

## The quality of reconstruction of bodies on the Day of Resurrection (on the basis of traditional evidence and genetic findings of DNA)

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**Abstract:** Most Muslims and the majority of scholars and Islamic scholars of tradition (as *Sayyid Murtidā*, *Shaykh Ṭūsī*, *Allāmah Ḥillī*, *Allāmah Majlisī*, etc.) believe that the corporeal resurrection is material and elemental, and numerous verses of the Holy Qur'an and Islamic traditions also emphasize this kind of resurrection which indicates renewing of humans on the Day of Resurrection with elemental—physical bodies like their very worldly body; One important aspect subject to dispute over the corporeal-elemental renewal on the Day of Resurrection is the quality of reconstruction of bodies on the Day of Resurrection to which this study is written, and it has been tried to state along with a glimpse into the events of the Day of Resurrection and comments on the quality of the reconstruction of bodies from the Holy Qur'an's point of view and then study the possibility of it in terms of scientific and genetic findings.

**Key words:** Corporeal resurrection; Ever-renewed creation; Composing scattered parts; DNA

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### 1. Introduction

Corporeal resurrection means renewing of humans' souls to their bodies to receive the punishment and reward of deeds, so to speak God the Transcendent has renewed the humans' body on the Day of Resurrection despite of disintegration and decomposition in its parts as its native format which had in this world, and then He has joined the spirit to it and it will be subjected to weigh, but since the human's body will be disintegrated and decomposed in the soil, it would be caused some dubieties in how the bodies will be reconstructed on the Day of Resurrection which sometimes calls the authenticity of the Day of Resurrection into question as the Holy Qur'an states the infidels' approach to it as follows: {"what, when we are dead and become dust (we return?!)? That is a far returning!" (Chapter *Qāf* verse 3)} And other cases which indicate the very kind of denial (Chapter the Terror verses 47-48) or other dubieties such as "shortage of the elements of the earth and unfertilized soil to rebuild the bodies" or the dubiety of "the eater (*ākil*) and the eaten (*ma'kūl*)" which means the condition of the atoms of the human body are in common on the Day of Resurrection, although Islamic scholars have tried in different ways to answer these questions, but what is important is the origin of these problems resulting from the ignorance of how the bodies will be reconstructed on the Day of Resurrection namely because the problem is that there is no attention to the topic of reconstruction of the bodies on material-

bodily resurrection that answering for them requires an understanding of how rising from the dead on the Day of Resurrection; on the one hand the Holy Qur'an has mentioned other details of resurrection and has not diminished anything, and it is not stopped from expressing the matter and defines how the bodies will be reconstructed and on the other hand scientific findings confirms such occurrence as well. Here we begin our discussion from the Holy Qur'an.

### 2. The events of resurrection and preparation of the earth

When the Holy Qur'an proposes the resurrection event, it has drawn two phases for it and assessed each one separately; The first phase is that the life of this world will be ended and the life of the globe will be removed; The second one is the revival and rising; There is not explicit classification on these two steps described in the Holy Qur'an, and it has been further described as mixed together and typically it is started from the first step and then the second step is raised; Both phases are started by the blowing of the Trumpet that in the first blow life cycle is stopped and then the heavens and the earth is subjected to the whims of change {"For the Trumpet shall be blown, and whosoever is in the heavens and whosoever is in the earth shall swoon, save whom God wills." (Chapter The Companies verse 68)} In this phase a huge earthquake will be occurred on Earth: When earth is shaken with a mighty shaking" (Chapter the Earthquake verse 1)} and mountains will be like carded wool {"And the mountains shall

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be like plucked wool-tufts." (Chapter The Clatterer verse 5)} And other events that are indicative of the changes taking place in the heavens and the earth and the worldly life (Chapter the Splitting verses 1-3, the Darkening 1-3 etc.); After this stage, the Trumpet is again blown and the second phase of resurrection begins and the life on the globe will be renewed and the scene of judging and weighing will be opened {"And the Trumpet shall be blown; then behold, they are from their tombs unto their Lord" (Chapter *Yā Sīn* verse 51)}; Reconstruction of bodies will be occurred before opening the scene of the reckoning, so to speak after the first stage and before the second one, and it needs to prepare the condition of the earth to revive, and its outcome has been mentioned in the Holy Qur'an: {"And they will question thee concerning the mountains. Say: my Lord will scatter them as ashes; then He will leave them a level hollow wherein thou wilt see no crookedness neither any curving." (Chapter *Tā Hā* verses 7-105)} Considering the verse it is said that: "One day a man asked the Prophet (ﷺ): What shall happen to the mountains on the Day of Resurrection? The Prophet (ﷺ) said: Allah will turn them into ashes then the wind will blow to scatter them and eventually turn them into an even ground." (*Ṭabarsī* 1360, *Makārim shīrāzī* 1366) It means after the occurrence of the great earthquake in the first stage of resurrection and turning of the mountains into carded wool again they will return to the earth's surface as the dust So that there will be no unevenness and ups and downs on Earth (*Ṭabarsī* 1360) And that means the conditions of the reconstruction of the bodies in order to rise from graves and launch the second step of Resurrection shall be prepared.

