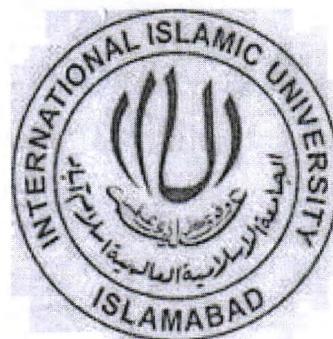


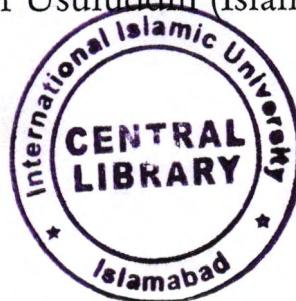
INTERNATIONAL ISLAMIC UNIVERSITY
ISLAMABAD



RESURRECTION IN THE VIEW OF
ST. THOMAS AQUINAS AND IMĀM
SA'DUDDĪN AL- TAFTĀZĀNĪ
(An analytical and comparative study)

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Department of Comparative Religions
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1. Death - Religious expect Dr. Islam

2. Resurrection (Islam)

Confirmation:

It is certified that the thesis on "Resurrection in the view of St. Aquinas and Imām Taftāzānī" submitted by Asia Bibi is accepted as a partial requirement for the degree of MS Comparative Religions.

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Acknowledgment:

All the praise and thanks to ALLAH S.W.T Whose blessings are numerous, rewards are countless and mercy is immeasurable for His creature. He always protects me in fear, Guides me towards the right and teaches me whenever I know nothing. All the goodness in my work is due to His mercy and blessings and all the shortcomings in it are from me.

I pay my gratitude to my parents who bear a lot of sufferings for my comfort. They support and encourage me and pray for my success.

«رُبُّ ارْحَمَهُمَا كَمَا رَبَّيَنِي صَغِيرًا»

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I am thankful to my University where I am given the opportunity to learn a lot. I pray for the flourishing and success of my University.

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St. Mary School's Library at Lalazar, Tulsa road Rwp.

Dedication:

I dedicate this effort to my beloved Country where Allah gave all what I need. I pray for the prosperity, success and integrity of my land which is a great blessing of Allah S.W.T. I may serve Islam and Pakistan.

خلاصة البحث

الحمد لله رب العالمين والصلوة والسلام على خاتم النبيين محمد (صلى الله عليه وسلم) و على آله وأصحابه أجمعين . و بعد فإن الإيمان بالمعاد أو البعث بعد الموت يعتبر من العقائد الأساسية في المسيحية والإسلام . و يسعى هذا البحث " المعاد في رأي توماس الإكويبي و سعد الدين التفتازاني - دراسة تحليلية و مقارنة " سعياً حثيثاً نحو إستكشاف أثر الفلسفة اليونانية و العقل على آراءهما الكلامية على وجه الخصوص و على مدارس الكلامية في كلتا الديانتين على وجه العموم . كان هناك أثر كبير للفلسفة اليونانية على آراء المتكلمين في قرون الوسطى في مدارس الكلامية في كلتا الديانتين . كان توماس الإكويبي من مدرسة الدومينيكان من المسيحية الكاثوليكية أما سعد الدين مسعود بن عمر التفتازاني فكان من مدرسة الأشاعرة من أهل السنة كلاً منهما كان من أهم المتكلمين في القرن الثالث عشر والرابع عشر و قد ألف كلاً منهما على عدة موضوعات في علم الكلام .

أخذت موقفهما لنقييم أفكارهما و طريقتهما في شرح المفاهيم اللاهوتية لمعرفة أوجه التشابه و الاختلاف في أفكارهما و كذلك لبيان مدى صحة و أهمية أفكارهما إذ كان يعتبر كلاً منهما شخصية كلامية بارزة في عصره لدى أصحاب دياناته . و لمناقشة آراءهما إباحت ثلاثة كتب وهي " خلاصة اللاهوتية " لـ الإكويبي و " شرح المقاصد " و " شرح العقيدة النسفية " كلاً منها لسعد الدين التفتازاني ، و بناء على هذه الكتب أحاول أن أقدم دراسة تحليلية و مقارنة لآراءهما فيما يتعلق القيمة أو المعاد كما هو إحدى الأجزاء من الإعتقداد في ديانتين . و هنا أود أن أشير إلى أن آراءهما حول المعاد تشتمل على خمسة نكبات وهي :

- خاصية أو طبيعة المعاد
- حالة المبعوثون
- أقسامهم
- حكم والحساب لهم
- نتيجة الختامية أو القرار النهائي لهم

يشتمل البحث على ثلاثة أبواب.

باب الأول يتكون من ترجمة الحياة لاكتونين، ويتناول آراءه الكلامية عموماً و خاصة رأيه حول المعاد بالتفصيل و ذلك من خلال كتابه "خلاصة اللاهوتية".

باب الثاني يشتمل على نبذة مختصرة عن حياة التفتازاني، نظرة عامة على أعماله مع التركيز الرئيسي على رأيه حول المعاد. وقد عني في الباب الأخير دراسة تحليلية ومقارنة لآرائهما. يشتمل هذا الباب على مباحثين:

مبحث الأول يبحث عن أهمية آرائهما ، و يبحث عن الأسس الفلسفية لأفكارهما و أثر آرائهما على أفكار المتكلمين المتأخررين.

أما المبحث الثاني فإنه يشمل على أوجه التشابه والإختلاف في آرائهما. والخاتمة تبين أهم نتائج البحث.

TRANSLITERATION TABLE

ا	a	ڈ	d	غ	gh	ٻ	Bh	ا	ا
ٻ	b	ڏ	dh	ڦ	f	ڦ	Ph	ا	ا
پ	p	ڙ	r	ڦ	q	ڦ	Th	ا	ا
ٿ	t	ڙ	ڙ	ڪ	k	ڙ	Th	ي	ي
ڦ	ڦ	ڙ	ڙ	ڳ	g	ڙ	Jh	و	و
ڻ	th	ڙ	ڙ	ڻ	l	ڙ	Ch	و	(Urdu)
ڙ	j	ڙ	ڙ	ڙ	m	ڙ	Dh	ـ	(Urdu)
ڙ	ch	ڙ	ڙ	ڙ	n	ڙ	Dh	ـ	ـ
ڙ	h	ڙ	ڙ	ڙ	ڙ	ڙ	Rh	ـ	a
ڙ	kh	ڙ	ڙ	ڙ	h	ڙ	Kh	ـ	i
ڏ	d	ڏ	ڏ	ڏ	y	ڏ	Gh	ـ	u

ا (ء), when it appears at the middle or end of a word, is transliterated as elevated comma (‘) followed by the letter representing the vowel it carries. However, when ا appears at the beginning of a word it will be represented only by the letter representing the vowel it carries.

ع is transliterated as elevated inverted comma (‘).

ڻ as an Arabic letter is transliterated as (d), and as a Persian/Turkish/Urdu letter as (v).

ڙ as an Arabic letter is transliterated as (w), and as a Persian/Turkish/Urdu letter is transliterated as (v).

ـ is transliterated as (ah) in pause form and as (at) in construct form.

Article ـ is transliterated as (al-) whether followed by a moon or a sun letter, however, in construct form it will be transliterated as ('l).

ـ as a Persian/Urdu conjunction is transliterated as (-o) whereas as an Arabic conjunction ـ is transliterated as (wa).

Short vowel (ـ) in Persian/Urdu possessive or adjectival form is transliterated as (-i).

Long Vowels

ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ

Diphthongs

ـ	ـ	(Arabic)	aw
ـ	ـ	(Persian/Urdu)	au
ـ	ـ	(Turkish)	ev
ـ	ـ	(Arabic)	ay
ـ	ـ	(Persian/Urdu)	ai
ـ	ـ	(Turkish)	ey

Doubled

ـ	ـ	(Arabic)	uww
ـ	ـ	(Persian)	uvv
ـ	ـ	(Urdu)	uvv
ـ	ـ		iyy

Abbreviations:

S.W.T: Subḥānahu Wa Ta‘ālā سبحانه و تعلی

S.A.W: َSallallahu ‘Alaihi Wasallam صلی اللہ علیہ وسلم

A.S: ‘Alaihi Ssalām علیہ السلام

R.A: Radi Allahu ‘Anhu رضی اللہ عنہ

R.A: Radi Allahu ‘Anhum رضی اللہ عنہم

OT: Old Testament

NT: New Testament

St: Saint

ICUSTA: International Council of Universities of St. Thomas Aquinas

Contents:	Page no.
<u>Introduction</u>	1
<u>Chapter No. 01: Thomas Aquinas and his Work</u>	9
Biographical sketch; life	9
Works of Aquinas	13
Work on resurrection	19
Nature of resurrection	19
Condition of the resurrected	27
Categories of the resurrected	38
The Judgment	40
The Final Decision	46
<u>Chapter No. 02: Life and works of Taftāzānī</u>	61
Biographical sketch; life	61
Works of Taftāzānī	64
Work on resurrection	69
Nature of resurrection	69
Condition of the resurrected	80
Categories of the resurrected	84
The Judgment	88
The Final Decision	95
<u>Chapter No. 03: Analysis and Comparison</u>	119
Analytical study of both the scholars' views	119
Significance of the work of Aquinas	119
Significance of the work of Taftāzānī	125
Philosophical underpinnings in Aquinas' work	130
Philosophical underpinnings in the work of Taftāzānī	135
Impact of Aquinas' thoughts on later theology	140
The influence of the work of Taftāzānī on later theology	148
Comparison of their works	154

<u>Similarities between their works</u>	<u>154</u>
<u>Differences between them</u>	<u>161</u>
<u>Conclusion</u>	<u>168</u>
<u>Glossary</u>	<u>171</u>
<u>Bibliography</u>	<u>177</u>
<u>Books</u>	<u>178</u>
<u>Web Articles</u>	<u>185</u>

Introduction:

In the name of Allah, the Most Gracious, the Most Merciful. All the praise and thanks to Allah S.W.T, the Lord of all the worlds. Peace and blessings be upon His last Prophet Muhammad S. A. W.

Christianity and Islam share many beliefs like belief in God/Allah, revealed text, prophets, angels and life after death, although the understanding and explanation of these beliefs is different in both the faiths. If the belief in resurrection is taken, it becomes clear that both the religions consider it very important.

According to the textual meaning “resurrect” means to renew, revive, restore, up rise, return to life from the dead and so on.¹ The term *al-ba’th* in Arabic means the awakening from the dead or the sending.²

According to the contextual meaning “resurrection” in Catholic Christianity is the rising again of the body from the dead as the soul is immortal and it is the resumption of life. Fourth Lateran Council³ teaches that all men will rise again with their own bodies which they have now.⁴ In Islam *Al-ba’th* in the meaning of awakening is related to the giving life to the dead and their gathering on a specific day after the annihilation of this worldly life.⁵ The Day of Resurrection is the Day of Judgment.⁶ The term *Al-ma’ād* is also taken in the similar meanings of *Al-ba’th*. It

¹ See *Collins Thesaurus of English Language*, 2nd Edition, (n.p, Harper Collines Publishers, 2002) Retrieved on 10-02-12 from www.thefreedictionary.com/resurrect

² See “Harf al-Thā” in *lisān al-‘Arab* (ed.) ‘Allāmah Abū al- Fadāl Jamāluddīn Muḥammad bin Mukarram bin Manzūr, Vol. 2, (Bairūt: Dār Ṣādar, n.d.), p.117

³ This council was held under the Pope Innocent III in 1215. It issued an enlarged creed against the Albigenses, condemned the Trinitarian errors of Abbot Joachim, and published 70 important reformatory decrees. This is the most important council of the middle ages and it marks the culminating point of ecclesiastical life and papal power. See Joseph Wilhelm, "General Councils" in *The Catholic Encyclopedia*, Vol. 4 (New York: Robert Appleton Company, 1908) Retrieved on 10-02-12 from www.newadvent.org/cathen/04423f.htm

⁴ See Anthony Maas, "General Resurrection" in *The Catholic Encyclopedia*. Vol. 12, New York: Robert Appleton Company, 1911. Retrieved on 11-02-12 from www.newadvent.org/cathen/12792a.htm

⁵ See “Harf al-Thā” in *lisān al-‘Arab* Ibid

⁶ See Abū Zakariyyā Sa‘id ‘Abdussalām, *Al-Mawsū‘ah al-Qur’āniyah*, 1st Edition, Vol. 01, (Peshawar: Maktabah Jām‘iyyah li Ashā‘at al-Tawhīd wal-Sunnah, 1425 H), p. 313 See also Muḥammad ‘Itrīs, *Al-Mu‘jam al-wāfi li kalimāt al-Qur’ān al-karīm*, 1st Edition, (Qāhirah: Maktabat al-Ādāb, 2006), pp. 206-207

refers to the final abode also. In this sense it is the final abode of the resurrected in afterlife.¹

In Christianity resurrection is considered a doctrine of revealed truth and it is a basic article of Catholic faith. St. Paul² based the resurrection of the body on the resurrection of Christ and declared it reasonable and credible. The prophets in the OT also told about resurrection. In the NT, this concept is strongly associated with the resurrection of Christ. By the resurrection of the body the life of a person takes a new mode of life and it is an act of Divine power.³

So the Bible states:

“Multitudes who sleep in the dust of the earth will awake some to everlasting life other to shame and everlasting contempt.” (Daniel 12:2)

“If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith.” (1 Corinthians 15:13-14)

The Church father Tertullian⁴ insisted on the reassembling of the parts of the dead person. In the modern era insistence was on immortality of soul rather than resurrection of the body.⁵

¹ See “*Harf al-Dāl*”, in *lisān al-‘Arab* Ibid Vol.3, p.317

² At first he was a Jew and his name was Saul. He used to live in Rome and was against the new sect later on known as Christianity. He went on a journey to Damascus to round up and arrest the adherents of that sect. According to him in the way he experienced the resurrected Jesus and eventually baptized and converted to that new religion. He is the founder of Christianity and his epistles are the prominent part of the NT. He is considered a great apostle of Christ. He travelled to a lot of areas of the world and spread his religion. See “Paul” in *Who’s Who in Christianity*, Cohn-Sherbok Lavina, (ed.) (London: Routledge, 2004) p.234

³ See “Resurrection” in *The Catholic Encyclopedia*, Robert C Brodrick, (ed.) (London: Thomas Nelson Publishers, 1987), p.524

⁴ He was Tertullian Quintus Septimus converted to Christianity and spent a monastic life. He was born in 160 CE and died in 225 CE, a great theologian and known as the father of Latin theology. His theological views are given a great importance. See “Tertullian, Quintus Septimus” in *Who’s Who in Christianity*, Ibid p.288

⁵ See “Resurrection” in *Christianity the Complete Guide*, John Bowden, (ed.) (London: Continuum, 2005), pp.1031-1032

In Islam the belief in afterlife is one of the elements of faith given to all the prophets.¹

As al-Qur'ān mentions:

«فَلَنِّ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِكُمْ ثُمَّ تُرْدُونَ إِلَى عَالِمِ الْقِبْلِ وَالثَّهَادَةِ فَيَبْيَكُمْ بِمَا كُنْتُمْ تَفْعَلُونَ»

“Say: Behold the death from which you are fleeing is bound to overtake you and then you will be brought back unto Him who knows all that is beyond the reach of a created being’s perception as well as that can be witnessed by a creature’s senses or mind, whereupon He will make you truly understand all that you were doing.” (62:8)

«رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لَيَوْمٍ لَا يَرَبُّ فِيهِ إِنَّ اللَّهَ لَا يَغْلِبُ الْمِيعَادَ»

“O our Sustainer! Verily, Thou wilt gather mankind together to witness the Day about [the coming of] which there is no doubt: verily, God never fails to fulfil His promise.” (3:9)

Resurrection is real and all the dead will rise again with the body and soul to receive the rewards or punishments according to their deeds in this worldly life. Al-Qur'ān and Al-Sunnah confirms it in various 'Āyāt and Ahādīth. For example Al-Qur'ān states:

«وَكَانُوا يَقُولُونَ أَيْنَا مِنَا وَكَيْنَا ثَرَابًا وَعَطَانِمًا أَيْنَا لَنْبَثُولُونَ أَوْ أَنَاوِنَا الْأَوْلَوْنَ فَلَنِّ إِنَّ الْأَوْلَيْنَ وَالآخِرِينَ لَمَخْمُوشُونَ إِلَى مِيقَاتِ يَوْمِ مَغْلُومٍ»

“And would say, “What! After we have died and become mere dust and bones, shall we, forsooth, be raised from the dead? and perhaps, too, our forebears of old?” Say: “Verily, those of olden times and those of later times will indeed be gathered together at an appointed time on a day known” [only to God]” (56:47-50)

«أُولَئِكَ مَا وَلَمْ جَهَنَّمْ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا»

“Such as these have hell for their goal and they shall find no way to escape therefrom” (4:121)

¹ See Abū 'Abdullah 'Āmir, 'Abdullah Fālīh, *Mu'jam Alfāz al-'Aqīdah*, 2nd Edition, (Riād: Maktabah al-'Abikān, 2000), p.75

«وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُنْهَلُهُمْ جَنَّاتٍ تَعْرِي فِيَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَذَّلَ اللَّهُ حَقًّا وَنَنْ أَصْدِقُ مِنْ اللَّهِ قِيلًا»

“Yet those who attain to faith and do righteous deeds we shall bring into gardens through which running waters flow, therein to abide beyond the count of time: this is in truth, God’s promise- and whose word could be truer than God’s?”
(4:122)

The example from the Sunnah is a part of the very famous Hadīth Jibra’īl in which the Prophet S.A.W affirmed the resurrection. He S.A.W said:

الإيمان أن تؤمن بالله وملائكته وبلقائه ورسله وتومن بالبعث¹

Theologians of both the religions explained this term. Thomas Aquinas in Christianity and Sa’uddīn al-Taftāzānī in Islam were two famous theologians of the medieval era who worked on different theological topics, especially in their marvelous works *Summa Theologiae* and *Sharḥ al-Maqāṣid* and *Sharḥ al-‘Aqā’id* respectively. They also focused on the term ‘resurrection’ present in their religions.

Literature Review:

Although the topic has been discussed by different scholars from both the religions, some scholars explained “Resurrection” in detail as a specific topic and others discussed it along with other theological topics. Some examples of their works can be as follows:

F. X. Durrwell discussed mainly the Christian belief ‘Resurrection of Christ’ in his book. In nine parts of his work, first he introduced the resurrection of Christ as a mysterious redemption. Secondly he discussed three linking terms: incarnation, death and resurrection of Christ. Thirdly he treated resurrection as the out pouring of the Holy Spirit. Fourthly he described the effects of resurrection in Christ. Fifthly he regarded the resurrection of Christ, the birth of the church. In sixth and seventh parts,

¹ Hadīth:50 narrated by Abū Hurairah, chap. 38, book.2 in *Ṣaḥīḥ al-Bukhārī*, Imām Abū ‘Abdullah Muḥammad bin Ismā’īl al-Bukhārī, 2nd Edition, (Riyād: Maktabah al-Rushd, 2004), p.14

he explained the influence, importance and link of Christ's resurrection with the church and its effects. In eighth and ninth parts he discussed the means whereby the Easter mystery spreads and its consummation in heaven.¹

Wilbert W. White explained the meaning, nature and credibility of resurrection in detail in the light of the Bible. In five parts of his work he first defined the resurrection. Secondly he described the nature of the resurrected body. Thirdly he described the credibility of resurrection by the resurrection of Christ. Fourthly he explained that Jesus was the master of death. At last he explained the resurrection and power of God.²

Abū Bakr Aḥmad bin Ḥasan pondered light on the resurrection and life after death. He explained the nature, conditions and different elements like heaven and hell related to the afterlife. He first proved in the light of Al-Qur'ān and Al-Sunnah that resurrection is a reality. After explaining this term he discussed the various stages of afterlife.³

In his book *Al-Tadhkīrah*, Shamsuddīn Al-Qurṭubī explained the nature of death and different aspects of after life in detail in the light of Al-Qur'ān and Al-Sunnah. His work consists of various stages of death and the Day of Judgment. First he explained the process of death and the steps of it. For example the coming of angel of death, funeral, questions asked in grave and punishment in grave. Secondly he explained *Barzakh*, resurrection, people at *A'rāf*, the characteristics of heaven and hell along with their habitants. He also explained some signs of the Day of Judgment like coming of *Dajjāl*, *Ya'jūj* and *Ma'jūj*.⁴

¹ See F. X. Durrwell, *The Resurrection; a Biblical study*, Sheed, Rosemary (tr.) (London: Sheed and Ward Ltd, 1960)

² See Wilbert W. White, *The resurrected body according to the Scripture*, 3rd Edition (Albany: Press of Frank H. Evory and company, 1923)

³ See Imām Ḥāfiẓ Abū Bakr Aḥmad bin Ḥasan Al-Baihaqī, *Al-Ba'th wal-Nushūr*, (Bairūt: Dār al-Fikr, 1993)

⁴ See Shamsuddīn, Abī 'Abdullāh Muḥammad bin Aḥmad bin Abī Bakr bin Farh al-Anṣārī Al-Qurṭubī, *Al-Tadhkīrah fi Abwāl al-Mawtā wa Umūr al-Ākhirah*, 2nd Edition, (Al-Qāhirah: Dār al-Diyān lil-Turāth, 1987)

In his work, Dr. Farajullah 'Abd al-Bārī examined and compared the various aspects of afterlife in three revealed religions; Islam, Christianity and Judaism in the light of their Holy Scriptures. He also added the views of religious scholars. In three parts of his work he first explained different stages of afterlife like death, resurrection, heaven and hell et cetera present in all the three religions. Secondly by emphasizing upon resurrection, rewards and punishment, he explained that Islam clearly interprets these terms physically and spiritually whereas Christianity and Judaism ponder much light upon spiritual aspects. Thirdly he pointed out clearly that as compared to Christianity and Judaism, Islam provides the evidences in more detail to prove the Day of Judgment as a reality which people will face with their bodies and souls and the answers of the objections of those who deny it.¹

There can be many other examples in which the topic is generally discussed. But there is no comparison of the views of theological schools from both the religions regarding the belief in resurrection. I wanted to determine it specifically with two luminous theologians of Christianity and Islam; Thomas Aquinas and Sa'duddin al-Taftazānī representing their religions generally and their theological schools specifically. As there is no comparison of their views on resurrection, so this work is the first effort in this regard.

Statement of the problem:

The belief in 'resurrection' is taken to determine the importance it is given in both the religions.

The emphasis is on the Middle ages to know that what kind of influence was on religious thought as philosophy was dwelling and Greek thought had a logical and speculative impact on the theological approaches in that era.

I wanted to compare analytically the views of Thomas Aquinas and Sa'duddin al-Taftazānī regarding resurrection to know the similarities, differences, validity,

¹See Dr. Farajullah 'Abd al-Bārī Abū 'Aṭāullah, *Al-Yawm al-'Ākhir bain al-Yahūdiya wal-Masīhiya wal-Islām*, 2nd Edition (Lahore: Dār al-wafā liṭṭabā'ah wal-Nashr wal-tawzī', al-Manṣūrah, 1992)

significance and position of their standpoints, as both the scholars are admitted to be great theologians of the medieval era. Their works on theological topics, their belonging to two prominent theological schools of their religions and their way of explaining the theological concepts are some factors that urged me to take the work of these two.

Methodology:

In this research work, the analytical and comparative method is followed. By analysis it helps to find out the significance and evaluation of the work of both the scholars in the field of theology and the contribution they made towards it. By comparison, it is tried to find out the similarities and differences in their views about 'resurrection' mentioned in their books; *Summa Theologiae* and *Sharḥ al-Maqāṣid* and *Sharḥ al-‘Aqā’id*.

Chapterisation:

Along with an introduction and a conclusion the work consists on three chapters. Chapter one consists on a brief life sketch of Aquinas, an overall view of all of his works and the detail of his view of resurrection. In chapter two the biography of Taftāzānī, a general view of all of his works and the detail of his view of belief in resurrection is explained. Chapter three explains the analysis and comparison of the thoughts of both the scholars.

Note for the reader:

In this work the views of two scholars from their three books are taken to analyze and compare their thoughts; Thomas Aquinas' Summary of Catholic Faith *the Summa Theologiae* also known as *Summa* and Sa‘duddīn al-Taftāzānī's commentaries in Islamic theology *Sharḥ al-Maqāṣid* and *Sharḥ al-‘Aqā’id al-Nasafīyyah*. The later is also known as *Sharḥ al-‘Aqā’id*.

The biographies of all the scholars are mentioned in the footnotes except of those authors and editors whose books or encyclopedias are of basic concern.

Verse is used for both the texts of the Bible and for the 'Ayāt of Al-Qur'ān al-Karīm. Statutes or Nuşūş is also used for 'Ayāt. The verses of the Bible in chapter two are taken from the English translation of the *Vulgate Bible*, so there is a slight difference of the place and exact meanings of them as compared to the New International Version of the Bible and the Jerusalem Bible (these are also used for this work.); however the overall meanings are almost the same. The English translation: *the message of Qur'ān*¹ is taken to refer the verses of Al-Qur'ān. Sometimes a complete verse is stated and sometimes a part of it is mentioned.

¹ This is a translation of Qur'ān with a brief explanation written by Muhammad Asad. He was born in 1900, first was a Jew and converted to Islam in 1926. He learnt many languages like Aramaic, Hebrew and Arabic. He visited many countries. He was the first ambassador of Pakistan to UN. He wrote many books like the *The Message of Qur'ān* and *The road to Mecca*. He was died in 1992. See "Muslim Convert-Muhammad Asad" retrieved on 12-02-2012 from www.studying-islam.org/articletext.aspx?id=1205

Chapter: 01

Thomas Aquinas and his work

Biographical Sketch of Aquinas

Life:

Thomas Aquinas was born in 1225¹ in the castle of Roccasecca² near Naples³ in Italy. He was the youngest son of a count⁴ of Aquino⁵ named Landolf. At that time major part of Europe including Britain, France, Germany and Italy belonged to a single Latin culture which had two main political and religious authorities; the Holy Roman Empire and the Roman Catholic Church respectively⁶. Sometimes there were conflicts between the leaders of both of these powers on the base of the division of matters related to authority.⁷

At the age of five Thomas was sent to the Benedictine Abbey of Monte Cassino.⁸ He was supposed to become the abbot⁹ over there in future. After getting his his elementary education from that abbey for nine years, he spent a short period at

¹ His date of birth is not confirmed. Biographers state 1224, 1226 and 1227 also.

See Anthony Kenny, *Aquinas* (Oxford: Oxford University Press, 1980), p.1

And John Phelan, "St. Thomas Aquinas" in *Great Thinkers A-Z*, Julian Baggini, and Jeremy Stangroom (eds.), (London: Continuum, 2004), pp. 21-24

² It is located in the province of Frosinone in region of Italy. See "Roccasecca" retrieved on 14-02-12

From <http://en.db-city.com/Italy/Lazio/Frosinone/Roccasecca>

³ It is a city lies on the west coast of the Italian Peninsula, 120 miles southeast of Rome in the fertile region of Compania. It is 3rd largest city and 2nd largest seaport of the country. See Renzo Cantagalli, "Naples" in *Lands and Peoples*, Vol. 4, (n.p : Grolier incorporated, 1981), pp.140-141

⁴ It is a title for a noble or lord used in Europe.

⁵ It is a town located in the Frosinone province and region of Lazio in Italy. From this St. Thomas took his surname as it is his hometown. See "Aquino" retrieved on 15-02-12

from <http://en.db-city.com/Italy/Lazio/Frosinone/Aquino>

⁶ Rome the capital of today's Italy historically became the centre of Catholic Christianity which is a major religious branch of Christianity with a religious leader *the Pope*. Rome was also politically important for the kings who had the title of *the Holy emperors*. See "Rome" in *The Catholic Encyclopedia*, Ibid p.528

⁷ See David d' Avray "Christendom: Medieval Christianity" in *Companion Encyclopedia of Theology*, Peter Byrne and Leslie Houlden (eds.), (London: Routledge, 1995), pp. 206-207

⁸ It is a monastery founded by St. Benedict (480-547 CE) who was an Italian monk known as the Father of Western monasticism. His rule is prayer, study and work. See "Benedict" in *A Concise Encyclopedia of Christianity*, Gerffrey Parrinder (ed.), (Oxford: Oneworld Publications, 2001), pp.39-40

⁹ This term is used for the male leader or head of a monastery. See "Abbot" in *The Catholic Encyclopedia*, Ibid p.12

home. In 1239 he was sent to the University of Naples. There he studied the liberal arts; grammar, logic, rhetoric, arithmetic geometry, music and astronomy. While studying logic he was introduced to the philosophy of Aristotle.¹

In thirteenth century the Mendicant Movement² was started against the Albigensians³ and some other heretical sects. This movement had four theological orders⁴: Dominican, Crutched⁵, Augustinian⁶ and Franciscan⁷. Domingo de Guzman⁸ founded the order of friar preachers known as Dominicans in 1216. Its members were not bound to stable monastic life. Rather they could move freely to

¹ He was a great Greek philosopher (384-322 BCE). His work is available on many topics like soul, metaphysics, physics and ethics and so on. Aquinas used to call him 'The Philosopher' whenever he refers him in his writings. See Rosalind Rawnsley, "Aristotle", in *Great Thinkers A-Z* Ibid pp. 26-28

² It was a religious movement which spread the message of Christianity through the friar preachers or missionaries against the heretical sects. See "The Mendicant Movement" in *The Catholic Encyclopedia* Ibid pp.381-382

³ Also known as Cathari was a prominent western sect appeared in 1143CE in Cologne and spread in France and Italy. It was a threat for Roman Church and Secular rulers as it had some beliefs which contradict Christian faith. See Alexander Patschovsky, "Cathari", in *The Encyclopedia of Christianity*, Vol.1 (Grand Rapids: William B. Eerdmans Publishing Company Brill, 1999), pp.368-369

⁴ See "Mendicant Movement" in *A Concise Encyclopedia of Christianity*, Ibid pp. 105-106

⁵ It is an order of mendicant Friars. The origin of these friars is somewhat uncertain. They claimed to have been founded in the East, in the first century and came to Italy. In 1169 Pope Alexander III gave them the constitutions and a rule of life similar to that of the Augustinians. In the 13th century they settled in England. They used to wear brown or black habit that was later on changed to blue. See George Cyprian Alston, "Crutched Friars" in *The Catholic Encyclopedia*, Vol. 4 (New York: Robert Appleton Company, 1908) Retrieved on 15-02-12 from www.newadvent.org/cathen/04557a.htm

⁶ It is a religious order which in the thirteenth century combined several monastic societies into one, under this name. The Augustinians follow the rules of St. Augustine. See Max Heimbucher, "Hermits of St. Augustine" in *The Catholic Encyclopedia*, Vol. 7 (New York: Robert Appleton Company, 1910) Retrieved on 16-02-12 from www.newadvent.org/cathen/07281a.htm

⁷ It is a term commonly used to designate the members of the various foundations of religious people, professing to observe the rule of St. Francis of Assisi in one of its several forms. St. Francis founded three orders the Friars Minor, the Poor Ladies or Clares and the Brothers and Sisters of Penance known as 1st, 2nd and 3rd orders respectively. See Paschal Robinson, "Franciscan Order" The Catholic Encyclopedia, Vol. 6 (New York: Robert Appleton Company, 1909) Retrieved on 16-02-12 from www.newadvent.org/cathen/06217a.htm

⁸ He was Saint Dominic, born at Calaroga, in Old Castile in 1170 and died on 6 August, 1221. His parents were known to be very pious people. He spent his life in the service of mankind and he preached Christianity. He is known as a great saint. See John Bonaventure O'Connor, "St. Dominic" in *The Catholic Encyclopedia*, Vol. 5 (New York: Robert Appleton Company, 1909) Retrieved on 16-02-12 from www.newadvent.org/cathen/05106a.htm

carry on tasks of teaching, preaching, studying and serving the poor. Dominicans gained reputation of scholarship especially in 13th century universities.¹

Thomas was introduced to this order at the University of Naples. He was inspired by the apostolic zeal, poverty, simplicity and the way of preaching of that order. So, in 1244 he joined it.²

The difference between a monk and a friar was deeply considered in middle ages. Belonging to a noble family Aquinas was allowed to become a Benedictine monk who was considered an honorable religious leader but he being a begging friar was not acceptable for his family. His father had died at that time. His brothers who were in the Emperor's army and especially his mother Theodora tried their best to stop him from joining that order. Even he was imprisoned for more than a year. But he stayed affirm in his decision. At last he was released to rejoin his order.³

He left Italy as his order sent him to Paris. There he remained for three years. In 1248 he was sent from Paris to Cologne to a major intellectual centre of studies of the Dominican order. There he studied philosophy and theology under the great master Albert Magnus.⁴ Although he was a brilliant student from the very beginning of his studies at Monte Cassino and University of Naples but at Cologne his fellow students used to call him 'the dumb ox' as he was a silent meditative student in the class of Albert. They were not aware of his intellectual and scholarly abilities. Once Albert found some notes written by Aquinas. He called him to defend them and raised some objections which Aquinas brilliantly refuted and his master predicted that one day his thought would become very important all over the world. He became a priest

¹ See "The Friars" Chapter XII, in *A History of the Medieval Church*, Margaret Deansly (ed.), 9th edition (London: Routledge, Taylor and Francis Group, 2005), p. 145-152. See also Thomas McGonigle, "Dominicans" in *The Encyclopedia of Religion*, Mircea Eliade (ed.), Vol.4 (New York: Macmillan Publishing Company, 1987), pp. 418-420

² See James A. Weisheipl, "Thomas Aquinas" *Ibid* Vol. 14, pp.484-485

³ See Anthony Kenny, *Ibid* p. 2

⁴ He was known as Albert the Great; scientist, philosopher, and theologian born at Lauingen, Swabia, in the year 1205 or 1206 and died at Cologne 15 November 1280. He wrote commentaries on The Bible, Sentences of Peter Lombard and on all the available works of Aristotle. See Daniel Kennedy, "St. Albertus Magnus" in *The Catholic Encyclopedia*. Vol. 1 (New York: Robert Appleton Company, 1907), Retrieved on 16-02-12 from www.newadvent.org/cathen/01264a.htm

and started to assist Albert from 1250-1252. The scholastic method¹ was used for teaching at that time by the professors.²

Despite of his young age Albert convinced the master general of Dominicans of Aquinas' abilities so he was sent to the University of Paris at the age of twenty seven to proceed as bachelor and eventually qualified for the master degree. For the next three years he lectured on the Bible. In 1255-1256 he was ordered to proceed to the degree of master and to take up the chair in theology. In 1259 he got his chair.³

Shortly after that he left Pairs and went to Italy. There he started teaching in various cities and mingled with scholars, missionaries and diplomats at the papal court.

From 1261-1265 he taught at Orveito.⁴ In 1265 he was sent to Rome to open a school of theology at the Church of Santa Sabina. He also taught at Viterbo.⁵

In 1268 he was ordered to return to Paris to settle some conflicts. Mainly they were of three types: there were many opponents of the Mendicant orders who were against the flourishing of that orders as they did not consider the need and hold of them in the universities, some of his conferrers do not want theologians to use Aristotle in theology because they did not agree with the views of Aristotle and most of the theologians were against the use of Aristotle by the young professors as they

¹ In this method the professor (master) and his assistant (the bachelor) used to lecture on Bible and on the book of Sentences respectively. The use of philosophy was very prominent in it. The assistant answered the questions raised by the students and the professor gave the final decision on the arguments. This method was of great importance in middle ages. See "Scholasticism" in *The Catholic Encyclopedia*, Ibid p. 544

² See Daniel Kennedy, "St. Thomas Aquinas" in *The Catholic Encyclopedia*, Vol. 14, (New York: Robert Appleton Company, 1912). Retrieved on 18-02-12 from <http://www.newadvent.org/cathen/14663b.htm>

³ See Anthony Kenny, Ibid p.3

⁴ It is a provincial town in central Italy. See Walker, D. S. "Italy" in *Encyclopedia of the World and its People*, Jones, Emrys, Prof. (ed.), Vol. 12, (Sydney: Bay Books Pty Ltd, 1978), p.1106

⁵ The city of Viterbo in the Province of Rome stands at the foot of Monte Cimino, in Central Italy. It has to a great degree preserved its medieval character, more particularly in its encircling walls, which are still in good preservation. See Umberto Benigni, "Diocese of Viterbo and Toscanella" in *The Catholic Encyclopedia*. Vol.15, (New York: Robert Appleton Company, 1912) Retrieved on 20-02-12 from <http://www.newadvent.org/cathen/15487a.htm>

were not satisfied with the way of explanation of those professors. The following years he fulfilled his duties.¹

In 1272 he left Paris and was given the choice to establish an intellectual centre of theology anywhere he would like in Roman province. He chose Naples and started his work there.²

He was invited to attend the second council of Lyons³ which was held on first May 1274. In February he left Naples with some of his fellows. In the way he experienced a stroke and according to his will he was taken to the monastery of Fossanova⁴ where he died on 7 March 1274.

His Works:

All of his works are written in Latin as it was the language of his time. Most of his writings are available in English translation and mainly divided into three parts: commentaries/explanations, summaries and disputed questions. The scholastic method is prominent in his *Summa Theologica*, *Disputed Questions* and his commentary on the *book of Sentences*.

