

The Principles of the Issue of Resurrection According to the Propositions of Muslim Thinkers

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Abstrak

Masalah kebangkitan adalah salah satu prinsip dasar agama-agama samawi bahwa semua nabi samawi memiliki misi untuk mengajak manusia untuk percaya kepada Hari Kiamat setelah dipanggil untuk menyembah Tuhan Yang Maha Esa. Di antara agama-agama samawi, Islam telah menunjukkan perhatian khusus pada masalah kebangkitan dan prinsip dasar ini telah dibahas dan direnungkan oleh banyak pemikir Muslim. Selain aspek keagamaan, masalah kebangkitan adalah hal yang sangat penting karena sifat umum umat manusia bercampur dengannya dan manusia cenderung menuju kebahagiaan dan keberuntungan. Dalam artikel ini, sebuah upaya dilakukan untuk menyelidiki pentingnya dan perlunya masalah kebangkitan, hakikat kebangkitan, jenis-jenis kebangkitan, pertanyaan-pertanyaan tentang kebangkitan dan pembuktiannya berdasarkan perspektif Islam, dengan menggunakan metode deskriptif-analitis. Terlepas dari semua dalil-dalil yang telah ditetapkan untuk membuktikan masalah kebangkitan, dapat dinyatakan bahwa fitrah manusia cenderung pada tujuan akhir di luar dunia material ini yang tidak melihat dirinya terbatas di dunia ini dan melihat dunia di luar dunia material ini dalam cakrawalanya.

Kata Kunci: Kebangkitan, Islam, Al-Qur'an, Pemikir Muslim, Hari Pembalasan

Abstract

The issue of resurrection is one of the basic principles of divine religions that all the divine prophets had the mission to invite people to believe in the Day of Judgment after being called to worship the Only God. Among the divine religions, Islam has shown special attention to the question of resurrection and this basic principle has been discussed and pondered by many Muslim thinkers. In addition to the religious aspect, the issue of resurrection is of fundamental importance since the general nature of humans is mixed with it and humans tend towards happiness and good fortune. In this article, an attempt is made to investigate the importance and necessity of the issue of

resurrection, the nature of resurrection, the types of resurrection, the questions of resurrection and its proof based on the Islamic perspective, using a descriptive-analytical method. Apart from all the proofs that have been established to prove the issue of resurrection, it can be stated that human nature tends to an end beyond this material world that does not see himself limited in this world and sees a world beyond this material world in his horizon.

Key Words: *Resurrection, Islam, Holy Quran, Muslim Thinkers, Day of Judgment*

Introduction

One of the most difficult and controversial issues in the history of philosophical and theological thoughts is the issue of resurrection. The problem of resurrection has different dimensions for discussion and theologians, philosophers and mystics have different approaches to this issue. How to resurrect a human being, the return of corpses on the Day of Judgment, and the difference in how the body is resurrected are among the issues that have always been discussed and have seen different approaches.

The issue of resurrection is one of the commonalities of all divine religions, but Islam has shown special importance to this issue, and this has caused detailed and comprehensive discussions among Muslim scholars. Resurrection is one of the principles of Islam, and in many verses of the Holy Quran, resurrection and its details and other related issues are mentioned for various purposes. On the other hand, resurrection is mentioned in many hadiths and its details are reported. Islamic philosophers and theologians have also paid attention to the issue of resurrection and have expressed arguments to prove it and reject questions about it. These explanations about resurrection are based on epistemological, ontological and especially anthropological principles. Anthropological theories have a direct influence on the position of thinkers on resurrection. Islamic beliefs about resurrection have always been criticized by atheists, and therefore it is necessary to defend these ideas and refute questions. The importance of the issue of resurrection in Islam is so great that it is known as one of the fundamental principles of Islam. Therefore, it is necessary to address this issue and reject the questions of atheists.

