



# Reason and Religion's Compliance in Invalidating Transmigration by the Use of Sadr-ol-Mote'allehin's Ideas

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**Abstract:** *What happens to a human being after death? This is the question that has always obsessed the mankind's mind. In between, there are those who believe in the life after death as a principle that is accepted by all the heavenly religions and some others deny it inter alia whom the individuals believing in transmigration can be pointed out. The present article tries to investigate Sadr-ol-Mote'allehin Shirazi's perspective regarding transmigration to the extent possible. One question raised in this regard is that "what is Sadr-ol-Mote'allehin Shirazi's perspective concerning transmigration?" In his idea, transmigration is of two types: 1) corporeal (real transmigration): the transferring of soul from a body to another; 2) ethereal: the emigration of soul from an earthly body to an otherworldly physique that will be in proportion to the characteristics and deeds a human has acquired and performed, respectively, in this world. The type accepted by him is the angelic transmigration which is also confirmed by the AYAT and Narratives; the people will be reincarnated on the Judgment Day in shapes of their own intentions; this is a statement by His Highness Muhammad (may Allah bestow him and his sacred progeny with the best of His regards). Besides drawing on AYAT and Narratives, he uses reasonable proofs to invalidate transmigration, one of the most important of which is the quintessential emigration. The other question is that do his ideas conform to the AYAT and Narratives or not? From religious viewpoint, transmigration has been defined as stated in the following words: "resurrection from their (the ones believing in transmigration) perspective is the very emigration of soul from a body to another" and this definition corresponds to Sadr-ol-Mote'allehin's. In his mind, such a type of transmigration is invalid because it necessitates a body having two souls (egos). On the other hand, it is quite opposite to the perspective of several AYAT in Holy Quran that explicitly emphasizes the resurrection. Thus, transmigration is invalid from both of the foresaid perspectives. So, our objective, i.e. adjusting Sadr-ol-Mote'allehin's perspective to the Holy Quran's AYAT as well as the Narratives, was found accomplished. The current research paper was conducted based on an analytical-descriptive method and the materials were collected through library research and internet sources.*

**Keywords:** *transmigration, Sadr-ol-Mote'allehin, reasonable proofs, AYAT and Narratives*

## INTRODUCTION

### Statement of the Problem:

Such a phenomenon as death and the humans' status after death has always kept the minds busy during the consecutive centuries. What would have become of the humans after death? There are special notions opined in this regard; some believe it and others deny it. Transmigration is amongst such latter notion.

Transmigration is the underlying premise of such creeds as Brahman, Shamanism and ancient Greeks'. It is an expression on which all great scientists have reached an agreement. Transmigration is defined as "rebirth of souls in new bodies in the same world"; also, in another definition, some have realized it as the re-embodiment of the spiritual soul in another body after the annihilation of a body that happens instantly (Salibaet al., 2002). Sadr-ol-Mote'allehin is inter alia the philosophers, who has repeatedly pointed to the issue in his works and elaborates and analyzes its types and finally renders it obsolete; besides intellectual proofs, he has also sought assistance from the canonical rules and enumerates the Holy Quran's text and Narratives as positing explicit implications to his claim. Reason takes an opposing stance to transmigration. About two third of the Holy Quran's AYAT pertain to the Judgment Day and resurrection and this is another reason why the regeneration of soul is condemned to invalidation; generally, any AYAT from the Holy Quran that is pertinent to resurrection and the streaming of life in the Barzakh can be a proof for transubstantiating transmigration.

### **Transmigration Semantics:**

Tanasukh, equivalent in English to transmigration, is derived of the root word "Naskh" meaning emigration or wasting of a thing by another the latter coming right after the former (Sobhani et al., 1991).

It has also been interpreted as repudiating something and replacing it by another (Ibn Manzour et al., 1995).

### **Common Meaning of Tanasukh:**

Transmigration, as held by the philosophers, means the regeneration of soul, as the origin of the human's personality and existence in another body to form its basis of existence (Sobhani et al., 1991). "Allameh Helli, in an explication of Khajeh Nasiruldin Tusi, in Tajrid Al-E'teqad, speaks about transmigration as follows: transmigration means the soul that the origin of a person is transferred to another body to become the origin of his embodiment and the same fondness that was once existent between the first body and the soul becomes manifested between the soul and the second body" (Allahmeh et al., 1992).

