



Examining the Concept of "Tawaffi", "Mawt" and "Raj'a" in the Qur'an and Answering Some Doubts about Raj'a

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Abstract

In the Qur'an, God shows his power to human beings in various ways, including the manifestation of God's power in the verses can be clearly seen in the words "Tawaffi", "Mawt" and "Raj'a". Some think "Tawaffi" and "Mawt" are the same; while there are differences and wisdoms between them. The present article examines the concept of "Tawaffi", "Mawt" and "Raj'a" and answers the doubts about Raj'a. The method of collecting materials in this research is library and their processing method is descriptive-analytical. After examination, it was found that one of the manifestations of the divine power is sleep, which is considered "incomplete Mawt" (i.e. incomplete death) and is sometimes referred to as "Tawaffi" because the soul is the guardian of the material body and in sleep the relationship between the soul and the body is not completely disconnected, but this connection is minimized. Another manifestation of divine power is in the return of the dead to the world, which is the Qur'anic evidence for its occurrence in the world. Of course prove of Raj'a (i.e. the return of the dead to this world) is sometimes explicit or inexplicit, like a return of "a gigantic beast to the earth" which Fakhr Rāzī cannot deny it and he accepts it.

Keywords: *Tawaffi; Mawt; Raj'a*

Introduction

Death is a general matter such as "life" and both are creatures of the Almighty God who has attributes of mercy and compassion. Death is one of the cases whose truth is not clear to people and it is considered as annihilation and destruction and they are even sad and sometimes afraid to remember it and the reason for their fear is in fact for having little good deeds or their own bad deeds and not death itself, which is a transfer from somewhere to somewhere else and from one world to another world that in the Qur'an it is sometimes likened to a sleep, "Allah is the One Who takes your Souls at night [when you are Asleep]" (An'ām/60) And in the narratives, death is expressed like smelling of fragrant flowers for the believer. (Ibn Babawayh, 992: 64) The truth of death is the lack of life and stillness of the body and the

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severance of the soul from the body and the difference between it and Tawaffī is just this. In death only the soul loses interest in the body, but in Tawaffī it is the full severance of the soul. It is because sometimes people who have apparently died and then return to life, but in Tawaffī they are completely dead and it is the stage of complete transmission of the soul to the other world and its preservation, not its destruction and annihilation, so if we look at the divine revelations with insight, we will see that God is not "tied up hands" in His kingdom, that is, the laws laid down in the material world cannot prevent the inevitable divine predestination. Therefore, in the Qur'an, there are different examples and types for Tawaffī and Mawt; in fact, one of the manifestations of divine power in the natural world is the types of Tawaffī and Mawt, such as the Tawaffī of Jesus (PBUH); "Allah stated: " O, Issa! I will take you to Me and will raise you to Myself." (Al Imrān/55) and death and the return of the dead... and this is why God sometimes puts death before life to show the importance and attention to death "He created death and life" (Mulk/2).

Most scholars have not studied and analyzed Mawt and Tawaffī independently in a book, but have discussed about it following the topic of resurrection, such as the two-volume book of the resurrection by Seyyed Mohammad Shoja'i and the four-volume book by Ayatollah Jawādī Āmulī or the book *Life after the death* by Allameh Tabataba'i ... Also, articles have been written on this subject, such as "An Inquiry into Some of the Conceptual Components of Death in the Holy Qur'an" by Baqir Larijani and the article "The Truth of Death, Its Types and Degrees from the Viewpoint of Allameh Tabataba'i" by Zahra Taghavi which is mostly philosophical, as well as "Death and the world after death in comparison of the Qur'an and the Bible" by Maryam Farzi, which is a comparative work between the Qur'an and the Bible, and also "A Comparative Study of Death and Life in the Qur'an and the New Testament (Bible)" by Maliheh Sadeghi and Article "The conceptology of death" by Hadi Sadeghi, who has discussed death and life from a jurisprudential and moral point of view.

The present article tries to explain the manifestation of the power of god in the verses related to "Tawaffī", "Mawt" and "Raj'a", and the answer to doubts about Raj'a that seems to have been paid less attention.

1. The Concept of Death

The word death means to die, to give life, to become lifeless, to lose animal power and instinctual heat and annihilation of life, etc. Therefore, this word in Arabic means death, mortality, Ajal, etc. and in the culture of the Qur'an, it is often mentioned with words such as Mawt and Tawaffī, which have conceptual and practical differences.

1.1 Lexicology

Here we deal with the lexical meaning of "Tawaffī", "Mawt" and "Raj'a" in the eyes of lexicographers. First the meaning of Mawt is expressed and then we examine Tawaffī and Raj'a.

