

## **THE PROCESS OF HUMAN CREATION IN THE QUR'AN (AN ISLAMIC PHILOSOPHY STUDY)**

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### **ABSTRACT**

Human beings, as perfect creatures of Allah, possess the capability to comprehend themselves, the universe, and their Creator. In their creation, Allah brings humans from non-existence to existence, from conception to birth, and ultimately back to Him. In their endeavor to understand their existence, humans need to investigate the processes of their creation. Philosophy serves as a tool of interpretation to comprehend matters beyond scientific inquiry, addressing questions concerning the creation process of humans, their essence, and their resurrection in the afterlife. This research employs the method of Islamic Philosophy (Irfani) with a qualitative approach. The findings indicate that the Quran elucidates the creation process of humans and their resurrection, wherein Adam is the first human, followed by Hawa and subsequent generations. Humans then undergo the *barzakh* realm after death before being resurrected on the Day of Judgment by Allah. The perspectives of Islamic philosophers such as Ibn Sina, al-Farabi, and al-Ghazali differ regarding resurrection, whether it pertains solely to the spiritual, physical, or both aspects. Lastly, three possibilities exist: firstly, Allah revives the deceased bodies; secondly, human souls persist after death with complete bodily restoration; and thirdly, human souls are reunited with either new or original bodies. This study provides an understanding of the processes, resurrection, and essence of humans in the Quran and Islamic philosophical tradition.

**Keywords:** *Process, Resurrection, Human, Qur'an, Islamic Philosophy*

### **ABSTRAK**

Manusia, sebagai makhluk Allah yang sempurna, memiliki kemampuan untuk memahami dirinya, alam, dan Khaliq-Nya. Dalam penciptaannya, Allah mengambil manusia dari ketiadaan ke keberadaan, dari kandungan hingga kelahiran, dan pada akhirnya, kembali kepada-Nya. Dalam upaya memahami eksistensinya, manusia perlu menyelidiki proses kejadiannya. Falsafah digunakan sebagai alat interpretasi untuk memahami hal-hal yang tidak dapat diselidiki ilmiah, menjawab pertanyaan tentang proses penciptaan manusia, hakikatnya, dan kebangkitannya di akhirat. Penelitian ini menggunakan metode Filsafat Islam (Irfani) dengan pendekatan kualitatif. Hasil penelitian menunjukkan bahwa al-Qur'an menjelaskan proses penciptaan manusia dan kebangkitannya, di mana Adam adalah manusia pertama, diikuti dengan Hawa, dan dari keduanya lahirlah manusia-manusia selanjutnya. Manusia kemudian menjalani alam barzakh setelah kematian, sebelum dibangkitkan pada hari kiamat oleh Allah. Pandangan para filosof Islam, seperti Ibn Sina, al-Farabi, dan al-Ghazali, berbeda mengenai kebangkitan, apakah hanya rohani, jasmani, atau keduanya. Terakhir, terdapat tiga kemungkinan: pertama, Tuhan menghidupkan kembali tubuh yang telah mati; kedua, jiwa manusia tetap eksis setelah kematian dengan pemulihan tubuh yang lengkap; ketiga, jiwa manusia dipasangkan kembali dengan tubuh baru atau asli. Studi ini memberikan pemahaman tentang proses, kebangkitan, dan hakikat manusia dalam al-Qur'an dan tradisi filsafat Islam.

**Kata Kunci:** Proses, Kebangkitan, Manusia, al-Qur'an, Filsafat Islam

### A. Introduction

Islam is regarded as the most comprehensive and perfected religion that governs the conduct of human life, regulating not only the relationship between humans and Allah but also human-to-human interactions and the relationship with the surrounding environment. Human beings are creations of Allah, fashioned from the earth.<sup>1</sup> They evolve and reproduce through the union of males and females.<sup>2</sup> The process of human formation begins with fertilization within the female ovum, gradually progressing through the mingling of male and female cells (*nuthfah*) over a period of 40 days<sup>3</sup>, followed by the stage of a clot of blood (*'Alaqah*) for 40 days, and subsequently transforming into a lump of flesh (*mudhqqah*) for another 40 days. Only after reaching 120 days does the soul breathe life into the human, enabling it to be born into the world.

As servants of Allah, humans are burdened with the duty to serve Him throughout their lives. Among the pillars of faith that every Muslim must believe in are faith in Allah and belief in the Day of Resurrection, known as the Day of Judgment. This amalgamation of beliefs is found in numerous verses of the Quran (e.g., Surah al-Baqarah:8 - Surah al-Taubah:8) and in the sayings of the Prophet.<sup>4</sup> On that day, all humanity will gather in the Field of *Mahshar* to be held accountable for their deeds in the world and receive recompense commensurate with their actions.<sup>5</sup> Before the Day of Resurrection occurs, Allah will first destroy the world, wherein all of Allah's creations, including humans, will be annihilated, with none having power or assistance except Allah Himself.<sup>6</sup> It is a decisive day, profoundly awe-inspiring, leading to the demise of all living beings.

After all creatures have passed away, Allah will resurrect His creatures to gather and account for all their deeds. At this juncture, some individuals will feel joyous, while others will experience fear. All bodies that have decayed and decomposed will be replaced with new bodies, whether resembling those in the earthly realm or assuming a different form unfamiliar to the world. All of this is the will and affair of Allah, the All-Knowing. Those whose deeds were virtuous will rejoice in receiving their rewards with radiant faces, ultimately being granted a place in paradise. Conversely, those whose deeds were sinful will fear and regret their fate, their faces gloomy and filled with sorrow. They will yearn to return to the world to amend their deeds, yet no opportunity will avail them. Regret, a futile sentiment, will lead them to be consigned to hell. Among Islamic philosophers, there exist

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<sup>1</sup> Asrizal, "Metafisika Manusia Menurut Imam Al-Ghazali," *Refleksi*, 16.1 (2016), 51–70 (hal. 60).

