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**The Glad Tidings of Ahmed, the Comforter
and
Discussions of the Christian Doctrine**

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www.saviorofmankind.com

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

Dedication

To the one who taught me that the soul is owned only by the One who gifted it....

To the one who taught me that testifying with words and blood is the path of the free....

To my heart that beats with love for all God's prophets and messengers....

To the one who made his soul a sacrifice for God's throne....

To the one whose remembrance is my life and forgetting him is my death....

To Al-Hussain, son of Ali, father of the free and the martyrs....

To Al-Hussain's companions who exhausted themselves for him....

To God's helpers who gave their blood and became the key to initiating the state of divine justice....

To he [Jesus] who gave glad tidings of the Comforter, and who will pray behind him....¹

To Ahmed, The Comforter....

May God's peace be upon them all...please accept this humble work from me and be charitable towards us—Indeed, God loves the charitable.

¹ Jesus^P gave glad tidings of the Comforter and will pray behind him.

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

Preface

Praise be to God, Lord of the worlds. Praise be to God, who guided us to take the pure ones—Muhammad and his family—as guardians. All thanks to Him, who introduced us to the topic of the Mahdi from the family of Muhammad, Sayyed Ahmed Alhasan^P. May the blessings of God be upon Muhammad and his family.

One of the most prominent features of Christian theology is the use of obscure logic, creative language that employs metaphors, and the connection of ideas and texts through free association. In this approach, ideas are not linked directly to other ideas or texts, as there is no real connection between them.

Christian theologians approach scriptures with an established ideological framework, meaning their beliefs are shaped before engaging with the texts. As a result, rather than allowing the texts to inform their understanding, they seek out verses that align with their preconceived doctrines to justify their beliefs. This approach leads them to interpret scriptures in a way that reinforces their existing notions rather than reading with an open mind to uncover the texts' true meanings.

Since Christian theologians often approach sacred texts with preconceived theological ideas rather than deriving their beliefs directly from the scriptures, they frequently search for passages that support and confirm their existing doctrines. When the texts do not align with their predetermined beliefs, they attempt to connect them illogically and incomprehensibly.

Subsequently, they resort to intimidating the reader, presenting a dichotomy: either accept and understand the texts as they are presented or face accusations of lacking faith.

Thus, those engaging with Christian theology are compelled to choose between embracing an obscure and incomprehensible doctrine or adhering to logical reasoning

that undermines it. This dynamic has led to individuals memorizing and repeating ambiguous phrases without truly understanding them while accusing those seeking clarification of lacking faith and abandoning the Holy Spirit.

Adherence to the Christian faith is marked by memorizing edicts of the so-called ecclesiastical Nicene Creed. Christians find themselves in a continuous battle against rational inquiry and logical coherence.

In other words, the Christian faith is nothing but a distorted product born out of thought control and conquering people's free will and rational thinking. Therefore, the Church's history unsurprisingly involves a lengthy series of heresy accusations directed at those who disagree with them.

A lifeless structure quickly collapses into debris to be swept away by winds, which is the reality of the set of ideas around which Christianity revolves. Christianity, which formed from a distorted understanding rather than the religious texts, swiftly reveals its deception. Its falsehood is exposed when subject to examination and scrutiny.

As we read this book, we observe how the foundation of falsehood is dismantled by the writer's sharp analysis. As readers, we will see how this author uses the stroke of his pen confidently to reveal the foundation that Jesus intended to build and the priests attempted to conceal behind their deviant interpretations. Once Christianity expels these interpretations and ideas, it will appear in pure white light, declaring its affiliation with the divine religious movement from which the corrupt scholars tried to separate it.

I ask the Almighty to help and guide my brother, the author of this book, and grant him success. God willing, this book will be the first of many successful works.

All praise be to the Lord of all worlds, and peace be upon all of the Messengers, and may God's abundant prayers and peace be upon Muhammad, the Master of the Messengers, and upon the Imams and the Mahdis.

Dr. Abderrazak Al-Dirawi

Foreword

This book serves as textual evidence based on the premise that the sacred text is self-explanatory. Its passages clarify and interpret one another without relying on external interpretations or unrelated explanations, allowing an insightful reader to understand them with minimal effort. It does not address controversial topics about the Christian doctrine; it addresses only the fundamentals. More importantly, using compelling evidence, it demonstrates the authentic doctrine in the Holy Book of the appearance of Ahmed the Comforter^P. This demonstration is based on sound evidence that simply requires a fair and impartial reading, verification from the reader, and discarding any preconceived notions and beliefs when reading these texts.

Any fair person will find the truth promised by all prophets and messengers in this simple argumentative investigation. May the Almighty guide and assist me and those who seek truth, free from religious bias or sectarianism. I seek only God's acceptance.

Introduction

Regarding the glad tidings about the Savior who is sent in the End Times:

The question is whether the prophets announced that the Savior (Comforter) mentioned in the Quranic text and the Old and New Testaments of the Holy Book would arrive in the end times and whether he is a human messenger or a pure spirit (the Holy Spirit).

Before delving into the nature of the Comforter, it is important to focus on an essential issue:

Is there a standard practice and a method established by the Creator similar to the man-made constitutions that operate in all countries? I am not talking about religious laws and rules that govern the actions of worshipers, for they change, and new ones [are introduced] at every time and place, though some matters have not and will not change regardless of the time or place. I am referring to a standard method for appointing a leader who leads the nation justly, fairly, and with mercy; a leader who reveals those rules to us. If it is acceptable for people to establish a methodology, constitution, and law for how to appoint such a leader or ruler, and, according to them, neglecting to do so would be foolish and unwise, it is more appropriate to search for God's established approach (to appointing a leader). Man-made constitutions allow kings, presidents, and rulers to be appointed and people to participate in elections to choose a ruler. However, these constitutions clearly demonstrate poor judgment and choices, considering that tyrants, murderers, oppressors, and thieves have quickly ascended to power.

Hence, we must search for the methodology and constitution, which, if adhered to, will never lead us astray. It is evident in the Torah, the Bible, and the Quran. It is the law of recognizing the proofs and vicegerents of God on His earth; those entrusted to take the helm of rulership, which is their right, even if tyrants take it from them. God entrusted Adam and his righteous descendants with the vicegerency. Abel was the righteous one whom Cain challenged and killed, but God assigned it to the lineage of Adam's second son. Similarly, God entrusted Enoch, Noah, and then Abraham, the father of the prophets and messengers. God decreed that the covenant would be between Him and the descendants of Abraham forever. We read in the Book of Genesis: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after

thee.”² The covenant was then delivered to Isaac and Jacob until it reached Moses^P, who took the Children of Israel across the sea and was a true ruler over them. He ruled with a clear and decisive divine constitution (covenant).

Then, the covenant was passed to Joshua, son of Nun, who used the sword against his enemies to promote monotheism and spread justice and equity throughout the world. This covenant continued to be passed from one vicegerent to the next until it reached David and Solomon. The prophecies state that the Savior will sit on the throne of David.

When Jesus^P came, he continued this approach and spoke truthfully and sincerely: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”³

His statement is a definitive testament that the people have overlooked. The people felt the need to justify Jesus^P not sitting on the throne of David with a second coming. We certainly do not deny the second coming of Jesus; however, as a continuation of the covenant, there should be a leader in this nation after Jesus’s^P ascension until his second coming. Peter was the successor of this nation after Jesus’s^P ascension, and he is clearly described as the shepherd of this nation. We read in the Gospel of Matthew: “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”⁴

Jesus also said to Peter, “Feed my sheep”: “So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.”⁵

Also, Jesus said: “He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”⁶

Simon was the shepherd and successor of this nation after Jesus. The successorship continued to Prophet Muhammad, the Messenger of God. The divine methodology

² Genesis 17:7 KJV.

³ Matthew 5:17 KJV.

⁴ Matthew 16:19 KJV.

⁵ John 21:15-16 KJV.

⁶ John 21:17 KJV.

continued after him with twelve Imams, and after them, the twelve Mahdis. The first of the Mahdis is the Comforter Ahmed, whom Jesus had prophesied and referred to as the Savior and Comforter during the Day of the Lord or the Day of the Minor Resurrection. He is also known as the Spirit of Truth.

Since the divine methodology of appointing the vicegerent is consistent and unchanging, our Christian brothers needed an intermediary between God, the people, and the one appointed by Him, so they introduced the Holy Spirit into this complicated equation to fill the void. The Holy Spirit replaced the true leader and ruler that the people required until the second coming of the Messiah.

