The Role of *Allamah Ḥurr 'Āmilī*'s Foundations in the Abundance of Hadiths on the Event of Return (*Raj'at*)

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Abstract

The hadiths regarding the event of Return (*Raj'at*) have only gained a significant number in later hadith collections, which have even dedicated a chapter to them. The present study aims to identify, using a descriptive-analytical method, some factors that have led to the disparity in the number of hadiths on *Raj'at* between earlier and later centuries by comparing earlier and later hadith sources. The results include: Hadith errors such as discrepancies in the transmission of a hadith from earlier to later sources, and the misjudgment of considering multiple chains that lead to a single direct narrator; adherence to the literal meanings of words at the expense of common understanding; fallacies such as repeated counting of hadiths, fragmenting a single hadith and presenting it as multiple ones, counting non-authentic reports, mixing topics, deviating from the subject, and circular reasoning. The reliance on the latter abundance of hadiths presents a challenge to Sunni

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scholars, who has been created by the Shia theologians and hadith scholars themselves. The benefit of this study lies in recognizing this challenge, ultimately leading to a more robust defense of the belief in *Raj'at*.

Keywords: *Raj'at*, Narrative, Transmission Differences, Fallacies.

Introduction

In ancient hadith sources, the number of hadiths regarding *Raj'at* is less than in later sources, to the extent that only in later hadith collections can a chapter titled "*Raj'at*" be found. The oldest surviving hadith book that, compared to its predecessors, contains the highest number of hadiths on *Raj'at* and for the first time dedicated an independent chapter to these hadiths is the book "*Mukhtaṣar Baṣā'ir al-Darajāt*" by *Ḥasan ibn Sulaymān Ḥillī* (cf. Yousefi, Javadan, 2016 AD/1395 SH: 6, 7-26). After him, *Allamah Majlisī* and *Ḥurr 'Āmilī* also presented a large number of hadiths on *Raj'at*. Among them, *Ḥurr 'Āmilī* leads with the collection of 620 hadiths (Ḥurr 'Āmilī, 1960 AD/1380 AH: 388), which is why this article specifically studies *Ḥurr 'Āmilī*'s perspective in the book "*al-Īqāẓ min al-Haj'ah bil Burhān 'alā al-Raj'ah*." With the subsequent abundance of hadiths on *Raj'at*, the reference to this abundance and even its purported continuity found its way into the arguments defending this belief, and this multitude became one of the justifications for those who consider belief in *Raj'at* essential to the faith (Majlisī, 1982 AD/1403 AH: 53, 122; Ḥurr 'Āmilī, 1960 AD/1380 AH: 57, 60, 66, 202, 309).

The question of why there is a difference in the number of hadiths on the *Raj'at* between early and later hadith sources has prompted the focus of this inquiry. Understanding the answer to this question, and

generally delving into the arguments used against opponents, helps prevent weak defenses. This is particularly important considering that the *Raj'at* is a contentious issue between the Shi'a and Sunni, and a weak defense against skeptics only emboldens them in their erroneous beliefs.

Most studies regarding hadiths have aimed at describing, explaining, or proving the concept of *Raj'at*, with very few focusing on the chains of transmission and the narrators of *Raj'at* hadiths. We were unable to find any research that studies the factors contributing to the increase in *Raj'at* hadiths. The only relevant work is the article "Dating the Hadiths of *Raj'at* " by Saeed Shafi'i, published in issue 106 of the Journal of Quranic Sciences and Hadith, which associates the proliferation of *Raj'at* hadiths with the first half of the second century, thus aligning in a way with the present article. This is because it indicates a delay in the proliferation of hadiths and is somewhat in agreement with the current article; although the aforementioned article only focuses on the narrators influencing the spread of these hadiths, while the present work solely addresses the factors increasing the number of hadiths in later sources.

This paper proposes that the following factors have led to the greater number of *Raj'at* hadiths in later hadith sources compared to earlier ones.

1. Hadith Errors

Two major hadith errors seem to be the difference in the transmission of a hadith from earlier to later sources and the miscounting of a hadith that concludes with various chains leading to a single direct narrator. Examples of these issues are as follows:

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1.1. Difference in Earlier and Later Transmission of a Hadith

Intentional distortion or alteration of the text of a hadith is the most prominent factor leading to discrepancies in narrations. Reliance on memory, paraphrasing the narration, misprint, or even attempts to correct the narration are among the factors that can lead to differences in transmission. Sometimes, differences in narration can lead to a change in the implications of the hadith; for instance, a narration that did not originally imply the *Raj'at* may now be considered one of the hadiths concerning *Raj'at*. It appears that some differences in the transmission of certain hadiths have artificially inflated the number of *Raj'at* narrations. For example:

1.1.1. The *Mursal* report recounts a conversation between God and Satan in which God grants Iblis respite until the Day of Judgment (*Ilā Yawmil Waqtil Ma'lūm*) and states: "I have chosen for that time servants of Mine… They are an Ummah I have selected for My chosen Prophet". (Ibn Ṭāwūs, 2000 AD/1421 AH: 67, H. 17)

This report does not imply *Raj'at*; however, in some later sources, the word "Ummah" has been replaced with "*A'immah*" (Imams) (Kūrānī, 2006 AD/1427 AH: 918), changing the meaning to suggest that God has chosen Imams for the end times. Since the Imams are limited to specific individuals, all of whom, except for Imam Mahdi (AS), have passed away; this narration speaks of their return to this world. Thus, the alteration in the transmission of this narration has led to a change in its implications and classified it among the hadiths concerning *Raj'at*.