<sup>2</sup> Al-Ghazali, *Ihya 'Ulumuddin*, Juz 4 (Bairut: Dar al-Kutub al-'Ilmiyah, 1992), hal. 462.

<sup>3</sup> Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1996), hal. 37.

<sup>4</sup> The Prophet Muhammad (peace be upon him) said, "*Whoever believes in Allah and the Last Day should honor his guest; whoever believes in Allah and the Last Day should not harm his neighbor; and whoever believes in Allah and the Last Day should speak good or remain silent.*" (H.R al-Bukhari dan Muslim). Saheh al-Bukhari, *Man Kana Yu'minu Billah wa al-Aum al-Akhir Hadist No. 5672, Saheh Muslem Bab al-Hats 'Ala Ikram al-Jar wa adh-Dhaif. Hadist No. 182.*

<sup>5</sup> Sardaraz Khan dan Roslan Ali, "Conceptualisation Of Death And Resurrection In The Holy Quran: A Cognitive-Semantic Approach," *Journal of Nusantara Studies (JONUS)* 1, no. 2 (31 Desember 2016): 11, <https://doi.org/10.24200/jonus.vol1iss2pp11-24>.

<sup>6</sup> Muhammad Fuad, *'Abd Al-Baqi, AL-Mukjam, Al-Mufahras Li Alfaaz al-Qur'an al-Karim* (Indonesia: Maktabah Dahlan), hal. 215–16.

differing views regarding the resurrection of humans in the afterlife, whether it pertains to the physical or spiritual realm. This study adopts a qualitative research approach, obtaining data through library research. Data collection methods may include the utilization of Islamic Philosophy (Irfani) and documentation methods encompassing relevant books, works, theories, and scholarly articles to address the research problem. Subsequently, these findings are narrated within the study's focus, encompassing subthemes such as the process of creation, the essence, and the resurrection of humans.

## **B. Discussion**

### **1. The Process of Human Creation**

Human beings are the finest creation of Allah on Earth. According to the Qur'an (*Surah al-Hijr: 26*), Allah fashioned humans from the earth, indicating their origin. Muh. Anwar elucidated the process of creation, stating that initially, Allah instructed the Angel of Death to extract a handful of earth from the ground, from which the first human, Adam, was molded, leading to the emergence of humans as they exist today.<sup>7</sup>

Hamka elaborated further, mentioning that Adam underwent a prolonged formation process. Initially, he remained formless, lifeless, and in piles of earth for 40 years. Subsequently, he was covered with dry clay for another 40 years, followed by 40 years of being shaped into pottery. Only after this extensive process, spanning 120 years, was Adam's creation perfected by the blowing of the spirit into him.<sup>8</sup> This description illustrates the multistage process of human creation culminating in the instilling of the spirit, transforming Adam into a perfect and noble being. Nevertheless, despite this perfection, there remained a deficiency due to the absence of a partner. Thus, the subsequent stage involved the creation of Eve, Adam's wife, to serve as his life companion and to ensure the continuity of descendants.<sup>9</sup> The Qur'an also mentions the creation of Eve as Adam's partner (*Surah al-A'raf: 189*).

The *Surah al-A'raf* mentioned above illustrates that Eve was created by Allah SWT from Adam. Subsequently, from their descendants, the subsequent generations have evolved until the present day. Further development in human life after the creation of Adam and Eve in paradise involves the existence of life on the surface of the earth. This is because Allah deliberately created humans to be vicegerents on earth.<sup>10</sup> The development of humans on the earth's surface is different from the creation of Adam and Eve, as humans are now created through the union between a man and a woman, resulting from fertilization between male and female gametes within the womb.<sup>11</sup> Essentially, these seeds consist of a collection of substances originating from the earth. The process of human creation at present occurs through several stages. Humans are formed from fluid that gushes forth from the male backbone and the female ribs, as stated in the Qur'an (*Surah al-Thaariq: 5-7*). This verse

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<sup>7</sup> Muhammad Anwar, *Berita Alam Ghaib* (Jakarta: Alaydrus, 1988), hal. 34.

<sup>8</sup> HAMKA (Haji Abdul Malik Karim Amrullah), *Tafsir Al Azhar Jus 29*, Cetakan II (Surabaya: Pustaka Islam, 1983), hal. 289.

<sup>9</sup> Indriawati, "T'tibar al-Qur'an, Peran tulang Ekor dalam Proses Penciptaan dan Kebangkitan Manusia," *Misykat*, 6.1 (2021), 121–36 (hal. 126).

<sup>10</sup> Muhammad Badrun et al., "The Basic Structure of Qur'an Wordview: An Analysis to Toshihiko Izutsu Concept of Weltanschauung," *Al Quds: Jurnal AlQur'an dan Hadist*, 7.1 (2023), 191–209 (hal. 199).

<sup>11</sup> Muhammad Hickman, *Dictionary of Biology*, Terj. Siti (Jakarta: Erlangga), hal. 47.

explains that humans originate from the earth, although in reality, humans are born or originate from the union between a man and a woman.

The Qur'an delineates that the commencement of human creation unfolds through several stages, commencing with the fusion of semen between a man and a woman. This process involves the aggregation of male and female cells, evolving into *nutfah* (a dense drop of fluid),<sup>12</sup> progressing further into *'alaqah* (a clot of blood), subsequently transforming into *mudhghah*<sup>13</sup> (a lump of flesh), and gradually developing into bones. According to Hamka, "after three periods of 40 days, the soul is breathed into it."<sup>14</sup> In these sequential stages, humans are born into the world in a complete state.<sup>15</sup>