This ruler appointed by God must be infallible so that he does not take people out of guidance or lead them into misguidance, and God's Proofs (representatives) are infallible.⁷

God Almighty is the Creator; He legislated the constitution and laws (religious law and code) that regulate all worldly and otherworldly matters. Only an unreasonable person who disbelieves in Almighty God could reject this fact. God Almighty does not apply His rules directly Himself. Rather, He applies these rules through His vicegerent on the earth. Hence, His vicegerent must be a clear mirror that reflects nothing but the truth and what is correct. If one assumes that God's vicegerent on Earth is not inherently pure and infallible, it implies that Almighty God instructs people to obey someone prone to error and misguidance, effectively commanding them to make mistakes and go astray. At the very least, those who deny the infallibility of God's vicegerent must assume that God does not hold people accountable for falling into misguidance, an assumption no believer in God would profess.

I encourage readers to think about this introduction with fairness and wisdom to learn the truth and understand the reason behind our claim that the Comforter is a human being and not merely a spirit. In fact, the intermediary between God and people is continuously necessary, as confirmed by Paul the Apostle when he said in the First Epistle to Timothy: "For there is one God, and one mediator between God and men, the man Christ Jesus;"⁸ This definitive text does not mention the Holy Spirit, indicating the need to read it fairly.

God's prophets and messengers are the intermediaries between God and the people. Whoever denies them and does not seek guidance from them is destined to go astray.

⁷ TN: Proof (or argument) is the literal translation of the word *Hujjah*. In a religious context, it refers to God's representative on the earth as he is a living, divine proof of God's existence for the people.

⁸ 1 Timothy 2:5 KJV.

However, people nowadays claim they can do without this guidance. Their condition is as described by Dr. Abderazzak al-Dirawi: “Their state is like that of a person who refuses to follow a guide in the desert and gets lost but impertinently claims: ‘I have managed without the guide and do not need him.’”

This predicament of yours speaks volumes.⁹ In reality, your position contradicts what you are saying. Perhaps you should think twice before claiming that you do not need a guide.

For every era, there must be an intermediary [between God and the people] who distinguishes truth from falsehood, and people should follow him. In Jesus's time, he was the only one that people should follow. After his ascension and departure, someone else—a successor or another comforter—must assume his position: “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”¹⁰ Filling this position with the Holy Spirit (a pure spirit) is unwise and a violation of God's constitution and methodology. The Holy Spirit has a function, which is inspiration and guidance. Prophets and messengers were anointed with it, as was Christ.^P

Indeed, for every era, there must be an intermediary [between God and the people] who distinguishes truth from falsehood, and people should follow him. In Jesus's time, he was the only one that people should have followed. After his ascension and departure, someone else, a successor or another comforter, had to assume his position: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”¹¹ To fill this position with the Holy Spirit (a pure spirit) is unwise. By doing so, you are violating God's constitution and methodology. The Holy Spirit has a function, which is inspiration and guidance. Prophets and messengers were anointed with it, as was Christ^P.

We wish to inform you that we are in the end times, and the Day of the Lord is near. The world currently needs someone who will pave the way for the second coming—and he is a human messenger.

⁹ TN: The Christians say they do not need an intermediary between themselves and God and claim that the Holy Spirit is with them. Yet one could ask: where is the Holy Spirit when Christian scholars reject evolution? Where was the Holy Spirit they claim is with them when they tortured scientists like Giordano Bruno, Galileo, and others? Where was the Holy Spirit when Christianity and Christians divided into sects and engaged in many bloody wars? The real-world situation says that the Holy Spirit is not with them and that they truly need an intermediary between them and God.

¹⁰ John 14:16 KJV.

¹¹ John 14:16 KJV.

Father Antonios Fikri, an interpreter of the Holy Book (the Bible), says that someone will come who paves the way for Jesus^P before his second coming.

He states,

Notice that the commentators had surface-level knowledge of the Book but lacked a deeper understanding of its true meaning. John came as a forerunner with the spirit of Elijah in his asceticism, abstinence, and bearing witness to the truth in front of kings. However, they did not recognize him because their hearts were blinded. Elijah had indeed come but not in the literal sense. Instead, preparation was made through John the Baptist for the people, so they offered repentance in preparation for the first coming of Christ.

Elijah will indeed come before the second coming to prepare the people, turning the hearts of the fathers to the children, "And Jesus answered and said unto them, Elias [Elijah] truly shall first come, and restore all things."¹²

We say that the Elijah who is to come, as the Day of the Lord is near, is Ahmed Alhasan^P. He is the forerunner before the coming of Christ^P and he is his messenger:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:"¹³

Would you say that the messenger Elijah, who will come before the second coming of Jesus^P, is also the Holy Spirit?

Ahmed Alhasan^P, the Comforter, says:

The Holy Spirit is the pure and infallible spirit. If a servant of God devotes his deeds to pleasing God Almighty and performs them for God's sake, God will love him and entrust an angel to him that urges him to do all that is good, removes all that is evil from him, and paves the way for him to have noble manners. This way, the Holy Spirit is the channel through which knowledge is transmitted to the human being it is entrusted with.¹⁴

¹² Matthew 17:11 KJV.

¹³ Malachi 4:5 KJV.

¹⁴ Ahmed Alhasan, Al-Mutashabihat [The Allegories] vol. 3, Question 118.

This is exactly what is written in Acts: "How God anointed Jesus of Nazareth with the Holy Ghost [Spirit] and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."¹⁵

God Almighty says in the Quran:

"[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 glad tidings of a messenger to come after me whose name is Ahmed.' But when he came to them with clear evidence, they said, 'This is obvious magic!'"¹⁶

Jesus^P said:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."¹⁷

The Christians argue that the above text clearly identifies the Comforter as the Holy Spirit, as it states that the world cannot see him.

Our reply is that perhaps Jesus meant something different from your interpretation, as was the case in the verse: "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?"¹⁸

Jesus^P said to search the Scriptures: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."¹⁹

Let us follow the words of Jesus^P and act accordingly. In the Gospel of Matthew, the seventh Chapter, Jesus^P teaches us how to study the Scriptures:

¹⁵ Acts 10:38 KJV.

¹⁶ Quran 61:6.

¹⁷ John 14:15-17 KJV.

¹⁸ Acts 8:30 KJV.

¹⁹ John 5:39 KJV.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.²⁰

Christ^P did not say, “Search the words and commentaries of the scholars,” since commentaries are not revelation and could be right or wrong. We are not saying to ignore them if they carry the truth and are supported by evidence and proofs that establish their credibility. However, Jesus^P provided the best solution to distinguish truth from falsehood and honesty from lies when he said: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” Thus, you can discover the truth within the pages of the texts. These texts lead you to the truth with almost no effort. Jesus^P did not allow us to go astray as he said: “Search the scriptures...” So we must ask the question: Where are these scriptures?

Jesus^P points to something very important in the Gospel of Matthew: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”²¹

Thus, the solution is to follow the words of Jesus^P and not those of the commentators, lest they mislead us from the straight path.

Jesus^P said that they worship him in vain:

Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias [Elijah] prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.²²

²⁰ Matthew 7:24-27 KJV.

²¹ Matthew 7:24-25 KJV.

²² Matthew 15:6-9 KJV.

Jesus^P also said: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”²³

The Jewish scholars distorted their commentaries to omit and conceal the facts and glad tidings of Jesus^P, even though the books of the Old Testament mention them and prophecies of the Awaited Messiah, who the Christians believe is Jesus^P. Similarly, the Christian scholars distorted their commentaries to hide the facts and glad tidings of the awaited Comforter or Messiah, Ahmed^P. The Jewish scholars not only hid the truth, but even worse, they changed the tidings and prophecies completely and brought the gravest and most repugnant charges against Jesus^P, accusing him and his virgin mother of things they did not do.

Despite the actions of these Jewish scholars, you Christians turned a blind eye to their statements. You even joined forces with them so you could slander Prophet Muhammad^P, who praised and lauded Jesus^P and his pure mother.

The Christians say: “You must adopt our interpretations because we are the people of the Holy Book. You cannot interpret it from an Islamic perspective.”

The Holy Book you believe in is divided into two parts: the Old and New Testaments. Your claim that its interpretation must be exclusively from your perspective is unsubstantiated. If that were the case, we would need to defer to the original source that you rely on for prophecies about the Messiah--the Old Testament. The Jewish people, as the custodians of the Old Testament, reject the interpretations of your scholars. By your logic, we would then be obligated to accept their understanding, as they could also argue that their knowledge of the Old Testament surpasses that of anyone else.

