

## Judgment Day in Quran

After the blowing of the trumpet and the death of all men; and the changing and sinking into themselves of the general systems of the earth and the heavens, the trumpet would be blown once again and all the human beings present in Barzakh would become alive again and present themselves before the Almighty Allah for accounting of their deeds.

The Holy Quran says:

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ \* لِيَوْمٍ عَظِيمٍ \* يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

***Do not these think that they shall be raised again, for a mighty day, the day on which men shall stand before the Lord of the worlds? (83:4-6)***

According to the Holy Quran, the occurrence of Qiyamat is imminent and no one should have any doubt in it. It says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

***Allah, there is no god but He – He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah? (4:87)***

Resurrection and life after death is a deep rooted belief as all divine prophets have informed about them. And most people throughout the ages, even in the pre-historic age, had believed in it. Although there are also some who have no faith in it. But they don't have any evidence to negate it; on the contrary they show its occurrence to be a doubtful matter.

The Quran says:

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا \* أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا

**And says man: What! when I am dead shall I truly be brought forth alive? Does not man remember that We created him before, when he was nothing? (19:66-67)**

In reply to them and to negate its improbability, the Quran mentions the initial stage of the creation of man and says: We created man from a lifeless matter and then gave life to him. To enliven him a second time is obviously easier than the first creation and I have the power to do this. The following verses are clear evidences of it:

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

**He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth. (30:19)**

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

**And He it is Who originates the creation, then reproduces it, and it is easy to Him... (30:27)**

يَأْيُهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَنْتَوَىٰ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْنًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ \* ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ \* وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

**O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage. This is because Allah is the Truth and because He gives life to the dead and because He has power over all things. And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves. (22:5-7)**

The Holy Quran considers resurrection to be bodily and spiritual; common Muslims, on the contrary, followers of all heavenly religions have the same belief. That man would be raised on Judgment Day with the same personality and the same body that he had in this world. He would be raised in the same form and built as he had in the world and he would present himself before the Lord of the world.

In such a way that those who are acquainted with him would recognize him and remark: He is so and so person who was there in the world.

Most Muslims have consensus on the belief and it is also considered as a necessary principle of faith.

Allamah Majlisi has written in this connection:

All the believers in heavenly religions have consensus that resurrection would be bodily and it is a necessary principle of faith. Verses of Quran have very clearly explained this point and it is not right to interpret them in any other way. In addition to this an inordinate number of traditions (Mutawatir) prove the same.[1](#)

Sadruddin Shirazi writes:

The fact is that in resurrection, this same worldly body will return and not something like it; in such a way that if one sees that, he would say: He is so and so person that was present in the world.[2](#)

Faiz Kashani writes:

One who would come back in resurrection and one who would be herded in the hereafter, is the same human person that was present in the world and Barzakh, from the aspect of the soul as well as from the aspect of the body, in such a way that if someone sees him in the field of gathering, he would say: He is so and so person that was present in the world. As Imam Ja'far Sadiq (as) said with regard to Barzakh: If you see him, you would say: He is that same so and so person that was present in the world.[3](#)

Therefore we should accept that the man who would be herded in Qiyamat is the same person from the aspect of the soul as well as the body, who lived in the world with the important difference that the body of the world was subject to change, it was prone to disease and old age; but on the contrary the form of the hereafter does not age and is not prone to disease.

The Messenger of Allah (S) said:

O children of Abdul Muttalib, the guards do not lie to their folks. By Allah, you will die just as you go to sleep and just as you awake from sleep, you would also be raised up after death.

After death, there is nothing except Paradise or Hell and the creation and raising of people for Qiyamat is just like the creation of a single person and not more than that. The Almighty Allah says in the Holy Quran:

مَا خَلَقُكُمْ وَلَا بَعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ

***Neither your creation nor your raising is anything but as a single soul... (31:28)***[4](#)

Imam Muhammad Baqir (as) said:

Luqman said to his son: My son, if you have doubt about death, you should try not to go to sleep; and see that you would not be able to do that. And if you have doubt about the raising in Qiyamat, try not to wake up; and you will not be able to do that. If you think upon this, you would understand that your soul is in the control of someone else. Indeed, sleep is like death and waking up from sleep is like raising after death.<sup>5</sup>

<sup>1.</sup> Biharul Anwar, Vol. 7, Pg. 47.

<sup>2.</sup> Al-Mubda wal Maad, Pg. 490.

<sup>3.</sup> Ilmul Yaqeen, Vol. 2, Pg. 902.

<sup>4.</sup> Biharul Anwar, Vol. 7, Pg. 47.

<sup>5.</sup> Biharul Anwar, Vol. 7, Pg. 42.

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