Prophet Muhammad (peace be upon him) stated, "Verily, each one of you is gathered in his mother's womb for forty days as a drop of semen, then he becomes a clot for forty days, and then a lump of flesh for forty days." Then, Allah the Almighty sends an angel, and the angel blows the soul into him (the human being).<sup>16</sup> The angel is commanded by Allah to record four things: his sustenance, his lifespan, his deeds, and whether he will be wretched or blessed. This is by the One besides whom there is no deity. Verily, some among you perform deeds of the people of Paradise until there is only a cubit between him and Paradise, but then the decree overtakes him that he is of the people of Hell, and so he enters it. And verily, some among you perform deeds of the people of Hell until there is only a cubit between him and Hell, but then the decree overtakes him that he is of the people of Paradise, and so he enters it. (Narrated by Muslim).<sup>17</sup> Based on the explanation from the Quranic verses and the above hadith, it is understood that human creation goes through a process or several stages, ultimately resulting in a perfect human being endowed with various abilities bestowed by Allah.<sup>18</sup> The purpose of the process of several stages is to obtain the essence of the earth, referred to as "*sulalat min thin*." The term "*Sulalat*" refers to the essence, originating from the earth through human consumption and derived from plants and animals, all of which originate from the earth.<sup>19</sup>

## **2. The Essence of Human Nature**

Human beings fundamentally comprise two main aspects: the spiritual and the physical. Harold H. Titus posits that humans are essentially animal organisms endowed with the capacity to self-examine and interpret other forms of life, thereby scrutinizing the meaning of human existence (Endang Saifudin, cited in Muhaimin, 1993: 31). In his philosophical inquiry, Leahy asserts that the essence of humanity is something manifested uniquely, characterized by distinct attributes and unique values (Leahy, 1985). Iqbal contends that due to their spiritual purity, humans can assimilate the attributes of the Divine,

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<sup>12</sup> Ahmad Warson Munawir, *Al-Munawir: Kamus Arab Indonesia* (Surabaya: Pustaka Progresif, 2002), hal. 964.

<sup>13</sup> Muhammad Izzudin Taufik, *Dalil Anfus Al-Qur'an dan Embriologi* (Jakarta: Tiga Serangkai, 2006), hal. 66.

<sup>14</sup> HAMKA (Haji Abdul Malik Karim Amrullah), *Tafsir Al Azhar Jus 29*.

<sup>15</sup> Muhammad Nu'aim Yasin, *Fikih Kedokteran* (Jakarta: Pustaka al-Kaustar, 2001), hal. 7.

<sup>16</sup> Rahmi Damis, "Falsafah Manusia," *Sipakalebbi*, 1.2 (2014), 201–17 (hal. 206–7).

<sup>17</sup> Imam Muslim, *Shahih Muslim*, Juz II (Bandung: Al-Ma'arif), hal. 451.

<sup>18</sup> Fitriani et al., "Proses Penciptaan Manusia Perspektif Al-Qur'an dan Kontekstualitasnya Dengan Ilmu Pengetahuan Sains Kajian Kesehatan Reproduksi," *Jurnal Riset Agama*, 1.3 (2021), 716–30 (hal. 723).

<sup>19</sup> Ismail Haqqi Al-Barusawi, *Tafsir Ruh Al-Bayan*, Juz 7 (Beirut: Dar Al Fikr, 2006), hal. 86.

thereby elevating themselves to noble positions. It is through such inquiries that philosophy formulates knowledge about the essence of humanity. Philosophy assists humans in comprehending and distinguishing abstract theories, aiding in optimal decision-making.<sup>20</sup> For Iqbal, the essence of humanity lies within its inherent power.<sup>21</sup> This knowledge is deemed highly essential,<sup>22</sup> as it enables a comprehensive understanding of humans and the mysteries surrounding their existence. In this regard, Santoso Irfan (2007) elucidates that the essence of humanity resembles vitality, which determines its societal existence.<sup>23</sup> Aziz explicates that human potential in Islam is a manifestation of creation. Allah's creation of humans endows them with the potential for life associated with the concept of human nature (Aziz, 2013).<sup>24</sup>

In the Qur'an, it is explicitly stated that humans were created by Allah to worship Him, as stated in the verse: "*And I did not create the jinn and mankind except to worship Me.*" (Surah Az-Zariyat: 56). In Surah An-Nisa', Allah says: "*O mankind, fear your Lord, who created you from one soul and created from it its mate... Indeed, Allah is ever over you, an observer.*" (Surah An-Nisa': 1). On the other hand, scholars differ in their interpretations and explanations of each aspect, spiritual and physical.<sup>25,26</sup> Biologists, exemplified by Lamarck, argue that the essence of humanity is physical, as the physical body is the highest instrument for humans. Meanwhile, psychologists, represented by figures like Democritus, propose that the essence of humanity is spiritual, as the spirit is the essence or subject of humanity.<sup>27</sup> Both of these viewpoints are incomplete, as every human consists of two elements: the biological (physical) and the spiritual, which is intangible. A third viewpoint, pioneered by Darwin, asserts that the essence of humanity is the adaptation of both physical and spiritual elements. According to Darwin, the physical and spiritual are the essence or subject of humanity and form a unity.<sup>28,29</sup> However, this third viewpoint is considered erroneous by others, who argue that the physical and spiritual cannot be united (dominant) because if this were to occur, humans would not be able to regulate themselves.

However, it is evident from the various opinions presented above that humans consist of both physical and spiritual elements, which are inherently interconnected. In the teachings of Islam, it is affirmed that "the essence of humanity comprises both the physical and the spiritual." The physical aspect is necessary as it pertains to materiality, shaped by cultural

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<sup>20</sup> Juwaini Juwaini, "Revitalisasi Peran Filsafat sebagai Proses Transformasi Masyarakat Multikultural," *Jurnal Sosiologi Agama Indonesia (JSAI)*, 4.1 (2023), 102–18 (hal. 89–90) <<https://doi.org/10.22373/jsai.v4i1.2690>>.

<sup>21</sup> Yayah Nurmaliyah, "Hakikat Manusia Menurut Muhammad Iqbal," *TAJDIR: Jurnal Ilmu Keislaman dan Ushuluddin*, 21.1 (2019), 95–107 (hal. 89–90) <<https://doi.org/10.15548/tajdir.v21i1.253>>.

