

Exploring the Yamani Claimant Movement and Its Influence on Mahdism Culture in Iraq

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Abstract

Although Iraqi society seems to be a monolithic society, *prima facie*, in terms of behavior and morality, it includes different currents of thought and culture that conflict each other in many principles and sub-principles: Shia movements, Sunni movements, ethnic Kurdish factions and religious minorities that are recognized as such in Iraqi constitution and united under the general title of Iraq. Each of these main currents itself consists of subcultures and sub-currents that have their own sociological, religious, political, economic and cultural elements by which they distinguish from one another; a major obstacle to the development of Iraq. One of these sub-currents which operates under the existing main Shia movement in Iraq and has caused a great deal of controversy is the Yemeni (Yamani) claimant movement, which has changed one of the strongest common Shia cultures, namely Mahdism, and created a new subculture. The present article, using virtual and library resources and through a descriptive-analytical study, explores this issue and deals with the cultural and non-cultural contexts within which this current has been formed and its consequences in Iraq. It finally concludes that such sub-currents and specially Yamani clamant movement, exploiting beliefs and ignorance of ordinary people, have influenced the public culture and social norms of Shia community in Iraq, caused divisions and disputes among the people, and hindered the progress of Iraq.

Keywords: culture, thought, Ahmad al-Hasan Yamani Claimant, Iraqi community, Mahdism.

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1. Introduction

Iraq has long been associated with the name of Shiism; A land that can be introduced as a place for the development of the early growth of the Shia. The presence of companions such as Ammar ibn Yasir, Hudhayfah ibn Yaman, Uthman ibn Hunaif, Malik Ashtar Nakha'i, etc. have been the basis for the establishment of the Alavi government.

Iraq has not only been considered historically by the Shias, but now, with the presence of the shrines of the Imams (Al-Salam be upon them), it has been a place for the spread of Islamic culture, old seminaries and the presence of centuries-old scholars prove the truth of this claim.

According to hadiths, Iraq will be the seat of the rule of divine justice on the planet. In addition, places such as the Sahlah Mosque and the city of Kufa play a significant role in the end of history, and Samarra as the birthplace of the last promised savior and at the same time a place from where the occultation age of him started.

Although Iraq today seems to be a geopolitically united society, it still contains different ideas with different cultures that are in conflict with each other in many principles and sub-principles: Shia movements, Sunni movements, Kurdish ethnic groups and religious minorities recognized in the constitution united under the general title of Iraq.

Each of these currents includes subcultures and sub-currents that have their own sociological, religious, political, economic and cultural components and are different from other currents and sub-currents; This is a big obstacle to the progress of Iraq. One of these sub-currents, which operates under the existing Shia movements in Iraq and has caused a great deal of controversy and has sought to change one of the strongest common Shia components, namely the culture of Mahdism, and has led to differences and the creation of new subcultures, is the Yamani claimant movement.

In this article, the authors use the available library resources from this group, field studies and reported events, as well as the works they have shared in cyberspace, to seek out the challenges

that this process will face in the future. In other word, it aims at preventing the creation of a new ISIS in the region.

This movement and especially its leader Ahmad Ismael have many works to express and explain their works in Arabic and Persian and on various topics such as beliefs and rulings which is the main source of this article. In addition, many works have been presented in the introduction and rejection of this movement in the form of articles, books and dissertations, which were also somewhat helpful in our writing.

Our main question in this article is what is the culture of Mahdism in Iraq and what are the challenges facing the Yemeni claimant for this culture in particular and in Iraq as a whole? Therefore, first we examine some theoretical concepts and in the next section we will examine the culture of Mahdism in Iraq and the mentioned challenges.

2. Concepts:

A. Movement:

Hereby *movement* means a certain organization, population or social group that, in addition to intellectual foundations, has a special social behavior. (Khosropanah, 1388 S.H.: 9) Introducing themselves as *Ansar al-Mahdi* or *the Yamani Movement*, Yamani Claimant Movement carries this index; it is an organization, has population and has taken special ideas and intellectual foundations, as well as a particular social manner.

B. Culture

There are around 500 definitions presented by sociology scholars and others (article.tebyan.net/211670/فرهنگ-چیست), reviewing all of which let us cross the scope of this article.

Edward Burnett Tylor, the famous British anthropologist) employs the term *culture* for the first time in 1871 in his book: *Primitive Culture*. He defined culture as: "a complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society for which he shoulders duties and responsibilities."

