

Raj'at – In the light of Quran and Traditions

Name of the Book : Raj'at – In the light of
Quran and Traditions

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ (ع) أَذْرِكُنَا

Concept of Raj'at

The literal meaning of the word “Raj’at” is to return or turn back. However, terminologically it means enlivening the dead before Qiyamat. One of the peculiarities of the reappearance of Imam Mahdi (a.t.f.s.) is Raj’at. It means after he reappears and his rule is established, those who have passed away from this world and are resting in their graves, some of them shall be brought back to life and will arise from them their graves.

Raj’at means certain people shall be brought back to life before Resurrection and they will spend their lives in this material world. Some people believe that belief in Raj’at is specific only to Shias and other Muslims do not subscribe to this belief.

If traditions about Raj’at are confined only to those which have been narrated by the infallible Ahle Bait (a.s.), then certainly it can be attributed to Shias alone and we are not apologetic about it either that we justify it by providing any interpretation or explanation. If this belief was exclusive to Shias, we would be proud of it. But if such a faith is endorsed by the Holy Quran, then attributing it only to Shias

would not imply that there are some factions who do not subscribe to a concept of the Holy Quran?

The Holy Quran not just mentions about Raj'at; it even discusses how it will occur although without using the term "Raj'at". We have already mentioned that Raj'at means some people who have passed away from this world would be brought back to life in this world. It refers to "enlivening of the dead before Qiyamat".

Numerous verses of the Holy Quran indicate towards the concept of Raj'at. We will mention only a few verses for the sake of brevity. Raj'at is not just for humans but for non-humans as well.

1. Raj'at of Birds

Surah Baqarah (2): Verse 260

وَاذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي
الْمَوْتَىٰ ط قَالَ أَوْلَمْ تُؤْمِنُ ط قَالَ بَلَىٰ وَلَكِن
لِّيَطْمَئِنُّ قَلْبِي ط قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ
مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ط
وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

“And when Ibrahim said: My Lord! Show me how You give life to the dead, He said: What! Do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.”

In light of this verse, all Muslims firmly believe that when Prophet Ibrahim (a.s.) slaughtered the birds, minced them, placed a part of that flesh on mountain tops and then called out to each one of them, every bird became alive and came flying towards Prophet Ibrahim (a.s.). Is this re-birth of the birds in this very world anything but Raj'at? Usage of a specific word is not essential to convey a concept.

2. A Prophet comes back to life along with his donkey

The incident of Prophet Ozair (a.s.) mentioned in Surah Baqarah (2): Verse 259 thus:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى

عُرُوشَهَا ۚ قَالَ أَنَّىٰ يُحْيَىٰ هَذِهِ اللَّهُ بَعْدَ
 مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ
 قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ
 بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ
 فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ
 وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ
 وَانظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ
 نَكْسُوهَا لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ ۗ قَالَ
 أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

“Or the like of him (Ozair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink; years have not passed over it; and look at your

donkey; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.”

As per this verse, even Prophet Ozair (a.s.) was brought back to life and his donkey was also raised to life in front of him. Is this anything but Raj'at?

3. Raj'at of dead people through the medium of Prophet Isa (a.s.)

The Holy Quran has discussed the miracles of Prophets (a.s.) on numerous occasions. Miracles of Prophet Isa (a.s.) are mentioned twice in the Holy Quran.

Surah Aale Imran (3): Verse 49 states:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۖ أَنِّي قَدْ جِئْتُكُمْ
بِآيَةٍ مِّن رَّبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطَّيْرِ
كَهَيْئَةِ الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا
بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي
الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا

تَدْخِرُونَ ۚ فِي بُيُوتِكُمْ ط إِنَّ فِي ذَلِكَ لَآيَةً
لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٩﴾

“And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.”

As per this verse, the people whom Prophet Isa (a.s.) enlivened, and it is obvious that there would be many people and not just one or two individuals, it was Raj'at for all of them in this world.

Can Raj'at be interpreted in any other way apart from this? Is it mandatory to use the word “Raj'at” in order to prove its authenticity?

4. 70 people come back to life

Allah mentions in Surah Baqarah (2): Verses 55-56,

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى
اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ
تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

“And when you said: O Musa! We will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on. Then We raised you up after your death that you may be thankful.”

This incident is explained further in Surah A'raaf (7): Verse 155,

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا
لِإِيقَاتِنَا ۖ فَلَبَّىٰ أَخَذْتَهُمُ الرَّجْفَةُ قَالَ
رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَآيَاتِي ۖ
أَتِهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ إِنْ هِيَ
إِلَّا فِتْنَتُكَ ۖ تُضِلُّ بِهَا مَنْ تَشَاءُ وَيَهْدِي

مَنْ تَشَاءُ ط أَنْتَ وَلِيْنَا فَاغْفِرْ لَنَا وَارْحَمْنَا
وَأَنْتَ خَيْرُ الْغَفِرِينَ ﴿١٥٥﴾

“And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! If You had pleased, You would have destroyed them before and myself (too); will You destroy us for what the fools among us have done? It is naught but Your trial, You deviate with it whom You please and guide whom You please: You are our Guardian, therefore forgive us and have mercy on us, and You are the best of the forgivers.”

The above incident proves that when Prophet Musa (a.s.) went atop Mount Tur for an appointed time along with 70 men of his nation, due to their foolish insistence of wanting to see Allah, Allah firstly destroyed all of them by means of an earthquake and lightning and then brought all of them back to life. Was it not Raj’at in this world itself for those 70 people? Were they not enlivened after their death?

5. Thousands being enlivened

Allah declares in Surah Baqarah (2): 243 thus:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
وَهُمْ أَلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ
اللَّهُ مُوتُوا فَتُتَوَّافَتْ ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو
فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ ﴿٣٣﴾

“Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are ungrateful.”

These were some people who were in a town inflicted with plague and widespread epidemic due to which people were dying. Hence, others fled their homes for the fear of an epidemical death. There were thousand people who left their homes. Allah caused all of them to die and then brought them back to life again. He made it very clear to them that by fleeing from their houses they cannot escape death. It is Allah who gives life and causes death.

Wherever one may be, death will reach him. Nevertheless, Allah caused them to die and then enlivened them. Is this enlivening of those thousand people not their Raj'at?

We shall suffice over these five incidents about Raj'at. There are other incidents about Raj'at in the Holy Quran also like during the time of Prophet Musa (a.s.), a person who was killed was brought back to life by a piece of flesh of a slaughtered cow, enlivening of the people of the cave, etc.

These were such apparent and clear verses of the Holy Quran which cannot be denied. They are not traditions which can be falsified by terming them to be weak or historical incidents which historians would consider unreliable. These are unambiguous verses from the Majestic Quran which leave no scope for rejection. As per ancient norms, these can surely be interpreted but the concept of Raj'at which is evident in these verses cannot be refuted.

Is there any Raj'at for this Ummah?

It is possible for someone to think that all of these are incidents of past nations. Is it necessary that everything which transpired in the past is

repeated for this Ummah as well? There are indications in the Holy Quran that whatever occurred in the past will also occur for this nation. There is no alteration in Allah's laws. In Surah Fath (48): Verse 23 it is mentioned:

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۗ وَلَنْ
تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

“Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course.”

The above verse proves that whatever befell upon the past nations will occur for this nation as well. Past nations went through Raj'at and so will this nation, certainly. Numerous Quranic verses indicate that there would be Raj'at for this nation as well. Scholars and interpreters among the Ahle Tasannun, since they don't subscribe to the concept of Raj'at due to some reasons, interpret these verses in a way that the belief in Raj'at does not become evident but the verses are so apparent that the concept cannot be denied. It is quite possible that people accept the concept but due to its sensitivity, they do not use the name “Raj'at”. We present a few more proofs from the Holy Quran:

(1)

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا
اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى
خُرُوجٍ مِّن سَبِيلٍ ۝۱۱

“They shall say: Our Lord! Twice did You make us subject to death, and twice have You given us life, so we do confess our faults; is there then a way to get out?”¹

This verse talks about two lives and two deaths. It should be borne in mind that death is possible only when there is life. Death is only after life and death is for only those who were alive at some point in time. Someone who is not alive cannot die. Some people try to justify saying that one death was before coming into this world and one death was after coming into this world. The point here is that if there was no perception of life before this world then how can there be any death? If we did not exist prior to this worldly life then how can we die? Also, there is no death after being enlivened in Qiyamat. Hence, there is no death after Qiyamat and there was no life before this world.

