

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Is it possible to prove Rajat (the resurrection) through holy verses and narrations?

THE BOARD OF SHIITE FAITHS

A QUESTION BY; MAHDI MORTAZAVI

RESPONSE

There is no doubt that faith in Rajat is one of the aspects of the Shiite truthful religion which can be proved via certain reasons. Prior to address these reasons, we should figure out the truth of Rajat

The truth of Rajat in the view of Shiites

Rejat, is one of the events which will occur in the reappearance of his Holiness Mahdi (may GOD precipitate his blessing reappearance). According to this belief, some of the believers will return to this world to obtain the reward of aiding Imam of the age and to see the divine government which has long been expected as well as to enjoy the government of justice and equity and from the other side, some of the hypocrites who deny the establishment of this state and committed various evil deeds will be returned to face their own punishment of their acts even in this world and encounter humility and inferiority

The late Shakh Mofid (may GOD be pleased with him) says pertaining to this case that

والرجعة إنما هي للمحضي الإيمان من أهل الملة وممضي النفاق منهم.

-Al-Masael Al-Sarvie Al-Sheikh Mofid; p 35

Rejat, from one side, is pertaining to those men from the Moslem community who possess the topmost extent of faith as well as a pure

beliefs and from the other side, is for those hypocrites who have possessed the highest degree of discord

And Sayed Mortaza (may GOD be pleased with him) says that

اعلم أن الذي تذهب الشيعة الإمامية إليه أن الله تعالى يعيد عند ظهور إمام الزمان المهدي (عجل الله تعالى فرجه الشريف) قوماً ممن كان قد تقدم موته من شيعته ليفوزوا بثواب نصرته ومعاونته ومشاهدة دولته، ويعيد أيضاً قوماً من أعدائه؛ لينتقم منهم فيلتذوا بما يشاهدون من ظهور الحق وعلو كلمة أهله.

-Rasael Al-SayyedMorteza v 1 p 125; Al-Sayyed Mahdi Al-Rajae

The faith of the Imamate Shiite pertaining to Rejact is that; Allah the Almighty in the era of the reappearance of Imam of the age Mahdi (may GOD precipitate his blessing reappearance) will cause to return to this world some of His Holiness' Shiites who died prior to his age in order to gain the reward of the aid of His Holiness and to see the establishment of His government. And also some of the people who were among his enemies will be revived in order to be revenged as well as to suffer to see the rise of the truth government and the leadership of its followers

And the late Tabarsi (may GOD be pleased with him) says as well that

وقد تظافت الأخبار عن أئمة الهدى من آل محمد (صلي الله عليه وآله وسلم) في أن الله تعالى سيعيد عند قيام المهدي قوماً ممن تقدم موتهم من أوليائه وشيعته ليفوزوا بثواب نصرته ومعاونته ويبتهجوا بظهور دولته، ويعيد أيضاً قوماً من أعدائه لينتقم منهم وينالوا بعض ما يستحقونه من العذاب في القتل على أيدي شيعته والذل والخزي بما يشاهدون من علو كلمته.

-Majma Al-Bayan, Tabarsi v 7 p 367

Many narrations have been mentioned from Ahl Al-Bayt (peace be upon them) that in near future Allah the Almighty will cause to return some of our Shiites who died prior to his age in order to gain the reward of His Holiness' aid and companionship and to enjoy th establishment his government as well as some of His Holiness' enemies will be revived to be revenged

And faith in Rajat caused that Shiites who have been blamed throughout history in such a manner if a narrator was an authentic one he was ignored by the Sunnite prejudiced scholars for instance, Moslem Ibn Hajaj says in the introduction of the book Sahih Moslem that

حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ سَمِعْتُ جَرِيرًا يَقُولُ لَقِيتُ جَابِرَ بْنَ يَزِيدَ
الْجُعْفِيَّ فَلَمْ أَكْتُبْ عَنْهُ كَانَ يُؤْمِنُ بِالرَّجْعَةِ .

Abu Qasan says that I have heard from Jarir who was saying that; I met Jaber Ibn Yazid Jofi but I do not quote a narration from him since he believes in Rajat

While he explicitly says that he knew more than 70,000 sayings

سَمِعْتُ جَابِرًا يَقُولُ عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهَا .

-Sahih Moslem v 1 p 15-16

I heard from Jaber that stated; I know more than 70,000 narrations while all of them have been quoted from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) by Imam Sadeq (peace be upon him)

There are various reasons from the holy Qur'an and the tradition in order to prove the truthfulness of the faith in Rajat, in such a way that the late Allamah Majlesi (may GOD be pleased with him) has quoted tens of the narrations pertaining to this case in the book Behar Al-Anvar, volume 53

And at first, we are going to quote the holy Qur'an documents and then some of the narrations

The holy Qur'an documents pertaining to the likelihood of Rajat

There are various verses in the holy book which imply in the faith in Rajat

1, some men will be return from each nation

Allah the Almighty states in the holy chapter Naml (The Ant) verse 83 that

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ .

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

Allah the Almighty explicitly states in this verse that We will gather some of the oppressive and not all of them and in fact, this gathering and return cannot be the day of resurrection since the return of the Judgment Day while the whole people and no one will be left unless he will be returned in the Day of Judgment in order to see consequences of his own deeds and this point can be proved with respect to the various verses of the holy Qur’an for example, Allah the Almighty states in the chapter Kahf (The Cave) that

وَحَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا .

We will gather them and leave not any one of them behind

Or in the chapter Naml, verse 87 states that

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ
وَكُلُّ أَتَوْهُ دَاخِرِينَ

And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth, shall be terrified except such as Allah please and all shall come to Him abased

Thus the real intent of Allah the Almighty of the statement “ We will gather from every nation a party” cannot be the gathering of the resurrection day, thus the real purpose of this sentence is not something except the same Rejat that Shiites believe in.

2, revival for two times after two times of deaths

Allah the Almighty states in the verse 11 of the chapter Qafer that

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ

In the Day of Judgment the unbelievers say that; O GOD, you caused us to die for two times and revived us for two times and now when we have accepted our sins then is there any way out from this difficulties?

In this verse, Allah the Almighty has stated pertaining to two times of life and death and every death implies in the previous life as the same as two times of lives imply in the previous death, the first die is after the worldly life and the second death is after the life in Rajat as the first revival is pertaining to Rajat and the second revival is concerned with the Day of Judgment

3, the revival of the Cave men

One of the reason of the accuracy of Rajat's likelihood is the revival of the Cave men after 300 years that Allah the Almighty has emphasized that in the chapter Kahf (The Cave)

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ... وَكَذَلِكَ بَعَثْنَاَهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ .

And you might think them awake while they were asleep...and thus did We rouse them that they might question each other (the chapter Kahf (The Cave) verses 18, 19

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا . الكهف

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And thus did We make (men) to get knowledge of them, that they might know that Allah's promise is true and that as for the hour there is no doubt about it (the chapter Kahf, verse 21)

وَلَيُثُوا فِي كَهْفِهِمْ ثَلَاثَ مِئَةٍ سِنِينَ وَازْدَادُوا تِسْعًا . الكهف / 25 .

And they remained in their cave three hundred years and (some) add (another) nine

4, the story of Aziz (Uzair)

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِبَةٌ عَلَى غُرُوبِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ
بَلْ لَبِثْتَ مِئَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ
آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . البقره / 259 .

Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs, he said; when will Allah give it life after its death? so Allah caused him to die for a hundred years, then raised him to life. He said; how long have you tarried? He said; I have tarried a day or part of a day. Said He; Nay. You have tarried a hundred years; then look at your food and drink- years have not passed over it; and look at your ass. And that We may make you a sign to men, and look at the bones, how We set them together, then cloth them with flesh, so when it became clear to him, he said; I know that Allah has power over all things. The chapter Baqarah (The Cow), verse 259

5, 70,000 refugee households from plague

One of the other reasons of the accuracy and likelihood of Rajat, is the story of 70,000 refugee households from plague who died a sudden death and then via the prayer of Hazqil, the third heir of His Holiness Moses revived and Allah the Almighty has stated the story in the holy Qur'an in such a manner that

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا
ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ . البقره / 243 .