1.1.2. *Sulaym ibn Qays Hilālī* (d. 76) narrates a narration in which

the Prophet (PBUH) names each of the Imams for Ali (AS) (Sulaym, 1996 AD/1415 AH: 2, 620, H. 10). *Nu'mānī, 'Ayyāshī, and Shaykh Ṣadūq* have also reported this narration from *Sulaym* (Nu'mānī, 1982 AD/1403 AH: 49-52, H. 3; 'Ayyāshī, n.d.: 1, 14, H. 2; Ṣadūq, 1995 AD/1416 AH: 1, 284, H. 37; Ṣadūq, 1992 AD/1413 AH: 93). Up to this point, none of the reports imply *Raj'at*. Only in a work attributed to *Faḍl ibn Shādhān* (d. 290), which emerged in the eleventh century, is there an additional phrase regarding the twelfth Imam: "The avenger of My enemies,"[1] thus indicating the *Raj'at* of the contemporaneous enemies of the Prophet (PBUH). The narration from *Faḍl ibn Shādhān* suggests that he also transmitted this report from the book of *Sulaym*. Therefore, all transmissions lead back to *Sulaym*'s book, and since the phrase "The avenger of My enemies" is not found in the copies of *Sulaym*'s book or the narrations from *Nu'mānī, 'Ayyāshī*, and *Ṣadūq*, it becomes plausible that the phrase in question may be a later addition, possibly due at least in part to errors in the transmission of the hadith.

1.1.3. In the book of *Sulaym ibn Qays Hilālī* (d. 76), it is stated that the Prophet (PBUH) spoke with Ali (AS) about the times after him. *Shaykh Ṣadūq* and *Shaykh Ṭūsī* have narrated this report from *Sulaym*'s book in the same manner (Sulaym, 1996 AD/1415 AH: 2, 661-671, H. 12; Ṣadūq, 1997 AD/1417 AH: 1, 262, H. 10; Ṭūsī, 2001 AD/1411 AH: 334, H. 280;

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1. *Ibn Shādhān*, 2012 AD/1434 AH: 17-22, H. 3; ibid. 18, H. 1. The oldest known version of "Proof of the Raj'at" by *Faḍl ibn Shādhān* was available in the eleventh century, and Mirlohi Sabzevari (d. 1085) has included narrations, including the aforementioned narration, from it in his book Kifāyat al-Muhtadī (Mirlohi, 2005 AD/1384 SH: 429, H. 1).

ibid. 193, H. 155). However, in a work attributed to *Faḍl ibn Shādhān* (d. 290), which emerged in the eleventh century, there is an additional phrase: "My son will take revenge on your oppressors, and the oppressors among your children and your followers in this world." (Ibn Shādhān, 2012 AD/1434 AH: 47, H. 30)

With this addition, the narration indicates the *Rajʿat* of the enemies of Wilayah and vengeance against them. Thus, the difference in the transmission of a hadith has placed it among the reports concerning Return.

1.1.4. In the Tafsir *Qummī*, it is narrated from Imam *Bāqir* (AS) that when Jesus (AS) returns to the world, all the People of the Book will believe in him (Qummī, 1966 AD/1386 AH: 1, 158). However, Ḥurr ʿĀmilī, possibly due to a memory error, reported it from Tafsir *Qummī* as follows: "When Prophet Muhammad (PBUH) returns, everyone will believe in him." (Ḥurrr ʿĀmilī, 1960 AD/1380 AH: 313, H. 63; Majlisī, 1982 AD/1403 AH: 53, 50, H. 24) Thus, a narration that did not originally imply Rajʿat now indicates the Rajʿat of the Prophet of Islam (PBUH) due to a mistake in transmission.[1]

1.1.5. In Tafsir *Qummī*, it is mentioned from Imam Bāqir (AS) that on the Day of Judgment, each leader will be called with his followers: "Yajīʾu Rasūlullāh fī Firqatin wa Yajīʾu Alī fī Firqatin: The

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1. It is worth mentioning that the Imam Mahdi Foundation has dedicated itself to the re-publication of Qummī's Tafsir. This edition includes new and additional content compared to the Najaf edition; however, these additions (including the aforementioned narration) do not result from research into the manuscript but instead involve the collection of everything attributed to Qummī's Tafsir from other sources without conducting research and matching it with the handwritten manuscript! (Qummī, 2013 AD/1435 AH: 1, 231, H. 30)