¹ Surah Mo'min (40): Verse 11

Even if our existence before coming into this world is treated as life and then death is assumed after it, it still cannot be likened to death of this world. For a person to die there should be life before it.

Bringing **Aalam-e-Zarr** (the world of particles) into this perspective would also be inappropriate since it would then mean three or more lives and only two deaths. Life in Aalam-e-Zarr and death therein, life in this world followed by death and finally life in Qiyamat after which there is no death. This would mean three lives and two deaths.

Including life of **Barzakh** in the grave would also be incorrect as it would mean a third life of Barzakh in the grave and third death in the grave and Barzakh and a fourth life in Qiyamat. If there is no death in Barzakh, then who will be brought back to life in Qiyamat.

Therefore, it is only the belief in Raj'at which is the true interpretation of this verse. First life was in this world after which was death. Second life was again in this world itself before Qiyamat after which they were made to die again. Third life will be in Qiyamat wherein they shall plead if there was any way to get out of this Hellfire.

The verse talks about two deaths and three lives. It means there are some people who will be

enlivened in this world itself after their death and then they shall die again after which they will be brought back to life in Qiyamat. This is similar to whatever occurred with previous nations as mentioned in the verses concerning their Raj'at.

Imam Sadiq (a.s.) explains this verse thus:

ذَلِكَ فِي الرَّجْعَةِ

*“This is about Raj'at”.*¹

(2)

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

**“Most surely We help Our apostles,
and those who believe, in this world's
life and on the day when the witnesses
shall stand.”**²

History is witness to the fact that Prophets (a.s.) and believers did not receive enough help and support from their people. On the contrary, they were tortured, killed, harassed and they never got to freely propagate their religion. Allah says that We will most surely help them in this world and also in the hereafter.

¹ Tafseer al-Qummi, vol. 2, p. 256

² Surah Momin (40): Verse 51

Those who do not believe in Raj'at find it extremely difficult to interpret this verse. Leaving the doorstep of Ahle Bait (a.s.) will naturally lead to trouble in this life and in the hereafter as well, Inshallah. They try to interpret help and assistance in this world by saying:

Their proofs are surviving, their religion is alive, their name still exists, their blood which was spilt unjustly will be avenged and unjust rulers live a very short life...

It is very evident for anyone who ponders over it that the verse is talking about help and assistance of Prophets (a.s.) and believers, not about helping their religion or message. Even if we assume for a while that it refers to survival of their message then whatever exists in Christianity or Judaism today, is it exactly the way Prophet Isa (a.s.) and Prophet Musa (a.s.) brought forth? Look at Islam today. The various sects and ideologies which exist today in the guise of Islam, is it the same religion which the Messenger of Allah introduced to us where one Muslim is accusing another of heresy and on the prowl to kill him? Such distorted beliefs are help and assistance of Prophets and Messengers (a.s.) or actually a complete desecration? It is only one small group which adheres to and is firm on the true religion but even they have to pay the price for their

steadfastness. Instead of supporting this group, it is being attacked on all fronts. Can this commotion, injustice and tyranny be interpreted as help and assistance of Prophets (a.s.)?

Had people referred to those who ought to have been referred, held fast unto those personalities who are the cause of salvation from deviation and interpreted Quran from those who were termed as equals of Quran, those who were sent along with it in the form of divine light, then they wouldn't have fallen victim to such baseless interpretations.

Jameel inquired about the exegesis of the verse from Imam Sadiq (a.s.). Imam (a.s.) replied:

ذَلِكَ وَاللَّهِ فِي الرَّجْعَةِ، أَمَا عَلِمْتُمْ أَنَّ أَنْبِيَاءَ
كَثِيرَةً لَمْ يُنْصَرُوا فِي الدُّنْيَا. وَقُتِلُوا وَ
الْإِمَمَّةَ بَعْدَهُمْ قُتِلُوا. وَلَمْ يُنْصَرُوا ذَلِكَ فِي
الرَّجْعَةِ

“By Allah! This would be during Raj’at. Do you not know that most of the Prophets (a.s.) did not receive any assistance in this world? (In fact) They were killed and the Imams (a.s.) after them were also martyred and none of

*them were helped. This is concerning Raj'at."*¹

It means that Prophets (a.s.) would be brought back into this world during Raj'at and will be appropriately supported. This concept is also found in the following verses of the Holy Quran:

Surah Saaffaat (37): Verses 171-173

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾
إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ
الْغَالِبُونَ ﴿١٧٣﴾

“And certainly Our word has already gone forth in respect of Our servants, the apostles. Most surely they shall be the assisted ones. And most surely Our army alone shall be victorious.”

Surah Mujaadalah (58): 21

كَتَبَ اللَّهُ لَا غَلِبَنَّ أَنَا وَرُسُلِي

“Allah has written down: I will most certainly prevail, I and My apostles;”

Since there has not been any apparent situation of this sort till date, this promise of Almighty Allah will be fulfilled only in Raj'at and

¹ Tafseer al-Qummi, vol. 2, p. 258

Allah does not violate His promise.

(3)

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ
يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

“And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups.”¹

The above verse talks about Raj’at of those who rejected Allah’s signs and it is an irrefutable proof for Raj’at.

Abu Baseer (r.a.) narrates that Imam Muhammad Baqir (a.s.) asked me:

يُنْكِرُ أَهْلَ الْعِرَاقِ الرَّجْعَةَ قُلْتُ نَعَمْ

“Do the people of Iraq reject (the concept of) Raj’at?”

I replied: Yes!

Imam (a.s.) retorted:

أَمَا يَقْرَأُونَ الْقُرْآنَ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ
أُمَّةٍ فَوْجًا

¹ Surah Naml (27): Verse 83

“Have they not read in the Quran ‘and on the day when We will gather from every nation a party’?”¹

Ahle Tasannun have interpreted this verse as Allah will gather a group from every nation on the Day of Qiyamat. Imam Ja’far Sadiq (a.s.) has replied to such interpretation in the following manner:

أُجْشِرُ اللَّهَ فِي الْقِيَامَةِ مِنْ كُلِّ أُمَّةٍ فَوْجًا وَ
يَبْرُكُ الْبَاقِينَ إِمَّا ذَلِكَ فِي الرَّجْعَةِ فَأَمَّا
آيَةُ الْقِيَامَةِ فَهَذِهِ وَ حَشَرْنَاَهُمْ فَلَمْ
نُعَادِرْ مِنْهُمْ أَحَدًا...

“Will Allah gather a group from every nation on the day of Qiyamat and leave the others? This (verse) is certainly about Raj’at. As for the verse about Qiyamat it is ‘and We will gather them and leave not any one of them behind’^{2,3}

¹ Behaar al-Anwaar, vol. 53, p. 40, H. 6 narrating from Mukhtasar Basaaer al-Darajaat, p. 110

² Surah Kahf (18): Verse 47

³ Behaar al-Anwaar, vol. 53, p. 51, H. 27 narrating from Tafseer al-Qummi, vol. 1, p. 24

Those Ahle Tasannun interpreters who have attributed this verse to Qiyamat have no reply to this. Allah will resurrect everyone in Qiyamat, each and every individual from the first till the last i.e. they will be raised from their graves, brought back to life and gathered together out there. Where is the place where few people from every nation, who used to deny divine signs, be gathered? If they will be brought forth in Qiyamat then what's the point of gathering them again in Qiyamat?

Nevertheless, the great Ahle Tasannun interpreter "Aalusi" has recorded in his Tafseer "Rooh al-Ma'aani" thus:

"What is best understood from this verse is that there will surely be Raj'at for few groups of disbelievers. But whatever Shias claim about Raj'at in this verse, its nuances cannot be affirmed by it rather only the concept of Raj'at is established..."¹

We wish to only bring to the notice of Mr. Aalusi that no Shia tries to prove the specifications of Raj'at through this verse. Even we prove only the fundamental aspect of Raj'at. Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) have only proven the concept of Raj'at through this verse.