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It has been said that; these were 70,000 households who used the illness plague as an excuse to flee from the battle and did not participate in the holy war (Jihhad) and had left their houses and then on their way, all of them died and then they have been revived by the third heir of His Holiness Moses (peace be upon him) and they were from the Israelites

The late Tabarsi says pertaining to this issue in the interpretation book Majma Al-Bayan that

هؤلاء (الذين خرجوا من ديارهم) قيل : هم من قوم بني إسرائيل ، فروا من طاعون وقع بأرضهم ، عن الحسن . وقيل : فروا من الجهاد ، وقد كتب عليهم .

-TafsirMajma Al-Bayan Al-Sheikh Tabarsi v 2 p 132

These men were from the Israelites who escaped as a result of plague and Hasan has said that they had escaped from the holy war which was necessary to participate in that

6, 70 companions of His Holiness Moses (peace be upon him) have been revived

You may have heard this story for many times that His Holiness Moses (peace be upon him) brought 70 men of his companions to his own place of meeting in the mountain Tur, but in spite of seeing numerous miracles they insisted on their own ignorance and asked His Holiness to see Allah the Almighty via their own physical eyes and then Allah the Almighty sent down His punishment upon them and they destroyed by lightening but His Holiness prayed for them and once again they revived and Allah states the whole story in such a way that

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ
تَنْظُرُونَ . ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ .

7, the revival of a dead man of the Israelites

a killed man was discovered among the Israelites and it was not obvious who was the murderer and everyone accused he others for this murder

until it has been revealed from Allah the Almighty to kill a cow and strike the end of its tail to the dead body in order to reveal his murderer

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ . فَقُلْنَا اضْرِبُوهُ
بِعَظْمِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ . البقره / 72 و 73 .

The chapter Baqarah (The Cow) ,verses 72, 73

And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide

So We said; strike the (dead body) with part of the (sacrifices cow), thus Allah brings dead to life, and He shows you His signs so that you may understand

8, the revival of the children of Job

In the interpretations pertaining to the below verse has been mentioned that

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذَكَرَى لِأُولِي الْأَلْبَابِ . ص / 43 .

It means that Allah the Almighty has revived the children of Ayub (Job) to him after their deaths and they lived with His Holiness for many years

It has been mentioned in the interpretation Jalalayn that

-Tafsir Al-Jalalin; Al-Mahali; Al-Souti p 603

It means that Allah the Almighty has returned to him his dead children as well as the children like them

Baqavi writes in the quotation of Ibn Abbas in his interpretation that

ان الله رد على المرأة شبابها فولدت له ستة و عشرين ذكراً

And Allah the Almighty granted his wife youth and after that she gave birth to 26 sons for him

The majority of the Sunnite commentators such as Ibn Kathir, Souti, Ibn Abi Hatam, Shokani and ...have said that

ورد الله عليه ماله وولده عيانا ومثلهم معهم .

-TafsirIbnAbiHatam, IbnAbiHatam Al-Razi v 10 p 3245; IbnKasir, IbnKasir; v 3 p 198-199; Dor Al-Mansur; Jalal Al-Din Al-Souti v 5 p 311; Fath Al-Ghadir Al-Shokani v 4 p 439

Allah the Almighty has returned to him his property and children as well as the same property and children like them

When it has been proved that return from death to this world has been occurred in the previous nations as well as in the Moslem nation and tens of the authentic narrations from Aemah Athar (peace be upon them) have proved this issue then what can stop the faith in Rajat? Unless Sunnites have taken the majority of their faiths from the narrations which originally drawn from the Israelites that men like Kab Al-Ahbar have entered in the Sunnite faiths such as the belief in Tajsim

The verse which was referred to the invalidity of Rajat

Othman Al-Khamis has referred to this verse to prove the invalidity of the faith Rajat and its contrast to the holy Qur'an that

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ . لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ
كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ . المؤمنون / 99 _ 100 .