Messenger of God will come with one group, and Ali will come with another group…" (Qummi, 1966 AD/1386 AH: 2, 589) This narration has encountered textual variations, at times replacing the word "*Firqatin*" (group) with "*Qawmah*" (tribe) or "*Qarnah*" (contemporaries) (Majlisī, 1982 AD/1403 AH: 8, 9, H. 1). So far, this variation of the word has not led to significant differences in implications. However, in one version of Tafsir *Qummī*, the word "*Qaryah*" (city) has been recorded. Therefore, *Ḥurr ʿĀmilī* has speculated that since there will be no city on the Day of Judgment, this narration actually speaks of the *Rajʿat* and coming back of the townspeople of the Prophet, Ali, and others (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 314, H. 68). Here too, the difference in transmission is one of the factors that have included a narration among those concerning Rajʿat after several centuries.

1.1.6. *Shaykh Kulaynī* (d. 329) narrated a report from Imam *Ṣādiq* (AS) regarding the questioning in the grave (Kulaynī, 1967 AD/1387 AH: 235, H. 4714/2). *Ḥasan ibn Sulaymān Ḥillī* (8th century) also conveyed the same narration through the same chain but added a phrase regarding questioning and accountability during the *Rajʿat* (Ḥillī, 2000 AD/1421 AH: 100, 17). This narration serves as another example where a report, due to differences in transmission, has been classified among the reports concerning *Rajʿat*.

1.2. Considering a Narration to Be Multiple

Sometimes a narrator encounters a single narration, but neglecting certain details leads them to believe they have several narrations. The first point is that if a narration is transmitted through multiple chains

but all lead to a single direct narrator from the impeccable Imam, then it is, in fact, only one issuance and one narration. The second point is that if a narration is transmitted both as a *Musnad* and as a *Mursal*, the *Mursal* is regarded as the same *Musnad*, merely conveyed with the chain omitted; thus, both are essentially one narration. Such mistakes and confusions have also occurred within the realm of *Raj'at* narrations, contributing to the increase in the number of reported narrations; for example:

1.2.1. A group of Iraqi Shias met with Imam *Sajjād* (AS). During that meeting, the topic of Raj'at was discussed. The report of this meeting has been transmitted through two chains, but in both cases, the direct narrator is *'Abdullāh ibn 'Aṭā*. Thus, there is essentially only one narration that is counted as two reports (Ḥurr 'Āmilī, 1960 AD/1380 AH: 96, H. 12; ibid: 108, H. 27; ibid: 259, H. 82; ibid: 267, H. 104).

1.2.2. In a report, *Jābir ibn Yazīd Ju'fī* is praised due to his belief in *Raj'at*. This has been narrated by two groups of narrators, all from *Zurāra*, from Imam *Bāqir* (AS). The direct narrator in both chains is *Zurāra*. Therefore, both are, in fact, one narration, yet some have presented it as two distinct narrations (Ḥurr 'Āmilī, 1960 AD/1380 AH: 321, H. 89; ibid: 322, H. 91).

1.2.3. It is reported from Imam *Bāqir* (AS) that *Ḥusayn ibn Ali* (AS) will be the first to return and will govern for a long duration. This narration has been transmitted through two distinct chains of narrators, all culminating in *Ḥamrān ibn A'yun* as the direct narrator. Some have

mistakenly regarded them as two narrations, even though both chains lead to a single direct narrator from the Imam, meaning that we are only encountering one narration that, through the conveying of its content, has been expressed with slight variations in wording without any difference in implications (Ḥillī, 2000 AD/1421 AH: 101, H. 19; ibid: 117, H. 39; Ḥurr ʿĀmilī, 1960 AD/1380 AH: 331, H. 108; ibid: 333, H. 114).

The same content has also been narrated by two other chains from Imam *Ṣādiq* (AS), with the direct narrator in both cases being *Muʿallī ibn Khunays*. Again, this has been mistakenly considered as two separate narrations (Ḥillī, 2000 AD/1421 AH: 91, H. 4; ibid: 119, H. 44; Ḥurr ʿĀmilī, 1960 AD/1380 AH: 330, H. 106; ibid: 334, H. 116; Majlisī, 1983 AD/1403 AH: 53, 64, H. 54; ibid: 53, 46, H. 19).

