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1. The Shout

1.1. Allah swt has said in his noble book "And listen on the day that the caller will call from a near place. The day that they hear the Shout with truth, that is the day of coming out" (Surah Qaf – verses 41-2)

1.2. And He (swt) has said "If we wished, we would send down a sign from the sky on them that their necks be subdued to it" (Surah al Shu'ara – verse 4)

1.3. And after the father finished speaking briefly about dreaming, he said to his sons "I would like to speak tonight about the Shout which has reached me that it is of the certain signs of the Mahdi's appearance (as).

1.4. The sons said "Yes oh father, for we would really like to understand the Shout and what relates to it with regards it being a certain sign of the Mahdi's (as) appearance.

1.5. Father "Our discussion on the Shout will be on several points"

2. The First Point – Specifying the caller who will call from the sky

2.1. I will present to you three groups of narrations from which we will recognise the one who shouts and that he shouts in the sky.

2.2. The first group – explains the existence of a caller who calls in the sky

2.2.1. …and they have differed regarding the 'how' and 'what' the caller calls…here are some of the narrations:

2.2.2. The First narration – al Husayn ibn Khalid

2.2.3. From al Husayn ibn Khalid, he said: 'Ali ibn Musa al Ridha (as) said: there is no deen for whom there is no war', and there is no faith for whom there is no taqiyyah, the best of you before Allah is the best of you with regards taqiyyah.' It was said to him: 'Oh son of Allah's Messenger, until when?' He said 'Until the day of the known time and it is the coming out of our Qa'im – Ahlulbayt, so whoever abandons taqiyyah before the coming out of our Qa'im, he is not of us.' He was asked 'O son of Rasulullah, and who is the Qa'im of you – Ahlulbayt?' He said

‘The fourth from my progeny, the son of sayyidah al Ima’, Allah will purify the earth with him from all injustice and he will make it holy from all transgression, (and he) is the one about whom will be suspect of his birth, and he is the one of ghaybah before he comes out, so when he comes out the earth will light up with his noor and he will lay the scales of justice amongst people so none will wrong anyone else, and he is the one for whom the earth will be rolled up so he will not have a shadow[1], and he is the one for whom a caller will call from the sky to whom the whole of the people of the earth will hear the call towards him which is saying: Pay attention for the hujjah of Allah has appeared near the house of Allah so follow him, for the truth is with him and in him, and it is Allah’s statement: “If we wished, we would send down a sign from the sky on them that their necks be subdued to it” (Surah al Shu’ara – verse 4)[2]

2.2.4. The second narration – Rabi’ee ibn Kharaash

2.2.5. Rabi’ee ibn Kharaash narrated, from Hudhayfah of the Sufyani hadith, he said: he will verily smite the necks of he who flees to the nation of al Rum at a door (of Damascus), so when that occurs, a caller will call from the sky: “O mankind, Allah has discontinued the era of the Oppressors and the Hypocrites and their Shi’ah and your Wali is the best of Muhammad’s (pbuhahf) family so join him in (Makkah) for he is the Mahdi and his name is Ahmed son[3] of Abdullah’[4]

2.2.6. The third narration – from Amir ul Mu’mineen (as)

2.2.7. From Amir ul Mu’mineen (as) he said: ‘Await the succour in three things’ he was asked ‘And what are they?’ he said (as) differing within the people of (al Shaam) amongst them, and the differing of the black flags from (Khurasan), and the shock in the month of Ramadan, he was asked ‘And what is the shock in the month of Ramadan?’ He said ‘A caller from the sky which will awake the sleeper, shock the one awake, and the maidens will come out from their veils, and all of them will hear,

so no man will come from any horizon but he will tell of having heard it’[5]

