Scientific Quarterly
Journal of Ahl al-Bayt (as) Teachings
Vol. 3, Issue 4, Winter 2026

Raj'at in the Qur'an and Traditions: Evidence, Rational Arguments, and Critical Analysis

Rohullah Rohani[1]

(Received: May 23, 2026, Accepted: May 31, 2026)

Abstract

Raj'at (return) constitutes one of the fundamental beliefs unanimously held by Imamiyyah scholars, referring to the return of a group of pure believers and pure disbelievers to this world on the eve of the appearance of Imam Mahdi (as). This belief has its roots in previous religions, and the Holy Qur'an reports numerous instances of the resurrection of the dead in this world. Despite solid Qur'anic and narrative evidence, some Islamic sects have denied it and raised doubts such as its similarity to reincarnation (*tanāsukh*), its contradiction with the verses negating return, and the weakness of narrative chains of transmission. Using a descriptive-analytical method and library sources, this article, while explaining the concept of *Raj'at*, examines and analyzes the Qur'anic and narrative evidence for it and responds to the doubts raised by opponents. The research findings show that at least six groups of Qur'anic verses indicate the occurrence of *Raj'at* in past nations, and verses such as «يوم نحشر من كل امة فوجاً» (The Day We will gather from every nation a crowd) explicitly refer to *Raj'at* in the end times. Furthermore, the traditions on *Raj'at* have reached the level of moral *tawātur* (successive transmission), and Shi'a scholars have emphasized the necessity of believing in it. A critical examination of the doubts also indicates that *Raj'at* is different from reincarnation and does not contradict the verses negating return due to its fundamental difference.

Keywords: *Raj'at* (Return), Appearance, Resurrection, Hereafter, Imam Mahdi (as), Reincarnation, Verses of Return.

1.Member of the academic staff of Imam Mobin International Research Center, Assistant professor, Islamic Studies Department , Higher Education Complex for Language, Literature, and Culturology, Al-Mustafa International University, Qom: rohullah.rohani59@mobinac.ir

1. Introduction

The term *Raj'at* is derived from the Arabic root "r-j-ʿ," which conveys the concept of return. Prominent Islamic lexicographers have interpreted this term as meaning reversion and return to a previous state (Jawharī, 1407 AH, Vol. 3: 26; Rāghib Iṣfahānī, 1412 AH, Vol. 1: 343). In the theological discourse of the Imamiyyah, this term has acquired a specific meaning, referring to the collective return of a group of the deceased to the material world on the eve of the appearance of Imam Mahdi (as)—a return accompanied by the same physical characteristics of their previous worldly lives (Mufīd, 1414 AH: 77; Ḥalabī, n.d.: 487; Ṭabrisī, 1993/1372 SH, Vol. 7: 367).

The belief in *Raj'at* occupies a place among the established tenets of the Shi'a school of thought and is rooted in the teachings of the Prophet Moḥammad (pbuh). Shi'a scholars have claimed consensus (*ijmāʿ*) on this matter and have introduced it as one of the firm foundations of their theology (Mufīd, 1417 AH: 52; Ḥalabī, n.d.: 487). Many Imamiyyah theologians, in addition to scriptural evidence, have appealed to the consensus of the two major sects, or at least the consensus of the Imamiyyah, to prove this belief (Ṭabrisī, 1993/1372 SH, Vol. 7: 367; Ḥurr ʿĀmilī, 1422 AH: 63; Lāhījī, 1994/1373 SH, Vol. 3: 446). Some Shi'a scholars have even referred to it as one of the necessities of the school and considered its denier to be outside the framework of Imami thought (Majlisī, 1404 AH, Vol. 53: 335).

The background of this belief can also be traced in ancient religions. In the Zoroastrian tradition, there is mention of the resurrection of the dead before the advent of "Soshiyans" and the revivification of Garshasp by him (Pūrdāvūd, 1927: 2; Dādgī, 2001/1380 SH: 42). The Old Testament also refers to some dead emerging from their graves in the final events of the world (Daniel 2:2). The four Gospels report the resurrection of Christ (AS) and his return at the end of time (Romans 9; John 4:25-26; 4:3; 2:22-23).

In contrast, Sunni scholars have generally denied *Raj'at* and have weakened narrators who believed in it in the field of rijāl (biographical evaluation). For instance, Jābir ibn Yazīd Juʿfī, one of the great Shi'a narrators who transmitted 70,000 Ḥadiths from Imam Ṣādiq (AS), was weakened by Sunni rijāl scholars solely because of his belief in *Raj'at* (Ibn Ḥajjāj Nīshābūrī, n.d., Vol. 1: 15; Mizzi, 1406 AH, Vol. 4: 468).

Despite the documented background and repeated emphases of religious leaders, opponents have always emerged who have denied *Raj'at*. Some have attributed the origin of this belief to ʿAbdullāh ibn Sabaʾ and considered it a fabrication of Jewish thought. Others have accused Shi'a of accepting reincarnation (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 406). Some deniers

have deemed the scriptural evidence for *Raj'at* lacking necessary credibility, while others have considered it incompatible with rational principles (ibid.). This critical encounter highlights the necessity of new research to provide a reasoned response to the following questions: Is *Raj'at*, from the perspective of the Qur'an, Sunnah, and reason, a possible and realizable matter? What is the evidence for its proof, and what answers do the doubts of opponents find?