### 3. Different opinions on how to reconstruct the bodies

After preparation of the ground and become a flat, smooth surface the conditions must be made to revive the dead; There are divergences of views about the resurrection of bodies whether the scattered parts of the body will be joined or in some circumstances all people will be re-created among scholars and believers in the bodily-material resurrection despite consensus on the materiality of the body resurrected on the Judgment (*Majlisī* 1403) The most common view on reconstruction of bodies is the composing of the scattered components believed that On the last day the parts and elements of the body decomposed and scattered after the death, and they will be composed together by God's will, and the human body is constructed in a way of sculpture and then the soul will be joined it (*Muḥammadi* 1360, *Sabzivārī* 1368, *Mullā Ṣadrā* 1383, *Murvārīd* 1383, *Subḥānī* 1373) These believers raise the discussion of belonging of soul to the parts of body to justify how this will be occurred, and they express that there is an attachment between the soul and parts of the physical body that after the death it will be strengthened and this is enough to determine

the components of a human and their assembling on the Day of Resurrection (*Ibrāhīmī Dīnānī* 1368) The second view which is on the reconstruction of bodies is the belief of a new creation and states that there is no need to collect decayed parts and decomposed bodies on the Day of Resurrection, but as human beings were created in the first creation, they will be recreated by God's will and power (*Falsafī* 1378, *Ḥussaynī Tehrani* 1364)

Although scholars and scientists such as *Allāmah Majlisī*, *Shaykh Ṣadūq*, *Allāmah Hillī*, *Shaykh Mufīd* and so on and so forth confirm the corporeal, elemental and material resurrection and keep following to prove it, they have not mentioned anything about how the bodies will be reconstructed while scattered or not considered any separation on the recreation of them; they believe that both view is under God's will and power, but scholars of contemporary like *Āyatullāh Falsafī*, *Ḥussaynī Tehrani*, *Subḥānī*, *Makārim shīrāzī*, *Bihbūdī*, etc. have been separated these two viewpoints (*Allāmah Hillī* 1383, *Falsafī*, 1378, *Ḥussaynī Tehrani* 1364 vol.)

### 4. The divergence of view on the objectivity or similitude of the bodies

Another issue concerning the reconstruction of bodies is the divergence of view on the objectivity and similitude of the body and its atoms; While some believe in the resurrection of the objectivity of the worldly body and its atoms and some in the resurrection of similitude; Those who believe in similitude have cited coming-back of non-existent topics to prove themselves, and since coming-back of non-existent is impossible from their opinions, so they say that resurrecting of human in the objectivity of the body is like coming-back of non-existent and it is impossible; But those who believe in the objectivity of the body, they do not refrain from coming-back of non-existent and do not believe that the resurrection of human is sort of coming-back of non-existent (*Majlisī* 1403, *Sayyid Quṭb* 1349, *Qurbānī* 1386)}

### 5. The criticism of composing scattered parts' view

Although the view of composing scattered parts incidentally speaking is feasible under the Divine's power and will, two problems are crossed the mind which could create uncertainty and dubiety in the corporeal, elemental and material resurrection: The first problem is that the human body in his lifetime is constantly changing, so that after seven years, all body elements turn into the new ones, so firstly, if it is supposed that all body elements composed on the Day of Resurrection, it would be made a very big thing as a mountain and this is impossible; Secondly, if just some part of the elements composed, it would be giving preponderance without a preponderant because the whole elements of the body are equal valuably and creditably speaking (*Sabzivārī* 1368, *Mullā Ṣadrā* 1383, *Ḥussaynī Tehrani* 1364)

Nevertheless different responses were answered for this problem (Ibid), what is important here is the root of the problem related to the above theory. The second difficulty is the dubiety of "the eater (*ākil*) and the eaten (*ma'kūl*)" which has always been regarded as a serious and controversial issue that refers to some elements of the humans' body which are in common on the Day of Resurrection due to the sequence of cycle of circulation of atoms after death absorbed by plants, animals and other people's bodies, and the origin of this dubiety goes back to the view of composing scattered parts.

In any case, although scientists were looking for answering the foresaid dubieties in different ways, the important thing is the origin of these difficulties which goes back to the foregoing view, and on the one hand it seems the view of new creation had faced fewer problems and had stronger evidence in the Book and Sunnah, and it has also solved the difficulties of objectivity and or similitude of the body and its atoms, and on the other hand the possibility of ever-renewed creation has been proved intellectually and scientifically speaking, as such this view and its evidence are going to be mentioned here:

## 6. Reconstruction of the bodies in ever-renewed creation

According to the verse {"We created man of an extraction of clay, then We set him, a drop, in a receptacle secure" (Chapter The Believers verses 12-13)} the main atom of any man was created of clay for the first time interpreted as "natural disposition" created in the world before "world of pre-existence" (*Ṭabarsī* 1360, *Makārim shīrāzī* 1366, *Ṭabāṭābyī* 1366). The world of pre-existence has been the main topic of Islamic narrations and the tongue of the Imams (a) with different interpretations and frequently narrated as *Abu Ja'far* (a) says in a narration: "Surely God the Transcendent created the earth then sent saltwater and bitter water for forty days until they mixed and compounded together then He took a handful of it and heavily rubbed it to separate its components and of each part something like "atom" were removed." (*Kulaynī* 1365) And in another tradition says: "Then rubbed it vigorously and something like atom removed from its right and left" (*Kulaynī* 1365, *Majlisī* 1403). The word "atom" means "a very tiny creature" and or "particles of dust" (*Ibn Manẓūr*) and the world before the creation of man is called "world of pre-existence" because the natural disposition of humans were created in an atomic format that is why the children of Adam is called "seed" (*Makārim shīrāzī* 1366) Besides, by common consent of commentators, the verse 172 of chapter The Battlements refers to "world of pre-existence" about which says: {"And when thy Lord took from the Children of Adam, from their loins, the fruit of their seed, and made them testify touching themselves, 'Am I not your Lord?' They said, 'Yes, we testify'." (Chapter The Battlements verse 172)} Following this verse there are several narrations