- **Commentaries:**

He wrote commentaries on five books of OT; Psalms, Job, Isaiah, Jeremiah and Lamentations. While on the NT he wrote commentaries on two gospels; Mathew and John and on Pauline epistles; Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon and Hebrews. His two lectures are also found inaugural. These lectures are the

¹ See James A. Weisheipl, *Ibid* p. 486

² *Ibid*

³ This council was called by the Pope Gregory X. The main purpose was to reunite the Eastern and western churches. See Brian E. Daley, "Councils: Christian Councils" in *The Encyclopedia of Religion*, *Ibid* Vol.4, p. 128

⁴ It is a monastery founded by St. Benedict in the 9th century. It is situated in south of Rome in the region of Lazio. See Darrel D. Davisson, "Fossanova, Abbey of" in *Medieval Italy: an Encyclopedia*, Christopher Kleinhenz (ed.), Vol. 1 (New York: Routledge, 2004), p. 363

discussions of scriptural texts. The first lecture is based on a verse from psalm 103 and the second belongs to a division of the books of scripture. He composed *The Catena Aurea* (Golden Chain) in the period 1262/63-1267 which is a continuous gloss on all the four gospels. It is a compilation of the relevant passages from the writings of Greek and Latin Church fathers. There is a difference of composition of several of his Biblical commentaries as they sometimes seem to have been reworked. The source of his commentaries was the Vulgate Bible¹ although it seems that he used more than one versions of it.²

Each of his Biblical commentary is divided into chapters in which he takes a set of some verses and then explains them. Like all other topics he explained the resurrection of Christ and the general resurrection of the body in a great detail. He uses his biblical explanations of both these resurrections in his other theological works also.

He wrote a commentary on *the Sentences*³ of Peter Lombard⁴ which consists of four books. These books are divided into Distinctions, Questions and Articles. Book I explains the manifestation of divine things. Book II concerns the production of creatures. Distinctions 32-43 deal with evil, sin and punishment et cetera. Book III is about the restoration of God's works. Distinction 21 explains the death and resurrection of Christ. Book IV explains the perfection of God's works. Distinction 43-50 state resurrection, judgment, the age and size of the risen, suffrages for the dead, punishment, the sentence of judgment, the form of the judgment and various abodes of heaven and hell.

¹ It is The Holy Bible translated by ST. Jerome from Hebrew and Greek into Latin language. It became the official Bible version for the western Church. See "Vulgate" in *A Concise Encyclopedia of Christianity*, Ibid p. 248

² See Eleonore Stump, "Biblical Commentary and philosophy" in *The Cambridge Companion to Aquinas* Norman kretzmann, and Eleonore Stump (eds.), (New York: Cambridge University Press 1997), pp. 252-255

³ It is a book of theology and remained a syllabus book for a long time.

⁴ He was born in Northern Italy in 1100 CE and died in 1160 CE. Along with two Biblical commentaries and a collection of 33 sermons, his book of Sentences is considered authentic. This is a presentation of Christian Doctrine. Aquinas called him 'the Master'. See Eileen F. Kearney, "Peter Lombard" in *The Encyclopedia of Religion*, Ibid V. 11 pp. 257-258

He seemed dissatisfied with the available translations of the works of Aristotle, so he asked his fellow William of Moerbeke¹ to translate these works from Greek into Latin. He wrote commentaries on them during 1269-1273. To defend his Aristotelianism he wrote two treatises; *On the Unity of the Intellect* and *On the Eternity of the World* from 1269-1270.²

The use of philosophy and especially Aristotle's physics, metaphysics, ethics and soul is prominent in the explanation of Aquinas' theological works. So along with the Revelation he used reason to confirm Christian doctrines.³

- **Summaries:**

In this regard his two books are very important *Summa Contra Gentiles* and *Summa Theologiae*.

The *Summa Contra Gentiles* is written as an encyclopedic theological manual for the use of missionaries among Jews and Muslims. It has four books which has 100 or more chapters each. First book is about the nature of God, second deals with the created world and its production by God, third concerns the way of happiness of rational creatures in God and the fourth one is about specifically the Christian doctrines like trinity, incarnation and final resurrection.⁴

The last part of book 4 *resurrection* is written in a simple format which states the beliefs and then explains them briefly with arguments mainly in the light of Bible. In chapter 79 he declares that the resurrection of Christ is the cause of the resurrection of all mankind. Chapter 80 indicates some objections against the resurrection and in

¹ See Maurice De Wulf, "William of Moerbeke." in *The Catholic Encyclopedia* Vol. 15 (New York: Robert Appleton Company, 1912) Retrieved on 14-03-12 from www.newadvent.org/cathen/15634a.htm

² See Anthony Kenny, *Ibid* p.19 See also "this scholastic philosophy: St. Thomas Aquinas "chapter XIII, in *A History of the Medieval Church*, *Ibid* pp. 158-163

³ See Al-Shaykh kāmil Muḥammad Muḥammad Awaīdah, *Tumās al-Akwānī al-Failasūf al-mithālī fi Uṣūr al-Wuṣṭā*. 1st Edition, (Bairūt, Dār al-kutub al-‘Ilmiyah, 1993), pp.33-34 See also Patrick Duffy, "St Thomas: Dominican Friar, Philosopher and Theologian" Retrieved on 25-03-12 from <http://www.catholicireland.net>

⁴ See Al-Shaykh kāmil, *Ibid* pp. 7-8

the next chapter he refutes them. For example he explains that none of man's essential principles yield to nothingness after death because his rational soul remains as the form of matter (body) which is the subject to this form. The matter remains in the same dimension of form which enables it to be the individual form so the same body will be united to the same soul. Chapter 82 indicates that all will rise immortal as there will be no need to die again. The following chapter explains further that the risen bodies will neither need food nor sexual love as these are the part of worldly life and there will be no nutrition and generation in afterlife. Chapter 84 confirms that the risen bodies will be truly physical with bones and flesh and denies the opinion of those who hold that they will be spiritual bodies. In the next chapter he explains that the disposition of those bodies will change. For example they will be incorruptible because of three reasons; if God can restore them to their reunion with the souls, He would make them better than first time creation, the bodies will follow accordance to souls which are immortal, and those bodies will be everlasting. Chapter 86 states some qualities of the glorified bodies like they will be lightsome, incapable of suffering and moveable with ease. The following mentions the place of those glorified bodies which is heaven. The next chapter indicates that people will rise in both the sexes as they are in worldly life and everyone will rise in perfect age of Christ which is the youth. Chapter 89 mentions the qualities of the wicked like heaviness, capability of suffering and depriving of agility. Next chapter confirms the torment of the spiritual substances through the material fire. Chapter 91 approves the immediate punishment of the soul at its separation from body. In the next chapter it is mentioned that the saints after death have unchangeable good will. Similarly the following chapter confirms the unchangeable will of the wicked in evil after death. Chapter 94 states that some people will be sent to purgatory. Next one mentions that immutability of wills commonly in all souls after their separation from bodies. The following chapter explains that there will be a last judgment for the reward and punishment for both soul and body and their union in the world is responsible for their deeds. Chapter 97 states that there will be a need of cleansing of bad deeds of worldly life through fire.

The final masterpiece of Aquinas is the *Summa Theologica*. This was designed as a textbook for the beginners in theology. He wanted to describe the Christian doctrines in a simpler and easier way than *the book of Sentences*. Its format is between a treatise and a set of disputed questions. The questions are divided into articles. It has three parts which are about God, Man and Christ. He was unable to complete it due to a mysterious experience while saying his Mass on 6 December 1273. The experience was interpreted by some as a vision and as a mental breakdown by others but Aquinas could not write after it. When his secretary urged him to continue *Summa Theologica* he replied: "I cannot, because all that I have written now seems like straw".¹

To complete this Summa, his followers wrote a supplement to the 3rd part which deals with the incarnation, resurrection and last things. This supplement is compiled from the lectures given by Aquinas.

He wrote a brief summary on Catholic beliefs and named it *On Apostles' Creed*. He divided it into 12 Articles. Article 7 explains the form and fear of Judgment. It also focuses on preparation for it. Article 11 emphasizes on the resurrection of the body and its benefits. Article 12 urges to do righteous deeds to acquire everlasting life after death.

- **Disputed Questions:**

In Paris he wrote *Disputed Questions on Truth* which he named by the first topic of the treatise. These disputations concern many areas of philosophy and theology. It has 29 Questions. Question 19 concerns the knowledge of the soul after death. Question 28 explains the justification of sinners.

Disputed Questions on Virtues consist of five Questions on general virtues, on charity, on hope and on the cardinal virtues.

¹ Ibid pp. 14-15, 26

Disputed Questions on the Soul consist of 21 Articles which explain the nature and powers of the soul united to the body and after its separation from it. For example Article 21 mentions the suffering of the soul at its punishment by the corporeal fire.

De Unione Verbi Incarnate are the *Disputed Questions* concern the union of the Word Incarnate. They consist of five articles about Christ.

In 1265, Aquinas was sent to Rome to open a house of studies for Dominicans. There he wrote a series of *Disputed Questions on Evil* and in the same period he wrote another series of ten disputed questions named from the first of them *On the Power of God*.¹ They consist of ten questions with many articles. Articles 5-10 in question 5 *the preservation of things by God* states that Heaven will cease at an unknown time. Plants, animals and minerals will not remain after it. But the human bodies will remain to reunite to their souls.

In *Disputed Questions on the Spiritual Creatures* he discusses the nature of spiritual substances, human intellect, soul, angels and like terms.

¹ Ibid p. 14

Work on Resurrection:

Nature of resurrection:

Aquinas explains the resurrection of Christ with special focus and relates it with the general resurrection of the people.

- **Resurrection of Christ:**

He explains that Christ resurrected on the third day of his death and as he is alive after that so Christ is the first to rise again. Moreover he rose with his same body which united to his same soul. In his resurrection, the body of Christ was glorified. Christ manifested his resurrection by testimony and by proofs or signs. By his resurrection, Christ entered into an immortal and incorruptible life, so it was fitting for him to ascend to heaven which is an incorruptible place as compared to the earth. Aquinas declares the resurrection of Christ necessary for five reasons; for the divine justice to exalt the humble, to strengthen the faith of Christians in Christ, to rise the hope of believers that like Christ they will also rise again, to give the believers a feeling of getting a new life and to confirm the salvation for the believers.¹

The nature of the general resurrection of the people according to Thomas Aquinas can be divided into the following points:

- **Resurrection of bodies:**

He confirms the resurrection of both; body and soul and indicates two types of people who deny resurrection; some deny it completely while others deny the resurrection of bodies (they believe in the resurrection of souls.) The people who deny resurrection hold the opinion that man's highest desire is to acquire happiness which can be attained in this world, so there is no need of resurrection. But he argues that the

¹ See St. Thomas Aquinas, *Summa Theologica* pp. 3401-3429 available at www.ccel.org/ccel/aquinas/summa.html

weakness of human body, imperfection of knowledge and virtue are some hurdles in the way of attaining perfection or happiness. So, this opinion is false in his view. On the other hand the people who deny the resurrection of body have various false foundations for their views; the certain heretical sects have the opinion that bodily things are evil and spiritual things are good in principle. So, the soul cannot reach the height of its perfection unless it gets rid of the body. Some hold that the entire nature of man is found in the soul whereas body is only the instrument of the soul and happiness is only attained by the soul. In this way there is no need of the resurrection of the body. To refute these opinions Aquinas refers to Aristotle who shows that the union of body and soul resemble the union of matter and form.¹

"It is the soul which is the actuality of a certain kind of body... that is why it is in a body and a body of a definite kind. It is a mistake therefore, to do as former thinkers did, merely to fit it into a body without adding a definite specification of the kind or character of that body."²

To confirm the resurrection of the body he relates:

"I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and I shall be clothed again with my skin." (Job 19:25-26)

Further he emphasizes that the death of Christ also confirms resurrection. The gift of Christ is greater than the sin of Adam as appears from Romans (5:15) and the death is due to sin and the gift of Christ will restore man from death to life. The members are confirmed by their head. Now the head, Christ will live eternally in body and soul. So, the members will also live in their bodies and souls.³

He asserts the Bible: "Christ rising again from the dead dieth now no more."

(Romans 6:8)

¹ See Fathers of the English Dominican Province (trs.), *Summa Theologica* [Aquinas, St. Thomas, *summa theologiae*] in *Great Books of the Western World*, Robert Maynard Hutchings, (ed.), Vol. 20 Part II (Chicago: William Benton, Encyclopædia Britannica, Inc. 1982), pp. 935-936

² J. A. Smith (tr.), *On the Soul*, Book II, Chap. 2 [Aristotle, *De Anima*] in *Great Books of the Western World*, Vol. 8 Part I, Ibid p. 644

³ See Fathers of the English Dominican Province, Ibid p. 36

- **Resurrection will be applied on all:**

According to Aquinas all the dead will raise again; good, wicked, believers, disbelievers and even those who died in their mothers' wombs. He asserts the text in this regard:

“All that are in the graves shall hear the voice of the Son of God ...and they that hear shall live.” (John 5: 28, 25)

“We shall all indeed rise again.” (1Corinthians 15:51)

So, he confirms that resurrection is necessary for all to receive their reward or punishment. Everyone will rise again to confirm his/her nature with Christ. The soul cannot have the final perfection of human species without the body. Hence no soul will remain forever separated from the body. Therefore it is necessary for all to rise again.¹

The resurrection of many instead of all is mentioned in the Bible (Daniel 12:2), for this he refers to the view of Augustine² “the prophet does not say all but many of them that sleep in the mound of earth. For many is sometimes used in scripture for all.”³

He mentions that the punishment of original sin is to die and the people who die only in original sin cannot be deprived of rising again.⁴

- **Cause of Resurrection:**

He declares that the resurrection of Christ is the cause of resurrection of all. So, the resurrection of others is the effect of Christ's resurrection. He explains that the effect follows its cause in two ways; at once if it is directed to it immediately or after a passage of time if it is directed to it by means of something else. Now the resurrection

¹ Ibid p. 937

² He was a Christian bishop, philosopher and theologian born in 354 CE and died in 430 CE. His writings are considered very important like *De Trinitate* (On the Trinity) and *De Civitate Dei* (The City of God) etc. See Robin Wood, “St. Augustine of Hippo” in *Great Thinkers A-Z*, Ibid pp. 29-30

³ Marcus Dods, (tr.), *The City of God*, book XX, chap.23 [Augustine, St. De Civ. Die] in *Great Books of the Western World*, Vol.18, Ibid p. 552

⁴ See Fathers of the English Dominican Province, Ibid

of Christ is directed to others' resurrection by God's power which works under His will that takes time so all will rise after his resurrection and not at once with his rising. Further the resurrection of Christ by virtue of his Godhead is the cause of all's resurrection and all will also rise again bodily to confirm their humanity with Christ as he was resurrected with his flesh or body¹.

He declares that Christ by reason of his bodily resurrection is called "the first fruit of them that sleep" (1Corinthians. 15:20) and "the first-begotten of the dead." (Apocalypse 1:5) ²

He elaborates that as cause and effect needs in some way united together, so to confirm his resurrection with the others Christ will give a common bodily sign. He mentions that there is a difference of opinion about this sign; some hold that it will be his voice commanding the resurrection while others have the view that this sign will be his manifest appearance which according to Gregory³ is the sound of trumpet. Aquinas explains that Christ's appearance has a force of command which is sometimes called a cry and sometimes the sound of trumpet.⁴

He quotes the Bible in this regard:

"The Lord Himself will come down from heaven ... with the trumpet of God; and the dead who are in Christ shall rise." (1Thessalonians. 4:15)

"Who are in the graves shall hear the voice of the Son of God... and (John 5:28) they that hear shall live." (Ibid: 25)

He mentions that this voice is called the trumpet and the use of sound of trumpet is either for its distinctness for the summon of judgment or it is by keeping its use in the OT whether it was used to call for the council, for battle or to the feast and

¹ Ibid p. 940

² It is also called Revelation.

³ He was the Doctor of the Church and the Pope, born at Rome about 540 and died on 12 March in 604. He has exercised in many respects a momentous influence on the organization, the doctrine and the discipline of the Catholic Church. Almost all the leading principles of the later Catholicism are found in the views of Gregory the Great. See Gilbert Huddleston, "Pope St. Gregory I ("the Great") in "The Catholic Encyclopedia, Vol. 6 (New York: Robert Appleton Company, 1909) retrieved on 26-03-12 from www.newadvent.org/cathen/06780a.htm

⁴ See Fathers of the English Dominican Province, Ibid p. 941

this use of trumpet resembles the summon to the council of judgment, to the battle in which “the world shall fight... against the unwise” (Book of Wisdom in Jerusalem Bible 5:21) and to the feast of everlasting solemnity.¹

He further explains that God will also employ the ministry of angels in the resurrection. Soul is created immediately by God and He Himself will reunite it to the body but the transmutation of body will be done by the angels. This ministry of angels will be chiefly exercised by an archangel Michael. He will act under the influence of higher orders and the other lower angels will co-operate with him.²

So he confirms that the resurrection of the dead will be accomplished by the angelic ministry as it is stated: “The Lord ... shall come down from heaven ... with the voice of an archangel ... and the dead shall rise again.” (1Thessalonians Ibid)

- **Time of Resurrection:**

Aquinas explains that the resurrection of all is delayed till the end of the world when they will be raised again to immortal life. Although there are some examples of the people who rose again but theirs was not a resurrection rather it was resuscitation as in the case of Lazarus³ and they died again after it. Another example is of the resurrection of saints but it can be taken as the spiritual resurrection and not of the body.⁴

He refers to Augustine who regards the rising of saints with Jesus’ resurrection, the spiritual one by explaining the thousand years mentioned in the Bible (Revelation 20:2,6) as an equivalent for the whole duration of this world, employing the number of perfection to mark the fullness of time. Augustine further elaborates that 1000 is the cube of 10 and sometimes the square of 10 is used for the totality so its cube can also be used for it.⁵

¹ Ibid pp. 941-942

² Ibid p. 942

³ His story is mentioned in all the four Gospels in Bible. For example see John 11:43, 12:1, 10

⁴ See Fathers of the English Dominican Province Ibid p. 944

⁵ See Marcus Dods, Ibid chap. 7, pp. 535-536

Aquinas determines that the time of resurrection is not known to man. For the apostles don't know it who know more about God's secrets than others and when they asked Christ about this, he replied:

"It is not for you to know the times or moments which the Father hath put in His own power." (Acts 1:7)

He emphasizes that even the angels who know things more clearly than men, are ignorant of the exact time of it as the Bible mentions:

"Of that day and hour no one knoweth, no not the angels of heaven."
(Matthew 24:36)

He declares that this end of the world when resurrection will happen is not known. It is not must that if we know the beginning of a thing we will know its end also. In the same way although we know the beginning of the world but we can know its end only by the duration of the movement of the heaven and this duration of the heavenly movement is in God's knowledge alone and we do not know it, so there is a prescription of years in the holy writings associated to the end of the world but it is not the exact mentioning of that time or when the resurrection will occur. For example the time in the Bible (Daniel 12:11) mentions the duration of Antichrist's preaching and his persecution and it does not tell that how much time is left for the end of the world.¹

He refers to Augustine who disapproved calculating the end of the world by man yet some people tried to estimate, but their calculation is false.²

Aquinas further elaborates that some people hold that resurrection cannot take place at night as the night is associated with darkness and Jesus will come at the time of resurrection with light as the Bible mentions:

"He will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1Corinthians 4:5)

¹ See Fathers of the English Dominican Province, Ibid pp. 945-946

² See Marcus Dods, Ibid Book: XVIII, chap.53 p. 505

Further Aquinas mentions that some have the opinion that the end of a thing should be perfect and therefore the end of time (at which the resurrection will happen) should be perfect so it should be at day time. Rather he asserts that some symbols show that it will occur at night time as the resurrection of Christ was at that time. Moreover the coming of Jesus is compared with the coming of a thief into the house. (Luke 12:39, 40) And a thief comes at night time. So it resembles the resurrection of all at that time. But he declares that the exact time and hour is hidden.¹

He further approves that this resurrection will take place suddenly. He mentions that although there are some steps and stages related to it like the sound of trumpet, gathering of ashes, the refashioning of body and the reunion of soul to it, but all these will be done immediately.²

- **Term of Rising:**

According to Aquinas all will rise again from the ashes and by those ashes he refers to all the remains of human body after the dissolution of elements. Further these ashes have not any natural inclination to the soul. For this he asserts the Bible: "that which thou sowest is not quickened except it die first" (1Corinthians 15:36). And "As in Adam all die, so also in Christ all shall be made alive." (1Corinthians 15:22)

He elaborates that although the saints differ at the issue of the death of all but it seems the safer and more common view that all will die before resurrection as first it seems according to the Divine justice that all should be punished because of the original sin and this punishment is the death. Secondly it is told in the Divine scripture that resurrection will be applied to all and it can only be applied to those which has fallen and perished. Thirdly it seems according to the order of nature that what is corrupted and decayed can only be renewed by means of corruption. For this, death seems to be applicable on all. He explains that although the resurrection of all

¹ See Fathers of the English Dominican Province, Ibid p. 946

² Ibid p. 947

follows the resurrection of Christ and he was not resurrected from ashes as his body was not corrupted yet all will be resurrected from ashes because they follow him in the term 'from which' not in the term 'to which'. Same will be the case for good and wicked. Their resurrection will differ to one another in the sense of glory and misery respectively. He further relates that it is according to nature that after the death the body's elements should not only be dissolved but mingled as to bring back to the quality of wine, vinegar is dissolved into the prejacent matter. And when the movement of heaven will cease, all the mixed bodies with mingle elements will dissolve into pure elements.¹

He asserts the Bible in this regard: "Earth thou art and into earth shalt thou go." (Genesis 3:19)²

Aquinas mentions that some people hold the view that there is a natural inclination between the ashes of the body and its soul on the basis of two opinions. Some have the view that after death all the body parts do not dissolve and there remains a power in them which provides them a natural inclination to the soul while others have the opinion that the dissolved elements of the dead body retain more light because of their relation to the soul and hence have a natural inclination to it. Aquinas rejects both the opinions regarding them non-sensual. He explains that this reunion of body and soul will be according to the Divine providence. So even the human body (changed into the substance of other bodies or elements) will be reunited to the soul of which it was united earlier miraculously in an instance.³

¹ Ibid pp. 948-950

² In the vulgate bible there is "dust" instead of "earth".

³ See Fathers of the English Dominican Province, Ibid pp. 950-951

Conditions of the resurrected:

- **Condition of the soul after death of a person:**

Regarding the powers of the soul he mentions three kinds of views of the people; some hold that all the powers belong to the soul remain in it when it leaves the body. He rejects this view by declaring that many functions can only be performed by the union of soul with the body such as hearing and seeing. He regards the powers of these functions sensible and vegetative.¹

To strengthen his view he asserts:

“It is doubtless better to avoid saying that the soul pities or learns... and rather to say that it is the man who does this with his soul.”²

He explains that there are some other powers associated to the soul alone like understanding, willing and considering. Some people have the view that sensitive powers are of two kinds; some are acts of organs and are corrupted with the body and others are united to soul in such a way that by them, soul sensitizes the body for hearing or seeing et cetera and these primary powers remain in the separated soul. He also rejects this opinion by declaring that soul by its essence is the origin of those powers which are the acts of the organs. The third view he mentions that the sensitive and other like powers do not remain in separated soul except radically as this soul has the ability to produce these powers when reunites to the body. He regards this view reasonable.

Further he mentions that some people divide the acts of the sensitive powers in two types; internal acts that can be done by the soul independently and external acts for which soul needs the inclination of body to perform them. They hold that these internal acts remain in the separated soul. Aquinas relates this to the view of

¹ Ibid p: 894

² J. A. Smith, book I chap.4 Ibid p. 638

Plato¹ who holds that the soul moves by itself and also is the cause of movement of the body.²

He declares that these acts do not remain in the soul after leaving the body and refutes this view by referring to Aristotle who holds that soul does not move itself:

“not only is it false that the essence of the soul is correctly described by those who say that it is impossibility that movement should be even an attribute of it.”³

He explains that the punishment of this incorporeal soul is possible by a corporeal fire. He holds that by sinning the soul subjects itself to the body so it seems suitable that the soul should be punished by a material thing which is fire.⁴

To strengthen his view he asserts:

“Depart from Me, you cursed, into everlasting fire, which was prepared for the Devil.” (Matthew 25:41)

He mentions that some people admit this view and others deny it on the base of their explanations. He emphasizes that fire by its nature is able to have an incorporeal spirit united to it as a thing is united to a place and by Divine justice this fire is enabled to detain the soul to perform its acts. He declares that this fire is really hurtful to the soul and the soul even by seeing this fire is tormented by it.⁵

¹ He was a very famous classical Greek philosopher born in 428-7 B.C. and died in 348-7 B.C. He lived for 80 or 81 years. He was the teacher Aristotle and pupil of Socrates. They laid the fundamentals of Western philosophy. Plato was a great mathematician also. He was the founder of an Academy in Athens, which was first institute which imparted higher education to students. See “Plato” retrieved on 02-04-12 from www.ancientgreece.com/s/People/Plato See also “Plato” retrieved on 02-04-12 from www.iep.utm.edu/plato

² See Fathers of the English Dominican Province, Ibid pp. 895-897

³ J. A. Smith, book I chap.3 Ibid p.635

⁴ See Fathers of the English Dominican Province , Ibid p. 898

⁵ Ibid pp. 899-900

- **Conditions of body reunited to soul:**

- **General conditions for all:**

1. **Identity:**

Aquinas explains that the same soul will be reunited to the same body, although there will be a change in condition of both of them; the soul rising again will differ the soul living in this world in respect of glory and misery not in essence, likewise the body rising again will differ the body in this world in the sense of immortality. This will be only an accidental change and the identity will remain the same. It is the quality of matter that what is in it before its form, remains in it after corruption. Thus the matter which will be brought back to restore the human body will be the same as that body's previous matter. For this reason after the perishing of human body, its dissolved elements will be able to identify themselves to it at the resurrection.

He further explains that some philosophers erred in this regard in two ways; first they held that the separated soul would reunite to the body naturally by the way of generation because they believed in the accidental union of body and soul as a man to his clothes and not as the union of matter and form. Secondly they asserted that this reunion would be with another body; sometimes of different species as the entrance of the human soul into the body of an animal to whose manner it had confirmed in this life like into the body of a lion on account of robbery and violence, and sometimes of the same species as when a man led a good life in this world and experienced happiness after death, his soul after some centuries would desire to enter a human body (of anyone else) and it would be done. Aquinas rejects these views of the philosophers and certain modern heretics by referring Aristotle.¹

“The soul is the first grade of actuality of a natural body having life potentially in it from this it indubitably follows that the soul is inseparable from its body.”²

¹ Ibid pp. 951-952

² J. A. Smith, book II chap.1 Ibid pp. 642-643

He further explains that the resurrection is the second rising of that which falls. Now it is the body which falls or decays after death because the soul remains alive. If the same identical body will not reunite to its same soul, this cannot be called resurrection as it is the reunion of body and soul that were united earlier. Moreover man is made to acquire his last end and he cannot acquire it in the worldly life. If there would not be the resurrection of the same soul with the same body, how a man could get his last end. It means he is created in vain, which will be contrary to the scripture that confirms resurrection:¹

“Whom I myself shall see ... and not another.” (Job 19:27)

He explains that in returning of ashes to the body there can be a change in accidental parts such as nails and hair. This will not cast any change in identity. Identical change occurs when the essential body parts change. He mentions two kinds of changes, one is prejudice to identity and another is for the sake of congruity. If the position of the parts changes in the same species in a homogeneous whole, it would cast no change in identity and by change of parts in various species in a heterogeneous, the identity would change. In this sense the change in hair and nails belong to the first category. For congruity there should be no change in essential and organic parts but the change in accidental parts makes no difference.²

To elaborate his view he refers to Augustine who mentions:

“if the hair that has been cropped and the nails that have been cut would cause a deformity were they to be restored to their places, they shall not be restored, and yet no one will lose these parts at the resurrection, for they shall be changed into the same flesh, their substance being so altered as to preserve the proportion of the various parts of the body.”³

¹ See Fathers of the English Dominican Province, *Ibid* pp. 952-954

² *Ibid* p. 956

³ Marcus Dods, book XXII, chap. 19 *Ibid* p. 604

2. Integrity:

Aquinas explains that all the members of the body essential or accidental belong to the human nature will rise again, even the entrails, nails and hair will rise, as it is stated:

“A hair of your head shall not perish.” (Luke 21:18)

He relates that the resurrection will be perfect with the raising of all the members of body as it is the work of God and “the works of God are perfect”. (Deuteronomy 32:4)

He regards the relation of soul to the body as art to the thing made by art. And what is shown in the product of art is contained in the art. So what appears in the parts of the body is all contained originally or implicitly in the soul. Moreover a product cannot be the perfect one, if it lacks any of the things contained in the art of that product. So, what is enfolded in the soul be unfolded in the body. He refers to Aristotle in this regard:¹

“Art is the form of what is made in something else, so it is with the power of the nutritive soul”²

He mentions that the humors which belong to the perfection of body will also rise. He divides the humidity which belongs to the integrity of human nature in three kinds; one is that which precede from the perfection of the individual either it is on the way to corruption like urine and sweat, or it is directed by nature to the preservation of species in some individuals either by the act of generative power as seed or by the act of nutritive power as milk. None of these will rise again. The second humidity is that which has not yet reached its ultimate perfection is of two kinds; one is that which has a definite form and is contained among the parts of the body like blood because he elaborates that the resurrection of others will occur to confirm to the resurrection of Christ and his blood rose again so the blood of others will also rise

¹ See Fathers of the English Dominican Province , Ibid pp. 956-957

²Arthur Platt, (tr), *On the Generation of Animals*, Book II, chap. 4 [Aristotle, De Generatione Animalium] in *Great Books of the Western World*, Vol. 9 Part: II Ibid p. 281

again. The other is in transition from form to form; that is from the form of humor to the form of member. It will not rise again. The third kind of humidity is that which has already reached its ultimate perfection. It will be definitely rise again with the body. And these elements of the body will not perform their previous worldly functions rather they will rise for the integrity and natural power of humans.¹

He declares that through being perfected by the rational soul the human body is directed to the resurrection. If anything belonging to the truth of human nature is taken from the body, this will not be the perfect body of man.²

He mentions three opinions about the truth of human nature; first is that all the parts or elements one acquires at one's birth belong to the truth of human nature. Then they grow and multiply to whole human race, only these parts will rise again. Second opinion adds the secondary elements to the truth of human nature which are transformed into body by food. They hold that some of these elements will also rise again with the primary ones. Third opinion holds that the elements of food in an individual when reach to the perfection to transform the begotten are also called the primary will rise again with the primary elements and when they do not reach this stage, they are secondary and will not rise then. Thomas Aquinas agrees with the third opinion which also holds that all in man belonging to his species will rise again while all in him belonging to matter will not rise³

3. **Quality:**

Aquinas explains the resurrected people will not perform the actions of the primary perfection of human nature associated to animal life such as eating, drinking, sleeping and to beget because there will be no need of these actions in that life. This worldly life consists of natural causes and in afterlife man will attain his ultimate

¹ See Fathers of the English Dominican Province , Ibid pp. 958-959

² Ibid p. 960

³ Ibid pp. 960-963

perfection and ultimate end by which the pleasure or needs of generative and nutritive powers seem useless.¹

He affirms this by asserting the Bible:

“In the resurrection they shall neither marry nor be married.” (Matthew 22:30)

He elaborates that all will rise again with their specific quantity. Further natural quantity results from each individual’s nature and as this nature will not alter at resurrection, so the quantity will also remain the same.²

He declares that all will rise in a youthful age as Christ rose again in youthful age. He refers to Augustine in this regard:

“... every man shall receive his own size which he had in youth, though he died an old man”³

He asserts the Bible:

“Until we all meet ... unto a perfect man, unto the measure of the age of the fullness of Christ.” (Ephesians 4: 13)

He regards the youth, the perfect age as the human nature has a twofold defect; in childhood when it does not reach its ultimate perfection and in old age when it loses the ultimate perfection. So, the Divine power will restore all without the defects and this will be the youthful age. He asserts that sex is also linked to human nature as the specific quality of individual, so all will rise again with the definite sex; men or women, they are in worldly life.⁴

He asserts the view of Augustine:

“... they seem to be wiser who make no doubt that both sexes shall rise.”⁵

¹ Ibid p. 967

² Ibid p. 965

³ Marcus Dods, Ibid book: XXII chap. 15 Ibid p. 602

⁴ See Fathers of the English Dominican Province , Ibid pp. 964-966

⁵ Marcus Dods, book XXII, chap. 17 Ibid p. 603

- **Specific conditions for the blessed:**

1. **Subtlety:**

He explains that the bodies of the saints will be subtle and this subtlety will be present in them in its highest degree, so their bodies will be the most subtle. He mentions four views about this; first is that at the resurrection the bodies will be changed from matter to spirit, second view mentions that the bodies will remain but will be endowed with subtlety by means of rarefaction, so they will be like wind and air, according to the third view bodies will be subtle in the sense of most complete perfection which is associated to the fifth heavenly element dominant over other four elements (air, water, fire and soil) and the fourth view mentions that the subtlety of the bodies will result from the dominion of the glorified soul over the body because soul is the form of the matter of the body and body is the subject to the operations of the soul. Aquinas rejects the first two opinions by declaring that man will rise with both body and soul and body will be made up of flesh as it will be the same body of the person. He elaborates that after rising with his glory Christ declared that:

“Handle, and see; for a spirit hath not flesh and bones”. (Luke 24:39)

The third opinion he rejects by asserting that fifth heavenly element cannot be a part of human body. He agrees with the forth opinion.¹

He strengthens his view:

“It is sown a corruptible body, it shall rise a spiritual”. (1 Corinthians 15:44)

He elaborates that these subtle bodies of the saints will also be palpable having the qualities of tangibility and resistance for the touching object. He further explains that the glorified body will always be in a place equal to itself. For these reasons neither more than one body can be in same place nor the glorified bodies be impalpable for other bodies but by the Divine power it is possible for anybody; glorified or non-glorified to exist with the glorified body in a same place. He affirms that without a miracle it can never be done.²

¹ See Fathers of the English Dominican Province , Ibid pp. 975-976

² Ibid pp. 977-983

2. Agility:

He explains that the glorified bodies will be agile because of the glorified souls in them and soul is not only the form of the body, it is also its mover. Now the body will obey the soul in its movements and actions. He elaborates that the body of Christ moved in his ascension and likewise the bodies of saints will ascend from earth to empyrean.¹ He declares that even after reaching into heaven, the saints can move from there for sometimes for their pleasure to show the excellence of Divine wisdom in them by practicing the power of movement and during this movement the vision of God does not diminish from them as they find Him everywhere.²

Aquinas confirms their movement;

“They shall run and not be weary, they shall walk and not faint.” (Isaiah 40:31)

“(The just) shall run to and fro like sparks among the reeds.” (Book of Wisdom 3:7)

Regarding the time the glorified bodies will take for their movement from one place to another there are four views he mentions; first is that the glorified bodies will go from one place to the other without passing the intervals, second shows that although these bodies will take time for reaching one place from another but it is possible for them to move instantaneously without passing the intervals because of their glory which is above their nature, third view illustrates that a glorified body can be at more than one places in the same instant. Aquinas rejects all these three views by declaring that the bodies of the saints will remain physical and obey the rules of nature so they will not behave like spiritual bodies and to move from one point to the other, they will have to cover all the points in the way and it will definitely take some time.³

To confirm this movement he refers to Aristotle:

¹ It is considered the highest sphere in heaven.

