

The Clear Message

Part One

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For more information about the call of Sayyed Ahmed Alhasan,
you can visit the following website: www.almahdyoon.org

Abbreviations used throughout this translation include:

^P Peace be upon him/her

^P Peace be upon them

^E Peace be upon him and his family

TN Footnotes not in the original but added by the translators.

Arabic words are in italics when necessary with translations provided.

In the Name of God, the Abundantly Merciful, the Intensely Merciful.

Praise be to God, Lord of all worlds, Master of sovereignty, Mover of the heavens, Subduer of the winds, Splitter of the dawn, Judge of religion, and Lord of all worlds.

Praise be to God, whose awe makes the heavens and their inhabitants shake, the earth and its inhabitants tremble, and the seas and what swims in their depths surge.

O God, send Your blessings upon Muhammad and the family of Muhammad, the ark moving over the tumultuous seas. Whoever boards it is safe, and whoever abandons it drowns. Whoever proceeds without them is a renegade, whoever lags behind them perishes, and whoever accompanies them survives.

"Whenever a messenger brings you something your souls do not desire, you become arrogant, denying some messengers and killing others."¹

Many narrations from the Prophet² and his family^P confirm that there will be individuals who pave the way for Imam Al-Mahdi^P, setting the stage and preparing to support him and his rule. The Commander of the Faithful² said in a long narration: "When the Riser rises in Khorasan, takes control of the lands of Kufa and Multan, and crosses the island of Bani Kawan, and a riser from us rises in Gilan supported by the people of Abr and Deylaman... Then, the awaited Riser—the unknown Imam—will rise. He is honorable and virtuous. He is from your descendants, O Hussain, and is unlike any other."³

Imam Abu Abdullah^P said: "The Riser will not rise until twelve men rise, all of whom will say they have seen him, but people will not believe them."⁴

Sheikh al-Korani, in his book *Al-Mumahidun lil-Mahdi* [*Those Who Pave the Way for the Mahdi's Appearance*], quoting from *Bisharat al-Islam* [*Glad*

¹ Quran 2:87.

² TN: Ali ibn Abi Talib^P.

³ Sheikh Muhammad al-Numani, *Ghaybah Al-Numani* [The Occultation] (Beirut: Dar Al Jawadin, 2011), 283; Sayyid Mustafa al-Sayyid Haidar al-Kadhimi, *Bisharat Al-Islam* [The Glad Tidings of Islam Regarding the Signs of the Mahdi (PBUH)] (Beirut: Mu'assasat al-Balagh lil-Tiba'ah wa al-Nahsr wa al-Tawzi, 2001), 41.

⁴ Al-Numani, *The Occultation*, 285; Al-Kadhimi, *Glad Tidings*, 107.

Tidings of Islam] says: "A man from the Mahdi's^P family will emerge before him from the east. He will carry a sword on his shoulder for eight months, fighting and being fought. He will head towards Jerusalem but not reach it before he dies."

Ali^P said: "When the reign of the sons of a certain lineage ends, God will grant the family of Muhammad a man from our household who will act with piety and his work will be guided. He will not accept bribes in his decisions. By God, I know him by his name and his father's name...Then, a man known for his fairness and trustworthiness, adorned with a mole and two beauty marks, will come to us and establish justice and equality worldwide."⁵

The Messenger of God^P said: "Three [men] will wage war near your treasure, each of them a son of a [particular] caliph. But [the treasure] will not go to any of them. Then, the black banners will appear from the east and fight them in a way no one has ever fought before." Then he mentioned a young man and said: "When you see him, pledge allegiance to him because he is the vicegerent of the Mahdi."⁶

In a lengthy narration, Abu Basir reported that Abu Jafar al-Baqir^P said:

The Riser^P will say to his companions: "O people, the inhabitants of Mecca do not want me, but I am sending someone to them to debate them in an appropriate way for someone like me." He will instruct one of his companions to go to Mecca and say: "O people of Mecca, I am the messenger of so-and-so to you, and his message to you is as follows: 'We are the family of mercy, the source of the prophetic message and the vicegerency, Muhammad's^P descendants, and the prophets' lineage. We have been wronged, oppressed, and overpowered. Our right has been usurped since our Prophet was taken from us until this day. We seek your support, so support us.'"⁷

For more information, refer to *Ghaybah al-Numani* [The Occultation by al-Numani], *Bisharat Al-Islam* [Glad Tidings of Islam], *Bihar Al-Anwar* [Seas

⁵ Allama Muhammad Baqir al-Majlisi, *Bihar Al-Anwar* [Seas of Lights], vol. 52, (Beirut: Dar Ihya Al-Turath Al-Arabi, 1983), 269; Ali al-Korani, *Al-Mumahidun lil-Mahdi* [Those Who Pave the Way for the Mahdi], 2nd ed, (Lebanon: Dar al-Islamiya, 1987), 109.

⁶ Al-Kadhimi, *Glad Tidings*, 30.

⁷ Al-Kadhimi, *Glad Tidings*, 188.

of Lights], *Ilzam Al-Nasib* [Holding to Account the Enemy of the Prophet's Household], and other books of narration.

