

A Comparative and Critical Analysis of Mirza Jawad Tihrani's and Mulla Sadra's Readings of the "Identity, Place, and Time of the Occurrence of the Resurrection"

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ABSTRACT

Regarding the identity of the Resurrection ('ālam al-qiyyāma), two general perspectives exist among Islamic thinkers: 1) The Resurrection is a temporal event homogeneous with this worldly life ('ālam al-dunyā) occurring in the future; 2) The Resurrection is a realm immaterial (muḥarraq) from time and space, situated parallel to this life. Mīrzā Jawād Tihirānī, a second-generation figure of the School of Tafkīk, maintains that God creates the Resurrection after annihilating and destroying this earthly world. Souls dwelling in the intermediate realm (barzakh) will, after the material world's annihilation, return to physical bodies within earthly graves. Upon reattachment, paradise and hell emerge in the material realm, and bodies rise from graves into the plain of the Resurrection ('arṣa-yi qiyāma) for reward or punishment. In this view, the Resurrection is homogeneous with this world and situated along the continuum of time at a future moment. In Mullā Ṣadrā's perspective, however, the Resurrection is entirely supra-temporal (farā-zamānī), existing parallel to this world rather than alongside it, and outside time's continuum rather than along it. Souls, upon detaching from the physical body, necessarily enter the realm of the grave or barzakh, and after its expiration, enter the plain of the Resurrection. Employing a descriptive-analytical method and a critical approach, this study compares both perspectives to demonstrate that Mīrzā Jawād Tihirānī's reading stems from imposing subjective presuppositions upon the apparent meanings (ẓawāhir) of Qur'ānic verses. Ultimately, it concludes that the second perspective (Mullā Ṣadrā's) exhibits greater harmony, compatibility, and alignment with the apparent meanings of the Qur'ānic verses.

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1. Introduction

The question of life after death and the manner of human resurrection has always been one of humanity's fundamental concerns. The Noble Qur'ān, with its special emphasis on this subject, has devoted numerous verses to describing the Resurrection (qiyāma) and the quality of human return to God. In the present article, focusing on the question of the "identity, place, and time of the Resurrection," we have examined the perspectives of Mullā Ṣadrā and Mīrzā Jawād Tīhrānī. It should be noted that by "Resurrection" or "the Hereafter" (ākhirat) in this article, we mean the Resurrection that is promised by all the prophets, whose coming is announced in the Qur'ān and prophetic traditions (riwāyāt). A significant portion of religious texts is devoted to elaborating its characteristics, the events that will occur therein, and its role as the abode of reward and punishment (thawāb wa 'iqāb), wherein Paradise and Hell with all their levels are situated.

Mullā Ṣadrā, in accordance with his ontological and anthropological framework, presents an image of the identity of the Resurrection that has both proponents and opponents. In contrast, Mīrzā Jawād Tīhrānī—one of the prominent students of Mīrzā Mahdī Iṣfahānī, the founder of the School of Tāfīk—offers a different description and portrayal of the identity of the Resurrection and its time and place. The divergence between these two perspectives raises fundamental questions concerning the methodology of interpreting scriptural texts, the role of philosophical reasoning in eschatological inquiry, and the proper understanding of the relationship between the material and spiritual realms.

2. Methodology

This article has been written using a descriptive-analytical method with a comparative and critical approach. The investigative process proceeds through the following stages:

Stage One: Data Collection — The authors, through the study of library-based primary sources, first extracted the perspectives of the two thinkers on the identity, place, and time of the Resurrection.

Stage Two: Analysis — The collected data were analyzed with attention to the internal coherence of each perspective and its grounding in the broader philosophical or theological framework of its proponent.

Stage Three: Comparative and Critical Evaluation — Each thinker's reading was evaluated against the apparent meanings (ẓawāhir) of the Noble Qur'ān and selected prophetic traditions (riwāyāt) to determine which reading exhibits greater harmony, compatibility, and agreement with the apparent meanings of the Qur'ānic verses. The most important part of the article consists of the critiques directed at the reading of one of the thinkers of the School of Tāfīk, with all of these critiques and objections being evaluated through the lens of Mullā Ṣadrā's perspective.

3. Literature Review and Research Background

Numerous works have been written concerning the views of the School of Tafsīk on the question of the Resurrection—including their exposition, critique, and comparison with Mullā Ṣadrā's perspective. Among these are: *Ā'in wa Andīsha* (Mūsawī, 1382 SH); *Bāz-khwānī-yi Ma'ād-i Jismānī-yi Ṣadrā'ī* (Āzariyān, 1400 SH); *Ru'yā-yi Khulūṣ* (Islāmī, 1402 SH); *Az Madrisa-yi Ma'ārif tā Anjuman-i Hujjatīya, Naqd wa Barrasī-yi Maktab-i Tafsīk* (Irshādīniyā, 1393 SH). Additionally, articles related to this subject include: "Analysis of the Resurrection from the Perspective of the School of Tafsīk" (Ḥusaynī Shāhrūdī et al.); "A Study of the Meaning of Time and Place in the Intermediate World (Barzakh) with Reference to Qur'ānic Verses and Traditions" (Turkāshvand et al.); and "The Philosophy of the Subtle Body of the Soul in the School of Tafsīk: Examination and Critique" (Qarāmalikī, 1403 SH). These works have addressed the subject to some extent. However, the present article is distinguished by its comprehensive comparison of the two perspectives and its evaluation of both readings in relation to numerous Qur'ānic verses.

