behind the fact that Al-Yamani's revolution is more guiding is that it has the privilege of being directly guided by Al-Mahdi (AS) and that it is an unswerving part of his (AS) movement plan, not to mention that Al-Yamani has the honor of meeting him and taking instructions from him. The fact that supports this issue is that the hadiths pertaining to the Yamanis' (Yemenite) revolution focus on praising the person of Al-Yamani, the leader of the revolution, who guides the people towards the Truth and calls upon them to follow your Imam. No Muslim shall revolt against him for he who does so will be cast into the Fire...]**

Moreover, Al-Kurani referred to the revolution of the Iranians and other revolutions that will take place before the Imam (AS) appears, and said:

Such an early start is rather based on the jurisprudence of jurists and that of their political representatives, and it shall lack the conditions of purity and clarity that are available for Al-Yamani's revolution, which is blessed with the direct guidance of Imam Al-Mahdi (AS).

As for the **possible existence of several Yamanis**, and the second one being the promised Al-Yamani, the presented narrations stipulated that the appearance of the promised Al-Yamani is simultaneous to As-Sufyani's, which means they will come out in the same year that will witness the

Appearance of Al-Mahdi (AS). However, there is another reliable narration reported on the authority of Imam As-Sadiq (AS) saying: **[Before As-Sufyani, an Egyptian and a “Yamani” (Yemenite) shall come forth]**<sup>231</sup>

The noble narration only defined the time of the appearance of the first Yamani as preceding As-Sufyani's. Therefore, it may take place a short period before the latter's appearance or long years before that. Only Allah knows. One of those narrations is that of (*Kaser 'Aynaho Bi Sanaa*), which was told in *Al-Bihar* volume 52 page 245, reported on the authority of Obeid Bin Zarara, on the authority of Imam As-Sadiq (AS). He said: As-Sufyani was mentioned by Abu Abdallah (AS) when he said: **[How would he come forth and Kaser 'Aynaho Bi Sana'a did not appear yet?]**. This is one of the Hadiths that draw the attention; it is mentioned in first degree sources such as *Al-Ghaybah* (Occultation) by An-Nu'mani and might be reliable. It is possible that this man who will appear before As-Sufyani does is a Yamani (Yemenite) who will pave the way for the promised Al-Yamani as we previously mentioned. The interpretation of (*Kaser 'Aynaho*) may also have several explanations, the most likely would be that it is an intentional symbolic description made by Imam Al-Sadiq (AS), the meaning of which shall only be clarified when the right time comes...) the end.<sup>232</sup>

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231- Al-Bihar, vol. 52, p. 210, from Al-Ghaybah, by At-Tusy

232- Kitab 'Asr Az-Zuhur, by Sheikh Al-Kurani, p. 146-148

## Al-Yamani of Yemen

The majority of the researchers who studied the figure of Al-Yamani, upon which rests the milestones of the plan that paves the way for the establishment of the State of Divine Justice, have focused on the fact that the current State of Yemen is the area from which the promised Al-Yamani would start his journey. The majority also did not distinguish between Al-Yamani who comes from Yemen and Al-Yamani of Imam Al-Mahdi (AS), his personal helper to whom allegiance will be paid. The People of Muhammad's House (AS) described their Yamani in details. However, for a wise reason of their (AS) own and out of Taqiyya<sup>233</sup> to protect him from the enemies of the Holy Appearance Movement, the Hadith rather talked about a Yamani who is different from the promised one. The ambiguity they resorted to revolved around the fact that he is from Yemen. In other narrations, they also mentioned several forerunner figures, but most of those referred to one person only. Al-Yamani who shall come out from Yemen will fight with the one with the half-closed eye (As-Sufyani) who will triumph over him.

- Reported on the authority of Abu Jafar (AS), he said: **[...then, Mansur Al-Yamani marches towards them from Sana'a with his soldiers, raging with fury, and kills the people without mercy (like the killing during the Pre-Islamic era). Then, he meets the one with the half-closed eye, whose standards are yellow and costumes colorful. A fierce battle takes place between them, and then the one with the half-closed eye, As-Sufyani, triumphs over him...]**<sup>234</sup>

As for the promised Al-Yamani, he is the one who defeats As-Sufyani as mentioned in most of the narrations:

- **[... Allah sends out to As-Sufyani the helper of Al-Mahdi from the east, so he beats As-Sufyani and makes him retreat his troops all the way to Sham...]**<sup>235</sup>.

It is no secret that Al-Yamani of the Imam is the leader of the standards of

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233- Method of self-preservation allowed in Islam in cases of fear whereby it is permissible not to show one's faith openly by means of pretense, dissimulation, or concealment or to make friends with the non-believers in as much as is essential to protect oneself against their evil. "Taqiyya" (or taqiyyah) is related to the terms "taqwa" and "taqi" - all have the root meaning of "guarding" something, in this case, the Islamic faith.

234- Sharh Ihqaq Al-Haqq (the explanation of the book), vol. 29, p. 515

235- Sharh Ihqaq Al-Haqq (the explanation of the book), vol. 29, p. 620

the east...

However, Al-Yamani from Yemen is from the progeny of Zayd and is called Hassan or Hussein according to a story told by the diviner Sateeh [...then a king appears from Sana'a in Yemen, as white as the snow (cotton white) called Hassan or Hussein ...]<sup>236</sup>

This was never reported on the authority of the infallibles in any way, and this Sateeh is the one who spent his last breath on the day the Prophet (PBUH) was born. His death is considered as among the good signs related to the birth of the Prophet (PBUH), for this diviner used to get his news from the Jinn<sup>237</sup> (that is before the sky was protected and forbidden to those who eavesdrop) as Allah Almighty said: **{But he who steals a hearing, is pursued by a flaming bright fire}**<sup>238</sup>. This information combines true and false elements knowing that the majority of the researchers who studied the figure of Al-Yamani stated that his name is Hassan or Hussein, without any proof, and affirmed this solely based on the narration of Sateeh. They took the diviner's words as postulates, and among them were Sheikh Ali Al-Kurani and Sheikh Muhammad As-Sanad and considered this information as credible as Allah's words that can never be wrong in any way. They did not listen to the words of the People of the House (AS) **{And among them are some who give ear to thee; but We have cast veils on their hearts, that they should not understand, and deafness in their ears. And even if they see every Sign, they would not believe therein, so much that when they come to you, disputing, the disbelievers say, 'This is nothing but fables of the ancients'}**<sup>239</sup>. They say that the words of the People of the House (AS) can be questioned or that they are strong or weak etc... We belong to Allah and to Him we shall return. Woe to you, what a bad people you are! You believe the words of the diviner and upon them you build your beliefs. Not only that but you are also wary as to the words of those whose statements were linked to the Book of Allah and about which the Messenger of Allah (PBUH) said: they shall never be apart until they meet me by the pond.

Al-Yamani of the Imam (AS) is the one to whom allegiance shall be paid as mentioned in the narrations of the People of the House (AS), and is from the progeny of Imam Al-Mahdi (AS). He is a guardian and an infallible to whom

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236- Bihar Al-Anwar, vol. 51, p. 162

237- One of a class of spirits that according to Muslim demonology inhabit the Earth, assume various forms, and exercise supernatural power.

238- Al-Hijr (The Rock) : 18

239- Al-An'am (The Cattle) : 25

allegiance is due as stipulated and ordered by the Messenger of Allah (PBUH) who also specified that he is from the progeny of Imam Al-Mahdi (AS) and his name is Ahmed. It was never mentioned in the testament of the Prophet (PBUH) written on the night of his death that he were from the progeny of Zayd. The infallible is only succeeded by an infallible and he is his father's successor **{Offspring one of the other; And Allah is All-Hearing, All-Knowing}**.<sup>240</sup>

**It was mentioned in the narrations:**

- The Messenger of Allah (PBUH) said: [Before your treasure, three will kill each other, all of them are sons of a different caliph but none will be the recipient. Then, the black standards will come out from the east and will wage an unmatched battle against them. Afterwards, he mentioned a young man, so he said: should you see him, pledge allegiance to him for he is the successor of Al-Mahdi.]<sup>241</sup>
- On the authority of Abu Al-Hassan (AS), he said: **[I can see green standards advancing from Egypt, however when the standards coming from Sham arrive, they will point out to the son of the holder of the testaments.]**<sup>242</sup>

**As for one who is from the progeny of Zayd:**

- On the authority of As-Sadiq (AS) in a Hadith following the prayer of noon (Zohr) concerning the signs of the Appearance, he said:

**[A standard shall come forth from the east and another one from the west, then an affliction will hit the people of Zawraa', and a man from my cousin Zayd's progeny will come forth from Yemen...]**<sup>243</sup>

The appearance of the standards of the east and the west, which refer to Al-Yamani and As-Sufyani, are different from that of the man from the progeny of Zayd, mentioned independently. Nothing prevents him later on from joining the ranks and pledging allegiance to the standard of the east whose leader (Al-Yamani) should be paid allegiance as stipulated, or from coming out and simply disappearing on time as if he was only mentioned as one of the signs of the Appearance.

Some of the public narrations mentioned that Al-Yamani of Yemen is Qahtanite.

- In the stories of the prophets (*Qasas Al-Anbia'*) reported on the authority of Kaab (Isa (AS) must descend to Earth carrying signs and afflictions. The first

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240- Aal-'Imraan (The Family Of 'Imraan) : 34

241- Bisharat Al-Islam, p. 30

242- Al-Irshad (The Guidance), by Sheikh Al-Mufid, part 2 p. 376

243 Mustadrak Safinat Al-Bihar, vol. 7, p. 47 ; Falah As-Sa'el, p. 170-171



person to come out and occupy the country shall be Al-Ashab who comes from the Arabian Peninsula. Then, Al-Jurhumi from Sham shall come forth, followed later by **Al-Qahtani (the Qahtanite) from Yemen**. Ka'b Al-Ahbar said: while those and the three **gained their positions through oppression**, As-Sufyani comes out from Damascus.<sup>244</sup>

Surely, Al-Qahtani who comes out from Yemen is not the promised Al-Yamani, since the above mentioned narration talked about him being involved in acts of oppression : they gained their positions through oppression. This does not befit Al-Yamani of Imam Al-Mahdi (AS) because he is infallible and paying him allegiance is a duty; he neither leads people to falsehood nor guides them away from the Truth.

Moreover, the promised Al-Yamani is from the progeny of the Messenger of Allah (PBUH) and particularly from that of Imam Al-Mahdi (AS). Also, the Messenger of Allah's origin (PBUH) is Adnanite and not Qahtanite. Thus, Al-Yamani of the Messenger of Allah (PBUH) who is from his progeny is Adnanite and not Qahtanite and this alone is enough proof. Even more, the rebel from Zayd's progeny himself is Adnanite as well and not Qahtanite.

The lineage of the Messenger of Allah (PBUH) is traced back to Adnan as follows: He (PBUH) is Abu Al-Qassem Muhammad Bin<sup>245</sup> Abdullah Bin Abd Al-Muttalib Bin Hashim Bin Abd Munaf Bin Qussay Bin Kalab Bin Murra Bin Ka'b Bin Lu'ay Bin Ghalib Bin Fahr Bin Malik Bin An-Nadir Bin Kananah Bin Khazima Bin Mudrika Bin Elias Bin Muder Bin Nizar Bin Ma'ed Bin Adnan. There is consensus as to the ancestry line of the Prophet going back all the way till Adnan. Beyond that point till Adam, it is controversial and not proven).<sup>246</sup>

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244- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Ali Al-Kurani, vol. 1, p. 483; Sharh Ihqaq Al-Haqq (the explanation of the book), by Al-Mar'ashy, vol. 29, p. 530

245- « Bin » meaning : « son of »

246- Al-Majmu', by Muhyi Ad-Deen An-Nuwy, vol. 1, p. 7

## The Right Hand of Imam Al-Mahdi (AS)

Among the most prominent figures who will pave the way for the establishment of the State of Divine Justice stands out the figure of Al-Yamani, the bearer of the standard of the People of the House (AS), the only standard of Truth. Therefore, considering the multiplicity of this figure, as made clear in the narrations of the People of the House (AS), we should note that the right hand (Al-Yamani) of Imam Al-Mahdi (AS) is his guardian and is preordained and not subject to Al-Bada' (a divine change in events considered preordained) as related in the narrations. While other people are subject to Al-Bada' he is considered one of the five preordained signs that precede the advent of Imam Al-Mahdi (AS) and steer the plan of the Appearance; nay they are part of the Holy Appearance and precede the wielding of the sword.

- Reported on the authority of Abu Abdullah (AS), he said: Five signs precede the advent of Al-Qa'im (the one who will rise): **[The advent of Al-Yamani and As-Sufyani, the herald who calls out from the sky, the swallowing up at Al-Bayda' and the murder of the Pure Soul (An-Nafs Az-Zakiyyah).]**<sup>247</sup>

It is undeniable that the advent of Al-Yamani will take place prior to the Appearance of Imam Al-Mahdi (AS) and as narrated, it is considered one of the preordained signs of the Appearance that are not subject to Al-Bada' unless Allah wills otherwise.

- Reported on the authority of Abu Jafar Muhammad Bin Ali (AS), **[...The most guiding of standards is Al-Yamani's. It is a standard of guidance because it calls for Imam Al-Mahdi. Should Al-Yamani appear, arms dealing will be forbidden to people and to every Muslim. Yes, should he appear, rush to him, for his standard is a standard of guidance. No Muslim is entitled to revolt against him and whoever does so will be cast into the Fire, for he calls for the Truth and the right path...]**<sup>248</sup>

After examining the narrations that mention a number of errant standards<sup>249</sup>, among which one standard of guidance only can be found, and upon

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247 - Al-Imamat Wat Tabsirat, p. 128.

248 - Al-Ghaybah (The Occultation), by An-Nu'mani, p. 264.

249 - Refer to narrations, which mention that the Ummah will be divided into seventy-three sects and that are previously related in this book under the title "The Main Reasons for The Appearance"; and for further references for such narrations, refer to: An-Nas Wal-Ijtihad, p. 95; Kitab Salim Bin Qais, p. 169; Kamal Ad-Deen, p. 662; Wasa'il Ash-Shi'a, vol. 27, p. 50; Kanz Al-

reviewing the aforementioned narration, we fall upon the only standard of guidance among all the others that lead to delusion. In this context, he said (AS): “The most guiding of standards is Al-Yamani’s. It is a standard of guidance”, then he justified his statement saying: Because he calls for Imam Al-Mahdi (AS), meaning he calls for pledging allegiance to the Imam expressly and publicly, without tergiversation, such as calling in the name of a certain party, authority, movement, or political entity. Al-Yamani has the duty to publicly call for the Imam. This incumbent duty is illustrated by the saying of Imam Al-Baqir (AS), “No Muslim is entitled to revolt against him and whoever does so will be cast into the Fire”, as well as by other narrations stressing on the requisiteness of such a pledge.

Since people will be tried with following and obeying Al-Yamani, and since those who go against him will be cast into the Fire, then the call of Al-Yamani should be public and should bring forth evidence that confirm the validity of his claim. Indeed, he should come out and cast away all covers without hiding as is the way of some of those who fish in troubled waters nowadays, each of them hinting to himself, without daring to claim being Al-Yamani even though he covets this title. In these circumstances, when the true guardian reveals himself and claims the call, it is only normal that they discredit and deny it out of envy. Moreover, should this call be claimed by someone other than the one to whom it was truly entrusted, Allah would soon denounce his allegations as being false, for He Almighty said: **[And if the messenger were to invent any sayings in Our name, \* We should certainly seize him by his right hand, \* And We should certainly cut off his aorta.]**<sup>250</sup>

- On the authority of Abdullah (AS), **[Only the one who is rightfully entrusted with this call shall be entitled to claim it as his, or else Allah Almighty will cut his life short.]**<sup>251</sup>

Then, after this call, a period of time, mentioned in some narrations as lasting for seventy-two months, nearly six years shall pass before Al-Yamani hands

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Fawa’ed, p. 297, and almost in all the Shiite and Sunnite references.

250 - Al-Haaqqa (The Reality): 44-46.

251 - Mu’jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Ali Al-Kurani Al-’Aamili, vol. 3, p. 28; Al-Kafi, vol. 1, p. 373, vol. 5; Thawab Al-A’mal Wa ’Iqabuha, p. 255, vol.4 - on the authority of (My father, may his soul rest in peace, on the authority of Saad Bin Abdullah), on the authority of Muhammad Bin Al-Hussein, on the authority of Ibn Sinan, on the authority of Yehya, the brother of Adim, on the authority of Al-Waleed Bin Subayh, who said: I heard Abu Abdullah (AS) say: – same as mentioned in Al-Kafi- “cut down (batara) instead of cut his life short (tabara)”; Bihar Al-Anwar, vol. 25, p. 112, chapter 3, vol. 9- from Thawab Al- A’mal.

over the authority to the Imam (AS). During this period, the first Mahdi (Al-Yamani) who will pave the way for his father Imam Al-Mahdi (AS) will come out, prepare the grounds for the call, and wage war. The standards that fight under his command will also come forth same as As-Sufyani who will come out at the same time as Al-Yamani and Khurasani. The battle between them will last for the entire reign of As-Sufyani that is for eight months.

- On the authority of Ibn Al-Hanafiyyah, he said: **[Seventy two months separate the advent of the black standard from Khurasan, as well as that of Shuaib Bin Saleh and the first Mahdi, from the handing over of power to Imam Al-Mahdi.]**<sup>252</sup>

Then, talking about the advent of Al-Yamani, he (AS) said: Should Al-Yamani come out, that is to fight As-Sufyani, both their advents will follow in succession like threads of beads. Indeed, as soon as al-Yamani appears As-Sufyani will come forth as well, for Al-Yamani will be leading the standards of Imam Al-Mahdi (AS) and As-Sufyani is the worst enemy of the Imam (AS). Al-Yamani comes forth to fight for the sake of Imam Al-Mahdi, and at that time, arms dealing will be forbidden to the people and to every Muslim. Indeed, arms dealing shall be forbidden and they shall be distributed to Muslims for free when they come out to fight (i.e. to fight the enemies of the Imam), since you and your belongings are the Imam's (AS) who is the vicegerent of Allah, the real sovereign over the believers. Thus, you shall not sell what we granted you to its rightful owner. Allah Almighty said, **{And certainly you have come to Us one after the other as We created you at first, and you have left behind that which We granted you.}**<sup>253</sup> The Imam is more deserving of your life than you are and is consequently most surely worthier of the arms or money you own. Therefore, selling him arms shall be forbidden, nay you must fight for him and offer the arms you possess to your brothers who are fighting on his side; a thing that certainly does not require a Fatwa.

As for selling arms to the enemy of the Imam, such issue needs no clarification and so it was mentioned in the Hadith: Should Al-Yamani appear, arms dealing will be forbidden to the people and to every Muslim. The arms issue is contingent upon his coming forth to fight. As clearly mentioned in the narration, Al-Yamani's call to join Imam Al-Mahdi (AS) precedes the latter's advent. Hence, calling upon people to support Imam Al-Mahdi (AS) is necessary,

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252- Kitab Al-Fitan, by Na'im Ibn Hamaad, p. 165, Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Ali Al-Kurani Al-'Aamili, vol. 1, P. 397.

253- Al-An'aam (The Cattle): 94

and it is incumbent upon him (Al-Yamani) to rally his people and try to assert his hujjat (authority and proof) over them. He (AS) said, **[No Muslim is entitled to revolt against him and whoever does so will be cast into the Fire, for he calls for the Truth and the right path.]**

It becomes clear to us then that Al-Yamani is the Hujjat of Allah over His servants and those who revolt against him that is who disobey him, will be cast into the Fire. This applies strictly to the infallible, which means that those who revolt against him are considered as well insubordinate to the guardianship of the progeny of Muhammad and to the Hujjat from among them (AS).

Narrated from Ali Bin Musa Ar-Reza (AS), from Musa Bin Jafar (AS), from Jafar Bin Muhammad (AS), from Muhammad Bin Ali (AS), from Ali Bin Al-Hussein (AS), from Al-Hussein Bin Ali (AS), from Ali Bin Abi Talib (AS), from the Prophet (PBUH), from Jibril (AS), from Mika'eel (AS), from Israfil (AS), from the sacred Tablet, and the Pen, he said: Allah Almighty says, **[Say, the guardianship of Ali Bin Abi Talib is My fortress that keeps you from punishment. He who enters it shall be safe from My fire.]**<sup>254</sup>

Imam Reza (AS) said: on the authority of my father Musa Bin Jafar, on the authority of his father Jafar Bin Muhammad, on the authority of his father Muhammad Bin Ali, on the authority of his father Ali Bin Al-Hussein, on the authority of his father, the Commander of the Faithful, Ali Bin Abi Talib, on the authority of the Prophet (PBUH), on the authority of Allah Almighty, **[Say, there is no God but Allah, he who admits this enters My fortress and is safe from My punishment. He said, when the camel went past, He called upon us to accept the conditions of this acknowledgement, for I am one of those conditions.]**<sup>255</sup>

Those who revolt against Al-Yamani end up in the Fire. Therefore, revolting against him would be similar to turning one's back to this fortress (guardianship) and abandoning it, because it is an act of insubordination against the proof and authority of Allah in his time. In other terms, Allah's fortress that keeps one safe from punishment is the acknowledgement of His oneness by saying (there is no God but Allah). He who says it whole-heartedly is the one who follows and obeys the Hujjat of Allah in his time, for he is appointed by Allah. Hence, he who does not approve the appointment of Allah, does not acknowledge His Oneness, even if he proclaims it. Imam Al-Mahdi (AS) and his son, the first Mahdi (AS), as well as his sons, the Mahdis (AS), all of them are from among its conditions; the only remaining Hujjats (proofs and authorities of Allah) on this Earth after the

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254- Al-Amali, p. 306

255- 'Uyun Al-Akhbar, p. 145

Prophets, Messengers, and Imams are the Mahdis, the descendants of Imam Al-Mahdi (AS).

Before coming out, Al-Yamani (AS), who is the first Mahdi and the first believer, should make his call public, and through it prove he is worthier than others of receiving support and establish his relation and kinship to Imam Al-Mahdi (AS).

For instance, Muslim parties under the regime of Saddam (May Allah curse him) were insubordinate to one another. They differed in opinions for none of them believed in the infallibility of the other party, and they fought one another in the way they saw best. However, at that time, their revolt and insubordination to each other would not have led them to the Fire, for none of them constituted a Hujjat over the other and both of them were fighting.

As for those who revolt against Al-Yamani, they will be cast into the Fire, for he is appointed by Allah. Hence, the standards of the east, which encompass Al-Yamani -and include Al-Khurasani, Shuaib Bin Saleh and others- i.e. the standards which will fight to pave the way for the advent of the Imam, all of them rally under the standard of Al-Yamani or otherwise, they will be cast into the Fire, as Imam Al-Baqir (AS) said, **[No Muslim is entitled to revolt against him and whoever does so will be cast into the Fire, for he calls for the Truth and the right path.]** The right path is the path leading straight to Allah Almighty Who said, **{They said: O Our people! We have been told about a Book revealed after Moses confirming what came before it. It guides (men) to the Truth and to a right path.}**<sup>256</sup> **{To every nation, We have appointed rites and ceremonies which they must follow so that they would not fight with you about the matter. Do invite (them) to your Lord, for you are assuredly on the right path.}**<sup>257</sup>. The right path is the path of the guardianship, the path of Ali Bin Abi Talib. Allah Almighty said, **{He said: This is a path leading straight to Me.}**<sup>258</sup>. But is there anyone who follows Ali's (AS) path? The Almighty said: **{Is he who walks groveling upon his face better guided than the one who walks upright on a right path?}**<sup>259</sup> **{And thus have We, by Our Command, sent inspiration to you. You did not know (before) what Revelation and Faith were, but We have made the (Quran) a Light, guiding thereby whom We please of Our servants. And most surely, you**

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256- Al-Ahqaf (The Dunes): 30

257- Al-Hajj (The Pilgrimage): 67

258- Al-Hijr (The Rock): 41

259- Al-Mulk (The Sovereignty): 22

**show the way to the right path.}**<sup>260</sup> {And most surely, there is knowledge of the Hour; therefore, have no doubt about it and follow me, for this is the right path.}<sup>261</sup>. The Hour refers to the Imam Al-Mahdi (AS), as mentioned in the narrations.

Righteousness cannot be achieved but through Allah and His representatives. By describing Al-Yamani as **[The one who calls for the Truth and the right path,]** the infallible (AS) means no praise or exaggeration; he is just relating the truth with all its meanings. However, such meanings cannot be completed but by one of the Hujjats of Allah (His proofs and authorities) and a pure, infallible person from the progeny of the Prophet. According to the narrations<sup>262</sup>, Imam Al-Mahdi and his son and guardian, the first of the Mahdis (AS), will be the only ones left from the People of the House and the Hujjats of Allah at that time (the time of the appearance of Al-Yamani). Furthermore, since Al-Yamani is not Imam Al-Mahdi (AS), he must be the first Mahdi, for there is no guardian but him; and since the eleven remaining Mahdis will be the descendants of the first Mahdi, then the latter will be none but Al-Yamani about whom Imam Al-Baqir (AS) said: The most guiding of standards is Al-Yamani's. It is a standard of guidance because it calls for Imam Al-Mahdi. Should Al-Yamani appear, arms dealing will be forbidden to people and to every Muslim. Yes, should he appear, rush to him, for his standard is a standard of guidance. No Muslim is entitled to revolt against him and whoever does so will be cast into the Fire, for he calls for the Truth and the right path.

**The Messenger of Allah (PBUH) called for pledging allegiance to Al-Yamani in several narrations**<sup>263</sup>, among which we mention the following:

On the authority of Thawban, the Messenger of Allah (PBUH) said: **[The black standards will come forth from the east as if iron-hearted! Let he who hears of their coming rush and pledge allegiance to them even if he has to crawl over the snow.]**<sup>264</sup>

In this context, the Messenger of Allah (PBUH) said: **[Let he who hears of their coming rush to them and pledge them allegiance,]** i.e. he (PBUH) called upon people to pledge them allegiance, and answering his call is incumbent on all

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260- Ash-Shura (Consultation): 52

261- Az-Zukhruf (Ornaments of Gold): 61

262- Refer to the testament, the narration of the son of the holder of the testaments and the narration of a man from the people of his house, etc., mentioned in this book under the "Guardians to Whom Allegiance Is Due".

263- Mentioned in this book under the "Guardians to Whom Allegiance Is Due".

264- Ghayat Al-Maram, vol. 7, p. 104.

of those who heard it. An infallible never calls for pledging allegiance to someone other than an infallible appointed by Allah. Moreover, the Messenger of Allah (PBUH) did not appoint Al-Yamani or ask for pledging allegiance to him, out of his own will; **{That is the opinion of the non-believers. Woe unto them, for they will be cast into the Fire,}**<sup>265</sup> **{Nor does he speak out of desire.}**<sup>266</sup> Never had any Prophet (PBUH), Imam, or guardian, whether of the old times or the present and future times, asked people to pledge allegiance to someone other than an infallible. Indeed, they always considered that allegiance, sovereignty and appointment are due to Allah, whereas the appointment and screening by people are claims of Satan. In addition, he (AS) strongly emphasized on the necessity of this allegiance, exempting no one, whether old or young, man or female, from pledging it, when he (AS) said: Pledge allegiance to him even if you have to crawl over the snow. He knew defeatists would present lame excuses as arguments, so he allowed them none. In this context, I would like you, dear reader, to ask yourself if you are one of those defeatists or not. No excuse is justified... even if you have to crawl over the snow. Avenge Allah and never seek revenge for yourself, otherwise you will end up with Satan in Hell.

Since it became clear to us that Al-Yamani is infallible and is consequently one of the Hujjats of Allah over His people, and since we know that the infallible Hujjats of Allah are the Prophets, the last of which is Muhammad (PBUH), and the Imams, who have all passed away by now, therefore there remain no infallibles at the time of the Appearance, other than Imam Al-Mahdi (AS) and the guardian of Imam Al-Mahdi (AS). Moreover, since Al-Yamani (AS) is not Imam Al-Mahdi, Muhammad Bin Al-Hassan (AS), and given that Al-Yamani is one of the preordained signs preceding the advent of the Imam (AS) and he will come out from the east, whereas Al-Mahdi (AS) will emerge from Mecca, between the pillar and the Place of Abraham, and not from the east, as related in some narrations, then, the leader of the standards of the east, whom Allah and His Messenger appointed a guardian, is the first Mahdi (Al-Yamani), for he is his father's (AS) guardian and forerunner. Also, guardians are infallible, for they are entrusted with divine guardianship and allegiance that are also conferred upon Al-Yamani, as mentioned in the narrations.

Therefore, Al-Yamani must be the same person, for the Messenger of Allah (PBUH) and the People of his House (AS) would not call upon people to pledge allegiance to two persons at the same time (i.e. the time of the Appearance).

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265- As-Saad (The Letter S in Arabic): 27

266- An-Najm (The Star): 3



As I mentioned earlier, there will be twenty-four Hujjats after the Messenger of Allah (PBUH) and only two among them will witness the time of the Appearance: the Imam and his forerunner, the first of the Mahdis.

- As-Sadiq (AS) said: **[After Al-Qa'im (AS), there will be twelve Mahdis from us, from the progeny of Al-Al-Hussein (AS).]**<sup>267</sup>
- The Messenger of Allah (PBUH) said: **[Should you see the black standards coming out from Khurasan, rush to them even if you have to crawl over the snow, for among them shall be the rightly-guided vicegerent of Allah.]**<sup>268</sup>

Thus, the rightly-guided vicegerent of Allah will be among the standards of the east, and the rightly-guided successors (the Mahdis) from the progeny of Imam Al-Mahdi (AS) will be twelve. Their first is then the leader of the standards of the east and he is the Hujjat of Allah and infallible. Moreover, the standards of the east can only be lead by an infallible and those who go against him and disobey him are insubordinate to the guardianship and shall be cast into the Fire. Therefore, he cannot be other than infallible and the narrations affirm that the Yemenite leader of those standards is the only one who will defeat As-Sufyani. The narrations also asserted that the standards of the east will embrace the guiding and rightly-guided vicegerent of Allah (AS) who will rally under nobody's standard. That is on the one hand, as to the other, the narrations stress that no one is entitled to revolt against Al-Yamani, the leader of those standards. He will be then the Yemenite from the progeny of Muhammad (PBUH), for the Prophet (PBUH) is Yemenite as previously mentioned in the Hadith. It is also possible to say that all the inhabitants of Mecca are Yemenite, since Mecca is located in Tihamah; this means that his progeny is Yemenite as well. However, the person we seek is the right hand (Al-Yamani) of Imam Al-Mahdi (AS).

