The Will of Rasulullah pbuhahf

– The bigger picture in light of the call of Syed Ahmed al Hasan a.s. -

By Anis Kotia
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Dedicated to Rasulullah and his family, the Imams and the Mahdis, on them all be the peace and blessings of Allah, who were created thousands of years before Allah swt created the rest of the Universe.

We may never fully understand the reality of these pure and lofty individuals so we try to follow them as they have advised and in this lies our salvation for this life and the hereafter.

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1. Introduction

I am not a very public or open person, in fact, I treasure my privacy greatly so beginning this paper with a small introduction about myself does not come naturally to me nor do I enjoy it, particularly as I regard myself as someone uninteresting, however in this instance it will help explain the thought processes behind the discussions in this paper.

I seek refuge in Allah from the 'I', the ego, and although I have quite a stubborn ego, and much as it would like to, I do not ask you for any praise for this piece or work, I only hope that the rights of Rasulullah and his the Ahlulbayt pbut be reinstated and recognised and for truth and justice to spread to all corners of the earth so that Allah's swt pleasure come to pass for the inhabitants of earth.

After studying the blessed books of Syed Ahmed al Hasan a.s. I felt that we, supposed Ansar, need to further strengthen our stance to better face the challenges of his opponents otherwise not only can an Ansari portray the wrong message and lead someone astray but they could also sustain irreparable damage during a debate and even give up the debate. The Yamani's a.s. writings are clear on the matter of the Will and so are the narrations from the Ahlulbayt pbut, however, the community has become so reliant on the teachings of biased, inadequate scholars that they have lost the ability to self-study and to derive rational conclusions from that study.

My journey to Syed Ahmed al Hasan a.s., was a slow and gradual one. After a number of years working with the Muslim community to unite the various sects in preparation for imam Mahdi a.s. I came to a slow realisation

that not only was the community not interested in unity but it did not really have a clear understanding of who al Imam al Mahdi a.s. was nor of what he would do when he did finally arrive. During my time working with both the shia and sunni communities, even the Shia community which claims a close affiliation with the Ahlulbayt was unable to provide me with some clear guidance in this space and I continued my research until Allah swt blessed me with an introduction to the call of Syed Ahmed al Hasan a.s.

Coming from a Sunni background and growing up in the West gave me enough freedom to make my own choices in life and to further my spiritual development from an early age. Encouragement from my late mother saw me embark on a religious journey between the UK and Pakistan which lasted the best part of 30 years. Through the years I stumbled from one group of Muslims to another departing from each successive group due to flaws I would find in their ideologies or practises: with the proselytising groups like the Tablighi Jama'at, the experiences were spiritual but they lacked knowledge, with the Sufism-oriented Sunni scholars the experience was almost magical in a traditional sense but they were out of touch with reality, with the Salafis the arrogance was astounding given there inability to provide answers to the more complex theological questions in Islam other than to say 'accept blindly and literally', furthermore their failure to see their political bondage to their supposed Western enemy for which they lose all credibility. For these reasons and despite spending years with each of these groups, I

slowly realised that none of them could be considered as الـصراط المسـتقيم[1] and that the scholars of the Sunni world were not all people of pure intentions with many of them more interested in securing positions of power in mosques than actually selflessly serving the community.

From the inception of my journey above I recall always being interested in wanting to know about Imam Mahdi a.s. and I always harboured a strong feeling, nay, a certainty that I would one day meet him and work for him. I await the day that I do the former, and only pray that I find within myself the strength and resolve to do the latter.

My journey to the ahlulbayt pbut was accelerated through the Master of Islamic Studies course I was doing from 2008-2010 after I heard about the Ghadeer event. I then began reading for myself i.e. using my own brain for the first time. My research took me through history, al Muraja'aat, Peshawar Nights and Yanabi' al Mawaddah and a variety of inter and intra faith activities before a 'chance' encounter with an Ansari introduced me to the Yamani a.s. I then began to read the Yamani's a.s. writings on Tawheed (oneness of Allah), Ma'rifah (al Mutashaabihaat) which included references from Bihar ul Anwar, al Kafi, al-Ghaybah by al-Nu'mani, al-Ghaybah by al-Tusi, Kamaluddeen wa tamamunni'mah, as well as other books like The Calf, al Jawab al Muneer and al Wasiyyah...

Although I spent nearly two years with the Shia community I never officially became a Shi'a and in hindsight it was not necessary. The Shias use the term

[1] Translated as the straight path and referred to in the Qur'an particularly in surah 1 al Fatihah. The ahlulbayt pbut regarded this path as the path of Ali a.s.

'Shia' too loosely and without justification as if simply believing in the twelve Imams immediately takes one to the highest stations of faith. To this day I reject people who use the term 'shia' loosely and without justification as if it is simply believing in the twelve imams because it is a title that needs to be earned and in my humble opinion, one must be a revolutionary, a warrior, a devout worshiper, a scholar all at the same time. I felt that when I heard narrations from the ahlulbayt, it was as if I knew these individuals and had a close affinity with them, even closer than the Shi'a community itself. When I would hear about the actions of those that supported the Imams pbut I would understand the motives behind these actions without needing to be told them; it felt like I had come home.

I found some succour from the Shia ithna ashari community in that they seemed to be the only group I could easily access which not only revered the ahlulbayt in the way Rasulullah pbuhahf did and were also willing to reject historical individuals whose actions damaged our Islamic heritage, whereas the ahlussunnah who come close to the Shi'as in their love for the ahlulbayt, refuse to call a spade a spade[2]. I also felt that the efforts and teachings of the Shi'a community with regards the Ahlulbayt needed to be elevated so that the Ahlussunnah and Sunni communities benefitted from reliable knowledge that came from the household of the Prophet himself.

I set up some workshops to build harmony across the Muslim community

[2] An English term which refers to somebody clearly indicating the reality of things and it is an allusion to the troubles that brewed between 'companions' and the ahlulbayt.

which lasted over a year. The benefits of this program was that the small Shi'a community I engaged became an extended section of the overarching Ahlussunnah landscape and meetings between the two communities continue to this day.

Towards the end of this period and after I had come into the call of the Yamani I approached the Shi'a community about it and to my disappointment the reaction had been one of immediate rejection. I slowly realised that the feeling of unease I would often experience when speaking to and mingling with some shi'a scholars stemmed from their inner sense of authenticity which may in part be attributable to an abuse of the concept of ولايــة الـفقيه[3] which was supported by Syed Khomeini, however, it is now usurped by all and sundry. Although Syed Ahmed has praised a number of recent scholars as ممهــديــن للمهــدي[4], the vast majority would appear to have fallen nto the trap of egotism and earned the title of الـعلماء غـير الـعامـلين[5] The combination of falsely believing one is a Syed[6] coupled with the worship that the masses do of the Shia scholars is a powerful cocktail that goes to the head and creates arrogance which is difficult for the culprit to sense.

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[3] pronounced *wilayat al faqih* it refers to the notion that in the ghaybah (apparent absence) of the Mahdi religious clerics are the reference point for all religious and political matters

[4] pronounced *mumahhideen lil mahdi* meaning those that pave the way for the Mahdi as. These include Syed Baqir al Sadr, Syed Sadiq al Sadr and Syed Khomeini.

[5] pronounced *al'ulama'u ghair ul 'alimeen* meaning non-practising or non-compliant...do not practise what they preach.

[6] one of Rasulullah's descendants

I thereafter set up a workshop to discuss the call of the Yamani, inviting members of the communities including scholars; some members of each community attended but none of the scholars did. Of those that attended, the reaction was of either hostile rejection or indifference.

Although I had been initially surprised and deeply saddened by the Muslim community for its negative attitudes towards Syed Ahmed al Hasan a.s. I understand now that this was inevitable and I explore this later. He is everything that I had imagined the noble Prophet pbuhahf to be like and I firmly believe that he is the culmination and the direction of all of the divinely-inspired dreams that I had been fortunate enough to see over the past 25 years. I had not understood them; I do now.

1.1.Why this book?

There are already many works written by Ansar regarding the call of the Yamani as available on the internet and also in some bookshops opened up by the Ansar, however I did not find anything in English that painted a high level picture that covered the key aspects of the da'wah and the challenges faced by Ansar. This book therefore has the following main objectives:

1. To help put some key parts of the da'wah of Syed Ahmed as into perspective and depict a high level picture

2. To summarise some of the key teachings of Syed Ahmed al Hasan a.s. to other laypeople like myself and make them easier to grasp

3. Depict the process that some experience when studying this call and what changes they get to grips with

4. To provide concise chapters which could act as agendas for discussion and debate with scholars and other people of the community, particularly in the UK and maybe even in the US, where great focus is placed on objective critical analysis during religious discussion

Let me be the first to apologise to Syed Ahmed al Hasan a.s. for not only the unjust discrimination that he has faced from the Muslim community in particular but also to apologise for me taking so long to reach his call and to grasp its basics.

With the Will of Allah we shall continue to work on ourselves and hopefully even grasp the finer complexities. Having said that, no matter what happens in the future – whether weak-minded people like myself stay steadfast on the da'wah or not – I pray that Allah swt grant the Yamani a.s. and the cause of the Mahdi a.s. of the Ahlulbayt pbut success in this life and the Hereafter. These are noble personalities whose importance the Messenger Muhammad pbuhahf emphasised during his life, particularly the latter weeks and months.

I have included a lengthened and detailed index for ease of reference and I have included diagrams, graphs and tables where I felt they might add value. I aim to upload this onto one or more of the websites which host theses so that academics can refer to this should they so choose.

1.2. Acknowledgments

To compile this paper I referred to the Yamani's books and sermons and experiences gained from working with Ansar in Europe and the Middle East. Given my clear affinity to the Yamani as this is more a critique of those who

have rejected his works than an objective analysis of them however you will find analysis from a number of angles ultimately leading you to the conclusion that he is who he says he is. You may find this paper very direct at times and critical of the Muslim community, having said that, it is an honest observation of the current stars of affairs and an attempt to bring about necessary change using the technique of bitter medicine. As an individual I am not important but the establishment of the Government of Allah swt is. I pray that Allah swt allow this weak slave, who is nothing more than someone who loves the Ahlulbayt pbut, the opportunity to serve His cause and I ask Allah to prevent me from being a hindrance in the Yamani Da'wah of Truth and I humbly ask Allah not only for a beginner like me but on behalf of the blessed Ansar in the UK, that He grant us the company of His Infallibles in this life and the Hereafter.

I would like to thank my dear brother Ali Saffari for his constant advice throughout our attempts at spreading the da'wah in the UK and his contribution to this paper. I thank and pray for the good Ansar of the UK whose challenges only they, Allah and our Imam knows. I would like to thank Shaykh Nazim al Uqaili for the books he has provided which act as a good reference point for novices like me and I thank Shaykh Abdul Aali al Mansouri and shaykh Ala' al Salim as well as the late Shaykh Muhammad al Sadr and all other scholars who have deeply understood the nature of imam Mahdi and kept the flame of hope alive and still keep it alive.

Lastly, I seek refuge from the 'I', the ego: I am not looking for recognition in any way, however, I ask that if you find this useful, please try not to plagiarise this work but feel free to reuse it and just make some basic references to it for

others who wish to follow up any aspects with me. This paper is somewhat of a correction to previous papers I have written whilst I was completing a masters in Islamic studies in 2010 before I knew of the call of Syed Ahmad al Hasan a.s. It is also a working document and given the relatively small numbers of English speakers who have written literature on Syed Ahmed, there is an opportunity for further scrutiny of the style of writing, therefore, I expect there to be further updates to this paper in future as well as an opportunity to publish it on Scribd.com and Academia.net.

I ask you to remember this poor lowly slave in your prayers and ask Allah for his guidance but please do not lose sight of the ultimate objective of this being to obtain support for the truth, Syed Ahmed al Hasan. May Allah swt grant him success despite us and may He purify us and accept us into the supporters of the ahlulbayt.

Anis Kotia

24th June 2013 / 14th Sha'baan 1434

2. The Will

2.1.The Will narration in its entirety

Tafsir Ayyashi
, Vol. 2, Pg. 326.
6-
Ghaibat Tusi:

A group of scholars has narrated from Bazufari from Ali bin Sinan Musali from Ali bin Husain from Ahmad bin Muhammad bin Khalil from Ja'far bin Ahmad Misri from his uncle Husain bin Ali from his father from Imam Ja'far Sadiq (a.s.) from his respected father from Amirul Momineen (a.s.) from the Messenger of Allah (s.a.w.s.) that he said on the eve of his departure from the world: "O Abul Hasan bring a scroll and pen and ink." Then he dictated his will and[1] came to the following statement: "O Ali, after me there will be twelve Imams and after them there will be twelve Mahdis and you are the first of them. Then he named one Imam after another and then said: Then Hasan will entrust this post of Imamate to his son, MHMD, who survives from Aale Muhammad (a.s.) and in this way the twelve will be complete and after that there will be twelve Mahdis. When the last moments of the twelfth Imam will approach, he will hand over the leadership to his son, and in this way he will be the first Mahdi and he will have three names: My name, name of my father and that will be Abdullah and Ahmad and third will be Mahdi and he will the first of the believers."

[1] Arabic is حتى انتهى إلى هذا الموضع meaning until he came to this place, in other words this is not the whole will but probably the last section of it.

2.2.The objectives of the Will

When one looks at the Will it can be easily seen that it is something that makes complete sense to the following individuals:

- The writer of the Will...Prophet Muhammad pnuhahf
- Somebody who is mentioned in the will...the Imams and the Mahdis
- An active beneficiary of the Will...somebody who understands that the deen is safeguarded through specific individuals chosen by Allah.

It slowly dawned on me that the debate over the Will highlighted, in fact, accelerated the sifting process that the Imams have talked about, particularly Imam Ja'far a.s. who mentioned how the bad-soil Shia would be separated from the good-soil Shia.[2]

Even within the Ghadeer event Rasulullah did not name al of his عـــترة[3] individually; this was done in his repeated sermons in the last days and weeks if his life[4]. When he saw the evil roots of rejection of his executors within the community he realised the importance of documenting their names within his blessed will. The will which was the written testimony of what he had been verbally communicating. The will therefore is the manifestation of Rasulullah's desire as well as the desire of Allah swt.

Therefore to those who are happy to reject the only Will narration that the whole of the Muslim Ummah has because they cannot fathom a small spelling

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[2] Bihar al Anwar v. 51 p. 222

[3] pronounced *itrah*, this means family

[4] see Book of Sulaym ibn Qays al Hilali

mistake within a name that is often admittedly interchanged from one to another (Hasan to Husain and vice Versa)[5] I can only say that they ought to leave the responsibility of religious studies to more level-headed individuals because if it was left to them there would be no improvement to the current situation as has been proven from the track record to date of the Muslim community. Syed Ahmed al Hasan a.s. has provided the community with enough information to see the truth in his call; it is now each researcher's individual responsibility to make their own mind up independently of any scholarly influence.

[5] The Arabic difference is minuscule: حسين vs حسن

2.3.The discussion and debate around the Will

There are four main different groups that have become apparent as a result of discussions around the Will:

1. Those who have never heard of the Will. This is typically non-muslims, the majority of Shi'as and almost all Sunnis.

2. Those who have heard of the Will and perhaps even read it yet are undecided about the subject or have not fully grasped its implications.

3. Those who have heard of it but do not feel it has any bearing on them. This is usually non-muslims, the majority of Sunnis and some Shi'as who have plainly accepted the views of their scholars who rejected the Will after briefly researching it.

4. Those who have understood that the Will guarantees the preservation of Islam and was a natural progression from the verbal discourses provided by the prophet about the forthcoming imams. This group has then either accepted Syed Ahmad al Hasan as as being the 'Ahmed in the Will', or still accepts the Will in in its entirety as is narrated in the books of traditions but has rejected him.

The mistake that group 3 makes is to think that people in group 4 have blindly accepted the Will without any deep analysis and without weighing up the risks involved.[6]

[6] it cannot be said there are any disadvantages because the primary objective of the Will is reservation of Islam.

Although the will of Rasulullah pbuhahf is an integral theme of the call of Syed Ahmed al Hasan a.s. it is one of a number of themes, however debates with would-be Ansar centre around it hence the reason for some focus on it as part of this paper. Debates that centre solely on the will often fall short of doing justice to the Will itself, its objectives and also to Syed Ahmed al Hasan a.s. One is reminded of how the late Bruce Lee reprimanded a student in the film 'Enter the Dragon' whilst pointing at an imaginary moon by telling him not to concentrate on the finger that was pointing to the moon lest he '...miss all that Heaven glory' referring to the moon itself.