The argument of the Christians is thus rebutted and reversed. Recognizing the truth to identify its proponents rather than vice versa is crucial. The texts serve as the arbiter between us and you, not the interpretations. Jesus^P sayings hold this authoritative position, and his words are unequivocal and embody the truth. We must adhere to his teachings and heed his instructions, not anyone else's. He imparted this guidance to us. Should we follow it or imitate others blindly without understanding or scrutiny?

Ahmed, the Comforter^P says:

²³ Matthew 7:22-23 KJV.

Dear people, do not be deceived by the clerics of misguidance and their supporters. Read, research, explore, and learn for yourselves, and seek the truth independently. Do not rely on anyone to determine your hereafter, lest you face regret tomorrow—when regret will be of no use: “They say: ‘Our Lord, verily we obeyed our chieftains and great men, and they misled us from the Way.’”²⁴

Our goal is to search and verify until we reach a conclusion based on the Scriptures so that we have clear textual evidence regarding the truth of the Comforter.

We appeal to all rational Christians to read the Holy Book with impartiality and reason. We urge you to set aside any preconceived biases, convictions, or stereotypes and carefully consider and try to understand the texts we cite. By doing so, you will discern that these texts unequivocally refer to Ahmed, the Comforter^P.

Terminology

1. *Nazara* (Christians)

Before exploring the main points of this book, we need to address the following issues:

The Christians say that the word *Nazara* is not used in any text other than the Quran and Islamic texts. They say it does not originate in the Holy Book or the sayings of the Old Fathers.²⁵

We argue that Christians seek to assert the opposite of what is stated in the Quran, despite its numerous incontrovertible facts. The Quran uses the term *Nazara* to refer to

²⁴ Quran 33:67; *The Sermon of Muharram* of Ahmed the Comforter:

<https://www.saviorofmankind.com/wpcontent/uploads/2017/02/sermonmuharram.pdf>

²⁵ The Church Fathers, or Christian Fathers, were influential Christian theologians and writers who came after the era of Jesus' disciples and established the intellectual and doctrinal foundations of Christianity. Their teachings were the closest to Jesus' teachings. The period in which they worked was known as the Patristic Era and spanned approximately from the late 1st to mid-8th centuries.

Christians, a designation rooted in historical fact.²⁶ This is confirmed by the Gospels, other Christian texts, and church traditions, which we will outline here briefly but sufficiently.

The Christians of the first few centuries were called *Nazara*. This term was not intended as an insult or disparagement, as some have claimed. Rather, it was their title and the name they used for themselves. Evidence that they were called *Nazara* before Islam lies in the way it was later distorted in translation to align with certain ecclesiastical perspectives.

Let us read these texts from the Holy Book:

Van Alen Van Dyck's translation of Acts 24:5: "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes."

Other translations of the same verse, specifically The Catholic, The Arabic Standard, and the Good News, used *Nazara*, not *Nazarenes*.

But does the Greek text use the term *Nazara*, Christians, or Nazarenes?

Acts 24:5: ευροντες γαρ τον ανδρα τουτον λοιμον και κινουντα σταςιν πασιν τοις ιουδαιοις τοις κατα την οικουμενην πρωτοστατην τε της των **ναζωραιων** αιρεσεως

The word ναζωραιων is ***Nazara***.

We can consult the *Codex Sinaiticus* (or the Sinai Bible of the fourth century) to confirm that the word *Nazara* is in this ancient text and was not invented by Muslims. Father Tadros Yacoub Malaty affirms this when he says: "The word 'Nazareth,' from which the term 'Nasara' (Christians) is derived, is *natzar* in Hebrew.

Despite the Orthodox Christians being the first to object to the term *Nazara*, hymns on their official website still feature this word.²⁷

1. *Īsā (Eesaa)*

²⁶ God Almighty says: "Of those who believed, the Jews, the Christians (Nasara), and the Sabians, whoever believes in God and the Last Day and does righteous deeds will have their reward with their Lord. There will be no fear over them, nor will they grieve" (Quran 2:62).

²⁷ The Christian chorale:

https://st-takla.org/Lyrics-Spiritual-Songs/08-Coptic-Taraneem-Kalamat_Meem-Noun/Ma3shar-Al-Nasara-Ya-Khayr-Al-Sho3oob.html

They say: the Arabic word *Īsā (Eesaa)* is used only in your Islamic text; his real name is *Yasoo*.

We say: it is known that there is a difference between Muslims and Christians regarding the name of the Messiah. According to Muslims, he is Eesa, the Messiah, son of Mary^P. God Almighty says in the Quran: “O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, *Īsā* [Jesus], the son of Mary—distinguished in this world and the Hereafter and among those brought near [to God].”²⁸

In Christianity, the Arabic name is *Yasoo*: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”²⁹

Christians consistently censure the Quran for calling the Messiah *Īsā (Eesaa)*, deeming the name mentioned in the Holy Book to be the right one. This belief stems from the fact that the Holy Book was written by Jesus’ apostles and disciples who saw him face to face, lived with him, and learned directly from him.

Thus, how could the Quran possibly come 500 years afterward to say that he is *Īsā (Eesaa)*? Did Muhammad^P know the Messiah’s name better than the Messiah’s disciples?

1. The Aramaic Perspective

The Messiah spoke the Aramaic language, which is very similar to the Arabic language in a number of its words, besides some differences in pronunciation. For instance, the letter *seen* in Arabic is pronounced *sheen* in Aramaic, as in the word *masheeh* (*maseeh* in Arabic, Messiah in English).

It is noteworthy that the name *Īsā (Eesaa)* was very common among the Jews. For example, it is mentioned in the Book of Genesis more than once (*Īsū (Eesoo)*). ‘The Arameans and the Hebrews called him *Īsū (Eesoo)*, which is equivalent to *Īsā (Eesaa)* in the dialects of the Arabs.

What is the Messiah's name in Aramaic?

²⁸ Quran 3:45.

²⁹ Matthew 1:21, KJV.

To see how the Aramaeans pronounce the Messiah's name, let us go to this website to learn some Christian words in Aramaic:

<http://www.learnassyrian.com/aramaic/church/church.html>

You will find that the second word on the page is the Messiah's name in English (Jesus), and directly next to it, you will find the Aramaic pronunciation (*Eeshoo*).

Note that the first letter "e" replaces the Arabic letter "ayn" because the "ayn" does not exist in English. Therefore, it is pronounced as *Eeshoo*.

If you want further evidence, you need only to look at the word "Christmas" on the same website. You will find the corresponding Aramaic word to be "*Eedaa sooraa*." Notice here that "eedaa" is pronounced the same as the Arabic word "*Eed*."

The Arabic letter "seen," as we previously said, is "*sheen*" in Aramaic. Correspondingly, *Īsū* (*Eesoo*) in Aramaic is the same as *Īsā* (*Eesaa*) in Arabic.

If the Messiah's real name in Arabic were *Yasoo*, the Aramaic name would be pronounced as *Yashoo*. However, the Aramaic word is *Eeshoo*, which is *Īsū* (*Eesoo*).

If you would like further information on this topic, you may consult the official website of learning Aramaic (both writing and pronunciation):

[/http://www.learnassyrian.com/Aramaic](http://www.learnassyrian.com/Aramaic)

2. The Greek Perspective

It is known that proper names in Greek are always attached to the suffix "s" that marks the nouns as proper names. For example: Hercules, Achilles, Odysseus, Hómēros, etc.

It is also known that the Greek language does not have the letter "ayn." It is frequently replaced by the letter "j".

That said, let us look at the Messiah's name, which Christians worldwide take pride in: *Jisoos* (Jesus). It is well-known that this was originally a Greek name.

Based on the above, we now know that the letter "ayn" is pronounced as "j" in Greek, so *Jisoos* becomes *Isoos*. If we omit the final "s," which as we have previously mentioned is a suffix that is added to nouns in Greek to mark proper names, we are left with *Īsū* (*Eesoo*) which is *Īsā* (*Eesaa*) in Arabic.

If the Messiah's real name in Arabic was *Yasoo*,³⁰ then the Greek name would be *Yusoojoos*. However, the Greek name, as we know, is *Jisoos*, which is *Īsū* (*Eesoo*).

The translator violated the rules of scientific integrity by moving the first letter (*ayn*) to the final position of the word, resulting in the word *Yasū*.

There are a large number of words whose real meaning was distorted for the sole purpose of distracting people from the truth and facts stated in the Holy Quran. Yet, how could they achieve this purpose when the truth is as plain as day?

³⁰ This is how Christian Arabs pronounce Jesus's name in Arabic and how it is written in the Arabic Gospel: يسوع

Chapter 1

Is the Comforter a Human Being or Only a Spirit?