As previously mentioned, Imam Al-Mahdi (AS) will come out from Mecca after the advent of both As-Sufyani and Al-Yamani, for they are two of the preordained signs preceding his Appearance. Accordingly, the rightly-guided vicegerent of Allah who comes out from among the standards of the east, is the first of the Mahdis, and the standards of the east are the standards of Al-Yamani, the guardian, helper, and leader of the army of Al-Mahdi (AS). However, although this is enough of a clarification, there is something that explains it even more, since the leader of the standards of the east and the first Mahdi from the progeny of Imam Al-Mahdi (AS) carry the same name.

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267- Bihar Al-Anwar vol. 35, p. 148; Mukhtasar Basa'ir Ad-Darajat, by Al-Hassan Bin Suleiman Al-Hilli, p. 38.

268- Ghayat Al-Maram, by Hashim Al-Bahrani, vol. 7, p. 103

## **Al-Yamani, the First of the Mahdis**

• On the authority of Abu Abdullah (AS), on the authority of his forefathers, on the authority of the Commander of the Faithful (AS), he said: On the night the Messenger of Allah (PBUH) let out his last breath, he said to Ali (AS): **[O Abu Al-Hassan, bring a parchment and an inkwell. The Messenger of Allah (PBUH) dictated to him his testament until he reached the following point and said: [O Ali, there will be twelve Imams after me and twelve Mahdis after them. You, Ali, are the first of the twelve Imams. Then he continued his dictation saying: Let Al-Hassan transfer it to his son Muhammad from the progeny of the People of the House of Muhammad (PBUH) and with him the Imams will account to twelve. Then, there will be twelve Mahdis after him. Should he pass away (the twelfth Imam), let him transfer it to his son, the first of the Mahdis. The Latter will have three names; one like my name, one like my father's which is Abdullah and Ahmed, and the third name will be Mahdi. He will be the first of the believers.]**<sup>269</sup>

In his book *An-Najm Ath-Thaqib*, Mirza An-Nuri states that the aforementioned narration is reliable. Indeed, the said narration has a clear meaning that does not require any interpretation: the first Mahdi is the son of Imam Al-Mahdi (AS), he will be his first supporter, and the first of the believers in the call of his (AS) Appearance, for numerous are those who believe in Allah, but Muslims are even more numerous. Moreover, by saying "the first of the believers", he surely meant the first of the believers in the Imam (AS) at the time of the call for his Appearance, because he is his messenger before all people, his guardian who will rule over the State of Divine Justice after his father (AS) and his names are Ahmad, Abdullah and Mahdi. "Abdullah" is an Arabic attribute meaning the servant of Allah, and "Mahdi", meaning the rightly-guided, is a name that will be given to him because he is the first of the twelve Mahdis (rightly-guided), the descendants of Imam Al-Mahdi (AS). Hence, only the name "Ahmad" remains to be further looked into.

**A-**

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269- Bihar Al-Anwar, vol. 53, p. 147; Al-Ghaybah (The Occultation), by At-Tusi, p. 150; Ghayat Al-Maram, vol. 2, p. 241.

## Name Correspondence:

The testament of the Messenger of Allah (PBUH) indicates that the first Mahdi is called “Ahmad”, and then we look into the narrations that refer to Al-Yamani, such as the narrations of the black standards, the treasures of Taloqan, the standards of Khurasan and the standards of the east, because there are no narrations that describe them as being disobedient or insubordinate to the standard of Al-Yamani (AS), for he who revolts against him (Al-Yamani) will be cast into the Fire, and all the narrations confirm that those standards will fight to pave the way for the advent of Imam Al-Mahdi (AS).

- Following the same narrative chain, Al-Baqir narrated the following on the authority of Jabir: **[Allah Almighty has a treasure in Taloqan; it is of neither gold nor silver but consists of twelve thousand (men) in Khurasan, having “Ahmad Ahmad” for emblem. They will be lead by a Hashemite young man riding a gray mule and wearing a red headband. I can almost see him crossing the Euphrates; should you hear of his coming, rush to him even if you have to crawl over the snow.]**<sup>270</sup>

Thus, the aforementioned narration indicates that Al-Yamani’s name is “Ahmad” as well, which corresponds to the name of the first Mahdi (AS), as related in the testament of the Messenger of Allah (PBUH), in which he referred to the guardian and vicegerent of Imam Al-Mahdi (AS).

As I already mentioned, the standards that the Messenger of Allah (PBUH) called for and stressed on pledging allegiance to, even if one has to crawl over the snow, are the standards of the east (the standards of the promised Al-Yamani) and whoever revolts against them will be cast into the Fire. According to the narration, the treasures of Taloqan are praised and the Hashemite young man who leads them is one of the commanders of Al-Yamani’s army, for the treasures of Taloqan are part of the standards of the east which rally under the standards of Al-Yamani and their emblem is “Ahmad Ahmad”. The expression “Ahmad Ahmad” is known to be different from our common emblems, nay it is a reference to the general commander for whom all the eastern standards of guidance call.

The Imam’s saying “I can almost see him crossing the Euphrates,” refers to the treasures of Taloqan that are located in Iran. Moreover, the Euphrates river does not cross any region bordering Iran, except for the Basra governorate after the Euphrates joins the Tigris in Shatt al-Arab. Therefore, if he were to cross any Iraqi city other than Basra, he would have to cross the Tigris and not the

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270- Muntakhab Al-Anwar Al-Mudi'a, by Sayyed Baha'-ud-Deen An-Najafi, p. 343.

Euphrates, which is a clear indication to the relation of Al-Yamani with Basra, one of Iraq's southern governorates, which the Euphrates crosses in the city of Nasiriyah, formerly known as the Euphrates of Basra just as the Maysan governorate was formerly known as the Tigris of Basra.

- Narrated by the Commander of the Faithful, Ali Bin Abi Talib (AS), he said: **[...An imposter will come out from the Tigris of Basra and he will not be from my progeny; he will be the first of all imposters.]**<sup>271</sup>

- Also reported on the authority of the Commander of the Faithful, Ali Bin Abi Talib (AS), he said: **[...Then the rightly-guided and guiding Al-Mahdi will come out and take the standard from Isa, the son of Mary and the imposter will come out afterwards from Maysan in the surroundings of Basra.]**<sup>272</sup> However, with its current borders, Basra does not comprise the Euphrates nor the Tigris, but both rivers are joined therein in Shatt al-Arab. Consequently, the Tigris of Basra would be Maysan and the Euphrates of Basra would be Nasiriyah, as made clear in the second narration reported by the Commander of the Faithful (AS), which means that Maysan was located in the region of ancient Basra.

The People of the House (AS) asked the people to follow the one who will cross the Euphrates; and since the Euphrates is located in Iraq, then this Hadith is addressed to the people of Iraq first and then to others. **[I can see him crossing the Euphrates; should you hear of his coming, rush to him even if you have to crawl over the snow,]** he (AS) said. The verb "to crawl" means to move along on your hands and knees with body close to the ground<sup>273</sup>. A wise man needs no more than a hint to understand, and this is quite explicit, not a hint addressed to a wise man or to any other, for no one would revolt against him unless he was one of those who disobey, stickle and disbelieve in the family of Muhammad (AS) (their enemies) and reject them or worship other than Allah, one of the traitorous errant scholars about whom Muhammad (PBUH), the spokesperson of Allah said: **[Scholars of that time will be the most evil of scholars under the skies.]** They make themselves and others believe that they are the awliya' of Allah. In this concern, the Almighty said: **{Say: Shall We inform you of the biggest losers in respect of their deeds \* Those whose efforts have been wasted in this life and they think they do good work}**<sup>274</sup> In his sayings, the Prophet (PBUH) made no exceptions, for the people who do good work will be very few and insignificant at

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271- Al-Malahem Wal Fitan, by Sayyid Bin Tawoos Al-Hassani, p. 234.

272- Al-Malahem Wal Fitan, by Sayyid Bin Tawoos Al-Hassani, p. 239.

273- Al-Qamus 4/455

274- Al-Kahf (The Cave): 103-104.

that time, and they will have no influence over that disobedient and errant society, nay they will be among the oppressed. Allah Almighty said: **{And We want to bestow a favor upon those who were deemed weak on Earth, and to appoint them as Imams and heirs.}**<sup>275</sup>

## B-

### **The Hujjatullah and the Messenger of Allah (PBUH) Who Commands Paying Him Allegiance**

The narration of the Mahdis clearly shows that the twelve Mahdis (AS) succeeding Imam Al-Mahdi (AS) are from his progeny and are appointed guardians. The testament of the Messenger of Allah (PBUH) also mentioned the twelve Imams (AS) who preceded them. The Mahdis will succeed their father, Imam Al-Mahdi (AS), as the Hujjats of Allah over His servants so that the Earth is not left without a Hujjat. In this concern, Allah Almighty said: **{We have sent messengers to bring you the good news and to warn you so that people would have no argument against Allah after (the coming of) His messengers, for Allah is Mighty and Wise.}**<sup>276</sup> Then He added: **{Say: Allah is the conclusive argument, for had He willed it, He would have certainly guided you all.}**<sup>277</sup>

- Abu Jafar Al-Baqir (AS) said: **[By Allah, ever since Adam passed away, He Almighty has never left His land without an Imam to guide people to Him and be His Hujjat over His servants; for the Earth cannot remain without an Imam who would be the Hujjat of Allah over His servants.]**<sup>278</sup>

- Narrated by Abu Abdullah (AS), he said: **[If no more than two remain on Earth, one of them will then have to be the Hujjat over the other.]**<sup>279</sup>

- Abu Abdullah (AS) said: **[If the people were reduced to only two, then one of them will be the Imam. He also said that he who dies last would be the Imam so that no one will have an argument against Allah Almighty for leaving him without His Hujjat over him.]**<sup>280</sup>

Therefore, it is undeniable that the Hujjat of Allah should be infallible, so

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275- Al-Qasas (The Stories): 5.

276- An-Nisaa'(Women): 165.

277- Al-An'aam (The Cattle): 149.

278- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 138.

279- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 140

280- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 140

that his proof and authority be absolute; **{He (alone) knows the Unseen; and He reveals not His secrets unto anyone \* Except unto the messenger He has chosen. He will make guards to go before him and after him.}**<sup>281</sup> Allah assigns for His Hujjats, guards to march before and after them, to distinguish and honor them for their dignified rank; people will then have no argument against Him after the coming of His messengers and His proof over them shall be comprehensive and absolute.

Thus, it became clear to us that the first Mahdi is infallible and one of the Hujjats of Allah; he is also the guardian, successor and first believer in his father as well as the main forerunner and the leader of the forces that will fight before the advent of Al-Qa'im (the one who will rise) to pave the way for the establishment of his State.

As for the commander of the black standards of the east, he is the successor of Al-Mahdi (AS); and since the successor can only be one, then he is the first Mahdi himself and the following narration supports it:

- **[If you see the black standards coming out from Khurasan, rush to them even if you have to crawl over the snow, for they embrace the successor of Al-Mahdi.]**<sup>282</sup>

I already mentioned that Al-Yamani (AS) is the commander of the black standards of the east, the Hujjat (proof and authority) of Allah and an infallible. Furthermore, the narrations indicated he is the main forerunner of the Imam (AS) as well.

- The Messenger of Allah (PBUH) said, **[Before your treasure, three will kill each other; all of them are sons of different caliphs, however none will be the recipient. Afterwards, the black standards will come out from the east and they will wage an unmatched battle against them. The Messenger then mentioned a young man and said, Should you see him, pledge allegiance to him, for he is the successor of Al-Mahdi.]**<sup>283</sup>

This young man, Al-Yamani, has been confirmed as an infallible figure and a Hujjat, since the Messenger of Allah (PBUH) called upon people to pledge allegiance to him. Imam Al-Baqir (AS) gave further evidence to confirm that Al-Yamani is a Hujjat when he said: **[He who revolts against him will be cast into the**

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281- Al-Jinn (The Jinn): 27

282- Al-Malahem Wal Fitān, by Sayyid Bin Tawoos Al-Hassani, p. 53

283- Bisharat Al-Islam, p. 30

**Fire.]** Moreover, since the first Mahdi is a guardian, his infallible nature and his identity as the Hujjat of Allah are automatically established. As the previous narration indicates that he is the successor of Imam Al-Mahdi (AS), and since the successor of Al-Mahdi can only be one, then Al-Yamani is undeniably the first Mahdi. However, should we say that Al-Yamani (the Yemenite) is a different person than the first Mahdi, I would retort that one of the two must definitely be the Hujjat over the other who would rally under his standard.

Then, should one argue that the first Mahdi is the Hujjat, the role of Al-Yamani would become secondary and he would be rallying under the standard of the first Mahdi, which is not true since the narrations state that Al-Yamani is the main forerunner of the Imam and Muslims ought not to revolt against him, for he who does so will be cast into the Fire. The Messenger of Allah (PBUH) calls upon people to pay allegiance to him even if they had to crawl over the snow, and the narrations are explicit in affirming that he is the successor of Al-Mahdi (AS).

However, should one argue that Al-Yamani is the Hujjat, I would say that the Messenger of Allah (PBUH) referred to the first Mahdi in his testament and said: **Let him pass it to his first son who will be the first of the Mahdis** etc. The testament of the Messenger of Allah (PBUH) stipulates that Al-Yamani be paid allegiance and states that he is the guardian and successor of Imam Al-Mahdi (AS). Hence, he would rally under no standard other than his father's. Also, the Messenger of Allah (PBUH) would not call upon people to pledge allegiance to two persons simultaneously, while they both exist at the same time, the time of the Appearance, for the first Mahdi is the first of the believers in Imam Al-Mahdi (AS) at the time of his Appearance, as the Messenger (PBUH) said: [...he is **the first of the believers**], and **Al-Yamani is the** commander of his army at the time of his Appearance, which means that they exist at the same time. Consequently, the allegiance the Messenger of Allah (PBUH) called for pledging at the time of the Appearance can only be referring to the allegiance to one person: the first Mahdi (Al-Yamani).

### C-

## **An Imam Can Only be Succeeded By An Imam:**

The narrations about the Mahdis (the testament of the Messenger of Allah (PBUH)) indicate that the first Mahdi is the guardian of Imam Al-Mahdi (AS). Likewise, many narrations mention that the leader of the standards of the east, to whom allegiance is due even if crawling over the snow, is the successor of Al-

Mahdi, and in other narrations the rightly-guided vicegerent of Allah<sup>284</sup>. It is known that Imam Al-Mahdi will come out between the Corner of the Ka'ba<sup>285</sup> and the Place of Abraham<sup>286</sup>, in Mecca and not from the east. As for the standards of the east, which are those of Al-Yamani, and others, are among the preordained signs preceding the advent of Imam Al-Mahdi (AS). The narrations also state that the Mahdi or the successor of Al-Mahdi comes out from among the standards of the east that precede the Imam (AS). Then, who is this Mahdi whose appearance is a preordained sign? Or rather should we ask. who is this successor who comes after the Imam (AS) if not an infallible? The narrations were clear about this: an Imam can only be succeeded by an Imam.

- In his book *Zayn Al-'Abideen*, page 402, Sayyid Al-Muqrim referred to the Hadiths that indicate an Imam can only be succeeded by an Imam<sup>287</sup>.

- The Hadith of Ali Bin Abu Hamzah explains that which Al-Musayyib reported when Ali asked Reza (AS): "It has been reported on your forefathers that the successor of an Imam should not be but an Imam, is that true?". Abu Al-Hassan Reza (AS) replied: **[Now tell me about Al-Hussein Bin Ali, was he an Imam or not? He answered: He was an Imam. Reza then asked: And who is his guardian? Abu Hamzah retorted: Ali Bin Al-Hussein. Again, Reza asked: And where was Ali Bin Al-Hussein? He was detained by Ubaidullah Bin Ziyad. He said: He came out and they did not even know who his father's guardian was. Then he left.]**<sup>288</sup>

Narrated by Saad Bin Abdullah, from Abu Abdullah Muhammad Bin Abu Abdullah Ar-Razi Al-Jamurani, from Hussein Bin Sayf Bin 'Umayra, from his father Sayf, from Abu Bakr Al-Hadrami, from Abu Jafar (AS), he said, I asked him: Which place on Earth is second best to the sanctuary of Allah Almighty and His Messenger (PBUH)? He replied: **[O Abu Bakr, it is the pure and immaculate Kufa, where the tombs of the loyal guardians and the sent and unsent prophets stand in addition to the Suhayl Mosque where every prophet of Allah has prayed. It is**

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284- Refer to the aforementioned narrations in this study.

285- The holy black cubical sanctuary in Mecca.

286- In order to complete the upper part of the walls of the Ka'ba, Abraham stood upon a large stone block which he moved along when each section was completed. When the Ka'ba was finished, the large stone block was left outside the Ka'ba, close to the eastern wall of the sanctuary. It became known as the Place of Abraham (Maqam Ibrahim). It stands today in the place where Abraham offered up his prayers facing the Ka'ba.

287- Imam Al-Hussein (AS), by Hajj Hussein Ash-Shakiri, p. 202.

288- Imam Musa Al-Kazem (AS), by Hajj Hussein Ash-Shakiri, p. 421.



from Kufa that the justice of Allah will materialize and the Qa'im and the guardian after him will appear. It is the home of the prophets (PBUH), the guardians and the righteous.]<sup>289</sup> Sharif Al-Murtada commented on the expression "The guardian after him" in the aforementioned narration and on the narrations of the Mahdis (AS) who succeed Imam Al-Mahdi (AS).

In his letters, vol. 3, page 145, **Sharif Al-Murtada** (may Allah's mercy be upon his soul) said: [Should we admit the presence of an Imam who succeeds him, **we will be disavowing Twelver Shi'ism**. However, if we do not admit the presence of an Imam after him, **we would be invalidating the essence that is the pillar of our doctrine, and that is, the time would be dark without the Imam ...** The world may persist after him for a long time, **but cannot be void of Imams**. There might come after him many Imams who will work on preserving the religion and the interests of its adherents. **This will bring no harm to the paths we took in regard to the Imamate, for He Who entrusted us with them and Whom we worship bid us to speak about the Imamate of those twelve** and bring conclusive evidence thereto... **Such belief will not cause us to lose our designation as Twelver Shi'ites, for it is only given, among us, to those who prove the Imamate of twelve Imams, and we have been the only ones to do that within this sect; that is why we are the only sect bearing such appellation.]**<sup>290</sup>

As indicated in some reliable recurrent and supported narrations – i.e. that support the belief – there will be twelve Imams from the progeny of Ali and Fatima (AS), this means that with Ali, Fatima, and the Messenger of Allah (PBUH), their number will account to fifteen, and this is a clear reference to the first of the Mahdis who will be from the progeny of Imam Al-Mahdi (AS); and to mention some of them:

- Narrated by Muhammad Bin Yehya, from Muhammad Bin Ahmad, from Muhammad Bin Al-Hussein, from Abu Said Al-'Usfuri, from 'Amr Bin Thabit, from Abu Al-Jarud, from Abu Jafar (AS) who stated that **the Messenger of Allah (PBUH) said: [Twelve of my descendants, you (Ali) and me, are the mainstay of the Earth, meaning its pins and mountains, with which Allah fastened the Earth so that it does not sink with its people. If the twelve Imams from my progeny depart this life, the Earth shall sink with its people without being given much consideration and thought.]**<sup>291</sup>

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289- Kamel Al-Ziyarat, p. 76.

290- Refer to the book of Ar-Raj'at, by Muhammad Mu'min Al-Istrabadi, p. 99.

291- Al-Kafi, by Sheikh Al-Kulayni vol. 1, p. 535.

- On the authority of Abu Sa'id, on the authority of Abu Jafar (AS), on the authority of the Messenger of Allah (PBUH), he said: **[From my progeny, there will be twelve highborn, eloquent, and erudite leaders, the last of whom will be the one who will rise with the Truth and who will fill the Earth with justice just as it was filled with tyranny.]**<sup>292</sup>

- On the authority of Abu Ali Al-Ash'ari, on the authority of Hassan Bin Ubaidullah, on the authority of Hassan Bin Musa Al-Khashaab, on the authority of Ali Bin Sama'at, on the authority of Ali Bin Hassan Bin Ribat, on the authority of Ibn Udhayna, on the authority of Zurarat, on the authority of Abu Jafar, he said: **[The twelve Imams from the progeny of Muhammad (PBUH), all of them are enlightened. They are from the progeny of the Messenger of Allah (PBUH) and Ali Bin Abi Talib (AS) who are hence their forefathers.]**<sup>293</sup>

- Narrated from Muhammad Bin Yehya, from Muhammad Bin Al-Hussein, from Ibn Mahboob, from Abu Al-Jarud, from Abu Jafar (AS), from Jabir Bin Abdullah Al-Ansari, he said: **[I came to Fatima (AS) as she was holding a slab displaying the names of the guardians from her progeny. I counted twelve, the last of whom was Al-Qa'im (AS); three of them were called Muhammad, while some other three were named Ali.]**<sup>294</sup>

- On the authority of Muhammad Bin Yehya, on the authority of Abdullah Bin Muhammad Al-Khashaab, on the authority of Bin Sama'at, on the authority of Ali Bin Hassan Bin Ribat, on the authority of Ibn Udhayna, on the authority of Zurarat who stated: I heard Abu Jafar (AS) say: **[The twelve Imams from the progeny of Muhammad (PBUH), all of them are enlightened. They are from the progeny of the Messenger of Allah (PBUH) and Ali Bin Abi Talib (AS) who are hence their forefathers...]**<sup>295</sup>

- The Messenger of Allah (PBUH) addressed Ali (AS) saying: **[O Ali, I give you my daughter Fatima in marriage; she is the mistress of the women of the worlds and the dearest to my heart after you. I will make both of you lords of the youth who dwell in Heaven and the martyrs who will be bloodstained and oppressed on Earth, after my departure. You will be also the lords of the highborn leaders sent by Allah to end oppression, revive the Truth, and mortify**

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292- Al-Kafi, by Sheikh Al-Kulayni vol. 1, p. 535.

293- Al-Kafi, by Sheikh Al-Kulayni vol. 1, p. 534.

294- Al-Kafi, by Sheikh Al-Kulayni vol. 1, p. 533.

295- Al-Kafi, by Sheikh Al-Kulayni vol. 1, p. 532.

**Falsehood. Their number will be equal to the number of the months of the year, and Isa the son of Mary (AS) will pray behind the last of them.]**<sup>296</sup>

- Al-Asbagh said: **[One day, I came to the Commander of the Faithful, Ali (AS) while he was meditating and scratching up the ground, and I asked him: O Commander of the Faithful, why are you scratching up the earth? Is it because you have a desire for it? He replied: No, by Allah! Not once have I desired the Earth or the worldly pleasures! I am thinking of a newborn who will be from the eleventh of my progeny, Al-Mahdi who will fill this world with peace and justice just like it was filled with tyranny and oppression. He will go into occultation and cause confusion during which some people will go astray from the Truth and some others will find their way to the right path. I then asked: O Commander of the Faithful, how long will this confusion and occultation last? He replied: Six days, six months, or six years**<sup>297</sup>**. I replied: Will this really be? He answered: Yes, just like it was preordained. Of what interest is this matter to you? Those are the finest of this Ummah and the most righteous of this progeny (PBUH).]**<sup>298</sup>

- A Jewish man asked the Commander of the Faithful (AS): Tell me about this Ummah. How many Imams of guidance will it have? Do speak to me about your prophet Muhammad, what abode shall he have in Heaven? And tell

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296- Al-Ghaybah, by An-Nu'mani, p. 58.

297- A non-believer would ask himself whether the occultation of Imam Al-Mahdi (AS) will last six days, six months, or six years; and whether the Commander of the Faithful knows about it or not. He may also wonder if the Commander of the Faithful is talking about the son of the eleventh of his progeny who is Imam Al-Mahdi (AS). The said person will pave the way for his father, the eleventh in lineage from the descendants of Ali (AS), for a period of about 72 months, that is 6 years, as mentioned in the narrations; he will conceal himself from the idols of that time such as As-Sufyani and his likes.

298- For further information regarding the sources of this Hadith, please refer to Dala'il Al-Imamat, by Muhammad Bin Jureir At-Tabari (the Shiite), p. 529; to Al-Mahdi Al-Muntazhar, by Hajj Hussein Ash-Shakiri, vol. 1, p. 180; to the narrations related by Sheikhs Al-Kulayni, As-Saduq, At-Tusi and others, on the authority of Al-Asbagh Bin Nabatat; to Al-Ikhtisas, by Sheikh Mufid, p. 209, footnotes: 4-5-6; on the authority of the author of Qad Yakunu Al-Imam Al-Ma'soom Gha'iban, p. 94, published by Al-Mustafa (PBUH) Center, reported in Ithbat Al-Hudat: 3/510, Hadith 329; in Bihar Al-Anwar vol. 52, p.112, Hadith 23; in Al-Ghaybah (The Occultation), by An-Nu'mani, p 208, Hadith 16 – narrated by Muhammad Bin Mansoor As-Sayqal; in Muntakhab Al-Athar, p. 314, Hadith 1; from Kamal Ad-Deen, 346, Hadith 32 a summary of the narration by Mansoor that is published in Bihar Al-Anwar, vol. 52, p. 111, Hadith 20 reported from Kamal Ad-Deen; also narrated in Al-Kafi, vol. 1, p. 370, Hadith 6 and in Qad Yakunu Al-Imam Al-Ma'soom Gha'iban, p. 98, by Al-Mustafa (PBUH) Center.

me who will be with him in Heaven? The Commander of the Faithful (AS) then replied: **This Ummah will have twelve Imams of guidance from the progeny of its Prophet and they will be my descendants. As for the abode of our Prophet in Heaven, it will be Eden, the best and noblest of all Heavens, and those who will be there with him in his abode are the twelve Imams from his progeny, their mother, grandmother, great grandmother, and their descendants: no one else will share it with them.]**<sup>299</sup>

- On the authority of Anas Bin Malik, who said: I asked the Messenger of Allah (PBUH) about the disciples of Isa. He answered: **[They were his elite and best supporters and they accounted to twelve – until he said - I asked: Who are your disciples, O Messenger of Allah? He then answered: Twelve Imams will come after me, from the progeny of Ali and Fatima. They will be my disciples and supporters. May the peace and blessings of Allah be upon them!]**<sup>300</sup>

- Reported on the authority of Sheikh Al-Khazaz, on the authority of Junada Bin Abu Umayya, he said: [I visited Al-Hassan Bin Ali Bin Abi Talib (AS) during his illness...until he said: I asked him: Maulana<sup>301</sup> Malik, why do you not treat yourself? He answered: [O Abdullah, with what shall I treat death? In reply, I said: To Allah we belong and to Him we shall return. He then looked at me and said: **By Allah! It is a pledge the Messenger of Allah (PBUH) entrusted us with; it is entrusted to twelve Imams from the progeny of Ali and Fatima (AS), all of us will be either poisoned or murdered.]**<sup>302</sup>

- These Hadiths comprise the evidence that there will be thirteen Imams to whom obedience is due; twelve of whom are descendants of Ali and Fatima. The Hadith supporting this evidence is a Hadith of the Messenger of Allah (PBUH) who said: [As Allah looked at the people of the Earth, he chose two men from among them; one of the two was me, and He sent me as His messenger and prophet, and the other was Ali Bin Abi Talib. To me, He revealed that I should embrace him as a brother, friend, helper, guardian, and successor. He shall be the guardian of all the believers after my departure. Whoever supports him will be

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299- Al-Kafi, by Sheikh Al-Kulayni, vol. 1, p. 532; Al-Ghaybah (The Occultation), by At-Tusi, p. 135, the researcher has indicated the authenticity of the supported narration, so for further details, please refer to the study of Abdullah At-Tahrani and Ahmad Nasih; Al-Manaqib, vol. 1, p. 256; Bihar Al-Anwar, vol. 20, p. 108, vol. 36, p. 381, and Mu'jam Ahadith Al-Imam Al-Mahdi (AS), vol. 3, p. 158.

300- Kifayat Al-Athar, quoting Anas Bin Malik; and Lamhaat, by Sheikh Lutfullah As-Safi, p. 220.

301 Maulana: A title used for a scholar of Persian and Arabic

302- Kifayat Al-Athar, the chapter quoting Al-Hassan (AS), as narrated in As-Sirat Al-Mustaqim, vol. 2, p. 128; Al-Insaf, p. 121; and Lamhaat, by Sheikh Lutfullah As-Safi, p. 220.

blessed with Allah's support and whoever shows him enmity will face Allah's enmity. The believers will love him and the non-believers will hate him. He will be the mainstay and pin of the Earth after I depart this life. He will also be the righteous word of Allah, and the most closely linked to Him and His religion, acknowledging His Oneness at all times.]

