

Resurrection from the View Point of As-Sahifat Al-Sajjadiyya, the Holy Qur'an and Muslim Scholars

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ABSTRACT: In this paper, we have tried to mention reasons for the need to the resurrection according the first two chapters of valuable book of As-Sahifat Al-Sajjadiyya, and then discuss the matters of spiritual and bodily resurrection as "Types of Resurrection", while, in each chapter, the views of the Quran and opinions of Muslim scholars have also briefly pointed out. The main purpose of this paper is to show that in light of the luminous words of Imam Sajjad (PBUH) in the form of prayers, in addition to excellent educational and ethical implications, profound ideological content and also could be inferred.

Keywords: Resurrection, doomsday, bodily resurrection, spiritual resurrection, As-Sahifat Al-Sajjadiyya

INTRODUCTION

Resurrection (in Arabic: Ma'ād, from the root "عود", is a time noun or a place noun, meaning the time of return, or the place of return (Zobeidi, 1927 and Ibn Manzur, 1988 and Firuzabadi, 2000) is one of the most famous names of the doomsday and a religious term (Motahari, 1998). In the verbal books, the interaction and resurrect is used synonymous with resurrection (Eiji, Jorjani, 1996, and Lahydjy, 1993 and Taftazani, 1991 and Bohrani, 1986 and Tusi, 1985 and Helli, 1977 and Tabatabai, 1985). This word is used only once in the Qur'an (Al-Ghesas/85). However, another interpretations of the word Resurrection are repeatedly used in Quran that will be pointed out. Islamic scholars have therefore used the term Resurrection, because they believed on the doomsday as the recurrence time. The time of recurrence of souls to the bodies or time to collect dispersive components or time to restore the extinct (Motahari, 1990 and Taftazani, 1989)

Resurrection is one of the principles of Islam that among religious lawyers, it means resurrection in the Hereafter to see the results of good and evil acts (Lahiji, 1993). All Islamic sects agree in the event of the Resurrection and their differences are in the physical or spiritual quality of the Resurrection (Lahiji, 1993 and Taftazani, 1989). In Sahifat Al-Sajjadiyya, in several passages, it refers to the possibility of resurrection and judgment, while, it has also argued about the detailed quality of gathered organisms.

1- Reasons for the necessity of resurrection in the Holy Quran and Sahifat Al-Sajjadiyya

Resurrection is one of the principles of Islam and based on that we believe that all people will live in another world where will attend in the court of divine justice and will be rewarded or punished. Those who deny the resurrection and call it unlikely, they have forgotten the voice of conscience and consider, because common sense commands on foresight and caution and God, prophets and Imams (AS) that there is no doubt on the veracity of their words, have been approved and emphasized on the principle of the resurrection.

Many verses, prayers and traditions refer to the Resurrection and considered it as an actually doable right. Prayers in Sahifat Al-Sajjadiyya that contains higher educational and ethical implications have dealt with the necessity of the Resurrection. Here, besides referring to the holy sayings of Imam Sajjad (AS) about the issue, the Holy Quran will be invoked too.

1-1. The very initial creation:

Given that one of the causes of Resurrection denial is neglect and negligence towards the first creation, Imam Sajjad (AS) refers to this point and says: "O God, Thou caused me to descend as mean water from loins of narrow bones and tight passages into a constricted womb which Thou hadst covered with veils; Thou turned me about from state to state until Thou tookest me to the completion of the form and fixed within me the bodily parts, as Thou hast described in Thy Book: a drop, then a clot, then a tissue, then bones, then Thou garmented the bones with flesh, then Thou produced me as another creature as Thou willed" (As-Sahifat Al-Sajjadiyya, Prayer 32)

Imam Sajjad (AS) in this prayer denotes to the beginning of man's creation of an inferior substance, the early-stages of formation and evolution of fetus in to a full human, which is the reason for the possibility of resurrection; because, every stages that the drop of being passes in the complex and mysterious world of the womb until his birth, is in fact a new life and is an example of the resurrection.