quoted on "world of pre-existence" which all of them indicate bearing witness of divinity, Unity and obedience to the fruit of Adam's seed in the next world (*Ṭabāṭābyī* 1366, *Ayyāshī* 1380, *Qummi* 1404). According to Islamic narrations "natural disposition" does not disappear by death and remains subsistent and stable until the Day of Resurrection human will be recreated via the very natural disposition as in a tradition narrated: "*Ammāribn Mūsā* of *Abu 'Abdullah* (Imam *Ṣadiq*) narrated that Imam (AS) was asked whether the dead body would be completely decayed? He answered: yes so that the flesh nor bone remains but natural disposition of which created; So it remains intact preserves in circularity in grave until recreated out of it as created the first time (*Kulaynī* 1365) "circularity" literally means a return to an initial situation (*Ibn Manẓūr* 1408) And here refers to excluding of natural disposition and indicating of stability and lack of change and transmutation; So to speak natural disposition does not change and destroy with the metamorphosis and change of the body during life (*Falsafī* 1378) Therefore as a human being were created of an atomic creature called natural disposition at the beginning of creation, it enters into the womb through a sperm drop and by passing the processes as a blood clot, a lump of flesh, and then bones it will be brought forth as infants (Cf. chapter The Pilgrimage verse 5), On the last day, the humans' body will be reconstructed and recreated like an embryonic development in good conditions in the soil.

There are divergences of views among Islamic scholars on what part of human being considered as "natural disposition", and some believe that natural disposition is "human spirit" while others consider it as "the ideal body compound of the soul" and some as "spirit manifested in natural disposition" (*Qurbānī* 1386) But what is being fixed in all these theories is that natural disposition is an immutable truth which is old and stable like the factor of inheritance and has all of the properties of an infant in itself that they will remain intact after death until the day of judgment when by God's command people will be recreated (*Falsafī* 1378)

## 7. Qur'anic evidence of reconstruction of bodies in ever-renewed creation

Verses from the Holy Qur'an, which implies the reconstruction of bodies in ever-renewed creation, can be studied in several parts:

### 7.1. Verses that speaks of the new creation

When the Holy Qur'an recites the deniers' denial and injustice on corporeal resurrection, it emphasized the new recreation by rejecting their injustice and denial as it states:

{"And they say, what, when we are bones and broken bits, shall we really be raised up again in a new creation?" (Chapter The Night Journey verse 49)}, and or in another verse says: {"And they say,

what, when we have gone astray in the earth shall we indeed be in a new creation? Nay, but they disbelieve in the encounter with their Lord. Say: Death's angel, who has been charged with you, shall gather you, then to your Lord you shall be returned" (Prostration verses 10-11)} In these verses, the mean of infidels is that when the components of the human body was decomposed after death and its elements were disappeared in the earth, man would be back with a new creation and in his very first format? God answering the deniers rejects their words and says that the reality of the death does not mean the decomposition of human, but Death's angel seizes the reality of existence of human which is spirit with no defect and wane and reserves it until the Day of Resurrection it will be raised in a new creation (*Ṭabātābyī* 1366), or in another verse says: {"And the unbelievers say, shall we point you to a man (the Prophet (ﷺ)) who will tell you, when you have been utterly torn to pieces, then you shall be in a new creation" (Sheba verse 7)} This verse indicates the words of infidels who mocked the Prophet (ﷺ) and introduced him to each other and say: "Do you want us to introduce a man who says when you die and your body tears to pieces in the tomb, then you will be in a new creation?" (*Ṭabātābyī* 1366 and *Ṭabarsī* 1360) In fact, the verse state what is subject to be ridiculed by infidels is a new creation which is the words of the Prophet (ﷺ) on the Day of Judgment. Or in another verse referring to the first creation of man says: {"What, were we wearied by the first creation? No indeed; but they are in uncertainty as to the new creation." (*Qāf* verse 15)} The verse shows that God created creatures properly in the first of creation while there was nothing, thus He is not disable to recreate then how the infidels doubt and wrong and do not believe in the Day of Resurrection (*Ṭabarsī* 1360, *Ṭabātābyī* 1366)