### **The History of Transmigration's Genesis:**

The researchers working on the history of religion believe that the seminal birthplace of transmigration is in China and India, both of which are still bound thereto (Hosseini Shirazi et al., 1945).

Transmigration is the dominant thought of the majority of Indian creeds. Of course, it should be mentioned that such a thought had also existed between the ancient Greeks and it can somehow be considered as the product of their contemplations and not an excerpt by them from Egyptians. Pythagoras is the most famous scientist who also believed in transmigration and a story is narrated regarding his belief in transmigration. It is said that he was once passing an alley in which a man was beating a dog at which time Pythagoras addresses the man and says: "do not hit the dog because the sound of its bark reminds me one of my deceased friend's voice". In Europe and in the US of the 18<sup>th</sup> and 19<sup>th</sup> centuries, transmigration was common amongst certain classes and it was exercised for the sake of rendering the religion decanonized and also to bring heresies in the religion and ethical principles. Also, this class was tired of the divine religions' verdicts which were deemed by them as repetitive and restrictive following which they found themselves inclined towards transmigration in their first confrontation with it; because they envision it as innovative and every new and modern thing appeared pleasant to them (Makarem Shirazi et al., 1970).

**Sadr-ol-Mote'allehin defines transmigration as follows:** transmigration is the transduction of a soul from a material and physical body to another completely separate physique (Sadr-ol-Mote'allehin et al., 1988). In Asfar, he specifies transmigration as "the emigration of soul from an elemental or natural body to another body completely separate and detached from the first whether occurring in a descending manner, to wit from a human body to another human body or to an animal body or to a plant or to a solid matter that are equivalent to transmigration, disfigurement, dissolution and recovery, respectively; or occurring in an

ascending manner in which case a soul might travel to the celestial bodies. This same idea was also held by Sheikh Al-Reis and the other peripatetic school followers (Sadr-ol-Mote'allehin et al., 1977). Here, meanwhile defining transmigration, Molla Sadra expresses its types, which are envisaged improbable by him whatever the form they take. According to him, some of the Holy Quran's AYAT and narratives signify the soul transformation and embodiment in the form of actions and deeds issued thereby meaning that the soul will in the end take an otherworldly form, animal like or non-animal like depending on an individual's ethical status and characteristics, whether in a beautiful or an ugly face or in the form of brutal animals as an indicator of the individual's internal traits and reflective of the deeds and actions deserving such an outward manifestation. He continues by saying that philosophers like Socrates, Plato, Pythagoras, Empedocles and Seth all believed in the same meaning of the transmigration (Sadr-ol et al., 1977).

### **Analysis and Investigation:**

In his mind, transmigration is an incorrect term and it is the distorted form of physical resurrection and the hereafter life. In his idea, attributing transmigration to such famous Greek philosophers as Plato is a sort of misunderstanding of their thought regarding the life after death. Sadr-ol-Mote'allehin divides transmigration into two forms: corporeal and ethereal. Corporeal transmigration is imaginable in descending or ascending forms and/or limited or unlimited manners all of which he thinks are invalid but the thing that he accepts is the ethereal transmigration that is in compliance with the description of the Holy Quran's AYAT and Narratives thereof: "قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا" "وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ" and "2 كُونُوا قِرَدَةً خَاسِئِينَ". Next, he classifies ethereal transmigration into two categories: 1) internal transmigration with no formal change and 2) internal transmigration with formal change. The idea, firmly stated in the Holy Quran, is that disfigurements have happened to the prior nations during which some human beings have been metamorphosed to pigs and monkeys and this is different from transmigration because in transmigration the human soul after getting separated from the body to which it belongs emigrates to another body, but no detachment of the soul from the body occurs in disfigurement rather only the shape and form of the body changes so that the human being can see the punishment of his or her wrong doings in the form of being turned to a pig or a monkey.