A) Mawt: Some dictionaries have not provided a definition for Mawt and have considered its meaning obvious, such as: Ibn Duraid "Alamut: famous; مات يموت مَوْتًا" (Ibn Duraid, 1988: 1, 411 \ Farāhīdī, 1409: 8, 140 \ Sahib, 1414: 9, 479) and some of them only expressed its types, such as Rāghib who says: "Types of death are in terms of types of life ... " (Rāghib, 1995: 781 \ Ṭurayhī, 1996: 2, 223) and some have offered several definitions, such as: Jawharī who says: "Death: the opposite of life" Jawharī, 1997: 1, 266 \ Ibn Sayyidah, 1421: 9, 543 \ Ibn Manzūr, 1414: 2, 90 \ Fayyūmī, 1414: 2, 584 \ Firouzabadi, 1415: 1, 213 \ Ṭurayhī, 1996: 2, 223) and Ibn Fāris says: "Death: contrary to life. The principle of death is losing the ability and strength of something because of the hadith of the Holy Prophet and it also means anti-life. (Ibn Fāris, 1404: 5, 283) Azudī says: Death is disconnection of the interest of soul to the body (Azudī, 2008: 3, 1221 \ Madanī, 2005, 3, 306). And some have defined it as the disappearance of the senses, such as Farāhīdī: 9, 479). In a general conclusion, we can say that death is a general matter such as ((life)) which has different instances and types; in fact, death is the absence of life and stillness of the body.

B) Tawaffī is from the root of "Wafā" which in the Qur'an sometimes means fulfillment of the covenant, such as "and who is more faithful to his covenant than God?" (Tawbah/111) And sometimes it means resignation, which means the complete surrender of one thing. (Azharī, 1421: 15, 419 \ Sahib, 1414: 10, 436) And sometimes it is used for death and sleep, "Allah is the One Who takes the souls of Men at the time of their death" (Al-Zumar / 42), and the verse, "And He is the One who takes your soul at night" (Al-An'am / 60). (Rāghib, 1412: 879) And Allameh Tabataba'i says: "Tawaffī" in the Qur'an means taking and maintaining, and if, in the moment when God takes the, it is used to indicate that the soul of men are not vicious and mortal with death, and in cases where this care is not meant and only He speaks of death, the Qur'an uses the word Mawt, for example, He says: "So peace is on me the day I was born, the day that I die" (Maryam \ 33) "Tawaffī i" in this regard is not explicit in dying (Tabataba'i, 1995: 3, 324).

C) Raj'a: means return «رجع، يرجع، رجعا و رجوعاً، رجعتُهُ إلى أهله أي رددته اليهم» (Farāhīdī, 1409: 1, 460) and in the term means the return of the dead and their resurrection in the world and this return to this world is not forbidden either rationally or narratively (Jawādī Āmulī, 2001: 4, 180), but some verses indicate the return of an individual or a group to the world, which are stated below.

The Word Death in the Era of the Revelation of the Qur'an

The ignorant Arab, before the revelation of the Qur'an, saw death as immortality and stillness, so the selected word of the Qur'an, which He often uses for death and mentions it in 143 verses is (Death). In the Qur'anic term, death is used in five cases:

First: the disappearance of the force of Nāmiyah; like the verse "And Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead). (Rum/ 19)

Second: loss of sensory power; such as the verse "Ah! Would that I had died before this! Would that I had been a thing forgotten!" (Maryam \ 23).

Third: the disappearance of the rational force of man, which is the same as ignorance; Such as the verse "Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? ..." (An'am\122).

Fourth: deadly sorrow and grief; like the verse "Death will come to him from every side, yet he won't die." (Ibrahim \ 17).

Fifth: "Tawaffī ", which is sometimes used to mean sleep and death of the body; such as "Sleep is a light death, and death is a heavy sleep"; "And He is the one who takes your soul at night" (Al-An'am / 60) and "It is Allah that takes the souls (of men) at death; and those that did not (He takes) during their sleep" (Zumar \ 42) And Tawaffī is sometimes referred to as the final stage of death, which means completing something. "He is the Irresistibly Supreme over His servants, and He sets guardians over you. At length, when death approaches one of you, our angels take his soul, and they never fail in their duty." (An'am/ 61) (Rāghib, 1412: 781).