3. Mahmood: What is the difference between the Shout and the shock oh father?
4. Father: the shock is itself the Shout and this is the meaning which Syed Shaheed Muhammad Sadiq al Sadr has mentioned since he said “The second angle: the shock and the yell, and they are both from the narrated events in the narrations and we have fused in one topic because of the possibility of them both meaning the same thing as we will shortly indicate…
5. And we are able to give to this understanding of this Shout a number of suggestions so we can see what is correct and what is not…
6. The first suggestion
   6.1. The Shout and the shock have the same meaning and a mighty Shout in the sky is intended which will awaken the sleeper and shock the one who is awake and the maidens will come out from their veils in fear and in shock. And from this it has been named the shock. And the voice will be a miraculous occurrence and it will not be denoted as speech is denoted and it is a voice like thunder or a mighty blow. Notwithstanding that this is not correct for the most important thing which contradicts this in the narrations is his statement that it is the Shout of Jibreel to this creation for its correctness – regardless – is the essence of the meaning like the whole discussion, not just that it is a voiceless yell. And shortly will come that which indicates this in the narrations of the yell.
   6.2. The second suggestion: the meaning from the Shout is the call which is to come. And this is the yell of Jibreel as per what we hear from the narrations. And in the exegesis is that it which supports that is the Shout of Jibreel.
      6.2.1. The reason for this voice is something from the perspective of a miracle for the reason issues from above a material nature because it is the voice of one of the respected angels as we have heard in the narrations.
      6.2.2. And according to any of these two suggestions the voice is a miraculous event from the clearest of specific benefits, the most important of which we have indicated as being the nearness of the zuhoor

(Mahdi’s as appearance), for the purpose of establishing the personal preparation for the pure and the Muslims for his coming.

6.3. The third suggestion: that the meaning with Shout and the shock has two natural, non-miraculous meanings so the shock is an explanation of the existence of a general awe from the avenues like the expectation of a war or a disaster for example. And the meaning of the Shout is a mighty voice from some mines or missiles or the penetration of the sound barrier by some airplanes or the explosion of some armouries or warehouses or something of this nature.

7. Apart from the fact that the suggestion is extremely far from the conclusions of these narrations and their general contexts. And specifically with the conclusion with His statement: ‘If we wished…’ He has deduced from this verse the shock just as previously that we have heard, and on the Shout, in what as Safi has narrated in Muntakhab al Athr and al Qunduzi in Yanabi’ al Mawaddah from Abu Abdillah (as) and he said at the end: ‘So I recited this verse i.e. Allah’s statement of ‘If we wished…’ so I asked: ‘Is this the Shout?’ and he said ‘Yes’. Had it been the Shout, the necks of the enemies of Allah would be subjugated.
8. And the necks of Allah’s enemies are subjugated because of an unfamiliar, big, cosmic event which has a miraculous essence not for an unassuming event like the sound of a missile or a plane.
9. And perhaps in the exegesis of the verse, sometimes with the Shout and sometimes with the shock, there is revelation with regards the first suggestion[6]. Or that the shock means the Shout, for they are both one sign (Arabic=ayah) which subdues the necks of Allah’s enemies (swt). And that will be in accordance to the second suggestion[7] so the shock grows from the voice of Jibreel al Ameen in the hearts of Allah’s enemies…as for the believer the voice is a great good news for them regarding the closeness of the succour and the expectation of the zuhoor (appearance).
10. And because of this a great attention is obtained with this voice and the sleeper is awakened by it and the awake person is shocked and the veiled maidens come out from their veils so don’t speak about the maidens who are not described as modest.

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11. Further to this, the apparent notion from the context of these narrations and specifically His statement: 'So await the Shout and the issuing of the Qa'im…that the Shout be before the zuhoor by a relatively short time…and this is the objective'[8]

12. The fourth narration – from Amir ul Mu'mineen (as)

12.1. From Amir ul Mu'mineen (as) he said: "When the caller calls from the sky 'The truth is in Aali Muhammad (pbut) at that time the Mahdi will appear on the mouths of people, they will then be happy and will not talk about anyone else'[9]

13. The fifth narration – from Ali Ibn Abi Hamzah, from Abi Abdillah (as)

13.1. From Ali ibn Abi Hamzah, from Abi Abdillah (as) he said: "The coming out of the Qa'im is certain" I asked "How will the Shout be?". He said: "The Shout will be at the beginning of the day from the sky: 'O yay…the truth is in Ali and his party (Shi'ah)', then Iblees (la) will shout at the end of the day: 'O yay…the truth is in Uthmaan and his party (Shi'ah)', so at that time the false people will doubt"[10]

14. The second group – the presence of an angel on the head of the Mahdi (as)

14.1. Since this group has explained the presence of an angel on the head of the Mahdi (as) and the narrations have differed in part around the call of the angel, here are the narrations:

14.2. First Narration – from Abdullah ibn Umar from Rasulullah (pbuhahf)

14.2.1. Abdullah ibn Umar has narrated that Rasulullah (pbuhahf) said: "The Mahdi will come out and on his head is a cloud in which an angel calls: this is the caliph of Allah the Mahdi so follow him"[11]

14.3. Second narration – from Ibn Umar from Rasulullah (pbuhahf)

14.3.1. Also from Ibn Umar that Rasulullah (pbuhahf) said: "the Mahdi will come out and on his head is an angel that calls 'This is the Mahdi caliph of Allah so follow him'[12]

14.4. Third narration – in the book of Mashariq al Anwar

14.4.1. It was said in the book of Mashariq al Anwar: ‘And it has come in some narrations that an angel will call out above his head at the time of the coming out: ‘This is the Mahdi caliph of Allah so follow him’[13]

15. The third group – clarifies the angel as being Jibreel (as)

15.1. And these have clarified that the angel who calls is Jibreel (as).

15.2. The First Narration – from Muhammad ibn Ali (pbut)

15.3. From Muhammad ibn Ali (pbut) he said: “The voice is in the month of Ramadan on the night of Jumu’ah, so listen and obey, and at the end of the day is the voice of the cursed Iblees who shouts ‘O yay, such and such person has been killed unjustly’ will put people into doubt and will test them, so how many doubting and confused people will there be in that day, so when you hear the voice in Ramadan – meaning the first – so do not doubt that it is the voice of Jibreel. And the sign of that is that he will call with the name of the Mahdi and his father”[14]

15.4. The Second Narration – from Muhammad ibn Muslim

15.5. From Muhammad ibn Muslim, he said: “A caller will call from the sky[15] with the name of the Qa’im (as) so whatever is between the East and the West will hear it, so no one will remain awake but he will stand up, no one will remain standing but he will sit, no one will remain sitting but he will stand on his two feet from that voice, and it is the voice of Jibreel the trustworthy spirit.”[16]

15.6. The thing I wish to clarify from this submission is the specification of the caller who calls from the sky, or the specification of the one who does the shouting, so you now have enough clarity that the caller is Jibreel (as) since:

15.6.1. The first group of narrations clarified that the caller is in the sky

15.6.2. The second group of narrations clarified that the caller is an angel

15.6.3. Whilst the third group of narrations clarified that the angel who calls is Jibreel (as)

15.6.4. So it has become clear that the caller who is calling from the sky and the one who is one of Allah’s angels is Jibreel (as) is a consolidation of the narrations from all three groups, and this is a clear result about which it is not appropriate to be in doubt.

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16. The second point – specifying what will be called in the Shout

16.1. The narrations which were submitted for the Shout and the Call from the sky with which Jibreel shouts, as previously in the First Point differ, and it (the content) has come with several expressions and differing subjects, and to understand the reality of the issue it is necessary to pause on those expressions:

16.2. From Amir ul Mu'mineen (as)

16.2.1. "Verily the truth is in Aali Muhammad (pbut) so at that point the Mahdi will appear"[17]

16.3. From Hudhayfah

16.3.1. "For the Mahdi and his name is Ahmed son of Abdullah" [18]

16.4. From al Imam al Ridha (as)

16.4.1. "O yay, verily the Hujjah of Allah has appeared at the House of Allah (Baytullah) so follow him, for the truth is with him and in him"[19]

16.5. An angel will call above his head

16.5.1. "This is the Mahdi caliph of Allah so follow him" [20]

16.6. From Rasulullah (pbuhahf)

16.6.1. "An angel will call: 'This is the caliph of Allah, the Mahdi, so follow him' " [21]

16.7. From the Prophet (pbuhahf)

16.7.1. 'And there is an angel on his head who will call: "This is the Mahdi caliph of Allah, so follow him' " [22]

16.8. From al Imam al Baqir (as)

16.8.1. "A caller will call from the sky with the name of the Qa'im (as)" [23]

16.9. From al Imam al Baqir (as)

16.9.1. "A caller will call with the name of the Qa'im and his father's name"[24]

16.10. From al Imam al Sadiq (as)

16.11. "O yay, verily the truth is in Ali ibn Abi Talib"[25]

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16.12. From al Imam al Baqir (as)