Jafar Anwari (2008) in the article "physical resurrection from the view of Islamic sages" has examined the physical resurrection and the topics related to this type of resurrection. Shahab al-Din Wahidi and Kobra Bashirinia (2015) in the article "comparative study of resurrection in the Quran and Testaments" have investigated the inter-religious question of resurrection between three

holy books. So far, there has been no research that focuses on the principles of resurrection, i.e., the nature, types, doubts and proof of resurrection in the Islamic perspective, and this research tries to answer these questions with such a focus.

What is the necessity of discussing the issue of resurrection and what is its importance? How is the Islamic description of the issue of resurrection? Why is there a lot of attention to the issue of resurrection in Islam? What types of resurrection have been proposed in Islamic thought? Regarding the physical and spiritual being, what questions have been expressed about the resurrection? What evidence can be used to prove the resurrection?

Research Method

In this article, by using the descriptive-analytical method we want to investigate the importance and necessity of the issue of resurrection, the nature of resurrection, the types of resurrection, the questions of resurrection and its arguments according to the Islamic perspective. The subject of the research is the thoughts of Muslim scholars about the Last Day. What kinds of resurrection have been proposed in Islamic thought? What questions have been raised about the resurrection of physical and spiritual beings? What evidence can be used to prove the resurrection? Data were collected through a literature review and analyzed using a descriptive qualitative approach.

Research Finding

The Importance and Necessity of Discussing Resurrection

Man is a purposeful being who pursues specific goals and objectives in his thoughts and voluntary actions, and his attitude towards these goals plays a fundamental role in drawing the outlines of his life. Undoubtedly, the highest goal of every human being is to achieve happiness, but people's image and interpretation of happiness are not the same; he who considers his life limited in worldly life and considers death as the end of his life, seeks his happiness in the limited life of this world, but someone who sees death as rebirth and believes in life after death has another interpretation of happiness.

In the eyes of a person who believes in the afterlife, the true happiness and ultimate perfection of man depends on salvation; salvation that is realized in the hereafter, and therefore, in this world,

one should live in such a way that the end of the hereafter is happiness. Such a person considers this world as the farm of the hereafter and believes that he will receive the punishment and reward of all his deeds on the day of the hereafter. In the opinion of a person who believes in resurrection, the world is a means, not a goal, and worldly life has no intrinsic value, but rather a bridge that must be crossed safely and set foot in the afterlife (Saeidi Mehr, 2013, vol. 2: h. 204-205).

On the other hand, believing in the resurrection and the afterlife gives meaning and significance to human life, and that humans continue to live a healthy and principled life in order to achieve a good goal. But the lack of belief in resurrection makes human life empty and meaningless because when there is no purpose for the limited human life in the world, all human activities and efforts will be empty and meaningless. Therefore, the basis of adherence to ethics is the principle of resurrection, because believing in resurrection causes a person to avoid moral limits and to be adorned with moral virtues, because he sees the afterlife in front of him, where he must answer for his actions. But the lack of belief in resurrection causes unrestrainedness, debauchery and sin and leads society to chaos. Therefore, the principle of resurrection is necessary for the moral life of man, which adorns him with moral virtues and keeps him away from moral vices.

In continuation of the mission of the previous prophets, Islam has given a high place to the topics of resurrection and hundreds of verses of the Holy Quran have directly and indirectly addressed the issue of resurrection. In some verses of the Holy Quran, faith in the resurrection and the Day of Judgment has been mentioned and emphasized independently along with faith in God. On the one hand, the Holy Quran has explained the possibility and necessity of the afterlife in various ways and has answered the questions of those who deny the resurrection, and on the other hand, in several verses, it has explained the nature of the blessings and punishments of the afterlife and its relationship with good and bad deeds, and through this passage, in addition to informing man of his afterlife, it has invited him to do good deeds and avoid ugliness. In the narrations and hadiths of the Prophet, great teachings about resurrection and the afterlife have been expressed

Also, man's faith in resurrection and life after death, along with belief in the connection between this world and the hereafter, plays a very important role in the intellectual and practical conduct of man, and hence we see the fundamental differences between the lives of those who believe in the resurrection and those who deny it. According to this basic role, the human mind requires to reflect on its afterlife and research various aspects of this issue using the resources he

has. The importance of the issue of resurrection is to the extent that even people who doubt its occurrence do not find themselves without the need for research and investigation, because the mere possibility of the resurrection, even if it is small and weak, since the occurrence of the resurrection is a serious and important matter, man requires research and investigation.