2. Analyzing The Way of Creating the Soul

Mulla Sadra and the followers of his theory, including Imam Khomeini and Allameh Tabataba'i, consider the soul as "the physicality of occurrence" and "the spirituality of survival". The soul is corporeal at the beginning of creation and belonging to the body, but gradually, through the stages of perfection and by using physical intermediaries (body and bodily tools), it follows the path and levels of existential perfection and reaches the rational abstraction. The origin of the soul is the world of intellect and the origin of the body is the world of creation. That is, it has two aspects; the "command" aspect is non-gradual and the other "creation" aspect is gradual. The beings of the commandment are accompanied by the beings of

the gradual system and are surrounded by them. "When I have fashioned him and breathed into him of My spirit, fall ye down in obeisance unto him." (Şād/72) He says about the soul: "The spirit is from the command of the Lord" (Isrā'/85) and in expressing how the soul is inflated, He says: Allah creates what He Will: When He decrees a thing, He only states to it: "Be!" And it comes to existence." (Āl Imrān /47)

So God has granted this gift to the soul, because the soul is in the beginning of existence the same material body that gradually becomes abstract with the movement of substance. This evolved soul is not a complete abstraction, but the resurrection of matter is dependent to him, and he is the guardian of matter. Actually The belonging of the soul to the body is a tactical belonging, and the belonging of the body to the soul is for completion and evolution, and this evolution is vertical and upward; in fact, the evolution of nature is towards the supernatural and when the soul is perfect, it becomes independent of the body (Mulla Sadra, 1417: 1, 222, ibid., 1981: 8, 392 \ Imam Khomeini, 2002: 3, 86 \ Shahid Motahhari, 1998: 11, 376).

God says about the movement process in the Qur'an: "Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then we made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the best to create!" (Mu'minūn/14). At the beginning of the verse, He describes the gradual material creation, and then, referring to the emergence of the soul with consciousness and will, He describes another creation that is contrary to the previous type of creation. "Then We began another creation."

Namely he was ignorant and helpless, then he was a living being and he was able, so he was matter and had the attributes and properties of matter, then he became something that is in essence, attributes and properties contrary to his predecessor, and at the same time this is the same, because he participates with it neither in essence nor in attributes, and he has a kind of unity and belonging to it in order to achieve its goals, like an instrument in the hand of the owner of the instrument" (Tabataba'i, 1995: 15, 26). Of course, not all people are the same. By the Firmament and its (wonderful) structure. By the Earth and its (wide) expanse: By the Soul, and the proportion and order given to it. And its inspiration as to its wrong and its right. Truly he succeeds that purifies it, and he fails that corrupts it! (Shams/7-10) Man has free will to select his way. The more he falls, the more he nears the plurality "You cling heavily to the earth?" (Tawbah/38) And the more he rises, the more he approaches the unity "The One Who is on the Highest Horizon. Then he came closer and closer to His Presence. Until the distance between He and he was at two bow-lengths or even nearer." (Najm/7-9)

Hence, their Angel of Death are not the same. Allah says: "... At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty." (An'am/61) Then He explains: (Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)." (Nahl/32)

And in the case of the infidels, he says: "If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the Chastisement of the blazing Fire." (Anfāl/50)

3. The Relationship between Death and Sleep

Death is the loss of the soul's interest in the body and the cause of death is the dissolution of the body. Because if there is a defect in the body and the body loses its ability to accept the plan of the soul, the soul will not be able to function through the body and will die. "Tawaffī" means taking all the truth, and since the whole truth of man is his soul, then "Tawaffī" is related to the soul of a person who completely loses interest in the body and no longer interferes with the body's management. "It is Allah who takes the soul of man at death..." (Zumar \ 42). In this verse, "Allah" is mentioned before "Yatawaffī" in order to limit the statement that only God is the receiver of the soul, and as a result, the death of the bodies is only with His permission. "Not any soul can die except by Allah's Leave" (Al Imrān/145) In "Tawaffī",

sometimes the soul does not completely lose interest in the body, but minimizes this relationship for a while. Because the soul accompanies and protects matter, and in this state man falls asleep.

4. Return of the Soul to the Body (Raj'a)

Death is the destiny of man and there is no escape from it. "Every creature eventually shall taste death and you will come back to Us, [to Your Creator]. (Ankabūt/57) According to this verse, death is inevitable, so everyone will taste the sweet or bitter taste of death according to their practice. So a return to the world is for those who have absolute faith.

«إِنَّ الرَّجْعَةَ لَيْسَتْ بِعَامَّةٍ بَلْ هِيَ خَاصَّةٌ، لَا يَرْجِعُ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضاً أَوْ مَحَضَ الشُّرْكَ مَحْضاً»

(Hillī, 1421: 107 \ Hurr Āmulī, 1983: 277 \ Bahrani, 1995: 3, 507 \ Majlisī, 1404: 3, 301 \ Qomi, 1414: 3, 314) to see the holy religion with his own eyes in a secure government, referring to the world and taste the sweet taste of sincere worship "...that He will establish in authority their religion, the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: "They will worship Me (alone) and not associate aught with Me..." (Nūr \ 55) and vice versa, as soon as they go back to the world, they can experience a very bitter and painful greed. God says: "The Day We shall gather together from every people a troop of those who reject Our Signs, and they shall be kept in ranks" (Naml/83)

This verse clearly indicates the return of a group, and the appearance of the verse indicates that the resurrection in which the resurrection is other than the Day of Judgment, because the resurrection on the Day of Judgment is not reserved for one army of each nation, but all the nations will be resurrected in it and no person will be forgotten "On the Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them." (Kahf \ 47) (Tūsī, nd: 8, 120 \ Ṭabasī, 18, 145 \ Ashkvari, 1994: 3, 444 464 \ Allameh Tabataba'i, 1995: 15, 569 \ Abu al-Futūh Rāzī, 1408: 5, 77).

