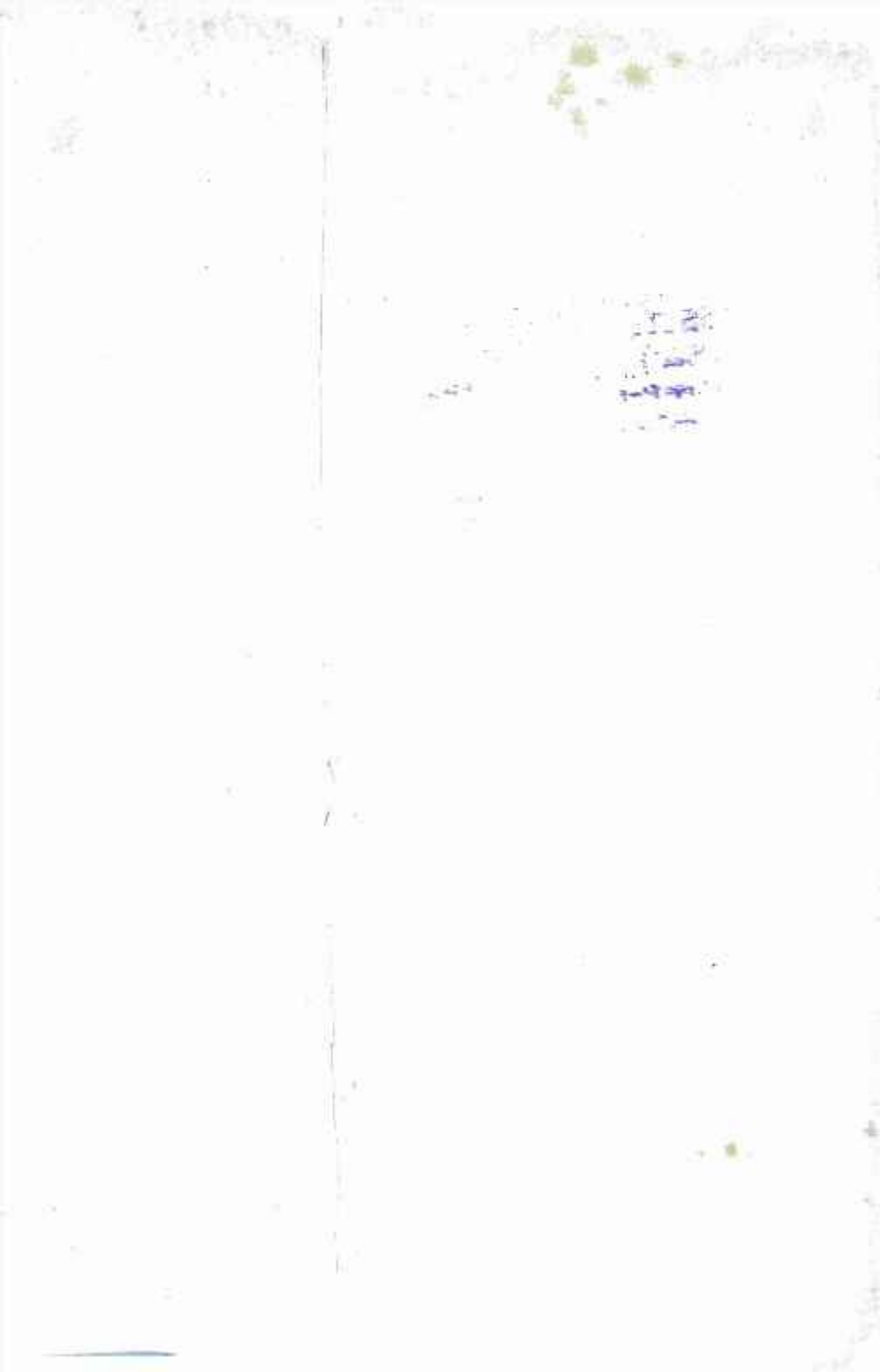


*LET'S LEARN ABOUT  
THE RESURRECTION*

By  
Nasir Makarim Shirazi

Translated by  
Laleh Bakhtiar

Bonyad Ba'that



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*LET'S LEARN ABOUT  
THE RESURRECTION*

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**Our Goal with this Series:**

*Our goal with this Islamic Ideology Series, Vol. 1: Let's Learn About God; Vol. 2: Let's Learn About the Prophet of Islam; Vol. 3: Let's Learn About the Resurrection; Vol. 4: Let's Learn About Imamate; and Vol. 5: Let's Learn About Divine Justice, is to present a careful and separate study, which is, at the same time, interesting for our readers so that, at this sensitive time following the Islamic Revolution, they develop themselves and strengthen their faith as well as using these studies as a preliminary to further study.*



*First published by  
Foreign Department of Bonyad Ba'ibat in 1985  
Address: Somaye Avenue (between Mofattab & Forsat)  
Tehran, Islamic Republic of Iran  
Tel: 821159, 822244, 822374  
Translated and Printed in the  
Islamic Republic of Iran*

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*In the Name of God  
the Merciful, the Compassionate*

**LESSON ONE: IS DEATH THE END OR THE BEGINNING?**

Most people fear death. Why?

Death has always been imagined to be a great, frightening monster and just thinking about it takes away the sweetness of life.

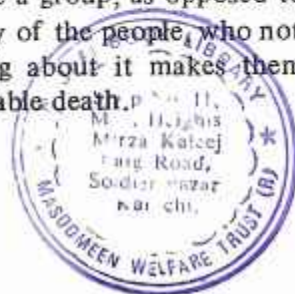
Not only do they fear the word 'death' but they also hate the word 'cemetery' and they try to forget about its basic nature by lighting and brightening the graves and tombs.

The effects of this fear is clearly visible in the various literatures of the world where it is expressed as 'the monster of death', 'the jungle of death', 'the death knoll', etc.

When they want to mention the name of a dead person, so that the person addressed not panic, they use sentences like 'far from here', 'may I be struck dumb', 'may there be seven mountains between', and 'may his dust give you life' in an attempt to create a wall between the person who is listening and death.

But we have to analyze how this fear developed in the human being.

Why is there a group, as opposed to the understanding of the majority of the people, who not only do not fear death but thinking about it makes them smile and they welcome an honorable death.



## 6 Lesson One: Is death the end or the beginning?

We read in history that whereas one group were looking for the elixir of life, another group lovingly moved towards the fronts of jihad, laughed at the image of death and they were in anticipation of the day when they would join their Beloved and today, also, in the battlefronts of truth against falsehood, we see this very truth whereby they move with their life in their hands, towards martyrdom.

\*\*\*\*\*

### The Basic Reason for this Fear

With research and study we reach this point that the basis for this fear is simply one of two things:

#### 1. The Interpretation of Death as Annihilation

Human beings always flee from non-existence and from disease because it means the lack of good health; are afraid of darkness because it means a lack of light.

They fear poverty because it means the destruction of wealth.

They even sometimes fear an empty home and an empty wilderness. Why? Because nobody is there!

They even fear a dead person. They are not prepared to spend the night in a room with a dead person whereas when that person was alive, they did not fear him.

Now let us see why human beings fear non-existence and non-being. The reason is clear. Existence is woven into existence. Being is familiar with being. Being is never familiar with non-being. Thus, our alienation with non-being is completely natural.

If we believe and know that death is the end of everything, and assume that with death, everything ends, we have a right to fear it and even be terribly frightened by the mention of the word. Why? Because death will take



everything from us.

But if we believe death to be the beginning of a new and eternal life, we will not have that fear; rather, we congratulate those who, with dignity and nobility, move towards it.

## **2. Black Files**

We all know of a group who do not interpret death as being annihilation and non-being and they would never deny life after death but in spite of this, they have great fear of death.