### **Proofs of Transmigration Invalidation:**

**General Proofs:** when the soul leaves the body to its degradation or death, it can take one of the following four forms: it may be 1) transferred to the world of wisdom; 2) transferred to the Barzakh; 2) transferred to the body of another animal in this world; and 4) remain waiting. In between, the improbable cases are the last two because the soul's having no choice is senseless in the world of existence for its necessitation of invalidity and repudiation and doing something in vain is far from the Wise God; so the soul's having nothing to do and being rendered hesitant is impossible. But, the transmigration to another human or animal body is also invalid because it entails a body having two souls which is impossible; this latter idea can be explained in this way: when the soul departed from a body seeks to find a germ, which is in its essence deserving to be endowed another soul from a wise donor who is the granter of the souls and forms to any being worthy of that based on the expediency of its nature and out of His own gracefulness and arbitrariness of the choice, this might cause two souls enter a body: 1) a soul that the germ can receive for its inherent expediency from the donor of all souls and 2) the departed soul that wants to enter this body or germ and the ensoulment of a body with two souls is impossible because everybody knows that s/he has one body and a soul. The ones believing in transmigration might say that the soul departed from the other body can be attached to this germ after it passed through vegetative and animal life hence there would be no ensoulment of a body with two souls. In negating this latter statement, Sadra says: the transferring of a soul relieved from a body is like the light reflected from the sun onto a wall whether there be no veil to bar the sunlight or there be a mirror reflecting the sunlight back in both of which the sunlight shines on the wall. The issue of a departed soul follows the

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<sup>1</sup> MA'IDA: 60

<sup>2</sup> BAQARAH: 65

same rule because it cannot act as a barrier from the attachment of a seminal soul to the germ because the human temperament comes after animal temperament followed by vegetative disposition which emerges after the acquisition of physical nature; therefore, transmigration is absolutely invalid. If the proponents of transmigration disapprove the donation of soul from the donor of all souls in claiming that the body receives the departed soul after experiencing the vegetative and animal ranks and then they together ascend to human rank, we can, in response, say that the statement is at the verge of downfall because if the vegetative temperament deserves to be bestowed a vegetative soul and if plants are immediately ensouled with a vegetative soul, then the germ is more deserving to be granted a human soul thus more prior than the vegetative temperament. Molla Sadra states that the more prior and more perfect temperament demands the more complete soul. The differences and ranks of perfection in existence are based on the degree to which a germ is distant from physical and material signs and every existence more distant to these signs is devoid of imperfection so the human temperament is more superior to vegetative temperament hence closer to the world of beings. Thus, the human temperament is acquired after the vegetative and animal temperaments and this is the very actualization of perfections and quintessential evolutions based on states and individual goes through before being born and this is indeed evolution and perfection rather than being transmigration and regeneration of a soul in another body (Sadr-ol-Mote'allehin et al., 2011; Sadr-ol-Mote'allehin et al., 1975).

As it was mentioned, in the above proof, Sadr-ol-Mote'allehin points to quintessential movement and evolution by means of which he invalidates transmigration. Quintessential movement is Sadr-ol-Mote'allehin's innovation in refuting transmigration and it is dealt with in details in his book "Asfar" and will be succinctly explained below:

**Quintessential Movement:** Sadr-ol-Mote'allehin believes that not only the appearance and the qualities of the nature are undergoing movement and alteration but also the epitomes and essences of them are metamorphosing and turning. This principle has been used by him in proving the resurrection as well as depicting his own perspective in this regard. He believes that one's existence possesses amplifiable movements and it is constantly streaming and perfecting and moving from weaker ranks towards more intensified ones and that the quintessence, in its essential and inherent existence, accepts inherent transformation and transubstantiation. He expresses that the quintessential movement is streaming in the world; that the movement is deep and intangible; that the genesis is basically laid upon the foundation of the motion law not on the inertia and degradation (Sadr-ol-Mote'allehin et al., 1988). According to this theory, the physical embodiment and the spirituality of the soul's survival can be elaborated; since the soul evolves from a physical matter and it passes through elemental, solid, vegetative and animal stages before taking the position of human speaking soul and finally it can reach passive wisdom, potential wisdom and active wisdom through undergoing perfection; from Molla Sadra's point of view, soul is characterized by material traits as well as abstract properties and this is devoid of any fault because the soul can take numerous states. Therefore, it is abstract on the account of some of these states and materials on the account of the others. The soul is subjected to changes and essential evolutions during its perfection stages and it can reach an abstract reason rank from its original materiality; this is called quintessential amplification. The quintessential movement is of this same nature capable of reaching the soul to supernatural by way of which it can move away from the material world and streamline to the nonmaterial world where it becomes the companion of a nonmaterial being; the abstract soul is also the product of quintessential movement and the relationship between the body and the soul is like a tree and its fruit; quite the same way that the two live in symbiosis, the body and the soul enjoy this same relationship and their relationship is not predestined and artificial. This does not mean that the soul is like a branch in need of a trunk (body) to be stuck to rather soul is a ripe fruit fallen off the branch and living an independent life (Pahlavaniyan et al., 1999). Regarding the embodiment of soul, Sadr-ol-Mote'allehin writes: the truth is that the human soul is embodied and occupied by a body and lives an eternal intellectual and spiritual life. So, the embodiment of soul in physical matters and its intellectual perception of its own essence and the essence of its creator are spiritual (Taheri et al., 2009). Therefore, according to Sadr-ol-Mote'allehin, the soul is primitively corporeal and then it reaches abstraction through undergoing quintessential movement and this is what the physical appearance and spirituality of the soul's survival means. It seems that Molla Sadra, unlike peripatetic school followers, knows soul as something occurring all at once and this he shows through the very quintessential movement: "ان هذه النفوس حادثه بحدوث الابدان، او قد ظهر انها متجدده مستحيله من او في الحالات الجوهرية الى اعلاها..." (Sadr-ol-Mote'allehin et al., 1988).To

