

The Return

The Third of God's Greatest Days

By Alaa Al-Salim

Translated by the Official English Translation Committee of Ansar Imam Al-Mahdi PBUH

In the name of God, the Abundantly Merciful, the Extremely Merciful

Praise be to God, Lord of the worlds. May the peace, mercy, and blessings be upon Muhammad and the progeny of Muhammad, the Imams and the Mahdis.

PREFACE

In clarifying what is meant by “The Return”, Sayed Ahmad Al-Hasan pbuh has said:

The name of the Return indicates its meaning, may God grant you success. It is a return, meaning a repetition. People who have died will return, a test that has ended will be repeated, and days that have passed will be repeated.

There is no doubt that the hadiths about the Return, and the explanation of the characteristics and whatever pertains to it, are of the greatest matters that exist. Only the vicegerents of God can provide answers regarding the Return, just as only they can provide answers regarding the other great matters related to the religion of God and the created worlds.

Based on this, it has been said that the one who explains these matters is the Qaim (Riser) pbuh:

Zurara said: I asked Abu Abdullah pbuh about the great matters pertaining to the Return and other, similar matters. He said, “Regarding what you are asking about, its time has not yet arrived. God Almighty said: {Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them ... }” Quran Chapter “Jonah” 10:39.

Sayed Ahmad Al-Hasan was asked regarding this religious account: “Is the Qaim the one who has been assigned to explain it?”

He said, “Yes.”

In light of this account, it would have been befitting for the scholars to be content with saying, “I don’t know” regarding the issue of the Return. Unfortunately, they delved into a matter that only the Qaim can explain.

Since the “World of the Return” is another world according to the sayings of the progeny of Muhammad pbut, and it has its own laws and system, then it is incorrect—as such—to interpret the concepts regarding the Return that are mentioned in certain religious accounts by using the commonly understood meanings of this physical world. Perhaps ignorance of this fact has caused many a scholar to go astray, wandering in gross confusion in their discussion of it.

Moreover, due to their ignorance, some of them have gone to extremes, and made their incorrect understanding of the Return and its location a reason for denying the twelve successors from the progeny of Muhammad (the twelve Mahdis), even though they are mentioned in the Sacred Will of the Prophet of God pbuhap that was written on the night of his death.

This short book was written in order to reveal some of the hidden facts about this great matter. It contains the answers of Imam Ahmad Al-Hasan to questions that he was asked concerning the World of the Return and matters related to it. It adds more evidence to support the truthfulness of his claim.

Some of the answers in this book were obtained from the books of Ahmed Al-Hasan and his supporters. These books include *The Allegories*, *The Book of Monotheism*, *The Enlightened Answers through the Internet*, and *With the Virtuous Servant*. Most of the other books contain answers to questions that he was asked recently. This honorable compilation is now available to everyone.

Finally, I put my complete trust in God to forgive my sins and my shortcomings toward this Unknown Imam, may God make the end of my life and that of the believers to be a good end. He is the Most Merciful of the merciful to all believers.

And praise be to God, Lord of the worlds.

September, 2012

Alaa Al-Salim

What is The Return?

The Return is usually understood to mean returning to the physical world after death.

Ismail Ibn Hammad Al-Jawhari and Majd Al-Deen Al-Fairuzabadi have both said:

There are certain individuals who believe in the Return, meaning returning to the physical world after death (Al-Jawhari 1987, vol. 3 1216, and Al-Fairuzabadi 1979, vol. 3, 28).

The technical meaning, which we intend to clarify, is as follows:

The Return is another world. It is one of the three Great Days of God, the other two being the Day of the Qaim and the Day of Judgement. It has its own laws and system, as has been mentioned in many religious accounts of the progeny of Muhammad pbuhap, as we shall see.¹

After mentioning two of the days, the Day of the Qaim (Riser) and the Day of Judgement, Sayed Ahmad Al-Hasan pbuh said:

What is left is the Day of the Return. It is definitely another world. Otherwise, it would not have been singled out as a day, meaning a time and age independent of the physical world and the Day of Judgement. As such, it is a separate day.

Some of his other statements include the following:

The name of the Return indicates its meaning, may God grant you success. It is a return, meaning a repetition. People who have died will return, a test that has ended will be repeated, and days that have passed will be repeated.

It is another test. The organization of the Return and the order in which these people return is in the hands of the Exalted and Almighty.

The Return is another world that is different than this physical world. Therefore, its characteristics are different than this world.

We will closely examine the answers of this purified successor from the progeny of Muhammad pbuh, but first we will present a summary of the most important things that the Shia scholars, or at least the majority of them, have said about the Return, which is a matter that is

¹ Sheikh Al-Sadooq reported the following with a chain of narrators that begins from Imam Al-Sadiq pbuh: "The Great Days of God are three: the Day of the Emergence of the Qaim, the Day of the Return and the Day of Judgement" (1959, 366).

well-established, and linked to their ideology.

How Have the Shia Scholars Understood the Return?

The Shia scholars see the Return as a resurrection in this physical world after death.

Sheikh Al-Mufeed said the following:

Regarding the Return, I have said that God Almighty brings people back from the dead to this world in their previous form. He honors some people and humiliates others. The people of truth will triumph over the people of falsehood, and those who were oppressed among them will triumph over the oppressors. This occurs during the rise of the Mahdi from the progeny of Muhammad pbuhap (Al-Mufeed 1993a, 78).

Also, Al-Hurr Al-Amili said:

Know that the Return will occur here in this life, after death, and before the Day of Judgement. This is clearly what it means, and it has also been clarified by the scholars (Al-Amili 1910, 72).

It is clear that they consider the Return a time period that belongs to the physical world that we are in. This is confirmed by looking at the nature of the reasoning they use to prove the Return, which includes the following:

First: Their saying that the Return is a type of physical life after death, so they draw conclusions about it using the same evidence that is used for life after death in the hereafter. Sayed Al-Murtadha says in his explanation of the Return:

Nobody rejects the validity of the return of the dead except the ones that deviate from the sayings of monotheism, because God Almighty is capable of bringing the souls back into being after they have been destroyed. If He is capable of doing this, then it is possible for Him to bring them back into being whenever He wills (Al-Murtadha 1985, vol. 3, 123).

Second: Their reasoning that the Return is a resurrection of certain tribes or individuals from the past into this world after their death. Examples that they mention include the resurrection of Uzair after his death, Jesus resurrecting the dead, the resurrection of the companions of the cave or a tribe from the children of Israel, and so on.

Sheikh Al-Mudhaffar says:

Believing in the Return does not contradict the doctrine of monotheism or the doctrine of prophethood. Rather, it confirms the validity of both. The Return is proof of the tremendous capability of God Almighty, just as in the case of the Resurrection, and it is one of the extraordinary things that is fit to be called a miracle of Prophet Muhammad and his progeny pbuh. It is just like the miracle of resurrecting the dead that was bestowed upon the Messiah pbuh, but here it is even greater, because it takes place after the bodies decay (Al-Mudhaffar 2012, 111).

Sheikh Al-Tabrasi says:

The reports from the guiding Imams of the progeny of Muhammad pbuh have revealed that at the time of the Qaim pbuh, God Almighty will bring the Qaim's preferred ones and his followers (*Shia*) back from the dead to attain the reward of giving victory to him and aiding him, and to rejoice in the emergence of the Divine State. God Almighty also brings back some of the Qaim's enemies so that he can take revenge on them. They will get what they deserve of the punishment of this world by being killed at the hands of the Qaim's followers, and by facing humiliation and shame as they watch the rise of his rule. A reasonable person does not doubt that this is within God Almighty's capability, nor does he think it impossible. God has done this with people in the past. The Quran has mentioned it in several places, such as in the story of Uzair, as well as other stories. The Prophet pbuhap said: "Whatever happened in the nation of the children of Israel will also happen in my nation in a completely identical manner, such that if one of them had entered a lizard's hole, you would also enter it" (Al-Tabrasi 2005, vol. 7, 294).

Third: Their linking of the Return to the age of the appearance of Imam Al-Mahdi pbuh, as we have understood from Sheikh Al-Tabrasi previously.

Sheikh Al-Mufeed says:

The information we have received mentions signs of the time of the appearance of the Qaim Al-Mahdi pbuh as well as events, signs, and proofs that will take place before his emergence. One of them is the emergence of the Sufyani. . . . the dead will rise from the graves to return to the physical world, and will become acquainted with one another and visit one another . . . they will then know about his appearance in Mecca and will approach him in order to give him victory (Al-Mufeed 1993b (2nd edition), vol. 2, 368-370).

Fourth: Their use of certain verses about successorship and empowerment on this earth after enduring oppression as evidence for the return of the Prophet and the Imams to this physical world after their death. For example, the Almighty said: {We want to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors} Quran Chapter "The Stories" 28:5.

Regarding this verse, after mentioning the Shia consensus regarding the Return of the Prophet and Imams pbuh, Al-Hurr Al-Amili says:

This is clarified by paying close attention to the plural pronouns in the verse and the sayings of Al-Tabrasi mentioned above regarding the concepts of successorship, empowerment, abatement of fear, worship, and what is known about assuming the obligation of *taqiyya*. If we interpret them as meaning that only the Mahdi pbuh emerges, then all of these concepts must be looked at with figurative and far-fetched interpretations that are unnecessary or taken out of context (Al-Amili 1910, 78).²

And the Almighty said:

{God has promised those who have believed among you and done righteous deeds that He will surely grant them succession upon the earth just as He granted it to those before them, and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that—then those are the defiantly disobedient} Quran Chapter “The Light” 24:55.

Al-Hurr Al-Amili also says:

This verse is clearer than the previous one. It indicates that the conferring of favor upon this group, making them inheritors and leaders (Imams) and empowering them on the earth, and warning their enemies about them, will all occur after the they have faced oppression on the earth. Can anything be imagined from this description other than the Return? (Al-Amili 1910, 77).

What we have quoted from these Shia scholars is enough to confirm what we have conveyed regarding their position on the matter.

While these scholars interpret the Return and its religious accounts as being part of this physical world, others have interpreted religious accounts about the Return in another way, saying that it is not in the meaning of people returning, but instead means the return of the Divine State.

Sayed Al-Murtadha has conveyed the following point of view:

² In both Sunni and Shia Islam, *taqiyya*, which literally means fear or caution, is a form of religious dissimulation, or a legal dispensation whereby a believing individual can deny his faith or commit otherwise illegal or blasphemous acts while in a state of fear or at risk of significant persecution.

Some of our companions interpret the Return to mean the return of the Divine State and the commands and prohibitions, and not the return of people and the resurrection of the dead. This is because some of the Shia failed to support the Return and demonstrate that it is possible, and that it does not contradict the concept of religious accountability, so they relied on interpreting the Return as being a return of a Divine State but not a return of the people (Al-Murtadha 1985, vol. 1, 126).

