

Before the Second Flood

AHMED

The Promised One

**The Point where all Heavenly Messages Meet
and the Ship of Salvation for the Preferred Ones**

By
Alaa Alsalem

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Abbreviations used throughout this translation include:

PBUH: Peace be upon him/her

PBUT Peace be upon them

PBUHAP Peace upon him and progeny

SWT: Praise Him and Exalt Him has been translated as “Almighty”

—Trans.: Footnotes not in the original text but added by the translators.

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

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

AHMED

The World Reformer that People of All Religions are Anticipating

The followers of the heavenly messages are anticipating a world savior, promised by the prophets and messengers. God Almighty is the One Merciful God, and divisions and differences do not originate from Him. Moreover, He does not approve of divisions and differences among those who follow His message. Despite this, the followers of [the divine messages] insist upon disputing among themselves. They all claim exclusive possession of the true glad tidings of a man who will fill the earth with goodness and righteousness in the end times, and they consider all else as nonsense devoid of truth.

These people do not realize that by their actions, they are denying the very person they are waiting for. This is because the truth, concealed from everyone, yet clarified by the coming of the savior himself today, is that the people on the earth are awaiting the arrival of one man, of whom God's messengers have given glad tidings. They have specified his signs, attributes, nation, time, supporters, and other related matters. All of this will be clarified in this short book.

1. Guardians that God has Reserved for His Appointed Day

There are guardians of God Almighty who are still alive. God has reserved them for the day that divine justice is established on this earth. Moreover, their followers are awaiting their arrival once more so that they can participate in fulfilling this goal. The guardians are as follows:

Prophet Elijah (Elias)^{PBUH}

Regarding Elijah and Elisha, the Bible states: [11] And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. [12] And Elisha saw it and he cried, "My father, my father! The chariots of Israel and its horsemen!" And he saw him no more . . . (2 KINGS 2). The case of Jesus and Al-Khidr is similar to that of Elijah^{PBUH}.¹

The followers of these guardians believe that they will return in the end times, a truth that Muslims also believe in. The Quran mentions Elijah in the following verse: {And We left him [Elijah] to be among the later generations} Quran Chapter "Those Who Set the Ranks" 37:129. Regarding Jesus, the Quran states the following: {"O Jesus, indeed I will take you and raise you to Myself . . ."} Quran Chapter "The Family of Imran" 3:55. {And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of God. "They did not kill him, nor did they crucify him; but [another] was made to resemble him to them} Quran Chapter "The Women" 4:157.

This is a truth that was confirmed by Jesus in the Gospel when he said: [19] "As long as they have the bridegroom with them, they cannot fast. [20] The days will come when the bridegroom is taken away from them, and then they will fast in that day" (Mark 2).

He also said: [51] "When the days drew near for him to be taken up, he set his face to go to Jerusalem" (Luke 9).

The case of Imam Al-Mahdi^{PBUH} is similar, since it is mentioned that he has a house in heaven called "The House of Praise".² Imam Al-Sadiq^{PBUH} said: "The companion of this matter has a house called the House of Praise. It contains an illuminating lamp from the day he is born until the day he rises with his sword, and it will never be extinguished."^{3,4}

¹ Al-Khidr^{PBUH} is a guardian of God believed to have been given a long lifespan, and he will be one of the supporters of Imam Al-Mahdi^{PBUH}—Trans.

² Imam Al-Mahdi^{PBUH} is the twelfth of the twelve divinely appointed Imams. He will appear in the end times to establish justice and rid the world of oppression—Trans.

³ Muhammad Ibn Jafar Al-Numani, *Ghaybah Al-Numani* [The Book of Occultation] (Beruit: Dar Al-Jawadain, 2011), 245.

This means that the case of the Mahdi is the same as that of Jesus and Al-Khidr^{PBUH}. Whoever wants evidence for the Mahdi's prolonged age should compare it to their ages.

Imam Al-Ridha^{PBUH} clarified the life of Al-Khidr^{PBUH} in this religious account:⁵

When God's Messenger^{PBUHAP} passed away, a person came to the door and offered his condolences to his family. The family of the house heard his words but did not see him. Ali Ibn Ali Talib^{PBUH} said: "Al-Khidr is the one who came to give you his condolences regarding the death of your Prophet."⁶

The life of the Mahdi is the same as that of Al-Khidr, just as Imam Al-Sadiq^{PBUH} said: "The people will lose their Imam. He attends their events and sees them, but they do not see him."⁷

Now that we have clarified the unique situation of these guardians, we can say that the evidence indicates that they will send a faithful and wise messenger when the Hour, or Minor Judgement, draws near. Through him, God will establish the Proof (*Hujjah*) upon all people of the earth.⁸ And the matter of recognizing him is the goal of this discussion.

For Muslims, it is clear that when Imam Al-Mahdi sends a messenger^{PBUH}, it also means that he is being sent by Jesus and Elijah^{PBUH}. This is because Jesus and Elijah follow and emulate Imam Al-Mahdi^{PBUH}. Prophet Muhammad^{PBUHAP} said: "How will it be for you when Jesus, the son of Mary, descends among you and your Imam is one of you?"⁹ It is obvious that the Imam mentioned here is the Mahdi.

2. Before the Chastisement There is a Message and a Messenger

This is a matter that all divine messages have confirmed. The Almighty said:

⁴ Imam Al-Sadiq^{PBUH} is the sixth of the twelve divinely appointed Imams. The end of the Umayyad dynasty and beginning of the Abbasids marked a period of weaker central authority, warranting greater academic freedom. He was able to teach freely, training around four thousand students including Abu Hanifa and Malik Ibn Anas, the founders of two major Sunni schools of law. Many religious accounts and traditions were recorded from Al-Sadiq, leading the Shia jurisprudence to called "Jafari"—Trans.

⁵ Imam Al-Ridha^{PBUH} is the eighth of the divinely appointed Imams. He lived in a period when the Abbasid caliphs were facing Shia revolts. The Caliph Al-Mamun sought to remedy this problem by appointing Al-Ridha as his successor. After initially refusing the offer, Al-Ridha accepted the designation under the condition that he would not be involved in any affairs of Al-Mamun's government. The Imam is well-known for having public debates with prominent figures of other sects—Trans.

⁶ Shaykh Muhammad Ibn Ali Al-Sadoq, *Kamal Al-Din Wa Tamaam Al-Nimah* [Perfection Of Religion And Completion Of Divine Favor] (Qom: Muasasat Al-Nashr Al-Islami, 1984), 391.

⁷ Muhammad Ibn Yaqub Al-Kulaini, *Al-Kafi* [The Sufficient Book] (Tehran: Dar Al-Kutub Al-Islamiya, 1944), vol 1, 337.

⁸ The *Hujjah* is translated as "Proof", as he is the Proof of God upon the creation—Trans.

⁹ Muhammad Ibn Ismail Bukhari, *Sahih Al-Bukhari* (Beruit: Dar Al-Fikr, 1981), vol 4, 143 (Arabic). You may refer to the English translation: *Sahih Al-Bukhari* (Saudi Arabia: Darussalam Publishers & Distributors), Book 55, Hadith 658—Trans.

{Then watch for the Day when the sky will bring a visible smoke. * Covering the people; this is a painful torment. * [They will say], "Our Lord, remove from us the torment; indeed, we are believers." * How will there be for them a reminder [at that time]? There had come to them a clear Messenger. * Yet they turned away from him and said, "[He was] taught [and is] a madman." * Indeed, We will remove the torment for a little. Indeed, you will return. * The Day We will strike with the greatest assault, indeed, We will take retribution} Quran Chapter "The Smoke" 44:10-16.

This smoke is chastisement, and chastisement is preceded by a message. God Almighty said: {And never would We punish until We sent a messenger} Quran Chapter "The Night Journey" 17:15. Moreover this smoke, or chastisement, is a punishment for denying the messenger who was sent to the very people being chastised. He is present among them, as is clear from the verses: {Yet they turned away from him and said, "[He was] taught [and is] a madman."} Also, after covering them, this smoke or chastisement reveals the people's faith in this messenger, just as when the chastisement covered the nation of Jonah, or Jonas^{PBUH}. Moreover, this smoke, or chastisement, is linked to the Minor Judgement—in fact, it is the minor assault, as has been made clear in the above verse. Nothing follows it except the great punishment and retribution against the oppressors.

The Torah mentions the day of the great divine retribution that occurs as a result of denying the messenger and redeemer:

[1] Who is this who comes from Edom,
in crimsoned garments from Bozrah,
he who is splendid in his apparel,
marching in the greatness of his strength?
"It is I, speaking in righteousness,
mighty to save."
[2] Why is your apparel red,
and your garments like his who treads in the winepress?
[3] "I have trodden the winepress alone,
and from the peoples no one was with me;
I trod them in my anger
and trampled them in my wrath;
their lifeblood spattered on my garments,
and stained all my apparel.
[4] For the day of vengeance was in my heart,
and my year of redemption had come.
[5] I looked, but there was no one to help;
I was appalled, but there was no one to uphold;
so my own arm brought me salvation,
and my wrath upheld me.

[6] I trampled down the peoples in my anger;
I made them drunk in my wrath,
and I poured out their lifeblood on the earth” (Isaiah 63).

In the Gospel we are presented with the same truth (that the punishment is preceded by a messenger):

[7] By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith (Hebrews 11).

This means that the people of Noah^{PBUH} were chastised because they didn't believe in him. However, there was a divine messenger among them beforehand, and the chastisement occurred as a result of their denial of that messenger. The chastisement would have been lifted if they had repented and believed in the messenger.

Regarding the lifting of chastisement from Jonah's people as a result of their faith, the Torah states:

[4] Jonah began to go into the city, going a day's journey. And he called out, “Yet forty days, and Nineveh shall be overthrown!” [5] And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them (Jonah 3).

Today, nobody doubts the warnings of the chastisement that is approaching the people of the earth. In fact, it is happening in different lands currently, such that the signs of the Second Deluge, the Hour, and the Minor Day of Judgement have become clear and tangible to the majority of the population. Only arrogant people deny these signs. And chastisement, as we have learned, comes only after a messenger is dispatched and then denied. So the important question is: who is that messenger? And who is the one that sent him?

This messenger undoubtedly is the possessor of the divine call. This issue concerns the entire world, because the warnings of chastisement today encompass everyone. That is why when the religious texts mention a world reformer or savior, it is in the context of "the entire earth" or "all peoples and nations" or "the whole world":

For Muslims: “The Mahdi of the nation of Muhammad will fill the earth with equity and justice, just as it has been filled with inequity and injustice.”

In the Torah: “In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious” (Isaiah 11:10).

In the Gospel: “And when he comes, he will convict the world concerning sin and righteousness and judgment” (John 16:8).

God willing, we will discover that all of these texts are referring to the same man.

Moreover, let us not overlook the fact that the smoke mentioned in the above Quranic verse is one of the signs of the Hour. For Muslims, it indicates the rise of the Riser (*Qaim*).¹⁰ When Prophet Muhammad^{PBUHAP} was asked about the rise of the Riser, he said: “His example is that of the Hour: {None will reveal its time except Him. It lays heavily upon the heavens and the earth} Quran Chapter “The Heights” 7:187. He will come to you unexpectedly.”¹¹

According to Sunni Muslims, the Prophet^{PBUHAP} mentioned the Hour and said: “It will not come until you see ten signs that precede it: the Smoke, the Antichrist, the Beast, and the Sun rising from the West . . .”¹² For Sunnis, the “smoke” is not the chastisement of the Day of Judgement: “If it was occurring on the Day of Judgement, the smoke would not be lifted for them.”¹³

As for the non-muslims, the smoke is a sign of the coming of the savior and redeemer. The awaited reformer and the smoke are mentioned in the Gospel, specifically in the canonized Book of Revelation: [2] He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft (Revelation 9).

In the Torah, it states: [30] “And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. [31] The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes” (Joel 2).

If the smoke is a chastisement, as is well known, then the chastisement is linked to a messenger. Actually, the chastisement is due to the denial of this messenger by the people. Thus, it is a punishment for them: {How will there be for them a reminder [at that time]? And there had come to them a clear Messenger}. So at this point we might ask: who is this messenger?! We will discuss his attributes in the following section.

¹⁰ Pronounced as Qaa-im. The English translation of *Qaim* is “Riser”—Trans.

¹¹ Shaykh Muhammad Ibn Ali Al-Sadooq, *Uyoon Akhbar Al-Ridha* [The Source Of Traditions On Imam Al-Ridha] (Qom: Maktabat Toos, 1983), vol 1, 297.

¹² Muslim Ibn Al-Hajjaj Al-Qushayri et al., *Sahih Muslim* [True Muslim] (Beruit: Dar Al Fikr, 2003), vol 8, 179 (Arabic). For the English translation of this Hadith, see: *Muslim*, vol 7, Book 41, Hadith 6931.

¹³ Ahmad Ibn Muhammad Ibn Hanbal, *Musnad Imam Ahmad Ibn Hanbal* [The Supported] (Beruit: Dar Saadar, 1981), vol 1 431, and Muhammad Ibn Ismael Al-Bukhari, *Sahih Bukhari* (Beruit: Dar Al-Fikr 1981), vol 5, 216.

3. Attributes of the Promised Messenger

Islam specifically describes this messenger, or Imam, who is dispatched in the end times. He is undoubtedly the Mahdi^{PBUH}.

Abu Saeed Al-Khudri said that the Messenger of God said: "I give you glad tidings of the Mahdi. He will be dispatched to my nation during the time of conflict between people, and the time of earthquakes. He will fill the earth with equity and justice just as it had been filled with inequity and injustice. The inhabitants of heaven and the earth will be pleased with him."¹⁴

When specifying the signs of the promised messenger's character, God Almighty has said: {It is He who has sent among the *Ummiyoona* a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom—although they were before in clear error—¹⁵ * And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise. * That is the bounty of God, which He gives to whom He wills, and God is the possessor of great bounty} Quran Chapter "The Congregation, Friday" 62:2-4. The verse means: And [to] others of them who have not yet joined them, God Almighty will send among them a messenger who recites to them His verses, purifies them, and teaches them the Book and wisdom.

Unquestionably, Prophet Muhammad^{PBUHAP} cannot recite verses to "others", because they come after he passes away. So there must be a messenger who is also among the *Ummiyoona*, meaning in the *Umm Al-Qura* of his time.¹⁶ He has the following attributes:

- A. He recites the verses.
- B. He purifies the people, meaning he purifies them so they can look into the Kingdom of Heaven.
- C. He teaches them the book and wisdom.

For Muslims, the only character described as being divinely dispatched among the "others" is the Mahdi.¹⁷

Since the source of knowledge for the Prophets of God is one, and He is the Truth, the Exalted, and since the character that the whole world is anticipating is one—we find the Gospel specifying the very same characteristics.

Jesus^{PBUH} said:

¹⁴ Ibid., vol 3, 37.

¹⁵ *Ummiyoona* = the inhabitants of the mother city—Trans.

¹⁶ *Umm Al-Qura* = the mother city—Trans.

¹⁷ The word *Ummi* comes from *Umm al-Qura*, literally "the mother city", which is the village around which all other villages center. At the time of Prophet Muhammad^{PBUHAP}, it was Mecca. Today it is the city of Najaf in Iraq—Trans.

[44] Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

[45] "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time?

[46] Blessed is that servant whom his master will find so doing when he comes" (Matthew 24).

The above text clearly describes the servant who carries out his master's command by relaying the divine verses that indicate his trustworthiness and wisdom, and his giving of divine food to the people.

Likewise, he purifies the people—especially his followers—with that food, which is essentially divine knowledge, understanding, and wisdom. By this food, they are able to look into the Kingdom of Heaven.

However, "to give them their food at the proper time" has been expressed in another way by Prophet Muhammad^{PBUHAP}. Ubai Ibn Kaab asked him about the Riser and his signs: "What are his indications and signs, O Messenger of God?" The Prophet^{PBUHAP} replied, "He has knowledge, and he will spread it himself when the time of his emergence arrives."¹⁸

As for the first verse of the text, there is another account with different wording regarding the unexpected coming of the savior, or Riser.

Imam Ali Ibn Abi Talib^{PBUH} said: Prophet Muhammad^{PBUHAP} was asked, "O Messenger of God, when will the Riser from among your descendants emerge?" He replied, "His example is that of the Hour {None will reveal its time except Him. It lays heavily upon the heavens and the earth.} He will come to you unexpectedly."¹⁹
,²⁰

In the Torah, this "unexpected event" is also mentioned:

[5] . . . And in an instant, suddenly,

[6] you will be visited by the LORD of hosts

with thunder and with earthquake and great noise,

with whirlwind and tempest, and the flame of a devouring fire (Isaiah 29).

¹⁸ Allama Muhammad Baqir Al-Majlisi, *Bihar Al-Anwar* [Seas Of Lights] (Beirut: Dar Ihya Al-Turath Al-Arabi, 1983), vol 52, 311.

¹⁹ Ali Ibn Abi Talib^{PBUH} is the cousin of Prophet Muhammad^{PBUHAP} and the first of the twelve Imams. He was the closest person to Prophet Muhammad^{PBUHAP} and married his daughter Fatima^{PBUH}—Trans.

²⁰ Al-Sadooq, *Uyoon Akhbar Al-Ridha* [The Source of Traditions on Imam Al-Ridha], vol 1, 297.

What remains is to show the Torah's description of the divine savior and redeemer of whom "the nations inquire", and who "shall stand as a signal for the peoples". These descriptions are referring to the same character:

[1] There shall come forth a shoot from the stump of Jesse,
and a branch from his roots shall bear fruit.

[2] And the Spirit of the LORD shall rest upon him,
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and the fear of the LORD.

[3] And his delight shall be in the fear of the LORD.
He shall not judge by what his eyes see,
or decide disputes by what his ears hear,

[4] but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.

[5] Righteousness shall be the belt of his waist,
and faithfulness the belt of his loins.

[6] The wolf shall dwell with the lamb,

.

[9] They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of the knowledge of the LORD
as the waters cover the sea.

[10] In that day the root of Jesse, who shall stand as a signal for the peoples—of
him shall the nations inquire, and his resting place shall be glorious (Isaiah 11).

I don't think much effort is needed to understand the text and realize that the above descriptions in the Quran and the Gospel of the world reformer are the same. That being said, we have reached the point of bringing together the descriptions of the promised messenger that have been provided for all people:

*The Mahdi from the progeny of Muhammad^{PBUHAP} = the faithful and wise servant that his master has "set" = a shoot from the stump of Jesse.*²¹

²¹ The progeny of Muhammad^{PBUHAP} refers to the household (Ahl al-Bayt) of the Prophet Muhammad and includes his daughter Fatima^{PBUH} his cousin Imam Ali^{PBUH} and the Imams from their lineage. Their sons Hasan Ibn Ali and Hussain Ibn Ali PBUH were the second and third Imams respectively, and the rest of the Imams continue from Imam Hussain's lineage—Trans.

Thus, this messenger truly deserves to be the unifying word for the people of the world, praise be to God. If it did not come from God, then we would find many inconsistencies. As for the interpretation of some Christians—that the one coming from the stump of Jesse is Jesus^{PBUH}—it is definitely false, as we will demonstrate in the discussions that follow.