16.13. “O yay, verily the Mahdi is from Aali Muhammad with his name and the name of this father”[26]

16.14. From al Imam al Sadiq (as)

16.15. “Verily such and such is the Ameer (leader)”[27]

16.16. From al Imam al Sadiq (as)

16.17. “A caller will call that Ali and his Shi’ah are the successful”[28]

16.18. From al Imam al Sadiq (as)

16.19. “It will be called with the name of the companion of this matter”[29]

16.20. From al Imam al Sadiq (as)

16.21. “Verily the issue is for such and such son of such and such so what is the fighting about?”[30]

16.22. From al Imam al Sadiq (as)

16.23. “Verily such and such is the companion of the matter so on what is all the fighting about?”[31]

16.24. From al Imam al Sadiq (as)

16.25. “About what is the killing and the fighting? Your companion is such and such”[32]

16.26. “Give allegiance to such and such with his name, he is not any typical person but he is a Yamani Khalifah)[33]

17. These are the topics that discuss the Shout and the Yell from the sky as has come in the narrations.
18. Wathiq: For me there is now a link between the Shout and the Yamani
19. Father: How is that, can you explain?
20. Wathiq: Yes father, as you previously said, the Qa’im and the Mahdi and the Yamani and the Companion of this matter are all words used to name the same person and he is the First Mahdi whose mention is in the Will of Rasulullah (pbuhahf), and these narrations which explain the Shout indicate the very same words, so at times the narration says: “A caller will call from the sky with the

name of the Qa’im” and at other times it says: “O yay, verily the Mahdi is from Aali Muhammad with his name and the name of his father”, and a third time it says: “A call is made with the name of the Companion of this matter” and a fourth time this statement: “Give allegiance to such and such with his name, he is not any typical person, but he is a Yamani Khalifah”.

21. So it has become very clear that the Shout will be with the name of the Companion of this matter and the Mahdi and the Qa’im and the Yamani, and these are the names of the First Mahdi, Ahmed al Hasan (as) as has been discussed.
22. Father: Yes, well done Wathiq. And do you Mahood and Ahmed have any comments you’d like to add?
23. Mahmood: Yes father, it is clear to me that this Shout is not material which all will hear, otherwise why would people turn away from helping al Imam al Mahdi (as), whilst they hear and with the truth being clear for them? Then we also realised in the first point that the one who yells from the sky and shouts is the angel Jibreel and he is not material so the Shout is confirmed as being non-material.
24. Ahmed: Father, it was also previously discussed last night that the Ahlulbayt (pbut) collect on a man: “So if you see us collecting on a man then rush towards us with weapons”[34]. And this collective as discussed is in the dreams, for every Imam bears witness for a personality or personalities by Syed Ahmed al Hasan being the Yamani (as) so the Shout is in the dreams because they cannot collect in the era of the Qa’im apart from in the dreams and from here there have been several subjects and topics for the Shout, i.e. for the dream because every infallible from them bears witness to a personality with a testimony that indicates the truth in a way that is different from the testimony of another infallible.

25. The answers from the Yamani as narrated by Ahmed Hattab in ‘Decisive Address in the Reliability of the dream of those who have good sense’

25.1. Father: well done my sons, but for you to understand the reality of the truth better I will give you what the Yamani of Aali Muhammad Syed Ahmed al Hasan (as) has said which the brother, teacher Ahmed Hattab (may Allah give him more tawfeeq in his book entitled ‘Decisive Address in the Reliability of the dream of ones with good minds’, he said “And these are nine points I relate from Syed Ahmed al Hasan which people and scholars

have equally been confused about with regards the shout and in which the dream is established, he (Yamani as) answered me with them when I asked him about the Shout:

25.1.1. As it is clear in the narrations…verily Jibreel (as) shouts from the sky i.e. in the Kingdom of the Heavens and verily Iblees the cursed one shouts from the earth i.e. in the material realm, and had the shout of Jibreel been in the sky of this earth both of the shouts would have been from the earth and in the air.

25.1.2. The shout is from Jibreel (as) and Jibreel is an angel so his shout is in his realm and this is the Kingdom of Heavens, he shouts with the angel of the dream and the angel of the dream shouts with the angels of the dream who follow him and the ones that carry out his command and show people the dreams, and like this Jibreel shouts in the sky so that he makes the souls hear.

