



Physical Resurrection from The Perspective of Fakhr Razi

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ABSTRACT

The resurrection and life after death is one of the important issues that it have long been considered by theologians and wise men. Resurrection means that humans after death in another world and to see the result of your worldly life and resurrected in order to be called divine justice is applied to calculate. Belief on the resurrection is the belief on the Oneness of Allah and the most important Islamic religious issue. In the meantime, what is most striking is the question of how "Resurrection" is the title includes a variety of different topics, but Here's what we want to talk about something as "bodily resurrection" and in the Qur'an, and philosophers of rational refer to reasons to prove bodily resurrection and used items in this paper is intended to clarify and We express the bodily resurrection from the perspective of Fakhr Razi.

Keywords: Resurrection, Resurrection physical problem, Fakhr Razi

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INTRODUCTION

State of problem

The final value of knowledge and cognitive (and believe), the final value of (the) knowledge and understanding of it depends on the value of the knowledge of the size of the "known" to the "knowledge" is, in terms of health care, stability, depth, magnitude, and impact on human becoming man, the horizons of eternity. So of course, intellectual and religious education, among all the knowledge and understanding of humanity, no knowledge and cognitive level of knowledge of the principle of "unity-resurrection" (solidarity Tom with each other) is not (Hakimi, 1935, p. 118).

Looking at human history and sociology historians refer to books such as Will Durant, can be found in the fact that man has long addition to physical needs, essentially "also faced a need to ensure that it is necessary for him to" discoverbelieve. Thus, in the Holy Quran (as the last words of God for humanity) to this Brdakth and a third of the verses dedicated to it, such as the need for faith in the afterlife, eternal blessings, eternal punishment, the relationship between good deeds and bad results are discussed hereafter, as well as various ways to highlight and explain the necessity of the resurrection is (Mesbah Yazdi, 1995, p. 11).

Here's what we're calling for an investigation about it, "bodily resurrection" and also noted the efforts of the theory (physical resurrection), which besides having the Spirit in the resurrection of the body as well. All the wise men of the right

to know and accept Divine Resurrection, however, about how different perspectives. Including Sheikh illumination on the bodily resurrection of example focuses format. Other philosophers such as Ibn Sina's bodily resurrection according to the Prophet (PBUH) have proved. Gray realized the necessity of faith, while it is known (Anvari, 1994, p. 14).

In this article we look at the Fakhr Razi about "bodily resurrection" What idea have you accept it or believe in spiritual resurrection? If you believe what he was on? Since believing in religious or spiritual belief or physical disability resurrection of the flesh of man, we can say that Fakhr Razi in part of his work, though not explicitly, to the resurrection of spiritual belief and underscores In his most explicit "defense of the bodily resurrection. In this article we will examine these sectors:

- 1-What is Resurrection
2. Types of Resurrection
3. In the Qur'an about the bodily resurrection
- 4-way prove bodily resurrection
- 5-expressing and exploring doubts Resurrection

1-What is Resurrection

God created man out of nothing, and it is permissible after him again create a very creative at the time of the creation of the first Astuv that in the Holy Quran that he had the appearance of fire, heat and dry the green tree, despite the cold, and more of it, because of the possibility of the creation of life on earth and

bone mass has been kissed, and her powers of creation as it is reasonable.

One must conclude that it is possible to restore destroyed. And so on, admit it is necessary, because "when you enter text may be about to happen to be in violation of its submission component for mutually mirror is not permitted." The news that the completed canon of resurrection-such as pen, tablet, Throne, the amount, and heaven and Dvzkh- entered, it is necessary to look all current building and, as we believe that the text entered, because there it is not impossible or closely.

This rational religious thought that Hasan Ali ibn Ismail al-Ash'ari Ash'arites, seed and planting it after he completed his students, who are famous Abvalmaly Juwayni, known as Imam shrines, Baqillani, Ghazali and Imam Fakhr Razi (the tin, 1994, Ss96-97).

2. Types of Resurrection

Proponents of this positive outlook are the thinkers who may know resurrection, the resurrection of the flesh clergy and disagreements, differences of opinion about the disabled man. They know that the human body is the physical resurrection as they believe that the soul of man's spiritual resurrection single count or physical spiritual resurrection that:

2-1 bodily resurrection: theologians view

Back in the Day of Judgment is the bodily resurrection of the body, and you find them, as they are in this world. This means that, according to proponents of the death, God destroyed the human body and it raises again breathes life and destruction, according to that theory God on the day of Judgment brings together the main components of the human body and it is alive and thus achieved the Resurrection. Adherents of the bodily resurrection of the existence of heaven and hell and suffering physical and emotional happiness in another world emphasize.