1.2.4. *Shaykh Ṣadūq*, in his book "*ʿUyūn Akhbār al-Riḍā*," mentioned that Imam Riḍā (AS) narrated the hadith "*Hadhw al-naʿl bil Naʿl*" from the Prophet (PBUH). Based on this, he has also presented this prophetic narration in two other books, "*al-Iʿtiqādāt*" and "*Kamāl al-Dīn*," using the phrase "*Ṣaḥḥa ʿan al-Nabī*" in a *Mursal* form (Ṣadūq, n.d.: 2, 201; Ṣadūq, 1995 AD/1413 AH: 62; Ṣadūq, 1997 AD/1416 AH: 2, 576). Following that, Ṭabrisī also presented it in a Mursal form with the same phrasing "*Ṣaḥḥa ʿan al-Nabī*" in "*Iʿlām al-Warā*." (Ṭabrisī, 1996 AD/1417 AH: 2, 309) Ḥurr ʿĀmilī, having found this narration in these four sources, recorded it as four separate narrations (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 117, H. 2, 9, 10, 18), whereas all four instances count as a single narration.

1.2.5. *Shaykh Ṭūsī*, in his work "*Maʿrifat al-Rijāl*," reported the

sermon of Salmān after the Prophet's (PBUH) demise, as a *Musnad* from Imam Ṣādiq (AS) (Kashshī, 1929 AD/1348 AH: 49, H. 47). *Ṭabrisī* has abbreviated the text of this sermon in "*al-Iḥtijāj*" and omitted its chain (Ṭabrisī, 1996 AD/1386 AH: 1, 149). However, *Ḥurr ʿĀmilī* quoted a segment of this sermon once from "*Maʿrifat al-Rijāl*" and another time from "*al-Iḥtijāj*," considering them as two separate reports (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 118, H. 12 and 15), though the *Mursal* report from "*al-Iḥtijāj*" is, in fact, the same as the *Musnad* report from *Kashshī*.

1.2.6. "After the Qāʾim, eleven Mahdis from the lineage of *Ḥusayn* (AS) will arise." *Ḥasan ibn Sulaymān Ḥillī* has presented this narration once as *Musnad* and another time as *Mursal*, considering them as two different narrations; however, in such cases, the *Mursal* narration is regarded as *Musnad* based on the mentioned chain, and thus the two should be counted as one narration (Ḥillī, 2000 AD/1421 AH: 142, H. 9; ibid: 166, H. 41; for more instances, cf. 148 and 478, H. 14 and 19).

1.2.7. Allamah *Majlisī* narrated from Abū ʿAbdillāh Jadalī both as *Musnad* and *Mursal*, where Ali (AS) introduced himself as *Dābbah al-Arḍ* (Majlisī, 1983 AD/1403 AH: 53, 100, H. 120; ibid: 53, 117, H. 146).

1.2.8. Allamah Majlisī quoted a narration attributed to Imam Ṣādiq (AS), stating that the Imam interpreted a verse as referring to the *Rajʿat*. He presented this narration once as *Musnad* and once as *Mursal*, thus considering it as two separate narrations (Majlisī, 1983 AD/1403 AH: 53, 51, H. 27; ibid: 53, 60, H. 49).

1.2.9. *Ḥasan ibn Sulaymān Ḥillī* has narrated a report once with a complete chain and another time in a raised form (...*Abī Saʿīd Sahl ibn Zīyād Yarfaʿuh*). *Sahl ibn Zīyād* appears in the middle of both chains (Ḥillī, 2000 AD/1421 AH: 139, H. 7; also referenced in: 169, H. 46), which indicates that the raising of the hadith here means elevating the chain up to the direct narrator. Thus, here too, a single narration has been regarded as two reports.

2. Excessive Literalism and Distancing from Common Understanding

An excessive emphasis on the literal meanings of words and, in other words, an over-scrutiny of the terminology while distancing from common understanding is one of the principles of *Ḥurr ʿĀmilī*, which has significantly contributed to the proliferation of *Rajʿat* narrations in his view.[1] The following instances exemplify this principle:

2.1. Reports indicating the presence of the Prophet (PBUH) and the Commander of the Faithful (AS) at the moment of a believer's demise signify their *Rajʿat* to this world (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 211-214, H. 24-34). He considers *Shaykh Mufīd*'s interpretation regarding perceiving the fruits of faith and disbelief to be baseless and unacceptable (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 215).

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1. *Ḥurr ʿĀmilī*'s being *Akhbarī* has been driven by his adherence to the doctrines of the traditionalist school. His inclination towards *Akhbarī* is clearly evident in his book "*al-Īqāḍ*," especially in its introduction. Two clear pieces of evidence for his *Akhbarī* thought are that he considers the narrations in the Four Books to be definitively authentic (Ḥurr ʿĀmilī', 1960 AD/1380 AH: 56) and claims the authenticity of all the reports in the Four Hundred Principles (ibid: 70).

2.2. In a narration, it is mentioned that the greetings of Shia on each Imam will also be presented to Imam Zaman, and he sends blessings and tidings to the greeter (*Yulqā Ṣāḥibahū bil Bushrā*). On one hand, the text of the narration states that the *Qā'im* responds to salutations; on the other hand, Shias do not currently receive a response to their greetings. Thus, the greeter will be revived and return after the emergence of the *Qā'im* to receive his response (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 226, H. 5).