Most apparently, the opponents to Rejat have considered the word Kalla (never) as the clear sign of the rejection of the demand to return to the word by the unbelievers while it is not like that. Allah the Almighty has not stated that We will never return them rather than He states that; if We cause them to return then they will not do the good deeds and will insist on their own previous evil acts and oppression and the clear mark of this issue is the verse 28 of the chapter Anam in which Allah the Almighty states that; if We cause them to return they will do the same evil acts as they have done

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ . انعام آية 28 .

As the Sunnite great commentator, Ibn Kathir Salafi Dameshqi writes in the below of the verse that

The real purpose of Ibn Kathir is that the word kala (never) means that they ask Allah the Almighty to come back to this world for the second time in order to do the good deeds but Allah the Almighty states that if We even cause them to return to the world but they will not do the right acts and they are lying as Allah the Almighty has stated that they will turn to the same evil acts which have been prohibited to do

And then he writes in order to prove this idea that

وقيل : لو أجيب إلى ما يطلب لما وفى بما يقول ، كما قال : « ولو ردوا لعادوا لما نهوا عنه » .

-Tafsir Al-Ghotobi v 12 p 150

And also Qartabi one of the Sunnite well-known commentators has referred to the same statement that

أو المعنى : أنه لو أجيب إلى ذلك لما حصل منه الوفاء كما في قوله « ولو ردوا لعادوا لما نهوا عنه » .

-Fath Al-Ghadir v 3 p 498

If Allah the Almighty accepts their prayers and cause them to return once again they will not keep their own promises as the holy verse (if We will cause them to return then they will do the same acts which have been prohibited to do) refers to the same point as well

And Shokani one of the other Sunnite great commentators has referred to the same possibility that

أو المعنى : أنه لو أجيب إلى ذلك لما حصل منه الوفاء كما في قوله « ولو ردوا لعادوا لما نهوا عنه » .

-Fath Al-Ghadir v 3 p 498

The word” Kala” means that if Allah the Almighty hears and accept their remarks and causes them to return to this world they will break their own promises as another verse states that; “ and if they return they will commit the same acts which have been prohibited to do”

The narrations from Ahl Al-Bayt (peace be upon them) pertaining to the authenticity of Rajat

1. قال علي بن إبراهيم وحدثني أبي عن أبي عمير عن عبد الله بن مسكان عن أبي عبد الله عليه السلام في قوله تعالى (وإذ أخذ الله ميثاق النبيين لما آتيناكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه) قال ما بعث الله نبيا من ولدن آدم عليه السلام الا ويرجع إلى الدنيا فينصر أمير المؤمنين (ع) وهو قوله لتؤمنن به يعني برسول الله صلى الله عليه وآله و لتنصرنه يعنى أمير المؤمنين عليه السلام .

Imam Sadeq (peace be upon him) stated that pertaining to the statement of Allah the Almighty

-MokhtasarBasaer Al-Dorajat, Al-Hassan IbnSoleiman Al-Heli; p 42

2. سعد ، عن ابن يزيد ، وابن أبي الخطاب واليقطيني وإبراهيم بن محمد جميعا ، عن ابن أبي عمير ، عن ابن أذينة ، عن محمد بن الطيار ، عن أبي عبد الله عليه السلام في قول الله عز وجل : « ويوم نحشر من كل أمة فوجا » فقال : ليس أحد من المؤمنين قتل إلا سيرجع حتى يموت ولا أحد من المؤمنين مات إلا سيرجع حتى يقتل .

There is no apostle of His Holiness Adam's children unless he will come back to the world and aids the commander of the faithful (peace be upon him) and this is the same statement of Allah the Almighty that " in order to believe in Him" and the real intent of this comment is the faith in the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and the real purpose of Allah the Almighty of the comment " in order to aid him" is the assistance to the commander of the faithful (peace be upon him)

-Behar Al-Anwar Alame Al-Majlesi v 53 p 40

3. سعد ، عن ابن عيسى ، عن الأهوازي ، عن حماد بن عيسى عن الحسين بن المختار ، عن أبي بصير قال : قال لي أبو جعفر عليه السلام : ينكر أهل

العراق الرجعة ؟ قلت : نعم ، قال : أما يقرؤون القرآن « ويوم نحشر من كل أمة فوجا . «

Mohammad Ibn Tayar says that; Imam Sadeq (peace be upon him) stated pertaining to the holy verse that; and the day We will gather from every nation a party” that no faithful man was killed unless he will come back to this world until he dies and no faithful man will die unless he will return to this world to be get killed

-Behar Al-Anwar Alame Al-Majlesi v 53 p 40

Abi Basir quotes that; Imam Baqer (peace be upon him) asked me that do the people of Iraq deny the issue of Rajat? I said; Yes. Imam stated that; did not read in the holy Qur’an that we will gather a party from every nation?