Literature Review: The subject of *Raj'at* has been examined in numerous works. Among the most important writings in this field are *Al-Īqāẓ min al-Hajʿah bil-Burhān ʿalā al-Rajʿah* by Shaykh Ḥurr ʿĀmilī, the chapter on *Raj'at* in Volume 53 of *Biḥār al-Anwār* by ʿAllāmah Majlisī, as well as discussions in the commentaries *Al-Mīzān* and *Majmaʿ al-Bayān*. Nevertheless, the need for a comprehensive and systematic analysis of Qur'anic and narrative evidence, along with a critical approach to the doubts of opponents, is still felt.

Research Novelty: The present article endeavors, by employing an analytical-critical method, to provide a reasoned response to the raised doubts while offering a novel categorization of the verses and traditions on *Raj'at*, and to clearly demarcate the conceptual boundaries of *Raj'at* from similar concepts such as reincarnation.

Research Method: This research has been organized using library sources and employing a descriptive-analytical method.

2. Conceptualization of *Raj'at* and Its Background in Past Nations

To grasp the precise meaning of *Raj'at*, one must first examine its lexical and then its technical meaning. In Arabic, *Raj'at* is an infinitive noun of instance from the root "r-j-ʿ" and denotes a single act of returning. Synonymous terms such as *karrah*, *radd*, *ḥashr*, and *iyāb* are also used in the same sense. Jawharī, in *Al-Ṣiḥāḥ*, explains this term: *Rajʿa, yarjiʿu, rajʿan wa rujūʿan*: *ʿāda* (he returned) (Jawharī, 1407 AH, Vol. 3: 1226). This lexical meaning provides a foundation for understanding its technical usage in theological texts.

In the technical terminology of Imamiyyah theologians, *Raj'at* has acquired a specific meaning and refers to the revivification of a group of pure believers and a group of pure disbelievers and hypocrites at the time of the appearance of Imam Mahdi (as) and before the establishment of the Resurrection. Seyed Murtaḍā defines *Raj'at* as follows: "God, at the time of the appearance of Imam Mahdi (as), returns a group of Shi'a who died before him so that they may attain the reward of assisting him, and returns a group of enemies so that revenge may be taken from them" (quoted in Majlisī, 1404 AH, Vol. 53: 145). Shaykh Mufīd also writes: "God Almighty returns a group of the ummah of Moḥammad (pbuh) after their death and

before the Resurrection to this world" (Mufīd, 1417 AH: 77). These definitions indicate that *Raj'at* in Shi'a thought is a selective and purposeful phenomenon that gains meaning within the framework of the divine program for the end times.

One of the most significant doubts raised by opponents is the equation of *Raj'at* with reincarnation, while fundamental differences exist between the two. In reincarnation, the soul enters a new body (whether human or animal) that has no connection with the previous body. However, in *Raj'at*, the soul returns to its own previous worldly body. Reincarnation entails the rational impediment of regression from actuality to potentiality and, for this reason, has been deemed invalid by all Islamic theologians. In contrast, *Raj'at* not only has no rational impediment but is also considered among the necessities of the Imami school. ʿAllāmah Ṭabāṭabāʾī explicitly states in this regard: "*Raj'at* has no connection with reincarnation; because *Raj'at* is the return of the soul to the first body, whereas in reincarnation, the soul, after a kind of evolution, enters another body, which is undoubtedly impossible. If that second body itself has a soul, it would necessitate two souls belonging to one body, which is the coexistence of multiplicity in unity. And if that body has no soul, it would necessitate regression from actuality to potentiality, both of which are impossible" (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 209).

Before delving into the Qur'anic and narrative evidence for *Raj'at*, referring to the background of this phenomenon in past nations can provide a good foundation for understanding the possibility of its occurrence. The Prophet Moḥammad (pbuh) stated in a famous Ḥadith: *La-yaʾtiyanna ʿalā ummatī mā atā ʿalā Banī Isrāʾīla ḥadhu al-naʿli bil-naʿli*: What happened to the Children of Israel will surely happen to my ummah, exactly and like for like (Majlisī, 1404 AH, Vol. 53: 6). Considering the numerous occurrences of the revivification of the dead in past nations, as reported in the Holy Qur'an, one can expect such an event to occur in this ummah as well. This divine tradition provides a context for accepting the principle of *Raj'at* and demonstrates that what Shi'a believe in is not unprecedented or unique, but rather an extension of divine traditions throughout history.

3. Qur'anic Evidence for *Raj'at*

The Holy Qur'an, as the most important religious source for Muslims, contains numerous verses that can serve as evidence for the belief in *Raj'at*. These verses can be divided into two general categories: verses that refer to the revivification of the dead in this world for past nations, and verses that more directly address the issue of *Raj'at* in the end times.

3.1. Revivification of the Dead in the World: A Divine Tradition in Past Nations

In the Holy Qur'an, at least six groups of verses clearly narrate the revivification of the dead in this very earthly world, each of which can be a proof for the possibility of *Raj'at* and a confirmation of this Shi'a belief.

The Companions of the Cave (*Aṣḥāb al-Kahf*) are an astonishing example of revivification after a long death. God states in Sūrat al-Kahf: "And you would have thought them awake, while they were asleep... And similarly, We awakened them that they might question one another..." (al-Kahf 18:19) and then expresses their duration of stay: "And they remained in their cave for three hundred years and exceeded by nine" (al-Kahf 18:25). This group of faithful young men fell into a deep sleep in the cave for three hundred and nine years, and then God awakened them to be a sign of His power to revive the dead.