² See Fathers of the English Dominican Province, Ibid pp. 984-985

³ Ibid pp. 986-987

"For since all motion is in time and all time is divisible, and in less time the motion is less, it follows that every motion must be divisible according to time"¹

Aquinas seems to agree with the fourth opinion that the glorified bodies of the saints will take time for their movement but this time will be too short to be perceptible.²

3. Impassibility:

He explains that the bodies of the saints will be impassible. There will be no potentiality to passion in their bodies and nothing related to perfection will be removed from them. He mentions three views about the reason of this impassibility; according to the first view condition of the body elements will change that their active and passive qualities will be removed. Second view holds that their qualities will remain but will be deprived of their proper activities while the third mentions that the fifth element considered related to heavenly bodies will enter into human bodies to make them impassible in likeness of heavenly bodies. He rejects all the three views by declaring that neither the active and passive qualities of elements will be removed at resurrection as they belong to the perfection of bodies nor the activation of these qualities will be abolished as they are necessary for the mixture of elements. Moreover he explains that the fifth (heavenly) element cannot enter a human body. He explains his view that the reason of this impassibility is that the human body and all that it contains will be perfectly subject to the rational soul which will be subject to God. For this reason the soul of saints will have a complete dominion over their bodies that no change or passion result from elemental qualities contrary to the disposition of soul will be in them.³

He explains that there will be an actual sensation in them caused by spiritual transmutation without changing the nature of the recipients (the saints), because in

¹ R. P. Hardie and R. K. Gaye. (trs.), *physics*, book VI, chap.4 [Aristotle, *Physica*] in *Great Books of the Western World*, Vol. 8, Part: I Ibid. p. 317

² See Fathers of the English Dominican Province , Ibid p. 987

³ Ibid pp. 968-970

this way the blessed will receive the species of intention of a quality and not the quality itself as when the pupil in eyes receives the species of whiteness and does not itself become white.¹

To confirm it he asserts:

“Every eye shall see Him” (Apocalypse 1:7)

Regarding the senses and their acts in the blessed, he mentions two opinions; first that all the sensible powers will be present in the blessed but only two; touch and sight will be in act due to lack of medium and object. Aquinas rejects this opinion by declaring that the median is the same in other senses also like in hearing, seeing and smelling the medium is air. Second opinion mentions that smelling and hearing will be there but taste will be absent. Aquinas holds that all the senses will be active in the blessed.²

He explains that impassibility in itself will be equally present in all the blessed while in relation to the cause of impassibility it can be more or less in them as it is the dominion of soul over the body which is due to the soul’s unchangeable enjoyment of God. So in one who enjoys God more perfectly, there is a greater cause of impassibility.³

4. Clarity:

He affirms that because of the overflow of the soul’s glory there will be clarity into the body and according to the merit of the soul this clarity will be more or less in bodies. For this he asserts:

“The just shall shine as the sun in the kingdom of their father.” (Matthew 13:43)

¹ Ibid pp. 971-972

² Ibid pp. 973-974

³ Ibid p. 970

He mentions that as whatever is received into anything, it is received according to the recipient so there will be a spiritual clarity in the soul, it will be received into the body as corporeal.¹

He elaborates that the clarity of the blessed will be visible for non-glorified eyes. For the disciples has seen the clarity of Christ and the wicked will be tortured in the judgment by seeing the glory of the just but they will not see their glory fully unless they stare on the clarity of the blessed. He rejects the view of those who hold that the clarity of the blessed will only be seen by a miracle. He confirms that this will be as visible as light because light has a natural tendency by its essence to move the sight and sight also by its essence has a natural tendency to perceive light. So he declares that if the blessed have clarity it would be visible yet it is not compulsory for this clarity to be necessarily seen by a non-glorified body and it is up to the soul that whether the body's clarity be seen or not as it has a control over the body.²

Categories of the resurrected:

According to Aquinas there are two main categories of the resurrected; good and wicked. Good are classified into two kinds; saints and the general believers. Wicked are also of two types; believers (Christians) and unbelievers.³

These categories are distinguished immediately after death and he mentions that at the separation, the bodies start to decay and the souls are sent to some places according to the nature of their worldly deeds, beliefs, habits or dispositions and there are five places or abodes to receive the souls; heaven, hell, limbo of fathers, limbo of children and purgatory. He declares that the souls are sent to their assigned abodes at once at their separation from bodies unless there is an obstacle, because there are some hindrances for the souls to reach their ends immediately. For example the venial sin he

¹ Ibid p. 990

² Ibid pp. 991-992

³ Ibid pp. 1010-1011

mentions is an obstacle between the soul and its reward, so there is a need of cleansing and reward is delayed.¹

He explains that the souls which are ready for their retribution are sent to heaven, if they are good and if they are wicked are sent to hell having actual sin and to the limbo of children² having only original sin. While the souls that are not ready at once to receive their end are sent to purgatory for cleansing from sins on account of a defect in their persons or to the limbo of fathers³ for the removal of the guilt of human nature which is a hurdle in the way of glory of the saints. Hence it seems clear that for the good people there is only one place 'heaven' while for the wicked there are several.⁴

He resembles this by referring Aristotle's view:

"It is possible to fail in many ways, while to succeed is possible only in one way".⁵

Further he explains that the places for the souls are fittingly assigned to them and for this he asserts:

"If our earthly house of this habitation be dissolved, that we have ... a house not made with hands, but reserved in heaven" (2Corinthians 5:1)⁶

He declares it an article of faith to believe that Christ's soul is in heaven, so the souls of the saints will also be in heaven and likewise the souls of the wicked will be sent to hell.⁷

He declares that the soul in heaven and in hell remain there even after the judgment because these are eternal places for souls and they will enjoy or suffer there

¹ Ibid p. 886

² It is considered an abode to receive the souls of children who die before reaching the age of conscience; have neither good nor bad deeds. They are sent there because they have the original sin and with this can not go to heaven.

³ It is considered a place to receive the souls of saints. Those souls stay there temporarily to achieve complete purification.

⁴ Ibid pp. 891-892

⁵ W. D Ross, (tr.), *Nicomachean Ethics*, book: II chap.6 [Aristotle, Ethica Nichomaea] in *Great Books of the Western World*, Vol.9, part: II Ibid p. 352

⁶ There is 'eternal in heaven' instead of 'reserved in heaven' in Vulgate Version.

⁷ See Fathers of the English Dominican Province, Ibid p.886

at the resurrection also when their bodies will be reunited to them. He explains that some good people who mixed the evil deeds with their merits will be cleansed in purgatory and the stay of some saints in limbo of Fathers to shed their guilt of human nature will be temporary. After cleansing this debt, the saints and the general good people will be sent to heaven. The saints will be given many special rewards there. On the other hand he mentions that the children in their limbo because of the original sin will not be able to shift anywhere else as they lack the grace and likewise the state of wicked in the hell cannot be changed because of their demerits and if they will have any good mixed with their evil deeds, their punishment would only mitigate but not finished.¹

He mentions that when cast to the assigned places, no one can leave his place entirely but can move from there for sometime as it is clear that devil and his demons move either for the instruction or for the trial of the good and likewise the wicked and the good both can move from their abodes. He declares that the saints can move by their will and the wicked are sometimes allowed moving for some purposes. He confirms that this movement neither means to leave the assigned abode and shift to another place permanently nor this movement casts a change in their condition; the blessed see Godhead and the wicked see fire anywhere they move.²

The Judgment:

- **Need of judgment:**

Aquinas determines that the punishment or reward after death is not complete as it is inflicted to a part of human beings their souls. So, there is a need of general judgment where people will receive the complete reward or punishment in both their bodies and souls. Further there is a need of a general separation of good and wicked which will occur when good people will receive an increase of reward from the added glory of their bodies and from the completion of the number of saints. In the same

¹ Ibid p. 893

² Ibid pp. 887-888 , 900

way the wicked will get an increase of torment from the added punishment of the body and from the completion of the number of damned. As operation is the beginning of a thing so the judgment is its end. God has a twofold operation for things; first He gives them their being and secondly He works in the governance of the creature. For the end of these things there is a twofold judgment in Him in reverse order; first is that each one is judged for his works in relation to the governance in the universe. Hence the reward or punishment of one can be delayed for the good of others. Secondly all things that come into being will receive finally their personal due¹.

He refers the Bible in this regard:

“The men of Nineve shall rise in judgment with this generation, and shall condemn it.” (Matthew 12:41)

“They that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.” (John 5:29)

- **Way of judgment:**

Aquinas refers that there are two opinions about the way of judgment; either it will take place mentally or by word of mouth. Although it is not possible to come to any certain conclusion about this but it seems more probable that it will occur in mind and not by speaking. For the deeds of each individual were to be related the word of mouth would require an inconceivable length of time. For this Aquinas inserts the view of Augustine who explains the way of judgment:²

“If this book be materially considered, who can reckon its size or length, or the time it would take to read a book in which the whole life of every man is recorded? We must therefore understand it of a certain Divine power, by which it shall be brought about that it shall be brought about that every one shall recall to memory all his own works, whether good or evil and shall mentally survey them with a marvelous

¹ Ibid pp.1000-1001

² Ibid p.1002

rapidity, so that this knowledge will either occur excuse conscience, and thus all and each shall be simultaneously judged.”¹

- **Time of judgment:**

Aquinas explains that although there are some signs mentioned in the gospels or epistles about the last advent of Christ or the last days. But these are not enough or certain for the time of judgment. For the coming of Christ is sometimes referred to either his coming in the church that occurs daily when he spiritually dwells in his believers by faith and love, or when he came to his apostles as those days are also known as the last days. Neither the time of judgment nor the time of end of one's life is certain and this uncertainty helps people to prepare for the judgment².

- **Place of judgment:**

He further elaborates that the scripture declares that the judgment will occur either in the Josaphat valley³ or in its neighborhood because Christ will descend at that place where he ascended from. It is stated:

“I will gather together all nations and will bring them down into the valley of Josaphat, and I will plead with them there.” (Joel 3:2)

“(This Jesus) ... shall so come as you have seen Him going into heaven.” (Acts 1:11)

- **Presence of all at the judgment:**

Aquinas elaborates that all the persons will be present at the Judgment; the good, the wicked and even the children who die before reaching the perfect age. He asserts the following verses to confirm the presence of all.

¹ Marcus Dods, book: XX chap.14 Ibid p. 543

² See Fathers of the English Dominican Province Ibid pp.1003-1004

³ It is a valley near Mount Olives.

"(Christ) was appointed by God to be judge of the living and of the dead."
(Acts 10:42)

"Behold He cometh with the clouds, and every eye shall see Him."
(Apocalypse 1:7)

He refers that "dead and living" and "every eye" shows the all. He mentions that Christ showed humility in his passion and for this he was given the judicial power as man. So it is fitting that all men should see Christ's exaltation in his human nature¹.

Aquinas divides all these people into three types; the judges, people who will be judged and those who will neither judge nor be judged.

- **That who will judge:**

He declares that Christ will have the authority to judge and under him there will be other people who will judge as the Bible states:

"The Lord will enter into judgment with ancients of His people." (Isaiah 3:14)
"You also shall sit on twelve seats judging the twelve tribes of Israel." (Matthew 19:28)

He asserts Augustine's view who elaborates the number twelve for judgment:

"Neither ought we to suppose that only twelve men shall judge along with Him. ... for by the number twelve is signified the completeness of the multitude of those who shall judge. For the two parts of the number seven that is to say four and three multiplied into one another, given twelve."²

Aquinas explains that voluntarily poor people who leave all and follow Christ in accordance of the perfection of life will be judges for three reasons; First as they despise all the worldly things and become faithful to Christ alone. So, their judgment cannot turn away from justice. Secondly they make themselves humble for the sake of Christ and because of their humility the excellence of judicial power is promised to the poor. Thirdly poverty disposes them for the manner of judging. Hence this

¹ See Fathers of the English Dominican Province Ibid p. 1009

² Marcus Dods, book: XX chap. 5 Ibid p.533

poverty does not only suffice to the judicial power but is the fundamental part of the perfection to which the judicial power corresponds¹.

He relates the Bible in this regard:

“He saveth not the wicked, and He giveth judgment to the poor.” (Job 36:6)

“Those who left all things and followed God will be the judges; those who made right use of what they had lawfully will be judged.” (Matthew 19:28)

- **Those who will be judged:**

He explains that the good and the wicked will be judged at the general judgment. As ‘the general’ refers to all. So all will be judged but that judgment will have some dimensions or ways, all of them will not apply to all. These are; sentence to punishment which will apply to all the wicked believers and unbelievers, discussion of merits which will apply on those believers who are wicked because they have the formation of faith and are counted the citizens of the city of God and have merit in this sense. It will also apply on those good people who love worldly things, although they don’t prefer anything to Christ but deprive to redeem their sins with alms. They have an admixture of good and evil merits. Their good merits will be discussed and the payment of rewards which will apply to all corresponding to their merits².

He relates the Bible in this regard:

“We must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.” (2 Corinthians 5:10)

He further explains that the demons will carry out the sentence of the Judge on the damned. There are two opinions about this; it is just for man to be subjected to the devil for having sinned and yet it is unjust for the demon to be over him. Aquinas mentions that it is not known that which one is true but he agrees that as the Divine

¹ See Fathers of the English Dominican Province , Ibid pp.1006-1007

² Ibid pp. 1010-1011

illuminations are conveyed to men by good angels so the demons execute the Divine justice on the wicked and it does not diminish the punishment of the demons¹.

- **Those who will not be judged:**

He refers to the children (who do not reach the perfect age), the angels (in regard of direct judgment for their personal merits). Some of good and wicked (in regard of some dimensions of judgment) will not be judged. He explains that children will be there to see the judge's glory. Regarding angels he describes that they are the ministers of the judge. When he will come to judge, they will also come with him as witness of men's deeds. In this regard it can be said that the judgment will apply on the angels in so far as they are concerned in men's deeds; the good angles will have increased joy in the salvation of those whom they have prompted to deeds of merit while the wicked will have increased torment through the downfall of those whom they incite to evil deeds. But this judgment will be indirect and there will be no direct judgment regarding angels neither as judges nor as to be judged².

He applies the verses of Bible in this regard.

“The Prince of this world is already judged.” (John 16:11)

“God will not judge the same thing a second time.” (Nahum 1:19 Septuagint Version)

He further explains that the judgment in regard of discussion of merits will not apply on the unbelievers as there is no foundation of faith in them. So there are no merits of them to discuss. The discussion of merits will also not apply on those who build the foundation of their faith by wholly devoting themselves to the Divine service because they do not have a notable admixture of evil deeds with good ones.³

¹ Ibid p.1008

² Ibid pp. 1009-1012

³ Ibid pp. 1010-1011

- **Form of the Judge:**

Aquinas explains that Christ has authority of lordship over all creatures in respect of his Divine nature which is eternal; likewise he has the authority of lordship merited through his passion in respect of human nature which is secondary. As men's redemption occurred in Christ's human nature. Moreover as he was judged by Pilate¹ in this nature so he will come to judge in his human nature.²

He asserts the Bible:

"Making peace through the blood of His cross, both as to things on earth, and the things that are in heaven". (Colossians 1:20)

"to this end Christ died and rose again, that He might be Lord both of the dead and of living". (Romans 14:9)

He explains that Christ although will come to judge in his human nature but there will be no weakness in him as he will judge by the power of his Godhead while the signs appearing at the judgment such as the sign of cross and the scars of wounds in Christ's body; will appear to show his passion of the past and the unjust behavior of others towards Christ. He will come with the glory and as a glorified body can show itself to a non glorified eye, all will see him. In his first coming Christ was in human nature in the form of weakness of man and in his second coming he will come in human nature but there will be no weakness in him. Aquinas asserts the Bible in this regard:³

"Then they shall see the son of man coming in a cloud with great power and majesty." (Luke 21:27)

He explains that the Judge has the authority over whom to be judged. And there will be some glorified people to be judged. So, Christ will also have the glory and this will be his power and majesty. He explains that the wicked will also see the

¹ He was a Roman ruler at the time when according to Christians he ordered to crucify Jesus. See Arthur Barnes, "Pontius Pilate" in *The Catholic Encyclopedia*, Vol. 12, (New York: Robert Appleton Company, 1911) Retrieved on 05-04-12 from www.newadvent.org/cathen/12083c.htm

² Ibid pp.1012-1013

³ See Fathers of the English Dominican Province Ibid p. 1014

Godhead of Christ with joy as the seeing of the truth is delightful to all. He asserts the view of Aristotle in this regard¹: "All men by nature desire to know"²

The Final Decision:

- **Condition of the damned:**

He mentions that the damned will be free of the deformities result from lack of limbs because all the bodies of both wicked and blessed will rise again as whole. About the deformities of undue disposition of body parts and other defects like fever with some other kinds of ailments that may cause a deformity, the ancient masters like Augustine and Peter Lombard remain undecided and did not clear it while the modern masters have two views; first holds that these deformities will remain in the bodies of the wicked to increase their punishment. Aquinas rejects the first view declaring it unreasonable because the body will be restored in its natural perfection and further if some will rise with defects and some will not, they will not get the proper punishment according to their sins as in this case one may rise with these defects having less sins while the other may rise without these defects having more sins. He seems to agree with the second view which holds that the defects by corruption and weakness of nature or natural principles like fevers will not rise while the deformities result from natural principles such as heaviness and possibility will rise in the damned and will not rise in the elect.³

He elaborates that bodies of the damned will be possible to receive the punishment because body will co-operate with the soul in sin and this punishment will duly inflict while their bodies will remain possible to face the distress and to be hurt.⁴

¹ Ibid pp. 1014-1015

² W.D. Ross, (tr.), *Metaphysics*, book 1, chap.1[Aristotle, *Metaphysica*] in *Great Books of the Western World*, Vol. 8, Part: I, Ibid p.499

³ See Fathers of the English Dominican Province , Ibid pp. 992-993

⁴ Ibid p. 995

He confirms this: "We... the good alone ... will be changed with the unchangeableness and impassivity of glory." (1 Corinthians 15:52)

Further he mentions that their bodies will be incorruptible. He declares that the movement is ceased in two ways; by the absence of the principle of movement and by the hindrance in the way of movement. The first way will be applied on the damned as the principle of the movement leads to corruption and by its removal they will become incorruptible as the movement of the heavens will cease at the resurrection which is the principle for the movement of all.¹

- **Nature of the damned:**

Aquinas elaborates that every will of the damned is evil; their deliberate will is always evil for they are completely turned away from the last end of a right will and if there is a natural will in them by the Author of nature, and they desire some good by it, it will not be called a good will on their own account. He explains that the wicked will also repent on their sins but this repentance will not be direct; for the hate of sins rather they will repent indirectly; for the punishment of their sins. He elaborates that the damned will make a desire 'not to be'. He mentions that although this kind of desire does not seem well in itself. But, for the damned it will be made to get rid of the pain they will be facing. In this sense the desire 'not to be' seems better for the damned.²

He asserts the Bible in this regard:

"In those days men... shall desire to die, and death shall fly from them."
(Apocalypse 9:6)

"It were better for him, if that man had not been born". (Matthew 26:24)

"Cursed be the day wherein I was born". (Jeremiah 20:14)

¹ Ibid pp. 993-994

² Ibid pp. 1072-1074

He explains that when the damned will be facing the punishment, they will feel grief for all the good people, so when they see the blessed in happiness their hatred will increase and they will wish all the good would be the damned.¹

He states: "Let the envious people see and be confounded, and let fire devour thy enemies". (Isaiah 26:11)

He mentions that the damned will have the knowledge of the evil or sins they do in the worldly life and the good deeds they miss to do. In both kind of this remembrance, they will feel pain because first their knowledge is imperfect and secondly they miss the perfect knowledge they may acquire. Aquinas explains that the wicked will neither think nor hate God in Himself or His essence because this kind of thinking is always delightful and no one can hate God in His essence rather because of the imperfection of the wicked they will think about Him accidentally in His effects such as punishment which brings sorrow for them and likely they will hate Him not in His essence as they will not perceive Him in it but by the reason of His effects. So, the damned will perceive God in His punishment which is the effect of His justice.²

- **Ways of the punishment of the damned:**

Aquinas declares that the wicked will be sent to hell after judgment. In the hell there will be various sources of punishment for them and it is according to the Divine justice that they should be tormented by different ways as they involve in many things by their sins in the worldly life.³

To confirm these sources of punishment in the hell he states the Bible:

"Fire and brimstone and storms of winds shall be the portion of their cup."

(Psalms 10:07)

"Let him pass from the snow waters to excessive heat". (Job 24:19)

¹ Ibid pp. 1075, 1078

² Ibid pp. 1075,1077

³ Ibid p.1066

He explains that in all the sources of punishment, the fire will be most painful. Its nature will be the same as of the worldly fire. He refers to Aristotle's views in this regard:

"... the things are called the same in view of unity of species ... for the reason why all water is said to be specifically the same as all other water is because of a certain likeness it bears to it."¹

He relates that as water is said same, so all the other objects are also same and this will apply to fire also. He holds that the hell fire differs from the fire of the world only in its properties as the hell fire neither needs kindling nor the fuel. Further this fire will have a spiritual effect on soul by torturing it severely along with the body. It will be more or less painful for the damned according to the nature of their sins. Hell fire will have this effect under the Divine power.²

About the place of this fire of punishment, he mentions two kinds of views; one is of the saints like Augustine who although having no surety said that it seems to be situated under the earth while the other is the view of some philosophers like Isidore³ and Pythagoras⁴ who estimated it above the surface of the earth and the view of.⁵ For example Augustine states:

"The nature of which fire, or its position in the world or universe, I suppose is known to no man, unless perhaps the Divine Spirit reveal it to some one".⁶

¹ W.A. Pickard (tr.) *Topics*, book I, chap. 7, [Aristotle, *Topica*] in *Great Books of the Western World*, Vol. 8, Part: I, *Ibid* p. 146

² See Fathers of the English Dominican Province, *Ibid* pp. 1068-1070

³ He was a Church father born at Catagena in Spain about 560 CE and died April 4, in 636 CE. The most important and the best-known of all his writings is the "Etymologiae" or "Origines" in which is gathered, systematized, and condensed, all the learning possessed by his time. Throughout the greater part of the Middle Ages it was the textbook most in use in educational institutions. See John Bonaventure O'Connor, "St. Isidore of Seville" in *The Catholic Encyclopedia*. Vol. 8, New York: Robert Appleton Company, 1910. Retrieved on 14-05-12 from www.newadvent.org/cathen/08186a.htm

⁴ He was a Greek philosopher born in 570 BC and died in 475 BC. He is known as a Mathematician and a Cosmologist. See "Pythagoras" *The Stanford Encyclopedia of Philosophy*. Retrieved on 15-05-12 from www.plato.stanford.edu/entries/Pythagoras

⁵ See Fathers of the English Dominican Province, *Ibid* pp.1071-1072

⁶ Marcus Dods, book: XX: chap. 16 *Ibid* p. 544

Aquinas mentions the view of Augustine who said that hell fire's place under the earth seems probable for two reasons; as man's soul loves his flesh, so it should be punished under the earth where flesh has been sent and as the blessed are lighter (having no sins) and will be sent to empyrean so the wicked are heavier (having sins) will be sent to the lower place under the earth. Aquinas condemns the view of philosophers and seems to have the similar opinion as other saints'. He mentions that fire's place beneath the earth is more fitting to the Scripture¹.

He relates the Bible:

"Hell below was in an uproar to meet thee at thy coming." (Isaiah 14:9)

"Thou hast cast me froth...into the heart of the sea." (Jonah 2:4)

He explains that the wicked will be punished by a worm which will be spiritual because after the Day of Judgment no animal or mixed body will remain except the body of man. So no worm in corporeal sense can live. He further explains that this worm of damned should be understood the remorse of conscience as it originates from the corruption of sin and torments the soul. He explains that because of the punishment the wicked will weep but this weeping will not be corporeal in the sense of tears as this belongs to the worldly actions like generation and corruption which will not be there. However after the judgment, this weeping can be understood as the punishment of both body and soul, body's punishment will be in the sense of disturbance of head and eyes in weeping that bodies will be tormented from within by the soul's punishment at resurrection according to their evil.²

Regarding the sight in the hell he mentions that nothing will be prominent or clearly seen. The wicked will only be able to see the things in dim light which will be hurting for them. As there will be no sufficient light, so it is understood to be darkness in the hell to create unhappiness for the damned. He also relates that as hell is to be said in the center of the earth, so the darkness over there seems to be suitable and

¹ See Fathers of the English Dominican Province, Ibid

² Ibid p. 1067

it is also said that the great number of the sinners in the hell will fill the whole place and cause the darkness.¹

- **Eternal punishment for the damned:**

He explains that the punishment inflicted on the sinners will be eternal by the Divine Justice and the punishment is measured in two ways, according to the degree of its severity and according to the length of time, the first way will be applied on the sinners according to the nature of their sins as the more grievously a person sins, the more severely is he punished. He mentions that the length of time will not apply to the sinner's punishment.²

He elaborates the view of Aristotle in this regard:

"For in many cases reciprocity and rectificatory justice are not in accord; e.g. if an official has inflicted a wound, he should not be wounded in return, and if someone has wounded an official, he ought not to be wounded only but punished in additions".³

He relates that when a person sins mortally against God, he breaks His commandments and deserves an everlasting punishment. To elaborate that the time limit cannot be applied to the punishment in hell, he refers to the view of Augustine: "As the punishment of the first death cuts men off from this present mortal city, so does the punishment of the second death cut men off from that future immortal city".⁴

"And he who destroyed in himself a good which might have been eternal, became worthy of eternal evil".⁵

In the light of these views he explains that as grace and glory of the blessed is eternal, so the torment or punishment of the wicked is eternal. Regarding the venial sins he declares that they will be punished in worldly life or in purgatory by cleansing

¹ Ibid p.1068

² Ibid pp.1078-1079

³ W. D. Ross, (tr.) Nicomachean Ethics, book V, chap. 5 Ibid p. 380

⁴ Marcus Dods, book XX, chap: 11 Ibid p. 570

⁵ Ibid, chap. 12 p. 571

under divine justice and will not remain in afterlife to be punished. He elaborates that to commit a mortal sin is so dangerous that it deprives one to escape from the everlasting punishment and altogether it seems reasonable also as the demons are obstinate in their wickedness so are the men who sin. Regarding the men he explains that whether the sinners are unbelievers or Christians, they will be punished eternally because charity has a great importance to avoid the punishment and its absence result everlasting punishment. He declares that neither faith nor works of mercy will free a person from everlasting punishment if he dies in mortal sin having no charity.¹

He strengthens his view by the Bible:

“These (the wicked) shall go into everlasting punishment.” (Matthew 25:46)

“Depart from Me, you cursed, into everlasting fire, which is prepared for the devil and his angels.” (Matthew 25:41)

“The unjust shall not possess the Kingdom of God.” (1Corinthians 6:9)

“It had been better for them not to have known the way of justice, than after they have known it, to turn back from the holy commandment which was delivered to them.” (2 peter 2:21)

“Faith without works is dead.” (James 2:20)

“Whosoever shall keep the whole law, but offend one point, is become guilty of all.” (James 2:10)

- **Relations of the saints towards the damned:**

He explains that the Saints in the heaven will see the sufferings of the damned. He indicates that this may be done because of the perfection of the saints and while seeing these sufferings they will not pity on them because the punishment of the wicked will be according to Divine justice and reason. In that stage of the final decision there will be no room for mercy on the sinners, although in their worldly life God, the angels and the blessed have compassion for them as they can avoid the sins

¹ See Fathers of the English Dominican Province Ibid pp. 1079-1084

there. He elaborates that rather this seeing towards the suffering of the damned will be delightful for the saints but it will not be directly to have joy at the punishment of others but it is the joy for the deliverance from punishment and for the Divine justice.¹

He asserts: "They shall go out and see carcasses of the men that have transgressed against Me." (Isaiah 66:24)

- Rewards for the good people in heaven:
 1. Happiness:

He explains that body is considered to soul in two ways; either dependent on it or a hindrance to the operations of the soul. In the first way when it is united to soul, it increases the perfection of that soul while in the second way if the things that are hurdles in the way of soul's operations are removed from the body, then the union of body and soul will also be the perfect and this is done he mentions when the bodies of the saints are glorified and the reunion of their bodies to their souls will increase the perfection in the form of happiness. So, he relates that the happiness of the saints will increase after the death. He determines that various degrees of this happiness according to their merits will lead the saints to various degrees of mansions which are the assigned places in heaven. He emphasizes that charity is very important in this regard and because of the difference of charity of the saints, there will be a distinction in their mansions. He further explains that the principle of this distinction is of two fold; proximate which refers the difference of the disposition in the blessed according to the charity of heaven while the other is remote principle which determines the merit by which the blessed attain their happiness. This denotes the charity of the way as the actions performed in the world are meritorious and rewarded accordingly.²

To the variety of mansions he shows:

"In My Father's house there are many mansions." (John 14:2)

¹ Ibid pp. 1041-1042

² Ibid pp. 1038-1040

2. Gifts of the blessed:

He mentions that there are some special gifts for the blessed called dowries. He explains that all agree upon the three dowries of the soul but they explain them in three efferent categories; some people mention that these are vision, love and fruition, some hold that these are vision, comprehension and fruition while others regard them as vision, delight and comprehension. Aquinas relates them all to one another and declares that these dowries are assigned to mind.¹

He determines that the dowries are assigned to men rightly as Christ confirms his human nature with them, so these are not assigned to angels as Christ does not conform either Divine or human nature with them.²

He resembles these dowries to the dowries of carnal life because he regards the glory of saints a spiritual marriage when their souls are united to Christ. He declares the saints the brides and Christ the bridegroom by mentioning that as brides are brought to the house of bridegroom, so the saints will be brought to the dwelling of Christ and as the brides are given dowries, the saints will be glorified. He asserts the Bible:

“He hath clothed me with the garments of salvation... as a bride adorned with her jewels”. (Isaiah 61:60)

He differentiates this spiritual marriage with the carnal one that the brides are given dowries usually by their parents for the ease of marriage but here the saints will be given the dowries by Christ and the state and purpose of this marriage is different from the carnal marriage.³

3. Fruits:

He explains that a fruit is the product of seed in so far as the seed power is capable of transforming the humors of the soil into its own nature. He relates that the

¹ Ibid pp. 1048-1049

² Ibid p. 1047

³ Ibid p. 1043

spiritual seed is sown in Christians is the Word of God. The more a person is transformed into a spiritual nature by withdrawing from carnal things, the greater is the fruit of the Word in him.¹

He describes that a fruit is a reward due to a person in that he passes from carnal to the spiritual life. It corresponds to that virtue which more than any other frees man from subjection to the flesh. This is the effect of continence because it is by sexual pleasures the soul subjects to the flesh in carnal act. He mentions three fruits due to three manners of spirituality resulting from continence; a thirty fold fruit for which a married person makes right use of the carnal pleasures, a sixty fold fruit which is for those who withdraw themselves from the stifling pleasures for the soul in a specific time, a hundred fold fruit for the virgins who withdraw themselves from these pleasures all the time, past, present and future. He determines that all the three fruits are rightly assigned to these three kinds of people.²

4. Aureole:

He mentions that it is an additional reward to aurea; the essential reward. He explains that it is a kind of joy and as a reward corresponds to merit so the additional reward being more excellent corresponds to the more excellent way of merit.³

The aureole he declares that is in the mind. So it is the reward of soul as the souls now in heaven have aureoles and they are separated from their bodies. But this joy of aureole will also result a certain bodily comeliness.⁴

He elaborates that there are three aureoles which are rightly assigned to three kinds of people; virgins, martyrs and doctors/preachers for their victories over the three conflicts.

For in the conflict with the flesh, virgins abstain from sexual pleasures. He mentions that there are many kinds of virgins; those who cannot marry and die, those

¹ Ibid pp. 1052-1053

² Ibid pp. 1054-1055

³ Ibid pp. 1050-1051

⁴ Ibid p. 1063

who make a vow not to marry and those who have a purpose of observing perpetual virginity with or without making a vow. He declares this third kind of virginity capable for the aureole by merit, although all the three kinds are considered capable in a broad sense.¹

In the conflict with the world, martyrs are victorious by suffering the world's persecution until death. In the conflict with the devil, the chief victory is to expel the enemy from oneself and from others also and this is due for doctors.²

He regards martyrdom appropriate for aureole because he compares it by virginity which is internal victory and declares the martyrdom an external victory. He mentions the greatness of martyrdom in two ways; first is that the passion of conquer the death and second is that it is for the sake of Christ.³

He mentions that the aureole of doctors is due when they preach and teach lawfully.⁴

He elaborates that it is not for Christ to have any aureole rather he has something from which all the aureoles are derived.⁵

To support his opinion he asserts some verses in regard of Christ's authority:

"Have confidence, I have overcome the world." (John 16:33)

"Behold the lion of the tribe of Juda ... hath prevailed." (Apocalypse 5:5)

He affirms that in Christ the notion of victory is formed chiefly and fully. By his victory others are made victorious.⁶

He declares that the angels do not have an aureole in the same sense as it is due to men because of the difference of men and angels.⁷

He elaborates that one aureole precedes the others in one standpoint or the other for example the aureole of virgin is the greatest of all as the conflict with flesh

¹ Ibid p. 1056

² Ibid p. 1064

³ Ibid p. 1059

⁴ Ibid p. 1061

⁵ Ibid p. 1062

⁶ Ibid

⁷ Ibid p. 1063

lasts long and it is threatening, while the aureole of a martyrdom seems to be greatest as the battle in this is most strenuous and painful, further it is for the sake of Christ. He confirms the greatness of this aureole in the light of Bible:

“All the other beatitudes are perfected in the eighth, which refers to the martyrs.”
(Matthew 5:10)

So in this way he regards it the greatest. On the other hand he mentions that the aureole of doctors is the greatest because it is the conflict about intelligible things while other aureoles are about sensible passions.¹

So he declares that it cannot be said that one aureole is the greatest of all by all the different standpoints.

- **Difference of the rewards:**

He differentiates among all the four rewards; happiness, fruits, dowry and aureole. He explains that the dowries are other than the happiness because the happiness will be given to the blessed according to merit while these dowries will be given to them without merit. Dowries are habits or dispositions which direct the soul to the perfect operation which is beatitude or happiness.²

He indicates that the essential reward of happiness will be awarded to all the blessed whereas aureole to some. Happiness consists in the perfect union of the soul with God. Intension of this happiness corresponds to the intension of merit derived from its root and intension of the aureole corresponds to the intension of merit derived from the kind of act.³

He further elaborates that the fruit of the Word of God differs from the beatitude and the aureole. Beatitude consists in the joy one has in God and aureole is the joy one has in the perfection of one's works, fruit consists in the joy that the

¹ Ibid p. 1065

² Ibid pp. 1044-1045

³ Ibid p.1065

worker has in his own disposition as to his degree of spirituality to which he has attained through the seed of God's Word.¹

- **Vision of the Divine Essence:**

He rejects the views of certain theologians and philosophers who hold that passive intellect being a creature can never attain the vision of God in His essence or the vision of separate substances. He holds that human intellect can attain the vision of Divine essence. He regards the opposite opinion of the philosophers and theologians to be absurd because of two reasons; first as their view is against the scripture.

For this he asserts: "When He shall appear we shall be like to Him, because we shall see Him as He is." (1 John 3:2)

"...the essence of Father, Son and Holy Ghost shall be seen: this is given to the clean of heart alone and is the highest bliss." (1 Corinthians 15:24)

Secondly he holds that if the most perfect operation of understanding in man cannot lead him towards the object of his happiness 'God', it would lead him to something else.²

He explains that God can never be seen or perceived with the eyes of the body or any senses because senses perceive magnitude and sight as a sense perceives color while God being neither magnitude nor color will not be seen as an object of direct vision rather He will be seen as an object of indirect vision in glorified bodies and especially in the body of Christ. He states the view of fathers like Jerome³ and Augustine that God will be seen with a person's mind and not with his body/flesh.⁴

For this he asserts:

"God is not sought with the eyes of the body, nor surveyed by the sight, nor clasped by the touch." (Luke 1:2)

¹ Ibid pp. 1052-1053

² Ibid p. 1027

³ He was a Church father and Biblical scholar born in 347 CE in Dalmatia (present day Yugoslavia). His translation of Bible in Latin is known as The Vulgate Version. He died in 420 CE. See John Buckler, "Jerome" in *The Encyclopedia of Religion*, Ibid V. 8 pp. 7-8

⁴ See Fathers of the English Dominican Province, Ibid pp. 1033-1034

He explains that to see God in His essence does not follow to know all that God knows because to know a cause does not mean to know all its effects unless one comprehend this cause which is impossible for a created intellect in relation to God's knowledge. He declares that it is also contrary to the sayings of holy men who hold that all the angels see God in His essence yet they are ignorant of some things. He declares that only Christ's soul alone as a created intellect can know all that God knows and the saints will know as more of God's knowledge as clear they will see Him in His essence and this is hold till the Day of Judgment. So, it follows that no one can comprehend all the knowledge of God.¹

Conclusion:

Aquinas was a thirteenth century Dominican scholar who worked on various theological and philosophical topics. He worked as a teacher in university of Naples and university of Paris from where he also got education earlier. As a Dominic he served his order as a preacher. He enjoyed different posts in his order and worked for the popes also. *Summa Theologica* is his famous book in theology in which he explained the catholic faith in detail. His views on resurrection can be explained in five main topics; nature of resurrection, codition of the resurrected, their catagories, the Judgment and the final decision for them.

¹ Ibid pp. 1035-1036

Chapter: 02

Sa‘duddīn al-Taftāzānī and his work

Biographical Sketch of Taftāzānī

Life:

He was Mas‘ūd¹ bin ‘Umar bin ‘Abdullah. Sa‘duddīn was his very famous title and almost all of his biographical records stated it. He was born in 722 H in ḥaffar² at Taftāzān,³ a region in Khurāsān⁴ near Nisā⁵.

His early life and academic career is not known. It is not certain to which school of jurisprudence he belonged. Some scholars have the opinion that he belonged to Shāfi‘ī⁶ school while others hold that he was a Ḥanafī⁷ because he wrote books on the teachings of both of these schools.

¹ Although Ibn Ḥiṣr recorded him Maḥamūd bin ‘Umar bin ‘Abdullah. See Ibn Ḥiṣr Shahābuddīn Aḥmad bin ‘Alī bin Aḥmad al-‘Asqalānī, *Ad-durur al-kāminah fi A‘yān al-Mi‘ab al-Thāminah*, 1st Edition, Vol. 04, (Haidarābād Dakkan: Dā’irah Mu‘ārif al-‘Uthmāniyah, 1350 H), p.333
But at the base of most biographical records Mas‘ūd seems the correct one.

² See Al-‘Allāmah Muḥammad bin ‘Alī al-Shawkānī, *Al-Badr al-Ṭāli‘ bi Maḥāsin mim ba‘d al-Qurn al-Sābi‘*, Vol.02, (Bairūt: Dār al-M‘arifah, n.d), p.303

Some biographers mentioned that he was born in 712 H. See Ibn Ḥiṣr, *Ibid*, *Anbā‘il-Ghumar bi Abnā‘il ‘Umar*, Vol. 01 (Al-Qāhirah: al-Majlis al-A‘la lil-Shaw’wūn al-Islāmiyah Lajnah Iḥyā’ al-Turāth al-Islāmī, 1949), p.389. But 722 H seems the accurate as most of his biographies declared it.