(معنا-و-مفهوم-فرهنگ-چیست؟/1276907/news/fa/jamejamonline.ir; http://sumanthromaterials.blogspot.com/2018/07/culture-few-definitions-and-theories.html)

Allamah Jafari defines *culture* as follows: "it is the quality or approach necessary or appropriate for those activities of the material and spiritual living which based on sound reasoning and their sublimated feelings are evolutionary in a rational life. " (معنا-و-مفهوم-فرهنگ-چیست؟/1276907/news/fa/jamejamonline.ir)

Therefore, in summary, *culture* can be defined as a set of insights, beliefs, tendencies, and material and spiritual behaviors of individuals in a society that is passed from generation to generation.

Sub-culture also can be defined as "ethnic, tribal, regional, lingual groups or religious minorities, as well as special and subsidiary cultures of occupational groups, classes, and strata in a single country, each of which, while having their own characteristics, has common grounds and principles with the mother society." (daneshnameh.rosd.ir/mavara/mavara-index.php?page=خرده+فرهنگ&SSOReturnPage=Check&Rand=0)

C. Mahdism culture

Therefore, Mahdawiyyah/ Mahdism culture is a complex set which includes knowledge, beliefs, arts, morals, law and custom in a society.

3. Ahmad al-Hasan Movement

Ahmad Ismael al-Basri, known as Ahmad al-Hasan, is an Iraqi citizen who claimed to be the Yamani whose coming is promised and predicted in hadiths. He started his movement in 1999 in Najaf, and gradually spread his call and claims. A Number of Muslims in Iraq and other countries were deceived and started to follow him. At the beginning, he claimed to be the promised Yamani whose departure before advent of Imam al-Mahdi (May Allah hasten his coming) is a certain sign according to hadiths. But he further claimed to be the son of Imam of the time (May Allah hasten his coming), the first of the twelve Mahdis, a successor to the Imam,

his will-executor, and his messenger who has been sent to people by the Imam.

There are a number of groups who have tried so far to support and strengthen his claim through various ways; which helps to consider them as Yamani claimant movement. The mainstream group then is known as *Anasar al-Mahdi*. Though being a small group, there happened an internal disagreement among them and caused division of this movement into four sub-movements: the mainstream group who consider themselves followers of their current school in Najaf and call themselves *Ansar-Maktab*¹; the second group is *Black Banners*² operating in non-Islamic countries under leadership of a documentary filmmaker called Abdullah al-Hashemi who claims to be Ahmad al-Hasan's successor and the second Mahdi; and *Ahlas*³ and *Jaish al-Ghazab*⁴ as two remaining branches. (Hoshar, 1397: 34)

4. Mahdist culture in Iraq

The birth of Imam of the time (May Allah hasten his reappearance) in Samarra, Iraq gives a prominent place to Iraq in Mahdism. (Kolaini, 1407 AH: 514) And this is Imam Hassan al-Askari (Al-Salam be upon him) who The life of Imam Hassan al-Askari (Al-Salam be upon him) can be considered as the last stage of preparing human societies and especially the Iraqi society for the occultation age of the infallible Imam. An imam who, according to all the divine teachings in all the heavenly books and according to the news and good tidings given by the prophets and apostles one after another, is the divine reserve to establish the government of the truth and to conform justice and societies and to apply divine justice for humanity and saving them from oppression.

Having a complete cognition of the situation in Iraq, Imam al-Askari (al-Salam be upon him) paved the ground for this, because he knew clearly that humankind make their perceptions from their

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1. The School Aides
 2. Al-Rayah al-Sood
 3. Home-stayers
 4. The Army of Wrath



senses and subject to time and place. And occultation which leads to severe concealment from the limits of the senses and out of customary habits of life, though having natural interpretations, his lifetime is subject to a special Divine will in order to maintain the high interest of Islam. Therefore, such an occultation, which is unlikely in nature, urgently needs to be repeated, understood and to make redoubled efforts.