experience its transition from physicality stage, the soul is in need of a body and its means and taking possession of and controlling it; the difference between the human soul and the departed wisdoms lies in the same issue because the wisdoms, whether in their actual rank or in their essence, are abstract beings apart from and needless of the soul but the soul in its beginning of genesis is physical and in need of matter and it also will become separate from objects and their features because they are physical and material in every respect, both in their existence and in their actual form. **The specific reasons:** Next, Molla Sadra puts forth two reasons for the repudiation of ascending and descending transmigration as stated below:

- 1) The establishment of proofs for invalidation of descending transmigration is as follows: if it could be considered possible, then, based on the termination and resumption of life, the degeneration and death of a body should be coincident with the creation and genesis of an animal of any type meaning that an animal should come to life with the death of a human and this is not valid so the descending transmigration is invalidated accordingly. Sadr-ol-Mote'allehin believes that there is no relationship between the degeneration of a human body and an animal body so that it can cause the degeneration of a human body to coincide with the generation of an animal. He has also mentioned another reason for it: if the degeneration of any human body was coincident with the creation of an animal body of any type, then the number of the animal bodies and beings should have been equal to the number of the human bodies meaning that the death of any human was coincident with the creation of an animal and the number of the newly born animals should have been equal to the number of newly-died humans and this is improbable because in certain groups of animals, like insects, we witness their outnumbering of the human dead and the multiplicity of the number of souls to the bodies is basically invalid; so, the aforementioned transmigration is impossible.
- 2) The specific reason why ascending transmigration is invalid is that the animals can be divided into two types in terms of intellectual possibilities: they are either in possession of abstract souls or otherwise, i.e. their souls are imprinted in matter. If they lack the abstract soul and their souls are imprinted in matter like their other dispositions and physical faculties, then the transferring of this soul from a body to another is impossible because the soul imprinted into a material body is a dependent and attached one and the transferring of an attached soul from a place to another, whether be a quality or an essence, is impossible from the viewpoint of the philosophical rules; but, if the soul is an abstract being, then the question is raised as to "where from it has acquired the characteristics and perfections required for being enhanced to a human rank", while the descriptions and perfections worthy of human rank are to be gained through thinking and pondering which is far from animals. That is because the only faculty residing in animals is the physical faculty that is the origin of the somatic outcomes and actions that are existent in both of the revenge and lust, the two of which are characteristics of animals. Hence, how is it possible for an animal to get to the humanity rank only by means of these two faculties? As a Result, the existence of these two faculties and the actions issued from them cannot be the source of a soul's enhancement from brutality and plainness to the rank of a human whose perfection lies in the weakening of the two-abovementioned faculties. So, the ascending form of transmigration is also invalidated (Sadr-ol-Mote'allehin et al., 1987).