The story of the Prophet ʿUzayr (as) is another clear example of revivification after death. God says in verse 259 of Sūrat al-Baqarah: "Or [consider] the one who passed by a township which had fallen into ruin. He said, 'How will God bring this to life after its death?' So God caused him to die for a hundred years; then He revived him..." According to renowned commentators, this verse concerns the Prophet ʿUzayr (as). When he passed by a ruined village and saw the decayed corpses and bones of its inhabitants, he said in wonder, "How will God bring these dead to life?" At that moment, God took his life and revived him a hundred years later, while his food and drink had not changed, but his donkey had completely disintegrated. Then God brought the scattered bones of the donkey to life before his eyes to display His power (Makārim Shīrāzī, 1995/1374 SH, Vol. 2: 295).

The seventy thousand households who fled from the plague are another example of collective *Raj'at*. God says in verse 243 of Sūrat al-Baqarah: "Have you not considered those who left their homes in many thousands, fearing death? Then God said to them, 'Die'; then He revived them..." A tradition states: "God Almighty caused to die a people who fled their homes in fear of the plague. A long time passed until God sent a prophet named Ḥizqīl, and he prayed, and their disintegrated bodies were gathered, their souls returned to their bodies, and they returned to their previous life" (Kulaynī, 1983/1362 SH, Vol. 8: 237).

The seventy companions of Moses (as) who were struck by lightning for demanding to see God are another example of revivification after death. The Qur'an states in this regard: "And [recall] when you said, 'O Moses, we will never believe you until we see God outright'; so the thunderbolt took you while you were looking on. Then We revived you after your death that

perhaps you would be grateful" (al-Baqarah 2:55-56). Moses (as) took seventy chosen men from his people to the appointed place, but after seeing many miracles, they demanded to see God, and a thunderbolt struck them. Then, at Moses' supplication, God revived them again as a sign of His mercy and power.

The revivification of a slain person from the Children of Israel is also a noteworthy example. God says in verses 72-73 of Sūrat al-Baqarah: "And [recall] when you slew a soul and disputed over it, and God was to bring out that which you were concealing. So We said, 'Strike him with part of it.' Thus does God bring the dead to life, and He shows you His signs that you might reason." In this incident, a person was killed, and his murderer was unknown. God commanded the Children of Israel to slaughter a cow and strike the slain body with a part of it. With this act, the slain person came to life and identified his killer.

The return of the children of Prophet Ayyūb (as) is also indirectly mentioned in the Qur'an. God says: "And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding" (Ṣād 38:43). ʿAllāmah Ṭabāṭabāʾī writes in interpreting this verse: "All his family except his wife had died, and he was afflicted with the grief of all his children; afterward, God revived them all for him and granted him them and others like them" (Ṭabāṭabāʾī, 1417 AH, Vol. 17: 210). Many Sunni commentators, including Ibn Kathīr and Suyūṭī, also believe that God returned Ayyūb's property and children to him exactly and also granted him others like them (Ibn Kathīr, 1419 AH, Vol. 3: 198-199; Suyūṭī, 1404 AH, Vol. 5: 311).

3.2. More Explicit Verses on the Issue of *Raj'at*

Alongside the verses that refer to the revivification of the dead in past nations, some Qur'anic verses more directly address the issue of *Raj'at* in the end times, the most important of which is verse 83 of Sūrat al-Naml.

God says in this verse: "And [mention] the Day when We will gather from every nation a company of those who deny Our signs, and they will be driven [in rows]" (al-Naml 27:83). This verse is the most famous verse on *Raj'at* and can by itself indicate this belief because the apparent meaning of the verse indicates that this gathering is a group gathering from every nation, whereas the gathering on the Day of Resurrection includes all human beings: "And We will gather them and not leave behind any of them" (al-Kahf 18:47). Therefore, if this verse pertained to the Resurrection, it would have to speak of the gathering of all human beings, not a group from every nation.

In addition to the clear indication of the verse itself, numerous traditions from the Ahl al-Bayt (as) interpret this verse as referring to *Raj'at*. In Tafsīr

Qummī, it is reported that Imam Ṣādiq (as) was asked about this verse and said: "What do people say about the verse 'Yawma naḥshuru min kulli ummatin fawjan'? I said: They say this verse is about the Resurrection. He said: It is not as they say, but rather it is about *Raj'at*. Does God Almighty on the Resurrection gather a company from every nation and leave the rest of that nation? While He Himself has said, 'Wa ḥasharnāhum falam nughādir minhum aḥadan' (And We will gather them and not leave behind any of them)" (Qummī, 1988/1367 SH, Vol. 2: 30).

Another verse that could refer to *Raj'at* is verse 6 of Sūrat al-Isrāʾ: "Then We gave you back your turn (*al-karrah*) against them..." In the traditions of the Ahl al-Bayt (as), this verse is interpreted as referring to the return of Imam Ḥusayn (as) and his companions to take revenge on their enemies (Majlisī, 1404 AH, Vol. 53: 75). Also, verse 51 of Sūrat Ghāfir: "Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand," which promises the support of messengers and believers in this world, is completely fulfilled in *Raj'at*.