4. The Day of the Coming of the Promised, Awaited Messenger

The coming of the promised messenger of whom all heavenly messages have given glad tidings is undoubtedly true. Furthermore, the time of his coming is one and the same, and it is specified in all religions. This concurrence is clear, simply for this reason: everyone agrees that the great event humanity is anticipating will take place in the end times. The period of time on the earth is the same for everyone, including when it ends. That is why "The Day of the Lord", "The Day of Salvation", or "The Day of Judgement" in the Torah and Gospel, and "The Appointed Day" or "The Day of Emergence" in the Quran are all one and the same, nothing more than that.

Concerning the Appointed Day, the Almighty said about Iblis (may God curse him), after his disobedience:²² **{[God] said, "So indeed, you are of those reprieved * Until the Day of the Appointed Time"}** Quran Chapter "The Rocky Tract" 15:37-38. This is the Day of the Riser^{PBUH}. Imam Al-Rida^{PBUH} said: **"The day of the time appointed is the day of the emergence of our Riser from Ahl al-Bayt."**²³

And according to some Sunnis, **"It [the appointed day] is the day that the Sun rises from the West."**²⁴ This is a sign linked to the Riser and the Mahdi in the end times, as is well known.

It is the same as the day of emergence, which is also the day of the Riser. This is because it is said regarding the interpretation of the Almighty's words **{that is the Day of Emergence}: "It is the Return"** meaning a return in terms of similarity, in the sense that people return who are counterparts to people of the past. This will happen in the days of the Riser^{PBUHAP}.²⁵

Imam Al-Sadiq said, regarding the verse **{Indeed, He who imposed upon you the Quran will take you back to a place of return}** Quran Chapter "The Stories" 28:85: **"By God, this world will not end or perish until the Messenger of God and Ali meet each other in Al-Thawiyah."**

²² *Iblis* is known in English as the devil, and the Arabic word *Shaytan* is translated as Satan—Trans.

²³ Shaykh Muhammad Ibn Ali Al-Sadooq, *Kamal Al-Din Wa Tamaam Al-Nimah* [Perfection Of Faith And Completion Of Divine Favor], 371.

²⁴ Badr Al-Deen Al-Aini, *Umdat Al-Qaari* [Chief Support Of The Reader] (Beruit: Dar Al-Fitr, 2009), vol 18, 231.

²⁵ Ali Al-Qumi, *Tafsir Al-Qumi* [Interpretation of Al-Qumi] (Qom: Dar Al-Kitab Lil Tibaa Wal Nashr 1993), vol 2, 327.

They will meet and build a mosque in *Al-Thawiyah* that has twelve thousand gates."²⁶ Al-Thawiyah is a place in Kufa.²⁷

It will be a mosque that the Riser^{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-Ghiri* and build a mosque that has one thousand doors, big enough for the people."²⁸ Therefore, what is intended by the Messenger of God and Ali in the previous hadith is their counterparts, such that their coming will be similar to the coming of the Prophet and Ali^{PBUT}.²⁹

The return in terms of similarity is mentioned by Imam Al-Sadiq^{PBUH}: "The Riser 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."³⁰ Certainly, what is meant by this is the emergence of people who are counterparts to these individuals.

The same holds true for this religious account from Ibn Abbas: "The People of the Cave are the helpers of Al-Mahdi."³¹

Furthermore, this return in terms of similarity is consistent with what Jesus^{PBUH} clarified concerning the appointed coming of Elijah. We will see this when we discuss the next topic.

The text mentioned above, for Muslims, relates to the day of the Riser^{PBUH} in the end times.

As for the Day of Judgement and Salvation, in the Gospel it says:

[28] Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice

²⁶ Imam Ali^{PBUH} mentioned that Al-Thawiyah is *Al-Ghiri* [see next paragraph in text], in his sermon about the battles that occur during the age of appearance: "... their hands and faces will not be exposed until they are put into carriers and taken to *Al-Thawiyah*, which is *Al-Ghiri* ..." Al-Majlisi, *Bihar Al-Anwar* [Seas Of Lights], vol 52, 274.

²⁷ The location where Imam Ali^{PBUH} was buried—Trans.

²⁸ Al-Majlisi, *Bihar Al-Anwar* [Seas Of Lights], vol 53, 113.

²⁹ Hadiths are oral traditions of the Prophet Muhammad and his progeny, peace be upon them—Trans.

³⁰ Sheikh Muhammad Ibn Muhammad Al-Mufeed, *Al-Irshad Fi Marifat Hujjaj Allah Ala Al-Ibaad* [Guidance For Knowing The Proofs Of God Upon The Creation], 2nd ed. (Beruit: Muassat Ahl al-Bayt Alayhum Al-Salaam, 1993), vol 2, 368.

³¹ Ibn Hajar Al-Asqalani, *Fath Al-Bari* [Victory Of The Creator] (Giza: Dar Al-Kutob Al-Salafya, 2015), vol 16, 49 and *Umdat Al-Qaari* [Chief Support of the Reader] (Beruit: Dar Al-Fitr 2009), vol 16, 49.

[29] and come out, those who have done good to the resurrection of life,
and those who have done evil to the resurrection of judgment (John 5).

The words of Jesus^{PBUH} regarding the messenger on that day were mentioned previously:

Therefore you also must be ready, for the Son of Man is coming at an hour
you do not expect. Who then is the faithful and wise servant, whom his
master has set over his household, to give them their food . . .

This means that the Day of Judgement is linked to “the faithful and wise servant whom
his master has set”.³² In other words, he is a Riser as well.

And in the Torah, it says:

[31] Let the heavens be glad, and let the earth rejoice,
and let them say among the nations, “The LORD reigns!”

[32] Let the sea roar, and all that fills it;
let the field exult, and everything in it!

[33] Then shall the trees of the forest sing for joy
before the LORD, for he comes to judge the earth.

[34] Oh give thanks to the LORD, for he is good;
for his steadfast love endures forever!

[35] Say also:

“Save us, O God of our salvation,
and gather and deliver us from among the nations,
that we may give thanks to your holy name
and glory in your praise (1 Chronicles 16).

Also in the Torah:

[9]It will be said on that day,
“Behold, this is our God; we have waited for him, that he might save us.
This is the LORD; we have waited for him;
let us be glad and rejoice in his salvation” (Isaiah 25).

We have previously mentioned what the Torah says regarding the savior messenger: “In
that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the

³² The word for “set” in Arabic here is the verb form of the word *Qaim* (Riser)—Trans.

nations inquire, and his resting place shall be glorious” (Isaiah 11:10). This means that the day of salvation is the day when the Root of Jesse shall rise.

Let’s not forget that the appointed day is the day of the rise of the Riser from the progeny of Muhammad, as we have heard from Imam Al-Ridha^{PBUH}.

Moreover, if we recall from our previous discussion the consistency within all heavenly messages of the "promised messenger" in terms of his characteristics, then it certainly necessitates consistency regarding the “promised day”. There is no obstacle left to prevent people today from believing in the world reformer, who is calling out before the flood!!

By examining our conclusions in this discussion and in what has already been mentioned, consistency becomes more apparent:

1. Consistency in the characteristics of the messenger, as we have learned from the previous discussion.
2. Consistency in the time period (the end times) that was specified for his dispatch in all heavenly messages, as we have explained at the beginning of the discussion.
3. Consistency of the signs for that day present in all religious texts. We have discussed the smoke, and a discussion of more signs will follow.
4. Likewise, we will show consistency in his lineage, and other facts that will contribute to making the truth as clear as day.

As such, the conclusion of the previous research has become very clear and we obtain this final result:

The Riser “from the family of Muhammad” = the “faithful and wise servant” who was assigned by his master = the shoot “from the stump of Jesse”.

We will examine in the upcoming discussion how it could be that he is the Riser from the progeny of Muhammad and from the lineage of Jesse (David’s father) at the same time. It will be shown that his great-grandfather is Prophet Muhammad^{PBUHAP} from his father’s side, and Prophet Jacob^{PBUH} from his mother’s side.

5. How Will the Promised Messenger Arrive?

To put it simply, the promised messenger arrives as a representative of those who sent him, such that his arrival is their arrival, and the beginning of his call is the beginning of their call. This person, dispatched by the reserved guardians of God, answers the wishes and hopes of the people awaiting those guardians. He is the beginning of relief for the people chosen to support them.

As for Imam Al-Mahd^{PBUH} sending a messenger in the end times to those waiting for him, or rather, to the whole world, this messenger paves the way for his rule. The matter becomes clear when we read the words of Muhammad^{PBUHAP}, the Prophet of God: "People will come from the East who will pave the way for the Mahdi, meaning for his rule."³³

We know that the leader of the ones paving the way is the vicegerent of Imam Al-Mahdi^{PBUH} based on what the Prophet^{PBUHAP} has said: "If you see the black banners emerging from the area of Khorasan,³⁴ go to them even if you have to crawl over ice, because the vicegerent of the Mahdi is among them."^{35,36}

We also include the words of Imam Al-Baqir^{PBUH}: "God Almighty has a treasure in Taliqan that is neither gold or silver. Twelve thousand from Khorasan, their slogan is "Ahmed Ahmed". A young man from Banu Hashem will lead them on a grey mule. If you hear of it, then rush to him even if you have to crawl over ice."^{37,38}

Also, from the words^{PBUH} of Al-Mahdi: "He has two names: A hidden name and a revealed name. The hidden one is Ahmed and the revealed one is Muhammad."³⁹

We now understand with clarity that the messenger of Imam Al-Mahdi^{PBUH} is from the progeny of Prophet Muhammad. His name is Ahmed and he is also the Riser. This will soon become even more clear.

In the Torah, we see the following: [5]"Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes" (Malachi 4).

Jesus explains the nature of his coming to us: the coming is not necessarily the coming of the person himself. Instead, it can be the coming of the person representing him or someone who is similar to him, such that his coming is Jesus' coming. This is just as the progeny of Muhammad^{PBUH} have clarified: that the return during the time of the Riser (the appointed day) is a return in terms of similarity.

³³ Muhammad Ibn Majah, *Sunan Ibn Majah* [The Traditions of Ibn Majah] (Beruit: Dar Al-Marifa, 1995), vol 2, 1368. English: Book 36, Hadith 4088.

³⁴ This area previously included Mashhad and a part of Eastern Afghanistan—Trans.

³⁵ Ibn Tawoos, *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations], (Isfahan: Muasasat Saaheb Al-Amr, 1995), 54.

³⁶ The vicegerent (*khalifah* in Arabic) in the earth is the divinely appointed person whose goal is to substitute for, or stand in for, God Almighty in the creation, as in the story of the factory owner in the book, *The Sealing Prophethood* by Ahmed Al-Hasan. The earth has not been without a vicegerent since the time of Adam^{PBUH} until today—Trans.

³⁷ Sayed Baha Al-Deen Al-Najafi, *Muntakhab Anwar Al-Mudhea* [Selection Of Brilliant Lights] (Qom: Muasasast Imam Al-Hadi, 1999), 343.

³⁸ Imam Al-Baqir^{PBUH} is the fifth of the twelve Imams from the progeny of the Prophet Muhammad^{PBUHAP}. Al-Baqir is an abbreviation of *Baqir al-ilm*, which means "he who opens knowledge", and al-Baqir is said to have been known for his knowledge—Trans.

³⁹ Al-Sadooq, *Kamal Al-Din Wa Tamaam Al-Nimah* [Perfection Of Religion And Fullness Of Blessings], 653.

As a matter of fact, in the Gospel, Jesus^{PBUH} described the manner of the Son of Man's coming (who is Jesus according to Christians) in the end times, and that it is similar to the coming of John^{PBUH}, whose coming represented that of Elijah^{PBUH}. Let us look at the verses that relate to the above two points.

Jesus^{PBUH} said:

[12] But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands. [13] Then the disciples understood that he was speaking to them of John the Baptist (Matthew 17).

Elijah^{PBUH} was mentioned but the one who came was John^{PBUH}, so Jesus^{PBUH} considered his advent to be Elijah's^{PBUH} coming. This is because he considered John^{PBUH} to be like Elijah^{PBUH}, and John's coming to be like Elijah's.

Therefore he^{PBUH} said: [14]" . . . and if you are willing to accept it, he is Elijah who is to come. [15]He who has ears to hear, let him hear" (Matthew 11).

What is more important is that Jesus^{PBUH} considered the Son of Man's coming, which is before the Minor Judgment, to also occur in this manner. This means that there is a person sent by him who will come, and his coming and the start of his call is Jesus'^{PBUH} coming. This is none other than the wise servant (the one who carries out his master's matter), according to Jesus' description mentioned earlier.

Jesus^{PBUH} also said about the messenger:

[5]But now I am going to him who sent me, and none of you asks me, 'Where are you going?' [6]But because I have said these things to you, sorrow has filled your heart. [7]Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Comforter will not come to you. But if I go, I will send him to you. [8]And when he comes, he will convict the world concerning sin and righteousness and judgment: [9]concerning sin, because they do not believe in me; [10]concerning righteousness, because I go to the Father, and you will see me no longer; [11]concerning judgment, because the ruler of this world is judged (John 16).

Now that we have attained consistency regarding the Promised Messenger and his day, we know that Jesus is speaking of the same Messenger. Here, he is calling him "the Comforter". On the Day of Judgement, he will convict the world for sinning against and denying the prophets and messengers; for killing them; for neglecting the truth of the

prophets and their commandments; for wasting their opportunity; and for forsaking the leader of this world: Imam Al-Mahdi^{PBUH}.

Indeed, this is a reality his followers couldn't bear on that day. That is why he said to them:

[12]"I still have many things to say to you, but you cannot bear them now. [13]When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. [14]He will glorify me, for he will take what is mine and declare it to you" (John 16).

Today, the "Spirit of truth" (Ahmed)^{PBUH} has guided us to the truth, just as Jesus^{PBUH} had promised. Concerning Ahmed^{PBUH} being the Spirit of truth, it is a reality understood by those who know that he is the faithful and wise servant who carries out the command of his master and the leader of this world, Imam Al-Mahdi^{PBUH}. He does not speak on his own authority. Consequently, everything that originates from him is true.

For Muslims, Imam Al-Baqir^{PBUH} has said about the messenger of Imam Al-Mahdi^{PBUH} (Al-Yamani Ahmed): "If the Yamani emerges, rush to him, because his banner is the banner of guidance. It is prohibited for any Muslim to turn away from him. Whoever does that is from the people of hell, because he calls to the truth and to a straight path."⁴⁰

If we combine the previous conclusion (the Riser "*from the family of Muhammad*" = the Riser "*faithful and wise servant*" = the Riser "*from the stump of Jesse*") with the conclusion we have just reached (the Messenger of Imam Al-Mahdi^{PBUH} "*the Riser Ahmed*" = the messenger of Jesus "*the Comforter*"), we come to the following conclusion:

Regarding the Comforter and Riser that is "set" and dispatched by Imam Al-Mahdi^{PBUH} and by those with him, meaning Jesus and Elijah, we can say that his appearance is the appearance of Imam Al-Mahdi, Jesus, and Elijah^{PBUH} in the same way that we have previously demonstrated—just as the appearance of John represented the appearance of Elijah in a certain period.

Also the messenger does not necessarily have to come from those nations. He could be from another nation, and this is actually the case. Jesus^{PBUH} said: *Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits* (Matthew 21:43).

⁴⁰ Al-Numani, *Ghaybah Al-Numani* [The Book of Occultation], 264.

Jesus makes it clear to his followers that the kingdom will be taken away from them and given to another nation. As a result, they will not be from the nation of the Comforter, the faithful and wise servant who offers his “divine food” to a nation that is purified and learns through him in order to look into the kingdom and produce its fruits, in the same way that in his opinion, they were not the nation of Elijah^{PBUH}, because they didn’t believe in him in the first place.

The Torah also mentions the following:

[1]“And now, O priests, this command is for you. [2]If you will not listen, if you will not take it to heart to give honor to my name, says the LORD of hosts, then I will send the curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart. [3]Behold, I will rebuke your offspring, and spread dung on your faces . . . (Malachi 2).

Thus, with all clarity, the aforementioned [nation] are the supporters of the Riser^{PBUH}, for reasons that will be explained later in the book.

This is why hundreds of years ago Imam Ali^{PBUH} identified the one whose coming in the end times will be considered as the coming of Jesus^{PBUH}. He said:

The seat of rule will return to *Al-Zawraa* [Baghdad], and matters will be through consultation. Whoever prevails over something will do it. At this time the Sufyani will appear . . . food will diminish, people will become poor, and rain will lessen. The land will not grow and nothing will be sent down from the sky. Then the guided and guiding Mahdi will appear. He will take the banner from the hand of Jesus, Son of Mary^{PBUT}.⁴¹

Ibn Hajar, who is a Sunni, said: “Jesus prays behind a man from this nation (all Muslims agree that he is Al-Mahdi). The fact that it happens in the end times and close to the Hour of Judgment is evidence for the truth of the saying that the earth is never free of a Riser of God.”⁴²

Undoubtedly, the Mahdi leading Jesus in prayer means that the banner had moved from the hand of Jesus to the hand of the Mahdi (the Riser from the progeny of Prophet Muhammad^{PBUHAP}).

⁴¹ Ibn Tawoos, *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations], 266.

⁴² Al-Asqalani, *Fath Al-Bari* [Victory of the Creator], vol 6, 359.

In order to remove all doubts about the consistency of the awaited world reformer, I will now present some of the signs of his promised day, and we will see the consistency in this day as well.

6. Signs of the Promised Day of the Riser

The religious sources mention signs of his advent and the nearing of his days. Most of them have come to pass, some of which are:

A. Numerous Ordeals and Wars, and News of Them

In the Gospel:

[6]And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. [7]For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. [8]All these are but the beginning of the birth pains (Matthew 24:6-8).

Ammar ibn Yasir said: "The nation of Ahl al-Bayt of your Prophet in the end times has several signs. If you see some of these signs, then stay where you are, and wait for its signs to appear. If Rome and the Turks are instigated against you and armies are prepared . . . and wars will increase on Earth."⁴³

Kaab Al-Ahbar said: "There will be humiliation, fighting, and earthquakes in Baghdad. It is one of the first lands to be destroyed. Then destruction will begin in Egypt. When you see unrest in Syria it will result in death and more death. Banu Al-Asfar (Rome) will mobilize, They will reach the Arab countries, and battles will ensue between them."⁴⁴

Without a doubt, all of these things are happening today.

B. The Destruction of Babylon (Iraq)

This is another Sign for the nearing of the Day of Judgment and Deliverance, just as has been mentioned in the Old and New Testament:

In the Torah:

⁴³ Shaykh Muhammad Ibn Al-Hasan Al-Toosi, *Ghaybah Al-Toosi* [The Occultation] (Qom, Iran: Muasat Maarif Al-Islanya, 1990), 463.

⁴⁴ Ibn Tawoos, *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations], 263.

[22] "I will rise up against them," declares the LORD of hosts, "and will cut off from Babylon name and remnant, descendants and posterity," declares the LORD.

[23] "And I will make it a possession of the hedgehog, and pools of water, and I will sweep it with the broom of destruction," declares the LORD of hosts (Isaiah 14).

The hedgehog is a symbol of destruction and wasteland, since this is where it lives.

Also in the same book:

[9] . . . And he answered,
"Fallen, fallen is Babylon;
and all the carved images of her gods
he has shattered to the ground" (Isaiah 21).

And in the Gospel:

[7] ". . . Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water."
[8] Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of sexual immorality" (Revelation 14).