**{Their intention is to extinguish the Light of Allah (by blowing) with their mouths. But Allah will complete (the revelation of) His Light, albeit non-believers may detest (it)...}**<sup>303</sup>

Allah looked down a second time and **chose after us twelve guardians from among the People of my House**. He made them the choice of my Ummah, and they would appear one after the other, like a configuration of stars in the sky, for whenever a star disappears, another star is born. They are rightly guided and guiding Imams who will not be affected by the deceit of those who deceive them or by the disappointment caused by those who let them down. They are the Hujjats of Allah on Earth, His witnesses over His people, the holders of His knowledge, carriers of His revelations, and essence of His wisdom. He who obeys them obeys Allah, and he who disobeys them disobeys Allah. They are linked to the Quran and the Quran is linked to them; they will never separate until they meet me by the pond. Let he who witnesses notify the absent. I testify that there is no god but Allah (worthy of worship) and that Muhammad is His Messenger – repeated thrice.]<sup>304</sup>

- After enumerating the Imams (AS), the Messenger of Allah (PBUH) said: **[Afterwards, their Imam will go into occultation as long as Allah so wills and there will be two occultations; one of them longer than the other. Then the Messenger of Allah turned to us and raised his voice saying: Beware should the fifth descendant of the seventh from my progeny disappear.]**<sup>305</sup>

For further information on the subject, you may refer to the book of Diya' Az-Zaydi *Al-Mahdi Wal Mahdiyyun Fil Quran Wal Sunnat*, published by Ansar<sup>306</sup> Imam Al-Mahdi (AS).

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303- As-Saf (The Ranks): 8.

304- Kitab As-Saqifah (The Book of Saleem Bin Qays), by Saleem Bin Qays, vol. 52, p. 380.

305- Bihar Al-Anwar, vol. 52, p. 380.

306- Supporters of Imam Al-Mahdi

## D- His Infallibility

Since the narrations indicate that Al-Yamani is infallible and that the first Mahdi is infallible as well, there is no narration or proof that opposes the fact that the figure of Al-Yamani is the same as that of the first Mahdi, or vice versa, for one cannot understand the narrations but by admitting that Al-Yamani and the first Mahdi are the same person and that this person is infallible.

## E- Classification by Degree of Closeness to Al-Mahdi (AS)

The narrations of the Mahdis stipulated that the first believer in Imam Al-Mahdi (AS) will be his guardian. Other narrations state that the only person who knows the whereabouts of Al-Mahdi is the guardian who will come after him (his successor).

- On the authority of Abu Abdullah (AS), he said: **[The guardian will go into two occultations; one will last so long that some will believe he is dead, and others will say he has left so that only a few of his companions would remain. No one from among his descendants or other people will know of his whereabouts except for the guardian who will succeed him.]**<sup>307</sup>

- On the authority of Abu Abdullah Al-Hussein Bin Ali (AS), **[The Imam - referring to Al-Mahdi- will go into two occultations; one will last so long that some will believe he is dead, and others will say he is gone. No guardian or any other person will know of his whereabouts except for the guardian who will come after him.]**<sup>308</sup>

The previous two narrations are clear and indicate that not even the descendants of Imam Al-Mahdi (AS) will know of his whereabouts at the time of his Appearance, except for the entrusted one who will succeed him and reign after the Imam (AS); he is incontestably and unquestionably the guardian, that is he is the first Mahdi.

- On the authority of Abd Al-A'la Al-Halabi, on the authority of Abu Jafar (AS), who related –in a Hadith- saying: **[When he reached Ath-Tha'labiya, a**

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307- Muntakhab Al-Anwar Al-Mudi'a, by Sayyid Baha'-ud-Deen An-Najafi, p. 155.

308- Ilzam An-Nasib Fi Ithbat Al-Hujjat Al-Gha'ib, vol. 1, p. 298.

**man from the progeny of his father**, one of the mightiest and bravest men save for the Imam, came to him and said: Hey you, what do you think you are doing? By Allah, you are only scaring people as (the shepherd or fox) affrights the cattle. Say, is it by covenant with the Messenger of Allah (PBUH) or what? **The guardian entrusted with calling upon people to pledge allegiance to the Imam bid him:** You had better cease speaking or I will sever your head. Al-Qa'im (the one who will rise) then ordered: Keep it quiet so-and-so. Indeed, I have a covenant from the Messenger of Allah. So-and-so, fetch me the chest, and so he brings it to him. He made him read the covenant of the Messenger (PBUH). He then said: May I be sacrificed for you; give me your head so I would kiss it. Al-Qa'im obliged and the man kissed him between his eyes: May I be sacrificed for you; bid us to pledge allegiance anew. Hence, Al-Qa'im obliged and they pledged allegiance.]<sup>309</sup>

As for Al-Yamani, he is the one who calls upon people to pay allegiance to Imam Al-Mahdi (AS), as related in the narration of Al- Baqir as well as in other narrations; **[For he calls upon you to join your Imam,]** and he is referred to as **[The successor of Al-Mahdi.]** In another narration he was designated as being **[The successor of the successor];** and in a different one **[The rightly-guided vicegerent of Allah.]** The said narrations are the following:

- **[Should you see the black standards coming out from Khurasan, rush to them even if you have to crawl over the snow, for they embrace the successor of Al-Mahdi.]**<sup>310</sup>

- The Commander of the Faithful (AS) said: **[...when the one, occulted, from my progeny gets out of the sight (of the people)...and the Shi'a of Ali and his enemies (the Nawasib) perform the pilgrimage rites in that year for the mere purpose of searching and obtaining information about the successor of the successor, in vain, for he is nowhere to be seen or heard of with no successors they know of. And then the Shi'a of Ali were railed at and insulted by their enemies and the evil and dissolute from among them (the Shi'a) will become more in number because of their opposition to him...]**<sup>311</sup>

- The Messenger of Allah (PBUH) said: **[Before your treasure, three will kill each other, all of them are sons of a different Caliph, but none will be the recipient. Then, the black standards will come out from the east... Should**

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309- Al-Mahdi Al-Muntathar, by Hajj Hussein Ash-Shakiri, vol. 2, p. 436.

310- Al-Malahem Wal Fitān, by Sayyid Bin Tawoos Al-Hassani, p. 52.

311- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 144.

**you see their leader, pledge allegiance to him, even if crawling over the snow, for he is the rightly-guided vicegerent of Allah.]**<sup>312</sup>

Which one among these two is the successor then? Is it the first Mahdi or Al-Yamani? If they were not the same person, then Al-Yamani should be the commander of the black standards of the east, to whom the Messenger of Allah (PBUH) called upon the people to pledge allegiance. As for the first Mahdi, the guardian of Imam Al-Mahdi, he is the one to whom allegiance is due, as stipulated in the testament of the Messenger of Allah on the night he departed this life. Thus, the successor must be the same person.

- On the authority of Abu Jafar Muhammad Bin Ali (AS), he said: [This Imam will go into occultation and hide in some of these defiles. Then, **he pointed out towards the valley of Dhu Tawa, and before he comes out to battle, the entrusted one (with calling upon people to pledge allegiance to Al-Mahdi) who was with him**, would come forth until he meets some of his friends and enquire: How many are you here? They would answer: Some forty men. He would then ask them: What would you do if you are to see your Imam? They would reply: By Allah! If he would call us to defy the mountains for him, we would oblige. He would then come to them in the following night and ask them to point out to ten of their leaders or elites. As soon as they do so, he would take the latters with him to meet their Imam and leads them back to their places the following night.]<sup>313</sup>

In light of this narration, Imam Al-Mahdi (AS) is obviously accompanied by a person who will lead the first group who comes to support the Imam (AS), the group that pledged allegiance to the guardian (the entrusted one) who accompanies and supports Al-Mahdi (AS). People cannot recognize the Imam by themselves, for those who look for the Imam should first meet the entrusted one who accompanies him (AS), the mediator between them and the Imam. He shall be known for calling publicly upon people to pledge allegiance to Al-Mahdi, since he will address forty men and bid them to point to ten men from among them. Moreover, those forty must have been also subject to a previous screening involving a large number of men who came to offer their support. Otherwise, how can we explain their willingness to fight regardless of the weaponry and number of the enemy? Nevertheless, if one argues that such readiness comes from their willingness to sacrifice their life for the sake of the Imam despite their small number, I would ask him: Would they also be ready to deliver Al-Mahdi to be sacrificed before he accomplishes his mission if they were only forty with no

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312- Ghayat Al-Maram, by Hashim Al-Bahrani, p. 108.

313- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 182.



crowds of followers backing them up?

## Everyone Has a Yamani (Right Hand)

Upon examining the witnessed historical events, especially the divine calls, we notice that every leader must have a helper who is also his right hand “Yameen” and most of the time his guardian and successor as well. The gist of the present study is to cast some light on the helper and the right hand of the world leader of the State of Divine Justice, mainly because several “Yamanis” were mentioned in the narrations, and because the narrations that tackle this figure as well as other figures preceding the advent of the Imam (AS) are intertwined.

Every person entrusted with a call must have a person he can rely on, most of the time if not at all times, to take care of his administrative and military tasks and act as his right hand. Indeed, he can be commander of his army, his helper or guardian. Most of the time, the person who encompasses all these features, when it comes to each of those entrusted with divine calls, is one, such as illustrated below:

- Aaron (AS) was the right hand of Moses (AS). He was also his forerunner, guardian, successor and helper **{And Moses said to his brother, Aaron, ‘Act for me among my people in my absence, and manage them well, and follow not the way of those who cause disorder;}{And out of Our mercy, We gave him his brother Aaron (also) as a prophet;}**<sup>314</sup> **{And certainly, Aaron had said to them before: O my people! You are only tried by means of it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my command}**<sup>315</sup>. In the absence of Moses (AS), Aaron (AS) was the Hujjat to whom obedience was due. He called upon his people to obey him and thus obey Allah, for those who obeyed him were saved from the affliction of the calf while those who disobeyed him were not, **{And certainly, We gave Moses the Book and We appointed his brother Aaron as his helper,}**<sup>316</sup> **{And give me a helper of my family \* my brother Aaron \* to strengthen me.}**<sup>317</sup>

Allah bestowed His favors upon Moses (AS), and gave him Aaron as a

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314- Maryam (Mary): 53

315- Taa-haa (Taa-haa): 90

316- Al-Furqan (The Criterion): 35

317- Taa-haa (Taa-haa): 29-31

successor from his own family. However, Aaron passed away before Moses (AS); and had such event occurred nowadays, some of Satan's supporters would have opposed it saying: How does Allah appoint a guardian, successor, and a helper to a prophet and then let him die before him? Is the guardian of any use unless he comes after the prophet? Well, ask yourself dear reader: Would you have protested with them or not?

Today, the supporters of Satan object to how Ahmad Al-Hassan could be a guardian and messenger of Imam Al-Mahdi (AS) although he comes before the rise of Al-Mahdi and rules after him.

I say: Aaron came many years before Moses and paved the way for his advent in Egypt. For further information on this topic, you may refer to the stories of the prophets (Qasas Al-Anbia').

The Commander of the Faithful (AS) was the right hand, helper, and guardian of the Messenger, and he was also the commander of his army and bearer of his standard. In the narration of the Commander of the Faithful (AS), he said, **[...Do you know that when I fought on the right side of the Messenger of Allah (PBUH), he used to say: You are to me what Aaron was to Moses except that there will be no prophet (PBUH) after me? They replied: By Allah, yes!]**<sup>318</sup>

- The Messenger of Allah (PBUH) said: [On the day Ali was born, my beloved Jibril came down to me and said: O beloved of Allah! Allah bestows His peace upon you and congratulates you for the birth of your brother Ali. He added: The time has come for you to publicize your Prophethood and announce your Revelation and reveal your Message, for I supported you with a brother, helper, counterpart, and successor to strengthen and exalt you. I went out and found Fatima Bint Assad, the mother of Ali, and she was in labor, surrounded by women and midwives. My beloved Jibril also said to me: Muhammad, hang down a screen between you and her so as when she delivers Ali, you would grab him. I did as I was commanded and then he said to me: Reach out to him, O Muhammad, for **he is your right hand**. I stretched out my hand towards his mother only to find Ali already inclined in its direction...].<sup>319</sup>

Hence, Imam Ali (AS) is the right hand of the Messenger, i.e. his successor and the commander of his army.

- On the authority of Abu Muhammad (AS), on the authority of the Messenger of Allah while singing the virtues of Ali: **[...Jibril is seated on his right and Mika'eel (Michael) on his left. Jibril takes pride before Mika'eel for he sits**

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318- Nahjul Iman, p. 531.

319- Rawdat Al-Wa'ithin, by Al-Fattal An-Nisaburi, p. 83.

on the right of Ali (AS), which is better than sitting on the left. He prides himself, as much as would the companion of a great king in the world when the latter seats him on his right, before the other companion whom the king seats on his left. However, they both pride themselves before Israfil (Raphael) who serves behind, and before the angel of death who stands in the front. Standing on the right or the left is more honoring and they both are as proud as the court of a king would be the closer it is to its king.]<sup>320</sup>

As for Abu Al-Fadl Al-Abbas (AS), he was the right hand of Imam Al-Hussein and the bearer of his standard.

Imam Al-Mahdi (AS) from his part, is the vicegerent of Allah on Earth and the commander of His army. He is the right hand of the Omnipotent and Majestic and it is through him that Allah takes revenge on the murderers of Al-Hussein. Imam Al-Mahdi, his infallible forefathers and his sons the Mahdis all of them sit on the right of the Throne, the Omnipotent and Majestic, as indicated in the book *Al-Maqtal* (the Killing), by Sayyid Bin Tawoos...who narrated: [On the Day of Grief (the tenth of Muharram)<sup>321</sup>, when Al-Hussein fell off his horse, the angels said: O Lord, how is it that Al-Hussein was subjected to this while you were watching? Allah bid them: **Look to the right of the Throne. They obliged and saw Al-Qa'im standing in prayer. He (Allah) addressed them saying: Through him (Al-Qa'im) I will take my revenge on those (the murderers of Al-Hussein) for his (Al-Hussein Bin Ali (AS)) sake.**]<sup>322</sup>

If Al-Qa'im is the right hand of Allah and if His Prophets and Messengers (AS) are also His right hands seated on the right side of His Throne, what obstacle then prevents the messenger of Imam Al-Mahdi (AS), his successor and guardian who will be entrusted with calling upon people to pledge allegiance to the Imam, from being his right hand as well...

I say, it must be those so-called experts and idle scholars throughout history who usurped the positions of the vicegerents of Allah by soul ripping and killing who prevent this. Such positions cannot be regained but through killing and soul ripping. That is why Al-Qa'im will inflict upon them the bitterest sufferance as mentioned in the following narration:

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320- Al-Ihtijaj, vol. 1, p. 47.

321- The first month of the Islamic lunar calendar and one of the four sacred months of the year in which fighting, among other things, is prohibited. It is known by the Shi'a as 'The day of grief', for on that day Al-Hussein Bin Ali (AS) was martyred.

322- Mashariq Anwar Al-Yaqeen, by Al-Hafiz Rajab Al-Bursi, p. 341.

- On the authority of the Commander of the Faithful (AS), he said: **[I swear by my father, the son of the most righteous of bondmaids (his mother Narjas who was a bondmaid) - Al-Qa'im from his progeny (AS)– that he will inflict utter humiliation and the bitterest sufferance upon them, for he will put them to the sword relentlessly. Only then, will the dissolute from the tribe of Quraish wish to have a worldly sacrifice to be offered in redemption. However, we will never cease abating them until Allah so wills...]**<sup>323</sup>

Should we renounce the worship of human idols and only worship the word of Allah, his prophets, and guardians, the search for Al-Yamani will be easier and the recourse to the experts unnecessary. The narrations of the People of the House (AS), particularly the two following Hadiths, introduce the attributes of Al-Yamani:

- On the authority of Habbat Al-'Arani, he said: While on a visit to Hira, the Commander of the Faithful (AS) said: **[When you link this to that, pointing out to Kufa and Hira, the cubit between them will be sold for dinars and a mosque of five hundred doors will be built in Hira where the successor of Al-Qa'im (may Allah hasten his advent) will pray for that of Kufa will become too small to embrace them all. Twelve rightful Imams shall pray in that mosque. I asked: "O Commander of the Faithful, will the mosque of Kufa, which you are describing, have enough space to contain all people at that time?!!" He replied, "Four mosques will be built for him (referring to Al-Qa'im), the smallest of them all will be that of Kufa, this one and two other mosques that will be built on the two extremities of Kufa, on this side and on that side, pointing to Al-Basryeen and Al-Gharyeen.]**<sup>324</sup>

- The Messenger of Allah (PBUH) said: **[Before your treasure, three will kill each other; all of them are sons of different caliphs, however none will be the recipient. Afterwards, the black standards will come out from the east and they will wage an unmatched battle against them. The Messenger then mentioned a young man and said, Should you see him, pledge allegiance to him, for he is the successor of Al-Mahdi.]**<sup>325</sup>

The young man is the successor and guardian of Imam Al-Mahdi (AS) as well as his right hand. As narrated above, Al-Mustafa (an agnomen of Muhammad meaning "the **chosen one**") had bid people to pledge allegiance to this man, knowing that the battle of these three standards and the emergence of the black

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323- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 229.

324- Tahthib Al-Ahkam, by Sheikh At-Tusi, vol. 3, p. 253.

325- Bisharat Al-Islam, p. 30.

standards from the east before the advent of Imam Al-Mahdi (AS), as indicated in a lot of narrations, nay the black standards of the east themselves, are among the signs preceding the Holy Appearance of Al-Mahdi (AS). Therefore, I hope the followers of some old scholars understand the previous for he did not say an “old” man but said a “young” man. Whoever opposed Al-Mustafa is no different than whoever said that man was raving... Hence, let he who wants to follow him today, repeat his words and act just like him. Allah Almighty said: **{And as for those whose associate is Satan, an evil associate they have!}**<sup>326</sup>

- This young man is the successor and right hand of Imam Al-Mahdi (AS); he is the commander of the black standards of the east, the emblem of which is “Ahmad Ahmad”. The Messenger of Allah (PBUH) had bid people to pledge allegiance to those standards even if crawling over the snow, for they point out to Al-Yamani. As I already mentioned, the Messenger of Allah (PBUH) called upon people to pledge allegiance only to Ali and his infallible descendants (AS). Moreover, some supported and very recurrent narrations<sup>327</sup> mentioned above<sup>328</sup> indicate that the infallibles, without counting Muhammad (PBUH), Ali (AS), and Fatima (AS), are twelve Imams (i.e. fifteen if including them), thus noting that the first of the Mahdis is the successor of Al-Mahdi (AS) from the progeny of the Imam (AS). The Hadith of Ali Bin Abu Hamzah illustrates the narration reported in Al-Musayyib, particularly when Ali asked Reza (AS), [“It has been reported on your forefathers that the successor of an Imam should not be but an Imam, is that true?”]. Abu Al-Hassan Reza (AS) replied: [Now tell me about Al-Hussein Bin Ali, was he an Imam or not? He answered: He was an Imam. Reza then asked: And who is his guardian? Abu Hamzah retorted: Ali Bin Al-Hussein. Again, Reza asked: And where was Ali Bin Al-Hussein? He was detained by Ubaidullah Bin Ziyad. He said: He came out and they did not even know who his father’s guardian was. Then he left.]<sup>329</sup>

Through the narration related to the Mahdis, we understand that the successor of Al-Mahdi is the first of the Mahdis, his son Ahmad, as the Messenger of Allah (PBUH) mentioned: **[There will be twelve Mahdis after him. Should he pass away (the twelfth Imam), let him transfer it to his son, the first of the Mahdis. The Latter will have three names; one like my name, one like my**

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326- An-Nisaa’ (Women): 38.

327- According to the jurisprudents, the doctrine can only be built on recurrent and supported narrations.

328- Mentioned in pages 130-149 of this book.

329- Imam Musa Al-Kazem (AS), by Hajj Hussein Ash-Shakiri, p. 421.

**father's which is Abdullah and Ahmed, and the third name will be Mahdi. He will be the first of the believers.]**<sup>330</sup>

It is no secret that the successor of Imam Al-Mahdi (AS) is one person, which confirms our saying that Al-Yamani, the first Mahdi, and the successor of Al-Mahdi are the same person. The following narration reported on the authority of Ibn Hamaad illustrates this fact.

- Ibn Hamaad narrated on page 103: The Mahdi can only be from Quraish, and the guardianship cannot be borne but by one from among them. Yet, he has lineage and ancestry in Yemen, as also mentioned on page 109 of the said reference as well as on the authority of Arta'a on page 107, he said: **[They will convene and look for the one to whom they shall pledge allegiance. They will then hear a voice neither coming from a human nor from a Jinni saying: "Pledge allegiance to so-and-so", by referring to his name. It will not say he is from this or that (progeny), but that he will be a Yemenite successor...]**<sup>331</sup>

- **[Then the damned As-Sufyani, from the progeny of 'Atabat Bin Abi Sufyan, will appear from the arid valley. As he comes out, Al-Mahdi will disappear only to come out afterwards.]**<sup>332</sup>

The Mahdi mentioned in this narration is the first Mahdi (Al-Yamani).

Indeed, Imam Al-Mahdi would not disappear from before As-Sufyani, because the latter precedes him and is one of the preordained signs that indicate the appearance of Imam Al-Mahdi (AS). The one who will disappear from the sight of As-Sufyani would have appeared before him, and this is clearly shown in his statement: (Should As-Sufyani appear, the Mahdi will disappear). Therefore, the one who will come forth prior to the advent of As-Sufyani and disappear later is the first Mahdi (the first believer in Imam Al-Mahdi) who will pave the way for him (AS), rally his base, and get the people's allegiance. This appearance is the appearance of the one who will rule and the advent is a coming out to fight.

The first Mahdi will disappear mainly because his supporters will fail him at first and only a few will pledge allegiance to him; and this is the way of the people towards the progeny of the Prophet (AS) and those who were entrusted with divine missions, throughout the ages.

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330- Bihar Al-Anwar, vol. 53, p. 147.

331- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Ali Al-Kurani Al-Aamili, vol. 1, p. 299.

332- Al-Ghaybah (The Occultation), by Sheikh At-Tusi, p. 444.

## The Companions of Al-Yamani in the Quran

The Quran contains many verses singing the praises of the awliya'<sup>333</sup> of Allah, promising them great rewards and dividing them into several groups. In this context, Allah Almighty said: **{When the event comes to pass,} that is the third event, as mentioned in the statement of Sayyid Ahmad Al-Hassan, the promised Al-Yamani, concerning the Almighty's saying: {It is one of the major events}, meaning the Minor Appearance. There are three major divine events, they are: the Minor Appearance, the Return<sup>334</sup>, and the Major Appearance. Hence, the third event is the Major Appearance as is made clear. Then, Allah Almighty said: {And you shall be divided into three groups \* The companions who will sit on the right hand (of Allah) and how fortunate they will be \* The companions who will sit on the left hand (of Allah) and how unfortunate they will be \* And those considered the foremost (in faith) will be the foremost (in the Hereafter) \* Those will be the closest to Allah in Gardens of Bliss \* (They will be) a numerous company from those of the old times \* And a few from the later times.}**<sup>335</sup>

- Imam As-Sadiq (AS) said: **[The days of Allah are three: the day when Al-Qa'im (AS) rises, the day of the Return, and the day of the Appearance.]**<sup>336</sup>

After reading the whole Chapter of the Event (Surat Al-Waaqi'at) in the Quran, it becomes clear to us that it talks about the degrees of the Major Appearance and divides people into three groups; the second group comprises those who will be on the right hand of Allah and dwell in Heaven, the third group includes those who will be cast into the Fire, as for the first group, it encompasses those who are considered the foremost in faith or the closest to Allah, and they comprise a numerous company from the people of the old times and fewer

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333- Those who are loyal and true to Allah.

334- The Return means when Al-Qa'im will appear to wage war against the non-believers and to win over the enemies of Allah

335- Al-Waaqi'at (The Event): 7-14

336- Mu'jam Ahadith Al-Imam Al-Mahdi(AS), by Sheikh Ali Al-Kurani Al-'Aamili, vol. 5, p.192. Refer also to Mukhtasar Basa'ir Ad-Darajat, p. 18; Ta'wil Al-Ayat, vol. 2, p. 576, H. 3, the part related to "The three anticipated Days of Allah"; Al-Mahajjat, p. 108 and 203- as well as in Ta'wil Al-Ayat; Al-Burhan, vol. 2, p. 305, H. 3- as well as in Mukhtasar Basa'ir Ad-Darajat, with slight differences, and in vol. 4, p. 168, H. 3- from Ta'wil Al-Ayat, Bihar Al-Anwar, vol. 53, p. 63, chapter 25, H. 53- from Mukhtasar Basa'ir Ad-Darajat, Yanabi' Al-Mawadat, p. 428, chapter 78.

numbers of the people of later times what indicates that they will be few at the end of time. It is worth noting that the people who will be on the right hand of Allah belong to the second group in the Chapter of the Event. As for the people on the right hand of Allah who were mentioned in the Chapter of the Cloaked One (Surat Al-Muddathir), they are different than those mentioned in the Chapter of the Event, nay they are the ones whom Allah ruled out from the Judgment when every soul would be held in pledge for what it has earned and offered. In this context, the Almighty said: **{Every soul is held in pledge for what it earns, except for the people sitting on the right side of Allah}**<sup>337</sup>, meaning that they are not held in pledge for any guilt, and therefore they belong to the first group who are the closest to Allah as mentioned in the Chapter of the Event. They are the Hujjats of Allah from the family of Muhammad (PBUH), who will be seated on the right side of the Throne of Allah, particularly their companions: the twelve Imams and the twelve Mahdis, as well as the companions of Al-Yamani, the three hundred and thirteen members of the army of wrath. According to the narrations, these companions shall be raised from the dead on the Day of the Major Appearance and people will say this Ummah is filled with prophets (PBUT).

- Abu Abdullah (AS) said: [The Imam will always have companions, even if all people forsake him, for Allah will send him his companions about whom He said: **{Therefore if they disbelieve in it, We have already entrusted with it a people who are not non-believers in it. Allah will then bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the non-believers.}**]<sup>338</sup>

- According to the explanation of the People of the House (AS), on the authority of Amr Bin Shamir, on the authority of Jabir, on the authority of Abu Jafar (AS), Allah Almighty said: **{Leave Me and him whom I created alone}**. By this verse, Allah refers to the damned Satan whom He created alone with no father or mother. As to His saying: **{To whom I granted resources in abundance}**, it refers to this State until the awaited day, the Day of Appearance of Al-Qa'im<sup>339</sup> **{And sons to be by his side!}**. Then He said: **{By no means! For to Our Revelations he has been refractory!}**. He said: He has been refractory to the Imams, calling upon people to follow a path different from theirs and driving them away from His Revelations, which are the verses of Allah. He Almighty said, **{I shall soon inflict upon him an overwhelming hardship!}**. In this context, Abu

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337- Al-Muddathir (The Cloaked One): 38-39.

338- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 316.

339- The one who will rise.



Abdullah commented: It is a mount of brass in the Fire (in Hell) that Habtar will be compelled to climb; when he touches the mountain, his hands will melt all the way down to his knees, and when he raises them, they will reappear, and so on for as long as Allah so wills. Allah Almighty also said: **{Verily, he thought and plotted \* So let him be cursed, how he plotted!}, and {This is naught but the word of a human being!}, so he** explained saying: This means he arranged, perceived, plotted, prided himself, and claimed to be the only one who is right. Furthermore, Allah said, **{I will cast him into Hell} and {It scorches the mortal}, upon which** he commented: The people of the east and the west will see him, thus if he is cast into Hell, both of them will see him and have a look at his condition. In fact, all the aforementioned verses refer to Habtar. In addition, he said commenting on the following verses: **{Above it are nineteen}** Allah meant nineteen men from among the people of the east and the west. He said **{And none but angels have We made wardens of the Fire}**, and continuing: Al-Qa'im (AS) who is that Fire, and his advent, will light the way for the people of the east and west. As for the angels, they are those who hold the knowledge of the progeny of Muhammad (AS)... Allah, the Glorified then said:**{Nay; every one of them desires he should be given open sheets of revelation!}**. He also said: Each disobedient wants Allah to reveal to him a book from the Heavens. He Almighty said:**{Nay! But they fear not the Hereafter}**, the latter being the State of Al-Qa'im (AS). Allah then said after defining the admonition as allegiance: **{Nay, verily, this is an admonition. \* Whosoever wills shall receive admonition (from it)! \* But none will keep it in remembrance except as Allah wills, for He is the Lord of Righteousness, and the Lord of Forgiveness}**; He said: Righteousness in this context is the Prophet (PBUH) while Forgiveness is the Commander of the Faithful (AS).]<sup>340</sup>

People who wish to receive the admonition are those who are the closest to Allah, whereas those who are distant from Allah are the ones whose souls are held in pledge for their sins **{Therefore, he who has done an atom's weight of good shall see it, and he who has done an atom's weight of evil shall see it}**<sup>341</sup>. The Minor Appearance is mentioned as one of the major events in the Chapter of the Cloaked One, which refers to the rise of Al-Qa'im that will take place in this world. As for the following verses in this same chapter, they further clarify this matter such as in Allah Almighty's saying: **{Nay; every one of them desires he should be given open sheets of revelation! \* Nay! But they fear not the**

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340- Bihar Al-Anwar, vol. 24, pp. 325-326.

341- Az-Zalzalat (The Earthquake): 7-8.

**Hereafter. \* Nay, this surely is an admonition. \* Whosoever wills shall receive admonition (from it)! \* But none will keep it in remembrance except as Allah wills, for He is the Lord of Righteousness, and the Lord of Forgiveness.}**<sup>342</sup>

However, if it were to occur during the Major Appearance, how could those people possibly ask for open sheets of revelation? Could they be asking for them as a means of guidance in this world? Otherwise, what will they do with these sheets if they end up in the Fire? And how could they not fear the Hereafter if they were already in it? Allah Almighty said: Whosoever wills shall receive admonition (from it)! However, what good will such an admonition do if it were to be during the Major Appearance? Sayyid Ahmad Al-Hassan said, this admonition will take place by the rise of Al-Qa'im, their disagreement with him and their claim of open sheets of revelation from him that constitute clear and apparent evidence. Each one will ask for evidence that suit his own disposition. However, the admonition is only useful to those who listen to it and draw lessons therefrom. Allah Almighty said: **{It leaves naught nor does it spare aught, it scorches the mortals; above it are nineteen.}**<sup>343</sup> For those who want further details regarding those aforementioned nineteen, they may refer to the statements of Sayyid Ahmad Al-Hassan dated on Shawwal, 1, 1424 AH (The Calls).