<sup>22</sup> Mohd Abbas Abdul Razak, "Iqbal's Ego Philosophy and Its Importance in Awakening Man's Spirituality," *Journal of Islam in Asia*, 11.1 (2014), 138–62 (hal. 141).

<sup>23</sup> Irfan, "Konsepsi Al-Qur'an Tentang Manusia," *HUNAFU: Jurnal Studia Islamika*, 4.3 (2007), 291–304.

<sup>24</sup> Abd. Aziz, "Hakikat Manusia dan Potensi Ruhannya dalam Pendidikan Islam: Sebuah Kajian Ontology," *Ta'allum: Jurnal Pendidikan Islam*, 1.2 (2013), 223–33 <<https://doi.org/10.21274/taalum.2013.1.2.223-233>>.

<sup>25</sup> Nurmaliyah, hal. 91.

<sup>27</sup> Kasmiran Wuryo Sunadji, *Filsafat Manusia*, Cetakan I (Jakarta: Erlangga, 1898), hal. 29.

<sup>28</sup> Sunadji, hal. 31.

influences, while the spiritual aspect is abstract and inherently linked to the abstract realm.<sup>30</sup> The Quran mentions that the essence of human creation is to worship Allah SWT, as stated in Surah Az-Zariyat verse 56.<sup>31</sup><sup>32</sup> The understanding derived from this verse implies that the essence of human creation by Allah is solely for the purpose of worshiping Allah SWT. The physical aspect serves as a catalyst, whereas the soul is immaterial and capable of moving the body to believe in the existence of Allah and to consistently obey Him. The Quran clarifies that in fulfilling Allah's commands and abstaining from His prohibitions, everything is outlined according to the rules set by Allah. Therefore, in the Quran, the condition of the body is not questioned, as it is clearly visible, whereas the essence of the soul becomes the focal point of discussion. Regarding the soul, philosophers have varying opinions concerning its existence.

In Plato's philosophy, later adopted and adapted by Islamic philosophers for its perceived alignment with Islamic teachings, it is asserted that the human soul preexisted in the realm of ideas before descending to inhabit the human body.<sup>33</sup> In this realm, the soul possessed knowledge of the essence of things because it did not share existence with animal souls in the realm of ideas; therefore, its descent into the material world was a punishment for its shortcomings.<sup>34</sup> Despite its desire for liberation, the soul is incapable of detachment. To achieve liberation from the soul, one must cleanse oneself from bodily influences. While in the body, the soul forgets what it knows in the realm of ideas, but this knowledge is reacquired through contemplation.<sup>35</sup> Upon the soul's separation from the body, it returns to the realm of ideas. Consequently, Plato posits that "the human soul is eternal, and the essence of humanity lies in its ideas."<sup>36</sup> Aristotle likens humans to nature, comprising matter and soul. He contends that the soul is more significant because it is immutable and imparts value to matter, rendering it more perfect. According to Aristotle, the essence of humanity lies in the mind, as thought is the primary tool for attaining truth and understanding.<sup>37</sup>

Islamic philosophers attempted to reconcile or compromise between the views of Plato and Aristotle, asserting that the soul is the form, meaning the thinking soul, and that is the essence of humanity. The soul originates from the overflow of the tenth intellect received by the infant while still in the womb. Thus, the soul existed before the body. Furthermore, Ibn Sina argued that "the soul is a spiritual essence that does not overflow from the tenth intellect but is created directly by Allah without intermediaries."<sup>38</sup> On the other hand, Ibn Rushd found it difficult to describe the soul as an abstract entity distinct from the body.<sup>39</sup>

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<sup>30</sup> Sidi Ghazalba, *Ilmu dan Islam* (Jakarta: Mulia), hal. 19; Sunadji.

<sup>31</sup> Ghazalba, hal. 160.

<sup>33</sup> David Melling, *Jejak Langkah Pemikiran Plato*, Cetakan I (Yogyakarta: Bintang BUdaya, 2002), hal. 115.

<sup>34</sup> Khan dan Ali, hal. 21.

<sup>35</sup> Khan dan Ali, hal. 22.

<sup>36</sup> Ahmad Daudy, *Allah dan Manusia Dalam Konsepsi Syeikh Nuruddin Ar-Raniry*, Cetakan I (Jakarta: Rajawali Press, 1989), hal. 154.

<sup>37</sup> Sunadji, hal. 9.

<sup>38</sup> Juwaini, *Tokoh dan Pemikiran Otentik Filsafat Islam Klasik* (Banda Aceh: Ar-Raniry Press, 2023), hal. 158.

<sup>39</sup> Husainy Ismail, *Qadhaar dan Qadr* (Banda Aceh: Perbandingan Agama Fakultas Ushuluddin IAIN Jami'ah Ar-Raniry, 1986), hal. 43.

This is why Islam does not provide a definition of the soul or a clear description because the soul is entirely the affair of God. Thus, it is God who knows it best. As mentioned in the Qur'an, Allah indicates that the soul is a profound matter beyond human comprehension. Allah does not impart knowledge to humans about the soul's mysteries. This is so that humans realize they do not have the capability to know their true essence, especially concerning the essence of God. Thus, humans should realize that the veil separating them from God is themselves.