There are too many verses in Quran that denote to the formation and evolution of fetus, following with the possibility of resurrection: "O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity... *That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent" (Al-Hajj/5-6) and "And certainly did We create man from an extract of clay. * Then We placed him as a sperm-drop in a firm lodging. * Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. * So blessed is Allah, the best of creators. * Then indeed, after that you are to die. * Then indeed you, on the Day of Resurrection, will be resurrected." (Al-Mu'minūn/12-16).

In these verses God makes it has removed the doubts of the deniers with a concrete and objective issue. Therefore, he has stated the masterpiece process of creation and resurrection in the most wise and beautiful style.

1-2. The creation with no template and exemplar

Imam Sajjad (AS) in another prayer recalls the creation of creatures which was take place without any exemplar, as he says: "Thou art God, there is no god but Thou. Thou hast brought forth the things without root, formed what Thou hast formed without exemplar, and originated the originated things without limitation." (As-Sahifat Al-Sajjadiyya, Prayer 47); "It is Thou who art He who began, devised, brought forth, originated, and made well all that He made." (Ibid).

Imam Sajjad (AS) in the above mentioned saying, draw attention to the fact that, someone who is capable of the first creation without a predetermined pattern or scheme, accordingly, why may not be able to re-create.

The Holy Qur'an in many verses to fix the improbability of life after death, implies that the does God that has created the man without a plan from the beginning, is not able to re implement the plan again? "As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it" (Al-Anbia/104)

And in Surah Yasin, in the story of Abi Ibn Khalaf, who rubbed a rotten bones and scattered in the air and said: Who will revive these bones, responds: "Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."" (Yasin/78 and 79). Every wise man knows that re-creation of everything is easier than the original creation with no pattern; is it impossible for the God who creates whatever he wills in the best form and does not need a model or s sample, to re-create something that is already created?

3.1- Rebirth of the land, trees and plants

Imam Sajjad (AS) also refers to the rebirth of the land and considers it as an indication of the possibility of resurrection, where in the rain-seeking prayers, he states: "O God, water us with rain, unfold upon us Thy mercy through Thy copious rain from the driven clouds, so that Thy goodly earth may grow on all horizons! Show kindness to Thy servants through the ripening of the fruit, revive Thy land through the blossoming of the flowers, and let Thy angels - the noble scribes - be witness to a beneficial watering from Thee, lasting in its abundance, plenty in its flow, heavy, quick, soon, through which Thou revivest what has vanished, ringest forth what is coming, and providest plentiful foods, through heaped up, wholesome, productive clouds, in reverberating layers, the rain's downpour not without cease, the lightning's flashes not without fruit! O God, give us water through rain, helping, productive, fertilizing, widespread, plentiful, abundant, bringing back the risen, restoring the broken!" (As-Sahifat Al-Sajjadiyya, Prayer 19); "My God, relief by means of the power through which Thou bringest the dead servants to life and revivest the dead lands" (As-Sahifat Al-Sajjadiyya, Prayer 48).

We all have seen the instances of resurrection and judgment day in spring on land over the dead the trees when the spring air makes them to resume their lives. Resurrection is the same situation; after the system of the world is broken and living beings dying, through the appropriate conditions for the revival of the dead, they will move quickly to God from the graves.

Qur'an in many verses argues about the ability to revive the man through the resurrection of the dead earth and its repetition; seemingly, these verses are insist to teach that: Why do some people continue to deny the revival of human being, while they always see the rebirth of dying plants and trees (Ghorbani, 2008; Lahiji, 1993). "O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity... *That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent" (Al-Haj/5-6) "And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent." (Al-Fosselat/39) and "He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out." (Rum/19)