Some have even gone as far as to say that the Return is not a place of religious accountability for those who return to it.

Allama Al-Majlisi says:

What is clear is that the time of the Return is not only a time of religious accountability. Rather, it is intermediate, between the physical world and the hereafter, in terms of being a place of religious accountability and a place of recompense (Al-Majlisi 1983, vol. 25, 108-109).

Sheikh Al-Mufeed summarizes the differences in understanding of the Return and the religious accounts that pertain to it. He says:

As for the Return, the Shia have agreed, even though their understanding of its meaning differs, that many of the dead will return to this temporal life before the Day of Judgement (Al-Mufeed 1952a (2006), 46).

Accordingly, their statements differ when it comes to clarifying belief in the Return, even after Sheikh Al-Sadooq settled the matter by saying: "Our belief in the Return is that it is the truth" (Al-Sadooq 1993, 60).

Sheikh Al-Mudhaffar, one of the later scholars, believes that the Return is not one of the principles of belief that requires analysis. He said:

The Return is not one of the principles that needs to be believed in and analyzed. We believe in it because of the authentic sayings of Ahl al-Bayt, who we believe to be infallible and unable to lie.³ The Return is from the matters of the unseen that they have informed us about, and its occurrence is inevitable (Al-Mudhaffar 2002, 113).

Some scholars admit that knowledge of the details of the Return, the nature of it, and the way in which it is organized, are all entrusted to the vicegerents of God:

Sayed Abdullah Shibr says:

³ The definition of an infallible is one who does not mislead or deceive, and is incapable of error when defining doctrines related to faith or morals.

Overall, it is a must to believe in the principle of the Return, and that that some of the believers and nonbelievers will return to the physical world. However, at the same time, it is a must to entrust the details to Ahl al-Bayt. The hadiths about the return of the Prince of Believers and Al-Hussain pbut are at the level of frequently narrated hadiths. Regarding the religious account about the return of the remaining Imams, it is close to the level of frequently narrated. As for the circumstances of their return—meaning whether or not it is in a certain order—this knowledge is with God Almighty and His guardians⁴ (Shibr 1997, vol. 2, 35).

Most recently, the description of the Return as a principle of the Shia doctrine rather than a principle of religion is what has been circulated!

Is There a Contradiction Between the Religious Accounts of the Return and the Mahdis?

The Return has been mentioned in a general way in the frequently narrated religious accounts of Ahl al-Bayt.

Allama Al-Majlisi says:

How can a believer doubt in the truth about the purified Imams pbut when there are nearly two hundred clear, frequently narrated, straightforward hadiths? They have been narrated by more than forty trustworthy, great scholars of knowledge in more than fifty of their books. If accounts such as these are not considered to be at the level of frequently narrated even though they have been conveyed by all of the Shia, generation after generation, then what would be considered to be at the level of frequently narrated instead? (Al-Majlisi 1983, vol. 53, 122).

Al Hurr Al-Amili says:

The hadiths about the Return are clearly from the people of infallibility pbut, as they are found in The Four Books, other trustworthy books, and the many definitive contextual references that indicate its authenticity and the correctness of the religious accounts. However, the Return does not need to be proven with contextual evidence since it has reached the level of being frequently narrated, and has even gone beyond that. Every hadith provides knowledge about the Return, and contextual evidence also points to it. So how can there be doubt, even after a consensus has been reached by all of the scholars? (Al-Amili 1910, 56).

⁴ Religious accounts are given the status of “frequently narrated” (*mutawaatir*) when they are regarded as trustworthy and likely to be authentic. This occurs when there are multiple sources for the same religious account and its content is also found in multiple, other narrations.

The guiding Imams pbuh have mentioned the Return in only a general way, because they have stated that the time for revealing the great details about it has not yet arrived, and that this matter has been assigned to the Qaim pbuh.

Zurara said: I asked Abu Abdullah pbuh about the great matters pertaining to the Return and other, similar matters. He said, "Regarding what you are asking about, its time has not yet arrived" (Al-Hilli 1950, 24).

If the scholars had refrained from delving into the details of the Return after they realized this, they would not have put themselves in this predicament, and they would have spared themselves from fabricating and presenting assumptions and interpretations in the religion of God. This has led some of them to imagine that there is a conflict between the Return and the religious accounts of the Mahdis from the progeny of Imam Al-Mahdi pbuh.

Moreover, the religious accounts regarding the Mahdis are also at the level of being frequently narrated. They are found in abundance in Shia sources, and most of them are from the Imams of Ahl al-Bayt pbuh. The Ansar (supporters) of Imam Al-Mahdi pbuh have cited many of these sources in the books they have written. They have been published on the official website of this blessed call, and anyone can take a look at them.⁵

Sayed Ahmed Al-Hasan pbuh says:

There are many frequently narrated religious accounts saying that there are twelve Mahdis from the progeny of Imam Al-Mahdi pbuh and that they are the vicegerents of God on His earth. There are also many religious accounts saying that there is a Return, so both beliefs are proven in many of the frequently narrated accounts. A person who denies any of them is either ignorant, and his intellect and knowledge are of no help in compiling and integrating these accounts in an acceptable and correct manner, or he is a stubborn and arrogant person who wants to cover the sun with a sieve. Otherwise, what does it mean to deny a reality that has been mentioned in countless religious accounts and has been mentioned by Shia scholars, generation after generation?!

This is the truth that the scholars do not possess, although it will definitely materialize, since the progeny of Muhammad promised it to their followers: "Regarding what you are asking about, its time has not yet arrived" (Al-Hilli 1950, 24). They should have waited for its time

⁵ These books include: *Al-Arbaoun Hadeethan fi Al-Mahdiyyeen wa Thuryat Al-Qaim* [Forty Hadiths about the Mahdis from the Progeny of the Riser] by Sheikh Nadem Aloqailli, *Al-Mahdiyyeen fi Hadith Ahl Al-Bayt* [The Mahdis in the Hadiths of Ahl al-Bayt] and *Al-Mahdi wa Al-Mahdyeen fi Al-Quran wa Al-Sunna* [The Mahdi and Mahdis in the Quran and Sunna], both by Mr. Dhya Al Zaid, *Ma Baad Al-Ithnay Ashar Imaman* [What Comes After the Twelve Imams] and *Jame Al-Adila* [The Collection of Proofs] by Dr. Abdulrazaq Al-Dairawi, *Al-Bayinaat ala Ahaqyat Al-Wasi Ahmed Al-Hasan* [Clear Evidence of the Truth of the Successor Ahmed Al-Hasan] by Dr. Abdulrazaq Al-Dairawi, and *Al-Muhkamat ala Ahaqyat Al-Wasi Ahmed Al-Hasan* [Unambiguous (Verses) to the truth of the Successor, Ahmed Al-Hasan] by Sheikh Ala Al-Salem.

instead of delving into an explanation, not to mention coming up with an understanding based on their imagination, and then deciding to discard anything that opposes it.

Questions About the Return that the Qaim has Answered:

What is the Return? Is it a world with another test that human beings must go through? What is the evidence to prove that it is another world?

What is the meaning of “The Great [Days]” that God Almighty, the Truthful, has pointed out in His book: {Indeed, it is one of the Great [Days]} Quran Chapter “The Cloaked One” 74:35.

Also, God has promised victory to His messengers in His book (the Quran). Where would their victory be, considering that most of them were either murdered or poisoned?

What is the meaning of “The First” that God Almighty has mentioned in His book that precedes mention of the hereafter? {And He is God; there is no deity except Him. To Him is [due all] praise in the First and the Hereafter. And the judgement is His, and to Him you will be returned} Quran Chapter “The Stories” 28:70.

Is there a link between the World of the Return and the three darknesses mentioned in the Quran? In other words: what is the link between the World of al-Tharr, this world, and the World of the Return? ⁶

Furthermore, it is clear that knowing [God] is the goal of creation—so does the World of the Return have a role in achieving this?

Where will the Return take place? The earth and temporal world have both been mentioned in the religious accounts of the Return. Does it mean the earth that we live in now, or does it mean something else?

Will all humans come back, or just some of them, and who are they? Will they come back as nations, individuals, or both? Will only humans come back, or will *Jinn* come back as well?

⁶ {And you have already known the first creation, so will you not remember?} Quran Chapter “The Inevitable” 56:62. This passage means that you were in a previous world, the World of al-Tharr, the world of souls, where Adam was created, and you were created after him. For you, the world of souls, or the World of al-Tharr, represented your first creation. So why do you not remember that world even though you were in it and knew about it? {And you have already known the first creation, so will you not remember?} This is why the Almighty says: “You were created in a previous world, and you knew about it before, but I caused you to forget when I connected your souls to the bodies on this earth, and I shrouded your souls from knowing about their previous state.” God Almighty can do the same thing again—create you in another world in another state—and what is happening with you today will be repeated. {We have decreed death among you, and We are not to be outdone * In that We will change your likenesses and create you in what you do not know. * And you have already known the first creation, so will you not remember?} Quran Chapter “The Inevitable” 56:60-62.

In some arguments of the Imams that prove the Return, we see mention of the resurrection of the dead from past generations (as was narrated by Imam Al-Ridha pbuh regarding Al-Mamun, as we shall see). How is this in agreement with the knowledge that the Return is another world that is other than this physical world?

Also, we find the progeny of Muhammad pbuh explaining certain Quranic verses that pertain to both the rise of the Qaim and the Return. What does this mean?

Is there an Appointed Day during the Return in which Iblis (may God curse him) is killed, just as there is an Appointed Day in this world when he will be killed at the hands of the Qaim pbuh in the Kufa Mosque?

How is it possible for a believer to believe in both the Return and the successors—the Mahdis—given that both of them come after the time of Imam Al-Mahdi pbuh?

Also, it has been mentioned by the progeny of Muhammad pbuh that Ali pbuh is the Beast of the Earth in the return. Yet the beast has also been mentioned as existing at the time of the Qaim. What does this mean?

It has been mentioned in religious accounts that the Prophet pbuh and the Prince of Believers pbuh will meet in the State of Divine Justice in Kufa. Salman, Malik Al-Ashtar, the companions of the cave, and others are also mentioned as being the companions of the Qaim pbuh. Is there another return in another world that these religious accounts are referring to, or are they referring to a return to this earth?

Another question: Does time exist in the Return, as is the case with our world?

How will the return of the Prophets and Imams take place? Does it occur in the same order as in this world?

If God, by His grace, has written for a believer to come back in the Return, will he return to support the same vicegerent of God that he supported in this world?

Do genealogical and causal relationships such as fatherhood, sonship, marriage, or anything similar have a role and impact in the return? For example, say a man happens to be the son of a particular person—will there be situations similar to this in the Return?

It is narrated that the first one to return is Imam Al-Hussain pbuh, for example. Does he return as the son of the Prince of Believers and the grandson of the Prophet of God pbuh?