Also:

[2] And he called out with a mighty voice,
"Fallen, fallen is Babylon the great!
She has become a dwelling place for demons,
a haunt for every unclean spirit,
a haunt for every unclean bird . . . (Revelation 18).

Nothing in God's religion is called an "unclean bird"; rather, it means airplanes. What is mentioned in this verse is exactly what happened when the US led the campaign of Babylon's destruction with its abominable "unclean" planes.

There are many references in Muslim sources about Iraq's destruction when the divine promise draws near. Below are some examples:

Imam Al-Sadiq^{PBUH} said about Baghdad: “. . . then God Almighty will destroy it with these ordeals and banners, such that whenever someone passes through they will say: *Zawra* (Baghdad) was here.”⁴⁵

Prophet Muhammad^{PBUHAP} said: “A battle will break out among *Zawra* (Baghdad).” They asked him: And what is *Zawra*? He said: “It is a city between the rivers of the Land of Jokha, controlled by the arrogant from my nation. It will experience torment four times, with disgrace, loss, and ruin.”^{46,47}

One of the events that takes place in Baghdad and leads to disagreement among its rulers is the elections, which have occurred for the first time in history. Prophet Muhammad^{PBUHAP} said: “Woe to my nation regarding the major and minor consultation”. The prophet was asked about it and said, “The major consultation will be held in my country after my death in order to rob my brother Ali^{PBUH} of his vicegerency and to deprive my daughter of her rights. The minor consultation will be held in *Zawra* during the greater occultation of Imam Mahdi^{PBUH} to alter my way (*Sunnah*) and change my rulings.”⁴⁸ *Zawra* is the “Green Zone” that is in Baghdad.⁴⁹

This will take place and the leadership of Iraq will be in the hands of the Kurds. Imam Ali^{PBUH} said of Iraq when the Promised Day is near: “When the church bell rings loudly . . . at that time things unheard of will happen when fire is lit in Basra . . . the standard is tied to the Kurdish Amelekites.”⁵⁰

C. An increase in the number of earthquakes, floods, epidemics, famines, and other calamities. . . .

In the Torah it states:

[3] The voice of the LORD is over the waters;
the God of glory thunders,
the LORD, over many waters (Psalm 29).

[10] The LORD sits enthroned over the flood;
the LORD sits enthroned as king forever.

[11] May the LORD give strength to his people!
May the LORD bless his people with peace! (Psalm 29).

⁴⁵ Hasan ibn Sulaiman Al-Hilli, *Mukhtasar Basair Al-Darajat* [Degrees of Insights, Abridged] (Najaf: Manshorat Al-Mutbia Al-Haidariya, 1950), 188.

⁴⁶ Sayed Mustafa Al-Kadhem, *Bisharat Al-Islam* [The Glad Tidings Of Islam] (Beirut: Muasasat AlBalagh Dar Salooni, 2007), vol 14, 279.

⁴⁷ Tell Jokha is also known as Umma, an ancient city in Sumer—Trans.

⁴⁸ Sayed Muhammad Al-Tabatabai, *Kitab Miatain Wa Khamsun Alaamah* [Two Hundred Fifty Signs Until Imam Al-Mahdi's Appearance] (Beirut: Musasat Al-Balegh, 1999), 130.

⁴⁹ The Green Zone is a small heavily guarded area in Baghdad where embassies and the government reside—Trans.

⁵⁰ Al-Kadhem, *Bisharat Al-Islam* [The Glad Tidings Of Islam], 104.

Also in the Torah:

[5] . . . And in an instant, suddenly,
[6] you will be visited by the LORD of hosts
with thunder and with earthquake and great noise,
with whirlwind and tempest, and the flame of a devouring fire (Isaiah 29).

In the Gospel:

[7] For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places (Matthew 24:7 ESV).

Also in the Gospel:

[37] For as were the days of Noah, so will be the coming of the Son of Man. [38] For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, [39] and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man (Matthew 24).

For Muslims there are many religious accounts about this. For example:

God's Messenger^{PBUH} said: "I give you glad tidings of the Mahdi. He will be sent to my nation during conflict among people and when there are earthquakes."⁵¹

Imam Ali^{PBUH} said: "Before the Mahdi's^{PBUH} appearance, there will be a red death and a white death: the red death by sword, and the white death by plague."⁵²

He^{PBUH} also said, while speaking about the signs of the world reformer at the end times: ". . . then after that, a water deluge. Whoever survives the sword, will not survive the water."⁵³

Imam Al-Baqir^{PBUH} said: "The Mahdi will only rise during extreme fear, earthquakes, trials, and calamities that will afflict people. This will be preceded by an epidemic."⁵⁴

⁵¹ Ibn Hanbal, *Musnad Ahmad* [Supported Ahmed], vol 3, 37.

⁵² Al-Numani, *Ghaybah Al-Numani* [The Book of Occultation], 286.

⁵³ Ali Ibn Musa Ibn Tawoos, *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations], 125.

⁵⁴ Al-Majlisi, *Bihar Al-Anwar* [Seas of Lights], vol 55, 231.

No one can deny that there is an increase in earthquakes, epidemics, floods, climate and cosmic changes, famine warnings that threaten millions of people starving to death, and collapse of the global economy and other events that have been declared by international organizations like the United Nations. Most certainly, what is hidden is greater and far more dangerous than what has been made public. In fact, the extreme alarm and fear that mankind is experiencing these days is unprecedented.

D. Other Divine Verses that Prove the Promised Day

In the Torah is states:

- [1] The LORD reigns, let the earth rejoice;
let the many coastlands be glad!
- [2] Clouds and thick darkness are all around him;
righteousness and justice are the foundation of his throne.
- [3] Fire goes before him
and burns up his adversaries all around.
- [4] His lightnings light up the world;
the earth sees and trembles.
- [5] The mountains melt like wax before the LORD,
before the Lord of all the earth (Psalm 97).

.....

- [11] Light is sown for the righteous,
and joy for the upright in heart.
- [12] Rejoice in the LORD, O you righteous,
and give thanks to his holy name! (Psalm 97).

Also in the Torah:

- [30] "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. [31] The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes (Joel 2).

In the Gospel:

- [19] And I will show wonders in the heavens above
and signs on the earth below,

blood, and fire, and vapor of smoke;
[20] the sun shall be turned to darkness
and the moon to blood,
before the day of the Lord comes, the great and magnificent day (Acts 2).

Also in the Gospel:

[29] “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

[30] Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory (Matthew 24).

If we add these texts and others to the abundant texts of the Muslims that speak of cosmic signs close to the days of the world savior, we see that everyone speaks of the same matters. The following are signs of the one promised day (the day of the Riser) that all people are waiting for: fire; (“fire . . . burns up his adversaries”); earthquakes; volcanoes (“the mountains melt like wax”), solar eclipse (“the sun shall be turned to darkness” or “will be darkened”); lunar eclipse (“the moon will not give its light”); meteor strikes and the likes of them (“the stars will fall from heaven”); and other events such as hurricanes, sinking of the earth, smoke, and so on.

We have previously mentioned the smoke, which is one of the signs of the Hour of Judgment, or the rise of Al-Mahdi. Furthermore, Imam Al-Sadiq^{PBUH} has said: “The earthquakes, the two eclipses, and the massive winds are signs of the Hour. If you see something like this, remember the Hour of Judgement and take refuge in your mosques.”⁵⁵

The Messenger of God Muhammad^{PBUHAP} said: “In the end times, the ground will sink down, rocks will be thrown from the sky, and there will be transmutation.”⁵⁶

Also, Imam Ali^{PBUH} said: “The Mahdi^{PBUH} has a clear sign from heaven and a similar one on earth simultaneously: a hand palm with five fingers; quakes; fire; lunar eclipses; and obliteration. God Almighty will guide part of the country of the Turks. . . .”⁵⁷

⁵⁵ Muhammad Al-Hurr Al-Amili, *Wasail Al-Shia* [The Means of Access for the Shia] (Beirut: Dar Ihya Al-Turath Al-Arabi, 1983), vol 4, 487.

⁵⁶ Sheikh Nur Al-Din Al-Haythami, *Majmaa Al-Zawaed* [The Collection of Additions] (Cairo: Maktabat Al-Qudsi 1994), vol 8, 10.

⁵⁷ Sayid Ali Ashur, *Ma Qaala Ali Fi Akhar Al-Zaman* [What Ali Said About the End Times] (Beirut: Muassasat Tareekh Al-Arabi, 2008), 237.

Khalid Ibn Maadan said: "A sign shall appear: a pillar of fire will rise from the East, and all people on the earth will see it. If any one comes to know of this, he should stock up on food for his family for one year."⁵⁸

Ibn Hamad Al-Marouzi wrote in his book "*Al-Fitan*" [Tribulations] that Al-Waleed narrated: "I have heard that Kaab said: 'A tailed star will appear from the East before the emergence of Al-Mahdi.'"⁵⁹

Imam Al-Baqir^{PBUH} said: "Before this matter [the emergence], there will be a lunar eclipse for five days and a solar eclipse for fifteen days in the month of Ramadan. At that time, the calculations of the astrologers will be wrong."⁶⁰

One of the heavenly signs is the appearance of the palm of a hand in the sky. Imam Al-Sadiq^{PBUH} said: "A hand palm appearing from the sky is an inevitable event."⁶¹

Asma Bint Omais said: "A sign of the day—namely the time of Al-Mahdi's appearance—is a hand reaching out from the sky, and people will turn to see it."⁶²

⁵⁸ Naim Ibn Hamad, *Al-Fitan* [Tribulations], (Beirut: Dar Al-Fikr 1993), 132.

⁵⁹ Ibid., 133.

⁶⁰ Al-Numani, *Ghaybah Al-Numani* [The Book of Occultation], 280.

⁶¹ Al-Majlisi, *Bihar Al-Anwar* [Seas Of Lights] vol 52, 233.

⁶² Ibn Hussam Al-Din Al-Mutaqi, *Al-Burhan fi Alamat Mahdi Aakher Al-Zaman* The Proof for the Signs of the Mahdi in the End Times (Qom, Iran: Al-Khyam, 1979), 69.

Evidence from a NASA space agency report shows the appearance of a hand palm. Here is a picture:



It is a heavenly sign in addition to what has previously been mentioned.⁶³

⁶³ This image from NASA of material ejected from a star that has exploded is nicknamed “The Hand of God”—Trans. <https://www.jpl.nasa.gov/spaceimages/details.php?id=pia17566>

Another sign is "red locusts" that are the color of blood. Imam Ali^{PBUH} said: "Before the Mahdi there is a red death, a white death, locusts that exist at their proper time, and locusts that exist at other than their proper time, and they are the color of blood..."⁶⁴

A similar account was mentioned in the canonized Book of Revelation when talking about the day of deliverance and judgment: [3] Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth (Revelation 9).

A plague of red locusts have indeed invaded Eastern Africa and caused massive damage to agriculture fields. On June 24, 2009, the Food and Agricultural Organization of the United Nations (FAO) reported that an international emergency campaign succeeded in controlling a population of red locusts in Eastern and Southern Africa.

E. Increase of Turmoil, and Nations Ousting Their Rulers

These days, nations have been revolting against their own rulers in regions of the Middle East, countries that belong to the European Union, and other regions of the world. Here are some texts that confirm these facts:

In the Gospel it states: [7] For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places (Matthew 24).

Prophet Muhammad^{PBUHAP} said: "Knowledge will be held back, ignorance and trials will surface, and there will be much turmoil." He^{PBUH} was asked: 'What is the turmoil?' He signaled with his hand to imply killing."⁶⁵

When Imam Al-Sadiq was asked: "When will there be relief for your followers (Shia)?" He mentioned one of the signs of the Riser: "The Arabs will oust their rulers."⁶⁶ We are currently witnessing the Arabs ousting their rulers and increased turmoil in many parts of the world.

This has been a brief presentation of some of the signs of the promised day. We have shown consistency of the signs, as well as consistency in the messenger and divine savior—the Riser from the progeny of Muhammad. There are many other hadiths we will also talk about in the upcoming sections, God willing.

⁶⁴ Al-Najafi, *Muntakhab Anwar Al-Mudhea* [Selection Of Brilliant Lights], 30.

⁶⁵ Al-Bukhari, *Sahih Al-Bukhari* vol 1, 29. In English: vol 1, Book 3, Hadith 85

⁶⁶ Al-Kulayni, *Al-Kafi* [The Sufficient Book], vol 8, 224.

Oh people of the earth, what more do you need to be convinced that the redeemer, world savior, and promised Mahdi is among you, calling out to you? Save yourself before the divine assault and vengeance, and the great deluge.

7. The World Reformer will Appear in the East (Iraq)

The scriptures available to the followers of the Divine Messages all show that the universal divine call of the savior and redeemer will begin from the East. The East that Prophet Muhammad and his progeny, Moses, Jesus^{PBUT}, and other guardians of God talked about is Iraq, which is to the east of the location that they spoke from.

For Muslims, the start of the Mahdi's^{PBUH} movement and his leadership of the Eastern black banners is very clear. Prophet Muhammad^{PBUHAP} said: "People will come from the East and pave the way for the Mahdi^{PBUH}, meaning for his rule."⁶⁷

And he^{PBUHAP} said: God Almighty has chosen the hereafter for us, Ahl al-Bayt, over this temporal life. After me, my Ahl al-Bayt will face trials, displacement, and exile, until the time people will appear from the East with black banners. They will ask for their right, but will be denied. They [opponents] will fight, applying pressure, and will be given what they asked for. They will reject it [giving them their right] until they hand it over to a man from my Ahl al-Bayt. He will fill the earth with justice just as it was filled with injustice. Whoever is alive then should join them, even if you have to crawl on ice."⁶⁸

Imam Ali^{PBUH} said: "A man from my Ahl al-Bayt will emerge from the East before the Mahdi^{PBUH}. He will carry the sword on his shoulder for eight months. He will fight excessively, heading towards Bayt al-Maqdis."^{69,70}

What is meant by a man from the Ahl al-Bayt of the Prophet^{PBUHAP} and Imam Al-Mahdi^{PBUH} is his son, his messenger and successor—the Riser Ahmed. This will become more clear when we present the Holy Will of his grandfather Prophet Muhammad and the religious accounts from his purified progeny.

⁶⁷ Ibn Majah, *Sunan Ibn Majah* [The Traditions of Ibn Majah], vol 2, 1368. In English: vol 5, Book 36, Hadith 4088.

⁶⁸ Abdullah Ibn Muhammad Ibn Abi Shaybah, *Al-Musannaf* [The Categorized], (Saudi Arabia: Dar Al-Yusur, 2007), vol 8, 697.

⁶⁹ Naim Ibn Hamad, *Al-Fitan* [Tribulations], 216, and Ibn Tawoos, *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations], 133-136, *Kinz Al-Umal*, [The Treasure of the Workers] (Beruit, Lebanon: Muasasat Al-Risal, 1989), vol 14, 589, and Sayid Al-Marashli, *Ihqaq Al Haqq* [Confirming the Truth] (Qom, Iran: Maktabat Ayatolla Al-Udhma Al-Marashi Al-Najafi, 1957), vol 13, 313.

⁷⁰ The meaning of Bayt Al-Maqdis is "The House of Holiness". It is the holy mosque located in Jerusalem—Trans.

Imam Ali^{PBUH} also said: "Know that if you follow the one who rises from the East, he will guide you to the ways of the Messenger^{PBUHAP}. You will be cured of blindness, deafness and muteness, and you will be spared the trouble of searching."⁷¹

In the Gospel: [27] For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man (Matthew 24:27).

The beginning of his appearance has been stated as being from the East toward the West. The East, relative to the location of Jesus^{PBUH}, is Iraq. The lightning that comes from the East and shines in the West was Abraham^{PBUH} since he left Iraq and appeared in the Holy Land.

In the Torah it says: [7] Thus says the LORD of hosts: Behold, I will save my people from the east country and from the west country, [8] and I will bring them to dwell in the midst of Jerusalem. And they shall be my people, and I will be their God, in faithfulness and in righteousness" (Zechariah 8:7-8). This means the redeemer starts from the land of the East.

Regarding the Redeemer (the Lord of hosts), the Torah also states:

[10] That day is the day of the Lord GOD of hosts,
a day of vengeance,
to avenge himself on his foes.
The sword shall devour and be sated
and drink its fill of their blood.
For the Lord GOD of hosts holds a sacrifice
in the north country by the river Euphrates (Jeremiah 46).

The Euphrates is in Iraq, as is clear. As for the redeemer having a sacrifice [avenging those killed] by the Euphrates River, the redeemer himself is the Riser of the progeny of Muhammad as clarified earlier. The Riser, who is also the Comforter that Jesus^{PBUH} promised as mentioned earlier, seeks to avenge all the prophets. But the sacrifice that is dear to his heart and whose blood he seeks to avenge is the blood of his grandfather, Al-Hussain^{PBUH}, who was murdered in Karbala near the Euphrates river.

That is why Imam Al-Mahdi^{PBUH} teaches us to mourn his son, the Riser, Ahmed, by saying: "Where is the one who seeks vengeance for the prophets and their descendants? Where is the one who seeks to avenge the blood of the one murdered in Karbala?" as stated in *Al-Nudba*, "The Supplication of Mourning".⁷²

⁷¹ Al- Kulaini, *Al-Kafi* [The Sufficient Book], vol 8, 66.

⁷² Syed Radhee Al-Deen Ibn Tawoos, *Iqbal Al-Amaal* [Striving Toward the Acts], *Dua Al-Nudba* [Supplication of Mourning] (Tehran, Iran: Dar Al-Kotob Al-Islamiya, 1948), 295.

Because Karbala lies north of Basra, it means that the starting point and residence of the redeemer will be south of Karbala. Here is the text that specifies his residence:

[1] Who is this who comes from Edom,
in crimsoned garments from Bozrah,
he who is splendid in his apparel,
marching in the greatness of his strength?
“It is I, speaking in righteousness,
mighty to save” (Isaiah 63).

It should be Basra with an “a”, not Bosra with an “o”, which is what the falsifiers have done deliberately.

Imam Ali^{PBUH} had named the first of those close to Imam Al-Mahdi^{PBUH}: “**Their first one is from Basra and the last of them is from Abdal.**”^{73,74} It is not a coincidence that we see Imam Al-Sadiq^{PBUH} mentioning the name of the first follower as: “**And from Basra . . . Ahmed**”^{PBUH}.⁷⁵ That is because Ahmed is the closest one to Imam Al-Mahdi^{PBUH}; he is his vicegerent, and his messenger to the people as per the Holy Will of Prophet Muhammad^{PBUHAP}, which will be presented shortly. He is also a Mahdi. We saw earlier, in Section 5, that the leader of the Eastern black flags is the vicegerent of the Mahdi and his name is Ahmed. Likewise, the slogan of the conquering army that paves the way is: “Ahmed, Ahmed”.

We may now understand the secret reason why both the Old and New Testaments focus on Iraq (Babylon). In fact, we can understand the importance of the Middle East region for the leaders of the arrogant countries, specifically America. How is this the case, considering it is the Iron kingdom that the savior will throw into the fuel of Hell, as Prophet Daniel says in the Torah?