4. Findings

4.1 Elucidation of Mīrzā Jawād Tihirānī's View of the Identity of the World of the Resurrection (First Perspective)

Mīrzā Jawād Tihirānī, regarding the Resurrection as a temporal event that will occur in the future along the continuum of time, maintains that souls dwelling in the intermediate world (barzakh) must await the Day of Resurrection until that great event occurs. Souls from the barzakh will return to the material grave so that the material body may be revived. He does not regard the reality of the soul as something immaterial (mujarrad) but believes in its materiality. Consequently, in his view, the identity of the Resurrection is of the same kind as this world, and in fact, the Resurrection is a "new world" (*dunyā-yi jadīd*). Just as this world possesses various dimensions, the Resurrection also has direction and is a world occupying place (*makānmand*), possessing time of the same kind as the time of the world of this life.

4.2 Elucidation of Mullā Ṣadrā's View of the Identity of the World of the Resurrection (Second Perspective)

Mullā Ṣadrā, on the basis of the ontology he has established, divides the worlds of existence into three categories: matter (*mādda*), imaginal world (*mithāl*), and intellect (*ʿaql*). The criterion for this division is the possession of matter (*hayūlā*) and quantity (*miqdār*). On the basis of this view, Mullā Ṣadrā regards the world of the intellect as devoid of matter and *hayūlā*, and since it lacks matter, it is also free from its concomitants, namely place and time. In his view, the human being's journey begins from God and returns to Him, passing through this world and the

barzakh in the process, and ultimately returning to God. Thus, the human being traverses a one-way and irreversible journey.

Mullā Ṣadrā regards the Resurrection as a world that is independent and exists, exercising sovereignty over the worlds of barzakh and matter. Due to the absence of matter and its concomitants, it is beyond time and place (*bī-zamān wa makān*), indeed encompassing all times and places. Mullā Ṣadrā does not regard the worlds of existence as separate and disconnected but rather as intertwined and connected. In this explanation, barzakh is the inward dimension (*bāṭin*) of this world, and the Resurrection is the inward dimension of barzakh, where all realities will be manifest to all.

5. Discussion

Although research has been conducted on the exposition of the views of the School of Taḥkīk and Mullā Ṣadrā and their critiques, the present article is considered innovative in that it compares these two perspectives, analyzes them, and evaluates both readings in relation to numerous verses of the Noble Qur'ān. The critical evaluation reveals that the reading of Mīrzā Jawād Tīhrānī, while attempting to adhere to the apparent meanings of the Qur'ānic verses, ultimately results from the imposition of materialistic presuppositions upon the scriptural text. In contrast, Mullā Ṣadrā's integration of philosophical reasoning with scriptural interpretation provides a more coherent and comprehensive account of eschatological realities.

6. Conclusion

Based on Mullā Ṣadrā's reading, the Resurrection is a world independent of time and place and exists now (*ālān mawjūd*). However, the scholars of the School of Taḥkīk, on the basis of their materialistic worldview, regard the abode of all worlds as corporeal and material, and do not posit any world separate from this world. They believe that Paradise and Hell are located somewhere within this world, created from a subtle body but entirely material and elemental.

From the apparent meanings of the verses of the Noble Qur'ān and the descriptions of the blessings of Paradise, it is evident that Paradise and Hell exist in a world that is entirely corporeal. The difference is that the School of Taḥkīk, lacking a proper conception of immaterial realities (*mujarradāt*), have regarded these creations as material, whereas the worlds of existence after this world are all of the kind of immaterial realities and beyond matter (*fawq-i mādda*).

Mullā Ṣadrā regards the Resurrection as the locus of the manifestation (*zuhūr*) of the inward reality (*bāṭin*) of the human being. From his perspective, the reward for human actions is the actions themselves, albeit in their heavenly (*malakūtī*) countenance. Mīrzā, however, regards the Resurrection as the locus of the occurrence (*ḥudūth*) of the effects of human actions.

From the Qur'ānic verses—as the evidence presented demonstrates—it is understood that Mullā Ṣadrā's perspective exhibits greater affinity and

compatibility with the apparent meanings of the verses. Mīrẓā's view, although it affirms the corporeality of Paradise and Hell, faces numerous objections, and to justify the apparent contradiction between the verses, it resorts to hermeneutical interpretation (ta'wīl).

Declarations

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