25.1.3. The shout of Jibreel when Ibn Muljim struck Imam Ali (as) was not heard by all people and had they heard it all of them would have related it, so had it been in this material realm all of mankind would have heard it so what is stopping them from hearing it had it been in this realm? And this shout is like the shout of Jibreel in the promised time of the appearance.

25.1.4. From Amir ul Mu’mineen (as) he said: “The Shout is in the month of Ramadan and will shock the ones awake and awaken the sleepers and send the maidens out from their veils”[35]

25.1.5. The dream is understood and heard by people of all languages in their own languages, and the dream is understood by the Arab and the non-Arab and the Syrian / Aramaic and the people of every language in their own language because it is pictures and signs which are established according to all and all understood them, so they are in accordance with the shout which all person will hear in their own languages.

25.1.6. The hadith narrated from al Hadrami, he said: “I entered, as did Aban, to see Abu Abdillah (as), and that was when the black flags would appear in Khurasan, so we said: “What do you think?” and he said: “Sit down in

your homes, so when you see us collecting on a man then rush to us with weapons”[36]

25.1.6.1. And the meaning of this narration does not require much analysis, and it is the collecting of the Ahlulbayt in the realm of the dream to fortify a man and encourage people to support him

25.1.7. From al Bizanty, he said “I asked al Ridha (as) about the dream and he said nothing, then he (as) said ‘If we gave you what you want it would be bad for you and the Companion of this Matter would be gripped by the neck)[37]

25.1.7.1. So the questioner asked about an issue that is specific for the dream and the Imam joined the dream to the neck of the Companion of the matter so it became clear that there is a strong connection between the dream and the Imam (as), and as if it is a certain sign from the signs of his appearance, connected with his issue (as) so nothing is appropriate to it but the Shout of Jibreel, because it is from his realm.

25.1.8. From al Imam al Sadiq (as), he said: “The dream of the believer in the end times is on seventy parts of the parts of prophecy”[38]

25.1.8.1. And it has been narrated from them (pbut) that verily in the end times the dream will not lie[39], so it is more appropriate that the Shout of Jibreel be in his realm and it is the realm of the spiritual kingdom, so the Shout which is in the realm of the spiritual kingdom reaches mankind through the dreams which do not lie in the end times and through visions.

25.1.9. Had the Shout been in this material realm from its decay and materialism, what was the differentiator between it and between the yell of Iblees (la), is it the voice? Have people heard the voice of Jibreel and the voice of Iblees that they can differentiate between them?[40] In fact, if the Shout of Jibreel is in the sky, i.e. in the kingdom of the heavens, the believers are able to differentiate it because the spiritual kingdom are in the Hand of Allah: “So glorified be Allah in whose hand the spiritual kingdoms (malakoot) of everything are and to Whom you will be returned”[41], here the speech of Syed Ahmed al Hasan (as) ends.[42]

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25.1.9.1. And to this point we end our discussion this evening and we will meet tomorrow night with the permission of Allah, and praise be to Allah Lord of the Worlds and may Allah send blessings on Muhammad and Aali Muhammad, the Imams and the Mahdis, and may He send peace in abundance.

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[1] There is a discussion in the Arabic book on this point saying that it should not be taken in its literal sense because this is not an indefinite miracle that has been established from any of the Imams (pbut) – in the opinion of this author, given that it is the result of the wrapping up of the earth, it means that everything is apparent to him and he is able to remain detached from events in a fashion that affords him compete autonomy and that 'shadow' here is a reference to natural time in that he does not suffer from a necessity to hasten on events as he is aware that all things will come to pass at their appropriate times…and Allah knows best

[2] Kamaal ul Din wa Tamaam ul Ni'mah – page 371

[3] The author says in the footnote that it is possible that the word 'son' in this narration and others is potentially corrupted as it does not comply with the Will narration – this author says that it does not contradict the Will narration because ultimately the Qa'im is the son of Abdullah (Rasulullah's father) as well as Rasulullah (being Abdullah/Israel)

[4] Malahim wa al Fitan by Ibn Ta'oos – page 287

[5] Aqd al Darar – third chapter…hadith 143

[6] …that the sayhah means both the shout and the Shock at the same time.