³ It is a village surrounded by high mountains. Sa‘duddīn took his surname from it. See “Taftāzān” in *Mu‘jam al-Buldān*, Imām Shihabuddīn, Abū ‘Abdullah Yāqūt bin ‘Abdullah al-Baghdādī, Vol.2, (Bairūt: Dār Sādar, 1977), p. 35. See also “Taftazan” Retrieved on 18-05-12 from www.irantouronline.com/khorasan-north/.../taftazan-village.html

⁴ The ancient Khurāsān was the last eastern province of the Persian Empire. In Persian it means the land of sunrise. The regions of Khurāsān are the part of present day five Central Asian Countries: Nishāpūr and Tūs in Iran, Hurāt and Balakh in Afghanistan, Khūjand in Tajikistan, Marv and Sunjān in Turkmenistan, Samarqand and Bukhārah in Uzbekistan. See Bilal Khan, “Where Is Khurasan Actually?” Retrieved on 18-05-12 from www.Hamzajennings.comwhere-is-Khurasan-researching-end-times

⁵This is a very old city which is now an important place in Turkmenistan. See “Nisā” Retrieved on 22-05-12 from www.culture.gov.tm/Nisa/Nisa_eng.html

⁶ He was Muḥammad bin Idris bin ‘Abbās bin ‘Uthmān al-Shāfi‘ī, a great scholar of Ahl al-Sunnah and founder of the Shāfi‘ī School of Jurisprudence born in 150 H at Ghazzah and died in 204 H in Egypt. His famous books are AL-Umm, AL-Baḥr al-Muḥīt and Al-Jāmi‘ al-Kabīr. See “Al-Shāfi‘ī” in *Mawsū‘ah Ṭabaqāt al-Fuqqāḥā‘*, ‘Allāmah Ja‘far al-Sabahānī, Vol. 3 (Bairūt: Dār al-Adwāh, 1999), pp.465-469

⁷ He was Nu‘mān bin Thābit al-Tīmī famous by Imām Abū Ḥanifah, a great scholar of Ahl al-Sunnah, founder of the Ḥanafī School of Jurisprudence famous by Imām Abū Ḥanifah born in 80 H at Kūfah and died in 150 H at Baghdād. See “Abū Ḥanifah” *Ibid*. Vol.2, pp.585-587

At his time the region of Khurāsān was under the control of Taimūr Lank¹, a Muslim Mongol leader who highly appreciated the learning and scholars.

He studied under two great teachers of his time; 'Aḍaduddīn al-Ījī² and Quṭubuddīn al-Rāzī³.

He specialized in different fields of knowledge like *Tafsīr*, *Hadīth*, Theology, Jurisprudence, Logic, Rhetoric, Philology and Arabic Grammar.

It is certain from his writings and some scholars⁴ also mention that he belonged to Ash'ariyyah school of theology which is associated to Abū al-Hasan al-Ash'arī.⁵ Ash'arī first belonged to the Mu'tazila⁶ school of theology but then he left this sect and declared them away from the way of Ahl al-Sunnah. He tried to create harmony between the revelation and reason. His followers are called Ashā'iarah. This sect still survives although the former Ashā'iarah were more near to the teachings of Salaf.⁷

¹ See Ahmad Zakī Walīdī, "Taimūr" in *Urdō Dā'irah' Ma'ārif-i Islāmiyyah*, Dr Sayyad 'Ābid Ahmad 'Alī, (ed.), 1st Edition, Vol.6 (Lāhor: Dānishgāh-I Punjāb, 1962), pp.925-943

² He was 'Aḍaduddīn 'Abdul Raḥmān bin 'Abdul Ghaffār al-Ījī born in 680H and died in 756H. He was a great scholar who wrote many books like *Al-Mawāqif*, *Sharḥ Mukhtaṣar Ibn Ḥajīb* and *Risālah 'Adādiyyah*. See Ahmad 'Ātīsh, "al-Ījī" in *Urdō Dā'irah' Ma'ārif-i Islāmiyyah*, Muḥammad Amjad Alṭāf, (ed.), *Ibid.* Vol. 3, (1968), pp. 620-624

³ He was Muḥammad or Maḥmūd bin Muḥammad Quṭubuddīn al-Rāzī al-Taḥtānī died in 766 H. He specialized in various fields of knowledge like *Tafsīr*, Theology and Logic. He spent many years at Damascus. His famous works are *Hāshiyah 'alā al-Kashāf* and *Sharh al-Shamsiyyah fil Mantaq*. See Abū al-Falāḥ 'Abdul Ḥayy bin 'Imād al-Hanbālī, *Shadharāt al-Dhahab fi Akhbār man Dhahab*, 2nd Edition, Vol.6, (Bairūt: Dār al-Masīrah, 1979) p.207

⁴ His commentator Mawlānā Mujibullah stated it. See *Bayān al-Fawā'id fi ḥall Sharh al-Aqā'id*, Vol. 1, (Lāhor: Al-Mīzān, 2004), p. 271

⁵ He was Abū al-Ḥassān 'Alī bin Ismā'īl bin Abī al-Bashar born in 260 H at Baṣrah and died in 324 H at Baghādād. He was a great scholar and founder of 'Ilm al-Kalām in Ahl al-Sunnah. He wrote a lot of books like *Maqālāt al-Islāmiyyīn* and *Al-Ibānah 'An 'Usūl al-Diyānah* etc. See Abū al-Falāḥ 'Abdul Ḥayy, *Ibid.* Vol. 2, pp.303-305

⁶ A major sect emerged in Muslims in second century after Hijrah .They defended Islam from the opponents who objected the Islamic doctrines by using the Greek philosophy. Mu'tazilah also adopt this philosophy to response the enemies by their own weapon but in this way they mix the Greek philosophy with their own theology to that extend that they start to prefer the rational approach in the matters which can only be understood in the light of Revelation. See Khuwājah Muḥammad 'Ibādullah Akhtar, *Madhāhib Islāmiyyah*, (Lāhor: Takhliqāt, 2006), p.182-208

⁷ See Dr. 'Abdul Fattāḥ al-Maghribī, *AL- Firaq al-Kalāmiyah al-Islāmiyah*, 1st Edition, (Azhar: Maktabah Wahbah, 1986), p.277

It is obvious from the writings of *Taftāzānī* that he completed them at various places as he traveled to many regions of *Khurasān* for study and teaching like *Khuwārzam*¹, *Surkhus*², *Hurāt*³ and *Samarqand*⁴ et cetera.

Some people hold the view that many of his writings are mere commentaries on the books of others which do not prove his scholarship but in reality he is the author of many famous books. There are three categories of his writings; his own books, commentaries and notes on others' as well as on his own works. His skills and command in knowledge can be judged by the view of the scholars after the destruction period of Mongols⁵ who declare him the great scholar between the modern and ancient scholars.⁶

His contemporaries and the scholars after him declared him a great scholar of the Eight century *Hijrī*;

Muhammad Bāqir stated that he was a great scholar of his time who had affirmed grip on various fields of knowledge; Arabic language, Logic, Theology, Jurisprudence and *Tafsīr*. His writings are the proofs of his profound ideas, deep

¹ It is located near the downward way of river Amo. Now it is a city of Uzbekistan. In ancient times it was an independence region controlled by a ruler. See "Khuwārzam" W. Barthold in *Urdō Dā'irah' Ma'ārif-i Islāmiyyah*, 'Abdul Mannān 'Umar (ed.), *Ibid.* Vol. 9, (1972), pp.23-30

² An old city near *Khurāsān* situated between Marv and Nisabūr. See "Surkhus" in *Mu'jam al-Buldān* *Ibid.* Vol. 4 p.208

³ It remains one of the important cities of *Khurāsān*. It is a land of beautiful gardens. It produced many great scholars. It is said that Alexander the great ordered to construct this city but he destroyed it as it did not attract him. It is also believed that Tartars destroyed it. See "Hurāt" *Ibid.* Vol.5, pp.396-397

⁴ This was a very famous country in *Khurāsān*. It was the Capital of the state of Taimūr. See "Samarqand" *Ibid.* Vol.3 p. 246

⁵ The Mongols belonged to Mongolia. They invaded the neighboring areas and expanded their power with the passage of time. The prominent figure in their history is Temujin, known as Genghis Khan born in 1167 and died in 1227. The famous leaders of Mongols were Ogadai Khan, Kublai Khan and Tamerlane. They gained control on a vast area accepting different traditions and religions especially Christianity, Buddhism and Islam. Their empires declined in 14th Century. Now the inner part of Mongolia is under the control of China while the outer has acquired full independence in 1946 as the state of Mongolia or the Mongolian People's Republic with the help of Russia. See "HISTORY OF THE MONGOLS" retrieved on 26-06-12 from www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=aa76

⁶ See "Taftāzānī" Retrieved on 26-06-2012 from www.encyclopaediaislamica.com/madkhal2.php?sid=3670. This is an article in Persian Language which Madam Munazza Batool translated for me in Urdu.

understanding, vast knowledge and nice way of writing. He very fairly dealt the subjects. In fact he was a man who had a lot of qualities.¹

Ibn Khuldūn records that in Egypt he found numerous works on intellectual sciences written by the well known personality of Sa‘uddīn al-Taftāzānī, native of Hurāt, a region in Khurāsān. These works consist of ‘Ilm al-Kalām, Principles of Jurisprudence and Rhetoric which express his profound knowledge in these sciences. Their contents show that he was well versed in the philosophical science and far advance in the rest of sciences that deal with reason.²

Jalāluddīn al-Siyūtī asserts that Taftāzānī was a very famous scholar. People took a great benefit in knowledge from his writings. He was a man of profound knowledge in the Eastern world.³

He died at the age of seventy years in 792 H⁴ in Muḥarram at Samarqand and buried at Surkhus.

His works:

He became very famous because of his writings which are the proofs of his great skills and sound knowledge in various fields. Some of his books are still reserved in the form of Manuscripts at educational institutions of different regions of the world like Berlin, Lahore, and Cambridge. Some of his works with written dates⁵ are as follows;

¹ See Muḥammad Bāqir al-Musuwī Al-Khauānsārī, *Kitāb Rozāt al-Jannāt fī Aḥwāl al-‘Ulamā’ wal-Sādāt*, 2nd Edition, (n.p, 1367) pp.308-309

² See ‘Abdul-Rahmān bin Muḥammad bin Khuldūn, *Muqaddimah Ibn Khuldūn*, 3rd Edition, Vol. 3 (Qāhirah: Dār Nahḍah Miṣr, n.d), p.1125

³ See Al-Siyūtī, Jalāluddīn abd al-Rahmān bin Abū Bakr: *Bughiyat al-wiyāt fī Ṭabaqāt al-Lughwiyīyīn wānnuḥāt*; 1st Edition, Vol.02 (Bairūt: Dār al-kutub al-‘Ilmiyah, , 2004), pp.288-289

⁴ This is the most authentic date. See Ismā‘il Bāshā Al-Baghdādī, *Hadiyat al-‘Ārifīn*, Vol.2 (Bairūt: Dār Ihyā’ al-Turāth al-‘Arabī, n.d), pp. 428-429 while some biographers state 791 also. See “Mas‘ūd al-Taftāzānī” in *Mu‘jam al-Mu‘alifīn*; *Tarājum Muṣannifī al-Kutub al-‘Arabiyyah*, ‘Umar Raḍā Kahālā, Vol.12 (Bairūt: Dār Ihyā’ al-Turāth al-‘Arabī, n.d), p.228 and some state 793. See *AL-‘Alām Qāmūs Tarājum lil Ashhar al-Rijāl Wan-Nisā’ min al-‘Arab wal-Mustaghribin Wal-Mustashriqīn*, (ed.) Khairuddin al-Zarkalī, 16th Edition, Vol. 7 (Bairūt: Dār al-‘Ilm lil Malāyyīn, 2005) p.219

⁵ There seems a difference in the written dates of his works. See C. A. Storey “Al-Taftāzānī” in *Urdō Dā’irah’ Ma‘ārif-i Islāmiyyah* Vol.6, pp.482-488

1. **Al-Tafsīr al-Qur'ān:**

Hāshiyah 'alā al-Kashshāf:

Sa'duiddīn Al-Taftāzānī wrote explanatory notes on a famous tafsīr of Al-Qur'ān named Al-Kashshāf by Abī al-Qāsim Muḥammad bin 'Umar Al-Zamakhsharī.¹ Allamah Sharafuddīn al-Ṭayyabī² wrote a commentary on *Tafsīr al-Kashshāf* in six volumes which Al-Taftāzānī started to summarize with his own views in 789 H at Samarqand and did not complete it.

2. **Hadīth:**

He wrote two books in this knowledge.

Al-Arba'in fil Hadīth

Risālah fil Ikrāh

3. **Al-fiqh: (Jurisprudence)**

Fatāwā al-Hanafiyā:

It was written at Hurāt. Most biographical records stated that this was written on the ninth of Zīqād in 769H.

Ikhtasār Sharḥ Talkhīs al-Jāmi' al-Kabīr:

Al-Ghujadawānī³ wrote a commentary on Al-Khilātī's summary on the *Risālah* of Shībānī⁵ named Al-Jāmi' al-Kabīr. Taftāzānī wrote a summary on this commentary. It was not completed.

¹ He was Abū al-Qāsim, Muḥammad bin 'Umar Al-Zamakhsharī born in 467 H and died in 538 H. He was a great scholar of Mu'tazilah and specialized in different fields of knowledge. See Abū al-Falāḥ 'Abdul Ḥayy, *Ibid.* Vol.4, pp. 118-121

² He was Imām Ḥassan bin Muḥammad bin 'Abdullah al-Ṭayyabī. He was skillful in Linguistics and Rhetoric etc. He wrote on many topics and died in 743 H. See, *Ibid.* Vol.6, pp.137-138

³ He was Abū al'Ismah, Muḥammad bin Mas'ūd.

⁴ He was Muḥammad bin 'Ibād bin Malik Dād bin Ḥassan, al-Khilātī died in 652 H. He was a great Hanafī scholar whose famous books are *Talkhīs al-Jāmi' al-Kabīr*, *Maqṣad al-Muṣnād*; a summary of *Muṣnād* in which Imām Abū Ḥanīfah collected some Ahādīth of Prophet Muḥammad S.A.W and *Ta'liq 'Alā Ṣaḥīḥ Muslim*. See "al- Khilātī" in *AL-'Alām*, *Ibid.* Vol. 6, p.182

⁵ Abū 'Abdullah, Muḥammad bin al-Ḥassan bin Farqad al-Shībānī died in 189 H. He was a great Hanafī scholar died in 187 H. He specialized in different fields of knowledge. See "al- Shībānī" in *Mawṣū'ah Ṭabaqāt al-Fuqqāhā'* *Ibid.* Vol.2, pp.491-492

Al-Miftāh:

This is a book written in the shāfi‘ī principles of Jurisprudence. One of its manuscripts is preserved in Barlin.

4. 'Uṣūl al-Fiqh: (Principles of Jurisprudence)

Al-Talwīh 'alā Kashf Haqā'iq al-Tanqīh:

It is the commentary on 'Ubaidullah bin Mas'ūd¹ al-Mahbūbī's *Tanqīh al-'Uṣūl*.

Sharḥ Sharḥ al-Mukhtasr:

It is the commentary on his teacher al-Ījī's commentary on *Kitāb Muntahī al-Sawāl wal-Amal Fi 'Ilmay al-'Uṣūl wal-Jadal* of Ibn Hājjib:²

He completed it at khawārzam in 1369.

5. 'Ilm al-Kalām:

Sharḥ al-Maqāṣid:

It is the commentary on his own book; *Maqāṣid al-Tālibīn fi 'lm al-Kalām*. He wrote it in 784 H. This commentary consists of six parts which are divided into many chapters and sub chapters; first part is about the basic principles of knowledge, second deals with general matters about the existence and non-existence, third explains the accidents, fourth mentions the substances, fifth is about the Names and Tributes of Allah S.W.T while the last one is about the matters that can only be understood in the light of revelation; it has four chapters. Second chapter is about the resurrection which has fifteen topics dealing with the nature of resurrection, Day of Judgment, the resurrected and their final abodes and the like matters.

¹ He was 'Ubaidullah bin Mas'ūd bin Mahmūd bin Ahmad al-Mahbūbī. He died in 747 H at Bukhārah. His books are Mukhtaṣar al-Wikāyah, *Tanqīh* and its commentary *Tawzīh*. See "Ṣadar al-Shari‘ah al-Asghar" in *AL-'Alām*, Ibid. Vol.4, pp.197-198

² He was Jamāluddīn, Abū 'Umar 'Uthmān bin 'Umar born in 570 H and died in 644 H. He was a great scholar whose famous books are Mukhtaṣar in 'Uṣūl Fiqh, Al-Kāfiyah and Al-Ṣarf in Arabic grammar etc. Abū al-Falāḥ 'Abdul Ḥayy, Ibid. Vol.5, pp. 234-235

Sharḥ al-‘Aqā’id al-Nasafiyyah:

This is a commentary written by Taftāzānī on *Aqā’id al-Nasafī*, a very famous book of theology written by Nasafī.¹ *Aqā’id al-Nasafī* is a brief description of the beliefs of Muslims in the view of Māturīdiyah² while Taftāzānī explained them in the view of Ashā’irah. Many scholars wrote commentaries on *Aqā’id al-Nasafī* but Taftāzānī’s commentary is still the most famous.

6. **Logic:**

Sharḥ Risālah al-Shamsiyyah:

It is a commentary on Najam al-Dīn ‘Alī bin Umar³’s *Risālah al-Mantaq*. He completed it in 752 H.

Tabdhib al-Mantaq wal-Kalām:

He wrote it in 789 H. It consists of two parts. The first part is a well known text book and was published many times.

7. **Rhetoric:**

Al-Muṭawwal:

It is a commentary on *Talkhiṣ al-Miftāḥ*; a book written by Muḥammad bin ‘Abdur Raḥmān al-Qazwīnī famous as Khatīb Dāmishq.⁴ It is his very famous book which he completed in 748 H at Hurāt. It has been published by several editions. Many scholars like al-Jurjānī and Siyālkawtī wrote explanatory notes on it.

¹ He was Najamuddin, ‘Umar bin Muḥammad bin Aḥmad bin Ismā’il al-Nasafī, a very famous scholar of Māturīdiyah born in 461 H at Nasaf and died in 534 H at Samarqand. He wrote almost 100 books on Tafsīr, Ḥadīth and other topics. See “al- Nasafī” in *AL-‘Alām*, Ibid. Vol. 5, p.60

² They are the followers of Abū Maṣṣūr Muḥammad bin Muḥammad, al-Māturīdī, he was a Ḥanafī scholar. It was a famous sect of Ahl al-Sunnah emerged almost with the Ashā’irah and both of these sects had similar teachings. See Ḥakīm Muḥammad Najam al-Ghanī Khān, *Madhbāhib al-Islāmiyyah*, 1st Edition, (Lakhnaw: n.p, 1924), pp.43-44

³ He was Najam al-Dīn ‘Alī bin ‘Umar al-Qazwīnī al-Kātibī born in 600 H and died in 675 H. He was a student of Naṣīruddīn al-Ṭūsī. He wrote on logic al-Shamsiyyah and Ḥikmatul ‘ayn. He also wrote a commentary on Muḥaṣṣal of Imām Rāzī. See “al-Qazwīnī” in *AL-‘Alām*, Ibid. Vol. 4, pp. 315-316

⁴ He was Muḥammad bin Abdur Raḥmān bin ‘Umar, al-Qazwīnī famous as Khatib Dāmishq born in 666 H at Qazwīn and died in 739 H at Dāmishq. He was a great Shāfi’ī scholar and Judge. See “al-Qazwīnī” in *AL-‘Alām*, Ibid. Vol. 6, p. 192

Mukhtasar al-Ma‘ānī:

It is the summary of *Talkhīs al-Miftāh*. Tatazānī completed it in 756 H at Ghujdawān.¹ Like *Al-Muṭawwal*, it is taught as a text book until now.

Sharḥ al-Qism al-Thālith min al-Miftāh:

It is a commentary on the third part of *Miftāh al-‘Ulūm* written by al-Sukākī.² It was completed in 785 or 789 H at Samarqand.

8. **Linguistics:**

Sharḥ Taṣrīf al-‘Uzza:

It is a commentary on *al-Taṣrīf* of Abū al-Mu‘ālī ‘Abdul Wahhāb Zanjānī.³ This is Taftazānī’s first book which he wrote at the age of sixteen. It was completed in 738 H.

Al-Irshād al-Hādī fil-Nahāv:

It is a book on Arabic grammar written in 778 or 787 H at Khuwārzam. Many commentaries were also written on it.

9. **Philology:**

Ni‘am al-Sawābigh fi Sharḥ al-Nawābigh:

This is the Commentary on the book of Al-Zamakhsharī named *al-Nawābigh*.

¹ It was a village in Bukhārah. See “Ghujdawān” in *Mu‘jam al-Buldān*, Ibid. Vol.4, p.187

² He was Abū Yāqūb, Yūsuf bin Abū Bakr bin Muḥammad born in 555 H and died in 626 H. He was very skillful in Arabic Grammar and Rhetoric. See Abū al-Falāḥ ‘Abdul Ḥayy, Ibid. Vol.5 p.122

³ He was ‘Abdul Wahhāb bin Ibrāhīm bin ‘Abdul Wahhāb al-Khizrijī al-Zanjānī died in 655 H. He was one of the great scholars of Arabic Language and author of many books like *Taṣrīf al-‘Uzza*, *Ma‘yār al-Naṣar*, *Al-Hādī* and a commentary on it; *Sharḥ al- Hādī*. See “al-Zanjānī” in *AL-‘Alām*, Ibid. Vol. 4, p. 179

Work on Resurrection:

Nature of resurrection:

- What is resurrection?

Generally he explains that it is the returning to existence after annihilation or rejoining of the body parts after being scattered or it is returning towards life after death or the restoration of souls with their bodies while the spiritual resurrection according to the philosophers is the returning of the souls where they were before their inclination to the bodies.¹

Specifically he declares that Allah will quicken the dead from the graves by gathering their original parts and restoring their spirits to them.²

- Confirmation:

He explains that those who believe in resurrection differ about its nature. Mu'tazilah except Başarı³ have the opinion that the substances will be resurrected as their very entity does not annihilate. Regarding the accidents, some of them deny their resurrection completely and some Ashā'irah also agree with them in this view while many of Mu'tazilah have the opinion that the accidents which are related to time like sounds and wills along with the accidents given under human control will not resurrect. They hold that the accidents which are beyond human capacity will resurrect. Taftazānī regards the resurrection a reality and does not discuss the above mentioned detail of substances and accidents. He confirms it in the light of revelation as well as by the rational arguments.

He asserts al-Qur'ān:

«فَإِذَا هُنَّ مِنَ الْأَجَدَابِ إِلَى زَيْنِهِمْ يَنْسِلُونَ»

¹ See Imām Sa'duddīn Mas'ūd bin 'Umar al-Taftazānī, *Sharh al-Maqāsid*, Vol.2, (Lāhor: Maktabah Nawmāniyah, 1981), p.207

² See Imām Sa'duddīn, *Sharh al-Aqā'id al-Nasafiyah*, (Karāchī: Qadīmī Kutub Khānah, n.d), p.102

³ He was Abū al-Hussein Muḥammad bin Ṭayyab, al-Baṣarī, one of the leaders of Mu'tazilah. He wrote many books. Many of his beliefs differ from Mu'tazilah. See "Abū al-Hussein al-Baṣarī" in *Siyar 'Alām al-Nubālā*, Imām Shamsuddīn Muḥammad bin Aḥmad bin 'Uthmān, (ed.) 1st Edition, Vol.17, (Bairūt: Mawa'asisah ar-Risālah, 1983) pp. 587-588

"And lo! out of their graves towards their Sustainer will they all rush forth!" (36:51)

«فَسَيَقُولُونَ مَنْ يَعِدُنَا قُلِ الَّذِي فَطَرْتُمْ أَوَّلَ مَرَّةً»

"And [if] thereupon they ask, "Who is it that will bring us back [to life]?" - say thou: "He who has brought you into being in the first instance." (17:51)

In the light of reason he explains that if there is no proof to deny the existence of something, it is possible and as the philosophers deny the resurrection on the basis that the restoration of the non-existent thing with its substance is impossible but they don't have any proof worthy of consideration for it, so the quickening of the dead remains possible. He holds that if the body exists once, it can be revived after being annihilated and this recreation is easy as the Qur'ān mentions:

«وَهُوَ أَهْوَنُ عَلَيْهِ»

"And most easy is this for Him" (30:27)

He declares that a task when it is repeated becomes easy in two ways; on the behalf of the creator and by the creation's side as well. Now the task of the recreation of the humans is easy on the part of the humans as their body parts will easily rejoin while for Allah S.W.T all is the same, He can create or recreate in any way or any time He wills.¹

Those who deny the restoration of the dead with their substance assert the following objections for it;

First they regard that in this way there is non-existence between the dead and his being. (When he was alive) and this refers the two bodies; the previous and the next according to the non-existence which they regard impossible. He declares it an absurd kind of objection.

Secondly they hold that this kind of resurrection confirms the restoration of each and every thing related to the resurrection and the first time in which a thing exists should also revive along with the resurrected but in this way there will be no

¹ See Imām Sa'uddīn, *Sharh al-Maqāṣid*, Ibid, pp.208-209

difference between the first creation and its resurrection and these would become one while it is wrong as they are two; the first time created (*Mabtadā*) and the restored (*Ma'ād*). He refutes by declaring that time is not one of the spheres or parts of the resurrected. He elaborates that the first creation is the first existence not the existence in first time and likewise the recreation or resurrected is the second existence not the existence in second time.

Thirdly they hold that if the resurrected is with its substance, it means that there are two similar bodies and if they are same how can be they recognized as two. He answers that although this objection does not seem sound yet according to the rationality, it is possible for the two same things to exist.

Fourthly if the thing is perished and totally finished, there remains no proof for its restoration with its substance. He refutes this that according to the Mu'tazilah the thing is not completely annihilated as its very entity remains in non-existence. According to the Ashā'irah he declares that the rational approach is enough to confirm this kind of resurrection.¹

- **Resurrection of body and soul:**

He explains that Muslims and many philosophers agree on resurrection and differ about its nature.

Majority of Muslims hold that only the bodies will be resurrected because they believe that souls are very light substances which flow in the bodies while the philosophers hold that the body is completely annihilated at death with all its accidents and forms and cannot be restored in any way. It is only the soul which returns to the world of abstractions on leaving the body. So, both these groups have contradicted beliefs.

¹ See Ibid, pp. 209-210

Taftazānī holds the view of many Muslim scholars that both the body and the soul will have to be restored to life again. The Muslim scholars like Al-Ghazālī¹, Qādī Abū Zaid al-Dabūsī², al-Ka'bī³, al-Ḥalīmī⁴ and al-Rāghib⁵, many of Ṣūfiyyah⁶, Shīyah⁷ and Karāmiyyah⁸ hold this view. He clarifies by asserting the view of al-Rāzī⁹ that majority of Christians and Transmigrants (Tanāskhiyyah)¹⁰ hold the same view of resurrection as Muslims do but there is a great difference between the Muslims' view and theirs; Transmigrants claim about the eternity of souls without having a

¹ He was Muḥammad bin Muḥammad bin Muḥammad al-Ghazālī al-Ṭūsī, Abū Ḥāmid, Ḥujjatul Islām, born in 450 H and died in 505 H at Ṭabarān a region in Khurūsān. He was a philosopher, ṣūfi and theologian. He wrote a lot of books like Iḥyā' 'Ulūmuddīn, Tahāfat al-falāsifah, al-Iqtisād fil I'tiqād, al-Munqadhdh min al-Ḍalāl and al-Muṣṭafā fī 'Ilm al-'Uṣūl. See "al-Ghazālī" in *AL-'Alām*, Ibid vol. 7 p.22

² He was 'Abdullah bin 'Umar bin Īsā, Abū Zaid died at Bukhārah in 420H at the age of 63 years. He belonged to Dabūsiyah region. He wrote Ta'sīs al-Nāzār in Jurisprudence. See "al-Dabūsī" Ibid. Vol.4, p.109

³ He was 'Abdullah bin Aḥmad bin Maḥmūd al-Ka'bī born in 273 H and died in 319 H. He was one of the leaders of Mu'tazilah. The sect of his followers is called Ka'bīyyah. He spent a long period of his life at Baghdād and died at Balakh. He wrote many books like *Qabūl Akhbār wa Ma'rīfat al-Rijāl*. See "al-Ka'bī" Ibid, pp.65-66

⁴ He was Ḥussain bin Ḥassan bin Muḥammad bin Ḥālim, Abū 'Abdullah born at Jurjān in 338 H and died at Bukhārah in 403 H. He was a shāfi'i jurist and judge. He wrote al-Minhāj fī Shu'b al-Īmān. See "Halīmī" Ibid vol.2, p.235

⁵ He was Ḥussain bin Muḥammad bin Mufaddal, Abū Qāsim died in 502 H. He was a great scholar at Aṣbahān or Aṣfahān. He wrote Muḥādarāt and Akhlāq al-Rāghib. See "al-Rāghib" Ibid, p.255

⁶ There are different interpretations of this term. It is a sect which claims to have a very close and direct source of communication with Allah. They purify their hearts for Allah. See "Ṣūfi" in *Mu'jam al-Ṣūfiyyah*, Mamdūh al-Zūbī, 1st Edition (Bairūt: Dār al-Jail, 2004), pp.254-255

⁷ They appeared as a political sect in Muslims at the end of the reign of 'Umar R.A. as the defenders of 'Ali R.A. See Imām Muḥammad Abū Zahrah, *Tārīkh al-Madhbāb al-Islāmiyyah fīs-Siyāsah wal-A'iqād*, (Qāhirah: Dār al-Fikr al-'Arabī, n.d), p.30

⁸ It is a sect of the followers of Abū 'Abdullah Muḥammad bin Karam. It is further divided into many other groups. See Abū al-Faṭḥ Muḥammad bin 'Abdul Karīm bin Abū Bakr Aḥmad al-Shahrastānī, *Al-Milāl wan-Nahāl*, 2nd Edition, Vol.1, (Bairūt: Dār al-Ma'rīfah, 1975) pp.108-113

⁹ He was Muḥammad bin 'Umar bin al-Ḥassan bin al-Ḥussain, Abū 'Abdullah, Fakhruddin al-Rāzī born at Ḥāy in 544 H and died at Ḥurāt in 606 H. He was a great scholar and wrote many books. Some of his works used to be taught in his lifetime. His works are: *Mafātiḥ al-Ghaib* known as *Tafsīr al-Rāzī*, *Muhsal Afkār al-Mutaqaddimīn wal-Ḥukamā'* wal-Mutakallimīn. See "al-Fakhar al-Rāzī" in *AL-'Alām*, Ibid. Vol.6 p.313

¹⁰ They believe in transmigration of souls in various bodies. This transfer of souls occur to face the results of their deeds performed by the inclination to bodies if the soul of a person remains righteous and performs good deeds, it is given a better body as a reward on learning its own body, likewise when a soul commits bad deeds and remains wicked, on separation from its own body it is given the worse body as the punishment. There are a lot of sects of Unbelievers who have the view of transmigration with a slight difference from each other's views. See Abū al-Faṭḥ Muḥammad bin 'Abdul Karīm, Ibid. pp.253-254

beginning, its returning to bodies in this world and they also deny the heaven and hell because they don't believe in hereafter while Christians boast of Trinity and all of these false beliefs of both the sects are clearly contradicted to Islam. So their belief of resurrection of body and soul cannot be identical with that of Muslims.

He explains that the statutes confirm the resurrection of body and soul very clearly.

«أَيَخْسِبُ الْإِنْسَانُ أَنَّ نَخْجُوعَ عِظَمَةً»

"Does man think that We cannot [resurrect him and] bring his bones together again?"(75:3)

«فَالَّذِي يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ فَلَنْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةً»

"[And so] he says, "Who could give life to bones that have crumbled to dust?" Say: "He who brought them into being in the first instance will give them life [once again]" (36:78-79)

He explains that if the resurrection is understood in its real sense it is applied on the soul which is the base of every kind of righteous and evil actions, wills and movements and if the resurrection is taken in its apparent meaning, it refers to body and it seems certain that each and every part from the beginning of life till its death should be restored and the resurrection of both body and soul is confirmed according to the need and understanding of the people and belief in it is the part of Faith. While Mu'tazilah he mentions confirm the resurrection in the light of reason and regard it a compulsion for the body and soul both to take the appropriate reward and punishment.¹

He refutes the objections of those who hold that Qur'an mentions that the skin of the people will be replaced. (Al-Qur'an 4:56) and likewise there are sayings of the Prophet Muhammed S.A.W like some of the physical qualities of the people of

¹ See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, Ibid, p.212-213

paradise¹ and hell² extra to their body parts in this world. He answers that base or origin of man is his soul which will be same with the original body parts and it makes no difference that it may have some extra parts or don't have because the physical changes we also observe in this world which do not change a person like in childhood and then in old age the self of the person remains the same and if a person commits a sin in his young age and punished in old age, we don't say that someone else is punished and not the person himself.

There is a second objection that if a person eats the other, his body parts become the parts of the body of the eater, when both of these persons will be resurrected, those eaten parts will be either restored in anyone of them or in both and all these two conditions are false because in this way no one will get appropriate punishment or reward. He refutes that the original body parts of a person are those which remains in him from the beginning of his life till the end and they cannot restore in any one else neither are they received by the food nor they become food to convert into the body parts of someone else. The people who differ from this view regard it possible that the eaten original parts of a person by the eater may become the original parts of a third person as *Nutfah*. He answers that Allah Knows, Saves and Preserves these original parts.³

The people have contrary opinion hold that there are statutes claiming of both the original and non-original parts and it refers that the non-existent cannot be restored with its substance. He answers that there are some other verses which declare the restoration of the non-existence with its substance like;

«وَهُوَ الَّذِي يَنْهَا الْخَلْقَ ثُمَّ يُبَيِّنُهُ»

“And He it is who creates [all life] in the first instance, and then brings it forth anew”(30:27)

¹ See Ḥadīth: 2539 narrated by Abū Hurairah, Chapters on qualities of Paradise:36, Chap.8 in *Jāmi‘ al-Tirmidhī*, Imām Abū ‘Isa Muḥammad bin ‘Isa bin Sūrah al-Tirmidhī, 1st Edition, (Riyād: Dār as-Salām, 1999), p.576

² See Ḥadīth: 2578, Chapters on qualities of Hell:37, Chap.3 Ibid. p.586

³ See Imām Sa‘uddīn, *Sharh al-Maqāṣid*, Ibid

«إِذَا مُرَوْقُتُمْ كُلُّ مُرَوْقٍ إِنَّكُمْ لَنِي خَلْقٌ جَدِيدٌ»

“[after your death,] when you will have been scattered in countless fragments, you shall lo and behold! be [restored to life] in a new act of creation” (34:7)

He explains that on observing the rotted away bones and the bodies which finally turn to soil, the deniers regard the resurrection impossible while Allah creates in the beginning from nothing. Further the deniers find no reason or purpose behind the resurrection and hold that if the restoration is to shed away the grief or pain, there is no pain in death or in non-existence and if it is to gain happiness, there is no perfect happiness in the relation of body with the soul. So they regard the resurrection absurd. He refutes their view and clarifies that the resurrection will occur in hereafter and not in this world, so we cannot associate our worldly expectations or observations to it. He declares that if the same body is not restored, and the same soul is not united to it, this makes no sense; because rationally it is not permissible that either body joins the soul other than the first one united to it earlier or the soul is united to another body. So, by the death the relation of body and soul is cut down and by the resurrection it returns.¹

- The annihilation of the body:

He mentions three kinds of views about the annihilation of the body. First is the opinion of some of Mu'tazilah that Allah annihilates the world directly as He creates it directly. Abū Hudhail² holds that Allah says annihilate (*Ifn*) and it obeys as He said be (*kun*) and it exists. Second opinion is adopted by majority of Mu'tazilah that the substance is annihilated by the creation of its opposite, that is annihilation and about its nature they differ; Ibn al-Akhshiyad³ holds that this annihilation is created in

¹ Ibid p. 214

² He was Muhammad bin Hudhail bin 'Abdullah bin Makhul born at Baṣrah in 135 H and died in 235 H. He was a famous scholar of Mu'tazilah, Ma'mūn al-Rashid appreciated him. He wrote many books. See "Abū Hudhail" in *AL-'Alām* Ibid. Vol.7, p.131

³ He was Ahmad bin 'Ali bin Baighiṣ, Abū Bakr Ibn al-Ikhshiyad born in 270H and died in 326 H. He was one of the great scholars of Mu'tazilah and skilled in Arabic and Jurisprudence. His works include *Naql al-Qur'an*, *al-Ijmāl* a brief summary of *Tafsir al-Tabarī*. See "Ibn al-Akhshiyad" Ibid. Vol.1 p.171

a specific direction and by its effect the substance is annihilated. Abū 'Alī¹ holds that He creates the annihilation equal to the number of substance and this annihilation is not bound to a place, so the substances annihilate by it, while Abū Hāshim² and his followers agree on the creation of only one annihilation. The third view holds that the substance is annihilated if the basic requirement of its existence is destroyed completely. Bashar³ holds that this requirement is *baqā'*. Many of Ashā'irah and Ka'bī of Mu'tazilah hold that the substance remains by the creation of *baqā'* and if this *baqā'* is not created, the substance is exiled. Al-Haramain⁴ holds that the body is restored by accidents and when these accidents are not created, the substance annihilates. Taftazānī declares the above mentioned views the un-necessary interpretations.⁵

- **The process of resurrection:**

He mentions that the people who believe in resurrection differ in its process by two ways; some hold that it will occur by the recreation after annihilation and other have the view that it will be the gathering or rejoining of the scattered parts. The former argue that the companions of the Prophet Muḥammad S.A.W agreed on it. Taftazānī answers that they were agree on the *baqā'* of *Haqq* and annihilation of creation in the way that all the living things will die and exile and they did not mean the non-existence of the substance completely because they did not deal with these

¹ He was Muhammad bin 'Abdul Wahhāb, a great leader of Mu'tazilah who belonged to Jubb; a region at Baṣrah died in 333 H. He was the teacher of Imām Abū al-Hassan al-Ash'arī. Later on Imām Ash'arī left this sect. See Abū al-Falāḥ 'Abdul Ḥayy, Vol. 2, p. 241

² He was 'Abdussalām bin Muḥammad bin 'Abdul Wahhāb al-Jubbā'ī, son of Abū 'Alī al-Jubbā'ī born in 247 H and died in 321 H. He was one of the great leaders of Mu'tazilah. His books include *Al-Shāmil* in Jurisprudence, *Tadhkīratul 'Ālam* in the principles of Jurisprudence. See "Abū Hāshim" in *AL-'Ālam*, Vol.4, p. 7

³ He was Bashar bin Mu'tamar al-Hilālī al-Baghdādī, Abū Sahl died in 210 H. He was a leader of Mu'tazilah. The group of his followers is called Bashariyyah He wrote to explain the beliefs of Mu'tazilah. See "Bashar bin Mutamar" Ibid. Vol. 2, p. 55

⁴ He was 'Abdul Malik bin 'Abdullah bin Yūsuf bin Muḥammad al-Juwainī, Abū al-Mu'ālī, famous by the title of Imām al-Haramain born in 419 H and died in 478 H. he belonged to Shafi'iyyah in Jurisprudence and Ashā'irah in Theology. His books are *Al-Irshād fī 'Uṣūluddīn*, *al-Shāmil fī 'Uṣūluddīn* etc. See "Haramain al-Juwainī" in *AL-'Ālam* Vol. 4. p.160

⁵ See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, Ibid, p.215

minor details. Those who believe in the non-existence of substances assert the following 'Āyāt of al-Qur'ān to strengthen their view; first

«فَوْلَأَوْلُ وَالآخِرُ»

"He is the First and the Last" (57:3)

They interpret that all the things will be completely annihilated because Allah is the first and last. Taftāzānī interprets the verse in the following ways; Allah is the originator of all existences, He is the only one in His attributes, He is the first and the last as compared to every living being because all these things will die or He is the first who creates and last who gives everything.

«اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ»

"It is God who has created you, and then has provided you with sustenance" (30:40)

Secondly they assert;

«كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ»

"Everything is bound to perish, save His [eternal] Self" (28:88)

They interpret *هَالِكٌ* in the verse as non-existent because if scattered, the parts remain and it does not refer to the verse. Taftāzānī answers that everything is *Hālik* in its being possible to exist as it can only come into existence when Allah wills and cannot exist by its own, or it means the death or its being unable to reach its cause as when food does not remain good for the eater, it is said that the food is *Hālik*, or it refers to every deed which is not performed to gain the will of Allah.

Thirdly they hold that the verses;

«كَمَا بَدَأْنَا مُتَعَوِّذُونَ»

"As it was He who brought you into being in the first instance, so also [unto Him] you will return" (7:29)

«كَمَا بَدَأْنَا أَوَّلَ خَلْقِنَا نَعِيدهُ»

“As We brought into being the first creation, so We shall bring it forth anew”
(21: 104)

show that *بِدَأْنَا* (the beginning) is from non-existence and likewise the restoration is.

Taftāzānī refers that this beginning does not necessarily mean the non-existence because the following verses show that it took place by the earth which means it was the joining of material already existed.

«الَّذِي أَخْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأْ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ»

“Who makes most excellent everything that He creates. Thus, He begins the creation of man out of clay.”(32:7)

«هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ»

“It is He who creates you out of dust.” (40:67)

Fourthly they hold that the following verse declare that everything in this world will pass away. So it means that the resurrection will start from the non-existence.

«كُلُّ مَنْ غَيَّبَهَا فَانِ»

“All that lives on earth or in the heavens is bound to pass away” (55:26)

They take *فَانِ* as non-existence. Instead Taftāzānī interprets that when a quality is shed from a thing, this term *Fanā'* is applied on that thing to mention that it is gone and the verse indicates that everyone on the earth is dead. He inserts the view of Rāzī¹ who holds that if we take *Halāk* and *Fanā'* in their apparent meanings as non-existence, it will be applied to all the things in present, but it is obvious that there are many things now exist. Instead he interprets both the words by being able to be annihilated rather to be annihilated.

The later who hold that the resurrection will be the gathering of scattered parts argue by the following verses;

¹See Imām Fakhruddīn al-Rāzī, *Tafsīr al-Kabīr*, Vol.13, part;25, (Bairūt: Dār al-Fikr, 1990), pp. 23-26

«فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَسْتَئِنْ وَانظُرْ إِلَى جِمَارَكَ... قَالَ أَنَّى يُخْبِي هَذِهِ الْأَنْوَافُ مَوْتَيْهَا فَأَمَاتَهُ اللَّهُ مَائَةً عَامٍ ثُمَّ بَعْدَهُ ... وَلَنَجْعَلَنَاكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْمِعْطَامَ كَيْفَ نُشِرِّقُهَا ثُمَّ نُكْسُوُهَا لَخَمَّاً...»

"But look at thy food and thy drink untouched is it by the passing of years and look at thine ass! And We did all this so that We might make thee a symbol unto men. And look at the bones [of animals and men] how We put them together and then clothe them with flesh!" And when [all this] became clear to him, he said: "I know [now] that God has the power to will anything!" (2:259)

«وَإِذْ قَالَ إِبْرَاهِيمَ رَبَّ أَرْبَيْ كَيْفَ تُخْبِي الْمَوْتَىٰ قَالَ أَوْلَمْ تُؤْمِنَ قَالَ نَلَىٰ وَلَكِنْ يَطْعَنُنِي قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْفْنَ إِلَيْكَ ثُمَّ اجْعَلْنَ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ اذْعَنْنَ يَأْتِينَكَ سَقِيًّا...»

And, lo, Abraham said: "O my Sustainer! Show me how Thou givest life unto the dead!" Said He: "Hast thou, then, no faith?" (Abraham) answered: "Yea, but [let me see it] so that my heart may be set fully at rest." Said He: "Take, then, four birds and teach them to obey thee; then place them separately on every hill [around thee]; then summon them: they will come flying to thee. And know that God is almighty, wise." (2:260)

They explain that 'Āyāt clearly indicate towards the process of resurrection through the gathering and rejoining of the parts of the body.

Taftāzānī answers that the above mentioned 'Āyāt do not deny the annihilation of the body particles because after being scattered, these parts can be annihilated also.

Further he explains that the resurrection by the reunion of separated parts is not the definite or only confirmed way of resurrection because there are 'Āyāt present which show that it will occur by bringing the non-existent body into existence.

He holds the view of al-Haramain¹ in this regard who mentions that both the ways are possible as there is no clear statute in the conformity of any one of these. He declares that rationally it seems permissible that the substance annihilate and then

¹See Imām al-Haramain al-Juwainī, *Kitāb al-Irshād Ilā Qawāṭi' al-Adillah fi 'Uṣūl al-Itiqād*, (Qāhirah: Maktabah al-Khānji, 1950), p.373

come into existence again, likewise it is permissible that the substance remain in existence and its accidents annihilate and then restore.¹

Condition of the resurrected:

- Condition of the Body:

He explains that after death and before resurrection the body experiences two phases;

- Questioning of two angels:

He describes that these angels named *Munkar* and *Nakir* come to the dead and ask him about his Lord, his religion and his prophet. If he testifies that his Lord is Allah, his religion is Islam and Muhammad S.A.W is his Prophet, he will succeed and if he does not answer these three questions correctly, he will fail as it is mentioned in the Hadīth of the Prophet Muhammad S.A.W²

- Punishment and Bliss of grave:

He explains that the dead is given some kind of life in the grave to feel the pain or enjoy the bliss according to his wrong or right deeds respectively but the scholars have no clear opinion about the reunion of the soul and body because of the two things; first that life is impossible without the inclination of soul with the body and secondly if soul is returned to the body, it will feel and act freely. But it is confirmed that the body in the grave is not given the free will or choice of action.³

For this punishment and bliss for the dead he clarifies the following points:

¹See Imām Sa‘uddīn, *Sharh al-Maqāṣid*, Ibid. pp.215-218

² See Hadīth: 7216 narrated by Ans bin Mālik R.A, book: 51, chap. 17 in *Ṣaḥīḥ al-Muslim*, Imām Abū al-Ḥussain Muslim bin Ḥujāj bin Muslim al-Qushairī, 2nd Edition, (Riyāḍ: Dār al-Salām, 2000), p. 1243 and See also Hadīth: 4753 narrated by Brā' bin 'Ādhib and Jarīr R.A, book 39, chap. 23 in *Sunan Abū Dāwūd*, Imām Abū Dāwūd Sulaimān bin Ash'āth, 1st Edition, (Riyāḍ: Dār al-Salām, 1999), p.672

³ See Imām Sa‘uddīn, *Sharh al-Maqāṣid*, Ibid. p. 222

The main focus of the Statutes is on the punishment rather than bliss because the majority of the dead are either unbelievers or the disobedient believers.

This punishment and bliss is generally taken as related to the grave while all the dead are not buried into graves.

This punishment is not applied on all the deserving rather it is for the unbelievers and some of the disobedient believers as Allah does not will to punish some of the disobedient.

To confirm this he states al-Qur'ān:

«اللَّذُّونَ يَنْهَا عَذَّبُوا وَعَذَّبُوا وَنَوْمَ السَّاعَةِ أَذْخَلُوا آلَ فِرْعَوْنَ أَشَدَّ الْفَذَابِ»

"The fire [of the hereafter-that fire] which they had been made to contemplate [in vain], morning and evening:for on the day when the last hour dawns [God will say], "Make Pharaoh's folk enter upon suffering most severe!""(40:46)

He refers to the Ḥadīth that the Prophet Muḥammad S.A.W along with some of his companions passed by two graves in which the dead were given the punishment because of their sins. He S.A.W took a branch of a green plant, break it in two pieces and put a piece on each grave to lessen the pain of the dead¹and there are also many prayers of the Prophet S.A.W to seek refuge in Allah from the punishment of the grave.²

He mentions that Rawāfiḍ³ and some of Mu'tazilah deny these matters of grave. While some of the Mu'tazilah declare that they don't deny these matters, instead it is associated to Ḏarār bin 'Umar⁴ who was wrongly considered to be a Mu'tazilī.

¹ See Ḥadīth:6052 narrated by Ibn 'Abbās R.A, book:78, chap.46 in *Ṣaḥīḥ al- Bukhārī*, Ibid p.844

² See Ḥadīth:1377 narrated by Abū Hurairah R.A, book:23, chap.87, Ibid. p.185

³ They emerged into Muslims at the time of 'Ali R.A. This group is further divided into many sects some of those are not Muslims because they are Ghulāt who have polytheistic views. See Imām 'Abdul Qāhir al-Baghdādī, *Al-Farqu Bain al-Firaq wa Bayān al-Firaqah al-Nājiyah minhā*, (Bairūt: Dār al-Askār al-Jadidah, 1987), pp. 15-17

⁴ He was one of those who deny the punishment in hereafter and many of his beliefs were against the teachings of Mu'tazilah. He wrote many books in which he objected on various beliefs of Mu'tazilah, Rawāfiḍ and Khawārij. See "Ḍarār bin 'Umar" in *Lisān al-Mīzān*, Ibn Ḥijr Shahābuddin Aḥmad bin 'Alī bin Aḥmad al-'Asqalānī, 2nd Edition, Vol.4, (Qāhirah: Al-Fārūq al-Ḥadīthah, 2005), p. 204

He mentions the people who differ with his view deny these matters on ground of both revelation and reason. On the base of revelation they assert the following verses and take their apparent meanings.

They hold that if there is awakening in the grave, definitely there will be death also as the resurrection on the day of Judgment is certain and in this sense there will be death twice and not once before the entrance into paradise which is against the verse which is interpreting death once.

«لَا يَذَوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةُ الْأُولَى»

“Neither shall they taste death there after having passed through their erstwhile death.” (44:56)

They argue that if there is life in the grave, there will be life three times; in this world, in grave and in the other world. While the following verses are describing it two times.

«وَكُنَّتْنَا أَمْوَاتًا فَأَخْيَأْنَاهُمْ ثُمَّ يُمْتَكِّنُنَا ثُمَّ يُخْيِيْنَاهُمْ»

“And you were lifeless and He gave you life, and that He will cause you to die and then will bring you again to life.” (2:28)

«رَبَّنَا أَمْتَنَا الْأَنْتَنَى وَأَخْيَيْنَا الْأَنْتَنَى»

“O our Sustainer! Twice hast Thou caused us to die, just as twice Thou hast brought us to life.” (40:11)

He refutes that the conformity of one or two does not deny the existence of two or three and the mentioning of two is enough for more than two. It is possible that this life and death is taken as after the living in this world because it is not insisted on the number and the meaning of these verses can also be taken the death in this world and awakening in the other while the awakening and death in grave is not mentioned to keep it hidden. It can also be taken as both the awakenings and both the deaths are mentioned in this world and in the grave while in the Day of Judgment it is not mentioned because it is clear. Some hold that these are referred to be in the grave

and in the other world and in this world it is left because it is the awakening having knowledge of sins done in the worldly life.¹

Those who deny the matters of grave assert the following verse to show that the dead don't have life as they don't hear.

«وَمَا أَنْتَ بِمُسْنِعٍ مِّنْ فِي الْقَمَرِ»

“Whereas thou canst not make hear such as are [dead of heart like the dead] in their graves.” (35:22)

He declares that in this verse the condition of the unbelievers is compared to the condition of the dead as both do not listen to understand.

On the base of reason some deny that punishment and bliss cannot be felt without knowledge and life while there cannot be life after the destruction of body and if there is life then how it can be while we see the dead motionless and there seems no effect of bliss or punishment on it and sometimes the dead body is buried or placed at such a place we cannot think of its sitting to answer the questions and what about those who are eaten by the beasts or scattered as ashes after burning in the air or drowned in the water. He declares that all the conditions they mentioned are not impossible because the un-usual things happen. The Prophet Muḥammad S.A.W told about them so it is compulsory to believe in them. He clarifies that the presence of life is not certain to feel the pain or bliss and the questioning may be taken from the soul and the original body parts which remain there without our observation of their sight as Allah has all the authority and there may be wisdom behind it which humans and jinn don't reach to.²

- **Condition of the soul:**

He holds the view of al-Haramain³ that the souls are light substances connected to the physical bodies. Life is an accident which makes the substance alive. So, when

¹ See Imām Sa‘uddīn, *Sharḥ al-‘Aqā’id al-Nasafīyyah*, Ibid. pp.100-102

² See Imām Sa‘uddīn, *Sharḥ al-Maqāṣid*, Ibid. pp.220-222

³ See Imām al-Haramain al-Juwainī, Ibid. p.377

Allah S.W.T gives life to both body and soul they become alive and when death is sent to them, their relation disconnects and the souls of believers; especially of pious, righteous and martyrs are sent into the green birds of the Garden that are kept in the cages of light hanging under the Throne¹ and the souls of unbelievers are sent downward into sijin.²

Categories of the resurrected:

He refers to the two main categories of the resurrected; the believers and the unbelievers.

Believers are of two types; obedient and disobedient. The obedient are prophets and other pious people like Al-Şulahā', Al-Itqiyā', Al-Shuhadā' and Al-Awliyā'. While the disobedient are of two kinds; the people who commit small or minor sins and the people who commit great sins.

There is a difference of opinion about the nature of great sins and the faith of a Muslim who commits them, the exact number of these sins is not mentioned. Taftazānī asserts the declaration of the Prophet Muḥammad S.A.W when he was asked about the great sins, he mentioned them³ and some of his companions about these sins like 'Alī R.A⁴ addressed the people in the Mosque of Kūfah and said that great sins are seven; polytheism, unlawful manslaughter, slandering a chaste woman by a charge of adultery, devouring the property of an orphan, taking usury, fleeing from war against unbelievers and returning to the same region after migration for the sake of faith. Ibn 'Umar R.A⁵ also regarded the above mentioned sins (except the last one) as the great

¹ See Ḥadīth:4885 narrated by 'Abdullah bin Mas'ūd R.A, book: 33, chap. 33 in *Ṣaḥīḥ al-Muṣlīm*, Ibid. p.845

² See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, Ibid pp.214-215

³ See Ḥadīth: 5977 narrated by Ans bin Mālik R.A, book: 87, chap.6 in *Ṣaḥīḥ al-Bukhārī*, Ibid. p.836

⁴ He was 'Alī bin Abū Ṭālib bin 'Abdul Muṭṭalib bin Hāshim bin 'Abd manāf. his mother name is Fātimah binti Asad. He was one of the first believers in Islam, companion, cousin and son in law of the Prophet Muḥammad S.A.W. See "Alī" in *Tahdhīb al-Tahdhīb*, Imām al-Hāfiẓ Shihābuddīn, Aḥmad bin Ḥiṣr al-Asqalānī, Vol. 07, 1st Edition (Bairūt: Dār Ṣādar, 1968), pp. 334-339

⁵ He was 'Abdullah bin 'Umar, a companion of the Prophet Muḥammad S.A.W. See "Abdullah" in *Tahdhīb al-Tahdhīb*, Ibid Vol.05, pp.328-331

ones and added three more; contravening the ordinances concerning the scared territory (Haram), magic and the disobedience of Muslim parents.¹

Khawārij² have the opinion that such a person and even who commits a small sin is an unbeliever because there is no middle position between the belief and unbelief. They assert the verses of al-Qur'ān and the traditions of the Prophet Muḥammad S.A.W by taking them in their apparent meanings like;

«وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ»

“For they who do not judge in accordance with what God has bestowed from on high are, indeed, deniers of the truth!” (5:44)

«لَا يَصِلُّهَا إِلَّا الْأَشْفَى الَّذِي كَذَّبَ وَتَوَلَّ»

“[the fire] which none shall have to endure but that most hapless wretch who gives the lie to the truth and turns away [from it].” (92:15-16)

They assert a Ḥadīth of the Prophet S.A.W in this regard;

من ترك الصلاة متعمداً فقد كفر...³

He declares that these verses and Ahādīth are not taken in apparent meanings.⁴

Mu'tazilah hold that the person who commits a great sin is neither a believer nor an unbeliever. Because according to them beside the assent of heart the works are also a part of the real essence of belief.

They have their reasons; first they hold that Muslims differ about the faith of a person as Ahl al-Sunnah regard him a believer, *Khawārij* declare him unbeliever, while they (Mu'tazilah) take the position on which all agree that such a person is an evil doer and they leave the position on which all differ so they hold that such a person is

¹ See Abū Ja'far Muḥammad bin Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wil 'Āyil Qur'ān* Vol.4 part.5 (Bairūt: Dār al-Fikr, 1988), pp.37-39

² They were the people who severely opposed 'Alī R.A. They had rigid beliefs. See Abū al-Faṭḥ Muḥammad bin 'Abdul Karīm, *Ibid.* p. 114-130.

³ Ḥadīth:528 narrated by Ans bin Mālik R.A,book:4,chap.2 in *Majma' al-Bahrain fi Zawā'id al-Mu'jamain; al-Mu'jam al-Awsaṭ wal-Mu'jam al-Ṣaghir lil Ṭabarānī*, Imām Ḥāfiẓ Nūruddin Abū al-Hussain 'Alī bin Abū Bakr al-Haithamī ,1st Edition, Vol. 1(Bairūt: Dār al-Kutub al-'Ilmiyyah, 1998), p.228 see also Ḥadīth:810 narrated by Abū Dardā', book:12, chap.1 in *Talkhīṣ al-Habir fi Takhrīj Ahādīth al-Rāfi'i al-Kabīr*, Ibn Ḥiṣr Shāhābuddin Aḥmad bin 'Alī bin Aḥmad al-'Asqalānī, 1st Edition, Vol. 2 (Bairūt: Dār al-Kutub al-'Ilmiyyah, 1998), p.335

⁴See Imām Sa'duddīn, *Sharḥ al-Aqā'id al-Nasafīyyah*, *Ibid.* pp.109, 111-112

on the middle rank between belief and unbelief. Taftāzānī refutes by mentioning that this view is against the consensus of *Salaf* who did not mention any middle position.

Secondly they explain that such a person does not remain a Muslim as Allah mentions a believer opposite to an evil-doer.

«أَفَمَنْ كَانَ مُؤْمِنًا كَفَرْنَ كَانَ فَاسِقًا لَا يَسْتَوْنَ»

“Is, then, he who [in his earthly life] was a believer to be compared with one who was iniquitous? [Nay,] these two are not equal!” (32:18)

Likewise in the following Ḥadīth of the Prophet Muḥammad S.A.W it is mentioned that such a person is not a believer;

لَا يَزِنِي الزَّانِي وَهُوَ مُؤْمِنٌ¹

Further they declare that such a person cannot be an unbeliever also as Muslims do not kill him, do not apply the laws on him which are applied on those who leave Islam and convert to unbelief and astray. Moreover they buried him into the graveyard of Muslims. Taftāzānī answers that evil doer in the above mentioned verse of al-Qur’ān is used for the unbelievers and not for a believer who commits great sins because unbelief is the greatest evil action while the Ḥadīth of the Prophet Muḥammad S.A.W is the strict warning and for the purpose of declaring the ugliness of these deeds to the believers and there are verses;

«فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ»

“And so, he who shall have done an atom's weight of good, shall behold it.” (99:7)

«وَمَنْ يَعْمَلْ مِنَ الصَّالَحَاتِ مِنْ ذَكْرٍ أَوْ أَنْتَ أَوْ هُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ»

“Whereas anyone - be it man or woman - who does [whatever he can] of good deeds and is a believer withal, shall enter paradise.” (4:124) and Ahādīth present declaring such person a believer² like;

¹ Hadith: 2625 narrated by Abū Hurairah, Chapters on Īmān 38, chap.11 in *Jāmi‘ al-Tirmidhī*, Ibid. p. 596

² See Imām Sa‘duddīn, *Sharḥ al-Aqā’id al-Nasafīyyah*, Ibid. p.110-111

من مات لا يشرك بالله شيئاً دخل الجنة... وإن زنى وإن سرق على رغم أنف أبي ذر¹

Taftazānī explains his view of Ashā'irah that when a believer commits a great sin, this does not remove him from the faith and he remains a believer because assent of heart is the real essence of belief.

He mentions his reasons; first there are conditions of two types: if a believer commits a great sin because of appetite, and outburst of anger, indignation or even laziness, it will not be inconsistent with belief whenever is joined to the fear of punishment, hope of forgiveness and the resolution to repent. While if the great sin is done with intentions of making lawful (*Halāl*) which is unlawful (*Harām*) and besides this there are some great sins having such nature which are confirmed to be unbelief by the traditional authority, these are like prostration to an idol and uttering words of unbelief. Whenever Taftazānī takes the doer of great sins as believers he means by those sins which are not unbelief or polytheism.

Secondly he asserts some verses of al-Qur'ān which clearly mention that the doer of great sins is called a believer;

«إِنَّ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ أَفْتَثَلُوا فَأَصْلَلُخُوا بَيْنَهُمَا»

“Hence, if two groups of believers fall to fighting, make peace between them.”

(49:9)

«يَا أَيُّهَا الَّذِينَ آمَنُوا كُفِّبْ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى»

“O you who have attained to faith! Just retribution is ordained for you in cases of killing.” (2:178)

Thirdly he refers to the consensus of Muslims since the period of Muḥammad S.A.W till now that Muslims perform the funeral prayer and ask forgiveness for a person among them who dies unrepentant although they know of his committing great sins. It is understood that Muslims do not do this for an unbeliever.²

The unbelievers are mainly of three types; hypocrites, infidels and polytheists. Regarding their nature, there are unbelievers who are rigid in their disbelief, those

¹ Hadith: 273 narrated by Abū Dhar, book:1, chap.40 in *Ṣaḥīḥ al-Muslim*, Ibid. p.55

² See Imām Sa'duddīn, *Sharḥ al-Aqā'id al-Nasafīyyah*, Ibid. p.110

who seem in search of the right path but cannot reach it and the children of the unbelievers.

The Judgment:

He declares that all the matters related to the Day of Judgment are possible as they are confirmed in the light of al-Qur'an, al-Sunnah and there is agreement of Muslims on it. It is necessary to believe in them. The following stages in this regard he mentions in the light of revelation.¹

- **Hisāb/Accounting:**

The resurrected will be gathered for the accounting of their worldly actions and intensions. He confirms this by asserting the Qur'an:

«إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ»

“Verily, swift in reckoning is God!” (40:17)

For this accounting people will have to pass through its various phases as follows:

1. **Stay: (Waqūf)**

The resurrected will have to stay and wait for a long time for the process to begin.

To confirm this he asserts the Qur'an:

«يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفَّا لَا يَنْكَلِمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ»

“On the Day when all [human] souls and all the angels will stand up in ranks: none will speak but he to whom the Most Gracious will have given leave.” (78:38)

He determines that the exact duration of this stay is not known. He asserts different views of people regarding this; some hold that this stay of people will be for

¹ See Imām Sa'duddin, *Sharh al-Maqāsid*, Ibid p.222

thousand years, some have the view that it will be for fifty thousand years while others mention more or less time for this.

It seems that the scholars mention this time period according to the verses of al-Qur'an which show that the duration of one day of the other world is mentioned as the 50,000 (70:4) and the 1000 years (32:5) of ours.

2. Books:

He explains that there will be the books in which the right and wrong deeds of people will be written. These books are prepared by two angels appointed to right and left of every person to record his good and bad actions respectively. He further explains that the believers will be given these books in their right hands while disbelievers either in their left hands or from their backs.¹

To confirm he asserts;

«وَكُلُّ إِنْسَانٍ أُلْزِمَنَا طَبِيرَةً فِي عَنْقِهِ وَنَخْرُجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَأْلَمُهُ مُنْشُرًا»

“And every human being's destiny have We tied to his neck; and on the Day of Resurrection We shall bring forth for him a record which he will find wide open.”
(17:13)

«فَأُلْئِمَ مِنْ أُولَئِنَّى كِتَابَهُ يَوْمَئِنَّهُ فَسُوفَ يُخَاسِبُ حِسَابًا يَسِيرًا»

“And as for him whose record shall be placed in his right hand, he will in time be called to account with an easy accounting.” (84:7-8)

3. Questioning:

The resurrected will be questioned about their worldly life. To confirm this he states the Qur'an:

«وَقَفُوْمُ إِنَّهُمْ مَسْئُولُونَ»

“And halt them [there]!” [And then,] behold, they shall be asked.” (37:24)

¹ See Imām Sa'duddīn, *Sharḥ al-Aqā'id al-Nasafīyyah*, Ibid. p.104

«فَوَرَّبَكَ لَنْسَائِنَهُمْ أَجْمَعِينَ»

“But, by thy Sustainer! [On the Day of Judgment] We shall indeed call them to account, one and all.” (15:92)

He asserts the saying of the Prophet Muḥammad S.A.W which declares that how Allah will remind a person his sins and the person will admit them feeling sham and guilty, Allah will not let others to know his sins and forgive him.

ان الله يذن المؤمن فيضع عليه كفه ويستره فيقول أتعرف ذنب كذا وكذا فيقول نعم اى رب حتى اذا قرر بذنبه ورأى في نفسه انه قد هلك قال سترتها عليك في الدنيا وأنا اغفر لها لك اليوم فيعطي كتاب حسناته¹

4. Witness: Shahādah

He explains that the ten things will testify about the actions of people in worldly life; tongues, hands, feet, ears, eyes, skins, night, day and the two appointed angels for every person.²

He asserts the Qur’ān in this regard:

«حَتَّىٰ إِذَا مَا جَاءُوهُ شَهَدَ عَلَيْهِمْ سَمْعُهُمْ وَأَنْسَارُهُمْ وَجَلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ»

“Till, when they come close to it, their hearing and their sight and their [very] skins will bear witness against them, speaking of what they were doing [on earth].” (41:20)

«يَوْمَ تَشَهَّدُ عَلَيْهِمْ أَذْنُبُهُمْ وَأَنْدِيَهُمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ»

“On the day when their own tongues and hands and feet will bear witness against them by [recalling] all that they did!” (24:24)

«وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَاقِقٌ وَشَهِيدٌ»

“And every human being will come forward with [his erstwhile] inner urges and [his] conscious mind.” (50:21)

Hadīth: 2441 narrated by Ibnu ‘Umar, book: 46, chap.2 in *Ṣaḥīḥ al-Bukhārī*, Imām Abū ‘Abdullah Muḥammad bin Ismā‘il al-Bukhārī, , 2nd Edition, (Riyāḍ: Dār as-Salām, 1999), p.394

² See Imām Sa‘uddīn, *Sharh al-Maqāṣid*, Ibid

5. Change in Color:

The effect of the worldly deeds will be obvious from the color and expressions of the faces of the resurrected. The faces of the righteous will be happy, white and satisfied while the faces of the wicked will be sad, black and they look disturbed. To mention this he asserts.

«يَوْمَ تَبَيَّنُ وُجُوهٌ وَتَسْوَدُ وُجُوهٌ»

“On the day [of Judgment] when some faces will shine [with happiness] and some faces will be dark [with grief].” (3:106)

«وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةً صَاحِكَةً مُسْتَبِشَةً وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبْرَةٌ تَرْهَقُهَا قَتْرَةٌ»

“Some faces will on that day be bright with happiness, laughing, rejoicing at glad tidings. And some faces will on that day with dust be covered, with darkness overspread.” (80:38-41)

6. Announcement of happiness and sadness:

He mentions that there will be angels to announce the happiness and sadness for certain people. Disbelievers and hypocrites will be accursed at the presence of all.

He refers to the Ḥadīth of the Prophet Muḥammad S.A.W which mentions that those angels will be present at the sight when the deeds of people will be weighed. When the righteous deeds of a person increase, an angel will announce eternal happiness for him and when the wrong deeds of a person weighted much, an angel will announce the eternal sadness for him.¹

Although Allah knows but still the occurrence of all these phases of the Judgment has the wisdom behind it which he declares is to enhance the honor and happiness of the righteous people and the dishonor, pain and sadness of sinners. He further explains that all these stages urge a person to do righteous deeds and to avoid

¹ See Ḥadīth: 4563 narrated by Ans R.A, book: Day of Judgment, chap.16 on Intercession in *Al-Muṭālib al-Āliyah bi Zawā'id al-Masānid al-Thamāniyah* (along with *Ittahāf al-Khairah al-Mubrah bi Zawā'id al-'Asharah* by Hāfiẓ Aḥmad bin Abū Bakr, Ibn Ḥiṣr Shahābuddin Aḥmad bin 'Alī bin Aḥmad al-'Asqalānī, 1st Edition, Vol. 8 (Bairūt: Dār al-Kutub al-'Ilmiyyah, 2003), p.694

the wrong ones. He avoids giving an opinion regarding the effect of these stages on prophets and other pious people.¹

- **The Bridge: (Sirāt)**

He explains that every resurrected will have to pass over a bridge which is stretched over hell. The people of Garden (The believers who are to go to paradise) will cross it while the people of Fire will slip into hell. So all the resurrected will pass over the hell by this bridge.

«وَإِنْ مِنْكُمْ إِلَّا وَارْدُهَا»

“And every one of you will come within sight of it.” (19:71)

For the nature of that bridge he refers to the Ḥadīth of the Prophet Muḥammad S.A.W which mentions that it will be finer than a hair and sharper than a sword. People will pass over that Bridge slow and fast according to the nature of their deeds; some will cross like the fast running horse, some like the air and others like general walking speed and so on.²

He mentions the objection of Qādī ‘Abdul Jabbār³ and many others of Mu‘tazilah who deny to cross such kind of bridge holding that it is impossible to cross it and if it were possible, it would be painful for the righteous while the statutes confirm that they will not have any pain and misery on the Day of Resurrection. Rather Mu‘tazilah take the bridge in its spiritual sense and interpret that this bridge stands for two ways which lead towards paradise and hell respectively as al-Qur’ān mentions:

¹ See Imām Sa‘uddīn, *Sharḥ al-Maqāṣid*, Ibid. p.223

² See Ḥadīth: 366 narrated by Ans R.A, chap.9 in *Shu‘b al-Īmān*, Imām Abū Bakr Aḥmad bin Ḥussain Al-Baihaqī , 1st Edition Vol.1, (Bairūt: Dār al-Kutub al-‘Ilmiyyah, 1990), p.331

³ He was ‘Abdul Jabbār bin Aḥmad bin ‘Abdul Jabbār al-Hamdānī, Abū al-Ḥussain, died in 415 H. He was one of the great leaders of Mu‘tazilah. He was a jurist also and wrote many books like *Tanzīl al-Qur’ān* and *Sharḥ ‘Uṣūl al-Khamsah*. See “Qādī al-Quḍdāt” in *AL-‘Alām* , Vol. 3, p.273

«سَهِّلْنَا لَهُمْ وَنَصَّلَخَ بِاللَّهِمَّ»

“He will guide them [in the hereafter as well], and will set their hearts at rest.”

(47:5)

«فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيدِ»

“And lead them all onto the way to the blazing fire.” (37:23)

Some also take this bridge in the sense of clear arguments, acts of obedience of Allah S.W.T like to pray, to give charity and other righteous deeds. And the deeds which are not acceptable and people will be questioned about them and as many questions as long is the passing and vice versa.

He refutes these objections and describes that the passing over that bridge is real as walking on water and flight in the air is obvious. The purpose behind it is the un-usual action. Further Allah will make easy to cross for whom He wants.¹

- The Balance: (Al-Mizān)

He explains that the balance will be set to weigh the worldly deeds of the resurrected. To confirm he asserts the verses of al-Qur’ān:

«وَنَصْعَدُ الْمُوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ»

“But We shall set up just balance-scales on Resurrection Day” (21:47)

«فَأَئُمَّا مَنْ تَقْلَدَ مَوَازِينَهُ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ وَأَئُمَّا مَنْ خَفَّتْ مَوَازِينَهُ فَأُمَّةٌ هَارِبَةٌ»

“And then, he whose weight [of good deeds] is heavy in the balance shall find himself in a happy' state of life; whereas he whose weight is light in the balance shall be engulfed by an abyss.” (101:6-9)

He holds that majority of commentators are agree on the real possibility of a balance having two shoulders and two legs to weigh only the right and wrong deeds of people.²

¹ See Imām Sa’uddin, *Sharh al-Maqāṣid*, Ibid.

² See ‘Abdullah bin ‘Abbās, *Tanwīr al-Miqbās min Tafsīr Ibn ‘Abbās*, (Bairūt: Dār al-Kutub al-‘Ilmiyyah, 1987), p.272

He mentions that Ibn Kathīr explains that there will be only one balance and what the verse is mentioning balances in plural form; it refers to the numerous deeds which will be weighed by that balance.¹

While some of Mu'tazilah interpret it as the justice of Allah in everything because they regard it impossible to weigh the deeds of people as they are accidents. Rather they hold that the use of the term balance is very famous for the awareness likewise the balance of understanding is knowledge and intellect, the balance of colors is sight, the balance of sound is hearing, the balance of food is taste and so on all the senses.

He refutes these objections by declaring that the books of deeds will be weighed rather the deeds further he explains that the righteous deeds of people will turn into the substances of light while the wrong ones will turn into dark substances and those substances will be weighed. He declares the presence of a huge Balance will express the importance and greatness of the matter.²

- **The Tank/Fountain: (al-Ḥawd)**

There will be a tank of water from which the believers will drink. He confirms this by saying of Allah;

«إِنَّا أَغْنَيْنَاكَ الْكَوَافِرَ»

“Behold, We have bestowed upon thee good in abundance.” (108:1)

Regarding the nature of this tank the Prophet Muḥammad S.A.W mentions that the distance to cover its circumference will be of one month walking, it will be of square shape, its water will be whiter than milk, its perfume will be nicer than musk,

¹ Imām Ḥāfiẓ ‘Imāduddīn, Abū al- Fidā’, Ismā‘il bin Kathīr, *Tafsīr al-Qurān al-‘Azīm*, 5th Edition, Vol.3, (Bairūt: Mu’asīh al-Kutub al-Thaqafīyyah, 1996), p.176

² Imām Sa‘uddīn, *Sharḥ al-Maqāṣid*, Ibid.

its drinking vessels will be numerous than the stars in the sky and who will drink from it never become thirsty.¹

In another tradition the Prophet Muḥammad S.A.W tells his companions that he will meet them at the bridge, if not there then near the balance and if not there than near the tank.²

The final Decision:

He explains that finally all the resurrected will be sent either into the paradise or the hell.

- **Nature of paradise and hell:**

Regarding the nature of both of these abodes he mentions the following points.

1. **Undeniable:**

The Garden and the Fire are two realities. Verses of al-Qur'ān and sayings of the Prophet Muḥammad S.A.W confirm this.