I want to point out some facts about the messenger of Imam al-Mahdi^P, Ahmed Alhasan. He was sent by Imam al-Mahdi^P about two years ago to all people.⁸ He brings glad tidings of the near emergence of the Imam^P and warns his enemies. He calls for unity of humanity in order to hasten the rise of the Imam^P through righteous work that focuses on advocating for the Riser of the family of Muhammad^P and abandoning the advocacy of other personalities, which have led to the division of people into unnecessary groups and sects.

From the outset, Ahmed Alhasan directed his message specifically to scholars and broadly to the public, imploring them to demand any evidence from him that they needed to validate his claims or to carefully heed his words to understand the message he brings from Imam Al-Mahdi^P, which would enable them to discern between truth and falsehood. However, this request went unanswered.

We should all be cautious not to end up like the ones in this verse: "But the most eminent among the disbelievers said, 'We see you only as a human being like ourselves, and we see your followers as the lowliest among us who follow without thinking. We do not see in you any merit over us; rather, we think you are liars.'⁹

I wanted to present some evidence that may benefit truth-seekers as it proves the legitimacy of Ahmed Alhasan's claim that he is a messenger from Imam Al-Mahdi^P. I call upon all believers, as their servant, to reflect on this and not let Satan, the obstructor of all guidance, mislead them.

We will address this issue from five perspectives:

First: The Narrative Perspective

Numerous narrations have portrayed the character of Ahmed Alhasan. The Commander of the Faithful^P stated in a lengthy narration: "Indeed, the first

⁸ Ahmed Alhasan set out with the divine call in 1999 in Iraq, and from there, it spread throughout the world.

⁹ Quran 11:27.

of them is from [the city of] Basra, and the last of them is from the Replacements (of the Levant)..."¹⁰

Imam al-Sadiq^P named the companions of the Riser^P in a lengthy narration: "From [the city of] Basra: Abdul Rahman ibn al-Ataf ibn Saad, Ahmed, Malih, and Hamad ibn Jaber..."¹¹

The Commander of the Faithful^P said: "The Messenger of God^E on the night of his death said to Ali^P: 'O Abu Al-Hassan, bring me a sheet and an inkwell.' Then, the Messenger of God^E dictated his will until he reached this point, saying: 'O Ali, there will be twelve Imams after me and after them, twelve Mahdis. You, O Ali, are the first of the twelve Imams... Then, Al-Hassan^P shall hand it over to his son, Muhammad, the guardian from the family of Muhammad^P. These are the twelve Imams, then there will be twelve Mahdis after them. When his death approaches, he shall hand it over to his son, the first of the Mahdis, who has three names: a name like mine and my father's: Abdullah, Ahmed, and the third name is Al-Mahdi. He is the first of the believers..."¹²

I believe that the Prophet's description of the first Mahdi after the Riser^P, a man named Ahmed, the first of the believers, confirms the previous narration, which states that the first believer is from Basra and is also the first supporter of Imam Al-Mahdi^P. Additionally, the Prophet's description confirms another narration mentioning that one of the first supporters of the Imam^P hails from Basra and has the name Ahmed. So, what reason is there to deny that Ahmed Alhasan is the first supporter and messenger of

¹⁰ Al-Kadhimi, *Glad Tidings*, 148; To explain the meaning of "The Replacements," here is an excerpt from the book *The Journey of Moses at the Junction of the Two Seas* by Sayyed Ahmed Alhasan: "Abu Jafar^P said: 'The Riser will be given allegiance between the Corner (*Rukn*) and the Station (*Maqam*) by three hundred and some individuals, the same number as the soldiers of Badr. Among them are the Noble Ones from Egypt, the Replacements from the Levant, and the Righteous Ones from Iraq. He will remain for as long as God wills.'"

Do not assume that these names are random. The mention of the Righteous Ones from Iraq specifically indicates that their counterparts, the wicked ones, are also from Iraq. The Replacements from the Levant imply that those who are replaced are from the Levant as well, and people will wrongly assume that the ones replaced will be the first to support the Mahdi upon his appearance. Hence, the most important attribute of the true supporters (*Ansar*) of the Mahdi from the Levant is that they are Replacements. As for the Noble Ones from Egypt, they are noble because they are chosen from among a nation that opposes the ancestors of the Mahdi (the family of Muhammad^P) and will play a significant role in the blessed global revolution of the Mahdi.

¹¹ Al-Kadhimi, *Glad Tidings*, 181.

¹² Shaykh Muhammad Ibn al-Hasan al-Toosi, *Ghaybah Al-Toosi* [Occultation by al-Toosi] (Qom, Iran: Muasat Maarif Al-Islanya, 1990), 150; Al-Majlisi, *Seas of Lights*, 147.

Imam Al-Mahdi^P, given that we know his name is Ahmed and he is from Basra?