These questions and more have been answered by Sayed Ahmad Al-Hasan in this blessed synopsis—questions that the great scholars have failed to answer and explain. I leave the

honorable reader with the abundant explanations given in his answers to these questions about the return and its characteristics.

1) The Return is One of the Days of God:

Sayed Ahmad Al-Hasan pbuh has clarified that the Return is one of the days of God, as he says the following in the interpretation of God Almighty's saying: {Indeed, it is one of the Great [Days]}:

That is the Minor Judgement. And the three major divine events are: The Minor Judgement, the Return, and the Major Judgement (Al-Hasan 2010a, vol. 4, Q144).

He also says:

In the view of God and the guardians of God, the days of God are close at hand, and in the view of the nonbelievers, they are far: {Indeed, they see it [as] distant, * But We see it [as] near} Quran Chapter "The Ascending Stairways" 70:6-7. These days are: the Day of the Qaim's Rise, the Day of the Return, and the Day of the Major Judgement. At that time, everyone will see what each person has done in terms of justice or injustice, when the truth is revealed to them, and they will see what they could not see before. The transgressors and wrongdoers will be regretful and they will say: "We wish that we had followed the successor of God and His *Hujjah* (Proof) upon his creation . . ." (Al-Hasan 2010b, vol. 4, Q144).

The progeny of Muhammad pbuh mentioned the following:

Mathan Al-Hanat reported that Jafar Ibn Muhammad pbuh said: "The days of God Almighty are three: the Day the Qaim rises, the Day of the Return, and the Day of Judgement" (Al-Sadooq 1959, 366).

[Sayed Ahmed AlHasan] was asked: "Would the religious account benefit us if it singled out the Return as a world in and of itself?"

He pbuh answered:

Yes. It is clear that they specified each event as a day, meaning a different time and a different world. It is well-known that the Day of the Qaim is in the physical world we live in, and it is a encapsulation of the physical world. It is also well-known that the Day of Judgement is in the hereafter and it is another world that is not the same as the physical world.

What is left is the day of the Return and for certain, it is another world. Otherwise, it would not have been singled out as a day, meaning a time and age independent of the physical world and the judgement. As such, it is a separate day.

Other religious accounts have confirmed that the Return is a separate day that comes after death and before the Day of Judgement. Here are some examples:

Regarding the saying of God Almighty: {They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there any way to get out?"} Quran Chapter "The Forgiver" 40:11. Abu Jafar pbuh has said: "This is specifically for people in the Return, which occurs after death. It occurs on the Day of Judgement. Away with the evildoers" (Al-Hilli 1950, 194-95).

Hamad narrated that Abu Abdullah pbuh said: "What do the people say about this verse: {And [warn of] the day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows}" Quran Chapter "The Ant" 27:83. I said, "They say it is the Day of Judgement." He said, "It is not as they say—it is the Return. Will God gather a group from every nation on the Day of Judgement and leave out the rest?! Rather, the verse about the Day of Judgement is:

{And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone}" Quran Chapter "The Cave" 18:47 (Al-Hilli 1950, 41-42).

2) The Return is Another Test

It has been clarified that the Return is one of the three Days of God. Therefore, it is another world and another test, embarked upon by those who were pure in their faith and those who were pure in their disbelief.

Abu Abdullah pbuh said: "{One day We will gather together from every nation a company}" Quran Chapter "The Ant" 27:83. Then he said: "There is no believer that is killed except that he will return after death. Nobody will return except those who had very pure faith or very pure disbelief" (Al-Qumi 1983, vol. 2, 131. Also Al-Majlisi 1983, vol. 53, 53).

It is a world that has its own laws:

Imam Sadiq pbuh said after he mentioned the death of Iblis by the hands of the Prophet of God pbuh in the Return:

“ . . . during that time, God Almighty will be worshiped and nothing will be worshiped alongside Him. The Prince of Believers pbuh will rule for 44,000 years such that a man from the followers (*Shia*) of Ali pbuh will produce one thousand male children. At that time the two gardens, dark green in color, will appear at the Kufa mosque and around it, along with whatever God wishes” (Al-Hilli 1950, 27).

It is clear that one man being the father of one thousand male children without a female is a matter that normally cannot occur in this physical world, given the laws that govern it. Also, the time periods that the religious accounts mention about the rule of the vicegerents of God in the Return shows us once more that it is another world with its own laws that are different than the laws of this world.⁷

Sayed Ahmad Al-Hasan pbuh says:

The World of the Return is another world, other than the one we live in. This is clear from the religious accounts. For example, there are accounts that show that it is a different world, because the characteristics of the World of the Return are different than this world, such as humans living for long periods of time and having many children. Also, the Quranic text mentions the Return, and that it is a life after death. Therefore, how could it be a scenario in which people see other people coming out of their graves in front of their eyes, and in large numbers? Where is the test, and why do some people still rebel?!

He also says:

I will draw your attention to an issue regarding the Return. When a reasonable person becomes acquainted with the religious accounts about the Return and how life would be in it, and how many children each person would have, and so on, he will conclude that it is another world. Intellect and reality do not accept that this can happen within the confines of the physical world. This understanding is unacceptable to reasonable people, but what do we do about people who can barely comprehend speech?!

In clarifying some examples of this simplistic and poor understanding of the religious accounts used by some people who claim to be knowledgeable, whether about the Return or other beliefs, he pbuh says:

An example of this simplistic understanding of the religious accounts is when some people depict the Dajjal to be a person, even though the pace of his donkey is extremely long, and the span between the ears of the donkey is forty arms' length, or even seventy in some accounts.

⁷ It is not impossible for the mind to grasp, even though it is not possible under normal circumstances. What is apparent from the narration is that it depicts the matter happening as something ordinary and normal, not miraculous and exceptional. The narration gives the depiction of a man from the followers of Ali pbuh. It is clear that this matter is not compatible with our physical world. Rather, it would be considered extraordinary and miraculous in our world.

Although he has a mountain of food and a mountain of fire as mentioned in the accounts, how is it that a donkey's ear has a length of thirty arms, or that the distance between his ears is forty arms' length?! What about the mountain of fire and the mountain of food?! Does the intellect or the average person accept this hadith as it is, and accept that it does not contain symbols or codes?!! Because of their naive interpretations of the hadiths, they cause people to live in an imaginary and illusory world that is far from reality.

For example, according to the understanding of these naive people regarding the religious accounts, the companions of the Mahdi will be found missing from their beds and will all be gathered in Mecca, just like that, without anything happening prior to it, as if it is a cartoon for little children. It will happen just like that—without ideological preparation, and without the Mahdi arming them with knowledge. In this way, they depict for the people that in one night, the companions of the Mahdi will fly in the air and find themselves in the Kaaba. And with only the Mahdi and the 313 companions beside him, they will find themselves in Mecca surrounded by hundreds of thousands of Wahhabis.

This interpretation is one that approaches foolishness. In this way, they stupefy the people and hold them back from supporting the Mahdi under this pretext: "He and his 313 companions will appear in Mecca and become victorious. Wait for his appearance and victory, and don't do anything!!" All right, how will he be victorious over hundreds of thousands of Wahabis when they fight him in Mecca?! How will he take control of Hijaz?! Will he do this with only a few hundred supporters, or with compelling miracles? If it were simply an issue of compelling miracles and destroying people, then there would be no need for the Mahdi, and God Almighty himself would destroy the people, defeat them through miracles, and make them believe by force—and it would be over!!

This naive understanding of the ideological issues, whether related to the Mahdi pbuh or the Return, shows the foolishness of whoever adopts these ideas, and how little they understand. This needs to be made clear, so that people who listen to them recognize their level of intellect and knowledge, and will not be fooled by them.

Moreover, perhaps there are ambiguous religious accounts, and it seems that the Return is part of this physical world, based on their literal meaning. For example, in a long account, Sheikh Al-Sadooq (may God be pleased with him) narrates that Al-Mamun, an Abbasid Caliph, asks Imam Al-Ridha:

"O father of Al-Hassan! What do you say about the Return?" Al-Ridha pbuh replied, "It is indeed true. It has happened within past nations. The Quran spoke of it, and the Prophet of God pbuhap said, 'Whatever happened within past nations will also happen in my nation in a completely identical manner'" (Al-Sadooq 1983, vol. 1, 218).

Regarding this narration, Sayed Ahmad Al-Hasan pbuh was asked which return Imam Al-Ridha pbuh was talking about.

He answered:

Generally, whether the Return is another world as we have said or it is not—as the opponents claim—it is still a resurrection after death, as you know. Therefore, it is correct to put forth an example pertaining to it, such as the resurrection of certain people in the past. This is because the resurrection of dead people is an event that the opponents agree with.

Al-Mamun, the Abbasid Caliph who debated with Imam Al-Ridha pbuh, is an opponent. So what can you use as an argument when debating him? Shouldn't it be evidence that he agrees with? When debating him, Imam [Ridha] uses an argument that they themselves believe in, namely, the argument of the resurrection of certain people who have died within past nations.

3) The Return is the Day that God Grants Victory to His Messengers

Sayed Ahmad Al-Hasan pbuh says the following to explain this:

The messengers and vicegerents pbuh of God on His earth have conveyed their message and warned their people. What has happened to them is what always happens, which is to reject them, exile, and murder them. However, God Almighty has promised victory to them, to their message, and to their neglected rights. This victory happens in three instances—the Minor Judgement, the Return, and the Major Judgement—or the three major divine events. The first one is the Minor Judgement, which is the rising of the Qaim from the progeny of Muhammad and his dispatch to the people.

The Almighty says: {And Our word has already gone ahead for Our servants, the messengers, * [That] indeed, they would be those given * And [that] indeed, Our soldiers will be those who overcome. * So, leave them for a time. * And see [what will befall] them, for they are going to see. * Will they then be impatient for our punishment? * But when it descends in their territory, then evil is the morning of those who were warned} Quran Chapter “Those Who Set the Ranks” 37:171-177.

And the Almighty says: {And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded it from your Lord, it would have been judged between them. And indeed they are, concerning the Quran, in disquieting doubt} Quran Chapter “Hud” 11:110.

{And if not for a word that had preceded it from your Lord, punishment would have been an obligation, and a specified term} Quran Chapter “Ta-Ha” 20:129.

{And We had already given Moses the Scripture, but it came under disagreement. And if not for a word that had preceded it from your Lord, it would have been concluded between them. And indeed they are, concerning the Quran, in disquieting doubt} Quran Chapter “Explained in Detail” 41:45.

{And they did not become divided until after knowledge had come to them—out of jealous animosity between themselves. And if not for a word that had preceded it from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt} Quran Chapter “The Consultation” 42:14.