### **3. The Development of Humanity in the Hereafter**

Discussions regarding the Day of Judgment exhibit varying opinions. Firstly, "The Day of Judgment occurs at the time of the first trumpet blast by the Angel of Death. Whereas the second blast occurs on the day of resurrection."<sup>40</sup> Secondly, "The Day of Judgment occurs at the time of the second trumpet blast by the Angel of Death. The first blast signifies the occurrence of *Zalزالah* (a tremendous earthquake), and the second blast signifies the day of resurrection."<sup>41</sup> The Day of Judgment is a day of great fear. This is explained in the Qur'an, Surah al-Hajj verses 1 and 2, which mean: "Indeed, the convulsion of the Day of Judgment is a terrible event. On that day, people will follow [the call of] their Lord in groups, saying, '*Lailaha illallah.*' And they will be shown the reality of the Day of Judgment."<sup>42</sup>

On that day, no one can help another, as evidenced by His Word (Q.S. *al-Infithaar*: 19). In Surah *al-Qari'ah*, verses 4 and 5, Allah says: "On that day, people will be like scattered moths, and the mountains will be like carded wool." The meaning of this verse provides an understanding that the Day of Judgment is the day of the destruction of the entire universe.<sup>43</sup> As a result of the Day of Judgment, all land becomes flat. This is the time for the second blowing of the trumpet. At the second blowing of the trumpet, after total death for 40 years, Allah sends rain for 40 days continuously, so that the entire surface of the earth is flooded with water up to 12 cubits high. With that water, Allah resurrects all bodies that have ever died, like the growth of vegetation,<sup>44</sup> until reaching perfection. On that day, people will see their deeds from their actions during their time in the world.<sup>45</sup>

In this life, humans are held accountable for all their deeds throughout their earthly existence. Those who perform good deeds will be rewarded accordingly, while those who commit wrongdoing will face unfavorable consequences.<sup>46</sup> The Quran and Hadith describe the magnificence of the atmosphere when the soul returns to the body of a believer, shining with light. The Quran depicts life on the Day of Judgment, where people can greet each other and remember their actions in the world. Ibn Kathir, in his commentary, mentions that some inhabitants of paradise engage in conversations while others recount their deeds and actions

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<sup>40</sup> HAMKA (Haji Abdul Malik Karim Amrullah), *Tafsir Al-Azhar: JUZ 23*, Juz 23, Ce (Surabaya: Pustaka Islam, 1983), hal. 69.

<sup>41</sup> HAMKA (Haji Abdul Malik Karim Amrullah), *Tafsir Al-Azhar: JUZ 23*.

<sup>42</sup> Muhammad Al-Abdi Hamid, *Menuju Alam Barzah*, Cetakan I (Surbaya: Bina Ilmu, 1982), hal. 511.

<sup>43</sup> Abdul Qasim et al., "Konsepsi Makna Hari Kiamat Dalam Tafsir AlQuran," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*, 3.2 (2019), 119–30 (hal. 122–24) <<https://doi.org/10.15575/al-bayan.v3i2.3817>>.

<sup>44</sup> Bey Arifin, *Hidup Sesudah Mati*, Ceatakan 1 (Jakarta: Kente, 1991), hal. 212.

<sup>45</sup> Arifin, hal. 214.

<sup>46</sup> Ab Aziz Yusof dan Mutaiara Dewi Sari, "Pembangunan Modal Insan Daripada Perspektif Islam: Impak Kepada Pengurus," *Malaysian Journal of Social Sciences and Humanities*, 2.1 (2017), 40–53 (hal. 44–45).

in the world (Q.S. At Tur: 25). According to him, the inhabitants of paradise discuss their state in the world, experiencing fear of Allah and His punishment. Here, Allah bestows His grace and saves them from their fears, as narrated in the Hadith of the Prophet. Imam Ahmad bin Hanbal explains that when the inhabitants of paradise enter paradise, they long for their companions, and their thrones come to them until they face each other. Then, they converse while leaning on their respective thrones, discussing their past lives on Earth (Imam Ahmad bin Hanbal: 45).

On the other hand, it is mentioned that the soul of a person who commits evil deeds and those who disbelieve are depicted as dark and pitch-black emanations. The subsequent phase is the Day of Gathering, *Yaumul Mahsyar*. Thus, "Humanity will be in a vast arena. That is where people will gather, from Adam to the last human being."<sup>47</sup> On that day, individuals will seek their respective leaders. During the proceedings in the field of *Mahsyar*, all people will line up, as stated in Allah's decree in Surah al-Isra' verse 71, which means, "And (remember) the day when We will call every person with their record (of deeds). Then whoever is given his record in his right hand-those will read their records, and injustice will not be done to them, (even) as much as a thread (inside the date seed)."

Furthermore, the Quran explains that on the Day of Judgment, the condition of humanity will be evident in their faces, which will change completely based on their faith and disbelief. At that time, there will be faces glowing with joy and others reflecting anxiety and darkness. The radiant faces will enter the paradise prepared for the believers, while those filled with worry and darkness will receive appropriate retribution from Allah for their deeds in the world, which is hell.

#### **4. Differences in Opinion Regarding the Resurrection**

Islam has established that all human life during worldly existence is merely temporary, whereas after death, namely on the Day of Judgment, humans will be resurrected to account for their deeds. Belief and conviction are absolute for Muslims, as they firmly believe that the Day of Resurrection is an inevitable event. Although scholars and philosophers have been convinced of the reality of the resurrection, the issue for philosophers lies in what will be resurrected on that day. Some argue that only the spiritual aspect will be resurrected, while others contend that both the physical and spiritual aspects will be resurrected.<sup>48</sup> The debate on resurrection they engage in is inseparable from three possibilities:

*Firstly*, humans are composed of body and life, as stated by some theologians of Kalam. The soul, which stands alone and governs the body, does not have an independent existence. Death signifies the cessation of life in the sense that guidance no longer creates life. Therefore, this life ceases to exist, similar to the body. Thus, the meaning of resurrection is that God restores the body that no longer exists. The human body, after turning into soil, is gathered and reorganized according to the human form, and life is bestowed upon it. *Secondly*, the human soul remains in existence after death, but the original body (that existed

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<sup>47</sup> Muhammad Ali Chasan Umar, *Mahkamah di Padang Mahsyar* (Semarang: Toha Putra, 1979), hal. 69.

