

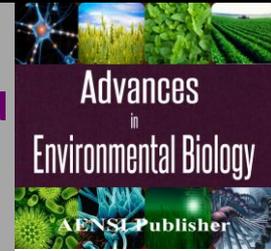


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### Brief and Comparative Review of Opinions of the Quality of Physical Resurrection

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#### ABSTRACT

This study has been written in order for a brief and comparative review of opinions of the quality of physical resurrection, and in this research it has been tried to briefly state views that are associated with the quality of resurrection, and then the reason for disagreements of the Islamic scientists about the quality of physical resurrection is stated and after that various views in physical resurrection is classified in five parts of physical resurrection with celestial objects, with alkaline sun's body, ideal body, with imaginary object and with elemental physical body and the differences of these views are specified.

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### INTRODUCTION

The issue of resurrection and return of man to life is an imminent fate of God that has been notified to people by God's prophets throughout various centuries and ages and it has particularly spoken of as one of the basic pillars of the religion.

Necessity of the principle of resurrection and the explanation of its dimensions and various details has been mentioned not only by the prophet and the infallible Imams, but even after them, religious scholars and thinkers also tried to understand it more and more. One of the important dimensions of the topic resurrection which has always been the subject of scholars' debates is the discussion of the quality of resurrection and how the dead will come alive. Each of the Islamic sciences' scholars has attempted to study the design of the quality of resurrection and how the body is resurrected on the day of resurrection with various reasons such as intellectual, philosophical, and narrative reasons. And they have tried to provide different opinions about the quality of resurrection according to their intellectual tendencies.

*Meaning of Resurrection:*

Lexical meaning: Resurrection in word is of substance "lute" that means "recurrence" and it is also used for various meanings such as location of recurrence, time of recurrence, reference and possible [5,10,3]. Idiomatic meaning: resurrection in term means the return of the soul in the hereafter, to receive reward and punishment; of course it also means the time of return of the souls [29].

*Meaning of Body:*

In words, body refers to a thing that has length, width and depth, in vocabulary books we have: "body is the thing with length, width, and depth and the components of the body won't lose their corporeality even if they are separated to pieces and are fragmentary. [7,17] There are some disagreements between philosophers and speakers in inferring the meaning of "Body", some of them believe that since the length, width and depth are spoke of in the definition of body, then physicality and having mass is not a necessity. But some others believe that man is a compound of physical body and soul and the consistency of man depends on the physical body, so physicality is a necessity in the definition of "man's body" [31]

*Meaning of Physical Resurrection:*

Physical resurrection in terms is the return of souls to bodies, for receiving reward and punishment; idiomatic definition of physical resurrection is mutual among who believe in it, but since there are some

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disagreements in the meaning of body, there have been some differences in explanation of physical resurrection and there are various opinions. As some who believe that since physicality and having mass is not a necessity for body, there is no need for physical resurrection with an elemental physical body, rather it is sufficient that the soul incarnates in a body that only has length, width and depth in a way that anyone who sees it would think the soul has a body. But some of the other researchers, especially tradition researchers, believe that resurrection is the soul's recurrence to the physical body of man which was the consistency of him before death. It means that in the resurrection day, the mighty God, despite the death of the components of the men's bodies, will return them to their preliminary form and with the same physical bodies that they had in the world. And then God will return their soul to them and he will judge them.

#### *Various Opinions in the Quality of Resurrection:*

In preliminary centuries of Islam, especially after the death of the prophet, and with prevalence of intellectual and theological ideologies and also the emergence of new opinions regarding the truth of man, various opinions emerged on how the revive of the death will happen. Before stating the opinions regarding the quality of physical resurrection, we briefly refer to the statement of views associated with the quality of resurrection which can be categorized in the three main views as follows

#### *1- Just Spiritual Resurrection:*

Some philosophers that think the truth of man is only the soul, believe in the spiritual resurrection; These group consider the body as an implement for soul that would be destroyed by death and it is cannot be returned and therefore believe that the life in the afterlife is only spiritual and unphysical.