## 7.2. Verses introduce the resurrection as the growth of vegetation

The Holy Qur'an while stating the resurrection mentions vegetation and considers it as recreation of human (The Battlements 57, *Qāf* 11, Ornaments 11, The Angels 9, The Greeks 19/50, The Terror 47, Distinguished 39, The Pilgrimage 5) with careful attention to the way of stating of these verses the sort of reconstruction of bodies will be defined on the Day of Resurrection as it says: {"It is He who looses the winds, bearing good tidings before His mercy, till, when they are charged with heavy clouds, we drive it to a dead land and therewith send down water, and bring forth therewith all the fruits. Even so we shall bring forth the dead; haply you will remember." (The Battlements 57)} In this verse raising the dead has been compared with the growth of plants which means there is no difference in reviving the dead and germinating plants, as trees and plants are grown from the soil, the dead come out of the soil as well and the phrase {"haply you will remember"} apparently this is referring to the point that it has been expressed in simile perhaps men will

remember and percept its concept, for understanding subjects by simile is far easier along with details (*Ṭabarsī* 1360, *Ṭabātābyī*, *Makārim* 1366) There is such a simile in chapter Ornaments too: {"And it is He who sent down out of heaven water in measure; and we revived thereby a land that was dead; even so you shall be brought forth." (Ornaments verse 11)} As God revives the dead lands and makes their barrenness lush green, just like this He raises the dead from their graves. As it elsewhere says: {"Then makes him to die, and buries him, then, when He wills, He raises him" (He Frowned 21-22)} This interpretation has been used for the resurrection in the chapter The Kingdom and there it says: "*Wa llayhinnushūr* (to Him is the Uprising)" (The Kingdom 15) The term "*Inshār*" and "*Nushūr*" is used to talk about the germination of plants out of the ground, according to dictionaries "*Inshār* means arriving the spring to a land and causing its growth, and *Nushūr* means geminating the plant after raining, so the rain spreads out and causes the growth (*Ibn Manzūr* 1408, *Farāhidī* 1414); There are some commentary about this term in exegeses. The root of term means "opening after collecting and wrapping" and "*Inshār*" is used for reviving after death and "*llyhinnushūr*" (The Kingdom 15) means that the dead's life like rolling of the scrolls rolled up will be re-opened in the presence of God in the resurrection (*Ṭabātābyī* 1366, *Ṭabarsī* 1360); Therefore the term is used for growing plants out of the earth, the Qur'an used it for raising the dead and the resurrection, on the other hand reviving of the dead has been compared with the growth of plants, as it is explicitly stated by another verse: {"God is He who looses the winds, that stir up cloud, then We drive it to a dead land and therewith revive the dead, after it is dead. Even so is the Uprising." (The Angel 9)} In this verse rising from the grave has been compared with a barren land where no a single trace of luxuriance growing in it, but with the rain, plants are grown and its land will be revived which means the dead that there is no a whiff of them on the earth will be risen out of their graves like the growth of vegetation (*Ṭabātābyī* 1390)

Besides the above mentioned in the verse of Qur'an, they are expressed in Islamic traditions as well, as the Prophet (ﷺ) says: "the period between the two Blast of the Trumpet is forty (*Diylamī*, *Jazāyirī*, *Majlisī* 1403) and *Qatādih* quoted the Prophet (ﷺ): "The Messenger of God said: the period between the two Blast of the Trumpet is forty, his Companions said we did not ask anything about this forty and did not want him to explain, and he did not say any word more than but forty, but the companions considered it as forty years. The Prophet said in continuation: during this forty God sends rain whose name is the rain of life by which the earth is clean and moves and on which the dead's bodies grow like vegetation, and then the second Blast of the Trumpet is blown by which people raise suddenly and watch the situations of the resurrection." (Cf. *Suyūṭī* 1411) In a hadith from

Imam *Ṣādiq* (‘a) narrated: "Imam *Ṣādiq* (‘a) said: When God wills to rise people from the dead, it will rain forty days, and it will make the bones collect and clothe them with flesh" (*Ṣadūq, Majlisī, Qummī*)

As it is clear in the aforesaid narrations, they have been spoken on raining and sending down water which is the main source of postmortem life, and they have been reminded the reconstruction of bodies by it that certainly it should be noted that the rain of the Day of Resurrection is not the same as this world, but it means that it has the same feature, so to speak it makes plants and lands grow in this world, the rain of the next world makes the dead come back to life. In conclusion the result of the rain of this world is the life of the earth, but the result of the rain of the next world is the reviving of the dead and gets them present before God (*Ḥusaynī Ṭihranī* 1364, *Falsafi* 1379)

### 7.3. Verses introduce the resurrection as the emergence of the first human:

The emergence of the first human has been referred by some verses of the Holy Qur'an while talking on the resurrection, besides it emphasizes God's power in reviving the dead, it also specifies the quality of the reconstruction of the body (The Pilgrimage 5-7, The Resurrection 4&36-40, *Yā Sīn* 78-79, The Forgiver 67-68, The Prophets, 104, The Battlements 29 ); As it says: {"O men, if you are in doubt as to the Uprising, surely We created you of dust then of a sperm-drop, then of a blood clot, then of a lump of flesh, formed and unformed that We may make clear to you. And we establish in the wombs what We will, till a stated term, then We deliver you as infants, then that you may come to age; and some of you die, and some of you are kept back unto the vilest of life, that after knowing somewhat, they may know nothing. And thou behold the earth blackened, then when We send down water upon it, it quivers, and swells, and puts forth herbs of every joyous kind. That is because God, He is the Truth, and brings the dead to life, and is powerful over everything, and because the Hour is coming, no doubt of it, and God shall raise up whosoever is within the tombs." (The Pilgrimage 5-7)} In these verses, God refers to the resurrection and points to the two topics of how the creation of human is in the wombs and how the plans grow in the soil in order to eliminate all forms of doubt of the resurrection, and as it can be seen after explaining how the creation of human is He says: "We may make clear to you" that means someone's look at their own creation, i.e., the facts of the quality of the resurrection may be manifested to them; namely there will be doubt to no-one that reviving of the dead is the same by observing one of the atoms of the body turns into "a drop of [seminal] fluid" and then into "a clinging mass" and then "a fleshy tissue" and at last "as infants". Interestingly, God has pointed out two things together in the above verse: "How the creation of human and the qualities of the fetus development are" and "germination of a plant