As Sayyid Muhammad al-Sadr said, Imam al-Askari (Al-Salam be upon him) implemented this in Iraqi society and in fact for all times and places through three stages: 1. Explaining Mahdavi characteristics after his emergence and his rising based on the government of the truth; 2. Pointing out the shortcomings of then society , criticizing politics and changing them due to his emergence; 3. General advice, by which advising different groups in this regard and to elucidate every individual's duty during the occultation age. Selecting concepts such as patience, waiting, leadership of the society by ulema, expanding proxy network then, and not appearing in public but for his special companions are among the efforts made by Imam (Al-Salam be upon him) in this regard. (Al-Sadr, 1433 AH: 133 – 144)

And this is Imam Mahdi (Al-Salam be upon him) that manages the world affairs during the minor occultation through his four ambassadors in Iraq. (Ibid, 248) These four also track their affairs in all parts of the world through their ambassadors. (Ibid, 251).

4.1. Iraq, a multicultural society

Despite its thousands-of-years history, before 20th century, Iraq has never been in the form of a country with a common identity and aspiration, and within the current geographical territory. The collapse of Ottoman Empire in early twentieth century and its segmentation into small countries constituted the initiating agent of the establishment of Iraq. (Panahi, 1387: 87; Moqaddamfar, 1397: 148)

However, the diverse social context of Iraq which consists of different ethnicities and religions including Kurds, Shia and Sunni Arabs, along with minorities such as Jews, Christians, Yazidis,

Saebis, Zoroastrians, etc. has multiple sectarian ethnic gaps and divisions that have caused existence of potential social and political grounds escalating conflicts and insecurity in Iraq.

The Iraqi constitution recognizes Islam as the official religion and the main source of laws. It tries to close all the security loopholes in particular sectarian conflicts by principle 14 which states that all Iraqis regardless of their gender, ethnicity, race, religion, sect, beliefs, thought or economic and social positions are equal before the law. Nevertheless, by claiming Mahdism which is a shared idea among all sects, and connection to Imam of the time (May Allah hasten his reappearance), Ahmad al-Hasan announces any enmity against him and Mahdis including himself cause of kufr, disbelief, and nijasah (impurity). (احكام نورانی اسلام، ج ۱، ص ۹۱). He instructs necessity of jihad against his opponents (شرایع ج ۲، ص ۷۹) and meanwhile preaches ISIS-like opinions such as enslaving Yazidis and their girls, implements that and encourages its fans to do it against anyone who opposes them. He considers any disagreement with him as disobeying Imam of the time (al-Salam be upon him).

However, not only these ideas are slammed in Islam, but also Iraqi constitution explicitly opposes slavery and servitude under article 35.

4.2. The authority of scholars at occultation age

Referring to religious sources and hadiths narrated in different chapters show that Imams of Ahlulbayt (Al-Salam be upon them) have placed ulema as authorities. This hadith from Imam al-Hadi and Imam al-Askari (Al-Salam be upon them) is among those hadiths which gives ulema authority in their presence:

Ahmad ibn Ishaq from Abi-al-Hassan (al-Salam be upon him) narrated that he asked him and told him with whom I should interact or from whom should I receive and whose say I should accept. He told him – Al-Amri is my trusted one, whatever he delivered from me, from me he is delivering and whatever he narrated you from me it from me he is saying. Then hear him and obey, because he is entrusted and trustworthy. And Abu Ali reported me he asked Imam Abu-Muhammad (Al-Salam be upon

him) the same question. He answered – Al-Amri and his son are our entrusted ones, then whatever they delivered you from me, from me they are delivering and whatever they said, from me they are saying, so hear them and obey them, because they are the two entrusted trustworthy ones, then this is the saying of the two Imams signed for you.¹

Furthermore, there are a number of hadiths that gives authority to ulema in an absolute way including both occultation and presence eras. Among them is: "but those things that occur timely, in them refer to narrators of our hadiths; they are my authorities in you and I am authority on them",²

And also those hadiths that describes the ulema who have authority and recognizes them:

*But that of fuqaha (jurists) who keeps himself, safeguards his religion, opposes his desires, follows his master's commands, then it is on the common people to follow him.*³

It is why it is a part of Iraqi culture to follow the maraje'a and scholars as obedience to Imams' commands.