The basis of this group's belief is incorporeity of the sensual soul and sensual perceptions, and they believe that sensual souls and man's spirit, is a quintessence that is abstract from the interests of this physic. This quintessence, in nature, is free of physic and its parts (of time, place, direction, etc.) and as an action, it is self-sufficient and it does not need physic. It belongs to body in order for evolution and when the death of man and dislocation of the body comes, the interest of self and soul will be cut from the body and after that, since the self is naturally free of physic and it cannot die and be destroyed, it will remain enjoy the blessings and torment the punishments, while there is no way for the decaying and mortal body's return. [13,35,34,15].

Researchers have said several things in criticizing and refusing this theory and think that believing in spiritual resurrection is firstly denying the truth of resurrection, because resurrection means returning and returning is meaningless if the soul was to still remain in the world of spirits even after the its separation from the body; secondly, the truth of man is known to be a compound of soul and body; thirdly, they think that verses that are related to the physical resurrection cannot be interpreted due to their clarity an frankness, and the interpretation of these verses causes chaos in religious law. [30,32,36].

#### *2- Just Physical Resurrection:*

A group of scholars of the theological science and some of those who have been influences by the materialists' ideology think that the truth of man's existence is this tangible body and they believe that soul and life are communicable in the body; this group believes that either the soul flows in the body (like the flow of fire in charcoal, oil in olive, and rose water in flower) or the soul is a face and width that is perpendicular to the physic or is the truth that is considered as natural specifications and traces of the physic; that is why when the man dies and the components of his body become separated, these traces will be destroyed too; according to the view of this group, in the day of resurrection, with the recreation of bodies, soul will automatically flow in the body (because it is considered as a specification of that body) and in fact, resurrection is not about the return of soul to body, rather, it is about the flow of soul within the body. [13,35].

Scholars have mentioned so many reasons when criticizing this theory and think that its revocation is inevitable, because firstly the incorporeity of the soul has been proved; secondly this theory is against verses and narratives that are about spiritual torments and blessings; thirdly, it creates a problem in the issues associated with before of hereafter (purgatory) [15,29].

#### *3- Spiritual and Physical Resurrection:*

This is a belief of the group that think the truth of man is a compound of soul and body and don't think that any of them are man's evidence without the other; according to the view of this group, when the death of man comes, soul will be separated from the body and even though the components of the body will be destroyed and scattered, but the soul will remain incorporeal and it won't be destroyed until the time that the day of resurrection comes and the soul returns to the body again and men will receive their punishment or reward. This group that their theory will be proven through proving the incorporeity of the soul, necessity of body for man' evolution, verses and narratives that are associated with physicality and spirituality of the punishment and reward ad etc [35,34].

Now this kind of resurrection is acceptable for most of the Muslims and it is interpreted as the "physical resurrection"; therefore whenever the phrase "physical resurrection" is used in next contents, it means this type of resurrection.

*Various Opinions about the Quality of Physical resurrection:*

As it was stated, there is not a unified opinion among Islamic scholars in explanation of the physical resurrection due to the disagreement about the meaning of the body. This, alongside with the difference in their ideology of thought, has caused an emergence of various opinions about the quality of physical resurrection which can be divided in five major currents of thought:

*1. Physical Resurrection or a Body of Celestial and Constellational Objects:*

This tradition is attributed to Avicenna, Shahrestani and Farabi that believe that the physical resurrection won't be with a body of celestial and constellational objects and a body other than the worldly body; those who believe in this type of physical resurrection have divided the humans to two categories glad and impish and they believe that the selves of glad humans (including sages, parents and those that are close to God) are free of physical zestfulness and their perfection is reaching the absolute good and connecting to the innate perfection and being drowned in it. But the selves of impish and average humans (who have good and bad doings together), returns in the form of celestial and constellational objects (especially the orbit of the moon).