3.3. Critique of the Doubt Concerning Contradiction with Verses Negating Return

The most important Qur'anic doubt raised by opponents of *Raj'at* is their appeal to verses that negate return to this world. Among these verses are: "Until, when death comes to one of them, he says, 'My Lord, send me back, that I might do righteousness in that which I left behind...'" (al-Muʾminūn 23:99-100) and "But if they were returned, they would return to that which they were forbidden..." (al-Anʿām 6:28). Opponents believe that these verses negate any return to this world and therefore *Raj'at* is in contradiction with them.

The answer to this doubt is that there are four fundamental differences between the technical term *Raj'at* and the wish of the disbelievers to return, which resolve the aforementioned contradiction. First, the purpose of the disbelievers in requesting return is to compensate for their evil deeds and perform righteous acts, whereas in *Raj'at*, disbelievers are not given any opportunity to act and are only returned for punishment. Second, in *Raj'at*, God is the willer and agent of this return, but the request of the disbelievers is made by themselves, without divine will. Third, the ultimate purpose of *Raj'at* is the punishment of disbelievers and the reward of believers, while the disbelievers seek to save themselves from punishment. Fourth, in *Raj'at*, the divine purpose is certainly achieved, but even if the request of the disbelievers were to be fulfilled, they would not keep their promise and would return to sin.

ʿAllāmah Ṭabāṭabāʾī clearly states in this regard: "The verses negating return express the state of the disbelievers in the Resurrection, who wish to return, but the technical term *Raj'at* is different from that, and God returns a group of believers and disbelievers to fulfill His promises" (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 162). He also emphasizes elsewhere that *Raj'at* is a divine tradition that occurred in past nations as well, and the verses negating return pertain to the specific situation of disbelievers in the *Barzakh* and the Resurrection and do not include the technical term *Raj'at* (ibid., Vol. 15: 398). Therefore, not only is there no contradiction between these verses, but the verses referring to the revivification of the dead in the world support *Raj'at*, and the verses negating return express a different situation.

4. Narrative Evidence for *Raj'at*

4.1. Quantity and *Tawātur* of Traditions

The traditions narrated concerning *Raj'at* are so abundant that one can confidently speak of their moral tawātur (successive transmission indicating certainty). ʿAllāmah Majlisī, in Volume 53 of Biḥār al-Anwār, has dedicated over 160 verses and traditions to this subject (Majlisī, 1404 AH, Vol. 53). Shaykh Ḥurr ʿĀmilī, in his valuable book *Al-Īqāẓ min al-Hajʿah bil-Burhān ʿalā al-Rajʿah*, has collected approximately 520 Ḥadiths and emphasizes at the end that he did not narrate some traditions for certain reasons (Ḥurr ʿĀmilī, 1422 AH: 33, 430). This large number of traditions, from multiple sources and with various chains of transmission, indicates the lofty position of this belief in Shi'a Ḥadith sources.

Great Shi'a scholars have explicitly stated the tawātur of these traditions. ʿAllāmah Majlisī decisively states: "If traditions like these on *Raj'at* are not *mutawātir*, then in what matter can one claim *tawātur*?" (Majlisī, 1404 AH, Vol. 53: 123). Shaykh Ḥurr ʿĀmilī also writes: "There is no doubt that these mentioned Ḥadiths have reached the level of moral tawātur; because they cause certainty for anyone who purifies their heart from every doubt and imitation" (Ḥurr ʿĀmilī, 1422 AH: 33). This moral tawātur means that although individually these traditions might be subject to criticism regarding their chains of transmission at first glance, their abundance and shared meaning bring about certainty that the core content originates from the Infallibles (as).

4.2. Categorization of Traditions on *Raj'at*

Traditions on *Raj'at* can be divided into several general categories based on their content and orientation, each illuminating an aspect of this profound belief.

The **first category** consists of traditions that emphasize the necessity of believing in *Raj'at* and its lofty position in faith. Imam Ṣādiq (as) explicitly states: *Laysa minnā man lam yuʾmin bi-karratinā*: He who does not believe

in our return (*Raj'at*) is not of us" (Majlisī, 1404 AH, Vol. 53: 92). This expression, repeated with slight variations in other traditions, indicates the fundamental role of this belief in Shi'a identity. In another *Ḥadith*, the same Imam enumerates the day of *Raj'at* as one of the three great divine days: "Ayyāmu Allāhi thalāthatun: *Yawmu yaqūmu al-qāʾimu, wa yawmu al-karrati, wa yawmu al-qiyāmati*: The days of God are three: the day when the Qāʾim (as) rises, the day of the Return (*al-Karrah*), and the Day of Resurrection" (Majlisī, 1404 AH, Vol. 53: 63). The inclusion of *Raj'at* alongside the rise of the Qāʾim (as) and the Resurrection demonstrates the grandeur of this event. Shaykh Mufīd, in explaining this belief, states: *Raj'at* is specific to those among the ummah of Islam who have pure faith or pure hypocrisy (Mufīd, 1417 AH: 78).

The **second category** comprises traditions that explain the modality and timing of *Raj'at*. Imam Ṣādiq (as) says in this regard: *Inna al-rajʿata laysat bi-ʿāmmatin wa hiya khāṣṣatun, lā yarjiʿu illā man maḥaḍa al-īmāna maḥḍan aw maḥaḍa al-shirka maḥḍan* (Majlisī, 1404 AH, Vol. 53: 126). This *Ḥadith* clearly states that *Raj'at* is not a universal phenomenon, but is specific to those who have reached the final and pure stage in faith or disbelief. This characteristic distinguishes *Raj'at* from the Resurrection, which is universal.