#### **Physical Resurrection from Sadra's Viewpoint:**

The fact of the matter is that resurrection is seen by Sadr-ol-Mote'allehin as both physical and spiritual. To prove physical resurrection, he has made a great deal of efforts and in doing so he is one of the most prominent figures who have done his best to prove physical resurrection based on philosophical methods. Physical resurrection is the earthly man's return to the otherworld with his very original characteristics and corporeal and elemental attributes (Sadr-ol-Mote'allehin et al., 1975). According to Sadr-ol-Mote'allehin's utterances in this regard, he seems to have made a distinction between the resurrection, as stated in philosophy, and resurrection as understood from the Holy Quran and also to have not equaled the exemplary resurrection to total resurrection. He speaks of and underlines and confirms the elemental resurrection as put forth in the Holy Quran. He knows the elemental resurrection stated in the Holy Quran as being not similar to the exemplary resurrection for no possible reason but the resurrection type that is perceived in a survey of Sadra's works is the exemplary one meaning that there will be no physical presence of humans in the otherworld and there will be all forms and sizes of the creatures with no mass but he is also found distinguishing between the two with more emphasis on the resurrection posited in the Holy Quran

(Pahlavaniyan et al., 1999; Hakimi et al., 2005). Sadr-ol-Mote'allehin bases his justification of physical resurrection on eleven philosophical principles formulating the premise of sublime wisdom. These principles are seen in every corner of his philosophical works, most frequently in Asfar, his most famous work, in such a manner that he introduces seven principles in "Al-Mabda'a Al-Ma'ad", seven principles in "Al-Shawahed Al-Rabubiyeh", six principles in "Mafatih Al-Qaib", seven principles in "Al-Arshiyeh" and twelve principles in "Zadolmosafer". In order to avoid verbosity, we point to three principles.

**The Originality of Existence:** the existence is the original part of every being and the nature is a function thereof. In fact, everything depends on its existence and not on its nature and objectiveness and existence is of the secondary wisdom type and abstract affairs that has no equivalent in the external world and it is an objective truth for which there is no mental equal and it can only be referred to through Gnosticism and intuition (Sadr-ol-Mote'allehin et al., 1987).

**Doubtfulness in Existence:** based on its expanded essence, the existence is capable of accepting strength and weakness and there is no external or mental composition in which is intensity and weakness, precedence and subsequence, nobility and inferiority between its ranks and the existences differ in their ranks meaning that some enjoy more intensified ranks in contrast to others (Pahlavaniyan et al., 1999).

*Actualization of Objectiveness:* every being is composed of matter and form. Its objectiveness comes from its form and the entire reality of an object is suspended on its recent state because the relationship between the matter and the form, in Sadra's idea, is that of perfection and deficiency. Matter is imperfect and form is perfect. Matter needs form and form is needless of matter meaning that we can imagine a thing's form without needing it to be material; it is the form that comes to the mind when imagining a bed, not its material (Sadr-ol-Mote'allehin et al., 1988). Therefore, according to Sadra's principles regarding the approval of resurrection, it would by no means be regarded as intellectual transmigration.

**AYAT and Narratives:** Explicating and interpreting Sadr-ol-Mote'allehin's ideas regarding the invalidity of transmigration in the above section, now the turn comes to the comparison of his opinions with the sacred canonical rules. About two third of the Holy Quran's AYAT pertain to the Barzakh and the judgment day and this is per se a reason why the return of soul to the earthly world is invalidated; since the AYAT and Narratives are supplementary, a narrative will be put forth under every AYA. It is worth mentioning that due to the multiplicity of the AYAT regarding resurrection and Barzakh, we only deal with some cases of such AYAT.

In the AYAT 169 and 170 of SURAH Al-e-IMRAN, the God orders that "و لا تحسبن الذين قتلوا في سبيل الله امواتا بل احياء عند ربهم يرزقون..." meaning that "do not reckon that those who have been killed on the path of God are dead rather they are alive, receiving their sustenance before the God ..." The AYA's intention is true life hence it is indicative of existence of Barzakh; Barzakh is not the world of annihilation rather it is a sort of spiritual life during which the dead feel comfort or chastisement; it conveys the life after death; the existence of a state like Barzakh makes the believers happy in that they realize that their separation from their dear affiliates won't last more than several days and they will soon join them (Tabataba'ei et al., 1984; Tabarsi et al., 1981; Qoreshi Bana'ei et al., 1998).

Imam Sadeq (peace be upon him) was quoted in Al-Kafi: "the believer goes to visit his survivors and sees in their life whatever brings happiness and Kaffir also visits his family and all he sees is difficulty and whatever that makes him happy is concealed from him (Makarem Shirazi et al., 1999). And, Imam Baqer (peace be upon him) ordered that "و كثير من المفسرين أنها تتناول قتلي بدر و أحد". The Narrative is about the martyrs of Badr and Uhud battles. Apparently, Abu Sofiyan, at the end of the Uhud battle, shouts, in loud voice, that "this seventy Muslim we killed from you for the seventy people you killed from us in Badr" which was answered by the God's apostle (may Allah bestow him and his sacred progeny with the best of His regards) that "our martyrs will dwell the heaven and yours will be in hell" (Tabarsi et al., 1993).