Therefore, the return of souls to the material body is possible in the world by the permission of God. God says: "Surely (Allah) is able to bring him back (to life)!" (Ṭāriq/8) and in response to the denial of the deniers, He says: "Has not He, (the same), the power to give life to the dead?" (Qiyāmah/40)

As it has happened for the previous nations, and Ālūsī says:

«و لا يشك عاقل أن هذا مقدور لله تعالى غير مستحيل في نفسه و قد فعل الله تعالى ذلك في الأمم الخالية و نطق القرآن بذلك في عدة مواضع مثل قصة عزيز و غيره»

(Ālūsī, 1415: 10, 236)

4.1 Types of Raj'a

4-1-1- In Raj'a, after the soul is completely cut off from the body, it returns to the body after a short time, by the permission of God, like the resurrection of a slain from Israelites to introduce his killer, which is mentioned in Surah Al-Baqarah says: "So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand." (Al-Baqarah: 73) In the next verse God says: "And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," Thereupon ye were dazed with thunderbolt even as ye looked on. Then We raised you up after your death; ye had the chance to be grateful." (Baqarah/55-56)

4-1-2- The second type of Raj'a includes those who passed away many years ago and their bodies rotten in the soil return to the earth by the permission of God and live for a while, like 'Uzayr, whom God

kills for a hundred years, then resurrects him, while his food was survived, and his animal, which had been disintegrated, revived before his eyes to be a sign for the deniers of divine power. "Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: " Oh! How shall Allah bring it (ever) to life, after (this) its death?" But Allah caused him to die for a hundred years, then raised him up (again). He said: " How long didst thou tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: " Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: and that We may make of thee a sign unto the people. Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: " I know that Allah hath power over all things." (Baqarah/259)

Also, the resurrection of the children of Jacob (PBUH) when God says: "And We restored his people to him, and doubled their number, as a Grace from Ourselves." (Anbiyā'/84) (Tabataba'i, 1995: 14, 443 \ Ṭabarasī, 1993: 7, 94 \). It is also stipulated in the traditions,

«بِحَيِّ بْنِ عَمْرٍاءَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ - وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ قُلْتُ وَوَلَدَهُ كَيْفَ أَوْتِيَتْهُمْ مَعَهُمْ قَالَ أَحْيَا لَهُ مِنْ وَلَدِهِ الَّذِينَ كَانُوا مَاتُوا قِيلَ ذَلِكَ بِأَجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ»

"(Kulaynī, 1407: 8, 292 \ Ghuṭb al-Dīn Rāwandī, 1409: 2, 933 \ Fayḍ Kashani, 1406: 2, 438). Abu Baṣīr says: Regarding the verse: "And We restored his people to him, and doubled their number" I asked Imam Ṣādiq (AS): How was he given like his children? He said: His children, who had died prematurely, were resurrected for him as much as the children who died that day. The next verse is about thousands of families fleeing the plague, where God says: "[O, Messenger!] Have you considered those who went out from their homes For fear of death? And they were in Thousands, then Allah stated to them: " Die you!" [And they died.] And thereafter He restored them to Life [as an admonitory lesson] verily" (Baqarah/243) So God said to them, "Surrender to death," then He raised them up ..."

In the narrative and interpretive books, there is a hadith from Imam Ṣādiq (AS) about this verse who said: God Almighty killed the people who fled from their homes for fear of the plague, all of them who were innumerable, a long time has passed since this incident. Even their bones rotted, and the bones were torn apart and buried. Then God Almighty sent a prophet named Ezekiel, and he prayed when God wanted to see His people alive, and their dismembered bodies were gathered, the souls returned to the bodies, and they rose to the same body. Then they lived for a long time (Ayyashi, 2001: 1, 201 / Kulaynī, 1407: 8, 119 \ Khasibi, 1419: 420 \ Ibn Babawayh, 1999: 1, 160 \ Ibid., 1414: 60 \ Tabataba'i, Ibid: 2, 427). One of these verses that made even Zamakhsharī admit Raj'a is verse 159 of Nisā'. "And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them. (Nisā'/159)" And Zamakhsharī says:

«و يجوز أن يراد أنه لا يبقى أحد من جميع أهل الكتاب إلا ليؤمننَّ به، على أن الله يحييهم في قبورهم في ذلك الزمان، و يعلمهم نزوله و ما أنزل له، و يؤمنون به حين لا ينفعهم إيمانهم»

(Zamakhsharī, 1407: 1, 589) no one from the people of the Book will be remained unless God makes them alive in their grooves to believe in Him.