2-2Mad clergy, theologians view

Spiritual resurrection, the separation of the soul from the physical body after death of the body and join it to the world of abstract things which means that because of the views of theologians, the soul is inherently "spiritual, not mortal world after the destruction of the physical body to abstract things (spirits) lawn opinion of theologians, spiritual reward and punishment, and heaven and hell and what a joy and Ebtehaj population is the dark part of the spirits.

Whether physical or spiritual resurrection?

However, rational reasons, the need for universal Resurrection and the life of the certificate, but the quality of the Resurrection and whether the resurrection is the only spiritual, or the spiritual and the physical and psychological being, whether it is physical, material or physical element limbo and an example?

This is not something that can be proved through rational arguments that is why a group of theologians and the spiritual resurrection only known physical mechanisms of the body other than the body and do not argue. Some philosophers, especially the followers of wisdom Moshā, saying only that the spiritual resurrection of the soul after death, the body stops of interest, but the fact of the matter is that the spirit of pure annihilation, and you are not in that way. And after the interests of the body remains and will remain immortal (or Maadi, 1994, p. 12)

I should point out here that a point of the fact that philosophers, spiritual resurrection only know, something that made him famous, but wrong about the case, as some philosophers like Farabi, in his commentary on the paper Zynvn Kabeer said: "the Only Word المد اشر and adapt our نحن انتشيع Alshr and prophet."

The physical resurrection Sharia Mohammadi told us what the religion of Mohammad (PBUH) and other divine Shray that we follow. This call holy religion and the Prophet has said it and the resurrection of the pleasures and delights Qlyh Jsmyh be divided.

Ibn Sina, in both the physical and spiritual resurrection, believed and said that it is necessary to be considered equivalent, the movable part of the way through law and law and divine revelation and religion, and research to prove it, "Sharia this issue elaborated, the fortune and misfortune in the body is known (Khajavi, 2009, p. 190).

But many philosophers and scientists Rfa' and useful words and Shiite scholars Nzyrshykh, Nasir al-Din Tusi ... both think and say in the resurrection of the soul back to the body as a result of physical resurrection. It is therefore essential quality equivalent to the verses and hadiths about this important issue and help them to search.

3. In the Qur'an the bodily resurrection

Many verses imply that only here to briefly quote a few examples, we Aktfa "John Alzy Created least the first meters and Bekele's Aleem" (So \ 79).

1. Some verses in answer to those who live bones never knew, like "Say bones who first created them alive.
2. "Ayhsb Alansn Njm Zamh Ellen" and "Yes Qdryn Ali are beyond Bnanh" (Resurrection \ 3-4)"Do people think that will never assemble his bones?" "Yes, we are able to (even the lines) Weighted his fingers and that sort!"
3. The number of verses testify that man arose from the grave and the Day of Judgment is calculated, where he says: "Afellay Ylm our Bsr inasmuch per Alqbvr" (normal \ 9)
Do not know the day when all who are in the graves are raised.
And ... "and bloating per photo Faza I Alajdas to Rbhm Ynslvn" (So \ 51)

And (once again) in the "Forms" is blown, it suddenly out of the grave, rushed to the court to the Lord. "

4. times through bodily resurrection of the Qur'an in the light of the world, such as the story's (AS) (II \ 260), and the story of Prophet Ibrahim (AS) on the question of God through the Holy Quran sometimes refers to life First, sometimes by giving examples of the revival of the dead, like the companions of the cave and talked about his story, it can be concluded that this man's life will be the same physical body (whether Maadi, 1994, p. 12).

The words of Imam Ali (as) in Nahj you can see that people in the house with natural body will Bvd.n Resurrection of Jesus in this regard says: "Know that the thin skin of the fire was not patience, so your mercy ... "(Nahj, St. 182, p. 218).

Or where it says: "... and the resurrection comes, then opened it and threw him take the form of graves ... while everyone is running to the Lord and to the rapid Madshan ..." (ibid., K. 182, p. 80).

Imam Ali (AS) Elsewhere he says: "... and it is the land itself puts out, so God put them in the aging, regeneration, and in the distribution, provided Ajzashan. ." (ibid., St. 108, p. 1 physical 25).