What is the nature of the Savior—is he purely a soul, or is he a human being? If he is human, does he descend from Abraham through Isaac, Ishmael, or both? For instance, could the Comforter’s mother be descended from Isaac, Jacob, and David, while his father is descended from Ishmael and Muhammad^E? This book will address these questions..

The core of Jesus’s^P message is the glad tidings from the kingdom of God or realm of heavens about God’s true religion, represented by God’s Proof (the Riser, descendent of Jesse). He is the Savior who spreads equity and justice on earth after it has been filled with injustice and oppression. All prophets and messengers brought these glad tidings and promised their people that the kingdom of God would be established in the end times. This promise was passed down from one generation to another until its time was close, as the Messiah (Jesus)^P had stated, which is why he^P said: “And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.”³¹

Jesus also asked his disciples to preach about the kingdom of God: “And as ye go, preach, saying, The kingdom of heaven is at hand.”³²

He ordered them to say the following words in their prayers: “And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.”³³

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come.”³⁴

After Jesus presented several parables of God’s Kingdom during the Sermon on the Mount, which is the core of his message and the reason behind his Coming, he reiterated to them once again: “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever

³¹ Luke 4:43 KJV.

³² Matthew 10:7 KJV.

³³ Matthew 6:9-10 KJV.

³⁴ Luke 11:2 KJV.

shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.”³⁵

So, to whom will the Kingdom of God be given? And who is the coming Comforter the nations are awaiting?

The Christians say that Jesus^P described the one who will come after him as a true spirit when he said: “The Spirit of truth.”³⁶

In the early centuries of Christianity, long before the advent of Islam, the Comforter was described as a human figure who would be the awaited savior and messenger for all of humanity. Over time, many individuals have claimed to be this figure, and we will address some of these claims when we discuss the characteristics of the Comforter, God willing.

The Comforter’s descriptions that Jesus^P mentioned are the following:

The First Description

The Christians Say that the Comforter, the Holy Spirit, came after Jesus^P, and on the fiftieth day after Jesus^P was raised, Jesus’s disciples received the Holy Spirit.

We say: The Comforter comes after Jesus^P, not before him because Jesus^P said: “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”³⁷

One attribute of the Comforter is that he comes after the Messiah leaves the world, because the Comforter (the messenger) and the Messiah cannot both be present, which confirms that the Comforter is not the Holy Spirit that supported the Messiah throughout his life. The Comforter does not come to this world as long as Jesus is in it: “If I go not away, the Comforter will not come unto you...”

It is well known that the Holy Spirit was present in the life of Jesus and even before him. This is confirmed by the Gospel of Luke: “The Holy Ghost [Spirit] shall come upon thee, and the power of the Highest shall overshadow thee...”³⁸

³⁵ Matthew 21:43-4 KJV.

³⁶ John 16:13 KJV.

³⁷ John 16:7 KJV.

³⁸ Luke 1:35 KJV.

How is it possible, then, that Jesus would send the Holy Spirit if it were already present in the world?

If a person were to say that Jesus will send someone on a special mission to comfort after he is raised to the heavens, we would argue that the Holy Spirit's comfort to the faithful ones was a common occurrence even before the Messiah was raised. So, why would the Messiah send the Holy Spirit for comfort subsequently?

In the Gospel of Luke, it states: "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost [Spirit] was upon him."³⁹

If it turned out that the Holy Spirit came before the Messiah, it would be wrong to say that the Comforter is the Holy Spirit, the third of the Trinity, as they claim.

We ask you for a text of the disciples stating that the Holy Spirit they received is the same Comforter promised by Jesus^P.

Bear in mind that when Jesus^P told them not to leave Jerusalem, he promised that they would be baptized by the Holy Spirit. Here, Jesus was talking about baptism, not the Comforter he had promised them.

Let us now read the text in which he asks his disciples not to leave Jerusalem:

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost [Spirit] not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.⁴⁰

³⁹ Luke 2:25 KJV.

⁴⁰ Acts 1:4-8 KJV.

We have established that the Holy Spirit mentioned above indicates an attribute rather than a title bestowed on an individual. “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”⁴¹ The word “Comforter” here is also used as a characteristic of a human being; this human being is Jesus^P. His saying, “another Comforter,” must refer to another human being. Claiming that the Comforter is an immaterial soul requires solid evidence. If Jesus^P had meant what the Christians claim, he would have said: “I will send you the Holy Spirit, the Comforter.”

The disciples received the Holy Spirit before the fiftieth day, which completely refutes your claim that Jesus bestowed the Holy Spirit upon the disciples only on the fiftieth day.

Here is the text about the Holy Spirit being given to the disciples of Jesus^P before he departed when he said: “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost [Spirit].”⁴² According to the Society of Jesus (Jesuits), the translation of this verse, Jesus “breathed on them and said: “‘Take’ the Holy Ghost [Spirit],”⁴³ not “receive.”

The Holy Spirit was present during the Messiah's time and even earlier, and it was also granted to his disciples. However, the Comforter or Holy Spirit that Jesus mentions as coming is distinct from the Holy Spirit commonly discussed in Christian theology: “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”⁴⁴

According to Christian theology, the Holy Spirit is fully divine and equal to the Father and the Son. If Jesus^P ascended and the Holy Spirit descended, the Holy Spirit would still be Jesus^P due to their unity in divinity. Therefore, the phrase “another comforter” in the following verse cannot refer to the Holy Spirit but must indicate a distinct individual—a human messenger: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.”⁴⁵

⁴¹ John 14:16 KJV.

⁴² John 20:22 KJV.

⁴³ The Society of Jesus translates the word as “take,” not “receive.”

<https://arabchurch.com/ArabicBible/jab/John/20>; The Society of Jesus, commonly known as the Jesuits, is a Roman Catholic religious order founded in 1540 by Ignatius of Loyola and his companions. The primary mission of the Jesuits is to promote the teachings of the Catholic Church, engage in missionary work, and provide education and intellectual pursuits.

⁴⁴ John 16:7 KJV.

⁴⁵ John 14:16 KJV.

It was decided that he would leave them. He promised them that someone other than himself would come and carry out the same mission, teach, and protect them. None of this applies to the Holy Spirit.

The word “another” was mentioned in the Gospels in various ways, including the following:

1. The Gospel of Luke: “And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?”⁴⁶ In other words, are you the Promised Messiah or should we wait for another who will be the Promised Messiah?
2. In this verse from the Gospel of John, Jesus says to the Jews: “if another shall come in his own name, him ye will receive.” The meaning of this verse is that his name indicates his attribute, as the name “Ahmad” is derived from the root word “praise” (*hamd*).
3. The Gospel of John: “and he shall give you another Comforter...”
4. The Second Epistle to the Corinthians: “For if he that cometh preacheth another Jesus....”⁴⁷

The word “another” signifies someone of the same nature. Jesus^P is the first Comforter, but there is another; so, who is the Comforter similar to Jesus?

The Second Description

They say that the Comforter will teach you all things.

We say that the Holy Spirit can be described as an inspiring and guiding soul. The essence of the Holy Spirit will be further detailed in the second chapter, God willing.

⁴⁶ Luke 7:19-20 KJV.

⁴⁷ 2 Corinthians 11:4 KJV.

The Third Description

They say that the Comforter reminds people of what Jesus^P said. In fact, when describing the Comforter, Jesus said: “and bring all things to your remembrance, whatsoever I have said unto you.”⁴⁸

We say that the notion that the Comforter reminds people of the words and actions of Jesus^P suggests that the Comforter must also be a human being, engaging in communication with people, much like Jesus did.

However, the Holy Spirit did not remind the disciples, nor did he remind any of the Christians who came after them, of all or some of what Jesus said, and nothing has been recorded about it. As we said before, the Holy Spirit guides and inspires the sincere believers in God Almighty.

The Fourth Description

The Christians often argue, “The sender is superior to the messenger he sends, and the only true sender is God. How could anyone claim that Jesus sent the Comforter?”

To address this, we say that the Comforter is described in three distinct ways in the scriptures. First, the Comforter is described as “a messenger of God” in Jesus’ statement: “I will pray the Father, and he shall give you another Comforter.”⁴⁹ Second, the Comforter is referred to as the Messiah’s messenger when Jesus says, “If I depart, I will send him unto you.”⁵⁰ Third, the Comforter is described as a messenger sent by God in the name of the Messiah when Jesus states, “But the Comforter, which is the Holy Ghost [Spirit], whom the Father will send in my name.”⁵¹

Given these three descriptions of the Comforter, we face two possibilities: either the differences stem from transcription errors, rendering any conclusions based on them unreliable, or we should attempt to reconcile and combine these descriptions.