4-1-3- The third type of Raj'a is done by the prophets by the permission of God. Question: Why did God not do this directly and attribute it to the prophets? The answer is given by God in Surah An-Nahl as follows: "They swear their strongest oaths by Allah that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind know it not. (They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realize that they were liars. For to anything which We have willed, We but say, " Be", and it is." (Nahl/38-40)

Not only God but also the divine prophets are easily able to do this with His permission, such as the resurrection of the dead by Jesus (PBUH) and Allameh Tabataba'i says: "Bringing out the dead is an allusion to raising them to life, and in this interpretation there is a clear providence, and that is that the dead that were alive by Christ were the same buried dead, and that Christ took them out of their graves to resume life in the world. The word "al-Mawt", shows that making the dead alive happened so many times. (Tabataba'i, 1995: 6, 319) and the word Idhn in Bi Idhnī in essence does not mean the authorization, but it means listening, and the ear, which is called 'Udhun', is a virtual expression of submission and obedience.

"Nor can a soul die except by Allah's leave" (Āl Imrān \ 145) (Tabataba'i, 1995: 20, 400) and the next verse is to see the resurrection of the dead in a practical way, not scientifically, and through reasoning and argument "Behold! Abraham said:" My Lord! Show me how Thou givest life to the dead." He said:" Dost thou not then believe?" He said:" Yea! But to satisfy my own heart." He said:" Take four birds; tie them (cut them into pieces); then put a portion of them on every hill and call to them: They will come to thee (flying) with speed. Then know that Allah is exalted in Power, Wise." (Baqarah/260)

Under this verse, Imam Reza (AS) who said:

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَانَ أَوْحَى إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَنِّي مُنْجِدٌ مِنْ عِبَادِي خَلِيلًا إِنْ سَأَلَنِي إِحْيَاءَ الْمَوْتَى أَجِبْتُهُ فَوَقَعَ فِي نَفْسِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَنَّهُ ذَلِكَ الْخَلِيلُ فَقَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطْمَئِنَّ قَلْبِي عَلَى الْخَلَةِ قَالَ فَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ فَصَرَّهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ فَأَخَذَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ... فَفَطَعَهُنَّ قِطْعًا صِغَارًا... ثُمَّ دَعَاهُنَّ بِأَسْمَائِهِنَّ وَ وَضَعَ عِنْدَهُ حَبًّا وَ مَاءً فَتَطَايَرَتْ تِلْكَ الْأَجْزَاءُ بَعْضُهَا إِلَى بَعْضٍ حَتَّى اسْتَوَتْ الْأَيْدَانُ وَ جَاءَ كُلُّ بَدَنٍ حَتَّى انْضَمَّ إِلَى رَقَبَتِهِ وَ رَأْسِهِ فَخَلَّى إِبْرَاهِيمَ عَنْ مَنَاقِبِهِنَّ فَطَرَنَ ثُمَّ وَقَفَنَ فَشَرِبْنَ مِنْ ذَلِكَ الْمَاءِ وَ النَّقْطُ مِنْ ذَلِكَ الْحَبِّ وَ قُلْنَ يَا نَبِيَّ...» (Ibn Babawayh, 2019: 132 \ Ibid, 1999: 1, 198 \ Ibn Shahr Āshūb, 1990: 1, 222). The result is that Raj'a, which is an indisputable belief, is the truth and it is something that has happened and many verses specify it and the deniers have no convincing reason to reject it.

4.2 Reasons for denying Raj'a

Some deny Raj'a and do not answer the explicit verses of the Qur'an correctly and ask questions, such as whether Raj'a is contrary to the Qur'an or whether Raj'a requires reincarnation, which we will address below.

4-2-1- Some say that Raj'a is contrary to the Qur'an, because the Qur'an says: "Until, when death comes to one of them, he says: " O my Lord! Send me back (to life). In order that I may work righteousness in the things I neglected. By no means! It is but a word he says. Before them is a Partition till the Day they are raised up." (Mu' minūn/99-100)

Answer: First, the verse is explicitly about the state of dying, compared to the beginning of the verse which says: "Even when one of them dies" and following the verse says: "The Hell is behind them."

Secondly, the verse is in the non-realization of recourse to the infidel and does not contradict recourse to the divine will; as happened in the previous nations with divine will and special interest.

Thirdly, the verse is specific to the claimant, because it is specific to the infidels, while Raj'a is the return of the believers and the unbelievers.

4-2-2- They have doubted that Raj'a requires reincarnation and reincarnation is rejected according to Islam. So the Raj'a is rejected.