out of a barren land", which means that the land's effect on the germination and growth of vegetation is the same as the effect on the growth of children in the womb; that two altogether resolves any dubiety of resurrection and how the dead will be revived (*Ṭabātābyī* 1366, *Ṭabarsī* 1360, *Makārim* 1366, *Jurjānī* 1378) Thus it could be concluded that when the true belief of reviving the dead on the resurrection is ascertainable that both factors (the development of the fetus in the womb and the growth of vegetation in the soil) will be considered altogether which indicate how bodies will be reconstructed on the Day of Resurrection.

In addition to the above verses that explain the resurrection through referring to how the first creation of human was, in some other verses the first creation of human has been generally mentioned; as it says: {"As He originated you so you will return" (The Battlements 29)} In other words even as He brought you forth in the beginning, so you will be recreated the same way (*Ṭabātābyī* 1390, *Ṭabarsī* 1415)

### 7.4. An event that explains the quality of the reconstruction of bodies

One of the reasons for the corporeal resurrection is actual events of reviving the dead that the Holy Qur'an has stated the examples of them (chapter The Cow verse 260 is about the story of Abraham and the resurrection of the dead, The Cow 67-73 is about bringing one of the victims of the Israelites to life, The Cave 9-25 is about the adventure of cave companions, The Cow 259 is about the centenary death of one of God's servants) by being careful in these events, that is to say, the centenary death of one of God's righteous slaves, how the bodies reconstruct on the Day of Resurrection will be defined; In the event of "the centenary death" in chapter The Cow verse 259, when one of God's worthy servants (*Uzayr*) came upon a township and saw the dead's decayed bones asked the question (*'annā yuḥyī hādhihillāhu ba'da mawtihā*) which means How are the dead brought to life after death? That the word '*annā*' has two meanings: the question of time i.e. "When" and "What time" and the question of quality i.e. "How" that according to the context of the verse and then the contents of the resurrection it indicates that in this verse the second meaning of '*annā*' i.e. "How" is considered that it refers to the quality of resurrection, that is to say, the man's was not about the origin and or the time of resurrection, but it was on the quality of resurrection, so for this reason God made him die for a hundred years and then resurrected him to show him how the dead will bring forth to life (*Ṭabātābyī*, *Makārim*, *Ṭabarsī*) what is explicit in the event which indicates how the dead will be resurrected is this interpretation: {"And look at the bones, how We shall set them up, and then clothe them with flesh" (The Cow verse 259)} Here refers to the resurrection of ass (*Majlisī* 1403 and *Ṭabarsī* 1360) before the eyes of the question-master, the bones of ass were joined together and

clothed with flesh (*Ṭabātābyī*, 1366, *Ṭabarsī* 1360, *Makārim* 1366) what is interesting in this sense is the Qur'an using the same interpretation about the development of the fetus in the womb; as it says: {"And then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garmented the bones in flesh; thereafter We produced him as another creature. So blessed be God, the fairest of creators" (The Believers verse 14)}; as it can be seen of the above verses the interpretation of "garmenting the bones in flesh" is exactly used in both verses i.e. both on the reconstruction of the dead's body and on the development of the fetus, and the similarity of the expressions is used on the one hand to consider the resurrection of the dead as the creation of human in the womb, and on the other hand in order to make the reconstruction of the dead's body objective in the event of "the centenary death" which can be concluded that the reconstruction of the dead's body on the Resurrection is like the development of the fetus in the womb, as it was mentioned by a tradition of Imam *Ṣādīq* (a), he is also applied garmenting the bones in flesh in order to explain how the resurrection of the dead is which is the same interpretation: "When God wills to resurrect people, it rains forty days and the result of this is joining the bones and clothing with flesh" (*Ṣadūq* 1362, *Majlisī* 1403, *al-Qummī* 1404) by which how the resurrection of the dead, i.e. the fetal development in the soil, is on Judgment Day will be clear.

### 7.5. The objectivity or similitude of the bodies created

As noted above one of the topics is raised on Judgment Day is that whether the body created is the same as the very worldly one or similar to it of like of it? The main reason for this disagreement is the difference of opinion on the concept of human reality. For some people believe that the reality of human is just the "soul" and resurrecting the same worldly body is unnecessary; but some believe that the reality of human is just the "body" which is necessary while returning; and some others say that it is the "combination of body and soul" which is the matter of disagreement (*Bihār ul Anwār* vol., *Mullāṣadrā* 1379) that the reality of human should be in search of the Holy Qur'an:

The Holy Qur'an can be found that despite the composition of an alive man is the body and soul, the reality of human is just soul and the body is as a means to traverse the path of human perfection as it says: {"Say: Death's angel, who has been charged with you, shall gather you, then to your Lord you shall be returned." (Prostration verse 11)} This verse states that the angel of death will take away the reality and human existence at the time of death and bring it back to God. So the reality of man is not the physical body, because the physical body will be destroyed by death, but the reality of man is his soul that the Divine angel will take it at the time of death and it will be with God (*Ṭabātābyī* 1366) As such the

physical body is as a vehicle for the soul to achieve its objectives, when the soul is with the physical body of human, the man is called "alive", and when the soul is without the physical body, the man is called "dead", and it means that the "life" and "death" both of them are considered as an ontological state for human except that in the state of "death", the reality of human (soul) is without the physical body, but in the state of "life" the soul is with the physical body; As this has also been pointed out in the chapter The Kingdom: "Who created death and life, that He might try you which of you is fairest in works" (The kingdom verse 2) "Creation" goes to the ontological fact and the verse is referred to: "We created death and life" which means that the "death" does not have the meaning of non-existence and annihilation, but it is an ontological fact created like the life; another verse is as the witness of the above said discussions that says: {"He brings forth the living from the dead, and brings forth the dead from the living, and He revives the earth after it is dead; even so you shall be brought forth" (The Greeks Verse 19)} The verse is speaking about bringing forth the "living" from the "dead" which means there is a "dead" from which a "living" brought forth, so the "death" is an ontological state; As such the main entity of human existence is the soul which is stable against any change and transformation and or destruction of the physical body, and this is why the creation and existence are used for the "dead" in spite of the death and destruction of the physical body, because like the "life" is an ontological state not the main part of human decomposed by death and come to existence by the "life".

Another consideration is that the human body is constantly changing, so that after a few years, all the body's cells and elements are changed, although the human personality is stable and does not change and throughout changes of body elements is not a matter to be considered while identifying individuals, for the reality of human is not his body elements but the soul despite the passage of time and transformation of the physical body there is no change in reality. Because this man is resurrected on the Day of Resurrection, it will be the same for the body of the man, i.e., the reality of human is the soul that return without any change, and it is needless that the same atoms and elements of the body constantly changing and evolving in the world will be returned; but it is enough for a man to be returned with an elemental material body in the format of the very worldly form (as a whole); until on the one hand man may receive the pleasure and or pain of his deeds via his physical body as he had perceived the pleasure and pain of this world, on the other hand the look and appearance of individuals is the very worldly form so that they may be identified while meeting each other, as it says: {"And the day He shall muster them, as if they had not tarried but an hour of the day, mutually recognizing one another" (Jonah verse 45)} In this verse, "recognizing one another" implies that people are gathered with this worldly shape and form on the Day of Resurrection so that they saw each other

they get acquainted (*Ṭabarsī* 1360, *Ṭabāṭābyī* 1366) Therefore if we want to talk about how the muster takes place from the "objectivity" and "similitude" of a resurrected man point of view, it can be said that the "actual" of the soul will be returned spiritually on the Day of Resurrection, but it is "similar" and the same as it from the atoms and corporeal elements point of view, i.e., the man resurrected spiritually "the same as the worldly soul" and physically and elementally and also bodily form and shape is "like a worldly man" as well, and there is no need to return the very atoms that was the part of human body; some commentators consider the following verse as a proof of the similitude of the bodies on the Day of Resurrection: {"Have they not seen that God, who created the heavens and earth, is powerful to create the like of them?" (The Night Journey verse 99)} It is said while interpreting the verse: this simile and likening is only used for the body, because the drawback of unbelievers was that "Would we back again if we died and became dust and bones?" That is, their question is about the features and aspects of the material body, and therefore, when the soul of human is ignored, this analogy will be correct and it means that the body of the next world is similar to this world body, however, by considering the reality and the human soul it would be the same of that not the like of that." (*Ṭabāṭābyī* 1366) So to speak, other world's human is the same as the human of this world due to returning the very reality and bodily soul of human to the physical body, but it is similar to the worldly body materially and elementally speaking and from atoms and worldly elements point of view; and on the one hand there is no need to return the same of that atoms and elements because in this world the atoms of human body is constantly changing and evolving, and the existence and the reality of human do not depend on the same of these atoms, so that the existence and non-existence of the same of these atoms and cells have an effect on the reality of human, so that the real sample of independence of human on the same of atoms can be observed and perceived in this world, so that when the dead and rotten cells of human fall apart, there is no effect on the reality of human existence and or feeling his pleasure and or pain, then the main principle is that there should be a material body with the physical and bodily elements and cells that lead human to pain or pleasure, and the existence of the same of those atoms does not effect on the reality of human or his perception.