Another narration in support of the contents of the Will can be found in the following narration:

Transmitted by alSadooq. From Ali Ibn Ahmad Ibn Muhammad Ibn Umran alDaqaq, from Muhammad Ibn Abi Abdullah alKufi, from Musu Ibn Umran alNajafi, from his uncle alHussain ibn Yazeed alNufili, from Ali Ibn Abi Hamza, from Abi Baseer, he said: I said to Ja'far ibn Muhammad alSadiq (as): O son of Allah's Messenger, I Heard from your father (as) that he said: There will be twelve Mahdis after the Qaim. So he said: Indeed he said: Twelve Mahdis, and did not say: Twelve Imams, rather they are a people from our Shia that call/invite the people towards our Guardianship [Wilaya] and towards recognising our truth.[7]

The scholarly elite who take issue with the will narration are hiding a multitude of sins: as opposed to admitting that their issue is with the name

[7] Kamal alDeen, p358; Iiqaath min alHaj'a, page369, Door11, Hadith12; Mukhtasar Basa'ir alDarajat, p38; Bihar alAnwar, vol53, p145, door30 Hadith1; Also vol53, p115

Ahmed after the call of the Yamani they would rather pretend that they have an issue with the entire content of the Will although the entire Will is supported by a plethora of traditions in both Shia and Ahlussunnah sources. Rejectors of the Will appear to therefore the following notions which underpin the sanctity of Islam as a world religion: understanding the 'spirit of truth' in all affairs; the Qur'anic injunctions regarding following the أولـــو الأمـــر[8]; that the Ahlulbayt were a fertile ground for the Messenger Muhammad and for his mission to continue after him; that the Ahlulbayt had more knowledge than the rest of the ummah; that the Ahlulbayt are a vessel that carries the divine knowledge handed down from Muhammad pbuhahf and further clarified and explained by them; the independence of religious meaning from chains of narration; the change in methodology between the مـتقدمـين[9] and the مـتأخـريـن[10] Shi'a scholars, and the replacement of the Ahlussunnah school with Sunni Wahhabism.

This paper does not aim to analyse all of the above issues in their entirety detail, but it will analyse some of the more important points in order to provide students of knowledge with a useful framework when forming a worldview both before hearing of Syed Ahmad al Hasan a.s. and after researching his call.

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[8] pronounced *ulul amr* this term refers to the leaders of the ummah as in the Quran al Nisa' 59

[9] pronounced *mutaqaddimeen* refers to scholars up to roughly10th century who were responsible for compiling early Hadith compilations

[10] pronounced *muta'akhireen* refers to scholars that succeeded the *mutaqaddimen*

3. The Call of the Yamani

It is important to realise early on that whether one accepts or rejects the Da'wah of Syed Ahmed al Hasan it is unique from many perspectives and this is the nub of the challenge to freshers in this arena of development. On the surface, people will often challenge certain aspects of his Da'wah such as the Will narration by labelling it as a Shia innovation or saying that the narration is itself fabricated, however, I would ask them to initially focus on the bigger picture by realising that Syed Ahmed as is coming with proofs from not only Quran and Islamic traditions but also with proofs from the previous divine books - Bible and Torah. An opponent to him should debate with his call appropriately and with all encompassing knowledge or not at all.

Before analysing divine texts one needs to understand more about the individual making the claims otherwise they will not build the correct messages from their research.

3.1. Description of Syed Ahmed al Hasan as

Understanding the character of Syed Ahmed will either raise one's confidence in him as an individual or lead one to repel him and will enable you, the reader, to decide whether or not to continue reading this paper.

The description of Syed Ahmed as given by one of the early supporters (Ansar[11]), Shaykh Nazim al Uqaili[12], portrays a character that is nothing short of remarkable and possessing the same characteristics of Rasulullah and the

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[11] Derived from the word ناصر pronounced *nasir,* أنصاري *ansari* means supporter; plural is أنصار *ansar*

[12] كيف عرفت السيد أحمد الحسن عليه السلام للشيخ ناظم العقيلي

Imams of his household. His spiritual immersion in the love of Rasulullah and his family, their lovers and Shia provides inspiration for someone who also regards himself or herself as one of their supporters.

From the accounts of other Ansar we learn that Syed Ahmed's generosity is unrivalled by anything they have seen during their lifetimes: he has been known to give his house keys (i.e. his house) away to a needy Ansari, he has been known to find work in order to raise money for needy Ansar, he has even been known to take Ansar to hospital to have life-saving operations performed on them. The Ansar portray him as a breath of fresh air, the answer to all of their questions, the saviour, a truthful person unable to commit a sinful act. He demonstrates humbleness and good manners to people who have met him and enjoins on all supporters and the general public to kill the ego which he calls الأنـــانـــية or the 'I' as this caused the downfall and destruction of bygone nations.

His writings and speeches exploded on to the scholarly arena in the early part of the new millennium. He is a prolific writer who has authored a plethora of books on topics that range from مـــعرفـــة[13] and تـــوحـــيد[14] to prayers that cure cancer and even prayers to strengthen one's memory; there is even a book on evolution underway. He has dealt with all aspects of life and the gradual change in attitudes towards him can be seen in the way the initial ridicule towards him from many taqleedi laymen has been replaced with silence: many people were previously unaware of his efforts are now either aware,

[13] Pronounced *ma'rifah*, means recognition of Allah

[14] Pronounced *tawheed* means oneness of Allah

mildly interested or even loyal supporters. The Ansar find his analysis and method of explanation easy to follow and the content of his books not only sound but overwhelmingly convincing yet at times challenging.

3.2.Description of the Ansar

Coming from a variety of ethnic backgrounds and religious persuasions, his Ansar tell of similar spiritual experiences whilst being pulled towards this call. People who reject this call tend to have similar reasons for not accepting it however the underlying factors are usually that they have an understanding of religion and faith which they are unwilling to revisit even though the Ansar vow that Syed Ahmed's belief system is more complete with much more depth and strength.

There is something remarkable about how the Syed is gathering the Ansar and how he has developed them despite corresponding with the vast majority of them at distance. Although the Ansar are spread throughout the largest concentration of Ansar groups can be found in Egypt, Iraq and Iran and all three identify with key prophecies in the narrations of the ahlulbayt. Other smaller Ansar groups can be in a variety of countries including the UK, Canada, Sweden, Germany, France, holland, South America and even in the Kingdom of Saudi Arabia.

From meeting with the blessed Ansar I have learnt that their journeys to the Yamani are varied and very interesting they often have the following themes in them:

- Starting out

    - Questioning the issues they saw in society
    - Distancing themselves from ritualistic worship
- Making the move
    - Searching for the truth and solutions for society
    - Studying the call of the Yamani as
- Making the change
    - Improving their own lives and characters
    - Connecting with Allah swt and obtaining a connection to the spiritual realms
- Going public
    - Propagating the benefits of what they found to others
    - Supporting new Ansar to build themselves up

One of the most remarkable thing about is da'wah and one of the most reassuring is that Syed Ahmed has inspired people to connect with their Creator and to self-study. His each and every move inspires the sense of revolution in all of his supporters and no matter what background they are from, there is no barrier between them and Allah. This infers that neither is Allah in any need of our worship but that he is also willing to accept us as we were as long as we are ready to correct out ways. It is for this reason that Syed Ahmed says that he has come for the sinners as opposed to the clerics

and the ostentatious worshippers. This type of language which greatly resembles that of Prophet Jesus pbuh attracts people from all types of backgrounds including Christianity and Judaism and those of no faith.

At this point a narration from the Sunni author comes to mind:

حدثنا يونس بن عبد الأعلى، حدثنا محمد بن إدريس الشافعي، حدثني محمد بن خالد الجندي، عن إبان بن صالح، عن الحسن، عن أنس بن مالك، أن رسول الله - صلى الله عليه و سلم - قال: لا يزداد الأمر إلا شدة، و لا الدنيا إلا إدبارا، و لا الناس إلا شحا، و لا تقوم الساعة إلا على شرار الناس، و لا المهدي إلا عيسى بن مريم

Yunus ibn Abd al A'laa told us, Muhammad ibn Idrees al Shafi'ee told us, Muhammad ibn Khalid al Jundee told me, from Aban ibn Salih, from al Hasan[15], from Anas ibn Malik, that Rasulullah pbuh said: The issue will not increase but in harshness, the dunya (world) will not increase but in turning away, people will not increase but in stinginess, the hour will not come but on the worst of people and the Mahdi is none but Isa bin Maryam.

Even though the last statement is allegorical and extremely difficult to understand unless one has knowledge of Syed Ahmed. Even so, Ibn Kathir has classified the hadith as reliable in his book Signs of the Day of Judgement[16]. It would appear that he closely linked this hadith with the Minor Resurrection. One cannot doubt that Rasulullah is drawing a clear link between the Mahdi and Isa in character and purpose.

[15] Interesting to note here that al Hasan is a very common name and could easily refer to al Hasan al Basri if it can be proven that the two were contemporaries and even met. Such grace is not afforded to the Will narration by the Shi'a community

[16] p. 33 - the book also references the book of trials in Ibn Majah's hadith collection

3.3.The Yamani - a continuation of the divine mission

If we review and contrast the prophecies that built up to Muhammad and Ahmed aswell as the prophecies in previous books we find that not only has Allah swt preserved much of those blessed books but now we can see the meanings of those prophecies which scholars of the past have been unable to interpret. By lining up the prophecies we can see a flow of information awaiting the rightful owner to spread this knowledge amongst mankind. This infers then that the narration of the Will is not only supported by the behaviours of the Ahlulbayt as we shall later see, but also through their statements, the statement of the Quran, the statements of past divine books. In fact, the prophecies about the end times saviour outweigh the direct prophecies about the past prophets and messengers for a clear reason which is that the religio-political context in which the saviour will appear poses such great challenges not only to mankind in general but also directly to his safety and the sanctity of the deen of Allah, hence it is a much greater challenge to true Islam than faced by any of prior prophets including Muhammad, the master of the universe and the first creation and Allah in the creation.

Most of them are direct references to Muhammad, his family including the Saviour or to the Saviour himself. There are a few which apply to both Muhammad and the Saviour as history repeats itself and the manifestation of this repetition usually provides additional confirmation to the supporters of the blessed cause that they are supporting.

The table below illustrates the above points.

#	Prophecy	Reference	Muhammad	Imams	Yamani
1	And the Word was God	John 1:1	Y	N	N
2	Prophecy of Elijah	Matthew 17:11-13	N	N	Y
3	12 princes of Kedar	Genesis 25:12-16	N	Y	N
4	Muhammad in the Bible	Song of Solomon Cant. 5:16	Y	N	N
5	The One was sat on the throne	Revelation 4:2-3	Y	N	N
6	24 elders sat around the throne	Revelation 4:4	N	Y	Y
7	Allah came from Tayman	Habakkuk 3:3	Y	N	N
8	al Quddoos came from mount Faran	Habakkuk 3:3	N	Y	Y
9	Appearance in Mount Faran	Deuteronomy 33:2	Y	N	N
10	Root of Jesse	Isaiah 11:1-10	N	N	Y
11	The lamb on Mount Zion with the name of his father and 144,000	Isaiah 14:1	N	N	Y
12	The Lion from the tribe of Judah and the root of David	Revelation 5:5	N	Y	Y
13	10,000 holy ones*	Jude 1:14-15	Y	N	Y

#	Prophecy	Reference	Muhammad	Imams	Yamani
14	The Spirit of Truth	John 15:26	N	N	Y
15	Comforter (Paraclete) in Bible	John 14:26	N	N	Y
16	Various other John the 'Divine' prophecies like the woman with a crown of 12 stars	Revelations	Y	Y	Y
17	Yahudha in Gospel of Judas	Gospel of Judas 3rd scene	N	N	Y
18	Messenger sent to umm al Quraa' (Makkah)'	Jumuah 1-2	Y	N	N
19	'And others from umm al Quraa (of his time)'	Jumuah 3-4	N	N	Y
20	Messenger from Aali Muhammad for each epoch	Yunus 47	Y	Y	Y
21	Ahmed in Quran*	Surah 61:6	Y	N	Y
22	PreReckoning Messenger	Dukhan 10-16	N	N	Y
23	The river of Saul	Bihar al Anwar vol 52, p. 332	N	N	Y
24	Will narration Imams	See above	N	Y	N
25	Will narration Ahmed	See above	N	N	Y
26	Waliyy amrik in Dua al Iftitah	Mafatih al Jinan	N	N	Y
27	Companion of the Matter in Basra	Beshara Al-Islam p. 181	N	N	Y
28	Flag to be lifted for the nations from afar...will not sleep	Isaiah 5:26-30	N	N	Y

*Repeated prophecies. A further example is the river which the supporters were tested with: the river of today is Syed Ahmed as[17].

3.4.What differentiates the Yamani's mission?

From analysis of the mission of Muhammad as and that of Syed Ahmed as we see that the task of the former was to establish the Shari'ah although Allah swt in His Wisdom knew that the true teachings of Muhammad would not spread to the whole of the world until the rise of the Mahdi, otherwise the following narrations lack meaning and purpose:

3.4.1.Good news of the Mahdi

قال رسول الله: ألا أبشركم - أيها الناس - بالمهدي؟

قالوا: بلى. قال: فاعلموا أن الله تعالى يبعث في أمتي سلطانا عادلا و أماما قاسطا يملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما. و هو التاسع من ولد ولدي الحسين. اسمه اسمي و كنيته كنيتي. ألا و لاخير في الحياة بعده، و لا يكون انتهاء دولته إلا قبل القيامة بأربعين يوما-

'Shall I not tell you glad tidings, oh people, of the Mahdi?'

'Yes of course,' they said.

'Know that Allah will send a just ruler and a equitable leader in my nation who will fill the earth with equity and justice just as it was filled with cruelty and injustice. He is the ninth from the progeny of my son Husain: his name matches mine and his nickname matches mine. Nay, there will be no good in life after him and the end of his rule will not be but 40 days before the resurrection.'

[17] al Jawab al Muneer question 40

3.4.2. The Mahdi who is not called 'Muhammad' or 'Ali'

فأتى بها، فأملى عليه أسماء الأئمة الهداة من بعده رجلا رجلا وعلي يخطه بيده

. وقال ثم لم أحفظ منهم غير رجلين علي ومحمد، ثم اشتبه الآخرون من أسماء الأئمة ، غير أني سمعت صفة المهدي وعدله وعمله وأن الله يملأ به الأرض عدلا كما ملئت ظلما وجورا.

So he brought it (scroll) and he dictated to him the names of the Guided Imams after him, one by one, whilst Ali wrote it with his hand. And he (Salman) said, 'Then I did not remember anyone but two men from them 'Ali' and 'Muhammad', then the rest of the Imams' names were unclear to me, other than I heard the description of the Mahdi and his justice and his task and that Allah will fill the earth with justice through him as it was filled with transgression and injustice[18].

This implies that the Mahdi is a separate Imam whose name is neither Ali nor Muhammad.

3.4.3. The thirteenth executor from the children of Fatimah

9ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) عَنْ جَابِرِ بْنِ عَبْدِ الله الانْصَارِيِّ قَالَ دَخَلْتُ عَلَى فَاطِمَةَ (عليها السلام) وَبَيْنَ يَدَيْهَا لَوْحٌ فِيهِ أَسْمَاءُ الاوْصِيَاءِ مِنْ وُلْدِهَا فَعَدَدْتُ اثْنَيْ عَشَرَ آخِرُهُمُ الْقَائِمُ (عجل الله تعالى فرجه الشريف) ثَلاثَةٌ مِنْهُمْ مُحَمَّدٌ وَثَلاثَةٌ مِنْهُمْ عَلِيٌّ

With the above chain: from Jabir ibn Abdullah al Ansari, he said 'I entered in to (the house) of Fatiham (pbuh) and she had in her hands a slate in which were the names of the executors from her progeny so I counted twelve, the last of whom is

[18] Hadith 49 from the book of Sulaym ibn Qays (Arabic version)

the Qa'im (may Allah hasten his succour), three of them were Muhammad and three were Ali.

This narration also implies that the names in this slate did not include Ameer ul Mu'mineen, Imam Ali, because then there would be four Imams with the name Ali. The slate only contained the following Ali's: Ali (ibn al Husain) Zain ul Abideen, Ali (ibn Musa) al Ridha, Ali (ibn Muhammad) al Hadi and the Muhammad's were: Muhammad (ibn Ali) al Baqir, Muhammad (ibn Ali) al Taqi and Muhammad (ibn al Hasan) al Mahdi leaving the thirteenth Executor whose name is neither Muhammad nor Ali because these two names are already taken up previously.