1.4- Considering the power of God

Another way to prove the possibility of returning to the new life in the resurrection, is paying attention to the almighty power of God; because by accepting this fact, there would be no doubt to deny the resurrection. Imam Sajjad (AS) in his prayers considered this point and stated the power of God in creation of the events and composing the world's affairs and says: "O obedient creature, speedy and untiring, frequenter of the mansions of determination, moving about in the sphere of governance! I have faith in Him who lights up darkneses through thee, illuminates jet-black shadows by thee, appointed thee one of the signs of His kingdom and one of the marks of His authority, and humbled thee through increase and decrease, rising and setting, illumination and eclipse. In all of this thou art obedient to Him, prompt toward His will. Glory be to Him! How wonderful is what He has arranged in thy situation! How subtle what He has made for thy task! He has made thee the key to a new month for a new situation." (As-Sahifat Al-Sajjadiyya, Prayer 43); "Glory be to Thee, Outdazzling in signs, Creator of the heavens, Author of the spirits!" (As-Sahifat Al-Sajjadiyya, Prayer 47); "O God, from whom nothing is concealed in earth or heaven! How should what Thou hast created, my God, be concealed from Thee? How shouldst Thou not number what Thou hast made? How should what Thou governest be absent from Thee? How should one who has no life except through Thy provision have the ability to flee from Thee? How should one who has no road except in Thy kingdom escape from Thee?" (As-Sahifat Al-Sajjadiyya, Prayer 52). Allah, in the verses that mention the process of creation along with the greatness of the universe as well as the skies for the wise people and every others, insists on his power, and represents it the most greatest power than the power of creation of people: "The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know." (Al-Ghafer/57); "Do they not see that Allah , who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent." (Al-Aghhaf/57); "Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator." (Yasin/81).

Wherever that Qur'an is going to explain the reason that some people deny the resurrection, reminds the attention to the wide unlimited power of God: "They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand." (Zomar/67). Considering the above mentioned issues, rebirth of the dead in the judgment day is not impossible.

1.5- The viewpoints of Muslim scientists on resurrection.

The Islamic scholars in their theological books have stated the following premises for a discussion of the resurrection and its quality: the possibility of resurrection, the possibility of creating another world, possibility and proof of vacuum, feasibility and possibility of bodily hell and heaven, the current presence or absence of heaven and hell, possible lack of world, happening and the quality of the and lack of world (the lack of world is through the disappearance and destruction or by the segregation of the components?), extinction license of the natures, allowing or refusing to destruct the souls, allowing or refusing to restore the extinct, the quality of the restoration, the truth of the human soul, alliances or disputes of the human souls, time of occurrence and dating of human breath, invalidity of reincarnation, proof of the individual nature, possibility of dementia and spheres heal and scattering of stars, prove of the universality of God's power in comparison with all possible, knowledge of God on all general detailed and information, and that the restoration of something is necessary, and what is resurrection and will end to what? (Tusi,

1985; Helli, 1947; Lahiji, 1993; Sharif Al-Mortaza, 1991; Bohrani, 1987; Fazel, 2002, Majlesi and Shirazi 1985; Razi, 1986).

Some like Ash'arites believe that wisdom does not imply the necessity of Resurrection and its necessity is logical. But believers of good and evil reason advocates that the necessary of resurrection is rational. Although the Sharia is emphasized on it, but believers of good and evil reason have argued the necessity of resurrection by emphasizing on the intellect or wisdom of God that its absence involves cruelty, futility of duty and promise which is obscene to God. Javadi Amoli remarks seven reasons for the necessity of resurrection from the Islamic scholars. The arguments are: momentum, wisdom, mercy, truth, justice, martial spirit, passion for eternal life proofs (Javadi Amoli, 1993).

1.5.1- Momentum proof

In this proof, the four following major philosophical are used and resurrection as the end of the substance moves of the material world and its turn to the stable movement has proven. 1) Mollasadra's substantial motion, 2) the necessary quest for mobility, 3) absence prevents the world's motion, 4) the abstract concept of motion and time from the fluid and objectivity of the three in the outer universe. Quran also considered the resurrection as the peace world: "O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement." (Ghafir/39)

Two points should be noted about the momentum proof; first, this argument has only proven one constant and quest goal for the physical world but not for the final stage of the resurrection which is "reaching God", and the next is that, the influence domain of the momentum proof is the fluid universe of the nature and the proof is not suited for the abstract creatures that does not have and motion (Javadi Amoli, 1993).

1.5.2- Proof of Wisdom:

This demonstration uses 1) finality of acts of God, 2) the necessary quest of actions, 3) the incapacity of a series of natural disasters for the desirability of consistency and the quest in the divine action to prove the necessary of resurrection as the ultimate purpose of creation.

1.5.3- Proof of mercy

In this argument, the Divine Mercy and elimination of essential needs of creatures as well as deserved perfection of talented and qualified creatures, and the human talent for eternal life has been regarded as requirements for the occurrence of Resurrection.