The Nature of Resurrection

Based on the foundations of theologians, the question remains that if death is an existential matter and the antithesis of life, what is the priority if life is replaced by its opposite and not its opposite by life, and if the condition of life is destroyed as soon as life declines, what does this death entail? On the other hand, if resurrection is the end of life and is considered one of the non-existent things, how is it compatible with the creation in the verses of the Holy Quran? And in principle, how can the life of purgatory and the relation of knowledge and perception in the verses and hadiths to the dead be justified with the decline of life, which is due to the decline of knowledge and understanding?

Some believe that there is no resurrection and human life is limited to this world. Mulla Sadra in explaining their opinion says: "Among the popular illusions and the opinions of ignorance are the words of those who forbid the mixing of souls and bodies and say that man is nothing but this body, and man becomes mortal with death and decline of life, nothing remains of him except scattered materials, and man is also like other animals and plants, when they perish, no trace of them remains. Therefore, happiness and misery are unique in this world" (Mulla Sadra, 2006, vol. 9: h. 162-163). Philosophers believe that the human soul remains after death, either in pleasure that is indescribable due to its greatness, or in pain and suffering that cannot be described. Then this pain is permanent for some, but for others it disappears with time. People are different in the degree of pleasure and pain and this difference has no limit, just as people are different in worldly levels and its pleasures, and that difference is not limited. This is eternal pleasure for perfect and pure souls and eternal pain for imperfect and impure souls, and it is an ending and transitory pain for perfect and sin-tainted souls, and these souls do not reach perfection except by seeking perfection and purity (Al-Ghazali, 2017: h. 237).

Suhrawardi considers resurrection as the forms of bodies and says: "What is said about bringing corpses back to life is formed in different ways in this world, and the miracles of the prophets in bringing people back to life are proof of this" (Suhrawardi, 2015, vol. 3: h. 234).

Many Islamic thinkers believe that the human body on the Day of Judgment will be the same as the worldly body, so that the parts of the worldly body, including molecules, cells, and even atoms, will remain in nature after death, and all of them belong to God's knowledge, and nothing is beyond the scope of God's knowledge, and God will keep the same body that was in this world with the soul in the hereafter, without loss or deficiency (Helli, 1987: h. 320-321). From Allameh Helli's point of view, human identity is formed on the Day of Judgment with the main parts of the body and their gathering together, and these parts of body will be rewarded or punished, and therefore these parts are never destroyed and correspond to the human soul (Helli, 1984: h. 87). Allameh Tabatabai believes that the afterlife body is like the worldly body in such a way that the actuality of the body is the soul, which is an eternal thing, and with its presence, the changes that occur in the body do not create a disturbance in the existence of a person in this world and the hereafter. (Tabatabai, 1982: h. 67). Ibn Arabi believes that the afterlife body is different from the worldly body, because the human temperament in this world and the hereafter are different from each other, and the enjoyment of the blessings of heaven is related to his inner being, and it is for this reason that he provides whatever he wants there and transforms it in any way he wants (Ibn Arabi, 1980, vol. 3: h. 289).

In Islamic thought, resurrection is explained as a bridge that transports a person from this world to another world, and this is the most important feature that is explained in the explanation of the nature of resurrection. Resurrection is the return of the soul to the body again with the permission of the Almighty God, which causes people to rise again from the earth and appear in the presence of God.

Types of Resurrection

Physical

The meaning of physical resurrection is that man will be present in the afterlife with his physical existence, and the blessing and punishment of the afterlife will be physical. According to physical resurrection, after death, our body, which is the true human being, will disintegrate, but at some point, in the future, God will take that buried body from the earth and revive it in the form of a human person. This theory can be considered the revival of the body. Most of the jurists and theologians believe in this type of resurrection because they do not believe in the celibacy of the soul, but they think of it as a body that flows through the human body like the flow of fire in coal

and is destroyed at the same time as his death. Therefore, the followers of this group consider only the body as reversible during the resurrection (Eji, 1988, vol. 8: h. 297).