4. How to prove bodily resurrection

The purpose of the physical resurrection is that man in the world hereafter and blessings be present with his body or the physical torment of the Hereafter. To prove bodily resurrection ahead of two ways: 1. through traditional reasons and 2. Rational reasons

Proof by traditional reasons Anecdotal evidence documents the Holy Quran, Hadith and consensus of scholars is based PBUH (Alizadeh, 2008, p. 63). Many speakers such as Fakhr Razi and his colleagues believe in the resurrection of the dead, the resurrection of the natural material with the same material they discovered dark, unto the resurrection of total Habart Madyh other members of the main components that remain on their view, and image again if the former self once again belongs to the secret Gyrd.fkhr not realize that this hypothesis Mhslsh interaction in the world, not the next result, and return to the world and home of the first act Hanh is studying reincarnation 5, after reincarnation transformation where to go? What was the impossibility of reincarnation? And what was the meaning of the word God: "Nhn Qdrna Bynkm Alamut and we Nhn Bmsbvqyn Ali the Nbdl Amsalkm and we Fi Nnshakm La Tlmvn" (event / 60-61)

We death among you destined to have, and of course we in the back will not happen - to be like and as you change and become and you are in the world that its characteristics do not create (Fakhr Razi, 1999 AH, p. 43).

4.1 What versions of bodily resurrection and its relationship with reincarnation

Bodily resurrection is a theory according to which, besides having the Spirit in the resurrection of the body as well. This theory, based on the spiritual teachings of resurrection takes few lines. (Heights / 29) as well as verses that live bones rot (Yasin / 78 and 79) and the power of God to restore the finger even lines (Resurrection / 4) indicate all evidence of the truth of the theory of the bodily resurrection. It seems if we believe in the bodily resurrection, can be provided at least five exposition of the doctrine that some of the fans as well.

Cite this point it is essential that the belief in bodily resurrection, scriptural evidence, and otherwise in terms of intellect, the spiritual resurrection, it is not impossible. Therefore, if the correct version is considered one of the four, we should examine the implications of verses and narrations on the versions mentioned, and choose one of the versions mentioned.

4.1 First version

According to the statement, the human body is destroyed after death, but God in the hereafter, the body creates destroyed again. This view is based on the license restore destroyed and accordingly, no difference between the body and the body Dnyvy- hereafter as to the existence, nature and effects, but the two are the same (Taftazani, 1409 AH, p. 87).

4.2 The second version

God is present in the resurrection parts of the body element, but changes in its structure. The earthly elements such as the body naturally limited life, but God gives it strength to persist in the long term, or while the body is such that Fzvlty, God will change it so that it is not waste.

4.3 Third version

According to the statement, the human body is a key element of extraneous or superfluous. According to this view, heavenly body in some of its components (main components), while the earthly body, and in some other (non-core components) is inconsistent with the authoring committee and also its earthly body is similar board.

4.4 The fourth version

According to the statement, the restoration of the earthly body in the afterlife, is not necessary, but the Lord's earthly body to form new body and spirit of each person creates his earthly body returns to the same body. In this view, heavenly body, in terms of the body and is inconsistent as to be united with it, but since the dignity of every human being is his soul, body Tghayr worldly and otherworldly, people will not compromise the distinction.

4.5 The fifth version

The human element in that world body will not be resurrected, but his body is a physical example. and finds the body, the body is an example (Faryab, 2012, Ss2-10).

Fakhr Razi argued in his great commentary on what seems to be the resurrection and the resurrection it is understood and thought, The verses from the Koran and the Prophet on the Day of Judgment has arrived and it is what they understand and agree Nzrv Tbsh implemented: He has said in Surah verses that refer to Mnkryn resurrection event that they are the people of the north and from the debate, it has been said: if when we die and become dust and bone, do we will be sent? You will be sent our fathers. (Event / 67-68), and God in their response to the possibility of the resurrection of the four sides argued that the signs mentioned you can check. (Vaqh58-59), (63-64), (68-69), (71-72), (Fakhr Razi, vol 14, 1999 AH, Ss27-30).

Proof by logical reasons

Fakhr Razi to prove bodily resurrection says: First, "God has power over all possibilities and restore [= the resurrection] also may be considered, secondly," upon all information, including a general part of the world. The main components required to dissipate, even if it is scattered in East and West of the world, knows and can collect them. Thus enabling certain bodily resurrection [= rational arguments]

Fakhr Razi examines the bodily resurrection confirms the wisdom of cargo. The traditional belief that the messenger of the truth of the physical resurrection is announced, it will be clear on it. The rational interpretation of the Resurrection in the Kingdom, after the example and verse confirms that the Resurrection was a rational argument proves twelve. The twelve arguments we refer here to two arguments Perhaps these arguments are just some features and special.

1. Proof of the need for justice: According to this argument, because in this world, justice is not executed, another world, where justice should be fully implemented. Every day in this world, we see that "the good, the bad one Ydsh" and also see that "a good part of the world not responsible" But the war brings suffering and "utterly collapsed died of sorrow" So if you are in another world it will reward the righteous and punish the wicked sees the world and the creation of useless and vain and worthy of sage wisdom hath not.