Answer: This drawback is caused by a misunderstanding of the meaning of reincarnation and the meaning of Raj'a. Reincarnation means that after death, a person's soul enters a body other than his own;

but Raj'a means the return of the soul to one's body, just like what will happen in the resurrection. If the return of the soul to the body in the resurrection requires reincarnation, it is also the same in Raj'a; but neither in the resurrection nor in Raj'a, there is no return to another body; rather, it is a return to one's own body. Therefore, nothing that is impossible or contrary to Islam will happen.

4-2-3- Some say that a person who has reached his own perfection, if he returns to the world after death, it is a return from action to power, and this is impossible; because a force that reaches action once does not return to potential again. The human soul becomes abstract with death and becomes an exemplary or rational being. Now, if it returns to the world, it becomes a material being and returns to power from abstract actuality.

Answer: The resurrection of a creature after death is not one of its examples. Man also has abstraction before death. The human soul is abstract whether it belongs to the body, after it, or when it belongs to the body again. The order of the soul does not differ in any of these cases, and it is not the case that it is material before death, and after death, it becomes abstract and materializes again with Raj'a. Therefore, nothing goes back from action to force; rather, a new actuality is emerged (Tabataba'i, 2011: 1, 206).

4-2-4- Some say that the belief in Raj'a has been taken from the Jews.

Answer: Belief in Raj'a is subject to evidence, even if it exists in Judaism, and the mere existence of an Islamic belief in other religions does not mean that this belief is derived from other religions. In general, it should be said: If one does not want to accept the details of Raj'a as it is stated in some hadiths, but he has no choice but to accept the principle of Raj'a. The strong Qur'anic and hadith evidences are conclusive in this regard and it should be noted that the belief in Raj'a is one of the strong beliefs, but it is not one of the principles of belief. Of course, if a person consciously rejects it after seeing the strong evidence of Raj'a, he will be subject to the ruling of this noble verse, which, as a rebuke to the deniers, says to the People of the Book: "And they denied them, though their souls acknowledge them wrongfully and out of pride: so see what was the end of those who acted corruptly!" (Naml/14) (Rezvani, 2005: 2, 270 \ Rey Shahri, 2014: 8, 75).

5. Some Verses Related to Raj'a

What has been said so far was the explicit verses of the Qur'an about the Raj'a, and now we will mention some non-explicit verses related to the Raj'a. One of the drawbacks is that the verses you mentioned about Raj'a are related to the previous tribes and the miracles and prayers answered by their prophets. Does Raj'a also occur in the Ummah of the Prophet of Islam? We answer them, yes, although we do not have explicit verses in this regard, but there are some implicit verses that are stated below.

5.1 Return of the Martyrs

One of the verses related to Raj'a is verse 158 of Surah Āl Imrān which says: "And if ye die, or are slain, lo! It is unto Allah that ye are brought together." Fakhr-e-Rāzī states that in this verse there is a difference between dying and being killed, otherwise turning the object on oneself is forbidden (Fakhr-e-Rāzī, 1420: 9, 405) and in the commentaries and narrative books it is stated as follows:

«عن زرارة... أن أسأل أبا جعفر عليه السلام في الرجعة... أَخْبَرَنِي عَمَّنْ قُتِلَ مَاتَ؟ قَالَ: لَا الْمَوْتُ مَوْتُ، وَ الْقَتْلُ قَتْلٌ فَقُلْتُ لَهُ: مَا أَحَدٌ يُقْتَلُ إِلَّا مَاتَ، قَالَ: فَقَالَ: يَا زُرَّارَةُ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ فَذْ فَرَّقَ بَيْنَ الْقَتْلِ وَالْمَوْتِ فِي الْقُرْآنِ»

"Is it that if he died or were slain, will ye then turn back on your heels?" (Āl Imrān/144)

"[O, Messenger!] Have you considered those who went out from their homes For fear of death? And they were in Thousands, then Allah stated to them: Die you! [And they died.]And thereafter He

restored them to Life [as an admonitory lesson] verily, Allah is Gracious towards mankind but Most of people are not thankful." (Tawbah/111)

"And if ye die, or are slain, lo! It is unto Allah that ye are brought together." (Āl Imrān/158)

He says dying is different from being killed. The one who is killed returns to the world to taste death (Ayyashi, 2001: 2, 112 \ Hillī, 1421: 93 \ Fayḍ Kashani, 1415: 1, 387 \ Ḥurr Āmulī, 1983: 273).

The result is that these hadiths, and the like, confirm and reinforce the fact that Rajʿa is only for the pure believers and the martyrs are among them. "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; they rejoice in the bounty provided by Allah. And with regard to those left behind, who have not yet joined them(in their bliss), the(martyrs)glory in the fact that on them is no fear, nor have they(cause to)grieve. They glory in the Grace and the bounty from Allah, and in the fact that Allah suffered not the reward of the Faithful to be lost (in the least). Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward; those to whom men said:" A great army is gathering against you, so fear them!" But it (only) increased their Faith: They said:" For us Allah sufficed, and He is the best Guardian." (Āl Imrān \ 169-173)

And the best martyrs are Amir al-Mu'minin and Imam Hussein (AS), whose return has been specified in the narration.

