

The issue of Raj'ah¹

A meeting in reply to misgivings posed by Wahhabis

December 27, 2007

Since few weeks ago we have been discussing the misgivings which had been put forward by Uthman al-Khamis. As you know, Uthman is one of the Wahhabis leaders. He is the supreme leader of Wahhabism in the debates with Shiites .Our dear viewers know how he looks like, During the 24 debates which were held between the Shiites and the Wahhabis; he from Kuwait and Abdurrahman Damishqiyyah from Riyadh attended on behalf of Wahhabis, and Dr. Tijani and Mr. Abu Zahra attended on behalf of Shiites. Around few months ago in Friday prayers (Jum'ah Salat) in Kuwait, Uthman al-Khamis discussed 60 cases against Shiites and his speech was written in 20 pages and 200 Wahhabi websites. I've mentioned earlier that our friends from all over the world had contacted us and they had said that Wahhabis had printed and spread these contents. Wahhabis have printed, spread and brought these misconceptions up in many mosques and scientific communities and we have no one to reply, so we decided, by the power of God, to do so by recording audio files and data form and put them on the internet and we will print them after finishing all these discussions.

¹ . Resurrection of the pious ones on the advent of Hazrat al-Mahdi (AS)

In the previous meeting we talked in details about Shiites being belonging to different sects and we said that it was null and void claim. If having different sects is considered as falsehood, so how have you, who have more sects than the Shiites, been considered rightful? Moreover you unlike the Shia sects, consider each other as infidel. A sect claims "only the Hanbalis are Muslims "and other one says "none of Hanbalis are Muslims" and another says "if it were possible we would order to take tribute from Hanafis because they are not Muslims, they are people of the book". Such matters are more common among you Sunnis than among the Shiites. If you consider this as a criterion for invalidation, the result will absolutely be to your detriment much more than to Shiites. TWELVE-IMAM SHIISM believes in religious leadership (Imamah) of Amir al-Mu'mineen (AS) and his eleven great sons' leadership since the time of the Holy Prophet (PBUH&HF) and, on this basis, we quoted many narrations from both Sunni and Shia books. And as I said that TWELVE-IMAM SHIISM in the period of Imam Ali (AS) himself, Imam al-Hassan al-Mujtaba (AS) and Imam al-Hussain (AS) believed that there were twelve Imams, the first is Imam Ali (AS) and the last is Sahibu'z-Zaman (the Lord of the Age), Hazrat al-Mahdi (May our soul be sacrificed for him).This was a brief of our last meeting.

He discusses another issue which is certainly not a new misgiving, it has been discussed since long time ago, but he mentions it to be able to move the feelings of the public against the Shiites. If you deal with Wahhabis or Sunnis, they can bring up the matter of al-Raj'ah as one of the most basic misgivings against the Shiites and say it contrasts the Quran and the Islamic tradition. Mr.al-Khamis says: The matter of Raj'ah is in fact the matter of soul transmigration when the soul begins a new life in another body after death and it has no agreement with the Islamic tradition at all and it contrasts the verse of the Holy Quran which states:

"رب ارجعوني لعلى اعمل صالحا فيما تركت"

"O my Lord! Send me back to life in order that I may work righteous in things I neglected".

The Holy Quran says:

"كلا انها كلمه هو قائلها ومن ورائهم برزخ الى يوم يبعثون"

Uthman al-Khamis says: according to this verse the soul which leaves this world will never be able to return. The Shia beliefs about Raj'ah are different from the matter of Raj'ah quoted in this verse.

In his speech he quoted a narration from al-Kafi vol 1, p 283, which is quoted from Imam Ja'far al-Sadiq (AS):

"فأوحى الله إليهم: أن الزموا قبره حتى تروه وقد خرج فانصروه وابتكوا عليه وعلى ما فاتكم من نصرته فإنكم قد خصتم بنصرته وبالبكاء عليه، فبكت الملائكة تعزياً وحنناً على ما فاتهم من نصرته، فإذا خرج يكونون أنصاره."