[7] …that the Shock actually means the Call

[8] History of what is after the zuhoor – page 123

[9] al Malaahim wa al Fitan by Ibn Taoos – page 129

[10] Al Ghaybah by al Tusi – page 454

[11] Al Fusuul al Muhimmah – vol 2 page 1118

[12] Bihaar ul Anwaar – vol 36 page 369, vol 51 page 81

[13] Asr al Zuhoor – page 369

[14] Sharh Ihqaq al Haq – vol 29, page 597

[15] The author says he has put this narration in the third group (of narrations) because it gives the name of the caller which is Jibreel as and because of the sentence 'A caller calls from the sky' it is also possible to group this narration in the second group.

[16] Ghaybah al Tusi – page 454

[17] This narration has appeared in the First Point in the First Group

[18] This narration has appeared in the First Point in the First Group

[19] This narration has appeared in the First Point in the First Group

[20] This narration has appeared in the First Point in the Second Group

[21] This narration has appeared in the First Point in the Second Group

[22] This narration has appeared in the First Point in the Second Group

[23] From Abi Baseer, from Abi Ja'far Muhammad ibn Ali (pbut) he said: "When you see the fire from the east like something mighty, coloured with tamarind, which rises for three days or seven so await the succor of Aali Muhammad (pbut) inshallah (be He Mighty and Glorified), Allah is Respected and Wise, then he said "The Shout will

not occur but in the month of Ramadan because Ramadan is the month of Allah and the Shout in it is the shout of Jibreel to this creation”, then he said: “A Caller will call from the sky with the name of the Mahdi (as) so it will be heard from the east to the west, no one will remain asleep but will awaken, no one will remain standing but will sti and no one will remain sitting but will stand on his two legs in shock of that voice, so may Allah have mercy on whomever understands that voice and answers for the first voice is the voice of Jibreel the trustworthy spirit (as) then he (as) said ‘The voice will be in the month of Ramadan on the night of Jumu’ah on the twenty third night so don’t doubt regarding it and listen and obey, and at the end of the day the voice of the accursed Iblis the cursed will call: ‘O yay, verily such and such was killed unjustly’ that people become doubtful and that it test them, so how many doubting and confused people will there be in that day who have fallen into the fire, so when you hear the voice in the month of Ramadan don’t doubt it because it is the voice of Jibreel, and its sign is that it will call with the name of the Qa’im and his father (pbut) until the maiden will hear it in her veil and she will encourage her father and her brother to go out’, and he said: ‘It is necessary for these two voices before the Qa’im (as) comes out: a voice from the sky and this is the voice of Jibreel with the name of the companion of this matter (Sahib hadha-l Amr) and the name of his father. And the second voice is from the earth and it is the voice of the cursed Iblees who will call in the name of such and such that he was killed unjustly, he wants fitnah (trials) with that so follow the first voice and beware of the last that you be tested because of it”; al Ghaybah by al Nu’mani – page 262

[24] See the previous footnote

[25] From Abdullah ibn Sinan: he said ‘I was with Abi Abdillah (as) and I heard a man from Hamadan saying to him “These general people find fault with us saying ‘You think that a caller will call from the sky with the name of the companion of this matter’” and he (Imam as) was leaning on something and he became angry and sat up and said ‘Don’t narrate this from me but narrate it from my father, and you have nothing to be concerned about, I bear witness that I heard my father (as) say “By Allah, this is clearly in the book of Allah (be He respected and glorified) where He says ‘If We wished…’, so noone will remain in the earth that day but he will be subdued and his neck will be lowered for it (the sign) so the people of the earth will believe when they hear the voice from the sky: ‘Verily the truth is with Ali ibn Abi Talib (as) and his Shi’ah’. He said ‘The next day Iblees will ascend in the air until he will hide from the people of the earth and then will shout: “O yay, the truth is in Uthmaan ibn Affaan and his Shi’ah because he was killed unjustly so demand vengeance”. He said: ‘Allah will establish the believers with the firm statement on the truth and it is the first Call and the ones in whose hearts there is a disease will doubt, so the disease by Allah is our enemy, so at that point they will claim independence from us and they will approach us and say: “The first Call was magic from the magic of the people of this house” then Abu Abdillah (as) recited Allah’s (be He respected and glorified) statement: “And if they see a sign they turn away and say continuous magic” (al Ghaybah by al Nu’mani – page 267)

