

In the name of God

1. My topic is “Resurrection in Islamic Theology.” However, it is obvious that a comprehensive discussion of this topic here is not possible, due to the vast theological, exegetical, traditional, and philosophical works of various scholars on this topic and the multitude of issues that may be discussed under it.
2. Therefore, I will focus on two specific subtopics: (1) the arguments for the necessity of resurrection in the works of Muslim scholars, and (2) the benefits of faith in resurrection in Quranic expression
3. As to the arguments for the necessity of resurrection, Muslim scholars have usually relied on the authority of revelation and its explanation in Hadith. However, in their theological works, one can find certain arguments that may be called *ethical arguments for resurrection*.
4. Let me present and explain some instances of these ethical arguments, which are based on ethical and normative premises:
 - 4.1. *Argument from Mercy*, according to which
 - a. Human beings have the potential for unlimited perfection.
 - b. It is not possible for this potential to be actualized in this world, because of the latter’s limitations.
 - * Therefore, the unlimited mercy of God requires the existence of another world, in which human beings can achieve their proper perfection.
 - 4.2. *Argument from Justice*, according to which
 - a. God as the creator of the world is just and reward the righteous and punish the wicked.
 - b. However, in many instances, this punishment or reward does not occur in this world.

* Therefore, God's justice requires the existence of another world, in which the righteous are rewarded and the wicked are punished.

4.3. *Argument from Divine Promise*, according to which

a. God has promised that He would reward the righteous in the hereafter.

b. Breaking the promise is wrong.

* Therefore, resurrection will take place.

In all these arguments, at least one normative premise is used. Considering the fact that these propositions are realistic or indicative, it can be said that these ethical arguments are indicative as well. So, these can be called moral theoretical arguments and doesn't differ from pure theoretical arguments in proving truth and reality of afterlife.

5. Such arguments are different from what we find in Kant, because Kant considers ethical propositions to be constructive and not indicative of a real thing out of human existence. These are not a proof of reality of afterlife but can only prove that the authenticity of moral claims is dependent to the assumption of afterlife.
6. Ethical arguments of Muslim theologians are different from pragmatic approach we find in Pascal's Wager. Pascal's wager is related to our decision in practice and explain the rationality of choosing to be believer.
7. My second subtopic is the benefits of faith in resurrection in Quranic expression.

﴿23:115﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Did you suppose that We created you aimlessly, and that you will not be brought back to Us?" (23: 115)

﴿15:92﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿15:93﴾

by your Lord, We will question them all (15:92) concerning what they used to do.
(15:92)

﴿59: 18﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّامَتْ لِعَدِيٍّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿59: 18﴾

O you who have faith! Be wary of Allah, and let every soul consider what it sends ahead for tomorrow, and be wary of Allah. Allah is indeed well aware of what you do (59:18)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿2:264﴾

O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people and have no faith in Allah and the Last Day. Their parable is that of a rock covered with soil: a downpour strikes it, leaving it bare. They have no power over anything of what they have earned, and Allah does not guide the faithless lot. (2:264)