5.2 Rajʿa or the Descent of Jesus (PBUH)

One of the most controversial issues among Muslims is how Jesus ascended to heaven; some believe in his return and some believe in his descent. Those who believe in his return say that Jesus (PBUH) was taken by the soul and then ascended to heaven and his soul was returned again, such as Sheikh Sadūq who says: It is clear that the descent of Jesus on earth means his return. From his death, because the Almighty says: I took your soul and ascended you ... (Sadūq, 1414, 62 \ Ibid. Majlisī, nd: 2, 355 \ Shubbar, 1424: 2, 332) and some people believed that his body was killed by the Jews, but his soul was raised.

«و ما قتلوه يقينا، ففي ظاهر هذا اللفظ يصح انهم ظفروا بقالب المسيح فصلبوه،... و هو الصورة الجسمانية، و لم يظفروا بالبعض الآخر ففاتهم و هو الصورة الروحانية،... بل رفعه الله إليه، اي رفع الله صورته الروحانية الى الجنة في جوار الاصلين...»

(Abu Furās, nd: 71) and a group of people said different statements without comment (Sheikh Tūsī, nd: 2, 478 \ Khazen, 1415: 1, 252 \ Fakhr Rāzī, 1420: 8, 237) and some believe in the descent of Christ and say: Jesus (PBUH) ascended to heaven with his body and soul and this is like his birth and speech in the cradle is one of the divine miracles. 'Jesus had risen to the sky with his body and his soul, not that he had been drawn to the sky like the other souls, because this possibility is something that is not compatible with the appearance of the verse by considering its context, because the verse says: "Nay, Allah raised him up unto Himself" and this is not simply raising the soul of Jesus after his death but his body was raised too (Tabatabaʿi, 1995: 5, 218 \ Ayatollah Sobhani, 2006: 153) And at the end, Allameh Jawādī Āmulī says: God in the Holy Qurʿan has promised to raise the spiritual place of Jesus (PBUH) like Idris (PBUH) "and We raised him up to a high position" (Maryam, 57) and to fulfill this promise "... But Allah raised him up to Himself ..." (Nisāʾ \ 157-158) God has raised him while he was alive (Jawādī Āmulī, 2010: 14, 390).

5.3 Emersion of a Creature from the Earth "Dābbah Min Al-Ard"

Dābbah: Any creature that has a slight movement is called Dābbah (Ḥumayrī, 1420: 4, 1994 \ Rāghib, 1412: 306) Attributing Dābbah on what is in the sky from the stars, etc., and what is on the ground, that is because they are constantly moving towards God, which is a divine tradition. "There is not a Moving

creature which lives but out of His hold." (Hūd/56) (Mulla Sadra, 1981: 83 \ same, 1984: 172 \ same, 1982: 7, 426 \ Tabataba'i, 1995: 10, 449).

In this verse, who is Dābbah al-Ard and when is his emersion?

And when the Word is fulfilled against them (the unjust), we shall bring forth from the earth a Beast to speak unto them because mankind had no faith in Our Signs. (Naml/82) The departure of Dābbah al-Ard is related to the time of Raj'a, because in the next verse he says, a group of every Ummah will be gathered while all human beings will be gathered on the Day of Resurrection. The Day We shall gather together from every people a troop of those who reject Our Signs, and they shall be kept in ranks. (Naml/83) and that the Shiite and Sunni commentators express a hadith from the Prophet of God which proves that this departure is related to Raj'a.

«... قال ذكر رسول الله صلى الله عليه وسلم الدابة فقال لها ثلاث خرجات من الدهر... يدخل ذكرها القرية يعني مكة... بين الركن و المقام تنفض عن رأسها التراب عصابة... جعلتها كأنها الكوكب الذي...»

(Suyūṭī, 1404: 5, 116 \ Tha'labī, 1422: 7, 223 \ Zamakhsharī implicitly, 1407: 3, 384 \ Ṭabrisī, 1993: 7, 366) and Fakhr-e-Rāzī says about this verse:

«اعلم أن الله تعالى بين بالدلائل القاهرة كمال القدرة و كمال العلم... بإمكان الحشر... لما أن هذه الأشياء لا يمكن معرفتها إلا بقول النبي الصادق... و اعلم أنه تعالى... فذكر أولاً من علامات القيامة دابة الأرض»

(Fakhr Rāzī, 1420: 24, 572) Even though he does not frankly admit Raj'a, he does not reject it. Analyzes show that the meaning of emersion from the earth is either resurrection and Bi'thah after death or something close to it (Tabataba'i, 1995: 15, 567).