When considered together, the descriptions present no contradiction. The Comforter as a messenger of God presents no problem as he is clearly a divine messenger. His identification as the Messiah’s messenger is based on Jesus’ prophecy and his plea to

⁴⁸ John 14:26 KJV.

⁴⁹ John 14:16 KJV.

⁵⁰ John 16:7 KJV.

⁵¹ John 14:26 NIV.

God (“the Father”) to send him. Finally, the Comforter’s mission as a messenger “in the name of the Messiah” signifies his role in clarifying and purifying the Messiah’s message, removing any distortions, such as polytheism and heresies, as if he is coming in the name of the Messiah to purify his message of anything falsely associated with it.

Now that the above four descriptions of the Comforter have been addressed and clarified, we will respond with three points:

First: First, the claim that the sender (Jesus) must be superior in rank to the messenger (the Comforter) contradicts the Christians' claim that the Comforter is the Holy Spirit. According to the Gospel, Jesus sends the Holy Spirit, yet Christians equate the Holy Spirit with Jesus in rank and divinity. If the Holy Spirit is indeed the messenger, does this imply that he is subordinate to Jesus and possibly a created being rather than eternal? Historically, many Early Church Fathers held that the Holy Spirit was not eternal but created. The doctrine attributing divinity to the Holy Spirit was introduced later and lacks a clear basis in the Holy Scripture.

Second: Second, there is no issue with a messenger sending another messenger. A messenger of God serves as His Divine Proof and representative and has the authority to send other messengers. For example, Jesus^P was granted divine authority to raise the dead, heal the sick, and even send messengers.

Here is a decisive verse indicating that the messenger may send messengers: “And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.”⁵²

Third, it is crucial to recognize that Jesus^P asked God to send the Comforter, undermining their claim that Jesus^P is superior to the “other messenger” (Comforter). It is ultimately God who dispatches all messengers. To illustrate, consider the following examples from the Quran: “God takes the souls at the time of their death...”⁵³ while also saying, “Say, ‘The angel of death who has been entrusted with you will take you,’”⁵⁴ and “Those whom the angels take in death...”⁵⁵ Although angels are the intermediaries,

⁵² 1 Samuel 19:20 KJV.

⁵³ Quran 39:42.

⁵⁴ Quran 32:11.

⁵⁵ Quran 16:28.

entrusted with the task of taking souls at the time of death, the ultimate action belongs to God, as they act by His command and according to His will.⁵⁶

A similar action occurred in the Book of Kings, where the prophet Elijah attributed to himself carrying out the divine punishment that the Lord would inflict upon King Ahab:

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,⁵⁷

Prophet Elijah ascribed an act and God's punishment to himself since he is the one who carries out this punishment on God's behalf.

The Fifth Description

The Christians say that the Comforter proceeds from God because the Messiah said: "The Spirit of truth, which proceedeth from the Father..."⁵⁸

Proceeding must take place at a subsequent time, even if only slightly later. The act of proceeding implies that the proceeded (the Comforter in this case) came into existence at a later time, even if shortly, and therefore is created, as opposed to being eternal. This contradicts the Christian belief in the eternity of the Holy Spirit (their claimed Comforter). However, proceeding cannot be fully explained based on a single verse, "The Spirit of truth, which proceedeth from the Father..." It must be understood in light of many similar references in the Holy Book. In fact, the word "proceedeth" is used to mean being sent as a messenger in some verses. The difference in terminology does not indicate a difference in meaning; rather, it signifies that the terms are synonymous. Hence, by examining the verses collectively (and not taking each one separately), we can conclude that proceeding and being sent as a messenger have the same meaning.

⁵⁶ What confirms this is God's words in the Quran (32:11): "Say, 'The angel of death who has been entrusted with you will take you. Then you will be returned to your Lord.'" Thus, there is a delegation process of the angels to seize and take souls.

⁵⁷ 1 Kings 21:20-21 KJV.

⁵⁸ John 15:26 KJV.

Therefore, we may adequately say that the Comforter is sent by God Almighty (a messenger from God).

The Sixth Description

Christians argue that the Comforter will inform them of future events, as stated: “He will shew you things to come.”⁵⁹

However, we respond by pointing out that there is no record of the Holy Spirit having informed people about future events (“things to come”). Furthermore, the act of informing requires a speaking human capable of conveying such knowledge.

For those seeking evidence of the prophecies foreseen by the Comforter, Ahmed^P, we refer you to the book *Karamat wa Ghaybiyat* [Marvels and Secrets].

The Seventh Description

Christians claim that the disciples know the Comforter, as the Messiah says: “But ye know him...”⁶⁰

In response, we assert that to “know him” as mentioned in this verse does not imply sensory knowledge, such as seeing or hearing. Rather, knowing the Comforter is based on faith.

Had the Messiah intended sensory knowledge, he would have said: “But you see and know him.” The absence of the word “seeing” indicates that the knowledge in question is not visual but pertains to recognizing the truth the Comforter brings. Thus, the meaning is that, while the people of the world may lack real knowledge of the Comforter, the disciples possess such knowledge because they already knew about him.

True faith does not depend on sight; it resides in the heart even without visual confirmation. This is emphasized by Jesus^P saying: “because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”⁶¹

⁵⁹ John 16:13 KJV.

⁶⁰ John 14:17 KJV.

⁶¹ John 20:29 KJV.

Regarding the meaning of "see," Father John Chrysostom says: "He (Jesus^P) intends to use vision to mean knowledge. He said in the Gospel of Matthew: 'Blessed are the pure in heart: for they shall see God.'⁶² He does not mean by the pure those who set themselves free only from fornication, but from all misdeeds, because every misdeed brings impurity to the heart."⁶³

Augustine, commenting on this issue of knowledge, says: "What does Jesus say? Refer to the Gospel of John: 'Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?''⁶⁴ He did not say to him: 'and hast thou not seen me.' Rather, he says: 'Hast thou not known me?'"⁶⁵

Similarly, Elijah's coming in the person of John was not recognized by the people because they were blind.

Father Antonios Fikri, an interpreter of the Holy Book (the Bible), says that someone will come who paves the way for Jesus^P before his second coming.⁶⁶ He states,

Notice that the commentators had surface-level knowledge of the Book but lacked a deeper understanding of its true meaning. John came as a forerunner with the spirit of Elijah in his asceticism, abstinence, and bearing witness to the truth in front of kings. However, they did not recognize him because their hearts were blinded. Elijah had indeed come, but not in the literal sense. Instead, John the Baptist prepared for the people, so they offered repentance in preparation for the first coming of Christ.

Elijah will indeed come before the second coming to prepare the people, turning the hearts of the fathers to the children: "And Jesus answered and said unto them, Elias truly shall first come, and restore all things."⁶⁷

⁶² Matthew 5:8 KJV.

⁶³ Commentary on the Gospel of John, St-Takla, March 7, 2025, English: https://1-st-takla-org.translate.google/pub_Bible-Interpretations/Holy-Bible-Tafsir-02-New-Testament/Father-Tadros-Yacoub-Malaty/04-Enjeel-Youhanna/Tafseer-Engeel-Yohanna__01-Chapter-14.html?_x_tr_enc=1&_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en&_x_tr_pto=wapp.

⁶⁴ John 14:9 KJV.

⁶⁵ Commentary on the Gospel of John (see footnote 64 for link).

⁶⁶ http://www.arabchurch.com/commentaries/father_antonios/Matthew/17

⁶⁷ Matthew 17:11 KJV.

Thus, Elijah came as John in the First Coming of Jesus^P. They did not recognize him because they were too blind. So, who is Elijah who is prophesied in the Second Coming?

The Book of Malachi states: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.”⁶⁸

We say that this Elijah who is prophesied to come—as the Day of the Lord approaches—is Ahmed Alhasan^P. He is the messenger sent by Jesus^P who paves the way for the second coming.

They also said: The Comforter does not separate himself from the disciples because he is with them and in them: “for he dwelleth with you, and shall be in you.”⁶⁹

The Christians relied on this description to deny that the Comforter is a human being whether it is Muhammad^P or someone else.

The disciples passed away several centuries before the coming of the Comforter that you are referring to. How is it possible then to say: “he is with you and in you?”

We have a different interpretation of “but you know Him because He remains with you and will be in you.” We will detail this in the third chapter about the lookalike of Jesus: one of his disciples, the thirteenth one, who we will mention later.⁷⁰

Our interpretation does not rely on our opinion. Anyone who uses that method is doomed to fail. Rather, we rely entirely on the texts, which have the final say because they contain the truth and correct interpretation of any matter.