4.3. Training the four ambassadors and establishing hawzas (seminaries)

History testifies that seminaries in Iraq, as a center to connect and use Imams' of Ahlulbayt's thoughts and teachings, existed from the time of Imams (Al-Salam be upon them). Imam baqir and Imam Sadiq's (Al-Salam be upon them) disciples with *people of consensus* as their center can be introduced as the first seminary in Kufa. (Tusi, No. 430, 705 & 1050)

The amazing effects of the presence of Imam al-Sadiq (Al-Salam be upon him) and his residence in *Hashemiyyah district in*

١. «وَقَدْ أَخْبَرَنِي أَبُو عَلِيٍّ عَلَيْهِ السَّلَامُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ سَأَلْتُهُ وَ قُلْتُ مَنْ أَعْمَلُ أَوْ عَمَّنْ أَخَذُ وَ قَوْلَ مَنْ أَقْبَلُ فَقَالَ لَهُ - الْعَمْرِيُّ يَقْتَنِي فَمَا أَدَى إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّي وَ مَا قَالَ لَكَ عَنِّي فَعَنِّي يَقُولُ فَاسْمَعْ لَهُ وَ أَطِع فَإِنَّهُ الثَّقَةُ الْمَأْمُونُ وَ أَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا مُحَمَّدٍ عَلَيْهِ السَّلَامُ عَنْ مِثْلِ ذَلِكَ فَقَالَ لَهُ - الْعَمْرِيُّ وَ ابْنُهُ يَثْقَنَانِ فَمَا أَدَى إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّيَانِ وَ مَا قَالَ لَكَ فَعَنِّي يَقُولَانِ فَاسْمَعْ لَهُمَا وَ أَطِعْهُمَا فَإِنَّهُمَا الثَّقَتَانِ الْمَأْمُونَتَانِ فَهَذَا قَوْلُ إِمَامَيْنِ قَدْ مَضَى فِيكَ.»

٢. «وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةِ أَحَادِيثِنَا؛ فَإِنَّهُمْ حَجَّتِي عَلَيْكُمْ وَ أَنَا حِجَّةُ اللَّهِ عَلَيْهِمْ

٣. فَأَمَّا مَنْ كَانَ مِنَ الثَّقَهَاءِ صَانِعًا لِنَفْسِهِ، حَافِظًا لِدِينِهِ، مُخَالِفًا لِهَوَاهُ، مُطِيعًا لِأَمْرِ مَوْلَاهُ فَلْيَلْعَوْا أَن يَقْلُدُوهُ.



Kufa, and 900 hadith scholars and narrators using him during that four-year period is great proof for our claim. (Najashi, *Rijal*, p.25) In addition to Kufa, the seminary of Baghdad has also had such a position as the main reference in scientific affairs and resolving religious issues and problems. Uthman ibn Saeed and Mohammad ibn Uthman Al-Amri are the great trainees of high concepts of seminaries and what was borrowed from Infallible Imams in their presence. (Hosseinzadeh-Shanechi, 1386: 220 - 270)

Religious scholars were always present in social and cultural affairs of Iraq from the very beginning. In addition to be people's authority in religion, they stand firmly against any deviation in religion. Besides, they were kind of unifying agent there as history testifies that. Sayyid Yazdi's stand for national products and his campaign against foreign fabrics, Ayatollah Sistani's fatwa of defense against ISIS terrorists are among the most notable influence of ulema in Iraqi social affairs. (Abulhasani-Munzer, 1389: 252)

4.4. manifestations of Mahdism culture in Iraq

Imam Mahdi's (Al-Salam be upon him) birth in the Iraqi city of Samarra, his inherited house there, the starting of his occultation from the cellar of Samarra, the four ambassadors in the minor occultation age, seminaries in Iraq, and the signs of reappearance of Imam of the time, Kufa mosque as his capital, and Sahleh mosque as his residence are among the most imperative manifestations of Mahdavi culture in Iraq. According to hadiths, Kufa mosque is the base and headquarters of Imam of the time's government and the Sahleh mosque will be his residence.

The livelihood crisis and fears in Iraq before the reappearance of Imam caused by non-Arabs, (Majlesi, 1403AH, v.51: 92), murder of the pure soul there (Ibid, v.52: 219), Euphrates flooding into the city of Kufa (Ibid.: 217), non-Arabs rising against Arabs and conquering Basra (Yazdi-Haeri, 1422AH, v.2: 191), Abusufyan's descendants ruling over Iraq (Ibid, 160), Shaisbani's rising in Iraq before Sufyani's revolt; (Majlesi, 1403AH, v.51: 250) Awf Salma's rising in Iraq; (Ibid., v.52: 213) ground sinking in

Basra and its sink before reappearance of the Imam; massacring men and women and creating fear in Iraq (Yazdi-Haeri, 1422AH: 180); Boratha mosque destruction and banning Hajj for three years (Ibid, v.2: 126) are among the signs related to the end of the time which happen in Iraq.