(4)

¹ Rooh al-Ma'aani, vol. 20, p. 26

وَحَرَمٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا
يَرْجِعُونَ ﴿٩٥﴾

**“And it is binding on a town which
We destroy that they shall not
return.”¹**

Every Muslim believes that Almighty Allah will raise every individual in Qiyamat, whether he was destroyed through divine chastisement or died a natural death. There are numerous verses in this regard in the Holy Quran:

لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ
عَذَابٌ عَظِيمٌ ﴿١١٣﴾

**“... they shall meet with disgrace in
this world, and they shall have great
chastisement in the hereafter.”²**

For such people there would be worldly punishment also whereas, the punishment of the hereafter will be even grievous.

Allah mentions in Surah Anfaal (8): Verse 54

كَذَابٍ أَلٍ فَرَعُونَ ۗ وَالَّذِينَ مِنْ

¹ Surah Anbiya (21): Verse 95

² Surah Baqarah (2): Verse 114; Surah Maedah (5):
Verses 33 & 41; Surah Hajj (22): Verse 9

قَبْلِهِمْ ط كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ
 بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۖ وَكُلُّ
 كَانُوا ظَالِمِينَ ﴿٥٣﴾

“In the manner of the people of Firaun and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Firaun's people, and they were all unjust.”

This verse discussed about Firaun, his progeny and those who rejected divine signs. Allah annihilated them in this world due to their excessive sins and caused the progeny of Firaun to drown. These are those who were destroyed by divine punishment in this world and Firaun has been specifically mentioned. Now pay attention to Surah Mo'min (40): 46,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ
 وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ
 أَشَدَّ الْعَذَابِ ﴿٣٣﴾

“The fire; they shall be brought

**before it (every) morning and evening
and on the day when the hour shall
come to pass: Make Firaun's people
enter the severest chastisement.”**

These verses prove that everyone will be raised in the hereafter and engulfed in the chastisement of Qiyamat. Hence, all will be brought back to life again in Qiyamat irrespective of whether they were destroyed through divine punishment or no.

Verse 95 of Surah Anbiya (21) states:

وَحَرْمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنهَمْ لَا
يَرْجِعُونَ ﴿٩٥﴾

**“And it is binding on a town which
We destroy that they shall not
return.”**

It is clear from this verse that there is a place prior to Qiyamat where people will be enlivened again. It will not include those who were destroyed by divine chastisement. If it was not possible for people to come back to life before Qiyamat, then who are these people about whom it is said that they cannot return since everyone will be raised in Qiyamat. This verse clearly states that when people will undergo Raj'at before Qiyamat, it will not

include those ruined by divine punishment.

The author of Tafseer al-Qummi, Ali Ibn Ibrahim Qummi (a.r.), has advanced this verse as a strong proof for Raj'at and the infallible Imams (a.s.) have attributed this verse to Raj'at.¹

(5)

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ
دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ ۚ أَنَّ النَّاسَ
كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٧٢﴾

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall wound them, because people did not believe in Our communications.”²

Allah was aware of the apathy of Islam after Holy Prophet (s.a.w.a.), the kind of rulers who will assume power, alterations which will be brought about in religion and distortion of fundamentals. Allah concealed conceptual treasures in the garb of words and endowed the keys to unlock them with

¹ Behaar al-Anwaar, vol. 53, p. 52, H. 29 narrating from Tafseer al-Qummi, vol. 2, p. 76

² Surah Naml (27): Verse 82

their true caretakers to protect them from the evil plans of those who do not deserve it. Just like Prophet Khizr (a.s.) built the wall to protect the treasure of orphans. Had the wall collapsed then that treasure would have fallen prey to the unruly and the true inheritors would have been deprived of it. Allah has camouflaged religious concepts in the Holy Quran in a manner that only the inheritors of Quranic knowledge are aware of its treasures. The above verse states that Almighty Allah shall bring forth a living creature from the earth who will converse with people.

Janab Huzaifah (r.a.) has narrated a tradition from Holy Prophet (s.a.w.a.) in this regard.

لَا يُدْرِكُهَا طَالِبٌ وَلَا يَفْغُوتُهَا هَارِبٌ
 فَتَسْمُ الْمُؤْمِنَ بَيْنَ عَيْنَيْهِ وَتَكْتُبُ بَيْنَ
 عَيْنَيْهِ «مُؤْمِنٌ» وَتَسْمُ الْكَافِرَ بَيْنَ
 عَيْنَيْهِ وَتَكْتُبُ بَيْنَ عَيْنَيْهِ «كَافِرٌ» وَ
 مَعَهَا عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ

“(He will be so powerful and strong) that none would be able to catch hold of him, subdue him or will be out of his reach and grasp. He will inscribe the

word 'believer' on the forehead of a believer and 'infidel' on the forehead of a disbeliever. With him will be the staff of Musa (a.s.) and the ring of Sulaimaan (a.s.).”¹

Similar traditions have been excessively narrated by Ahle Tasannun scholars in their books. The excessive number of traditions does not permit them to be termed as fabricated. A famous contemporary scholar, Ayatullah Shaikh Muhammad Sanad (may Allah grant him long life), in volume 2 of his book “الرَّجْعَةُ بَيْنَ الظُّهُورِ وَ الْمَعَادِ” (Raj’at – Between Reappearance and Resurrection), has brought an excellent discussion about “دَابَّةُ الْأَرْضِ” (the creature from the earth). For the sake of brevity, we present just one tradition.

Ibn Abi Haatim has narrated a tradition from a continuous chain from Abu Hurairah:

قَالَ رَسُولُ اللَّهِ (ص): تَخْرُجُ دَابَّةُ الْأَرْضِ وَمَعَهَا عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ تَحْطُمُ أَنْفَ الْكَافِرِ بِالْعَضَى وَ

¹ Majma' al-Bayaan under exegesis of Surah Naml (27): Verse 82 narrating from Tafseer Namunah, vol. 15, p. 552

تَجَلَّى وَجْهَ الْمُؤْمِنِ بِالْحَاتِمِ حَتَّى يَجْتَمِعَ
النَّاسُ عَلَى خَوَانٍ يُعْرِفُ الْمُؤْمِنُ مِنَ
الْكَافِرِ

Holy Prophet (s.a.w.a.) said:

“The creature will rise from the earth and with him will be the staff of Musa (a.s.) and the ring of Sulaimaan (a.s.). He will break the nose of the disbelievers with the staff and illumine the faces of believers with the ring until all the people gather at a table spread and the believers will be distinguished from the unbelievers.”¹

If we pay attention to these traditions then it becomes clear for us that both Shia and Sunni traditions are similar with regards to this creature from the earth.

The characteristics of دَابَّةُ الْأَرْضِ are:

1. Will emerge from the earth and will not be born from a mother's womb. It means will arise from the grave. He will be enlivened after his death and martyrdom i.e. there will

¹ Tafseer Ibn Abi Haatim under Surah Naml, vol. 11, p. 203; Sunan Ibn Maajah, vol. 2, p. 1351; Sunan Tirmidhi, part 5, p. 21, H. 324; Mustadrak of Haakim, vol. 4, p. 83

be Raj'at for him.

2. He will have the staff of Prophet Musa (a.s.) with him
3. He will possess the ring of Prophet Sulaimaan (a.s.)
4. He will indicate signs on the foreheads of people
5. He will inscribe on the forehead of a believer due to which a believer would be identified
6. He will break the nose of a disbeliever due to which a disbeliever would be identified
7. He will converse with people from the Holy Quran

Unique aspects of the aforementioned points are as follows:

- A. Staff of Prophet Musa (a.s.) is a sign of power and might with which he used to strike on rocks and water emerged them and with it he also navigated through seas.
- B. The ring of Prophet Sulaimaan (a.s.) was a symbol of his vast and expansive kingdom.
- C. Differentiating between a believer and disbeliever means that he is aware of the inner state of everyone and this is a sign of his knowledge of the unseen (علم غيب).
- D. Possessing the staff of Prophet Musa (a.s.) and the ring of Prophet Sulaimaan (a.s.) indicates

that he is no ordinary person. Rather he is superior to angels, the chosen one of Allah and inheritor of Prophets (a.s.).