1.5.4- Proof of the truth:

Speakers stated in this argument that the necessity of the revoked right and disqualified revocation by God and the incompetence of the world for the advent of God's absolute truth requires the occurrence of Resurrection.

1.5.5- Proof of Justice:

This argument implies that the justice of God on the one hand and received no punishment for criminal acts in the world by the benefactors and criminals on the other hand needs the Resurrection.

1.5.6- Proof of the soul's abstraction

The argument proves the eternal life of the soul through the soul's abstraction and immortality of the soul. The proof of the immortality of the soul is meant to prove the resurrection.

1.5.7- Proof of the desire for the eternal life

In this proof, the innate love of man to the eternal life and the wisdom of God's act is used to prove the other world that the eternal life of man is realized.

2- Types of Resurrection in Quran

The resurrection is physical or spiritual, or both physical and spiritual?

If the resurrection would be divided to the physical and spiritual based on the reward and punishment, which means if the reward and punishment be considered just as a physical form, then resurrection would just be bodily, and if we believe that there is also an intellectual reward and punishment that does not have a relationship with body and just may cause spiritual happiness and frustration, then the resurrection will be both physical and spiritual.

2.1 - Types of Resurrection in the Quran

Many believe that the Quran about the spiritual resurrection, which means the lonely resurrection of the soul with no body is removed, because the resurrection of the earthly body as Qur'an says, is decisive. Therefore, the law is in opposite with the just spiritual resurrection of the soul without a body, but if the purpose of the spiritual resurrection is the body interaction with the spirit, the Qur'an agrees with it; because physical rewards and punishments promised in the Qur'an are not true with no spirit. (Sobhani and Fakhr-Razi, 2007 and 1986).

2.1.1- Bodily resurrection

According to these thinkers, the verses that imply the bodily resurrection of the earthly body can be divided into several categories

2.1.1.1- Verse that describes the story of Abraham, the Israelites cattle, restore Ozair, and Kahf companions (Shirazi, Mulla, 1990)

2.1.1.2- Verse that clearly says man was created from earth and returns to it and then comes out.

2.1.1.3- Verse that considered the come out of the grave as resurrection in the Day of Judgment.

2.1.1.4- Verse that imply that bodies of human testify against his actions (the interpretation of these parts as purgatorial parts and non-material appearances is against the manifestation.

2.1.1.5- Verse which implies the change in body in Hell

2.1.1.6- Verse that are reminiscent doubts of deniers about the Resurrection

2.1.1.7- Verse that relates to the physical and hereafter sufferings and enjoyments

2.1.2- Spiritual Resurrection

Some scholars of Islam have also emphasized that there are a bunch of verses that imply on a series of mental and non-sensory rewards and punishments that the spirit does not require the body and the power of senses to understand them, such as:

2.1.2.1- Verse 72 of Surah Al-Tubah, which first raised bodily pleasures and then mentioned the God's satisfaction above all those joys (Sobhani, 1981).

2.1.2.2- Verse where the word "Reaching God" is mentioned (Ibid), and Maleki Tabrizi in his treatise on the reaching to God, has mentioned the viewpoints of some Shia scholars on punishing and comparing quotes. They believe that punishing quotes should be considered through the eye-popping knowledge and knowledge of nature, and the comparing, reaching, receiving, and knowing quotes should be known as the knowledge of Names and Attributes of God as well as the manifested God's nature and names and attributes. In other words, when the way to illuminate the dark and light modesty was provided for the servant of God, then he will know the God's nature as well as His names and attributes, which this knowledge is not the knowledge before the illumination. After he mentioned the prayers and traditions about this stage of divine knowledge, then reminded the pleasure of meeting with God which is above the material and sensory pleasures, even the sensual pleasures that are provided for Elysian in the other world.

2.1.2.3- The verses in which states the envy of the wicked at Armageddon, like verse 167, Surah Al-Bagharah (Sobhani, 1981). This verse and the verse that expresses regret of tyrants in the Judgment Day and sometimes called Doomsday as "the day of regret" (Maryam/40), in fact recall a kind of mental torment that does not need the sensory organs to be understood. It is clear that, these verses are not in opposite of those verses that imply of the bodies interaction.