4.5. Iraqis and Mahdism

History testified that Iraqis have been so respectful to Imams. The following are well-understandable examples in this regard:

Respect for Imams of Ahlulbayt (Al-Salam be upon them)

Respect for holy shrines and relics

Iraq has been hosting the holy prophets and Imams (Al-Salam be upon them) and was a refuge for them and their great companions and then the greatest hadith and fiqh scholars and jurists during the history. They always have been respectful toward Imams buried in their lands, to the extend that Alawi, Hosseini, Kadhemi and Askari rituals are nowadays considered as inseparable parts and customs of their lives and even it has been adopted in their official laws (A.41 constitution). Among these, the issue of pilgrimage and recourse to the Imams and in special Sayyid al-Shuhada (Al-Salam be upon him) has a place. This along with other Shia teachings such as intercession, Ashura invocation and etc. are highly recommended in a way that according to hadiths holding mourning sessions and tawassul are considered as daily routines of Imam of the time (May Allah hasten his reappearance). (Majlesi, 1403AH, v.98: 320) Besides there are many other manners and things that shows the place of Ahlulbayt (Al-Salam be upon them) for Iraqis.

In spite of all undeniable facts, Yamani movement and its leader reject many spiritual authorities of Imams of Ahlulbayt (Al-Salam be upon them). They claim that Ahmad al-Hasan is a Mahdi himself and write: "it is possible that Allah's caliph, like any other human, forget things and makes unintentional mistakes". (*The Book of Beliefs*) Meanwhile, he claims that whoever considers divine hujjahs, prophets and Imams equal to others, it means that he has applied Allah's face and Great Names to others; because they are



face of Allah by which Allah look at others. (1394: p.89 - 90) they even consider some Imams as mushrik in some if its levels.

Not only have they confused their addressees in explaining the status of the martyrs and pure Imams, but also their works lack any idea on holy shrines and have missed to address cultural and theological issues such as encouraging pilgrimage, philosophy of ziyarah, customs of ziyarah and etc.

Furthermore, findings of present study show that this movement is completely silent when any disrespect happens in regard to one of Ahlulbayt (Al-Salam be upon them). This movement made many efforts to diminish the examples of appealing to the purified essence of the infallibles (Al-Salam be upon him) through presenting untrue and mystical interpretations about them. (روشنگری از دعوت فرستادگان، ج ۳، ۱۰۳)

Respect for sayyids

Because of the place of the Imams of Ahlulbayt (Al-Salam be upon him) for Iraqis, their children and offspring have a respected position for them; specially when that person is a scholar. Field studies in different cities in Iraq specially Najaf and Karbala show this reality.

Respect for scholars

Presence of ulema in Iraq shows their place in Iraqi society; but as we mentioned before it is not because of being scholars, but because of their attribution to Imams (Al-Salam be upon them).

Collective pilgrimage in Mid-Shaaban

Mid-Shaaban, on one hand, is the anniversary of the birth of the Imam of the time, and on the other hand, is the special day and night of the pilgrimage of Imam al-Hussain (Al-Salam be upon them). This indicates the deep connection between Imam al-Hussain (Al-Salam be upon them) and Imam of the time (May Allah hasten his reappearance). Visiting Karbala at the night and in the day of mid-Shaaban and also staying beside Imam al-Hussain (Al-Salam be upon him) during night is highly recommended in

hadiths. (Majlesi, 1403AH: pp. 342-344; Kaf'ami, 1407AH: 284) That's why it is a traditional culture in Iraq to march toward Karbala on feet every year at this time to pay respect to Imam al-Hussain and the Imam of the time. (Imam Hussain Atabah))

Pilgrimage of Wednesday-night to the Sahlah mosque

In general, Kufa has a wonderful historical background. According to the narrations, it is not only a place for descending of the angels, but also a home for the holy prophets such as Idris and Ibrahim and a base for great people like Khidr. Sahleh is introduced in hadiths as the home for Imam of the time after his reappearance. (Majlesi, 1403AH, v.100: 436; v.53: 11; Kolaini, 1407AH, v.3: 495)

Collective pilgrimage of Arbaeen

Arbaeen is the most glorious and most populous human gathering on the planet, which is a symbol of freedom and freedom-seeking; It is a symbol of the movement of human beings and humanity towards the guardian of God, and today the living guardian and caliph of God on earth is the promised savior, Imam al-Mahdi (peace and blessings of Allah be upon him).