If you contemplate these verses, they will show you with clarity that the victory, which is the sovereignty of God, which God gives to his messengers pbut and their divine methods that they have called to, is all postponed until the Qaim rises. He is {the word that had gone ahead from your Lord}, the leader of the victorious army of God, and the First Day of Separation, meaning the Minor Judgement. This is in brief but if you want more details you can ask, and I will be at your service, God willing (Al-Hasan 2010b, vol. 6, 531).

And this is what the progeny of Muhammad pbut have clarified in their blessed religious accounts:

Jameel Ibn Darraj narrates that he said to Abu Abdullah pbuh: “I mentioned the saying of God Almighty to him: {Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand}” Quran Chapter “The Forgiver” 40:51.

He said, “This, by God, is during the Return. Don’t you know that many of the messengers of God were not given victory in this world and were killed? The Imams were killed as well, and were not given victory. Therefore, this will happen during the Return.”

Jameel Ibn Darraj then said, “{And listen on the Day when the Caller will call out from a place that is near—The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence}” Quran Surah “Qaf” 41-42. Abu Abdullah pbuh replied: “It is the Return” (Al-Hilli 1950, 18-19).

4) In the Return the Higher Knowledge (the purpose of creation) will be Achieved:

There is no doubt that the purpose of the creation of humans and jinn is to attain knowledge. The question is: where will this knowledge be achieved at a higher and more complete level? Moreover, if the Return plays a role in answering this question, then where will it take place?

The Almighty says: {And He is God; there is no deity except Him. To Him is [due all] praise

in the First and the Hereafter. And the judgement is His, and to Him you will be returned} Quran Chapter "The Stories" 28:70. Sayed Ahmad Al-Hasan had answered a question about this verse and also gave answers to the above questions. He said:

In other words, true praise is for God Almighty, and it is to praise Him more completely and perfectly based on knowledge of a higher rank: {And I did not create the jinn and mankind except to worship Me} Quran Chapter "The Winnowing Winds" 51:56, meaning "to know Me". This Higher Knowledge, which represents the goal of creation, is achieved in the First—which is the first heaven (the heaven of the Return). What comes before the First is the heaven of al-Tharr and its beginning—meaning the beginning of the First—is the appearance of Imam Al-Mahdi pbuh. The appearance of Imam Al-Mahdi pbuh is when the First stage and the preliminaries of preparing for the World of the Return will begin.

{And the judgement is His . . . }, meaning the authority of God is through the judgement of Imam Al-Mahdi pbuh and the Mahdis pbuh, and then, in the Return, through the prophets, messengers, Imams, and successors.

{To Him you will return}, meaning you will return to God Almighty in the Return. In other words, it will be a return for the purpose of repaying the good-doers for the good they have done, and the evil-doers for the evil they have done (those who were completely pure in their faith and those completely pure in their disbelief), as was narrated by Ahl al-Bayt pbuh. Let every evil-doer measure with his own scale, and let every good-doer measure with his own scale, and God will avenge the prophets, messengers, and Imams of the evil-doers that were absolutely pure in disbelief (Al-Hilli 1950, 24).

{And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent} Quran Chapter "The Prostration" 32:21 in the Return. As for the Hereafter, the praise in it is more complete, perfect, and great, because it is a full unveiling of the truths, each according to his degree {"You certainly were caused to forget this, and We have removed from you your cover, so your sight, this Day, is sharp"} Quran Surah "Qaf" 50:22.

{And We will have removed whatever is within their breasts of ill will, [while] flowing beneath them are rivers. And they will say, "Praise to God, who has guided us to this; and we would never have been guided if God had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be told, "This is Paradise, which you have been made to inherit for what you used to do"} Quran Chapter "The Heights" 7:43. In other words the "I" is lifted from their hearts, and each person receives, according to the capacity [he earned], from the Mercy of God, and they are given the measure that they created with their good deeds" (Al-Hasan 2010a, vol. 4, Q171).

5) The Return is in the First Heaven

Perhaps an ignorant person would think that the first heaven is a physical heaven, or that it is the blue sky that is surrounding us that we can see with our eyes, just as many Shia and Sunni interpreters have thought.

But the truth is that this is not the case, for it is an ideal heaven, and it cannot be seen with the eye.

In the book *Maa Abd Al-Saalih* [With the Virtuous Servant], Sayed Ahmed Al-Hasan explains this as follows:

The first sky cannot be seen with the eye, may God grant you success. The temporal heaven is divided into a first heaven and a physical heaven. The souls of the people are within the first heaven. The human physical bodies that can be seen with the eye are in the physical heaven. This is a matter that I have explained previously in other books, and I have explained this often to the Ansar.⁸

The physical heaven consists of these galaxies, planets and suns that can be seen; it can also be called the earth. In other words, the entire physical heaven is sometimes called the earth.

And it is another world that is not related to time and space. He pbuh says:

It has nothing to do with dimensions. It does not have space or time, and it has nothing to do with either space or time.

Even the words that we use in our world cannot accurately describe it, because it is another world. He says:

The problem is that it is another world, so it cannot be accurately described with words that are actually from this world. Words are used to describe this world and they cannot completely describe the other world, no matter what words are used, because they were not designed to describe it. These words are not a part of it. Rather, they are foreign to it (Al-Hasan, 2010d).

Also, Sayed Ahmad Al-Hasan pbuh clarified that the first heaven is among the seven heavens that have been mentioned in the six days of the creation of the heavens and the earth, and he clarified that it is where the Return occurs. He said:

And we should take note that the first heaven is the end of the temporal heaven. In other words, the temporal heaven starts in this physical world, and ends at the beginning of the spiritual, heavenly world. This means that its end is a connecting point. and this end, or connecting point, is the first heaven. In the *Ziyara Al-Jamia* [The Universal Visitation] it says: “. . . and the Proofs of God over the people of the temporal world, and the hereafter and the First

⁸ See the example about the creation of the heavens and the earth in *Al-Mutashabihat* vol. 4, Q 175.

. . .” (Al-Qumi 1997, 678).

In the Quran, the Almighty says: {And He is God; there is no deity except Him. To Him is [due all] praise in the First and the Hereafter. And the judgement is His, and to Him you will be returned} Quran Chapter “The Stories” 28:70. And God says: {And you have already known the first creation, so will you not remember?} Quran Chapter “The Inevitable” 56:62.

There are two worlds in the First: al-Tharr, and the Return. The First contains the souls. God Almighty has not looked at the world of bodies since He created it, as the Prophet of God pbuhap has said. The focal point begins at the end of the world of bodies, which is the end of the temporal heaven. This end is the first heaven.

The Almighty says: {And We have created above you seven layers, and never have We been of [Our] creation unaware} Quran Chapter “The Believers” 17:17. The seven layers are the **seven heavens**, starting from the first heaven and going up to the seventh heaven. The temporal, physical heaven is not part of the seven heavens. This is because it is not above us. Rather, we are in it. It encompasses us, is under and above us, and surrounds us from every direction of the earth: {They urge you to hasten the punishment. And indeed, Hell encompasses the disbelievers} Quran Chapter “The Spider” 29:54. It will soon become clear to you, in what follows, the reason I have cited this verse here.

This means that if the heavens are counted in this manner they become eight, not seven. However, the physical, temporal world is not included as it is a part of the temporal heaven, which includes a first heaven and a physical heaven. Therefore, if the First, or the temporal heaven, is mentioned, then it is included because it is part of it, or it belongs to it.

The physical heaven is sometimes considered as part of the **earth**, and sometimes as part of the **temporal heaven**, because it is the observable side of it. The earth is in the physical heaven, rather all seven earths are there, including the seventh earth (**hell**). Likewise, paradise is in the second heaven. As for the **earthly paradise** (Adam's paradise), it exists within the First [heaven]. This is because the First, as I have clarified, is part of the temporal heaven—and the First is the kingdom of the temporal heaven.

Al-Hussain Ibn Maysar said: I asked Abu Abdullah pbuh about Adam's pbuh paradise. He said: “It is one of the paradises of this temporal world. The sun and moon rise in it, and if it were one of the other paradises, he would have never been cast out of it” (Al-Kulayni 1944, vol. 3, 247).

{And We adorned the temporal heaven with lamps and as protection} Quran Chapter “Explained in Detail” 41:12. The lamps are the prophets, messengers, and guardians pbuh. They protect their followers from the whispers of the devils through divine teachings and morals that they have taught the people. And their appearance in the physical heaven is marked by the bright planets and suns. How vast is the darkness in the sky, and how few are the stars compared to the darkness. And we find it to be similar on the earth—how few are the prophets, and how numerous are the ones that disobey them, fight them, turn away from them, and do

not support them. The prophets, messengers, guardians, and their supporters are always few, just like the scarcity of stars in the physical heaven.

And at the end of the greatest celestial motion (I mean the arc of descent) and the beginning of its ascent toward the hereafter, this physical world will begin transforming into hellfire and burn. Whoever has chosen the ornaments of the earth, their punishment is their return to what they chose, as they disobeyed God on account of it, or let us say on account of their staying in it, because hellfire will be raging with their deeds, actions and oppression.

And now the purpose of this previous verse is clear to you: {They urge you to hasten the punishment. And indeed, Hell encompasses the disbelievers} Quran Chapter "The Spider" 29:54.

And at the beginning of the ascension (the arc of descension), the World of the Return will begin. It is another world and another test for whoever was pure in faith or pure in disbelief. The World of the Return starts with the end of the rule of the twelfth Mahdi pbuh—the Qaim, for whom Al-Hussain pbuh will emerge (Al-Hasan 2010a, vol. 4, 175).

Sayed Ahmad Al-Hasan pbuh also says:

I hope you will note that the Return takes place in the temporal heaven, because the temporal heaven is divided into the physical heaven and the first heaven. The Return happens in the first heaven. I have mentioned this important fact for you to take note because some ignorant people probably think that the temporal heaven is only this physical heaven, whereas the physical heaven is only part of the temporal heaven as I have explained previously in some of my books, may God grant you success. Also, some of them probably think that the first heaven is the physical heaven, whereas they are different, even though the two of them together form the temporal heaven.

If this is clear, then we can understand the meaning of the Return occurring in the temporal world as mentioned in the following narration:

Imam Al-Sadiq pbuh said: The first one who the earth will split for and who returns to the temporal world is Al-Hussain, son of Ali pbuh. The Return is not general, but specific. No one returns except the ones who were completely pure in faith or completely pure in disbelief (Al-Hilli 1950, 24).

The temporal world here is not the physical world or the heaven of the physical world, but it is the first heaven, and it is clear now as to why it has been called the temporal world.

6) The Earth in Which the Return Will Take Place

In addition to the topic previously discussed another question was asked, and the answer to this question will help clarify things further. We will come to it after we review the following religious account:

Walid Ibn Sabeeh said: One day I went to see Abu Abdullah pbuh. He handed clothes to me and said, "O Walid, return the clothing to its folded state." I stood up in front of him. Then Abu Abdullah pbuh said, "May God have mercy on Al-Mualla Ibn Khunais." I thought that he was comparing me while standing before him to Al-Mualla Ibn Khunais, who had also stood before him. Then he said to me, "Woe to this world, woe to this world. This world is a place of tribulation in which God has empowered his enemies over his preferred ones. Afterwards, there is a place that is not like that." So I said, "May I be your ransom—where is that place?" He said: "It is here," and he pointed with his hand to the earth (Al-Hilli 1950, 49).