3.4.4.The Mahdi who comes before his father

If someone was still in doubt after the above narration we then take the following one which paints the picture of the First Mahdi who comes before his father:

يا سلمان ، مهدي أمتي الذي يملأ الأرض قسطا وعدلا كما ملئت جورا وظلما من ولد هذا. إمام بن إمام ، عالم بن عالم ، وصي بن وصي ، أبوه الذي يليه إمام وصي عالم . قال : قلت : يا نبي الله ، المهدي أفضل أم أبوه ؟ قال : أبوه أفضل منه. للأول مثل أجورهم كلهم لأن الله هداهم به

Oh Salman, the Mahdi of my Ummah who will fill the earth with equity and justice as it was filled with transgression is from the progeny of this (Husain)...Imam son of Imam, knowledgable one son of knowledgable, executor son of executor, his father who will follow him is an Imam and a knowledgable executor. He (Salman) said 'Oh Prophet of Allah, is the Mahdi more superior or his father?. He (Prophet) said 'His father is more superior to him. For the first is like the rewards of each of them because Allah guided them with him'

So to summarise:

1. The justice is spread through the twelfth Imam whose name is Muhammad
2. There are twelve executors from the progeny of Fatiham (pbuh), the last of whom is the Qa'im and his name is neither Muhammad nor Ali.
3. The justice is spread through the Imam whose name is not Muhammad nor Ali but he comes before his father
4. The Twelfth Imam is a Qa'im and the Thirteenth Executor is also a Qa'im whose father is superior to him.
5. Therefore, there are two Qa'ims who will be present on the Earth at the same time

The conclusion is that Imam Mahdi pbuh will not be spreading the justice until the advent of his son who is himself an executor and the two will be closely linked during the implementation of justice.

The second Mahdi and Qa'im in the above narrations would therefore be a reference to the first Mahdi in the Will. The resurrection mentioned is therefore the minor resurrection that establishes the government of Allah as put in place by the first Mahdi and in accordance with the Will narration and the large number of narrations from the Imams themselves. This government is then continued by the subsequent eleven Mahdis Therefore, the discontinuation of goodness mentioned above would refer to the era of all the 12 mahdis and not the first one in the same way that Imam Ali would refer to himself as being the one that builds the pulpit in Egypt although it is someone from his progeny as he then later clarified. Similarly Rasulullah is apparently placing the first Mahdi at the head of all of them saying that he will set the scene for all the ones that come after

him from the progeny of Fatimah al Zahra, descended from the First Mahdi. At the end of the twelve Mahdis we can assume that Allah has no more use for creation, however, this will become known in time when the time of the twelfth Mahdi arrives. His decree needs then to be taken as Allah's Will on the earth. It is possible that he, or even Syed Ahmed as, produces a Will that clarifies matters. This would then potentially partially fulfill the statement of Syed Ahmed about the First Mahdi having two stations: a station of Wilayah (Guardianship) and a station of Risalah (Messengership).

If someone had an issue accepting Syed Ahmed's interpretation of the prophecies in the table within the previous section because they felt were wholly and solely for the prophet Muhammad pbuhahf we would challenge them to say that the prophet Muhammad was always showing people how high the rank of his ahlulbayt was and that to reach him and his family was the ultimate goal for anyone because ahlulbayt is made up of ahl and bayt. Bayt means house and refers to Rasulullah because it is his house who the Ahl are a part of and there is no house without the owner of the house...Rasulullah. The default Ahl are the ashab ul kisa[19] and the wider context Ahl refers to the family of Abbas and Hamza pbut. Therefore to reach Muhammad is the ultimate outcome of one's faith and their level had to be closest to his out of all the creation and Salman Farsi was one of

[19] Translated as 'People of the cloth' this refers to the hadith in which Rasulullah pbuhahf wrapped up Ali, Fatimah, Hasan and Husain in a Yemeni cloth and declared that they were his ahlulbay and prayed to Allah for them to be purified. This action was an explanation of the verses in the holy quran which mention the ahlulbayt (tbc)

those who reached them and was accepted into them. Now looking at some of the narrations of ashab al kisa': Rasulullah would carry Imams Hasan and Husain and sit them next to him on the minbar, he would allow them to sit on his shoulders during his salat, he announced time and again that Imam Ali was his brother in this life and the hereafter, therefore, given the length of time between Rasulullah and Syed Ahmed, it is necessary for the da'wah of the Yamani to mirror[20] that of Rasulullah in several aspects including a matching of the names and re/use of titles which some may have thought were specific to Rasulullah himself.

3.4.5.It is all about Ahmed

Now let us go back to the will one more time to look at the names within there:

The following statement from Imam Jafar as supports the specific claims of each Imam being Sahib al 'amr (the Companion of the matter):

كما أن الإمام الصادق عليه السلام يقول:

إن هذا الأمر لا يديه غير صاحبه إلا تبر aالله عملا[21]

Verily this matter, if anyone claims it other than its Companion, Allah will shorten their life.

قال الإمام الصادق عليه السلام: - كلنا قائم بأمر الله واحد بعد واحد حتى يجيء صاحب السيف، فإذا جاء صاحب السيف جاء بأمرٍ غير الذي كان

[20] refer to al Jawab al Muneer p. 96 Arabic version.

[21] الكافي الكليني ج١ ص ٣٧٢..

Al Imam al Sadiq (as) said: each of us is a Qaim (one who rises) with the command of Allah, one after another, until the one with the sword comes. When the one with the sword comes, he will come with a matter that was not before.

Also, note the following in al Ghaybah:

2. روى الطوسي: [142- ... عن حذيفة قال: سمعت رسول الله وذكر المهدي فقال: إنه يبايع بين الركن والمقام اسمه أحمد وعبد الله والمهدي، فهذه أسماؤه الثلاثة] الغيبة، ص ١١١

Narrated by al Tusi: from Hudhayfa, he said: I heard Rasulullah and he mentioned the Mahdi; he said "He will be given allegiance between the Rukn (al Yamani) and the Muqam (of Ibrahim); his name is Ahmed and Abdullah and al Mahdi. So these are his three names.

By now the continuation of the وصـــية going to Ahmed has been made clear but why are the same people who have been happy to segregate themselves from the Sunni community on the basis that the Sunnis do not believe in the 12 Imams now suddenly rejected the one who says that he is the Ahmed that was not only mentioned in the Will but also mentioned by the Imams? A number of the well-read Mahdi specialist scholars not only accepted the Will narration in its current form but were also aware that Basra would play a key role in the reemergence of the Mahdi[22]. Due to a lack of interest in such important subjects this knowledge usually escapes the majority of Muslims.

[22] See for example the statements of Syed Sadiq al Sadr as mentioned within the Arrived Series

3.5.The ships of Ja'far

It is worth noting here that the Ahluylbayt in their wisdom knew of the challenges that would be faced by each successive Imam, hence, the focus by Imam Ja'far on paving the way with knowledge for the ultimate rising of the son of Muhammad al Mahdi in the end times. This answers the questions around why Imams Muhammad al Baqir and Ja'far al Sadiq did not embark on jihad although some of their followers would have liked to. This situation further opened up a number of challenges to the Imams, not least in how even close relatives of theirs such as Zayd ibn Ali embarked on his own campaign of jihad against Yusuf ibn Umar al Thaqafi. Although revered by the Ahlulbayt he was not the official imam and it is because of the need to preserve the deen and disseminate information about he Qa'im who would appear in the end times that Imam Ja'far did not begin jihad.

It is possibly for this reason that Rasulullah pbuhahf alluded to the heavy burden borne by Imam Ja'far regarding the religion in general when he informed Abu Bakr of being able to see the ships of Ja'far in a vision whilst they were both in the cave[23].

3.6.The Yamani - beloved child of the Ahlulbayt

Until one has truly grasped the link from Rasulullah through to Ahmed, one does not appreciate the closeness of one Imam to the next. The Yamani as needs to be looked at as if he is the beloved son of the Ahlulbayt. The

[23] Refer to the book of Sulaym p. 349 which references Bihar ul Anwar vol. 8 page 109, hadith 10

reason for Fatimah al Zahra being given a tablet with the names of all 12 Imams from her progeny listed is not only to obtain her prayers for them but also as an example to the ummah that she is their mother and therefore the types of conversations that will take place inside her house around this topic are ones of mother teaching children who they are and these teachings being passed on down the line.

I would go even further as to say that the conduct of the so-called lovers of the ahlulbayt ought to behave at all times as if they are in the presence of the ahlulbayt themselves because only such behaviour would be acceptable to them, not to mention the spiritual nourishment that this brings with it. Such a level of knowledge usually escapes the majority of the Muslim world dedication in reading and following the narrations of the ahlulbayt and immersing themselves in that knowledge to construct a view of what conversations the ahlulbayt pbut would have amongst themselves. For example take the following narration from Shaykh Sadooq:

قال الصدوق رحمه الله في عيون أخبار الرضا عليه السلام :304/1:(حدثنا علي بن أحمد بن محمد بن عمران الدقاق رضي الله عنه ، ومحمد بن أحمد السناني ، وعلي بن عبد الوراق ، والحسين بن إبراهيم بن أحمد بن هشام المكتب قالوا: حدثنا محمد بن أبي عبد الله الكوفي ، وأبو الحسين الأسدي قالوا: حدثنا محمد بن اسماعيل المكي البرمكي قال: حدثنا موسى بن عمران النخعي قال قلت لعلي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام : علمني يا ابن رسول الله قولاً أقوله بليغاً كاملاً إذا زرت واحداً منكم ، فقال: إذا صرت إلى الباب فقف واشهد الشهادتين وأنت على غسل، فإذا دخلت ورأيت القبر فقف وقل: الله أكبر ثلاثين مرة ، ثم امش قليلاً وعليك السكينة والوقار ، وقارب بين خطاك ، ثم قف وكبر الله عز وجل

ثلاثين مرة ، ثم ادْنُ من القبر وكبر الله أربعين مرة ، تمام مئة تكبيرة ، ثم قل:

السلام عليكم يا أهل بيت النبوة ، و موضع الرسالة ، ومختلف الملائكة ، ومهبط الوحي ، ومعدن الرسالة ، وخزان العلم ، ومنتهى الحلم ، وأصول الكرم ، وقادة الأمم ، وأولياء النعم ، وعناصر الأبرار ، ودعائم الأخيار ، وساسة العباد ، وأركان البلاد ، وأبواب الايمان ، وأمناء الرحمن ، وسلالة النبيين ، وصفوة المرسلين، وعترة خيرة رب العالمين، ورحمة الله وبركاته.

The narration articulates how the ahlulbayt regarded themselves with some of the statements regarding prophecy and inspiration given below: موضع الرسالة means 'the place of messengership', مختلف الملائكة means 'the place where the angels frequent (or change)', معدن الرسالة means 'the origin of messengership' with the word معدن used nowadays in the context of a mineral mine, مهبط الوحي means 'where inspiration descends', سلالة النبيين means 'pure descendants of prophets', صفوة المرسلين means 'chosen ones of the messengers'. It was Rasulullah pbuhahf who provided the ahlulbayt with the initial understanding of who they were and this was subsequently backed up by their own experiences of not only hearing angels but there are also reports of them having seen them. Syed Ahmed as has himself given an incident in al Jawab al Muneer of lifting the veils for some scholars within the Hawza and that scholar seeing the angels[24].

Looking at the wording of the Will again we see that by defining the names in the Will, it by necessity excludes anyone else from this lofty station and falsifies any spurious ahadith that raises people such as Umar bin al

[24] al Jawab al Muneer question 49

Khattaab to any high station[25]. The Umar hadith of لـو كـان بـعدي نبي لـكان عـمر cannot be accepted particularly when even the Sunni books afford Imam Ali as the position of khalifa in place of Rasulullah but then goes on to say إلا لا نـبي بـــعـدي inferring that Ali as was capable of that position of prophethood had their been an open position for this job. Further, the prophet is known in sunni books to have said عليكم بسنتي و سنة الخلفاء الراشدين المهديين، تمسكوا بها و عضوا عليها بالنواجذ[26]. This translates as "Keep hold of my way and the way of my rightly guided vicegerents, grasp them firmly and bite on to the with your molar teeth (i.e. never let go). The Sunni world needs to ask itself who these righteous vicegerents were because they were certainly not the same ones that were going to rule the nation in times of difference because that would mean Rasulullah pbuhahf contradicted himself and gave the ummah different messages that they could not follow. The hadith, although individual statements may be sound and authentic, appears to be truncated. Other sunni sources provide more clarity around these vicegerents as being a list of 12 mentioned in Ibn Kathir's tafseer[27] and these would appear to be the same 12 princes of Kedar mentioned in the Bible[28]. This general indication had to be followed up with a specification of names and their personalities had to show that

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[25] The Umar hadith of لو كان بعدي نبي لكان عمر is a sporadic narration that cannot be accepted particularly when even the Sunni books afford Imam Ali as the position of khalifa in place of Rasulullah but then goes on to say إلا لا نبي بعدي inferring that Ali as was capable of that position of prophethood had their been an open position for this job.

[26] Mustadrak al Hakim, p. 288, hadith 144 Arabic Version

[27] In the commentary to Qur'an 5:12

[28] Ezekiel 27:21

they were capable of Prophethood as did any later successor.

To maintain a Hujjah on the people of the earth Allah ensured the presence of these representatives who knew how the deen needed to be applied in their eras: they were the spiritual guides, the jurists, the political leaders and the recipients of divine inspiration. This shows that the position of the Yamani is also of capability of prophethood with an added twist: everyone of the Yamani's contemporaries is of a lower rank and, particularly the scholars, are in danger of incurring divine retribution for challenging him.

3.6.1.The task of the Yamani

Given that the Yamani is the guarantor of divine justice, his role necessitates that he caters for all peoples of the earth, his scope then covers the Qur'an, books of Sunni, Shia, past religions, eras gone by: he has expounded the teachings of the previous divine books including the Taurah, the Bible, the Gospel of Judas, the Epic of Gilgamesh and Sumer and Akkad, he has also expounded aspects of Islam previously regarded as allegorical many of which are verses within the Quran[29].

The feat before the Yamani, then, is enormous and he is bound to make some adjustments for the community as each previous Imam did in their own eras. We will aim to articulate some of these adjustments through this article.

The biggest obstacle to this da'wah is the ego of people who are not

[29] in Arabic الآيات المتشابهات

willing to accommodate an alternative viewpoint and this tends to be from people who have a religious position to protect. We ask everyone who sees the logic in this da'wah but still refuses to accept it to may be look for an alternative occupation and leave the religion to people who know what they are doing with it.

To everyone else, any religious change requires pure intentions, patience, self control and suppression of the ego.

3.6.2.Lessons to learn

One of the most important lessons taught us by the Yamani is that everything from Rasulullah and his Ahlulbayt is crucial for our development and therefore no tradition, no teaching, no lesson must ever be ignored despite how difficult it may be to understand, and difficulty is integral to following the Ahlulbayt on the path of guidance as the Yamani has mentioned in the introduction to the book of Tawheed[30]. We also learn that all the past revelations of the divine books are sacred and cannot be ignored like many muslims do by simply saying they are corrupted; there is some corruption but not absolute corruption. The call of the Yamani is a continuation of the Imams of the past. It carries the same characteristics as the stand of Rasulullah against the idols of misguidance, the call of Imam Husain in its stand for the Supremacy of Allah, standing against tyranny and injustices, the stand of imams Baqir and Ja'far to spread the correct teachings of the deen and to rectify errors in fiqh of the day and in addition to the past imams, spread the justice of Allah as per expectation of Rasulullah pbuhahf. The reason why the

[30] as narrated from Imam Jafar from Bihar al Anwar

Yamani is not establishing Allah's government is because it was always established in the earth, this time, it will not be suppressed as was the case with Rasulullah's last few days and the early days of Imam Ali, followed by generations of Imams being slain by savage attacks, poison, or by other means. The Yamani will spread it, hence, the reason for one name of the Yamani being القائم or the Riser or one who rises up, ie brings about the revolution.

3.6.3.The central themes for Syed Ahmed al Hasan

This then paints a multidimensional role of Syed Ahmed al Hasan and there would appear to be a number of central themes in his call as follows:

- Guaranteeing the preservation of the original divine religion through having a reference point for mankind
- This guarantee being something that only the Creator can provide through a divinely ordained document
- Supremacy of Allah through recognition of the importance of the ahlulbayt (family of Muhammad) as guides for the Ummah and the whole of mankind and a reinstatement to the position afforded them by Allah and Rasulullah
- Supremacy of Allah, not Supremacy of Man from a religio-political perspective thereby highlighting the failures of alternative political models, processes and political leaders
- Using the Will to recognise not only the names of the 12 Imams but also the first of the subsequent 12 Mahdis to lay the foundations for Allah's

government.

- The emphasis of the the Quran being a living book and clarifying its meanings for today's needs as well as emphasising that its meanings need to be obtained from a rightly guided Imam or Mahdi

- The push for spiritual self-development via the use of one's own faculties as opposed to relying on the clergy and reconnecting with the Creator, Allah swt.

The Will takes a central place in the titles of Syed Ahmed a.s. of Sahib al Wasiyyah which is something prophesied by the Imams and it acts as the one document that contains all of the above meanings and whose individual elements have been adequately covered within a plethora of other mutawaatir narrations. Mafatih al Janaan is almost the manifestation of the Will through the teachings handed down through the 12 caliphs. It is miraculous that the Will narration had lain dormant for hundreds of years until the call of the Yamani even though it was accepted by the classical scholars as being completely reliable as well as a number of modern day Mahdi-specialists such as Shaykh Muhammad al Sadiq al Sadr and Shaykh Ali Korani[31].

