



Research Paper

## Comparison and matching of the interpretation of the physical resurrection from the point of view of Mulla Sadra and Allameh tabatabai

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## Abstract

Different opinions have been expressed throughout history regarding the quality of human resurrection and one of the assumed aspects in this area has been the physical stomach proving it has always been considered a fundamental challenge for philosophers and theologians to the extent that some great Islamic philosophers have been unable to prove it with rational evidence. Before Mulla Sadra no philosopher had proven the issue of the physical stomach with demonstrable evidence. And by applying some of this philosophical innovations and outlining multiple principles, he has endeavored to prove the physical resurrection of man and in parallel with using the rules of proof, he also observed the principles of sharia and embellished his viewpoint with rational and narrative reasons. Allameh Tabatabai has outlined the issues related to the physical resurrection of man by choosing the method of interpreting verse by verse. And by proving the true personality of man and distinguishing between worldly and otherworldly matter, both philosophers have also resolved some of the fundamental doubts in the field of resurrection. And while they believed in the disintegration of the worldly elemental body, they emphasized the presence of a body commensurate with the afterlife, along with the soul. Compared to Allama, Mulla Sadra used more philosophical rules and was more forthright in expressing and proving issues. And while Allamah acknowledges that the capacity of individuals in society must be taken into account, he has refrained from fundamentally proving some issues and the scope of his material on the quality of human resurrection was less than that of Mulla Sadra.

**Keywords:**

Resurrection, Physical  
Resurrection, Soul, Heaven,  
Hell

## Extended Abstract

### 1. Introduction

One of the fundamental tenets of Abrahamic religions is the concept of «Ma'ad» (Resurrection), the raising of humanity on the Day of Judgment to account for their deeds. Philosophers have offered numerous interpretations and understandings regarding its nature and quality. The allocation of over two thousand verses in the Quran to the topic of «Ma'ad» indicates the significant and critical role of this principle in Islam. Furthermore, death and resurrection have been a constant concern for humanity throughout history. Beliefs in death, reincarnation, the "eater and eaten" paradox, and rebirth after death among various Greek philosophers testify to the importance of this matter in pre-Islamic times.

One of the challenging and assumed aspects of the discussion on «Ma'ad» is the issue of its

physicality, which has consistently attracted the attention of many philosophers and thinkers throughout history. "Following the Holy Quran, Islamic philosophers have engaged in the philosophical discussion of «Ma'ad». Considering the immateriality of the soul, establishing the case for spiritual «Ma'ad» has been easy. However, they have faced serious difficulties concerning physical «Ma'ad» and the differences between this world and the hereafter.

According to Mulla Sadra, understanding the secrets of bodily resurrection falls within the realm of knowledge and revelations that theoretical reason is incapable of grasping. This is why prominent philosophers such as Ibn Sina, in portraying the nature of human resurrection, relied solely on sacred law for the realization of bodily resurrection. Ibn Sina was unable to prove it based on rational arguments and remained silent on the subject. Before Mulla Sadra, no philosopher could provide a rational argument for the proof of bodily resurrection.



Mulla Sadra strives to prove bodily resurrection in a philosophical and revelatory manner. Relying on his philosophical innovations, such as substantial motion (*harakat al-jawhariyya*) and the principality of existence (*asalat al-wujud*), and under the light of Islamic teachings, he depicts the nature of the human's afterlife body.

Allameh Tabataba'i, who is indebted to Mulla Sadra in the field of philosophy and considers Mulla Sadra's views authoritative in many philosophical principles, has also striven to prove the physical resurrection of man in a philosophical and revelatory manner, like Mulla Sadra, in the field of bodily resurrection, and of course, in this valley, he has tried to depict issues related to the issues of resurrection in proportion to the understanding of the general public. In this article, which has been prepared in an analytical manner and based on library sources, we have analyzed and examined the views of Mulla Sadra and Allameh Tabataba'i on bodily resurrection in a comparative method, and we are trying to examine the assumed aspects of human resurrection; To questions such as whether both philosophers have clearly stated all their findings in the field of bodily resurrection? Have both philosophers used philosophical rules more in the interpretation of bodily resurrection? Do both philosophers consider the truth of man to be a single thing in this world and the hereafter? Was Allameh Tabataba'i following Mulla Sadra's views like philosophical rules in the interpretation of bodily resurrection? Do the findings of both philosophers repel the doubts raised about bodily resurrection? Which aspects of the assumed aspects of human resurrection do both philosophers believe in?