This group believes that when the man leaves the world, in order for his self to be rewarded or punished, there must be a body so that it would belong to it and in one hand there is no such body on the earth [because firstly reincarnation takes place which is invalid, secondly men who come to the earth are unlimited but earth is limited and unlimited can be placed in unlimited] therefore, even though there are nine sections of heavens in the sky, the man's selves will go there after death and there, a part of heaven will be formed like the man's body and the self will belong to it and it will be punished or rewarded. But this heavenly body is not physical like the worldly body that has mass and dirt [17]. Avicenna who is one of the most prominent believers of this view, has mentioned two topics of physical and sensual resurrection in his two books "The Book of Healing" and "The book of Salvation" and says that the sensual resurrection of each man is drowning in the intellectual happiness or misery and believes that happy selves are free of physical apparent pleasures and their true pleasure is reaching the absolute good believes that the sensual resurrection of impish and average selves is also their bodies' belonging to the celestial objects and thinks that it is according to the rates of those selves [1]. But of course Avicenna does not present a reason for physical resurrection and thinks that it is proven by acknowledging the news of prophecy, and he writes: "It must be taken into consideration that a part of resurrection is traditioned in the religious law and there is no way of proving it other than through religious law and acknowledge of the news of prophecy and that is the resurrection that is for body at the time of resurrecting[1].

Several critics have been said about Avicenna's opinion for example "Mollasadra" completely refused his opinion and said that it was impossible through stating reasons such as the necessity of reincarnation due to the selves' belonging to the constellational object, heaven's hesitation in being influenced by the strange reasons, lack of preservation of constellational objects from corruption, lack of compliance between heaven and selves and etc. [17]. Some others think that Avicenna denies or hesitates in physical resurrection, when they criticize his theory [13], but some others believe that Avicenna hasn't denied the physical resurrection, rather, he has face some problems because he was not able to prove it.

It is notable that now the topic of heavens has been completely canceled, and also an evidence, even a weak one, about the selves' belonging to celestial and constellational objects cannot be seen in verses and narratives.

*2. Physical Resurrection with the Alkaline Sun's Body:*

This tradition is attributed to "Shaykh Ahmad Ahsayi" (the founder of the "Shaykhiye" religion in the 13<sup>th</sup> century AD) and his supporters who believe that resurrection will be with a purgatory body with the name of alkaline sun's body which is something between material physical body and the human soul; this group believes that "man has two bodies, one elemental body and the other alkaline sun's body which is interior of elemental body and includes the human soul; elemental body is like a cover for alkaline sun's body that would be taken away with death and the element of the elemental body is destroyed but the alkaline sun's body is constant and remains so that the man is resurrected with that body in the day of resurrection [16,12,15].

Some of the elders of Islam such as "Mohammad Taghi Ghazvini", "Mohammad Jagar Estar Abadi", "Shaykh Morteza Ansari", "Shaykh Mohammad Hassan" (Saheb Javaher), "Seyed Al'olama Mazandarani" and etc. strongly objected against the beliefs of this group and said that "Shaykh Ahmad Ahsayi" is denying the physical resurrection and they declare his religion as utterly invalidate [12], and also some other of the researchers criticize the existence of alkaline sun's body and state several reasons for its refusal [29].

*3. Physical Resurrection with the Ideal Body:*

Most of Sufis and sages such as "Shaykh Al'eshragh Sohrevardi", "Abo Al'barakat Baghdadi", "Fakhr Razi" and their followers say that the physical resurrection is with the ideal body [23,13] and there is some hesitation in attributing this tradition to "Ghazali", because some sages like "Shaykh Al'eshragh Sohrevardi" believe that Ghazali thought resurrection was with the ideal body but some others such as Ashtiyani refuse this tradition and by reviewing Ghazali's opinion say that Ghazali has dissimulated and he has imitated sages and that's why he has spoken contrary to his belief [13] Sages who believe that this type of resurrection, don't think that the universe of creation is limited to only two worlds material and incorporeal, rather, they believe that another world with the name of ideal world exists between "mere material" and "total incorporeal" and present some evidence for its existence [23,13,32]; this group believes that the hereafter world is a kind of ideal world and they think that objects and creations of the ideal world fit that world and they are in forms of subtle objects between material and incorporeal, in a way that of the specifications of the material, they only have its shape and amount but they don't have the limitations and dirt of the material world and its objects and accessories. They are like an image that is shown in polished objects, and these images are the signs of the ideal world [32].