Imam al-Sadiq^P said: "There will be twelve Mahdis from the descendants of Al-Hussain^P after the Riser."¹³

A narration from the book *Bihar Al-Anwar* [Seas of Lights] says: "I said to Imam Jafar al-Sadiq^P, 'O son of the Messenger of God, I heard from your father^P that he said: "There will be twelve Imams after the Riser.'" Jafar replied, 'He said twelve Mahdis, not twelve Imams. They are individuals from our followers (*Shia*) who invite people to our allegiance and uphold our rights.'"¹⁴

If people reflect on these narrations with no blindness in their eyes or prejudice in their hearts, they will discover that Ahmed Alhasan's call aligns with narrations from the Prophet's household^P. These narrations affirm that the first believer and supporter of Imam Al-Mahdi^P is named Ahmed, hails from Basra, is among the followers of Imam Al-Mahdi^P, and comes from his lineage.

Some might argue that the mention of Ahmed Alhasan's name in the narrations does not prove the validity of his claim. However, I would counter that many Jews, Christians, and others believed in the message of our Prophet Muhammad^P because the Torah and the Gospel foretell of him. Some believed in him after asking a few questions. Some believed after simply hearing his words. Others believed upon merely seeing him; these were people of insight. Conversely, those with hardened hearts disbelieved in him despite witnessing his miracles and profound signs: "Indeed, it is not the eyes that are blind, but the hearts within the chests that grow blind."¹⁵

Furthermore, numerous Jews and Christians believed in Imam Ali^P and the other Imams^P because they discovered them mentioned in their scriptures. Their sources mention these narratives, though we have omitted them here for brevity. Those interested in further readings can consult references such as *Bihar Al-Anwar* [Seas of Lights], *Ilzam Al-Nasib* [Holding to Account the Enemy of the Prophet's Household], and *Al-Kafi* [The Sufficient Book], among others.

¹³ Al-Toosi, *Occultation*, 385; Al-Majlisi, *Seas of Lights*, 148; Ibn Hussam al-Din al-Mutaqi, *Al-Burhan* [The Proof], vol. 3, (Iran: Al-Khyam, 1979), 310.

¹⁴ Shaykh Muhammad Ibn Ali al-Sadooq, *Kamal Al-Din Wa Tamam Al-Nima* [Perfection of Religion and Completion of Divine Favor], vol. 2, (Qom: Muasasat Al-Nashr Al-Islami, 1984), 358; Al-Majlisi, *Seas of Lights*, 145.

¹⁵ Quran 22:46.

Second: The Unseen Perspective

Besides Ahmed Alhasan's name being mentioned in the narrations of the Prophet's Household^P (*Ahl al-Bayt*), he is also bolstered by unseen aspects such as prophecies, truthful visions, and revelations involving the pure Imams.

God says: "*Alif Lam Meem*. That is the Book about which there is no doubt, a guidance for God-fearing people who believe in the unseen, establish prayer, and spend out of what We have provided for them."¹⁶

Ahmed Alhasan foretold many unseen events that have occurred, and many believers have had visions while awake in which the pure Imams confirmed that the truth is with Ahmed Alhasan and that he is the messenger of Imam Al-Mahdi^P.

As for visions, dozens of believers have seen Imam Al-Mahdi or one of the pure Imams or Lady Fatima Al-Zahra^P in their sleep affirming that Ahmed Alhasan is sent by Imam Al-Mahdi and the pure Imams^P and that people should support him.

Some might argue that visions are not proof or evidence of the validity of any claim. However, I contend that this assertion lacks basis, as it is contradicted by numerous stories involving Prophet Muhammad^P or one of the Imams^P. Among these accounts:

Jabir ibn Abdullah al-Ansari narrated:

Jandal ibn Junada ibn Jubayr, a Jew, came to the Messenger of God^P and said: "Last night, I saw Moses, son of Imran, in a dream. He said to me: 'O Jandal, embrace Islam through the Seal of the Prophets, Muhammad. Hold steadfastly to his successors after him.' I embrace Islam! Thanks to God, I embraced Islam, and He guided me through you. Please, O Messenger of God, tell me about your successors after you so that I may adhere to them." The Messenger of God

¹⁶ Quran 2:1-3.

replied, "My successors are twelve." Jandal said, "That number is what we find in the Torah...."¹⁷

Additionally, in the account of Khalid ibn Saeed ibn al-As al-Amawi's conversion, he converted to Islam after a vision of his father pulling him towards the fire of hell while Prophet Muhammad^E was pulling him towards paradise. Khalid then approached the Prophet^E, shared his vision, accepted Islam, and his faith grew stronger. He became one of the few who supported Imam Ali^P after the death of the Prophet^E when most others had abandoned him.

There is also the well-known story of Narjis, the mother of Imam Al-Mahdi^P and the daughter of the Caesar of Rome. It recounts her vision of the Prophet Muhammad^E asking Jesus son of Mary^P for her hand in marriage to Hassan al-Askari^P. In another vision, she also encountered Fatima Al-Zahra^P and Mary^P. Fatima^P advised Narjis to embrace Islam and make the testimony of faith (there is no God but the One [true] God and Muhammad^E is His Messenger)¹⁸, which she promptly did. After she embraced Islam, she began to see Hassan al-Askari^P in her visions every night. One night, he instructed her to disguise herself in servant clothing and secretly join her father's army, which was going to fight the Muslims. The Muslims captured her, and subsequently, Imam Ali al-Hadi^P bought her and she married his son Imam Hassan al-Askari^P.¹⁹

Another famous story is of Wahab the Christian, who was martyred with Imam Al-Hussain. His conversion was due to a vision he saw of Jesus^P commanding him to support Al-Hussain^P. He gave his life and family for Al-Hussain because of this vision.