The Will also highlights the high status of the Imams as being individuals capable of carrying on the divine mission, therefore worthy of representing the Prophet and given the finality of prophethood, they would have been

[31] although the latter does not accept Syed Ahmed salaam alaih as the Ahmed in the Will

capable of prophethood. This is inferred by Ali al Ridha in Mafatih al Janaan as seen in the following narration:

إني سأقتل مسموما مظلوما، و أقبر إلى جنب هارون، و يجعل الله (عز و جل) تربتي مختلف شيعتي، فمن زارني في غربتي، وجبت له زيارتي يوم القيامة، و الذي أكرم محمدا صلى الله عليه و آله و سلم بالنبوة، و اصطفاه على جميع الخليقة، لا يصلي أحد منكم عند قبري ركعتين، إلا استحق المغفرة من الله (عز و جل) يوم يلقاه، و الذي أكرمنا بعد محمد صلى.. بالإمامة، و خصنا بالوصية، إن زوار قبري لأكرم الوفود على الله يوم القيامة، و ما من مؤمن يزورني فتصيب وجهه قطرة من [32]

I will be cruelly killed by poison and I will be buried next to Haroon ('al Rasheed') and Allah will make my soil a place where my Shia will frequent. Whoever visits me in my state of estrangement, he will receive a visitation from me on the Day of Judgement. By He Who favoured Muhammad pbuhahf with prophethood and chose him over all the creation, none of you prays two units (rak'ats) of prayer near my grave but he has earned forgiveness from Allah (be He respected and glorified) on the day that he meets Him. By He Who favoured us after Muhammad (pbuhahf) with Imamate (divinely appointed leadership) and specified us with the Will, the visitors to my grave are the best delegations on Allah on the Day of Judgement. No believer visits me then their face is touched by a drop from the sky but Allah forbids their body for the Fire.

The word الـوصـيـة has two meanings: the Will and the Executorship, the former refers to the written documentation of Rasulullah's Will and the

[32] Mafatih al Jinaan, p. 496

latter to the content of the Will meaning. Because the Imam uses the 1st person plural form he is referring to all the Imams and any other individual(s) named in the written Will and not just himself. Furthermore because this narration is after the passing of Rasulullah it cannot just refer to the meaning of the Will because the meaning has been in circulation for some time and there is no benefit in just repeating this without some emphasis on it. Also, the term Imam covers an element of executorship because Imamate when referring to the Ahlulbayt is from Allah under the banner of ulul'amr. This means that one of the following occurred:

1. The Imam understood Wasiyyah (Executorship) to be a specific part of Imamate that needed to be called out separately. This infers that a specific document is needed to support and protect this position.

2. The Imam regarded Wasiyyah as something separate or overlapping Imamate. This still infers that a specific document is required to protect this position.

In both the above scenarios the Will of Rasulullah covers the text of the Will as does the understanding that there will be 12 Imams. This leaves the statement around the 12 Mahdis and all those reliable narrations which talk about offspring of Imam Mahdi pbuh for which a handover is needed from Imam number 12 to the offspring and first of the 12 Mahdis; and most importantly a name. For this we have to refer back to the Will narration and a few other narrations which mention the name Ahmed[33].

[33] Al-Khara'ej Al-Jara'eh Leqatb AlDeen Al-Rawandi p.1149; Mujam Ahadeeth Al-Korani v.1 p.453; Bihar v.52 p.291; Gaiba Al-Tusi p.305p.299,p.454,p.470

4. So what's new?

Some of the ignorant so-called researchers have questioned what the Yamani has brought that is new because apparently much of what he is saying was already in the traditions of the ahlulbayt and touched upon by past scholars.

Firstly, this is incorrect because taking pot shots in the dark does not amount to real knowledge even if by chance some of it may have hit the mark.

Secondly there is a large and growing number of books from the Yamani which shows his prowess when it comes to understanding of the deen.

Thirdly, some of the objections raised by scholars only go to highlight their own lack of research so my humble suggestion is that before people even raise their hand to ask a question that they go and do some research first. To explain this stance below are a number of topics which are covered by the Yamani for which I challenge anyone to bring anything credible as an alternative:

4.1.Malakoot

Even though Rasulullah pbuhahf is reported to have taught people to believe in the Malakoot (spiritual realms) Syed Ahmed as has clearly expressed this as being key to reconnecting with our Creator. Many Ansar have been touched spiritually throughout their lives however Syed Ahmed's teachings imply that one not only needs to believe but also needs to think in those terms as it is the realm of reality. Traces of such teachings

can be found in books such as the book of Sulaym ibn Qays where Imam Ali manifests to six of the fourteen people who conspired to write the Cursed Scroll on their death beds. The reason for this ability is twofold: a) awyliya' are known to be able to appear in more than one place at the same time and b) the Hujjahs have a presence in all seven of the spiritual realms (seven heavens). The result is that one reduces their connection to the material world and increases the connection with the malakoot or the spiritual realms. Not only is this the same practise and principle as all the Prophets, Messengers and Imams before Syed Ahmed but from the perspective of a novice like myself, it is an astounding feat to see somebody of the age of Syed Ahmed able to open talk and explain these concepts which permeate into his teachings on التوحيد[1] as in كتاب التوحيد[2].

The benefits of realigning one's focus from the material realm to the spiritual cannot be seen unless one experiences them, however, an example might suffice here. The body and spirit both appear to have senses. The former has animalistic tendencies whereas the latter has angellic and it is through development of the latter that one reaches a higher existence beginning in this world and continuing into the next. This worldly life then becomes a lower form of life in Heaven as in the below diagram.

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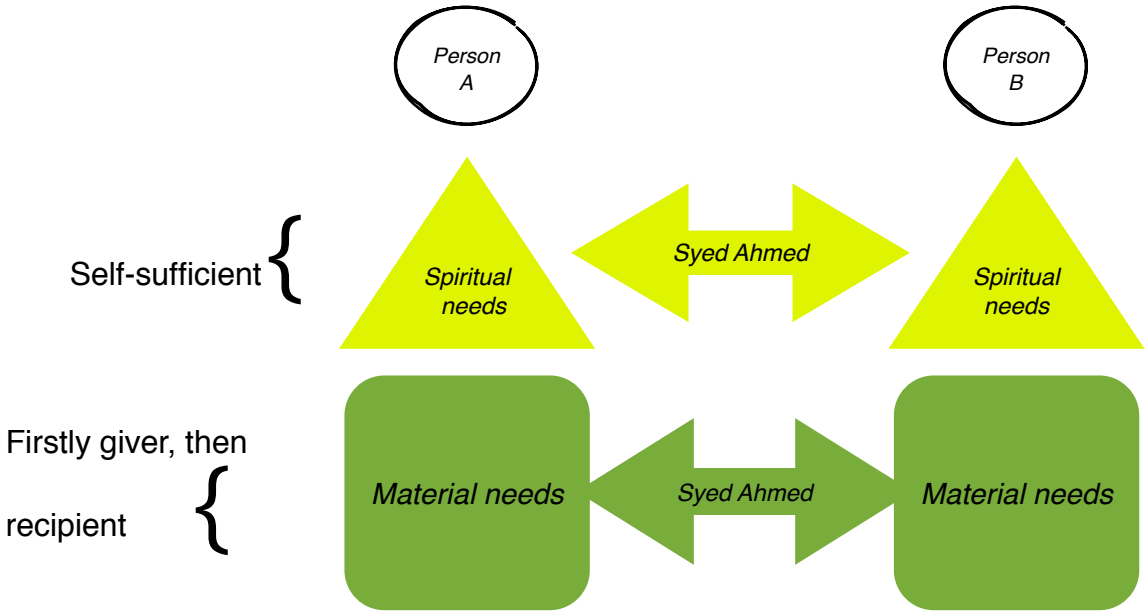
[1] Pronounced *Tawheed* this refers to the correct understanding of the Oneness of Allah

[2] Pronounced *Kitab al Tawheed* this is a book written by Syed Ahmed which is of such high concentrated spirituality that it quickly supersedes the books of the well known spiritual scholars like Abu Hamid al Ghazali and Abdul Qadir al Jilani.



The social benefit of this breaking away from the material surroundings increases the assurance that justice and equality will be implemented. If all people on the earth were spiritual, they would be less concerned about their materialistic lives and focus more on the spiritual. To a degree this creates a circular process where ultimately every is striving to provide his or her fellow human being with the best materially and spiritually in order to reach Allah and the recipient would rather give away the material and potentially accept the spiritual thereby creating an environment in which everyone's material requirements have a high %age of being fulfilled and each person's inner ability to divorce the material is taking them closer to the Creator. This is a self-sustaining process of justice. This also means that the drain on the world's resources is dramatically reduced as people will be more willing to manage within their means. The knowledge levels of the recipients of the twenty five parts of knowledge reach a degree where they are greatly self-sufficient with regards daily activities and the Imam focusses on the delta, i.e. any forthcoming changes. This develops an infallible-like public who are ready to work with each successive Mahdi until the very last one.This is a breakdown of the notion of each Imam

being an إِلٰه[3] in the same way that Rasulullah was because of how they are responsible for not only the spiritual needs but also for the materialistic needs of mankind.

4.2.Killing the Ego

This is taught as the ultimate blocker between an individual and Allah and the one thing which caused the destruction of past personalities and nations that rose up against Allah such as Iblees and the Pharaohs. Once this has been brought under control the individual is able to minimise the darkness themself and progress towards Allah. Everyone likes attention, however, as seen in celebrities too much attention can be the result of behaviour which the remainder of society would regard as abnormal.

4.3.Fana' fillah and Wahdat al Wujood

These two terms meaning annihilating oneself in the remembrance of Allah and single existence with Allah. This notion features in the writings of Syed Ahmed and he has explained how this applied to Rasulullah pbuhahf in his book Kitab ul Tawheed. It supersedes books written previously by Sufis and other spiritual scholars on the same subject. It also links in with the Star of David and how the upper triangle depicts this journey of starting with the self and individuality, then annihilating it in the remembrance of Allah and this is followed by the return back to individuality....this completes the journey through the triangle.

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[3] Initially used for Allah swt, this word is pronounced *Ilah* and it denotes one to whom the creation is needy and who corrects their shortcoming and weaknesses. It is also a characteristic found within the divinely appointed awliya' of Allah.

4.4. Understanding the reality of Muhammad and Aal Muhammad

Syed Ahmed al Hasan as who has explained that the Mighty Throne, the Mightiest Throne and the Chair denote Muhammad pbuhahf thereby articulating a position for an individual over and above everything else in the universe. This hypothesis is also completely aligned with Akhbari Shia thought and, to a great degree, Ahlussunnah thought[4] as well as having traces within Sufi, Hurufi, Hamzevi and Bektashi groups where the seven lines an the face of man equal the number of verses in Surah al Fatihah and Adam is the seat of Allah Himself[5], not to ignore Christianity which has described Isa pbuh as the Word and God Himself[6]. However, nobody was ever able to complete the picture by tracing this position back from the Qur'an through to the prior divine books. One of the most striking revelations from Syed Ahmed as is that he had a role before his own time on this world in the form of the lookalike who took the place of Jesus on the cross. It is not possible to fully cover this topic in this paper so I leave it here with a reference to the book by Syed Ahmed as called The 13th Disciple.

4.5. Verses of the Torah, Bible and sayings of the Ahlulbayt

We previously did not fully appreciate what knowledge the ahlulbayt had of

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[4] As opposed to Sunni thought which is an offshoot of the Salafist / Wahhabist ideology

[5] See Hurufi and Hamzevi related website http://bektashiorder.com/the-hamzevi-movement-and-the-hurufis

[6] John 1:1

the previous divine books and where they were mentioned, however, this has now been explained by the Yamani.

- The allegorical verses in the Quran: covering interpretation of Qur'anic verses which were previously unknown to us such as الم[7].

- Imam Mahdi himself and the Zuhoor (reappearance): the clarification of many notions of the mahdi which were previously misunderstood but narrated in the supplications from the ahlulbayt pbut and other narrations[8]. The scholars would also look at the Mahdi as in isolation of the traditions of Imam Ja'far and his father Imam Baqir pbut and in this way the scholars did not guide the ummah when the question of the Yamani arose. One example is the tradition that the Mahdi will always be in touch with some specific individuals from his Shia and family but when al Ghaybah al Kubra was being announced, the scholars take this disappearance to be for all people including his special Shia and family thereby making it impossible for any pre-zuhoor preparation for the Mahdi although the narrations clearly articulate this period. In other words, the appearance would be so sudden and almost cartoon-like in nature that there would suddenly be 313 people at the Ka'bah: the Mahdi would be seen, they would all hear a noise from the sky and then the fighting would go to Kufah. It ignores many narrations which were

[7] appear at the start of surah al Baqarah

[8] see al Najm al Thaqib vol 2 p. 69 Arabic version, narrated by Shaykh Tusi in al Ghaybah p. 186, Pages 85, 84, 77 Mafatih al Jinaan (deeds for Jumuah), Fiqh al Rida p. 403, Bihar al Anwar vol. 52, p. 187

difficult for the scholars so they put these to one side and focussed the attention of the laypeople on attending majalis to keep the rituals alive.

- The promise of divine leadership: and the link to the the banner of allegiance and allegiance only being for Allah. Linked to this is how the Yamani as has clarified who exactly was intended by words such as ولي الأمر،[9] القائم المؤمل[10] in the supplications of the Ahlulbayt such as دعاء الافتتاح[11] where it specifically mentions the twelve imams ending with

(the successor, the guide, the guided) وَالْخَلَفِ الْهادي الْمَهْدِيِّ

...followed by...

اَللّهُمَّ وَصَلِّ عَلى وَلِيِّ اَمْرِكَ الْقائِمِ الْمُؤَمَّلِ، وَالْعَدْلِ الْمُنْتَظَرِ، وَحُفَّهُ بِمَلائِكَتِكَ الْمُقَرَّبينَ، وَاَيِّدْهُ بِرُوحِ الْقُدُسِ يا رَبَّ الْعالَمينَ، اَللّهُمَّ اجْعَلْهُ الدّاعِيَ اِلى كِتابِكَ، وَالْقائِمَ بِدينِكَ، اِسْتَخْلِفْهُ في الْاَرْضِ كَما اسْتَخْلَفْتَ الَّذينَ مِنْ قَبْلِهِ، مَكِّنْ لَهُ دينَهُ الَّذي ارْتَضَيْتَهُ لَهُ، اَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ اَمْناً يَعْبُدُكَ لا يُشْرِكُ بِكَ شَيْئاً

Oh Allah and send blessings on the guardian of your task, the Qa'im, the hoped for, the awaited justice, and wrap him with the arch angels, and help him with the Spirit of the Holy (Holy Spirit) oh Lord of the Worlds. Oh Allah make him the caller to your book and the Qa'im with our deen. Make him the khalifah in the earth as you made khalifahs of those before him. Establish his deen for him with which you are pleased for him. Change his

[9] Pronounced Wali ul 'Amr means Guardian of the Matter

[10] Pronounced al Qa'im al Mu'ammal means the Awaited Qa'im (Riser)

[11] Pronounced dua al Iftitah which appears in Mafatih al Jinan

fear to security that he worship you and does not do shirk with you.

Within the above topics the Yamani as has explained them and brought them to life.

4.6.The knowledge and Shari'ahs of past nations

The analysis of the legends of Sumer and Akkad covering the Epic of Gilgamesh is completely new highlighting the reasons for the reversion of the deen back to the cradle of civilisation, the clarification of verses in the Quran particularly dealing with ma'rifah and tawheed and the traditions which expound these verses is new, otherwise the Shia community would not have ignorantly labelled the Yamani a.s. as an extremist Shia cult leader.

4.7.Star of David and the ahlulbayt and the inheritance of the ahlulbayt

The use of this has become a sticking point with anyone who is influenced by the pro-Israeli media although it should have riled the scholars if they had a basic understanding of the traditions on the Seal of Solomon (his ring) [12].

4.8.Numerology

His writings on numerology are a new topic in the way he has approached this subject: the twenty five times that the names عیسی and آدم appear in

[12] this interestingly already appears in the box of Fatimah al Zahra as as well as the shrine of Imam Ali as showing that this star has been use by the ahlulbayt and their lovers in some way shape or form before the creation of the ideology of Zionism therefore the latter in no way has a monopoly on its use

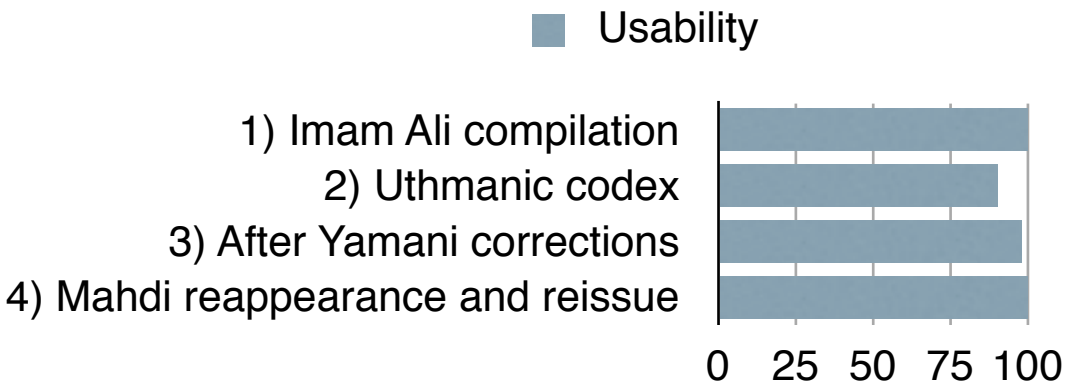
the Quran[13] amongst other numerical phenomena but boost ever cut to the heart of the Arabic language itself to derive lessons from numerical values embedded within the language. His revelations around how he derives scores from questions in Arabic and the answer to the same question in Arabic opens the door to understanding what clues have been left in the creation of His master plan.