The **third category** includes traditions that refer to the return of Imam Ḥusayn (as) as the first to be returned. Imam Bāqir (as) says: *Awwalu man tanshaqqu al-arḍu ʿanhu wa yakhruju ilā al-dunyā al-Ḥusaynu bnu ʿAlīyyin (as)* (Majlisī, 1404 AH, Vol. 53: 67). This tradition and similar ones indicate the special status of Seyed al-Shuhadāʾ (as) in the event of *Raj'at*. In another tradition, Zayd al-Ḥashshām narrates from Imam Ṣādiq (as) that he said: *Awwalu man yakurru fī al-rajʿati al-Ḥusaynu bnu ʿAlīyyin (as), yamkuthu fī al-arḍi ḥattā tasquṭa ḥājibāhu ʿalā ʿaynahi* (Ḥurr ʿĀmilī, 2001/1380 SH: 430). This expression that Imam Ḥusayn (as) will remain on earth so long that his eyebrows fall over his eyes is a metaphor for his long life during the era of *Raj'at*.

The **fourth category** comprises traditions that report the return of the Prophet Moḥammad (pbuh) and Imam ʿAlī (as). Bukayr ibn Aʿyan says: Imam Moḥammad Bāqir (as) told me: *Inna rasūla Allāhi wa amīra al-muʾminīna sayarjiʿāni*: Indeed, the Messenger of God and the Commander of the Faithful will soon return (Ḥurr ʿĀmilī, 2001/1380 SH: 358). This return indicates the complete honor and authority that God bestows upon His saints on the eve of the appearance.

The **fifth category** consists of exegetical traditions that apply Qur'anic verses to *Raj'at*. Ibn Khālid al-Kābulī narrates from Imam Sajjād (as) in the interpretation of the verse *Inna alladhī faraḍa ʿalayka al-qurʾāna*

larādduka ilā maʿādin (al-Qaṣaṣ 28:85) that he said: "Yarjiʿu ilaykum nabiyyukum wa amīru al-muʾminīna wa al-aʾimmatu (as): Your Prophet, the Commander of the Faithful, and all the Imams will return to you" (Ḥurr ʿĀmilī, 2001/1380 SH: 332). This category of traditions demonstrates the profound connection between the Qur'an and the ʿItrah and emphasizes that many Qur'anic verses have meanings beyond what first appears, and the Imams (as) are tasked with elucidating those deep meanings.

4.3. Examination of the Authenticity of the Chains of Transmission of Traditions

Opponents of *Raj'at* have always tried to question the authenticity of the traditions by casting doubt on their chains of transmission. In response to this doubt, ʿAllāmah Ṭabāṭabāʾī, with cogent and firm reasoning, states: "The traditions of the Ahl al-Bayt (as) concerning the principle of *Raj'at* are mutawātir to such an extent that the opponents of the issue of *Raj'at*, from the very beginning, have considered this issue as one of the certainties and distinguishing features of Shi'a, and tawātur is not invalidated by disputing and criticizing individual Ḥadiths. Moreover, a number of Qur'anic verses and traditions that have been narrated concerning *Raj'at* have complete and reliable indication" (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 161). He then points to another important point: these traditions are of the genre of apocalyptic reports and news of the unseen (*malāḥim*), many of which we have witnessed coming true in history: "These matters that the Imams of the Ahl al-Bayt (as) have reported are part of the apocalyptic news and reports of the unseen related to the end times, and narrators have brought them who lived centuries ago, and their books have been preserved from the time of authorship until now. We have seen with our own eyes that some of what they predicted came to pass exactly, so naturally we must also trust the rest and have faith in the authenticity of all of them" (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 161). This reasoning of ʿAllāmah Ṭabāṭabāʾī is significant from several aspects: first, he considers the tawātur of the traditions as certain, which opponents have also recognized from the beginning as one of the distinguishing features of Shi'a. Second, criticism of the individual chains of transmission of traditions does not contradict moral tawātur. Third, the external evidence (the fulfillment of the Imams' predictions) itself is a proof for the issuance of these traditions from the Infallibles (as). Therefore, it can be confidently stated that the traditions on *Raj'at* have sufficient authenticity and can be cited as a reliable source for proving this belief.

5. Views of Islamic Schools of Thought on *Raj'at*

5.1. The View of the Imamiyyah

Shi'a scholars are unanimously agreed on the occurrence of *Raj'at*, and many great figures have considered it among the necessities of the school.

Prominent personalities such as Shaykh Ṣadūq, Shaykh Mufīd, Seyed Murtaḍā, ʿAllāmah Majlisī, and Shaykh Ḥurr ʿĀmilī have emphasized this belief and introduced it as an inseparable part of Shi'a creed.

5.2. The View of the Ahl al-Sunnah

Sunni scholars have generally denied *Raj'at* and have weakened narrators who held this belief in the science of *rijāl*. For example, Jābir ibn Yazīd Juʿfī, a great Shi'a narrator with 70,000 Ḥadiths from Imam Ṣādiq (as), was weakened by Sunni rijāl scholars solely because of his belief in *Raj'at* (Ibn Ḥajjāj Nīshābūrī, n.d., Vol. 1: 15; Mizzi, 1406 AH, Vol. 4: 468).