Similarly, Sheikh al-Sadooq (may God have mercy on him), one of the greatest Shia scholars, saw Imam Mahdi in a vision instructing him to compile a book on the occultation. He believed in the vision and wrote the book *Kamal Al-Din*. Either the vision is valid, making Sheikh al-Sadooq's actions correct, or the vision has no validity, implying that Sheikh al-Sadooq's actions were foolish, which is unthinkable given his high status.

¹⁷ Sheikh Ali al-Yazdi al-Haeri, *Ilzam Al-Nasib* [Holding to Account the Enemy of the Prophet's Household], 3rd ed., vol. 1, (Beirut: Dar and Matbaa Al-Nu'man Publications, 1971), 178.

¹⁸ TN: Also known as the two *Shahadas*.

¹⁹ The full details of the story can be found in *Ilzam Al-Nasib*, vol. 1, page 285, and *Ikmal Al-Din* by al-Sadooq.

Sheikh al-Sadooq said:

One night, while thinking about what I would leave behind—my family, children, brothers, and blessings—I fell asleep. I saw in my vision that I was in Mecca, circumambulating the House of God. In the seventh round, as I reached the Black Stone, I touched and kissed it, saying: "I have fulfilled my trust and upheld my covenant. Bear witness to my fulfillment." Then I saw our master, the Riser, the Master of the Age^P, standing at the door of the Kaaba. I approached him, my heart troubled and my mind preoccupied. He understood what was in my heart by looking at my face. I greeted him, and he returned the greeting. Then he said to me: "Why do you not write a book on the occultation so that you can be relieved of your worries?" I said to him: "O son of the Messenger of God, I have written some things about the occultation." He replied: "Not like this. I command you to write a book on the occultation now, and mention in it the occultations of the prophets^P." Then he left. I awoke, frightened, and began supplicating, weeping, lamenting, and appealing to God until dawn. When morning came, I began writing this book, complying with the command of God's guardian and proof, seeking help from God, relying on Him, and seeking forgiveness for my shortcomings. My success is only by God; I rely upon Him, and I turn in repentance to Him.²⁰

For the sake of brevity, we will not mention the many other similar stories that exist.

Most prophets and messengers received their prophethood through visions during sleep.²¹ Denying the validity of visions would undermine the integrity of many guardians who believed because of visions and sacrificed their lives, wealth, and children because of a vision they saw. Are we to suggest these individuals believed without evidence and were naive? Certainly not. Denying the validity of visions would also undermine the character of the Noble Messenger^P and the Imams, as they never cautioned those who believed because of visions, nor did they clarify to them that visions are not valid evidence. How, then, do you reach these conclusions?

²⁰ Al-Sadooq, *Perfection of Religion*, 4-5.

²¹ Refer to *Usul Al-Kafi* [Fundamentals of the Sufficient], page 195 and onwards.

In response to those who say that Satan can impersonate the infallible in visions, I say to them: It would be better for you to follow a religion other than that of Muhammad^E, as this stubborn assertion blatantly contradicts the teachings of the Prophet's household^P.

Imam al-Ridha^P said: "My father narrated to me, from my grandfather, who narrated from his father, that the Messenger of God^E said: 'Whoever sees me in a vision has truly seen me because Satan cannot impersonate me, nor can he impersonate any of my successors or their followers. A true vision is one of seventy parts of prophecy.'²²

The Messenger of God^E said: "Whoever sees me in a vision has truly seen me, for Satan cannot impersonate me, whether in sleep or wakefulness, nor can he impersonate any of my successors until the Day of Judgement."²³

Imam al-Sadiq^P said: If a servant is disobedient to God and God desires goodness for him, He will show him a vision that frightens him and steers him away from that disobedience. A true vision is one part of seventy parts of prophecy."²⁴

The Messenger of God^E said: "There is no prophecy after me except for the glad tidings." When asked, "O Messenger of God, what are the glad tidings?" he replied, "True visions."²⁵

Abu Jafar^P said: "A man asked the Messenger of God^E about the verse: 'For them are good tidings in the life of this world'²⁶ and he said: 'It is a good vision that a believer sees that gives him glad tidings in this world.'²⁷

There are dozens of other hadiths that confirm that Satan cannot impersonate the Prophet^E or any of the infallibles or their followers in a vision.²⁸

²² Shaykh Muhammad Ibn Ali al-Sadooq, *Man La Yahduruhu Al-Faqih* [He Who Has No Jurisprudent to Consult], vol. 3, (Qom: Manshorat Jamaat Al-Mudariseen fil Hawza Al-Ilmiya, 1983), 585; Al-Majlisi, *Seas of Lights*, vol. 49, 284; Mirza Hussain al-Nuri, *Dar Al-Salam* [House of Peace], 1st ed., vol. 4, (Lebanon: The Arabic History, 2008), 272.

²³ Al-Nuri, *House of Peace*, 273.