<sup>48</sup> Syamsul Rijal, Juwaini, dan Ernita Dewi, *Filsafat Umum* (Banda Aceh: Ushuluddin Publishing, 2010), hal. 201.



in the world) will later be restored with its complete members. *Thirdly*, the human soul will be reunited with the body, either the original body with its original members intact or with another body. Therefore, what is returned is the human being, because the term human denotes the existence of the soul.<sup>49</sup>

Each opinion has its weaknesses, even though it contains elements of truth. Imam Al-Ghazali presented his view, which tends more towards the third opinion, stating that "the human soul remains in existence after death because the soul is a substance that stands alone." For him, this does not contradict the *Shari'a*, as it is in accordance with the words of Allah in Surah Ali Imran, verse 129, which means "Do not think that those who are killed in the way of Allah are dead. They are alive with their Lord, receiving provision."<sup>50</sup> Furthermore, he argues that there is a resurrection of the body. This resurrection is a possibility by returning the soul to the body, either from the original body, another body, or a new body created by Allah.<sup>51</sup> He believes that the soul resides in another body, whether it is called soul transmigration or not, because Allah created it from the sperm in the womb of a woman with various body parts such as "flesh, nerves, bones, and so on." Therefore, Allah is more capable of repairing damaged body parts. Indeed, the Prophet Muhammad (peace be upon him) said that the earth consumes every part of the human body except for the tailbone, and when asked what that meant, he replied, "As small as a mustard seed, from which you will be resurrected (grown) later." (Narrated by Ahmad).

The explanation in the Qur'an regarding bodily resurrection tends to emphasize and elaborate more on primary actions, as the notification of bodily resurrection with material descriptions outweighs the spiritual notification, as depicted by Shariah, which states that paradise is given to the righteous and beneath it flows rivers.<sup>52</sup> In a hadith narrated by Imam Ahmad from Hasan bin Musa, it is mentioned that the entire human body will disintegrate when in the grave, except for the extremely delicate part, which is "located at the tip of the coccyx bone, even if buried for a thousand years or burned to ashes. From this delicate part, every human will be resurrected into a complete human."<sup>53</sup> Allah says in Surah Fussilat, verses 20–21: "Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do. And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned."

The opinions above depict that the discussion on resurrection tends to lean towards the view that both the soul (spiritual) and the body will be resurrected on the Day of Judgment. Regarding the physical form that will be resurrected, it is within the power of Allah, whether it will be in the original form or in another created form. It is possible that Allah will create a new body similar to the current one, or the opposite. Allah's saying in Surah Yasin, verses 65, means, " That Day, We will seal over their mouths, and their hands

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<sup>49</sup> Departemen Agama, *Filsafat Islam* (Jakarta: Proyek Pembinaan Perguruan Tinggi Agama, 1983), hal. 222.

<sup>50</sup> Ahmad Hanafi, *Pengantar Filsafat Islam*, Cetakan IV (Jakarta: Bulan Bintang, 1990), hal. 150.

<sup>51</sup> Hanafi, hal. 51.

<sup>52</sup> Imam Ahmad Bin Hambal, *Musnad Ahmad bin Hambal: Juz 3* (Darul Fikri), hal. 28.

<sup>53</sup> Arifin, hal. 206.

will speak to Us, and their feet will testify about what they used to earn."<sup>54</sup> Based on this verse, it is clear that Allah will resurrect the bodily members as well as the spiritual aspect.

In the realm of Islamic philosophy, there exists a divergence of views among Islamic philosophers regarding the Day of Resurrection. Notable philosophers during the classical medieval period include al-Ghazali and Ibn Rushd.<sup>55</sup> These two philosophers present their respective arguments concerning the Day of Resurrection based on Quranic verses and rational analysis. Ibn Rushd's thoughts, as seen in his work "Tahafuth al-Tahafuth," consist of a sharp critique of Imam al-Ghazali. In this matter, al-Ghazali perceives previous philosophers, especially al-Farabi and Ibn Sina, as stating that what will be resurrected in the Hereafter is spiritual rather than physical.<sup>56</sup> The consequences of human actions during worldly life will be felt spiritually in the hereafter. Therefore, true happiness is the enjoyment experienced in spiritual form. According to him, happiness through the physical is transient and temporary; hence, al-Farabi and Ibn Sina assert that what will be resurrected in the Hereafter is primarily spiritual, not physical.<sup>57</sup>

Al-Farabi and Ibn Sina's arguments are rejected by al-Ghazali, who believes that God, with His absolute power, has the ability to create and resurrect everything from non-existence to existence or to resurrect His servants' bodies from the grave.<sup>58</sup> Here, he provides an explanation based on Quranic verses, such as those found in Surah Yasin, verses 78-79. According to al-Ghazali, these verses illustrate that Allah is capable of reviving all bones and bodies buried in the earth, and there is no difficulty for Allah in this matter. Al-Ghazali's argument has been criticized for being inconsistent and for contradicting the teachings of Islam, as it implies that the thoughts of philosophers, especially al-Farabi and Ibn Sina, are not in line with Islamic teachings. According to the Quran, resurrection in the hereafter is both physical and spiritual.<sup>59</sup>

Al-Ghazali's arguments concerning both physical and spiritual resurrection on the Day of Judgment prompted Ibn Rushd to respond to al-Ghazali's critique regarding the issue of physical resurrection and the afterlife. Nevertheless, it cannot be denied that Ibn Rushd's response only superficially touches on attacking al-Ghazali. According to Ibn Rushd, such a viewpoint arises due to confusion in al-Ghazali's thought process. Al-Ghazali's writings regarding what will be resurrected on the Day of Judgment, whether physical or spiritual, prompted Ibn Rushd to address this matter. He did not find any scholars who had presented arguments similar to al-Ghazali's assertion that what will be resurrected on the Day of Judgment will be spiritual in nature.<sup>60</sup> Similarly, in one of his works, al-Ghazali mentioned that the resurrection of humans on the Day of Judgment is spiritual in nature. This reasoning stems from al-Ghazali's adherence to the Sufi viewpoint regarding the spiritual nature of the

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<sup>54</sup> Arifin, hal. 213.