Commenting on the words of Allah **{And none but angels have We made wardens of the Fire}**, he said: The Fire here is Al-Qa'im (AS) whose light will be blazing upon his advent for the people of the east and the west; as to the angels, they are those who hold the knowledge of the family of Muhammad (AS).<sup>344</sup>

Then, Allah Almighty said :**{Above it are nineteen \* And none but angels have We made wardens of the Fire \* And We have fixed their number only as a trial for non-believers, so that the people of the Book may reach certainty and those who believe may increase in faith, and that no doubts may be left for the people of the Book and the believers, and that those in whose hearts there is a disease and the non-believers may say: What does Allah mean by this example? Thus, does Allah adjudge astray whom He pleases and guides whom He pleases. None knows the forces of your Lord but He Himself; and this is naught but a reminder for Man.}**<sup>345</sup> Allah Almighty also said: **{But he did not attempt the uphill road \* And what will make you know what the uphill road is?}**<sup>346</sup>

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342- Al-Muddathir (The Cloaked One): 52-56.

343- Al-Muddathir (The Cloaked One): 28-30.

344- Ta'wil Al-Ayat, by Sharaf Ad-Deen Al-Husseini, vol. 2, p. 735.

345- Al-Muddathir (The Cloaked One): 31.

346- Al-Balad (The City): 11-12.

- On the authority of Aban Ibn Taghlib, Abu Abdullah (AS) said, **[I said to him: May my life be sacrificed for you, he said: But he did not attempt the uphill road. He said: He who Allah honors by our guardianship shall surmount the uphill road, for We are that uphill road and whoever attempts it shall be delivered. He continued: He went silent then said to me: Shall I benefit you with revealing the meaning of this? I answered: Yes, may my life be sacrificed for you! He said: (It is) to free a slave. He then resumed: People are all doomed to the Fire, save you and your companions. Allah has freed you from the Fire, for you pledged allegiance to the People of the House!]**<sup>347</sup>

Those who cross that uphill road without stumbling are the followers of the vicegerent of Allah on Earth, each at his time. Imam Al-Mahdi and the Mahdis are our uphill road, let us then be careful from this road. As for the other Imams, they do not constitute an affliction to us now, since we –the current supporters of the People of the House- all acknowledge their Imamate. Therefore, our only uphill road today is the remaining Imam, that is Imam Al-Mahdi (AS) and his successors, the twelve Mahdis (AS). So let us beware from failing while awaiting and recognizing the Hujjat of Allah over His creatures.

In the verses that follow, Allah Almighty described those who attempt the uphill road, saying: **{Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion \* These are the people of the right hand \* But those who disbelieve Our Signs, they are the people of the left hand \* On them will be a fire closed over.}**<sup>348</sup>

**{If he is one of those closest to Allah, then he shall live in happiness, bounty and a Garden of Bliss. And if he is one of those sitting on the right hand of Allah, then peace to you from those on the right hand.}**<sup>349</sup>

- On the authority of Abu Basir, on the authority of Abu Abdullah (AS), explaining the words of Allah: **{Allah has promised those of you who believe and do good that He will most certainly make them successors on Earth as He made successors from among those who were before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me}** He said, the verse referred to Al-Qa'im and his companions.<sup>350</sup>

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347- Al-Kafi, vol. 1, p. 430.

348- Al-Balad (The City): 17-20.

349- Al-Waaqi'at (The Event): 88-91.

350- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 240.

- On the authority of Abu Abdullah (AS), as to the saying of Allah Almighty: **{And if We delay for them the punishment until a reckoned time}**, he said: by punishment, Allah means the emergence of Al-Qa'im (AS), and the reckoned time refers to the number of the people of Badr and his companions<sup>351</sup>.
- On the authority of Abu Basir, on the authority of Abu Abdullah as to His saying: **{Therefore hasten to (do) good works; wherever you are, Allah will bring you all together}**, he explained: The revelation refers to Al-Qa'im (AS) and his companions who will gather without prior appointment.<sup>352</sup>
- Also narrated by Abu Basir, on the authority of Abu Abdullah (AS), as to the words of Allah, **{Only those who have endured oppression are granted the permission to wage a war, and most surely Allah will assist them to reach victory}**, he said: the revelation refers to Al-Qa'im (AS) and his companions.<sup>353</sup>

## The Strong Pillar

The companions of Al-Qa'im (AS) are also mentioned in the Chapter of Hud (Surat Hud) in the Holy Quran: when the people of Lot<sup>354</sup> attacked his host who was an angel, Lot the prophet wished at that moment Al-Qa'im (AS) and his companions would come, for Allah Almighty revealed to His Prophet (PBUH) some of His unseen: **{He is the Knower of the unseen; and He reveals not His secrets to any one \* Save unto every messenger whom He has chosen, and then He makes a guard to go before him and a guard behind him}**;<sup>355</sup> Lot wished at that moment what Allah Almighty revealed when He said: **{He said: If only I had the power to suppress you or the recourse to a strong pillar.}**<sup>356</sup>

Abu Abdullah (AS) stated that Lot said: If only I had the power to suppress you or the recourse to a strong pillar, because he wished for the power of Al-Qa'im (AS) to support him. He was also praising the mightiness of his companions, for the strength of each one of them equals that of forty men and their hearts are more strong than iron and should they cross a mountain of iron, they would have

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351- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 241.

352- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 241.

353- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 241.

354- Also known as Lot.

355- Al-Jinn (The Jinn): 26-27

356- Hud (Hud): 80.

chopped it down relentlessly with their swords until Allah Almighty is pleased.<sup>357</sup>

Thus Al-Qa'im is that power Lot wished for and the companions of Al-Qa'im are the strong pillar. However, a Nasibi and maybe some of the Nawasib of the present time who choose to distinguish things with their immature minds thus falling into the footsteps of the Nawasib of the old times, might object to what Imam As-Sadiq (AS) said, claiming that the pillar mentioned above refers to one single person whereas the companions of Al-Qa'im are a group of persons.

In reply, I would say that the companions of Al-Qa'im are an identified group rallied under the standard of one leader who is the strong pillar of Imam Al-Mahdi (AS) as mentioned by Imam Zain Al-Abideen in his supplication delivered on the day of Arafa<sup>358</sup>: (...and assist him with your dearest pillar...).

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357- Kamal Ad-Deen, p. 673.

358- The day of Arafa is the 9th day of Dhu al-Hijjah; fasting on this day is considered expiation for the sins of the preceding year and the current year.

## **The Yemenite Corner: The Pillar of Imam Al-Mahdi (AS)**

Since Imam Al-Mahdi (AS) has a pillar, as clearly mentioned in the Quran, {... **I shall have recourse to a strong pillar...**}, there must definitely be other pillars or corners, as indicated in the aforementioned narrations related to the corners of the Ka'ba as to pilgrimage. The Yemenite Corner was the most frequently mentioned in these narrations, it is the corner (pillar) of the Sovereign who will make a covenant with people and accept their pledge (the pledge of allegiance), the corner of the People of the House (AS), and their door to Heaven, the door open to those deemed the closest to Allah and to those who will sit on the right side of the Throne. It is a river into which the deeds of the servants will be cast as mentioned in the narration of Imam As-Sadiq (AS)<sup>359</sup> in which he said, **[The Yemenite Corner (the pillar and support of Imam Al-Mahdi) is our gate to Heaven where flows a river into which the deeds of the servants are cast.]**

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359- The narration is mentioned in page 19 and page 112 of this book.

## **The River and the Forces of Talut**

- On the authority of Abu Abdullah (AS), he said: **[The forces of Talut were tried with the river, for He, Almighty said: {You will be tried with a river}, and the companions of Al-Qa'im will be tried in the same way.}]**<sup>360</sup>

Al-Yamani is the river with which his companions and supporters will be tried; he is as mentioned in the Hadith: The river into which the deeds of the servants will be cast. He who crosses this river will not be judged for his deeds. In other terms, if he crosses such uphill road, he will not be held in pledge for any deed as Allah, Almighty said **{Every soul is held in pledge for what it earns, except for the people sitting on the right side of Allah.}**<sup>361</sup>

The companions of Al-Qa'im were mentioned when the narration of Talut was reported **{When Talut set forth with the forces, he said: Surely, Allah will try you with the river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who drinks from it as much as fills the hand. However, most of them drank of it, save a few. And when they crossed the river - he and those who believed along with him - they said: We have no power today to fight Jalut and his forces. However, those who were convinced they would meet Allah said: How often, by Allah's will, has a small force vanquished a big one? Allah is with the steadfast.}**<sup>362</sup>

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360- Al-Ghaybah (The Occultation), by An-Nu'mani, p. 316.

361- Al-Muddathir (The Cloaked One): 38-39.

362- Al-Baqara (The Cow): 249.

## The Hadith of the Event of the Cloak: The Yemenite Cloak

The narrations of the People of the House (AS) confirm how agreeable it is to recount the Hadith of the Yemenite cloak (Hadith Al-Kisaa') and sing the praises of its uncountable virtues, despite the fact that many were the supplications reported on their behalf. The Hadith of the Yemenite Cloak seems a narration just like any other recalling the rightness and virtues of the People of the House of Muhammad (AS). But why did the People of the House (AS) insist on the recounting of such Hadith? What is the relation between such Hadith and Al-Yamani of the People of the House (AS) who will come at the end of time?

The Yemenite cloak was the apparent aspect of the secret of existence, in other terms Muhammad (PBUH), and the People of his House (AS) who lived at the time, as well as the revelation of Allah (Jibril), who was delivering the divine messages and who went in with them under the cloak. The Yemenite cloak was the apparent envelop wrapping the substance and it was comprehensive and inclusive as well. The Almighty said: **{It is He Who has sent His Messenger with guidance and the Religion of Truth that He may make it prevail over all religions. And enough is Allah for a Witness.}**<sup>363</sup> Islam will not prevail over all religions but at the time of Al-Qa'im (AS) (the One who will rise). The authority of Al-Qa'im will be proclaimed at first through Al-Yamani, who is the first of the believers<sup>364</sup>, his helper, guardian, successor, and first supporter. He is the father of all the Mahdis who will come after him. Thus, Al-Yamani will precede and succeed Imam Al-Mahdi (AS)... And it is him then who is the Yemenite cloak, the substance of which is that divine secret. This fact will no longer seem strange after knowing that the People of the House were described as the Ka'ba (the holy black cubical sanctuary in Mecca) and the Qiblah (the direction toward which Muslims turn for prayer) and given the best and dearest names to Allah's heart. Would the approval and support of Allah and His messenger to the one who will proclaim the authority of Allah not be then the real reason behind the said confirmation?

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363- Al-Fateh (The Conquest): 28

364- As mentioned in the testament of the Messenger of Allah (AS).



- On the authority of Abu Abdullah (AS), he said: [**...We are the Ka'ba of Allah and we are His Qiblah.**]<sup>365</sup>
- Sheikh Abu Jafar At-Tusi said on the authority of Al-Fadl Bin Shadhan, on the authority of Dawood Bin Kathir: [I asked Abu Abdullah (AS): Are you the prayer mentioned in the Book of Allah, the almsgiving (Az-Zakkat), and the pilgrimage (Hajj)? He replied: [Indeed, O Dawood, we are (the purpose of) the prayer in the Book of Allah Almighty, we are the (meaning of) almsgiving, fasting, pilgrimage, sacred month and sacred city. We are **the Ka'ba of Allah and His Qiblah** and we are the countenance of Allah Almighty, He Who said, **{Whither you turn, thither is the countenance of Allah!}**. We are the clear signs of Allah... Therefore, He mentioned us in His Book and ascribed to us the best and dearest agnomens to His heart. He also mentioned our enemies and opposites, and in his Book He set examples of them and gave them the most obnoxious agnomens to His heart and the heart of His devoted servants.]<sup>366</sup>
- Ali Bin Ibrahim, reporting on the authority of his father, on the authority of Ibn Abi `Umayr, on the authority of Ibn Udhaynah, on the authority of Al-Fudayl, on the authority of Abu Jafar (AS), said: [**He looked at the people circumambulating the Ka'ba then said: This is how people used to circumambulate the Ka'ba in the pre-Islamic era. They were bid to circumambulate the Ka'ba and then hasten to us to pledge us their allegiance and affection and to offer us their support. He then read the following verse {Make the hearts of some people yearn towards them.}**]<sup>367</sup>

The vicegerents of Allah on Earth, each at his own time, represent the Ka'ba or the House of Allah; therefore they are the Qiblah, for toward them the people shall turn. He who turns away from them, turns away from the Ka'ba and chooses a different Qiblah; he is then from the non-believers. Hence, when referring to Al-Yamani, Al-Baqir (AS) said: Muslims ought not to revolt against him, meaning they should not turn away from him, for he who does so will be cast into the Fire. However, had those who revolted against him made a covenant with Allah, and a pledge, and were they within that fortress (fortress of the guardianship)<sup>368</sup>, they

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365- Manaqib Al Abi Talib, Ibn Shahr Ashub, vol. 2, p. 297.

366- Bihar Al-Anwar, Ulema Al-Majlisi, vol. 24, p. 303.

367- Al-Kafi, vol. 1, p. 392.

368- The aforementioned Hadith (the guardianship of Ali Bin Abi Talib is My fortress from punishment. He who enters it shall be safe from the Fire), Al-Amali, p. 306.

would not have ended up in the Fire.

The example of the Yemenite (Al-Yamani) of the People of the House (AS) is similar to what the Yemenite corner represents for the Sacred Ka'ba, nay they are the same and the Ka'ba is none other than Imam Al-Mahdi (AS) himself. Indeed, Al-Yamani is the one who will make a covenant with the people and accept their pledge of allegiance for the vicegerent of Allah on His Earth. (The narration related to the person who will call upon people to pledge allegiance to Al-Mahdi was previously mentioned in this study.)

- On the authority of Bakir Bin A'yun, he said: I asked Abu Abdullah (AS): Why did Allah choose to put the Black Stone at the corner where it is now and not elsewhere? He replied: [Allah Almighty put the Black Stone at that corner; it is a gem taken out from Heaven and given to Adam before being **placed at that corner because of the covenant**. It is because Allah brought forth from the children of Adam, from their backs, their descendants when he made the covenant with them at that place, and at that place it appeared to them. It will be also at that corner that the Archangel Jibril will come down and be the first to pledge allegiance to **Al-Qa'im (AS) and against that corner Al-Qa'im will rest his back. The Black Stone is the Hujjat and proof pointing to Al-Qa'im. It is also a witness to whomever visits that place, and to whomever makes the covenant with Allah and the pledge Allah takes from His servants.**]<sup>369</sup>
- On the authority of Abu Al-Mufaddal Muhammad Bin Abdullah Bin Al-Muttalib Ash-Shibani, on the authority of Abu Sa'id Al-Khudri, he said: [While in office performing pilgrimage, Omar Bin Al-Khattab began the circumambulation ritual, so he went near the Black Stone, passed his hand over it and kissed it, then said: I kissed you and yet I know you are just a stone, you can neither do any harm nor give any benefit. However, the Messenger of Allah (AS) honored you profoundly; had I not seen him kissing you I would not have kissed you. At that, Ali Bin Abi Talib (AS) who was among the pilgrims said: **Nay, verily, it harms and benefits**. Omar Bin Al-Khattab asked: What makes you say so, Abu Al-Hassan? He replied: The Book of Allah, Almighty. Omar Bin Al-Khattab then said: I testify you have a great knowledge of the Book of Allah Almighty, so where does the Book of Allah mention such? Abu Al-Hassan replied: Where Allah said: **{And when your Lord brought forth from the**

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369- Bihar Al-Anwar, vol. 52, p. 299.

**children of Adam, from their backs, their descendants, and made them testify: Am I not your Lord? They said: Yes, You are!}** And we did testify and I tell you, when Allah Almighty created Adam (AS), He passed His hand over his back and brought forth his descendants in his likeness. He bestowed upon them intellect and bid them to acknowledge Him as their Lord and them as His servants, and so they acknowledged His Lordship and testified that they are His servants. But Allah, the Great and Almighty, knew they were at different ranks of servitude. He then wrote down the names of His servants on a parchment. At that day, that Stone had two eyes, a tongue and lips, and when Allah bid it to open its mouth, the stone obliged and Allah then fed it the parchment. He then bid it to testify on the Day of Appearance<sup>370</sup> for those who came and visited it declaring the fulfillment of their commitments. When Allah cast Adam out of Heaven, He sent with him the Stone which was placed at that corner... The Stone comes then from Heaven and was as white as a pearl and as clear and bright as a ruby; however, the hands of the non-believers and of those who associated with Allah rendered it black. Omar then said: O Abu Al-Hassan (AS)! I would have never wanted to live in an Ummah that does not include you<sup>371</sup>.

Would you ask yourself dear reader: What is this Stone that has two eyes, a tongue and lips? Could it be a stone just like any other stone? Or does it refer to a greater person, greater than you can ever imagine, a person who will testify for those who made a covenant with Allah since the beginning of time till its end, **{Surely, We give life to the dead, and We write down what they send and leave behind. We record everything in a clear pattern.}**<sup>372</sup>

After it grew clear that Al-Yamani is the holder of the pledge and the covenant, it becomes necessary to go through the narration which mentions the appearance of the One who spoke to Moses, and look into the verses of the Quran related to the Mount (Mount Sinai where the prophet Moses received the tablets from Allah; this mountain is also called "Al Tor", which means in Arabic the mount) such as the following:

Excerpt from the sermon of the Commander of The Faithful (AS) mentioning the signs of Appearance: [...the giant Kurds arrived to power, the Arabs defeated

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370- Maybe it is meant by "Appearance" the rise of Al-Qa'im (the Minor Appearance), followed by the Major Appearance.

371- Mukhtasar Basa'ir Ad-Darajat, by Al-Hassan Bin Suleiman Al-Hilli, p. 226.

372- Yaseen: 12.

Armenia and Saqlab, and Heraclius gave in to the Sassanid kings in Constantinople. So, expect the appearance of the One who spoke to Moses from the tree on the side of the Mount. He will be visible, uncovered, tangible and describable...]<sup>373</sup>

In his book *Mashariq Anwar Al-Yaqeen*, Al-Hafiz Rajab Al-Bursi commented concerning the One who spoke to Moses from the tree with the following excerpt:

As for His saying: [{When his Lord manifested Himself before the Mount, He made it crumble}], to manifest means to appear in a certain shape and body. Yet, the worshiped Lord is not a body. Therefore it is the light of his Lord that is meant. The first light is that of Muhammad and Ali that manifests itself from all directions; it is the light of Allah the One, the all Inclusive, the Truth that manifests itself in all directions. Verily, it is through the light of His attributes in things and His glory that Allah manifested Himself in all directions. This is clearly mentioned by Allah Almighty, when He addressed Moses [I am the One who spoke to Moses from the tree. Moses, I am that light.]<sup>374</sup>

But if Allah, The Great and Almighty, is the One who spoke to Moses, how then can He be visible, describable, tangible and uncovered ?

On the authority of Abu Jafar, he said: When Allah called upon Moses, [...Moses said: You are **the Father of all wise men.**]<sup>375</sup>

However, is Allah, the Great and Almighty, someone's father so as he may be called the Father of all wise men? Who are those wise men? Who is their father? Who spoke to Moses from the tree at the Mount? And to whom the attributes "visible" and "describable" refer to knowing that they necessarily mean a tangible physical body for it to be visible and describable? In order to find the answers for these questions, we have to go through the verses of the Quran mentioning the Mount, and the right side of the Mount in particular. Moreover, we will try to find out if there is any relation between the right slope of the Mount and the covenant and the pledge, since the adjective "right" in the expression "right slope of the Mount" hints to Al-Yamani (the right hand of Imam Al-Mahdi) and to the covenant and pledge with which he is entrusted first in Heaven and then on Earth: **{And when We made a covenant with you and raised the Mount over you: Take hold of what We have given you with firmness and bear in mind what it**

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373- Mu'jam Ahadith Al-Imam Al-Mahdi(AS), by Sheikh Ali Al-Kurani Al-'Aamili, vol. 3, p. 27.

374- *Mashariq Anwar Al-Yaqeen*, by Al-Hafiz Rajab Al-Bursi, p. 304.

375- *Tafsir Al-'Ayashi*, vol. 2, p. 29.

comprises so that you may guard (against evil)}<sup>376</sup>; {And when We made a covenant with you and raised the Mount over you: Take hold of what We have given you with firmness and hearken. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your belief bids you if you are believers}<sup>377</sup>; {And for their covenant We lifted the Mount over them and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the Sabbath." And we took from them a solemn covenant}<sup>378</sup>; {And We called on him from the right side of the Mount, and made him draw nigh, holding communion (with Us)}<sup>379</sup>; {O children of Israel! Indeed, We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent to you Manna and the quails}<sup>380</sup>; {Now when Moses had fulfilled the term and was traveling with his family, he perceived a fire in the direction of the Mount. He said to his family: "Tarry you; I perceive a fire; I hope to bring you from there some news, or a burning firebrand, that you may warm yourselves. But when he came to the (fire), a voice was heard from the right bank of the valley, in the blessed spot, out of the tree: "O Moses! Verily I am Allah, the Lord of the Worlds}<sup>381</sup>; {You were not on the side of the Mount when We called, but your Lord sent (you) as a mercy so that you may warn a people no one had warned before you so as they may receive admonition and reflect}<sup>382</sup>, {And a tree that grows out of the Mount which produces oil and a condiment for those who eat}<sup>383</sup>; {I swear by the Mount and the Book written on an unrolled parchment}<sup>384</sup>.

## The Supplication of Light

**[In the name of Allah, the Most Beneficent, the Most Merciful, in the Name of Allah the Light, in the Name of Allah the Light of light, in the Name of Allah the**

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376- Al-Baqara (The Cow): 63.

377- Al-Baqara (The Cow): 93.

378- An-Nisaa' (Women): 154.

379- Maryam (Mary): 52.

380- Taa-haa (Taa-haa): 80.

381- Al-Qasas (The Stories): 29-30.

382- Al-Qasas (The Stories): 46.

383- Al-Mu'minoon (The Believers): 20.

384- At-Tur (The Mount): 1-3.

**Light upon the light, in the Name of Allah the arranger of all things, in the Name of Allah Who created light from light, and brought down the light over the Mount by a Book written on an unrolled parchment...]**<sup>385</sup>

Allah, the Glorified and Exalted, is that pure Light in which no darkness dares dwell; it is He Who created light from light, and sent His proofs and authorities (Hujjats) over His creatures as His vicegerents, and made them the descendants of one another. The Imams and Mahdis, who are the proofs and authorities of Allah over His creatures, are light from light, and the Mount is Mount Sinai or the Valley of Peace (in Najaf). As for the written Book, it is the testament of the Messenger of Allah which laid down the names of the Hujjats (proofs and authorities of Allah) after him. The twelfth light of the Imams (the twelfth Imam) and the first light of the Mahdis will advance the testament as an argument at the time of the Holy Appearance and the establishment of the State of Divine Justice in Holy Najaf (Kufa), the capital of the world.

Some narrations referred to Mount Sinai and the sacred valley of Dhu Tawa as the place where rests nowadays the Commander of the Faithful (Holy Najaf).

- On the authority of Abu Jafar (AS), he said: The testament of the Commander of the Faithful (AS) stipulated the following: **[When you take me to the upper part, and as you get there facing it and a wind receives you, bury me at the entry of Mount Sinai]**<sup>386</sup><sup>387</sup>
- On the authority of Abu Abdullah (AS), he said: [Al-Ghary is the piece of land of the Mount where Allah addressed Moses.]<sup>388</sup>
- Abu Abdullah (AS) also said: [O Mufaddal, the parts of the Earth took pride in themselves: the Ka'ba, the Sacred House prided itself over the land of Karbala. Allah then revealed to it: O Sacred House, remain silent and pride yourself no more over Karbala; for **it is the blessed spot where a voice called upon Moses out of the tree**, it is the hill in which Mary (Maryam) and Isa took refuge, and the waterwheel where Al-Hussein (AS) washed his head. In it Mary washed Isa (AS) and herself after giving birth to him. It is also a fine land by which the Messenger of Allah (AS) stopped during his

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385- Mafateeh Al-Jinan, p. 159.

386- The entry of Mount Sinai that the angels moved to Najaf.

387- Bihar Al-Anwar, by Ulema Al-Majlisi, vol. 31, p. 219.

388- Bihar Al-Anwar, by Ulema Al-Majlisi, vol. 31, p. 219.

absence. **May our Shi'a be blessed with a lot of good from it until the Appearance of our Qa'im (AS).**<sup>389</sup>

- On the authority of Imam As-Sadiq (AS), he said: **[Al-Qai'm will come down from the valley of Dhu Tawa, accompanied by three hundred and thirteen men, the same number as that of the people of Badr, and he will rest his back against the Stone waiving the victorious standard.]**<sup>390</sup>

It is Imam Al-Qa'im (AS) who will come down from the valley of Dhu Tawa and rest his back on the Stone as mentioned in the Hadith; so know what you deserve knowing, may Allah do you good, and do not be surprised. This valley could be embracing the grave of the Commander of the Faithful, the "Yamani" (right hand) of the Messenger of Allah (PBUH) and the Stone might be the Yamani Stone against which he will rest his back (the Stone being the holder of the covenant and the pledge). But Allah the Omniscient knows better, and things might be clarified in their right time concerning what seems apparent to us at the moment, all that for Allah wishes to preserve the glorious aspect of the divine missions.

In his manuscript Ibn Hamaad relates on the authority of Muhammad Bin Ali (Imam Al-Baqir (AS)), who said: **[He will be seeking refuge in Mecca and seventy thousand men will be sent to fight him lead by man from Qais. As they reach the valley<sup>391</sup>, they will all enter it till their last but their first never again will get out from it. Jibril will call: O Bayda', O Bayda'-its echoes will spread out and reach its east and west- Swallow them for they are of no good. Only a shepherd in the mountain<sup>392</sup> will be there to bear witness to their perdition; he will see them being swallowed up and he will tell about it. When their news reaches the one seeking refuge in Mecca, he will come forth.]**<sup>393</sup>

For further information, I hereby mention the answer of Sayyid Ahmad Al-Hassan to the following question:

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389- Bihar Al-Anwar, by Ulema Al-Majlisi, vol. 53, p. 11.

390- Munadharat Fi Al-'Aqa'id, vol. 1, by Sheikh Abdullah Al-Hassan, p. 471.

391- Kamel Az-Ziyarat, by Jafar Bin Muhammad Bin Qulawayh, p. 85 (... on the authority of Abu Al-Hassan...when you reach White Zakawat (hills near the grave of Ali Bin Abi Talib) which face the valley, you will find there the grave of the Commander of the Faithful (AS). The narration is also related to the swallowing up and distortion inflicted upon the scholars and that are mentioned by the Messenger of Allah (AS) in his testament to Bin Mas'ud; refer to pp. 71-72 of this book.

392- The mountain tops the valley (the Valley of Peace) where the Commander of the Faithful is buried.

393- 'Asr Al-Dhuhoor, by Ali Al-Kurani, p. 134.

**Q: Could there be a reason for the birth of Ali (AS) in the Ka'ba?**

A: The Ka'ba or the Sacred House of Allah is but a manifestation on Earth of the House of Allah that was placed in the Kingdom of Heavens so as the angels may circumambulate it imploring Allah's forgiveness for contesting Him regarding His vicegerent Adam (AS). When the latter usurped the tree of knowledge of the progeny of Muhammad (AS) and the tree of guardianship **{and We did not find in him any determination}**<sup>394</sup>, that is determination to tolerate the guardianship of the progeny of Muhammad (AS), Allah sent him down to Earth and compelled him to circumambulate the Ka'ba to atone for his remissness. Allah then prescribed pilgrimage (Hajj) to His Sacred House (the Ka'ba), as a way to call upon people to pledge allegiance to the proofs and authorities of Allah, each at his time, and make them acknowledge their remissness and atone for it. Moreover, Allah bid the Muslims to take the Ka'ba as their Qiblah (their direction for prayer), unlike the preceding nations which used to consider Al-Quds (Jerusalem) as their Qiblah. Among other reasons for the birth of Ali (AS) in the Ka'ba, we mention the following:

- 1- The Ka'ba is closely related to the oath of allegiance, for Allah bid Muslims to go on pilgrimage to the Ka'ba in order to meet and pledge allegiance to the Hujjats (proofs of Allah) and atone for their remissness.
- 2- The Ka'ba is the Qiblah, that is the direction to which Muslims turn to pray and prostrate in worship to Allah, the Glorified and Exalted, albeit prostration previously was only due to Adam (AS), the vicegerent and Hujjat of Allah; nay it was due to the light who is from his progeny, the light of Ali, the commander of the faithful (AS). Verily, the first direction toward which the angels turned their faces was Ali Bin Abi Talib (AS). The real Qiblah is not the Ka'ba and the stones therein but the gem the Ka'ba brought forth, in other terms, the conclusive proof and true guardian appointed by Allah, Ali Bin Abi Talib (AS). For all these reasons, the Black Stone was put at that corner of the Ka'ba, since it is the holder of the covenant which Allah made with His people through the guardianship of Ali Bin Abi Talib (AS).

He who turns to the Ka'ba is compelled to acknowledge the guardianship of Ali Bin Abi Talib (AS) through his acts even if he disbelieved in it in his heart and words. Allah, Almighty said: **{And whoever is in Heavens and on Earth prostrates in worship to Allah only, willingly and unwillingly}**<sup>395</sup>; by "willingly" Allah refers to those who acknowledge this guardianship, and by "unwillingly" He refers to

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394- Taa-haa (Taa-haa): 115.