²⁴ Muhammad Ibn Numan al-Mufeed, *Al-Ikhtisas* [Specialization] (Qom, Iran: Jamaat Al-Mudariseen Fi Al-Hawza Al-Ilmya, 1993), 241; Al-Majlisi, *Seas of Lights*, vol. 14, 435.

²⁵ Al-Majlisi, *Seas of Lights*, vol. 58, 193.

²⁶ Quran 10:64.

²⁷ Al-Majlisi, *Seas of Lights*, vol. 58, 181.

²⁸ Refer to Mirza al-Nuri's *Dar Al-Salam* [House of Peace], vol. 4, page 273.

“Whoever is blind in this life will be blind in the Hereafter and even further astray from the path.”²⁹

In addition, many of those who believed in the divine call of Ahmed Alhasan sought guidance through the Quran (*istikhara*),³⁰ and the outcomes affirmed the validity of this call. Yet, those with blinded hearts and fragile faith may object to seeking guidance in this way, claiming it does not constitute proof of the claimant's validity. To those people, I say:

First: The divine call of Ahmed Alhasan involves the unseen, and it can only be conclusively proven through the unseen. Seeking divine guidance through the prayer for it (*istikhara*) is an unseen matter beyond human control, as evidenced by Martyr Sayyed Muhammad Muhammad Sadiq al-Sadr's book, *Ma Wara' Al-Fiqh* [Beyond Jurisprudence]. He said, in essence: “A faithful person cannot deceive his faithful brother when asked for advice on a specific matter, so how can God, the Abundantly and Intensely Merciful, deceive those who seek His counsel?”³¹ We recommend reviewing Sayyed al-Sadr's discussion on the prayer of divine guidance as it is truly insightful and a rebuttal to those who do not believe in the unseen.

Second: The Prophet's household has directed people to seek God's guidance in times of confusion in many supplications, such as the supplication of *Jawshan Al-Kabir* [The Greater Armor]:³²

- Section 1: “O my guide in my perplexity, O my wealth in my poverty, O my refuge in my distress, O my rescuer in my fear.”
- Section 14: “O guide of the perplexed, O helper of the needy, O savior of those who cry for help.”
- Section 30: “O guide of those who seek guidance, O savior of those who cry for help, O helper of those who seek assistance, O deliverer of those who seek deliverance.”
- Section 43: “O to whom the perplexed turn for refuge.”
- Section 59: “O guide of those who have no guide.”

²⁹ Quran 17:72.

³⁰ One of many formal methods of seeking guidance or counsel from God is described in the book *Jurisprudential Answers*, vol. 3, by Ahmed Alhasan. He says: “You can read the Quran and perform *istikhara* (seeking divine guidance) by considering what appears to you on the top right page. If it is a verse containing glad tidings, then rely on God, but if it is a warning or a promise, then avoid the matter.

³¹ Muhammad Sadiq al-Sadr, *Ma Wara Al-Fiqh* [Beyond Jurisprudence], vol. 3, (Beirut: Dar Al-Adwa, 1999).

³² Translation and Transliteration of this supplication can be found at: <https://www.duas.org/jkabeer1.htm>.

- Section 60: “O guide of those who seek guidance.”
- Section 87: “O guide of the misguided... O refuge of the distressed.”

Believers, be cautious of those who obstruct your path and cast doubt on the divine means of guidance bestowed by God, such as the divine guidance prayer and truthful visions, as well as other means of guidance, which are as numerous as the breaths of creation.

Third: the teachings of the Prophet’s household^P have encouraged people to seek divine guidance when facing confusion and uncertainty regarding the correct path.

In Imam Ali’s^P Will to his son Al-Hassan^P, he says: “Be sincere in your supplications to your Lord, for He alone grants and withholds. Frequently seek divine guidance (*istikhara*)....”³³

The Messenger of God^P said:

If you want to seek guidance from the Book of God, recite the Quran Chapter “Sincerity”³⁴ three times, send blessings upon Muhammad and his family three times, and then say: “O God, I have sought guidance from Your Book and relied on You, so show me from Your Book the concealed blessings hidden in Your unseen realm.” Then open the Quran without counting the pages or lines.³⁵

Many other hadiths urge people to turn to God and seek His guidance.

It is narrated that Safwan ibn Yahya al-Jammal confirmed the Imamate of Ali ibn Musa al-Ridha^P through seeking divine guidance (*istikhara*). He was one of the esteemed companions of Imam Musa al-Kadhim^P. In his book *Al-Ghayba* [The Occultation], Sheikh al-Toosi narrates that Ali ibn Muadh said: “I asked Safwan ibn Yahya, 'How did you become certain of the Imamate of Ali (meaning Ali ibn Musa al-Ridha^P)?' He said: 'I prayed, supplicated to God, sought guidance, and then became certain of it.'”³⁶

³³ Al-Sharif al-Radi, *Nahj Al-Balagha* [Peak of Eloquence], ed. Subhi al-Salih, 4th ed., (Beirut: Lebanese Book House, & Cairo: Egyptian Book House, 2004), 393.

³⁴ TN: This Quran chapter (*Surah Al-Ikhlaas*) is also known as the Chapter of Monotheism.

