Ma'ad (Resurrection) as in the Holy Qur'an

<"xml encoding="UTF-8?>

The Holy Qur'an, through hundreds of Ayat reminds the people of the Ma'ad and negates any doubt regarding it. In many instances, the Qur'an reminds the people of Allah's absolute might in order to augment the knowledge of people and to eliminate the unlikelihood of the creation of primary things. The Holy Qur'an states: "Does not man see that We have created him from the sperm? Then lo! he is an open disputant. And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten? Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation (36:77-79)."

And sometimes the Holy Qur'an draws the attention of people to Ma'ad and entrance into spring after the winter death and reminds men of the power of Allah, as it states: "And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things (41:39)."

And sometimes, by using logical reasoning, the Holy Qur'an awakens man's Allah-given nature to admit this reality, as it states: "And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve; then woe to those who disbelieve on account of the Fire. Shall We treat those who believe and do good like the mischief-makers on the earth? Or shall We make those who guard (against evil) like the wicked (38:27-28)?"

(This is because those who do good and the wicked will not receive their entire reward and recompense in this world. If no other world (Hereafter) existed in which each of these groups received their rewards and punishments in accordance with their behaviors and deeds, then both groups would be equal in front of Allah and this is inconsistent with the Divine Justice.)

From Death to The Yawm Al-Qiyamah {That Which Dies Is The Body Not The Ruh (Soul, Self, Or Personality)}

From the viewpoint of Islam, man is a creature made of body and soul (body and ruh). The body of man is one of the materialistic compositions and is subject to laws, i.e., it has volume and weight, lives at a specific time and place, and becomes influenced by cold and heat and the

like. Gradually, man's body gets old and worn out and finally gets destroyed in the same manner as it had come into existence some day by the will of the Almighty Allah. But man's self is not materialistic and has none of the above-mentioned characteristics, rather the epithets of knowledge, perception, thought, will power, and other spiritual qualities such as affection, rancor, happiness, anguish, fear, hope, and the like are attributed to it. As the self or soul does not possess the above-mentioned materialistic characteristics, spiritual epithets are also far away from these characteristics; rather the heart, the brain, and all the parts of the body submit to the spirit and spiritual qualities in their own innumerable activities and none of the parts of the body can be specified as a centre of command.

The Almighty Allah states: "And certainly We created man of an extract of clay, then We made him a sperm in a firm resting-place, then We made the sperm a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We covered the bones with flesh, then We caused it to grow into another creation...(23:12-14)."