There are also events that take place in other “East countries”. Religious texts have mentioned the following:

The first country is Egypt. In the first sign of Section 6, “Signs of the Promised Day of the Riser”, Egypt's destruction was mentioned on the authority of Kaab Al-Ahbar. Additionally, Imam Ali^{PBUH} said: “**The ruler of Egypt is one of the signs. His sign is remarkable and has several indicators: His core is Hassan, his head is Muhammad, and he will change his grandfather's name. If this ruler is removed [from power], then know that the Mahdi^{PBUH} will knock on your doors. Before he knocks, fly to him in domes of clouds, or go to him crawling on ice.**”⁷⁶

⁷³ Al-Kadhemi Sayed Mustafa, *Bisharat Al-Islam* [The Glad Tidings Of Islam] (Beirut: Muasasat Al-Balagh Dar Salooni, 2007), 148.

⁷⁴ *Abdal* is an ascription of a group of believers in the region of the Levant (Al-Sham)—Trans.

⁷⁵ Ibid, 181.

⁷⁶ Ali Ashour, *Matha Qaala Ali An Akhar Al-Zaman* [What Imam Ali^{PBUH} Said About the End Times] (Beirut: Muasasat Al-Tareekh Al-Arabi, 2008), 33.

The name of Egypt's ruler is Muhammad Hosni Mubarak. He had changed his grandfather's name from "Sayed" to "Mubarak". "His core is Hassan" refers to the middle name, that is "Hosni". "His head is Muhammad" refers to the first name. He was removed from government, and Egypt's destruction and weakness became evident. And here is the call of the Riser—Ahmed—resonating around the world.

As for the mention of Egypt's destruction as a sign that the Day of Deliverance is close, this is an example of it in the Torah:

[3] For the day is near,
the day of the LORD is near;
it will be a day of clouds,
a time of doom for the nations.
[4] A sword shall come upon Egypt,
and anguish shall be in Cush,
when the slain fall in Egypt,
and her wealth is carried away,
and her foundations are torn down (Ezekiel 30).

The second eastern country is *Al-Hijaz* [Saudi Arabia]. Prophet Muhammad said: "A man will rule Al-Hijaz, and his name is an animal's name. If you see him from a distance, you will think he is cross-eyed. But upon coming close to him, you won't see anything wrong with his eyes. He will be succeeded by his brother, whose name is Abdullah. Woe to our followers (*Shia*) because of him." The prophet repeated this three times, then said: "Give me news of his death and I will give you news of the appearance of the Proof (*Hujja*)."⁷⁷ The ruler of Al-Hijaz is Fahad.⁷⁸ He was succeeded by his brother Abdullah, just as the Prophet^{PBUHAP} had stated.

And Imam Al-Sadiq said: "Whoever can guarantee me that Abdullah has died, I guarantee him the appearance of the Riser." Then he said: "If Abdullah dies, people will not agree on anyone after him, and it will not end without your companion (the Riser), God willing."⁷⁹

A third eastern country is: *Al-Sham* (Syria and the regions nearby). It is another region that was mentioned in religious texts. For Muslims, it is the origin of the Sufyani's banner.⁸⁰ Also, the

⁷⁷ Al-Tabatabai, *Kitab Miatain Wa Khamsun Alaamah* [Two Hundred Fifty Signs Until Imam Al-Mahdi's Appearance] (Beruit: Musasat Al-Balagh, 1999), 121

⁷⁸ In Arabic, Fahad is a name and is also the word for the animal, Cheetah—Trans.

⁷⁹ *Bihar Al-Anwar* [The Seas of Lights], vol 52, 21.

⁸⁰ The Sufyani is one of the "inevitable" signs before the appearance of the Mahdi. He is described as being a tyrant who will appear in Syria (Al-Sham). He will be defeated by the Yamani, who is also an inevitable sign that prepares the followers of the Mahdi for his appearance.

events that take place there are clear in the Old and New Testaments and are currently happening.

I will now get back to the connection between the clouds and the Riser and World Savior.

8. Ahmed—the One Coming in Clouds—Can This be Any More Clear than His Name Being Written in the Sky with Clouds of Smoke?!

The connection between the world savior and clouds has been maintained by religious texts from all religions. We have presented some evidence of this connection previously. I will summarize it here as follows.

In the Torah it says:

[5] And the LORD came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam, and they both came forward. [6] And he said, "Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream (Numbers 12).

It also says in the Torah:

[10] . . . And behold, the glory of the LORD appeared in the cloud. [11] And the LORD said to Moses . . . (Exodus 16).

Also in the Torah:

[1] The LORD reigns, let the earth rejoice;
let the many coastlands be glad!

[2] Clouds and thick darkness are all around him. . . (Psalm 97).

In the Gospel:

[29] "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

[30] Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

[31] And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other (Matthew 24).

Also in the Gospel it says:

[7] Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him . . . (Revelation 1).

The clouds that support the Savior and Redeemer in the Torah and the Gospel are the same clouds that Muslims believe will support the Riser of the progeny of Muhammad^{PBUH} in the end times. On the authority of Abdul-Rahim, Imam Al-Baqir^{PBUH} said:

“Dhul-Qarnayn was given a choice between two clouds and chose the manageable one. The difficult cloud was reserved for your companion, the Riser.” I said to him: “What is the difficult one?” He said: “Whatever clouds have thunder, lightning, and thunderbolts, your companion will ride them. He will ride the clouds and elevate in every way.”⁸¹

If this is clear, I will remind the people of the earth of a heavenly sign that happened not too long ago with a simultaneous warning of punishment appearing on the earth afterwards: the volcanic eruption in Iceland.

An oven is a place where fire is lit or where there is a burning fire. And the overflowing of something is its movement and escape from the container holding it. Thus, the state of a volcano is an oven, and its eruption an overflow. An airplane in the kingdom of heaven is indicative of relief, comfort, comfortable work, and welfare for human beings.

The volcano in Iceland had overflowed and grounded airplanes of the world. This is a sign for those paying close attention. It is also a sign of the nearing of the command of God. God Almighty said in the Quran: {[So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few} Quran Chapter “Hud” 40.

With all the physical capabilities available today, if I gave you a ship and told you to load it with pairs of animals, how much time would you need? In the time of Noah^{PBUH}, how long would he have needed? Not less than several months. So between the time of the overflowing of the oven or the eruption of the volcano, and the time of the flood or the coming down of the punishment there are several months, if God wills to carry out His command. Thus, the

⁸¹ Al-Hilli, *Mukhtasar Basair Al-Darajat* [Degrees of Insights, Abridged], 429.

overflowing of the oven is a sign for Noah^{PBUH} of punishment drawing near, so that he can prepare for the punishment being brought down after it [the sign]. The situation for people today is the same. Just as there was an oven and punishment at the time of Noah^{PBUH}, there is an oven and a punishment for this current time. Noah's^{PBUH} ark is well-known, and the ark of the Riser is also well-known today.

It is mentioned the Gospel: [37] For as were the days of Noah, so will be the coming of the Son of Man (Matthew 24).

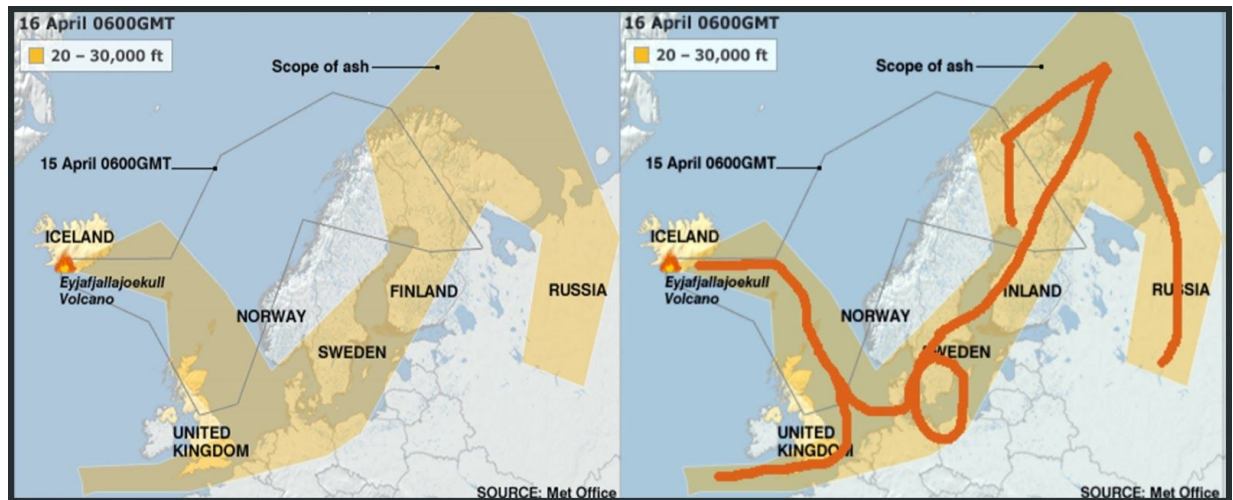
Also in the Gospel:

[14] Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. [15] And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe." [16] So he who sat on the cloud swung his sickle across the earth, and the earth was reaped (Revelation 14).

As for the heavenly sign . . . view these pictures to see it.



Iceland Volcanic Eruption 2010



These pictures show what was written by the cloud of smoke: the name of the Riser, Savior, and Redeemer: Ahmed.

If you ask: “Why Ahmed?”, it is due to everything that was shown and will be shown in that specifically: the Riser Ahmed for the Muslims = the Riser (the wise servant) for Christians = the Riser (from Jesse) for the Jews. He is clearly the anticipated world Reformer. Praise be to God, Lord of the worlds.

The interpretation of the sign “Son of Man” to be Jesus^{PBUH}—by confining it to the literal meaning only, like the Christians do—is incorrect. If we read his words:

[29] “Immediately after the tribulation of those days the sun will be darkened . . . [30] Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn . . . [37] For as were the days of Noah, so will be the coming of the Son of Man.

We find that he is talking about the world Savior and Redeemer. It also mentions:

[45] “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? (Matthew 24)

This means that the awaited Riser servant has the fundamental role in the Day of Redemption that Jesus^{PBUH} gave tidings of, as mentioned previously in our discussion of the attributes of the promised messenger. Also, the discussion of the nature of his coming makes it clear that the coming of Jesus^{PBUH} on that day will be through the coming of the one who represents and resembles him. This is a sufficient reply to their argument, even if they insist on confining the literal meaning to Jesus^{PBUH} only.

Thus the one who comes is the lookalike of Jesus^{PBUH} as their previous text confirms:

[14] Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man (Revelation 14).

What remains is the Savior and Redeemer being described with the attribute of "Lord", that is, a fosterer and administrator, in the Torah and Gospel: [10] And behold, the glory of the LORD appeared in the cloud. [11] And the LORD said to Moses (Exodus 16); [1] The LORD reigns (Psalm 97); [1] the Lord of hosts" (Zechariah 8); [42] Therefore, stay awake, for you do not know on what day your Lord is coming (Matthew 24:42). And there are many others. This is the same fact that the Holy Quran points to. The Almighty said: {And the earth will shine with the light of its Lord} Quran Chapter "The Troops" 39:69. Imam Al-Sadiq^{PBUH} said: "When our Riser appears, the earth will shine with the light of its Lord. People will no longer be in need."⁸²

Al-Mufaddal asked Imam Sadiq^{PBUH} about the above verse, and he said, "The Lord of the earth means the *Imam* (leader) of the earth." I said, "What will happen when he emerges?" He replied, "At that time, people will no longer be in need."^{83,84}

As for the Redeemer speaking to Moses^{PBUH} as stated in the Torah, it has been shown that he is the Riser, Ahmed, from the progeny of Muhammad. He is the same person that Imam Ali^{PBUH} talked about while giving tidings to those waiting for the Riser and his dispatch, when he said:

At that time, strange wonders will take place. When fire is lit in Basra, the Ottoman banner emerges in the Black Valley, Basra is in turmoil, and some triumph over others. All nations will long for each other . . . the standard is tied to Kurdish Amalekites, the Arabs will triumph over the lands of Armenia and Saklab. . . . Expect the appearance of the one who spoke to Moses from a tree on the Mount. This will appear in plain sight and with distinct attributes.⁸⁵

If God Almighty is the one who takes the souls of the creation: {God takes the souls} Quran, Chapter "The Troops" 39:42, it is also the angel of death whom God has delegated: {Say, "The angel of death will take you . . . } Quran Chapter "The Prostration" 32:11. So there is nothing wrong with the one who spoke to Moses being God: {And God spoke to Moses with direct speech} Quran Chapter "The Women" 4:164, as well as being one of His guardians by His command and delegation, as Imam Ali^{PBUH} said.

⁸² Al-Majlisi, Bihar Al-Anwar [The Sea of Lights], vol 52, 327.

⁸³ Tafseer Al-Qummi, vol 2, 253.

⁸⁴ The Arabic word *Imam* means "leader"—Trans

⁸⁵ Ali Al-Korani, *Mujam Ahadith Al-Imam Al-Mahdi* [Collection of Accounts of Imam Al-Mahdi] (Beruit: Muasasat Maarif Al-Islamya, 1990), vol 3, 27.

9. Ahmed: The Crucified Jesus Look-Alike and the Master who will Return a Second Time

God Almighty said:

{Regarding their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of God ." They did not kill him, nor did they crucify him; but [another] was made to resemble him to them. . . . } Quran Chapter "The Women" 4:157.

In the Gospel of Judah [Judas], we see Jesus^{PBUH} speaking to his look-alike who was crucified in his place:⁸⁶

"You will become the thirteenth, and you will be cursed by the other generations—and you will come to rule over them. . . . But you will exceed all of them. For you will sacrifice the man that clothes me."⁸⁷

In fact, Jesus supplicated to his Lord:

[39] And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will" (Matthew 26).

Jesus^{PBUH} got what he wanted, and the one who drank the cup of crucifixion was the "thirteenth" instead of him, in his place. The thirteenth is a successor from the progeny of Muhammad, which becomes clear when reading the Will of the Messenger of God Muhammad^{PBUHAP}, and he is the Riser Ahmed.

When the high priest asked him: [63]" . . . tell us if you are the Christ, the Son of God." He answered him, [64]. . . "You have said so" (Matthew 26). He did not say "Yes". He replied with a similar answer when the governor asked him: [11]. . . "Are you the King of the Jews?" He answered, [11]"You have said so" (Matthew 27). Again, he did not say, "Yes".

Imam Al-Baqir^{PBUH} said:

⁸⁶ The passages from *The Gospel of Judah* are taken from the English translation released by the National Geographic Society, with the only change being the spelling of Judas to Judah, in order to indicate the one being referred to. For a further explanation of the origin of the word and the distinction between Judas Iscariot and Judah, who are clearly not the same person, see *The Thirteenth Disciple* by Ahmed Al-Hasan, 2010, section "Translator's Foreword"—Trans.

⁸⁷ The Gospel of Judah, Scene 3.

Jesus^{PBUH} arranged to meet his companions on the night God raised him to Himself. They met in the evening. They were twelve men, and Jesus led them into a house. He came to them suddenly from a corner of the house while shaking water from his head. He said: "God will raise me today and cleanse me of the Jews. Which of you wants my spirit cast upon him so that he will be killed and crucified, and will be with me at my rank?" A young man from them said, "Me, O Spirit of God." Jesus said, "Then it will be you. . . "

Imam Al-Baqir then said:

"The Jews came looking for Jesus^{PBUH} that night . . . They took the young man upon whom Jesus' apparition was cast. He was killed and crucified."⁸⁸

Imam Al-Baqir^{PBUH} says that "twelve had met", which means that the disciples who came were eleven, because Judas Iscariot was not there. Instead, he was going to the Jewish clerics to deliver Jesus^{PBUH} to them. This is frequently reported, and undenied.

The Gospel states:

[14] Then one of the twelve, whose name was Judas Iscariot, went to the chief priests [15] and said, "What will you give me if I deliver him over to you?" And they paid him thirty pieces of silver (Matthew 26).

So the twelfth who came, or say the one who was brought down from heaven, is the successor from the progeny of Muhammad^{PBUT}, and he was the one who was crucified and killed after he was made to resemble the likeness of Jesus^{PBUH}. This might explain to us why Jesus^{PBUH} said to his disciples: [31]"You will all fall away because of me this night. . ." (Matthew 26).

Also in the Gospel:

[33] So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" [34] Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" [35] Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" [36] Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." [37] Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice."

⁸⁸ Ali Al-Qumi, *Tafsir Al-Qumi* [Interpretation of Al-Qumi], vol 1, 103.

In the eyes of the crucified one, it was not his kingdom at the time of his crucifixion, as he stated. If it was his kingdom's time, his servants and supporters would fight for him. But he came to this world at that time to fulfill an important mission and to bear witness to the truth. That mission was completely related to the Day of Judgement and Deliverance, and the establishment of the state of justice in the end times.

The last words of this crucified successor were: [46] "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" (Matthew 27).

The Riser Ahmed Al-Hasan says:

The true translation of the words he said is: "O Ali, O Ali, why have you brought me down?" The Christians translate it as: "My God, my God, why have you forsaken me?" as shown in the above text from the Gospel. The bringing down, or being cast down on Earth, is close to the meaning of forsaking. This successor did not say these words in ignorance of the reason for being brought down, nor did he say these words in objection to the command of God Almighty. Rather, it is a question with a hidden answer directed to the people, namely: "Understand and know why I was brought down, crucified and killed, so that you don't fail the test again. If the same question is repeated: if you see the Romans (or the likes of them) occupying the earth; and you see the Jewish scholars (or the likes of them) praising them, then I will be on that Earth. This is the way of God that repeats itself. Learn your lesson and support me if I come, and do not participate again in my crucifixion and killing."

Within the answer to this illuminating question, he wanted to say to every rational and pure-natured person: "I was crucified, endured the suffering and the insults of the Jewish scholars, and was killed for the sake of the minor resurrection, the rise of Imam Al Mahdi^{PBUH}, and the State of Truth and Divine Justice on this earth." . . . Since it was not his time of dispatch, and preaching and talking to people, he departed like a sheep being led to slaughter. Like a silent lamb before its shearer, he did not open his mouth. I would like every believer seeking to know the truth to benefit from this stance. This human was sent down to Earth, crucified, and killed, without anyone knowing. He did not wish to be remembered or known. He was brought down silently, crucified silently, killed silently, and ascended to his Lord silently. If you want to become like that, then choose to do so.⁸⁹

Ahmed Al-Hasan has also said, in his advice to Christians:

Let Christians bear in mind that the matter of the crucifixion of Jesus is false. I have explained its falsehood using the Gospel, the words of Jesus^{PBUH} in it, and his request to God to take away the crucifixion and its suffering from him. It is either that

⁸⁹ Al-Hasan, The Book of Allegories, vol. 4, Q179.

God answered Jesus^{PBUH} supplication, raising him and sending down his lookalike, which is correct, or that God did not answer Jesus^{PBUH} supplication. These words of theirs mean that God does not care for Jesus' supplication.

They also accuse Jesus^{PBUH} of foolishness, weak perception and lack of knowledge. Otherwise, what is the meaning of Jesus asking God to take the crucifixion away from him when he was able to bear the suffering of the crucifixion without complaining, while knowing that the matter of the crucifixion is an important task in the course of the divine religion?

Let them also bear in mind the historical document of *The Gospel of Judah* that was presented by the International Historical Society. It is an ancient manuscript discovered in Egypt and dates back to the beginning of the third century AD, in other words, before Islam and the dispatch of Muhammad^{PBUHAP}. In this document, Jesus was not crucified, but instead someone else was crucified who looked like him.