Of course this place is the Return. Sayed Ahmad Al-Hasan pbuh was asked: What was the meaning of Imam Jafar Al-Sadiq pbuh pointing to the earth?

He answered:

Yes. May God grant you success and make your footsteps firm. The earth has manifestations in the entire temporal heaven extending to the first heaven, in which will be the Return. The Return also takes place on the earth, even if in a different manifestation of it that is different than this physical world we live in.

7) The Return is One of the Worlds of the Arc of Descension

Sayed Ahmad Al-Hasan pbuh was asked about the three darknesses in God's saying: {He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is God, your Lord; Judgment is His. There is no deity except Him, so how are you averted?} Quran Chapter "The Troops" 39:6. In his answer, he explains how humans move through the arcs of ascension and descension, from beginning to end.

He replied:

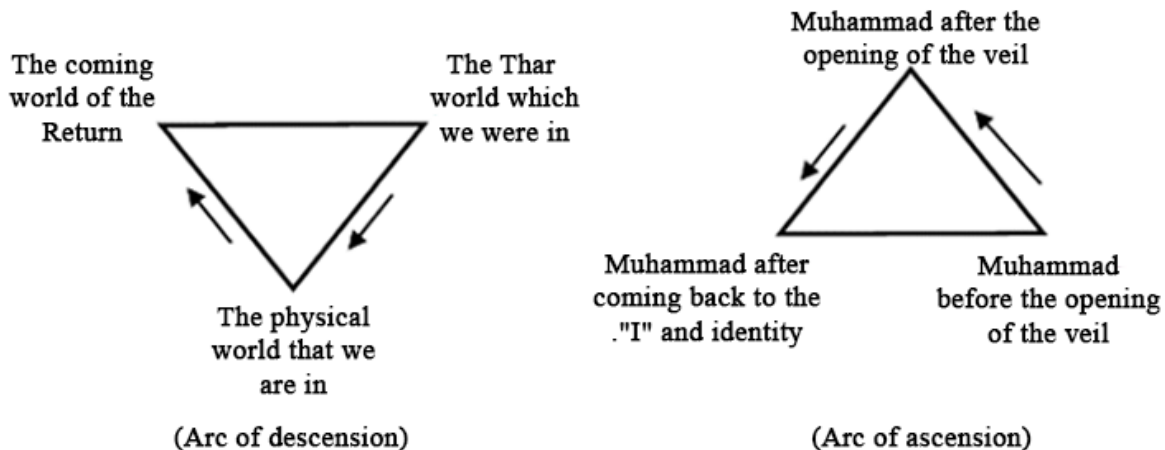
The worlds of the arc of descension are: the darkness of al-Tharr, the darkness of the temporal world, and the darkness of the Return. The worlds of the arc of ascension are the three bright lights, and they are: before annihilation, annihilation, and coming back after annihilation. These are the three ranks of Muhammad pbuhap: before the opening of the veil, after the opening of the veil, and after the veil is put back in place. He was oscillating between annihilation within the divine self where nothing remains but God, the One, the Conqueror, and

between his return to the "I" and identity. These six ranks in the arcs of ascension and descension represent all of existence. They manifest light within darkness, and the appearance of things that exist by means of light within the darkneses. They (the waw of descent and the waw of ascent) point to the six days and the six ranks.

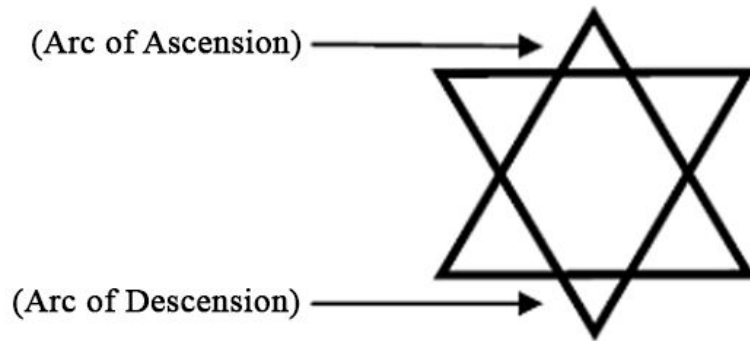
(6) waw of descension

(9) waw of ascension

The circle at the head of the waw points to the confusion in the arc of ascension. It is confusion in the light. This confusion is due to the inability of knowing the complete light that has no darkness in it, which is God Almighty, and the inability to know Him fully and completely. Thus, the ranks of the arc of ascent are: before the opening, after the opening and annihilation, and the third is coming back to the "I" and to identity after the annihilation. As for the confusion in the darkness, it is because in its lowest ranks, nothing can be understood or achieved from it. Rather, it is darkness and nothingness, with no chance of existence, except for its tendency to exist. This is the truth concerning matter—it is darkness and nothingness, from which nothing could be achieved or realized, were it not for the heavenly image manifesting in it and revealing it. Thus, the ranks of the arc of descent are: the World of al-Tharr, then the descent to the darkness of matter, then the ascent to the rise of the Qaim until the Return occurs—which is the third rank. The following is a picture of the arc of descension and the arc of ascension:

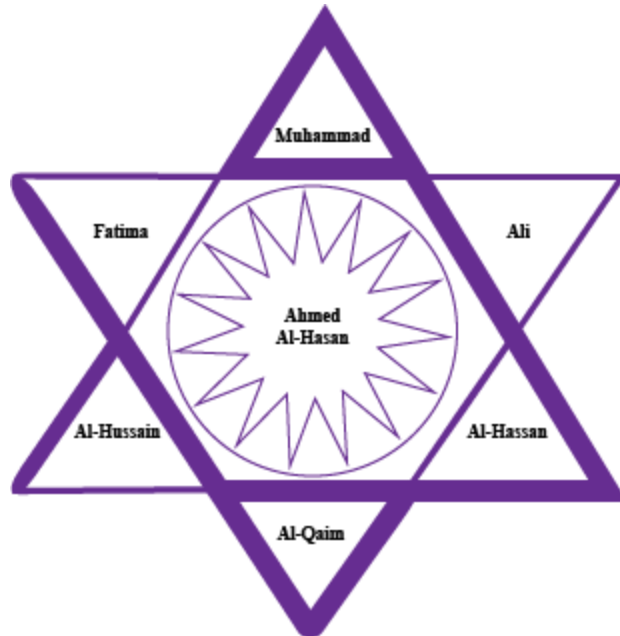


By combining and merging them together, all existence is obtained from beginning to end—and it is Muhammad, pbuhap.



This is the end of his speech, pbuh.

And this is the name of the Honorable Messenger of God pbuhap after merging the arcs of ascent and descent.



And praise be to God, Lord of the worlds.

8) The Return is a World in Which Individuals Will Return

In the World of the Return, will those who return and who have religious accountability be nations or individuals? Will the Return be for both humans and jinn? Who are the people that will return?

Sayed Ahmad Al-Hasan pbuh clarified this with the following answer:

The Return involves both humans and jinn. It has nothing to do with nations but rather, with individual people. The ones who were pure in faith will return and the ones who were pure in disbelief will return. In other words, the ones that will have their test repeated in the Return are the Imams of justice and their prominent followers, and the imams of injustice and their prominent followers. Regarding the Return and its purpose, you can review the information, since I have given a detailed explanation in several different places (Al-Hasan, 2010a, vol. 3 Q145, vol. 4 Q171 and Q175).

There are many verses that refer to the Return of certain individuals from various nations including the following:

{Indeed, He who imposed upon you the Quran will take you back to a place of return...}
Quran Chapter "The Stories" 28:85. This is referring to the return of the Messenger of God, Muhammad, and his progeny pbuh. They are the people of the Quran.

And the Almighty says: {The Day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows} Quran Chapter "The Ant" 27:83. This verse is about the return of the imams of disbelief and their prominent followers (Al-Hasan 2010b, vol. 3, Q235).

9) The Return is a World Without Existence of Time:

Abu Abdullah pbuh was asked about the day that God mentions in the Quran that has a span of 50,000 years. He said: "It is the return of the Messenger of God pbuhap. He will rule in the Return for 50,000 years, and the Prince of Believers pbuh will rule in it for 44,000 years" (Al-Hilli, 1950, 49).

In light of this and similar narrations, Sayed Ahmad Al-Hasan pbuh was asked: Does time exist in the World of the Return as it does in this world?

He answered:

There is no time like what we have in this physical life. However, in the World of the Return, new events and moments elapse in a way that is fitting for that world. That is why in the religious account I mentioned, you will notice that the day representing the ascent of the angels and the spirit is used to demonstrate the time span of the Return: {The angels and the Spirit will

ascend to Him during a Day the extent of which is fifty thousand years} Quran Chapter "The Ascending Stairways" 70:4.

10) Believing in the Return and the Mahdis pbuh:

There has been a great deal of confusion lately, because some scholars are claiming that the Mahdis pbuh mentioned in the Will of the Messenger of God pbuhap that was written on the night of his death are also the twelve Imams. This is what some of them believe. Others consider the Mahdis to be successors and *Hujjas* (Proofs), but think that their presence and role takes place only in the Return. The people with a third point of view have lost their way when it comes to unifying the two groups. They claim that a conflict exists between the two groups of accounts, and they give priority to the accounts pertaining to the Return.

Sayed Ahmed Al-Hasan pbuh has responded to such opinions, saying:

May God grant you success. There are many frequently narrated religious accounts saying that there are twelve Mahdis from the progeny of Imam Al-Mahdi pbuh, and that they are the vicegerents of God on His earth. There are also many religious accounts saying that there is a return, so both beliefs are proven in many of the frequently narrated accounts. A person who denies one of them is either an ignorant person whose intellect is of no help and who does not have the knowledge to compile and integrate these accounts in an acceptable and correct manner, or he is a stubborn and arrogant person who wants to cover the sun with a sieve. Otherwise, what does it mean to deny a reality that has been mentioned in countless religious accounts and has been mentioned by Shia scholars, generation after generation?!

As for those who ignorantly say that the Mahdis are only present in the Return, they are ignorant and wandering to and fro. This is because the Return is for people who lived in this physical world before. Also, since the Return is for those who were completely pure in their faith, then the Mahdis are among those who were completely pure in faith in this physical world before their return.

Therefore, those who say that the Mahdis will be present in the Return have testified that the Mahdis pbuh play a very important role in this physical world. The matter has been turned against them, because when they proved that the Mahdis are *Hujjas* (Proofs) of God upon His creation that return, they also proved their role in the physical world, and that they are *Hujjas* of God. Thus, where would their role as *Hujjahs* of God be in the physical world? Shouldn't it be after the twelve Imams?!