If you want a literal interpretation, it can only come from the disciples who were there and heard these words. The matter of knowing the comforter must come from them

It was stated in the Gospel of Matthew that in the speech of Jesus to the chief priests, the elders, and all the council: “Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and

⁶⁸ Malachi 4:5 KJV.

⁶⁹ John 14:17 KJV.

⁷⁰ To learn the truth, please refer to the book *Shabihu Isa* [The Jesus Look-Alike] by Dr. Ahmed al-Ansari. This book is a publication of Ansar Imam al-Mahdi^P.
Ansar/shabeh.pdf-<http://www.al-mehdyoon.org/arabic/documents/books>.

coming in the clouds of heaven.”⁷¹ However, all the addressees perished and did not see him coming in the clouds of heaven.

But are there any texts that refer to the same concept? Let us have a careful examination:

The following verses are mentioned in the Gospel of John:

“At that day ye shall know that I am in my Father, and ye in me, and I in you.”⁷²

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.”⁷³

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”⁷⁴

We also say that after the matter of the look-alike of Jesus^P has been made clear to us by Ahmed, the Comforter^P, the verse stating he is the one who dwelt with them and in them became known to us. This will be detailed in the third chapter of this book.

We will now refer to a question addressed to Ahmed, the Comforter^P, about the look-alike of Jesus, who was crucified instead of him.

The question is: Why did the disciples not tell the people the truth about you sacrificing yourself for God’s prophet, Jesus^P, after the crucifixion and death occurred?

The Comforter’s answer:

In the Name of God, the Abundantly Merciful, the Intensely Merciful. Praise be to God, Lord of the worlds, and God’s blessings and peace be on Muhammad, the Imams, and the Mahdis.

May God guide you to all that is good. The lookalike^P was not revealed to the disciples, so they did not know or understand the event's details before it occurred. Even when he appeared, no one except Jesus^P could see him.

⁷¹ Matthew 26:64 KJV.

⁷² John 14:20 KJV.

⁷³ John 15:4 KJV.

⁷⁴ John 15:11 KJV.

By God's will, after Jesus^P was raised, everyone could see him, but they saw him as Jesus^P so that the matter would unfold exactly as God Almighty intended. May the peace, mercy, and blessings of God be upon you.

In this comprehensive answer, Sayyed Ahmed Alhasan, clarified an important matter that the disciples did not understand, which is Jesus's saying: "A little while, and ye shall not see me: and again, a little while, and ye shall see me..." ⁷⁵

Here is his complete statement:

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. "Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?"⁷⁶

Let us examine what Jesus^P said and search the Holy Book for the intended meaning behind his words in each of the texts Christians reference and quote to support their argument that the Comforter is a soul rather than a human being.

In the Gospel of John, Jesus states: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for

⁷⁵ John 16:16 KJV.

⁷⁶ John 16:12-19 KJV.

ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”⁷⁷

Before discussing the details of these precious words of Jesus^P, I would like to highlight an important matter overlooked by Christians. Jesus commanded his followers to believe in him and adhere to his teachings when he said: “If ye love me, keep my commandments.”⁷⁸ He also stated: “And now I have told you before it come to pass, that, when it is come to pass, ye might believe.”⁷⁹

In the Gospel of John, he delivered another invaluable statement: “for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”⁸⁰

These commands hold no meaning if the one to come is the Holy Spirit, who, according to the Christians, descended in the form of fiery tongues, enabling the disciples to miraculously know different languages. Such an event requires no command to believe in it or affirm its truth, as it establishes itself in the heart without the need for rejection or the possibility of denial.

Moreover, the Holy Spirit is one of the three persons of the Trinity. According to the Christian faith, the disciples should already have believed in it. If this is the case, why would Jesus^P command them to believe in it?

According to Christian doctrine, the Holy Spirit is equal in divinity to the Father and should, therefore, have the authority to speak independently. However, the coming Spirit of Truth, as described, “shall not speak of himself; but whatsoever he shall hear, that shall he speak.”

Christians interpret the verse, “He shall give you another Comforter, that He may be with you for ever,”⁸¹ as evidence for the eternal nature of the Comforter, claiming that the word “forever” implies infinity.

We counter this claim by stating that “He may be with you forever” does not mean infinity or eternity, and we have proof of this from the Holy Book:

⁷⁷ John 14:15-17 KJV.

⁷⁸ John 14:15 KJV.

⁷⁹ John 14:29 KJV.

⁸⁰ John 16:13 KJV.

⁸¹ John 14:16 KJV.

In Deuteronomy, it states: “An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.”⁸²

Similarly, in 1 Chronicles 28, it is written: “And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever...”⁸³ It is well-known that Solomon’s kingdom ended and was not eternal. This text demonstrates that the word “forever” does not always denote infinity, contradicting your conclusion. Numerous other texts support this interpretation, but these examples suffice to refute the claim.

Christians argue that the above verse refers to the lineage of David, which will last and remain indefinitely.

We ask: Why does this lineage end with Jesus^P? If “forever” means infinity, as they claim, why has it ceased?

The Christian claim that “forever” signifies infinity actually undermines their own argument, which holds that David’s lineage ends with Jesus.^P In reality, it continues “for ever” through the Comforter, Ahmed^P. Ahmed is descended from David^P on his mother’s side—a line that includes Narjis (the mother of Al-Mahdi^P) and extends to Ahmed Alhasan, for whom Narjis is the fifth-great-grandmother.

We find in the Book of Samuel: “Now, therefore the sword shall never depart from thine house...”⁸⁴ This verse is recorded in the story of David.

According to this text, the rule (symbolized by the sword) should remain forever. So why do Christians claim that the rule ended with Jesus^P and that David’s^P throne became spiritual and heavenly throne rather than an earthly one?

Further evidence can be found in the Book of Daniel, where Daniel addresses Nebuchadnezzar II: “Then said Daniel unto the king, O king, live for ever.”⁸⁵

Christians argue that Daniel’s statement is a prayer for the king that did not come true, not a literal proclamation of eternity.

However, we state that the word “forever” does not inherently signify infinity as the Christians claim. Consider the verse: “The LORD hath sworn, and will not repent, Thou

⁸² Deuteronomy 23:3 KJV.

⁸³ 1 Chronicles 28:6-7 KJV.

⁸⁴ 2 Samuel 12:10 KJV.

⁸⁵ Daniel 6:21 KJV.

art a priest for ever after the order of Melchizedek.”⁸⁶ So, do you think that God’s words do not come true as well? How do you justify making this judgment?

The Book of Exodus offers a decisive text stating that the people will believe in Moses^P forever:

The Book of Exodus states: “And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.”⁸⁷

“And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.”⁸⁸ So, did the servant remain alive after this forever?

There are many other similar examples, but these will suffice because they completely refute the claim that “for ever” means infinity or eternity.

Christians argue that the people of the world do not know the Comforter, which they believe proves that he is a spirit rather than a human being.

However, we say that the phrase “you know him” in the verse means that the world lacks true understanding of him, whereas the disciples and Christians “know him” because they were informed about him by the Messiah and other prophets. As for the rest of humanity, they remain as Jesus^P described: “Because they seeing see not; and hearing they hear not, neither do they understand.”⁸⁹

The Christians argue that the people of the world cannot accept the Comforter because they do not see or know him: “But ye know him; for he dwelleth with you, and shall be in you.”

We say the word “knowing” here not as sensory knowledge, such as seeing or hearing, but as knowledge based on faith. This understanding aligns with the Gospel of John: “Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.”⁹⁰ There are many similar verses in several Gospels.

⁸⁶ Psalms 110:4 KJV.

⁸⁷ Exodus 19:9 KJV.

⁸⁸ Exodus 21:5-6 KJV.

⁸⁹ Matthew 13:13 KJV.

⁹⁰ John 8:19 KJV.

Matthew Henry, in his interpretation of the Gospel of John, explains that the Greek term for “see” does not signify physical sight but rather insight. Many other biblical interpreters, including John Chrysostom, Augustine of Hippo, and Tadros Yacoub, agree that “seeing” in this context refers to knowledge.

We argue that people’s failure to recognize the Awaited One to come stems from his status as a stranger, and blessed are the strangers. As the scripture says: “Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.”⁹¹

Also, we read before that Elijah came in the person of John the Baptist, but they did not recognize him because their eyes were closed. Elijah will indeed come before the second coming to prepare the people “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”⁹²

“And Jesus answered and said unto them, Elias [Elijah] truly shall first come, and restore all things.”

Thus, Elijah came in the person of another. And we say that Elijah, who is to come before the second coming is Ahmed Alhasan^P. He is the messenger sent by Jesus^P to pave the way for the second coming. So, will you also claim that Elijah, the messenger who is to come before Christ^P, is the Holy Spirit?