2.3. Any narration that speaks of the triumph of the progeny of Muhammad (PBUH) indicates the *Rajʿat*. This is because the progeny of Muhammad (PBUH) includes the Presence of Imam Zaman (AS). The triumph of the *Qā'im* will occur with his emergence, while the triumph of the progeny of Muhammad (PBUH) will be realized with their return to this world. He considers the restriction of triumph to the emergence of the *Qā'im* as a form of figurative speech without evidence and incorrect (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 291, H. 15; ibid: 290, H. 15; ibid: 290, H. 14; ibid: 291, H.16; ibid: 321, H. 88; ibid: 322, H. 92).

2.4. In the visitation of Imam *Ḥusayn* (AS), it is stated: "O! Allah, make us among those who assist *Ḥusayn*." Imam *Ḥusayn* (AS) has passed away! Hence, the implied meaning of this phrase and similar expressions is the return of that Imam to this world! *Ḥurr ʿĀmilī* does not accept interpretations such as the assistance being in the way of that Imam (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 228, H. 10).

2.5. The Prophet (PBUH) said to Ali (AS): "…God has begun with us and will conclude with us." However, both of them, namely the

Prophet (PBUH) and Imam Ali (AS), have passed away. Therefore, the implied meaning of this statement indicates their return (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 298, H. 28). This is while common understanding perceives the pronoun "We" in the above narration to refer to the Ahl al-Bayt and interprets this narration as meaning that the world will end with the emergence of Imam Zaman.

2.6. It is attributed to Imam Bāqir (AS) and Imam Ṣādiq (AS) that they said, "The last government on Earth will be our government." In *Ḥurr ʿĀmilī's* view, interpreting the pronoun of the first person leads us to the return of the Imams. Two Imams (AS) said: "Our government," it implies that they themselves will also return and govern (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 328, H. 103; ibid: 341, H. 130).

2.7. It is attributed to Imam *Ṣādiq* (AS) that he said: "Surely, God will help us through you." The Imam addressed the audience using the pronoun "You," which necessitates their return (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 232, H. 18).

2.8. When Imam *Ṣādiq* (AS) received the letter from the people of Kufah, he threw it aside and said: "I am not their Imam! Do they not know that their companion is the *Sufyānī*?!" In *Ḥurr ʿĀmilī's* view, the term "Companion" indicates a physical presence, and thus this narration, along with similar narrations containing the term "Companion," suggests a *Rajʿat*. The Imam said this in the context of the Kufans who were contemporary with him, and they have not yet associated with the *Sufyānī,* who will appear at the end of world. Therefore, during the time of the *Sufyānī*, those Kufans contemporary

with Imam *Ṣādiq* (AS) will also return to the world (Ḥurr ‘Āmilī, 1960 AD/1380 AH: 251, H. 67).

3. Fallacies

It seems there are sometimes fallacies in the usage of narrations and occasionally in the counting and claiming their multitude. These include:

3.1. Repeated Counting of a Narration

Ḥurr ‘Āmilī has presented a narration multiple times across different chapters for various purposes. The issue here is that he counts these instances again, and ultimately, when he states at the end of his book that he has presented six hundred and twenty narrations about the *Raj‘at* (Ḥurr ‘Āmilī, 1960 AD/1380 AH: 388), it should be noted that several instances involve the repetition of a single narration across different chapters for different purposes, each of which is separately counted. Thus, this has contributed to the numerical abundance of the narrations about the *Raj‘at* (Ḥurr ‘Āmilī, 1960 AD/1380 AH: 181, H. 42; ibid: 153, H. 53; ibid: 329, H.104; ibid: 257, H. 78; ibid: 127; ibid: 185, H. 1; ibid: 233, H. 20; ibid: 298, H. 30; ibid: 327, H. 99; ibid: 180, H. 41; ibid: 337, H. 122; ibid: 342, H. 132).

3.2. Fragmenting a Narration and Presenting It as Multiple Reports

At times, different sections of a narration are fragmented for various purposes and mentioned in different chapters. However, fragmenting a narration and presenting its parts in one chapter as several reports is not acceptable. *Ḥasan ibn Sulaymān Ḥillī, Allamah Majlisī*, and *Ḥurr ‘Āmilī* have all presented these multiple sections from a single report in such a way that it creates the illusion of multiple reports, treating

them as independent narrations. Thus, the fragmentation of one narration has resulted in a misleading numerical increase; for example:

3.2.1. *Ḥurr ‘Āmilī* quotes two excerpts from the assembly of *Ma'mūn* and the responses of Imam *Riḍā* (AS), numbering them as two separate reports, which creates the illusion of multiple narrations. These two excerpts pertain to the revival of the birds for Prophet Ibrahim (AS) and the revival of the seventy individuals who went to Mount Sinai with Prophet Musa (AS) (Ḥurr ‘Āmilī, 1960 AD/1380 AH: 130, H. 3 and 4).