On the other hand, after this glorious procession and at the end, on the day of Arbaeen at sunrise, the special pilgrimage text of Arbaeen which is narrated from Imam al-Sadiq (Al-Salam be upon him) is recited (Tusi, 1407 AH, v.6: 113), a text which indicates the place of Imam of the time and his role. It reads in some parts: "I testify that the Imams are from among your offspring, they are the word of piety and the signs of guidance and the strong rope and authority on all who are in the world".¹ This shows the guiding role of Imams from offspring of Imam al-Hussain (Al-Salam be upon him) the nine of whom is Imam of the time. It also indicates his place in leading the society. Millions of people rally this long way on feet to refresh their covenant with Imam of the time and this is the place of Imamate and Mahdism in Iraqi society.

In short, the connection between Imam al-Hussain and Imam of



the time has been embodied in the form of Imam Hussain's blood revenge by Imam of the time, different religions' prediction about both, being heir of the prophets and being heir of Ashura, struggling against oppression and reviving religion, revising, being named in the Ziyarah Ashura, supplication of Nudbah, the night of Qadr, third of Shaaban, Mid-Shaaban and etc. (Rezaee-Adriani: 75) The best manifestation of such linkage can be found in Arbaeen parade.

7. Tremendous Challenges made by Yamani Movement for the culture of Mahdism in Iraq

The history of occultation age clearly shows that not following the four ambassadors of Imam in the time of the Minor Occultation and the true Islamic scholars in the time of the Major Occultation has dealt a terrible blow to the body of Islamic societies, especially in Iraq. Murders, looting, captivity of women and children during the Minor Occultation have drawn horrible pages in Iraq's history during the years 311 to 315 AH. (Ibn Athir 1965, v.6: 112)

7.1. Transforming the culture from waiting to accompanying and from occultation to presence

After destroying the position of the prophets, contrary to the Quranic and doctrinal principles of the Muslims, in order to weaken the value of waiting for Imam, they gathered the signs before, at the same time and after the reappearance in one person and believed that all happened at once before the reappearance; that he is Yamani, the son of Imam of the time and his messenger, one of the 313 companions of the Imam, the next Imam and his guardian, and the first of the Twelve Mahdis. (Ahmad Al-Hasan, 1394A: 39) In other words, they have tried to attribute every sign and personality that the Shia are waiting for to appear to one person in order to reduce the expectations for the reappearance which means to challenge waiting for the Imam of the time which is one of the main elements of the Shia faith.



7.2. Stimulating intra-religious and extra-religious disagreements and unrest

This movement has made its endeavor to instigate differences between different ideologies. They excommunicate a lot of civil groups only because of not admitting them.

7.3. Defaming the leaders and Maraji'

As mentioned earlier, religious scholars are the very first stronghold that they should conquer in order to get their goal which is presenting an untrue face of the religion. They introduce Shia scholars as Taghout (arrogant power). In respect to internal Taghout of Islamic societies, they recognized the ulema that consider themselves as the parable and example of Islam as these Taghouts and he explains that the worse Taghout and the cruellest ones are those ones (ulema) who rule over the Muslim countries. (گوساله ص ۱۷ تا ۲۶) According to them, Eblis (the great Satan) lacks any value and all of their works are invalid and their end will be hellfire. They said if these scholars don't resign, they will be loots at the mid-way of Allah's path. He also considers the result of those scholars who are great worshiper the Hell, because they stand against Allah's command.

7.4. Multiple Mahdis

It's clear that the inevitable outcome of such idea will be paving the ground for the others to claim being that promised Mahdi. Those Mahdis who have come on one hand, and the other Mahdis that will come on the other will be justified in this way. In practice we see that one of Ahmad al-Hasan's followers claimed to be the second Mahdi after him. Abdullah al-Hashemi, the leader of black banner movement, a branch of Yamani Claimant movement is the one.