Those who believe that the physical resurrection with the ideal body believe that after death, the souls of impish men is in the dark timidity and is punished with painful torments and the souls of glad men is blessed with spiritual pleasures until the day of resurrection comes and the souls return in the shape of ideal subtle bodies for receiving complete and true happiness and misery. This group also states some arguments to prove that happiness and misery of the ideal world is more complete [compared to the material world].

Some believe that the ideal world is the same as the alkaline sun world and collect evidence among the opinion of "Shaykh Ahmad Ahsayi" and believers of physical resurrection with ideal body and reject this resurrection with the same reasons that were mentioned in the refusal of resurrection with alkaline sun's body [32].

#### 4. *Physical Resurrection with an Imaginary Body:*

This belief is attributed to sage "Mollasadra", "Molla Hadi Sabzevari" and their followers who think that in the day of resurrection, the souls returns to the imaginary body that has been invented by the self; this imaginary body is a subtle one that has length, width and depth but it doesn't have material and element. And the difference between this body with the ideal body is that the ideal body is related to the ideal world which has been achieved in the external world and it is considered as realms of the external creations, but the imaginary body is associated with the imaginary world and does not externally exist. (Same reference, p 230)

Note that before Mollasadra, most of philosophers and sages attempted to explain the issue of physical resurrection through intellectual evidences, in addition to traditional ones, but they were not able to prove it, until the time that it was Mollasadra's turn and he provided a modern design in this regard; this scholar tries to prove the physical resurrection with the imaginary body with designing the eleven rational principles [which is mentioned under six principles in "Mafatih Al'gheyb"], after stating the complexity of the discussion of resurrection in the books "Asfar Arba'e", "Mabda' and Ma'ad" and "Mafatih Al'gheyb". A summary of his view would be as such: according to the law of substantial motion, human body is evaluating and proportional to it, the soul is also taking the steps of evolution one after the other and it's moving himself from potentiality to actuality, so that in this evolution path it would not be dependent on the body and cut its attachment to it. The soul cracks the shell and the thick material layer which is the apparent body and comes out of it and that when the death comes; even after death man keeps moving toward evolution in the same way until the times that he reaches a half-incorporeal mode; in this mode the man's body is neither material nor incorporeal and that's the time that the man becomes qualified for resurrection; and after resurrection is held, since man's soul has achieved some acquisitions and properties in the world, the man's self creates a visible subtle body through those properties and this body is the same as his worldly body in a way that anyone that sees him would recognize him; this imaginary body creates invents the pleasure and torment of heaven and hell itself. Therefore in the resurrection, there is no worldly physical body. That's why annihilation and deterioration cannot enter that world, because if the resurrection is with a physical body, then there is also deterioration but if it were with a body that the self has invented, since self remains and is steady, that body won't have deterioration and annihilation. The reason behind the fact that the verses of the holy Quran consider pleasures and torments as physical affairs is that, it wants to say that whatever is created due to the self and its activities, has no difference with worldly creatures because objectivity of an object depends on its form (bodily form) not to its physicality and its only advantage is that these bodies do not have material and its properties. (Adopted from Mollasadra, 1368, Volume 9, p 160 – 198, Mollasadra, 1363 pages 580 – 620, Mollasadra, 1383, p 380 – 440) After discussing this topic, Mollasadra confirms the view of a mass of people about resurrection in order to avoid the creation of a conflict in people's belief in the resurrection and writes: "The existence of heaven and hell and other circumstances of the hereafter, as a mass of people understand and it can be understood, is true and in accordance to reality, for the certain belief in it.