"...God! The all knowing, inspired the angels to be attended at Hussein's tomb and advocate him when he returns to life you couldn't support him in Karbala, you may recoup that at the time of Raj'ah ..."

After he started mocking and ridiculing the Shia belief, he said:

و قال المفيد في اوائل المقالات، ص51 و هو أحد اكابر علماء الرافضة: و اتفقت الإمامية علي وجوب رجعة كثير من الأموات.

"Shaykh al-Mufid who is of the great Rafidhi scholars says: The Shiites agree that al-Raja is a necessity for some of the dead people."

Shaykh al-Mufid who is one the eminent scholar of al- Rafidhi says:

و قال الحرّ العاملي: إنّنا مأمورون بالاقرار بالرجعة و اعتقادها و تشديد الإعتراف بها فالادعية و الزيارات في يوم الجمعة و في كلّ وقتٍ ...

"Hur Amely Hamd who is also one of the Shia scholars says: we are ordered to believe in Raj'ah and acknowledge it."

Pay more attention to this part, if someone like Ibn Taymiyah, Fazl Ibn Ruzbahan and Qadi Abdul-Jabbar Mo'tazali have written books against the Shiites, it was because they didn't have any Shia books at their disposal and they were contented by their knowledge and what they had heard from the people. But today they are reading Shia books hopping to find weakness points_ as they say_. Now, based on what I have heard; Mr. Uthman al-Khamis has spent a large amount of money to train 150 Wahhabi students in order to debate with Shiites. He has supplied them with books, so they could study and find what they think Shia foibles and defects. Every day they put some of these false concepts on their websites. That's why in fact I'm going to talk about it now. Firstly, we are the Hawza students and it's our duty to rise against such groundless and baseless speeches. We need to visit their websites and give firm; strict and deterrent answers to their claims and these answers must be contrary and solvent at the same time. If they are misgiving the beliefs of the Shia Ideologies, we will stand together and reveal all the misgiving of the Wahhabism. In another word we should not be contented with defending against them only, we should use the same weapon to attack. My recommendation is that we should regard and respect the manners of Ahl al-Bayt (AS) in our defenses and attacks which mean that we should work according to the logic in the following Hadith:

"قولا له قولا لينا"

And never respond to insults by insults, because according to the following verse the response to abuse and violence shouldn't be abuse and violence at all.

"واذا خاطبهم الجاهلون قالوا سلاما واذا مروا باللغو مروا كراما"

If you give a strong and well-mannered answer, everyone who sees their attacks and their vulgar and awkward expressions and at the same time your literary, suitable expressions which are coincident with the Holy Quran, your manners will identify your characteristics and legitimacy. But if they wrote an article which contains insult to us, and we respond with an article that contains some other insults; then anyone who reads these articles will avoid both of us. Anyway, this was their speech about Raj'ah.

We are going to reply to this misgiving in several points; the first case is about Shia scholars' sayings. On this case, our eminent scholars believe in Raj'ah but not as a common matter. Shaykh al-Mufid (may God have mercy on him) in al-Masa' al-Tharwiyyah, p 35, says:

"والرجعه انما هي لمحضى الايمان من اهل الله ومحضى النفاق منه
دون من سلف من الامم الخاليه"

"Raj'ah is only for pure believers and everyone who has the highest level of faith and at the same time for everyone who has the highest level of hypocrisy..."

It's not in the way that everyone returns, the late Sayyed al-Murtaza (may God have mercy on him) in al-Wasa'il vol 1, p 125, says:

"ان الله تعالى يعيد عند ظهور امام الزمان المهدي عجل الله تعالى
فرجه الشريف قوما ممن كان قد موته من شيعة ليغوزوا بثواب
نصرته ومعونته ومشاهده دولته"

"God of the world will give life to some of the late Shiites, to honor them with the reward for supporting Hazrat Wally Asr (AS) and let them witness the steamed state of Imam Zaman (As) and let them be witness of the revenge of His Highness against the enemies of Islam."

The late Tabarsi conveyed the same content in Majma' al-Bayan, vol 7, p 367. The first matter is that the Shia believes in Raj'ah and we believe in Raj'ah as one of

the essential beliefs and there is no escaping from it and we are proud to have such a sect.