3.2.2. In responding to a question from an atheist, Imam *Ṣādiq* (AS) mentioned examples of the *Raj‘at* in past nations. *Ḥurr ‘Āmilī*, by fragmenting the Imam's response, counts each of these examples as a separate report (Ḥurr ‘Āmilī, 1960 AD/1380 AH: 150, H. 44-46), thereby presenting one report as three (for more examples, refer to Ḥurr ‘Āmilī, 1960 AD/1380 AH: 178, H. 34; ibid: 179, H. 36; ibid: 203, H. 5; ibid: 208, H. 17; ibid: 152, H. 49 and 50; ibid: 143, H. 29).

3.2.3. *Ḥasan ibn Sulaymān Ḥillī* also, after narrating a detailed report, fragments a section that contains interpretations of verses and presents it as a separate narration (Ḥillī, 2000 AD/1421 AH: 88, H. 1; ibid: 113, H. 34). Since "*Biḥār al-Anwār*" also contains a significant number of reports on the *Raj‘at* derived from *Ḥasan ibn Sulaymān*'s book, this same error occurs there as well (Majlisī, 1982 AD/1403 AH: 53, 64, H. 55; ibid: 1960 AD/1380 AH: 53, 40, H. 8).

3.3. Listing non-Narrative Phrases

In the hadith books containing references to the *Raj‘at*, there are sometimes phrases from non-narrative supplications and visits

alongside the reports. Since these supplications and visits are the compositions of scholars, including them alongside the narrations constitutes a fallacy. This confusion is one of the factors contributing to the inflation of the chapters on the *Rajʿat*. The following examples are non-narrative supplications and visits that have been cited as evidence of the abundance of reports on the *Rajʿat*:

3.3.1. A pray for the day of *Daḥw al-Arḍ* (25th of Dhil Qaʿdah) (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 227, H. 7; ibid: 292, H.17; Majlisī, 1983 AD/1403 AH: 53, 99, H. 118).

3.3.2. The visitation of Imam Mahdi (AS) (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 249, H. 63; ibid: 277, H. 123; Majlisī, 1983 AD/1403 AH: 53, 95, H. 109 and 110).

3.3.3. The visitation of the cellar (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 277, H. 122; Majlisī, 1983 AD/1403 AH: 53, 95, H. 108).

3.3.4. The visitation of Imam *Ḥusayn* (AS) on the day of *ʿArafah* (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 292, H. 18).

3.3.5. Part of the dialogue between *Mu'min al-Ṭāq* and *Abū Ḥanīfah*, which pertains to the *Rajʿat*, has also made its way into hadith books and is mentioned among the narrations of the *Rajʿat* (Majlisī, 1983 AD/1380 AH: 53, 107, H. 136).

3.3.6. The dream of *Ali ibn Mahzīyār* in which Imam Zaman told him that after his appearance, he would bring the first two caliphs out of their graves and punish them (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 269, H. 108).

3.3.7. Gradually, the statements of Ali ibn Ibrahim, without being established as narrations, have entered hadith books and have been mentioned among the hadiths (Ḥillī, 2000 AD/1421 AH: 160, H. 30-32; ibid: 162, H.35; Majlisī, 1983 AD/1403 AH: 53, 51, H. 25-26; ibid 56, H. 34-35 and 37-39). The majority believes that in general, his statements are based on narrations; however, when specific narrations are available, listing Ali ibn Ibrahim's sayings alongside those narrations lacks justification. Sometimes his saying is merely a reiteration of an existing narration or a result of mixing multiple narrations. Here, citing the words of *Qummī* merely represents a false abundance, as it refers to non-narrative sources where the foundational narration has already been conveyed (Ḥillī, 2000 AD/1421 AH: 158, H. 26-27; ibid: 162, H. 34; ibid: 157, H. 24, which is actually the same narration as number 25; Majlisī, 1983 AD/1403 AH: 53, 39, H. 1; ibid: 58, H. 40; ibid: 103, H. 129; ibid: 42, H. 10; ibid: 54, H. 32, which is in fact a statement resulting from the mixing of several narrations).

3.4. Mixing of Subjects

In the hadith and theological books related to the *Raj'at*, two mixes have occurred more than others. One is the confusion between possibility and *Ikhbār*, and the other is the confusion between returning to the world and the Shia *Raj'at*; for example:

3.4.1. Confusion between possibility and *Ikhbār*: In the recent centuries, narrations concerning the resurrection of the dead among the Children of Israel have been listed among the reports on the *Raj'at*.

While these reports do not provide independent evidence for proving the Shia *Raj'at*, they ultimately remove absurdity and indicate the possibility of the *Raj'at* happening in the future. What has transpired in our sources is a mixing of reports indicating "Possibility" with narrations that "*Ikhbār*" the occurrence of it in the future; indeed, the "Possibility" of the *Raj'at* is not a point of dispute among Muslims.