Why? Because the file of their deeds is so black that they are afraid of the punishments after death; they have a right to fear death. They are like prisoners who fear the day they will be freed from prison because they know that when they are freed from prison, they will be executed.

He sticks to the prison bars, not that he is afraid of freedom, he is afraid of the freedom whose result is the punishment of execution. In this way, a person who does evil deeds, fears the freeing of his spirit from the narrowness of his body and knows this to be the beginning of his punishment and chastisement for his evil deeds and his oppression.

But those who neither see death to be annihilation nor do they have files of black deeds, why should they fear death?

They are also people who love being alive but to gain more benefits for their new life in a world after death, for they welcome the death which comes upon the way of their goal which is well-pleasing to the Nourisher.

## **Two Different Points of View**

We have said that people are of two kinds, one group

*8 Lesson One: Is death the end or the beginning?*

of which forms the majority who fear and hate death.

But another group welcomes death if it is upon the way of their great goal like martyrdom upon the Way of God, or at least when they sense that their life is near the end, they never allow fear to enter their hearts. The reason is that they have two different points of view.

The first group: they either have absolutely no belief in life after death or if they believe in it, they have not really, as yet, accepted this belief, thus they believe the moment of death to be the moment to bid farewell to all things. Of course, to bid farewell to everything is most difficult, leaving the light and taking steps in the darkness of the absolute is most painful.

Also, being freed from a prison and going towards a trial for a criminal whose crimes are obvious is frightening and fearful.

But the second group believe death to be a new birth, moving beyond the limited and dark environment of this world, taking steps into an extensive world and one which is full of light.

Being freed from the narrow prison or cage of the body and flying in infinite space, leaving behind an environment in which the center of small mindedness, tensions, injustices, evil opinions and wars and stepping into an environment which is cleansed of these corruptions. It is natural that they have no fear of such a death. Just like Imam 'Ali, peace be upon him, he said, "I swear that 'Ali, the son of Abu Talib, looks forward to death with greater desire than a baby looks forward to its mother's breast."

It is not without reason that in the history of Islam we encounter people like Imam Husayn and his faithful companions, who, as the moment for their martyrdom

comes, are overjoyed and they hurry towards their meeting with their Beloved.

And it is also for this reason that in the honorable life of Hadrat 'Ali, peace be upon him, we read that when the sword struck his head, he cried out, "I swear by the God of the Ka'bah that I have been relieved."

It is clear that the meaning of these words is not that a human being not appreciate the blessings of this world and overlook them, and not make use of them to attain great goals, but rather, what is meant is that in life, correct benefits be gained, but at the end, never allow room for fear, knowing that it is upon the way of great and sublime goals.

**Think and Answer:**

1. Why do people fear death and what is the reason for it?

2. Why does one group smile at death and move unhesitatingly towards it with the love of martyrdom?

3. What can the moment of death be compared with? What feelings do those who are pure and good-doers have and what feelings do those have who are not?

4. Have you ever seen people who were not afraid of death? What memories of them do you have?

5. What was Hadrat Ali's logic about death?



## LESSON TWO: BELIEF IN THE RESURRECTION GIVES MEANING TO LIFE

If we take this world into consideration, without concerning ourselves with any other, it will be meaningless and empty.

It is similar to the time of life when a foetus is not in this world, but is in the womb.

A child who is within its mother's womb and who is imprisoned for months in this darkness and narrowness, if it were to have wisdom and intellect, and were to think about its being a foetus, it would be very surprised.

Why am I imprisoned in this dark prison?

Why do I have to move in water and blood?

What result will the end of my life have?

When did I come, why have I come?

But if one is made aware of the fact that this is a preliminary stage, that their organs are formed here, they gain strength and become prepared for movement in this great world.

After the passing of 9 months, it is freed, it moves into a world in which the sun shines, the moon reflects, green trees and streams of water flow and multiple benefits are attained; then it takes a deep breath and says, "Now I have understood the philosophy of my existence here."

This is a preliminary stage,; this is a place to fly from;

*12 Lesson Two: Belief in the Resurrection Gives Meaning to Life*

this is a class to pass through in order to move towards a great university.

But if the life of a foetus is cut off from life in this world, everything will become dark and meaningless - a frightening prison with purposeless and harmful results.

\*\*\*\*\*

This is exactly the point in the relation of life in this world with life after death.

What is the point in our living more or less 70 years in this world?

For a time, we are immature and inexperienced and by the time that we become mature, our life ends.

For a time, we must study and work and by the time that we study and learn, we have reached old age.

Why are we alive? To eat, wear clothes and sleep? And repeating this life day after day.

Is this extensive universe, this expansive world and the storing of all of this knowledge and experience, all of these teachers and instructors, all repeated for eating, drinking and putting on clothes?

It is here that the meaninglessness of this life will be clear to those who do not believe in the next world because they cannot reckon this small issue to be the goal of life and they do not believe in the next world either.

Thus, it can be seen that a group of them try to commit suicide and end this absurd life. But if we believe that this world is a pasture for the after life or that it is a field which must be planted and then be taken as eternal life, that the world is a university in which we must learn and prepare ourselves for life in an eternal world, and that the world is a bridge which we must cross over, in this case, the world will not appear to be absurd and futile. Rather, it will be the beginning for an eternal life and no matter

what efforts we make towards it, are small.

Yes, Faith in the resurrection gives meaning to human life and frees a person from anxiety, worriedness and absurdity.

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### **Faith in the Resurrection is an Important Factor in Training**

In addition to this, belief in the existence of a Court of the Day of Judgment is most effective in our daily lives.

Assume that it were to be announced in a country that there will be no punishment for such and such a crime and no records will be kept, that people can, with a clear conscience, live the day as they so desire. They give the day off to the police, the army and security forces. They lock the doors of the courts and until the next day when life will begin as normal, no crimes will be punished.

How do you think that society will spend that day?

Belief in the resurrection, faith in the Day of Judgment, is in no way comparable to this world.

The details of this Court is as follows:

1. It is a trial in which explanations are ineffective, nor can relations rule over norms nor can false statements be presented to change the decision.

2. It is a court which does not need the facilities of this world and because of this, it is not extended to take more time; it is studied like lightning and a decision is given immediately.

3. It is a court in which the file or record of people is their own deeds, that is, their deeds will themselves be present and made known by their actions in such a way that there is no way to deny them.

4. The witnesses in that court are his or her hands and feet, eyes and ears, tongue and skin and even the earth

*14 Lesson Two: Belief in the Resurrection Gives Meaning to Life*

and the walls of a house in which there was sin or good deeds were committed will be there, witnesses which are like the effects of nature and cannot be denied.

5. This court is one whose Judge is God Almighty, God Who is Aware of all things, is Needless of all and Who is more Knowing than all others.

6. Beyond this, the punishments there are not contractual; it is our acts themselves which take form and will be alongside us and they will punish us or draw us into blessings.

Faith in such a court takes a person to the point that Hadrat 'Ali says, "I swear to God that if I were to spend from night to the morning upon thorns and if my hands and feet were to be chained in the day and I were to be pulled through the streets and the bazaars, I am more willing to have this happen than to present myself to God's Court if I have committed an oppression against one of God's creatures or if I have usurped the rights of another." (*Nahj al-Balaghah*, Sermon 224)

Can a person with such faith be deceived?

It is faith in this Judgment that makes a human being place his brother's hand near the fire to burn when he has extended it into the public treasury. And when the brother screams in pain, he advises him, "You are screaming from the flame of a toy fire which is in the hands of human beings whereas you take your brother to a fire which is extremely frightening and which is lit by the anger of the Creator?" (*Nahj al-Balaghah*, Sermon 224)

Can a person with such faith be deceived?