## 2. Methodology

In this article, which has been prepared in an analytical manner and based on library sources, we have analyzed and examined the views of Mulla Sadra and Allameh Tabataba'i on bodily resurrection in a comparative method, and we are trying to examine the assumed aspects of human resurrection.

## 3. Findings

“Both philosophers, with utmost finesse and in a lucid and compelling manner, have elucidated the reality of human beings. Ultimately, their views express the resurrection of humans as a composite of both body and soul. Among the proposed aspects of human resurrection, they subscribe to the notion of bodily-spiritual resurrection (with a non-elemental body). Although Allameh Tabataba'i's approach is an amalgamation of Islamic Law (Sharia) and reason, with a greater emphasis on the Sharia aspect, Mulla Sadra's methodology, contrary to his claim of prioritizing the Sharia aspect in the rational interpretation of bodily resurrection and avoiding the presentation of mystical revelations, can be described as a synthesis of rational, revelatory, and mystical perspectives.”

## 4. Conclusion

Despite Mulla Sadra characterizing his method as a synthesis of «Shar'a» (revealed law) and reason, and striving to adorn his views with this combination, the rational aspect is more prominent. Contrary to his initial claim, some of his opinions, such as the belief in a «*batin*» (inner or esoteric) body, are intertwined with the domain of «*Irfan*» (gnosticism/mysticism). Believing in the «*batin*» body, and its unveiling, requires personal experience, and attaining such a belief is not possible for everyone. Furthermore, in some instances, to prove a point, he expresses different, and sometimes contradictory, views, making it difficult to understand and analyze his perspective and preventing the attainment of a unified conclusion. However, one of Mulla Sadra's prominent characteristics is his explicitness and audacity in expressing novel ideas, to the point where his views are considered a form of tradition-breaking and a transgression of the boundaries of thought of thinkers and philosophers before him. Disregarding the opposition of the superficial-minded common people and the ignorant, he strives to depict the nature of human resurrection, expanding and somewhat systematizing the scope of discussions and principles related to human bodily resurrection compared to other philosophers.



Although Allameh Tabataba'i lived several centuries after Mulla Sadra, and, logically, the level of understanding and perception of the people of his time should have been greater, perhaps making the acceptance of some views regarding human resurrection easier for the general public; however, by overlooking some fundamental issues, he confines himself to generalities. Especially in what he wrote in the book "Man from Beginning to End," he presents a theological perspective and attempts to offer generally understandable views on bodily resurrection. Despite being indebted to Mulla Sadra in the field of philosophy, he adopts a distinct approach in proving human resurrection in some cases, such as the matter of the materials from which the inhabitants of paradise and hell are made, and he analyzes some of the foundations of human resurrection with intellectual genius and establishing proof.

Overall, the views and theories of both philosophers do not resolve all issues related to human «Ma'ad». Elucidating the issue of bodily resurrection remains complex and ambiguous, and, in particular, the nature of the afterlife material and its constituent elements are not explicitly explained and analyzed by them. In

explaining some key and fundamental issues, they have not been able to convince the audience fully. Nevertheless, their approach and method are delicately and perceptively drawn, rendering the fundamental objections to bodily resurrection meaningless and baseless. Without any hype or uproar, they invalidate them. Although most doubts surrounding human «Ma'ad» usually stem from a lack of sufficient knowledge about the truth and nature of man, both philosophers, with great subtlety and in an eloquent and convincing manner, explain the truth of man. Ultimately, their views indicate that humans are resurrected with both body and soul. From among the assumed aspects of human «Ma'ad», they believe in the aspect of bodily-spiritual «Ma'ad» (with a non-elemental body). Although Allameh's method is a synthesis of «Shar'a» and reason, while giving more consideration to the «Shar'a» aspect; However, Mulla Sadra's method, contrary to his claim of the need to pay attention to the side of Sharia in the rational interpretation of bodily resurrection and to avoid raising occult revelations, can be described as a synthesis of rational-revelatory and mystical.