395- Ar-Ra'ad (The Thunder): 15.



those who refuse to acknowledge it. Allah also said: **{Do you not see that Allah is He, to Whom prostrates in worship whoever is in Heavens and whoever is on Earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He wills.}**<sup>396</sup>

Those who prostrate in worship to Allah and deserve punishment are those who do not acknowledge the guardianship of Ali (AS) neither in their words nor in their heart, but they are compelled to acknowledge it by their acts and through prostrating in worship before the Ka'ba, the shell which gave birth to Ali. Allah, the Glorified and Exalted, abased those non-believers by compelling them to such prostration and made them sorrowful **{and whomsoever Allah abases, there is none who can make him honorable.}**<sup>397</sup>

Hence, the Qiblah is what guides and introduces the believers to Allah Almighty. Verily, the true Qiblah is the perfect person through which Allah is recognized, nay he represents the face of Allah, the Glorified and Exalted, with which He faced His creatures. Turning to him is turning to Allah and this perfect person is none other than Ali Bin Abi Talib (AS), the master of the guardians and the awliya'. Allah brought him forth from the Ka'ba to tell people that this person is their Qiblah and to him they should go on pilgrimage. He Almighty also wished to point out that He created the Ka'ba for the sake of Ali (AS) alone, and so that he be born in it, for had He had a son, he would have been none other than the one who was born in His house: **{Say: If Allah the Beneficent had a son, I would have been first among the worshippers.}**<sup>398</sup>

Could the stones be worthier of being taken as a Qiblah than the one who sanctified those stones by coming into being there? In this regard, Isa (AS) said **[Oh you scholars of falsehood! You claim that those who swear by the temple breach their oath, whereas those who swear by the gold of the temple honor their oath. Which is greater, O you blind ignorant, the gold or the temple that sanctified the gold?]**<sup>399</sup>

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396- Al-Hajj (The Pilgrimage): 18.

397- Al-Hajj (The Pilgrimage): 18.

398- Az-Zukhruf (Ornaments of Gold): 81.

399- Al-Mutashabihat, by Sayyid Al-Yamani Ahmad Al-Hassan, vol. 3, p. 58.

## The Beast of the Earth<sup>400</sup>

Before the Appearance, a Beast will come out from the earth to mark and distinguish the believers from the non-believers. This will occur before the Appearance of Al-Qai'm and not afterwards. The minor Appearance is the rise of Imam Al-Mahdi (AS) with the sword and the Beast of the earth is none other than the Commander of the Faithful (AS) himself, as mentioned in the following narration:

- On the authority of Abu Abdullah Al-Jadali, he said: [When I visited Ali Bin Abi Talib he told me the following: There are three things you should know before someone comes in, would you like to know of them? I replied: Yes, I would. He then said: I am the servant of Allah and I am the Beast of the earth, its Truth, Justice and brother of its Prophet. **Would you like to know about the nose and eyes of Al-Mahdi?** I replied: Yes I would. **He hit his chest and answered: It is me**<sup>401</sup>. Hence, will the Commander of the Faithful (AS) come forth at the time of Al-Qai'm, or will it be a man from his progeny, who is the Beast of the earth that will distinguish between Truth and Falsehood and mark people as believers or non-believers in Al-Qai'm.
- On the authority of the Commander of the Faithful (AS), he said: **[...he will distinguish between Truth and Falsehood by sending the Beast of the earth then Romans will march to a coastal village and reach the cave of the young men. But Allah will send those young men out of their cave to them...]**<sup>402</sup>

That Beast is the forerunner who will distinguish between believers and non-believers in Imam Al-Mahdi (AS), at the time of his appearance. As for the march of the Romans, it is a reference to the forces of occupation that came in from

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400- Beast of the Earth, called Daabbat-ul-Ard in Arabic: a creature that will come out and which is considered as one of the signs of the Appearance of Al-Mahdi. It will distinguish between believers and non-believers at the end of times by drawing a line on the forehead of every believer whose face will become bright and luminous and with the ring of Solomon, it will seal the nose of every non-believer whose entire face will become black. Such creature will also speak to people.

401- Ta'weel Al-Ayat, by Sharaf Ad-Deen Al- Husseini, vol. 1, p. 404; Bihar Al-Anwar, vol. 39, p. 243.

402- Bihar Al-Anwar, by Ulema Al-Majlisi, vol. 53, p. 85.

Kuwait (the coastal side) as the cave of the young men is a reference to Basra, from which the first supporters of Al-Qai'm (AS) will come out, according to the Commander of the Faithful.

Moreover, Abu At-Tufayl was reported saying: O Commander of the Faithful, you once cited the saying of Allah Almighty:

**{And when the word befalls them, We shall bring for them a beast from the earth, to speak to them because people ...}**

**What is that beast then?**

He said: O Abu At-Tufayl, mind not of it.

I said: O Commander of the Faithful, tell me of it will you please!

He said: It is a creature that eats food, walks the markets, and marries women.

I asked: Who is it, O Commander of the Faithful?

I answered: It is the mainstay of the Earth on which the Earth rests.

I asked: Who is it, O Commander of the Faithful?

I said: The friend of this Ummah, the one who will distinguish Truth from Falsehood, its commander and its Dhul Qarnayn<sup>403</sup>.

I asked: Who is it, O Commander of the Faithful?

He said: [It is the one about whom Allah said, **{and a witness from Him recites it}, {and whoever has knowledge of the Book}, {and he who brings the Truth}, {and (he who) accepts it as the Truth}**, is me. All people are non-believers apart from me and him.]<sup>404</sup>

Ali Bin Abi Talib (AS) was the first one to believe in the Messenger of Allah (PBUH). He was then the first of the believers, thus confirming what he said about himself **[all people are non-believers apart from me]**. As for the other person mentioned in the Hadith (...and him), he is the first of the Mahdis, for he is the first believer in Imam Al-Mahdi (AS), as mentioned in the testament<sup>405</sup>. The expression (...and him) cannot refer to the Messenger of Allah (PBUH); it refers to the Beast of the earth about which Abu At-Tufayl enquired.

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403- He of the Two Horns; a figure mentioned in the Qur'an as a great and righteous ruler who built a long wall that keeps Gog and Magog from attacking the people of the west. According to traditional Islamic scholars, such agnomen refers to Alexander the Great, for he was the one who reached the two 'Horns' of the Sun, the East and the West, where it rises and where it sets during his campaign (as classically interpreted). However, some contemporary Islamic scholars have argued for an identification with other figures such as Cyrus the Great.

404- Kitab Salim Bin Qais, a study conducted by Muhammad Baqir Al-Ansari, p. 130.

405- Refer to the testament of the Messenger of Allah (PBUH) delivered on the night his soul rested, to the part related to the Imams and Mahdis, mentioned above in this book.

- Narrated by Ali Bin Ibrahim, he said: My father told me on the authority of Ibn Abi 'Umayr, on the authority of Abu Basir, on the authority of Abu Abdullah (AS) that the Messenger of Allah (PBUH) came upon the Commander of the Faithful (AS) while he was sleeping at the Mosque resting his head on the sand he had assembled. He (PBUH) shook him by the leg then said (to him): Wake up, O Beast of the earth. Then one of his companions asked: Shall we refer to each other with this agnomen, O Messenger of Allah (PBUH)? The Prophet replied: No, by Allah! This agnomen is Ali's only especially that this Beast or creature was mentioned by Allah in His Book: **{And when the word befalls them, We shall bring forth for them a beast from the earth to speak to them because people did not believe in Our Revelations}**. He then said: O Ali, when the end of times comes, Allah will send you out in your best image and you will have a stamp with which you will mark your enemies.

Ali (AS), the Commander of the Faithful, cannot possibly come out in his own body and figure, until at the time of the second event (the Return). However, the current Hadith talks about the first event (the Minor Appearance, the rise of Al-Qai'm), during which the Beast of the earth will distinguish between believers and non-believers with a staff and a stamp at the time of the Appearance. Certainly, this creature cannot be Imam Al-Mahdi (AS), for it precedes his advent and is one of the signs of his Appearance. Hence, the Beast cannot be but a man from the progeny of the Commander of the Faithful, as Ali (AS) said: a man from my progeny shall do it.

- On the authority of the Commander of the Faithful (AS), he said: **[I will build a pulpit in Egypt, destroy Damascus stone by stone, expel the Jews and Christians from the whole Arab nation, and guide the Arabs with this staff that I have.** The narrator of this Hadith, 'Ibayat Al-Assadi, then asked: O Commander of the Faithful, are you saying that you will live again after you die? He answered: **How far you went 'Ibayat! You did not fathom what I said. A man from my progeny shall do it**—i.e. the Mahdi (AS).]<sup>406</sup>

The Beast of the Earth is none other than the one who will pave the way and about whom the following was said: **[He will call upon you to join your Imam and the right path]**, and whom the Commander of the Faithful (AS) mentioned in his sermon: **[...Know that if you follow the one who will come out from the east, he will walk you on the path of the Messenger (PBUH), and you will then be cured from blindness, deafness, and muteness and relieved from the hardship of**

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406- Bihar Al-Anwar, vol. 53, p. 60; 'Asr Adh-Dhuhoor, p. 67.

**asking and oppression as well as from the heavy burden weighing down on your necks...]**<sup>407</sup>.

He is the leader of the standards of the east, the successor of Al-Mahdi to whom the Messenger of Allah (PBUH) commanded you to pledge allegiance, even if crawling over the snow, for he will relieve you from the hardship of asking for the Imam, and end your quest for him. (For further information, you may refer to the study conducted on the Beast of the earth, by Professor Ahmad Hattab).

**{Most surely He Who has made the Quran binding on you will bring you back to the destination}**

On the authority of Saleh Bin Maitham, he said: [I asked Abu Jafar (AS): Tell me (of the Beast of the earth). Abu Jafar (AS) replied: Have you not heard it from your father? My father died when I was a boy, I answered. I then said: I will tell you (what I know); if it is true, you shall remain silent and if it is not, you shall correct me. This is easier, he replied. I said: I believe that Ali is the Beast of the Earth. Then I kept silent. He (Abu Jafar (AS)) said: **By Allah, I see you will say that Ali will return to us; and he cited the following verse, {He Who has made the Quran binding on you will bring you back to the destination.}** By Allah, It is indeed what I wanted to ask you about but I lost the remembrance, I said. Abu Jafar (AS) then said: Let me tell you something much greater<sup>408</sup> than this **{and We have not sent you but to all the men as a bringer of glad tidings and a warner}**, people in the four corners of the world will testify saying "There is no god (worthy of worship) but Allah and Muhammad is His Messenger". He then pointed his hand towards the horizon.]<sup>409</sup>

The Earth will obviously be filled with justice before the Return, when the State of Divine Justice is established, what confirms the return to the aforementioned destination, and the testimony (There is no god (worthy of worship) but Allah and Muhammad is His Messenger) will be heard in every corner. The Return will not take place unless after the society is lifted to the highest degrees of the acknowledgement of the Oneness of Allah and after Imam Al-Mahdi (AS) brings out 27 letters from the Divine Knowledge. At that time, the acknowledgement of

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407- Al-Kafi, vol. 8, p. 63.

408- {We showed them sign after sign, each greater than the precedent and We inflicted upon them punishment in the hope they might return (to Us)}, Az-Zukhruf (Ornaments of Gold): 48. ...Therefore the beast of the earth is a sign and the following sign which is much greater is the coming of the one who will be sent by Allah as mentioned in the narration {and We have not sent you but to all the men as a bringer of glad tidings and warner}. Who is this person?

409- Bihar Al-Anwar, vol. 53, p. 113.

the Oneness of Allah will absolutely be heard throughout the whole Earth prior to the Return.

- On the authority of Abu Jafar (AS), he said: [Allah Almighty said, **{He Who has made the Quran binding on you will bring you back to the destination}**. And so Abu Jafar (AS) said: I think that Your Prophet (PBUH) will appear to you.]<sup>410</sup>

In this context I say: Has anyone ever asked himself how will the Prophet (PBUH) appear? Will he appear only to disappear afterwards or what?!

No, it will not be the Prophet (PBUH) himself but a person from his progeny (Al-Qai'm)<sup>411</sup>, who will appear to renew the faith in the Shari'a (the Islamic Law) of the Prophet (PBUH) which was neglected and misconstrued. Al-Qa'im will be entrusted with a divine mission similar to that of the Prophet of Allah (PBUH), and the misleading scholars will come out with personal interpretations of the Book of his forefather and they will use it as an argument disputing with him about it. Not only that, but he will also face harsher opposition than that encountered by the Messenger of Allah (PBUH), according to the narrations.

The following narration clearly indicates that the Messenger of Allah (PBUH) and his guardian Ali Bin Abi Talib (AS) will be present prior to the Return, in other terms they will be present at the time of the Holy Appearance and they will build a mosque of one thousand doors in Kufa. However, the followers of the People of the House consent the mosque will be indisputably built by Imam Al-Mahdi (AS) as it will be made clear in the following.

- On the authority of Abu Marwan, he said: I asked Abu Abdullah (AS) about the saying of Allah, the Glorified and Exalted **{He Who has made the Quran binding on you will bring you back to the destination}**. He answered me: [No, by Allah, life on Earth will not end before the Messenger of Allah (PBUH) reunites with Imam Ali (AS) in Thawya, **they will meet and build a mosque with twelve thousand doors in Thawya (a place in Kufa).**]<sup>412</sup>

Hence it becomes clear that the Messenger of Allah (PBUH) referred to in the aforementioned Hadith is Imam Al-Mahdi (AS) himself while Ali (AS) obviously and incontestably refers to the guardian of Imam Al-Mahdi (AS), i.e. his son, the first of the Mahdis. Their public reunion will take place after the phase of paving the way for the Imam and his State, and after fighting As-Sufyani and his holding sway

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410- Bihar Al-Anwar, vol. 53, p. 113.

411- These narrations have been mentioned above in pp. 76-79 of this book, (Thus, if we reveal something about a man, it may apply to his son or grandson and so you shall not deny it).

412- Bihar Al-Anwar, vol. 53, p. 113.

of Kufa and many other countries. Imam Al-Mahdi and his guardian will only start building the mosque and handling other things after the achievement of stability and the Appearance of Imam Al-Mahdi (AS) in person.

- **On the authority of Al-Mufaddal Bin Omar, he said: I heard Abu Abdullah (AS) say: [When Al-Qa'im from the progeny Muhammad (PBUH) rises, he will build a mosque of one thousand doors in the upper part of Kufa, and the houses of the people of Kufa will reach the two rivers of Karbala.]**<sup>413</sup>
- **On the authority of Abu Jafar (AS), he said: [When Imam Al-Mahdi (AS) enters Kufa, people will say: O son of the Messenger of Allah, praying with you is like praying behind the Messenger of Allah but this Mosque cannot embrace us all. He will then head to Al-Ghary**<sup>414</sup> **where he will build a mosque of one thousand doors which would contain the people.]**<sup>415</sup>

## **The Four Pillars of Imam Al-Mahdi (AS)**

The four pillars of Imam Al-Mahdi (AS) include his strong pillar (The Yemenite Corner, and in other terms, Al-Yamani), Isa (AS), Al-Khidr (AS), and Elijah (AS).

In this regard, here is an excerpt of Sayyid Ahmad Al-Hassan's answer to a question submitted by a Christian woman via the Internet, taken from the book of *Al-Jawab Al-Munir 'Abr Al-Atheer*, vol. 1, pp. 19-20.

Sayyid Ahmad Al-Hassan said: (...Before discussing the issue of the proof supporting the claim that they will send a messenger to represent them, it is necessary to look into those four pillars, Al-Khidr, Elijah, Isa, and Muhammad Bin Al-Hassan Al-Mahdi (AS). Are they one sole entity or are they separate?

Truth is, they are entrusted with the same mission; they are united and not separated, and there are no differences between them. Indeed, their Lord is One and their Religion is one - Islam - for they have surrendered themselves to Allah, the Glorified, and devoted themselves to Him. They all call for worshipping Allah and act as He ordained. The Truth they are calling for is one and their goal is one: the Minor Appearance. They also have the same aim and target, which is spreading peace, justice, the acknowledgement in the Oneness of Allah as well as the worship of Allah on Earth, as He Almighty so wills. Hence they are united and

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413- Irshad (The Book of Guidance), by Sheikh Al-Mufeed, vol. 2, p. 380.

414- An Arabic adjective meaning beautiful, or good looking; in such context, it refers to Najaf.

415- Bihar Al-Anwar, vol. 97, p. 385.

no differences separate them; they ask for only one purpose and one goal, and their Lord and God is One. This is why the messenger to be sent on their behalves has to be one, and he is as well a messenger sent by Allah, for they all act according to Allah's orders. Thus, whoever represents them represents Allah and whoever succeeds them on Earth is a successor on behalf of Allah, the Glorified, for they are the vicegerents of Allah on Earth.) The end,

- **[Will break away from the standard of Al-Mahdi, a young, pale, and lightly-bearded boy, who, if fighting the mountains he would shake them (send them crumbling) till Elijah comes down.]**<sup>416</sup>
- **[...Then the rightly-guided and guiding Al-Mahdi will come out and take the standard from Isa, the son of Mary...]**<sup>417</sup>
- An excerpt from a Hadith reported on the authority of Ka'b: [...O Ka'b, who are those **gathered, prone on their faces**, crawling down to the Fire and that are doomed to such condition? Ka'b replied: They are those who were astray, **apostatized, and who revoked their faith**. Woe to what they bring upon themselves when they meet Allah **after having fought their gerent; he who is the guardian of their Prophet**, the bearer of the knowledge, the most virtuous man, the holder of the standard, the companion who will stand by the pond, the hope and expectation that are beyond this world, the knowledge that cannot be ignored and the Hujjat (proof and authority of Allah) that dooms whoever moves away from it to perdition and the Fire. He is Ali, lord of the Ka'ba, the most knowledgeable scholar, the most ancient appeaser, and the most lenient of all. Ka'b was surprised to see some who preferred someone else over Ali (AS) and some who doubt in the rightly-guided Al-Qai'm who will change the Earth completely and whom **Isa, the son of Mary, will use as an argument over the Christians of Rome and China**. The rightly-guided Al-Qai'm is from the progeny of Ali and he is the most who **resembles Isa, the son of Mary**, in appearance, morals, countenance, and looks. Allah, the Glorified and Exalted, bestowed upon him the favors He had granted to His prophets, nay He favored him the most. Al-Qa'im is from the progeny of Ali and he will experience an **occultation similar to the occultation of Yusef**, and a Return, **similar to the Return of Isa, the son of Mary**. Then he will appear after his occultation when the star rises in the sky and Az-Zawraa' (Ray, located in

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416- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Ali Al-Kurani Al-'Aamili, vol. 1, p. 397.

417- Al-Malahem Wal Fitan, by Sayyid Bin Tawoos Al-Hassani, p. 134.



Iran) is destroyed, and after Al-Mezwara (Baghdad) sinks, As-Sufyani comes out to battle, and the Abbasid descendants wage a war against the sons of Armenia and Azerbaijan. Thousands will be slaughtered in that war and each combatant will be wielding a shining sword upon which black standards flap. It is foretold that this war will be marked by red death and unprecedented plague.]<sup>418</sup>

- Abu Al-Hassan Reza (AS) said: [Al-Khidr (AS) ("The Green One" is an enigmatic figure in Islam; some say he is a righteous servant of Allah) drank from the water of life and so he will remain alive until he blows the horn. He visits us and salutes us; we hear his voice but never see him in person. He appears to those who call him, so whoever mentions his name let him salute him. He is present at every pilgrimage season, performs all rituals, and stands on Mount Arafah where the faithful trust him with their prayers. Allah will send him **as a consolation to our Qai'm (the one who will rise) during his occultation, he will be a solace to him in his loneliness.**]<sup>419</sup>

A building cannot be constructed without a structure based on at least three pillars, or even four in normal cases. This is the case for the establishment of the State of Imam Al-Mahdi (AS) and of the progeny of Muhammad (AS) (the State of Divine Justice), which will last as long as Allah wills, for it will be the last State that rules the Earth. Therefore, Allah, the Glorified, designated for the adherents of the other divine religions, the religions of the Book in particular, personalities they are waiting for and for whom they have acknowledged in advance a connection with Allah and that they were sent by Him. They have also announced their willingness to abide by all the decisions of these personalities without any objection thereto. However, if they came out to their people and acknowledged the supremacy of the Holder of Truth (the Imam) they will neither object to him nor to them while each believe in the supremacy of the personality he believes in and waits for his appearance.

Islam as the Religion of all religions before Allah, as mentioned in the Hadith of Imam As-Sadiq (AS): [...**By Allah, O Mufaddal! Allah will take away all the differences between cults and religions so there remains one sole Religion, as Allah said: {Surely, Islam is the Religion before Allah}**<sup>420</sup>. He Almighty also said: **{And whoever desires a religion other than Islam, it shall not be accepted from**

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418- Bihar Al-Anwar, vol. 52, p. 225.

419- Kamal Ad-Deen, p. 390.

420- Aal-'Imraan (The Family of 'Imraan): 19.

**him, and in the Hereafter he shall be one of the losers.}}<sup>421</sup>**

Al-Mufaddal said: My Master and Lord, you said Islam is the Religion of our forefathers Abraham, Noah, Moses, Isa, and Muhammad (PBUH)?

He replied: **[Yes, indeed, O Mufaddal. It is Islam and only Islam...]**<sup>422</sup>

The case of nowadays Muslims, who divided into several sects, is similar to the case of the previous religions. They are still awaiting Al-Mahdi and they are two sects, the Shiite and the Sunnite, reservation being made for the other Muslim sects that believe Al-Mahdi was born, and has risen and completed his mission, for I only meant those who await him (AS) still.

The Sunnite await a Mahdi who will be born in the time during which he will appear. He will have the same name as the Prophet (PBUH) as mentioned in the Hadith; he shall have my name and his father shall bear the name of my father. According to this Hadith, his name is Ahmad and he is from the progeny of Ali and Fatima. The outcry will mention his name and he will not settle for merely pointing out that he is from the progeny of so-and-so but he will be a Yemenite successor...and so on. They await his (AS) advent and believe in his supremacy.

As for the Shiite they await the advent of Imam Al-Mahdi (AS), Muhammad Bin Al-Hassan Al-'Askary (AS), who was born five years before the death of his father Imam Al-Hassan Al-'Askary (AS), i.e. in 255 AH. They believe in his supremacy and the necessity of waiting for him and it is worth noting as well that he differs from the one awaited by the Sunnite according to some of their narrations...

In addition, it is worth pointing out that each religion is mentioned in the book of the religion that comes after it. However, each religion interprets the Hadiths and narrations according to its own beliefs, granting itself the right of supremacy and denying other religions the possibility to claim such right. Since the unseen source of the divine narrations and accounts is one for all religions, then the differences between religions are due to the creature and not the Creator. Therefore, all religions are right in most of the details of the narrations and accounts but they misconstrue some details thereof and hence create differences between each other. This misconception is at the same time, at the heart of the distortion of the divine narrations and accounts and the major reason behind it. Only the infallibles or their representatives who are sent by Allah can correct such misconstructions and misinterpretations and reveal the true meaning of those accounts and narrations.

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421- Aal-'Imraan (The Family of 'Imraan): 85.

422- This Hadith is mentioned previously in pp. 50-51 of this book.

Moreover, the Creator, in His sublime wisdom, sent his messengers to their peoples to bring them the glad tidings of the advent of the messengers who will succeed them and warn them about the punishment Al-Qai'm (AS) will inflict upon those who went astray at the end of times. Hence, all religions have heard of the one who will rise at the end of the time and have him mentioned in their Book.

In this regard, the answer of Sayyid Ahmad Al-Hassan to the question submitted by a Christian woman through the internet relating to the mention of his person in the Quran, the Torah, and the Gospel provides further information as to this issue. His answer is related in the book *"Wassi Wa Rasool Al-Imam Al-Mahdi Fit Tawrat, Wal Enjil, Wal Qur'an"* (The Guardian and Messenger of Imam Al-Mahdi (AS) in the Torah, Gospel, and Quran)."

As an illustration to what came in the Quran, Sayyid Ahmad Al-Hassan quotes a verse from the Quran in his answer to the Christian lady: "The Almighty said, **{Wait for the day when Heaven brings down a smoke plainly visible. It will overtake men and it will be so painful a punishment. O Lord, drive away punishment, for we are believers indeed. How shall they be admonished when a manifest messenger has come to them, still they turned their backs on him and said: Tutored by others, a man possessed! We shall indeed drive away the Punishment for a while, but truly you will revert to your ways. One day, We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution.}**"<sup>423</sup>

That smoke is a punishment that will be preceded by a message, as the Almighty said: **{...nor do We chastise until We raise a messenger.}**"<sup>424</sup>

That smoke or punishment is a retribution for accusing the messenger of lying, he who was sent for the tortured ones though he is among the messengers who are the most manifest, as clearly shown in the aforementioned verses; **{...still, they turned their backs on him and said: Tutored by others, a man possessed!}**

That smoke or punishment will be lifted for the belief of the people of the Earth in that messenger after it overwhelms them just like it overwhelmed the people of Yunus (Jonas) or Yunan (Jonah).

That smoke or punishment is also comparable to the Minor Appearance, nay it is the Minor onslaught as clearly shown in the verse. It will be followed by the Major onslaught and retaliation against the oppressors.

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423- Ad-Dukhan (The Smoke): 10-16.

424- Al-Isra' (The Night Journey): 15.

Consequently, that smoke is one of the signs indicating the rise of Al-Qai'm (AS) as mentioned by the Imams (AS) and it is related to a messenger, nay it is a punishment for the people of the Earth because they have disavowed him; **{How shall they be admonished when a manifest messenger has come to them.}**

Who is this messenger then? And who will send him? The end<sup>425</sup>.

I would say that this messenger is the first of the twelve Mahdis who will succeed the twelve Imams. Therefore, the number of the People of the House of Muhammad (AS) will be twenty four (twelve Imams and twelve Mahdis) as dictated in the testament of the Messenger of Allah, reported on the authority of Abu Abdullah (AS), on the authority of his forefathers, on the authority of the Commander of the Faithful (AS), he said: On the night the Messenger of Allah (PBUH) let out his last breath, he said to Ali (AS): "O Abu Al-Hassan, bring a parchment and an inkwell". The Messenger of Allah (PBUH) dictated to him his testament until he reached the following point and **said: [O Ali, there will be twelve Imams after me and twelve Mahdis after them. You, Ali, are the first of the twelve Imams. Then he continued his dictation saying: Let Al-Hassan transfer it to his son Muhammad from the progeny of the People of the House of Muhammad (PBUH) and with him the Imams will account to twelve. Then, there will be twelve Mahdis after him. Should he pass away (the twelfth Imam), let him transfer it to his son, the first of the Mahdis. The Latter will have three names; one like my name, one like my father's, which is Abdullah and Ahmed, and the third name will be Mahdi. He will be the first of the believers.]**<sup>426</sup>,

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425- Al-Jawab Al-Muneer Fil Atheer, p. 20-21.

426- Bihar Al-Anwar, vol. 53, p. 148/ vol. 36, p. 260, Al-Ghaybah (The Occultation), by At-Tusi, p. 150; Ghayat Al-Maram, vol. 2, p. 241; Mukhtasar Basa'ir Ad-Darajat, by Al-Hassan Bin Suleiman Al-Hilli, p. 39; Makateeb Ar-Rasool, by Miyanji, vol. 2, p. 96

## **The Book of Revelation of John the Evangelist, Excerpt from the Gospel**

[<sup>1</sup>After this I looked, and, behold, a door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show you things which must be hereafter.” <sup>2</sup>And immediately I was in the spirit: and, behold, a throne was set in Heaven, and One sat on the throne. <sup>3</sup>And he that sat was to look upon like jasper and sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. <sup>4</sup>**And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold... The four and twenty elders fall down before him that sat on the throne, and worship him that lives forever and ever...**]<sup>427</sup>

The twenty four Sheikhs sitting round about the throne are the Imams and Mahdis (AS). Their number, which is twenty four, has been mentioned in the Gospel as well as in the Hadiths of the Messenger of Allah (PBUH) and Imams (AS), nay in the Quran as well. If Allah bestows upon me further years to live, I will write a detailed study on this matter, by the will and guidance of the Almighty.

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427- The Holy Bible, Congregation of Eastern Churches, p. 807.

## **Enlightenment about the First Mahdi And the Crucified Look-Alike of Isa (AS)**

There have been many narrations about the People of the House (AS) indicating that their words are difficult and found hard to understand; thus they are not tolerated and accepted but by the true Shi'a alone. As for those who have a vicious nature and a heart filled with hostility towards the progeny of Muhammad (AS), they regard the words of the latter as a heavy burden, and they despise and reject them. Some of them even expressly label their words as blasphemous. Those people whose hearts revolt from their (AS) words and deny them are the enemies of the progeny of Muhammad (AS) in the first place even if they pretended loving them (AS).

It has been related that one day, the commander of the Faithful, Ali Bin Abi Talib (AS), addressed Huthayfa Bin Al-Yamaan saying:

[O Huthayfa, do not speak to people in what they do not know for they will become tyrannical and blasphemous. Yes, knowledge is so difficult and heavy a burden that if mountains were to carry it, they would not be able to bear up the load. The teachings of the People of the House would be rejected and deemed false and their narrator killed. The one who would relate them would be wronged out of oppression and envy for what Allah bestowed upon the progeny of the guardian - the guardian of the Prophet (PBUH). O son of Al-Yamaan, the Prophet (PBUH) spit in my mouth, passed his hand over my chest and said: O Allah, upon my successor, my guardian, the judge of my religion, the fulfiller of my promise and charge, my follower and supporter against Your enemy and mine, and the reliever of my sorrows, I ask you to bestow, the knowledge You have given to Adam, the forbearance You have given to Noah, the good progeny and the magnanimity You have given to Abraham, the patience You have given to Job in times of affliction and trial, as well as the strength You have given to David when fighting peers, and finally the discernment You bestowed upon Salomon. O Allah, do not conceal a thing in this world from Ali, and make it all visible to his eyes as a little table between his hands. O Allah, give him the endurance of Moses **and bring out of his progeny the look-alike of Isa (AS)...**]<sup>428</sup>.

The supplication of the Messenger of Allah, Prophet Muhammad (PBUH) in which he asked Allah to bring out of the progeny of Ali Bin Abi Talib (AS) the look-alike of

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428- Al-Ghaybah (Occultation) by An-Nu'mani, pp. 144-145.