Can one buy his conscience with bribery?

Can he, with encouragement of threats, be made to deviate from the way of truth to the way of oppression?

The Holy Quran says when the scroll of deeds is



shown to sinners, they cry out,

مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

*"Ah! Woe to us! What a book is this! It leaves out nothing small or great but takes account thereof!" (18:49)*

In this way, powerful waves of the sense of responsibility grows towards the spirit of the human being which controls the human being from deviating, going astray, committing oppression and aggression.

\*\*\*\*\*

Think and Answer:

1. If there was nothing after this limited life and the situation of this world, what would happen?

2. Why does a group of those who deny the Resurrection deviate?

3. What is the differences between the Court of the Day of Judgment and the courts of this world?

4. What effects does faith in the Resurrection have upon the deeds of a human being?

5. What did Amir al-Mu'minin , 'Ali, peace be upon him, do to his brother 'Aqil? What did he want and what response did 'Ali give him?



### LESSON THREE: AN EXAMPLE OF THE TRIAL OF THE DAY OF JUDGMENT IS WITHIN YOU

Because the issue of life after death and the great trial of the Resurrection seems to be a new point for a human being who is imprisoned in this limited world, God gives a small example of that Trial in this very world, which is called the sense of conscience. But recall that we have said that this is but a small example of the real thing.

Let us express this issue in more clear terms:

A human being is tried in several courts for the sins that he or she commits.

The first Court is that very normal one of humanity, including all of its deficiencies and ineffectivenesses.

Even if the existence of this normal court has a striking effect in the reducing of the punishment, but the basis of this court is such that it never can be expected that complete justice be given.

The reason for this is that if incorrect laws and unrighteous judges find their way into them, the result is obvious – bribery, collusion, special relations, political games and thousands of other problems to make it so ineffective that it must be said its non-existence is better than its being because its existence allows for the evil goals of the interested parties.

*18 Lesson Three: And Example of the Court of the Day of Judgment*

If its laws are just and its judges are aware and with piety, there are still many things which can cause the ineffectiveness because they are very skilled at hiding themselves.

Or else so fix the file and pages in the court so that the hands of the judge are tied and the law is then made ineffective.

The second court, which is more precise and exact, is the Court of Retribution of Deeds.

Our deeds have an effect which, over a short period of time, or in the long run, will take hold of us. Even though this may not be a general rule, it is true for most people.

We have seen political rules which are based on oppression; they did whatever they wanted to do, but, finally, they fell into that very trap which they had made for themselves. The reaction to their deeds took hold of them. They were destroyed and only curses remain for them.

Because the retribution for deeds is the very relation between cause and effect and objective-subjective ties, there are few people who can flee from it by trying to cover over their deeds.

The only ineffectiveness of this court is that it is not universal, complete and common to all and because of this, it does not make us needless of the Great Judgment of the Resurrection.

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The third court which is more precise and exact is the court of the conscience.

In truth, just as the constellations and the planets have such a wonderful sense of order, on a much smaller scale, it is summarized in the heart of an atom, we can say that the Court of Judgment also has a small model in our

inner being.

Within the being of the human being, there is a mystery which the philosophers call the 'practical intellect', the Holy Quran calls the '*nafs lawwamah*', the reproaching soul and today we interpret as meaning the conscience.

Just as good or evil deeds may be performed by a human being, this court is quickly called to order, without any commotion, but very serious and based in principle. It begins the trial and the results of the trial are in the form of punishments or rewards which are psychological.

Sometimes they so punish the criminal with a whip and torture his spirit that he openly welcomes death and he prefers it to life. He writes in his will, "I have attempted suicide to be freed from the pressure of my conscience."

Sometimes, before a good deed, a person is so encouraged that he or she senses a greater degree of calm and peace within the self, a peace which is indescribable and cannot be expressed in any words.

This court has certain particularities:

1. In this court, the judge, the witnesses and the executor of the ruling, as well as the spectators, are all one person. It is that very energy of the conscience which bears witness, judges and then rolls up its sleeves and carries out the ruling.

2. As opposed to the normal courts which are full of chaos and commotion, and sometimes take several years to end, the trial of this court is like lightening and does not require a great deal of normal time. Of course, sometimes, in order to prove a document, there is the necessity for time for the crime and the curtains of negligence to be removed from the eyes of the heart, but after presenting the documents, the ruling is immediate and cannot be changed.

20 Lesson Three: An Example of the Court of the Day of Judgment

3. The ruling of this court is one phase. There is normally not any higher court to turn to.

4. This court does not just give punishments but it also gives rewards to those who know what their duty is. Thus it is a court in which both the good and the bad are tried and they receive punishment or rewards in accordance with their deeds.

5. The punishments of this court are not in the least bit similar to the punishments of other courts. On the outside, it would appear that there is no prison, no whip, no noose, not fire but sometimes they burn from within and are put in prison in the world in such a way that they prefer death to living in it. It is more narrow than a solitary confinement cell in a prison.

At any rate, this court is not like the courts of this world but is similar to the Court of the Day of Judgment.

The greatness of this court is so great that the Quran swears by it and is placed beside the Court of the Day of Judgment. It says,

لَا أَقِيمُ يَوْمَ الْقِيَامَةِ ① وَلَا أَقِيمُ بِالنَّفْسِ اللَّوَامَةِ ② أَلَيْسَ لِلْإِنْسَانِ أَنْ يَجْمَعَ عِظَامَهُ ③  
بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوًّا بَنَانَهُ ④

*"By the Resurrection Day and by the self-reproaching soul. Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers."* (75:1-4)

Of course, in spite of all of the conditions of this Court, because it is a court of this world, it does not make us needless of the Court of the Day of Judgment because:

1. The realm of all consciences is not the same and

*Lesson Three: An Example of the Court of the Day of Judgment 21*

it depends upon the realms of thought and discernment of each individual.