Ahl al-Hadith believe that the soul is a physical body, like the flow of water in the soil, and the world is limited to the external aspect, and that pleasure and pain are only sensual. Another basis that is used in their words is that the objectivity of an object goes back to its substance. Regarding whether the body that will be resurrected on the Day of Judgment is the same body that was in this world or not, there are three views among Islamic theologians.

1. Some theologians divide the human body into main and non-main parts and believe that what will be restored on the resurrection are the main parts of the body and there is no need for the non-main parts to be recreated.
2. A group believes that the human body is destroyed after death, but God will resurrect the destroyed body on the Day of Judgment. According to this view, there is no difference between the human body in this world and his body in the hereafter.
3. Some theologians believe that it is not necessary for God to restore the same worldly human body in the hereafter; Because God creates new bodies in the shape of people's worldly bodies, and the soul of each person returns like his worldly body. According to this point of view, the otherworldly body is different from the worldly body in terms of its nature, but it is the same in terms of appearance and shape, but since the identity of each person is his soul, the difference between the worldly and the afterlife body does not harm the identity of people.

Thinkers who believe in physical resurrection are divided into several groups.

1. The first group considers humans to be equal to the same material body and they believe that humans are destroyed by death and that God will recreate them in the hereafter. One of the foundations of this view is the possibility of reviving because by not accepting this principle, it will not be possible to re-create the human beings who were annihilated by death, and since God's power does not belong to possible things, the principle of resurrection and life in the afterlife will be distorted. Many Ash'ari and Mu'tazili theologians believe in this view.
2. The second group believes that the parts of the human body are separated by death and the connection between them is lost, and with the loss of this connection, human life ends, and God will put the separated parts together again on the Day of Judgment. And because of this

reconnection, man finds another life. According to this point of view, resurrection is the return of different parts of the body to their original state.

Fazel Miqdad believes that this view is based on four premises.

- a. The human body is made up of material parts that are not destroyed by death, but only their connection are lost.
 - b. There is a void in the universe, because otherwise, the movement of different parts towards each other would not be possible.
 - c. God is capable of all possible things, including bringing together and rejoining the disparate parts of the body.
 - d. God has knowledge of all general and partial matters, and therefore He distinguishes the body parts of each human from the body parts of other humans (Fazel Miqdad, 1990: h. 406-409).
3. The third group believes that the human body is soft and luminous. According to this view, man will be present in the afterlife with a physical soul, and his pleasure and torment will also be physical. According to this view, resurrection means the return of the human soul to God. The followers of hadith and some jurists are supporters of this view.

A theologian who considers the truth of man to be merely material and considers death to be the disappearance of the material thing and resurrection to restore that perishable thing, necessarily believes in the mere physical resurrection. In addition to the fact that this view has problems in the discussion of the truth of man, death and the principle of resurrection, it also has ambiguities and problems in the principle of the quality of resurrection. According to the believers of this point of view, in order for the punishment and reward to be given to the sinner and the good person fairly, it is necessary for the redeemed person to be the same as the worldly person. It seems that the last word of the theologians in explaining this sameness is to appeal to the originality of nature, which is based on the description of non-existent nature (Ashtiani, 1979: h. 276).

Spiritual

The meaning of spiritual resurrection is that a person will be present in the afterlife with a spiritual existence (incorporate) and the punishment or reward in the afterlife will be spiritual. Many philosophers who believe in the celibacy of the soul believe in spiritual resurrection. According to this point of view, the human body will be accompanied by his body in the hereafter to achieve some of his goals and achieve some perfections that cannot be achieved except in this way. According to this view, when the soul reaches its required perfections, it no longer needs the