³⁵ Shaykh Abbas al-Qummi, *Mafatih Al-Jinan* [Keys of the Heavens] (Kuwait: Al-Faqih Library, 2004); Shaykh Abbas al-Qummi, *Al-Baqiyat Al-Salihat* [The Good Deeds] (Kuwait: Dar Al-Mahaja Al-Bayda, 2002).

³⁶ Al-Toosi, *The Occultation*, 54.

The above narrations are just some of the many that demonstrate the validity of divine guidance (*istikhara*). Those who claim it has no validity offer no evidence, so how can they refute the evidence of divine guidance without presenting any proof? How, then, do you make such judgments? Anyone who confines divine guidance to a specific context without evidence imposes an unjustifiable limitation, and their claims should be dismissed.

Third: The Academic Perspective

The messenger of Imam Al-Mahdi, Ahmed Alhasan, has challenged all scholars to debate him on the Quran and ideological matters since the beginning of his divine call. These debates would discern whether the knowledge he imparts originates from conventional human learning or the exclusive knowledge of the Imams about the clear and ambiguous verses and the abrogating and abrogated verses.

In a lengthy narration, Abu Abdullah^P debates with Abu Hanifa: "O Abu Hanifa, do you truly understand the Book of God as it should be known? Are you familiar with the abrogating and the abrogated [verses]?" Abu Hanifa responded, "Yes." Al-Sadiq said, "Abu Hanifa, you claim to possess this knowledge. Woe to you, for God has bestowed this knowledge only on the people of the Book to whom it was revealed. Woe to you, for it is reserved solely for specific individuals from the progeny of our Prophet^E. God has not granted you a single letter of His Book..."³⁷

The invitation for debate remains open to this day, yet no one has responded to his challenge. Some dismissively say, "We do not want to give him importance!"

To these people, I say: Why did the Imams engage in debates with Jews, Christians, and even atheists and heretics, disproving their falsehoods and upholding the Islamic faith? Why did Imam al-Sadiq respond to Abu Hanifa and others, debating and disproving their schools of thought despite knowing for certain that their beliefs were false and deviated? After we have presented evidence from the Quran and prophetic traditions, you have no grounds for refuting the claim of Ahmed Alhasan. Yet, some of you have unjustly and aggressively accused the man of lying.

³⁷ Al-Sheikh Muhammad al-Sadooq, *Ilal Al-Sharai* [Reasons for the Laws], vol. 1, (Najaf: Manshooorat Al-Maktaba Al-Haidariya, 1966), 89.

God says: "But they have denied what they do not understand even before its interpretation has reached them."³⁸

The Almighty also says: "Until, when they arrive, He will say, 'Did you deny My signs without comprehending them, or what were you doing?'"³⁹

Some may say that the Quran cannot be used to validate the claimant's message because it is multi-faceted. My response is that the prohibition against using the Quran as an argument is specific to particular situations and not absolute. However, the claim of Imamate or connection with Imam Al-Mahdi^P can be verified by testing the claimant on the major issues of the Quran and whether he knows the difference between clear verses and ambiguous verses and the abrogating from the abrogated, as the Imams^P indicated:

In a letter issued on the authority of Imam Al-Mahdi^P, refuting the false claims of someone alleging to be one of his deputies, the lengthy letter states:

This false claimant has lied against God with his claim. I do not know how he expects his claim to be validated within the religion of God. By God, he does not know the lawful from the unlawful, nor can he distinguish between right and wrong. He does not know truth from falsehood, nor the clear [verse] from the ambiguous one. He does not know the rules of prayer nor its times. How can he claim piety when God is witness that he has neglected the obligatory prayer for forty days, claiming it was to seek magic? ... Seek God's guidance and success by avoiding this person as I have advised you, and test him. Ask him to interpret a verse from the Book of God or to explain the rules and requirements of a prayer so that you may discern his true state and capacity. His shortcomings and flaws will then be apparent to you. God is his judge....⁴⁰

Al-Mufaddal ibn Umar narrated:

I heard Abu Abdullah^P say: "The one in charge of this matter will have two occultations. In one, he will return to his family, and in the other, people will say he has perished and wonder

³⁸ Quran 10:39.

³⁹ Quran 27:84.

⁴⁰ Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 187.

which valley he has gone to.” I asked, “What should we do if that happens?” He said: “If someone claims [to know], ask him about the significant matters that only someone in his position would be able to answer.”⁴¹

What could be greater than the important parts of the Book of God, one of the two most significant legacies left by the Prophet^P? These passages have perplexed scholars so much that they have admitted they cannot fully comprehend its teachings or unravel its mysteries. This profound knowledge is possessed and safeguarded by the Prophet’s household^P.

In a lengthy narration, Imam al-Sadiq^P described the case of some of Imam Al-Mahdi’s^P companions: “As for the person who debates with the open enemy of the Prophet’s household (*nasibi*) from Sarakhs⁴² using the Book of God, he is a knowledgeable man whom God has inspired with an understanding of the Quran, leaving the opponents with only baseless objections. Our matter is then proven through the Book of God...”⁴³ This narration clearly indicates that one of the Imam’s^P supporters used the Book of God in debate, effectively refuting those who claim it is not permissible to argue using the Quran.