What matters to us is that the issue of the look-alike in general, regardless of the personification, has been present among Christians for more than 1700 years. As the saying goes, "Where there's smoke, there's fire." If there was no trace of the issue, it would not have appeared among the early Christians and in their ideologies.

The question that Christians must be mindful of and ask themselves is: Where did this group of ancient Christians get the idea that Jesus was not crucified, and that the one crucified was his look-alike? Are they just speculations? Is this matter a speculative one, or a traditional, historical one? Could it be said, for instance, that this sect believed that Jesus^{PBUH} was not crucified and that the one crucified was his lookalike, without there being a historical tradition reaching them through some individuals that were alive at the time of the crucifixion?!

I advise every independent Christian to disregard the Church's claim today—that those who wrote this gospel or text from among the early Christians are a heretical group. This is because if you had asked this [particular] group at that time about the tenets of the Church today, they would say it is heretical. Also if we had asked Arius and his followers about the Church today, they would have said it is heretical. So the Church's act of calling all Christians who oppose it heretical, as they are doing today to Jehovah's Witnesses, is irrelevant. It does not hide the truth that has now been manifested clearly: what the Church is talking about today was a controversial matter among the early Christians. Rather, it is still controversial until today, and the Christian denomination of Jehovah's Witnesses is the best proof of this current controversy.

The established truth now—concerning the crucifixion—is that there is a historical document that has been analyzed by international authorities specialized in artifacts using present-day scientific methods. It has been proven to date back to the beginning of the third century A.D. It mentions that Jesus was not crucified, but there was a look-alike who was crucified instead. Will Christians settle for the Church's statement: that this document belongs to an ancient heretical Christian sect?! Is this

response from the Church scientific?! For example, isn't it possible for anyone opposing them to say, "Why isn't it that you're the one committing heresy?!" Wouldn't it be proper now, after the manifestation of these facts, that the matter of crucifixion be researched objectively and scientifically without fanaticism and blind imitation?"⁹⁰

The Riser Ahmed then quoted text from the Gospel of Judah, which shall be explained in section 11.

The idea that the crucified person is himself the redeemer and promised, world savior to come again in the end times has not been stated only in the Gospel. It has been confirmed by all the heavenly messages.

Regarding the promised Day of Redemption, the Torah states:

[11] In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

[12] He will raise a signal for the nations
and will assemble the banished of Israel,
and gather the dispersed of Judah
from the four corners of the earth (Isaiah 11).

Indeed, the lord will come again after his mission in which he sacrificed himself for Jesus^{PBUH}. Peace be upon "the lord Ahmed Al-Hasan"^{PBUH}, the Riser of the progeny of Muhammad, who have assured us of his coming back and return in many religious accounts.

On the authority of Al-Hussein Ibn Abi Al-Alaa, in a conversation with Imam al-Sadiq^{PBUH}, "I asked him, 'Is the Riser an Imam (leader)?' He replied, 'Yes. He is an Imam, son of an Imam. He was followed [as an Imam] even before that.'"^{91,92}

Imam al-Sadiq^{PBUH} also said: "When the Riser rises, people will reject him because he will return to them young and prosperous. None will follow him except those whose covenant God took in the World of Al-Tharr."^{93,94}

Since the truth has begun to surface and manifest further, it is important, and now the right time, to present the Will of the Messenger of God, Muhammad^{PBUHAP}.

⁹⁰ Ahmed Al-Hasan, The Thirteenth Disciple, Q8.

⁹¹ Al-Sadooq, *Kamal Al-Din Wa Tamam Al-Nimah* [Perfection Of Religion And Completion Of Divine Favor], 224, Hadith 17.

⁹² *Imam* means "leader" in English—Trans.

⁹³ Al-Numani, *Ghaybah Al-Numani* [The Occultation], 194.

⁹⁴ The world of al-Tharr is the previous world of souls where Adam and everyone else was created. The test in this world is described in the following Quranic verse: {And [remember] when your Lord brought forth from the children of Adam, their seeds, and made them testify over themselves [saying], 'Am I not your Lord?' They said, 'Yes, we verily testify'} Quran Chapter "The Heights" 7:172—Trans.

10. The Will of Muhammad^{PBUHAP} Clarifies the Divine Revelation to John

The Gospel states:

[1] After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up here, and I will show you what must take place after this." [2] At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. [3] And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. [4] Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. [5] From the throne came flashes of lightning, and rumblings. . . (Revelation 4).

With respect to the one seated on the throne, by reading the Will of God's Messenger^{PBUHAP}, we find that he himself is the one seated on the throne. As for the possessors of the twenty-four thrones, they are his righteous vicegerents—the twelve Imams and twelve Mahdis—as his Holy Will has stated. The text of the will is as follows:

Prophet Muhammad^{PBUHAP} said to Ali^{PBUH}: "O Abu Al-Hassan, bring a sheet and inkwell." Then the Messenger of God^{PBUHAP} dictated his Will to him: "O Ali, after me there will be twelve Imams, and after them there will be twelve Mahdis. . . When he [the eleventh Imam] is approaching death, let him hand it over to his son Muhammad, the preserver of the the progeny of Muhammad^{PBUHAP} [who is Imam Al-Mahdi]. Those are twelve Imams. Then there will be twelve Mahdis. When he is approaching death, let him hand it over to his son, the first of the close ones and the first of the Mahdis. He has three names: a name like mine and my father's, which is Abdullah, Ahmed and the third name is Al-Mahdi. He is the first of the believers."⁹⁵

Those twenty-four Imams are the same ones mentioned in the books of the Sunni Muslims.

Kaab Al-Ahbar said: "They are twelve. When their time is coming to an end, those twelve will be replaced by another twelve like them. This is what God has promised this nation. Read: {God has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them.} Quran Chapter "The Light" 24:55. This is what He had done with the Children of Israel."⁹⁶

⁹⁵ Al-Toosi, *Ghaybah Al-Toosi* [The Occultation], 150. Also Al-Hilli, *Mukhtasar Basair Al-Darajat* [Degrees of Insights, Abridged], 159.

⁹⁶ Abdulrahman Ibn Abi Hatem, *Tafsir Ibn Abi Hatem* [Interpretation of Ibn Abi Hatem] (Saudi Arabia: Maktabat Nizar Mustafa Al-Baz 1998), Hadith 13730.

It is important for us to know the Imam and the thirteenth from the twenty-four [which leads us to what follows].

11. The Riser Ahmed: The Thirteenth of the Twenty-Four Imams

By considering the previous texts and connecting them, we discover that “Ahmed” is the thirteenth leader and Imam. He is the first Mahdi of the twelve Mahdis; the closest one to his father; the Master whom he (i.e., Imam Al-Mahdi Muhammad Ibn Al-Hassan) has set; and the first to believe in him. We now add:

On the authority of Imam Al-Baqir^{PBUH}, Jabir Ibn Abdullah Al-Ansari said: “I visited Fatima^{PBUH} and she had a tablet in her hands containing the names of the successors from her descendants. I counted twelve, the last of them being the Riser^{PBUH}. Three of them were Muhammad, and three were Ali.”⁹⁷

It is unmistakable that Imam Al-Mahdi is the eleventh of the descendants of Lady Fatima^{PBUH}. It cannot be except that the twelfth of her descendants is the very same thirteenth, since Imam Ali^{PBUH} is not included with them.⁹⁸ This thirteenth is the Mahdi Ahmed, the Riser whose name is hidden until the time of his call, as previously mentioned from Imam Al-Baqir^{PBUH}: that likewise, Jesus^{PBUH} has named “the Mahdi Ahmed”, and also specified him as being the thirteenth.

In the Gospel of Judah, Scene 3:

Judah said, “Master, could it be that my seed is under the control of the rulers?”
Jesus answered and said to him, “Come, that I [—two lines missing—], but that you will grieve much when you see the kingdom and all its generation.”
When he heard this, Judah said to him, “What good is it that I have received it? For you have set me apart for that generation.”
Jesus answered and said, “You will become the thirteenth, and you will be cursed by the other generations—and you will come to rule over them. In the last days they will curse your ascent [47] to the holy [generation].”

. . . .

“But you will exceed all of them. For you will sacrifice the man that clothes me”

Already your horn has been raised, your wrath has been kindled, your star has shown brightly, and your heart has . . .

In the above text:

⁹⁷ Al-Kulaini, *Al-Kafi* [The Sufficient Book], vol 1, 532.

⁹⁸ Because he is her husband and cannot be a descendant of hers—Trans.

First, Judah is made to look like Jesus and is crucified instead of him, sacrificing himself.

Second, Judah will come in the end times to rule.

The Judah mentioned in the above text from the Gospel of Judah cannot be Judas Iscariot who handed Jesus over, which is seen at the end of the Gospel of Judah:

They approached Judas and said to him, "What are you doing here? You are Jesus' disciple." Judas answered them as they wished. And he received some money and handed him over to them.

We should note that in Arabic, the word "Judah" means *Al-Hamd* (Praise), or Ahmed. In the Torah it states: [35] And she conceived again and bore a son, and said, "This time I will praise the LORD." Therefore she called his name Judah. . . . (Genesis 29). It becomes clear that this other "Judas" [Judah] who resembles Jesus; is crucified instead of him; and whom Jesus said will come back to rule in the end times, is the Savior, Mahdi, and Riser Ahmed.

In a description of the redeemer and savior the Torah states:

[12] He will raise a signal for the nations
and will assemble the banished of Israel,
and gather the dispersed of Judah
from the four corners of the earth (Isaiah 11).

Knowing that Judah means Ahmed in Arabic, we now add that the word Israel means: Abdullah (servant of God) in Arabic. The Prophet said: "My name is Ahmed and I am the servant of God. My name is Israel. Whatever He has commanded him He also commanded me, and whatever relates to him also relates to me."⁹⁹ We now know clearly that the promised savior and redeemer is none other than the Riser and thirteenth Imam "Ahmed", because the mentioned names of the one who "will raise a signal for the nations" are the same names mentioned in the Will of Prophet Muhammad regarding the closest person to and first believer of Imam Mahdi^{PBUH}: "He has three names: a name like mine and my father's which is Abdullah; Ahmed; and the third name is Al-Mahdi. He is the first believer."

Hudhayfah Ibn Al-Yaman said that he heard the Messenger of God^{PBUHAP} mentioning the Mahdi and he^{PBUHAP} said: "He will be sworn allegiance between the corner and the station."¹⁰⁰ His name is: Ahmed, Abdullah and Al-Mahdi. These are his three names."¹⁰¹

Hudhayfah also said: "Oh people, God has ended the period of tyrants, the hypocrites, and their followers for you, and has put the best one, who is from the nation of Muhammad, in

⁹⁹ Muhammad ibn Masoud, *Tafseer Al-Ayashi* [The Interpretations of Al-Ayashi] (Beirut: Muasasat Al-Alami 1991), vol 1, 44.

¹⁰⁰ *Rukn* and *Maqam* in Arabic, respectively—Trans.

¹⁰¹ Al-Toosi, *Ghaybat Al-Toosi* [The Occultation], 454.

charge of you. So hurry to him in Mecca. He is the Mahdi, and his name is Ahmed, son of Abdullah."¹⁰²

As for the dispersed people whom Ahmed will bring together from all corners of the earth, they are the supporters (*Ansar*) of his father, Imam Al-Mahdi^{PBUH}, as will become clear in section 15.

12. The Riser Ahmed: A Bud from Muhammad^{PBUHAP} and a Branch from Jacob and the Tribe of Judah

It has become clear that the lineage of the Mahdi and Riser Ahmed goes back to Ali and Fatimah^{PBUT} and that his great grandfather is Prophet Muhammad, according to the Holy Will and the frequently mentioned religious accounts that are with all Muslims.

Prophet Muhammad^{PBUHAP} said: "The Mahdi is a descendant of Fatimah."¹⁰³

He^{PBUHAP} also said: "The Mahdi is one of us, Ahl al-Bayt. God will prepare his affairs in one night."¹⁰⁴

He^{PBUHAP} also said: "The Hour will not happen until a man of my Ahl al-Bayt rules. His name agrees with my name."¹⁰⁵ Agreement means similarity, and undoubtedly, Ahmed is one of the Prophet's names. In relation to words from Jesus^{PBUH}, God Almighty said: {And [mention] when Jesus, son of Mary, said: "O children of Israel, I am the messenger of God to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmed"} Quran Chapter "The Ranks" 61:6.

In the Torah we read the following:

- [1] There shall come forth a shoot from the stump of Jesse,
and a branch from his roots shall bear fruit.
- [2] And the Spirit of the LORD shall rest upon him,
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and the fear of the LORD.

¹⁰² Ibn Tawoos, *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations], 285, Hadith 416.

¹⁰³ Ibn Majah, *Sunan Ibn Majah* [Traditions Ibn Majah], vol 2, 1368.

¹⁰⁴ Ahmed, *Musnad Ahmad* [Supported Ahmed], vol 1, 84.

¹⁰⁵ Ibid.

[3] And his delight shall be in the fear of the LORD.
He shall not judge by what his eyes see,
or decide disputes by what his ears hear,
[4] but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.

[5] Righteousness shall be the belt of his waist,
and faithfulness the belt of his loins.

[6] The wolf shall dwell with the lamb,

. . . .

[9] They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of the knowledge of the LORD
as the waters cover the sea.

[10] In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious (Isaiah 11).

All of these events are consistent with the Minor Resurrection. They have never happened before and will only happen in the State of Divine Justice, as we have previously mentioned. As for Jesse, known in the Torah as the father of Prophet David^{PBUH}, the mother of Imam Mahdi is a descendant of Prophet David^{PBUH}. Thus Imam Mahdi Muhammad Ibn Al-Hassan Al-Askari^{PBUH} is a descendant of Israel (Jacob^{PBUH}) from his mother's side, and a descendant of Muhammad^{PBUH} from his father's side. It holds true that: Imam Mahdi is “a shoot from the stump of Jesse”; and that the First Mahdi of the Twelve Mahdis is “a branch” that comes forth from that “shoot from the stump of Jesse” because he is a descendant of Imam Al-Mahdi^{PBUH}.

As for the interpretation that “the branch” is Jesus, this is incorrect. The text refutes this because according to the belief of most Christians, Jesus is the absolute Lord himself, so how can he fear the Lord and how can his delight be in fear of Him?! Also Jesus did not rule or judge among people, as he was not able to establish justice or equity for the oppressed. Moreover, the text's descriptions weren't fulfilled in his time regarding the earth being filled with knowledge of the Lord as water covers the ocean and this knowledge resulting in the rich comforting the poor, the strong helping the weak, and the earth being almost free of oppression, etc.

Knowing this, in addition to what we previously explained from the Revelation to John, we are now able to understand the meaning of the following text:

[1] Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. [2] And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" [3] And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, [4] and I began to weep loudly because no one was found worthy to open the scroll or to look into it. [5] And one of the elders said to me, "*Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.*"

[6] And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. [7] And he went and took the scroll from the right hand of him who was seated on the throne. [8] And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb

.....

[9] Saying,

 "Worthy are you to take the scroll
 and to open its seals,
for you were slain, and by your blood you ransomed people for God
 from every tribe and language and people and nation (Revelation 5).

And in Revelation 4:

[2] At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne.

[3] And he who sat there had the appearance of jasper and carnelian . . .

[4] Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders . . .

We know that the "one seated on the throne" is the Messenger of God, Muhammad^{PBUHAP}, and the twenty four elders are the twelve Imams and the twelve Mahdis. But who is "*the Lion of the tribe of Judah, the Root of David*" who opens the scroll and its seals?! He is the Riser, Ahmed. He is "*of the tribe of Judah*" because Narjis, the mother of Imam Al-Mahdi^{PBUH}, is from the children of Israel.

Also, if we combine the elder sitting on the throne (Muhammad^{PBUHAP}) with the twenty-four elders, we have a total of twenty-five elders. Among them will be the thirteenth elder who is the standing lamb in the saying: "*and among the elders I saw a Lamb standing, as though it had been slain*".

On the authority of Abu Sulaiman, a shepherd of the Messenger of God^{PBUHAP}:

I heard the Messenger of God say: “In the night He raised me to Heaven, God (Glory to Him) told me: ‘Muhammad, if a servant of mine worshiped me until he breaks down like a worn-out waterskin, and then comes to me while rejecting your guardianship [of your Ahl al-Bayt], I will not forgive him until he accepts it. Muhammad, would you like to see them?’ I said, ‘Yes my Lord.’ He said, ‘Look toward the right side of the throne.’ I turned and suddenly I saw Ali, Fatima, Al-Hassan, Al-Hussein, Ali Ibn Al-Hussein, Muhammad Ibn Ali, Jaffar Ibn Muhammad, Musa Ibn Jafar, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Al-Hassan Ibn Ali, and Al-Mahdi in a shoal of light standing in prayer. The Mahdi was among them as if he was a brilliant star between them. He said: ‘Muhammad, these are the Proofs and this is the avenger from from your lineage. Muhammad, I swear by my Glory and Greatness he is the Proof (*Hujja*) that is obligatory for my friends and the one who will take vengeance on my enemies.’”¹⁰⁶

This religious account is clearly another depiction of the heavenly description that we have previously read in the Revelation to John.

What remains is that the lamb (ie. the thirteenth, the Riser Ahmed), bearing seven horns and seven eyes, means that he bears his fourteen infallible ancestors that preceded him. They are: Muhammad, Ali, Fatima, Al-Hassan, Al-Hussein, and the Imams^{PBUT} up to his father Imam Al-Mahdi^{PBUH}, as mentioned in the Holy Will and the above narration. He bears them in the sense that he reveals their rights, calls people to their guardianship, and unites mankind through loving them, knowing them, and following their way. At that time the earth will be filled with equality and justice as God has promised, and His promise is true.

In clarifying the role of the first Mahdi (Ahmed) and the eleven Mahdis from his descendants after him, Imam Al-Sadiq^{PBUH} said the following: “. . . yet they are a people from our followers that call on people to accept our guardianship and to recognize our rights.”¹⁰⁷

Furthermore this lamb in the divine revelation to John is the same as the lamb in the following text: [1] Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his Father's name written on their foreheads (Revelation 14).

13. Ahmed: The Companion of the Most Guided Banner and the One Who Sets Up a Signal for all the Nations

Going back to a previous text from the Torah, we read:

¹⁰⁶ Al-Muwafaq Abu Al-Muayed, *Maqtal Al-Hussain*, [The Assassination of Al-Hussain], (Qom, Iran: Dar Anwar Al-Huda, 1997), Chapter 6, Hadith 24, 147.

¹⁰⁷ Shaykh Muhammad Ibn Ali Al-Sadooq, *Kamal Al-Din Wa Tamaam Al-Nimah* [Perfection Of Religion And Completion Of Divine Favor], 358.

[11] In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

[12] He will raise a signal for the nations
and will assemble the banished of Israel,
and gather the dispersed of Judah
from the four corners of the earth. (Isaiah 11).

The question is: Did Jesus^{PBUH} assemble the banished of Israel (who is Jacob in their view)? And did he gather the dispersed of Judah (who is Jacob's son in their view) from the corners of the earth? If they say he assembled and gathered them through belief in him, this is incorrect, because from the time it began, Jesus^{PBUH} call didn't exceed a few villages. Yet we find the text saying this person gathers the dispersed of Judah from the corners of the earth, meaning that in the time of his dispatch, people from almost all countries believe in this person. In fact, it means people from countries far away from his place of dispatch in particular: "corners of the earth".