[13] as per the speeches of Zakir Naik

5. Reshaping the deen

5.1. The Qur'anic focus

The importance of the Quran within religious analysis is subject to some debate not least because the correctness and completeness of the Quran has been questioned since the post muhammad period and the Hadith analysis methodology has also undergone changes. Accusations have always been present in Sunni and Shia books alike[14] that verses were omitted from the



Qur'an, that grammatical mistakes were made in the script, the arrangement of verses was incorrect, mistakes were made in pronunciation. Nevertheless it is narrated from Imam Ja'far that the current version is adequate until the Qa'im appears[15]. As in the above graph, this allows us to place a tentative or hypothetical 90% estimation of scriptural correctness until the Yamani has completed the corrections to our recitations and the above figure can be revised. Given that the Yamani as himself has stated[16] that the version of the

[14] References from Bukhari suffice here such as al-Bukhari Hadith: 6.468; al-Bukhari Hadith: 5. 85;

[15] See corrections made by Imam Ja'far pbuh as recorded in Tafseer al Ayashi vol. 1 p. 195

[16] al Jawab al Muneer question 37

Quran with the correct ordering is with al Imam al Mahdi as[17] we must take this to mostly refer to the arrangement of verses and chapters but that the task of correcting the recitation of individuals without affecting the script must be something that falls within the remit of the Yamani as and his objective is to redress the previous mistakes made because of the absence of diacritics with everyone figuring out the correct recitation for him/herself. We are unable to interpret the Qur'an ourselves, and this is evident in both the Sunni and Shia worlds which have failed to cling to the correct inspirations of that Holy Book. Imam Ja'far a.s. would interpret verses in a way different to the 'scholars' of his day, often linking verses about resurrection, reckoning and divine punishment to the subject of the Mahdi a.s. take Surah Aali Imran for example which talks about Messenger and other noble, divinely appointed individuals...[18]

Now that the usability of the Quran has been confirmed we can completely rely upon its principles and injunctions which Allah swt has clearly established for His cause and which cannot be ignored: He has enjoined in the Qur'an that we (as an Ummah) follow the أولـوا الأمــر. This instruction cannot simply be for a finite period of time as it indicates that there will always be divinely appointed leaders whose obedience is incumbent on the Ummah. The prerogative of Divine Justice means that the presence of despots in the earth requires a countering force of rightly guided caliphs, no matter how oppressed or rejected the latter are. The point is that according to Allah swt, the presence of His representative guarantees the mercy of Allah in the earth و مــا أرســلناك إلا

[17] Ibid

[18] Ilal al Sharai' p. 89 chapter 81 H h Arabic version

رحمة للعالمين, otherwise, when Rasulullah would annihilate himself and leave this worldly life there would remain no Mercy on the earth and only vengeance[19]; what desire does Allah have to sustain the world and its inhabitants then? And this has been indicated a number of times by the Infallibles themselves pbut. With this mind set the Yamani a.s. has provided evidences in his book entitled[20].

It is this Qur'anic focus which was the driver behind how the Akhbari school developed in Shi'a history before the influence of the Sunni Ilm al Rijaal discipline on the Shi'a world. The differences were due to the followers of the Ahlulbayt pbut were generally more committed and more reliable than supporters of their rival rulers from the Umayyads and Abbasids given that most of the people under Mu'awiyah and, later, his son gave their loyalty to their masters on account of the large sums of money paid them.

5.2.So what about the Will's chain of narration?

The will narration appears in 15 different prominent books (see Appendix 4) and for this reason one does not find specialists on Mahdism such as Syed Sadiq al Sadr and Shaykh Ali Korani finding any issue with it. Furthermore, corroborating evidence from other narrations which talk about 12 Mahdis along with a sound chain of narration afford the Will narration a status of tawaatur.

There have been challenges levelled at its chain of narration (isnad), however,

[19] Kitab ul tawheed p. 55

[20] Pronounced al 'Wasiyyah al Muqaddasah – al Kitab al 'Asim min al Dalaal', it means 'The Holy Will, the book which will protect from going astray'.

that challenges needs a counter challenge asking why the classical scholars listed the hadith as mutawaatir and authentic only now to be rejected by the modern day scholars.

1. Jamaa'a - Group جماعة

2. alHussain ibn Ali ibn Sufyan alBazoofri الحسين بن علي بن سفيان البازوفري

3. Ali ibn Sinan alMoosili al-'Adl علي بن سنان الموصلي العدل

4. Ali ibn alHussain علي بن الحسين

5. Ahmad ibn Muhammad ibn alKhaleel أحمد بن محمد بن الخليل

6. Ja'far ibn Ahmad alMasri جعفر بن أحمد المصري

7. alHassan ibn Ali, alMasri's uncle [copyist الحسن بن علي ،عم المصري
   [error, it is actually alHussain ibn Ali

8. His Father", the father of alHussain ibn" أبوه، علي بن بيان بن زيد بن سيابة
   Ali alMasri is: Ali ibn Bayan ibn Zaid ibn Sayaba

At this point, I do not intend to reinvent the wheel with regards the chain of narration, suffice to say that the challenges levelled have been around

1. the Jamaa'ah and who these individuals are

2. Husain ibn Ali, the uncle of Misri and who exactly he is

The answer has been provided in two documents: one by Shaykh Nazim al Uqaili[21] and the other by Zolfigar Ansary entitled 'Ilm al Rijaal testifies to the Will'. Until this day, I struggle to understand the issues that are raised by modern scholars around the will and why they do not accept the explanations of scholars such as Nazim al Uqaili.

Try applying the Ilm al Rijaal to someone like Syed Sistani, a prominent Usuli scholar: does he not lose character for taking the most tyrannical nation on earth as his guardian, eventually leading to them Americans leading an apparent attack on renegades and damaging the mausoleum of Imam Ali a.s. in the process? That results in Syed Sistani becoming unreliable from an Ilm al Rijaal perspective.

Also take the situation for munqati' Ahadith in the Sunni world whose chain of narration does not reach Rasulullah or barely reaches a companion. Even the situation of Bukhari and Muslim is not perfect because the former had a different ideology to the ahlulbayt therefore his focus was on confirming his own madhhab using ahadith whose narrators he regarded as reliable and in this process discarded the best part of half a million narrations. This meant that his hadith compilation completely disregarded any analysis of the texts or any rival ideology and he was subjective in which narrators he chose. Muslim was marginally better as he included a number of routes for the same narration and although he had his book critiqued by his contemporary

[21] Entitled كتاب الوصية و الوصي و يليه الدفاع و الانتصار meaning the Will and the Executor and protection and help for it

scholars, has conditions of acceptance were that contemporaries needed not prove that they had met whereas for Bukhari they needed to prove they had met. Given the influence that the rulers of the Muslim world exerted on its scholars it was plagued with the problem of forgeries and mistakes.

5.3.The Golden Chain of narration revisited (السلسلة الذهبية)

The Sunni world has gone to great pains to establish a number of chains of narration as part of its methodology of extracting traditions for inclusion in Islamic Jurisprudence. It largely turned a blind eye to the ahlulbayt when it used names like Abdullah ibn Umar, Abu Hurayrah and Anas ibn Malik. This was something of judge, jury and executioner without even a fair trail whereas the opposite should have been the case in the same way that Bukhari studied from Shia scholars and included their narrations in his book and al Hasan al Basri was a Shia practising taqiyyah. In the words of the late Malcolm X, he was a 'Field Negro' who 'had nothing to lose' and this was the lot of the Shia community towards the end of the caliphate of Imam Ali as. The early Shias are accused by both contemporary Shias and by Sunnis in every era of fabricating traditions in favour of the Ahlulbayt. If anything, one would expect that in order to practise taqiyya, the Shia would have hidden their ahadith, and even accepted the ahadith of Sunnis in favour of the first three Sunni rulers. There mere fact that Shia traditions survived the trials and tribulations of each successive era is strong enough evidence to suggest that the level of integrity of Shia narrators was much higher than their counterparts in the sunni world and the community was more close knit. The companions of the Imams were well known to each other and followed the general model of narration that was

adopted by the Ahlulbayt themselves. In the below table there is a reconstruction the original golden chain of narration and depiction of how information was transmitted between imams as well between imams and the community.

#	0	1	2	3	4	5	6	7	8	9	10	11	12	13
Imam / Mahdi	محمد	علي	الحسن	الحسين	علي	محمد	جعفر	موسى	علي	محمد	علي	الحسن	محمد	أحمد
Max Ansar (000's)	120	120	40	1	0.1	0.1	0.1	0.05	0.01	0.01	0.01	0.01	10	144
1mhmd	A	A	A	A	a									
2abkr		B	B	B	B	b								
3m'yah			C	C	C	c								
4yzd				D	D	D								
5yzd					E	E	E							
6walid						F	F	F						
7hishm							G	G	G					
8m'mun								H	H					
9m'mun									I	i				
10m'tsm										J	j			
11mtwkl											K	K		
12mktdi												L	L	
13mtmd													M	M
14mlki														N

[The capital letters denote when a direct relationship began and a lower case letter denotes when that relationship occurred in the childhood of the recipient. For example, Rasulullah spent time with Imam Ali as during the latter's adulthood but only saw Ali Zayn ul Abideen as during his childhood.

The names in the far left column show who the ruler was at the beginning of a relationship. For brevity, full names and subsequent rulers have been ignored.

The Max Ansar numbers row is indicative numbers of maximum supporters.]

The principle behind the awsiya and how they form a golden chain of narration is in the way that there are typically at least two of them in this earth at anyone time, unofficially they are all Hujjahs of Allah swt, however, there can only be one official Hujjah at a point in time following the handovers within the Will. It is a well known fact that all the Imams' names are written on the walls of al Masjid al Nabawi even though Wahhabi influences within the Kingdom of Saudi Arabia look to remove all traces of Shi'ism and suppress those that revere the Ahlulbayt. It is not hard to accept that the Imams themselves would clearly express their authority and position to not only their supporters but also to their enemies. Furthermore, they would explain to their supporters that they were constantly receiving guidance from angels and that their position was similar to that of prophethood[22]. This support mechanism ensured that the promise of Allah as conveyed by Rasulullah of divine guidance was fulfilled.

[22] see narration from Imam Baqir as referenced in Tafseer Ayashi v. 2 p. 322

6. The placeholder of the will

6.1.The title of the Yamani

The golden chain of narration continues through Imam Mahdi to Syed Ahmed who is currently the Messenger and Executor from the Mahdi and by definition is in line to become the next Imam, official Hujjah and First Mahdi. There is often discussion amongst the Ansar of the title of Yamani about whom the Imams said whoever turned against the Yamani banner would go to Hell. The Yamani is a title that is shared with the Prophet Muhammad and teh Imams themselves, therefore, the reason for using the title the Yamani is that the Ahlulbayt knew this individual was not only one of them but that because they would be appearing after such a long gap, there was a need to reinforce that person's position as a Yamani. One can say that it is amongst the highest titles that the ahlulbayt would use for anyone. Furhtermore, it is a title that can also be used for the ones that follow the Yamani and who are partners with him in his purpose. This is why Syed Ahmed as uses this title to describe the 313 and the several thousand that will support them.By default, then, the Yamani is one of the Ahlulbayt but who acts as a permanent link with them. The Yamani is also described as one who is carrying a banner and for this reason, this title becomes synonymous again with one that has a cause and is rising up with a group of supporters again leading back to the term Qaim which means one that rises up. Therefore, we find that there is a range of descriptions for a particular individual that all come together in the one person of Syed Ahmed al Hasan a.s. All of these terms and prophecies lead to one individual and clarify the place in the deen for صـاحـب الوصـية , the one with the

Will.

6.1.1.The conversations of the Ahlulbayt

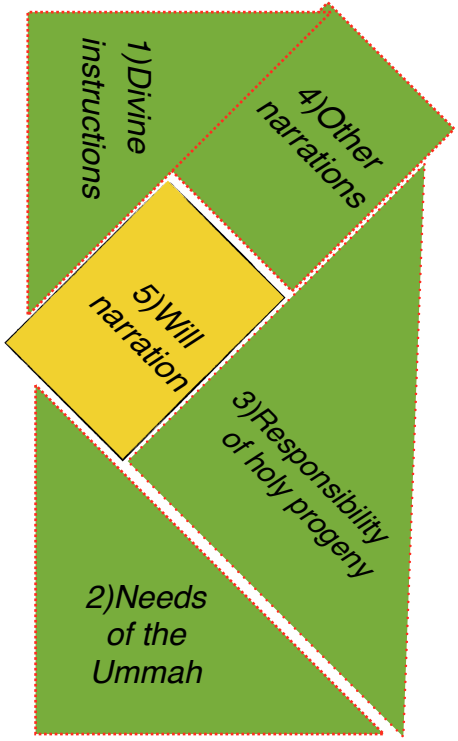
The venom with which the Sunni and particularly the Shia communities have attacked the claims of Syed Ahmed as with regards the Will and the way to recognise the Hujjah are the most apparent battlefields that the da'wah takes place on. Despite the will supporting all the above processes of guaranteeing the deen, being a manifestation of the conversations within the houses of the ahlulbayt, being in the mind of Rasulullah pbuhahf, the community refuses to accept the will as if by simply rejecting it the plethora of proofs in support of Syed Ahmed as will disappear. People often accuse the Ansar of only using dreams to back up the Will narration, although they are aware that there are many angles from which the will is supported. In order to get the full picture one must reconstruct the events in a chronological order. The purpose of the below table is to depict that there is a large amount of evidence which supports the claim of Syed Ahmed as and that even if one was to try to discard the Will narration one cannot ignore all the narrations which discuss Mahdi successors and also clearly mention an individual named Ahmed who is the Mahdi.

	Event	Timing	Type	Sunni	Shia	Emphasis (1-5)	Impact (1-5)
1	**Prophecies in past divine books**	**< Muhammad**	**Bible, Torah**	**Y**	**Y**	**2**	**0.1**
2	**Will verses**	**< passing**	**Qur'an 2:180**	**Y**	**Y**	**5**	**2**
3	**Ulul amr verse**	**< passing**	**Qur'an**	**Y**	**Y**	**5**	**0.5**
4	**Verses of khalifahs and others**	**Various**	**Qur'an**	**Y**	**Y**	**5**	**0.5**
5	**Ghadeer verse**	**< passing**	**Qur'an**	**Y**	**Y**	**3**	**1**
6	Ghadeer event and itrah	< passing	Traditions	Y	Y	4	2
7	Glad tidings of 12 Imams	< passing	Traditions	Y	Y	4	2
8	Mahdi with 3 names	< passing	Traditions	Y	Y	4	2
9	Desire to write a guarantee	< passing	Traditions	Y	Y	3	1
10	Will narration	At passing	Traditions	?	Y	5	1
11	12 Mahdi traditions	> passing	Traditions	Y	Y	4	0.5
12	Mahdi with 3 names	> passing	Traditions	Y	Y	4	0.5

The above table depicts the sequence of events leading up to the writing of the Will of Rasulullah and after that event. From analysing the reports in the Sunni and Shia books one finds clear traces of a tragic event that involved not only the Companions but also impacted Rasulullah and his Ahlulbayt through the generations, so much so that it is potentially one of the factors behind the catastrophe of Karbala' and the martyrdom of each Imam. The irony of the situation is that despite the early Shia scholars believing in the Will, the later scholars have adopted what would appear to be the original Sunni stance of outright rejection of the Will, despite books such as al Muraja'aat and Peshawar Nights confirming the existence of a Will. This arouses interest in the potential convert to Shi'ism, however, the scholars have managed to bring shame onto themselves by moving the goal posts and this is likely to become a showstopper from any further conversions if people become aware of this hypocrisy.

This type of double-standard dealing cannot be called a development in religious thought because the acceptance of a Will being present is so fundamental to the survival of Islam that without it there is no guarantee that the Islamic heritage will be protected. The rejectors of the Will need to think hard about the reasons why they are determined to do so because the context of the last days of Rasulullah and the teachings from his itrah all point towards the need for a will as in the below diagram.

Even if one was to reject the Will, what benefit would they bring to the Muslim community when all the aspects of the Will are preserved in a plethora of other reliable sources.