Mulla Sadra believes that although some verses indicate the interaction of human beings with bodies, such as the verse: "The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."" (Ghamar/48) and the verses that are in response to Ibrahim (PBUH), and the story of Ozair and Kahf companions. In contrast, a number of other verses also indicate that the resurrection is just for souls, like verses: "And all of them are coming to Him on the Day of Resurrection alone" (Maryam/95) and "Just as He originated you, you will return [to life]" (Al-A'raf/29), and "And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?" Say, "Be you stones or iron or [any] creation of that which is great within your breasts" (Al-Asra/49-51).

2.2 - Types of Resurrection from the perspective of Muslim scholars

Scientists disagree on the fact of believing or not believing an abstract soul and the possibility or impossibility of execution of the universe has led many Muslim scholars to interpret the resurrection differently. These interpretations are: 1. Restore the extinct 2. Gathering of dispersed components, 3. Recurrence of souls to the corpses (Lahiji, 1993) 4. Recurrence of souls, 5. Recurrence of souls to God in the physical form, 6. Revitalization of the material world in the other form (Motahhari, 1998).

Some believers of the bodily resurrection who believe God destroys the universe and the human body, consider the resurrection as the restoration resurrection, and that's why they insist on proving the possibility to restore extinct. Others who believe the elimination of the universe and human death as segregating of components, have interpreted the Resurrection as the collecting act of diffracted components (Ibid; and Lahiji, 1993).

Allama Majlisi says that because the philosophers have considered the restore of extinct to be impossible, so they have denied the bodily resurrection, while believing on the physical resurrection is not limited to the possibility of restoring the destroyed (Majlesi, 1996).

Master Motahhari believes that there is no rational or legal reason of death for unknown objects. Therefore argue about the issue that whether the resurrection is restore the extinct or not, is not necessary (Motahhari, 1998). About Allama Majlisi and Motahhari comments two points must be considered: first, the transformation of restore extinct was not the only reason of deniers of bodily resurrection, but the inability of the material world to eternal survival, and inadequate for creation of all human bodies, the necessity of reincarnation and some other problems are the difficulties of the bodily resurrection (Shirazi, 1990). The other point is that, even though there is no reason for the general death of objects, in bodily resurrection issue and objectivity of otherworldly body with the world body, the discussion about the restore extinct is necessary, because characteristics of the human body are destroyed after death, and restoring them is true example of restore extinct.

Some scholars have considered the Resurrection as the transformation of the souls to the matters, which means that when the body is dead and the soul leaves the body, the soul will resist in a world called Limbo, until the time that the Judgment Day occurs. In that time souls return to their bodies. Late Majlesi believes that, all religions have consensus about the resurrection as the recurrence of the spirits to the dead bodies (Motahhari, 1998).

It should be noted that there are several comments from various different thinkers and philosophers and theologians about the quality of the recurrence of the spirits to the body, as follows:

2.2.1- The soul after death, goes to another embryo and comes back from the uterus and will start life again. Some believe it shall be entitled to an animal body which is the form of good and evils that yielded in the world. This is called the doctrine of Reincarnation.

2.2.2- After separation of the soul from the body, it would belong to a substance of the heavenly bodies and stars or an ethereal matter. This theory is attributed to Farabi.

2.2.3- Spirit will belong to the purgatorial corpse after death until the matter find the capability and talent of eternal life and the heavenly body be made and the bodily resurrection occur. At this time the soul will belong to the earth body with the same purgatorial body.

2.2.4- The soul after its separation from the elemental body will leave the physical body for ever, and body like the earthly body will emerge from the ego. The ego is created by the power of imagination and will be gathered in the Resurrection, and the rewards and punishments are on the same body (Rafiei Qazvini, 1987).