2. Proof of the need to ensure the well-being and pleasure: According to this argument, because the house is not a house of joy and happiness, so that good writing should come and enjoy the happiness the ultimate cause of the creation of the People of God and three could be: First, the creation of simple ignorance and avoidance of suffering and comfortable: This study is the result of deeds is useless, because before creation, "and then we were in no means was the result." The second involves the creation of suffering: It is not compatible with wisdom and mercy and do right. Third, to create a comfortable and well-being: this is certainly not the ultimate cause of creation, and the fact that the house, the house is suffering in this world there is

no easy and comfortable what people think he was a real pain ... The other world to this world after the joy and happiness in the world achieved (Dadhb, 1995, pp. 292).

Secrets of the Resurrection

Bdankh contrary wise in the resurrection and the resurrection and publishing quality, and this branch of the human soul know what it is and where issues. Darnd.jmaty say the controversy is that his physique to good eye to see, but researchers were not satisfied with this promise. For the following reasons:

1. I am the same person that I was there twenty years previously and ensure that it is not part of an already existing today. Because people are sometimes thin and sometimes fat and body parts of some of the analysis may be changed and So if I had the same components as the components should be changed, I'm not the same person I was before because these components are in place and I have the same cesium that was before I'm anything other than those things.

2. I know itself and do not forget me in itself, but its members appear to forget, As described above not knowing members of their inner self when I know, When I look at the members and not inside any of the other thing is I know the truth behind the appearance and inner organs.

3. What we see is the appearance of the object as the eye can see inside objects if the appearance of the object or level or single level and it turns out that the man is the man knew that the truth is not visible to the eye.

4. It is physical light, which was not part of the heart is the first organ to live contribute to the heart of the heart was not the last member dies and that in the Qur'an and the news that heart orderer of the mystic and the subject is (Razi and Suhrawardi Abhar and Akhsyky and others, 1961, Ss40-41).

Doubts about the restoration of destroyed are three question:

1. That sentence was suspended to permit the restoration of what is intended in the sense that it remained determined and identity because it permits the restoration of its type, which is not the same reliable nor nature nor the determination after his sentence on license restoration is impossible.

Answer: Conclusion is that the decision to permit the withholding something, wed the set make the thing itself, and we've talked to Mnqvz funds.

2. If the restoration is to restore destroyed was valid then, he created his first prime time is valid So the first time the honor has been restored while restoring the same after the first and it is impossible to restore executed after it was revealed that Moody is impossible, so it is impossible to restore extinct.

Answer: It is time to call origination otherwise occur then, it should in time after the occurrence of other And this leads to regress and this is impossible, but their origin is that once it is reached that the second time is the Resurrection.

3. Ink was destroyed because we assume that after God created the ink and other inks of the ink and ink created earlier that one is destroyed So what is the same one that he was killed and There was not the first but the second is the greater must be the same.

Answer: It is our faith that God is not all powerful lawful as the philosophers say that the soul is eternal, although religion is eternal and cannot be Aristotle but We cannot because it is the part of God that we have raised the issue that the part of God's creation of objects is created There was also a lack of time available and everything was because before there was not anything And if nature cannot hide this is impossible, then it is not available and if there are not saying it is impossible (Razi, C 1, Ss225-315).

The answer to the problems of bodily resurrection

1. Belief in the bodily resurrection associated with the restoration of destroyed and it is impossible.

Answer: A number of scientists have been denied the principle as Fakhr Razi has clarified this issue. No part of this world does not go, but if the spread is transferred from one form to another and This issue is fixed in the Qur'an and science and the Quran thousand four hundred years ago, stated in answer to whether we die and become dust after (again we) this return is very unlikely.

And unbelievers deny resurrection, said that the resurrection will not come to us, O Messenger of God, I swear we tell them to come, but he is aware of the unseen world And the amount of particles in all the heavens and the earth or less or a bit more obvious. (Saba / 4)

2. If we believe in the bodily resurrection of our land is not enough.

First, "This is a hollow claim, and secondly," The Resurrection is another quality, as the Quran says: Yom transfer (Ibrahim / 48).

Third, "according to an account that our scientists have the depth of thousands of meters of soil just consider Iran to answer the needs of the billions of physical materials billion over two million five hundred years to give longer life expectancy on Earth two million five hundred thousand years to know.

CONCLUSION

The study done and meditate on Fakhr Razi's works can be concluded that physical resurrection is certain and it is possible. It is the physical resurrection of his body will be

present in the world and the Hereafter Bahmyn blessing or punishment of the Hereafter is also physical.

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