In the text: "He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth": as previously mentioned, the word "Judah" means "Hamad or Ahmed in Arabic, and the word "Israel" means "Abdullah" in Arabic. Accordingly, the text reads as follows:

"He will raise a signal for the nations and will assemble the banished of Israel" i.e., Abdullah, "and gather the dispersed of Judah" i.e., Ahmed, "from the four corners of the earth." These names were stated in the Holy Will of Muhammad^{PBUH} as belonging to the Riser and first Mahdi Ahmed, as we have come to know.

As for the dispersed who come together from the corners of the earth like the gathering of Autumn clouds to support the Riser, they are the supporters (*Ansar*) of Imam Al-Mahdi^{PBUH} in the end times, as it is known from the narrations of Muhammad and his progeny^{PBUT}.¹⁰⁸

In explaining the words of the Almighty, {Wherever you may be, God will bring you forth all together} Quran Chapter "The Cow" 2:148, Imam Al-Baqir said: "It is about the three hundred and thirteen companions of the Riser. By God, they are the numbered nation, they will gather in one hour like the gathering of autumn clouds."¹⁰⁹

Similarly, regarding the Supporters of Imam Mahdi^{PBUH}, Ibn Hamad Al-Marwazi reported the following: "Then God will dispatch a people like clouds of autumn. I know the name of their commander and the halting place of their mounts."¹¹⁰

Their prince's name is the Yamani vicegerent, Ahmed: "The prince of anger is not from this or that place. Rather they will hear a voice not made by a human or Jinn telling them to pay

¹⁰⁸ The word *Ansar* means "supporters"—Trans.

¹⁰⁹ *Al-Kulaini, Al-Kafi [The Sufficient Book] vol 8, 13.*

¹¹⁰ Ibn Hamad, *Al-Fitan* [Tribulations], 242.

allegiance to a certain person. He is not from this or that place, but he is the Yamani vicegerent."¹¹¹

Imam Al-Baqir said, "There is no banner more guided than the banner of the Yamani. It is the Banner of Guidance because he calls to your *Sahib* (Imam Mahdi^{PBUH}). If the Yamani emerges, selling weapons to people or any Muslim becomes prohibited. If the Yamani emerges, rush to him, because his is the banner of guidance. It is not allowed for any Muslim to turn away from him. Whoever does that is from the people of hell, because he calls to the truth and to a straight path".¹¹²

Here, the messenger of Imam Al-Mahdi, the one who calls to him [Imam Al-Mahdi], and the companion of the most guided banner, namely the promised Yamani, is the very same person who is: the closest to his father, the first to believe in him, and the first Mahdi of the twelve Mahdis, as mentioned in the Will of the Messenger of God^{PBUHAP}. He is also "Judah the thirteenth = Ahmed" in the words of Jesus; or "the one who will stand from the stump of Jesse"¹¹³ in the text from the Torah.

But why was Ahmed described as "the Yamani"? It is because he is the successor and right-hand man of his father. Furthermore, he is from the progeny of Muhammad^{PBUHAP}, who are all "Yamani". This is because their lineage traces to Mecca, which is from Tuhaama which, in turn, is from Yemen. The Prophet^{PBUHAP} said: "Faith is from Yaman, and I am a Yamani"¹¹⁴ This is why the author of the book *Bihar* [Seas] called the words of Ahl al-Bayt "Yamani Wisdom."¹¹⁵ The Prophet^{PBUHAP} said, "Faith is from Yaman, and Wisdom is Yamani."¹¹⁶

In the Torah:

[1] A prayer of Habakkuk the prophet, according to Shigionoth.

[2] O LORD, I have heard the report of you,
and your work, O LORD, do I fear.

In the midst of the years revive it;
in the midst of the years make it known;
in wrath remember mercy.

[3] God came from Teman,
and the Holy One from Mount Paran. Selah
His splendor covered the heavens,
and the earth was full of his praise.

¹¹¹ Ibn Tawoos, *Al-Malahem Wal Fitan* [Fierce Battles and Tribulations], 27; Ibn Hammad, *Al-Fitan* [Tribulations], 66.

¹¹² Al-Numani, *Ghaybah Al-Numani* [The Occultation], 264.

¹¹³ The one who will stand or rise = the *Qaim* (Riser)—Trans.

¹¹⁴ Al-Majlisi, *Bihar Al-Anwar* [Seas Of Lights], vol 57, 232.

¹¹⁵ Ibid., vol 1, 1.

¹¹⁶ Al-Bukhari, *Sahih Al-Bukhari*, vol 5, 122.

[4] His brightness was like the light;
rays flashed from his hand;
and there he veiled his power.
[5] Before him went pestilence,
and plague followed at his heels (Habakkuk 3).

The Riser Ahmed said:

The meaning is as follows:

"God came from Teman" means God came from Yemen.

"The Holy One from Mount Paran" means the Holy One came from Mecca. God is far above coming from the sky, let alone from the earth, because coming and going require movement and therefore occurrence, which would negate absolute divinity. So the one who comes from Teman,¹¹⁷ or Yemen, cannot be Almighty God. Likewise, the one who comes from Paran cannot be the Holy One, the Almighty. This is not to mention that God is far above the other attributes such as the hand: "His brightness was like the light; rays flashed from his hand; and there he veiled his power. Before him went pestilence, and plague followed at his heels." Rather the one who comes is the servant of God Muhammad^{PBUHAP} and his progeny^{PBUH} after him, since they are from Mecca, and are Yamanis as well. . . . The fact that Teman is Yemen has been mentioned even in the Gospel in the words of Jesus^{PBUH} when he described the Queen of Yemen as the Queen of the South, or "Teman":¹¹⁸ [42] The Queen of the South¹¹⁹ will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here (Matthew 12:42).¹²⁰

The regions of "the remnants of his people" previously mentioned in the Torah: Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the coastlands of the sea, are equivalent to: Iraq, Syria (Sham), Egypt (North Africa), and Iran. They have also been specified in the religious accounts of Muhammad's progeny^{PBUHAP} which state that these regions will have Supporters (*Ansar*) of the Savior and Riser Ahmed. Here is one such narration:

Imam Al-Baqir^{PBUH} said: "More than three hundred from the people of Badr will pledge allegiance to the Riser between the Corner and Station (*Rukn* and *Maqam*). They include the noble from the people of Egypt, the replacements from the people of Syria, and the best from

¹¹⁷ In Arabic: Tayman—Trans.

¹¹⁸ In Arabic: Teman—Trans.

¹¹⁹ In Arabic: Teman—Trans.

¹²⁰ Ahmed Al-Hasan, The Thirteenth Disciple, 2010.

the people of Iraq.”¹²¹ As for Iran, a religious account was previously mentioned regarding the people of Taliqan whose slogans are “Ahmed, Ahmed”.

14. Ahmed, the Leader of the Black Flags and Assembler of the Supporters of His Father (the Chosen)

What we have previously reported helps in ascertaining these facts. Here I will add more:

The Prophet^{PBUHAP} instructed us to support the leader of the black banners and to go to him even if one has to crawl on ice. He said: "The black banners will appear from the East. They will fight you like no nation has fought . . . If you see him, pledge allegiance to him even if you have to crawl on ice. For he is the vicegerent of God, the Mahdi." ¹²²

He^{PBUHAP} also said: "If you see that the black flags have emerged from Khurasan, join them even if you have to crawl on ice, because the vicegerent of Al-Mahdi is among them." ¹²³

The vicegerent of Imam Al-Mahdi is his son "Ahmed", as per the Holy Will. That is why the slogan of the eastern army marching toward victory is: "Ahmed, Ahmed." Imam Al-Baqir^{PBUH} said: "God has treasure in Taliqan, it is neither gold nor silver. Twelve thousand men in Khurasan whose slogan is 'Ahmed Ahmed'. A young man from the Hashemites will lead them on a grey mule, wearing a red headband. It's as if I am seeing him crossing the Euphrates river. If you hear of this, rush to him, even if you have to crawl on ice." ¹²⁴

Imam Ali^{PBUH} said: "A man from the family of Al-Mahdi will emerge from the east before him. He will carry a sword on his shoulder for eight months. He will fight excessively, and then head toward Jerusalem." ¹²⁵

The fact that "Ahmed" gathers his father's supporters and prepares for his rule is something mentioned in the Gospel too:

[1] Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 having his Father's name written on their foreheads. [2] And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, [3] and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000

¹²¹ Shaykh Muhammad Ibn Al-Hasan Al-Toosi, *Ghaybah Al-Toosi* [The Occultation], (Qom, Iran: Muasat Maarif Al-Islanya, 1990), 476.

¹²² Ibn Majah, *Sunan Ibn Majah*, vol 2, 1367, Hadith 4084.

¹²³ Ibn Tawoos: *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations], 54.

¹²⁴ Sayed Baha Al-Deen Al-Najafi, *Muntakhab Anwar Al-Mudhea* [Selection Of Brilliant Lights], 343.

¹²⁵ Ibn Hamad, *Al-Fitan* [Tribulations], 216. Also Ibn Tawoos: *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations] vol 1, ch 133 and 136, and *Kanz Al Umal* [The Treasure of the Workers] vol 14, 589, Hadith 39669, also Sayed Al-Marashi, *Ihqaq Al-Haq* [Confirming the Truth] vol. 13, 313.

who had been redeemed from the earth. [4] It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb, [5] and in their mouth no lie was found, for they are blameless.

[6] Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. [7] And he said with a loud voice, "Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water." (Revelation 14).

"Having his Father's name" points to the fact that the followers of this lamb carry the name and slogan of his father. Since he is the Riser Ahmed, his father is Imam Al-Mahdi^{PBUH}. That is why his followers are called "the *Ansar* of Imam Al-Mahdi".

Imam A-Sadiq^{PBUH} said: "The son of so-and-so will have a battle on the day of Urooba at your mosque, meaning the Mosque of Al-Kufa."¹²⁶ Four thousand will be killed between *Bab al-Fil* to the place of the soap-sellers.¹²⁷ Beware of this road and avoid it. The people in the best condition will be those that take the *Ansar* path."¹²⁸

Regarding the *Ansar* of the savior, "the Master who will return a second time" in the end times, the Torah states:

[26] He will raise a signal for nations far away,
and whistle for them from the ends of the earth;
and behold, quickly, speedily they come!

[27] None is weary, none stumbles,
none slumbers or sleeps,
not a waistband is loose,
not a sandal strap broken;
[28] their arrows are sharp,
all their bows bent,
their horses' hoofs seem like flint,
and their wheels like the whirlwind.

[29] Their roaring is like a lion,

¹²⁶ The day of Urooba was the day of Friday in the Era of Ignorance (*Jahiliyya*)—Trans

¹²⁷ Bab al-Fil is a place, translated as The Gate of the Elephant—Trans.

¹²⁸ Al-Mufeed, *Al-Irshad Fi Marifat Hujjaj Allah Ala Al-Ibaad* [Guidance For Knowing The Proofs Of God Upon The Creation], vol 2, 377.

like young lions they roar;
they growl and seize their prey;
they carry it off, and none can rescue.
[30] They will growl over it on that day,
like the growling of the sea. . . .(Isaiah 5).

These attributes, "none slumbers or sleeps" etc, are the attributes of the companions of the Riser and Mahdi Ahmed^{PBUH} as per the religious accounts of the progeny of Muhammad^{PBUT}:

Concerning their attributes, Imam Al-Sadiq^{PBUH} has said:

Men with hearts like iron that are not tainted by doubt in essence of God, even stronger than stone. If they attack mountains they would eliminate them. When their flags enter a land it crumbles. It's as if their horses have eagles; they wipe the saddle of the Imam to attain blessings. They surround him and protect him with their lives in battles. From what he asks of them, they give him what he needs. Sleepless men, their sound in prayer is like the buzzing of bees. They spend the night standing on their two feet, and enter the morning on their horses. Monks in the night, lions in the day . . .¹²⁹

If the attributes of these companions are the same in all religions, even to the extent that their regions are the same, as mentioned above, then who else is the leader who raises the banner, "He will raise a signal for the nations", other than the Riser from the stump of Jesse (Ahmed)? He will seek allegiance from the people, assembling and bringing together all the supporters of Imam Al-Mahdi^{PBUH} and of the guardians of God.

The attributes of the supporters of the Riser and redeemer were also mentioned in other sources.

In the Gospel:

[31] And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other (Matthew 24).

And in the Torah:

[13] And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the LORD on the holy mountain at Jerusalem (Isaiah 27).

The question is, what is this sound and call which is linked to the angels on one hand, and to gathering the elect of the world Savior's remnant nation and supporters on the other hand

¹²⁹ Al-Majlisi, *Bihar Al-Anwar* [Seas Of Lights], vol 52, 308.

(whose regions and attributes we've come to know)? As a matter of fact, it is the same heavenly sound, call and shout mentioned as one of the greatest signs of the Riser of the progeny of Muhammad that relates to being a sign of him and allowing his supporters to join him.

God Almighty said in the Quran: {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 Chapter "Qaf" 50:41-42. In a religious account it has been interpreted as: "The caller calls out the name of the Riser and the name of his father."¹³⁰

Also Imam Al-Sadiq^{PBUH} said:

A caller will call out from heaven the name of the Riser^{PBUH} and it will be heard by everyone in the East and in the West. Those sleeping will wake up, those standing will sit down, and those sitting down will stand on their feet, out of alarm from that sound. May God have mercy on those who learn from that sound and respond, for the first sound is the voice of Gabriel^{PBUH}, the trustworthy Spirit.¹³¹

The Prophet^{PBUHAP} said: "There will be tribulations wherein every time one side calm downs, another side rages. This will continue until a caller will call out, 'Your prince is so-and-so'".¹³²

In His book *Al-Fitan* [Tribulations], Ibn Hamad said: "A caller from the sky: The truth is in Muhammad's descendants."¹³³

The prince from the progeny of Muhammad is Ahmed, as we have previously shown using a Sunni source. It also talks about the shout and call in relation to recognizing him: "The prince of anger is not from this or that place. Rather they will hear a voice not made by a human or *Jinn* telling them to pay allegiance to a certain person. He is not from this or that place, but he is the Yamani vicegerent."¹³⁴

As for the fact that his companions will join him through this divine sign, the Messenger of God^{PBUHAP} said:

"At the time of the emergence of the Riser, a caller will call out, 'Oh people, God has severed from you the period of tyrants. The person of authority is the best from the nation of Muhammad, so hurry to him in Mecca.' The noble of Egypt, the replacements of Syria, and the best of Iraq will emerge. Monks by night, lions by day, their hearts are like iron. They will pay allegiance to him between the Corner and the Station."¹³⁵

¹³⁰ Al-Qumi, *Tafsir Al-Qumi* [Interpretation of Al-Qumi], vol 2, 237.

¹³¹ Al-Numani, *Ghaybah Al-Numani* [The Book of Occultation], 262.

¹³² Al-Haythami, Sheikh Nur Al-Din. *Majmaa Al-Zawaed* [The Collection of Additions] (Cairo: Maktabat Al-Qudsi 1994), vol 7, 316.

¹³³ Ibn Hamad, *Al-Fitan* [Tribulations], 208.

¹³⁴ Naeem Ibn Hamad Al-Maroozi, *Al-Fitan* [Tribulations], 66 or Ibn Tawoos, *Al-Malahem Wa Al-Fitan* [Fierce Battles and Tribulations], ch 20, 77, Hadith 22.

¹³⁵ Muhammad Ibn Numan Al-Mufeed, *Al-Ikhtisas* [Specialization] (Qom, Iran: Jamaat Al-Mudarisseen Fi Al-Hawza Al-Ilmya, 1993), 208.

After seeing that the case of the world savior is completely linked to the heaven and truthful visions, we will return to studying the nation of the Riser who work with the fruits of heaven. We have previously discovered the consistency in the personality, name, attributes, lineage, location, signs, and supporters of the world reformer.

15. The Nation of the Riser Ahmed: The Nation that Produces the Fruits of the Kingdom of Heaven

In Section 5, it was shown that the nation which produces the fruits of the Kingdom is not the nation of Jesus or Elijah. Jesus^{PBUH} said: [43] *Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits* (Matthew 21).

He^{PBUH} even talked about the nation that will be given the kingdom and produce its fruit. He said:

[2] "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, [3] and sent his servants to call those who were invited to the wedding feast, but they would not come. [4] Again he sent other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast."' [5] But they paid no attention and went off, one to his farm, another to his business, [6] while the rest seized his servants, treated them shamefully, and killed them. [7] The king was angry, and he sent his troops and destroyed those murderers and burned their city. [8] Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. [9] Go therefore to the main roads and invite to the wedding feast as many as you find.' [10] And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

[11] "But when the king came in to look at the guests, he saw there a man who had no wedding garment. [12] And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. [13] Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' [14] For many are called, but few are chosen (Matthew 22).

What is stated in this text is the same as what the progeny of Muhammad^{PBUHAP} said regarding the supporters and nation of the Riser. If I were to report the religious accounts that correspond word for word to the above text, this discussion would be much longer than

intended. Nevertheless, here is one example that explains the wedding garment and witnessing the truth:

Imam Al-Sadiq^{PBUH} said:

When the Riser rises, he will go to the public square of Kufa and tell his men, "This way". He will point to a certain place and say, "Dig here". They will dig and find twelve thousand armor, twelve thousand swords, and twelve thousand two-sided helmets. He then calls twelve thousand supporters from the Arabs and non-Arabs and equips them. He will say, "Whoever is not wearing your attire, kill him."¹³⁶

As for the gnashing of teeth and fear that occurs after a stranger is cast out, being conspicuous among the invited, the same thing was mentioned by Imam Al-Sadiq^{PBUH} when he said: "There will be a man ahead of the Riser^{PBUH} whom he instructs and restrains. The Riser will say, 'Turn him around' . . . everyone from the East and West will fear the Riser."¹³⁷

God Almighty has described the supporters of the Riser. He said: {We wanted 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. The religious accounts with all Muslims confirm that they are the poor, displaced, weak, and those who are unknown by the people of earth and disregarded.

These are the same as the attributes of the nation who will be given the kingdom and will pay attention to it, after being offered the divine food by the faithful and wise servant as previously explained. Jesus^{PBUH} also said:

[3] "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

[4] "Blessed are those who mourn, for they shall be comforted.

[5] "Blessed are the meek, for they shall inherit the earth. . . .

[10] "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven (Matthew).

Accordingly, they are the supporters of the Riser^{PBUH}. Religious accounts emphasize the ways through which they recognize their leader: the kingdom is instrumental in this through dreams, wakeful revelations, and other paths of the kingdom. The only nation with these attributes close to the time of the Hour, minor resurrection and deliverance is the supporters of the Riser^{PBUH}.

Ibn Al-Arabi Al-Sunni said: "The people of truth who know God through divine testimony and revelation will pledge allegiance to him. He has godly men who heed his call and support him. They are the ministers who carry the weight of the kingdom and assist toward what God has charged him with. Jesus the son of Mary will descend to join him." As mentioned in a previous discussion, there are also Sunni sources regarding recognizing the promised Riser through visions and the heavenly call.

¹³⁶ Al-Majlisi, *Bihar Al-Anwar* [Seas of Lights], vol 52, 388.

¹³⁷ Muhammad Ibn Jafar Al-Numani, *Ghaybah Al-Numani* [The Book of Occultation], 245.

