

In the Name of Allah  
The Most Merciful, the Most Compassionate

# Resurrection[Ma'ād]

From the Collection  
"The Splendid Light of Wisdom"

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## Foreword

The young generation of the contemporary society is indeed, in search of truth and asks itself numerous questions to know its religious beliefs, and to deepen its teachings, in order to possess a general perception, concerning the entire problems, issues and questions, whether mental, spiritual, cultural, or social. For that reason, the young generation searches and researches diverse sources.

However, the thirst for a better knowledge along with a greater measure than it already knows, pushes this young generation to a certain aspiration to acquire a better understanding of all these things; this is because it wishes to learn of all these original thoughts with solid tranquility, to form its proper mental geometry.

Among precious works in the Islamic Doctrines, the works of the respected Martyr, Professor Allāmah Morteżā Mottahari, offer us a deep frame, comprehensive, moderate, rational, and formative at the same time, which in its group, encompass, and embrace, gravely and perfectly the Islamic Thought.

Indeed, his works can guide the young generation of modern time and that of the future era towards a spiritual Path, most secure, safest, and exempt of peril.

In fact, qualities such as originality, creativity, equity, eloquence, along with a beautiful rhetoric and a fluent pen, which is very easy to follow, and a serious willingness to answer the actual needs of the contemporary society are the particularities and special characteristics that adorn and purify the intellectual mind of this erudite Martyr. Moreover, we can see in his works, a true desire to offer an intellectual ensemble, very concise and clear, with a fair sense of criticism, and a wish to defend all the discoveries and positions, taken by him in an intellectual and mental point of view.

This fact forces the actual generation of the young people of the society and the scientific and scholastic community to wish



to study more, and to deepen these exposed opinions and these beautiful Islamic thoughts; this, in order to safeguard and defend them as a written heritage for the future generations.

**Young generation's thoughts Institute** has published the Collection "*the Splendid Light of Wisdom*" for the very great enthusiasm that the young generation has shown for the thoughts of the learned and erudite Professor Mottahari, and their willingness to associate themselves more and more with the works of this learned personality; this Collection is thus composed of forty independent booklets.

This beautiful Compilation has thus followed certain regulations:

- 1- Each booklet of this Collection explains about an independent subject of study.
- 2- The best teachings, offered from the great mind of this erudite should be known to the young and modern generation; and this was accomplished, by taking into account, not only the Complete Works of this erudite but also his annotations and his other writings, which have been abridged for the very purpose.
- 3- The efforts of the person responsible for this Compilation should appear as charming, attractive, and most interesting; and the adaptation, adjustment, abridgment, composition, construction, compilation, and all the efforts put into this work should be in such ways as to offer a complete and comprehensive book; and it should be accomplished in a very definite and neatly precise structure.
- 4- The person responsible for this compilation had to take into consideration the fact that he should respect the thoughts of this learned erudite, completely and perfectly, without adding or cancelling anything whatsoever, from the thoughts of this writer. He also had to preserve the style of Professor Mottahari as it

was, and repeat this in a most scrupulous way in every offered book, by this respected writer.

- 5- To honor even more these works, all the written facts had to be well documented with the works of Martyr Professor Mottahari himself. Thus, the dear readers may actually refer to the footnotes, at the foot of every page, which would guide them either to his Complete Works, and/or his annotations and/or at independent works of this learned personality.
- 6- The explanations offered by the writer of this compilation are in the foreword or conclusion of each finished work; and separated clearly from the text, belonging to the learned Martyr Professor Mottahari.

*"The splendid Light of Wisdom"* is solely acting as a "bridge", by connecting people to the precious Garden of the beautiful thoughts of Professor Mottahari....!

No doubt, the young readers and the respected researchers will not see themselves free of any need towards the Complete Works of this erudite Martyr. Moreover, they should give themselves the pleasure of studying and reading all those previous works; therefore, this work should be seen only as an intellectual and literary effort, so that the dear readers may get more interested in reading his other works and feeling themselves in a mental and spiritual affinity with him. The initial efforts to create the chapters and the titles of each part in this beautiful Collection belong undoubtedly, to the incessant and meticulous surveillance of the respected, scientific members of the *"Splendid Light of Wisdom"*.

That is, Mr. Abdol Hossēyn Khosro Panāh, Mr. Hamid Rēzā Shākērin, Mr. Mohammad Ali Dā'ee Nējād, Mr. Ali Zou Ēlm, and Mr. Mohammad Bāgher Pur-Amini [the executive editor of this project]. And to the arduous efforts, made by the executive director of this project, who is none



other than Mr. Abbās Rēzvāni Nassab and his respected colleagues: Mr. Rēzā Mostavi [chief editor] and Mr. Mikā'eel Noori.