**Sadr-ol-Mote'allehin's Analysis:** "there remains no doubt for us that the souls of the fellows of cognizance and those of the ones believe in God, his apostle and the Imams after him (peace be upon them) will live a pure and bright life incomparable to this filthy and dark life ...". Therefore, Barzakh is where the believers are blessed

and the sinners are chastised. Sadr-ol-Mote'allehin states that the foresaid AYA implies the immortality of the soul and the clean souls only depend on their own essence and alive before the resurrection quite similar to an interpretation made by Imam Fakhr Razi in his book, "the Great Interpretation" and there are numerous narratives said in this regard. Therefore, how can one deny the survival of soul and the life after death of the body? From Sadr-ol-Mote'allehin's viewpoint, such a life is not unique to the martyrs rather their quality of life differs from those of the others; the entire mankind will be waiting in a state of blessing or chastisement in Barzakh which is a world between this and the other world (Sadr-ol-Mote'allehin et al., 1977; Sadr-ol-Mote'allehin et al., 1975).

In the AYA 25 of SURAH NUH, the God orders the following statement about the existence of Barzakh: "مما غرقوا فادخلوا نارا فلم يجدوا لهم من دون الله انصاراً". According to the ideas of interpreters, the AYA speaks of the perishing of Noah's clan and the consequence of His Highness's curse on them. The phrase "غرقوا فادخلوا" shows that they were immediately burn in fire after being drowned and this implies the existence of Barzakh wherein the wrongdoers will be punished after death till the day of judgment; and, based on the Narratives, Barzakh is a morgue or a garden of the heaven's gardens or it is a hole of the hell's abysses (Makarem et al., 1999; Makarem Shirazi et al., 1995; Hosseini et al., 1984; Kashani et al., 1994). Ahmad Ibn Ziad Hamedani (may Allah be pleased with him), quotes Abdulsalam Herawi Abulsolt, in regard of the aforesaid document: "I pleaded to His Highness Imam Reza (peace be upon him) that, O', the son of the God's apostle, why did the God drowned everyone at the time of His Highness Noah (PBUH) while there were children and innocent people amongst them?" His Highness ordered that "there were not any children between them because the God had made their men and women infertile since forty years ago and their generation had come to its end so they were drowned while there were no children amidst them. The God does not chastise the innocent people for the sins of the wrongdoers but a group of the Noah's clan was drowned for their refutation of the God's apostle and another group was drowned for its confirmation of the former's refutation and he who keeps his hand clear of something but feels satisfied with it is like he who has actually undertaken it" (Ibn Babuyeh et al., 1999). About the renovation of life after death in Barzakh, The God orders, in AYAT 99-100, that "حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ..."; according to the interpreters, these AYAT imply the existence of an intermediate level of life between the corporeal life and the life before the judgment day; this is the life in Barzakh, which is the world of examples and people live therein till resurrection. "حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ" means that at the time that a person is being cut from this world and transferred to the otherworld, s/he finds the curtains of pride and ignorance are being put aside before his or her eyes and the Kaffirs will bear witness to their painful destiny at which time they shout and say "حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ...", and this is a very brief and meaningful reference to the mysterious world of Barzakh in stating that "there is a Barzakh on their back till the day they are resurrected" (Tabataba'ei et al., 1984; Tabarsi et al., 1993; Makarem Shirazi et al., 1995; Fakhr Razi et al., 1998; Qara'ati et al., 2004). Dailami quotes Jaber Ibn Hayyan who has heard his Highness Muhammad (may Allah bestow him and his sacred progeny with the best of His regards) that "it is the status of the sinners who request the God to let them return so that they might do good deeds" (Saiwati et al., 1982).