All Muslims believe that "Indeed, God is capable of all things." The disagreement lies in whether there are credible reports regarding the Shia claim of the *Raj'at* or not. The accounts of the Children of Israel are merely a "Commentary" on the narration indicating the similarity of the Islamic Ummah to the Children of Israel (cf. Ṣadūq, 1993 AD/1413 AH: 60-63), and should not be counted among the narrations of the *Raj'at*, creating a false abundance!

Ḥurr 'Āmilī, who authored the most comprehensive hadith book on the *Raj'at*, has made this error in many instances, to the extent that when he concludes his book by saying, "I have gathered six hundred and twenty narrations, and based on this, I consider the news of the *Raj'at* to be beyond the limits of consensus," (Ḥurr 'Āmilī, 1960 AD/1380 AH: 388) it should be noted that many of these only indicate the possibility of the *Raj'at* rather than reporting its occurrence in the future! Of the eight chapters that contain these narrations, four chapters, with a total of one hundred and seventy-five narrations, are dedicated to the occurrence of the *Raj'at* among the Children of Israel in the past. Among the other four chapters, which discuss the reporting of the occurrence of the *Raj'at* in the future, some narrations only indicate the possibility of the *Raj'at*. If we remove only those

related to this fallacy, less than a fourth of the six hundred and twenty narrations remain -only one hundred and thirty- one narrations!

3.4.2. Confusion between returning to the world and the Shia *Rajʿat*: The *Rajʿat* is a term associated with the physical body and after the rise of the *Qāʾim*, so mixing it with narrations concerning the life of souls or returning to this world with an ideal body is fallacious. Listing such narrations with the justification that they represent a type of revival and consequently a type of *Rajʿat* is a false pretense, as death does not afflict the soul such that the continuation of human life after death can be deemed "Revival." Referencing these narrations to defend the belief in the Shia *Rajʿat* is a mistake that *Ḥurr ʿĀmilī* has particularly succumbed to; for example:

3.4.2.1. The presence of former prophets in Jerusalem during the Night Journey and their existence in the heavens during the Prophet's (PBUH) *Miʿrāj* (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 163, H. 6; ibid: 172, H. 22; ibid: 182, H. 44; ibid: 172, H. 23; ibid: 177, H. 31; ibid: 206, H. 12).

3.4.2.2. Narrations indicating the presence of *Ḥawwā* (Eve), *Āsīya*, Sarah, and Maryam during the birth of Fatimah (AS) (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 151, H. 47-48).

3.4.2.3. Narrations indicating questioning in the grave, which necessitates a type of life after death (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 198, H. 24; ibid: 186, H. 3; ibid: 188, H. 6; ibid: 272, H. 112; ibid: 287, H. 3).

3.4.2.4. Narrations indicating the return of Prophet Jesus (AS) (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 283, H. 6; ibid: 297, H. 26; ibid: 300, H.

32-39; ibid: 308, H. 51 and 53; ibid: 313, H. 64; ibid: 323, H. 93; ibid: 327, H. 100; ibid: 340, H. 129; ibid: 342, H. 135; ibid: 343, H. 136; ibid: 344, H. 137). It is worth mentioning that *Ḥurr ʿĀmilī*, like *Shaykh Ṣadūq*, believes in the death of Jesus (AS) (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 301; Ṣadūq, 1992 AD/1413 AH: 62). However, even if we accept his death and thus his return after death, the reports of his return as "A specific individual" do not serve as proof for the Shia *Rajʿat*; a Return which means the return of all those who were completely faithful or completely disbelieving (Mufīd, 1992 AD/1413 AH: 35).

3.4.2.5. A narration attributed to Imam *Ṣādiq* (AS) in which his father said to him at the time of his passing: "Do you hear the voice of my father, *Ali ibn Ḥusayn*, calling me from behind the wall?" (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 204, H. 7)

3.4.2.6. A narration attributed to Imam *Ṣādiq* (AS) stating that during the time of Imam Ali (AS), a young man from the *Makhzūmī* clan, who was saddened by the loss of his brother, asked the Imam to make it possible for him to meet his brother again. With the Imam's strike on the grave, the deceased emerged from the grave, and after a conversation, he returned to the grave.[1]

3.4.2.7. A statement from Imam *Riḍā* (AS) indicating that one night he saw the Prophet (PBUH) (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 203, H. 6. For more examples, cf. ibid: 204, H. 6 and 8; ibid: 205, H. 10; ibid: 207, H. 14-15; ibid: 208, H. 16; ibid: 209, H. 18-20; ibid: 210, H. 21-22).

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1. Ḥurr ʿĀmilī, 1960 AD/1380 AH: 187, H. 4, quoted from Kulaynī, 1967 AD/1387 AH: 2, 486, H. 7/1239. The continuation of the narration states that the deceased person did not pass away with belief in the leadership of Ali (AS), and for this reason, in the afterlife, his language changed from Arabic to Persian.