The Eighth Attribute:

Christians claim that the Comforter will reprove the world, and they assert that only a spirit can accomplish this.

However, we respond that the Comforter will reprove or rebuke the world for their sins, as the Messiah said in the Gospel of John: “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.”⁹³

⁹¹ John 7:27 KJV.

⁹² Malachi 4:5,6 KJV.

⁹³ John 16:8 KJV.

Professor Abd al-Ahad Dawud states that reproving of righteousness was explained by the Messiah in the Gospel of John when he says: “Of righteousness, because I go to my Father, and ye see me no more;”⁹⁴

This verse means that he will rebuke the ones who claim that he was crucified and deny he was saved from the schemes of his enemies even though he told them they would search for him but not find him because he will rise to the heavens: “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come;”⁹⁵

Similarly, the coming Comforter will rebuke and condemn the devil with the guidance and revelation he will disseminate. Professor Abd al-Ahad Dawud confirmed this during a lengthy and heated debate among priests and his Muslim debaters, which was broadcast on television, reported by numerous newspapers, and published on various websites and platforms.

The Gospel of John states: “Of judgment, because the prince of this world is judged.”⁹⁶ These attributes [or acts]—judging sin, righteousness, and the devil—are not applicable to the Holy Spirit. There is no evidence of the Holy Spirit rebuking the world for sin or condemning the devil. Anyone who disputes this should provide textual proof that the Holy Spirit performed these actions.

Father George Fakhoury of Lebanon notes in his Arabic translation that the original word for “reprove” was replaced with “confute.” The phrase “he confuted him” means “he silenced him with arguments.”⁹⁷ The Comforter will rebuke the world in such a decisive manner that they will find themselves unable to challenge or contradict his statements.

⁹⁴ John 16:10 KJV.

⁹⁵ John 13:33 KJV.

⁹⁶ John 16:11 KJV.

⁹⁷ In 1953, The New Testament was translated in Beirut. This translation was named “The Paulician Translation” after the Paulician Father, George Fakhoury, who took the translation of the Bible into Arabic to a new era.

The Ninth Attribute:

Christians argue: He will guide you into all truth. The Messiah said in the Gospel of John: "He will guide you into all truth."

We respond that when the full text is quoted, it becomes clear that the Comforter is a human being, not a spirit. The full passage reads:

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.⁹⁸

Upon examining this text, it becomes evident that it describes a human being engaging in sensory actions beyond the capacity of a disembodied spirit. Let us now clarify certain aspects that were not previously emphasized.

First: The context pertains to earthly events, judgements that convict sinners, and statements made by an individual tasked with carrying out these actions. The Comforter will "reprove" the world of sin, righteousness, and judgment. Jesus^P remarked that those present with him could not bear the full message at the time, but the phrase "when he comes" refers to a messenger sent to humanity to fulfill this mission.

Second: Jesus^P said, "He will guide you into all truth," but did not stop there; he continued and accounted for it by saying: "he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

⁹⁸ John 16:5-13 KJV.

Christians claim the Holy Spirit is an absolute deity. However, an absolute deity does not need or depend on another. We see that he is in need of someone else because he cannot speak of himself: “but whatsoever he shall hear, that shall he speak.” By this reasoning, Christians unintentionally disprove the Holy Spirit's divinity, while we affirmed that the Comforter is a sent person who depends on the absolute deity.

Third: The Comforter will tell you things yet to come. He said, “he will shew you things to come.” To “shew” or tell requires an actual speaking tongue that speaks the truth and is capable of conveying it to believers and non-believers alike.

This description applies to Ahmed Alhasan^P, the Comforter, who has guided humanity in all aspects, not necessarily in detail but rather in general. He has distinguished truth from falsehood, clarified matters of religion and the hereafter, guided us to everything good, and warned us of everything evil. These characteristics do not apply to the Holy Spirit. If Christians claim the Holy Spirit guided their nation into all truth and spoke of unseen matters, they must provide evidence to substantiate this claim.

The Tenth and Final Attribute

Christians assert that the Comforter is “the Spirit of Truth” and claim that this description applies specifically to the Holy Spirit because a human being cannot be described as a “spirit.”

We respond that this is inconsistent with the teachings of their Holy Book. John stated in his Gospel that the prophets are also called spirits: “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.”⁹⁹

It is further stated in the First Epistle of John: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”¹⁰⁰

In this passage, the word “spirits” is used synonymously with the word “prophets.” Thus, the term “spirit” is not exclusive to the Holy Spirit.

⁹⁹ 1 John 4:2-3 KJV.

¹⁰⁰ 1 John 4:1 KJV.

John used “the spirit of God” to mean “the prophet of God,” or a messenger from God.

John did not leave us without a clear definition of the Spirit of God. He says: “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.”¹⁰¹

He also says: “He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.”¹⁰²

The Christians also claim that Jesus’ disciples received the Holy Spirit on the fiftieth day (the Day of Pentecost), asserting that the Holy Spirit descended upon the disciples on the Day of Pentecost and did not descend upon them before this day, either during the presence of Jesus or afterward.

We respond that the disciples did receive or were filled with the Holy Spirit in the presence of Jesus^P. Here is proof from the Gospel of John: “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost [Spirit].”¹⁰³

Furthermore, if the descent of the Holy Spirit on the fiftieth day was of such great significance, why did the apostles not explicitly state that it was the same event as the coming of the Comforter promised by Jesus^P? This omission underscores that the Spirit of Truth is not the Holy Spirit but rather a truthful individual sent by God, while the spirit of misguidance represents a deceitful individual who is not from God.

The characteristics and descriptions attributed to the Comforter by Jesus^P—whether referred to as “Paracletes,” “Paracletus,” or similar terms—make it clear that they cannot pertain to the Holy Spirit. Instead, these attributes point to the Comforter as a human being dispatched by God. This becomes evident when the texts are approached objectively, free from preconceived notions or biases, allowing the texts themselves to be the ultimate guide rather than being interpreted to fit prior beliefs.

Christians further claim that the Comforter will glorify the Messiah and exalt him: “He shall glorify me: for he shall receive of mine, and shall shew it unto you.”¹⁰⁴

¹⁰¹ 1 John 4:2 KJV.

¹⁰² 1 John 4:6 KJV.

¹⁰³ John 20:20-22 KJV.

¹⁰⁴ John 16:14 KJV.

We respond: The phrase, “He shall glorify me” means that he will glorify Jesus’s message and acknowledge his merit so you [Christians] should not disparage the Comforter’s message or deny his merit. Instead, you must follow, glorify, and exalt the Comforter in the same way that he glorifies Jesus as he has in this verse: “for he shall receive of mine, and shall shew it unto you.” It means that the Comforter receives from God what is attributed to Jesus, which is the same divine knowledge Jesus^P received from God. This knowledge was attributed to Jesus^P because he is the one speaking to you, and the Comforter will receive and shew unto you from the same source that Jesus received his knowledge from.

No one has successfully deciphered the Torah and the Gospel except for Ahmed Alhasan^P. He unraveled many mysteries, including the reality of the crucifixion and other profound truths. This is particularly evident in his interpretation of the twenty-four elders mentioned in the Revelation of John the Divine (John of Patmos), whose identities have long perplexed Christian scholars. Ahmed Alhasan^P unveiled their meaning through the Will of God's Messenger (Muhammad^P), which mentions twelve Imams and twelve Mahdis. This interpretation provides the only viable explanation for the elders seated on the throne of God.

Many signs and “seals” mentioned in the Book of Revelation remain cryptic until such times as the Comforter comes to explain them. As one of the exegetes of the Holy Book, priest Antonius Fikri noted: “The obscurity of the Book of Revelation increases its majesty, hence, its meanings cannot be discovered until such times as God wishes. If these secrets were discovered any earlier, Satan would interfere (lit. corrupt them).”¹⁰⁵

Indeed, the Comforter, Ahmed Alhasan^P, has unlocked these seals for us and clarified these ambiguities, as will be detailed in the final chapter of this book. It will show how the Comforter, Sayyed Ahmed Alhasan^P, interprets the texts of the Holy Book, including the vision of John the Divine through his responses to the inquiries of those who seek answers.

Returning to the beginning, Jesus^P mentioned in his discourse about the Comforter matters that indicate a human will come after him. In the Gospel of John, he says: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”¹⁰⁶

¹⁰⁵ Antonios Fekry:

http://st-takla.org/pub_Bible-Interpretations/Holy-Bible-Tafsir-02-New-Testament/Father-Antonious-Fekry/27-Sefr-El-Ro2ya/Tafseer-Sefr-Roia-Youhanna-El Lahouty__00-introduction.html

¹⁰⁶ John 16:13 KJV.