The elements of the diagram are as follows:

1. Divine instructions refer to the Qur'anic verses and prophetic orders to write a will

2. Needs of the Ummah, covers spiritual as well as worldly needs

3. Responsibility of the holy progeny implies conveying pure teachings to the ummah including explaining to people who the progeny are and what responsibilities of the people are

4. The 'other narrations' support the will narration and vice versa because the meanings behind the will as well as its wording were such important concepts that they needed explaining and further narratives by the Imams to their supporters, most of which were provided by Imams Muhammad al Baqir and Ja'far al Sadiq pbut as the opportunity arose for them to spread the knowledge of the ahlulbayt whereas the previous and successive Imams suffered persecution, homeless and other forms of suppression at the hands of the rulers of their time.

5. The Will narration, although sound in itself after analysing in great detail, fits a natural placeholder that the deen has left for it and which was created by divine order and connects all of the above points (1-4 together).

Unbeknown to most Sunnis there are their own traditions which enjoin the writing of the Will (later section). Within the books accepted by the Shia there are traditions and supplications which confirm that there was a will as narrated in books accepted by the Shia (later section). There are traditions which talk about the Will being written and there are traditions which talk about an 'Ahmed'. The Will brings all these things together, or chronologically, the Will first documented these topics and the subsequent imams all supported and bore witness to each of these elements and narrated these points to their followers. Therefore, to reject the Will would be to deny a large portion of the religion and the narrations from the Imams themselves.

The Sunni narrations are of two types with regards the name of the Mahdi: where the name Muhammad is used it refers to Muhammad ibn al Hasan and where no name is used or Ahmed is used or even implied it refers to Syed Ahmed al Hasan. The word يـــواطـــئ[23] has been used by Ibn Katheer that of Muhammad. Ahmed resembles Muhammad in meaning and it is also one of the names that Muhammad pbuhahf called himself, in fact the Quran testifies to it as we have seen above. No matter which way one approaches the Will, one cannot deny its importance within the deen and its existence by necessity has also been established.

[23] Literally 'resembling' and appears in narrations given in 'Signs of the Day of Judgement' by Ibn Kathir pp. 28 & 29

6.2.The Will supported by the Qur'an

The validity of the narration is the only thing left to establish in order to complete the picture and despite the accusations against the chain of narration, the only available Will narration is supported by the Qur'an and other factors. The point is that you cannot reject the da'wah of Syed Ahmed al Hasan a.s. simply on the basis of having an issue with an apparent cosmetic blemish with one of the names in the chain of narration because removing the Will creates a vacuum in the deen; it puts the rejector in the same camp as those so-called companions who rejected Rasulullah's pbuhahf request to write down something he wanted to guarantee the preservation of the deen. The Will rejector has opened the door for the ummah to go astray, in fact, they are a contributing factor to the misguidance of the ummah today whereas the one who accepts the will accepts that Rasulullah pbuhahf ensured that the ummah would never go astray unless they let go of the single most important document in Islam. The rejectors are usually Shias and Shias are usually the first to claim a level of infallibility for prophets that they never make mistakes. Therefore, if the Prophet never wrote a will he made a mistake and therefore is no longer infallible[24] according to them and this contradicts the implications of infallibility the way Shias understand it. They are therefore discredited once again by their own belief system.

Now revert back to the 2 entries that have been challenged: Hasan vs Husain and al Misri...there is enough evidence in the will narration chain to remove any doubt because the title Misri itself specifies the individual from others thereby fortifying it further and one can refer to other documentation on this

[24] we discuss infallibility in more detail in a later section

topic to understand it more fully. is well known as is the link to another narrator in the same chain. Furthermore in an age of computer-aided research and with tools such as spellcheck at one's disposal mistakes are still made[25], therefore in an age of hand-written manuscripts a simple copyist error between the names of حســـين and حـــسن particularly when it is not an isolated error is not a significant issue. If one was to continue down this route of Hadith assassination then much of the Hadith compilations would be thrown out leaving the deen a bare skeleton which is like the wolf who gets a taste of its own blood and begins to eat itself.

[25] see Mafatih al Janan, page 217 where it says و وفقنا instead of و وفقنا

7. Revisiting methods and perspectives in the deen

Syed Ahmed salaamullah alaih has not only revived the pure Akhbari school of the Ahlulbayt but he has managed to single handedly train lay people and newbies to the Ahlulbayt into proficient scholars. One of the learnings is that ilm al Rijaal was never intended as the be all and end all of Hadith compilation because it in fact sets up reliable individuals for character assassination and one benefit of how the early Shi'a community was formed was on the shoulders and backs of a few key individuals - a 'few good men' to coin a well known phrase.

“If we take a look at the total number of narrators in the Shia books, there are about 18,000 (according to alShahrudi); and of these 18,000 only 1,000 have any reports of justness or corruption. This is an extremely low ratio of 1/18, percentage wise only 5.6%. Adding to that, there are conflicting reports on narrators; some reports are positive for a narrator but then there are conflicting negative reports for the same narrator. These conflicting reports are not only from different scholars, but sometimes for the same scholar (i.e. the scholar provides a positive report for a narrator in one of his books, then in another book that scholar provides a negative report for the same narrator).”26

The weight-age given to the elements of checking Hadith correctness is something like in the below table.

[26] Zolfigarr, Ansary; p.9 Ilm al Rijaal

#	Criteria	Weight	Justification
1	Reliance on Hadith narrators within ahlulbayt followers before Qur'anic reference	3	Initial analysis is with most efficient books although conclusion not drawn before referencing Qur'an
2	Reliance on Hadith narrators of other books before Qur'anic reference	1	Secondary analysis is with less efficient books although conclusion not drawn before referencing Qur'an
3	Conforming to Quran	5	Quran is ultimate criteria and interpretation used is from ahlulbayt pbut
4	Reliance on Hadith narrators after Qur'anic reference	1	This is an after the event activity intended for use in debating situations

Although analysis of Hadith narrators forms a part of the process in the above table the emphasis is obviously on 1 and 3. Below is the incorrect process in practise in both the contemporary Shia and Sunni Hadith analysis:

#	Criteria	Weight	Justification
1	Reliability of narrators using Sunni community's own biographies	5	Weighting based on size of Sunni community. Note: religious polarisation means that ahlulbayt narrations are largely rejected
2	Reliability of narrators using Shia community's own biographies	2	Weighting is purely based on size of Shia community
3	Using ones own research to fill any gaps in information from clergy	0	Self-study has practically ended in the communities
4	Comparison to Quran	1	Lack of Qur'anic understanding across both communities although better understanding in Shia community

The second table above clearly shows how the deen has been shaped through Hadith writers such as Bukhari whose hadith compilation does not provide any narrative nor analysis on the texts itself. The level of infallibility afforded to that Hadith collection is because of the supposed narration from Bukhari that he prayed two rak'ats (units) of prayer before recording every Hadith. He obviously missed the Qur'anic injunction and the guidance from the ahlulbayt to always compare to the Quran therefore he falls into the bracket of Iblees who wanted to worship Allah in his own way and not how Allah swt wished i.e. Iblees did not approach Allah through the proper channel which was the Hujjah. His arrogance manifested in how he rejected the Nur of Allah which was prophet Muhammad (and the Nur of Imam Ali) pbuhahf. It is a well known fact that Bukhari did not even disclose or justify his actions for the half a million or so ahadith that he simply disregarded and did not include in his collection.

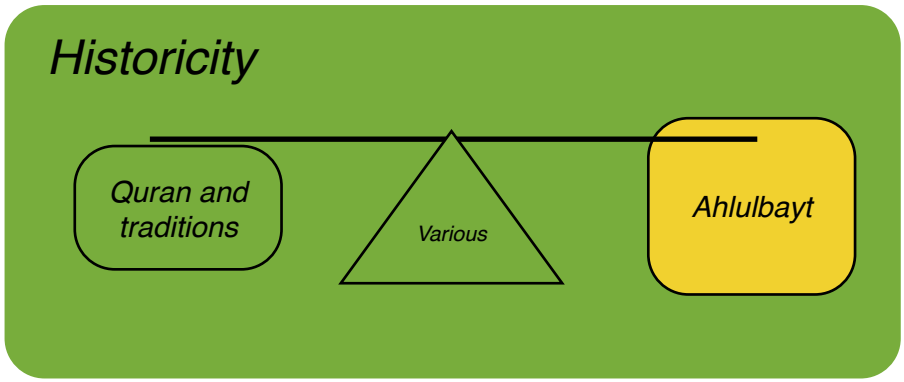
Whether it agrees or not the shia world of hadith analysis has been influenced by its counterpart in the sunni world as well as by political factors seen in the affiliation and alignment of grand maraji' such as Syed Sistani with the US invading forces, hence his fatwa to his followers not to initiate a jihad against the invading forces; this was after receipt of two hundred million US dollars[27]. Such a decision does come without using public welfare, taqiyyah, ismah as a justification. Similarly if a Marja rejects a set of ahadith the lay community simply accept this verdict without giving it any further thought.

Due to such vast (and largely unknown by the masses) factors shaping

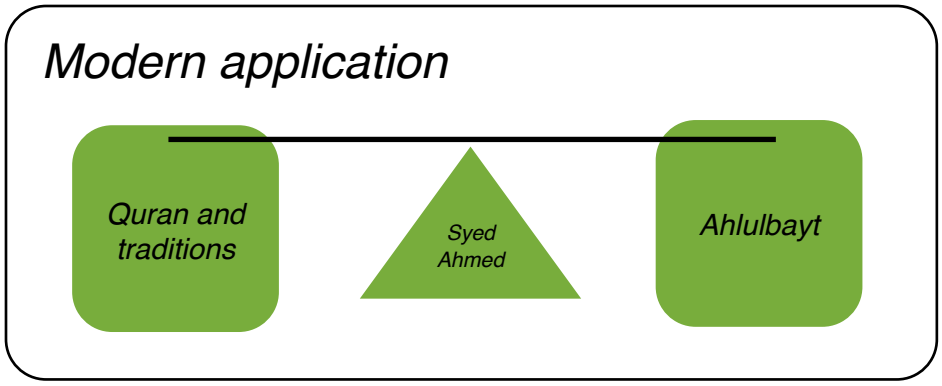
[27] see appendix 4

modern Shia and Sunni thought and accounting for much of the vast cultural differences between sunrise and shi'ism around the world, when the call of Syed Ahmad al Hasan a.s. occurred it appeared to be alien to the Shia because they were not used to hearing traditions being linked to the Quran in the same way nor had anyone interpret the Quran in the way that Ahmed al Hasan a.s. had done since the era of the Imams pbut. This is one of the signs of a hujjah that they will clarify all allegorical topics in Islam (Quran and Sunnah) and create a group of scholarly warriors each to defend the deen and this Ahmed al Hasan as has done very successfully. For the muslim, listening to the will narration appears heavy although the various aspects of the will have been captured in the traditions of both the Shia and the Sunni.

Another reason for initial rejection is because of the unexpectedness of the Yamani a.s. call for many a modern day scholar whose methodologies have greatly deviated from the classical scholars in what appears to have been an abandonment of the link between the Quran and the ahlulbayt and a replacement with a thin covering of the Quran but grounded in historical events and either an abandonment or a misunderstanding of Hadith from the ahlulbayt pbut something like the below diagram.



The new age methodology relies less on a reinterpretation of the texts as per today's application but using the Hujjah as a reference point as denoted by the black line in the below diagram. An example is the interpretation of Yusuf a.s. as al Imam al Mahdi in today's age with the Sun, the Moon and the stars being the Prophet Muhammad, Imam Ali and the ahlulbayt including the imams.



7.1.Scenarios for contemplation

To bring the above methodology to life we can look at some scenarios.

7.1.1.Chain of narration is void and text does not conform to Quran.

Example is a sporadic hadith narrated by Sufis which talks about the esoteric knowledge acquired by Abu Bakr whilst in the Cave with Rasulullah during the flight to al Madinah al Munawwarah.

7.1.2.Chain of narration is void but text conforms to Quran

Example would be a well known fabricator of Hadith, such as Abu Hurairah, claiming that Muhammad is the Messenger of Allah, it does not become a lie simply because of who has made the statement because the Qur'anic testifies to this statement in Surah Fath[28]. These traditions continue to be recorded in the books of narrations and commentators will explain the reasons why they need to be acted upon. Another example is an unreliable Shi'a scholar known for exaggerating stories about Karbala' saying that Imam Husain as was the Hujjah of his time: this is as per the Will of Rasulullah which was enjoined by the Quran. This is the reason for the Ummah supporting him, at least verbally or retrospectively even though they showed their hypocrisy leading up to the Karbala' massacre.

7.1.3.Chain of narration is sound but text does not conform to Quran

Some narrations in Bukhari can be regarded in this way such as those in

[28] Quran 49:29

the chapter of wasaya or wills where one Hadith says Rasulullah enjoined having a will and this was the practise of Abdullah ibn Umar but then the subsequent ahadith from Ayesha Mother of Believers contradicts this position. These traditions continue to be recorded in the books of narrations but commentators will explain why they cannot be acted upon.

7.1.4.Chain of narration is sound and text conforms to Quran

The Will narration comes in this category. Even if one accepted the doubts of the illiterate scholars, the Will narration would come under B or E and it is still acceptable.

7.1.5.No chain of narration but text conforms to Quran

Examples are when individuals claim that Rasulullah pbuhahf or Imam Ali a.s. advised we should gain knowledge from the cradle to the grave or even travel to China to gain knowledge and people live their lives according to these principles.

Each element of the will is in complete agreement to the Quran and other traditions. Ulul'amr amr, the name Ahmed, the three names of the Mahdi, the coming of the Yamani before the Mahdi, the presence of guides in every era و لكل قوم هاد , the 'Angels' being khalifas.

8. The preparation of Rasulullah

Rasulullah pbuhahf would always be in a state of being ready to handover to Imam Ali a.s. since the feast of asheerah. Just two examples of such readiness are when he left him in his bed on the night of hijrah to Madinah, when he left him in Madinah to govern whilst he went to Tabuk.

Rasulullah pbuhahf expressly announced this appointment in both the farewell hajj as well as Ghadeer and later followed it up with the written Will.

In this section we look at mistakes made by the various religious groups.

8.1. What went wrong with the Sunnis

Bukhari has a book known as Kitab al Wasaya (the Book of Wills) which goes to great lengths to contradict itself by firstly saying on the authority of Abdullah ibn Umar that the Messenger pbuhahf commanded everyone to never be without a will for 2 days if they had any wealth in their possession. At this point Ibn Umar emphatically states that since then he always had a will. The following few traditions appear to completely ignore Ibn Umar's narration and focus on Umm ul-Mu'mineen Ayesha who vehemently denies Rasulullah pbuhahf ever having a written will and naming Ali a.s. as his successor. The issue with this hadith is that not only does it contradict the statement of Ibn Umar but it also highlights a reluctance on the part of Ayesha to even talk about the Ibn Umar hadith or even the Ghadeer event. An impartial or an unbias statement would be to say that Rasulullah did not leave a written will naming Ali as his successor, however, he named Ali as his successor on the day of Ghadeer in front of over 80,000 companions including her own father and the father of her close co-wife, Umar bin al Khattab.

8.1.1.Will narrations in Bukhari, Wills and Testaments

The narrations are as follows in Bukhari's chapter on Wills and Testaments (Wasaayaa)

8.1.1.1.Narrated Abdullah bin Umar

Allah's Apostle said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."[29]

8.1.1.2.Narrated Amr bin Al-Harith

(The brother of the wife of Allah's Apostle. Juwaira bint Al-Harith) When Allah's Apostle died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity .[30]

8.1.1.3.Narrated Talha bin Musarrif

I asked 'Abdullah bin Abu Aufa "Did the Prophet make a will?" He replied, "No," I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet bequeathed Allah's Book (i.e. Quran)."[31]

8.1.1.4.Narrated Al-Aswad

In the presence of 'Aisha some people mentioned that the Prophet had appointed 'Ali by will as his successor. 'Aisha said, "When did he appoint him

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[29] *Volume 4, Book 51, Number 1*

[30] *Volume 4, Book 51, Number 2*

[31] *Volume 4, Book 51, Number 3*

by will? Verily when he died he was resting against my chest (or said: in my lap) and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"[32]

8.1.1.5.Narrated Sad bin Abu Waqqas

The Prophet came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn Afra (Sad bin Khaula)." I said, "O Allah's Apostle! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No". I said, "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sad had only one daughter.[33]

8.1.1.6.Narrated Ibn 'Abbas

I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allah's Apostle said, "One-third, yet even one third is too much."[34]

8.1.1.7.Narrated Sa'd

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[32] *Volume 4, Book 51, Number 4*

[33] *Volume 4, Book 51, Number 5*

[34] *Volume 4, Book 51, Number 6*

I fell sick and the Prophet paid me a visit. I said to him, "O Allah's Apostle! I invoke Allah that He may not let me expire in the land whence I migrated (i.e. Mecca)." He said, "May Allah give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter and I want to will half of my property (to be given in charity)." He said," Half is too much." I said, "Then I will one third." He said, "One-third, yet even one-third is too much." (The narrator added, "So the people started to will one third of their property and that was Permitted for them.")[35].