2. **Created:**

He holds the belief of majority of Muslims that paradise and hell have been created and now they have existence. This he confirms by two proofs; first the stay of the Prophet Adam A.S and his wife for some time in the heaven is evident on the creation of it and likewise the existence of hell is necessary along with the existence of paradise.³ Secondly he asserts the verses of al-Qur'ān which are obvious and clearly mention the existence of both the abodes. For the heaven Allah says:

¹ See Ḥadīth: 6579 narrated by ‘Abdullah bin ‘Umar R.A, book: 81, chap.53 in *Ṣaḥīḥ al- Bukhārī*, Imām Abū ‘Abdullah Muḥammad bin Ismā‘il al-Bukhārī, 2nd Edition, (Riyād: Maktabah al-Rushd, 2004), p.909

² See Ḥadīth: 2433 narrated by Ans bin Mālik R.A, Chapters on the qualities of Hereafter 35, chap.9 in *Jāmi‘ al-Tirmidhī*, Ibid. p. 554

³ See Imām Sa‘uddīn, *Sharḥ al-Aqā'id al-Nasafīyyah*, Ibid. pp. 105-107

«أَعْدَتِ الْمُتَّقِينَ»

“Which has been readied for the God-conscious.” (3:133)

Regarding the hell it is stated in al-Qur’ān:

«وَأَنْقُوا النَّارَ الَّتِي أَعْدَتِ لِلنَّاكِرِينَ»

“And beware of the fire which awaits those who deny the truth!” (3:131)

He mentions that the use of past tense confirms their existence.¹

«وَلَقَدْ رَأَهُ نَزْلَةً أُخْرَى عِنْدَ سِدْرَةِ الْمَنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى»

“And, indeed, he saw him a second time by the lote-tree of the farthest limit, near unto the garden of promise.” (53:13-15)

«وَنَادَى أَصْنَابُ الْجَنَّةِ أَصْنَابَ النَّارِ»

“And the inmates of paradise will call out to the inmates of the fire.” (7:44)

3. Location:

He mentions that scholars have different views about the place of the heaven and the hell; majority of them hold that the heaven is above the seven skies while the hell is situated under the seven layers of the earth. He declares that there is no clear statute in this regard. So the exact location of both these abodes is unknown.²

He mentions the objections of the people who deny the existence of heaven and hell before the resurrection; first they hold that there is no need to create these abodes before the Day of Judgment as the resurrected will have to enter them. So, their existence at the moment seems absurd which cannot be associated to Allah S.W.T He refutes this objection by declaring it invalid as the opponents hold very weak position.

Secondly they have the view that if these abodes were created, they would be passed away as Allah declares in al-Qur’ān that everything is perished except Him (28:88) but the statutes and consensus of Muslims confirm that both of these abodes

¹ See Imām Sa‘uddīn, *Sharḥ al-Maqāṣid*, Ibid pp. 218-219

² Ibid p. 220

along with their food will ever last after the creation. So it seems reasonable that they should be created at the Day of Resurrection and not before. He refutes this objection by interpreting the verse in the following points; destruction or perish does not stand necessarily for passing away rather it may be taken as passing beyond the limit of its being used. These abodes along with their food and inhabitants can be annihilated for a moment to fulfill the promise of Allah that except Him everything will pass away but immediately they will be brought back, and this does not follow that they will be annihilated till the Day of Judgment, the verse is not against the reality that paradise and hell exist now because everything has possible existence and this possible existence when considered from the standpoint of the necessary existence ranks as non-existence, further the food of the Garden cannot remain forever in its substance, rather whenever it will pass away its alternate will be provided and in this way it will be eternal. He strictly condemns the view of *Jahmiyyah*¹ who hold that these two abodes and their inhabitants will be annihilated and will not remain forever.²

- **Reward and punishment:**

Paradise is an abode for the reward while the hell is an abode for the torment. He asserts the view of Mu'tazilah regarding the status of these rewards and punishments. First they hold that the people deserve them as their rights. He refutes that in this way the person who spends whole of his life in the obedience of Allah but at the end diverts and strays, he should be rewarded for his previous righteous deeds and likewise a person should be punished for his acts of disbelief in his life although he converts to Islam in the last stage of his life. But it does not happen. The former is punished as a disbeliever and the later is rewarded as a believer. He declares that the Mu'tazilah should assert a condition that the believer should die as an obedient and

¹ They are the followers of Jahm bin Ṣafwān. They say that man is helpless and doesn't have control over his deeds. See Abū al-Faṭḥ Muḥammad bin 'Abdul Karīm, *Ibid.* pp.85-86

² See Imām Sa'duddīn, *Sharḥ al-Aqā'id al-Nasafiyyah*, *Ibid.* pp. 106-107

the disbeliever should remain a disbeliever all his life. In the absence of this condition their claim is false.¹

Further the people, who take reward and punishment as the rights, mention that if a disobedient is not punished and a believer is not rewarded, this will motivate the disobedient to commit sins and the believers will not be urged to proceed in righteous deeds. Further there are statutes of al-Qur'ān and Aḥādīth which clearly mention that the righteous are blessed and the disobedient are tormented as they deserve them as their rights. He answers that it is the custom that the disobedient is punished and the obedient is rewarded. Along with the 'Āyat of al-Qur'ān and the Aḥādīth of the Prophet Muḥammad S.AW there is consensus of Muslims that the righteous should be blessed while the wicked should be tormented and it seems sound also in the light of reason. But in spite of all these facts it is neither a compulsion associated to Allah S.W.T nor it is the right of a person to be rewarded or punished. He declares that the Mu'tazilah of Baṣrah and many of Baġhdād² agreed with Ashā'irah in the view that Allah fulfils the promise to reward the righteous while it is possible that He may not punish the disobedient because of His blessing and kindness.³

There is difference of opinion about the person who has faith as a Muslim and has the righteous deeds also but commits great sin or sins. So, he mixed the acts of obedience and disobedience. Mu'tazilah hold that a person either deserves the reward or punishment and not both of them as they are opposite to each other and ever lasted solitary. Taftāzānī rejects their opinion and holds that reward and punishment both can be given to one person. Secondly they affirm that when a person commits a great sin, his righteous deeds pass away as the following verses declare;

¹ See Imām Sa'uddīn, *Sharḥ al-Maqāṣid*, Ibid. p.226

² Mu'tazilah emerged at Baṣrah and Spread in Iraq. During the Abbaasid rule there became two large schools of thought; one at Baṣrah and the other at Baġhdād. There is a great difference of opinions between them. See Aḥmad Amin, *Fajr al-Islām*, 10th Edition, (Bairūt: Dār al-Kutub al-'Arabī, 1969), p.299

³ See Imām Sa'uddīn, *Sharḥ al-Maqāṣid*, Ibid. p.225

«أولئك حِبَطْتْ أَعْمَالُهُمْ»

“It is they whose works shall come to nought.” (9:17)

«لَا تُنْهَلُوا صَدَقَاتُكُمْ بِالْمُنْ وَالْأَذَى»

“Do not deprive your charitable deeds of all worth by stressing your own benevolence and hurting [the feelings of the needy]” (2:267)

He answers that the vanishing of evil deeds because of the righteous one seems more effective as Allah declares in al-Qur’ān;

«إِنَّ الْخَيْرَاتِ يُذَهِّنُ الْمُنْ

“for, verily, good deeds drive away evil deeds.” (11:114)

Moreover the bad deed has the punishment equal to it while the righteous deed has the reward ten times to seven hundred times greater than it.¹

Thirdly Abū ‘Alī and Abū Hāshim focus on the quantity of the deeds of obedience and disobedience rather on their number. They hold that either deed of piety or sin weighs heavier, the other is eliminated and Allah S.W.T knows their weight. Then both of these scholars of Mu’tazilah differ from each other; Abū ‘Alī holds that heavier will abolish the entire of the lighter while the heavier itself will remain whole without a loss or reduction. The elimination of sin results in the form of reward while the elimination of piety will bring the punishment for the doer. Abū Hāshim holds that along with the removal or elimination of the part of higher equal to its own quantity and the doer will receive reward or punishment on the base of the remaining part of the heavier piety or sin respectively. For example someone has one thousand parts of reward, the hundred parts of reward will be abolished along with the hundred parts of punishment and the person will be benefited by the nine hundred parts of reward and vice versa will happen in case of the remaining punishment. Taftāzānī rejects the view of elimination of Abū ‘Alī and the view of comparison of Abū Hāshim because there are some suppositions like Abū ‘Alī holds that the elimination will apply on the deeds; piety and sin while Abū hāshim has the view that

¹ Ibid. p.232

the comparison will apply on the deserving results of these deeds; reward and punishment. Taftāzānī takes the view of Rāzī who refutes the view of Abū 'Alī because in this way the previous acts of obedience go in vain which seems absurd rationally as it is injustice and in the light of Qur'ān as Allah does not eliminate even a small deed of obedience.

While the view of Abū Hāshim seems absurd as he regards each and every part of the reward and punishment equal, so how is it possible that some parts of the heavier are abolished with the lighter, rather the heavier should be eliminated as a whole along with the lighter and moreover if lighter is eliminated because of the heavier so the vice versa will also happen as both the heavier's and lighter's parts are same and no one should be preferred to the other.¹

The view of Mu'tazilah does not seem clear about the person whose parts of reward and punishment are equal like 10 parts for each. Abū Hāshim holds that it cannot happen because the person will either be in heaven or in hell while Taftāzānī holds that there are two possibilities for such a person; he will be one of the people of *A'rāf* or Allah will enter him into the Garden as a great blessing from him.²

- **Eternal stay:**

Both the groups; people of paradise and people of hell finally will enter their abodes and remain there forever. All the Muslims agree on the eternal stay of believers in paradise and the disbelievers (who do not embrace Islam because of any reason) in hell.³

The believers also include those who spend all their life in disbelief and embrace Islam at the end while those people who spend their life having belief in

¹ See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, Ibid pp. 233-234

² Ibid pp.234-235

³ Ibid p. 228

Allah but at the end they astray from the right path and indulge in disbelief are the people of hell as disbelievers.¹

Regarding the children of the unbelievers who die before reaching the age of maturity to choose belief or unbelief he mentions the view of majority that they will also be sent into the hell along with the unbelievers. Mu'tazilah hold that they will not be punished instead they will be servants of the people of Garden. They assert;

«وَلَا تُرْكَوْنَ أَثْرَاءً وَلَا فُقَرَاءً وَلَا أُخْرَى»

"And no bearer of burdens shall be made to bear another's burden." (6:164)

«وَلَا تُخْرِجُنَّ إِلَّا مَا كُنْتُمْ تَفْعَلُونَ»

"Nor shall you be requited for aught but what you were doing [on earth]." (36:54)

He mentions that some people hold that Allah knows that if those children were given the age of maturity to choose between faith and unbelief what would be their choice, so according to it they are sent either into the Garden or into the Fire.²

It seems that the scholars adopt this view on the base of a Ḥadīth of the Prophet S.A.W which mentions that Allah knows about them.³

There is a difference of opinion about the believers who commit great sins. Mu'tazilah hold that they will be sent into hell and remain there forever along with the disbelievers because majority of them hold that even a single great sin can vanish or destroy all the righteous deeds of a person.⁴

Mu'tazilah mention the reasons for their view; first that there are verses which mention the eternal punishment for unbelievers and others who disobey like;

«وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارًا جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا»

"Now as for him who rebels against God and His Apostle - verily, the fire of hell awaits him, therein to abide beyond the count of time." (72:23)

¹ Ibid p.232

² See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, Ibid

³ See Ḥadīth:6758 narrated by Abū Hurairah, book:46, chap.6 in *Ṣaḥīḥ Muslim* Ibid p. 1158

⁴ See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, Ibid p. 232

«وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزِاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا»

“But whoever deliberately slays another believer, his requital shall be hell, therein to abide.” (4:93)

They hold that all the above mention verses confirm the eternal stay of sinners into the Fire and they will not be brought back from there. He answers that the first verse does not apply to all as it does not concern to those who repent, those who commit minor sins and even those believers who commit great sins and if it is applied to all then it does not mean that the disobedient will face eternal punishment rather it will be limited and if it is taken as the eternal punishment, the verse can also be interpret that they deserve eternal punishment but it will not be given to them as there is possibility of their coming out from Fire because of the pardon. In the second verse he takes the explanation of Ibn ‘Abbās R.A who explains that the word **مُتَعَمِّدًا** means to consider this act of killing a believer lawful (*Halāl*)¹ or it can also be taken that **مُتَعَمِّدًا** means very long period and not eternity in its real sense. For the third verse he declares that it is for the unbelievers who deny the day of resurrection and they are told that despite of their utmost desire they will not be driven out from Hell. And likewise the forth verse is also indicating that the unbelievers will not be taken away from hell even for a moment.²

Second objection the Mu’tazilah assert that if the punishment of **fāsiq** (believer who commits great sins) is limited and finish after a specific time because of the limitation of his sins then the punishment of unbeliever should also be finished. He answers that unbelief or polytheism is a specific kind of sin which cannot be compared to any other sin. It has unlimited punishment.

Thirdly they hold that the warning of eternal punishment forces the believers to avoid great sins while he holds that ever lasted punishment is only associated to the unbelievers and for the believers merely the warning of being thrown into hell is

¹ See ‘Abdullah bin ‘Abbās R.A, Ibid. p.77

² See Imām Sa‘uddīn, *Sharḥ al-Maqāsid*, Ibid pp.230-231

enough. Moreover the promise of being entering into the paradise is a source of comfort for them that urges to avoid the great sins and to do the righteous ones.¹

After refuting the view of Mu'tazilah by referring the statutes which mention that Allah does not abolish the reward of those who perform righteous deeds and also in the light of rational arguments it seems absurd that we associate to Allah S.W.T who is very affectionate that He will destroy the reward of His righteous people, Taftāzānī explains his view of Ashā'irah that as the doer of great sins is a believer, so he will either be prevented from being thrown into hell or will be brought out from hell and sent into paradise after he is given the appropriate punishment for his sin in the hell and his eternal stay will be in paradise.²

He mentions the reasons for it, first he refers to various 'Ayāt like;

«وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْتَ وَفَوْ مُؤْمِنٌ فَأُولَئِكَ يَنْدَعُونَ الْجَنَّةَ»

"Whereas anyone - be it man or woman - who does [whatever he can] of good deeds and is a believer withal, shall enter paradise." (4:124)

And Ahādīth like;

من قال لا إله إلا الله دخل الجنة³

Which emphasis on the entrance of believers into the garden and it can certainly be happen after the sinners' entrance and then coming out from hell.

Secondly there are statutes focusing on bringing back the believers from hell fire;

«فَمَنْ زُخِّرَ عَنِ النَّارِ وَأُذْخَلَ الْجَنَّةَ فَقُدْ فَازَ»

"Whereupon he that shall be drawn away from the fire and brought into paradise will indeed have gained a triumph." (3:185)

He also refers to a Ḥadīth of the Prophet Muḥammad S.A.W which mentions that some people will be brought out from the Fire and they will be in very bad

¹ Ibid p.231

² Ibid

³ Book on Repentance, chap. The person who will certainly go into the Garden in *Mustadrak 'alā Saḥīḥain* (along with the summary by Ḥāfiẓ al-Dhahbī), Imām Ḥāfiẓ Abū 'Abdullah al-Ḥākim al-Nīsābūrī, Vol.4 (Bairūt: Dār al-Ma'rifah, n.d), p. 251

condition because of the punishment of their sins. They will be cleansed by the pure water and then entered into the Garden.¹

Thirdly it is obvious that if a person spends all his life or a long time in the obedience of Allah and during this period or after it he disobeys by committing a sin like taking a sip of wine, it cannot be associated to Allah S.W.T that such kind of a person will be given the eternal punishment. Fourthly every act of disobedience has a time limit except polytheism or disbelief. So, the sinner is punished according to the limit of his sin. From this *Taftazānī* concludes that eternal stay in fire is the utmost punishment only for unbelief and not for other sins.²

Fifthly he explains that such a sinner deserve the reward for his faith and acts of obedience in rational perspective according to *Mu'tazilah* and as a promise according to *Ashā'irah* and besides the great sin, such a sinner still remains in a state that he should be given the reward because by his committing of great sin, his reward for faith and acts of obedience cannot be cancelled. Instead he will be given this reward in the way of being brought out from fire and entrance into Garden.³

- **The greatest reward:**

Vision of Allah S.W.T is the greatest reward for the people of Garden. He declares that this vision will occur by the complete unveiling through the sight which is a comprehension of a thing as it really is. Allah S.W.T will be seen without any encompassment, delimitation, direction and all other corporeal qualities which are necessary stipulations for the vision. Such vision of Allah S.W.T is not only possible rather it is as obvious as we see moon or sun, then we close our eyes and after that open then gaze on it. In all these states, the vision is clearly understood.⁴

¹ See Hadith: 6560 narrated by Sa'īd Khudrī, book 81, chap. 51 in *Ṣaḥīḥ al-Bukhārī*, Ibid p. 907

² See Imām Sa'duddin, *Sharḥ al-Maqāṣid*, Ibid pp.229-230

³ Ibid p.230

⁴ Ibid p.111 and see also Imām Sa'duddin, *Sharḥ al-Aqā'id al-Nasafiyah*, Ibid p.71

To confirm this vision he refers to al-Qur'ān;

«وَلَمَّا جَاءَ مُوسَىٰ لِيَمْقَاتِنَا وَكَلَمَةً رَبِّهِ قَالَ رَبِّ أَرْبِيْ أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقْرَرْ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّ رَبِّهِ لِلْجَبَلِ جَعَلَهُ دَكْكَ وَتَرَهُ مُوسَىٰ صَبِقًا فَلَمَّا أَفَاقَ قَالَ سَبَحَانَكَ تَبَّتْ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ»

"And when Moses came [to Mount Sinai] at the time set by Us, and his Sustainer spoke unto him, he said: "O my Sustainer! Show [Thyself] unto me, so that I might behold Thee!" Said [God]: "Never canst thou see Me..." (7:143)

That Mūsā A.S requested Allah S.W.T for His vision when he came with seventy people near the mountain. If the vision of Allah S.W.T was impossible then Mūsā A.S would not have requested Him or it was lack of knowledge on the part of Mūsā A.S which again is impossible for a prophet.¹

He mentions another verse to strengthen his view;

«وُجُوهٌ يَوْمَئِنْ نَاصِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ»

"Some faces will on that day be bright with happiness looking up to their Sustainer." (75:22-23)

He takes the interpretation of majority of scholars that in the light of Qur'ān and Sunnah this verse clearly mentions that the believers will see Allah S.W.T as the greatest blessing and reward for people.²

Taftazānī also assert the Ḥadīth of the Prophet Muḥammad S.A.W that the vision of Allah for the people of heaven is obvious as there is no doubt in seeing the full moon at the fourteenth night of a Lunar month. He demonstrates that the Ḥadīth about vision of Allah narrated by twenty one great companions of the Prophet Muḥammad S.A.W and it cannot be denied.³

Mu'tazilah have some objections regarding the verse related to the Prophet Mūsā; first they hold that Mūsā A.S did not request for the vision rather he wanted to prove its impossibility for his people.

¹See Imām Sa'uddīn, *Sharh al-Aqā'id al-Nasafīyyah*, Ibid p.73

²Ibid p.74

³See Ḥadīth no. 2553 narrated by Ibn 'Umar, Chapters on qualities of the Garden 36, Chap.17 in *Jāmi' al-Tirmidhī*, Ibid. p. 580

Secondly they interpret that Mūsā A.S requested for a miracle and not for the vision. He refutes both these objections. He says that the statement أرني أنظر إلىك does not match with both the above mentioned interpretations of Mu'tazilah.

Thirdly al-Jāhīz¹ and his followers hold that Mūsā A.S knew the impossibility of that vision, he only requested this on the demand of his people so that they may also know this impossibility. Taftāzānī declares this interpretation false because Mūsā requested the vision for himself and not for the people who came to see. He mentions that this meaning of Mu'tazilah cannot be taken valid because of the following points; first the delay in telling the truth and declaring the absurdity of the opinion of the opponents is false. If the demand of the people were for such an impossible thing, Mūsā A.S would certainly forbid them as on their request to make gods, he strictly warned them.

Secondly in this incident these people are kept deprived of the vision of Allah S.W.T because of their mistrust on their prophet and not because of the absurdity of their demand or the impossibility of that vision. Rather they were shown that the vision will not happen.

Thirdly if those people were believers then it would be enough to tell them that you are demanding an impossible thing and there was no need to request for impossibility. Taftāzānī mentions that at this point Mu'tazilah have two opinions; those people were believers but could not understand the matter of impossibility of vision and Mūsā A.S adopted this way of request in the form of dialogue with Allah S.W.T and proved the authenticity of this impossibility very firmly to those people. Another view Mu'tazilah hold that those people were neither believe firmly nor disbelieve rigidly rather they were people who would only satisfied with such a confirmation, Mūsā A.S asked this vision for himself so that they could not object that if he asked for himself no would be sighted. Taftāzānī refutes by declaring that they were neither believers nor present with Mūsā A.S as the time of that request. Rather

¹ He was 'Umar bin Bahr bin Maḥbūb Abū 'Uthmān born in 163 H and died in 255 H at Baṣrah. He was one of great leaders of M'utazilah. See "al-Jāhīz" in *Al-'Alām*, Vol.5, p. 74

those seventy persons were their representatives who could not disbelief Mūsā A.S if he told them the impossibility of their demand and as the people did not become Muslims on sighting various miracles of Mūsā A.S, how they could belief by the rectification of those seventy persons.¹

The Fourth view of the opponents hold that although Mūsā A.S knew its impossibility yet he requested for the vision because he wanted the satisfaction of heart just like Ibrāhīm A.S asked for the resurrection's process for the satisfaction. Taftāzānī refutes that Mūsā A.S could not ask for an impossible thing. Moreover he explains that what happened at the mountain was not the result of the impossibility of the Vision and the answer of Allah that you will not see me indicates that His vision was not impossible because He did not mention that I cannot be seen.²

Fifthly Mu'tazilah assert the following verse for the negation of the that vision for the people;

«لَا تَنْرِكُهُ الْأَبْصَارُ وَمَنْ يَنْرِكُ الْأَبْصَارَ»

"No human vision can encompass Him, whereas He encompasses all human vision." (6:103)

He explains that إدراك does not necessarily mean the vision. He declares that it is a general negation in this verse and not a negation of perceiving in general. It means that everyone will not see Him as unbelievers will be deprived of this vision while the believers will see Him. So, the verse is not mentioning that no one will see Him.³

Sixthly they assert that when Allah S.W.T answers Mūsā A.S that you will not see Me, لَنْ تَرَنِي means forever that indicates the Allah S.W.T can never be seen by Mūsā A.S and also by anyone else. Taftāzānī declares that it cannot be taken as a negation forever in the future and this statement cannot be applied to all the times as well. Rather there remains the way open for the vision in future.⁴

¹ See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, pp.111-112

² See Ibid pp.112-113

³ See Imām Sa'duddīn, *Sharḥ al-Aqā'id al-Nasafīyyah*, Ibid p.75

⁴ See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, p.122

Seventhly they refer to the verse which mentions the ways of revelation to the prophets that Allah does not talk to a person face to face rather it happens through a veil or He sends revelation or His messengers.

«وَمَا كَانَ لِبَشَرٍ أَنْ يَكُلُّمَ اللَّهَ إِلَّا وَخِنْا أَوْ مِنْ وَزَاءِ حِجَابٍ أَوْ يُرْسَلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَيْهِ حَكِيمٌ»

“And it is not given to mortal man that God should speak unto him otherwise than through sudden inspiration, or [by a voice, as it were,] from behind a veil, or by sending an apostle to reveal, by His leave, whatever He wills [to reveal]: for, verily, He is exalted, wise.” (42:51)

From this Mu'tazilah hold that Allah either sends revelation in dreams of His prophets or talks to them from behind the veil and by the way of sending His angels. He answers that the verse is explaining the ways of communication of Allah with His people and not His vision for them. He explains if we take the negation of that vision, it will be for this world and not in hereafter fourthly they hold that if this vision were possible, the people who whenever asked for it, would not be condemned strictly. The answer he gives that they were condemned because every time the people who demand were not believers and they did not demand to gain the belief rather their demand was because of their rigidity. It is also obvious that they not only demanded for the vision but also for the ascending of angels (Al-Qurān 25:21) and the book from the sky (Al-Qurān 4:153) and it is obvious that the coming of angels and the book was not impossible yet it was strictly forbidden their demand was in the worldly life and with the conditions necessary to see anything. So, in this way it was not possible.¹

Moreover Mūsā A.S' repentance and saying that “I am the first of those who have faith” Taftāzānī interprets that his repentance was because of his request without asking permission from Allah and meaning of having faith is to testify that Allah is not seen in this world despite of its possibility and likewise the vision that the Prophet Muhammad S.A.W gained at the night of descending (*al-Mi'raj*) was the vision

¹ Ibid pp.122-123

perceived by the heart and not by the eyes as majority of Muslims have this opinion¹ and so is the vision that many scholars perceived during their sleep.²

Taftāzānī mentions that the reason when acts itself does not decide that the vision is impossible so long as no proof is brought against it. Regarding this verse Mu'tazilah have some objections on the possibility of the vision and they have their own explanations to prove it impossible on the base of rationality; first that the seen should be in front of the seer like a person sees in the mirror and this necessitates the other conditions like the one who is seen will be totally or partially visible to the seer, there should be a specific distance between the two, the seer encompass the one who is seen completely or some parts of it. He refutes that this vision will be above these conditions which we assert for any vision.

Secondly they hold that there should be a conjunction of the rays from the eyes of the seer to the one who is seen. He condemns this condition to be associated to the vision of Allah S.W.T

Thirdly if Allah S.W.T can be seen then, He would be seen by every person having sound senses (especially the sense of sight) in this world and the hereafter. He answers that this vision is associated to the will of Allah S.W.T. He will be seen to whom and when in the hereafter He would will, and the nature of that vision neither be explained nor be associated to the conditions which we take for our general perception of a thing.³

- Factors necessary to enter the Garden:

There are two types of factors; which lead a believer to heaven either before or after the death of the person.

¹ See 'Abdullah bin 'Abbas R.A, Ibid p. 446

² See Imām Sa'duddin, *Sharh al-Aqā'id al-Nasafiyah*, Ibid p.76

³ See Imām Sa'duddin, *Sharh al-Maqāṣid*, pp.117-119

▪ **Repentance:**

Repentance of a person in worldly life is very important. Textually Taftāzānī defines that it the returning (*Rujū'*) which according to Islamic law is having shameful feelings on committing an offense considering it a very bad act of disobedience of Allah. The shameful feelings of a person on an evil deed because of its harmful effects on his body or property et cetera are not called the repentance. It is not clear that the shameful feelings on a sin because of the fear of hell fire or because of the desire for heaven are called the repentance or not. It also includes the grief and desire of the doer that he had not committed that sin. This grief seems obvious by the condition of the person and he regrettably weeps over his wrong deed while Mu'tazilah do not associate the regretful feelings with repentance because the doer of great sins when dies without repentance is sent to hell where he remains forever according to them, so they make the process of repentance very easy and lenient. Generally they hold that if the sinner says that he repents on his sin and will not repeat it, it will be enough and the leaders of Mu'tazilah have the view that it is enough to accept that he had done very wrong deed and he will avail the opportunity to replace that evil deed with the righteous. Moreover, Taftāzānī explains that repentance also necessitates the affirm determination of the sinner that he will never repeat his sin despite of having the capability to do it or despite of given the ability to repeat it in future.¹

He affirms that repentance is obligatory according to Ashā'irah in the light of revelation as;

«وَتُوبُوا إِلَى اللَّهِ جَمِيعًا»

“And [always], O you believers - all of you - turn unto God in repentance.”

(24:31)

«يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْنَةً نَصُوحاً»

“O you who have attained to faith! Turn unto God in sincere repentance.”

(66:8)

¹ See Imām Sa'duddin, *Sharḥ al-Maqāṣid*, pp. 241-242

While Mu'tazilah regard it an obligation in the light of reason and it should be done as early as possible after committing a sin because the delay of a moment is another sin and so on as the delay increases the sins also increase.

He holds the view of Ashā'irah that it is not necessary that Allah S.W.T accept repentance from His slave but there is an immense possibility and hope of it. He explains that the person who repents should be thankful to Allah S.W.T Who gave him the opportunity to repent and a person is allowed to repent until his death and there remains the possibility of acceptance until the person sees the symptoms of death. While the acceptance is necessary as a blessing from Allah S.W.T in the view of Mu'tazilah of Baghdađ and in the view of majority it is the justice and wisdom of Him.¹

There is a difference of opinion about the vanishing of punishment. Many of Mu'tazilah hold that repentance is enough to shed the punishment while some have the view that it vanishes by the increase in reward because only repentance is not enough as a person can repent on seeing the hell fire, his final end but it is absurd. Many of Mu'tazilah object that if punishment vanishes by the increase in reward, there will be repentance from a specific sin, so only its punishment should be vanished as if a person repents on all his sins but still commits some or one of them like drinks the wine, the punishment of this specific sin will not be removed. Taftāzānī asserts his view of Ashā'irah that when a person truly repents, he gets the reward because of pardon and blessings of Allah S.W.T on him and his repentance will be an act of obedience which cannot be exiled by repeating the offence and when he will repent again, it will be considered his another act of obedience.²

He further explains that if a person asks repentance on some of his sins but continue the others, his repentance will be correct contrary to the view of Mu'tazilah like Abū Hāshim. Taftāzānī refers to the consensus of Muslims that when a non-believer embraces Islam and repents from his acts of unbelief, his repentance and

¹ Ibid p. 242

² Ibid pp.242-243

entering to Islam is correct even on his committing of other sins on which he deserves the punishment and the repentance of that sense will necessarily includes leaving them along with the feeling of shamefulness.¹

- **The righteous deeds:**

The righteous deeds performed in the worldly life matter a lot for a believer to gain success in hereafter. In this regard *Taftazānī* mentions that it is necessary to spread the piety and forbid from the sin. In a broad sense it includes all the righteous acts which not only should be followed by the Muslims but they should persuade their fellows also to do these acts. Likewise it includes all the wrong deeds which are harmful for the individuals and society that these deeds should be avoided by Muslims and they should also forbid their fellows from doing those deeds. He asserts the *Qur'ān*;

«وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَنْهَا وَيَنْهَا عَنِ الْمُنْكَرِ»

“and that there might grow out of you a community [of people] who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong.” (3:104)

«وَأَمْرُ بِالْمَعْرُوفِ وَنَهْيُ عَنِ الْمُنْكَرِ»

“and enjoin the doing of what is right and forbid the doing of what is wrong.” (31:17)

He also asserts the Ḥadīth of the Prophet Muḥammad S.A.W which mentions that anyone among the Muslims when sees an evil deed, should try to stop it by his hand, if cannot do so then by his tongue and if cannot do so then by his heart and this last one is the lowest rank in faith.² According to the consensus of the Muslims he mentions that Muslims use to advise each other to spread piety and to stop the evil doings and if one does not act upon this advice, they use to condemn him. He mentions the objection is raised on it with reference the following verses;

¹ Ibid p. 244

² See Ḥadīth: 177 narrated by Abū Sa'īd Khudrī, book: 1 chap. 20 in *Ṣaḥīḥ Muslim*, Ibid. p. 42

«إِنَّمَا أَنْهَاكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مِنْ ضَلَالٍ إِذَا اهْتَدَيْتُمْ»

“O you who have attained to faith! It is [but] for your own selves that you are responsible: tho who go astray can do you no harm if you [yourselves] are on the right path.” (5:105)

«لَا إِكْرَاهَ فِي الدِّينِ»

“There shall be no coercion in matters of faith.” (2:256)

The first verse indicates that a believer is only responsible for the acts he himself has done and not for the others’ and the second verse shows that there is no compulsion in the religion of Islam. He rejects this view by answering that the first verse explains that after a person corrects himself by doing the righteous deeds and avoiding the wrong ones and also advises others to do the same, he is not responsible for the wrong deeds of others as he has done his duty and those who do not obey his advise cannot be a source of danger for him. About the second verse he mentions that this is not against the *Jihād*; so whenever there is a war necessary against the unbelievers who want to damage Muslims and Islam, spreading piety and stopping the evil becomes an obligation of Muslims. He declares that there are some conditions necessary for this and when any one of these condition is absent, this will not be applied. For example one of its conditions is that it should be known that when it is an obligation on all and when on same people of Muslims. Sometimes it cannot be applied as there is a fear of spreading unlawfulness and disorder in the society which can be more harmful than the wrong or evil deed itself. He explains further that it is not only the obligation on the rulers but everyone in the society should necessarily take part in it. Sometimes there is a fear of war and killing, in this way the main authority; the ruler should act to settle the dispute. He takes the view of al-Juwainī¹ who holds that if the Islamic law is known to all, then it is the duty of every individual to spread the righteous deeds and to stop the wrong ones, but when the matter is associated to *Ijtihād*, then the general people are not concerned rather it is up

¹ See Imām al-Haramain al-Juwainī, Ibid. p.369

to the religious scholars to fulfill their duty and moreover it is not suitable for a *Mujtahid* to object the decision of another *Mujtahid*. *Taftazānī* explains that evil deeds which should be stopped are of two types; wrong deeds breaking the right of the fellow persons and the acts of disobedience of Allah S.W.T. These evil deeds should be stopped according to their nature and need of the time.¹

- **Pardon and Forgiveness:**

Pardon and forgiveness from Allah S.W.T are the great blessings for a person in hereafter. He defines that it is not to punish a sinner and to cover his sins by not asking about them.² Allah S.W.T forgives the sins as it is obvious from the following verse;

«إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ»

“Verily, God does not forgive the ascribing of divinity to aught beside Him, although He forgives any lesser sin unto whomever He wills.”(4:48)

The verse shows that there is no forgiveness for those who join others to Him and polytheism (*Shirk*) is the greatest offense while the second part of the verse indicates to all other sins except shirk that they can be forgiven according to the will of Allah S.W.T.

The second verse he inserts;

«إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ لَكُفُّرٌ عَنْكُمْ سَيَّاتُكُمْ»

“If you avoid the great sins, which you have been enjoined to shun, We shall efface your [minor] bad deeds.” (4:31)

The greatest sin shirk also has many kinds so the verse is stating it as *Kabāir* in plural form.

¹ See Imām Sa'duddīn, *Sharḥ al-Maqāṣid*, pp.245-246

² See Imām Sa'duddīn, *Sharḥ al-Aqā'id al-Nasafīyyah*, *Ibid* p. 115

Allah S.W.T pours His pardon on His slaves. Taftāzānī refers to Qur'ān;

«وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنِ عِبَادِهِ وَيَغْفِرُ عَنِ الْمُسْتَكْبِرِاتِ»

"And it is He who accepts repentance from His servants, and pardons bad deeds, and knows all that you do." (42:25)

He mentions that the Muslims agree about the pardon on small sins and the great ones after repentance while there is no pardon for the disbelief although some scholars like Ashā'irah hold that pardon of disbelief is rationally possible but it does not apply in reality while others condemn it even rationally. There is a difference of opinion about those believers who commit great sins and die without repentance. Al-Wā'iḍiyah¹ like al-Balakhī² and his followers regard this pardon of great sins rationally impossible because the possibility of pardon urges the sinner to do more sins without any fear to be caught for his wrong doings. Taftāzānī answers that rather the possibility of pardon along with the clear verses for punishment of sins persuade a sinner to feel shamefulness on his sins and he may avoid them. Mu'tazilah of Baṣrah and some of Baghdaḍ hold that although rationally the pardon is possible but in the light of revelation it is impossible and they assert;

«وَمَنْ يَفْعَلْ ذَلِكَ عَذَّوْا وَظَلَّمَا فَسُوفَ نُصْلِيهِ تَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ تَسْبِيرًا»

"And as for him who does this with malicious intent and a will to do wrong - him shall We, in time, cause to endure [suffering through] fire: for this is indeed easy for God." (4:30)

He answers that the promise of reward on doing the righteous deed is necessarily fulfilled while it is not certain that the warning of punishment on doing the wrong deed is fulfilled because of the blessing from Allah S.W.T. No pardon for the unbelievers is not against the possibility of pardon for the believers; the doers of great sins.

¹ They are categorised under Khwārij. See Abū al-Faṭḥ Muḥammad bin 'Abdul Karīm, *Ibid* p.114

² He was Ahmad bin Saḥal Abū Zaid al-Balakhī died in 322 H. He was a philosopher and theologian. He wrote many books like *Faḍā'il Makkah* and *'Iṣmātul Anbiyā'* See "al-Balakhī" in *Lisān al-Miẓān*, Vol.1, *Ibid* p.283

While *Marji'ah*¹ have the opinion that the doer of great sins is not punished at all. He declares that it is an absurd and false opinion. *Taftazani* holds the view of *Ashā'irah* which is between the two above mentioned extremes. He explains that although such a sinner can be punished for his sins but Allah may leave him because of His pardon and there is no harm in it for anyone rather there is benefit for the sinner.²

- **The Intercession: *Shafā'ah***

He declares that all the Muslims agree on the intercession of the prophets and of the pious people in the favor of the believers. The major difference between the views of *Asha'irah* and *Mutazilah* is that the former confirm it for all the believers including those who commit great sins to shed their sins either before entering the heaven or after entering the hell while the later limit this for the obedient believers and those who repent for their sins to take high ranks or to enhance their rewards.³

Taftazani strengthens his view by asserting the verses of *al-Qur'an*;

«وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ»

“Ask forgiveness for thy sins and for [the sins of] all other believing men and women.” (47:19)

«فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ»

“And so, of no benefit to them could be the intercession of any that would intercede for them.” (74:48)

The first verse shows the intercession for the believers who commit sins including great ones. While the second declares that the unbelievers will be deprived of the intercession and this will create in them the feelings of regret.

He indicates the tradition of the Prophet Muhammad S.A.W in this regard which declares that he S.A.W will intercede for the doers of great sins;

¹ They hold that belief of a person cannot be damaged by sins as piety cannot correct the disbelief See *Abū al-Faṭḥ Muḥammad bin ‘Abdul Karīm* *Ibid.* pp. 139-146

² See *Imām Sa‘uddin*, *Sharh al-Maqāṣid*, pp. 235-238

³ See *Imām Sa‘uddin*, *Sharh al-Aqā'id al-Nasafiyah*, *Ibid* pp. 115-116

شفاعتي لأهل الكبار من أمتى¹

To deny the intercession for those who commit great sins the Mu'tazilah raise the following objections; first that the verses of al-Qur'an clarify that there will be no intercession for anyone except the obedient and those who repent from sins.

«مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٌ يُطَاعُ»

"No loving friend will the evildoers have, nor any intercessor who would be heeded." (40:18)

«وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ»

"And such evildoers will have none to succour them." (3:192)

He answers that the first verse refers to the unbelievers and not those Believers who commit great sins while the second verse is denying the help not the intercession.

The second objection of Mu'tazilah is that al-Qur'an states clearly that there will be no intercession for those who commit great sins.

«وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرْضَى»

"Hence, they cannot intercede for any but those whom He has [already] graced with His goodly acceptance." (21:28)

They hold that the verse shows that only those will be interceded with whom Allah is pleased and the person having great sins is not one of them as Mu'tazilah do not consider him a believer. Taftazani refutes this objection holding that Muslim with great sins has two things; sin and faith. For his sin he is not one of those who seek Allah's blessing but for his faith he is one of them. Further the repentance in the verse does not refer the repentance from sins rather it indicates the repentance from Shirk.

The third objection is that there are verses which confirm that the evil doer (*fasiq*) will remain in Fire forever. If there will be intercession, he will not remain there. He answers that he will not remain in hell except for the equal punishment of his sins.

¹Hadith: 2435 narrated by Ans R.A, Chapters on qualities of Day of Judgment 35 Chap. No 11 in *Jami' al-Tirmidhi*, Ibid p. 555

Another objection is that there is the consensus of Muslims that we should pray that may Allah categorize us among those who will be interceded and if intercession would be certain for those who commit great sins, so we pray to become one of them which is unsound. He replies that this prayer is like those in which we pray that may Allah include us in the people who repent and pardoned. For example the cure is for ill persons and we say may we become people of cure, it does not follow that we pray for illness but for health.¹

Conclusion:

Taftazani was a fourteenth century Ash'ari scholar who worked in different fields of knowledge like Tafsir, Islamic theology, Jurisprudence, Logic and Arabic language. His two famous commentaries in theology are *Sharh al-Maqasid* and *Sharh al-'Aqaid*. His view of belief in resurrection taken from both of his commentaries can be summed up in five main topics: nature of resurrection, condition of the resurrected, the categories, the judgment applied on them and the final decision for them.

¹ See Imam Sa'duddin, *Sharh al-Maqasid*, pp. 239-240

Chapter: 03

Analysis and Comparison of their work:

Analysis of the work of both the Scholars:

Significance:

- Importance of *Summa Theologica*:

During his time Thomas Aquinas was a successful student, teacher and friar. After his canonization his works were especially focused. Like the other works, his *Summa Theologica* is preserved and its English translation by the Fathers of the English Dominican Province is very famous.¹

- Part of Syllabus:

Along with his other books, the *Summa Theologica* is taught all over the world in the Catholic institutions like the universities of Aquinas in Philippine and America. In Pakistan it is taught to the students in the institutions like National Catholic Institution of Theology at Karachi and in St. Francis Xavier Seminary at Lahore. In all the Catholic Institutions students are to do a research work on Aquinas especially on *Summa*. Aquinas' views are taught in various courses like many branches of theology, philosophy, sacred scripture and natural law. Most of the material on these subjects is available in *Summa*. At present a course on *Being and Essence* is delivered by Mr. Raphael Mehnga, other courses are on Metaphysics and on political philosophy taken from the teachings of the great saint at the seminary at Lahore.²

¹ This translation has been published by various editions in many countries like the *American Edition* is available in three volumes by Benziger Brothers, Inc. published in 1948 at New York, an edition in two volumes is published by the *Encyclopedia Britannica* under the series of the *Great books of the Western World* in 1982 and this book is also available at web sources like www.ccel.org , www.sacred-texts.com/chr/aquinas/summa.html and www.newadvent.org/summa. Its supplement to the third part can be accessed at www.ccel.org/ccel/aquinas/summa.XP.html and www.newadvent.org/summa/5.htm

² This information is taken from an interview from Mr. Raphael Mehnga at C.S.C and later by an e mail from him. He is the Director of the Pastoral Institute Multan and a visiting teacher at St. Francis Xavier Seminary at Lahore.

There are many institutions, churches, universities and colleges bearing the name of Thomas Aquinas and the thoughts and works of the great saint are specially focused there. For example in Thomas Aquinas College California along with other works of the saint, many passages from *Summa Theologica* are a part of syllabus of the students of Junior and Senior years¹.

In the Catholic University of America *Summa Theologica* is a part of syllabus and for this the syllabus outline of the session spring 2004 can be seen which is available on web.²

Articles and selections from *Summa Theologica* are taught to the students of History Department at College of St. Benedict Saint John University under the course (HIST335) of spring semester 2013. Part one question 103 and part three supplement question 34 of *Summa Theologica* are taught under the title of *The nature of Power and Authority in Medieval Society* from the section of readings. Second part of part two question 40 is taught under the title of *Royal Power and Authority* from the section of case study readings and *Aquinas on Sex*³ is taught under the title of *Patriarchal Power and Authority*.⁴

Many passages from *Summa Theologica* are also taught to the students of MA and PhD at the department of theology at University of Notre Dame.⁵

Summa is a part of compulsory syllabus for the programme *Philosophy of God* (02-04-12 to 08-06-12) at John Paul the Great Catholic University.⁶

Mathewson House is an international Catholic organization that offers religious education and cultural activities for everyone interested. Under its general

¹ See "Syllabus" retrieved on 02-07-12 from www.thomasaquinas.edu/a-liberating-education/syllabus

² See "Syllabus Phil 871"(T. Hoffmann) retrieved on 04-07-12 from www.faculty.cca.edu/hoffmann/courses/871_1041/syllabus.htm

³ This is a selection of views of Aquinas on sex from Summa Theologica 2nd Part of Part Two consists of Question 153 Article 2 and 3 and Question 154 Articles 1-10. This selection is available at www.fordham.edu/Halsall/sbook.asp

⁴ See Vann, Theresa "Medieval Institutions: Society, Power and Authority" retrieved on 04-07-12 from www.csbsju.edu/History/Faculty/Theresa.../Medieval-Institutions.htm

⁵ See theology.nd.edu/graduate-programs/master.../keith-egan-syllabus

⁶ See "On Eternity of the World" retrieved on 07-07-12 from www.fordham.edu.halsall/basic/aquinas-eternity.asp

activities forum, there is a *Summa Theologica* Discussion Group in which various parts from the *Summa* are selected for discussion and understanding. At the beginning or the end of the programme, guest speakers are invited to explain the views of Aquinas at different topics. For example the questions from the second part of the second part of the *Summa* are selected for the session October 2012 to June 2013.¹

- **Commentaries and Notes on Summa Theologica:**

Summa Theologica is a very famous book on theology. As already mentioned it is taught at universities and seminaries alike. Its various topics are explained by many commentators. For example Peter Kreeft, a Thomist teacher and writer selected some passages from *Summa Theologica* of intrinsically important nature and wrote detailed footnotes and explanations to those passages to meet the needs of modern age's reader. He named his book *A Summa of the Summa*.² It is taught as a compulsory text to the students of St. Augustine's Seminary under the programme (January-April 2013) of "Scholastic Philosophy Concepts".³

Stephen J. Loughlin⁴ and Jean-Pierre Torrel⁵ wrote some explanatory notes on *Summa* in their separate works. Both of these books are taught as recommended texts to the students of St. Augustine's Seminary under the above mentioned programme.

- **Scholars' view of his *Summa Theologica*:**

Many scholars appreciated and highly emphasized the importance of *Summa Theologica*. Some examples are as follows:

James Gregory expresses that it deals with a huge number of topics. Along with detailed treatments of specific matters of Christian doctrine, it has the briefly

¹ See "Summa Theologica Discussion Group" retrieved on 14-07-12 from <http://www.mathewsonhouse.org/satsumma.html>

² See Peter Kreeft, *A Summa of the Summa* (San Francisco: Ignatius Press, 1990)

³ See "Scholastic Philosophy Concepts" retrieved on 16-07-12 from www.staugustines.on.ca/course%20syllabus

⁴ See Stephen J. Loughlin, *Aquinas' Summa Theologica: A Reader's Guide*, (London: T and T Clark, 2010)

⁵ See Jean-Pierre Torrel, *Aquinas' Summa: Background, Structure and Reception*, (tr.) Benedict M. Guevin (Washington DC: Catholic University of America Press, 2005)

discussions of Aquinas or other topics like ethics, custom, habits and laws. Some important points of *Summa Theologica* are the distinction he provides between the theology and philosophy, the five ways of God's existence, His attributes and Nature. The relation of philosophy and theology is well expressed by him.¹

Fr. Brian expressed his views that at the Council of Trent, *the Summae Theologiae* enjoyed a high status and importance among the Bible because the Church fathers thought that it clarified many questions related to the faith.²

This book assumes the great place in the eyes of the bishops of Rome. Following are the views of some popes regarding the importance of the work of Aquinas.

Pope Leo XIII³ explains that:

"In the Councils of Lyons, Vienna, Florence, and the Vatican one might almost say that Thomas took part and presided over the deliberations and decrees of the Fathers, contending against the errors of the Greek, of heretics and rationalists, with invincible force and with the happiest results. But the chief and special glory of Thomas, one which he has shared with none of the Catholic doctors, is that the Fathers of Trent made it part of the order of conclave to lay upon the altar, together with sacred Scripture and the decrees of the supreme Pontiffs, the Summa of Thomas Aquinas, whence to seek counsel, reason, and inspiration."⁴

¹ See James Gregory, *The Twenty Greatest Philosophy Books* (London: Continuum International Publishing Group, 2006), pp. 24-31

² See Fr. Brian Mullady, "The Angelic Doctor" retrieved on 04-08-12 from www.holyspiritinteractive.net/columns/guests/.../thomasaquinas.asp

³ He was born on 2nd March 1810, elected a Pope on 20th February in 1878 and died on 20th July in 1903 at Rome. Under him the religious orders developed rapidly. See Umberto Benigni, "Pope Leo XIII in" The Catholic Encyclopedia, Vol. 9 New York: Robert Appleton Company, 1910. Retrieved on 04-08-12 from <http://www.newadvent.org/cathen/09169a.htm>

⁴ Para 22 in *AETERNI PATRIS - ON THE RESTORATION OF CHRISTIAN PHILOSOPHY*, Encyclical of Pope Leo XIII promulgated on August 4, 1879 retrieved on 06-08-12 from www.thesumma.info/church2.php

Pope Saint Pius V¹ declared the works of Aquinas, certain rules of Christian doctrine which enlightened the Apostolic Church by answering conclusively to the numberless errors.

Benedict XIII² wrote to the order of preachers that they should follow the works of St. Thomas Aquinas because his works are without errors and truly express the Christian doctrine.

Pope John Paul II³ explained that the magisterium of the church declared St. Thomas an authentic model for those who seek the truth. There is a nice synthesis of the demands of reason and the power of faith in his thinking because he could defend the radical newness introduced by revelation without ever demeaning the venture proper to reason.

Pius XII⁴ admired Thomas Aquinas' thought for his interpretation of Aristotle's philosophy for Christian faith and he also suggested for the students and teachers of both theology and philosophy to follow the teachings of Aquinas as their master.

¹ He was 225th pope born on 17 January in 1504 in and died on 1st May in 1572 in Rome. Italy He belonged to a poor family He joined the Dominican order in 1518 and enjoyed various posts as a religious leader. He remained a pope for six years from 1566 to 1572. He taught philosophy and theology. See saint pinds V Pope St. Pius V Joseph. Lataste, "Pope St. Pius V." The Catholic Encyclopedia, Vol. 12. New York: Robert Appleton Company, 1911 retrieved on 15-08-12 from www.newadvent.org/cathen/12130a.htm

² He was born on 2nd February in 1649 in a rich and noble family. He joined Dominican order of preachers against the will of his parents. He was elected a pope on 29th May in 1724. Because of his old age he first refused the post and then accepted He died on 23rd February 1730. See Healy, Patrick. "Pope Benedict XIII." The Catholic Encyclopedia, Vol. 2. New York: Robert Appleton Company, 1907 retrieved on 22-08-12 from www.newadvent.org/cathen/02431a.htm

³ He was born on 18th May 1920 at Poland. He became first non-Italian Pope in 1978 in more than 400 years. He died on 2nd April in 2005. See. "John Paul II" retrieved on 24-08-12 from www.biography.com/people/john-paul-ii-9355652

⁴ He was born on 2nd March in 1876 in Rome, elected on 2nd march in 1939 and died on 9th October in 1958 at Castelgandolfo. See "Pius XII" retrieved on 26-08-12 from <http://saints.sqpn.com/pope-venerable-pius-xii>

Benedict XV¹ declared that the study of philosophy should be only according to Christ and for this the philosophy should be studied according to the principles and system of Aquinas because it fulfills the purpose.²

Pius X³ expresses his views in the following words:

“And what is of capital importance in prescribing that Scholastic philosophy is to be followed, We have in mind particularly the philosophy which has been transmitted to us by St. Thomas Aquinas. It is Our desire that all the enactments of Our Predecessor in respect thereto be maintained in full force; and, where need be, We renew and confirm them and order them to be strictly observed by all concerned. Let Bishops urge and compel their observance in future in any Seminary in which they may have been neglected. The same injunction applies also to Superiors of Religious Orders.”⁴

¹ He was born on 21st November in 1854, died in 1922 in Rome, Italy, elected on 3rd September in 1914. His reign lasted till 1922, a period of the First World War. He worked for peace and was a true precursor of Pius XI and Pius XII. See “Pope BENEDICT XV” retrieved on 10-09-12 from www.catholic-forum.com/saints/pope0258.htm

² See “Popes on St. Thomas Aquinas” retrieved on 14-09-12 from www.thomasaquinas.edu/a-liberating-education/Popes-on-St-Thomas

³ He was born on 2nd June in 1835 in Venice. He was elected a Pope after the death of Leo XIII on 4th August in 1903. He died on 20th August 1914. See Umberto Benigni, “Pope Pius X” in the catholic Encyclopedia, Vol.12, New York: Robert Appleton Company, 1911 22-09-2012 www.newadvent.org/cathen/12137a.htm

⁴ DOCTORIS ANGELICI Motu Proprio of Pius X, for Italy and the adjacent islands, to encourage the study of the philosophy of St. Thomas Aquinas in Catholic Schools. Given at Rome, at St. Peter's, on the 29th day of June, 1914 retrieved on 13-10-12 from www.thesumma.info/church2.php

- **Importance of the work of Taftāzānī:**

Many of his books are not only preserved to this day, they are easily available as they are published in various countries.¹ Both these books are also available at web sources.²

- **Part of Syllabus:**

His books are appreciated and taught since the period he wrote till now especially his works on Arabic grammar, Jurisprudence and 'Ilm al-Kalām are taught to the students in the religious institutions of South Eastern Asia; Pakistan, Bangladesh and India under Dars-i Niżāmī³ courses.⁴

Some examples of it are as follows;

1. In Dār al-'Ulūm Diyuband the lessons from Imām Taftāzānī's *Tahdhīb al-Manṭaq* and *Sharḥ al-'Aqā'id al-Nasafiyah* were delivered daily to the students of 1st and 3rd years respectively in 1882⁵ and the later is taught now to the students of 7th year at the level of eight years graduate program under the subject of 'Aqīdah at Dār al-'Ulūm Diyuband Waqf.⁶
2. *Sharḥ al-'Aqā'id* is taught to the male students of Thānaviyyah khāṣah equal to FA at Model Religious Institutions and of Darajatul 'Āliyah equal to BA at Wafāq al-

¹ His Sharḥ al-Maqāṣid is published by Dā'irah Mu'ārif Nawmāniyah Lahore in two volumes in 1981, by Dār al-Kutub al-Ilmiyah Bairūt in three volumes in 2001 with some notes on it by Ibrāhīm Shams al-Dīn and by 'Ālam al-Kutub Bairūt in five volumes in 1998 with some notes and introduction to 'Ilm al-Kalām by 'Abdul Raḥmān 'Umairah under the supervision of Abū Mūsā Sharaf. His Sharḥ al-'Aqā'id al-Nasafiyah is published by Qadīmī Kutub Khānah Karachi and by Maktabah Imdādiyah Multan with a brief explanation by Shaykh al-Taqī Mawlāna Shāh 'Abdul Azīz who named his explanation *Mīzān al-'Aqā'id*.

² Sharḥ al-Maqāṣid is available at www.shiaonlinelibrary.com , www.archive.org/details/SharhMaqasid, www.almaktabah.net/vb/showthread.php?15802 , <http://www.4shared.com/file/11190158.../shmaqt01.html> and Sharḥ al-'Aqā'id al-Nasafiyah is available at www.aslein.net/showtheread.php?t=5687

³ It is a religious course for Muslim students designed by Mullā Niżāmuddin Muḥammad Sihālwī.

⁴ See Salīm Maṇṣūr Khālid, *Dīnī Madā'is main Ta'līm*, Index. 2; Naṣāb Dars-i Niżāmī, 3rd Edition(Islamabad: Institute of Policy Studies, 'Ālamī Idārah Fikr-i Islāmī, 2005), p. 367

⁵ Ibid Index.5; Tadrīs Kutub 'Arabī, pp. 383, 384

⁶ See “Āth Sālah Faḍilat Course” retrieved on 02-11-12 from <http://darululoomwaqf.com/8-year-undergraduate.course-ur.php#7>

Madāris al-‘Arabiyyah Pakistan and Rābitatul Madāris al-Islāmiyah Mansūrah.¹ For example it is taught to the students of the second year of Darajatul ‘Āliyah at Jāmi‘ah Dār al-‘Ulūm Karachi.²

3. It is the text book under the syllabus of ‘Ilm al-Kalām in the institutions under Tanzīm al-Madāris Ehl-i Sunnat Pākistān. While *Nibrās*; a commentary on *Sarāḥ al-‘Aqā’id* and “*Hāshiyah of Imām Khayātī*”; a gloss on *Sarāḥ al-‘Aqā’id* are taken as helping books for it.³ The duration of studies in one year is ten months. It is taught to the students of first year in darajah ‘Ālamiyah equal to MA.⁴ While it is a part of syllabus of eight years course, it is taught to the students of seventh year. The time period of studies is five hours a day and *Sarāḥ al-‘Aqā’id* is taught in the 4th hour every day for seven months.⁵

*Sharḥ al-‘Aqā’id*⁶ and *Al-Maqāṣid*⁷ were taught at the International Islamic University Islamabad Pakistan to the students of M. Phil until 1993 under the subject of ‘Aqīdah. *Al-Maqāṣid* was also taught to the students of PhD under the subject of ‘Aqīdah as a compulsory subject until 2006.⁸

As the syllabus of ‘Aqīdah in International Islamic University Islamabad is adopted from the syllabus of al-Azhar University in Egypt and *Sharḥ al-Maqāṣid* was taught there in different time periods, so it became an important book in Islamic University also.⁹

¹ Ibid Index. 6; Pākistān k Ṭalabā’ k Dīnī Madāris main rā’ij Naṣāb pp. 388-412

² See “Accademic Curriculum of Dars e Nizami Comprising of Modern and Islāmī Science for Jamia Darul Uloom Karachi” retrieved on 22-11-12 from www.deeneislam.com/ur/verti/madaris/course/curriculum/article.php?CID=396

³ See “Naṣāb-i Ta‘lim brā’ay Ṭalabā’ in ‘Āth Sālah Naṣāb-i Ta‘lim brā’ay Ṭalabā’ (Lahore: Central) office of Tanzīm al-Madāris, 2003), p.6

⁴ See “Naṣāb Darajah ‘Ālamiyah: first year” Ibid p.21

⁵ See “Niżāmul Awqāt:” Sāl Haftam Ibid p.28

⁶ See “Ilm al-Tawḥīd 1, Al-Madkhal fil Ilāhiyāt” in *Mashrū‘ Ta‘dīl Barnāmaj Mājistīr Muqārinatul-Adyān*, Kulliyah ‘Uṣūluddīn Jāmi‘ah al-Islāmiyah al-‘Ālamiyah Islāmī Abād Bākistān, p.24

⁷ See “Ilm al-Tawḥīd2, Al-Nabuwāt wal-Sam‘iyāt” Ibid p.25

⁸ See “Ilm al-Tawḥīd, Dirāsah Naṣṣiyah lil Kutub al-‘Aqīdah” in *Mashrū‘ Brāmij al-Duktūrah* Ibid p.74

⁹ This information is provided by a senior teacher and head of the department of ‘Aqīdah and Philosophy Dr. Sir, Nabeel Fouly at IIUI male Campus.

Recently a teacher of the faculty of Uṣūluddīn at Al-Azhar University, Dr. Sir Muhyuddīn al-Ṣāfi wrote a commentary on this book which is taught to the students of higher studies there.¹

Both the Commentaries (*Sharḥ al-Maqāṣid* and *Sharḥ al-‘Aqā’id* of Taftazānī) were taught in Ottoman² *madāris* for centuries³

Sharḥ al-Maqāṣid is also a part of the syllabus under the subject of ‘Aqīdah at an online course named Qibla that’s purpose is to spread the Islamic education and to make it easy to learn.⁴

- **Notes and Commentaries on his work:**

Many scholars wrote notes on *Sharḥ al-‘Aqā’id al-Nasafiyah* like Mawlā Ahmad bin Mūsā famous by al-Khiyālī, Mawlā Muṣlihuddīn Muṣṭufā al-Qistalānī, Mawlā ‘Iṣāmuddīn Ibrāhīm bin Muḥammad, Mawlā Ilyās bin Ibrāhīm al-Sinābī, Mawlā Muḥammad bin ‘Awd, Mawlā Ahmad bin ‘Abdullah al-Karīmī, Mawlā Sanānuddīn Yūsuf al-Hamīdī, Mawlā Khiḍār Shāh al-Mantashāwī, Mawlā Muhyuddīn Muḥammad bin Ibrāhīm al-Naksārī, Al-Qādī Shahābuddīn Ahmad bin Yūsuf who named his notes; *al-Fawā’id li Sharḥ al-‘Aqā’id*, Mawlā Ḥakīm Shāh Muḥammad bin Mubārik al-Qazwīnī and many others.⁵

Likewise many scholars wrote commentaries on *Sharḥ al-‘Aqā’id al-Nasafiyah* like Mawlāna Mujibullah, a teacher in Dār al-‘Ulūm Diyuband wrote a detailed

¹ This information is provided by Dr. Sir, Sa'd Jamāl an Egyptian teacher at IIUI.

² The Ottoman state emerged as a small Turkish state and lasted from the late 13th century to 1923. It eventually absorbed the other Turkish states and during the reign of Muḥammad II, all the other local dynasties ended in 15th Century. It was a dynastic state; its territories and character were determined by the military and administrative power of the dynasty. The Ottomans attempted to bring as much territory as possible into the Islamic fold. The non-Muslims living in those areas were then absorbed into the Empire as the protected subjects. See “History of the Ottomans” retrieved on 02-12-12 from www.theottomans.org/english/history/index.asp see also “Turkish States-Ottoman Empire: Brief History” retrieved on 06-12-12 from www.umich.edu/~turkish/links/ottemp_brhist.html

³ See Ömer Aydin, “Chapter VI: Kalam between Tradition and Change: The Emphasis on understanding Classical Islamic Theology in relation to Western Intellectual Effects” retrieved on 10-12-12 from www.crvp.org/book/Series02/IIA-18/CH6.htm

⁴ It is accessed at <http://qibla.com/academies/programmes/inheritors-degree>

⁵ See Chap of Qāf in *Kashf al-Żunūn*, Muṣṭufā bin ‘Abdullah, famous by Ḥāfi Khalifah, (ed.) Vol.2, (Bairūt: Maktabah al-Muthnā, n.d), pp.1145-1149

Commentary “*Biyān al-Fawā’id fi hall Sharḥ al-‘Aqā’id al-Nasafīyyah*” which is a great Commentary in Urdu Language. “*Al-Nibrās Sharḥ Sharḥ al-‘Aqā’id*” is a commentary in Arabic language by ‘Allāmah Muḥammad ‘Abdul ‘Azīz al-Farhārī.

- **Scholars’ view of his work:**

His works in different fields are ranked among the great ones listed by famous scholars and editors. For example Ḥaṣīb al-Khalīfah in his *Kashf al-Zunūn* mentioned *Al-Maqāṣid* of Taftāzānī with some chosen books of ‘Ilm al-Kalām. He also mentioned that many scholars wrote some notes to explain it like Mullā ‘Alī Qārī, Mawlā Ilyās bin Ibrāhīm and Khidār Shāh al-Mantashāwī. Shaykh Muḥammad bin Muḥammad wrote a summary on it which he named *Maqāṣid al-Maqāṣid*.¹

Ṭāsh kabrā Zādah in his *Miftāḥ al-Sa’ādah* regards *Maqāṣid* and its commentary both by Taftāzānī the great books of ‘Ilm al-Kalām.²

Ṣāliḥ Mūsā Sharaf regards *Sharḥ al-Maqāṣid* a great book which every student of ‘Ilm al-Kalām needs as it is a basic source in this field of knowledge. It is one of those books which are the heritage for Islamic and Arabic libraries. It is a summary of the books written before it because Taftāzānī got benefit from them, he spent half century as a learner, researcher and writer before writing this commentary which is an output of his experience.³

- **Status of his work:**

Sharḥ al-Maqāṣid surrounds those topics which earlier scholars left. For example *al-Mawāqif* of Imām Ḥāfi is brief as compared to *Sharḥ al-Maqāṣid*. The topic of resurrection is explained in twelve sections in it while it deals with the fifteen sections in *Sharḥ al-Maqāṣid* and almost every matter is explained in detail as Taftāzānī refers to

¹See Chap. mīm Ibid pp.1780-1781

² See Aḥmad bin Muṣṭufā, *Miftāḥ al-Sa’ādah wa Miṣbāḥ al-Sa’ādah*, 2nd edition, Vol.2, (Haidar ’Ābād Dakkan: Mujlis Dā’irah al-Mu’ārif al-’Uthmāniyah, 1980), p.51

³ See Imām Sa’uddīn Mas’ūd bin ‘Umar al-Taftāzānī, *Sharḥ al-Maqāṣid*, with some notes and introduction to ‘ilm al-kalām by ‘Abdul Rahmān ‘Umairah under the supervision of Abū Mūsā Sharaf Vol.1, (Bairūt: ‘Ālam al-kutub, 1998), pp.11-16, 141

the books of other scholars written before his *al-Maqāṣid* and asserts a number of 'Ayāt and Ahādīth to explain the topics while in *al-Mawāqif* most matters are either briefly explained or there is a space for other theological topics to be added, adjusted and related to a specified matter. This difference related to the matters of intercession, reward and punishment and the stages of judgment can be clearly observed in both the books.

- Adoption of his views:

The views of Imam Taftazani are taken by many scholars. In his notes on *Sharḥ al-Mawāqif* of al-Jurjānī¹, al-Siyālkawtī² refers to *Sharḥ al-Maqāṣid* many times. For example regarding the topic of resurrection he refers to it to explain the view of Mu'tazilah that virtues can be exiled by sins. Feelings of shamefulness at repentance, condition of body in grave when it is questioned by the two angels and the matter of returning towards living body after annihilation.³

¹ He was 'Ali bin Muḥammad bin 'Ali born in 740 H and died in 816 H, famous by al-Sharīf al-Jurjānī. He was a great philosopher and scholar. His books are; a commentary on al-Mawāqif, a commentary on al-Tadhkīrah of Imām Siyūtī and notes on al-Muṭawwal of Taftāzānī see "al- Jurjānī" in *Al-Ālām* Ibid vol.5 p.7

² He was 'Abdul Ḥakīm bin Shams al-Dīn al-Siyālkawtī died in 1067H. He wrote explanatory notes on *Sharḥ 'Aqā'id* and on *Tafsīr al-Baidāwī*. See "al-Siyālkawtī" Ibid vol.3 p.283

³ See 'Alī bin Muḥammad bin 'Ali al- Jurjānī, *Sharḥ al-Mawāqif* alongwith *Hāshiyah Imām al-Siyālkawtī*, 1st Edition, Vol. 4 part. 8 (Bairūt. Dār al-Kutub al-'Ilmiyyah, 1998) pp.337, 342,345-346, 319 see also *Sharḥ al-Maqāṣid*, p.233, 241,209, 222 respectively for all the four matters mentioned above.

Philosophical Underpinnings:

- **Philosophy's role in the work of Aquinas:**
- **Background:**

In the beginning, the term "Theology" was used in relation to the study of Godhead, Church doctrine, knowledge of God and so on. With the establishment of universities in Europe and through the writings of scholastic writers, theology became a definite discipline and science of study. It was also divided into many branches and types according to various aspects like Biblical, historic, philosophical, systematic, dogmatic and fundamental theology¹.

As there is a great role of reason in the theological matters, so the use of logic has a vital part in the development of theology. Many scholars played an important role in developing new and different ways of blending logic in the chain of religious doctrines.

The relationship of philosophy with the theology was also present from the very beginning of the Christian theology. The works of church fathers like Augustine and Anselm² show the glimpses of Greek philosophy. For example the adaptation of the views of Plato was prominent in the works of Augustine.

Before Aquinas the treatises, commentaries and translations of the works of Greek philosophers by Muslim and Christian scholars along with their own philosophical works were present. In the Middle ages the use of philosophy to interpret the theology was common which is evident in the thoughts of Aquinas as well. Like his teacher Albert the Great and his contemporaries, Aquinas focused a lot on the philosophy of Aristotle but as compared to them, his way of interpretation of Aristotle gained much fame and acceptance.

¹ See "Theology" in *New Dictionary of Theology*, Sinclair B. Ferguson and David F. Wright (eds.) (London: Hodder and Stoughton Ltd, 1988), pp.680-681

² He was an archbishop of Canterbury and doctor of the church. He was born at Aosta and died on 21 April, 1109. His work on theology is of immense importance. See William Kent, "St. Anselm" in *The Catholic Encyclopedia*, Vol. 1 (New York: Robert Appleton Company, 1907) retrieved on 22-12-2012 from www.newadvent.org/cathen/01546a.htm

- Aquinas' view of theology and philosophy:

In the work of Aquinas, there are the glimpses of the views of his predecessors regardless of their different time periods and views. So, there is rethinking of Greek philosophy like Aristotelianism and Neoplatonism, views of Christian scholars like Augustine and Boethius¹ along with the Muslim Commentators on Greek philosophy like Avicenna² and Averroes.³ Although he took from his predecessors but his new and unique way of thought remained prominent as he also introduced new ways for reasoning and the new sources of information. That is why he does not seem the typical one of the thirteenth century as he was in advance of his contemporaries. He reworked on the speculative and practical philosophies of his predecessors and changed them into a coherent view of the subject which shows his intelligence and the influence of his religion. One of his prominent characteristic in philosophy is the tendency to seek a middle way on questions that are given a wide range of answers. This way of his moderation is obvious in his solution to the problem of universals. Philosophers differed about the nature of them. Some declared that species and genera as realities, while others didn't. Aquinas denied that universals are existing realities and declared them the primary objects of human understanding.⁴

¹ He was a Roman statesman and philosopher, often called "the last of the Romans". He was a Christian Martyr, born at Rome in 480 and died at Pavia in 524 or 525. He was entrusted by King Theodoric with several important missions. See William Turner, "Anicius Manlius Severinus Boethius" in *The Catholic Encyclopedia*, Vol. 2 (New York: Robert Appleton Company, 1907) retrieved on 10-03-13 from www.newadvent.org/cathen/02610b.htm

² He was Abū 'Alī al-Hussain bin 'Abdullah he was born in H 370 near Bukhārah in Central Asia. He skilled in various branches of knowledge: physics, medicine, theology, philosophy, logic, astronomy and mathematics. He died in H 428. His famous works are *Al-Qānūn* and *Al-Shifā*. See Niyāzī , Sayyad Nadhīr "Ibn Sīnā", in *Urdō Dā'irah' Ma'ārif-i Islāmiyyah*, Ibid pp. 560-573

³ See Imām Sa'duddin, *Sharḥ al-Maqāṣid*, pp.224-225

⁴ He was Abū al-Walid Muḥammad bin Aḥmad bin Muḥammad bin Rushd. He was born in 1126 in Cordova. He was a great philosopher. His famous books are *Tabāṣṭ al-Tabāṣṭ* and three commentaries on the works of Aristotle named *Muṭawwāl*, *Awsṭ* and *Mukhtaṣr*. See Vaux, B. Carra De "Ibn Rushed" in *Urdō Dā'irah' Ma'ārif-i Islāmiyyah*, Ibid pp.523-529

⁵ See Vernon J Bourke, "Thomas, Aquinas, ST. General philosophical position" in *The Encyclopedia of philosophy*, Paul Edwards (ed.), Vol. 8 (New York: Macmillan Publishing Co. Inc, and The Free press, 1967), p.105

As in the time of Thomas Aquinas theology along with philosophy developed well, so he because of his good command on both, used philosophy to explain theology in such an effective way that he is considered one of the greatest philosophers of middle ages. The impact of Aristotelian philosophy on the theological views of Aquinas is very prominent especially in his *Summa Theologica* in which he mentions or refers to many passages from the writings of Aristotle. In the first five articles of the first part of his *Summa*, he mentions the relationship of theology and philosophy while explaining the nature and existence of God. He expresses that truth about God can be discovered by both; human reason and the sacred science.

He uses philosophy to strengthen and aid his theology in such a way that his efforts are criticized, appreciated and adopted. In his time all the scholars were not ready to accept the philosophical views of Aristotle as the Greek philosophy has some obvious contradictions to Christian beliefs. Before him the philosophy was mainly of Plato's as Augustine whose teachings are considered the guidelines for the Catholic Christians, focused much on the views of Plato. There is a difference in the views of Plato and Aristotle. When Aquinas uses the ideas of Aristotle to interpret the Christian theology, he has to defend his position and philosophy of Aristotle. Regarding this matter he succeeded very much.

There is much interest for Aquinas in the philosophy of Aristotle. For example he takes the concept of soul of Aristotle. The basic reason of Aquinas' intention in the philosophy of Aristotle seems that the latter makes the sense of man's mortal life. The saint interprets the philosophy of Aristotle in a way that he leaves the philosophical ethics open to a Christian supernatural outlook. So by the philosophy of Aristotle, Aquinas expresses a good relation between Christian theology and Greek philosophy.¹

¹ See "Albert the great and Thomas Aquinas" in *A history of Medieval Philosophy*, F. C. Copleston (ed.), (London: Methuen and Co. Ltd. 1972), pp. 189-190

His combination of philosophy and theology gained much acceptance and popularity.¹

- **His use of philosophy:**

The example of his use of logic besides the revelation can be stated from his *Summa* when he elaborates that a movement or action stands related to nature in three ways; its term and principle both are not natural. In this way its principle will either be above nature or miraculous; as the glorified bodies or it will follow any other principle; violent as the violent upward movement of a stone which terminates in a violent rest. The second way is that the term and principle of a moment or action is natural. In this way it will be definitely natural. In the third way the term of an action is natural but its principle will not be the natural. In this way the action cannot be said natural but it will be miraculous, violent or artificial. So he confirms that a thing or action can only be natural unless its principle is natural. Hence the principle of resurrection is not natural. In this regard it is miraculous.²

He refers the view of Aristotle in this regard;

“Things have a nature which have a principle of this kind”³

To prove the vision of divine essence in the light of philosophy he mentions that the philosophers explain three ways of seeing God; some like Alfarabius⁴ and Avempace⁵ hold that our intellect can attain the abstract form of the separate substance by understanding its quiddity. Aquinas rejects this way by two points; the

¹ See “Philosophy as the Handmaid of Religion: St. Thomas Aquinas” in *Philosophy and Religion from Plato to Postmodernism*, (ed.) Max Charlesworth, (Oxford: One World Publications 2002), pp.63-64

² See Fathers of English Dominican Province *Ibid* pp. 938-939

³ R. P. Hardie and R. K. Gaye. (trs.) *Physics*, book II, chap.1[Aristotle, *Physica*] in *Great Books of the Western World*, *Ibid* Vol. 8 Part: I p. 269

⁴ He was Abū al-Naṣr Muḥammad bin Muḥammad bin Tarkhān born in 870 CE and died in 950 CE. He was a Turk Philosopher and a founder of philosophy in Muslim world. See ‘Adnān, Abū al-Haq “Alfārābī”, in *Urdō Dāi’rah’ Ma’ārif -i Islāmiyyah*, Dr. Sayyad Abid Aḥmad ‘Alī, (ed.), 1st Edition, Vol. 15 (1962), pp. 7-14

⁵ He was Abū Bakr Muḥammad bin Yahyā, born in 11th century. He was a Muslim philosopher, scientist, musician and doctor. His important books are *Tadbīr al-Mutwahad* and *Al-Ittiṣāl*. See Hussain, M. Saghīr, “Ibn Bājah”, in *Urdō Dāi’rah’ Ma’ārif -i Islāmiyyah*, Dr. Muḥammad Wahid Mirzā (ed.) 1st Edition, Vol. 1 (1980), pp. 426-428

knowledge of a composite thing cannot lead to the knowledge of a separate substance and to know God or other separate substances does not follow to see the essence of God or the quiddity of a separate substance. Moreover the quiddity which our intellect abstracts is not of the same nature as the quiddity of the separate substances especially of the divine essence. The second way is held by Avicenna that separate substances are understood by us by means of intensions of their quiddities which are impressed on our souls. This view is also rejected by Thomas Aquinas who emphasizes that as whatever is received is after the mode of the recipient. So, the mode of our intellect lacks in many ways to the perfect reception of the divine likeness because our likeness is defective in this way. To understand a quiddity, it is necessary for the intellect to receive its likeness according to the same specific nature. The third way is held by some certain philosophers like Alexander¹ and Averroes that the separate substance itself unites to our intellect as its form. Aquinas also adopts this way because he holds that by any other form, our intellect can never be led to divine essence. He elaborates that the proportion of the divine essence to our intellect is as the proportion of form to matter and it neither means that the divine essence and our intellect are one nor it refers that in reality the divine essence is the form of our intellect.²

For this he asserts: "The father ... hath given all things into His hand." (John 3:35)

¹ Alexander was a philosopher and commentator, active in the late second and early third century CE. He continued the tradition of writing close commentaries on Aristotle's works like soul, metaphysics, topics and heavens. See "Alexander of Aphrodisias" retrieved on 19-03-13 from www.plato.stanford.edu/entries/alexander-aphrodisias

² See Fathers of the English Dominican Province, pp. 1027-1030

- **Philosophy's role in the work of Taftazānī:**
- **Background:**

With the passage of time and expanding of Islam to various regions and people, there were many factors which gave rise to Islamic theology. The use of logic was one of the internal factors that Muslims try to interpret and understand their beliefs in the light of rational approach. On the base of difference of opinions they divided into various sects.