2.2.5- Some say the consensus is on the recurrence to the Lord not on the recurrence of spirits to the bodies. Therefore, this will also be discussed that whether the recurrence to the Lord requires the recurrence of spirits to the bodies? Some these scholars believe that, recurrence is nonsense for the body, and just the soul can earn degrees and ranks and be nearby the Lord. Therefore, resurrection is recurrence of souls to the Lord. But others believe that the resurrection is recurrence to the Lord not the recurrence of the souls to the corps, and in fact the recurrence has a physical quality. They unlike Bu-Ali and philosophers before him that only knew the human reason as an independent power from the body, believed on the vital forces of two classes: body class and non-body class. The human also has a purgatorial body that is the true body united with this body, and when the man dies, the purgatorial body leaves this body, and because the life is part of its nature, so to die is not supposed for it. They say the body in relation with the purgatorial body is like hair and nails and other body wastes. The physical body is constantly changing and is mortal. By death, the real human body leaves and discards the earthly body like a wearing robe. Life for this body is dispensable, but for that real body is essential. So the true body does not die. Therefore, although the resurrection is the recurrence of spirits to their fullest, it happens in this physical form as well (Mottahhari, 1998).

Some say they do not believe in the resurrection of the spirit which basically means the return of the spirits of the dead, but gradually, this material life is renew in another way (Ibid).

According to a variety of different perspectives the Islamic scholars view on the Resurrection can be noted as: Most philosophers who have believed that the bodily resurrection is against the reason, and these people just believe the spiritual resurrection, but some also just accepted the bodily resurrection based on what the prophets have said, and so, both have accepted the resurrection (Shirazi, 1990; Ghotbeddin Shirazi, 1986; Lahiji, 1993; and Ibn Sina, 1960).

Some scholars believe the bodily resurrection, which means recurrence of the mundane body, is of Islam necessities, and most of Quran verses are very clear about that and cannot be interpreted (Majlesi, 1996; Razi, 1986). Some who believe in the bodily resurrection think that God destroys the human body and then he claims it.

Some also believe he scatters the body and then collects it (Lahiji, 1993; Tusi, 1985 and Shbr, 1973; Helli, 1974). This difference may be due to two other differences. First, differences in the extinction of the universe the Qur'an has given it: "Everyone upon the earth will perish" (Al-Rahman/26). And the next is discrepancies in the permit or transformation of restoring the extinct.

Aggregation is therefore the three approaches about the resurrection have been quoted Muslim philosophers and theologians (Taftazani, 1991; Fazel Meghdad, 1991; Shirazi, 1990 and Ashtiani, 1978).

2.3- Mere bodily resurrection: more speakers (in the early centuries), did not believe in the abstraction of soul and believe that soul is the transmissible body in the corpse, like the transmission of fire in the coal and water in flower (Ibid), and will be destroyed with death. Life is dispensable and is based on the body that will be lost with the dissolution of the body. Naturally, they considered the resurrection just for the body.

2.4- Mere spiritual resurrection: most philosophers believed that the body will be destroyed by death and its restoration is impossible. But the ego is an abstract essence that remains after death; because extinction of abstracts is impossible. So when you die, the soul is withdrawn worldly belongings returned to the world of archetypes (Ibid), they have believed that physical Heaven and Hell, Heavenly angels, and other rewards that the law promises to people are examples for ordinary peoples (Ghazali, 1987).

2.5- Physical and spiritual resurrection: Many scholars hold that the ego is an abstract essence that returns to the body (Shirazi, Sadredin, 1967). Apparently they have chosen the theory to gather the wisdom and law. For justification of the doctrine some said that: the reason testifies that the salvation of souls is in knowledge and love of God and the salvation bodies is in the perception of senses. But these two happiness will not be gained together in the world because while human is submerged in the expression of unseen lights, cannot pay attention to the physical pleasures, and when he is thinking to the sensual pleasures, is unable to achieve spiritual pleasures, and this is due to the weakness of human souls in this world. But when the souls leave the corps, they become strong and complete, and when in the doomsday, the come back to the bodies, they can enjoy these two happiness and pleasures all together and with no doubt this state is the best bliss (Bohrani, 1986; Lahiji, 1993). This theory has attributed to many great sages and elders and a group of mystics and theologians such as Ghazali, Kabi, Halimi, Ragheb Esfahani, Ghazi Abu Saeid Debusi, and many Imami scholars such as Sheikh Mofid, Kheikh Saddugh, Sayed Morteza, and Khaje Nasir Al-din Tusi (Razi, 1986; Bohrani, 1986; Lahiji, 1993; and Fazel Meghdad, 1985; and Tusi, 1999; and Sharif Al-Morteza, 1991; Majlesi).