2. It can happen that a skilled, deceitful person can even fool his or her conscience.

3. Sometimes the cry of the conscience of sinners grows so weak that it cannot be heard.

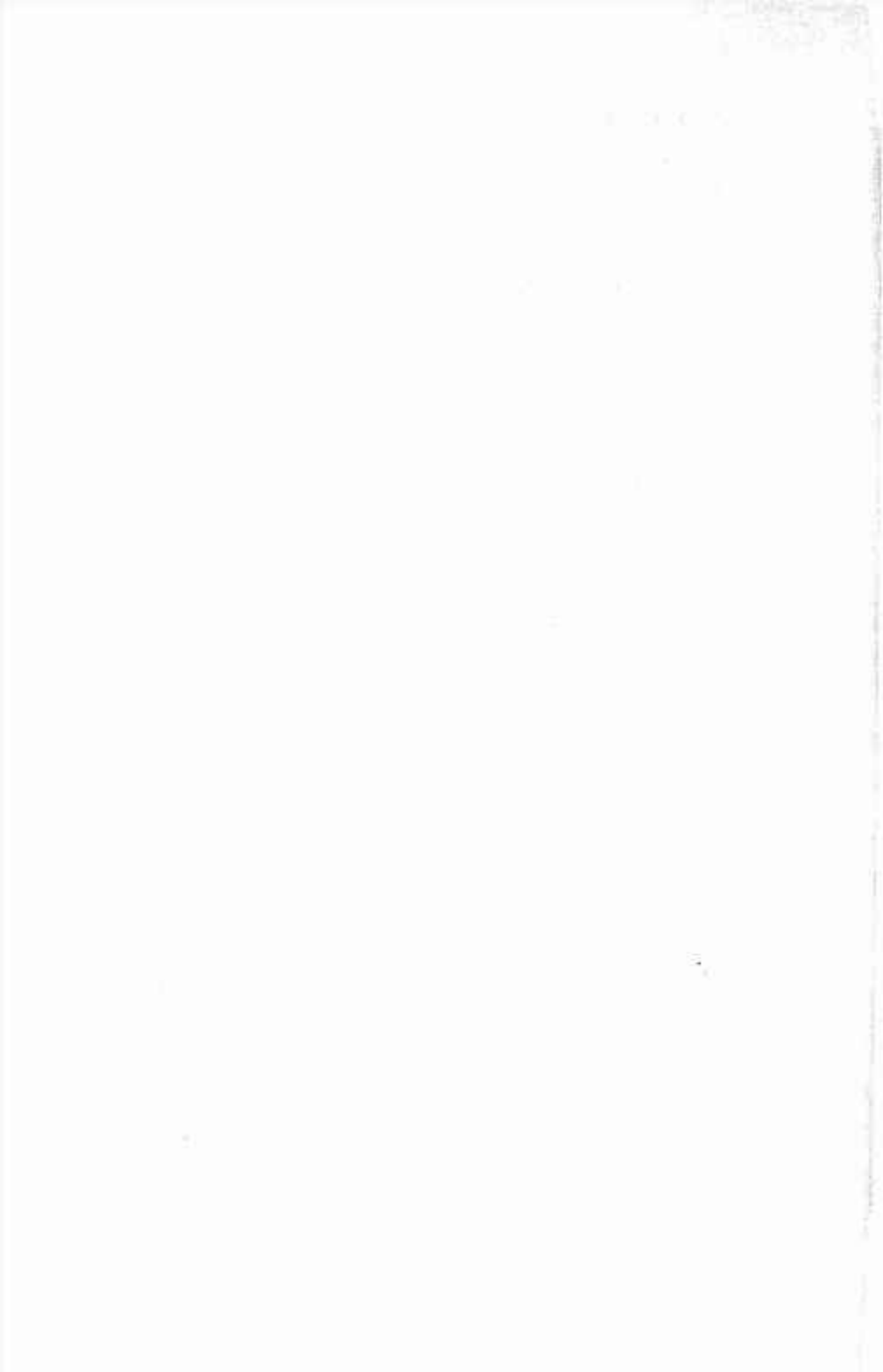
It is because of this that the need for the Court on the Day of Judgment becomes clear.

**Think and Answer:**

1. In reality in how many courts is a person tried?
2. What are the particularities of the first court and what is it called?
3. What particularities does the third court have?
4. What are the particular characteristics of the second court?
5. Describe the merits and weaknesses of the court of the conscience.

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## **LESSON FOUR: A BELIEF IN THE RESURRECTION IS MANIFESTED IN OUR PRIMORDIAL NATURE**

We most often see that coming to know about God is within the primordially and nature of a human being. If we search into the awakened and non-awakened consciences of the human being, his faith and desire in a source which is metaphysical, we come upon a metaphysical source which is gained through knowledge, program and goal which created this world.

But this issue is not limited to monotheism and coming to know about God. All of the principles and practices which are basic to religion must be seen within this very primordial nature. Otherwise, the harmony which is necessary to exist between creation and the Divine Law will not be found. (Pay special attention here).

If we take a look at our heart and we discover the depths of the spirit and our soul, we hear these whisperings from the world that life does not end with death, but rather death is a window upon the world of survival.

In order to understand this truth, we must turn to the following points:

### **1. Love of Survival**

If the human being has been created for annihilation

## *24 Lesson Four: A Belief in the Resurrection*

and non-being, that person should desire non-being, and receive pleasure from death at the end of life whereas we see that this is not the case. Instead we see that death is in no time or era a pleasure and that many people flee from it with all of their being.

Looking for ways to lengthen one's life, looking for the Fountain of Youth, the Elixir of Life, the Water of Life are all signs of this truth.

This love for survival shows that the human being was created to survive and if we had been born for non-being and annihilation, this love would have no meaning.

All of the basic loves which are within our being are completed by it and the love for survival is a love which completes or perfects our being.

Note that we discuss the issue of the Resurrection after we have accepted the existence of God, the Wise, the Knower.

We believe that whatever He created in our bodies is based on a known measure and because of this, the love and desire of a human being for survival must also have an accounting and that can be nothing other than the existence of a world after this one.

### **2. Resurrection Among the Tribes of the Past**

The history of humanity, as it bears witness, in a general sense, in the tribes of the past, from the earliest of times shows clear proof of the clear belief of the human being to life after death.

The traces which have remained from the human beings of the past, even those who existed before written records, in particular, the method of making graves for the dead and how they buried the dead, all bear witness to this

truth that they believed in life after death.

This rooted belief which has always existed in humanity, cannot be believed to be a simple idea or only a habit.

Whenever a belief is found in the form of something which has roots, and throughout history, we see it in human society, we should know that it is part of primordial nature because it is only primordial nature which can persevere with the passage of time and social and intellectual changes and remain in its place. Otherwise, customs will be forgotten.

The wearing of a special type of clothes is either a question of habit or a form of custom, which, over time, either changes or is destroyed.

But the love of a mother for her child is instinctive. It is part of nature and a symbol. Thus, with the passing of time, the flame of love does not decrease in various environments. Whatever efforts are made in this way are reasons why this is part of the primordial nature of a human being.

When scholars say that careful study has shown that the earliest of people had a kind of religious belief because they buried their dead in a special way and they placed their tools of work beside them, and in their own way and with their particular belief, they showed that they believe in the existence of another world.

We can then well see that they had accepted life after death, even if they were in error. They thought that life there was just like life in this world and that they would need those very same tools.

3. The existence of the inner trial or court called the conscience is another reason for the resurrection being primordial.

Just as we have previously said, we all well sense that there is a trial or a court within us which judges what we

*26 Lesson Four: A Belief in the Resurrection*

do. It gives rewards for good deeds. We feel satisfied and our spirit overflows with joy and happiness in such a way that the feeling is incapable of being described. In relation to evil deeds, and, in particular, great sins, they are felt in such a way that life becomes bitter.

It has often been seen that individuals, after committing a great crime, like murder and trying to escape from the jungle of justice, voluntarily give themselves up. They surrender to the hangman's noose and the reason is the torture which the conscience gives.

A human being, on bearing witness to this trial or court, asks himself or herself, "How can I, who am but a small creature, have such a conscience but the great universe and the world of creation not have a trial or court which it is worthy of?"

In this way, we can prove that the belief in the resurrection and life after death is primordial in three ways:

1. Through love of survival.
2. Because of the existence of this belief throughout history.
3. Through a small example of that in our own selves.

**Think and Answer:**

1. How can one distinguish that which is primordial from that which is not primordial?

2. What is the reason why a human being has a love for survival and what reason can this be for the primordiality of the resurrection?

3. Did the early people believe in the resurrection? Why?

4. How does the condemnation by our conscience encourage or punish us? Give examples of that.

5. What relation is there between the trial by one's conscience and the great Day of Judgment?



## LESSON FIVE: THE RESURRECTION AND THE SCALES OF JUSTICE

Noting the order of the world of creation, we see that it rules everywhere and that everything is in its place.

In the body of the human being, this just order has been so carefully created that the smallest change or imbalance causes illness or death.

As an example, in the structure of the eye, the heart and the brain, everything is in its place to the right amount and this justice and system is not only in the human body but exists in the entire world of creation. "Heaven and earth are ruled by justice."

An atom is so small that millions of them can be placed on the edge of a pin. Think about how accurate and exact it must be that it can exist for millions of years.

This is because of that very justice and accounting of electrons and protons which is so extraordinarily exact. No system, large or small, is beyond this order.

Is the human being an exceptional creature? Does it mean that an individual must be free to commit whatever disorder, chaos, oppression and injustice that he or she in this great universe wants? Or is a point hidden here?