To all of them, we wish to express our deepest, infinite gratitude. The present work discusses the subject of "Resurrection", which is one of the volumes of the "*Splendid Light of Wisdom*" Collection, written by the respected researcher, Mr. Hamid Rēzā Shākērin. We would like to express our deepest gratitude, to all those men and women, who have helped and assisted us in this Compilation. We are ready to receive the opinions and/or critics of the dear readers, with open arms and a warm spirit, full of gratitude. We dearly hope that this Collection shall increase the level of Knowledge, in the young generation's mind, and to make them become able to comprehend and to know more deeply, the clear and erudite thoughts of this learned thinker; so that it may open a new Path in front of them.

**The young generation's thoughts Institute**

## In the Name of Allāh The Most Merciful, the Most Compassionate

Belief in Resurrection Day and the Hereafter are one of the most important and significant pillars of Faith and Islamic Principles; they are among the main conditions of being a Muslim. In more than hundred verses, the Holy Qur'ān has spoken about the characteristics of Eternal Life, and in sixteen verses has officially mentioned that a firm belief in the Afterlife is followed inevitably, by having Faith in God; and in few cases, it has even included that Certitude [i.e. Certainty-Conviction] in the Afterlife is among the characteristics of true believers.<sup>1</sup> Indeed, the Holy Qur'ān has spoken about the Resurrection Day, with various interpretations and exegesis; and each one of these interpretations is a separate Portal for acquiring a better knowledge of it; one such example is the word "*Al-Yaom Al-Ākhir*" [i.e. Judgment Day - Resurrection Day], which mentions two things:

1. The human life is divided into two main "Periods"; and each one is interpreted as one "Day" per se. The first period [i.e. the world on Earth] is finite and temporal, whereas the second Period [i.e. the Afterlife] is infinite and eternal.

2. Our spiritual happiness and beatitude in either worlds [or Periods] depends on our Faith in the Afterlife.

To begin with, our happiness in this world of ours depends on our Faith in the Resurrection Day.

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<sup>1</sup> Please refer to the surah Al-Baqarah 4; An-Naml 3 and Luqman 4



This is because in the light of having faith in the Eternal Life, we come to be aware of the quality of immortality and eternity in our deeds; and of our Judgment by the Powerful Creator; and then of our responsibility towards all these notions and concepts. Therefore, eventually, we attempt to purify, to better our intentions and deeds, and to prevent ourselves from committing all kinds of perversities and wrongdoings. Consequently, to believe in Resurrection Day guides us towards Goodness and it appears as a support for all the human values that we cherish most; it also saves the human being from all kinds of sins, misdeeds, and wickedness. It then makes him understand that without having this deep belief, his life will be tormented by all kinds of darkness, abominations, impurities, and stains...

Secondly, to believe in Resurrection Day saves the human being from absurdity and being absurd at the same time. In like manner, being unfamiliar with the Hereafter and Eternal Life provokes undoubtedly a sentiment of meaninglessness, nonsense and absurdity, so that after a while, the individual burdened by such feelings of fatuousness and restlessness becomes as such, with lots of empty, foolish ideas in his mind. While on the contrary, to believe in Resurrection Day lets man to let go of absurdity and unreasonableness<sup>1</sup>.

Thirdly, our happiness and beatitude in the Hereafter depends mostly on our belief in the world beyond and in Resurrection, because Eternal Felicity and Eternal Torment are related to the

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<sup>1</sup> Please refer to the Complete Works of Professor Mottahari, volume 2, page 537

deeds and misdeeds of each individual in this earthly plane. And the fact that one is endowed with Belief and Knowledge in choosing the Righteous Path, in order to attain happiness and beatitude, while at the same time, one is trying one's best to avoid entering the way of Perdition and Loss; and this is a very crucial and important factor for Man, to remember.

Indeed, the reality of Resurrection Day is the **return** to God and the ultimate thing that one has to accomplish. However, in the Holy Qur'ān's point of view, this particular **return** is not exclusive and restricted only to human beings. It also includes all forms of existence in this wide universe; then again, in regards to the human beings, one should point out that it shall neither be in an absolutely physical form nor in an absolutely spiritual [i.e. ethereal] form; but in all the possible dimensions, which encompass his "human" being.

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