The above narrations from Sunni sources highlight a practise set by Rasulullah pbuhahf for his companions and ummah which was followed by some of the most knowledgable companions of their age. The Sunni world needs to either reject some of the narrations which are non-compliant with the Qur'an such as the one that is attributed to Umm ul Mu'mineen Ayesha.

[35] *Volume 4, Book 51, Number 7*

8.2.What went wrong with the Shi'as

Despite having narrations about the ahlulbayt possessing written documentation[36] giving details of the Imams and Hujjahs after them the Shia community chooses to adopt a perpetual stance of lamentation. The Shi'ah world knows about the calamitous Thursday even when Umar b. al Khattaab prevented the Prophet Muhammad from writing down something which would ensure that they 'never went astray'. This was on the Prophet's deathbed and the use of such language was appropriate because the Prophet saw a reason for needing to announce this i.e. he saw the risk of the companions in going astray. It would appear that both Abu Bakr and Umar had deserted the army of Usamah under the pretense of caring for Rasulullah. If so, why was Umar so keen on preventing him from writing some farewell guidance for them? What harm would it have done? The answer lies in the timing of Rasulullah's wish…very near his passing away.

It cannot be accepted that the final Messenger did not carry out his wish, unless, of course, the Shi'a community is willing to start to see some light at the end of the tunnel. Furthermore, given that the Shi'a community believes itself to be rightly guided the way Rasulullah (and Allah swt) had desired, the Shi'as must have the guidance that Rasulullah had intended to pass on to the community. In other words, the formation of the Shi'a community must have occurred despite Umar's best attempts at blocking the Prophet.

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[36] the narration in which Fatimah al Zahra pbuh was holding a slate on which all of the imams' names were written as narrated by al Kafi v 1 p. 532 and Shaykh Sadooq p. 477-478

What then was this special grant which was bestowed on the Shi'ahs and where is it?

My early encounters with the Shi'a community confirmed to me that they indeed appeared to be living the Qur'an and Sunnah, especially in the way that the Shi'a scholars ensure that everyone, without exception, must have written their will before they embark on the annual pilgrimage. This of course, I duly did before I went for the Hajj in 2013.

If the Shi'a community believes that a will was not written, is it willing to say that Rasulullah's actions were in direct contradiction to Allah's Qur'anic injunctions? If so, that would make Muhammad pbuh an imposter or at least someone unreliable. These sorts of allegations have been levelled at the Prophet by Salman Rushdie when he wrote the Satanic Verses.

This is particularly bad when we consider that there is very strong evidence of Rasulullah having written a will as well as its contents in the following two places:

p. 446 in Book of Sulaym in the narration in which Salman al Farsi mentions that Rasulullah pbuhahf dictated to Imam Ali as.

Book of Wills in Bukhari as discussed above in which Abdullah ibn Umar affirms that the practise enjoined by Rasulullah was to never spend two days without a written will.

It is impossible to say that there was no Will and according to methods of scientific discovery, the hypothesis that there is a Will has been tested and it

has not been disproved meaning that it is incumbent on all to accept the Will in its current form. The fact that it is the only key Will narration, does not deter from the integrity of the Will. The conclusion is therefore that the Will is preserved and intact and is supported by many many proofs including the Qur'an itself, other traditions. The only barrier to accepting the Will and abiding by its requirements is the stubbornness of the Muslim Community.

8.2.1.Taqiyyah (تقية) and Ismah (عصمة)

The Shia community has learned to hide behind two misunderstood concepts: تقية[37] and عصمة[38].

In practise, the former is used for a multitude of scenarios although its purpose is to preserve one's life by hiding one's true identity or one's thoughts or one's religious beliefs. It has an important objective which is to ensure the continuation of the community and ultimately the deen and it stems from the days of Rasulullah pbuhahf himself. The common day Shi'a, however, will use this privilege to justify any sort of lie or spundkess behaviour even if it brings shame on the whole community. An example is to see thousands of people from Iran attend the Friday prayers in al Masjid al Nabawi and to clearly see from the way they pray that they are shi'a but they would rather leave one or two practises like the raf'ul yadayn during or at the end of the prayer to somehow try to blend in with everyone else. Furthermore, from dealings with Shia'at in the UK they are seen to clearly lie to hide their true reality even when there is no danger as opposed to want to guide the rest of humanity to

[37] pronounced *taqiyyah* meaning to adopt secrecy with regards one's faith

[38] pronounced *ismah* taken to mean infallibility or protection from errors

the true deen of Rasulullah. it would appear that for this abuse of this privilege they have lost the ability to take on responsibility and support the cause of Syed Ahmed al Hasan which requires one to critical analyse oneself and then to give da'wah to the wider community.

With regards عـــصمة, it is a characteristic that is necessary for the role of a spiritual leader such as a prophet, a messenger, an Imam, a Mahdi or even someone who represent one of the above and has levels that an individual must go through in their journey to Allah swt. This implies that ismah can be acquired and even has grades and this position is something which the Shia community struggles with because they are unable to differentiate between insignificant human error from somebody doing damage to the deen by leading people astray. The story of Musa a.s. in the Quran clearly illustrates the process of a prophet reaching a higher level of spiritual awareness and knowledge and ultimately higher عـــصمة, belying the notion of static absolute immaculateness attributed to these pure individuals which is untenable in the final analysis. In the story Musa a.s. made an error by thinking that he was the most knowledgable of all creation and maybe even above others[39]. By the end of the journey with the knowledgeable one he had realised that there were more knowledgable ones and that they were very humble and had a higher station than Musa himself. This may have manifested in the story of the rabid and scabby dog.

[39] The narrations from Imam Ja'far as confirm that Alah swt used the words that 'Musa has been destroyed' clearly meaning that there is room for immediate corrective action and improvement in be part of Musa (as) as referenced in Journey of Musa to the meeting place of the two rivers p. 36.

8.2.2.Apparent hypocrisy within the Shi'a community

If the Shi'a community believes that a will was not written, why does it enjoin the writing of a will on its community members?

The conclusion is that a will was written by Rasulullah and that it was preserved by his family. Now I challenge that Shi'a community to produce it along with its chain of narrations.

You will see that the only will they have in their possession is the one which was regarded as reliable and was present before the call of Syed Ahmed al Hasan began in 1999. Furthermore, to add injury to insult, they have vehemently rejected since the start of the Yamani a.s. call and they have said that it is a fabrication.

That firmly puts them in the camp of Umm ul Mu'mineen Ayesha who swore that there was no such will and in the camp of Umar bin al Khattab who was simply not interested in receiving that final testimony from the final Messenger of Allah.

The challenges from the Shia community to Syed Ahmed lack logic and are not well thought out. One challenge which I would have expected is around some changes introduced via Syed Ahmed al Hasan a.s. such as specific shahadaat[40] into the adhan like testifying that imam Ali and the Mahdi as well as their progeny are proofs of Allah. The Shia should be saying that these are not backed up by any ahadith and are therefore bid'ah[41]. The answer is quite simple: the Shias say that the Ahlulbayt preserved the deen

[40] testimonies: refer to appendix section for complete adhan taught by the Yamani as

[41] innovations

but are unable to articulate how exactly they did this. Some will say that they taught through duas whilst others will produce stories from Karbala' which are simply shots in the dark and inaccurate accounts of the tragedy because they are unable to analyse the events logically or with any substance. One such false incident is the report that Imam Ali a.s. arrived after imam Husain and his companions had been martyred and Zaynab a.s. spoke to the imam telling him that he had arrived too late.

Such writings clearly contradict the testimony of Rasulullah pbuhahf and this is the crux of the issue: the inability to understand what exactly the imams were doing during their lives and how the Qa'im will ensure the preservation of the deen is key to recognising him when he arrives. Rather than just go around sorting out all of the personal financial problems of the Muslims, especially the Shias, and magically paying off their credit card bills and helping them to pass their banking exams and giving them enough money to go on holiday etc etc but the Qa'im will safeguard the deen of Allah in the age in which he is and will provide guidance to the ummah to continue to preserve it through the ages supporting the forthcoming hujjahs of Allah. Furthermore, the Hajj is towards the Hujjah as in the narrations of the Ahlulbayt. With Ibrahim as calling towards the Hajj, the amendment of the adhan to include statements reaffirming the positions of the Hujjahs of Allah is the natural extension of the adhan as per the ijtihad of Imam Mahdi as. It therefore makes complete sense for the adhan to be a place where the past transgressions are corrected, and one of the most appropriate places to do this is the adhan itself by announcing the importance of the ahlulbayt and the forthcoming mahdis using words which are derived from the narrations of the ahlulbayt

themselves. In this way the Mahdi is مجتهـد مـطلق[42] and able to derive the laws as confirmed by the ahlulbayt.

It is interesting to note that there is a story told by Nazim al Haqqani of his Shaykh, the late Abdullah Dagistani meeting Imam Majdi as in the early twentieth century and when he asked the imam which madhhab he would be on, the imam told him that he would be مجتهـد مـطلق just as Rasulullah pbuhahf was. the ahlulbayt explained that the Mahdi as would judge from the past divine books and this would be frowned upon by many of his supporters until finally he judged some people with Islam and because they recognised some of these laws they were satisfied with him. This rejection, although difficult to imagine, is not uncommon within all religious groups and also in corporate environments, particularly when there is a need for change. People like certainty and certainty is achieved from familiarity, therefore one can say that proper are change resistant.

The notion of taqleed removes one from the equation of control over jurisprudence altogether and places it all in the hands of the Marja or the Scholar. When any fatwa is issued from the Marja, although someone may not agree with it, they will tolerate it if they see others also following it. This creates a sense of community that they feel comfortable with and this comfort not only creates a sense of certainty within the individual but also a sense of complacency. The difference with the Mahdi as is that the changes he brings will appear in rapid succession, perhaps, more quickly than some people

[42] pronounced *mujtahid mutlaq* this means someone who has ultimate authority over jurisprudence.

would have liked, therefore, by default there will be some who reject his rulings.

This highlights a lack of understanding within the Shia community not only of their own failings and weaknesses of latching on to taqleed but also highlights their inability to visualise who the Mahdi is and what his task will be. As a direct result, of taqleed driven complacency they are unwilling to read the traditions of the ahlulbayt and understand how exactly the deen progressed after the demise of the messenger pbuh but always keeping aligned to his principles. There is nothing that the ahlulbayt hujjahs did which Rasulullah would be unhappy with otherwise the Mahdi would not have been a Mahdi nor would the one called Ahmed have been an infallible.

Despite these criticisms of the Shia community it can be seen that the outcome of the above Shia misrepresentations of the ahlulbayt is one of self-harm which has no outward facing implications, contrary to the inflammatory comments levelled at them by the Sunni community. The outcome of hard line Wahhabism is destruction of not only Islamic heritage in the Middle East but also loss of life of any group of Muslims that does not conform to their ideology and from the inception of Muhammad bin Abdul Wahhab's mission saw damage being done to the Ahlussunnah and Shia communities. The absence of any semblance of love from the Wahhabi way stands in stark contrast against the displays of love for the ahlulbayt by the Shias.

8.3.What went wrong with the scholars and clerics in general

The issues with the scholars are many and not just confined to their misunderstanding and mishandling of the will and making people completely reliant on them. These particular scenarios are only one or two manifestations of their misalignment with the ahlulbayt pbut. There are certain crimes which cannot be ignored such as the decision made by scholars to exclude the will narration from the latest prints of the ghaybah by al Nu'mani. The correct course of action would have been to support these narrations with footnotes which provided supplementary details of the chain of narration. The Sunni Hadith scholars are equally guilty of a similar crime which was the removal of the narration from Musnad Ahmed of a narration which says that the death of Kings Fahd and Abdullah are signs that will precede the minor resurrection. To add insult to injury the Saudi government has blocked access to websites which mention this narration and its subsequent removal. The Shias are not interested in such narrations because it brings the judgement so close that it is now incumbent in them to support their imam. This completely goes against the grain of those complacent individuals who simply rely on narrations that say that Allah swt will bring back those true Shia who die before the imam returns. The issue for them now is that the returns happening as I write this paper. The ahadith that now apply are those ones that say you must walk to support your Imam even if you have to crawl over ice. Those traditions about being brought back are to do with raj'ah and covered separately, however very briefly, the raj'ah is not necessarily a literal return but a metaphorical one. People who were the likes of the true companions and shia will be brought

back. Allah swt, if He so wills can bring certain people back but who is to say which are the real devotees of the Ahlulbayt that they should be brought back? Is it people who support the Sistani fatwa? That beggars belief. Scholars such as Hakim al Naysaburi, have produced works which could be regarded as grand commentaries on the deen itself and to this end he went as far as assessing the traditions that he narrated according to the conditions of Bukhari and Muslim. Now both the sunni and shia scholarly elites have adopted a stance of removing 'difficult' narrations as opposed to analysing them. I would argue that the shias are more guilty as they have more reliable information and knowledge whereas the sunni world had been misled by the wrong 'companions' for centuries. This has increased the gap between scholars of today and the classical scholars such as Majlisi, Nu'mani, Tusi and others. The will narration being included within books from the above is testimony enough that they relied in the narration even though modern day scholars have decided to reject and exclude it from further publications.

In a world of advanced spell check and plagiarism prevention software we need to be sympathetic towards the labour-intensive activities of the classical scholars who risked life and limb to preserve the deen, often surviving on handouts of food and meagre portions. There was always a small margin of possible error, however, in no way does this impact the reliability of the will nor its meaning. A risk analysis has taken place within the document above and it is clear to see that where cosmetic mistakes have occurred within hand-written manuscripts not only are they visible but we are able to retrospectively correct them. Furthermore, the narrators, copyists and muhadditheen themselves are not infallible, therefore, mistakes such as these were

inevitable. The task of contemporary scholars is to invest their time, money and other resources to safeguard the deen and not to destroy its spirit.

The clerical sponsored publication houses cannot be trusted to safeguard the religion. The mere copyist error has resulted in the shia community in particular to reject a narration to whom Rasulullah pbuhahf himself, then the imams of the ahlulbayt pbut, all testified to, in fact Allah swt himself testifies and enjoins the will on Muslims as narrated in both the Sunni and the Shia world.

9. Conclusion

9.1.Everything supports Syed Ahmad al Hasan a.s.

One of the greatest phenomena with regards prophecy is that they are usually very few people who can understand what was intended by the 'prophet' because of the inherent risk of interpreting literally where a metaphor was intended and vice Versa. This was not only seen through the lifetime of the Messenger Muhammad pbuhahf as well as after his passing away through the turbulent lives of his family members ie his ahlulbayt culminating in the tragedy of Karbala', arguably the most shocking incident in the history of Islam, where killers of the Prophets grandson Husain,revered by ahlussunnah as sell as Shia since then with even other branches for the Muslim world agreeing wholeheartedly on the superiority of Husain over the Muslim ummah during his lifetime. His killers were beheading him whilst chanting 'God is great!'. They failed to realise that the ahlulbayt understood their station directly from Rasulullah himself: Allah created them at least 2,000 years before He

created everything else[43]. From Rasulullah onwards, each Imam was the walking and talking Quran and Rasulullah pbuhahf had commanded all Muslims to follow the Quran and the Ahlulbayt indefinitely at the Ghadeer event. To kill Husain therefore was like trying to kill the deen as it was from the progeny of Husain that the Imams and Mahdis were prophesied to come. The line of Imamate appeared to just survive through Imam Zain ul Abideen as and today this link is al Imam al Mahdi as.

Given such a significant gap between the time when the Mahdi as was known to the Shi'a and today, it would only be appropriate to announce the approach and advent of the return of Aal Muhammad with significant verve. It is for this reason that there have been one-off cosmic events seen around the world that are even more visible than the events that preceded the birth of Rasulullah Muhammad pbuhahf, for the simple reason that the audience is much wider this time, not any reflection on the personality of Rasulullah in any way. There has also been a variety of other events which have been enabled the rapid spread of the da'wah around the globe and the clustering and grouping of Ansar. Just to mention a few, there have been: the ash cloud in Iceland and the hand of God in the sky both of which are supported by narrations from the ahlulbayt; the rise of the internet as a social media platform, again coinciding with narrations from the ahlulbayt of the Qa'im being able to contact his supporters around the world; the publishing of the Gospel of Judas which Syed Ahmed a.s. analysed in his book entitled 'The 13th Disciple' which provides an insight into who Syed Ahmed is; Hollywood

[43] there are many such narrations with some mentioning 7,000 years and some even up to 424,000 years.

films such as Dogma (1999) in which Chris Rock plays the role of the 13th Disciple and the Matrix which discuss an alternative reality supporting the call of Syed Ahmed; there was the Passion of Christ which depicts the brutality of the crucifixion and the part played by Jews in the time of Jesus pbuh providing a way to empathise with his trial in that situation; there is an ever increasing number of solar storms originating in the Sun that could threaten technologies of the super powers on earth; the appearances of the Star of David on fish caught within the Middle East in both Yemen and Qateef; the appearance of the Islamic shahadaat (statements of belief) on various objects including the insides of fruit and on rocks; the appearance of Qur'anic verses on the bodies of children in Asia. All of these occurrences are connected and pointing towards a phenomenon that none can deny can only be linked to the caliphate of Allah which is the central topic of most religious groups in these turbulent.