Isa [and bring out of his progeny the look-alike of Isa (AS)], indicates that the crucified look-alike of Isa is one of the Imams or Mahdis (AS), since Isa (AS) was lifted up to Heaven and not crucified. As for the one who was crucified in his place, he is his look-alike, as indicated in the Almighty's own words: **{...,and their (the Jews) saying, 'We did kill the Messiah, Jesus (Isa), son of Mary, the Messenger of Allah;' whereas they slew him not, nor crucified him, but he appeared to them so (like Isa); and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they killed him not for sure.}**<sup>429</sup> Moreover, the narrations of the People of the House (AS) specified that the look-alike of Isa (AS) is from the progeny of the Commander of the Faithful (AS). Therefore, he is either one of the Imams or one of the Mahdis.

As for the Imams (AS) - exception made for Imam Al-Mahdi (AS) - none of them stated or implied that he, his predecessor or successor were the look-alike of Isa, who was crucified in his place.

However, when it comes to Imam Al-Mahdi (AS), it was narrated that **[Al-Qa'im Al-Mahdi is from the progeny of Ali and is the one who bears the most striking resemblance to Isa, the son of Mary, whether physically or morally, in countenance as much as in mien. Allah Almighty will give him what He has given to prophets and more and He will prefer him over others]**<sup>430</sup>.

As previously shown in this study, Al-Qa'im is a common attribute that refers at some times to Imam Al-Mahdi (AS), and at some other times refers to a Qa'im who will handle his affairs, which means it refers to the guardian of Imam Al-Mahdi (AS) who is the first Mahdi, Al-Yamani or the appointed one to whom allegiance will be paid. Therefore, the look-alike of Isa (AS), who was crucified, would be either Imam Al-Mahdi (AS) or the first Mahdi (Al-Yamani) from the progeny of Imam Al-Mahdi (AS).

The Messenger of Allah (PBUH) said: **[Isa, son of Mary (AS), will descend at the break of day<sup>431</sup> ... He will break the crucifix, kill the pig, destroy Ad-Dajjal (the imposter), collect the money of Al-Qa'im and walk ahead of the People of the Cave. He is the most trusted helper of Al-Qa'im, his chamberlain and his deputy, and he will spread security in the west and the east with the blessing and**

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429- An-Nisaa' (Women): 157.

430- The narration was mentioned under "The Four Pillars of Imam Al-Mahdi (AS)".

431- Daybreak is a reference to the Holy dawn, the dawn of the Appearance of Imam Al-Mahdi (AS).

**dignity of the Hujjat (the authority and proof of Allah) son of Al-Hassan (AS)]<sup>432</sup>.**

We can clearly see, from this saying of the Messenger of Allah (PBUH), that the crucified look-alike of Isa (AS) is Al-Yamani, therefore “Isa”, who was referred to in the narration, is the look-alike of Isa (A) and not Isa (AS), the Prophet of Allah **[He is the most trusted helper of Al-Qa’im, his chamberlain and his deputy.]**

This is also made clear by the Prophet’s (PBUH) saying **[and he will walk ahead of the People of the Cave.]**, since the People of the Cave, in the time of the Appearance, are young men from Basra, as previously shown in the study.

Also, the Commander of the Faithful, Ali Bin Abi Talib (AS) said: **[...Then, the guiding and rightly guided Imam Al-Mahdi, will come out and will take the standard from the hands of Isa the son of Mary ...]**<sup>433</sup>.

Therefore, since Imam Al-Mahdi is the one who will take the standard from Isa (the look-alike who was crucified), then he is not the one who was referred to as “the look-alike of Isa”. Consequently, the only one who could have such ascription is his son the first Mahdi, the appointed one to whom allegiance will be pledged, the first believer and the one who will lead the battles against As-Sufyani and hand the standard to Imam Al-Mahdi (AS). As for Imam Al-Mahdi (AS), Isa the spirit of Allah (AS), Elijah (AS) and Al-Khidr (AS), they will come out and reveal themselves before the people after Imam Al-Madhi (AS) is handed the standard. In other terms, they will appear after war is waged against As-Sufyani and the State of Justice is empowered over a wide part of the Earth, as from which the remaining parts of the Earth would be liberated, the people belonging to other religions would be faced with arguments against their prophets and, finally, Ad-Dajjal would be fought.

In this concern, and for additional benefit, we hereby relate the answer of Sayyid Ahmad Al-Hassan, mentioned in *“Kitab Al-Mutashabihaat”*, volume four, pages 143-150, to a question about the look-alike of Isa (AS). The question and the answer are as follows: -

**Question:** What is the story of Isa (AS)? And how was he made appear to them, as mentioned in the Almighty’s saying:

**{And their saying, ‘We did kill the Messiah, Jesus (Isa), son of Mary, the Messenger of Allah;’ whereas they slew him not, nor crucified him, but he appeared to them so (like Isa); and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only**

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432- Ghayat al-Maram, by Sayyid Hashim Al-Bahrani, vol. 7, p. 92.

433- Al-Malahem Wal Fitan, by Sayyid Bin Tawoos Al-Husni, p. 134.



**follow a conjecture; and they killed him not for sure.}**<sup>434</sup>

**Answer:**

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Lord of the Worlds. May His prayers be upon Prophet Muhammad (PBUH), his family, the Imams and Mahdis.

On the night of his ascension into Heaven, Isa set a meeting with his disciples. They all came to him, except for Judas who led the Jewish scholars to him (AS). Indeed, he went to the highest Jewish religious authority and traded him for delivering Isa (AS) to them.

It was past midnight and the disciples had fallen asleep. Only Isa (AS) stayed awake, so Allah lifted him unto Him and put his look-alike in his place (his look-alike who was crucified and killed) and so he was his shield and scapegoat. In fact, the look-alike of Isa (AS) is one of the guardians from the People of the House of Muhammad (PBUH) who was crucified and killed, and endured torture for the cause of Imam Al-Mahdi (AS).

Isa (AS) however, was neither crucified nor killed, but was lifted to Heaven. Thus, Allah saved him from the Jews and their scholars who have gone astray and caused the demise of others (may Allah curse them). The Almighty said: **“and their saying, ‘We did kill the Messiah Isa, son of Mary, the Messenger of Allah;’ whereas they slew him not, nor crucified him, but he appeared to them so (like Isa).”**

In the narration, in his interpretation of the speech reported on the authority of Abu Jafar (AS), Ali Bin Ibrahim said: [Isa (AS) met with his disciples on the night Allah lifted him unto him; they gathered in the evening. **They were twelve men** and he invited them into a house and then he appeared to them from a fountain in the corner of the house, shaking the water off his head, and said: Allah is raising me to Him now and He will save me from the Jews. **Which one of you accepts that Allah casts my ghost upon him so he be killed, crucified and rise to the same rank as mine. One of them replied: I do, O spirit of Allah! Then, he said: You it shall be then...**

The Jews came asking for Isa (AS) that night... They took the man upon whom the ghost of Isa (AS) was cast, and so he was killed and crucified.]<sup>435</sup>

Moreover, Imam Al-Baqir (AS) says: (Twelve met), and yet, the disciples who showed up at the meeting were (eleven) since Judas did not come. Instead, he went to the Jewish scholars to hand them Isa (AS), and this is one of the recurrent

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434- An-Nisaa' (Women): 157.

435- Qissas Al-Anbiaa' (Stories of the Prophets), by Al-Jaza'eri, p. 473.

narrations that cannot be denied. In fact, the twelfth one who attended, or rather should we say who came down from Heaven, is the guardian from the progeny of Muhammad (AS), who was crucified and killed after he was made appear as Isa (AS).

The last words of this guardian upon his crucifixion were: "Elijah, Elijah why have you forsaken me", and in the Gospel of Mathew: [... 'Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say: My God, my God, why have you forsaken me?' Those who stood there and heard him said, 'This man calls for Elijah...Whereas the rest said, 'Wait! Let us see whether Elijah will come to save him.' Jesus cried out again with a loud voice, and yielded up His spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent...]<sup>436</sup>. End.

The truth is that the translation of the words he said is "O Ali, O Ali, why have you brought me down" whereas the Christians translate it as "My God, my God, why have you forsaken me?" as seen in the previous text of the Gospel.

Moreover, the meaning of "bringing down" or "casting down from the sky" is very close to forsaking.

It is worth noting in this context that the guardian did not utter these words out of ignorance as to the reason of his casting down from Heaven or as an objection to the will of Allah Almighty. In fact, it is a question with an implied answer addressed to the people, meaning "understand and know why I was brought down, why I was crucified and why I was killed, so that you do not fail the test again, should the same question be repeated to you." In fact, if you see the Romans (or their likes) conquering the Earth and the Jewish scholars (or their likes) helping them, I will be in that land, for this is the Law of Allah that repeats itself. Thus, learn your lesson and support me when I appear and do not take part once again in my crucifixion and murder.

He meant to say in his answer to the question (which is clear to every reasonable person endowed with a pure instinct): I was crucified, I endured torture and the insults of the Jewish scholars and I was killed for the sake of the Minor Appearance, the appearance of Imam Al-Mahdi (AS) and the establishment of the State of Truth and Divine Justice on this Earth.

When asked by the Jewish scholars and the Roman governor: "Are you the King of Jews?", this guardian used to answer saying: "You have said", "They say it" or "You say it" and he never said "Yes"; an answer that would seem odd to someone who does not know the truth, but it has been clarified now.

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436- Gospel of Mathew, chapter 27.

In fact, he did not say “Yes” because it is not him who is the King of the Jews, but Isa (AS) whom Allah lifted up unto Him. He (the guardian) is the look-alike who was brought down to be crucified and killed in the stead of Isa (AS).

Hereunder is the text of his answer, as mentioned in the Gospel, after he was taken into custody:

[And the high priest answered and said unto him, I adjure you by the living God, that you tell us whether you are the Christ (the Messiah). Jesus said unto him, ‘You have said.’...]437, [...And Jesus stood before the governor: and the governor asked him, saying, ‘Are you the King of the Jews?’ And Jesus said unto him, ‘You say.’...]438, [...And Pilate asked him, ‘Are you the King of the Jews?’ And he answered saying, ‘You say it.’...]439, [...Then said they all, ‘Are you then the Messiah?’ And he said unto them, ‘You say that I am.’...]440, [...**33** Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, ‘Are you the King of the Jews?’ **34** Jesus answered him, ‘Say you this thing of yourself, or did others tell it you of me?’ **35** Pilate answered, ‘Am I a Jew? Your own nation and the chief priests have delivered you unto me: what have you done?’ **36** Jesus answered, ‘My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.’ **37** Pilate therefore said unto him, ‘Are you a king then?’ Jesus answered, ‘You say that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth.’...]441.

In this last dialogue, the guardian showed that he did not belong to the people of the Earth at that time, but he descended unto it to accomplish a mission which is sacrificing his life for Isa (AS), for you see this guardian saying: **[My Kingdom is not of this world], [But now is my Kingdom not from hence] and [And for this cause came I into the world, that I should bear witness unto the Truth.]**.

The Messenger of Allah (PBUH) was reported saying: [He said, ‘Isa the son of Mary (AS) will descend at the break of day, clad in two pieces which are yellow gowns made from Saffron. He will be a redhead man of fair complexion, with parted shiny hair, holding a spear in his hand. He will break the crucifix, kill the pig, destroy Ad-Dajjal (the imposter), collect the money of Al-Qa’im and walk ahead of the People of the Cave. He is the most trusted helper, chamberlain and deputy of

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437- Gospel of Mathew, chapter 26.

438- Gospel of Mathew, chapter 27.

439- Gospel of Mark, chapter 15.

440- Gospel of Luke, chapter 22.

441- Gospel of John, chapter 18.

Al-Qa'im, and he will spread security in the west and the east with the blessing and the dignity of the Hujjat (the authority and proof of Allah) son of Al-Hassan (AS).]<sup>442</sup>

The Commander of the Faithful, Ali Bin Abi Talib (AS), also said in this regard: **[...Az-Zawraa', once again, will be home to those kings, and the rule will be handled through the Shura where the victorious take the prize. It is at that point that As-Sufyani will appear and travel the land for nine months during which he will inflict upon them the worst of torment. Woe unto Egypt, woe unto Az-Zawraa', woe unto Kufa and woe unto Wasit, for it is as if I am looking at Wasit and I see no survivor there with any news. It is at that point that As-Sufyani will appear, food will become scarce, people sterile, rain rare, lands infertile, and not a drop of water will come down from the sky. Then, Al-Mahdi, the rightly guided and guiding Imam, will reappear and take the standard from Isa the son of Mary (Mariam)....]**<sup>443</sup>

There are many hadiths which indicate that Isa (AS) was not crucified or killed, but the one who was crucified and killed was his (AS) look-alike.

Abu Abdullah (AS) also said: **[He said: 'Isa, the son of Mary (AS), was lifted clad in garments of wool that was spun by Mary (AS) and woven and sewn by Mary. And, when he reached Heaven he was called upon: O Isa, son of Mary, cast off from yourself the finery of the world.]**<sup>444</sup>

Imam Reza (AS) also said: **[None of the prophets and Hujjats (AS) (proofs and authorities) of Allah were substituted by look-alikes before the people, except for Isa the son of Mary (AS), alone. Indeed he was lifted off the Earth alive, his soul was taken between the sky and the earth, then he was lifted to Heaven and given his soul back. The Almighty said: 'Behold, Allah said, 'O Isa! I will take you and raise you to Myself'.]**<sup>445</sup>

The Prophet (PBUH) was also reported saying: **[Isa (AS) did not die and he will come back to you before the Day of Resurrection.]**<sup>446</sup>.

And he turned to me: -

Isa is a prophet sent to the people by Allah Almighty. He asked the Almighty to exempt him and spare him the crucifixion, agony and murder. Since Allah Almighty does not reject the supplication of a prophet sent by Him, He answered

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442- Ghayat al-Maram, by Sayyid Hashim Al-Bahrani, vol. 7, p. 92

443- Al-Malahem Wal Fitan, by Sayyid Bin Tawoos Al-Husni, p. 134.

444- Qasas Al-Anbiaa' (Stories of the Prophets), by Al-Jaza'eri.

445- Qasas Al-Anbia' (Stories of the Prophets).

446- Qasas Al-Anbia'; 'Uyoon Al-Akhbar.

his prayers, lifted him unto Him and brought down the guardian who was crucified and killed in his stead. In this concern, there are many texts in the Gospel which report the supplication of Isa (AS) to be spared the crucifixion and murder.

They are as follows:

**[...And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me...]<sup>447</sup>**

**[...And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him \* And he said, Abba, Father, all things are possible unto thee; take away this cup from me...]<sup>448</sup>**

**[...And then he withdrew from them about a stone's throw, knelt down and prayed \* Saying, Father, if thou be willing, remove this cup from me...]<sup>449</sup>**

Furthermore, the following text appears in the Torah, in the Book of Isaiah and in Chapter eight of the Book of Acts in the Bible:

**[...He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth...]**

All the prophets and guardians who been sent unto us have spoken, and none of them was led silent to the slaughter. They were sent to talk, reprimand and preach people, and O how much Isa, in particular, has done that to them and the scholars. Thus, one cannot believe that he went to the slaughter silently.

In fact, the one who was led to the slaughter silently is the guardian: (the look-alike of Isa) who was crucified and killed without uttering a word or asking Allah to spare him agony, crucifixion and murder, and without addressing people. Even when he had been questioned obstinately and insistently: "Who are you?" "Are you the Messiah?" His only answer to their question had been "You said it".

Hence, he went towards agony, crucifixion and death in silence and content with the will of Allah, accomplishing the purpose of his descent to Earth, and which was to be crucified and killed in the stead of Isa (AS).

Since his time had not come yet to be sent to inform and talk to the people, in the first place, he went towards his fate like the following, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth."

**I hope that the above illustration be beneficial to every believer who:** - wants to know the truth of this situation, since this person descended to Earth, was

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447- Gospel of Mathew, chapter 26.

448- Gospel of Mark, chapter 14.

449- Gospel of Luke, chapter 22.

crucified and killed and nobody knew him. He did not ask to be mentioned or known. He descended silently, was crucified silently, was killed silently and went to meet his Lord silently as well, thus: - if you want to be, then be] End of the answer of Sayyid Ahmad Al-Hassan<sup>450</sup>.

### **Enlightenment about the First Mahdi in the Books of the Sunnah:**

There were many narrations in the books written by common people which mention the Imam Al-Mahdi who shall appear at the end of times, and narrations that seem in the surface to be ideologically in contradiction with what the scholars of the Jafari doctrine understood. Therefore, many jurists did not take into consideration those narrations, and did not even look at them, such as the narration stating that "Al-Mahdi has a name like mine and his father's name is like my father's"

The Messenger of Allah (PBUH) said: [...**It is there that He broke the tablets of Moses, the table and tribune of Salomon and the staff of Moses in one of its caverns. Moreover, there is not one cloud, coming from the east, west, south or from the direction of the Qiblah, which if it passed over the cavern did not shower the Mount with its blessings for what it has. Furthermore, it will soon be taken over by a man of my progeny, from my family, whose name is like mine, his father's name is like my father's and he, among all men will be the most to bear a striking resemblance to me, in appearance as in good morals.**]<sup>451</sup>.

The Prophet (PBUH) said: [His name is like mine and his father's name is like my father's. He is from the progeny of my daughter Fatima, and Allah will reveal the Truth through them and suppress Falsehood with their swords. People will follow them earnest to be with them and fearing them. He said: The Messenger of Allah (PBUH) ceased crying, he said: O you people, rejoice for the promise of Allah is not broken and His judgment is not rejected for He is the Wise and All Aware. The victory of Allah is near. O Allah, these are my parents. Therefore, keep squalor away from them and purify them thoroughly. O Allah, take care of them, feed them, support them, stay with them, comfort them, do not humiliate them and make me Your vicegerent among them. You are capable of everything You desire.]<sup>452</sup>

However, for the followers of the doctrine of the People of the House (AS), Imam

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450- Kitab Al-Mutashabihaat, vol. 4, p. 143-150.

451- Sharh Al-Akhbar, by Judge An-Nu'man Al-Mughrabi, vol. 3, p. 386.

452- Al-Manaqeb, by Al-Muwaffaq Al-Khawarezmi, p. 62.

Al Mahdi is known to be (Muhammad Bin Al-Hassan Bin Ali...(AS)) and his father's name (AS) is not (Abdullah) or (the name of) any of the forefathers of the Messenger of Allah (PBUH) from the prophets on the long-run, such as his saying, "I am the son of slaughtered Abdullah<sup>453</sup> and Ishmael."

The Messenger of Allah (PBUH) said: [Should the day of the Appearance arrive, I will be called upon from inside the Throne: "O Muhammad, you have Abraham the friend of Allah (AS) as your father and how good a father he will be! You also have Ali Bin Abi Talib (AS) as your brother and how good a brother he will be!]"<sup>454</sup>

The narration then does not apply to the Imam (AS), but it may apply to the First Mahdi, if his father's name is the name of one of the forefathers of the Messenger of Allah (PBUH) from the prophets. In such case, the saying "His name is like my name and his father's name is like my father's" would apply to him.

Moreover, the First Mahdi (AS) is the first believer in Imam Al-Mahdi (AS) in the time of his Appearance, which means that he shall be born at the end of times, a fact that is in compliance with what came in the doctrine of the common people. In their doctrine, the common people await the First Mahdi, the Mahdi who will be born at the end of times and who will have the same name as the Messenger of Allah and his father's name will be the same as that of one of the Messenger's forefathers. Therefore, the previous does not apply to Imam Al-Mahdi (AS) but applies to the First Mahdi from the progeny of Imam Al-Mahdi (AS).

In this context as well, and since the outcry in the narrations of the commoners mentions the name of Al-Yamani and announces him as the successor, we should ask ourselves about this successor: whose successor is he?

Ibn Hamaad narrated on page 103: [The **Mahdi can only be from Quraish and the guardianship cannot be borne but by one from among them. Yet, he has ancestry and lineage in Yemen.**]

Also narrated on the authority of Ibn Hamaad, on page 109, as well as on the authority of Arta'a, on page 107: [**They will convene and look for the one to whom they shall pledge allegiance. They will hear then a voice neither coming from a human nor from a Jinni saying: "Pledge allegiance to so-and-so", by referring to his name. It will not say he is from this or that (progeny), but that he will be a Yemenite successor...**]"<sup>455</sup>

Thus, Al-Yamani is the successor of Al-Mahdi (AS), a fact that is also in compliance

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453- Abdullah is the father of the Messenger of Allah and to whom the tradition of Ishmael (AS) was passed.

454-'Uyoon Akhbar Reza (AS), by Sheikh As-Sadooq, vol. 1, p. 34.

455- Mu'jam Ahadith Al-Imam Al Mahdi(AS), by Sheikh Ali Al-Kurani Al-Aamili, vol.1, p. 299.

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with the statements of the People of the House (AS).

Hence, the narrations reported by Sunnites and Shi'a converge.



## The Movement of Al-Yamani From Iraq to Jerusalem

In short and in general, the movement of the main forerunner of Imam Al-Mahdi (AS) starts by dispatching Al-Yamani who is the first of the Imam's (AS) three hundred and thirteen supporters. The speech of the Commander of the Faithful, in which he mentions the companions of Al-Qa'im and their countries, shows that the first of those companions is from Iraq, specifically from Basra, an Iraqi city. Therefore, it becomes clear to us at first that the movement of Al-Yamani will take its first footsteps from Iraq:

In a long statement of his (AS), the Commander of the Faithful said:

**[...Their first shall be from Basra and their last from Ibdal (those who shall replace the non-believers)...]**<sup>456</sup>.

Al-Yamani is the first believer in Imam Al-Mahdi (AS); he is his right hand, helper, successor and the guardian to whom allegiance was paid. He will call upon people to pledge allegiance to Imam Al-Mahdi (AS), announcing his connection to the latter and that the Imam sent him on his behalf. Moreover, in the narration of Imam Baqir, it was mentioned that the most guiding of standards is Al-Yamani's for he calls upon you to join Imam Al-Mahdi. In fact, in the time of the Holy Appearance, the standards of Falsehood, which call for Imam Al-Mahdi and others, will proliferate. Furthermore, it grew clear to us, according to the aforementioned, that the twelve standards that will call upon adhering to the doctrine of the People of the House (AS), by themselves and not upon an order from the Imam (AS), will all be cast into the Fire save for one, which is the true standard of the People of the House that was sent by them. This standard of Truth is none but Al-Yamani's, since he is the main person to pave the way for the time of the Appearance, and whoever revolts against him shall be cast into the Fire.

Thus, the movement of Al-Yamani, the forerunner of Imam Al-Mahdi (AS), will begin nearly six years before the Rise of Imam Al-Mahdi (AS) by the power of the sword.

In this regard, we report on the authority of Ibn Al-Hanafiyyah who said: **[Seventy two months separate the advent of the black standard from Khurasan, as well as that of Shuaib Bin Saleh and the first Mahdi, from the handing over of power**

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456- Bisharat Al-Islam, p. 148.

**to Imam Al-Mahdi.]<sup>457</sup>**

The black standard mentioned above refers to the errant standards<sup>458</sup> that will appear at the beginning of the emergence of the Imam's call. As for the standards of guidance of the east, they are the little black standards described in the narrations<sup>459</sup>, which will appear after the First Mahdi (Al-Yamani) gathers his army and his followers increase. At first, he will only be inviting the people to pledge allegiance to him and he will tell them that he contacted Imam Al-Mahdi (AS) and prove that he is an official messenger of the Imam by producing the proofs given to him by the Imam without resorting to any others. He will summon people in the best way possible. Certainly, one of the most important proofs he will produce will be the Quran for Muslims, the Torah for Jews, and the Gospel for Christians, as mentioned in the narration.

Furthermore, Al-Mufaddal Bin Omar said: I heard Abu Abdullah (AS) say: **[The Imam appointed by Allah and His Messenger shall go into two occultations. During one of them, he shall return to his parents, and during the other, people will say, 'He perished, in what valley did he walk?'. I said: What shall we do if that is so? He answered: If a pretender makes claims (that he is the Imam), ask him about those great things about which he should answer like him (AS).]**<sup>460</sup>

The great things are the Divine Books. Indeed, despite the distortion and misconstruction, the Messenger of Allah (PBUH) was mentioned in the Divine Books that preceded him and so he brought arguments supporting his claims from what is written in their Holy Books. The proofs for the rightful succession of the vicegerent of Allah on his land certainly must be preserved in all the Books and, had they known about them before his coming, those among them who follow Falsehood would have distorted and misconstrued them; they shall not know of him until the rightful claimer appears.

He will certainly endure a lot because of the religious authorities and high placed

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457- Kitab Al-Fitan, by Na'eem Ibn Hamaad Al-Muruzi p. 165, Mu'jam Ahadith Al-Imam Al-Mahdi (AS), vol. 1, p. 397.

458- The standards which entered the scene at the beginning of the fall of Saddam, the tyrant (the Standards of Bani Abbas).

459- The Messenger of Allah (PBUH) said: (There will come from the east black standards belonging to Bani Abbas. They will stay as long as Allah so wills, then there shall come out small black standards which will fight a man from the progeny of Abu Sufyan and his companions from the east shall pledge obedience to Al-Mahdi) Kitab Al-Fitan, by Na'eem Ibn Hamaad Al-Muruzi, p. 190, Mu'jam Ahadith Al-Imam Al Mahdi (AS), by Sheikh Ali Al-Kurani Al-'Amili, vol.1, p. 396,;The Age of the Appearance, p. 228.

460- Al-Ghaybah (Occultation) by An-Nu'mani, p. 173..

religious and mundane figures in his time, just like any other divine mission. Indeed, all divine missions faced opposition from religious and mundane authorities and it will not be any different for him. In fact, the narration of the surviving sect clearly shows that this sect alone will be contradicting all other sects, whereas the other ones will be in agreement, even if just on the surface, because their purpose is purely mundane and hence they will surely have many things in common. For this reason, he said seventy-two sects will be cast into the Fire and only one will go to Heaven, and he also mentioned twelve standards – from among the seventy-two sects – that will go to the Fire and one that will go to Heaven. Thus, one should really give this issue substantial consideration for it is an essential element in recognizing the standard of Truth.

Then, after summoning people in the way he deemed best, and in the last months of his mission, he will come out for the military confrontation and As-Sufyani, his main opponent, will appear in the month of Rajab.

On the authority of Mualla Bin Khunais, he said: I heard Abu Abdullah (AS) say: **[There are some things that are inevitable and some others that are not, and the rise of As-Sufyani in the month of Rajab is inevitable.]**<sup>461</sup>

The coming out of As-Sufyani is a portent for the followers of Al-Yamani (the Shi'a of the progeny of Muhammad (AS)), because the advent of As-Sufyani will be synchronous with the appearance of Al-Yamani (the First Mahdi), and because As-Sufyani will begin his battle against those who will compete with him over this world (the Fulan tribe, i.e. the tribe of so and so) and who will be the enemies and usurpers of the rights of the People of the House, even if they call themselves Shi'a; the latter are the bearers of the twelve errant standards. Some of them will pledge allegiance to him while others will fight him. When he becomes occupied with them, there will be many parties who, after enduring agony and tasting the terror and the harm caused by the damned As-Sufyani, will start joining the standard of Al-Yamani, which has long faced the rejection of those who seek mundane wealth and worship human idols (inactive scholars). The good news is clear in the following narration:

On the authority of Abu Jafar Al-Baqir (AS), he said: [... **Rejoice and be happy because of what you want. Do you not see how your enemies fight each other in insubordination to Allah and kill one another over this world, without you, while you are in your homes safe, isolated from them. The horror to which As-Sufyani will subject your enemy will suffice to staunch your resentment against him and he shall be one of the signs to you. Although, even if the dissolute**

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461- Al-Ghaybah (Occultation) by An-Nu'mani, p. 300..

**appears, you will remain a month or two after his appearance without enduring any of his torments until he kills a lot of people save you. Some of his companions asked him: What shall we do with the families should this happen. He said: The men among you will absent themselves from such event, for his wrath and concern will be targeting our Shi'a. As for women, they will not be harmed, if Allah Almighty so wills. It would be said: Where are men going fleeing before him? He said: Those among them who want to go out, shall go to Medina, Mecca or to some countries. Then he said: What are you doing in Medina while the army of the dissolute will head to it? You should rather go to Mecca, for in it you shall gather. As for his affliction, it will be similar to a woman's pregnancy for it will last nine months only, if Allah so wills.]**<sup>462</sup>

Thus, it becomes clear that a migration similar to that of the Messenger of Allah (PBUH) in the beginning of his mission will take place.

Reported on the authority of Abu Abdullah (AS) that he said: **[As-Sufyani is one of the inevitable signs and he will not come out but in the month of Rajab. Then, a man asked him: O Abu Abdullah, what is going to happen to us should he appear? He answered: If this happens come to us]**<sup>463</sup>.

Such thing (that is the migration and the avoidance of the confrontation with As-Sufyani) shall occur at the beginning of the first six months of As-Sufyani's advent. Thus, it shall be limited in time between the months of Rajab and Dhu al-Hijjah, and then the appearance of Al-Mahdi will occur in the month of Muharram.

Reported on the authority of Abu Abdullah (AS), he said: **[Al-Qa'im will appear on the day of 'Ashura]**<sup>464</sup>.

Abu Abdullah (AS) also said: **[As-Sufyani is one of the inevitable signs and he shall come out in the month of Rajab. Moreover, as from the beginning of his advent till its end fifteen months shall pass, six months during which he will fight and when he rules over the five towns his rule will last for nine months and not a day more.]**<sup>465</sup>

These six months include the migration of Al-Yamani's companions and close friends, as well as Al-Yamani's migration to the east. In fact, the narrations have always mentioned that the first appearance of Al-Yamani will start from the east, then the People of the House (AS) have also confirmed the duty to pledge allegiance to the leader of the standards of the east even if crawling over the

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462- Al-Ghaybah (Occultation) by An-Nu'mani, p. 301.

463- Al-Ghaybah (Occultation) by An-Nu'mani, p. 302.