[26] From Najiyah al Qattan that he heard Abu Ja’far (as) saying: ‘Verily the caller will call: “The Mahdi is from Aali Muhammad such and such son of such and such with his name and the name of his father” then Shaytaan will call: “Verily such and such and his Shi’ah are on the truth”, meaning a man from Banu Umayyah’ (al Ghaybah by al Nu’mani – page 272)

[27] From Zararah ibn A’yun, he said “I heard Abu Abdillah (as) saying: ‘A caller will call from the sky “Verily such and such is the leader” and a caller will call “Verily Ali and his Shi’ah are the successful”’ I asked ‘So who will fight the Mahdi after this?’ and he said ‘Verily Shaytan will call “Verily such and such and his Shi’ah are the successful” – to a man from Bani Umayyah’. I asked “Who will recognize the truth from the lie?” and he said “Those that narrate our hadith (our speech) will recognize it and they will say ‘It is happening’ before it happens and they know that they are the right, the truthful (al Ghaybah by al Nu’mani – page 273).
And from Zararah ibn A’yun, he said: I heard Abu Abdillah (as) saying: “A caller will from the sky ‘Verily such and such is the Ameer (leader)’ and a caller will call ‘Verily Ali and his Shi’ah are the successful’ (Nu’mani’s Ghaybah – page 272)
[28] Refer to the previous two narrations within the footnotes
[29] From Abdullah ibn Sinan, he said ‘I heard Abu Abdullah saying “Verily a caller from the sky will call with the name of the companion of this matter: ‘O yay, verily the matter is for such and such son of such and such so what is the fighting about?’” (Ghaybah of al Nu’mani – page 274)
[30] See the narration in the previous footnote
[31] From Abdillah ibn Sinan, he said ‘I heard Abu Abdillah (as) saying “This matter to which you are extending your eyes will not be until a caller calls from the sky ‘O yay, verily such and such is the companion of the matter so upon what is all the fighting about?’ (Bihar al Anwar – vol 52, page 296, Mu’jam Ahadith by al Imam al Mahdi – vol 3, page 454)
[32] Abdullah ibn Sinan…he said ‘I heard Abu Abdullah (as) saying “Death and killing will encompass people until people will take sanctity at the Haram, then a caller will call being truthful from the harshness of the fighting: “About what is the killing and the fighting? Your companion is such and such” (Ghaybah of al Nu’mani – page 275)
[33] Syed Ibn Taoos said: “Na’eem told us that al Waleed said “And Jarrah told me from Arta’ah, he said “They will collect and they will see to whom they should give allegiance, and whilst they are like that, they will hear a voice which neither Man nor Jinn has uttered “Give allegiance to such and such with his name, he is not any typical person, but he is a Yamani Khalifah” (al Malahim wa al Fitan by Syed Ibn Taoos – page 168) [Note from this author: the reference within the above book is to al Fitan 1: 389/1171. It is also worth noting that the term Yamani also appears on page 77 within the same book in which Ka’b is reported to have said that he is Yamani Qurashi and the leader of al ‘Asab and al ‘Asab is then described as the people of the Yemen and those who followed them from amongst the ones who were expelled from Bait al Maqdis]
[34] Ghaybah of al Nu’mani – page 197
[35] Ghaybah of al Nu’mani – page 259
[36] Ghaybah of al Nu’mani – page 197
[37] Qurb al Isnaad – page 380
[38] Daar us-Salaam – vol 1, page 18
[39] Sharh Usool al Kafi – vol 11, page 476
[40] [This author says that even if you take the ones who are not going to be misguided by the shout of Iblees because ‘they used to narrate the Ahadith of the Imams’ would also not know the difference in the voices, therefore, their criteria must be something else, i.e. the narrating from the Imams must therefore point to their understanding of the truthfulness of the dreams in the end times otherwise this does not have a meaning and that is an impossible conclusion for the infallibles]

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[41] Surah Yaseen, verse 83

[42] The Decisive Address…chapter 5. And after Syed Ahmed al Hasan (as) explained these nine reasons to him to denote the Shout as being the dream, he said to him, “And inshallah you will be given nine other reasons” and Allah did not but want to prove His friends and His hujjahs right (pbut), and whoever would like more then he should refer to those other reasons in the aforementioned book.