body, and death occurs in this state. According to this point of view, the human body is only a means to reach perfection and has no other aspect or identity other than this. Proponents of this point of view believe that the happiness of man lies in bringing his theoretical and practical powers to perfection. The perfection of intellectual or theoretical power is in acquiring knowledge, and the perfection of practical power is in acquiring moral virtues and avoiding moral sins and vices. Masha'is believe that the body is an existing thing, and every existing thing is indestructible except for the Almighty God, and what remains is only the soul, and the humanity of a person is in his soul, not in his body. After death, the pleasures and pains of the body are connected to the abstract world from the speaking soul, and if the pleasures and pains of the body are paid attention to in the Sharia, it is to pay attention to the world of meaning. As a result, pleasure is exclusive to spiritual pleasures and sensual pleasures cannot be ignored.

Mulla Sadra states: "Philosophers following the Masha school consider the resurrection to be only spiritual because after the connection between the body and the soul is severed, all forms of the body are destroyed and the return of the soul to the body is no longer possible because what is destroyed does not return, but the soul is not like this and will continue to remain because it has celibacy and is immortal; therefore, only the soul will return in the Day of Judgment" (Mulla Sadra, 2006, Vol. 9: h. 165).

He also states: "Some philosophers have opened the chapter of interpretation and have interpreted the verses of the Holy Quran that clearly refer to physical resurrection as spiritual resurrection; with the justification that the audience of the Quran were Bedouin Arabs who did not understand spiritual matters. And the Arabic language has always been associated with majaz and metaphor. Therefore, according to this group, talking about physical blessings is an allusion to the existence of spiritual blessings" (Mulla Sadra, 1979: h. 221).

Finally, it can be stated that the meaning of spiritual resurrection is that human souls return to their bodies on the Day of Judgment after being separated from their bodies. And this return of the souls to the body takes place when the speaking soul of a person reaches the stage of intellect after passing through the stage of potential intellect and then enters the stage of actual intellect. It is by reaching this stage that the human soul finds the power to perceive rational things in actual form, and as a result, it finds compatibility with rational and abstract things and is united with them (Sabzewari, 1983, Vol. 5: h. 289)

Physical-Spiritual

Some theologians believe that resurrection is both physical and spiritual. al-Ghazali, al-Kaabi, Halimi, Raqeb Esfahani, Sheikh Mofid, Sheikh Tusi, Seyyed Morteza, Allameh Helli, Allameh Tabatabai and many others are followers of this view. This is a comprehensive and combined view of the views related to physical resurrection and spiritual resurrection and considers resurrection to be both spiritual and physical. According to this view, man appears in the afterlife with a physical-spiritual existence, and his afterlife is both physical and spiritual, and just as man benefits from body and soul in his life in this world, he will also benefit from body and soul in the hereafter, and the pleasures or torments of the afterlife are both physical and spiritual. One of the prominent features of this view is that it is significantly consistent with rational arguments and the themes of the verses of the Holy Quran and hadith.

Ibn Sina states: "According to this group, the life of the body depends on the life of the soul, and in the second creation, the soul returns to the body. Some of them consider the soul to be spiritual and intangible, while others consider it to be a subtle body. Therefore, the righteous soul has two types of rewards; one is physical reward, such as looking at God and joining the realm of the kingdom, and the other is pleasure and comfort that is specific to the body, such as eating and drinking in heaven. In addition to physical torment, such as being far away from the world of the kingdom, despair and fear, a sinful person will have sensory torment related to the body, such as heat and cold" (Ibn Sina, 1985: h. 36).

This point of view is in perfect harmony with the verses of the Holy Quran, because in some verses of the Holy Quran, physical resurrection is mentioned, and in some other verses, spiritual resurrection is emphasized, and yet it can be said that the resurrection accepted by the Holy Quran is also the physical-spiritual resurrection, which seems reasonable from an intellectual point of view.

Questions of Resurrection

Questions about resurrection differ according to whether it is physical or spiritual.

The most important question about the physical resurrection is related to the resurrection of man. This question is that after death, the human body is destroyed, and the corporeality of resurrection also requires that the destroyed body be recreated, but it is impossible for such an event to happen, and the human body will no longer be the previous body after death.

