

17. Process of Resurrection

The resurrection scenario has been described in the Quran at many places obviously to remind man of the impending meeting with the Creator and the Final Judgement. Most people, however, ignore or do not believe in this certainty.

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا
19:66-67 Man says: What! When I am dead, shall I then be raised up alive? But does not man call to mind that We created him before out of nothing?

يَا أَيُّهَا النَّاسُ إِنَّ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ
مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ وَمِنْكُمْ
مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ
مِنْ كُلِّ زَوْجٍ بَهِيجٍ

22:5 O mankind! if you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), you see the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth.

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا فإِذًا لَرْجِعَ بَعِيدًا قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ
فِي أَمْرٍ مَرِيحٍ

50:3-5 What! After we die and become dust, (will we come back to life again)? That return is remote! We (Allah) certainly know what the earth reduces from them. With Us is a guarded Record. But they treated the truth as falsehood when it came to them; so they are in a confused state.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ
رَبِّهِمْ لَكَافِرُونَ

30:8 Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنْآ لَمَبْعُوثُونَ خَلْقًا جَدِيدًا قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ
فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا

17:49-51 They (unbelievers) say: What! After we had become bones and dust, we will be resurrected as a new creation? Say (O Prophet Muhammad!): Let you be stone or iron or anything, which in your memories is the most difficult (to be resurrected). Then they will ask: Who will return us (to a new creation)? Say: The One who created you first time. Then they will nod their heads towards you (mockingly) and ask: When will that be? Say: Maybe, it will happen quite soon!

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ
2:45-46 Seek (Allah's) help through patience and prayer (swalat). But that is certainly a big (burden) except for those who fear (Allah) who remember always that they are certainly to meet their Lord and that they are to return to Him.

Resurrection is something which most people find hard to believe. The Quran calls upon them to look around and find for themselves how Allah repeats creation.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۚ فَلْيَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

29:19-20 See they not how Allah originates creation, then repeats it: truly that is easy for Allah. Say: Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.

The message points to the on-going creation events on the earth. The creation of all organisms has been going on repeatedly ever since their first creation. A human being is created from the biomemome carried in the zygote; a bird is created from the biomemome carried in the egg; a plant is created from the biomemome carried in the seed and so on. In all the biological species, the creation is repeated from their respective biomemomes. This is how Allah multiplies and perpetuates every species on the earth for various purposes. And the Quran tells us it is by the same mechanism Allah will resurrect us. The creation of human beings on the earth is from individual biomemomes (*nafs*). The Quran informs us that resurrection of human beings will also be from individual biomemomes.

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

31:28 And your creation or your resurrection is in no wise but as a single biomemome (*nafs*). Verily Allah hears and sees (all things).

The Quran further indicates that it is from the earth man will be resurrected.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

7:25 He (Allah) said: Therein (Earth) shall you live and therein shall you die and from there shall you be brought out (i.e., resurrection).

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

20:55 From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.”

وَذِلُّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۗ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَأَمْوَاتًا

77:24-26 Woe that Day to the falsifiers (of truth)! Have We not made the earth a receptacle (for) the living and the dead?

مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ثُمَّ السَّبِيلَ يَسَّرَهُ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ثُمَّ إِذَا شَاءَ أَنشَرَهُ

80:18-22 From what stuff did He create him? From a sperm-drop He created him. He designed him then programmed him. Then He made His path smooth for him. Then He caused him to die and kept him in his grave. Then when He intends, He will raise him up (i.e., resurrection).

From the revelation of resurrection of human beings from their individual *nafs* from the earth, it is evident that *nafs* of the dead people must be available on the earth. In other words, the biomemomes (*nafs*) of human beings following their removal at the time of death are kept stored on the earth spaces for resurrection on the Day of Judgement.

Storage of biosoftware (*nafs*) in the earth

The Quran conveys to us in this context very important information on the special characteristics of Earth that are beyond the purview of scientific experimentation. It reveals the ability of Earth to store biological information. It may be recalled here that clay materials have the ability to store biological information as can be inferred from the breathing of *rooh* into clay to transform it into a living being. That the earth can act as medium for information storage can also be deduced from other verses.

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

99:4-5 On that Day she (the earth) will declare her tidings; for that your Lord will give her (the earth) inspiration.