The second point is that where this sect has come from, is this sect in agreement with the Quran or not?

Firstly the Shiites and Ahl al-Bayt have elicited this sect from the Holy Quran. There is also a question from Uthman al-Khamis regarding Sura al-Naml, verse 83, which states:

"ويوم نحشر من كل امه فوجا ممن يكذب بآياتنا فهم يوزعون"

"One day We shall gather together from every people a troop of those who reject our signs, and they shall be kept in ranks..."

Is this Verse about the Doomsday? Will all the people be gathered or only a troop from every people will be gathered. In Sura al-Kahf, verse 47 God states:

"وحشرناهم فلن نغادر منهم احدا"

"And we shall gather all the people, shall we leave out anyone of them". It is clear that this Verse is not about the Doomsday. God says in Sura al-Naml, verse 87:

"ويوم ينفخ فى الصور ففزع من فى السموات ومن فى الارض الا من شاء الله وكل اتوه داخرين"

"All those who are on the earth and those who are in the heavens will come in the Doomsday."

So, considering these two verses, we will discuss the verse which is about Raj'ah now and later we will discuss the Imams' narrations which are based on this verse. God says in Holy Quran, Sura al-Ghafir, verse 11:

قالوا ربنا امتنا اثنتين واحيينا اثنتين"

"Our Lord! Twice hast Thou made us without life, and twice hast Thou given us life!"

You say what this verse mean, man neither die twice nor live twice. So, what this verse wants to tell us is that except the first death which is for those who are true believers and will live again in Raj'ah, will they die for the second time after Raj'ah? To whom will you attribute this verse if you don't apply it to those who have been mentioned already?

If one assumes that Raj'ah in these two verses is not explicit and it is used generally, then we can bring them some other verses in which Raj'ah is explicit, consider the following holy verse:

"الم تر الى الذين خرجوا من ديارهم وهم الوف حذر الموت فقال لهم موتوا ثم احياهم"

God said to Gabriel or to the angle of death to say to those who were thousands - or according to some narrations 70 thousand people - and were fleeing from plague in the middle of their way:

"موتوا"

"Pass away now!"

So all the 70 thousand people died, and then God restored them to life.

It is interesting that Mr. Fakhr al-Razi following the verse has related this narration which is worth hearing. It is also mentioned in many Sunni books and I hope that Uthman al-Khamis's like-minded people pay much more attention to the narration that Fakhr al-Razi has mentioned in al-Tafsir al-Kabir vol 6, p 173 as follows:

Here are two narrations, the first one states, there was a village. Its people were inflicted with plague and cholera, some of them died and the others fled. After a while when they came back, said, it's good that we escaped, if plague spreads again we will escape again. The plague spread again, so they tried to escape. They were many, but suddenly they all died in the middle of their way and their bodies were rotten. When Hazrat Ezekiel (AS) passed by them, saw the traces of a large crowd of

dead people and stood wondering over them. As he was thinking that they were God's servants and didn't realize that they were going to die... Allah revealed to him: Do you want me to show you how I bring them back to life?" He said: "Yes". A voice said to him: "Call these rotten bones to gather up. These rotten and scattered bones gathered and their bodies became as before. Then the voice said to him: "Speak to them". And he did so. All of the 70 thousand bodies came back to life and rose. When they returned to life they praised Allah and returned to their village. The other narration of Fakhr al-Razi is also similar to this.

Now Mr. Uthman al-Khamis! Is the Raj'ah of those people against the Quran or it's originally from the Quran? Or what do you say about this Sura al-Baqarah, verse 55 which states:

"و إذ قلتم يا موسى لن نؤمن حتى نرى الله جهرة فأخذتكم الصاعقة
و أنتم تنظرون ثم بعثناكم من بعد موتكم"

"And when you said, 'O Moses, we will not believe you until we see Allah visibly. Thereupon a thunderbolt seized you as you looked on. Then We raised you up after your death".

Isn't this a Raj'ah, isn't this an example of God's Saber-rattling?