- E. This position is that of a Vicegerent or an Imam.
- F. He too possesses absolute authority over the entire creation (Wilayat Takveeni) similar to what Prophets Musa and Sulaimaan (a.s.) had.
- G. He perfectly identifies between a believer and a disbeliever.

A question to all advocates of justice – the characteristics of this creature which have been mentioned in the Holy Quran and traditions, does this imply a normal human being or a ‘Vicegerent’, ‘Imam’ or ‘Allah’s Caliph’? Those who have distanced themselves from the doorstep of Ahle Bait (a.s.) are wandering about trying to find out who does these verses and traditions refer to? On the other hand Ahle Bait (a.s.), who are the true inheritors of Quran and its teachers, explain this verse as follows:

It is narrated in a tradition from Imam Sadiq (a.s.):

قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَجُلٌ لِعَمَّارِ بْنِ
يَاسِرٍ يَا أَبَا الْيَقْظَانَ آيَةٌ فِي كِتَابِ اللَّهِ قَدْ

أَفْسَدَتْ قَلْبِي وَشَكَّكْتَنِي قَالَ عَمَّارٌ وَ آيَةٌ
 آيَةٌ هِيَ قَالَ قَوْلُ اللَّهِ وَإِذَا وَقَعَ الْقَوْلُ
 عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ
 تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

Someone asked Ammar Yasir (r.a.) that a verse from the Holy Quran has confused me and I am very perplexed. Ammar inquired, 'Which verse is it?' He replied: "And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall wound them, because people did not believe in Our communications."¹

فَأَيُّ دَابَّةٍ هَذِهِ

Who is this creature from the earth?

قَالَ عَمَّارٌ وَاللَّهِ مَا أَجْلِسُ وَلَا أَكُلُ وَلَا
 أَشْرَبُ حَتَّى أُرِيكَهَا

Ammar replied: By Allah! I will not sit nor eat food nor drink water unless I show you the 'creature

¹ Surah Naml (27): Verse 82

from the earth’.

فَجَاءَ عَمَّارٌ مَعَ الرَّجُلِ إِلَى أَمِيرِ الْمُؤْمِنِينَ
ع وَهُوَ يَأْكُلُ تَمْرًا وَزُبْدًا فَقَالَ لَهُ يَا أَبَا
الْيَقْظَانَ هَلُمَّ فَجَلَسَ عَمَّارٌ وَأَقْبَلَ يَأْكُلُ
مَعَهُ

Ammar came along with that person in the presence of Ali Ibn Abi Talib (a.s.). Imam (a.s.) was having his food at that time. When he saw Ammar, he (a.s.) invited him for food saying, ‘O Abaa Yaqzaan! Come!’ and Ammar accepted his invitation, sat down and ate along with Ameerul Momineen (a.s.).

فَتَعَجَّبَ الرَّجُلُ مِنْهُ فَلَمَّا قَامَ عَمَّارٌ قَالَ لَهُ
الرَّجُلُ سُبْحَانَ اللَّهِ يَا أَبَا الْيَقْظَانَ حَلَفْتُ
أَنَّكَ لَا تَأْكُلُ وَلَا تَشْرَبُ وَلَا تَجْلِسُ حَتَّى
تُرِينِيهَا قَالَ عَمَّارٌ

The person was surprised to see this. He snapped at Ammar saying, ‘You told me that you will not sit, neither eat food nor drink water till the time you do not show me the creature from the earth. You just violated all that you said and never

kept your word on even one of them.’

Ammar replied:

قَدْ أَرَيْتُكَهَا إِنْ كُنْتَ تَعْقِلُ

‘I have already shown him to you, only if you understand.’¹

In another reliable tradition it is narrated from Imam Sadiq (a.s.):

“Ameerul Momineen Ali Ibn Abi Talib (a.s.) was asleep in the mosque when the Messenger of Allah (s.a.w.a.) entered. He called out to Ali (a.s.) in the following manner,

قُمْ يَا دَابَّةَ اللَّهِ

Wake up, O creature of Allah!

At that point in time, the companions asked the Prophet (s.a.w.a.), ‘O Prophet of Allah (s.a.w.a.)! Can we also address each other in this manner?’

Holy Prophet (s.a.w.a.) replied: No! This name is specifically for him. He is the creature from the earth mentioned in

¹ Behaar al-Anwaar, vol. 39, p. 242, H. 30 narrating from Tafseer al-Ayyaashi (r.a.); Majma’ al-Bayaan under Surah Naml (27): Verse 82; Tafseer Namunah, vol. 15, p. 552-553

the Holy Quran thus,

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ
دَابَّةً مِّنَ الْأَرْضِ

Then Holy Prophet (s.a.w.a.) prophesied: O Ali! Almighty Allah will bring you back in the last era in the best possible visage and you will possess such a thing in your hands with which you will be able to tag the enemies.”¹

This verse is also about the Raj’at of Ameerul Momineen Ali Ibn Abi Talib (a.s.).

Since there is a correlation of Raj’at with the Imamate of Ahle Bait (a.s.), as a result the Ahle Tasannun scholars refrain from mentioning it and do not openly confess to it. They narrate traditions about it but pay less heed to them. They refrain from quoting those traditions which explicitly talk about Raj’at.

Syed Ibn Tawoos (a.r.) in his book “Al-Taraaef” has indicated towards the fact as to why have the Ahle Tasannun scholars not included traditions of Ahle Bait (a.s.) and their Shias. After the following incident it will be evident as to what

¹ Behaar al-Anwaar, vol. 53, p. 52; Tafseer Namunah, vol. 15, p. 553-554

levels of distortions have been made in their books. Syed Ibn Tawoos narrates from Saheeh Muslim prevalent during his time:

Muslim in his Saheeh, volume one, narrates a tradition from Jarraah Ibn Maleeh who heard Jabir Ibn Yazid Jo'fi quote: I have with me 70000 traditions from Imam Muhammad Baqir (a.s.) and each one of them is narrated from the Messenger of Allah (s.a.w.a.). Muslim, in his Saheeh, narrates a tradition from Muhammad Ibn Umar al-Raazi, "I heard Jurair say that I met Jabir Ibn Yazid Jo'fi but did not write down any tradition from him because he believes in Raj'at."¹

All believers and opponents are unanimous about the fact that the infallible Imams (a.s.) were the best among all people of their time. They were unparalleled in their piety, justice, knowledge, morals, behaviour, worship, etc. and the most honourable ones from progeny of Holy Prophet (s.a.w.a.). Despite these virtues, people didn't consider traditions narrated by their reliable traditionalists simply on the pretext that they believed in Raj'at. The question which arises is whether it is a crime to believe in something which

¹ Al-Taraaef, p. 191 narrating from Al-Raj'at bayn al-Zuhoor wa al-Ma'ad, vol. 2, pp. 222-223

is clearly mentioned in the Holy Quran? Is narrating traditions in this regarding tantamount to being considered unreliable? Shouldn't it be the other way round?

Nevertheless, it is quite clear from the discussion so far that previous nations underwent Raj'at and so will this nation go through it. Now let us see who will undergo Raj'at?

Who will return during Raj'at?

Raj'at will be after the reappearance of Imam Mahdi (a.t.f.s.) and before Qiyamat. It will not be for everyone but only for a few selected people.

