

Reasons for Proving Resurrection

Is There a Realm beyond the World?

Proving Resurrection and the Hereafter Using Rational and *Fitri* Reasons

What are the reasons for proving resurrection?¹ How do we know that the hereafter exists?

What reason is there that we struggle with life challenges for about seventy or eighty years, only to eventually leave this world? What about the hardships we have endured and the injustices we have suffered?

If we were supposed to endure so much hardship, why were we created in such a way to seek comfort? Why do we want to be in absolute comfort and ease? Where does this desire come from, and where is it supposed to be answered?

Remember the nights when you went to bed tired from daily struggles and could not sleep due to exhaustion. Your spouse's complaints, children's annoying behaviors, the commands and prohibitions of your boss, the rudeness of colleagues, the bills you have to pay at the end of the month but you cannot afford, the noise of an inconsiderate neighbor who does not care whether it is day or night, bad weather, traffic, and dozens of problems that have piled up and you have to deal with them round the clock.

¹. *Ma'ad*

Does it make any difference whether we live a healthy or an unhealthy life or whether we remain virtuous or become corrupt? Does it make any difference whether we steal from others or are satisfied with what we have?

Have those who have become wealthy by sucking the bloods of others faced any negative consequences? Don't they just get away with what they do and enjoy themselves? If life is just this and everything is destroyed with death, why should we put ourselves under pressure and adhere to moral standards? These kinds of questions have crossed everyone's mind at least once, and if we look at them from a rational point of view, they easily prove that life cannot be limited to the short span of time in this world.

Surely, there is another realm beyond this world, with a system entirely different from that of this world. These topics and similar ones that will follow will guide our intellect towards proving resurrection.

Proving Resurrection Through the Law of Proportion

We have previously explained the Law of Proportion and stated, "The proportion between this world and the hereafter is like the proportion between the mother's womb and this world." Understanding this principle greatly contributes to proving resurrection. The space inside the womb is small, narrow, and dark. The fetus does not need eyes, ears, or a brain for thinking to live in this space, nor does he need hands and feet to do his work.

It is enough for him to be connected to the mother through the umbilical cord and feed himself. However, for nine months, he makes every effort and works tirelessly

to develop the organs that are of no use in the womb. Why? Because he knows that his living environment will change soon, and life in the new world requires new equipment.

Now suppose the law of creation was such that all fetuses were suffocated and died at the moment of birth! What would happen to the fetus's efforts? What would become of his nine months of suffering and hardship? If all fetuses were to die at birth, what would pregnancy mean? No sound mind accepts this absurdity and purposelessness; any person knows that the fetus is created to be born into the world, not for nothingness and annihilation. Considering the world without the hereafter is exactly like considering the fetal period without the world. Such a belief completely goes against the intellect, and this argument is a reason for proving resurrection.

Another point is that the mother's womb is within the world, then the world sends a part of itself (sperm) into the womb. The sperm combines with the egg and turns into a fetus that returns to the world again. So, in reality, the fetus does not "come" into the world. The origin of the fetus is in the world, and after birth, he "returns" to the world. The same relationship exists between the world and the hereafter; the world is within the hereafter, and the hereafter surrounds the world. Our souls were in the *Malakut (Barzakh)* before birth, and after death, we will return to the *Malakut*. For this reason, the term "*Ma'ad*," which means "return" is used to describe the hereafter and the human movement towards it.

Proving Resurrection by Means of Our *Fitri* Qualities

One of the clearest reasons for proving resurrection is the existence of our *fitri* qualities. We humans naturally have inclinations that are not satisfied in any way in this world. One of these inclinations is a desire for absolute comfort and pleasure. We are inherently inclined towards comfort and dislike suffering. We want to enjoy life without any worries or obstacles preventing our pleasure. However, the laws of the world are in conflict with our dreams. The world does not give us any pleasure unless it imposes a burden on us. For example, sexual pleasure comes with fatigue and physical exhaustion, and excessive indulgence in it has severe physical and spiritual consequences. The pleasure of eating is contingent on enduring hardships and earning money, preparing foodstuffs, and cooking them. Moreover, no matter how much we desire, we cannot eat as much as we want because the capacity of our stomach is limited.

In addition, at every moment, we can only be present in one place, and this limits our pleasures. For example, even if we were the wealthiest person in the world and had several luxurious villas in its best places, we still would not be able to enjoy them all at the same time because our soul is confined in the prison of the body, and the body is limited by space and time. Another point in the pursuit of pleasure is that since our soul is infinite, it becomes tired of repetitive pleasures and craves new ones every moment. However, the world cannot always provide us with new pleasures because it does not have the capability to do so.

Another *fitri* desire that the world cannot satisfy is the desire for immortality and eternity. No human being likes the idea of non-existence and annihilation, and this

is the very reason why many people fear death. We want to live forever, but the world cannot fulfill this desire because it is perishable in essence.

According to the first law of wishes, something that does not exist cannot be desirable to us. In other words, if we do not know that something exists or if that thing does not exist at all, we do not desire it because we cannot desire non-existence. Therefore, if we have the desire for absolute immortality, pleasure, and comfort, this desire must have an external manifestation. It is certain that there is a realm whose governing system is designed in accordance with these desires. This is another reason for proving resurrection and it is referred to as "the proof of *fitrah*" in Islamic discussions.

Proving Resurrection through the Proof of Justice

Another reason for proving resurrection is the system of reward and punishment that governs the world. The world can never fully reward the good deeds of individuals or fully punish wrongdoers for their deeds. If we save someone's life, rescue his soul from corruption and misguidance, transform his life, etc., he thanks us at best or gives us a gift to show appreciation. However, sometimes, this does not happen at all, and many people do not even say a bare thank you, and some may even repay good with evil. Our acts of worship are not appropriately rewarded in this world either. Even if God gave us all the blessings on earth in return for our good deeds and worship, we would not have the ability to use them because, in addition to our limited lifespan, our soul is also confined within the prison of time and space and cannot enjoy all the blessings. Enjoying billions of blessings and pleasures at the same time is only possible in the heaven.

The world lacks the full capacity to punish criminals and wrongdoers. When someone deprives millions of people of their rights, enslaves them, murders them, seizes their possessions, destroys their family foundations, spreads intellectual and ideological deviations in families, etc., how should he be punished to face the consequences of all his evil deeds? Naturally, appropriate punishment is not possible in this world, and it is only the Hell that has such capabilities.

Proving Resurrection Based on the Immortality of the Soul

Another reason for proving resurrection is the immortality of the soul. In previous lessons, we proved that the human being is not just this physical body, but rather, we are a two-dimensional being composed of the body and the soul. With death, the body ceases to exist, but the soul lives on and continues its existence. We also proved that the soul is immortal because it is immaterial, and immaterial beings do not perish. Based on these points, there must be a realm that is compatible with the structure of our soul, where we can continue our existence after death in the form of an eternal and immaterial being. That realm is the realm of the hereafter.

The points we discussed in this lesson were rational and *fitri* reasons for proving resurrection, which are understandable for all individuals with any mindset or belief. There are other important reasons for proving resurrection, including Quranic evidence, narrations, and proofs based on knowing God, which are beyond the scope of this lesson.

If you have any questions or uncertainties regarding the topics discussed, please feel free to leave them in the comments section.