5.3. Critique of the Opponents' View

Opponents of *Raj'at* have raised numerous objections, including: the lack of indication of Qur'anic verses on *Raj'at*, the weakness of the chains of transmission of traditions, inconsistency with divine wisdom, and contradiction with verses that negate return to the world. These objections have been answered as follows: the indication of the verses is proven by considering exegetical traditions and the difference between the gathering (*ḥashr*) in *Raj'at* and the Resurrection. The weakness of chains of transmission is compensated for by the moral tawātur of the traditions. The inconsistency with divine wisdom is resolved by explaining the purposes of *Raj'at* (reward for pure believers and punishment for pure disbelievers). And the contradiction with the verses negating return is answered by the distinction between *Raj'at* and the wish of disbelievers to return to the world.

6. Rational Arguments Proving the Possibility and Occurrence of *Raj'at*

6.1. Essential and Actual Possibility

Philosophical investigation shows that *Raj'at* has neither essential impossibility nor actual impossibility. "Essential impossibility" refers to cases where the mere conception of them necessitates their non-existence, such as the conjunction of two contradictories or a partner for God. It is clear that *Raj'at* is not like this, and its essence does not entail impossibility. Also, "actual impossibility" means the existence of an intellectual impediment to the realization of a phenomenon, and in *Raj'at*, there is no such impediment (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 62, 85).

6.2. The principle: "The Best Proof of the Possibility of a Thing is Its Occurrence"

In Islamic philosophy, there is a well-established principle that states: "The best proof of the possibility of a thing is its occurrence." The return of some dead to the world occurred in past nations, and the Qur'an clearly mentions them. Examples such as the revivification of the Companions of the Cave, Prophet ʿUzayr, the seventy thousand who fled the plague, the

seventy companions of Moses, the slain person of the Children of Israel, and the children of Ayyūb, all provide clear evidence for the possibility of *Raj'at*. ʿAllāmah Ṭabāṭabāʾī states in this regard: "What happened in past nations will also happen in this nation, and one of those events is *Raj'at*" (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 158).

6.3. The principle: "The Ruling for Similar Phenomena is the Same"

Based on the philosophical principle "the ruling for similar phenomena is the same," two things that have a similar nature are equal in their rulings and predicates. Given that there is a similarity between *Raj'at* and "Resurrection" in terms of the return of the human being to renewed life and the connection of the immaterial soul with the body, the same arguments that prove the possibility of the Resurrection also prove the possibility of *Raj'at* (Ibrāhīmī Dīnānī, 2001/1380 SH: 208).

6.4. Response to the Doubt of Regression from Actuality to Potentiality

Some argue that the soul, after death, reaches the stage of incorporeality, and its return to the world would be a regression from perfection to deficiency, which is impossible (Farīd, 1976/1355 SH: 10). ʿAllāmah Ṭabāṭabāʾī responds: The return of the soul to the body is not a regression from perfection to deficiency; because the soul was also incorporeal before death, and its incorporeality does not contradict its attachment to the body. Death only removes the instruments of the soul's effect on matter, not its incorporeality itself. With *Raj'at*, these instruments return, and the soul can continue its activity without any diminution of its perfection (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 206).

6.5. Response to the Doubt of the Absence of a Veracious Report

Some deniers say that to prove *Raj'at*, there must be a report from God or the Prophet, but no such report has been received, and the existing reports are weak (Amīn, n.d.: 227). The answer is: first, the reports on *Raj'at* have reached the level of tawātur, and tawātur produces knowledge. Second, the Qur'an indicates the possibility and occurrence of *Raj'at* through numerous verses. Third, ʿAllāmah Ṭabāṭabāʾī states: If a thing is not impossible, the report of a veracious informant about its occurrence is sufficient, and proving its impossibility is the responsibility of the deniers (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 70).

7. Aims and Philosophy of *Raj'at*

Numerous aims and wisdoms for *Raj'at* have been mentioned in religious sources, the most important of which are as follows:

Reward for Pure Believers: One of the most important aims of *Raj'at* is to reward pure believers who died during the Occultation or before the

appearance and could not perceive Imam Mahdi (as) and struggle in his company. They return to this world through *Raj'at* to benefit from the grace of assisting him and participating in his noble government. Imam Ṣādiq (AS) says: "Those who have pure faith return so that they may be interceded for in the government of the Qāʾim (as) and be delighted by his appearance" (Majlisī, 1404 AH, Vol. 53: 132).

Punishment for Pure Disbelievers: Another aim of *Raj'at* is to take revenge from the pure enemies of the Ahl al-Bayt (as). Those who in the world tormented and oppressed the saints of God and have died are returned in *Raj'at* to see their worldly punishment. Imam Bāqir (as), in interpreting the verse "Then We gave you back your turn (al-karrah) against them" (al-Isrāʾ 17:6), said: "This is the return of Ḥusayn (as) and his companions and the return of their enemies so that he may take revenge from them" (Majlisī, 1404 AH, Vol. 53: 75).

Distinction of Ranks and Separation of Truth from Falsehood: *Raj'at* is a scene for the complete separation of pure believers from hypocrites and disbelievers. On that day, the ranks of truth and falsehood will be completely separated, and everyone will be placed in their true position.

Proof of the Truth of the Resurrection and Divine Power: *Raj'at* is a sign of absolute divine power and an emphasis on the possibility of bodily resurrection. Just as it is stated in the story of ʿUzayr (as): "And that We may make you a sign for the people" (al-Baqarah 2:259), *Raj'at* is also a sign for people to believe in God's power to revive the dead.