### **8. The possibility of reconstruction of bodies before the Divine power**

On the discussion of the reconstruction of bodies in a new creation, the possibility of it is another subject, and it is obvious that it is easy and simple in front of the Divine power, as also mentioned in various verses of the Holy Qur'an (*Yā Sīn*, 79&81, The Resurrection 4, The Night Journey 99, Distinguished 39, The Greeks 50, etc.) As it says: {"What, have they not seen that God who created the

heavens and earth, not being wearied by creating them, is able to give life to the dead?, Yes indeed; He is powerful over everything" (The Sand-Duns 33)} In this verse, Allah has mentioned his power in reviving the dead, and since the best proof of possibility of anything is the occurrence; creating of the heaven and earth is the reason of giving life to the dead on the Day of Resurrection, namely, God was not exhausted by the creation of the heaven and earth with all enormity, so He is also not incapable of reviving the dead and it is easy and simple against the Divine power (*Ṭabarsī* 1360, *Makārim* 1366, *Ṭabāṭābyī* 1366) As it says in another verse: {"And it is He who originates creation, then brings it back again, and it is very easy for him." (The Greeks 27)} It means originating the life of humans is easier than their start point of creating, for at the beginning there was nothing at all, but in returning there is its entity (*Ṭabāṭābyī* 1366, *Makārim* 1366) Thus the possibility of such a thing for the Divine power is not only feasible, but it is also easier and there is no slightest doubt about it, as it says: {"And if thou wouldst wonder, surely wonderful is their saying (deniers), (those who say) What, when we are dust shall we indeed be raised up again in new creation?." (Thunder 5)} Recreation of humans is not an odd job and needless to be wondered, if there is any wonderful thing, it will be the disbelievers' saying that although they are seeing that God is creating creatures out of nothing, again they are in doubt of their returning; therefore, God was capable of the first creating and created creatures, recreation is also feasible for him and this is like the creation of other creatures in front of the Divine power but even easier than that and there is no slightest doubt; but the surprise is that despite human is watching the wonders of universe creation, he is still in doubt of returning.

### **9. The possibility of reconstruction of bodies based on genetic and scientific findings**

Having a general look on how organisms are composed, it would be identified that the general mechanism of composing organisms is based on a general process and according to embryonic development of germ cell, so that in plants seeds as the origin of a plant are prepared to germinate and grow by locating in the heart of the soil and providing suitable conditions (in terms of light, humidity, temperature, etc.) and within the seed an embryo including of male pollen grains (gametophyte) and the female cell (oviparous nucleus) is formed and grown by cell division, and then after eating the food inside the seed it splits its bark and germinates, and then using the nutrients in the soil it keeps growing up to turn into a plant (*Kūchakī* 1385) the growth of plants is also the matter of referring in the Holy Qur'an, as it says: {"It is He who sent down out of heaven water, and thereby We have brought forth the shoot of every plant... and in all this are signs for a people who do believe." (Cattle verse 99)}

The mechanism is the same animals while breeding the animals, as in laying birds and animals germ cell grows with cell division by providing appropriate conditions and using of nutrients in the egg, and after growing up and hatching the growth continues until it turns into an animal; In the case of mammals also sperm cell entering the female body by providing appropriate and necessary conditions keeps growing and developing and gradually becomes an animal; The same process is for human too the fetus lodges in the womb and passes an evolutionary path, and becomes its present form, i.e., a human, the Holy Qur'an refers to how the creation of human is, it says: {"then We set him, a drop, in a secure abode, then We created of the drop a clot, then We created of the clot a tissue, then We created the fleshy tissue as bones, then We clothed the bones with flesh; thereafter We produced him as another creature. So blessed is God, the best of creators." (The Believers verses 13-14)}

Hence the general mechanism of composing organism is nearly the same and in an embryonic development, this circle, i.e., the reconstruction of bodies in an embryonic development is also feasible on the Day of Resurrection. But the other subject is how this happens scientifically findings speaking despite the destruction and disintegration of the components of the body after death; Scientific surveys show that this would have been possible and also researches done in genetics proves that not only the reconstruction of the human body in the form of embryonic growth is possible but another human can be cloned like the first one by a single cell of a human, so that the similarity of the two will be more than 99.5% (almost 99.7%) and there is no difference between the cloned human and other humans from materially, elementally, perceptively, intelligently and other human standards point of view.

The description of DNA which is a kind of nucleic acid has genetic instructions used for the biological performance and development of organisms; human was entered into a new age of science by the progress of genetics and the discovery of the role of DNA in organisms and also understanding the ability of living cells in producing their analogous ones, and it drew scientists' attention to clone creatures (in particular human cloning); Extend research in molecular genetics, and especially the success of some scientists (such as Robert Bridgird, Thomas King, and John Gordon), in animal cloning, proved that mammals varies person by person and each

individual's DNA is unique and indissoluble as a source of genetic barcode and will lead to detect the person's identity.

Now, cloning is one of the most human's advanced technology in medicine and genetic engineering that is looking to create similar creatures genetically which is possible via two methods of embryonic and reproductive cloning (reproduction); In the reproductive cloning it is possible to reproduce the creature completely through a single cell; This type of cloning which is animal production technology with the exploitation of DNA uses one of the very cell of the animal in which genetic materials of the nucleus moves into an ovum that its nucleus stimulated after passing chemical or certain electrical flows, and cell division is started like a fresh ovum fertilized and a fetus cloned is produced; When the fetus cloned develops in an appropriate level, it is transferred into the host uterus to spend the duration of its embryonic development there till the birth; This method for the first time has done by Scottish researchers in 1997 to clone a sheep (called Dolly), and later other animals such as mice, cattle, sheep and cats were cloned by this method, it proved that genetic materials of a mature cell is enough to produce a new and complete organism.