9.2.Recovery of the deen

The personality of Syed Ahmed as is multi-faceted, fulfilling several key roles for the survival of justice around the world. He has arisen at a time when the religion of Islam has sustained damage to the extent that it is unable to recover without divine help, in other words an injection of fresh blood. It is surrounded by enemies as well as being infested by disease. It is imperative to preserve the teachings of the prophet Muhammad in order for mankind to reap the benefits of his message and he completely entrusted this burden to his family as they were individuals chosen by Allah himself as individuals able to lead mankind in this matter.

It is clear that the Imams and the Mahdis are the deen and without their ongoing guidance, as shown by the Will, the community will be misguided. The corrected notion of infallibility as discussed above, guarantees that the narrations from the Ahlulbayt always have valid meanings regardless of whether the reader is unable to comprehend them.

The rise of Syed Ahmed al Hasan as has highlighted many issues within the Muslim communities and his mission to fulfill the divine justice is clearly prophesied within past religions. He has shown that the plethora of narrations that have accumulated through the generations from the Imams require an analytic mind to be able to work with them. This ability to openly research is a minimum requirement acceptable by any community from its religious leaders; the scholarly elite is clearly a group that is not to be trusted blindly. The Imams were similar in character, therefore, any scholar who cannot understand both the method of religious analysis from Syed Ahmed a.s. and the intent behind the narrations has no relationship with the Imams of the Ahlulbayt and ought to make room for others to take up this responsibility.

No excuse now remains for the layman to reject the Will narration because despite not knowing about the Will the ahlulbayt have been living their lives and relaying the implications of the Will through the ages therefore to reject it is simply excluding oneself from the allegiance to the imams. Resistance to the Will is futile because the position of Imamate is a corollary of the Will therefore if a Shia rejects it they, whether they like it or not, have thrown themselves into the camp of the enemies of the ahlulbayt like the modern day khawarij or the Wahhabi sect. if a sunni rejects it they were already ignorant of

the Ahlulbayt so there is no major change there. The ahlussunnah will need to finally now decide which community they would like to be included in and time is running out.

I have not come across a single narration which in any way weakened the mission of Syed Ahmed. There is enough information to show that not only is the Will of Rasulullah present but it is protected and reliable and that its place within Islam is necessary to preserve the deen. The method of working with the narrations provided by Syed Ahmed has provided a framework that easily categorises everything within the deen into the camps of acceptable and unacceptable and then helps to categorise the acceptable into degrees of strength dependent upon the value they add to religious analysis. This is an empowering result for average individuals like myself.

The Will is the only document that could have protected the community from misguidance because it is the written manifestation of Rasulullah's instructions in Ghadeer and his intention was to eliminate any wriggle room for the hypocrites in the community. The Quran and Sunnah themselves were not guarantee enough for the guidance of the community: it needed the itrah and the itrah are articulated in the will. Hence, the Will brings a belt and braces approach to guarantee that the deen remain safe but the ummah were clear in their rejection of his teachings. Despite this, Allah swt appears to have made a decision to focus on the preservation of the deen through preserving the righteous ones and leaving the guilty to frizzle out so that the seas part, so to speak, leaving the path clear for Syed Ahmed al Hasan as, the Mahdi as and their supporters before continuing the line through the 12 Mahdis.

One of the clearest signs of this sifting process is to see how the same Hadith is read by different people and they derive different conclusions. For example, when Imam Ja'far a.s. would say عرفنا من عرفنا و جهلنا من جهلنا[44] and also when he said {إن عندنا و الله علما من علم الله و سرا من سر الله أمرنا الله بتبليغه}[45] was he talking about just himself or the imams of the ahlulbayt? To assume the former would be to call him selfish but to understand the latter would be recognition of the status of the Ahlulbayt and in accordance with the Qur'an.

9.3.How things might play out

For a group of individuals that was once regarded as extremist, akhbari, lovers of the ahlulbayt, their fortunes are about to take a U-turn for the better and inshallah the few remaining individuals are soon to become supporters of the Mahdi as when he finally makes his return to reclaim his right. The process has already started with Syed Ahmed al Hasan and over time people will forget about the debates on the sanad of traditions once they begin to witness the successes of the Yamani and the ahlulbayt before their eyes. What was once regarded as a weak alternative reality or belief paradigm will then be catapulted into a new awareness that cannot be denied. Then it will be too late to change one's mind because it will be the time for Reckoning. In the same way that the Quran praises those who went to support Rasulullah

[44] translated as 'he that recognised us (truly or completely) recognised us and he that did not come to know us (truly or completely) was ignorant of us' al Shaykh al Sadooq, page 150 (Arabic)

[45] translated as 'verily with us is knowledge from Allah's knowledge and a secret from the secret of Allah; He commanded us to convey it' Usul al Kafi, hadith 401

first, the reward is not as great for those that came after so the time to support Syed Ahmed al Hasan as is now.

I ask Allah to make me one of those that supports the Hujjah in every era and also make my family and descendants people who support Rasulullah and his family.

اللهم صل على محمد و آل محمد الأئمة و المهديين و سلم تسليما كثيرا

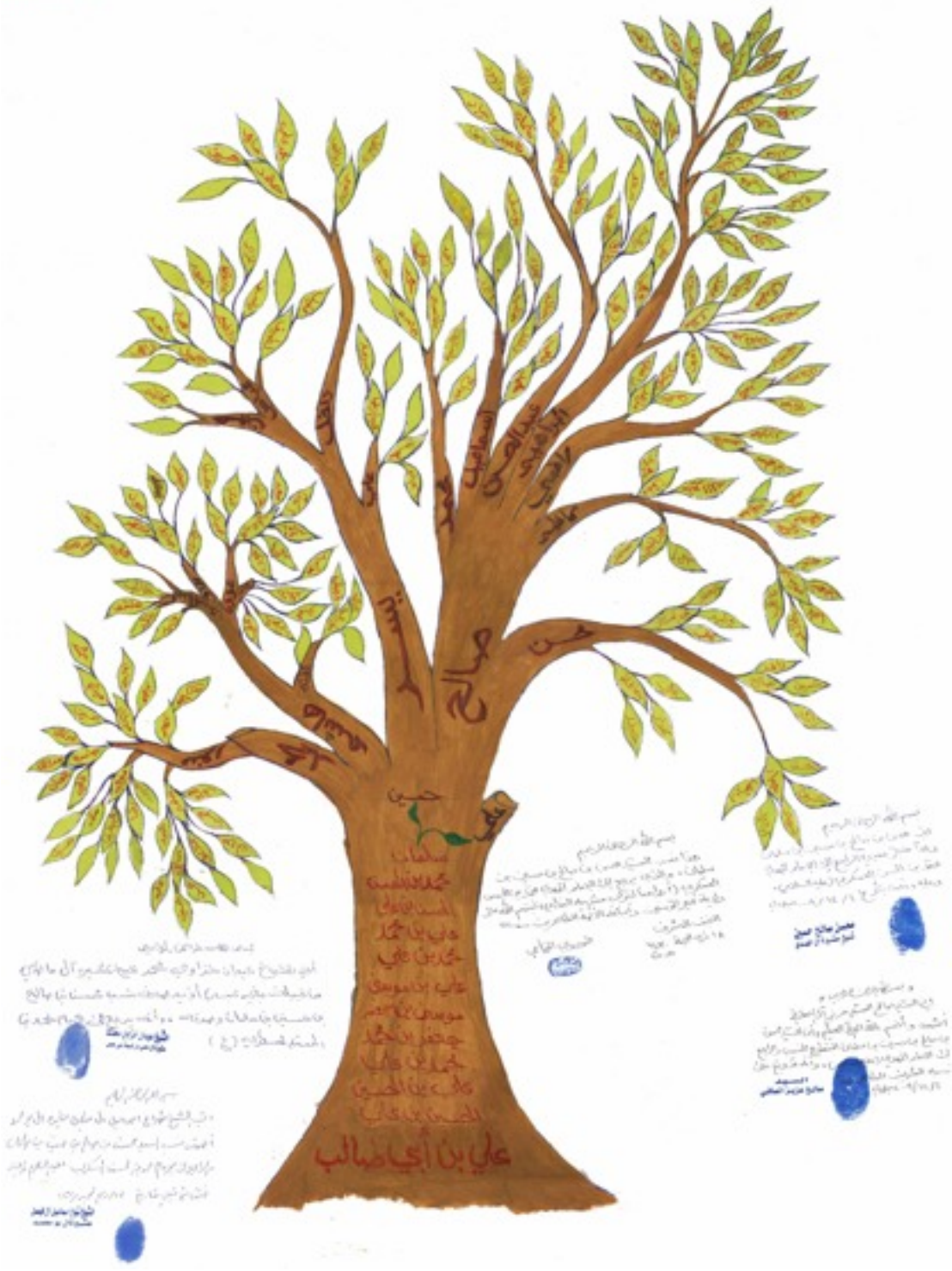
10.Appendices

10.1.Appendix 1 Abridged Family tree of Syed Ahmed al Hasan a.s.

Aal Mahdi male members testify that Salman was from the descendants of al Imam al Mahdi a.s. although he was not his immediate son. Salman's name appears in the middle of the tree immediately underneath the two leaves

بسم الله الرحمان الرحيم

ألم تر كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها في السماء



10.2.Appendix 2 - Complete adhan taught by Syed Ahmed al Hasan as

الله أكبر * ٤

Allah is great x 2

أشهد أن لا إله إلا الله * ٢

I bear witness that there is no god but Allah x 2

أشهد أن محمدا رسول الله * ٢

I bear witness that Muhammad is the Messenger of Allah x 2

أشهد أن عليا و الأئمة من ولده حجج الله *٢

I bear witness that Ali and the Imams from his progeny are the proofs (Hujjahs) of Allah x 2

أشهد أن المهدي و المهديين من ولده حجج الله * ٢

I bear witness that the Mahdi and the Mahdis from his progeny are the proofs (Hujjahs) of Allah x 2

حي على الصلوة * ٢

Come to prayer x 2

حي علي الفلاح * ٢

Come to success x 2

حي على خير العمل * ٢

Come to the best of deeds x 2

الله أكبر * ٢

Allah is great x 2

لا إله إلا الله * ٢

There is no god but Allah x 2

Reference: Sharai' ul Islam

10.3.Appendix 3: 15 different sources for the Will narration:

"…the way to verify a Hadith can still be aided by Ilm al Rijaal; using material that has not been made convention in the recent decades. And in this document it has been proven that the Hadith of the Will has a significant Sanad and also one aspect (and variation of wording) has been proved as Mutawaatir. The testimonies provided here are enough as proof for the authenticity of the Will Hadith and the 12 Mahdis." (p.10, Zolfigarr Ansary; Ilm al Rijaal)

1. Sheikh al-Tusi, Ghaybatul Tusi p.150-151

2. Sheikh alHur al'Amili, Ithbat alHodat vol.1 p.549 (Online version: vol.2 door.9 p.126 h.376)

3. Sheikh alHur al'Amil al'Iqadh Min alHaja'a p.393 Door.11Hadith.2 (Online version: p.362)

4. Sheikh Hassan ibn Soulayman alHiliy, Mokhtassar alBassa'ir p.159 and also p.39/40

5. Allama alMajlissi, Bihar alAnwar vol.53 p.147-148[1]

6. Allama alMajlissi, Bihar alAnwar vol.36 p.260-261

7. Sheikh Abdullah Albahrani, al'Awalim vol.3 p.2362

[1] The text of this tradition is present in

8. Sayyed Hashim Albahrani, Ghayat alMoram vol.1 p.370 (Online version: v.1 p.196. And also: v.2 p.242)

9. Sayyed Hashim Albahrani, al-Insaf fi alNus 'an alA'ima p.222 (Online version: p.198)

10. AlFayd alKachani, Nawadir al-Akhbar p.294-9, Door: (What is after Imam Mahdi as), Hadith 429

11. Sheikh alMirza alNoori, Najm Al-Thaqib vol.2 p.71 (Online version: vol. 2, 40/6)

12. Sayyed Mohammad Mohammad Sadiq alSadr, Tarikh Ma Ba'ad AlThohoor p.641-11 (Online version: p.639)

13. Sheikh alMayanji, Makatib alRassoul vol.2 p.96 (Online version: p.95)

14. Sheikh Kourani, Mokhtassar Mo'jam Ahadith al-Imam alMahdi p. 301-13

15. Sayyed Ali Ridha Ja'fari Mahmud Sharifi (Mahmud Ahmedyan), Mawsoo'a Shahada alMa'soomeen v.3 p.379

10.4.Appendix 4 The $200m with Syed Sistani

Confirmation of $200m received by office of Syed Sistani from US administration

موقع مكتب
سماحة آية الله العظمى السيد السيستاني (دام ظله)

بسم الله الرحمن الرحيم

سماحة المرجع الديني الاعلى اية الله العظمى السيد علي الحسيني السيستاني دام ظلكم المبارك
سيدي ومولاي أشيع في الفترة الاخيرة اشاعة مفادها ان المرجعية الدينية المتمثلة بسماحتكم قد اخذت مبلغا من المال يقدر بمئتي مليون دولار من الجانب الامريكي وهذا المبلغ طبقا للاشاعة انما هو مقابل تأمين الاحتلال وعدم اصدار فتوى ضده وتثبيط كل من يحاول ذلك عن القيام به وقد اخذت هذه الاشاعة ماخذها في الشارع فاردت ان اعرف رايكم بها وان كنت اعلم علم اليقين بكذبها ولكن مع علمي اردت معرفة رايكم فيها ولكم الامر سيدي .

بسم تعالى

نعم تم أخذ المبلغ من اجل هذا السعي المحروم
من الفقراء والمحتاجين .

٧ / جمادى الاولى
١٤٣٠ هـ

مكتب السيد السيستاني

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10.5.Appendix 5 The Return of Elijah

Jesus answered and said to them, “Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands.” Then the disciples understood that He spoke to them of John the Baptist. (Matthew 17:11-13 NKJV)

10.6.Appendix 6 The Lion of Judah

Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."

11.Bibliography

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رحلة موسى عليه السلام إلى مجمع البحرين} للسيد أحمد الحسن عليه السلام}

بحار الأنوار} للعلامة المجلسي}

غيبة الطوسي} للشيخ الطوسي}

{تفسير العياشي}

كتاب تاريخ ما بعد الظهور} للسيد الشهيد محمد صادق الصدر}

الجواب المنير} للسيد أحمد الحسن المتشرف بخدمة ربه أبو محمد الجابر}
إضاءات من دعوات المرسلين} للسيد أحمد الحسن}

كتاب سليم ابن قيس

11.2.English titles

Ansary, Zolfigarr; Ilm al Rijaal Testifies to the Wasiyyah [Will]

Bihar al Anwar; Allamah Majlisi

Sahih Bukhari

Sayyed Mohammad Mohammad Sadiq alSadr, Tarikh Ma Ba'ad AlThohoor

Sheikh Kourani, Mokhtassar Mo'jam Ahadith al-Imam alMahdi

Syed Ahmed as, The 13th Disciple

11.3.Websites

English websites

http://www.saviorofmankind.com

https://www.youtube.com/channel/UCLuoH1P5SgecFq7P9S82I2Q

https://www.youtube.com/user/Yamanistudies/featured?view_as=public

http://www.hashemstudios-board.com

http://www.dailymotion.com/YamaniStudies#video=x115bqs

www.justiceleagueofislam.com

Arabic websites

http://almahdyoon.org

Farsi (Persian) websites

http://mahdyeen.org

Paltalk forums

Middle East > Islam > Ansar al Imam al Mahdy

12.Glossary of terms

• Ahlulbayt - means people of the house and within this document the reference is to 1) the four key members of Rasulullahs house: Ali, Fatimah, Hasan and Husain and 2) the imams and mahdis from the progeny of Fatima pbuh

• Akhbari - within the followers of the Ahlulbayt this was a school of thought that placed great reliance on the narrations of the Ahlulbayt to explain the Qur'an and traditions from Muhammad (pbuhahf). It is distinguished by the absence of analogical deduction (qiyas) and opinion (ra'y) when deriving religious rulings. This school was practically extinct before the rise of Syed Ahmed. In the Sunni world its counterpart would be the likes of the Shafi'i and the Hanbali schools of jurisprudence.

• Deen - way of life, usually used in the context of religion

• Imam - general meaning is leader but term used in the context of the religion this means divinely appointed leader

• Pbuh - Peace be upon him

• Pbuhahf - Peace be upon him and his family

• Pbut - Peace be upon them

13.Change history

Notes	Issued
First issued	28th July 2013
What differentiates the...' section, Conclusion, Appendices and restructured sections updated following feedback received from Ansar	4th August 2013

[Cover illustration is of the Star of David which miraculously appeared on the gravestones of the supporters of Syed Ahmed al Hasan as martyred in 2009]

END