Let us now refute their claim that the term "Comforter" applies exclusively to the Holy Spirit by presenting a clear text from the Holy Book, without resorting to interpretations. In the Second Epistle of Paul the Apostle to the Corinthians, it is written:

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, *that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*¹⁰⁷ This text invalidates the claim that the term "Comforter" cannot be attributed to human characteristics. From these descriptions, it becomes evident that the Comforter is indeed a human attribute, not a purely spiritual one.

After examining these explicitly expressed attributes, do you still doubt that the Comforter the Messiah^P spoke of in these verses is a human being?

The earliest Christians understood John's words as a promise of a human being. For instance, in the 2nd century AD (year 187), Montanus, in Anatolia, claimed to be the coming Comforter (Paraclete). Likewise, Mani also proclaimed himself as the Paraclete. Emulating Christ, Mani selected twelve disciples and seventy bishops, whom he sent to the lands of the East. If these early figures had understood the Paraclete to be the third person of the Trinity (the Holy Spirit), they would not have dared to make such claims.

Manichaeism calls for asceticism and self-knowledge as the first steps toward liberation from materialism, followed by the ascension of the spirit (step two). Mani was perceived as a threat to Christianity. He clashed with Zoroastrian monks, who, along with certain courtiers, conspired against him. As a result, Mani was imprisoned, tortured, and executed in 276 AD. He was buried in the city of Ctesiphon, now known as Salman Pak in Iraq, the blessed city of Salman the Persian (Salman al-Farsi), who was regarded as a follower of Manichaeism.¹⁰⁸

Eusebius, a bishop of Caesarea, and the first historian of the Church and author of Church History, documented an account preserved in the Church of Vienna. In this document, the term "Paraclete" was attributed to a person who defended Christianity and its followers indicted for their faith, even risking his life. The Christians described

¹⁰⁷ 2 Corinthians 1:3-4 KJV.

¹⁰⁸ His death was cited by Severus in *History of the Patriarchs of Alexandria*. It was also cited by the bishop Alphonsus Liguori in *The History of Heresies and Their Refutation* and by Muhammad Hasni Yusuf in *Al-Quran Yatakallamu wa Al-Injillu Yuthbitu Dina Al-Haq* [The Quran Is Talking and the Gospel Is Confirming the True Religion].

this individual (Phitush Ip Ajanus) as “Paraclete” because he defended and protected them publicly.¹⁰⁹

One leader, in particular, of doctrines deemed heretical, such as the Gnostics, Apollinarians, and Docetae, also claimed the title “Paraclete.” He proclaimed himself to be the prophet *Ahmed* prophesied by the Messiah, and he garnered a significant following.¹¹⁰

The bishop of Beni Suef and Oxyrhynchus, Abba Athanasius, interpreted the Gospel of John, stating: “If the term ‘Paraclete (the Comforter)’ is slightly altered in pronunciation, it becomes ‘Periclytos,’ which means praise or thanks. Its meaning is close to that of the [Arabic] word ‘Ahmed.’”¹¹¹

The priest Matthew Henry, in his interpretation of the Gospel of John, states: “One of the names of the Messiah among the Jews was ‘Menachem,’ meaning the Comforter. The Jews used to call the day of the Messiah the years of comfort.”¹¹²

The former priest and convert who mastered the Greek language, Abd al-Ahad Dawud, said:

Semantically speaking, this word [Paraclete] means “the most glorious, the most illustrious, and the praiseworthy one.” It is made up of two parts: “Pere” and “Clitus.” It derives from “exaltation” or “commendation,” which is exactly the meaning of the word “Ahmed” in Arabic. The Greek text uses the word “*ónomá*,” meaning “his name.” However, contemporary Arabic translations by Christians of the Gospels render it as “the Father will send in my name,” whereas the correct translation is, “and as for the true prophet whom God will send, his name is Ahmed....”¹¹³

¹⁰⁹ *Al-Quran Yatakallamu wa Al-Injillu Yuthbitu Dina Al-Haq* [The Quran Is Talking and the Gospel Is Confirming the True Religion]. A major debate between priests and Muslim scholars, including Ahmed Deedat, confirmed this event.

¹¹⁰ *Al-Wajhu Al-Akharu lil Masih* [The Other Face of the Messiah] by the Syrian Historian Firas al-Sawwah.

¹¹¹ Anba Athanasius, Bishop of Beni Suef and Al-Bahnasa, Commentary on the Gospel of John, 119.

¹¹² Muhammad al-Hussaini Arrais, *Bisharat Ahmed fi Al-Injil* [The Annunciation to Ahmed in the Gospel], 171-73.

¹¹³ See the book: *Muhammad Salla Allahu Alayhi wa Sallam Kama Warada fi Kitabi Al-Yahoodi wa Al-Nasara* [Muhammad, May the Prayers and the Blessings of God Be upon Him, as Reported in the Book of the Jews and the Christians], 141-48.

Therefore, we call on all reasonable Christians to reread the Holy Book with impartiality and rationality, setting aside prior interpretations, convictions, and preconceived notions. Reflect on the texts we have presented in this book, including those cited from Christian sources, and we ask that you try and understand them. By doing so, you will see that they refer to Ahmed, the Comforter^P.

Ahmed Alhasan^P, the Riser from the family of Muhammad^P, addressed a question posed by a Christian woman:

Question: You, the Shia, say that there were four ambassadors, [of Imam Al-Mahdi^P] and after them, the ambassadorship was discontinued. So how can you prove—using both textual and rational evidence from the Quran, the Torah, and the Gospel—that you are the fifth ambassador?

Rita George

A Christian woman 2005

Answer [from Ahmed Alhasan]:

In the book of Isaiah:

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 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 of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which

shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.¹¹⁴

As for Jesse, he is known in the Torah as the father of David^P, the Prophet of God^P. And the mother of Imam Al-Mahdi^P is from the lineage of David^P. Her story, to be very brief, is that she was the princess of her grandfather, the Roman Caesar. While sleeping, she once saw Jesus^P, Prophet of God, his successor Simon Peter, and the Messenger Muhammad^E. The Messenger Muhammad^E asked Jesus for her hand in marriage to his son Imam Al-Hassan Al-Askari^P, so Jesus^P said to Simon Peter, "A great honor has come unto you," which he said because she is from the lineage of Simon Peter, the successor of Jesus^P. She then saw many visions, subjected herself to imprisonment, and many miracles happened until she reached Imam Ali Al-Hadi^P's house. He wed her to his son Imam Al-Hassan Al-Askari^P, and she gave birth to his son Imam Muhammad bin Al-Hassan Al-Mahdi^P.

Therefore, Imam Al-Mahdi, Muhammad bin Hassan Al-Askari^P, is descended from Israel (Jacob^P) through his mother's lineage and from Muhammad^E through his father's lineage. This fulfills the description of him being a rod from the stem of Jesse. The First Mahdi of the Twelve Mahdis also fulfills the description of being a branch that emerges from the rod of the stem of Jesse, as he is from the lineage of Imam Al-Mahdi^P.

Furthermore, the First Mahdi, whose name is Ahmed, as mentioned in the narrations from the Messenger Muhammad^E and the Imams^P, is the messenger of Imam Al-Mahdi^P, his successor, his right hand, and the first to believe in him at the beginning of his appearance, even before his emergence with the sword.

I will confine myself to this explanation for the sake of brevity. For further details, refer to the Torah in the Book of Isaiah, chapters 13, 42, 43, 44, 49, 63, 65, and 66, and reflect deeply upon them.¹¹⁵

¹¹⁴ Isaiah 11:1-10 KJV.

¹¹⁵ Sayyed Ahmed Alhasan, The Successor and Messenger of Imam Al-Mahdi^P in the Torah, the Gospel, and the Quran.

The Riser from the family of Muhammad^P was asked about something in the supplication for visiting the mother of the Riser^P:

Peace be upon you. You who is described in the Gospel: Where is this description mentioned in the Gospel?

[His] Answer: In the Name of God, the Abundantly Merciful, the Intensely Merciful. Praise be to God, Lord of the worlds. May God's prayers and peace be upon Muhammad and the family of Muhammad, the Imams, and the Mahdis.

The description of the Riser's mother can be found in the Revelation of St. John the Divine.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ [Messiah]: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved

not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.¹¹⁶

¹¹⁶ Revelation 12:1-17 KJV; *Al-Jawab Al-Munīr Al-Abra Al-Athir* [The Enlightening Answer by the Honorable One] by Imam Ahmed Alhasan^P.