4. سئل الإمام أبو عبد الله عليه السلام عن قوله « ويوم نحشر من كل أمة فوجا » قال : ما يقول الناس فيها ؟ قلت : يقولون : إنها في القيامة ، فقال أبو عبد الله عليه السلام : أيحشر الله في القيامة من كل أمة فوجا ويترك الباقيين ؟ إنما ذلك في الرجعة فأما آية القيامة فهذه « وحشرناهم فلم نغادر منهم أحدا » إلى قوله « موعدا »

And it has been asked from Imam Sadeq pertaining to the holy verse “ the day We will gather a party from every nation” and His Holiness stated that; what do people say about this case? He said; they say it is pertaining to the Day of Judgment. HIS Holiness stated that; is it true that in the Day of Judgment only one group of every nation will be gathered and the rest leaves behind? No it is not like that. This verse is pertaining to Rajat and the verse which is concerned with the Day of Judgment is this” We will gather all of the nations and no one will be left behind”

-Behar Al-AnwarAlameMajlesi v 53 p 51

5. حدثني أبي قال : حدثني ابن أبي عمير ، عن المفضل ، عن أبي عبد الله عليه السلام في قوله « ويوم نحشر من كل أمة فوجا » قال : ليس أحد من

المؤمنين قتل إلا يرجع حتى يموت ، ولا يرجع إلا من محض الايمان محضا أو محض الكفر محضا .

Imam Sadeq (peace be upon him) stated pertaining to this statement of Allah the Almighty that “ this day We will gather a part from every nation” there is no faithful man who was killed unless he will come back to this world to die and no one will return unless he was be a highly pious man or a highly wicked infidel

-Behar Al-AnvarAlameMajlesi v 53 p 53

6. حدثنا تميم بن عبد الله بن تميم القرشي رضي الله عنه قال : حدثني أبي قال : حدثنا أحمد بن علي الأنصاري عن الحسن بن الجهم قال : حضرت مجلس المأمون يوما وعند ه علي بن موسى الرضا عليه السلام وقد اجتمع الفقهاء وأهل الكلام من الفرق المختلفة فسأله بعضهم ... فقال المأمون : يا أبا فما تقول في الرجعة فقال الرضا عليه السلام : إنها لحق قد كانت في الأمم السالفة ونطق به القرآن وقد قال رسول الله (ص) يكون في هذه الأمة كل ما كان في الأمم السالفة حذو النعل بالنعل والقذة بالقذة قال عليه السلام : إذا خرج المهدي من ولدي نزل عيسى بن مريم عليه السلام فصلى خلفه وقال عليه السلام : إن الاسلام بدأ غربيا وسيعود غربيا فطوبى للغرباء قيل : يا رسول الله ثم يكون ماذا ؟ قال ثم يرجع الحق إلى أهله .

-OyoonAkhbar Al-Reza ; Al-Sheikh Sadugh v 1 p 217-218

The Caliph Mamun Abbassides asked Imam Reza (peace be upon him) that; what do you think pertaining to Rajat? His Holiness stated that; Rejat is a true issue. It has been occurred in the previous nations and the holy Qur'an has mentioned some cases and the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; whatever has been occurred in the previous nations will occur the same instances in my nation and stated as well, in the era of the reappearance of Imam Mahdi (may GOD precipitate his blessing reappearance), His Holiness Jesus (peace be upon him) will come down from heavens and will perform prayer behind His Holiness and again His Holiness stated that; Islam was strange

and once again it will become strange and good for the strangers then they asked; what will happen next? His Holiness stated that; the right will be return to its men

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