Imam Ja'far Sadiq (a.s.) narrates:

وَأَنَّ الرَّجْعَةَ لَيْسَتْ بِعَامَّةٍ وَهِيَ خَاصَّةٌ لَا
يَرْجِعُ إِلَّا مَنْ فَحَّضَ الْإِيمَانَ فَحْضًا أَوْ
فَحَّضَ الشِّرْكَ فَحْضًا

“Surely Raj'at will not be general rather it is specific. None shall return (in it) except a true believer and a true polytheist.”¹

¹ Tasheeh al-E'teqaad, p. 40; Behaar al-Anwaar, vol. 53,

Moreover, it will not just be a spiritual Raj'at but physical in every sense i.e. this physical body will be resurrected again. We will now briefly mention some of those who, according to traditions, will be resurrected in Raj'at:

1. Raj'at of the Messenger of Allah (s.a.w.a.) and his progeny (a.s.)

- a. Abu Khalid al-Kabuli inquired from Imam Zain al-Aabideen (a.s.) about the verse:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى
مَعَادٍ

“Most surely He Who has made the Quran binding on you will bring you back to the destination.”¹

Imam Zain al-Aabideen (a.s.) said:

قَالَ يَرْجِعُ إِلَيْكُمْ نَبِيُّكُمْ (ص) وَ
أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

“Your Prophet (s.a.w.a.), Ameerul Momineen (a.s.) and Imams (a.s.) shall

p. 39, H. 1

¹ Surah Qasas (28): Verse 85

return unto you.”¹

- b. Imam Muhammad Baqir (a.s.) said:

إِنَّ رَسُولَ اللَّهِ (ص) وَعَلِيًّا عَلَيْهِ السَّلَامُ سَيَّرَ جَعَانَ

“Surely the Messenger of Allah (s.a.w.a.) and Ali (a.s.) will indeed return.”²

- c. Moalla Ibn Khonays narrates the following tradition from Imam Ja’far Sadiq (a.s.):

أَوَّلُ مَنْ يَرْجِعُ إِلَى الدُّنْيَا الْحُسَيْنُ بْنُ عَلِيٍّ
عَلَيْهَا السَّلَامُ

“The first one who will return to this world will be Husain Ibn Ali (a.s.).”³

2. Raj’at of Prophets and their vicegerents (a.s.)

- a. Jameel Ibn Darraaj inquired from Imam Ja’far Sadiq (a.s.) about the verse:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ

¹ Tafseer al-Qummi, vol. 2, p. 147; Behaar al-Anwaar, vol. 22, p. 99, H. 53

² Behaar al-Anwaar, vol. 53, p. 39, H. 2

³ Mukhtasar Basaaer al-Darajaat by Hasan Ibn Sulaiman al-Hilli (r.a.), p. 24; Behaar al-Anwaar, vol. 53, p. 46, H. 19

الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾

“Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand.”¹

He (a.s.) replied:

قَالَ ذَلِكَ وَاللَّهِ فِي الرَّجْعَةِ، أَمَا عَلِمْتُمْ أَنَّ
أَنْبِيَاءَ كَثِيرَةً لَمْ يُنْصَرُوا فِي الدُّنْيَا - وَ
قُتِلُوا وَالْإِمَّةَ بَعْدَهُمْ قُتِلُوا - وَلَمْ يُنْصَرُوا
ذَلِكَ فِي الرَّجْعَةِ

*“By Allah! This would be during Raj’at. Do you not know that most of the Prophets (a.s.) did not receive any assistance in this world? (In fact) They were killed and the Imams (a.s.) after them were also martyred and none of them were helped. This is concerning Raj’at.”*²

It means that Divine Prophets and Vicegerents (a.s.) would be brought back to life during Raj’at.

¹ Surah Mo'min (40): Verse 51

² Tafseer al-Qummi, vol. 2, p. 258; Behaar al-Anwaar, vol. 53, p. 65, H. 58

They will not just be enlivened again but will also be helped and assisted. Allah has promised help and assistance twice in this verse, once in the **‘life of this world’** and the other **‘on the day when witnesses shall stand’** i.e. on the day of Resurrection. Promise about Resurrection will be fulfilled only at that time but first the promise of this world should be fulfilled. Since Allah the Almighty does not breach His promise, hence before Resurrection and in this very worldly life, He will most surely fulfil the covenant made to His Prophets and Messengers (a.s.). Raj’at is essential in order to fulfil this covenant.

b. Abdullah Ibn Muskaan inquired from Imam Ja’far Sadiq (a.s.) regarding the verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ
مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid

him.”¹

Imam (a.s.) replied:

قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا مِنْ لَدُنْ آدَمَ إِلَّا وَ
يَرْجِعُ إِلَى الدُّنْيَا فَيَنْصُرُ أَمِيرَ الْمُؤْمِنِينَ وَ
قَوْلُهُ لَتُؤْمِنَنَّ بِهِ يَعْنِي رَسُولَ اللَّهِ (ص) وَ
لَتَنْصُرَنَّهُ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ

“Allah did not raise any Prophet from Adam except that he will return to this world and assist Ameerul Momineen (a.s.) and the statement ‘you must believe in him’ refers to Holy Prophet (s.a.w.a.) and ‘you must help him’ refers to Ameerul Momineen (a.s.).”²

- c. Buraid Ibn Moawiyah al-Ijli states that he asked Imam Ja’far Sadiq (a.s.), ‘O son of the Messenger of Allah (s.a.w.a.)! Please enlighten me about Ismail who has been mentioned in the Holy Quran thus:

وَأذْكَرُ فِي الْكِتَابِ اسْمِعِيلَ إِنَّهُ كَانَ صَادِقَ
الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۝٥٣

¹ Surah Aale Imraan (3): Verse 81

² Tafseer al-Qummi, vol. 1, p. 25, Behaar al-Anwaar, vol. 53, p. 61, H. 50

“And mention Ismail in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet.”¹

Was he Ismail, the son of Prophet Ibrahim (a.s.)? People think that he is Ismail Ibn Ibrahim.

Imam (a.s.) replied:

“Prophet Ismail (a.s.) passed away during the time of Prophet Ibrahim (a.s.). Besides, Prophet Ibrahim (a.s.) was Allah’s proof and had brought a Shariat. So why would Ismail (a.s.) be raised (as a Prophet)?

He further asked: May I be your ransom! Then who is this Ismail?

Imam (a.s.) responded:

“He is Ismail Ibn Hizqeel (a.s.), a Prophet. *Allah sent him to his nation but the people denied him (as a Prophet), killed him and injured his face as well. Allah was enraged at them and sent His angel of wrath called ‘Sataataaeel’ who said to Prophet Ismail (a.s.), ‘I am Sataataaeel’, the angel of divine wrath. By the Lord of Esteem! Allah has sent*

¹ Surah Maryam (19): 54

me to you so that I engulf your nation in a divine chastisement that you decide.’
Ismail (a.s.) replied, ‘I am in no need of it.’

Allah asked him via a revelation, ‘Ismail, what do you wish for?’

He (a.s.) replied: O Lord! You took an acceptance for Your Lordship, the Messengership of Prophet Muhammad (s.a.w.a.) and the Mastership of his successors, You informed Your best creation (Muhammad (s.a.w.a.)) that after him his nation **will kill Husain Ibn Ali (a.s.)** and You have indeed promised Husain (a.s.) that You will surely send him back into this world (i.e. Raj’at) so that he could avenge his own martyrdom from his own killers and oppressors. **My Lord! My only plea to You is that just like You would enliven Husain (a.s.), at that time You also bring me back into this world so that I too can seek revenge from those oppressors.**

Allah promised Ismail Ibn Hizqeel (a.s.) that He would bring him back into this

*world along with Imam Husain (a.s.).*¹

3. Raj'at of Martyrs

Mufazzal inquired about the following verse from Imam Ja'far Sadiq (a.s.)

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا

“And on the day when We will gather from every nation a party”²

Imam (a.s.) replied:

لَيْسَ أَحَدٌ مِنَ الْمُؤْمِنِينَ قُتِلَ إِلَّا يَرْجِعُ
حَتَّى يَمُوتَ وَ لَا يَرْجِعُ إِلَّا مَنْ فَحَصَ
الْإِيمَانَ فَحُضًّا وَمَنْ فَحَصَ الْكُفْرَ فَحُضًّا.