Fourth: The Content Perspective

This perspective includes the type of call, its contents, fundamentals, objectives, and what it advocates for. If the call aligns with the Book of God and the traditions of His Prophet^P and his household^P, there is no reason to reject or not follow it. However, if the claimant attributes matters to Imam Al-Mahdi^P that are considered deviations and innovations in religion, his call cannot be accepted, as Martyr Sayyid al-Sadr (may his soul be sanctified) alludes to in the book *Al-Ghaybah Al-Sughra* [The Minor Occultation]:

Anyone who claims to have met [Imam A-Mahdi^P] and simultaneously promotes a deviant ideology is a liar. However, if

⁴¹ Al-Numani, *Occultation*, 178; Al-Haeri, *Holding to Account the Enemy of the Prophet’s Household*, vol. 1, 247; Al-Majlisi, *Seas of Lights*, vol. 52, 157.

⁴² TN: A city in the Razavi Khorasan province in Iran.

⁴³ Al-Kadhimi, *Glad Tidings*, 178.

someone claims to have met him without advocating any deviant views, this claim is not automatically false according to the noble letter (by the Imam), even without clear evidence. Such a claim can still be potentially truthful, at the very least....⁴⁴

Thus, a person claiming to have met Imam Al-Mahdi^P is a liar and a fraud if he is deviously conveying false matters from the Imam. However, in all other cases, the noble letter (from the Imam) does not allude to the claimant's falsehood, whether the claimant conveys matters from the Mahdi^P that are authentic according to Islamic principles, or at the very least, possibly authentic, or whether he conveys nothing at all.⁴⁵

Everyone who meets and associates with the supporters of the call of Ahmed Alhasan will notice their sincerity to the Imam and their commitment to upholding the religion.

Ahmad Alhasan, the messenger of Imam Mahdi^P, urges people to obey God and uphold the traditions of the Prophet's Household^P. He emphasizes the importance of caring about the Noble Quran and supporting the poor, needy, and orphans. He also advocates for the unity of the Islamic nation, organizing ranks, and preparing resources and manpower to support Imam Mahdi^P. He directs people's attention towards the Imam^P, urging them to prepare for his arrival.

In contrast, other personalities advocate for themselves, seeking closeness with their followers and supporters while neglecting others. Each group boasts about and promotes its own leader, fragmenting society into factions and parties that fight each other.

⁴⁴ TN: The noble letter refers to a message sent by Imam Al-Mahdi^P to his final deputy before his death, which states: "In the name of God, the Abundantly Merciful, the Intensely Merciful. O Ali ibn Muhammad al-Samari, may God increase the reward of your brothers (on your behalf), for you will die within six days. So, settle your affairs and do not appoint anyone to take your place after your death, for the complete occultation has begun. There will be no appearance from me except by the permission of God, the Most High, and that will only occur after a long period, when the hearts of people will be hardened, and the earth will be filled with injustice. There will come from among my followers those who claim to see me, but whoever claims to have seen me before the emergence of the Sufyani and the shout (a sign of Imam Mahdi's^P appearance in the end times) is a liar and a fabricator. There is no power or strength except with God, the Most High, the Most Great."; Al-Toosi, *Occultation*, vol. 1, 416.

⁴⁵ Muhammad al-Sadr, *Tareekh Al-Ghaybah Al-Sughra* [The History of the Minor Occultation], 652-3.

Imam al-Sadiq^P truthfully said: "What will you do when you are left without a guiding Imam or any discernible knowledge? You will disassociate from each other. You will be separated, filtered, and sifted..."⁴⁶

So, to those who fight the Messenger of Imam Mahdi: why are you fighting him? Are you fighting him because he changed a prophetic tradition or altered a law? There is no power or strength except with God, the Most High, the Great. Those who have wronged will come to know the outcome of their actions, and the end will favor the righteous ones.

Fifth: From the Perspective of Miracles

It is God's tradition with most Prophets and Messengers that when they call people to embrace God's oneness, reject idols, and fight against desires, the first to believe are those with insight who see with the eye of God. Examples include Ali ibn Abi Talib, Khadija, Ammar, al-Miqdad, Malik al-Ashtar, and others among the guardians, peace be upon them all. These individuals never asked the Messenger^P for a miracle to believe in him and verify his truthfulness.

God Almighty said: "Whoever God has not granted light, for him there is no light."⁴⁷ He also says: "Indeed, it is not the eyes that are blind, but the hearts within the chests that grow blind."⁴⁸

Those not guided by the light of God, whose hearts are tainted by sin, have tarnished their pure innate nature with their love of wealth, status, and increased followers. They have become like cattle or even more astray. Their belief in the unseen and divine messages is restricted to visible, physical miracles, as they see only with their eyes. Since people cannot differentiate between a divine miracle and magic, the messenger of Imam Al-Mahdi^P, Ahmed Alhasan, challenged the most renowned scholars to request a physical miracle of their choice from him that they believe will prove his truthfulness. He would then perform the miracle so that people could determine whether he was truthful or not.

⁴⁶ Al-Majlisi, *Seas of Lights*, vol. 52, 212.

⁴⁷ Quran 24:40.

⁴⁸ Quran 22:46.