Currently human cloning is one of the challenging issues in genetics and medicine that proponents and opponents are many, but despite some disagreements various news is heard of human cloning (such as the birth of the first human cloned by the skin cell of an American woman) And even scientists are looking for cloning different species of animals become extinct like the dinosaurs, and they believe that cloning the extinct creatures is possible in a way that DNA survived in fossils is taken, and in an appropriate laboratory conditions it will be reproduced; As a Russian-Japanese team has recently been running a cloning of a mammoths extinct by taking the genetic material of the frozen ones, although the main problem of these scientists now is how to find a complete cell with a healthy DNA of the extinct creature and also find an ovum and uterus suitable for cell culture, but what is certain is that the scientists of genetics not only proved the possibility of regeneration of the dead human body by passing the process of embryonic steps and via only one cell, but they are also looking for reproduction and regeneration of the body of creatures extinct. Another point is that genetics scientists not only have proved the possibility of regeneration of the dead body, but they have also proved the possibility of survival and keeping young of the physical body of people in spite of the disintegration of the material, and they state that one of the main reasons for the aging is mutations of some genetic data of the genome (genome is a set of genetic information of cell having DNA) and if the human genome could be decoded and mutations in genes were prevented, it would be possible to keep the human young and the physical body for hundreds of years.

† Adapted from articles: *Nano LIFE*; DNA technology, by Jalal Sultāni, Shādāb Zakātī Qarāguzlū, Nanotechnology monthly-journal edition, ninth year 1389, Simulation of human, by Dr. Hussayn Atrak and Dr. Maryam Mulla Bakhsh, Presented in Suhriwardī's ethics Congress in Zanjan, Cloning by Ja'far Aşgharī Mihrābād, websites: www.clon.blogfa.com & www.oml.gov

Therefore, scientifically speaking not only the reconstruction of bodies on the Day of Resurrection is possible by having a single cell, but also the possibility of being eternal and everlasting of the physical body and staying young is also feasible; thus, two important topics of corporeal resurrection have made how humans will be recreated despite decomposition of the body parts and how the physical body will be eternal and everlasting in the Hereafter in spite of deterioration of the material clear, and on the one hand they also solve the difference of opinion between the believers of corporeal resurrection on objectivity and or similitude of bodies, for the body cloned is 99.7% similar to the very one and has all physical characteristics and similarities of the one, and at the same time it can be varied in terms of survival and durability.

So in general the scientific and genetic topic of the above said in the direction of proving corporeal and physical resurrection can be stated as the following in a few points:

1-Everyone's DNA is a genetic source unique and indissoluble specific identity of the people and after the death it leaves in the heart of the soil in spite of destruction and decomposition of parts of the body.

2-Genetics has proven cloning and reproduction of human in laboratory conditions by using of the DND of a single human cell, the human cloned is more than 99.7% similar to the first one and there is no different with the first from physically standards and other perceptions point of view, but it can be varied in terms of survival and durability.

3-the Holy Qur'an verses has likened the resurrection to the initial creation of human by passing the embryonic stages and also to the growth of plants out of the earth, and on the other hand traditions have also confirmed the existence of an indissoluble inside the human called "natural disposition" and they picture the resurrection on the Judgment Day with raining and preparation of the earth for the new creation of human.

4-According to indissolubility of DNA of any human after the death and remaining of it in the heart of the earth, human resurrection can happen on the Judgment Day by providing the conditions of the earth (such as laboratory conditions in cloning) and using only a cell and via embryonic development in the heart of the soil.

5-The possible of imperishability and eternity of the physical body and keeping it young has been proven in genetics, so the difficulties and dubieties of perishability and deterioration of the physical body are no longer contemplated in the Hereafter.

## 10. Conclusion

Corporeal resurrection means "resurrecting of humans' souls to their bodies to receive the punishment and reward of deeds", and some deniers have denied the materialism and physicality of resurrection due to some dubieties as the eater (*ākil*), the eaten (*ma'kūl*), and shortage of the

elements of the earth; One of the main issues that bringing it up would remove any dubiety of bodily-material resurrection is the quality of reconstruction of bodies on the Day of Resurrection about which there are two views:

A) Public view (composing scattered parts): means on the Day of Resurrection the scattered parts of the dead would be composed and humans' body turn into their worldly body and the spirit in which recurs.

B) Special view (ever-renewed creation): means there is no need to compose the scattered parts, but they would be recreated with certain conditions and requirements of humans as embryonic development on the Day of Resurrection.

The investigation revealed that the first view "composing scattered parts" has problems and dubieties like the eater (*ākil*), the eaten (*ma'kūl*), and shortage of the elements of the earth which does not determine the condition of the body parts in different periods; but the second approach "ever-renewed creation of human beings," additionally it is a feasible thing, and it makes no skepticism, and it is also compatible with verses and Islamic traditions, and genetics makes it possible as well; verses that support the ever-renewed creation of human beings consist of:

1. The verses that speak of the ever-renewed creation.

2. The verses that consider the Resurrection as the growth of vegetation.

3. The verses that know the Resurrection as the emergence of the first people.

4. An event that expresses the quality of the reconstruction.

Hence the Holy Qur'an has determined the quality of reconstruction of bodies through bodily-material resurrection, it has been simulated to the growth of vegetation in the soil and human's growth at the beginning of creation that both of them indicate that humans' body would be recreated like a fetal growth by providing appropriate conditions in the soil on the Day of Resurrection; The possibility of such reconstruction is something simple against God's power and scientifically speaking is also possible, because genetics proves that if there is only one cell of a dead man, it will be possible to recreate the very like of it.

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