Ali Ibn Hussein (PBUH) ordered that "إِنَّ الْقَبْرَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ", meaning "grave is a garden of the heaven's gardens and/or a hole of the fire's holes" (Qomi et al., 1982). Amir Al-Mu'menin orders in NAHJ AL-BALAQAH about the AYA that "when death captures one of them, s/he will regretfully say: O'God, return me to the world so that I may compensate the things I lost with good, alas s/he will not be allowed to return because the request for return is an utterance made out of mire and there will be a barrier behind their backs till the day they are resurrected for judgment and you are not here to stay and you are all travelers and passers and you are ordered to be prepared for the emigration and store good deeds as provisions for your journey and know that this thin skin cannot tolerate the fire so have mercy on yourselves ..." (Sharif Al-Razi et al., 1984). Ma'mun said: "O' Abu Al-Hassan, what do you say about transmigration and the ones believing in it?" Imam (peace be upon him) ordered "he who believes in transmigration disbelieves the great God and refutes the heaven and hell". Then, Ma'mun asked: "what do you think about the disfigured individuals?". His Highness ordered: "these were from the clans who sustained the wrath of the God and became disfigured, they were alive for three days and then they were perished and could not produce generations. So, whatever the monkey and pig and other kind of nonhumans seen in this world are animals that are named disfigured and these are animals whose consumption for food and other uses is forbidden" (Ibn Babuyeh et al., 1999).

In the end, it has to be mentioned that religion, keeping pace with reason, invalidates transmigration where it speaks of the generalness of the death: “كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ”<sup>3</sup> and in other AYAT “ وَضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ “<sup>4</sup> wherein the God reminds the human beings of the way they were first created so as to demonstrate it is not difficult for Him to recreate the humans after death; thus, with gigantic flood of the AYAT on Barzakh and resurrection, there will remain to room for simplistic theorizations like transmigration. Therefore, a set of the AYAT, “ وَ لَقَدْ عَلَّمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً “<sup>4</sup>, SURAH MA’IDA: 78, SURAH A’ARAF:163&166, SURAH YASIN:67, NISA:47&154, SURAH NAHL:124, that are mistakenly interpreted as confirmation of transmigration are pertinent to disfigurement that has happened in the prior nations. Disfigurement was a phenomenon happened to some people who were turned in this world to animals and then died. Transmigration is the transferring of the human soul after the degeneration of the body to the body of another human, an animal, a plant or a solid mass all of which were proved invalid as mentioned above. In the end, it was shown that transmigration and disfigurement differ; the disfigurement that the Holy Quran’s AYAT discuss about was taken place in this world during their lives whereas transmigration occurs after the death of the body.

### Conclusion:

Life after death is a long-lasting belief amongst the mankind. The complexity of the issue has caused the emergence of problems and misunderstandings. The comprehensive idea in this regard is the accuracy of the judgment day; on the other hand, there are proofs provided in the religious books confirming the authenticity of the issue. The Holy Quran, the Muslims’ sacred book, is inter alia the most authentic sources about the judgment day because two third of the AYAT presented in this holy book pertain to the humans and the other creatures’ resurrection. The numerosity of the AYAT in this regard and time-to-time depiction of the day is so much explicit and precise that it can be hardly denied. Besides the narrative proofs and holy Quran-driven evidences, the existence of the judgment day can also be proved through intellectual and reasonable substantiation. Amongst the dilemmas, existing regarding the life hereafter is transmigration that has challenged the other worldly life. Transmigration means the regeneration of the soul in another person’s body. Sadr-ol-Mote’allehin Shirazi is one of the most prominent figures dealing with and criticizing the issue in his books. His book, Asfar Arba’ah, is the most important of his works on the subject of transmigration. Quintessential movement is the most important reason Molla Sadra uses to invalidate transmigration. Coming to an acceptance of Sadra’s reasonable proofs makes one giving no room to transmigration in psychological matters and all remains of it would be a philosophical conflict. Of course, it has to be pointed out that Sadra believes in some sort of true transmigration, which is the very ethereal transmigration and/or disfigurement. The main reason he put forth in this regard is the existence of the AYAT on the disfigurement of prior nations in the course of which a group of the humans were turned to pigs and monkeys. After the invalidation of transmigration, he takes steps to coordinate his own idea with the Holy Quran’s AYAT and narratives. There are AYAT in the holy Quran speaking of the life in Barzakh and the life after death and this is per se another reason disapproving transmigration. Besides the AYAT regarding life in Barzakh, there are also numerous AYAT about the existence of the Judgment Day and these AYAT investigate the incidents of the end of the world and the resurrection in a scrutinizing manner. Thus, it has to be mentioned that Sadr Al-Mote’allehin’ ideas regarding the invalidity of transmigration is in perfect conformity to the religious teachings.

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