7.5. Unprecedented practical rulings

Although they have nothing to say in this regard and even their leader has only copied the late Muhaqqiq Hilli's book *Sharaye'a*, he knows himself as an Imam and infallible and therefore the one who has right to bring new practical rulings or revive the abrogated



ones. For instance, although Islam insists highly on the respect and sanctity of property, life and dignity of all Muslims, Yamani movement, like ISIS terrorists, believe in slavery and orders his followers to enslave women and girls of those who don't believe in him. (احمدالحسن، ١٣٩٢، ج٢: ٨٤). Ahmad Ismael orders his followers to wage enmity against those who don't believe in him. He says bluntly that their property is not respected and it is permissible for you to take it. (احمدالحسن، ١٣٩٤ الف. ج٤: ١١٥، پ. ٣٤٦)

7.6. Takfir (excommunication)

As the Babis and Bahais have special ideas on God, Yamani Movement is the same. Ahmad al-Hasan himself presents an ambiguous opinion on the place of Imams of Ahlulbayt (Al-Salam be upon them) and somehow give them godly attributes. To the contrary he excommunicates all of his dissidents and because of that negates any respect for others properties, life and dignity. (احمدالحسن، ١٣٩٤ الف. ج٤: ١١٥، پ. ٣٤٦) The futurology of this view can be seen nowadays in ISIS, Babism and Bahatism.

7.7. Encouraging the destruction of Iraq's public properties, financial and administrative systems

On public properties which employees in Iraq have brought them in their houses, Ahmad Ismael says that they can have it for themselves. (پاسخ ها، ج٧، ص١٤١) He also encourages bribing the officials and fraud if it is in your favor. (ج٧، ص١٧٧ و ١٨٧)

There are many other challenges that continuance of this movement can initiate or highlight, among which there are some really destructive ones that not only they can defame Mahdism culture in Iraq, but also destroy the whole Islam.



Conclusion

Iraq as a country has a special Mahdist approach. Imam al-Mahdi (Al-Salam be upon him) makes a special part of Iraq's culture. Yamani Claimant Movement as a new mahdist group in Iraq (started his move about 20 years ago) step by step is changing this culture, a vital issue that can and has led to unsolvable challenges such as takfir, extremism, internal wars, administrative disorder in Iraq, defaming religious scholars and etc. Unless this movement is controlled, the world should await a new ISIS or at least a new Bahatism.

In the end, the following are other related subjects worth to be studied more: Ahmad al-Hasan's extremist ideas, Yamani Movement's difference with Islam and Shiism, Yamani Claimant's extremist interpretations of religious elements.



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جریان مدعی یمانی و تأثیر او بر فرهنگ مهدویت در عراق

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چکیده

اگرچه جامعه عراق در بادی امر از نظر رفتار و اخلاق جامعه‌ای یکپارچه به نظر می‌رسد، اما دربرگیرنده جریان‌های فکری و فرهنگی مختلفی است که در بسیاری از اصول و فروع با یکدیگر در تضاد هستند: جنبش‌های شیعه، جنبش‌های سنی، جناح‌های قومی کرد و مذهبی. اقلیت‌هایی که در قانون اساسی عراق چنین به رسمیت شناخته شده و تحت عنوان کلی عراق متحد شده‌اند. هر یک از این جریان‌های اصلی خود متشکل از خرده فرهنگ‌ها و جریان‌های فرعی است که عناصر جامعه شناختی، مذهبی، سیاسی، اقتصادی و فرهنگی خاص خود را دارند که به وسیله آنها از یکدیگر متمایز می‌شوند. مانعی بزرگ بر سر راه توسعه عراق است. یکی از این جریان‌های فرعی که زیر نظر جریان اصلی شیعه در عراق فعالیت می‌کند و جنجال‌های زیادی به پا کرده است، جریان مدعی یمانی است که یکی از قوی‌ترین فرهنگ‌های رایج شیعه یعنی مهدویت را تغییر داده و خرده فرهنگی جدید ساخته است.

مقاله حاضر با استفاده از منابع مجازی و کتابخانه‌ای و با مطالعه‌ای توصیفی - تحلیلی به بررسی این موضوع می‌پردازد و به بسترهای فرهنگی و غیر فرهنگی شکل‌گیری این جریان و پیامدهای آن در عراق می‌پردازد. در نهایت به این نتیجه می‌رسد که این گونه جریان‌های فرعی و بویژه جنبش مدعی یمانی، با سوء استفاده از عقاید و جهل مردم عادی، فرهنگ عمومی و هنجارهای اجتماعی شیعیان عراق را تحت تأثیر قرار داده و باعث ایجاد اختلاف در بین مردم شده و مانع پیشرفت عراق شده است.

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