130672 - How will the souls of the disbelievers be restored after their bodies were burned?

the question

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Detailed answer

Praise be to Allah.

Believing that Allah has power over all things, that nothing is beyond Him on earth or in heaven, that Allah will resurrect those who are in the graves, that just as He created them from nothing, He is able to resurrect them however He wills and whenever He wills, and is able to restore them regardless of what they look like and regardless of how they died, is something without which belief in Allah is not complete.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

The Muslims and the followers of other religions are all agreed that Allah has power over all things, as the Qur'an states in many places. End quote.

Majmoo' al-Fataawa (8/7)

He also said:

Allah created all things, and He has power over all things. Whoever regards any action as being beyond His capability and beyond His will has profaned His names and revelations. End quote.

End quote from Majmoo ' al-Fataawa (11/354)

Allah, may He be glorified and exalted, says (interpretation of the meaning):

"And he puts forth for Us a parable, and forgets his own creation. He says: 'Who will give life to

these bones when they have rotted away and became dust?’

Say: (O Muhammad (blessings and peace of Allah be upon him)) ‘He will give life to them Who created them for the first time! And He is the All-Knower of every creation!’”

[Yaa-Seen 36:78-79].

As-Sa‘di said:

This is a specious argument and wrong thinking, to say that this is far-fetched just because it is beyond human capability. This man said this by way of heedlessness, forgetting his own origins. Had he thought of his own creation, after he was nothing, then he came into existence in a physical sense, he would not have made this suggestion.

Allah, may He be exalted, responded to this notion that it is far-fetched with a concise answer, as He said: “Say: (O Muhammad (blessings and peace of Allah be upon him)) ‘He will give life to them Who created them for the first time!”. If you think and reflect upon this verse, you would realise for certain that the argument is very clear, for the One Who created him the first time is able to re-create him a second time. That is easier for the power of Allah, if you think about it. End quote.

Tafseer as-Sa‘di (p. 699-700)

Al-Bukhaari (3481) and Muslim (2756) narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: “A man who never did any good deeds told his family that when he died, they should burn him, then scatter half of him on land and half of him in the sea, for by Allah, if Allah were to seize him, He would surely punish him as He had never punished anyone in the world. When the man died, they did what he had instructed them to do, then Allah commanded the land to gather what was in it, and He commanded the sea to gather what was in it, then he said (to the man): ‘Why did you do this?’ He said: ‘For fear of You, O Lord, and You know best.’ So Allah forgave him.”

According to a version narrated by al-Bukhaari, he said: “When I die, then burn me and grind up (my bones), then scatter me in the wind.”

Shaykh al-Islam said:

This man had doubts and was ignorant of the power of Allah, may He be exalted, to restore the son of Adam after he had been burned and his remains scattered, and to re-create and resurrect the deceased if that is done to him. These are two great principles:

The first principle has to do with Allah, may He be exalted, namely belief that He has power over all things. And the second principle has to do with the Last Day, namely belief that Allah will restore this deceased person and requite him for his deeds. End quote.

Majmoo‘ al-Fataawa (12/491)

Once a person knows that Allah, may He be glorified and exalted, has power over all things and that nothing is beyond Him on earth or in heaven, and that if He wills a thing He says to it: “Be!” and it is, and that He, may He be glorified, brought all creatures into existence from nothing, it will not be difficult for him to believe in the resurrection in whatever way it may occur, without having to think hard or engage in investigations that will not be to any avail. There is sufficient evidence for him in that which will never disappear from him, namely his own self. Allah, may He be exalted, says (interpretation of the meaning): “And on the earth are signs for those who have Faith with certainty, And also in your ownselves. Will you not then see?” [adh-Dhaariyaat 51:20-21].

And Allah, may He be glorified and exalted, said to His slave Zakariyya (peace be upon him) (interpretation of the meaning):

“(Allah said) ‘O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him).’

He said: ‘My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.’

He said: ‘So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!’”

[Maryam 19:7-9].

The creation of this boy from a barren mother and an elderly father is not more strange than the creation of the father and bringing him into existence from nothing.

See Tafseer at-Tabari (18/151)

Allah, may He be exalted, said concerning Maryam (interpretation of the meaning):

“She said: ‘O my Lord! How shall I have a son when no man has touched me.’ He said: ‘So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: “Be!” and it is’”

[Aal ‘Imraan 3:47].

And Allah, may He be exalted, says (interpretation of the meaning):

“Verily, the likeness of ‘Eesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: ‘Be!’ - and he was”

[Aal ‘Imraan 3:59].

Moreover, these heavens and this earth that are constantly before man’s very eyes, and what he sees between them of planets and stars, the number of which no one knows except Allah, for none of His creation can estimate how great it is, is greater than the creation of people. Therefore it is more appropriate that the One Who created the heavens and the earth, despite their greatness and vastness, should be able to re-create man once more.

Allah, may He be exalted, says (interpretation of the meaning):

“Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt, yet most men believe not”

[Ghaafir 40:59].

“Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

Verily, His Command, when He intends a thing, is only that He says to it, ‘Be!’ and it is!”

[Yaa-Seen 36:81-82]

“And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him”

[ar-Room 30:27].

That is, it is easier for Him. Mujaahid said: Re-creating is easier for Him than initiating, and initiating was easy for Him. This was also the view of ‘Ikrimah and others.

Tafseer Ibn Katheer (6/311)

Al-Bukhaari (4974) narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said:

“Allah said: ‘The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first – and the initial creation (of him) is no easier for Me than the remaking of him. As for his reviling Me, it is he saying: Allah has begotten a son, while I am the One, the Eternal. I beget not nor was I begotten, and there is none like unto Me.’”

However, if what the questioner meant by his question was: how can the souls of the disbelievers be restored after their bodies have been burned in the Fire, i.e., in the Fire on the Day of Resurrection?

The answer is that their souls will remain in their bodies, even if they are burned in the Fire. On the Day of Resurrection, when the soul is restored to the body, it will never leave it again. The soul of the disbeliever will remain in his body as it is being punished, and the soul of the believer will remain in his body as he enjoys the bliss of Paradise.

Every time the skins of the people of Hell are burned through with the Fire, Allah will replace them with other skins, so that their punishment may continue without end. Allah, may He be exalted, says (interpretation of the meaning):

“Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise”

[an-Nisa’ 4:56].

And Allah knows best.