There are those who persist in their foolishness and claim that the Mahdis are the Imams. I do not think that this deserves a reply. The religious accounts make it clear that the Mahdis are from the sons of the Qaim, who is from the progeny of Al-Hussain and from the sons of Ali and Fatima. Therefore, how can the Mahdis themselves be the Imams, while the religious accounts

have stated that they are from the sons of Al-Hussain pbuh? Is Al-Hassan or Ali from the progeny of Al-Hussain?! So how can they be the Imams when the religious accounts state that they are from the progeny of Imam Al-Mahdi pbuh? Are Ali and Al-Hasan and Al-Hussain and the Imams from the progeny of Imam Al-Mahdi?!

The truth is, these claims just prove the foolishness of their claimants.

In addition, the religious accounts clearly mention the Mahdis, reveal their time period, which is after the Imams pbuh, and do not say that they are in the Return. There is not a single religious account that says they are present only in the Return. Where do they come up with these foolish lies? Whoever hears them would think that God has stripped them of their intellect, and would thank God for the blessing of the intellect that He has given them.

He also says:

Also, know that the Mahdis are signs of the hour and its appointed time. The physical world ends with the last Mahdi, and then the World of the Return begins and after that, the Day of Judgement: {They ask you about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears God. And enter houses from their doors. And fear God that you may succeed} Quran Chapter "The Cow" 2:189 (Al-Hasan, 2010a, vol. 4, Q180).

11) The Return has an Appointed Day Just as This World Does

Whoever reads the explanations in the religious accounts of certain significant events will find that in one instance, it points to the physical world, and in another instance, to the World of the Return, such as in the case of the death of Iblis (may God curse him), the deceiver of the nations.

It is stated that his killer on the known day, in the Kufa mosque, is the Qaim pbuh:

The servant of Isha Ibn Omar said: I asked Abu Abdullah pbuh about the saying of Iblis: "My Lord, then reprieve me until the Day they are resurrected." * [Allah] said, "So indeed, you are of those reprieved * Until the Appointed Day} Quran Chapter "The Rocky Tract" 36-38. Wahb asked him, "May I be of sacrifice to you, what day is this?" He said: "Oh Wahb, do you think it is the day that God resurrects the people? God gave him reprieve until the day He dispatches our Qaim. When God dispatches him, he will be in the Kufa Mosque. Iblis will come, kneel before him, and say, 'Woe to me on this day.' He will seize Iblis and strike his neck, and that is on the Appointed Day" (Al-Majlisi 1983 vol. 60, 254).

And it is narrated that on the Appointed Day, his killer is the Messenger of God pbuhap:

Abdulkarim Al-Khathami said: I heard Abu Abdullah pbuh say: "Iblis said, 'Reprieve me until the Day they are resurrected,' and God refused. Then he said: '{So indeed, you are of those reprieved * Until the Appointed Day}' Quran Chapter "The Rocky Tract" 15:37-38. Thus, on the Appointed Day, Iblis, may God curse him, will appear with all of his associates who existed from the time that God created Adam to the time of the Appointed Day, and this day is the last return of the Prince of Believers pbuh.

I asked: "Are there multiple returns?" He said: "Yes, there are many returns. Every Imam from every age will have good and evil return with him during his time, so that God will grant victory to the believers over the disbelievers. And when the Appointed Day arrives, the Prince of Believers pbuh will return with his companions, and Iblis will show up with his companions, and their appointed time will be on a land of the Euphrates called Al-Rawha. It is close to your Kufa. They will fight a battle that has never been fought since God Almighty created the worlds. It is as if I am looking at the companions of Ali, the Prince of Believers pbuh, retreating one hundred feet to the back—it is as if I am looking at them and some of their feet have dipped into the Euphrates. At that time, God Almighty will send down the Messenger of God pbuhap holding a spear of light {in covers of clouds and the angels [as well] and the matter is [then] decided} Quran Chapter "The Cow" 2:210. When Iblis sees him he will retreat, turning back on his heels. His companions will say to him: 'Where are you going, as you have won?' He will say: '{I see what you do not see; indeed I fear God, Lord of the worlds}' Quran Chapter "The Exile" 59:16.

Then the Prophet pbuh will catch up to him and pierce him mightily between his shoulders. This will be his destruction, and the destruction of all of his followers. At that time God Almighty will be worshipped, and nothing will be associated with Him. The Prince of Believers pbuh shall rule for 44,000 years such that a man from the followers (Shia) of Ali pbuh will father one thousand male children. At that time the two gardens, dark green in color, will appear at the Kufa mosque and around it, along with whatever God wills (Al-Hilli 1950, 27).

Sayed Ahmad Al-Hasan has lifted its ambiguity and provides answers in his honorable books as follows:

In explaining the verse of "the clouds" in the above religious account, he says:

God says: {Do they await but that God should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to God [all] matters are returned} Quran Chapter "The Cow" 2:210. The one who comes in covers of clouds is Muhammad pbuhap (God in the creation) during the Return, holding a spear of light. He will kill Iblis, may God curse him. God is far above coming and going, or movement, which is a one of the attributes of creation (Al-Hasan 2010c, 41).

He then cited the previously mentioned religious account of Al-Khathami.

Sayed Ahmad Al-Hasan pbuh was then asked: In more than one blessed verse, we

see the guiding Imams pbuh interpret the verse to be in this world and in the World of the Return. What is the rationale for this?

He said:

The Appointed Day is the day the Qaim rises. During that time, Iblis will be killed, as it is stated that the Qaim will kill him in the Kufa mosque. However, since the Return is a repeated test for the part of creation that were pure in faith and pure in disbelief, the deceiver of nations, Iblis (may God curse him), also returns with them. This is because he is among those who were pure in disbelief, and because he is one of the individuals who is part of the divine test. Therefore, in the Return, there is also an Appointed Day, or say, a repeat of the real—original—Appointed Day that, in reality, took place in this physical life.

The name of the Return indicates its meaning, may God grant you success. It is a return, meaning a repetition. People who have died will return, a test that has ended will be repeated, and days that have passed will be repeated. If there is an Appointed Day for Iblis during the rise of the Qaim as in the religious accounts, and the matter is over on that day because the Qaim kills Iblis on that day and then the Return will occur—and Iblis will return since he is of those that were pure in disbelief—could it be the case that he will be left until the day that people are resurrected, just as he had requested?! Or [more conceivably] the Appointed Day will be repeated for him in the World of the Return in a way that is appropriate for it, and his killer in the Return will be the Messenger of God pbuh as in the religious account?!

He also says: The first death is during the appearance of the Qaim pbuh— the Minor Judgement Day of this temporal world. The Qaim will kill him in the Kufa Mosque after the emergence of truth, and will throw him into the abyss of hell. The second death is during the Return (that is, in the First) that starts after the twelfth Mahdi's rule ends, when Al-Hussain pbuh returns to him. Ali ibn Abi Talib pbuh will return, along with whoever was completely pure in faith and whoever was completely pure in disbelief. Iblis (may God curse him) will also return because he is among those who were completely pure in disbelief. The Messenger of God pbuh will kill him, as in the second religious account (Al-Hasan 2010d, vol. 4, Q177).

12) The Return is Two Returns:

The first return is one of similarity and counterparts. It is the one that occurs at the time of the Qaim's pbuh rise. The second is a return in terms of souls and bodies that are suitable for it. This is the one we are discussing in this book as another world, and another of God's greatest days. It has been made clear that it occurs in the first heaven.

The ignorance of the scholars regarding this important truth has been a reason for their lack of understanding of the Return, and for the appearance of numerous claims that are nowhere near the truth, some of which were mentioned previously.

In his explanation of the two returns, Sayed Ahmad Al-Hasan pbuh says:

There are two returns: a return during the Qaim's rise in terms of similarity, and in the World of Return (the First), a return in terms of souls and bodies appropriate for that world after God causes them to forget their states and their first and second tests⁹ (Al-Hasan, 2010a and 2010d).

In his explanation he also says the following:

It is narrated that the companions of the cave that will be dispatched with the Qaim pbuh are certain loyal people from among the companions of the Messenger of God pbuhap, and from among the companions of the Prince of Believers, Ali pbuh, such as Malik Al-Ashtar. The intended meaning is not those individuals themselves. What is meant from these religious accounts is their counterparts from among the companions of the Qaim pbuh. In other words, there is a man from the companions of the Qaim pbuh that is the counterpart of Malik Al-Ashtar in terms of bravery, sophistication, leadership, and fervor in the essence of God and in obeying God, and in terms of his noble morals and many other attributes that Malik Al-Ashtar had. For this reason, the Imams describe him to be Malik Al-Ashtar.

This is not much different than the eloquent, well-spoken masters of Ahl al-Bayt pbut, such as when the poet Al-Husseini described Ali Al-Akbar stepping into the battlefield by saying: "Muhammad pbuhap has stepped into the battlefield," because of the extreme similarity of Ali Al-Akbar in terms of appearance and behavior to the Messenger of God, Muhammad pbuhap. This is also given the fact that the companions of the Imams that were completely pure in truth will come back in the World of the Return after the twelve Mahdis, and specifically in the time period of the last Mahdi, who is the last Qaim of truth from the progeny of Muhammad pbut, and Al-Hussain Ibn Ali pbut will meet him. This is the last Mahdi, or the last Qaim. No one will succeed him, and he will have no children (Al-Hasan 2010a, vol. 2, 72).

In the book *Al-Muhkamat Ala Ahakiyat Al-Wasi Ahmad Al-Hasan* [The Clear Evidences for the Truthfulness of the Successor Ahmed Al-Hasan] by the Ansar of Imam Al-Mahdi pbuh, the Return, in terms of similarity, is explained:

As for the Return in terms of similarity, it is the one that occurs in the days of the Qaim pbuh and his great divine call. The following are some narrations that confirm this:

Abu Marwan said: I asked Abu Abdullah pbuh about the saying of God Almighty: {Indeed, He who imposed upon you the Quran will take you back to a place of return} Quran Chapter "The Stories" 28:85. He said to me: "No by God the world will not end or

⁹ This is referring to the Almighty's saying: {And He is God; there is no deity except Him. To Him is [due all] praise in the First and the Hereafter. And the judgement is His, and to Him you will be returned} Quran Chapter "Al-Qasas" 28:70. Sayed Ahmad Al-Hasan's pbuh clarified that "the First" is the Return.

be destroyed until the Messenger of God pbuh and Ali pbuh meet in Al-Thawiya. They will meet and build a mosque that has 12,000 doors in Al-Thawiya, meaning a place in Kufa” (Al-Majlisi 1983, vol. 53, 113-14).