464- Bihar Al-Anwar, vol. 52, p. 297.

465- Al-Ghaybah (Occultation) by An-Nu'mani, p. 300.

snow. Moreover, the narrations mentioned that Al-Mahdi will keep himself out of sight from As-Sufyani at first. The person meant here is Al-Yamani (the First Mahdi) since he is As-Sufyani's apparent enemy, whereas Imam Al-Mahdi (AS) is not an apparent enemy of As-Sufyani's so that he will have to disappear from his sight. The advent of Imam Al-Mahdi (AS) shall occur after war is waged between As-Sufyani and Al-Yamani who are both among the preordained signs that precede him (AS).

- Ali Bin Al-Hussein (AS) narrated: **[...Then the damned As-Sufyani, from the progeny of 'Atabat Bin Abi Sufyan, will appear from the arid valley. As he comes out, Al-Mahdi will disappear only to come out afterwards.]**<sup>466</sup>

After the first Mahdi disappears, that is during the period preceding his Appearance, As-Sufyani will send out an army to arrest him, but Allah shall make the earth swallow them up.

- Reported on the authority of Umm Salamah, she said: the Messenger of Allah (PBUH) said: **[A crowd, whose number will be equal to that of the Muslim warriors of the battle of Badr, will pledge allegiance to a man between the corner of the Ka'ba and the Place of Abraham. A large number of Iraqi people and the Abdaals of Sham (those who shall replace the believers) will come to him. However, an army from the people of Sham shall advance upon them and when they reach Al-Bayda', the earth will swallow them up. Then, a man from Quraish, whose uncles are the descendants of Kalb, will march on them, only to be overpowered by the will of Allah, when they meet. Thus, it was said: Unfortunate is he who does not benefit from the distribution of the spoils of the Kalb tribe.]**<sup>467</sup>

Who is this man who will march on them? And who is the one who belongs to Quraish?! Is he a descendant of Al-Hassan or Al-Hussein?!

Yet, it is worth noting that the person from Quraish is different from the man targeted by the swallowing up, and he will come after him; that is why the Messenger (PBUH) said: **[The earth will swallow them up. Then, a man from Quraish will march on them.]**<sup>468</sup>

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466- Al-Ghaybah, by Sheikh At-Tusy, p. 444.

467- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Al-Kurani, vol. 1, p. 442.

468- The army that shall be swallowed up might be an army representing the idle scholars (the scholars of the end of times). In his instructions to Ibn Mas'ud, the Messenger of Allah (PBUH) mentioned such a thing after menacing them of distortion and swallowing up, for he said what is an interpretation of the following verse: (Could you but see when they will be smitten with fear! Then there will be no escape, and they will be seized from a place nearby). This is the

- **[The earth shall swallow them up and none will survive save for two men from the progeny of Kalb called Wabr and Wubayr whose faces will be distorted in a way that they become directed backwards.]<sup>469</sup>**

- In this context, the Commander of the Faithful (AS) said: **[...As-Sufyani will come out with a green standard and a golden cross, led by a commander from the tribe of Kalb... He will send horsemen to kill a man from the progeny of Muhammad (PBUH) who will be joined by a group of oppressed men in Mecca and led by a man from Ghatfan. But, when they reach the middle of White Safayeh<sup>470</sup> at Al-Bayda<sup>471</sup>, they will be swallowed up... That day, the interpretation of the following verse came true: {Could you but see when they will be smitten with fear! Then there will be no escape, and they will be seized from a place nearby.}]<sup>472</sup>**

Huthayfa Bin Al-Yamaan (May Allah be pleased with him) said that the Prophet (PBUH) mentioned an affliction that would arise between the people of the east and those of the west, saying: [While they are in this state, As-Sufyani comes out to them from the arid valley at that moment until he reaches Damascus. He sends out two armies, one to the east and the other to Medina. They will reach the land of Babel from the cursed city (that is Baghdad) and kill more than three thousand persons, rape more than one hundred women and slay three hundred from the progeny of (so and so) Al-Abbas. Then, they will go to Kufa and create havoc all around it before heading towards Sham. At this point, **a standard of Guidance comes out**, follows them, kills them all, leaving no witnesses, and saves all the captives and plunders they had at hand. As for the second army, it will

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same verse mentioned by the People of the House (AS) about As-Sufyani's army that the earth will swallow up. Thus since it's the same verse and the same time (time of the Appearance), the interpretation should also be on the same.

469- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Al-Kurani, vol. 3, p. 277; Ibn Hamaad, p. 90.

470- White Safayeh: it may refer to (White Zakawat), as reported on the authority of Imam As-Sadiq (AS) ... Al-Mufaddal said: I said: O Master, where will Al-Mahdi's abode where the believers will gather? He said (AS): Kufa will be the center of his rule, its mosque his council, and his treasury and the place where Muslims profits will be divided, shall be As-Sahlat mosque. As for the White Zakawat at Al-Gharyeen, it will be his place of retreat.

471- Bayda': It may refer to "Ibadat" which is an Arabic term meaning annihilation or wiping out, for As-Sufyani and his army will be killed there when the earth swallows them up. Therefore, He Almighty said: (Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them up); Mustadrak Safinat Al-Bihar, by Sheikh Ali An-Namaazi, vol. 1, p. 454.

472- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Al-Kurani, vol. 5, p. 356.

reach Medina and plunder it for three days and nights before heading towards Mecca. However, when it attains Al-Bayda', Allah will send out for Jibril and enjoin him to proceed and wipe them out. Thus, he will hit the earth with his foot so that it sinks under their feet and swallows them up, without leaving any survivors save for two men from the Juhayna tribe].

- In this context, the Commander of the Faithful (AS) was reported saying: [...O Mu'awiyah, the Messenger of Allah (PBUH) told me... and that a man from your progeny will be evil and damned, ..., he will dispatch an army to Medina, to invade and plunder it, killing great numbers of people and committing numerous obscenities therein. However, a pure and righteous man from my progeny will escape them and fill the Earth with justice and fairness as it was filled with tyranny and oppression. I know his name, his age at that time, and his sign. He is from the progeny of my son Al-Hussein who will be killed by your son Yazid, and he will be the one to avenge his father's life, so he will flee to Mecca. **Moreover, the leader of that army will kill a pious and pure man from my progeny near the stones of oil. Then, the army will march towards Mecca.** I know the name of their commander, their names and their horses' descriptions. Thus, as they reach Al-Bayda' and walk on a flat and levelled land, Allah will cause the earth to sink under their feet and swallow them up, for Allah Almighty said: **{Could you but see when they will be smitten with fear! Then there will be no escape, and they will be seized from a place nearby.}** He said: It shall sink under their feet so that no man from that army survives, except for one whose face Allah will distort, directing it backwards. Then, Allah will send out to Al-Mahdi peoples gathered from the corners of the Earth, similar to scattered autumn clouds gathering together. I swear that I know their names, the name of their commander and the descriptions of their mounted animals. Al-Mahdi will then enter the Ka'ba, burst into tears and send out his supplications to Allah.]<sup>473</sup>

This Hadith indicates that the murder of the Pure Soul will precede the swallowing up of As-Sufyani's army, which means that it will take place between the twenty-fifth of Dhu al-Hijjah and the tenth of Muharram, the day on which the wielding of the sword will come about. Indeed, the swallowing up might occur between the twenty-fifth of Dhu al-Hijjah and the tenth of Muharram or even it might extend till **Ramadan, i.e. during the eight-month period within which the fight between As-Sufyani and Al-Yamani will take place. Then, the outcry will** come about in Ramadan, and by that time the rule of As-Sufyani would have ended and all the

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473- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Al-Kurani, vol. 5, p. 358.

preordained signs would have materialized; signs that are similar to threads of beads, for they follow in succession.

- The Commander of the Faithful (AS) also said: [Shall I tell you about the end of the rule of the progeny of so-and-so? We answered: Yes, O Commander of the Faithful. He then continued: A sacred soul will be killed on a sacred day, in a sacred country, by a people from the Quraish tribe; and by Allah, the Creator of Man, they will not rule after him save for fifteen nights. We asked: **Would there be anything happening before or after that?** He replied: **An outcry will be heard in the month of Ramadan; it shall frighten those who will be awake, awaken those who will be sleeping and make the girl leave her private rooms.]**<sup>474</sup>

Thus, if the outcry of the month of Ramadan succeeds the murder of the Pure Soul which will occur during the month of Dhu al-Hijjah, then, the outcry will come about eight months after the murder of the Pure Soul, the months being: (Muharram, Safar, Rabi' 1, Rabi' 2, Jumada 1, Jumada 2, Rajab and Sha'ban) and the Appearance that will start in Muharram, preceded by the advent of As-Sufyani from Rajab to Dhu al-Hijjah, that is six months, and the end of the whole rule of As-Sufyani (fifteen months), which coincides exactly in Ramadan.

There also exists another indication confirming that the outcry will come about after the Appearance, since the outcry will only occur after a murder and a fight, as mentioned in the following narration:

- Abu Abdullah (AS) said: **[Killing and fighting will spread among people so much that they shall resort to the sanctuary, and a sincere herald will call out from the sky because of the intensity of the fighting: What is the reason for all this killing and fighting? Your Imam is so and so.]**<sup>475</sup>

- Moreover, Abu Jafar narrated: **[Watch for the outcry that will take you by surprise. It will come from Damascus, bringing for you great relief.]**<sup>476</sup>

- In addition, Abdullah Bin Sanan related that Abu Abdullah (AS) said: **[The outcry, As-Sufyani, Al-Yamani, the murder of the Pure Soul and the palm showing in the sky are all preordained signs. He then added: There will also be a terrifying outcry that will be heard in the month of Ramadan and that shall**

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474- Bihar Al-Anwar, vol. 52, p. 234.

475- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Al-Kurani, vol. 3, p. 445.

476- Bihar Al-Anwar, Ulema Al-Majlisi, vol. 52, p. 298.



**awaken the sleeper, frighten those who are awake and make the girl leave her private rooms.]<sup>477</sup>**

- Imam Reza (AS) also said: **[...As if I have grown disheartened by it. They will be called upon so that both the distant and close ones shall hear the call. It shall be a mercy for the believers and a torment for the non-believers. Then I said: May you tell me what would this call be? He answered: There shall be three calls in Rajab. The first will say: {The curse of Allah is on the non-believers}, and the second: {The Hour that was to come has come nigh}, O you believers! As to the third, they shall see a hand showing with the first visible part of the rising sun, announcing: “Allah has sent so-and-so to annihilate the oppressors, and it is then that the believers shall enjoy relief, for Allah will lift the burden off their chests and take away the anger in their hearts”]<sup>478</sup>**

- Abu Abdullah (AS) reportedly said: **[The year of the outcry shall be preceded by the materialization of the sign in Rajab. What sign?, I asked. He replied: A face reflecting on the moon and a hand showing.]<sup>479</sup>**

It is worth noting though that there are multiple calls with several proofs thereto, not to mention that the narrations hold several meanings in this concern since some of them refer to the same outcry or call, yet each one explains only a side of the story:

Thus, this subject requires a separate study:

Some narrations relate that it shall take place in Rajab, some in Ramadan, others in the world of sovereignty (our current world), such as the people’s pandemonium because of the spread of certain news among them, other ones mention that the calls will come about in the Kingdom of Heaven (the Revelation and others) and some others are miraculous like the outcry of Ramadan, that is after the examination, screening, trial etc...

Nevertheless, if the call is similar to that in the following narration: “The Truth resides with Ali and his Shi’a”, how will we be then able to differentiate between the standard of Truth and the various Shi’a standards? Indeed, each standard claims to be the standard of Truth, and we all know, even before the materialization of the call, that the Truth resides with Ali and his Shi’a. But who are his Shi’a in reality?

Battles and conflicts are currently raging in Iraq, where the Shi’a constitute a great majority. Why do they not then unite and pledge

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477- Al-Ghaybah (Occultation), by An-Nu’māni, p. 252.

478- Al-Ghaybah (Occultation), by An-Nu’māni, p. 181.

479- Al-Ghaybah (Occultation), by An-Nu’māni, p. 252.

allegiance to their Imam before fighting since the outcry clearly leads them to him? And why do they tell him come back O son of Fatima, etc...

However, if the call mentions the name of the Imam, the narration stating (The Truth resides with Ali and his Shi'a...) refers then to the Imam, just like the expression "The Truth resides with As-Sufyani and his Shi'a" refers to the side of Falsehood that is followed by the errant misleading ones. Do not be lead into thinking that people, regardless of their categories and sects, will follow Falsehood or forsake the Truth should the call take place literally as stated in the narration, especially after the warning of the Messenger of Allah and the People of his House. However, the biggest share shall be dedicated to examination and trial, for Allah Almighty said: **{If We had made him an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.}**<sup>480</sup>

Therefore, we conclude that the majority of the narrations discuss the general aspect of the call and not its literalness or present an interpretation of the call, etc... For such reason, I have said that the issue needs a detailed study, knowing that there is already a study on one of the aspects of the outcry, conducted by Mr. Ahmed Hattab in his book entitled (*Fasl Al-Khitab Fi Hujjiyat Ru'ya Uwli Al-Albab*), to which the reader can refer.

As for the narration, it relates the following:

- Al-Fadl Bin Shadhan reported that Abu Jafar (AS) said: [... **The murder of the Pure Soul and the Appearance of Al-Qa'im (AS) are both preordained. So, I asked him: How will this call be? He answered: A herald will call out from the sky in the beginning of the day, 'The Truth resides with Ali and his Shi'a',. Then Satan (may Allah curse him) will call out at the end of the day, 'The Truth resides in As-Sufyani and his Shi'a', rendering the liars confused.**]<sup>481</sup>

As they say, things are known by their opposites. Thus, we can perceive what was meant by: (Ali and his Shi'a) in the outcry, by observing Satan's (may Allah curse him) call: (The Truth resides with As-Sufyani and his Shi'a). Indeed, the sole main opposite (opponent) to As-Sufyani is the promised Al-Yamani (the bearer of the standard of Guidance) who represents the side of the Truth versus the side of Falsehood, that is As-Sufyani and his Shi'a. It then grows clear to us that the expression stating

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480- Al-An'aam (The Cattle): 9.

481- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Al-Kurani, vol. 3, p. 277, H: 811.

that (The Truth resides with Ali and his Shi'a) means that Truth is with Al-Yamani and his Shi'a. Indeed, Al-Yamani is to Imam Al-Mahdi (AS) what Ali (AS) was to the Messenger of Allah (PBUH). Therefore, understand and do not be from among the insubordinate.

- Reported on the authority of Hussein Bin Al-Mukhtar, on the authority of Ibn Abu Ya'fur, to whom Abu Abdullah (AS) said: **[Behold, the perishing of "Fulani" (stands for so-and-so in Arabic), a man from the progeny of Al-Abbas, the advent of As-Sufyani, the murder of the Soul, the swallowing up of the army and the outcry. Then, I asked: What do you mean by outcry? Is it the herald? He replied: Yes, and through it the Imam will be revealed. Relief shall take place upon the death of "Fulani" (stands for so-and-so) from the progeny of Al-Abbas, he added.]**<sup>482</sup>

I say: Has anyone wondered why the Imam (AS) said "Fulani"? He might have said it out of "Taqiyya", but if so, why then did he refer to the progeny of Al-Abbas? And why resort to "Taqiyya" if the Imam mentioned the progeny of Al-Abbas explicitly?! In fact, the word "Fulani" has the same phonetic measure as the name of the biggest idols of the progeny of Al-Abbas at the time of the Appearance (Hananya of the era). He was like the camel of Aisha, near which the intensity of war used to increase, and those people, the curse of Allah be upon them, used to leave no stone unturned to defend it without knowing. However, when it was killed, the affliction ended, the sleepers freaked out and the battle got to an end. It is worth noting that both the existence and death of "Fulani" are considered as afflictions. Besides, people stricken with afflictions must call upon [Ali (AS) at the time of the Appearance]<sup>483</sup> to avenge Othman (at the time of the Appearance) as well.

- Narrations relate that, while enumerating the companions of Al-Qa'im (AS), the Commander of the Faithful (AS) said: **[...Their first are from Basra and their last from the Abdaals (those who shall replace the believers). Those from Basra are Ali Muhareb and Talik, while there will be Abdullah and Obeid from Kashan ...]**<sup>484</sup>

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482- Al-Ghaybah (Occultation), by An-Nu'mani, p. 258.

483- I mean the first Mahdi, for he is the right hand and the guardian of Imam Al-Mahdi (AS), just as Ali (AS) was the right hand and the guardian of the Messenger of Allah (PBUH). Moreover, the guardian is always the one, with whom people are tried; but would anyone learn this lesson?

484- Mujama' An-Nurayn, by Sheikh Abu Al-Hassan Al-Mirindi, p. 331.

The narrations in which the outcry is mentioned note this issue, for the desperate outcry of Satan is addressed to his supporters whose hearts are filled with an illness, that is the hostility they bear to the People of the House (AS). Moreover, as I already said, “Othman” or “Ali” are only pseudonyms; they are not real names, as mentioned in the narration.

- Abu Abdullah (AS) said: ... [I swear that I heard my father (AS) say: By Allah, this is clearly indicated in the Book of Allah Almighty, for He says: **{If (such) were Our Will, We could send down to them from the sky a Sign, to which they would bend their necks in humility}**. On that day, all the people on Earth will bend their necks in humility before it; the people of the Earth will believe upon hearing a herald call out from the sky, saying: “The Truth resides with Ali Bin Abi Talib (AS) and his Shi’a”. He said: As the following day comes, Satan shall go up in the air so high that he would disappear from the sight of the people of the Earth and he shall call out saying, “The Truth resides with Othman Bin Affan and his Shi’a, they killed him unjustly and I enjoin you to avenge his death.” He then continued: Allah shall consolidate those who believed in the call promoting the Truth, i.e. the first call. Those whose hearts are filled with an illness shall then become confused, and by Allah, the illness is nothing but their enmity towards us. Thus, they will renounce us and say that the first call is a spell of some sort, cast by the People of the House. Then, Abu Abdullah (AS) recited Allah Almighty’s saying: **{But if they see a Sign, they turn away, and say, ‘This is (but) transient magic.’}**<sup>485</sup>]

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485- Al-Ghaybah (Occultation), by An-Nu’māni, p. 261.

## The Sending and the Onset of the Appearance

The time of the Appearance shall begin when Al-Mahdi sends out his messenger to the people of Mecca that, as I already mentioned, might refer to Najaf.

The Qiblah where the Hujjat of Allah was born is the Ka'ba; it is the shell that generated that pearl which is Ali Bin Abi Talib (AS). Today, the shell is his grave (AS) located in Najaf and that is the Valley of Dhu Tawa and the White Zakawat.

- As-Sadiq (AS) declared: **[...A man shall rise therefrom and call out: O people, this is what you seek (Talib) who has come to call upon you to do what the Prophet of Allah enjoined you to do. He said: People shall stand up. Then, he shall stand up himself and say: O people, I am so-and-so, son of so-and-so from the progeny of the Prophet of Allah. I am calling upon you to do what the Prophet enjoined you to do. At this point, they will rush toward him to kill him. However, three hundred people or slightly more shall stand up for him, fifty of them will be from Kufa and the others from various places; all will be strangers to one another and gathering without a prior appointment.]**

- As-Sadiq (AS) also relates that Al-Qa'im will tell his companions: [O people, the inhabitants of Mecca are rejecting me. **But, I am sent to them to be a Hujjat over them, and carry out the tasks required from someone like me before them.** Then he will call one of his companions and say unto him: Go to the people of Mecca and tell them: O people of Mecca, **I am a messenger sent to you by so-and-so** who tells you: 'We are the People of the House of Prophethood, the core of the Mission and succession. We are the progeny of Muhammad (PBUH) and the descendants of the prophets. We have been oppressed, persecuted and constrained. Our right has been usurped ever since our prophet passed away till now, and we are asking you hereby to provide us with your support, so do oblige us. As soon as the boy finishes his words, they shall come and slaughter him, the Pure Soul, between the Corner and the Place of Abraham. But, as soon as the Imam learns about the incident, he will tell his companions: I told you that the people of Mecca reject us and they will not let him be until he leaves. **Then, he will head to the Valley of Dhu Tawa<sup>486</sup> where he will meet with the three hundred and thirteen men whose number is equal to that of the Muslim**

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486- The Valley of Dhu Tawa might refer to Najaf.

**warriors of the battle of Badr. When he arrives to the Sacred Mosque, he will pray there at the Place of Abraham<sup>487</sup> performing four kneels. Then he shall rest his back against the Black Stone before praising and extolling Allah. He will invoke the Prophet (PBUH), pray on his soul and utter words that no man had ever said before. Jibril and Mika'eel will be the first to support him and pay him allegiance; and along with them the Messenger of Allah and the Commander of the Faithful shall rise and they will hand him a freshly sealed new book that will be severe on the Arabs, and say: Do as it says. The three hundred people and a few of the people of Mecca mentioned above will then pledge him allegiance, and he will leave the city and have a circle offering him their support. I asked: What is a circle? He answered: A group of ten thousand men. Jibril will be on his right and Mika'eel on his left. **He will then wave and unfurl the unequivocal standard, that is the white standard of the Messenger of Allah and bear the long shield of the Messenger of Allah, carrying his (PBUH) sword Dhu Al-Fiqar.**<sup>488</sup>**

He will enjoin people to pledge allegiance as the first Mahdi is the guardian to whom such allegiance is due.

- Huthayfa said: I heard the Messenger of Allah (PBUH) mention Al-Mahdi, saying: **[He will be pledged allegiance between the Corner and the Place of Abraham. His name shall be Ahmed, Abdullah and Al-Mahdi; he will bear all three names.]**<sup>489</sup>

He is the first Mahdi (Al-Yamani), the son of Imam Al-Mahdi (AS).

After failing him at the beginning, people will gather around him and support him, following the reading of two books disavowing Ali<sup>490</sup> in Basra and Kufa; books that are considered factors leading to migration, for the acts of the Sufyanis go in the same direction, complementing one another even if the persons differ. In this context, it is worth noting that As-Sufyani is several persons and not just one. The book of disavowal is publicly read and spread in the regions where the Shi'a sect is the most dominant and in the regions that are the most loyal to the ruler at that time, particularly in the Southern regions. Thus, I urge you to understand and may Allah reward you good.

Abu Abdullah (AS) said: **[...Al-Qa'im (AS) shall not come out until two books are read; one in Basra and the other in Kufa, and both will disavow**

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487- The Place of Abraham (AS) exists as well in Najaf, in As-Sahla mosque specifically.

488- Ilzam An-Nasib Fi Ithbat Al-Hujjat Al-Gha'ib, vol. 2, by Sheikh Ali Al-Yazdi Al-Ha'iri, p. 256.

489- Al-Ghaybah, by Sheikh At-Tusy, p. 454.

490- The guardian at the time of the Appearance.

**Ali (AS).]**<sup>491</sup>

(Ali is the person whose name will be mentioned in the outcry; he is the guardian), meaning that the people will gather around him after shedding his blood is encouraged in Iraq<sup>492</sup>, particularly in the southern regions, as a message addressed to him: **(Go back O son of Fatima!)**; and after migrating like Moses, afraid and wary of the scholars of the end of times, and after a lot of efforts...

His return will take place around the month of Dhu al-Hijjah, and he will send his messenger from the people of his house; a young man from the progeny of Imam Al-Mahdi, as related in the narrations, called Muhammad Bin Al-Hassan, and the people of so-and-so<sup>493</sup> will kill him based on the fatwa of the errant scholars.

Narrated by Muhammad Bin Khalaf Al-Hamaad, from Ismail Bin Aban Al-Azady, on the authority of Sufyan Bin Ibrahim Al-Jariri who heard his father say: **[The Pure Soul is a young boy from the progeny of Muhammad, called Muhammad Bin Al-Hassan. He will be murdered without having committed any crime or sin and, upon killing him, there will remain for them no exoneration in Heaven or supporters on Earth. At that time, Allah shall send Al-Qa'im from the progeny of Muhammad, within a group of companions so small that they will be seen by people scarcer than kohl. Thus, when they come out, people will cry for their sake, thinking that they will be kidnapped and killed. Allah shall open before them the eastern and western sides of the Earth, and they shall be the true believers, for the best of Jihad shall come at the end of times.]**<sup>494</sup>

When they kill him, Allah will let As-Sufyani overpower them from the west and Al-Khurasani from the east. The latter is one of the commanders of Al-Yamani's army who will join him (AS), repentant for taking long before standing by him and forsaking him during the whole period of the preparation for the advent. He shall also be considered a Yemenite after rallying under Al-Yamani's standard and following his approach and orders, same as errant scholars are considered Sufyanis after adopting the approach of Abu Sufyan towards the

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491- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Al-Kurani, vol. 3, p. 386, H: 940.

492- This was done by an authority called Haa'iri, through his office in Najaf and it is some sort of fatwa requesting the murder of the Pure Soul as well. I will attach a copy of the fatwa issued by the office of this authority at the end of the book, if Allah so wills.

493- (Described in some narrations as being As-Sufyani's army as well).

494- Bihar Al-Anwar, vol. 52, p. 217.

Messenger of Allah (PBUH).

- In a long narration, the Commander of the Faithful (AS) said: **[Several unmarked standards shall come from the east; they are neither of cotton nor of linen nor of silk. Their spearheads will bear the seal of the great Sayyid. They will be lead by a man from the progeny of Muhammad (PBUH) and they will appear in the east. Yet, their scent will reach the west like expelled musk. Horror will precede them by one month until they reach Kufa to avenge their fathers. Meanwhile, the horsemen of Al-Yamani and Al-Khurasani will come fast racing each other as if mounting racehorses, rumped and dusty, worn-out but firm, competitive and fast; and whenever they look he will poke their flanks with his foot and say: There will be no good from sitting idle after this day. O Allah, we are the repentant and they are the Abdaals whom Allah mentioned in His noble Book saying {Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean}<sup>495</sup>.]**

Then, the horsemen of Al-Yamani, who have never been under the command of Al-Khurasani before, will head to Kufa along with Al-Kurasani to support Al-Yamani who would have reached it before them. As-Sufyani will be heading there at the same time as well.

As for his (AS) saying “And they are the Abdaals” in the above narration:– it refers to the Abdaals whom Allah Almighty mentioned in His Book: **{And if you turn away, He will substitute you by another people, then they will not be like you}**.<sup>496</sup>

- It was narrated that when the verse **{And if you turn away, He will substitute you by another people, then they will not be like you}** was revealed, the Prophet tapped Salman on the back and said: Those people, this refers to the Persians.]<sup>497</sup>

- Abu Abdullah (AS) said: **[Al-Yamani and As-Sufyani are similar to racehorses.]**<sup>498</sup>

- As-Sadiq (AS) said: **[As-Sufyani, Al-Khurasani and Al-Yamani will all come out in the same day. However, the most guiding among them shall be Al-Yamani, for he calls for the Truth.]**<sup>499</sup> **{Surely, in this are Signs for those who read the signs.}**

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495- Ilzam An-Nasib Fi Ithbat Al-Hujjat Al-Gha'ib, vol. 2, p. 103.

496- Muhammad (Muhammad): 38.

497- Jaame' Al-Bayan, by At-Tabari, vol. 5, p. 431.

498- Al-Ghaybah (Occultation), by An-Nu'mani, p. 317.

499- As-Sirat Al-Mustaqeem (the Right Path), vol. 2, by An-Nibat Al-Amili, p. 250.



- It was related that Abu Jafar Al-Baqir (AS) said: **[Surely, the progeny of Al-Abbas will rule. But, when they do and a disagreement rises between them dispersing them, Al-Khurasani and As-Sufyani will come after them, one from the east and the other from the west, racing to Kufa like racehorses. Each one will attack them from a direction until they annihilate them, sparing no one from among them.]**<sup>500</sup>

When reviewing the narrations of the standard of the Truth, which indicate that it will appear from the east, one can notice a verse that points to the rise and advent of the Truth, as well as the emergence of the State of Divine Justice. Moreover, the appearance of As-Sufyani, the eye of Falsehood, from the west is a clear indication that the State of the oppressors is drawing nigh to its end.

The first Mahdi (the right hand of the Imam, Al-Yamani) is the son of Imam Al-Mahdi (AS) and the leader of the standards of the east who leads the battles against As-Sufyani after being paid allegiance. Hence, many narrations related that a man from the People of his House (AS) will fight As-Sufyani during the whole period of his rule (that is the remaining eight out of the fifteen months), stretching from Muharram till Ramadan. Afterwards, Al-Qa'im's rule will have been established and people will then start to pledge him allegiance without fighting. Then, he will set off to free Jerusalem and after it, the other regions of the world.

- Ali Bin Abi Talib (AS) said: **[When As-Sufyani dispatches an army to fight Al-Mahdi, the earth will swallow it up at Al-Bayda'. Then, after the news reaches the people of Sham, they will tell their Caliph: Al-Mahdi has come out, pay him allegiance and obey him, or else we will kill you. Thus, he shall oblige and Al-Mahdi shall head to Jerusalem where the treasuries will be handed to him; Arabs, Persians, people of war, Romans and others will obey him without fighting. Then, he will build mosques in Constantinople and other places. But, prior to his advent, there shall appear a man from the people of his house, coming from the east, carrying the sword for eight months, killing, punishing severely and heading to Jerusalem...]**<sup>501</sup>

The man who will fight As-Sufyani for eight months would not have been considered from the people of Imam Al-Mahdi's (AS) house unless he was exclusively from his progeny. Hence, as Imam Al-Hassan Al-Askary has for sole progeny Imam Al-Madhi, the man from the progeny of his House

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500- Al-Ghaybah (Occultation), by An-Nu'mani, p. 259.

501- Al-Malahem Wal Fitan, by Sayyid Ibn Tawoos Al-Hassani, p. 66.

must be from the progeny of Imam Al-Mahdi (AS). He is then the first Mahdi, and the guardian of his father (AS).