*“There is none from among the believers who was killed except that he would be brought back (to life) after he dies (a natural death) and none shall be brought back except the one who was a sheer believer and the one who was an absolute disbeliever.”*³

Believers will be raised to witness the

¹ Kaamil al-Ziyaaraat, p. 65, H. 3

² Surah Naml (27): 83

³ Tafseer al-Qummi, vol. 2, p. 131

superiority of Islam whereas the disbelievers will be brought back to see all of their efforts go in vain

4. Raj'at of Believers

- a. Buraid Ibn Moawiyah al-Ijli narrates, I heard Imam Sadiq (a.s.) say:

ثُمَّ قَالَ يَا بُرَيْدُ لَا وَاللَّهِ مَا بَقِيَتْ لِلَّهِ حُرْمَةٌ
إِلَّا أَنْتُمْ هَكَتُمْ وَلَا عَمِلَ بِكِتَابِ اللَّهِ وَلَا سُنَّةِ
نَبِيِّهِ فِي هَذَا الْعَالَمِ وَلَا أُقِيمَ فِي هَذَا الْخَلْقِ
حَدٌّ مُنْذُ قَبَضَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ
اللَّهِ وَسَلَامُهُ عَلَيْهِ وَلَا عَمِلَ بِشَيْءٍ مِنَ الْحَقِّ
إِلَى يَوْمِ النَّاسِ هَذَا ثُمَّ قَالَ أَمَا وَاللَّهِ لَا
تَذْهَبُ الْأَيَّامُ وَاللَّيَالِي حَتَّى يُجِيبَ اللَّهُ الْمَوْتَى
وَيُمِيتَ الْأَحْيَاءَ وَيُرِدَّ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ وَ
يُقِيمَ دِينَهُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ وَنَبِيِّهِ
فَأَبْشِرُوا ثُمَّ أَبْشِرُوا ثُمَّ أَبْشِرُوا فَوَاللَّهِ مَا
الْحَقُّ إِلَّا فِي أَيْدِيكُمْ

“O Buraid! Allah’s honour has not been upheld, His sanctity has been violated entirely. Neither is His Book being

followed nor the sunnah of His Prophet (s.a.w.a.) is being adhered to in this world. No (correct) judgement was established ever since Allah captured (the soul of) Ameerul Momineen (a.s.) and nothing from the right is being acted upon till date.”

Imam (a.s.) then continued:

“But, by Allah! Days and night will not pass until Allah enlivens the dead and causes death to those who are alive and Allah shall return the right to those who deserve it and He will establish His religion which He and His Prophet (s.a.w.a.) are satisfied with. Then glad tidings unto you, glad tidings unto you and glad tidings unto you. By Allah! Truth is not but what is in your hands.”¹

Imam Ja'far Sadiq (a.s.), through **three glad tidings**, is conveying that although the condition of religion has worsened currently, religious laws have been completely violated but a day will surely come when there would be Raj'at. The dead ones shall be brought back to life and the religion which Allah

¹ Al-Kaafi, vol. 3, p. 538; Behaar al-Anwaar, vol. 41, p. 127, H. 36

and His Messenger (s.a.w.a.) are pleased with, which was endorsed on the day of Ghadeer after the announcement of the Mastership and Imamate of Ameerul Momineen Ali Ibn Abi Talib (a.s.), that very religion will be established across the world.

b. Mufazzal Ibn Umar narrates from Imam Ja'far Sadiq (a.s.):

“The Qaim (a.s.) will rise from behind the Holy Ka’bah and 27 people will accompany him. 15 people from the nation of Prophet Musa (a.s.) who were guided with truth and used to administer justice based on it, 7 from the people of the cave (The Companions of the Cave), Prophet Yusha Ibn Noon (a.s.) (the successor of Prophet Moosa a.s.), Salmaan (al-Muhammadi), Abu Dajaanah al-Ansari, Miqdaad (al-Kindi) and Maalik (al-Ashtar). They will accompany him and will be appointed as his governors.”¹

It is evident from this tradition that such great personalities yearn for being aides and companions of Hazrat Vali-e-Asr (a.t.f.s.). All of them are Allah’s chosen and loved ones. May Allah include

¹ Al-Irshaad, vol. 2, p. 286

us among their servants so that even we get the opportunity to witness the rule of Ahle Bait (a.s.)!

The inclusion of great companions of Ameerul Momineen (a.s.) in the noble tradition above is perhaps indicative of the desire for the establishment of a just rule embedded in their hearts. Their craving to witness the rule of the Islam of Ghadeer was not actualised. They will be brought back to life during Raj'at to witness the Islam of Ghadeer reach its zenith. Since the government of the Islam of Ghadeer would be established during Raj'at, those who are against that Islam deny Raj'at and reject its concept. Will reality not unfold just because people deny it?

5. Raj'at of Disbelievers

We have previously discussed that everyone will not return during Raj'at. Only those believers will be brought back with Imam-e-Zamana (a.t.f.s.), who were pure and perfect in their faith and those disbelievers will be enlivened who were staunch in their infidelity and polytheism.

- a. Abu Baseer inquired from Imam Baqir (a.s.) or Imam Sadiq (a.s.) regarding the following verse:

وَمَنْ كَانَ فِي هُدًى أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى
وَأَضَلُّ سَبِيلًا ﴿٤١﴾

“And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.”¹

Imam (a.s.) replied:

فِي الرَّجْعَةِ

“This is concerning Raj’at”²

It is obvious that in this verse blindness **does not mean physical blindness**; rather, it refers to deviation. The last part of the verse clearly states **and more erring from the way**. Those people will be enlivened during Raj’at who, despite having intellect, understanding and truth being clear for them, they not just denied the truth but on the contrary vehemently opposed it and tried to suppress it. Such people will be brought back and shown the excellence and glory of truth and truthful ones.

¹ Surah Bani Israel (17): Verse 72

² Mukhtasar Basaaer al-Darajaat, p. 28; Behaar al-Anwaar, vol. 53, p. 67, H. 61

Objections on Raj'at and their Replies

First Objection

In some verses of the Holy Quran, it is mentioned thus:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ
ارْجِعُونِي ۙ ۞ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ
كَلَّا إِنَّمَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِمْ
بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۞

“Until when death overtakes one of them, he says: Send me back, my Lord, send me back. Haply I may do good in that which I have left. By no means! It is a (mere) word that he speaks; and before them is a barrier until the day they are raised.”¹

In the above verse, the plea to be sent back into this world has been rejected. Is this not denial of Raj'at by Allah?

¹ Surah Mo'minoon (23): 99-100

Replies

1. This is a plea by disbelievers and it is made before the time of death whereas during Raj'at, Allah will not enliven the infidels based on their requests. He will enliven them all by Himself.
2. This plea is before death in order to repent and perform good deeds. In reality doors of repentance are open till such time death does not approach us. Once death stares at us in the eye, the doors of repentance are shut. This plea is rejected because now is not the time for reformation.
3. Infidels will be raised during Raj'at only to witness the effect of their hostilities, annihilation of disbelief and rise of Ghadeeri Islam. This plea at the time of death is to gain amnesty from chastisement which was denied stating that now it will be punishment in Barzakh till Resurrection.
4. This plea is to delay death and provide another opportunity. Whereas Raj'at is enlivening after death.

Hence, this plea and Raj'at are completely different.

Second Objection

Intellect conforms to the fact that Imamate is for the one who is superior. The leadership of an inferior in the presence of a superior is inappropriate or rather illogical as well. This is also proven from the Holy Quran.

It has been mentioned concerning Raj'at that all infallible Imams (a.s.) would return including Ameerul Momineen (a.s.). This would be during the time of Imam-e-Zamana (a.t.f.s.). How is it possible that affairs of Imamate are governed by Imam-e-Asr (a.t.f.s.) in the presence of Ameerul Momineen (a.s.)?

Replies

1. Past Divine Prophets, especially Holy Prophet (s.a.w.a.) and even Ameerul Momineen Ali Ibn Abi Talib (a.s.) have quoted traditions concerning Imam-e-Asr (a.t.f.s.), about his longevity, occultation, reappearance as well as peculiarities about his government. They have not just quoted these traditions but have also greatly emphasised on the excellence of awaiting his reappearance, have supplicated for inclusion among his companions and helpers and have educated others about it as

well.

2. Therefore, the reappearance and government of Hazrat Wali-e-Asr (a.t.f.s.) is an impending hope of Divine Prophets and infallible Imams (a.s.). This imminent hope would be materialised and prayers would actualise only with his reappearance. Hence, none would be as happy after the reappearance of Imam-e-Asr (a.t.f.s.) as the infallible Imams (a.s.).
3. Apart from this, the chronology of superiority would still remain intact. Whatever divine benefits, laws etc. people or rather the universe would experience would only be through the medium of Imam-e-Zamana (a.t.f.s.). On the other hand it will reach Imam-e-Zamana (a.t.f.s.) through Holy Prophet (s.a.w.a.) and other infallible Imams (a.s.). Accordingly, the superiority, position and status of Holy Prophet (s.a.w.a.) remain intact.
4. Besides, Hazrat Wali-e-Asr (a.t.f.s.) will govern based on their commands. He shall establish his rule as per their will and it would be as if it is their own rule.