If God is able to return 70 thousand of rotten and decomposed bodies to life by giving command to Ezekiel - according to the mentioned narration - So He is able to return some people to life at the advent of Hazrat Wally Asr (may our soul be sacrificed for him).

Anyway, the Quran has mentioned abundant examples of Raj'ah, so the Shiites' belief in Raj'ah is in agreement with the Quran and it is originally taken from the Quran.

But from the viewpoint of the Sunni narrations, Sunnis say there isn't any case in our narrations to confirm this belief, they have mentioned such narrations to uplift

the dignity of their own scholars or some of the companions, for instance they have declared that some of the dead had come back to life after death and had spoken to some people, or had visited the prophet, or had visited the God every day or had been visited by the God and such things. For instance, one of these cases is about Rab'ei Ibn Kharaj in al-Khasa'is al-Kubra vol 2, p 253 and in Al-Bidayah_wa'l-Nihayah vol 6, p 175 as follows:

When my brother died, we were performing ablutions for him; suddenly he returned to life and moved away the cloth which was covering him and started greeting us. Then said, after my death, God cherished me,

ثُمَّ كَسَانِي ثِيَاباً مِنْ سُنْدُسٍ اخْضَرَ . . .

"Then he dressed me a dress made of green silk..."

The narrator says: "When I told Umm al-Mumineen Ayesha, she replied: "that's true because I heard the prophet saying:

• "من امتي من يتكلم بعد الموت"

"Among my community (Ummah) there are some who can speak after death".

There is another narration regarding to Mr. Ruffae in Rawdat al-Nadir, p 54, which implies that many years after his death, he woke up and went to visit the prophet (PBUH) in Masjid al-Nabi (the Prophet's Mosque), in his visit he spoke to His Highness and everyone there observed this event. Now if one of the late Sunni scholars returns to life and goes to visit the prophet (PBUH), it will not be a problem and it will not be considered as Raj'ah, but if Shiites say that Amir al-Mu'mineen (AS), Sayyed al-Shuhada' or some of the Imams will return in Raj'ah, they will regard it as an unforgivable sin and issue a verdict against Shiites for such beliefs.

Another instance has been mentioned in al-Tarikh al-Kabir al-Bukhari vol 3, p 383, which is about Zaid Bin Kharija, who had died in the Battle of Badr. He returned to life at the time of Uthman's caliphate and talked to people then died again, and returned to the world of the dead again.

Sunnis have got tens of similar examples, about people who return to life after death and live for a while and then die again. Mr. Bin Abi al-Donya has written a book titled «مَنْ عَاشَ بَعْدَ الْمَوْتِ» in this regard; this book is worth reading and full of interesting materials which are really delightful for the orator himself and the listeners. He has named more than 50 instances from the eminent Sunnis who have returned to life and have lived for a while in this world by the power of God after their death and decomposition, and then have died for the second time. Now, we don't know what answers have Wahhabis in this regard.

He recited the verses 99 and 100 of Sura al-Muminoon:

"...رَبِّ ارْجِعُونِي لَعَلِّي أَعْمَلُ صَالِحاً فِي مَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ"

Then he said:

■ فالرجعة قد كذبها في كتابه و لكن نجد أن الشيعة يقولون بالرجعة

"God has denied al-Raja in the Quran, but Shiites unlike the Quran believe in al-Rajah".

Look how he wants to misinterpret the word "كَلَّا" in this holy verse, he means when they say «رَبِّ ارْجِعُونِي», Raj'ah is impossible to everyone. This gentleman didn't notice that the word «كَلَّا» does not refer to «رَبِّ ارْجِعُونِي», it refers to «لَعَلِّي أَعْمَلُ صَالِحاً».