### Free Will or Choice

The truth is that the human being has a basic dif-

*30 Lesson Five: The Resurrection and the Scales of Justice*

ference with all other creatures of the universe and that is having free choice and will.

Why did God create the human being free and give decision-making power so that he or she can do whatever he or she wants to do?

The reason is that if he or she were not free, there would be no transformation and this great possibility is a guarantee of spiritual and ethical transformation. For instance, if a person is forced at sword point to help the deprived and to do good deeds for society, of course, this would be considered to be good deeds, but no ethical or human transformation would take place for the person who was forced to do this whereas if such is done with free will and choice, he would have taken steps towards an ethical, spiritual transformation.

Thus the first condition for a spiritual and ethical transformation is that free will or freedom of choice must be present and available so that the human being can take this way by himself or herself and not through force. It must be like a natural force of the world of nature and if God has given this great gift to human beings, it is because of this very elevated goal.

But this blessing is just like a flower along which grows thorns and it is the misuse by individuals of this freedom and pollution with oppression and corruption.

Of course, as far as God is concerned, there would be nothing to prevent Him from punishing a human being with the worst kind of punishments if he were to commit oppression so that he would never consider doing it again, his hand be paralyzed, his eye lose sight, or his tongue not be able to speak.

It is true that if this was the case, no one would misuse freedom and would never commit sins but this piety and



*Lesson Five: The Resurrection and the Scales of Justice 31*

devotness has a coercive side and would in no way be considered to be an honor for the human being but rather it would be because of the fear of immediate punishment.

Thus, at any rate, the human being must be free and must be tested in various ways by the Creator, be free from immediate trial, other than in exceptional cases, to show the value of his or her self.

Here one issue remains and that is that if justice were to remain here, and everyone were to choose a way, the law of justice of the Creator which rules over the world would be made defective.

It is here that we are certain that a trial has been determined for a human being which he or she must be present at without any exception and receive his reward or punishment, and receive his or her share of the justice of the world.

It is possible that Nimrods, Pharaohs, Ghengis Khans and Karuns spend a whole lifetime committing oppression and never be tried for this?

Is it possible that criminals and good-doers are considered to be the same by God?

أَفَجَعَلْنَا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَالْمُجْرِمِينَ ۗ مَا لَكُمْ كَيْفَ تَحْكُمُونَ

*"Shall We treat the people of faith like the people of sin? What is the matter with you? How do you judge?" (68: 35-36)*

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ  
الْمُتَّقِينَ كَالْفُجَّارِ ۗ

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*"Shall We treat those who believe and work deeds of righteousness the same as those who corrupt the earth? Shall We treat those who guard against evil the same as those who turn aside from the right?" (38:28)*

It is true that a group of the evil doers in this world receive punishment for their deeds or a share of it.

It is true that the trial by the conscience is an important thing.

And it is also true that the reaction to sin and oppression and the disgraceful unjust extend to include the human being.

But if we note the issue with care, that none of these three things are total and universal and that every criminal or sinner is given the exact same amount of punishment for his or her crime or sin, there are many people who escape from any punishment for their deeds or they are not sufficiently punished.

For these people, there must be a trial of justice, where every deed of good or evil, no matter how tiny or how great, is weighted and evaluated, otherwise the principle of justice will not be met.

Thus the acceptance of the conscience of the Creator and His justice is equal with the acceptance of the resurrection and these two will never be separated.

**Think and Answer:**

1. How is the heaven and the earth based upon justice?
2. Why has the human being been given free choice and will?
3. What would happen if a human being were to receive punishment immediately and directly for an evil deed in this world?
4. Why does the existence of the trial by conscience for our deeds not exempt us from the trial on the Day of Judgment?
5. What is the connection between the justice of the Creator and the Resurrection?



## LESSON SIX: WE HAVE SEEN THE RESURRECTION MANY TIMES IN THIS WORLD

The verses of the Holy Quran clearly show this truth that the idol-worshippers and also the other kufar, not only at the time of the Holy Prophet, but in other ages as well, were surprised or amazed by the issue of resurrection and life after death and they were frightened by it to the point that whoever mentioned it was considered to be insane and they would say to each other:

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنذِرُكُمْ إِذَا تُرْمَازُونَ كُلَّ مَمْرَةٍ  
إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ

*"The kufar say (in ridicule), 'Shall we point out to you a man that will tell you when you are scattered to pieces in disintegration that you shall (then be raised) in a new creation?'" (34:7)*

Yes. In that age, because of a lack of knowledge and short-sightedness, any mention of the belief in a life after death and a world after death was considered to be insanity or an insult to God and the belief that giving life to a dead body was considered to be insanity.

But it is interesting that opposed to this way of thinking, the Holy Quran refers to various reasons of life which both a common average person can understand as well as scholars, each one to their own extent of ability.

Even though referring to all of the Quranic verses in this area requires a separate book, we have tried here to present some of them.

1. Sometimes the Quran says to them,

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُهْبِطُ سَحَابًا فَتُنْفِثُ فِيهِ مَاءً فَنَحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ

*"It is God Who sends forth the winds so that they raise up the clouds and We drive them to a land that is dead and revive the earth therewith after its death; even so (will be) the Resurrection."* (35:9)

We look at the visage of nature in the winter time. Every place smells of death. The trees all lack leaves, fruit and blossoms and the only thing remaining of it is dry branches. Neither do the flowers laugh nor blossoms blossom nor is any movement of life to be seen.

The spring season arrives. The weather grows warmer, life-giving drops of rain fall. Suddenly a movement is seen in all of nature: flowers bloom, trees grow leaves, blossoms and flowers appear, birds find their places upon the branches of trees and it is glorious to see.

If life after death had no meaning, we would not see this scene every year before our eyes. If life after death was

something which was absolutely impossible, and words of the insane, we would not be able to sense it every year before our eyes.

What difference is there between the life of the earth after death and the life of human beings after death?

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2. Sometimes, also, the Quran grips their hands and takes them to the beginning of creation and recalls it to them and refers to that Arab bedouin who picks up a rotten bone and goes to the Prophet of Islam and says, "O Muhammad, who will be able to enliven this rotten bone? Tell me who?"

And he thinks that he has found the final proof for disproving the resurrection.

The Holy Quran says,

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ

*"Say, 'He will give them life Who created them for the first time. For He is well-versed in every kind of creation!" (36:79)*

What is the difference between initiating creation and a new creation?

And the answer is found in another verse.

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ

*"Even as We produced the first creation shall We produce a new one." (21:103)*

3. Sometimes the great Creation of God of the heavens and the earth is mentioned:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ  
الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

*"Is not He Who created the heavens and the earth able to create the like thereof? Yea, indeed! For He is the Creator Supreme of skill and knowledge. Verily, when He intends a thing, His Command is, 'Be,' and it is." (36:81-82)*

Those who doubted this issue were individuals who had short-sightedness and never saw beyond their own environment. Otherwise, they would know that a new creation or a recreation is easier than initiating of creation and the new life given by God with all of His strength is not a difficult issue, and new creation is not a difficult task.

4. Sometimes the resurrection energies have been mentioned whereby it says,

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنَّهُ نَارٌ لِّقَوْمٍ لَّا يَعْلَمُونَ

*"The same Who produces for you fire out of the green tree, when behold! you kindle therewith (your own fires)." (36:80)*

When we study this wondrous verse of the Holy Quran with care and we seek aid from today's science, science tells us that only green trees can store the energy of light of the sun and that when we burn a piece of wood and we make a fire, that is the same heat and energy which is



similar to the heat of the sun which has been stored in it for years and we thought that that light and heat had died and had been destroyed but we see today that it has found new life.