It has been over six months without any response. As God says, "Those who do not know say, 'Why does God not speak to us or bring us a sign?' Thus spoke those before them, their hearts resembling each other. We have made clear the signs for people who are certain."⁴⁹

Here I am, raising a loud voice, hoping to awaken consciences, clear the blindness from perceptions, and guide truth-seekers and lovers of Imam Al-Mahdi^P. You have been promised forerunners who will arrive before the rise of Imam Al-Mahdi. If you reject Ahmed Alhasan as the messenger of Imam al-Mahdi despite all his evidence, how will you recognize a messenger sent by Imam Al-Mahdi^P? What evidence would you expect from him to prove his truthfulness?

God Almighty says: "Oh, the regret for the servants. No messenger ever came to them that they did not ridicule."⁵⁰

I remind you that the Prophet's household have narrated about the trials that will precede the rise of Imam Al-Mahdi^P:

The Commander of the Faithful^P said: "By the One who has my soul in His hands, you will not see what you desire until you spit in each other's faces and call each other liars.⁵¹ None of you will be left..." Or he [may have] said, "None of my followers will be left—except as few as eyeliner in the eye or salt in food."⁵²

Imam Ali^P said: "The one who will be absent [Imam Mahdi^P] will have two occultations. One will last longer than the other. The first will last six days, six months, or six years. The other will be so prolonged that many of those who believe in the cause of Imam Al-Mahdi will turn their backs on it. None will remain firm except those with strong certainty, correct understanding, and unwavering acceptance of our decisions, submitting to us, the Prophet's Household."⁵³

Abu Abdullah^P said: "You will be afflicted with confusion, where you will be left without any visible knowledge and without a guiding Imam. None will be saved from it except those who

⁴⁹ Quran 2:118.

⁵⁰ Quran 36:30.

⁵¹ TN: "What you desire" refers to the relief of the Muslim nation through the promised arrival of the Mahdi.

⁵² Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 244.

⁵³ Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 89.

beseech God with the supplication of the drowning one (*Al-Ghareeq*). You should say: ‘O God, O Abundantly Merciful, O Intensely Merciful, O Turner of hearts, keep my heart firm on Your religion.’”⁵⁴

Ibn Abbas narrated that the Messenger of God^P said: "Ali ibn Abi Talib is the Imam of my nation, my vicegerent after me, and the awaited Riser will be from his descendants. He will fill the earth with justice and equity as it was filled with oppression and injustice, being both a bearer of glad tidings and a warner. Those who remain steadfast in his leadership during the time of occultation are rarer than red sulfur."⁵⁵

Musa ibn Jafar^P said: "When the fifth descendant of the seventh [Imam] is lost, guard your faith and do not let anyone take it away from you. Indeed, the companion of this affair [Imam Mahdi^P] will have an occultation until those who believed in this matter turn their backs on it. It is only a trial from God to test His creation."⁵⁶

Abu Jafar^P said: "Our narrations that you relay to others are unsettling to them. If someone accepts it, then tell him more. If someone rejects it, then leave them. There must be a trial that every trusted advisor and intimate friend will fail, even those who can split a hair into two, until the only ones left are us and our followers (*Shia*)."^{57 58}

God Almighty says: "Let them not become like those who were previously given the Scripture. A long period passed over them, and their hearts hardened; many of them were defiantly disobedient."⁵⁹ Abu Abdullah said: "This verse was revealed specifically for the people living during the time of the

⁵⁴ Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 417.

⁵⁵ Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 156.

⁵⁶ Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 202.

⁵⁷ Al-Numani, *Occultation*, 210; Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 241.

⁵⁸ TN: The phrase "those who can split a hair into two" is used to describe someone who is extremely precise, meticulous, or skilled in their judgment and actions. In the context of the narration, it signifies individuals who are exceedingly careful, discerning, and adept when it comes to the topic of Imam Al-Mahdi. Nevertheless, they will also fall during the trial mentioned.

⁵⁹ Quran 57:16.

occultation. The long period (mentioned in the verse) refers to the period of occultation.”⁶⁰

In the narration of the Ascension (*Mi'raj*)⁶¹, it is stated:

I said: “O my Lord and Master, when will it (the rise of the Riser) occur?” God, the Exalted and Mighty, revealed: ‘It will occur when knowledge is lifted away, ignorance prevails, reciters [of the Quran] become numerous, good deeds become scarce, murder becomes widespread, guiding scholars diminish in numbers, and misguiding treacherous scholars increase in numbers...”⁶²

In the Name of God, the Abundantly Merciful, the Intensely Merciful. “*Alif Laam Meem*. Do people think once they say, ‘We believe,’ they will be left alone without being put to the test? We certainly tested those before them. God will clearly distinguish between those who are truthful and those who are liars.”⁶³

Praise be to God alone.

Sheikh Nadhim Aloqaili

⁶⁰ Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 93.

⁶¹ TN: The Ascension narration is a divine one that reports a conversation between God and the Prophet^P during his ascent from Al-Aqsa mosque to the heavens; Al-Majlisi, *Seas of Lights*, vol. 18, 325.

⁶² Al-Haeri, *Holding to Account the Enemy of the Prophet's Household*, vol. 1, 191; Al-Majlisi, *Seas of Lights*, vol. 51, 70.

⁶³ Quran 29:1-3.