<sup>55</sup> Juwaini, *Konsep al-Nubuwwah Dalam Perbincangan: Al-Qur'an, Ahli Falsafah, Tasawuf, dan Theologi* (Banda Aceh: Naskah Aceh (NASA) Ar-Raniry Press, 2013), hal. 2013.

<sup>56</sup> T.J. De Boer, *The History of Philosophy in Islam* (Transnistria: Giro, 1967), hal. 162.

<sup>57</sup> Al-Ghazali, *Thahafut al-Falsafah* (Kairo: Dar Al-Ma'arif, 1972), hal. 182.

<sup>58</sup> Juwaini, *Konsep al-Nubuwwah Dalam Perbincangan: Al-Qur'an, Ahli Falsafah, Tasawuf, dan Theologi*.

<sup>59</sup> Amroni Drajat, *Filsafat Islam Buat Yang Pingin Tahu* (Jakarta: Erlangga, 2006), hal. 50.

<sup>60</sup> Ibnu Rusyd, *Thahafut al-Tahafut* (Mesir: Dar Al-Ma'arif, 1911), hal. 264–65.

resurrection on the Day of Judgment.<sup>61</sup> Therefore, Ibn Rushd and other scholars do not mention that what will be resurrected on the Day of Judgment is physical.<sup>62</sup>

According to Ibn Rushd, as mentioned, the entire existence of the Abrahamic religions acknowledges the resurrection after human death, wherein Allah will revive them for a second life on the Day of Judgment. Regarding the occurrence of differences in opinion regarding how or what will be resurrected, all are in agreement that resurrection or life on the Day of Judgment is more significant and superior to life in this world.<sup>63</sup> Specifically for laypeople with inadequate knowledge, according to Ibn Rushd, the afterlife must be clearly conveyed so that they can accept it well according to their abilities or understanding. Ibn Rushd argues about this resurrection, as mentioned, that what will happen on the Day of Judgment is similar to what has been experienced or occurred in worldly life. However, the first body, as in the world, is not resurrected because it has been destroyed and no longer exists in the Barzakh realm.

Ibn Rushd explicates that Al-Ghazali's perspective remains vague and ambiguous. He argues that there is no simultaneous resurrection of the physical and spiritual aspects in the afterlife, as asserted by Al-Ghazali. In his work "Al-Muqis Minadh Dhalal," Ibn Rushd mentions the resurrection as solely spiritual. Al-Ghazali, on the other hand, only acknowledges spiritual resurrection. Therefore, according to Ibn Rushd, Al-Ghazali's viewpoint aligns with that of the philosophers. This clearly illustrates that both philosophers and Sufis reach the pinnacle of happiness in the spiritual realm and have liberated themselves from the confines of existence. This could be interpreted as Al-Ghazali rejecting his own standpoint. Consequently, his accusation and assertion that the philosophers' views contradict the Qur'an indirectly become null.<sup>64</sup> Although Ibn Rushd acknowledges that the resurrection in the hereafter will be spiritual and does not reject the possibility of physical resurrection, he emphasizes that physical resurrection on the Day of Judgment will not be identical to human life on earth. This is due to the various circumstances of human death, such as accidents, animal attacks, drowning, burning, and others. It is highly likely that the human body will no longer exist, being destroyed, burned, and unable to be restored to its original state. Therefore, if humans are resurrected in physical form as they experienced in the world, then their physical condition may not be perfect upon resurrection. However, Ibn Rushd explains that life on the Day of Judgment will certainly be different from life in the world as experienced by humans now.<sup>65</sup>

The explanation above provides an overview of both Ibn Rushd's and Al-Ghazali's arguments regarding the resurrection of humans on the Day of Judgment, which are essentially settled and in agreement that what will be resurrected on the Day of Judgment is spiritual, not physical. Indeed, it appears that Al-Ghazali mentions resurrection in both spiritual and physical aspects simultaneously, while Ibn Rushd also acknowledges the spiritual resurrection of humans on the Day of Judgment. The perspectives on the day of

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<sup>61</sup> Asrizal, hal. 65.

<sup>62</sup> Drajat, hal. 76.

<sup>63</sup> Rusyd, hal. 356.

<sup>64</sup> Juwaini, *Tokoh dan Pemikiran Otentik Filsafat Islam Klasik*, hal. 215.

<sup>65</sup> Rusyd, hal. 359.

resurrection from these two renowned Islamic philosophers offer fundamental insight into the condition of humans at the time of resurrection. This understanding can provide guidance and knowledge to humans about the decrees of Allah SWT.

### **5. Concrete Evidence of the Day of Resurrection**

The life of the hereafter begins with the existence of *Yaumul Ba'ts*, which is the day of resurrection for all creatures from their graves, meaning that humans will be returned spiritually to their bodies in their original form, just as they were in the world. No one knows about the growth of life the second time because this second life is not the same as the condition in the world. There are numerous verses in the Qur'an about the day of resurrection, and Allah commands us to contemplate it because of the first creation. As the Almighty Creator, it is not impossible for Allah to resurrect humans on the Day of Judgment, even though they have decayed and become soil in their graves. Through His power, Allah is able to revive humans as they once were, as mentioned in the Qur'an (QS. Yasiin:78–79). Allah explains that humans, with their changing forms, move from one state to another. Thus, these various conditions serve as examples for humans to learn from.