The sage "Molla Hadi Sabzevari" has also followed the ideology of Mollasadra, because he was influenced by Mollasadra's intellectual belief, attempts to prove physical resurrection with the inventive body and states six principles in the "Asrar Al'hekam" book in order to prove it [23].

The theory of Mollasadra and his followers had several opponents and proponents that each of them either confirmed or criticized it. As the proponents considered his view that the truest one and the opponents also believed that Mollasadra's philosophical principles were unable to prove the physical resurrection and thought that specifications that were stated about the hereafter body by him didn't have the specifications of the body.

##### 5. *Physical Resurrection with Material Elemental Body:*

This type of resurrection is the belief of so many of Muslims from general and specific and Islamic scholars and traditionists such as "Seyyed Morteza", "Shaykh Tousi", "Allameh Hali", "Allameh Majlessi" and etc. who believe that in the resurrection, soul is resurrected with a elemental physical body which is the same as the worldly body. And in fact, the soul and the body of the man which were mixed together in the worldly life and the alive man was shown in the form moving physical body, in the hereafter soul returns to his elemental body in the same worldly origin [35,23,17,33,30,32,24,22].

Some of the researchers and believers of this type of resurrection, despite the consensus on the elemental resurrection of body in the day of resurrection, don't have a single interpretation of the way of the being of this body and some disagreements about the explanation of that can be seen like the following items

##### 5.1. *Disagreement in the body's objectivity and ideality:*

Some of the believers of the physical resurrection with the elemental body, believe in the resurrection of a body exactly similar to the worldly body and some believe in the resurrection of body similar to it; those who believe in ideality, in order to prove their opinion, have referred to restore extinct topics and since they believe restoring extinct to be impossible, they think that resurrection of man with a body exactly like his worldly body is among the restoring extinct topics and it is impossible. But those who believe in the objectivity of the resurrected body don't think that restoring extinct is impossible or the resurrection of man is a matter of restoring extinct.

It must be noted that the disagreement in the objectivity and ideality of the resurrected body also exists among believers of imaginary and ideal physical resurrection, as Mollasadra and his followers believed in the objectivity of the body but believers of the ideal resurrection believed in ideality.

##### 5.2. *Disagreement in the Objectivity or Ideality of Body's Components:*

Another disagreements associated with the elemental physical resurrection is objectivity or ideality of the body's components; some of those who believe in the objectivity of the body's components think that those components of the body that are resurrected in the day of resurrection, are those components that were a part of his body in the world. [35] but those who believe in the ideality of the components of the body think that since body's components are constantly changing and turning to other things, if exactly the same as these components of the body were resurrected in the day of resurrection, it is necessary that all of the components that were created or destroyed in his body from to beginning to the end of the man's life shall be collected which would be the size of a mountain. And also since man's humanity depends on his soul and it is the soul who gets blessed or tormented, then the objectivity of the components is not that much meaningful; in order to prove its opinion, this group refers to verses such as verse 81 of Yasin surah, isn't he who creates the heavens and the earth able to create creations like you, he is the sagacious creator" and the verse 53 of Nessa Surah "for each time that their skin burns, we create another skin" [32]. Those who believe in the objectivity of the components of the body, for rejecting the statement of the believers of the ideality of the components, in addition to expressing some interpretations for the above verses, they mention the topic of "main components" and "merit components" and express that there are some components in the body of each man which are called "main components (parts)" which are always fixed and they never change or turn into anything; but the rest of the components if the body which are constantly changing are called "merit components". These components are not fixed and they would be destroyed. The resurrected components in the day of resurrection are main components. Components that are exactly similar to them return in the day of resurrection [23,17,33,30,32,24] Those who believe in the objectivity of the components refer to soul traditions in order to prove their opinion and are divided in two categories in the case of believing in the way of man's resurrection, those who do not believe in incorporeal soul and think that in resurrection, only main components return and those who believe in the incorporeal soul and think that in the day of resurrection, "the main components return with the human soul" [33,22].