Third Objection

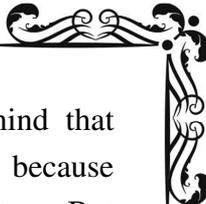
Raj'at is a type of 'Transmigration' which is

non-Islamic and polytheistic belief. The infidels believe that man returns to this world after death. Islam does not advocate transmigration and hence, just as this is void so is the belief in Raj'at as well.

Replies

The reason for such an objection is that people have not understood the true concept of Raj'at. The belief in transmigration states that when a person departs from this world especially someone who does not die his natural death, his soul comes back into this world in another form. This is because it can witness the effects of its past actions in this world itself. Good deeds would result in a comfortable and lavish life and evil deeds would mean that the next life would be full of difficulties and calamities. Soul comes back in the body of someone else. The same person does not return.

This is certainly not Raj'at. Anyone who returns during Raj'at would be brought back with his own body and soul. He would receive the reward or punishment for his own actions and it will be clear for him as to which action is he being rewarded or punished for. **Just as enlivening during Resurrection is not transmigration so is the enlivening during Raj'at as well.**



Moreover, it should be borne in mind that Transmigration per se is NOT impossible because nothing is impossible for Allah the Omnipotent. But we reject transmigration because its proponents believe in it as a substitute for the Hereafter and reject the reward (Paradise) and punishment (Hell) of the next world.

These were some basic objections against Raj'at. There are some other objections as well which are raised in the garb of few Quranic verses but even they are similar to the verse mentioned in the first objection and so is the reply. Those have not been mentioned in detail for the sake of brevity.

Reason for Raj'at

Based on Islamic laws and rulings, it is commonly asked as to what is the reason for a ruling? What is its essence? What is its philosophy? Why? How?

In this regard, let us firstly be very clear that in Islam, all fundamentals, morals, laws, etiquette, etc. are decided by Allah, the All-Knowing and All-Wise. These are not the result of human intellect and understanding.

Secondly, if a primary student asks a fully qualified doctor the reason for prescribing a

medicine then will he be able to fathom the doctor's explanation? Certainly not!

Allah mentions about man's knowledge in the Holy Quran:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

“...and you are not given aught of knowledge but a little.”¹

In another verse it is mentioned:

عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ؕ
وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ؕ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٦٦﴾

“... It may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.”²

At another place it is mentioned:

فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا ﴿١٩﴾

“...it may be that you dislike a thing

¹ Surah Bani Israel (17): Verse 85

² Surah Baqarah (2): Verse 216

while Allah has placed abundant good in it.”¹

Raj’at has been decided by Allah. He has mentioned about it in the Quran. His divine representatives have quoted traditions concerning it. Scholars have emphasised that believing and accepting the concept of Raj’at is essential. Undoubtedly, there is a definite reason and motive for Raj’at. Its reality will be unravelled only after its actualisation just like the reason for actions of Prophet Khizr (a.s.) were only known at the end. We mention some aims of Raj’at hereunder:

1. Reward and Punishment

Allah has established this world on the foundations of justice and equity:

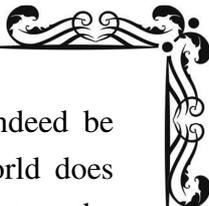
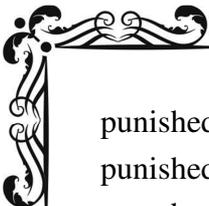
بِالْعَدْلِ قَامَتِ السَّمَوَاتُ وَالْأَرْضُ

“And upon Justice are the heavens and the earth established.”²

It is indeed highly logical and appropriate that there should be an opportunity for the good doers to reap the benefits and rewards of the good deeds they performed and the oppressors and sinners to be

¹ Surah Nisaa (4): Verse 19

² Tafseer al-Saafi, vol. 5, p. 107



punished for their misdeeds. They will indeed be punished in the hereafter because this world does not have the scope to fully administer the punishment which those people deserve who have killed and oppressed thousands of people. Reward and punishment during Raj'at would just be illustrative of the hereafter. Reward and punishment in Raj'at would only pacify the hearts of the good doers who would witness the result of their good deeds.

2. Pacifying the heart of the one who awaits

When believers who await the reappearance of Imam-e-Zamana (a.t.f.s.) come to know that pure believers would be brought back after his reappearance and during his rule, firstly it will bring tranquillity to the heart of the one who awaits the reappearance that his long wait will not be in vain and secondly he will be motivated enough to perform good deeds, keep away from sins and live a purified life with the intention of being included among sincere believers and he is brought back during Raj'at.

3. Fulfilment of desires

We have already discussed that there were numerous Prophets and Messengers (a.s.) who were not allowed to freely propagate their religion by the oppressors, tyrants and infidels of their time. Similarly there were other believers as well who were not permitted to completely help and assist their true religion. As a result, lofty stages of perfection which would have been achieved through propagation and assistance of religion were not materialised. Despite having a strong intention for it, there was no opportunity to make it happen. These people will be brought back after Raj'at to realise their full potential and reach the peak of perfection. Apparently, this opportunity would also be the cause of elevation of their grades in Paradise whereas there were some others who compromised with situations and remained satisfied in whichever state they were. They never had the desire to do better or much more. Raj'at would not be of any special benefit to them.

On the contrary, there were some people who always had the burning desire that if they had better opportunities they would have propagated much more, helped in spreading the cause of religion and making the mastership of the Ahle Bait (a.s.) more

common among the masses. Return of such people during Raj'at is extremely worthy and logical.

4. Rise of Truth and Decline of Disbelief

Just as it is appropriate and rational that during Raj'at, desires of Prophets (a.s.) and sincere believers are fulfilled, similarly it is also fitting and deserving that there be Raj'at for those who left no stone unturned in order to extinguish the lamp of true religion, committed every possible act of tyranny and tried their level best to annihilate the truth. Whatever they could possibly do, they did and passed away with that desire. They shall be brought back during Raj'at and will be made to witness that the true religion which they tried to individually and collectively destroy, look at its ascent and the destruction of infidelity. Look at how the promise of success and absolute dominance of religion has actualised. Wherever you turn, you will only hear the true religion and Mastership of Ahle Bait (a.s.) in the form of **عَلَيَّْ وَلِيُّ اللَّهِ وَ أَوْلَادُهُ الْبَعْضُومَيْنِ حُجَّجُ اللَّهِ**. Look at the honour and status of those whom you considered unimportant and inferior. Look at the woeful end result of those whom you considered honourable. This too, is just a prelude to the actual result in Qiyamat.

Supplications for Raja't

It is the earnest desire of every sincere believer to return during Raj'at and witness the just rule of Ahle Bait (a.s.). Supplication (dua) is a medium through which every difficulty turns into ease and every need is fulfilled. Ahle Bait (a.s.) have taught certain supplications which increase the possibilities of returning during Raj'at and some supplications and Ziyaaraat have a mention about Raj'at. We shall only mention about three of them as follows:

1. Dua Ahad

Imam Ja'far Sadiq (a.s.) has prophesied:
“Whoever recites this supplication for forty mornings will be included among the helpers of our Qaim (a.t.f.s.). If he dies before the reappearance, he will be raised from his grave after reappearance. For every word of this supplication, the Almighty Allah will bestow him with 1000 rewards and erase 1000 of his sins.”