Numerous pieces of evidence indicate the certainty of the Day of Resurrection, among them the existence of life now and the Day of Resurrection. Allah, with His power and knowledge, effortlessly creates the universe. Through His omnipotence and will, He creates a sperm, which then transforms into blood and bones until it becomes a perfect human being. By His power and will, Allah also causes the death of humans to be resurrected in the Hereafter, complete with blood, flesh, and bones as in the world.<sup>66</sup> Allah explains that contemplating the process of human creation from a drop of semen to the formation of a human being until death arrives, then being resurrected again (QS. *Al-Waqi'ah*: 58–62) serves as evidence of the existence of the Hereafter. If one ponders that Allah has created in such a manner the process of human creation from nothing to something, could it be that Allah is incapable of creating, causing death, and causing resurrection again? Certainly, the most ignorant of humans would answer that Allah is capable of creating, giving life, causing death, and bringing back to life. Dead and dry land cannot grow various vegetation, but after Allah sends down rain, the dead land will transform into fertile soil capable of bringing life, just as with humans. Furthermore, when one observes the water that is constantly consumed, it is the power of Allah that lifts the sea water, which becomes vapor through the sunlight. The vapor rises to high places, becomes majestic, then cools down and transforms back into droplets of water that fall to the earth; this is an example of Allah reviving humans who have died on the Day of Resurrection.<sup>67,68</sup> Thus, it is clear that the Day of Judgment is an inevitable event and must be believed in as one of the pillars of faith.

The Day of Judgment signifies the termination of human life and all beings on Earth. There have been numerous explanations in the Qur'an and hadith regarding the Day of Judgment, as described above. Therefore, there should be no doubt about it, as belief in the Day of Judgment is one of the pillars of faith and must be believed in, as stated by Allah in Surah (*Al-Mukminun*: 59). This verse illustrates Allah's compassion towards humanity, as

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<sup>66</sup> Arifin, hal. 62.

<sup>67</sup> Arifin, hal. 148.

He informs humans about the occurrence of the Day of Judgment and the resurrection by sending Prophets and messengers. Every Messenger sent by Allah to the surface of the earth is burdened with the task of delivering the message of the Lord, conveying both glad tidings and warnings. Allah emphasizes that humans should not disbelieve or doubt the occurrence of Judgment Day and the coming of the Resurrection. The Qur'an, through its verses or explanations, encourages human intellect and reasoning to believe and have faith in Judgment Day and life after death.<sup>69</sup> However, despite the numerous verses explaining the occurrence of the Day of Judgment and the resurrection, disbelievers still argue and refuse to believe in the resurrection. In this regard, Allah states in Surah *An-Naml*: 67. Allah explains that disbelievers continue to question whether it is possible to resurrect humans after they have decayed in their graves, their bones scattered, some turned to dust due to burning, and some eaten by fish in the sea. Yet, "they do not believe in the resurrection."<sup>70</sup> Disbelievers do not believe in the Day of Resurrection, even disputing what is explained in the Qur'an through the prophets. "Their attitude is to consider the contents of the Quran as mere fables, as narrated by their ancestors."<sup>71</sup>

Some adherents of materialism and positivism consider life in the hereafter to be an impossibility, as they believe that resurrection from the grave is an event that defies everyday observation.<sup>72</sup> This is due to their minds being unable to accept such a notion. "They do not believe that the soul will be returned to the body after it has been shattered into pieces and the body has mingled with other substances."<sup>73</sup> They believe that life exists only in this world. Life and death are only applicable in this world. "They believe that humans transition and move on to something else, just as one body enters another and so on until whenever." The disbelief of disbelievers in the afterlife and their notion that life and death are only in this world are explained by Allah in Surah *Al-Jathiyah* verse 24, which means "And they say: There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming." This verse explains that disbelievers truly deny the existence of life in the hereafter. Then Allah firmly explains His power as the Creator, who is fully capable of giving life, causing death, and gathering humans on the Day of Judgment.

### **C. Conclusion**

Allah S.W.T. created humans perfectly, endowing them with intellect, heart, and physical beauty. The process of human creation is elucidated in the Qur'an, particularly in Surah *Al-Mu'minun* verses 12–14, which reveal that humans originate from the essence of clay soil, beginning as lowly black mud formed from humble sperm and then developing into beings with intellect and heart. Moreover, humans are created through the fusion of sperm and egg cells from a pair of males and females.

Humans possess two aspects: spiritual and physical. They are animal organisms with the ability to self-study and interpret their abilities in relation to other forms of life. The

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<sup>69</sup> Arifin, hal. 178.

<sup>70</sup> HAMKA (Haji Abdul Malik Karim Amrullah), *Tafsir Al Azhar Jus 29*.

<sup>71</sup> HAMKA (Haji Abdul Malik Karim Amrullah), *Tafsir Al Azhar Jus 29*.

<sup>72</sup> Harodh Titus, *Persoalan-Persoalan Filsafat* (Jakarta: Bulan Bintang, 1984), hal. 294.

<sup>73</sup> Said Sabiq, *Aqidah Islam*, Terjemahan (Bandung: CV Ponogoro, 1988), hal. 294.

essence of humanity is something that manifests itself, with unique characteristics and values that can be formulated through philosophy to understand the nature of humanity. The Qur'an states that humans are created by Allah to worship Him.

In Islamic philosophical discourse, there are differing opinions regarding resurrection among philosophers. Al-Ghazali argues that what is resurrected in the Hereafter is spiritual. This argument stems from the belief that the good and bad deeds of humans in the world will be felt spiritually in the hereafter. Therefore, true happiness is the pleasure experienced spiritually. Happiness through the physical is temporary and temporal; hence, al-Farabi and Ibn Sina assert that what is resurrected in the Hereafter is primarily spiritual rather than physical.

According to Ibn Rushd, all Abrahamic religions acknowledge the existence of human resurrection on the Day of Judgment. Despite differences in opinion on how or what will be resurrected, all agree that the resurrection on the Day of Judgment holds a more important and elevated position than life in the world. For the layman, life in the Hereafter must be explained clearly so that they can accept it according to their understanding. Ibn Rushd argues that what happens on the Day of Judgment is analogous to what has been experienced or occurred in worldly life. However, the physical body will not be resurrected because it has been destroyed and no longer exists in the Barzakh realm. Nevertheless, physical resurrection on the Day of Judgment is not the same as when humans lived in the world. Ibn Rushd explains that on the Day of Judgment, life will be different and not the same as the life experienced by humans in the present world.

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