Another question related to physical resurrection is the question of eating and being eaten. This question has two interpretations.

The first interpretation: sometimes it happens that a human being feeds on the body parts of another human being, and as a result, the human body parts enter the body of another human being. This may happen through the eating of one person's flesh by another person, or the parts of the dead body become food in the soil, and after going through the stages of decomposition, it finally enters the body of another person through nutrition. Now the question is whether on the Day of Judgment and when the souls return to the body, the parts that have been transformed [eaten] are part of the body of the eater or who that being eaten?

In response to this question, theologians have taken two different ways.

1. A group based on the separation of the main and non-main parts of the body has expressed an answer based on three premises.

First premise: the truth is that the human body is made up of the main components that are constant from the beginning of worldly life until the time of death.

Second premise: what is necessary in resurrection is reviving the main parts of the body, and it is not necessary to revive the non-main parts.

Third premise: if the main part of the body of the person who has been eaten enters the body of the eater, it becomes a non-main part of the body of the person who eats, and in this case, it returns to the body of the person who has been eaten, and there is no defect in the body of eater.

2. Some believe that the identity of a person is his soul. Therefore, if Almighty God provides a body in the afterlife from a material other than the material of a person's worldly body, while it is united with the worldly body in terms of appearance, physical resurrection has taken place, and it is true to say that the person present in the hereafter is the same person who lived in this world for a while.

The second interpretation: The second interpretation of this question is that sometimes, through a process, a part of the body of a believer may enter the body of an unbeliever. In this case, by torturing an unbeliever in hell, it is necessary that a part of the believer's body also suffers without sin, which is an example of injustice, while God is just and does not issue injustice.

In response to this question, theologians have stated that the person who perceives pleasure or torment on the Day of Judgment is the human soul, not his body, and the body is only a tool for

understanding sensual pleasures and pains. Therefore, the presence of some of the body of a believer in the body of an unbeliever does not cause injustice to that believer, because it is the soul of the unbeliever that is the real perceiver of torment, and the soul of a believer does not perceive any pain and torment due to the presence of a part of his body in the body of an unbeliever.

In this regard, Allameh Tabatabai says: "The body is subordinate to the soul, and the relationship between the body and the soul is the same as the relationship between the shadow and the person. Therefore, for whatever reason the person or parts of the person changes, the shadow also changes. When God creates or restores someone, He first gives him the soul and then the material parts. Determination and identification of the body is by the soul, and the body is determined immediately without hindrance after the determination of the soul" (Tabatabai, 2002, vol. 2: h. 376). He also states: "The question of eater and who that being eaten is false because the origin of both worlds as well as their survival requires divine intervention. Therefore, having or not having a model is meaningless because the otherworldly body is like the worldly body in the sense that it is a body, not its example, and when it has all those characteristics, it will no longer look like the otherworldly body, but it is the same worldly body" .

To solve questions related to physical resurrection, Islamic philosophers believe that the afterlife body is like the worldly body; that is, the essence of the body consists of two essences of matter and form, which matter is the result of talent and power that causes a physical being to change. Therefore, the afterlife body of a human being is the last form resulting from the changes in the world, which has lost the material that carries the power and talent, and no more changes take place in it, and a kind of stability is created in it. Then, on the Day of Judgment, the soul enters the body and begins its life in heaven or hell.

Questions related to spiritual resurrection are also in two categories: basic questions and constructive questions.

Basic questions are on the denial of the celibacy of the soul, and it is clear that if we oppose the celibacy of the soul and consider it to be purely physical affairs, there will be no room left for the acceptance of spiritual resurrection. Constructive questions are also such that they believe in the principle of celibacy of the soul, but they do not believe that the celibate soul remains forever after death.