For God Who has all of this power, who can store tens of years of the energy of light from the sun within a tree and in one moment bring all of it forward, and it receives new life, it is not a difficult task.

At any rate, we see with what logic and clarity the Holy Quran explains the issue of the resurrection to those who have doubts about it and they even thought that anyone who believed such a thing was insane. It clearly proves the existence of the resurrection, only a small part of which we have been able to mention here.

**Think and Answer:**

1. Why are the multi-theists surprised by the issue of the Resurrection?

2. How is the Resurrection created each year for us in nature?

3. The Quran in a part of its verses shows that the life of a foetus is similar to the Resurrection. Why?

4. What is the energy of the Resurrection?

5. Why has the Holy Quran emphasized the green tree?



## LESSON SEVEN: THE RESURRECTION AND THE PHILOSOPHY OF CREATION

Many ask the question, "Why did God create us?"

And sometimes they go further than this and ask, "What is the philosophy of Creation of this great universe?"

A gardner plants a tree for its fruit and he plows the earth for seeds and spreads the seeds, why did the Great Gardner of Creation create us?

Was God lacking something that He created us? If so, He will be in need of something and this does not suit the fact that He is in the station of the Creator and is Infinite in Existence.

There are many words which have been written in response to this question but it can be summarized in a few sentences.

It is a great mistake to compare God's Qualities with our own. As we are limited creatures, everything we do is in order to eliminate a need. We study in order to make up for the deficiency we have in learning.

We work in order to make up for the economic deficiency we have.

We seek after health centers and treatment in order to meet our health requirements.

And in relation to God Who is Needless from all

points of view, if we do something we must seek Him in other than His Existence. He does not create in order to benefit from His Creation, rather His goal is to Be for His creatures.

He is like a sun which is full of radiance and is Infinite without Him having any need, He illuminates so that all may gain advantage from it. This is what His Infinite Essence is and His special blessing where He has taken the hands of His creatures and moves them towards transformation and perfection.

Our creation from non-being was itself an outstanding step of transformation. The sending of the prophets and the descent of a heavenly Book and the formulation of laws and programs are each to be reckoned to be a basis for us.

“This universe is a great university and we are students in this university.

“This world is a readied pasture and we are the farmers of this land.

“This world is a beneficial , commercial center and we are merchants in this bazaar.” (*Nahj al-Balaghah*)

How can we, for the creation of humanity, be the purpose of a goal? When we look around ourselves and we look at each and every creature, each one has a goal.

In the wonderous system or factory of our body, there is nothing which is without a goal including our eyelashes and the arches in our feet.

How is it possible that the structure of our body, each particle of it, have a goal but the totality of our being lack one?

We leave aside our own bodies and we look at the great world; we see that every system has a separate goal, the goal of the shining of the sun, the goal of rain falling,

the goal of the special characteristics of the air that we breathe, but it is possible that the totality of this universe, then, lack a goal?

The truth is that within the heart of this expansive universe, it is as if these were a painting showing the final goal which we cannot always see at the first moment but it says, "Education and transformation."

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Now that we have briefly become familiar with the goal of creation, words are about whether or not our life of a relative few days with all of its difficulties, problems and deficiencies can be the goal of creation?

Let us assume that I will live 60 years in this world and everyday from morning until night, I struggle to earn a living and at night, exhausted, I return home and the conclusion or result is that throughout my life, several tons of food and water are consumed and with difficulty, I purchase a house and then die and leave this world. Does this goal have the value to call me to live with all of these difficulties?

In truth, if an architect builds an enormous building in the wilderness and he spends many years completing it and he provides it with all of the necessary facilities and when he is asked, "What is your purpose?" He says, "My goal is that all of my life I build this building for passer-bys to spend an hour in it!

Will we not be surprised and will we not say, "Does one hour of rest of a passer-by need all of this effort?"

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Because of this, those who do not believe in life after death, think that life in this world is absurd and this perspective is often repeated in the words of the materialists, to whom living in this world is purposeless. Often, among

these individuals, there are people who commit suicide because they are tired of this life.

That which gives purpose to life and makes it logical and sensible is because it is the preliminary for another life and the bearing of the difficulties of this life is preparatory for making use of the way towards an eternal life.

Here we had previously presented an interesting example, and that is that if a foetus which is in its mother's womb had sufficient intelligence and if they were to say to it, "There is nothing after this life for you," the foetus would most certainly object to this and would ask, "What purpose is there in my being imprisoned in this environment?" To go through all this and then nothing?

The Creator had a purpose in this creation!

But if we are assured that these several months are but a quickly passing phase and the preparatory stage for a relatively long life in this world, a world which in relation to the world of a foetus, is extensive and full of light and in relation to that it has several stages, the foetus will be assured that the period of gestation makes sense and that it has a goal and because of that, it is bearable.

The Holy Quran says,

وَلَمَّا دَعَاكُمْ التَّائِبِينَ أُولَىٰ فَلَوْلَا نَذَرَ نُنُفِرَ

*"And you certainly know already the first form of creation. Why then do you not celebrate praises?" (56: 62)*

In summary, this world cries out with all of its being that there is another world after this world, otherwise it would be useless.

Listen to the words of the Holy Quran,

أَلَمْ يَجْعَلْهُمْ آتَمًا خَلَقْنَاكُمْ عَبِيدًا وَأَنْتُمْ إِلَيْنَا لَارْجِعُونَ

*"Did you then think that We had created you in jest and that you would not be brought back to Us (for account)?" (23:115)*

This refers to the fact that if there were no return to God, as mentioned in the Holy Quran, through the resurrection, the creation of human beings would be equivalent to being useless.

The conclusion is that the philosophy of creation says that after this world, another world must exist.

**Think and Answer:**

1. Why can the Qualities of God not be compared to the qualities of a human being?
2. What was the purpose behind our creation?
3. Can life in this world be a goal for the creation of the human being?
4. A comparison of the life of a foetus with life in this world teaches us what?
5. What reasoning does the Holy Quran give for the creation of this world for the existence of the hereafter?





## LESSON EIGHT: THE SURVIVAL OF THE SPIRIT – A SIGN FOR THE RESURRECTION

When the philosophers began to express the philosophy of humanity, they mentioned the spirit as being an important element in relation to other elements. From then on, all philosophies presented a point of view about it to the point where some of the Islamic scholars have presented a thousand reasons for the truth of the presence of the spirit and issues relating to it. Much has been stated in this area but the most important issue which should be noted is that the answer to this question is:

Is the spirit material or not? And in other words, is it independent or not? Or does it have special chemical and physical properties like the brain and nerves?

Some of the materialist philosophers have said that the spirit and spiritual phenomena are both material and non-material and it is like the special cells of the brain and when the human being dies, the spirit disappears just like a watch which when broken, no longer works.

Alongside these philosophies are the philosophers of the divinely revealed traditions and even some of the materialist philosophers who believe in the originality of the spirit, believe that at the death of the body, the spirit does not die and continues to live.

In order to prove this, that is, the originality, independence and subsistence of the spirit, there are many complicated reasons. Here we will present some of the clearer ones in clear and simple terms.

### 1. A Great World Cannot Be Placed Within a Small One

Assume that you are seated beside the sea and behind it are extremely high mountains. The roaring waves and the shaking of the water against the shore and with great strength, return to the sea.

We look at this scene for a moment. Then we close our eyes and see this scene in our minds with all of its greatness.

This shows that other than a body and cells of the brain, another jewel exists which can reflect any design no matter how great and at any scale. Clearly, this jewel must be something which is beyond the material world because we find nothing like it in the material world.

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### 2. The External Particularity of the Spirit

We have many chemical and physical properties in our bodies, the motion of the heart has a physical quality but the effects on food is a chemical substance and examples like this are many in our body.