It is because visions are linked to recognizing the awaited Riser and reformer that, after Ibn Abi Nasr asked him about visions, Imam Al-Ridha^{PBUH} said: "If we give you what you wanted, it would be bad for you and the Companion of this matter would be seized by the neck."^{138,139}

Imam Al-Sadiq^{PBUH} said, "Remain in your houses. If you see us unanimously agreeing on a man, then rise to us with your weapons."¹⁴⁰ Their agreement after death can only happen in visions seen by the believers.¹⁴¹

That is what is happening today through thousands of true visions of prophets and messengers, all directing to join the Savior, Redeemer, and Riser (Ahmed Al-Hasan). Anyone wanting to look into this can visit the official website of this blessed call and listen to testimonies of people from many different countries, of different languages, and from diverse religions and sects.¹⁴²

Moreover, all heavenly messages have paid great attention to visions. In the Quran we see the verses of an entire chapter (Chapter "Joseph"^{PBUH}) revolve around Joseph's vision, and the visions of Al-Aziz of Egypt and the prisoners.¹⁴³ God Almighty said to his chosen prophet Muhammad^{PBUHAP}:

{We relate to you the best of stories in what We have revealed to you of this Quran . . .} And immediately afterwards He said, [Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me." * He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy. * And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise} Quran Chapter "Joseph" 3-6.

God Almighty had made the ability to interpret visions evidence for the prophethood of his prophets and the validity of their claims. He has also made it clear that this vision is a substantiation in identifying the vicegerent of God on the earth, that is, their savior and ark of salvation from the desert of wilderness and wandering. If relating his vision would not have led his brothers to know that he is the vicegerent of his father, there would not have been any reason for Jacob telling him not to relate the vision.

This is why, in describing the vision and its importance especially in the end times, Prophet Muhammad^{PBUHAP} said: "If the time approaches, the vision of a Muslim is almost never wrong,

¹³⁸ Al-Majlisi, *Bihar Al-Anwar* [Seas of Lights] vol 52, 110.

¹³⁹ According to Imam Ahmed Al Hasan in the book, *Enlightenment From the Calls of the Messengers*: "This means that the vision is tied to the neck of the rightful owner, meaning that the vision is evidence leading the believers to the first Mahdi." (2010)—Trans.

¹⁴⁰ When the Imams^{PBUT} say "us" they mean Ahl al-Bayt—Trans.

¹⁴¹ Al-Numani, *Ghaybah Al-Numani* [The Book of Occultation], 203.

¹⁴² The official English website of Ahmed Al-Hasan is: www.saviorofmankind.com —Trans.

¹⁴³ Al-Aziz is the Arabic name for the Biblical Potiphar. It is based on the title Al-Aziz, meaning "the mighty one", mentioned in the Quran by that title as the person who bought Prophet Joseph^{PBUH}—Trans..

and those of you most truthful in speech have the most truthful of visions. The vision of a Muslim is one of forty five parts of prophethood . . ."144

Imam Al-Ridha^{PBUH} said: "When the messenger of God^{PBUHAP} would wake up he used to say to his companions: 'Is there any good news?' By that he meant visions."145

In the canonized Torah and Gospel, we find the same attention being paid to the kingdom and its true testimony. In the Gospel, we suffice with what the divine revelation to John contains. It has been mentioned previously, and its connection to the redeemer and savior was made clear.

In regards to the connection between visions and the redeemer, we also find what Peter has quoted from prophet Joel:

[17] "And in the last days it shall be, God declares,
that I will pour out my Spirit on all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams;
[18] even on my male servants and female servants
in those days I will pour out my Spirit, and they shall prophesy.
[19] And I will show wonders in the heavens above
and signs on the earth below,
blood, and fire, and vapor of smoke;
[20] the sun shall be turned to darkness
and the moon to blood,
before the day of the Lord comes, the great and magnificent day (Acts 2).

And similarly in the Torah, it mentions:

[28] "And it shall come to pass afterward,
that I will pour out my Spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.
[29] Even on the male and female servants

¹⁴⁴ Muslim Ibn Al-Hajjaj Al-Qushayri et al., *Sahih Muslim* vol 7, 52 (Arabic). The reference for the English translation is vol 25, Hadith 5621.

¹⁴⁵ Al-Kulayni, *Al-Kafi* [The Sufficient Book], vol 8, 90.

in those days I will pour out my Spirit.

[30] “And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. [31] The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes (Joel 2).

The Book of Daniel gives an indication that Prophet Daniel was knowledgeable in the interpretation of visions: [17] [Daniel had understanding in all visions and dreams (Daniel 1). This is proof of prophethood, and he interpreted the dream of Nebuchadnezzar, “the King of Babylon”, which had baffled him: [26] The king declared to Daniel . . . “Are you able to make known to me the dream that I have seen and its interpretation?” [27] Daniel answered the king and said, “No wise men, enchanters, magicians, or astrologers can show to the king the mystery that the king has asked, [28] but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days . . . (Daniel 2).

The One who inspires the messengers with the interpretation of visions is God Almighty, which is what the Almighty has said in relation to Joseph: {And thus will your Lord choose you and teach you the interpretation of narratives . . .} Quran Chapter “Joseph” 12:6. Others cannot interpret and explain visions because the ability to interpret, as previously mentioned in the Quran, is one of the ways of recognizing the truthfulness of the vicegerents and messengers [that distinguishes them] from everyone else.

In addition to all the evidence we have previously shown proving the rightful claim of the Savior and Riser Ahmed Al-Hasan, we see that the truthful vision and its interpretation is also one of these evidences that God is supporting the Riser with today, just as He used them to support the previous vicegerents as per the Quran, Gospel and Torah.

Since Daniel's^{PBUH} interpretation of the king's vision was related to the end times and the day of deliverance, “and he has made known to King Nebuchadnezzar what will be in the latter days” (Daniel 2), the promised messenger and Riser Ahmed was undoubtedly mentioned. In fact he is the pivotal figure in the vision, and this is what we will see next.

16. Prophet Daniel Speaks About the Riser Ahmed

Prophet Daniel^{PBUH} said:

[31] “You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. [32] The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, [33] its legs of iron, its feet partly of iron and partly of clay. [34] As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. [35] Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But

the stone that struck the image became a great mountain and filled the whole earth. [36]
“This was the dream . . .” (Daniel 2).

After Daniel^{PBUH} interpreted the gold, silver, bronze, and iron as being the four kingdoms that will be set up on the earth. He said:

[44] And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, [45] just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure” (Daniel 2).

The Riser Ahmed is the stone that will break and put an end to all kingdoms of oppression, deviation, tyrants, and Satan, as will become clear in the next paragraph.

When Daniel^{PBUH} saw a vision of beasts: a lion, bear, leopard, and a fourth, terrifying beast stomping the rest, he said:

[9] “As I looked,
thrones were placed,
and the Ancient of Days took his seat;
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames;
its wheels were burning fire.
[10] A stream of fire issued
and came out from before him;
a thousand thousands served him,
and ten thousand times ten thousand stood before him;
the court sat in judgment,
and the books were opened. . . ¹⁴⁶

[13] “I saw in the night visions,

¹⁴⁶ The word for books in Arabic is *asfaar*, which is the plural of the word used in the Revelation to John for “scroll”, or *sifr* (the singular of *asfaar*) in Arabic—Trans.

and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.
[14] And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed (Daniel 7).

The text is clearly talking about the redeemer whose nation will be given the kingdom, and of whom all nations will inquire. The ancient of days is Imam Al-Mahdi^{PBUH}, and the son of man whom his master set and given everlasting dominion that shall not be destroyed, is his son, the Riser Ahmed. He is the trustworthy and wise servant according to Jesus^{PBUH} description, and it has been previously mentioned that he is the one worthy to open the scrolls and seals in the Revelation to John.

Regarding the fourth terrifying beast, Daniel said:

[11] . . . as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. [12] As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time (Daniel 7).

The lion that has wings symbolizes the British Empire which was established in Europe; its emblem is a lion with wings. The bear is the emblem of Russia; “devouring much flesh” means killing a lot people. . . . As for the fourth beast of iron, it is the American Empire that has now stamped the entire earth and controls the entire world with weapons and money.

As the prophets had warned their nations about the tribulations of the greatest Antichrist, the Prophet of Islam, Muhammad^{PBUH}, also warned his nation when describing him:

“All prophets before me described the Antichrist to their nations, but I will describe him with a description that no one else has given. He is one-eyed.”¹⁴⁷ It means that he will see with one eye and only look at whatever suits his interests, even at the expense of the blood of millions of people.

¹⁴⁷ Ali Al-Korani, *Mujam Ahadith Al-Imam Al-Mahdi* [Encyclopedia of Accounts of Imam Al-Mahdi] (Beruit: Muasasat Maaarif Al-Islamya, 1990), vol 2, 6.

It has been mentioned that his military instrument is "a mountain of fire" and his economic instrument is "a mountain of food." The Prophet^{PBUH} said: "He has a paradise and a fire. His fire is actually paradise and his paradise is fire. He has a mountain of bread and a river of water. . ." ¹⁴⁸

Regarding his entry into Iraq (Babylon), Kaab said: "The first water the Antichrist will arrive at is Safwan, a Hill overlooking Basra." ^{149,150}

All these descriptions apply to the Iron mountain (America) in the end times that Daniel^{PBUH} talked about. It is the Antichrist that God's Messenger^{PBUHAP} warned us not to be fascinated or deceived by. America entered Iraq precisely from Safwan Hill, and the Riser will send it to the fuel of fire.

We will now return to the understanding of the stone that God will use to stamp out all falsehood and establish the structure of truth in order to fill the earth with equality and justice after it had been filled with inequality and oppression.

17. Ahmed: The Savior Stone Cut from Muhammad that Became the Cornerstone

Regarding the stone, Jesus^{PBUH} said:

[42] ". . .Have you never read in the Scriptures:

'The stone that the builders rejected
has become the cornerstone;
this was the Lord's doing,
and it is marvelous in our eyes'?

[43] Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. [44] And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him" (Matthew 21).

David said the following about the stone:

[19] Open to me the gates of righteousness,
that I may enter through them
and give thanks to the LORD.

[20] This is the gate of the LORD;

¹⁴⁸ Sheikh Nur Al-Din Al-Haythami, *Majmaa Al-Zawaed* [The Collection of Additions] (Cairo: Maktabat Al-Qudsi 1994) vol 7, 350.

¹⁴⁹ Known as Safwan Hill, located in Basra Governorate, southern Iraq. Safwan Hill is the highest terrain feature in the region at around 440 feet –Trans.

¹⁵⁰ Ibn Hamad, *Al-Fitan* [Tribulations], 325.

the righteous shall enter through it.

[21] I thank you that you have answered me
and have become my salvation.

[22] The stone that the builders rejected
has become the cornerstone.

[23] This is the LORD's doing;
it is marvelous in our eyes.

[24] This is the day that the LORD has made;
let us rejoice and be glad in it.

[25] Save us, we pray, O LORD!
O LORD, we pray, give us success!

[26] Blessed is he who comes in the name of the LORD! (Psalm 118).

Regarding this stone that became the cornerstone after being rejected by the builders, the Riser, Ahmed Al-Hasan, said:

The entire religion is the covenant and pledge to which the servants were bound in order to obey the vicegerents of God. God entrusted this covenant in the original stone, which is also known as the black stone, the cornerstone, or the stone cut from Muhammad^{PBUHAP} in order to demolish the sovereignty of Satan and tyrants. This stone was mentioned in the heavenly books and in religious accounts.

When the Quraish tribe differed about who would lift the stone, they had known that this stone signified an important matter, which is why they differed on who would lift it. It was God's will that Muhammad^{PBUHAP} would be the one to lift the stone and put it in its place. This was in order to realize a sign from God. The Almighty has indicated that the Riser of truth—the servant to whom God entrusted the covenant and pledge and is signified by this stone—will emerge from Muhammad^{PBUHAP}, who lifted the stone.

Saeed Ibn Abdullah Al-Araj narrates the words of Abu Abdullah^{PBUH}, who said:

“In the pre-Islamic era, the Quraish tribe had demolished the Kaaba (the mosque). When they tried to rebuild it, they were denied access and were very frightened. Then one of them said, 'Let every one of you bring his purest wealth; do not bring any ill-gotten money.' They did that and the way was opened for them to build it. They built the building, and it reached the point of placing the black stone. They quarreled over who would put the black stone in its place to the point where there was almost a fight. They finally decided that the first person to walk through the door of the mosque would get to place it, and the Messenger of God^{PBUHAP} walked in. When he came to them, he asked for

a cloth and placed the stone in the middle of it. Each clan then held a part around the cloth, and they lifted it. Muhammad^{PBUHAP} picked up the stone and carried it to its place, thus God distinguished him with the stone.”¹⁵¹

Prophet Muhammad^{PBUH} carried the black stone. This is an indication that the Riser—the bearer of the sin and bearer of the black banners, signified by the black stone—will come from Muhammad^{PBUHAP}. Furthermore, Muhammad^{PBUHAP} is the one who will carry him in his lineage because the Riser is entrusted to the lineage of Fatima, the daughter of Muhammad^{PBUHAP}. As a result, the true bearer of the sin is the Messenger of God, Muhammad^{PBUHAP}.

As for the black color, which God had willed to cover this stone, it indicates the sins of the servants, reminding them of their misdeeds so that they may repent and seek forgiveness while in the House of God. It is the same color as the black banners of the Riser of truth from the progeny of Muhammad^{PBUHAP}. The black banners signify the stone, and vice versa. The black color of both of them signify the sin of violating the covenant and pledge taken from the creation in the previous world of al-Tharr. Furthermore, they signify the hardship endured by the bearer of this sin—the bearer of the black banners, which signify this sin—the servant who was entrusted with the covenant and pledge. He is the black stone and the Riser from the progeny of Muhammad^{PBUHAP}.

The stone is associated with the topic of sacrifice found in the divine religion and throughout the blessed journey of this religion. God's religion is one because it comes from one source. Sacrifice has appeared in its most explicit form in Islam through Al-Hussein^{PBUH}. Before Islam, you found sacrifice in the Hanafi religion of Abraham^{PBUH} with Ishmael. You find it with Abdullah, the father of the messenger Muhammad^{PBUHAP}. It is also found in Judaism, the religion of Moses^{PBUH} through John, the son of Zachariah^{PBUH}. It is also found in Christianity through the crucified one. The issue of messengers bearing a portion of the sins of their nations, in order that the nation as a whole moves toward God, is found in the religion of God. It didn't come out of nowhere. You can review the texts of the Torah for example, to learn that Moses^{PBUH} bore hardship in addition to the sins committed by his people. The messenger of God Muhammad^{PBUHAP} bore the sins of the believers. The Almighty said: {That God may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path} Quran Chapter “The Victory” 48:2. The literal interpretation is that he bore the sins of his nation and God forgave him for those sins.

Omar Ibn Yazid Bayaa Al-Sabri narrates: “I asked Abu Abdullah^{PBUH} about the words of God in His book: {That God may forgive for you what preceded of your sin and what will follow}. He said: 'He did not have any sins nor was he about to commit sins, rather, God made him bear the sins of his followers and then forgave him of them.'”¹⁵²

The Messengers bearing the sins of their nations does not mean they bear the sin of violating the covenant and pledge committed by those who deny God's vicegerents and

¹⁵¹ Al- Kulaini, *Al-Kafi* [The Sufficient Book], vol 4, 217.

¹⁵² Al-Qumi, *Tafsir Al-Qumi* [Interpretation of Al-Qumi], vol 2, 314.

die with this denial. Rather, they bear the sin of those who neglected to remember the covenant and pledge, violating it for a period of time in this worldly life. Likewise, bearing the sins of their nations does not mean the messengers become the owners of the sin instead of their nations. Rather, it means that they bear additional burdens and hardship in communicating their messages to the people in this world. This is of course of their own accord, as they ask for this. For the father that is kind to his children often bears the consequences of their misdeeds, even if it causes him hardship and discomfort. It could be pain and death for the sake of God, as was the case for Al-Hussein^{PBUH}. This is because the father seeks the reformation of his children in the end. Perhaps many do not remember the covenant to the point that the blood of the father, the guardian of God, is spilled, and this itself becomes a reason for them to remember the covenant and pledge. For this reason you will find that Al-Hussein^{PBUH}, whom God willed to be a reason for the remembrance of a great number of people, left the pilgrimage (*Hajj*) and proceeded to hurry to the place of his murder^{PBUH}.

....

The Messenger of God Muhammad^{PBUHAP} had explained the importance and merit of the black stone through his words and actions. It is enough to know that the Messenger of God^{PBUHAP} kissed it and prostrated on it. God's Messenger^{PBUHAP} did not prostrate on any part of the Kaaba except the black stone. God's Messenger^{PBUHAP} conveyed the importance and significance of this matter when he said, "Touch the corner, for it is the right-hand of God among His creation. He greets His creation through it in the way a servant or stranger is greeted, and He bears witness of their fulfillment to those who touch it."¹⁵³ What is meant by the corner is the black stone because it is part of it [the Kaaba].

The Imams^{PBUT} continued the approach of the Messenger of God^{PBUHAP} in clarifying the significance of the stone through their words and actions. They stated that the stone is the bearer of the book of the covenant and pledge; and that Adam cried for forty days and made a seat near the stone for crying in order to atone for his sin of breaching the covenant, {We had already, beforehand, taken the covenant of Adam^{PBUH}, but he forgot: and We found on his part no firm resolve} Quran Chapter "Ta Ha" 115. They also stated that the stone was a shining white pearl, but on earth it turned to black as a result of the sins of mankind. These blessed words and actions, which were frequently repeated in front of their companions, are all a confirmation and clarification of the importance of the black stone and of its connection to the first sin, rather, its connection to the sins throughout the human journey on this earth. . .

As for the previous religions, the stone was also mentioned in the Torah and the Gospel. The stone that Jesus^{PBUH} talked about would be in another nation, different to the nation he was addressing. The kingdom would be taken away from the nation that Jesus^{PBUH} was addressing, which is the children of Israel and the believers of Jesus^{PBUH}, because he was addressing his disciples and others who believe in him. The kingdom

¹⁵³ *Al-Mahsen* [The Good Qualities] (Tehran, Iran: Dar Al Kutub Al Islamiya, 1911-1950) vol 1, 65.

would be given to a nation associated with the stone that will produce the kingdom's fruits. The words of Jesus^{PBUH} are very clear in clarifying the importance of the cornerstone and that the kingdom would eventually be taken away from the followers of Jesus^{PBUH} and given to the nation of the stone, which is the nation of Muhammad and his progeny^{PBUHAP}. Through wisdom, Jesus^{PBUH} associated the stone with the nation who will be given the kingdom in the end, while also comparing this nation with the children of Israel and his followers and making it clear that they will not receive the kingdom in the end. Jesus^{PBUH} specified the stone as the reason for the kingdom being given to another nation different than the nation that claims to be the followers of Moses^{PBUH} and Jesus^{PBUH}. In other words, those whom the stone will bear witness as having fulfilled the covenant and pledge, and who support him, are the same people who will inherit the kingdom. They will inherit the kingdom either on this earth by establishing the sovereignty of God, or in the heavens when God will reveal His kingdom to them and cause them to look into it, or in the end when God will settle them within the paradises in the kingdom.