One of the most important questions related to spiritual resurrection is the question of reincarnation. In rejecting the reincarnation of the soul, Ibn Sina considers the creation of the soul,

not its oldness; that is, when the material is susceptible, a special soul is created by Almighty God for that body, and this occurrence of the soul is not accidental, but it is obligatory to do so. Now, if, according to reincarnation, another soul belongs to this body after the death of the body, it is necessary for this body to have two souls, and this is impossible because, firstly, every perceiving human being is only one soul, and secondly It is impossible for the second soul to be in the body, but it has no properties and does not affect the body (Ibn Sina:1984, h. 109). On the other hand, according to reincarnation, it is necessary for the number of births and deaths to always be the same, while this is not the case, and this causes the issue of "wandering souls" to be raised.

Proof of Resurrection

Various arguments have been presented to prove the principle of resurrection, which are stated below, the most important arguments in proving the issue of resurrection. The argument of wisdom in proving resurrection: The main premises of this argument are as follows.

1. God is wise in the sense that it is not possible for Him to act in vain, and God is needless, and no goal or purpose can be imagined for His supreme nature. However, His action is wise and purposeful, and His purpose is to reach the perfection of creatures.
2. The current human creation is a divine act and has a specific goal based on divine wisdom.
3. The ultimate goal of human creation is to achieve eternal perfection, and the realization of this end depends on the existence of the afterlife, because if a person's life is limited due to the complexity and greatness of his existence and his infinite talents in the short life of this world, and with death, his existence is destroyed and does not transfer to the eternal world, then his creation is in vain.

Therefore, divine wisdom requires the existence of the afterlife, where a person will eventually be transferred there and stay there forever (Saeidi Mehr, 2013: h. 274).

In the Holy Quran, these verses refer to this argument: "And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them" (Ad-Dukhân: 38-40).

The argument of justice in proving resurrection: This argument relies on the attribute of divine justice to prove the resurrection and its interpretation is as follows.

1. God is just, and it is not possible for Him to issue an act of oppression
2. Divine justice requires that each of the righteous and the wicked receive the reward and punishment they deserve for their actions.
3. There is no doubt that all people in the world do not see the full reward of their deeds, and many good people do not receive the reward of their worthy deeds, and many sinners are not punished according to their punishment

Therefore, divine justice requires that there be another world in which people will be fully rewarded and punished for their actions, both good and bad.

The argument of mercy in proving resurrection: One of the attributes of Almighty God is the attribute of mercy, and its meaning is that God fulfills the needs of creatures and guides and achieves each of them to the perfection they deserve. As Allameh Tabatabai says about this: "Mercy consists of meeting the needs of the needy, and delivering everything to the one who deserves it, and giving it to him" (Tabatabai, 2002, vol. 7: h. 25).

The creation of man with his characteristics clearly indicates that he deserves eternal life; because: Firstly: He has the idea of eternal life.

Secondly: He wanted eternal life, and he wishes for it.

Thirdly: based on the system of faith and righteous action, man is placed on a level beyond natural and animal life, and acquires superior vital talent and eternal happiness, just as based on the system of disbelief and debauchery, he gets a vital entitlement lower than animal life, which also does not fit into the form of worldly life.

Therefore, if after this temporary and unstable life, there is no stable and eternal life, the merit and deservingness in man will never be realized, and this is not compatible with divine care and mercy. In fact, the worldly life not leading to the afterlife is like no embryo, despite being created with a series of equipment suitable for life outside the womb and having the ability to achieve it, and his life after the end of the temporary life in mercy ends completely, and this is against the wisdom and mercy of God.

This argument is also mentioned in the Holy Quran and this honorable verse refers to it: "Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe"(An'am:12).

The argument of keeping the promise: God, through divine prophets, has promised the resurrection and rewards to the righteous, and from the point of view of reason, keeping a good covenant and violating it is unseemly and illegal, and because God is abhorrent of any kind of unseemly and unjust qualities, therefore He will fulfill His promise and establish the Day of Judgment. Allameh Helli in this regard says: "It is obligatory to keep the promise, and God is wise, it is obligatory to raise the dead" (Helli, 2006, vol. 1: h. 203).

The Holy Quran has also clarified and emphasized in several verses that the Day of Judgment is a divine promise and there is no doubt about its fulfillment, where it praises those who are generous (ulwa al-al-bab) and reminds them that they say to God in the position of prayer: "Our Lord! You will indeed gather mankind on a day in which there is no doubt. Indeed, Allah does not break His promise" (Al-Imran:9).