It will be a mosque that the Qaim pbuh will build during his days, because the people will tell him: “. . . the mosque is not big enough for us. Then he will say: ‘I will return to you soon.’ He will go to Al-Ghari and build a mosque which has one thousand doors that is big enough for the people” (Al-Majlisi 1983, vol. 2, 331).

This is what Imam Al-Baqir stated by Imam Al-Baqir pbuh . Therefore, what is meant by "the Messenger of God and Ali" in the previous hadith is their two counterparts, since their advent is similar to that of the Prophet and Ali, peace be upon them both, and their families.

10

From the saying of Imam Al-Sadiq pbuh, we also see that there is a return of “similarity” during the time of the Qaim:

The Qaim will bring out twenty-seven men from the rear of Kufa, fifteen from the people of Moses that used to guide with truth and were just, and seven from the companions of the cave, Joshua Ibn Nun, Salman, Aba Dajana Al-Ansari, Al-Muqdad, and Malik Al-Ashtar. They will be his supporters and leaders (Al-Mufeed 1993b, vol. 2, 368).

In other words, he will have supporters who will be counterparts, similar to those mentioned individuals. It is not that those individuals themselves will come.

And to be more certain of these two days (the day of the Qaim and the day of the Return), you can review the above religious account, which stated that the Prophet pbuhap is the one who, with a spear of light, kills Iblis (may God curse him) on the Appointed Day.¹¹ And if you did not know that other religious accounts state that the Qaim pbuh is the one who kills him in the Kufa mosque, you now know that it is the Prophet pbuhap who kills Iblis on the Appointed Day in the World of the Return, and that the Qaim pbuhap kills Iblis in this world at the Kufa Mosque during his rise of truth—and his rise is the Day of the Return in terms of *similarity*, as I have explained.

So if we now know of the existence of two men in the age of the blessed appearance, one is a counterpart to the Messenger of God pbuhap and the other a counterpart to the Prince of the Believers pbuh, would we find any vicegerent of God except Imam Al-Mahdi Muhammad Ibn Al-Hassan and his son and guardian the first Mahdi (Ahmad)—the first of those to believe

¹⁰It is part of Najaf. It has the graveyard of *Wadi Al-Salam* (the valley of peace) which includes the grave of Imam Ali pbuh.

¹¹ Meaning, the previous narration of Abdulkarim Al-Khuthmai.

in him and the first of those close to him as stated by the Messenger of God Muhammed pbuhap—in his Will?

13) The Beast of the Earth in the World of the Return and in This World

God Almighty says: {And when the word befalls them, We will bring forth for them a beast from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith]} Quran Chapter “The Bee” 27:82.

Sayed Ahmad Al-Hasan pbuh was asked about the meaning of this verse. He said:

A man said to Abu Abdullah: “I heard that the general public read this verse in this manner: “hurting them” (instead of “speaking to them”). He pbuh replied, “May God speak to them in the hellfire. The verse was only revealed to speak to them through words” (Al-Majlisi 1983, vol. 53, 53).

Imam Al-Rida pbuh mentioned God Almighty’s saying: {We will bring forth for them a creature from the earth speaking to them} and he pbuh said: “It is Ali pbuh.”¹²

Thus the beast in this verse is a human, and some religious accounts show that it is Ali Ibn Abi Talib pbuh, and this is in the Return. Thus Ali pbuh is the beast of the earth that speaks to the people in the Return, and will reveal those who believe and those who disbelieve in the Signs of God Almighty. Before the Return is the rise of the Qaim pbuh, and it also has a “beast from the earth speaking to them” and showing them the weakness of their faith in the true signs of God within His Kingdom, which are the visions during sleep and visions while awake (*kashf*). He also shows them that throughout the journey of mankind on this earth, most people were not certain of the heavenly Signs of God nor did they believe in the visions during sleep and visions while awake in the Kingdom of Heavens. This is because they have narrowed their sights to this world, and to materialism. Materialism is their sum of knowledge that they cannot go beyond to obtain anything else. {That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.} Quran Chapter “The Star” 53:30 (Al-Hasan 2010a, vol. 4, Q145).¹³

There are many religious accounts about the beast of the earth that comes out in the age of the blessed appearance, as in the following example:

¹² Many narrations indicate that in the Return, the beast of the earth is Ali ibn Abi Talib pbuh. Please review the following references: Bihar Al-Anwar vol. 53 page 53; Madinat Al-Maajiz [City of Miracles] by Al-Bahrani 1992 vol. 3 page 90, and subsequent pages and sections.

¹³ Mr Ahmed Hatab has explained this matter in the book, *Tali Al-Mashriq wa Daabat Al-Ardh* [The Riser from the East and the Beast of the Earth]. Please refer to this book, written by the Ansar of Imam Al-Mahdi, for further information.

In a long account, Imam Al-Sadiq pbuh said:

The beast of the earth will appear between the corner and the station. He will write “believer” on the face of the believer, and “disbeliever” on the face of the disbeliever. Then the Sufyani will appear and will march with his army to Iraq. [H]e will destroy Al-Zawra and he will leave it in flames. He will also destroy Kufa and Madina. . . . He will then go out to Bayda [between Madina and Mecca] . . . and the earth will swallow him (Al-Istibradi 1993, 100).

Ali Ibn Ibrahim Ibn Mahziyar narrates this account with Imam Al-Mahdi pbuh:

[I] said: “Oh Master, when will this happen?” He said: “When you are denied the way to the Kaaba, and the sun and moon come together, and the planets and stars revolve around them.” I said, “When will this be, Oh Son of the Messenger of God?” He said to me, “In the year such-and-such, the beast of the earth will emerge between Safa and Marwa. He has the staff of Moses and the seal of Solomon with him in order to drive the people to their place of gathering. . . .” (Al-Kadhimi 2007, 236).

It is very clear that this divine beast is a man that emerges before Imam Al-Mahdi pbuh and before the appearance of the Sufyani. It has also been shown that the example and counterpart of Ali pbuh in the age of appearance is the successor, messenger and Yamani [right-hand] of Imam Al-Mahdi, peace and blessings of God be upon him and his purified fathers and sons.

And for this reason, Sayed Ahmad Al-Hasan pbuh says:

Some religious accounts express that the Qaim is Ali ibn Abi Talib, or the “Beast of the Earth”, and it is a title that is shared by the Qaim and Ali ibn Abi Talib (Al-Hasan 2010b, vol. 6, 529).

Why has the first Mahdi become similar to his grandfather, the Prince of Believers pbuh, having been given some of his titles as we have learned, such as the title, “Beast of the Earth”?

Sayed Ahmad Al-Hassan pbuh explains this in his book *With The Virtuous Servant* as follows:

Abaya Al-Asadi said:

I heard the Prince of Believers pbuh, while he was seated reclining and I was next him, say: “I will build a pulpit in Egypt, destroy Damascus stone by stone, expel the Jews and Christians from every Arab nation, and guide the Arabs with this staff that I have.” I asked, “O Commander of the Faithful, are you saying that you will live again after you die?” He answered: “O Abaya, how far you have gone, to a different sect!! A man from my progeny [the Mahdi] will do it” (Al-Majlisi 1983, vol. 53, 59-60).

The Prince of Believers pbuh ascribes this act to himself, even though the one directly performing the action is a man from his progeny. What does this mean?

I asked him, peace be upon him, regarding this: In many religious accounts, an Imam ascribes an act to himself even though he has another Imam from his progeny in mind, such as in “the speaker to Moses” and, “a man from my progeny will do it”. Is this description valid only because he is from him, or is there something else? And is it related to the fact that their lights are united in the seventh sky?

He pbuh answered me:

May God grant you success. In this physical world, yes, he is from him, because he is from his progeny. And in the seventh sky he is from him because he is lower than him, and a part of his truth (Al-Hasan, 2010d).

14) The Return of the Successors of God and their Followers

These are some of the religious accounts concerning the Return of the progeny of Muhammad pbuh:

Abu Abdullah pbuh said: Ali pbuh will return to the earth with his son Al-Hussain pbuh. He accepts his banner in order to exact vengeance upon Umayya and Muawiya and the progeny of Muawiya and whoever fought with him. Then, on that day, God sends supporters to them: 30,000 from Kufa, and 70,000 from the remainder of the people. He will meet them in Siffin just like the first time, until he kills them, and not even an informer will remain from them. Then God Almighty will resurrect them and will give them the worst punishments alongside Pharaoh and the people of Pharaoh. Then, another return will take place with the Messenger of God pbuhap, and he will become the vicegerent on Earth, and the Imams pbuh will work for him. The worship of God on Earth will become as public as it was private. Then he said: Yes by God, and twice as much as that.” He joined his hands together to indicate doubling. “God will give His Prophet pbuh and his progeny the kingdom over all the people of the earth who existed from the time He created the temporal world up until the day he annihilates it, so that He fulfills the promise He made in the Book, just as He said: {(in order) to manifest it over all religion, although the polytheists dislike it}” Quran Chapter “The Repentance” 9:33. (Al-Hilli 1950, 29).

Jabir narrated that Abu Jafar pbuh said: Al-Hussain, son of Imam Ali pbuh, said to his companions before he was killed: “The Prophet of God pbuh said to me, ‘O my son, you will be compelled to go to Iraq, a land in which the Prophets and successors have gathered. It is a land called Amura [Karbala]. You and a group of your companions that do not submit to the pain of iron will be martyred there. Then he recited: {We said: ‘O Fire! be thou cool, and

(a means of) safety for Abraham!}') Quran Chapter "The Prophets" 21:69. The battle will be cool and a means of safety for you and them. So be happy, for by God if they kill us, we shall return to our Prophet pbuh, and then I shall dwell as long as God pleases. I will be the first whom the earth shall split for, and my emergence (rising, and life) will be similar to the emergence of the Prince of Believers pbuh, the rise of our Qaim pbuh, and the life of the Messenger pbuhap. Then a delegation will come down from the sky from God Almighty that has never come down to the earth before, along with Gabriel, Michael, Israfil, and an army of angels. Muhammad, Ali, me, my brother, and all whom God has favored, will come down in carriages from God's carriages—white horses of light that no creation has ever mounted. Then Muhammad pbuhap will wave his banner and send it and his sword to our Qaim pbuh. We will stay after that for as long as God pleases. Then God will produce a spring of oil, a well of milk, and a well of water from the Kufa mosque. The Prince of Believers pbuh will then hand the sword of the Messenger of God pbuhap over to me, and he will send me to the East and West. I will not pass by an enemy of God but that I will shed his blood and I will not leave an idol but that I burn it. . . ." (Al-Hilli 1950, 37).

Sayed Ahmad Al-Hasan pbuh was asked about these religious accounts and similar ones:

What will the Return of the Imams pbuh be like? Will they return at one particular time period in history?

Also, will they return in the same order in which they came in this world, in terms of father and son?

For example, it is narrated that the first to return is Imam Al-Hussain pbuh. Will he return as the son of Imam Ali pbuh with his grandfather being the messenger of God pbuhap, and so on?