If the spirit, thought and reflection were all material and had physical and chemical quantities of the brain cells then why among them and our other physical properties is there a great deal of difference?

Our thoughts, ideas and spirit relate and correct us to the external world and make us aware of that which passes outside but the chemical particularities of the stomach and the physical motion of our eyes and tongue and heart never has such a state.

### **3. Experienced Proof of the Originality and Independence of the Spirit**

Fortunately today scholars by various scientific and experimental means have proven the originality and independence of the spirit and permanently answered those who deny the truth of the independence of the spirit and all people who believe it to be material.

Hypnotism is among the clear reasons for this which throughout the experiments have proven this.

We see dreams and scenes appear in our dreams which sometimes speak of the future and sometimes they clarify something which had been ambiguous in such a way that it cannot be called chance or accident which is a further proof for the independence of the spirit.

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These examples show that the spirit is not material and that it is not the result of special physical or chemical properties of the human brain but rather it is a metaphysical truth which does not end when the body dies but, instead, prepares itself for the Day of Resurrection and the Hereafter.

**Think and answer:**

1. What is the difference of opinion between the Divine philosophers and the materialists as to the spirit?
2. What is the meaning of the non-conformity of something large with something small? Which is among the major reasons for the spirit?
3. How can truthful dreams be proof of the authenticity and independence of the spirit?



## LESSON NINE: THE PHYSICAL-SPIRITUAL RESURRECTION

Among the important questions which relates to the discussion of the Resurrection is, "Is the Resurrection only spiritual?" or does the body of an individual also appear in another world? and the human being take on the very form that he or she had in this world but in a higher and more elevated level? Continuing life in a new life?

Some of the ancient philosophers only believed in the spiritual Resurrection. They believed the body to be a composite, which is only with the human being in this world, and after death becomes needless of that, and it is released and hurries towards the world of the spirit.

But in the view of the great ulama of Islam, and many of the philosophers, is that Resurrection in both aspects, that is, spiritual and physical, takes place is correct that this body becomes dust and this dust spreads itself over the earth and will be lost but God is powerful enough to gather up all of these particles and at the Resurrection gather them together and put the clothes of a new life upon them. They interpret this as being a physical Resurrection because the return of the spirit is assured and as they are only referring to the return of the body, they have called it this.

At any rate, all of the verses of the Quran about the

Resurrection – and these verses are many and varied – stress the physical Resurrection.

### Quranic Proof of the Physical Resurrection

We have previously seen how a bedouin came to the Prophet with a rotten bone and asked the Prophet who would be able to enliven it. And the Holy Prophet answered as God had answered, “That very person who on the first day created them, that same person who brought the heavens and the earth into being, and Who sends out flames from the inner part of a tree.” This can be found at the end of Surah Ya Sin.

The Holy Quran, in another verse, says,

*“You will leave your tombs at the time of the Resurrection.”* (Ya Sin 51 and Qamar 7)

And we know that the grave is the place of bodies which have become dust, not the place of the spirits.

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ، إِنْ نَأْتِيهِمْ جَدِيدٌ

Essentially all of the surprise of those who deny the Resurrection is in this that: Once we have become dust, how is it possible that all of this dust, which has dispersed throughout the world, be gathered together and once again receive life (Sajdah 10) and the Holy Quran answers them that God Who created the first time has the power to do this. (Ankabut 19)

The bedouin had said, “Who will enliven this rotten gone?”

All of these interpretations of the Quran and the verses show that the Prophet of Islam speaks everywhere about

the physical Resurrection. The Holy Quran gives examples of this very physical Resurrection which takes place in the world of plants and other kinds which we see. It explains it for them and brings the first creation as a witness.

Thus it is not possible that a person be a Muslim and not have the slightest knowledge of the Quran and the physical Resurrection and deny it because to deny the physical Resurrection from the perspective of the Quran, is to deny the principle of Resurrection.

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### **Intellectual Proof**

Beyond this, the intellect says that the spirit and body are two truths which are not separate from each other. At the time of independence, the connection with each other finds nourishment with each other and they find completion and clearly requires each other for the continuation of the eternal life.

Even though in the time of the intermediate world (the period between this world and the Resurrection), they are separate from each other, this is not always acceptable, just as the spirit without the body is not complete, the body without the spirit is not complete. The spirit gives the commands and is the factor for movement and without the command, and tools, there would be no command to follow or tools.

But because the spirit is at a higher level at the time of the Resurrection, its body must also be transformed and this will be. That is, the body of the human being at the time of the Resurrection will be empty of all imperfections of this world and deficiencies.

At any rate, the body and the spirit are born together and are transformed together. The Resurrection cannot

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alone have a physical or a spiritual quality.

In other words, the finding of the spirit and the body and the relation between the two of them with each other is another clear reason why the Resurrection must take place in both forms.

On the other hand, the law of justice says that the Resurrection must take place in both forms because if a human being is a sinner and the sins were committed with this body and spirit and if he or she did good deeds, it was with this body and spirit. Thus for the punishment or reward, both must be present for if only the body is present or only the spirit, justice will not be implemented.

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#### **Questions Concerning the Physical Resurrection**

Scholars have expressed multiple questions on this issue which should be presented and considered.

1. According to the research undertaken by the natural scientists, the body of the human being in their lifetime takes on many changes or changes many times or goes through many changes. This happens every seven years in the human body. Thus throughout our lifetime, several times we change!

Now this question arises, among these changes, which form will be recreated and enlivened?

In response we say the last form. Just as we read in the above verse of the Holy Quran, God will transform those very bones which have rotted and become dust and this means that the last body will be returned.

But the important point is here that the last body contains all of the effects and particularities of the bodies which over time the human being has changed.

In other words, the bodies which gradually were



changed will disappear, all of the special effects and particularities which exist are transferred to the next body. Thus the last body inherits all of the qualities of this body and can, according to justice, accept punishment or rewards.

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2. Some say that when we become dust and our dust becomes mixed with dust or fruit or trees, and as a result, we become part of the body of others, on the Day of Resurrection, what will happen.

Even though the answer to this question is very extensive, we will attempt to describe it very briefly here.

In answer to this question, we say that it is clearly the atoms which came from the dust of a person and entered the body of another which will return to the first form.

The only problem which remains is that the second body will be misshapened.

But it must be said that it will not be misshapened; it will be made smaller because all of these particles have been spread throughout the body and when taken from it, it will become smaller and thinner.

Thus neither does the first body no longer exist nor the second. The only thing which exists here is the smallness of the second body and this will not cause any problems because we know that at the time of the Resurrection, bodies of human beings will be completed and all deficiencies will be made up for in the form of new means and one's personality will not be altered. Bodies which are smaller at the Day of Judgment in the world of perfection will be considered to be perfect.

**Think and Answer:**

1. Is the life of the human being at the time of the Resurrection similar to life in this world?

2. Can we clearly understand the rewards and punishments of the Resurrection in this world?

3. Do the punishments of hell and the rewards of heaven only have a physical quality?

4. What is meant by the embodiment of the deeds? What does the Holy Quran say about this?

5. What difficulties does the belief in the embodiment of the deeds in the discussion of Resurrection answer?

## LESSON TEN: PARADISE AND HELL ARE THE EMBODIMENT OF OUR DEEDS

Many people ask themselves, "Is the world after death similar to this world? Or does it have differences?" Its rewards, its punishments, and, finally, the laws and system which rules it, are they like this world? In response, it must be clearly stated that: We have many witnesses in hand which show that this world and that world are very different from each other, so that that which we know in this world is like a mirage that we see from a distance.

It is best if we explain it with the example of the foetus – like the difference which exists between the world of the foetus and this world, the separation between this world and the next exists, or it is greater.