2-3. Types of resurrection from the perspective of As-Sahifat Al-Sajjadiyya

Imam Sajjad (AS) in As-Sahifat Al-Sajjadiyya has pointed out to both Resurrection types (Spiritual, and Bodily), where stated in praying for the guards: "place the Garden before their eyes, and display to their sight that part of it which Thou hast prepared for them the homes of everlastingness and mansions of honour, the beautiful houris, the rivers gushing forth with all sorts of drinks, the trees hanging, low with all kinds of fruits - lest any of them think of turning his back or suggest to himself to flee his opponent!" (As-Sahifat Al-Sajjadiyya, Prayer 27) and in his prayer in the night prayer he says: "from the Fire which leaves bones decayed and lets its people drink boiling water; from the Fire which does not spare him who pleads to it, has no mercy on him who seeks sympathy from it, and has no power to relieve him who humbles himself before it and yields himself to it; it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness." (As-Sahifat Al-Sajjadiyya, Prayer 32). Imam (AS) in the early prayers recalls the physical blessings of Heaven, such as: eternal houses, heavenly women, heavenly fruits and drinking, and in the second one states the physical torments of Hell such as boiling fire and water. God says: "and are given to drink scalding water that will sever their intestines" (Mohammad/15). Imam Sajjad (AS) in praise for God says: "a praise through which we may be given long life among those of His creatures who praise Him, and overtake those who have gone ahead toward His good pleasure and pardon; a praise through which He will illuminate for us the shadows of the interworld, ease for us the path of the Resurrection, and raise up our stations at the standing places of the Witnesses on the day when every soul will be repaid for what it has earned they shall not be wronged; the day a master shall avail nothing a client, and they shall not be helped; a praise which will rise up from us to the highest of the 'Illiyun in a book inscribed, witnessed by those brought nigh, a praise whereby our eyes may be at rest when sight is dazzled, our faces whitened when skins are blackened, a praise through which we may be released from God's painful Fire and enter God's generous neighbourhood, a praise by which we may jostle the angels brought nigh and join the prophets, the envoys, in a House of Permanence that does not remove, the Place of His Generosity that does not change. Praise belongs to God, who chose for us the good qualities of creation, granted us the agreeable things of provision" (As-Sahifat Al-Sajjadiyya, Prayer 1). Imam Sajjad (AS) in his prayer in day of Arafa says: "Give me refuge from that which will keep me far from Thee, come between me and my share from Thee, and bar me from that which I strive for in Thee! Make me the neighbour of the best of Thy friends in the

Gardens which Thou hast adorned for Thy chosen, and wrap me in Thy noble presents in the stations prepared for Thy beloveds!" (As-Sahifat Al-Sajjadiyya, Prayer 47).

Imam (AS) in the above prayer has mentioned psychological pleasures and pains; pleasures such as enjoying the company of angels and prophets and saints of God, the joy of God's satisfaction, and being near to Him, so Imam (AS) demands to excel all those who have such desires and with this great victory, as Qur'an says, be located in the vicinity of grace and mercy. God says: "Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment." (Tobah/72). In this verse, Allah mentioned His pleasure greater than sensual pleasures and calls it the great victory. It is clear that this pleasure is not body related, but the reason can understand that.

According to the mentioned fragments from As-Sahifat Al-Sajjadiyya, Imam Sajjad (AS) inspired by the verses of the Quran does not consider the resurrection as only physical or spiritual.

CONCLUSION

The aim of this paper is to address the most basic issues of faith, the resurrection, which two issues of this matter were explored through the prayers of As-Sahifat Al-Sajjadiyya, including the issue of necessity and types of the Resurrection.

To prove the necessary of resurrection, some reasons are used, including the initial creation of beings, without any template and sample, re- life on earth and the plants after a period of apparent death, and absolute unfettered power of God, and then verses from the Quran were cited to verify the words of As-Sahifat Al-Sajjadiyya. Also ideas of Muslim scholars were mentioned in briefly. About spiritual and physical Resurrection above procedure was adopted as well.

It seems that what distinguishes the present article from many other papers on the subject is using glowing words of As-Sahifat Al-Sajjadiyya that shows by this approach, deep knowledge and belief contents can be found within the prayers and hymns of this valuable book.

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