The same question goes for the people who will be returning, in terms of their father, their sons, genealogy, marriage, companionship and the like.

He answered:

The Return is another world that is different than this physical world. Therefore, its characteristics are different than this world. As for fathers, sons, and social relations in the present, they are part of the requirements of this world, may God grant you success.

The Return is another test for those who were pure in faith and those who were pure in disbelief. The Return would not have any meaning and there would be no wisdom behind it if it were not a test. I have previously explained the reason that it is another test. The World of the Return is another world in which God must cause the ones entering it to forget their past states, so that everyone enters the test fairly, and is given the same chance to win or lose.

If that is how it is, then what names are you asking about? May God grant you success.

They in reality will be caused to forget their past state and that they were tested before, just as God caused the people in the physical world to forget their previous state in the World of al-Tharr, as well as their test in that world.

{We have decreed death among you, and We are not to be outdone * In that We will change your likenesses and produce you in that [form] which you do not know. * And you have already known the first creation, so will you not remember?} The Quran, Chapter "The Inevitable" 56:60-62.

Pay attention to the Almighty's saying: {and produce you in that [form] which you do not know. * And you have already known the first creation, so will you not remember?} The Quran, Chapter "The Inevitable" 56:60-62. Notice that the Almighty said: {and produce you in that [form] which you do not know.} This is regarding the Return, as the one who enters that world will forget his past state and enter a new world that he is not familiar with. If you want an example of this future event, take a look at the past event of the World of al-Tharr. You were all in that world, you knew of it, and God tested you in it, but now you have completely forgotten it and cannot remember it. Why is that?! {And you have already known the first creation, so will you not remember?} The Quran Chapter "The Inevitable" 56--62.

It is because God caused you to forget when He veiled you with your bodies. This is the case for everyone, because God is just. And if this was not the case for everyone, even for the vicegerents of God on the earth, then what merit do the vicegerents of God have if they passed the test only because God did not cause them to forget? Yes, it is possible for a human to remember his past state after he passes the test, becomes pure, and knows. However, it is not possible for him to know his past state without working and passing the test because if he knew about it from the beginning, that would mean his test was cancelled, and this would be unfair. This is because he would have been given an advantage over the rest from the beginning without doing any work, and it would be contrary to wisdom because he started the test, so how could his test be cancelled?!

May God guide you in knowing the truth and always remaining firm with it. Know that every world is a test, and it must be that everyone enters it with equal ability to pass the test so that God's justice is achieved. It is in everyone's nature to know God. They have all forgotten their past state that they have reached, and they do not know their state that they will reach in this world. Therefore, the ones who win the race like Muhammad and the progeny of Muhammad pbut have merit, and the ones who lose like Yazid and Muawiya and their likes deserve punishment. If this were not the case, then Muhammad pbut would not have any merit, and Yazid (may God curse him) would not have deserved punishment because the test—in short—would be unfair.

Another question: Does the Imam from the progeny of Muhammad pbut return only once in the World of the Return, or can he return more than once, as has happened in this world with some individuals from the progeny of Muhammad pbut?

He answered:

The matter is with God Almighty.

Moreover, the narrator Faidh Ibn Abi Shaiba said:

I heard Abu Abdullah pbuh reciting this verse: “{Behold! God took the covenant of the prophets}” The Quran Chapter “The Family of Imran” 3:81. Then he said, “For believing in the Messenger of God pbuh and supporting the Prince of Believers pbuh. Yes, by God, since the time of Adam, and so on. God has not sent a prophet or messenger but that He will return them all to the temporal world to fight with Ali Ibn Abi Talib, the Prince of Believers pbuh” (Al-Hilli 1950, 26).

Sayed Ahmad Al-Hasan pbuh was asked about this: “Will the prophets come back in the same order as they came to this world? What does it mean that they will fight with Ali pbuh? Are they all together in one time period, for example?”

He answered:

Fighting with Ali pbuh is fighting with the truth that Ali came with, and with the infallible sons of Ali pbuh that represent him and represent his method. Therefore, it is not a problem for Prophets to come at different time periods in the Return, and for some of them to be in the company of one of the *Hujjahs* from among the progeny of Muhammad pbuh.

He was also asked:

Will the supporters of the vicegerents of God return to support the same vicegerent of God that they supported in this world, or is it possible that they will support another vicegerent in the Return?

He said:

It is another test. The organization of the Return and the order in which these people return is in the hands of the Exalted and Almighty. It is possible that a person will return with the same *Hujjah*, and it is also possible that they will return with a different *Hujjah*.

15) There Are Still Questions About the Return

Imam Ahmed Al-Hasan’s pbuh answers to many questions about the Return have been presented above. No one else would have known the answers. We have seen the ignorance of

the scholars in their attempt to explain the Return and its characteristics.

Certainly, there are still many questions, and the answers to these questions may elude the believers. As for the questions that were presented in this short book, no one could have answered them except the Yamani from the progeny of Muhammad. The same goes for any questions that may arise, whether they are about the Return, or other great matters that have baffled the minds of men.

Moreover, I say to the people:

The knowledge of Sayed Ahmed Al-Hasan regarding the great matters from the sayings of the progeny of Muhammad pbuhap has been proven to you, as well as the fact that he does not need what your scholars have written. Rather, it is obvious that they need him, not the other way around. So isn't this enough evidence for you to believe in the Divine message that he calls you to, and to recognize that he is the successor of his father Al-Mahdi and his messenger to the people, and the awaited Qaim and the promised Yamani?! Think about it. May God guide you.

All Praise be to God, Lord of the worlds. May the peace and prayers of God be upon Muhammad, the progeny of Muhammad, the blessed and purified Imams, and the Mahdis.

BIBLIOGRAPHY

1. Al-Amili, Al-Hurr. 1910. *Al-Iqadh min Al-Hijaa bi Al-Borhan Alaa Al-Raja* [Waking from Slumber to Evidence of the Return]. Qom: Mushtak Saleh Al-Mudafar.
2. Al-Hasan, Ahmed. 2010a. *Al-Mutashabihat* [The Allegories]. Najaf: Ansar Al-Mahdi Publications.
3. Al-Hasan, Ahmed. 2010b. *Al-Jawab Al-Munir Al-Abr Al-Athir* [Enlightening Answers through the Internet]. Najaf: Ansar Al-Mahdi Publications.
4. Al-Hasan, Ahmed. 2010c. *Kitab Al-Tawheed* [The Book of Monotheism]. Najaf: Ansar Imam Al-Mahdi Publications.
5. 49. Al-Hasan, Ahmed. 2010d. *Maa Abd Al-Saalih* [With the Virtuous Servant]. Najaf: Ansar Al-Mahdi Publications.
6. Al-Hilli, Hasan Ibn Sulaiman. 1950. *Mukhtasar Basair Al-Darajat* [Degrees of Insights, Abridged]. Najaf: Manshorat Al-Mutbia Al-Haidariya.
7. Al-Istibradi. *Al-Rajaa* [The Return]. 1993. Muasasat Ahl al-Bayt li Tahqeeq Al-Turath.

8. Al-Jawhari, Ismail Ibn Hammad. 1987. *Al-Sihah* [The Authentic]. Beirut: Dar Al-Ilm Lilmalayeen. Also Al-Fairuzabadi, Majd Al-Deen. 1979. *Qamus Al-Muheet* [The Comprehensive Dictionary] Cairo: General Egyptian Book Organization.
9. Al-Kadhimi, Mustafa Haydar. 2007. *Besharat Al-Islam fi Alamat Al-Mahdi* [Glad Tidings of Islam on the Signs of the Mahdi pbuh]. Beirut: Muasasat Al-Balagh.
10. Al-Kulayni, Muhammad. 1944. *Al-Kafi* [The Sufficient Book]. Tehran: Dar Al-Kutub Al-Islamiya.
11. Al-Majlisi, Allama Muhammad Baqir. 1983. *Bihar Al-Anwar* [The Seas of Light]. Beirut: Dar Ihya Al-Turath Al-Arabi.
12. Al-Mudhaffar, Sheikh Muhammad Ridha. 2012 (electronic publisher). *Aqaaid Al-Imamiya* [Ideology of the Shia]. Tehran: ABWA Publishing and Printing Center.
<http://al Hassanain.org/arabic/?com=book&id=644>
13. Al-Mufeed, Sheikh Muhammad Ibn Muhammad. 1952a (Electronic 2006). *Awail Al-Maqalaat* [Early Articles in the Sects and Collections]. Beirut: Dar Al-Mufeed Lil Tibaa wa Al-Nashr wa Al-Tawzee.
14. Al-Mufeed, Sheikh Muhammad Ibn Muhammad. 1993b. *Al-Irshad fi Marifat Hujjaj Allah ala Al-Ibaad* [Guidance for Knowing the Proofs of God upon the Creation]. 2nd ed. Beirut: Muassat Ahl al-Bayt Alayhum Al-Salaam.
15. Al-Murtadha, Al-Shareef. 1985. *Rasail Al-Shareef Al-Murtada* [Letters of Al-Shareef Al-Murtada]. Qum: Dar Al-Quran Al-Kareem.
16. Al-Qumi, Ali Ibn Ibraheem. 1983. *Tafsir Al-Qumi* [Interpretation of Al-Qumi]. Qom: Dar Al-Kitab Lil Tibaa wa Al-Nashr.
17. Al-Sadooq, Babawaih (Al-Qumi) Abu Jafar Muhammad Ibn Ali. 1959. *Maani Al-Akhbar* [The Meanings of the Reports]. Qom: Muasasat Al-Nashr Al-Islami Al-Tab'a li Jamaat Al-Mudariseen Biqom Al-Muqadasa.
18. Al-Sadooq, Babawaih (Al-Qumi) Abu Jafar Muhammad Ibn Ali. 1993. *Al-Itiqadaat Fi Deen Al-Imamiya* [Twelver Shia Sect Beliefs]. Qom: Mosannafat Al-Sheikh Al-Mufeed.
20. Al-Sadooq, Babawaih (Al-Qumi) Abu Jafar Muhammad Ibn Ali. 1983. *Uyun Akhbar Al-Ridha* [The Source of Traditions on Imam Al-Ridha]. Qom: Maktabat Toos.
21. Shibr, Al-Sayed Abdullah. 1997. *Haq Al-Yaqeen* [The Truth of Certitude]. Beirut: Muasasat Al-Alamy Al-Matbuat.

22. Al-Tabrasi, Al-Fadhel Ibn Al-Hasan. 2005. *Tafsir Majma Al-Bayan* [Exegesis of a Collection of Clarifications]. Beirut: Dar Al-Murtadha.

23. Al-Qumi, Abbas. 1997. *Mafatih Al-Jinan* [Keys to Heavens]. Beirut: Dar Maktabat Rasool Al-Adham.

24 The Holy Quran.