This verse tells us that the earth will spill its information on the Day of Judgement implying that it acts as memory storage. This revelation also supports the computer concept of the physical universe. According to Lloyd, all physical systems are at bottom quantum-mechanical, and all physical systems register and process information [1]. Another verse in the Quran (Q. 6:98) indicates the earth as “repository” (*mustawda'un*), which also has significant connotation with storage of human *nafs*. The translation given by M. Pickthal reads as follows.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَوْذَعٌ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

6:98 And He it is Who has produced you from a single being, and (has given you) a habitation and a *repository*. We have detailed Our revelations for a people who have understanding.

M. H. Shakir translated the word *mustawda'un* in the verse as “depository”, Mohsin Khan as “storage” while A. Yusuf Ali gave quite a different meaning as “place of departure”. The dictionary meanings of the Arabic noun *mustawda'un* are stockroom, warehouse, depository, bunker, repository, store, storehouse, storeroom and depot [2]. Yusuf Ali’s translation of the word is clearly wrong. The description of the earth as human habitat and storage in the verse (Q. 6:98) thus permits us to consider Earth as memory storage of human biomemomes (*nafs*). The microscopic size of the chromosomes that store the biomemome of a human individual in the body cells is suggestive of the very small space required for storing a biomemome – much smaller than the full stop at the end of this sentence. The earth spaces that store the human biosoftware (*nafs*) may be referred to as ‘biomemetic niches’. These ‘biomemetic niches’ can very well be clay surfaces because clay is silicon-based material. Since silicon is structurally related to carbon, the silicon-based clay surfaces may also have property of storing intangible biological information as carbon-based material like chromosome.

Mechanism of human resurrection

Allah uses the similitude of a dried up land coming back to life to explain to us the mode of resurrection of human robots from their *nafs* after their test life.

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

30:19 It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall you be brought out (from the dead).

فَانظُرْ إِلَىٰ آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

30:50 Then (O man!) look at the manifestations of Allah’s mercy; how He gives life to the earth after its death! Verily, (the same way), He will give life to the dead (humans). And He has power over all things.

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

41:39 And among His Signs is this: you see the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ كَذَٰلِكَ النُّشُورُ

35:9 It is Allah Who sends forth the winds so that they raise up the clouds, and We drive them to a land that is dead (to cause rain), and revive the earth therewith after its death; even so (will be) the resurrection.

From the allegorical description given in the above verses of the process of giving life to dead earth by sending rain, we may infer that it will be by a similar process human beings will also be resurrected. “Giving life to a dead earth” may be considered as figurative statement. The so-called “dead earth” (or the dried up earth) is not in reality dead because it preserves seeds, spores, etc., in dormant condition. When rain occurs, water molecules break the dormancy of those seeds and spores that lie scattered on the parched earth, enabling them to germinate and grow. In the dormant condition, the seeds do carry biomemomes and are hence ‘live’. However, the biomemome is in a sort of “rest mode” (or what is called ‘dormancy’ in biology – supposed to be a natural strategy to tide over a difficult situation) with little or no biological instruction under execution. When the biomemetic condition switches over to “operation mode” as happens when the raindrop falls on the dormant seed or spore, the biomemome starts executing in full swing. Here the water molecule acts as abiomemetic switch to activate the biomemome stored in the seed or spore. Likewise human beings will be resurrected on the Judgement Day.

From the metaphoric description of resurrection as “like giving life to dead earth”, the “biomemetic niches” discussed above may be considered to play the role of “dormant seeds” in which the biological program stays dormant. Like the rainwater acts as switch to actuate the bioprogram stored in the dormant seed into operation, it will be a single command of Allah that will bring the biomemomes of human beings stored on the clay surfaces (biomemetic niches) into ‘execution mode’ and create the phenomes of the respective individuals.

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ

30:25 And among His signs is this, that heaven and earth stand by His command: then when He calls you by a single call, behold, you come forth from the earth.”

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا

17:52 (It will be) the Day when He will call you and you will answer (the call) praising Him, and you will feel that you had stayed only a little while!

Allah’s command is also mentioned as blast (Q. 50:41-44) or Trumpet (Q. 18:99; 36:51-52) to indicate the re-creation of the universe also on the same day.