Fulfillment of the Divine Promise to Support His Saints: God has promised in the Qur'an: "Indeed, We will support Our messengers and those who believe during the life of this world..." (Ghāfir 40:51). This promise of support in this world is completely fulfilled in the era of appearance and *Raj'at*, because many prophets and saints did not see complete support during their own lifetimes. ʿAllāmah Ṭabāṭabāʾī says in this regard: "*Raj'at* itself is one of the stages of the Day of Resurrection, although in terms of manifestation it does not reach the Day of Resurrection" (Ṭabāṭabāʾī, 1417 AH, Vol. 2: 207).

8. Critique and Examination of Opponents' Doubts

The Doubt of *Raj'at* Being Fabricated by ʿAbdullāh ibn Sabaʾ: Some opponents have introduced *Raj'at* as a fabrication of ʿAbdullāh ibn Sabaʾ and a Jewish belief. The response is: first, the personality of ʿAbdullāh ibn Sabaʾ is disputed in historical sources, and some consider him imaginary. Second, the belief in *Raj'at* in Shi'a sources is attributed to the Prophet (pbuh) and the Imams (as) and existed before ʿAbdullāh ibn Sabaʾ. Third, the root of this belief exists in the Qur'an and

previous religions and is not exclusive to Judaism (ʿAskarī, 1415 AH: 250-300).

The Doubt of Contradiction with Divine Wisdom: Some say that if *Raj'at* is for rewarding believers, why are they not rewarded in the Resurrection? Response: *Raj'at* does not contradict otherworldly reward; rather, it is a worldly reward for specific servants, just as examples of worldly reward and punishment existed in past nations as well.

The Doubt of Contradiction with Divine Justice: Some say that if pure believers and pure disbelievers return in *Raj'at*, what about other people? Response: First, *Raj'at* is a divine favor and grace, not a right. Second, the deprivation of others from *Raj'at* does not mean deprivation from eternal happiness. Third, traditions explicitly state that *Raj'at* is only for those who have pure faith or pure disbelief (Majlisī, 1404 AH, Vol. 53: 126).

9. Conclusion

After a comprehensive examination of the subject of *Raj'at* from the perspective of the Qur'an, traditions, and reason, the following results are obtained:

1. **Concept and Position of *Raj'at*:** *Raj'at* in the terminology of Imamiyyah theologians means the return of a group of pure believers and pure disbelievers to the world on the eve of the appearance of Imam Mahdi (as) and before the Resurrection. This belief is among the necessities of the Imami school and is unanimously held by Shi'a scholars.

2. **Difference from Reincarnation:** *Raj'at* is different from reincarnation. In *Raj'at*, the soul returns to the same previous body, but in reincarnation, it enters a new body. Reincarnation is invalid, while *Raj'at* is among the necessities.

3. **Qur'anic Evidence:** At least six groups of verses indicate the occurrence of *Raj'at* in past nations (the Companions of the Cave, ʿUzayr, those who fled the plague, the companions of Moses, the slain person of the Children of Israel, and the children of Ayyūb). Also, verses such as "Yawma naḥshuru min kulli ummatin fawjan" (al-Naml 27:83) explicitly indicate *Raj'at* in the end times.

4. **Narrative Evidence:** The traditions on *Raj'at* are morally mutawātir. ʿAllāmah Majlisī collected over 160, and Shaykh Ḥurr ʿĀmilī about 520 Ḥadiths. The Imams (as) emphasized the necessity of believing in *Raj'at* and considered it among the conditions of faith.

5. **Rational Arguments:** *Raj'at* has essential and actual possibility. Its occurrence in past nations is the best proof of its possibility. Also, the same arguments that prove the possibility of the Resurrection also prove the possibility of *Raj'at*.

6. **Response to Doubts:** Doubts such as similarity to reincarnation, contradiction with verses negating return, weakness of chains of transmission, and opposition to divine wisdom and justice all have clear answers.

7. **Aims of *Raj'at*:** Rewarding pure believers, punishing pure disbelievers, distinguishing truth from falsehood, proving the Resurrection and divine power, and fulfilling the promise to support God's saints.

In conclusion, the belief in *Raj'at* is rooted in the Qur'an, Sunnah, and sound reason, and its denial stems from insufficient knowledge of religious sources or influence from baseless doubts. It is incumbent upon every truth-seeking Muslim to attain a firm and documented belief through study and research on this subject and to refrain from blindly following opponents.