As a result, "Dābbah min al-Ard" does not refer to the Imam Mahdi (AS), as some have argued (Abu al-Futūḥ, 1408: 15, 75), because he appears and not Jesus (PBUH) because Jesus descends. Also, according to Shiite narrations in the narrative and interpretive books, this person is Ali (AS) (Salim Ibn Qays, 1405 "2 \ 563 \ Hillī, 1421: 147 \ Ḥurr Āmulī, 1983: 342 \ Majlisī, 1403: 39, 243 \ Ṭabrisī, 1993: 7, 366), such as

«عن أبي جعفر عليه السلام في قوله تعالى: «وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ. فقال هو أمير المؤمنين عليه السلام»

The result is that although most Sunnis do not accept Raj'a and reject it, but in this verse, like Fakhr al-Rāzī, they are forced to accept it.

5. 4 Ma'ād of the Prophet "Can Surely Bring You Back to the Place of Return"

Different opinions have been offered as to what the meaning of "Ma'ād" refers to and what its meaning is; some have considered it a return to Mecca and this verse is considered as an unseen news. Some have interpreted it as the perfect position of the Prophet (the position of intercession), and some have interpreted it as death, resurrection and heaven. (San'ayi, 1411: 2, 79 \ Ṭabarī, 1412: 20, 79 \ Ibn Abi Ḥātam, 1419: 9,3025 \ Tūsī, nd: 8, 18)

But in the narrations of the Shi'a and the most of narrative interpretations say that Ma'ād means the return of the Prophet of Islam to the world and relies on this hadith.

«قَالَ وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ رَحِمَ اللَّهُ جَابِرًا إِنَّهُ كَانَ مِنْ فُقَهَائِنَا إِنَّهُ كَانَ يَعْرِفُ تَأْوِيلَ هَذِهِ الْآيَةِ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ إِنَّهُ فِي الرَّجْعَةِ»

(Astarabadi, 1409: 416/ Hurr Āmulī, 1983: 384/ Fayḍ Kashani, 1415: 4, 107/ Ashkvari, 1994: 3, 502/ Shubbar, 1410: 1, 378/ Qarā'atī, 2009: 7, 102) and Allameh Tabataba'i says: He has mentioned the word "Ma'ād" in an unknown form in order to point out the greatness of this recurrence, and to understand that this return is not comparable to his previous presence in Mecca.

Conclusion

- 1- In the verses of the Qur'an, there is a difference between "Tawaffī" and "Mawt". Because when it comes to capturing the soul and maintaining it, the word "Tawaffī" is used, and where there is talk of the death of the bodies, the word "Mawt" is used.
- 2- Sleep is one of the manifestations of divine power which can be considered as incomplete "death" and in the Qur'an it is sometimes mentioned with the word "Tawaffī". Because the soul is the protector of the material body, and in sleep the connection between the soul and the body is not completely cut off, but this connection is minimized.
- 3- Another manifestation of divine power is the return of the dead to the world, which the Qur'anic evidence indicates to have occurred in the world.
- 4- In the verses of Qur'an, proving Raj'a is sometimes explicit, such as "Allah [the Knowing Hearer] caused him to die for a Hundred years" or verse "Didst thou not turn by vision to those who abandoned their homes, though they were thousands (in number), for fear of death? Allah said to them: "Die": Then He restored them to life." and a verse that Zamakhsharī tells about the return of the dead in their graves, and there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them. (Nisā'/159)" and all the people of the book, before their death must have faith in him.
- 5- In the verses of the Qur'an, proving Raj'a is sometimes non-explicit like the return of Martyrs "And if ye die, or are slain, lo! It is unto Allah that ye are brought together." and the verse "And when the Word is fulfilled against them (the unjust), we shall bring forth from the earth a Beast to speak unto them because mankind had no faith in Our Signs." (Naml/82) Fakhr Rāzī implicitly says about this verse, because God has said, I accept that there is a return.
- 6- Some people deny Raj'a and do not give correct answers to the explicit verses of the Qur'an and ask questions, such as Raj'a is contrary to the Qur'an, because it is stated in the Qur'an: "Until, when death comes to one of them, he says:" O my Lord! Send me back (to life), In order that I may work righteousness in the things I neglected." By no means! It is but a word he says." Before them is a Partition till the Day they are raised up. (Mu'minūn/100)

Answer: First, the appearance of the verse is explicitly about the state of dying, and at the beginning of the verse says: "When one of them dies" and the following verse says: The hell is behind them. Secondly, the verse is in the non-realization of recourse to the infidel and does not contradict recourse to the divine will; as happened in the previous nations with divine will and special interest. Thirdly, the verse is specific to the claimant, because it is specific to the infidels, while Raj'a is the return of the believers and the unbelievers. And other suspicions that have all been answered.

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