If a child who lives in the world of the foetus had intelligence and wished to have a correct image about the external world, heaven and earth, the sun and moon and stars, the mountains and jungles and seas, most certainly, it could not.

For a child who lives in the world of the foetus and who has seen nothing but the small world within its mother's womb, concepts of the moon and sun and seas and waves and thunder storms and breezes and flowers and the beauties of this world would not exist. All of its vocabulary

is summarized in a few words. And if someone outside of its mother's womb could speak with it, it would never be able to understand its language.

The limitations of this world with the extensiveness of another world is this much or more. Thus, we do not have nor will we ever have the power to know about the blessings of another world nor to know what Paradise is.

Thus, we read in a Tradition, "There are blessings in heaven which no eyes have seen, no ears have heard and have entered no one's brains."

The Holy Quran expresses this same idea in different words,

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخِي لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

*"Now no person knows what delights of the eye are kept hidden (in reserve) for them – as a reward for their good Deeds."* (32:17)

The powers and systems ruling that world also have great differences with this world. For instance, in the trial of the Day of Judgment, the witnesses for the deeds of a human being will be his or her hands and feet, skin and body and even the earth upon which a sin or a good deed was performed will bear witness.

الْيَوْمَ نَحْمِلُ عَلَىٰ آفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ

"That Day shall We set a seal on their mouths. But their hands will speak to Us and their feet bear witness, to all that they did." (36:65)

وَقَالُوا الْجُلُودُ فِيهِمْ لَسْهَيْدُنَا نَسْمَعُ عَلَيْنَا قَالُوا أَنْظِنَا اللَّهُ الَّذِي أَنْظَلَ كُلَّ شَيْءٍ  
وَهُوَ حَافِظُكُمْ أَوَّلَ مَرَّةٍ وَالْبَئِثُ رَجْعُونَ

"They, will say to their skins: 'Why do you bear witness against us?' They will say, 'God has given us speech —(He) Who gives speech to everything: He created you for the first time and unto Him were you to return.'" (41:21)

Of course, one day conceptualizing this was extremely difficult but with examples gained from the progress of science, there is no longer room for amazement.

At any rate, even though we only know the benefits of the next world as a mirage and even though we cannot come to know the extensiveness and importance and particulars of the Hereafter, but we know this much that the blessings of the world as well as its punishments are both physical and spiritual because the Resurrection contains both aspects, and, naturally, its rewards and punishments must have both aspects.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِه  
مُتَشَابِهًا وَهُمْ فِيهَا آزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

"And give glad tidings to those who believed and did good deeds that for them are gardens underneath which

**60 Lesson Ten: Paradise and Hell are the Embodiment of Our Deeds**

rivers shall flow. Wherever they are provided with a fruit from there as a provision, they shall say, "This is what we had been provided with before and shall be brought of it similarities and there, for them, are purified mates; and they are therein forever." (2:25)

وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"God has promised to believers, men and women, gardens under which rivers shall flow to dwell therein and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of God; that is the supreme felicity." (9:72)

Yea, Those who are to go to Paradise because God is satisfied with them, and their Creator has accepted them, are so happy and full of pleasure which is incomparable to anything else. As to those who are going to go to hell, also, in addition to the fire and harsh physical punishments and the anger of the Creator which is awaiting them, is greater than any kind of torture.

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**Embodiment of Deeds**

It is worth noting that many verses of the Holy Quran can be used to show that at the Resurrection, our deeds will be enlivened and will be present for us in various ways and one of the important areas of rewards and punishments is this very embodiment of deeds.



Oppression and injustice will appear in the form of black tools and will surround us as a Tradition from the Holy Prophet tells us, "Injustice is darkness on the Day of Resurrection."

إِنَّ الدِّينَ يَأْكُلُونَ أَمْوَالَ الْبِئْسَ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَصَوْنَ  
سَعِيرًا

"They will soon be enduring a blazing fire." (4:10)

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَسْمُوحِي نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ تُشْرِكُونَ  
أَيُّومَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"One Day shall you see the believing men and the believing women, how their light runs forward before them and by their right hands (their greeting will be), 'Good News for you this Day! Gardens beneath which flows rivers! To dwell therein forever. This is indeed the highest achievement.'" (57:12)

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنعَمَ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لِمَنْ بَلَّغَهُمْ بِشَرِّهِمْ سَهْوَتُونَ  
مَا يَجْلِبُونَ بِهَا لِبْسَةً يَتَخَبَّطُونَ فِيهَا وَنَادَى السَّمَوَاتُ وَالْأَرْضُ وَاللَّهُ يَمُنَّ إِنَّ اللَّهَ لَعَلِيمٌ خَبِيرٌ

"And let not those who covetously withhold of the gifts which God has given them of His Grace, think that it is good for them. Nay, it will be the worse for them. Soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the Day of Judgment to God belongs the heritage of the heavens and the earth." (3:180)

We know that knowledge and science today tells us that nothing in the world is destroyed, material and energy are continuously changing form without them ever disappearing. Our deeds and acts are no different and according to this rule, they remain eternally,

The Holy Quran , in a short and strong sentence, says about the Resurrection,

رَوِّضَ الْكِتَابَ قَرَىٰ الْجَحِيمِمْ مُشْفِيْنَ بِمَا فِيْهِ وَيَقُولُوْنَ يَا وَيْلَنَا مَا لَمْ نَجِدْ

الْكِتَابَ لَا يَذَرُ صَغِيرَةً وَلَا كَبِيرَةً اِلَّا احْصٰىهَا وَّوَجَدْنَا مَا نَعْمَلُوْا

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حَافِزًا وَلَا يَنْظُرُ رُتَبًا اَحَدًا

“And the Books (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein; they will say, ‘O! Woe be upon us! What a book this is! It, leaves out nothing, small or great, but takes account thereof!’ They will find all that they did, placed before them; and not one will your Lord treat with injustice.

“Behold! We said to the angels, ‘Bow down to Adam’, they bowed except Iblis. He was one of the jinns and he broke the command of his Lord. Will you then take him and his progeny as protectors rather than Me? And they are enemies to you!” ((18:49-50)

بَوْمَئِذٍ يَصُدُّرُ النَّاسَ اَشْنَانًا لِّمَا كَانُوْا فِيْ غَمٰلٍ مِّمَّ

“On that Day will men proceed in companies sorted out to be shown the deeds that they (had done).” (99:6)



﴿مَنْ يَعْمَلْ شِفَالًا ذَرَّةً خَيْرًا يَرَهُ﴾ ٧ ﴿وَمَنْ يَعْمَلْ شِفَالًا ذَرَّةً شَرًّا يَرَهُ﴾ ٨

*"So, he who has done an atom's weight of good shall see it...And he who has done an atom's weight of evil shall see it." (99:7)*

Notice that it says you will see that very deed.

The fact that our deeds, large and small, good and bad, will remain guarded and permanent in this world and will not be destroyed and at the Day of Judgment, they will be with us, can be a warning to all so that we stand up before uglinesses and evil and a corrupt environment and be loyal and desirous of good deeds.

The amazing thing is that today, things have been invented which can help us envision this fact in this world.

At any rate, many of the questions which relate to the Resurrection and the eternality of rewards for good deeds and punishments for evil deeds in the Holy Quran refers to good or bad deeds in our spirit and body which leave effects and these effects will always remain with us.

#### Think and Answer:

1. Is the life of the human being at the Resurrection exactly similar to life in this world?
2. Can we really conceive of rewards and punishments of the Resurrection?
3. Do the rewards for good deeds and punishments for evil deeds only have a physical quality?
4. What does embodiment of deeds mean and how does the Holy Quran refer to it?
5. At the Resurrection, what difficulty does 'embodiment of deeds' solve?

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