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۗ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا
الْمَصِيرُ ۗ يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

50:41-44 And listen on the Day the caller will call out from a nearby place, the Day they will hear the real blast. That is the Day of Exodus! Verily it is We who give life and death, and to Us is the final destination. The Day the earth will split from the rushing (human beings). That gathering (of mankind) is quite easy for Us.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۚ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

18:99 On that Day We will leave them to surge like waves on one another. The trumpet will be blown; then We will gather them all together.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۚ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ

36:51-52 The Trumpet will be blown; then behold, from the graves they will rush forth to their Lord! They will say: Ah! Woe to us! Who has raised us up from our place of sleep? (A voice will say:) This is what (Allah) Most Gracious had promised and the truth the apostles said.

The Quranic description of “resurrection of human individual from the biomemome (*nafs*)” is the true cloning process, i.e., the creation of a person second time from his biosoftware (*nafs*).

Most people do not believe in resurrection because they think they will be raised up from the graves where their dead bodies are buried. In the normal course, the dead body soon after its burial is acted upon by numerous microbes leading to its decomposition into carbon dioxide and water. The mineral elements contained in the dead body are left in the soil. Therefore they do not believe in resurrection from the dead body that has undergone these processes and disappeared from the site of burial. (They do forget that Allah can create anything in any way He wants). However, it is not from the disappeared dead body the resurrection will take place but from the biomemome (*nafs*) of the individual. Their understanding of grave mentioned in the Quran is wrong. The grave mentioned in the Quran indicates in reality the earth spaces where human biomemomes are stored and not where the dead bodies are buried.

Besides the word *mustawda'un* there are also other words namely *ajdathi*, *qabr* (pl. *quboor*) and *marqad* that are also used more or less synonymously.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

100:9 “Does he not know when that which is in the graves (*quboor*) is scattered abroad....”

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

36:51 The Trumpet will be blown; then behold, from the graves (*ajdathi*) they will rush forth to their Lord!

حُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ

54:7 They will come forth, their eyes humbled - from (their) graves (*ajdathi*), like locusts scattered abroad.

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصْبٍ يُوفِضُونَ

70:43 The Day whereon they will come out from their sepulchres (*ajdathi*) in sudden haste as if they were rushing to a goal-post (fixed for them).

The terms *qabr* and *ajdathi* are translated by Islamic scholars M.H. Shakir, M. Pickthal and Mohsin Khan as “graves” (Q. 36:51; 54:7; 70:43) while Yusuf Ali translated the word as “sepulchers” (meaning “graves”) at Q. 36:51 and 70:43 and as “graves” at Q. 54:7. This conventional interpretation in fact creates confusion because the dead body no longer exists in the grave. Further not all people are buried in the soil for religious and other reasons but yet they are resurrected from their graves! There is also another word *marqad*, which is also interpreted as grave where dead body is buried.

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

36:52 “They will say: Ah! Woe to us! Who has raised us up from our *marqad* (place of repose)...?”

The word *marqad* is generally translated as place of repose or place of sleep. It can never be the place of rest for the dead body for the reason dead body is not there. The terms *qabr*, *ajdathi*, *marqad* and *mustawda'un* do not refer to the “grave” in the ordinary sense of the term where the dead body is buried but to the myriads of biomemetic niches on the earth where *anfus* (biomemomes) of people are stored. It is the resting place of *nafs* (biosoftware or biomemome) of human being. This interpretation is further strengthened by the description of *ajdathi* as resting place or place of sleep (Q. 36:52) and the kind of feeling people will have while being resurrected. Between death and resurrection, one would feel as if he had hardly spent an hour (Q. 10:45) and was in sleep (Q. 36:52).

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ

10:45 The Day He gathers them together! (They will feel on resurrection that) they had spent hardly an hour of a day. They will recognize each other. Surely those who denied the meeting with Allah had lost (everything) and they did not receive guidance.

Since the biomemomes are stored on memory (clay surface) the people (phenomes) who get resurrected from them will feel like getting up from sleep (Q. 36:52) or they had spent hardly an hour. Insofar as the creation of the next universe represents the continuum from the big crunch of the present universe, it can be expected that all the biomemetic niches on the present earth will be recovered unaltered in the next earth. It will be from those niches the human biomemomes (*anfus*) will develop into the respective human beings (phenomes) by a single command of Allah and surge forth on the Day of Judgement. This explanation of the resurrection scenario is quite like the germination of a plant from a dormant seed on breaking its dormancy by the water molecule, which is the similitude Allah used to illustrate the mode of resurrection of human robots (Q. 30:19, 50).

References

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