

Examining the significance of Imam Sadiq (as)'s traditions regarding the physical – elemental resurrection

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Introduction

Physical resurrection is one of the most important religious beliefs in human life. In the religion of Islam, this issue, as one of the important issues, has allocated a significant amount of religious resources. The verses of the Holy Quran and the traditions (Aḥadith) of Imams (pbuh) have paid special attention to the physical resurrection and have explained and analyzed it in many cases. Nevertheless, the quality of physical resurrection and whether the contents of the verses and traditions (Aḥadith) are physical resurrection with an elemental body or an exemplary body are disputed by Islamic thinkers. One of the important narrative sources in the question of the quality of physical resurrection is the traditions transmitted by Imam Sadiq (as), which were analyzed in this article. This article, by examining the implication of these traditions, comes to the conclusion that the traditions narrated by Imam Sadiq (as) about the quality of physical resurrection, have a strong appearance in the elemental physical resurrection and have depicted the bodies gathered in the resurrection, in an elemental way.

Materials and Methods

This article, using an analytical-descriptive method, examines the significance of the traditions narrated from Imam Sadiq (as) regarding the quality of the physical resurrection. Among the traditions related to the quality of the physical resurrection, the traditions narrated from Imam Sadiq (as) have a greater importance, both quantitatively and qualitatively, compared to other traditions; Because the traditions narrated from Imam Sadiq (as) include a significant volume of traditions in quantitative terms, and in qualitative terms, various words and expressions are used in the traditions narrated from him that do not exist in this form in other traditions related to this issue. Therefore, in this article, the contents of the traditions of Imam Sadiq (as) regarding the quality of the physical resurrection will be examined and their significance will be explained. The author's meaning of the traditions of Imam Sadiq (as)

regarding the quality of the physical resurrection is any tradition that has been directly or indirectly narrated from him. In other words, every tradition that is narrated from Imam Sadiq (as) in discussing the quality of the physical resurrection is considered, whether the content of the tradition is something that is narrated directly from Imam Sadiq (as) or something that he narrated from previous infallibles (Imams). This article examines these traditions, considering their implications, and resolves the primitive conflicts between them. Considering that the materials used in this article are the traditions of Imam Sadiq (as), it is necessary to note that the narrated evidence, including traditions (Aḥadith), are also valid and realistic in the field of beliefs, and their validity in the field of beliefs means that they reveal the truth. Therefore, if we considered a tradition is valid, it means that the content of that anecdotal evidence is a revelation of reality and shows reality. Of course, this is when there is no stronger valid evidence against that traditional evidence and it does not undermine its appearance. In that case, the contents of that traditional evidence are valid for us and reveal the truth.

Results and Findings

In this article, the main terms of the research, namely resurrection, physical resurrection, elemental physical resurrection, and exemplary physical resurrection, at first were defined and their purpose in this article was stated. It was concluded that "resurrection" in the term means the return of the human on the Day of Judgment. "Corporeal" in the term also means a natural body, that is, a substance that can be long, wide, and deep. "Elemental physical existence" means that the bodies resurrected on the Day of Judgment are of the type of elemental and material beings and have the ability to perceive with sensory organs or instruments; that is, the afterlife body on the Day of Judgment will also have material hands, feet, eyes, and ears. In contrast, "exemplary physical resurrection" means that the resurrected bodies on the Day of Judgment, although they have length, width, height, shape, position, color, etc., like material bodies, and have hands, feet, eyes, and ears, are abstract and do not have the ability to be perceived with organs or sensory instruments. After defining the basic vocabulary, the reports of Imam Sadiq (as) about the quality of physical resurrection were examined in two categories. The first group includes traditions of the apparent resurrection in the elemental physical resurrection, and the second group includes traditions of the apparent resurrection in the exemplary physical resurrection. In explaining of the first category, the implications of five traditions were examined. Some of them are so evident that it can be claimed they express elemental in the physical resurrection explicitly. In these traditions, Imam Sadiq (as) referred to the gathering of the parts of a person's worldly body on the Day of Resurrection and the falling of dust from the head at the time of the resurrection, and the

similarity of the worldly and hereafter bodies. But in the second category, the significance of three traditions from Imam Sadiq (as) whose initial appearance in the physical resurrection is exemplary, were examined. These Traditions refer to the exit from the grave with a symbolic form, the formal body of the heavenly beings, and the resurrection of the soul with the form of a worldly body. But after examining the second group of traditions, the conclusion was reached that none of these traditions indicate a physical resurrection. Because some of these traditions are related to the world of Barzakh, and some others merely indicate the embodiment of actions on the Day of Judgment, not the symbolic of the Otherworldly bodies. Therefore, this group of traditions cannot contradict the traditions of the apparent resurrection of the elemental body, and the appearance of the traditions of the first group is without obstacle so they are valid for us.

Conclusion

In this article, using an analytical-descriptive method, the significance of the traditions narrated from Imam Sadiq (as) regarding the quality of the physical resurrection was examined. The conclusion was reached that although from a primitive perspective, the traditions narrated from Imam Sadiq (as) regarding the quality of the physical resurrection are into two general categories And some of them are apparent in the elemental physical resurrection, and others are apparent in the symbolic physical resurrection, But careful consideration of the contents of these traditions leads us to the conclusion that the implications of the first group of traditions are stronger than the second group. Because the second group of traditions mainly refers to the world of Barzakh, not the Day of Judgment, and some others are related to the discussion of the embodiment of actions and have no connection to the exemplary physical resurrection. As a result, it can be said that the traditions of Imam Sadiq (as) in discussing of the quality of the physical resurrection indicate an elemental physical resurrection.

Keywords: resurrection, elemental physical resurrection, exemplary physical resurrection, traditions of Imam Sadiq (AS).