

RESURRECTION OF MAN

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 (Q. 2:45-46; 16:38; 17:49-52; 19:66-67; 22:5; 30:8; 50:3-5; 75:3-4, to cite but a few). Most people, however, ignore this certainty.

“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?” (Q. 19:66-67)

“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.”

(Q. 22:5)

“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)!” (Q. 30:8)

Allah’s meeting with His robots has several purposes. These include Allah’s questioning of our actions, awarding Heaven or punishment in Hell as well as convincing the unbelievers of the truth about resurrection – a promise He made.

“They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realize it not. (They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realize that they had indeed (surrendered to) Falsehood.”

(Q. 16:38-39)

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.

“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.” (Q. 29:19-20)

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. This is the basic pattern of creation observed in all biological organisms on the earth. It is this re-creation process that multiplies and perpetuates every species.

The creation of human beings on the earth is based on individual biomemomes (*nafs*). The Quran informs us that human resurrection will also be based on individual biomemomes.

“And your creation or your resurrection is in no wise
but as an individual biomemome (*nafs*)....” (Q. 31:28)

The Quranic description of “resurrection as individual biomemome” is the scientific equivalent of true cloning process, i.e., the creation of the facsimile of a person from his biomemome (*nafs*). In order to re-create the ‘exact copies’ (phenomes) of human beings who lived on this planet, their biomemomes must be available. This would mean that biomemomes of human individuals with identification signatures (file codes) have been stored in the divine Memory [1, 2]. There is also very strong indication in the Quran that the earth itself can store the biomemomes of human beings thereby serving as transit memory in the context of re-creation of the universe and human resurrection. The Quran reveals to us that the resurrection of all the people takes place from the earth (Q. 7:25; 20:55; 77:24-27) .

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

“Ah woe, that Day to the Rejecters of Truth! Have We
not made the earth (as a place) to draw together. The
living and the dead.” (Q. 77:24-27)

The statement “From the (earth) did We create you” (Q. 20:55) relates to the generations of human beings created on the earth beginning with the first offspring of Adam-Eve couple. Several verses in the Quran draw our attention to the natural phenomena that exemplify the re-creation process.

“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).” (Q. 30:19)

“Then contemplate (O man!) the memorials of Allah’s
Mercy!- how He gives life to the earth after its death:
verily the same will give life to the men who are dead:
for He has power over all things.” (Q. 30:50)

“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.” (Q. 41:39)

“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.” (Q. 35:9)
“Know you (all) that Allah gives life to the earth after its death! Already have We shown the Signs plainly to you, that you may learn wisdom.” (Q. 57:17)

These verses convey very important messages about the hidden characteristics of the universe that are beyond the purview of scientific experimentation. 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 the allegorical description of the process of giving life to a 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 literally dead because it preserves seeds, spores, etc., in a dormant condition. When rain occurs, rainwater will 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 ‘alive’. Their biomemomes are in a sort of “rest mode” with little or no instruction under execution. When the biomemetic condition switches over to “normal mode” as happens when the raindrop falls on the dormant seed or spore, the biomemome comes into operation. The dormancy is broken by the ‘start’ stimulus provided by water. The dormancy is a natural strategy to tide over a difficult period. Likewise human beings will be resurrected on the Judgement Day. A similar situation for re-creation of human beings would warrant the availability of human biomemomes stored in the earth spaces in dormant condition. The Quranic revelation urges us to consider the earth as a medium for storing biomemomes of human beings following death. Death occurs to a human being on removal of *nafs* (biomemome) from the body cells. The Quranic revelation of the resurrection of the dead from the earth implies that the biomemome so removed is stored in the earth spaces.

It may be recalled here that the clay materials present on the earth have the ability to store the biomemetic 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 memory for information storage can also be deduced from other two verses (Q. 99:4-5; 6:98)

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

This verse tells us that the earth will spill its information on the Day of Judgement implying that it acts as memory. Another verse in the Quran (Q. 6:98) also indicates the earth as “repository” (*mustawda’un*). The translation given by M. Pickthal reads as follows.

“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.” (Q. 6:98)

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 [3]. Yusuf Ali’s translation of the word is clearly wrong. The description of the earth as human residence (habitat) and storage in the verse (Q. 6:98) is quite significant in the context of treating the earth as memory for storage of human biomemomes.

If the Quranic revelation of “giving life to dead earth” is taken as metaphor for resurrection of human beings from the earth, it implies that the biomemomes removed from the human beings at death are stored on clay surfaces till they are resurrected. These “biomemetic niches” (clay surfaces that serve as storage medium for biomemomes) play the role of “dormant seeds” (or spores) in which the biological information stays dormant. The microscopic size of the chromosome that stores the biomemome in a living being is suggestive of the very small space required for storing a biomemome, which is much smaller than the full stop at the end of this sentence. As the rainwater breaks the dormancy of the seeds, it will be a single command from Allah that will bring the biomemomes stored on the clay surfaces into ‘execution mode’ and create the phenomes of the respective individuals – the true cloning process!

“And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, you (straightway) come forth.” (Q. 30:25)

Allah’s command is also mentioned as “blast” (Q. 50:42-43) or “sound of the Trumpet” (Q. 18:99; 36:51-52) to indicate the re-creation of the universe also on the same day.

Several Quranic verses give strength to the proposed role of clay in the resurrection process. These messages affirm that on the Day of Judgement (the day of resurrection) people will come out of their graves.

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

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

“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).” (Q. 70:43)

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 “sepulchres” (meaning “graves”) at Q. 36:51 and 70:43 and as “graves” at Q. 54:7. This conventional interpretation in fact creates confusion because not all people are buried below the earth for religious and other reasons but yet they are resurrected from their graves. It may be suggested here that the term “graves” implies myriads of biomemetic niches on the earth where *anfus* (biomemomes) of people are stored. This interpretation is further strengthened by the description of *ajdathi* as resting place or place of sleep (Q. 36:51-52) and the kind of feeling people will have while being resurrected. Between death and resurrection, one would feel as if he/she had hardly spent an hour (Q. 10:45) and was in sleep (Q. 36:52).

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

The grave is not a *marqad* (place of repose or place of sleep) for the dead body because the organic body decomposes and disappears in no time. If there is a resting place (place of sleep) for the dead, it can be only for its *nafs* (the biomemome which is immortal after its creation) and not for its organic body (phenome). Therefore, it is more appropriate and contextual to look at the term “grave” as representing biomemetic niche, the resting place of the biomemome and not that of the organic (dead) body. Thus the biomemomes of the dead are stored on clay surfaces as biomemetic niches on the earth where they are in dormant (not executing) condition as in seeds. These terrestrial spaces serve as “places of sleep” (*marqad*) for the *anfus* (biomemomes). 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). Insofar as the re-creation of the next universe is an evolutionary continuum from the big crunch of the present universe, it can be expected that all the biomemetic niches of 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, which is the similitude Allah used to illustrate the mode of resurrection of human robots (Q. 30:19, 50).

References

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