##### 5.3. *Disagreement in the Collection of the Body's Components or the New Creations:*

Another disagreement that exists among the believers of the elemental physical resurrection is that in the resurrection of bodies, dispersed body components are collected or that in some conditions, all men are created again [35]. Some of those who believe in the collection of components are trying to provide some reasons and

they justify their view through the opinion "self's belonging to the components of the body" and they believe that there is a sense of belonging between self and the physical components of the body which is intensified after death and this is what keeps that self and body and this sense is justifiable for determination of man's body's components and collecting them in the day of resurrection [14]. The great researcher "Allameh Hali" thought that both of these opinion (collecting the body components and new creation) is under the control and power of God and they are both possible, and at the same time believes that resurrection is the second existence for bodies. One of the late-comers who believes in the physical resurrection with elemental body (Sage "Modarres Tehrani Zanouzi"), had a different opinion through the belonging of soul to the body and believed that physical resurrection is not about the return of soul to the physical body at the same worldly origin, rather it is about the movement of body towards the soul and their connection in hereafter origin without the fall of a soul that has gone up to heaven after death from its position and the fall from the superior kingdom [14,13]. The view of this sage has been mentioned in the margins of the books and some of the contemporary sages have criticized it [14,13]. The final point about the expression of the opinions of physical resurrection is that with a general look to the appearance of the Quran's verses and Islamic narratives associated with resurrection, judgments, heaven and hell, reward and punishment and etc. it can be concluded that all of the features of the physical resurrection are elemental and material. As most of the Muslims, Islamic elders and traditions believe in such resurrection and think that verse related to resurrection can be interpreted and they emphasize on avoiding their interpretation by stating various evidences [35]. As even great philosophers such as Mollasadra who connect physical resurrection with rational principles, have emphasized on avoiding interpretation of these verses. The main reason for the emphasis on not interpreting Quran's verses is that the main framework of Quran's knowledge has been formed in appearances and Quran's appearances is an argument for the public and there are several reasons that have been mentioned for proving its argument and so many narratives have been connected to it.

On the other hand, interpretation of the appearances of the holy Quran [except some cases that there is a reason of narrative believers] has destroyed its Palladian, educational and didactic structure and forces humanistic and rational affairs on it and changes it from a divine book to a humanistic one which is the spiritual distortion of Quran.

#### *Conclusion:*

Islam has paid a special attention to the topic of resurrection and that's why Islamic scholars have tried so hard to explain it. But due to being affected by various philosophical and theological ideologies on order to solve ambiguities of the physical resurrection and also because of the disagreement in the truth of man in explaining the resurrection, various opinions were shown. As some believe it is "only spiritual" and some other "only physical" and some of them also believe it is "physical and spiritual". Most of the groups that believe in resurrection are of the third group, "physical and spiritual resurrection" which is interpreted as the "physical resurrection" and it means "the return of soul to the body in order to receive punishment or reward for its actions".

There are some disagreements about the meaning of body among the believers of the physical resurrection that because of it there is no unified interpretation and various views are provided. These views can be divided into five template of opinion:

- 1- Physical resurrection with celestial objects: it means that the man's soul returns in the form of celestial objects in one of heavenly orbits (particularly the orbit of the moon).
- 2- Physical resurrection with alkaline sun's body: it means that the man's soul returns to a purgatory object with the name of alkaline sun's body which is between physical body and human soul.
- 3- Physical resurrection with ideal body: it means that the man's soul returns in the form of a subtle body that just doesn't have shape, amount and material.
- 4- Physical resurrection with an imaginary body: it means that the man's soul, according to his acquired properties, invents an imaginary body and returns in it.
- 5- Physical resurrection with elemental physical body: it means that the man's soul returns to an elemental and physical body similar to the worldly body. The most important and general view regarding physical resurrection which is accepted by public and specific of Muslims is "physical resurrection with elemental physical body". It is also accepted and emphasized on in the holy Quran and the verses and narratives that are related to this cannot be interpreted and Islamic scholars have emphasized on this subject too.

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