God Almighty also says: "And Paradise will be brought near to the righteous, not far, [it will be said], "This is what you were promised - for every returner [to Allāh] and keeper [of His covenant] (Qāf:31-32).

The argument of the Day of Judgment, an occult and divine report: The argument of fulfillment of the promise only proves the necessity of the resurrection in the case of the righteous, those who have been promised a reward. Here is another rational argument whose meaning is general, and its interpretation is as follows:

1. God has announced the occurrence of the Day of Judgment.
2. Divine news is true.
3. Therefore, the occurrence of the Day of Judgment is certain and definite

Conclusion

The issue of resurrection is one of the main and fundamental issues of divine religions, which has always been mentioned and emphasized in the holy books. The history of religions shows that all divine prophets, after calling to worship the One God, called people to believe in the Day of Judgment and warned them against that. In the Holy Quran, compared to other holy books of divine religions, there is more mention and emphasis on the issue of resurrection, and this has caused Muslim thinkers to express many and thoughtful debates in this field, and this is one of the reasons why Islamic thoughts about resurrection have been criticized a lot.

In Islamic thought, resurrection is explained as a bridge that transports a person from the worldly realm to the hereafter, and the world is explained as a field whose products, which are our actions and beliefs, will be harvested on the Day of Judgment. Many Islamic thinkers believe that the human body on the Day of Judgment is the same as the worldly body and there is no substitute for it; in this way, the parts of the worldly body, including molecules, cells and even atoms, remain in nature after death, and all of them belong to God's knowledge, and nothing is beyond the scope of God's knowledge, and God will keep the same body that was in this world with the soul in the hereafter without any loss or deficiency, and it is not the case that the body in the hereafter is different from the worldly body.

In Islamic thought, resurrection has three physical, spiritual and physical-spiritual aspects. The meaning of physical resurrection is that man will be present in the afterlife with his physical existence, and the blessing and punishment of the afterlife will be physical. According to physical resurrection, after death, our body, which is the true human being, will disintegrate, but at some point, in the future, God will take that buried body from the earth and revive it in the form of a human person. The meaning of spiritual resurrection is that a person will be present in the afterlife with a spiritual existence (incorporate) and the punishment or reward in the afterlife will be spiritual. Many philosophers who believe in the celibacy of the soul believe in spiritual resurrection. According to this point of view, the human body will be accompanied by his body in the hereafter to achieve some of his goals and achieve some perfections that cannot be achieved except in this way. According to this view, when the soul reaches its required perfections, it no longer needs the body, and death occurs in this state. This view is accepted by many mystics. According to the physical-spiritual resurrection, man appears in the afterlife with a physical-spiritual existence, and his afterlife is both physical and spiritual.

The truth is that physical-spiritual resurrection is more reasonable and logical than the two previous views, and the compatibility of this view with anthropological foundations and Quranic themes is the main proof of the validity of this theory. On the other hand, by paying attention to our intellect, we find that the happiness of the human soul is in knowing God and loving Him, and the happiness of the body is in understanding physical things. On the other hand, in worldly life, the combination of these two blessings is not possible, and a person who only cares about spiritual matters will be deprived of physical pleasures, and also a person who only cares about physical pleasures will be deprived of spiritual pleasures.

Also, there is no doubt that the ultimate happiness of man depends on the union of the happiness of body and soul with each other, and although this cannot be realized due to the limitations of this world, it will be realized in the hereafter. Therefore, the union of spiritual pleasures and physical pleasures in the hereafter is possible, and since the goal of human creation is to achieve this happiness, it will happen.

Although arguments such as justice, wisdom, mercy, and other proofs have been stated to prove the resurrection, the strongest argument in proving the resurrection can be considered the nature of a person. In this way, a person naturally realizes that beyond this world, another world is waiting for him, and his life is not limited to this world, and he will answer for his good and bad deeds on the Day of Judgment.

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