They say "God take us back that we may do righteously". God says "by no means". Then God in the verse 28 of Sura An'am states:

"لَوْ رُدُّوهُ لَعَادُوا لِمَا نُهُوا"

Rather, now it has become evident to them what they had used to hide before. But were they to be sent back they would revert to what they were forbidden, and they are indeed liars". Mr. Ibn Kathir Salafi, who is the Imam of Mr. Uthman al-Khamis and the leader of the Wahhabi ideologies, and all the intellectual foundations of Ibn Kathir are sacred for Abdul Rahman Damascus and Uthman al-Khamis and they consider his interpretations as revelation, they say: if he wrote a preposition like <and> in his interpretation, it must be a reflection of his wisdom. In his interpretation vol 3, p 266, he says:

The word "كلا" means "no", or "by no means", it's a respond to them when they say "take us back to do righteously". They are liars and if they were sent back, they would revert to what they were forbidden. The following verse refers to the same meaning:

"و لو ردوه لعادوا لما نهوا عنه"

Imam Qurtabi -whose interpretations have a special standing among Sunnis- says in his interpretation vol 12, p 150:

"و لو أجيب الي ما يطلب لما وفي بما يعود،"

Those who say:

"رب ارجعوني..."

If God answers to their request and sends them back, they will not fulfill their promise. As the following verse refers to the same meaning:

"و لو ردوه لعادوا لما نهوا عنه"

Shoukani who is a distinguished figure to Wahhabis states the same opinion in Fatih al-Kathir vol 3, p 498.

They argued that the Shiites' beliefs were null, and the Quran had denied Raj'ah while the Shiites believed in it based on the mentioned verse. We replied them: first, the Holy Quran has a large number of verses confirming Raj'ah. Second, you haven't

realized the true meaning of the verse. If you have at least studied your interpretative books precisely, you wouldn't have based your argument on this verse. In addition they have used the narrations with weak reasoning while we have many narrations in which Raj'ah has been specified. And we have no doubts or suspicions in this regard. For example, the late al-Majlisi has mentioned 60 narrations in Bihar Al-Anwar vol 53, p 40. He relates that Abu Basir has quoted a narration from Imam Baqir (As):

"يُنكر اهل العراق الرجعة قال أما يقرءون القرآن: «و يوم نحشر
من كل أمة فوجاً"

"Haven't Iraqi people who deny Raj'ah read the Quran?"

They also asked Imam Sadiq (AS) and His Highness adduced this verse as proof and said:

"What do people think about this verse?"

"و يوم نحشر من كل أمة فوجاً"

The narrator said: I replied: They say it is about the Resurrection Day. Then His Highness said: will the God gather together a troop from every people at the doomsday? Indeed this verse is about Raj'ah that is the Doomsday.

"و حشرناهم فلن نغدر منهم أحدا"

God will gather together all the people and will not leave out anyone of them.

Be aware of the book of the late Shober titled Haqq al-Yaqeen, he has mentioned all these narrations in it. Mr. Subhani has given interesting answers to these misgivings in his book titled Adwa' Ala Aqa'eed al-Shia.

Dr. Sayyed Mohammad Husseini Qazwini

Amir

Post Date: August 8, 2008

What was the conclusion of the debate between Uthman al-Khamis and Dr. Tijani after a full day debate? The cassettes of the debate have been distributed among the residents of the Sunni cities. I don't think these two gentlemen have defeated Dr. Tijani in debate.

Reply to this opinion:

They absolutely did not, however al-Mustaqillah TV channel always misrepresents the results of the debates.

The debate of Mr. Essam al-Emad with Uthman al-Khamis was good (the audio files of this debate are on the website shown below. If you watch the video files, you will see how Uthman al-Khamis preferred to escape at the end).

<http://www.valiasr-aj.com/fa/page.php?bank=sokhan&id=101>

Information Department

.....

A devotee of Imam Ali (as):

Post Date: Jun 17, 2001

Hello, may my soul be sacrificed for Imam Ali (AS) and his rightful sons. The Shia is the rightful sect and his rightfulness is from Imam Ali (AS).

If they see the miracle of splitting al-Ka'bah (the house of God), what else will they say? Why the Ka'bah splits every year on 13th of Rajab, the birthday of Imam Ali (AS), despite their efforts to prevent this miracle?

Isn't this one of the signs that God has enunciated in Quran? God says: "Very soon we will show them our signs"

End this religion-based bigotry (May God hasten His deliverance), Ya Ali (AS),
Ya Haidar.