3.5. Departure from the Subject

In the previous fallacy, there was a mix-up between possibility and *Ikhbār*. However, here we find narrations that are completely outside the subject of *Raj'at* and are not even effective in dispelling the absurdity perceived by opponents of the *Raj'at*; for example:

3.5.1. *Ḥurr 'Āmilī* reports a narration about the long life of *Khiḍr* to show that the longevity of the Imam (AS) is not more remarkable than that of *Khiḍr*. This is an example of listing reports that have no relation to the *Raj'at* (Ḥurr 'Āmilī, 1960 AD/1380 AH: 118, H. 13).

3.5.2. It is attributed to Imam *Kāẓim* (AS) that with the emergence of the *Qā'im*, Islam and the belief in leadership will prevail throughout the world (Ḥurr 'Āmilī, 1960 AD/1380 AH: 296, H. 25). This narration does not mention anything about the *Raj'at*, nor does this prevalence entail a halt to it.

3.5.3. It is attributed to the Prophet (PBUH), who said that Ali (AS) is in Paradise, the *Dhul Qarnayn* (Ḥurr 'Āmilī, 1960 AD/1380 AH: 341, H. 131); meaning he owns the East to the West (Ibn Athīr, n.d.: 4, 51-52). This narration is about Ali's (AS) position in Paradise; it does not pertain to this world to be cited as evidence for the *Raj'at*.

3.6. Circular Reasoning

In this fallacy, the conclusion is supported by a premise whose validity depends on the truth of the conclusion itself. Sometimes, to obscure the circularity, the validity of the premises of the argument is interdependent (Khandan, 1999 AD/1379 SH: 265). Some consider circular reasoning a form of begging the question, where the desired

conclusion is assumed to be established beforehand. In other words, the argument uses the conclusion it aims to prove as a premise (ibid: 264). In the hadith sources concerning the *Rajʿat*, we also encounter this type of fallacy; for example:

3.6.1. *Ḥurr ʿĀmilī* narrates from Imam *Ṣādiq* (AS) that on the Day of Judgment; all those involved in the tragedy of Karbala will be killed by Imam Ali (AS). They will then be revived to be killed by Imam *Ḥasan* (AS). This cycle continues until each of the Imams kills them. The narration explicitly mentions this punishment occurring on the "Day of Judgment." However, *Ḥurr ʿĀmilī* asserts that because, on one hand, the oppressors die and are resurrected after every punishment, and on the other hand, there is no death on the Day of Judgment, this punishment must occur in this world. Therefore, the term "Day of Judgment" in this narration refers to the *Rajʿat* or the Minor (*Sughrā*) Resurrection.[1]

Conclusion

1. Various factors have resulted in the number of narrations regarding the *Rajʿat* in later hadith collections being significantly greater than in earlier sources. This study identified three key factors: Hadith errors, rigid adherence to the apparent meanings of reports, and fallacies.

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1. *Ḥurr ʿĀmilī*, 1960 AD/1380 AH: 238, H. 29. *Ḥurr ʿĀmilī* mentions that he found the term "Minor Resurrection" applied to the *Rajʿat* in the words of some earlier scholars; however, he does not name anyone (Ḥurr ʿĀmilī, 1960 AD/1380 AH: 238, H. 29). As far as the search went, the expression "*al-Ākhirah al-Sughrā*" was found only in the words of *Shaykh Aḥmad Iḥsāʾī* (Iḥsāʿī, 1993 AD/1414 AH: 201).

2. Two hadith errors that have played a role in this issue include: Differences in the transmission of a narration between earlier and later sources; and considering a narration that reaches a specific direct narrator through multiple chains as multiple narrations.

3. Differences in the transmissions of a narration have sometimes led to varying implications of the narration, causing a narration that was previously not included in the body of *Raj'at* narrations to be added to this collection in later centuries.

4. The number of narrations regarding the *Raj'at* has increased based on certain criteria that are not accepted among intellectuals, such as rigid adherence to the literal meanings of words.

5. Fallacies such as the repeated counting of narrations, the fragmentation of a narration to present it as multiple narrations, listing non-narrative reports, mixing subjects, straying from the topic, and circular reasoning have contributed to exaggerating the number of *Raj'at* narrations.

6. Mixing subjects has led to a change in the scope of debate and has weakened the defense of the belief in the *Raj'at*.

7. In the efforts of Imamiyya theologians, two subjects have been conflated. One is the possibility of the occurrence of the *Raj'at*, and the other is the issuance of reports indicating a *Raj'at* that the Imamis believe in. The second involves confusion between the Shia *Raj'at* and the general concept of coming back to life after death and returning to this world.

8. Non-narrative reports only indicate the importance of the belief in the *Raj'at* among the Imami, but since they are not issued by an

impeccable Imams source, they cannot be counted among the narrations regarding the *Raj'at*.

9. In defending a belief or doctrine, the quantity of evidence or the number of narrations is not important. What matters is the strength of the evidence; because weak defenses will only embolden opponents in their unfavorable assumptions.

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