The following statement is mentioned in this supplication:

اللَّهُمَّ إِنَّ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ الَّذِي
 جَعَلْتَهُ عَلَى عِبَادِكَ حَكْمًا مَّقْضِيًّا فَأَخْرِجْنِي
 مِنْ قَبْرِي مُؤْتِرًا كَفَيْتِي شَاهِرًا سَيْفِي مُجْرَدًا
 قَنَاتِي مُلَبِّيًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ
 الْبَادِي

“O Allah! If death, which You have made obligatory and decreed for Your servants, occurs between me and him (before the reappearance), then raise me from my grave, wrapped in my shroud, my sword unsheathed, my spear bare, answering the call of the caller in cities as well as deserts.”¹

2. Ziyaarat-e-Aashura

Ziyaarat Aashura is an extremely reliable Ziyaarat which has been emphasised to be recited daily and is extremely effective to solve difficulties. The following statements of this Ziyaarat indicate towards the desire for Raj’at. It is quite obvious that if the entire Ziyaarat is accepted so will this statement:

¹ Misbaah al-Zaaer, p. 455; Al-Misbaah by Kaf’ami (r.a.), p. 729

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ وَ
 أَكْرَمَنِي بِكَ أَنْ يَرْزُقَنِي طَلَبَ ثَارِكَ مَعَ
 إِمَامٍ مَنْصُورٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى
 اللَّهُ عَلَيْهِ وَآلِهِ

“I beseech Allah who has honoured your position and honoured me because of you to endow me with the chance to avenge your blood alongside the divinely helped Imam from the household of Muhammad (s.a.w.a.).”

The ‘Mansoor’ (helped) Imam referred to in this statement is Imam Mahdi (a.t.f.s.). When he reappears, an important task would be to seek revenge from the killers of Imam Husain (a.s.). We will be blessed with this opportunity to be with Imam-e-Asr (a.t.f.s.) only if we are brought back during Raj’at.

3. Ziyaarat Jaameah Kabeerah

This is an authentic Ziyaarat and Imam-e-Zamana (a.t.f.s.) has greatly emphasised to recite it along with Ziyaarat Aashura. It is mentioned in Ziyaarat Jaameah:

مُعْتَرِفٌ بِكُمْ مُؤْمِنٌ بِإِيَابِكُمْ مُصَدِّقٌ
بِرَجْعَتِكُمْ مُنْتَظِرٌ لِأَمْرِكُمْ مُرْتَقِبٌ
لِدَوْلَتِكُمْ

“I profess to you, am a believer in your coming back (to this world), testify in your return (Raj’at), I await your affair and expect (to see) your rule.”

The following statements in this Ziyaarat point towards the desire of returning during Raj’at:

وَجَعَلَنِي مِنْ خِيَارِ مَوَالِيكُمْ التَّابِعِينَ لَهَا
دَعَوْتُمْ إِلَيْهِ وَجَعَلَنِي مِمَّنْ يَفْتَتِصُ أَثَارَكُمْ وَ
يَسْلُكُ سَبِيلَكُمْ وَيَهْتَدِي بِهُدْيِكُمْ وَيُحْشِرُ
فِي زُمْرَتِكُمْ وَيَكُرُّ فِي رَجْعَتِكُمْ وَيُمَلِّكُ فِي
دَوْلَتِكُمْ

“...and make me from the best of your loyalists who carry out all that which you have invited towards and make me among those who are tracking your footsteps, treading your path, following your guidance, (among those who are) resurrected in your group, given a chance to appear again in your return

(Raj'at), given authority in your administration..."

Belief in Raj'at and its testimony, both are mentioned in this Ziyaarat as well as praying for return during Raj'at. When Ziyaarat is accepted then this prayer will also be answered, Inshallah!

Reason for denying Raj'at

The reasons for denying Raj'at are same as the ones due to which people refused to believe in the Imam, Mastership and immediate successorship of Ahle Bait (a.s.). The false arguments could have influenced people in this world but they will stand no chance during Raj'at. At that time, judgements will not be based on the apparent but only truth and reality. When the system of Imam and Mastership of Hazrat Wali-e-Asr (a.t.f.s.) becomes evident, the Imam and Mastership of his ancestors will also be apparent in parallel. When the truth behind the divine leadership of these holy personalities will be apparent, every other false claim in comparison to them will be rendered null and void. People deny the concept of Raj'at for the fear of their invalid beliefs being exposed. The following verse of the Holy Quran is extremely pertinent in this regard:

وَجَدُّوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا
وَعُلُوًّا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٤﴾

“And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers.”¹

O Allah! Grant us the opportunity to perform such deeds in this life which lead to perfect faith and the good fortune of returning during Raj’at, Ziyaarat of Ahle Bait (a.s.) and living a life under their just government.

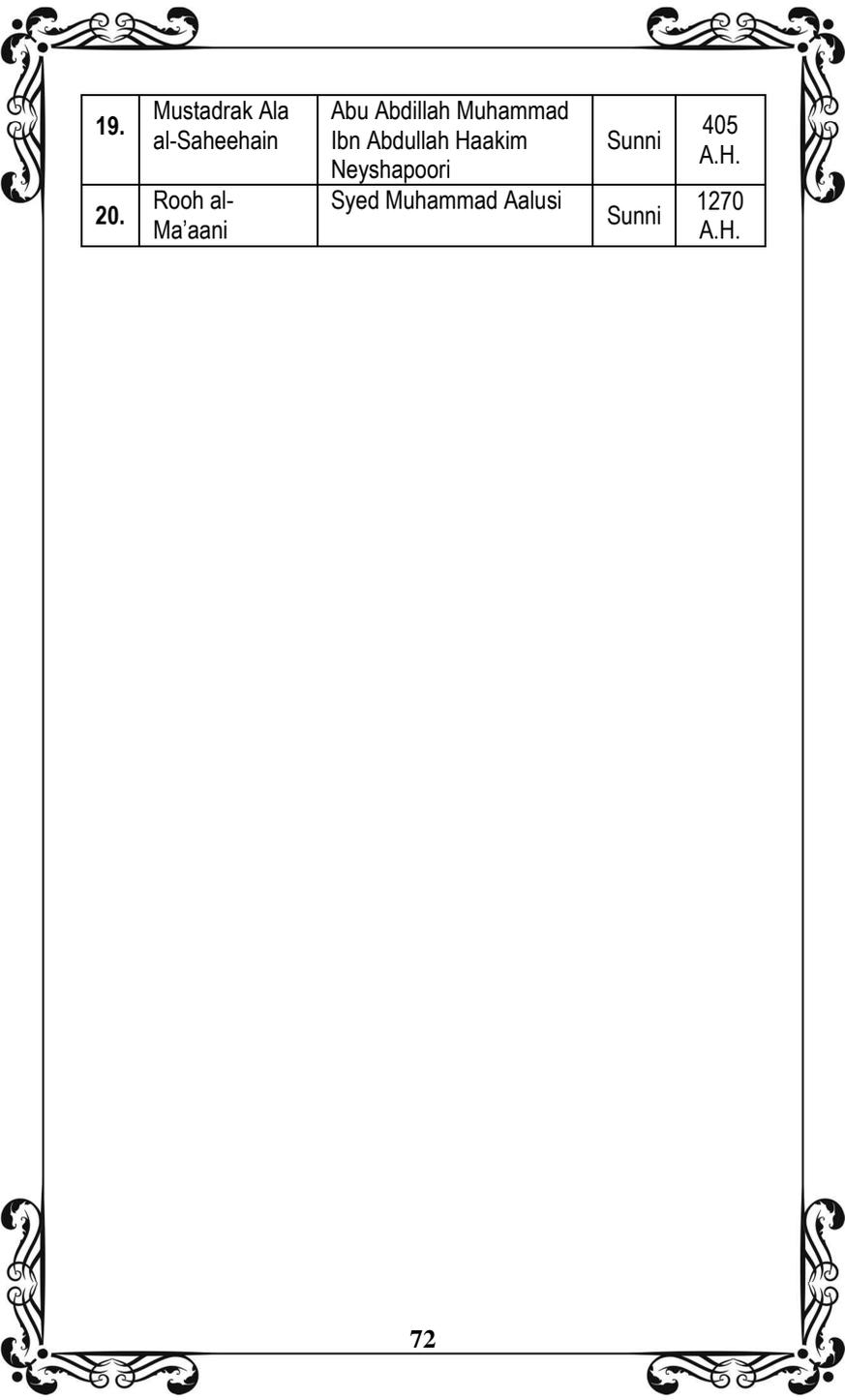
Aameen! O Lord of the worlds!

¹ Surah Naml (27): 14

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