- It was narrated that Abu Abdullah (AS) said: [Al-Qa'im (AS) will not appear until the circle is complete. I asked: What is (the completion of) the circle... He answered: O Abu Muhammad, he will come out nervous, angry and upset, sorrowful for the anger of Allah... He will carry the sword for eight months killing without mercy, starting off with the Shaba tribe. He will cut their hands and hang them to the Ka'ba. Then, his herald will cry out: **Those are the thieves of Allah. Afterwards, he will come after Quraish from which he will not receive or give but the sword...**]<sup>502</sup>

Some narrations relate that the battles of As-Sufyani and his rule shall extend over fifteen months; out of these fifteen, six months shall pass before he is handed power, and during them the first Mahdi (al-Yamani) shall disappear for some time. The duration of his rule and dominion will be of nine months or less. Moreover, should we count the period starting six months from the month of Rajab, we will reach Dhu Al-Hijjah, the month during which the Pure Soul will be murdered and that will take place some fifteen days prior to the Appearance. Then, the army of As-Sufyani will be swallowed up, and after that, on the tenth of Muharram Al-Haram (the sacred month), Al-Qa'im will rise and he will undertake to carry the sword for eight months, from the month of Muharram till Ramadan at which time the rule of As-Sufyani will end and he will be killed. By that time, Al-Yamani would have taken control over Hijaz, Iraq and Persia, and those opposing the doctrine of the People of the House (AS) would certainly be causing havoc even if Al-Mahdi would have overpowered them. In fact, the majority of them would not be reassured that he is Al-Mahdi. Furthermore, after the death of As-Sufyani, the outcry shall take place during the month of Ramadan so that the Hujjat of Allah shall become absolute over all sects and religions. By then, Al-Mahdi would have gathered his men to free Jerusalem. Hence, it becomes clear to us that the five preordained signs are similar to threads of beads and follow in succession.

Therefore, the movement of the Appearance consists of: the representative of the Imam (Al-Yamani), his enemy (As-Sufyani), the injustice committed against him (the murder of a person from his progeny, the Pure Soul), Allah's revenge against his enemy (the swallowing up) and

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502- Mu'jam Ahadith Al-Imam Al-Mahdi (AS), by Sheikh Al-Kurani, vol. 3, p. 386, H: 940; Al-Ghaybah (Occultation), by An-Nu'mani, pp. 307-308, chapter 19, H: 2.

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His support to him (through the outcry) (this is how the onset and offset of the Appearance will be).

## Abstract

In light of the narrations and the reality of today, we are undeniably living at the time of the Appearance; a fact that would not be contested but by those whose malicious souls realized that they are the enemies of Imam Al-Mahdi. They would not acknowledge his appearance until he cuts off their rotten heads and cleanses the land from them and their ilk.

As foretold by the Messenger of Allah (PBUH), the time of the Sacred Appearance will be surrounded by a flood of afflictions due to the widespread falsehood.

Hence, he pointed the way to safety from losing oneself and said: those who adhere closely to the two pillars (the Quran and the progeny of Muhammad) shall never go astray. He always insisted on staying safe from delusion for these afflictions will be hard and intense. There would be afflictions as dark as a pitch-black night, which would confuse the lenient who is trying to split a hair into two. When asked about the way to triumph over these afflictions, the Messenger of Allah (PBUH) said: [... If you are confused by afflictions as dark as a pitch-black night, abide by the Quran, for it has been set as a helper and it is a believed complainer. Whoever follows it is led to Heaven and whoever turns his back to it is led to the Fire. It is the guide that points towards the best path; a book of information, eloquence, facts and knowledge. It is the separation of things, not through trifles, and it has an outer as well as an inner meaning. What is apparent, are commands and its core is knowledge, what is apparent is elegant and its core is deep. It has proofs and for its proofs there are proofs, countless are its wonders, and its marvels do not wear out. Within shines the light towards the right path, and lies a beacon of wisdom and a guide to knowledge for he who knew the attribute let him clear his sight, look for the attribute and reach it, he stays safe from damage and gets rid of wealth and possessions, for contemplation is the heartbeat of the discerning as walks the enlightened in the darkness following the light. So get rid well of the falsehood and dwell less on whatever is suspicious]<sup>503</sup>.

- Abu Abdullah (AS) relates that the Messenger of Allah (PBUH) said: [The Quran is the right path that keeps one from going astray, a guidance that lifts one from blindness, a refusal of any stumble, a light against the darkness and misfortunes, a shield from doom, a right guidance away from temptation, an evidence of afflictions, a message from this world to the Hereafter and within lies the

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503- Al-Kafi, vol. 2, p. 599.

perfection of your religion, and no one abstains from abiding by it but goes to the Fire]<sup>504</sup>.

From the two pillars are found narrations that indicate that the previous Ummahs split into many factions, and all of them were in the Fire except for one, which is the faction that followed the guardian; and the Ummah of Prophet Muhammad will be divided into seventy three factions, all of them in hell except for one that is in Heaven and it is the one that follows the guardian at all times. And in the time of the Appearance there are twelve misleading standards all of them in the Fire except for one, which follows the guardian, and with it are completed the seventy three.

The narrations indicated that the most guiding standard was that of Al-Yamani, which means the standard of the progeny of Muhammad (PBUH) that they pointed at, and thus any standard other than theirs appears untrue.

As misleading standards are coming out raised by religious leaderships, I looked into the narrations that mention the scholars of the end of time and found they do not contain anything that would please them. All of them indicated that the positions of these scholars would be negative at the time of the Holy Appearance and I have found none that referred to an honorable stance taken by them with Imam Al-Mahdi (AS). This dispensed me from looking thoroughly among the ranks of the scholars in search for the identity of the Yamani or the bearer of the standard of the right path.

It is only after looking into the narrations in order to shed some light on the personality of Al-Yamani and uncover his attributes as well as the signs and proofs that point out at him clearly enough to limit, as much as possible, the number of persons to consider, and only after knowing these attributes, that we may display the scholars, and by them I mean the bearers of the standards raised nowadays, so as we may check if the sayings of the People of the House of Muhammad (AS) apply to any of them. If they do apply to one of them, then we have found Al-Yamani but if they do not, we are to keep searching among others until we find a person to whom the narrations of the People of the House of Muhammad (AS) apply. It is to note in this context, that the People of the House (AS) did not relate all these stories out of ignorance but as a proof that would take one out from blindness and draw him a way towards the right path. It is the path that will benefit the Shi'a, their supporters and every pure person who acknowledges the words of the pure Imams (AS), and that will be revoked by every cursed person who turns his back to these narrations related on the authority of prophets,

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504- Al-Kafi, vol. 2 p. 601, Tafseer Al-Burhan vol.1, p.8.

messengers, Imams and Mahdis. Our aim in this study is to identify the bearer of the standard of Truth described in the narrations of the People of the House (AS). The outcome of my research and his most important attributes can be summarized as follows:

1- Al-Yamani is from the progeny of Al-Hussein:

It is reported on the authority of the Imam Al-Baqir (AS): [...Beware from going away from the family of Muhammad (AS) for the family of Muhammad and Ali bear one standard and the others bear other standards. Hence, stick your ground and never follow any of them until you meet a man from the progeny of Al-Hussein. He has the pledge of the Messenger of Allah and bears his standard and weapon. The pledge of the Messenger of Allah came to Ali Bin Al-Hussein and then came to Muhammad Bin Ali for Allah does as He pleases. So stick forever with the latters and beware of those I warned you from. When a man from among them comes out with around three hundred and some tens of men, heading towards Medina with the standard of the Messenger of Allah (PBUH)...]<sup>505</sup>. The narration refers to three legacies, the pledge, the standard and the weapon:

- A- The pledge of the Messenger of Allah (PBUH): it is the testament in which was mentioned the name of the son of Al-Mahdi (Ahmed) who is the son of the holder of the testaments.
- B- The Standard of the Messenger of Allah (PBUH): it is the allegiance pledged for the sake of Allah, and in other words the allegiance pledged to whomever is appointed by Allah (the bearer of the pledge). This goes against the concept of democracy, elections and the acknowledgement of the appointment by people previously endorsed by Omar and Abu Bakr, whom were followed by the Ummah on the day of Saqifat Bani Saeda, saying that the appointment should be undertaken through the Shura (consultation). This matter was lately acknowledged by all Shi'a scholars, and so the Ummah fell into their footsteps.
- C- Whereas the weapon of the Messenger of Allah (PBUH): it is the Quran, or the deep knowledge of its content, for whoever bears the weapon of the Messenger of Allah should discern the verses that are clear from those which might be subject to several interpretations and should distinguish between what is no longer applied and what replaced it. I ask you by Allah, is it reasonable that a child (an ignorant) should play with weapons? And if he did, what would the consequences be?! He would hurt himself and

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505- Bihar Al-Anwar, vol. 52, p. 223.

others, whereas if the weapon was borne by its right holder, the holder would keep himself and others away from doom. Therefore the Quran should not be borne and known but by the people of the House of the Prophet.

- 2- The narrations mentioned that he was young and not old.
- 3- The first to believe in Imam Al-Mahdi (AS) is from his progeny, i.e. his son, who would be his successor, his name is Ahmad and he's the first of the twelve Mahdis after Imam Al-Mahdi (AS) as stipulated in the testament of the Messenger of Allah (PBUH)<sup>506</sup>.
- 4- The first of the followers of Imam Al-Mahdi (AS) is from Basra, his name is Ahmad, and in a narration he was called "Ali Muhareb"; "Ali" because he is the guardian at the time of the Appearance as Ali Bin Abi Talib was the guardian of the Messenger of Allah (PBUH) so he was called Ali for the similarity, and "Muhareb" which means "fighter" for he would lead the army of the Imam (AS) into the ideological and military battles.
- 5- No one knows the whereabouts of the Imam but the appointed one who will govern his affairs i.e. his successor.
- 6- The one who will take it upon himself to bear the sword for eight months and fight As-Sufyani is from the people of his House (i.e. from the progeny of the Imam); that person will be Al-Yamani himself.
- 7- Al-Yamani is a proof and authority (Hujjat) to whom allegiance was paid, he is infallible and whoever revolts against him will be cast into the Fire. All narrations which referred to the allegiance refer to one person only because the people of the House (AS) do not ask for allegiance to be paid for two persons at the same time.
- 8- As mentioned in the narration of Kunuz At-Talqan, the name of Al-Yamani is "Ahmad" and he is their motto. Being the successor of Al-Mahdi, he is the holder of the standards of the east.
- 9- Some of his attributes mentioned in the narrations: "The Mahdi" (the rightly guided one), "Sahib Al-Amr" (the guardian appointed by Allah) or "Al-Qa'im" (the one who will rise). Such attributes cannot apply to Imam Al-Mahdi (AS) for they are in contradiction with other narrations that describe Imam Al-Mahdi (AS) with attributes such as: tawny whereas the Imam (AS) is fair with red cheeks, bears a mark on his right cheek whereas the Imam

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506- Bihar Al-Anwar, vol. 53 p. 148, vol. 36 p. 260. Al Ghaybah by At-Tussi, p. 150. Ghayat Al-Maram, vol. 2 p. 241., Mukhtasar Basa'ir Ad-Darajat, by Al-Hassan Bin Suleiman Al-Hilli, p. 39. Makatib Ar-Rasool by Al Mijani, vol. 2, p. 9-96. An-Najm Al-Thaqib, by Mirza An-Nuri.

(AS) has a mole on his right cheek, has dandruff in his hair, his eyebrows are separated whereas the Imam's (AS) are long and meet in the middle, has sunken eyes whereas the Imam has wide eyes, lashes thick and dark, with long thighs, and in a narration it was mentioned as well that he has skinny legs meaning he is thin whereas the Imam (AS) has large thighs, and has an Israeli body which means he is tall, for the people of Israel are known to be tall.

- 10- Al-Yamani calls for paying allegiance to your Imam: he calls to pay allegiance to Imam Al-Mahdi (AS) directly without tergiversation such as calling in the name of an authority, party or any other political entity. This means that he must declare to the people that he is the Promised Al-Yamani who will try the people at the time of the Appearance and bring forward proofs for his claim from the narrations of the People of the House. He will inform the people about that and whoever does not believe in him and oppose him will be cast into the Fire. Al-Yamani would not remain silent, as some believe, and to those I say: would you enter Hell silent as well? They only brought forward this justification out of fear of being forsaken by the people when they hear the voice of the Truth and when the holder of the only standard of guidance reveals himself to them. They will surely be forsaken only by whoever fears for his true religion whereas the worshippers of idols will remain devoted to their idols. **"They said: We will by no means abandon this cult, but we will devote ourselves to it until Moses returns to us"**<sup>507</sup>, and Moses shall return, if Allah so wills, and their heads will be cut off, may Allah have mercy upon Moses.
- 11- It has been reported on the authority of the infallibles (AS): If someone came with pretensions, ask him about the great things, and the great things are the Holy Books. As the Quran is our Holy Book the pretender should certainly be able to discern the verses that are clear from those which might be subject to several interpretations and he should certainly be knowledgeable about the secrets of the Quran, the words of Allah, the great pillar.
- 12- Abu Abdullah (AS) said: **[Whoever pretends this in secret should bring forward a proof of it in public, and I said: What is this proof that should be brought forward in public? He said: It shall allow what is**



**allowed by Allah (Halal) and forbid what is prohibited by Allah (Haram) and it should have an outer aspect that confirms its inner one]**<sup>508</sup>.

I say: By what right do they claim the authority to permit what is allowed by Allah while they keep disbelieving in each other and each one of them permits what he desires and forbids what the other has allowed? They do all that without any proof from the Quran or the Sunnah and by that I mean the “new additions” specifically, for they do not support them with any legitimate proof. They went their way, each making a Fatwa<sup>509</sup> according to what he wants and deems right. Indeed, they are permitting what they want and not what Allah wants and forbidding what they want to forbid and not what Allah Himself forbids even though many are the narrations of the People of the House which forbid legislations based on people’s opinion. Also, one would ask himself in this context: Do all holders of the standards we find today have an outer aspect that confirms their inner one? No. If we were to examine the decisions issued by the religious leaders today we would see that they either lift them up or sink them down for they do not make steady and firm decisions as they are not infallible. Hence: the issue is clear and cannot be disputed further unless you want to shun away the narrations of the People of the House (AS), claim they are lies and disbelieve in them.

In this context, it is reported on the authority of Abu Abdallah (AS) **that: [...whoever shuns us, shuns Allah so much that this nearly comes close to worshiping other than Allah]**<sup>510</sup>

As Al-Yamani or the successor of the Imam Al-Mahdi is the holder of the only standard of Truth and is a descendant of Imam Al-Mahdi (AS), then if a Hashemite person, of a known lineage, descending from Imam Al-Hassan (AS) or Imam Al-Hussein (AS) claims this title, he shall be a liar, or if any person from the people or from any tribe, of a known lineage, claims it as well, he shall be a liar as well. The descendants of Imam Al-Mahdi (AS) are of an unknown lineage, therefore the lineage of the pretender should be totally unknown, for only then there would be a possibility that he be a descendant of Imam Al-Mahdi (AS) as long as he does not have any lineage that casts aside this possibility.

Thus, if we are to examine all those who are currently on the scene, in light of the

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508- Al Ghaybah (Occultation) by An Nu’mani, p. 114.

509- Legal and formal opinion

510- Al Kafi, vol. 1, p. 67.

aforementioned points:

- 1- The Hassanite and non-Hashemite standards would be discarded as Al-Yamani is from the progeny of Al-Hussein, which means it all goes back to the progeny of Al-Hussein.

It is reported on the authority of Abu Jafar Muhammad Ben Ali (AS): that he had been asked about the relief, when shall it be? He said:

**[Allah Almighty says: So wait and I am waiting same as you. Then he said: He raises for the family of Jafar Bin Abi Talib a standard of delusion, then He raises for the Abbasids a standard that is more deceptive and evil, then for the family of Hassan Bin Ali (AS) He raises standards that are nothing and finally raises for the son of Al-Hussein (AS) the standard of Truth.]**<sup>511</sup>

- 2- As he is young, those who are old are discarded and his identity remains to be looked for among the youth.
- 3- Since he is a descendant of Imam Al-Mahdi (AS), this young man should be of a broken (unknown) lineage; therefore everyone is discarded except for Sayyid Ahmad Al-Hassan. Indeed, everyone is of a known lineage going back to Adam (AS), a fact they cannot escape from, further more that most of them are from known religious families. As for Sayyid Ahmad Al-Hassan, when a delegation of some believers, among which there were turbaned men of religion, went to speak with the sheikh of his tribe asking him to whom goes back their lineage, he said: our lineage is broken after the fourth father and we do not know to whom it goes back. Then a group went to people belonging to a tribe with whom they had been long-time allies, and they asked this sheikh to whom the lineage of those people who are allied with them goes back, and he said: They have been our allies since the time of their fathers and grandfathers, but they are not from our tribe nor do we know to whom goes back their ancestry line. However, we have not seen from them but good at all times.

As for whoever wants to make certain for himself, they are still alive, walking among you on the Earth and they have not risen up to the moon yet. So go to them and ask them and look into the lineage registers if you wish. Ask about all that is related to your Imam or **“Away with you, despised therein, and speak not to Me.”**<sup>512</sup>

- 4- Regarding the attributes and other issues I say:  
Sayyid Ahmad Al-Hassan: his name is “Ahmad”, he is of a broken lineage,

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511- Sharh Al-Akhbar, by Judge An Nu'man Al-Maghrebi, vol. 3, p. 356.

512- Al-Mu'minoon (the believers):108

tawny, with a mark on his right cheek. He has dandruff in his hair, separated eyebrows and sunken eyes, long thighs and in a narration skinny legs (i.e. he is thin), he is tall... the attributes with which Al-Qa'im has been referred to and which are not Imam Al-Mahdi's, suit Sayyid Ahmad Al-Hassan and describe him. Is it possible that all these attributes apply to a person who fakes and pretends and that all this be mere coincidence?... **"Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?"**<sup>513</sup>

Their (AS) saying applies to him: **(calls for your Imam)**, despite the fact that he is certain that the scholars would call him a liar, he went to them declaring himself a messenger sent by Imam Al-Mahdi (AS) and showed them many proofs, among which his readiness to debate the Quran with them. He even invited all scholars and their students to be on one side with him alone confronting them on the other side and went so far as to defy them into replying to one question he would ask them from the Quran and for which he would grant them victory should they answer it.

Then, after they refused his call to debate, he invited them to a "mubahala" challenge whereby both will invoke the curse of Allah upon the liar, he invited them to the oath of innocence and to the oath in the name of Abu Al-Fadl Al-Abbas (AS) and he invited them to ask him for a miracle provided it be one previously performed by the prophets so that their disbelief in him be similar to that of the disbelief in the prophets and so forth...

And after having shown them the whole proof and they did not respond to that, he went to the people and called them as the Prophet (PBUH) did, told them that his name is mentioned in the narrations of the People of the House (AS) just as the Messenger of Allah (PBUH) told the people of the Holy Book that his name is mentioned in their Books. Then Sayyid Ahmad Al-Hassan showed the people what went between him and the scholars, and therefore he told them who he was so that the proof and authority of Allah may be revealed unto the people and so that they know that they are not following the standard of Truth which calls to join your Imam. As for the rest of them, they were wishing deep inside that they be the holders of Truth but they cannot pretend it in public for it would soon reveal itself a lie. Thus, they either remained silent or hinted towards themselves without declaring it expressly leaving it to their ignorant followers to declare it in

their stead.

- 5- After he defied the scholars to ask him about the wonders and they abstained from fear of uncovering themselves, he issued a brief interpretation of the Fatiha<sup>514</sup> and defied the scholars to prove him wrong in a studied scientific manner without accusing him of lying haphazardly. Then, he issued 4 volumes answering questions addressed to him about the Quran and revealing the correct interpretation of verses which have several and bringing proofs thereto. This is the way of the infallibles (AS), he defied the scholars to prove him wrong but not one of them responded to any of the questions at all.
- 6- As to the saying of Imam Abu Abdullah (AS): **[Whoever pretends this in secret should bring forward a proof of it in public, and I said: What is this proof that should be brought forward in public, he said: It shall allow what is allowed by Allah and forbid what is prohibited by Allah and it should have an outer aspect that confirms its inner one].**

At the beginning of his mission, and before declaring himself messenger of the Imam Al-Mahdi (AS), Sayyid Ahmad Al-Hassan requested that the people of the Jawr in Hawza pay alms which was and remains not applied, knowing that he never received any salary from any source during all the years of his stay at Hawza in Najaf and that all those who knew him would bear witness to his being trustworthy, religious and pious. However, today we unfortunately see lies fabricated against him and all sorts of accusations made by the Umayyads and Abbasids.

Their allegations are totally unreasonable for they said for example that (he prohibited marriage) or that (he wed his daughter to the Imam) along with other allegations that only the simple of mind would believe. They did all that underestimating the intelligence of the people and believing them stupid. This is proof enough of their incapacity to find anything in his person, sayings or actions that go against the words of the family of Muhammad (AS). Hence, they had to come up with lies against him, for if they found any fault, they would not have kept silent and would not have resorted to fabricating lies.

In addition, Sayyid Ahmad Al-Hassan has issued many statements, from the first day of his call until this day, and that throughout the years of his call, based on the events that are occurring. His statements were wise and were

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514- The Fatiha (Opening) is the first sura (chapter) of the Quran and most common prayer of Islam.

the outer manifestation that truly expresses the inner side of the man, he said: **“Had it been from anyone other than Allah, they would surely have found therein much discrepancy”**<sup>515</sup>.

As for the holders of the other standards, whenever they issued a statement they contradicted it with another one. They contradicted what came in the Quran and what has reached us on the authority of the prophets and messengers from the old times and the late times stipulating the supremacy of Allah and not that of the people. Only Sayyid Ahmad Al-Hassan did not go this way.

Some men of religion would acknowledge the supremacy of people if the occupier withdraws, then they brought forward a flow of contradictions that would sweep away everything standing in its way. They said that the legitimate, historic, and moral proof is in contradiction with elections and after a while they issued a statement by which they indicated that it is imperative legitimately, morally, historically and ethically to resort to elections. They imposed this on whom do not acknowledge them, the denomination or the religion, making it all seem more of a comic play, for if they imposed on those who sell alcohol the obligation to drink it for example, or.. This obligation would have seemed more reasonable than the obedience they were asking from other religions and denominations. Sayyid Ahmad Al-Hassan from his part went down to the essence of the matter and made it clear. He said: the rule is for Allah, and the successor is appointed by Allah, to which the angels were opposed at a time. By accepting the elections, you acknowledged the appointment of Abu Bakr and his companions, for Imam Ali (AS) was not elected by the people, not only that but he received no more than four votes. Thus, do you see the choice of the people right?... And in this regard he has written a book *The supremacy of Allah, not the supremacy of people* and defied the scholars to say anything against this book that is against all those who make elections legitimate and lawful. They defend their Fatwas through which they imposed the Forbidden (Haram), and I say “imposed” and not only “permitted”, and some of them even favored it to fasting and prayer...Oh... May Allah curse an Ummah which prepared itself to fight you my lord...May Allah curse the first oppressor who was unjust to the right of Muhammad and his family and the last one who followed his footsteps... May Allah curse the group who rallied against Al-Hussein, took sides with his enemies,

paid allegiance to them and did not cease fighting, persecuting, and killing him... May Allah curse them all.

## **Overview of the Proportion of Men to Which Apply the Attributes of the Forerunner of Al-Mahdi from Among (12) Standards and Uncovering the Standard of Truth**

Let us assume there are many persons having an absolute broken lineage and their name is "Ahmad", how many do you think may be from Basra? ...

Let us say there are 100 persons of a broken lineage and who may possibly be from the progeny of Imam Al-Mahdi (AS) and their name is "Ahmad"... How many of the 100 would you say have separated eyebrows? Let us say 80 of them, how many of the 80 have an Arab tawny complexion?

Let us say 60 persons have an Arab tawny complexion, for many who originate from Basra have tawny complexion, how many from the 60 would you say are tall?

Let us say there are 30 persons and all of them are tall, how many of these 30 have dandruff?

Let us say there are 20 persons, how many of the 20 are young and their age is around 32?

Let us say 10 of them are young, how many of the 10 have a mark on their right cheek?

Let us say (3) of them have one, and if all these attributes apply to all (3) persons, then how many of those are known for being pious and having good morals among all who know them? How many claimed to be sent by Imam Al-Mahdi (AS)? How many are ready to debate the Quran with the Muslim scholars and debate the Gospel and the Torah with the Christians and the Jews? How many are ready to invite to a "mubahala" challenge whereby they would invoke the curse of Allah on the erring party as a means to prove the truthfulness of their mission? How many are ready to make the oath of innocence and swear by Abu Al-Fadl Al-Abbas (AS)? How many man from among them have hundreds of people, from different districts and countries, seen through him visions of the infallibles (AS) and bear witness he is true and from the progeny of Imam Al-Mahdi (AS) and that he is his messenger... etc.

Is it hard to see whether the person searching for the standard of Truth is searching with honesty and diligence, without being restrained with an emotion or a respected idol that speaks or does not speak, no problem with that... or speaks wrong!! An idol which sits heavy on his chest preventing him from thinking and even more taking control of his thoughts!!

And finally I say, may Allah curse the idols of Quraish destroyed by the guardian of Muhammad Al-Mustafa (PBUH) and may Allah curse the idols of Quraish of the end of times which are being destroyed by the guardian of Muhammad Bin (son of) Al-Hassan Al-'Askary (AS).

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## Glossary

**Al-Bada’:** A divine change in events considered preordained).

**Al-Khabar:** In Hadith terminology, Al-Khabar is a narration recounted by a single narrator.

**Allah:** - Allah comes from the Arabic word “Elah” which means “a god” or “something worshiped”. The word is used by Arabic-speakers of all Abrahamic faiths, including Christians and Jews, in reference to “God”. In Islam, Allah is considered the sole divinity worthy of worship, having no associates or companions, and no sons or daughters.

**Al-Qa’im:** The one who will rise. This term refers sometimes to Imam Al-Mahdi and some other times to the promised Al-Yamani, the son and guardian of the Imam, who will pave the way for him.

**AS:** In Arabic “Assalamou Alayhi” or “Assalamou Alayhim”. Stands for “Peace be upon him/her/them”.

**Ath-Tha’labiya:** An important milestone for pilgrims going to Mecca; it contains wells where nomads used to stop and supply themselves with water.

**Day of Arafa:** The day of Arafa is the 9th day of Dhu al-Hijjah; fasting on this day is considered as expiation for the sins of the preceding year and the current year.

**East:** Term that refers to “Iraq” in this book eg: Standards of the east.

**Hajj:** Pilgrimage.

**Halal:** Means the “Lawful”.

**Haram:** Means the “Forbidden”.

**Jihad:** A holy war considered a religious duty incumbent upon every Muslim. Jihad

is an Arabic term deriving from the Arabic verb “Jahada” which means "to strive in the way of Allah". It can be explained as well as a personal struggle in devotion to Islam.

**Jumada:** Jumada 1 refers to the 5<sup>th</sup> month in the Islamic lunar calendar and Jumada 2 to the 6<sup>th</sup> month.

**Ka’ba:** The Ka’ba is the square-shaped building or the holy black cubical sanctuary in the centre of the Great Mosque in Mecca.

**Maulana:** A title used for a scholar of Persian and Arabic.

**Nasibi:** Term referring to those who bear hatred to Ali (AS) and the people of the House. (Plural: Nawasib).

**PBUH:** Stands for “Peace and Blessings be Upon Him”.

**PBUT:** Stands for “Peace and Blessings be Upon Them”.

**Qiblah:** The direction toward which Muslims turn for prayer.

**Rabi’:** Rabi’ 1 refers to the 3<sup>rd</sup> month in the Islamic lunar calendar and Rabi’ 2 refers to the 4<sup>th</sup> month.

**Ruwaybidha:** Term that refers to the trash of society and in general, to people who speak about public affairs although they know nothing about this issue and are of no value.

**Safar:** The second month in the Islamic lunar calendar.

**Saqalab:** An Arabic term borrowed from Byzantines which refers to the Slavs, particularly Slavic slaves and mercenaries in the medieval Arab world, in the Middle East, North Africa, Sicily and Andalusia. In the Muslim world, the “Saqaliba” served or were forced to serve in a multitude of ways as servants, harem girls, eunuchs, craftsmen, soldiers, etc.

**Sayyid :** An Arabic title given to the descendants of Prophet Muhammad (PBUH)

through his grandsons, Al-Hassan Bin Ali and Al-Hussein Bin Ali, who were the sons of Fatima Zahra, the daughter of Muhammad (PBUH), and Ali Bin Abi Talib, the Prophet's son-in-law. (Plural: Sayyids).

**Sha'ban:** The eighth month in the Islamic lunar calendar (Also Shaban).

**Shi'a:** The word Shi'a is from the Arabic word "At-tashayyu" which means "to follow". According to major dictionaries like *Al-Qamus* and *Lisanul Arab*, the friends and followers of a person are known as his Shi'a. This word is equally used for singular and plural as well as for masculine and feminine gender. Shi'a, also refers, depending on the context, to one of the two largest denominations in Islam, which is the Shiite or Shi'a, the other being the Sunnite.

**Taqiyya :** Method of self-preservation allowed in Islam in cases of fear whereby it is permissible not to show one's faith openly by means of pretense, dissimulation, or concealment or to make friends with the non-believers in as much as is essential to protect oneself against their evil. "Taqiyya" (or taqiyyah) is related to the terms "taqwa" and "taqi" - all have the root meaning of "guarding" something, in this case, the Islamic faith.

**West:** Term that refers to "Sham" or even "Damascus" in this book eg: Standards of the west.

**Ya'soob-ud-Deen:** Agnomen given to Imam Ali (AS), which literal translation is "The drone of the religion" - the religion being the Islam- in reference to an incident involving an Arab tribe that plotted a bee attack against Imam Ali (AS) and his companions in order to defend its land. However, Imam Ali (AS) held up his sword and pointed it towards the tribe, so instead of attacking him and his army, the bees followed the direction of his sword and attacked the tribe that raised them.

**Zakat:** Almsgiving.