Bibliography

The Holy Qur'an

A) Persian and Arabic Sources:

1. Amīn, Aḥmad. (n.d.). ***Fajr al-Islām***. Cairo: Maktabat al-Nahḍah al-Miṣriyyah.
2. Ālūsī, Seyed Maḥmūd. (1415 AH). ***Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān al-ʿAẓīm***. Beirut: Dār al-Kutub al-ʿIlmiyyah.
3. ʿAskarī, Seyed Murtaḍā. (1415 AH). ***ʿAbdullāh ibn Sabaʾ wa Asāṭīr Ukhrā***. Qom: Munīr Cultural Publishing Center.
4. Dādgī, Farranbagh. (2001/1380 SH). ***Bundahišn***. Trans. Mehrdād Bahār. 2nd ed. Tehran: Tūs Publications.
5. Farīd, ʿAbd al-Wahhāb. (1976/1355 SH). ***Islām wa Rajʿat***. Tehran: Dānish Printing.
6. Ḥalabī, Abū al-Ṣalāḥ. (n.d.). ***Al-Kāfī fī al-Fiqh***. Ed. Riḍā Ustādī. Isfahan: Maktabat al-Imām Amīr al-Muʾminīn ʿAlī (AS) al-ʿĀmmah.
7. Ḥurr ʿĀmilī, Moḥammad ibn al-Ḥasan. (2001/1380 SH). ***Al-Īqāẓ min al-Hajʿah bil-Burhān ʿalā al-Rajʿah***. Qom: Dālīl-i Mā Publications.
8. Ḥurr ʿĀmilī, Moḥammad ibn al-Ḥasan. (1422 AH). ***Al-Īqāẓ min al-Hajʿah bil-Burhān ʿalā al-Rajʿah***. Ed. Mushtāq al-Muẓaffar. Qom: Dālīl-i Mā Publications.
9. Ibrāhīmī Dīnānī, Ghulāmḥusayn. (2001/1380 SH). ***Qawāʿid-i Kullī dar Falsafah-i Islāmī***. Tehran: Institute for Cultural Studies and Research.
10. Ibn Ḥajjāj Nīshābūrī, Muslim. (n.d.). ***Ṣaḥīḥ Muslim***. Beirut: Dār al-Fikr.
11. Ibn Kathīr, Ismāʿīl ibn ʿUmar. (1419 AH). ***Tafsīr al-Qurʾān al-ʿAẓīm***. Beirut: n.p.
12. Jawharī, Ismāʿīl ibn Ḥammād. (1407 AH). ***Al-Ṣiḥāḥ***. Ed. Aḥmad ʿAbd al-Ghafūr al-ʿAṭṭār. Beirut: Dār al-ʿIlm lil-Malāyīn.

13. Kulaynī, Moḥammad ibn Yaʿqūb. (1983/1362 SH). ***Al-Kāfī***. Tehran: Islāmiyyah.
14. Lāhījī, Ḥasan ibn ʿAbd al-Razzāq. (1996/1375 SH). ***Rasāʾil-i Fārsī***. Tehran: Mīrāth-i Maktūb.
15. Lāhījī, Moḥammad ibn ʿAlī. (1994/1373 SH). ***Tafsīr-i Sharīf-i Lāhījī***. Tehran: Dād Publishing Office.
16. Majlisī, Moḥammad Bāqir. (1404 AH). ***Biḥār al-Anwār***. Beirut: Muʾassasat al-Wafāʾ.
17. Makārim Shīrāzī, Nāṣir et al. (1995/1374 SH). ***Tafsīr-i Nimūnah***. Tehran: Dār al-Kutub al-Islāmiyyah.
18. Mizzi, Jamāl al-Dīn Yūsuf. (1406 AH). ***Tahdhīb al-Kamāl***. Ed. Dr. Bashshār ʿAwwād Maʿrūf. Beirut: Muʾassasat al-Risālah.
19. Mufīd, Moḥammad ibn Moḥammad. (1414 AH). ***Al-Masāʾil al-ʿUkbariyyah***. Qom: Al-Muʾtamar al-ʿĀlamī li-Alfiyyat al-Shaykh al-Mufīd.
20. Mufīd, Moḥammad ibn Moḥammad. (1417 AH). ***Awāʾil al-Maqālāt***. Ed. Shaykh Ibrāhīm Anṣārī. Tehran: Dār al-Mufīd lil-Ṭibāʿah wa al-Nashr wa al-Tawzīʿ.
21. Pūrdāvūd, Ibrāhīm. (1927). ***Sūshyānt; Mawʿūd-i Mazdayasnā***. Bombay: Hūr Printing House.
22. Qummī, ʿAlī ibn Ibrāhīm. (1988/1367 SH). ***Tafsīr Qummī***. Qom: Dār al-Kitāb.
23. Rāghib Iṣfahānī, Ḥusayn ibn Moḥammad. (1412 AH). ***Al-Mufradāt fī Gharīb al-Qurʾān***. Ed. Ṣafwān ʿAdnān Dāwūdī. Damascus & Tehran: Dār al-ʿIlm & al-Dār al-Shāmiyyah.
24. Suyūṭī, Jalāl al-Dīn. (1404 AH). ***Al-Durr al-Manthūr fī al-Tafsīr bi-l-Maʾthūr***. Qom: Āyatullāh Marʿashī Najafī Library.
25. Ṭabāṭabāʾī, Seyed Moḥammad Ḥusayn. (1417 AH). ***Al-Mīzān fī Tafsīr al-Qurʾān***. Qom: Daftar-i Intishārāt-i Islāmī, Jāmiʿah-yi Mudarrisīn.
26. Ṭabāṭabāʾī, Seyed Moḥammad Ḥusayn. (1417 AH). ***Nihāyat al-Ḥikmah***. Qom: Daftar-i Intishārāt-i Islāmī.
27. Ṭabrisī, Faḍl ibn Ḥasan. (1993/1372 SH). ***Majmaʿ al-Bayān fī Tafsīr al-Qurʾān***. Intro. Moḥammad Jawād Balāghī. Tehran: Nāṣir Khusraw Publications.

B) English Source:

1. ***The Holy Bible***, New International Version.