Whoever wants to interpret these words differently by saying and insisting that Jesus meant himself, then they are in error and do not seek the truth. Otherwise, let them read the origin of the speech belonging to David^{PBUH} in the Psalms. The Jews could also say that David meant himself, and as such, the arguing will not end.

The truth is that David^{PBUH} and Jesus^{PBUH} meant the Redeemer who comes in the name of the Lord in the end times. Jesus^{PBUH} had given glad tidings of him in other places in the Gospel, calling him the Comforter, the wise and faithful servant, and here, the cornerstone. The question is: who is the one known as, or that could be known as, the cornerstone? Did David or Jesus^{PBUT} make known that they are the cornerstone in the house of the lord, or mention anywhere else that they are the cornerstone in the house of the lord? And is there a stone placed in the corner or structure of the house of the lord in the view of the Jews or Christians that signifies David or Jesus^{PBUT}?

In reality, this cannot be found. Instead, it is found within another nation from the children of Abraham^{PBUH}, in the house of the Lord built by Abraham^{PBUH} and his son Ishmael^{PBUH}. It is found in the corner, specifically the corner that is called the Iraqi corner. All these things signify one matter, which is the Redeemer that comes in the end times or, what David indicated in the Psalms, the cornerstone and the one who comes in the name of the Lord.

For further confirmation that the intended meaning of the cornerstone in the Torah is the Redeemer and Riser of truth who comes in the end times from Iraq, the Torah mentions this vision seen by the king of Iraq during the time of the prophet Daniel^{PBUH} that prophet Daniel^{PBUH} had interpreted. It hardly requires any clarification to be explained.

....

Thus, the stone or the redeemer who will break the structure of falsehood and the rule of tyrants and Satan on this earth, spreading truth and justice during his rule on earth, will come in the end times from Iraq as is clear from Daniel's vision. He is the

stone that will pulverize the idols, or the rule of tyrants, and the "I". On the other hand, neither Jesus^{PBUH} nor David^{PBUH} were dispatched from Iraq or in the end times, so neither of them can be the mentioned cornerstone. Rather, everything that has been mentioned makes it clear that the cornerstone in Judaism and Christianity is the black stone situated in the corner of the sacred house of God in Mecca.

The black stone situated in the corner of the house of God, which is a manifestation and symbol of the one entrusted with the covenant and pledge, is itself the cornerstone mentioned by David and Jesus^{PBUT}. It is the same stone that will destroy the rule of tyrants in the Book of Daniel^{PBUH}. It is the Riser from the progeny of Muhammad, the first Mahdi that comes in the end times, as reported in accounts from the Messenger of God Muhammad^{PBUHAP} and his progeny^{PBUT}.¹⁵⁴

18. The Divine Law of Recognizing the Messengers (the Vicegerents of God)

I will now present to all readers a clear divine law brought by all prophets and messengers. Through it, they have proven their rightful claim and truthfulness regarding their dispatch, and have used it as an argument with the people. This law agrees with the heavenly messages and books and, alongside the evidences we have previously presented to prove the truthfulness of the Riser, Ahmed Al-Hasan, regarding his call to the people of the earth, it can also be used by seekers of truth as a way to believing in him and embarking on his ark before it's too late.

Very simply, it is: *the will or the text; knowledge and wisdom; and the banner of allegiance to God or the Sovereignty of God*. Every reasonable person should carefully consider this. Does reason and wisdom suggest anything else?

If the owner of a ship wanted to delegate somebody to manage it, he would surely choose a person and specify him. The one he chooses should be most knowledgeable of what's best for the ship. Selecting anyone else would be seen as foolish. After choosing the person, he would instruct everyone on board to obey and learn from him.

Now if researchers go through the pages of all heavenly books and consider them carefully, will they find the messengers appointing, through a will, those who succeed or come after them?

Let them also carefully consider this question: Did the dispatched prophets use as evidence their knowledge, and the fact that they speak with wisdom?

Didn't the prophets demand the sovereignty of God in the Torah, Gospel and Quran? Let them consider Moses and Muhammad for example. Didn't they emigrate, alongside those who believed and accepted them, from the land of tyrants in order to apply the sovereignty of God in another land?

¹⁵⁴ Ahmed Al-Hasan, *Al-Jawab Al- Munir, Al-Abrar Al-Atheer* [Enlightened Answers Through the Internet] (Najaf: Ansar Al-Mahdi Publications 2010), vol 4, Q327.

Consequently, the matter is settled for every reasonable person seeking the truth. It is limited to the law established through reason and conveyed by the three divine religions. The following are some of the texts regarding this law:

God Almighty said in the Quran:

{And when your Lord said to the angels, "Indeed, I am making in the earth a vicegerent." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" God said, "Indeed, I know that which you do not know."

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful"} Quran Chapter "The Cow" 2:30-31. {"And when I have proportioned him and breathed some of My Spirit into him, then fall down to him in prostration"} Quran Chapter "The Rocky Tract" 15:29.

Thus, there are three things:

1. **The text or will**, as God had specified Adam as His vicegerent on His earth.
2. **Knowledge**, as God Almighty had taught His vicegerent Adam^{PBUH}.
3. **The Banner of Allegiance to God or the Sovereignty of God**, as God commanded those who worship Him to prostrate to Adam.

The Riser Ahmed Al-Hasan said:

These three things constitute God's law of recognizing the Proof (*Hujja*) over the people and the vicegerent of God on His earth. These three things are a law codified by God Almighty for recognizing His vicegerent since the first day. {[This is] the established way of God with those who passed on before. You will not find any change in the way of God.} Quran Chapter 33 "The Combined Forces" 33:62¹⁵⁵

That is why the Quran emphasizes these three things when mentioning the prophets and messengers:

In regards to the Will, the Almighty said: {Abraham instructed his sons in a will [to do the same] and [so did] Jacob, [saying], "O my sons, indeed God has chosen for you this religion, so do not die except while you are Muslims"} The Quran Chapter "The Cow" 2:132. In fact, God made the will an obligatory duty near the time of death for the righteous. The Almighty said: {Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he

¹⁵⁵Ahmed Al-Hasan, *Idhaat Min Dawaat Al-Mursaleen* [Enlightenments from the Calls of the Messengers] (Najaf: Ansar Al-Mahdi Publications 2010), vol 3.

should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous} Quran, Chapter "The Cow" 2:180.

Relating the words of Jesus where he gives glad tidings and stipulates the one who will come after him, God Almighty said: {And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of God to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmed. . ."} Quran Chapter "The Ranks" 61:6.

In the Torah:

[14] And the LORD said to Moses, "Behold, the days approach when you must die. Call Joshua and present yourselves in the tent of meeting, that I may commission him. And Moses and Joshua went and presented themselves in the tent of meeting¹⁵⁶ (Deuteronomy 31).

It also mentions the following:

[1] When David's time to die drew near, he commanded Solomon his son, saying,¹⁵⁷ [2] "I am about to go the way of all the earth. Be strong, and show yourself a man, [3] and keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, [4] that the LORD may establish his word that he spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel' (1 Kings 2).

Near the time of his death, Moses^{PBUH} commissioned his vicegerent Joshua^{PBUH} through a will, and through this will, he is known. Likewise, when his time to death was near, David^{PBUH} distinguished his vicegerent Solomon^{PBUH} with a will, and through it he is known. Therefore, it is the will that is used to recognize the vicegerents of God, and we read this just previously in the Quranic verse.

In the Gospel, Jesus said: [18] And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. [19] I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matthew 16).

Jesus also said to Simon Peter: [15]"Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs. . . ." (John 21). He repeated this question three times.

It is clear the Jesus^{PBUH} is only giving Peter the keys of the kingdom of heaven—but why? And why did he only assign him to feed his lambs (his followers) three times? Provided that we

¹⁵⁶ The meaning of the Arabic word *Awsaa* translated here as "commission", means to determine matters by way of a will—Trans.

¹⁵⁷ Again in this instance, the Arabic word translated as "commanded" is *Awsaa* (meaning to determine matters by way of a will)—Trans.

know he is his successor and the vicegerent of God, we know the reason for this. It is the specification by text and appointment of Peter as the guardian in front of his disciples, so that they would know that it was obligatory to obey him after Jesus. The Quran and Torah have mentioned this as well.

His glad tidings of the comforter in the end times, and everything he said about his attributes and his days (the comforter), are also actions from him relating to this important, divine way. They were clear texts through which the companion of truth is recognized. This was before his death and rising into heaven.

Through knowledge, Abraham was known: {“O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path} Quran Chapter “Mary” 19:43; as well as Moses^{PBUH}: {And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good} Quran Chapter “The Stories” 28:14; Jesus^{PBUH}: {And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear God and obey me} Quran Chapter “The Ornaments of Gold” 43:63. And Muhammad^{PBUHAP}: {It is He who has sent among the *ummiyoon* a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom—although they were before in clear error} Quran Chapter “The Congregation, Friday” 62:2. This was the case with all prophets and messengers, and it is in the Quran. Moreover, anyone who reviews the Torah and Gospel will find it to be very clear that God Almighty gives the prophets the distinction of wisdom and knowledge.

Regarding **their call for the sovereignty of God** and raising the banner of Allegiance to God, the books of religion are also filled with examples of this.

For Muslims, they all consider the Riser from the progeny of Muhammad to be one of the vicegerents of God on His earth, and it is forbidden to turn away from him and forsake him. In fact, their Prophet^{PBUHAP} and his pure progeny instructed them to go to him, even if they have to crawl on ice, once he raises his banner and starts his call.

In Sunni sources, it is narrated that the Prophet^{PBUHAP} said: **"Then the black banners will appear from the East. They will fight you in battle like no other nation has fought.. If you see him, pledge allegiance to him even if you have to crawl on ice, for he is the vicegerent of God, the Mahdi."**¹⁵⁸

In Shia sources, it is reported that he^{PBUHAP} said: **"The Hour will not come until the coming of the Riser of truth comes. That will happen when God Almighty permits him to do so. Whoever follows him is saved, and whoever stays behind perishes. By God, oh servants of God, go to him even if you have to crawl on ice. For he is the vicegerent of God Almighty, and he is my vicegerent."**¹⁵⁹

¹⁵⁸ Ibn Majah, *Sunan Ibn Majah* [The Traditions of Ibn Majah] (Beruit: Dar Al-Marifa, 1995), vol 2, 1367, Hadith 4084.

¹⁵⁹ Muhammad Ibn Jareer Al-Tabari, *Dalael Al-Imama* [The Evidence for Imamate] (Qom, Iran: Muasasat Al-Bitha, 1992), 452.

The one we are instructed to go to, even crawling on ice, is the vicegerent and son of Imam Mahdi, Ahmed. The Prophet^{PBUHAP} said: "If you see the black banners appear from Khorasan, join them even if you have to crawl on ice, for the vicegerent of the Mahdi is among them."¹⁶⁰ We have previously discussed this, and will not repeat it here.

Since the will and knowledge are included in the divine law used to recognize the vicegerents and messengers, when Imam Sadiq^{PBUH} was asked, "How will the companion of this matter be recognized?" he replied: "Through peacefulness, dignity, knowledge, and the Will."¹⁶¹

And today, oh people, what has the Riser Ahmed Al-Hasan come with to support his claim?

Didn't he present the will and dozens of clear texts, which we have shown in previous sections? We have seen how these texts apply to him in terms of name, lineage, attributes, location, time . . . and more. They are the same evidences mentioned in the Quran, Gospel and Torah as ways of recognizing the messengers and vicegerents of God.

He has also used as evidence the knowledge which God has distinguished him with. He wanted to make the test easier for the people when he invited the senior clerics of every religion to a debate, using only the book they believe in. When no one came forward to debate, he began to disseminate the knowledge by answering the questions of Muslims, Christians, and others. Anyone can read what he has written regarding divinity, the heavens, the kingdom, the prophets and messengers, their ranks and attributes, the permissible and forbidden of God, His laws, and many other topics. It is worth noting that the texts from divine books I have used here are only a drop in the ocean that is overflowing with his knowledge, may my soul be sacrificed for him.

As for his call to the people toward God and His sovereignty, this is something he stands alone in doing among the people of earth, given that they have all endorsed constitutions and positivist methods, the consequences of which are the injustice, inequality and corruption we see the world filled with in various aspects of human life.

Furthermore, it suffices that he is supported by the testimony of thousands of truthful visions and the great kingdom; and this shows the rightful claim and truthfulness of the Riser Ahmed. There is also his blessed journey, excellent manners, and lofty, human attributes which no one can explain.

As for the objective of his call, he has defined it as follows:

Jesus^{PBUH} said, "The Son of Adam shall not live by bread alone, but rather by the word of God."

And I, a servant of God, say to you: By bread, the son of Adam dies, and with the word of God, he lives.

My call is the same as the call of Noah^{PBUH}, Abraham^{PBUH}, Moses^{PBUH}, Jesus^{PBUH} and Muhammad^{PBUHAP}: to spread monotheism in every place on this earth. The purpose of the

¹⁶⁰ Ibn Tawoos, *Al-Malahim Wal Fitān* [Fierce Battles and Tribulations], 54.

¹⁶¹ Shaykh Muhammad Ibn Ali Sadooq, *Al-Khisal* [The Traits] (Qom: Jamaat Al-Mudariseen fil Hawza Al-Ilmiya 1982), 200.

prophets and successors is my own purpose: to clarify the Torah, the Gospel, the Quran, and whatever you have disagreed upon, and to explain the deviation of the Jewish, Christian and Muslim clerics, their abandonment of the Divine Jurisprudence, and their violation of the commandments of the Prophets^{PBUT}.

My will is the will and desire of God Almighty: for the people of the earth to want nothing but what God Almighty wants; for the earth to be filled with justice and fairness, just as it has been filled with tyranny and oppression; for the hungry to be fed and for the poor to not remain without shelter; for the orphans to find joy after their prolonged sadness, for the widows to find what fulfills their financial need with dignity and integrity . . . and for the most important matter in the jurisprudence to be applied: justice, mercy and honesty.”¹⁶²

If that is not enough to prove the rightful claim and truthfulness of a messenger, then what are the messengers and vicegerents of God characterized by in the opinion of people? Does anyone have the capability to piece together this great number of holy texts (only some of which have been mentioned), and to subjugate the kingdom into bearing testimony for him? Would a believer of God say this? Therefore, what else do people still believe for us to debate them with? How else can they believe in the world reformer whose coming they are waiting for, when they are actually waiting for a redeemer who saves them from the state they are in?

If the Riser Ahmed is not the promised world savior and reformer who is well-versed in the heavenly texts that the people here on earth have, he would not have been able to decisively reveal what has been poorly understood by people of all religions for a very long time.

What we have arrived at, based on what we have shown, is as follows:

The Riser is: the Messenger of Imam Al-Mahdi; the Promised Yamani; the First Mahdi; the Mahdi who is born in the End Times; a man from the Ahl al-Bayt (of the Prophet) and from the descendants of Ali, Fatima and Imam Al-Mahdi; the Prince of the Army of Anger; the Rising Star from the East; the Thirteenth Imam . . . for the Muslims.

He is also: the Riser and Messenger of Jesus; the wise and faithful servant; the Comforter; the thirteenth; the Redeemer; the Lamb standing on the Mount bringing together the supporters of his father; the Stone that became the cornerstone; the one like a Son of Man. . . for the Christians.

He is also: the Riser from the stump of Jesse; the Master who will return a second time; the Redeemer; the Lion from the Tribe of Judah; the Slain Lamb; the Stone that became the Cornerstone; the one like a Son of Man . . . for the Jews.

He is: the Riser Ahmed, the Promised World Savior and Redeemer.

¹⁶² Ahmed Al-Hasan, *Al-Jawab Al- Munir, Al-Abrar Al-Atheer* [Enlightened Answers Through the Internet] (Najaf: Ansar Al-Mahdi Publications 2010), vol 1, Q2.

19. A Final Word

I would like to end by reminding the Muslims of the will of their Prophet Muhammad^{PBUHAP}, which they all agree upon, despite their differences in most matters: “I am leaving among you two things that provided you hold onto them, you will will never deviate after me: the book of God and my progeny, Ahl al-Bayt.”

I ask them to turn their attention to what the Riser, Ahmed, presented to them. The question is: do they find his evidences contrary to the commandments of their Prophet^{PBUHAP}? Haven't we previously gone through some of them and seen the Quran and the words of Muhammad and his progeny bearing witness for him? What more do they want? Why do they treat Muhammad unjustly regarding his son the Riser, while claiming to be Muslims?

God Almighty said: {Then do they not reflect upon the Quran? If it had been from [any] other than God , they would have found within it much contradiction} The Quran, Chapter “The Women”, 4:82.

Read this verse, then review the evidence of the Riser, Ahmed, for which the Quran, the religious accounts of Muhammad and his progeny, the Gospel, and the Torah bear witness. You will find the evidences to be extremely consistent and systematic, each one attesting to the other. If their source was not from God you would see much contradiction, as Almighty God has informed us. But you will not see any inconsistency in them, so it must be that it is from God, and that Ahmed is God's guardian, and the promised Riser.

My final word to the Christians is to remind them of Jesus' words: [17] “Every kingdom divided against itself is laid waste, and a divided household falls. [18] And if Satan also is divided against himself, how will his kingdom stand? (Luke 11).

I would like to say this: Here, you have heard the the proof of the Riser, Comforter, and Redeemer Ahmed in several of your texts that you believe in. You have heard the objective of his call, such as disseminating the holy commandments of the prophets and messengers; calling people to God Almighty; filling the earth with justice, mercy and truthfulness; feeding the hungry and caring for the poor and disadvantaged; letting happiness enter the hearts of the orphans and the poverty-stricken; preserving the dignity and rights of women; and many other concepts that the people of earth today are impoverished of.

Do you judge him to be untruthful while truth emanates from him? Isn't it disgraceful to disregard the words of Jesus pbuh: “Every kingdom divided against itself is laid waste, and a divided household falls. And if Satan also is divided against himself, how will his kingdom stand” and not use it as a standard to measure what Ahmed has come with in order to find out if he is from God? Isn't it Jesus' standard of truth—so why do you turn away from it? Do you believe in some parts of your book, yet disbelieve in other parts?

Consider what he has called you to, the wisdom it contains, the call to goodness and the truth, and that it is marked by agreeable and noble manners. How can you allow your imagination to liken his matter, God forbid, to be like darkness from Satan, the foolish one, who calls to falsehood, evil and everything disparaged? Is Satan divided against himself? Is his

kingdom divided against itself? Isn't this how Jesus^{PBUH} has taught you to distinguish the truth from falsehood?

Are you not capable today of distinguishing between wisdom and foolishness; between good and evil; between truth and falsehood; and between what is agreeable and what is disparaged? Do you believe that Satan and his kingdom is divided against itself, at times calling to goodness and truth and at times to evil and falsehood? No, this is not possible—by the lord of the prophets and messengers.

And Praise be to God, Lord of the worlds.

Other publications translated into English include:

The Supremacy of God and not Supremacy of the People

-A book about the shortcomings and inevitable failure of Democracy and the superior alternative of divine governance.

The Thirteenth Disciple

-A book about the thirteenth Disciple, Judah, who was crucified in place of Jesus.

The Atheism Delusion

-A significant scientific and academic work in which arguments and scientific evidence for the existence of God are presented, along with demonstrating, through science, the fallacies in the arguments of the Atheists stating that there is no scientific evidence for God.