Regarding the external factors there were people who differed from the beliefs of Muslims like the naturalist philosophers and some followers of other religions who raised some objections on the creed of Islam in the light of rationality. Muslim scholars tried to defend Islam with the same tool; the logic.

Greek philosophy not only affected the above mentioned two factors, it caused the rapid development in the theology of Islam. During the reign of 'Abbāsī rulers when Abū Ja'far Mansūr¹ built an institution *Bait al-Hikmah*, the books of Greek philosophy started to be translated into Arabic. Muslims were introduced to that philosophy. This affected their theological views. In the time period of the ruler Ma'mūn al-Rashīd², Mu'tazilah gained the governmental support to spread their theological views based mainly on intellectual approach. So, the later theology was either in favor or against this rational approach. But even those theologians who were against the use of philosophy to interpret theology could not avoid themselves from adopting the philosophical views in their thoughts as they used the weapon of Greek philosophy against itself.

¹ He was the grandson of 'Alī bin 'Abdullah bin 'Abbās, born in 95H and died in 158H. He was the second 'Abbāsī ruler. His reign lasted for twenty two years. See "Al-Mansūr Abū al-'Abbās" in *Tārikh al-Khulafā'* (ed) Jalāl al-Dīn 'Abdur Rahmān al-Siyūtī (Qāhirah: Dār al-Fikr al-'Arabī, n.d), pp.303-314

² He was 'Abdullah bin Hārūn al-Rashīd. He was born in 170H and died in 218H. He was the 7th 'Abbāsī ruler. See "Al-Ma'mūn Abū 'Abdullah Abū al-'Abbās" Ibid p.355

Al-Fārābī, Ibn Sīnā and Ibn Rushd were among those philosophers whose thoughts not only urged the later Muslims to work on philosophy but there was a great impact of their views on the west.¹

So till the middle ages, the Islamic theology had been developed a lot and the role and use of philosophy to interpret it, had been reached to its height. There were a number of Muslim theologians and philosophers before Taftāzānī from their work not only the Muslims but non-muslims also took advantage to develop their own thoughts.

- **Use of Philosophy in the works of Theologians:**

The use of philosophy is also prominent in the works of Ashā'irah. So, it can be noticed in the writings of Taftāzānī.

He was one of those scholars who opposed the scholars treating the theological matters philosophically. He was a representative of Ash'arī thought that opposed philosophy even more strongly than Ijī and Jurjānī.²

The philosophy's role can be seen in the pattern of the works of the scholars of the era of Taftāzānī. Like *Al-Mawāqif*, a glance on the contents of *Sharḥ al-Maqāṣid* shows that how Imām has divided the material of his work philosophically; description of general principles, accidents and substances all are the glimpses of philosophy.

He himself in his preface of *Sharḥ al-‘Aqā’id al-Nasafiyyah* declares that when the later theologians used physics and mathematics in theology to refute the philosophical views that were against the Islamic Law, they mingled philosophy with the theology that if the later doesn't have some specific topics which can only be

¹ See H.Z. Ulken, "book six: Influence of Muslim Thought on the West" in *A History of Muslim Philosophy*, Vol. 02, M.M. Sharif (ed.) (Karachi: Royal Book Company, 1983), pp. 1349-1381

² See synopsis in *An Anthology of Philosophy in Persia, Volume 3: Philosophical Theology in the Middle ages and Beyond*, (eds.) Prof. Seyyed Hossein Nasr and Prof. Mehdi Aminrazavi, (I. B. Tauris in association with The Institute of Ismaili Studies, 2010) retrieved on 26-04-13 from www.iis.ac.uk/ContentLink.asp?

understood by the revelation (like the matters of resurrection), there would be no difference between the two sciences.¹

- **Scholars' view of his philosophy:**

There were many Muslim theologians who were also considered the philosophers and Taftāzānī was also one of them.

While explaining various time periods of Islamic philosophy, Al-Shahīd Murtadā mentioned some prominent Muslim philosophers of each era. He declared Taftāzānī one of great philosophers and admired that although Taftāzānī gained much popularity because of his work in 'Ilm al-Kalām and Rhetoric, but he was well known of philosophy and rational sciences. His *Tabzīb al-Manṭaq* became a text book. He worked in different branches of knowledge and because of his nice way of explaining these sciences; he revived them after the destruction period by Mongols.

- **His use of philosophy:**

He refers to the philosophical views in two ways; to strengthen his views based on revelation and to mention a general harmony between the reason and revelation.

His explanation of the vision of Allah in the light of rational arguments is a clear example for his application of philosophy to interpret the faith. He mentions that we see many substances and accidents, and differentiate among them by the faculty of sight. It means that a common designation implies a common cause which is either existence or origination or possibility. Origination shows that existence took place after non-existence and possibility shows the fact that both existence and non-existence are not the result of the necessity of their own nature. But as non-existence cannot enter into the consideration of causality, so the existence has been established by the above mentioned three terms which is common between the Maker and that is made by Him. By this way Allah can be seen. Sometimes a thing exists, yet it is not

¹ See Imām Sa'duddīn, *Sharh al-'Aqā'id* Ibid pp. 7-8

seen due to the fact that it has a nature which cannot be seen by a naked eye, so it can be said that things such as sounds, flavors, odour and their likes may be seen but they are not seen as Allah has created them in this manner. He mentions some of the objections regarding this existence as a common cause; first that it is not proper to say that the sounds, flavors and odours et cetera may be seen, second if it were admitted to be true, one specific thing may be caused by different things just as heat is caused by fire and sun and in this instance, one specific thing does not require a common cause to it and other things having common designation, third if this were also admitted, non-existence is suitable as a cause for non-existence and fourth even it were to be admitted, existence in general is not admitted to be a common cause rather the existence of each separate thing in itself. He answers for all these objections that the meaning of cause in this way is that which is connected with the vision and the one who receives the vision. It is clear that this connection must be something having existence but it must not be that which pertains especially to body or accident. For when we first see a shape approaching from far, we comprehend it only a sort of itness rather than anything which specifies it as substance or accident or man or horse et cetera. After this first sight it is connected with the itness of the shape and we may be able to distinguish that substance or accident there are in it and sometimes we may not be able to do so, that which is connected to the vision is the fact that the thing has some sort of itness, so this calls for consideration because the thing which is connected with the vision may be the fact that it has body and whatever accidents accompanying it without considering its particular characteristic.¹

To express a general harmony between faith and reason he mentions that all the levels of reward and punishment which are experienced after the death are taken in many ways according to the philosophers; some hold that all these stages are experienced in the world of ideals which is not a physical one. While others declare torment and bliss the intellectual kind of experience. They have the view that the

¹ Ibid pp.114-115

souls of humans either having no beginning as Plato's view or having a beginning as Aristotle's view are eternal. So, the soul when leaves the body, experiences its appropriate reward or punishment according to its deserving level. There is a difference in these rewards and punishments according to the difference among the nature and types of the souls. He further explains that some philosophers hold that to maintain the awareness it is compulsory for the soul to be associated with a body that is transmigration but according to the Muslim philosophers like Ibn Sīnā and al-Fārābī there are the heavenly bodies to which the human soul inclines. These bodies are made up of air or fumes. In this sense it is not a physical relation of transmigration rather the souls use these bodies only in imagination and according to their imagination, they observe the stages and states of afterlife. The point Taftāzānī relates to theology is that the philosophers although do not confirm the resurrection of body but they do not deny it completely also. They leave it possible as it does not contradict to their philosophical principles. They admit that the fulfillment of promise (which is the union of both body and soul) may be done from Allah and if the punishment of a sinner is painful for him, there is a great advantage in it for the society as sometimes it is appropriate and necessary to cut a damaged part for the protection of the whole body.¹

¹ See Imām Sa'uddīn, *Sharh al-Maqāṣid*, pp. 224-225

Impact of their thoughts on the later theology:

- The influence of the work of Aquinas:
- The evaluation of his views:

Aquinas belonged to an era when a variety of scholars were working on theological and philosophical matters. With the flourishing of universities and many schools of thought, there was a great competition among the scholars. With the passage of time the difference in the views of the scholars increased as a lot of great thinkers and thoughts emerged in later centuries. Aquinas was a very prominent personality in catholic Christianity. His way of representing the beliefs was new and he was highly appreciated and at the same time condemned to some extent because of his thoughts. The main reason for his being appreciated seems to be his individual qualities which are reflected in his views and differentiate him from other theologians. In both the cases of his appreciation and condemnation the main cause is the philosophy of Aristotle. The way he related it with theology was considered skilful, unique and pleasant by his admirers while the opponents of Aristotle and Aquinas condemned his views. However it seems that the opposition of his thoughts is rare as compared to the appreciation.

Summa Theologica is one of the works of Aquinas which faced the same fate of acceptance or rejection during centuries. There is an interrelation between theology and philosophy in his thoughts which is different from other scholars' on the one side he keeps a nice distinction between the two sciences and on the other, he relates them in a good way.

- Status of *Summa Theologica*:

According to Sir Ferrer an important book known as *Sentences* was written on faith by Peter Lombard; a very famous book on which many scholastics wrote

commentaries like Albert the teacher of Aquinas and Bonaventure.¹ Alexander of Hales² began a *Summa* which could not be completed because of the death of its author and Albert the Great also wrote a *Summa Theologica*. For all these efforts, the purpose was a comprehensive summarization of Catholic faith. But this purpose seems to be achieved fully only in the *Summa Theologica* of Aquinas. His works are very helpful for the students and scholars till the present time as he made good use of works of both pagans and Christians by taking them as sources of *Summa Theologica* to create harmony between reason and faith. The structure of *Summa Theologica* is admirable. Aquinas organized and divided its material into a scientific way that although it is a lengthy work with six hundred thirty one questions, about three thousand articles in which more than ten thousand objections are proposed and solved. But with such a scientific arrangement, there seems no confusion and helplessness for the reader.³

Romanus Cessaris explains that the teachings of Thomas Aquinas are fresh and true to meet the needs of all the ages and to motivate the intellectual interests of theologians and philosophers.⁴

He worked hard to make the philosophy of Aristotle acceptable for Christians as it was rarely used before him and the available translations and commentaries were

¹ He was born at Bagnorea in the vicinity of Viterbo in 1221 and died at Lyons on 15 or 16 July in 1274. He was the doctor of the Church, Minister General of the Friars Minor and Cardinal Bishop of Albano. At the University of Paris, he studied under Alexander of Hales. See Paschal Robinson, "St. Bonaventure." In *The Catholic Encyclopedia*, Vol. 2 (New York: Robert Appleton Company, 2013) Retrieved on 14-05-13 from www.newadvent.org/cathen/02648c.htm

² He was a Franciscan, theologian and philosopher, one of the greatest of the scholastics. He was born at Hales in Gloucestershire, towards the end of the twelfth century and died at Paris in 1245. After having finished his studies in England, he went to the University of Paris and there attained the Master's degree first in philosophy and afterwards in that of theology. Alexander, being the first of the great thirteenth century schoolmen, naturally exercised considerable influence on all those great leaders who made the thirteenth century the golden age of Scholasticism. St. Thomas followed Alexander's "Summa Universae Theologiae," very closely in the arrangement and method of his "Summa Theologica". See William Turner, "Alexander of Hales." In *The Catholic Encyclopedia*, Vol. 1 (New York: Robert Appleton Company, 1907) Retrieved on 17-05-13 from www.newadvent.org/cathen/01298a.htm

³ See Ferrer M. Smith, O.P, "The Position of the Summa in the Hierarchy of Theology and Catholic Authority". This is an article at the end of *Summa Theologica*, American Edition, Vol.3, pp. 3072-3080

⁴ See Romanus Cessaris "Thomas Aquinas ,A doctor for the ages" retrieved on 20-05-13 from www.firstthings.com/.../003-thomas-aquinas-a-doctor-for-the-ages-10

not appreciated religiously. Plato's philosophy present in the works of Augustine had some clear contradictions with Aristotle's. For example according to Plato the humans are rational souls inhabiting powerless material bodies while Aquinas adopted the view of Aristotle that humans are composite of the union of body and soul.¹

- **Impact of his thoughts on Catholics:**

Although all of his propositions did not influence all the Catholics over centuries but there is a great impact of his thoughts on the Catholic Church as he believed that baptism actually cleaned from sin, so it is declared necessary for the salvation. This view is adopted by the Catholics while Romans 10:9-10 does not mention it.²

In ecclesiastical law of the Catholic Church revised in 1918 the thoughts of Aquinas are highly appreciated. In its canon 1366:2 the seminary professors are advised to follow the principles of the saint. In canon 589:1 it is recommended that the students of priesthood should study philosophy and theology of Aquinas. In 1879 the encyclical *Aeterni Patris* is a great example to follow Aquinas. In 1914 a group of Catholic teachers drew up a set of 24 propositions to express the essential points of the philosophy of the Saint.³

Both of his theological and philosophical thoughts are taken by the Catholics. Many of his ideas have become the Church's commonly accepted explanation of theology like the natural law. He was given many titles by the Catholic Church like the Angelic Doctor because of his vast range of works on angels, The Common Doctor as he unified the Scripture, the thoughts of Church fathers and the philosophy

¹ See Ralph McInerny, "Thomism, St. Thomas Aquinas", General Information. Retrieved on 25-05-13 from <http://mb-soft.com/believe/tzc/thomism.htm>

² See Rit Nosotro, "Aquinas, Thomas: Catholic Theologian & philosopher" retrieved on 10-06-13 from www.hyperhistory.net/apwh/bios/b2aquinast.htm

³ See Vernon J Bourke, "Thomas, Aquinas, ST. Authority and Influence" Ibid pp.113-114

in a nice synthesis and the Divine Thomas due to his high thoughts, he appears to his reader as someone inspired by God to write with depth, power and faith.¹

There is an international association of catholic institutions of higher learning ICUSTA, founded in 1993 by the University of Thomas in Santiago, Chile. This association aims to adhere to the ideas and teachings of Thomas Aquinas.² There are thirty three educational institutions as the members of this council from Asia, Australia, America, Europe and Africa.³

- **Thomism:**

It is a school of philosophy and theology following the thoughts of Aquinas. His views were not accepted very easily. Soon after his death the condemnations on some of his views and defend of his thoughts started. In 1277, the bishop of Paris, Stephan Tempier⁴ and a Dominican Archbishop of Canterbury, Robert Kilwardby⁵ opposed the doctrine of Aquinas by condemnation of some of its tenets. At the same time, his teacher Albert Magnus went Paris to defend Thomas Aquinas. Two General Chapters of Dominican order assembled at Milan in 1278 and at Paris in 1279, strictly took measures against the members who spoke against Aquinas. After the canonization of Aquinas in 1323, Thomism became a competing school of medieval era with two other prominent schools; Augustinianism and Franciscans which had some points of conflict with Thomism. One of the differences between Thomism and other schools is that it relates the doctrine with difficult questions like the actions of God with the free will of man. A central figure to develop Thomism was De Vio

¹ See Fr. Brian Mullady, *Ibid*

² See "ICUSTA" retrieved on 30-05-13 from www.stthom.edu/ICUSTA/ICUSTA_home.aqf

³ See "Member Universities" retrieved on 04-06-13 from www.stthom.edu/ICUSTA/member_universities.aqf

⁴ Etienne (Stephen) Tempier died September 3, 1279.

⁵ He was died on 11 Sept in 1279. His birth year is not known. He taught grammar and logic at Paris. He composed many treatises on grammar and philosophy. See Edwin Burton, "Robert Kilwardby" in The Catholic Encyclopedia. Vol. 8 New York: Robert Appleton Company, 1910 retrieved on 17-06-12 from www.newadvent.org/cathen/08644a.htm

Cardinal Cajetan.¹ In 1342 General Chapter of Dominicans held a Carcassonne declared that doctrine of Aquinas received sound and solid throughout the world. By the middle of fourteenth century his *Summa* supplanted the *Sentences* of Peter Lombard as a text book of Theology in Dominican schools.²

After the middle of fourteenth century the vast majority of philosophers and theologians either wrote commentaries on the work of Aquinas or based their teachings on his writings. Thomism began as a leading school of catholic thought in sixteenth century. In the seventeenth and eighteenth centuries his works were neglected because of some movements and Napoleonic wars.³ Because of the lack of competition, Thomism became very limited. His followers did not remain united. French revolution⁴ disorganized all ecclesiastical studies. The upheaval in Europe disturbed it from 1798 to 1815. Both Church and State effected. The institutions for the teachings of Thomism like the University of Louvain were closed. Dominican order was crushed in France, Germany, Switzerland and Belgium. In the meantime the

¹He was born on 20th February, 1469 at Gaeta, Italy and died on 9th of August, 1534 at Rome. He belonged to a noble family, and since his early boyhood was devout of study. Against the will of his parents, he joined the Dominican Order before the age of sixteen. He studied at Naples, Bologna, and Padua. For several years he expounded the *Summa Theologica* at Brescia and Pavia. See John Volz, "Tommaso de Vio Gaetani Cajetan" in *The Catholic Encyclopedia*. Vol. 3, New York: Robert Appleton Company, 1908 retrieved on 28-06-12 from www.newadvent.org/cathen/03145c.htm

² See Fergus Kerr, "Thomas Aquinas" in *The medieval Theologians; An introduction to Theology in the medieval period*. (Ed) G. R. Evans (Oxford: Blackwell publishing Ltd.2008), pp. 206-219 See also W. Cordum "Thomism" Advanced information retrieved on 28-06-13 from <http://mb.soft.com/believe/tzc/thomism>

³ Those were the series of conflicts fought between France under the leadership of Napoleon Bonaparte and a number of European nations between 1799 and 1815. See "Napoleonic Wars" retrieved on 05-08-13 from www.historyofwar.org/articles/wars_napoleonic.html

⁴ That was a watershed event in the history of modern Europe. It took place in 1789 and lasted till 1790s with the ascent of Napoleon Bonaparte. In this period the centuries old institutions like absolute monarchy and feudal system were uprooted. The citizens razed and redesigned the landscape of their country's politics. See "French Revolution" retrieved on 10-08-13 from www.history.com/topics/french-revolution See also Goyau Georges, "French Revolution" in *The Catholic Encyclopedia*. Vol. 13, New York: Robert Appleton Company, 1912 retrieved on 10-08-13 from www.newadvent.org/cathen/13009a.htm

struggle continued to maintain Thomism like University of Manila continued to teach the doctrine of Aquinas.¹

Thomism prevailed gaining a coherent place before the discovery of Newtonian mechanism which contradicted to Aristotelian physics because Aquinas explained the views of Aristotle from many aspects of his philosophy like metaphysics, logic and physics et cetera.²

- **Neo-Thomism:**

The revival of the thoughts of Aquinas known as “Neo-Thomism” began with the end of war and completion of French revolution. The old universities like Padua, Bologna, Naples and Coimbra strongly supported Thomism. Likewise the universities established by Dominicans at Lima in 1551 and at Manila in 1645 highly encouraged Thomism. Nowadays there is a great appreciation for the work of Aquinas in the universities of America and Europe.³

- **Prominent critics of Aquinas and his defense:**

As there remained a great competition among the philosophical views of various scholars, so the works of Aquinas were also contradicted to that of others to some extent. Many ideas or views of John Duns Scouts⁴ were opposite to that of Aquinas. One of the main differences in their views is the classification of mortal and venial sins. William Ockham⁵’s many views also contradicted to that of Aquinas. For

¹ See D. J. Kennedy “*Thomism*” catholic information in The Catholic Encyclopedia, Vol. 14, New York: Robert Appleton Company, 1912 retrieved on 16-08-13 from www.newadvent.org/cathen/1469b.htm

² See “*Impact of Thomism*” retrieved on 08-12-12 from www.Theopedia.com/thomism

³ See W. Cordum “*New Thomism*” retrieved on 19-08-13 from <http://mb.soft.com/believe/tzc/newthomism>

⁴ He was a Scottish scholastic theologian and Franciscan priest born in 1265 and died in 1308. See Parthenius Minges, “Bl. John Duns Scotus” in The Catholic Encyclopedia. Vol. 5, New York: Robert Appleton Company, 1909. Retrieved on 22-08-13 from <http://www.newadvent.org/cathen/05194a.htm>

⁵ He was born in 1285 and died in 1347. He was a great philosopher and theologian. He belonged to the Franciscan order of theology. His thoughts encouraged the later theologians and paved the way for them to success further. See “William of Ockham” in *Who’s Who in Christianity*, Ibid p.314

example he agreed with Scotus and disagreed with Aquinas that the souls was not the form of the body that embody a human being, it doesn't had the kind of unity with the body in his view which Aquinas associated to it.¹

Jesuit Fathers Luis Molina² and Francisco Suarez³ also differed from some of the thoughts of Aquinas. Suarez's views distinced from Aquinas' at the point of substances and accidents. The members of his order defended Aquinas. They wrote many commentaries on *The Summa*. Those commentaries have a great influence on Thomistic thought and are read today. There are two very eminent commentaries on *Summa Theologica* of cardinal Cajetan whose main target was the views of Duns Scotus and he commented article wise and of John Poinsot also known as John of Thomas who treated whole tracts under one section.⁴

Many writers took the views of Aquinas and compared them with those of the theologians and philosophers prior to and later from the saint. For example Alister E. McGrath compared some of his thoughts with that of Scotus and Ockham.⁵

- **Appreciation of his thoughts by Popes:**

His thoughts were greatly appreciated by the Church and the popes. In 1323 Pope John XXII stated that Thomas alone has illuminated the Church more than all

¹ See chap. 12 "Afer Aquinas: Scotus and Ockham" in *God, philosophy, universities; A Selective History of the Catholic Philosophical Tradition*, Alasdair MacIntyre, (London: The Continuum International Publishing Company, 2009), pp. 87-102

² He was born in Spain in 1535 and died at Madrid on 12 October in 1600. He was one of the most learned theologians of Society of Jesus. After his studies he became the professor of philosophy at Coimbra. He worked in theology also. For twenty years he expounded the Summa of Aquinas to the eager students. His great work in theology is Cncordia. See Joseph Pohle, "Luis de Molina" In The Catholic Encyclopedia. Vol. 10 New York: Robert Appleton Company, 1911. Retrieved on 24-08-13 from <http://www.newadvent.org/cathen/10436a.htm>

³ He was born at Granada, 5 January, 1548; died at Lisbon, 25 September, 1617. He studied philosophy and theology from 1565 to 1570. He taught philosophy and later, theology at Avila and at Segovia in 1571 and in 1575 respectively, in Valladolid in 1576 and in Rome from 1580 to 1585 and other cities also. See Antonio Pérez Goyena, "Francisco Suárez." in The Catholic Encyclopedia. Vol.14, New York: Robert Appleton Company, 1912. Retrieved on 27-08-13 from <http://www.newadvent.org/cathen/14319a.htm>

⁴ See Rev. Ferrer M. Smith Ibid pp 3081-3082

⁵ See "Key Theologians" Alister E. McGrath, in *Christian Theology: An Introduction*, 3rd Edition (Malden: Blackwell Publishers, 2002), pp. 45-47

other doctors together. In the council of Trent the *Summa Theologica* shared a place of honor with the Holy Bible. In the *Summa Theologica* the terms are presented with clarity and brilliance that never before or since attained. In his letter pope Pius X declared that if the principles given by Aquinas are removed, the students of sacred sciences will not perceive the true meanings of the dogmas of revelation. He further says that Aquinas is present with his doctrine in every Church council. Bishop of Rome Leo XIII instigated the Latin Edition of the works of Aquinas known as Leonine Edition. There is a deep relation of Thomas Aquinas to his work as Pius XI explains that Aquinas' humility purity of heart and docility to the inspiration of the Holy Ghost are the factors to make such a work possible as *Summa*.¹

As a student, Gioacchino Pecci was introduced to the theology and philosophy of Aquinas as the teachings of the saint were the part of syllabus in Roman institutions, later when he became Pope Leo XIII, in his encyclical *Aeterni Patris* in 1879 he praised the thoughts of the saint a lot. He related the views of the saint with the modern thoughts of theology and philosophy. In his encyclical he declared that time has come to foster the teachings of Thomistic philosophy throughout the Catholic Church.² He recommended that Thomas' philosophy be made the basis of instruction in all Roman Catholic Schools. Pope Pius XII affirmed Thomistic philosophy as the surest guide to Roman Catholic doctrine and he discouraged all departures from it.³

Pope Pius XI⁴ declared that,

"Again, if we are to avoid the errors which are the source and fountain-head of all the miseries of our time, the teaching of Aquinas must be adhered to more religiously than ever. For Thomas refutes the theories propounded by Modernists in every sphere... philosophy, dogmatic theology, theology and exegesis in the theory of

¹ Ibid pp.3082-3083

² See chap.17: " From Aeterni Patris to Fides et Ratio" in *God, philosophy, universities*, Ibid pp. 151-154

³ See "Summa Theologiae" retrieved on 08-09-13 from <http://mb.soft.com/believe/txn/summa.htm>

⁴He was born at Damiano in Italy in 1857, became a pope on 6th February 1922. He died in 1939. See "Pius XI" in *Who's Who in Christianity*, Ibid p.248

asceticism... It is therefore clear why Modernists are so amply justified in fearing no Doctor of the Church so much as Thomas Aquinas.”¹

- The influence of the work of Taftāzānī:
- Evaluation of his works:

Along with the collective admiration of the works of great Muslim theologians, Taftāzānī gained the appreciation for his thoughts individually as his commentary on *al-‘Aqā’id al-Nasafiyyah* holds much popularity as compared to other commentaries on this book. His views are still fresh being a part of today’s syllabus and definitions of some terms he provided are focused.

On the other hand the criticism on his theology is usually of collective nature. First there is a general opposition of *‘Ilm al-Kalām* by some other scholars; jurists and ahl al-Hadīth. He clarifies his position in this matter by mentioning in the introduction of *Sharḥ al-‘Aqā’id* that there are four kinds of people whose views should be condemned; one who is not ready to accept the truth, one who is unable to understand or reach the truth, one who wants to create Troubleness and doubts among the believers regarding their beliefs and one who takes interest in useless and unnecessary philosophical arguments. He declares that *‘Ilm al-Kalām* is one of the important fields of knowledge. The theologians’ work except of the previously mentioned four kinds of people is a good effort for Islamic theology.²

Secondly there is difference of opinion among various schools of thought, so they differ from Ashā’irah on some matters. In this case, he seems to defend his position when he tries to make his view clear, answers the objections of others raised on the views of Ashā’irah and tries to prove the contradictory opinion of others to be false by analyzing it in the light of revelation and reason. This can be seen in his work on resurrection in both of his commentaries in *‘Ilm al-Kalām*.

¹ STUDIOREM DUCEM - Encyclical of Pope Pius XI on St Thomas Aquinas Given at Rome at St. Peter's on the 29th day of June, the feast of the Princes of the Apostles, in the year 1923, para.27, retrieved on 10-09-13 from www.thesumma.info/church2.php

² See Imām Sa’uddin, *Sharḥ al-Maqasid*, Ibid p.8

Thirdly he belonged to the theologians of such an era when the philosophy had a great effect on theology that was not present at the time of Ash'arī. So along with the other theologians, his views were also condemned to some extent.

He was a great representative of Ash'arī 'Ilm al-Kalām in eight century Hijrah. Although after the middle ages, the work on *'Ilm al-Kalām* became slow, his works can be ranged among those of other scholars that urge the later scholars to continue the writings in *'Ilm al-Kalām*, to teach *'Ilm al-Kalām* as a subject in the religious institutions continuously and to write commentaries and glosses on the books like his.

- **The status of his books:**

His books spread far from Khurāsān. They are preserved, published taught, admired and referred. All these factors raise the status of his views and they are proofs for the inspiration and impact developed by his thoughts on the later theology.

Both of his books, *Sharḥ al-Maqāsid* and *Sharḥ al-'Aqā'id* have great impact on later scholars as many of them wrote notes, commentaries and translations on these famous books of 'Ilm al-Kalām to spread, evaluate, interpret and explain his views for the future generations.

His commentators appreciated, valued and to some extent criticized his thoughts. For example his commentator in *Biyān al-Fawā'id fi ḥall Sharḥ al-'Aqā'id al-Nasafiyah* highly appreciated his way of explaining the beliefs but differed from him in few places. For example he mentions that Taftāzānī declares that the 'Āyah of al-Qur'ān which indicates that the evil doers will remain forever in hellfire, will be taken for the doers of the great sins who commit them considering as lawful¹, the commentator holds that Imām is focusing here only on one interpretation of the 'Āyah whereas it can be interpreted in other ways also. He mentions that the meaning of Imām is justified if the reason is to show the importance of this meaning.²

¹ See Imām Sa'duddin, *Sharḥ al-'Aqā'id*, Ibid p.115

² See Mawlānā Mujibullah, *Biyān al-Fawā'id fi ḥall Sharḥ al-'Aqā'id al-Nasafiyah* Vol. 2, (Lāhor: Al-Mizān, 2004), p.131

At the explanation of the *Karāmah* of a Wallī in his *Sharḥ al-‘Aqā’id*, his commentators Al-‘Allāmah Muḥammad ‘Abdul ‘Azīz and Mawlānā Mujibullah object on one of the examples asserted by Taftāzānī which is the flying in the air. Imām asserts the dream of the Prophet Muḥammad S.A.W in which he S.A.W saw a companion Ja‘fer al-Ṭayyār R.A¹ flying with the angels in paradise.² His commentators hold that as Ja‘fer R.A was seen after his departure from this world, so this example cannot be stated to refer the *Karāmah*. On another example they object on the explanation of Taftāzānī of the words of ‘Umar R.A³ which were “O Sāriyah”, “the Mountain the Mountain”.⁵ Taftāzānī interprets them as “O Sāriyah, beware of the mountain” to make Sāriyah aware of the enemy’s attack from the back of the mountain⁶ while his commentators explain that it is “O Sāriyah consider the mountain, turn your back towards it so that you may fight with the enemy ahead with full concentration on one side.”⁷

E. E. Edgar wrote a translation with some notes on *Sharḥ al-‘Aqā’id al-Nasafiyyah* of Taftāzānī.⁸ This shows that how important it is considered in the eyes of non-Muslims as well.

¹ He was Ja‘fer bin Abū Ṭālib bin ‘Abdul Muṭṭalib bin Hāshim, Abū ‘Abdullah al-Ṭayyār R.A, the companion and cousin of the Prophet Muḥammad S.A.W. he was the elder brother of ‘Ali R.A. he was martyred while fighting against the enemies of Islam. See “Ja‘fer” in *Tahdhīb al-Tahdhīb*, Ibid Vol. 02, pp. 98-99

² See Imām Sa‘duddīn, *Sharḥ al-‘Aqā’id*, Ibid p. 147

³ He was Abū Ḥafṣ, ‘Umar bin al-Khaṭṭāb bin Nufayl bin ‘Abdul ‘Uzzā bin Rayāḥ, one of the closest companions of the Prophet Muḥammad S.A.W and the second khalif of Muslims. See “Umar” in *Tahdhīb al-Tahdhīb* Ibid Vol. 07, pp. 438-441

⁴ He was Sāriyah bin Zanīm bin ‘Umar bin ‘Abdullah, a companion of the Prophet S.A.W. During the Khilafat of ‘Umar R.A, he was sent to an expedition against the non-muslims. See ‘Ali bin Abū al-Karam Muḥammad bin Muḥammad bin ‘Abdul Karīm bin ‘Abdul Wāḥid al-Shībānī famous by Ibn al-Athīr, *Uṣdul Ghābah fi Ma‘rifat al-Shāhābah*, Vol.2 (Bairūt: Dār Aḥyā’ al-turāth al-‘Arabī, 1377 H), p. 244

⁵ It is mentioned in various books. The authenticity of this incident is not confirmed. See “Dhikar Fath Fasā wadārā bijard” in *Tārikh al-Ṭabarī*; *Tārikh al-Umam wal-Malūn*, Abū Ja‘far Muḥammad bin Jarīr al-Ṭabarī, Vol. 2 (Bairūt: Dār al-Kutub al-‘Ilmiyyah, 1987), pp. 553-554

⁶ See Imām Sa‘duddīn, *Sharḥ al-‘Aqā’id*, Ibid

⁷ Ibid pp. 202-203 and see ‘Allāmah Muḥammad ‘Abdul ‘Azīz al-Farhārī, *Al-Nibrās Sharḥ Sharḥ al-‘Aqā’id* (Multān: Maktabah Imdādiyah, n.d), pp. 297-298

⁸ See Elder, Earl, Edgar, *A commentary on the Creed of Islam*, (New York: Columbia University Press, 1950)

He was one of those theologians whose works became the basic sources of knowledge for the later scholars as the commentaries, glosses and notes were written more than the separate books on different topics of *Kalām*. For example Sayyad al-Sharīf al-Jurjānī wrote *Sharh al-Mawāqif* and Siyālkawtī wrote notes on *Sharh al-Mawāqif* and *Sharh al-‘Aqā’id*.

- **Value of his views:**

The definitions he provided for different terms and his views are stated by the later scholars. For example ‘Allāmah Ja‘far refers to *Sharh al-Maqāṣid* many times in his *Tafsīr Mafāhim al-Qur’ān*.¹

M. ‘Abdul Halīm mentions some reasons of naming Islamic theology as ‘Ilm al-Kalām. In this regard he refers to three of them mentioned by Taftāzānī in his commentary *Sharh al-‘Aqā’id al-Nasafiyah*.² First that the title of the discussions on any separate issue in this field of knowledge was started by *al-Kalām fi kadhā wa kadhā*. Secondly in this field the matter of *Kalāmullah* is discussed in a great detail as Mu‘tazilah emphasised on *Khalq al-Qur’ān*. Thirdly the science of *Kalām* generates in one the power to talk about or discuss the religious matters to convince one’s rivals through arguments as logic does in philosophy.³

M. ‘Abdul Halīm also mentions the titles given to Islamic theology. In this regard he takes two of them from Taftāzānī’s introduction of *Sharh al-‘Aqā’id*.⁴ First is *‘Ilm al-Naṣr wa’l Istadrāl* and second is *‘Ilm al-Tawhīd wa’l Sifāt* because of the Unity and other attributes of Allah.⁵

¹ See ‘Allāmah Ja‘far al-Subhānī, *Mafāhim al-Qur’ān* (compiled by Ja‘far al-Hādī), 1st Edition, Vol.8, (Mu’asirah al-Imām al-Ṣādiq, 2000), p.107 retrieved on 21-09-12 from <http://www.rafed.net/books/ulom-quran/mafahim-al-quran-8/underx.html>

² these reasons are mentioned in *Sharh al-‘Aqā’id* on p.5

³ See M. ‘Abdul Halīm, “Early Kalām” in History of Islamic Philosophy (eds.) Seyyed Hossein Nasr and Oliver Leaman (London: Routledge, 2001), pp.71-72

⁴ These titles can be seen in *Sharh al-‘Aqā’id* on pp.4-5

⁵ See M. ‘Abdul Halīm, *Ibid* p.75

In his article on 'Ilm al-Kalām, Aminullah Wathir many times refers to *Sharh al-'Aqā'id* for the details of this branch of knowledge.¹ Following are some of the examples in this regard:

First Taftazānī mentions the definition of Islamic theology that it is the field of knowledge in which the beliefs are acknowledged through arguments.²

Secondly he mentions different reasons for naming the Islamic theology as *'Ilm al-Kalām*.³

He states various names for this field of knowledge. He explains the two major branches of Islamic Shariyah: first consists on practical matters known as *'Ilm al-Shrā'i* 'wa'l *Ahkām* or the Jurisprudence, while the second is related to beliefs also known as *'Ilm al-Tawhīd wa'l Sifāt* or *'Ilm al-Kalām*. Taftazānī declares that the Islamic theology is the base for Jurisprudence and for the principles of the Islamic beliefs.⁴

Aminullah Wathir mentions that from Ash'arī to Taftazānī all the scholars elaborate that the natural difference of opinion, embracing Islam by the followers of other religions and the entrance of the Greek philosophy into the thoughts of Muslims became the causes for the beginning of the Islamic Theology.⁵

The views of Taftazānī along with the work of other scholars reached the Ottomans by the Suljūkes.⁶ As Taftazānī worked on both the Ash'arī and Māturīdī views, so his thoughts are known to preserve the views of both the schools of Islamic theology in Turkey as the Ottoman rulers adopted the Sunnī thoughts that came to

¹ This detail can be seen in the introduction of *Sharh al-'Aqā'id* on pp.2-8

² See Aminullah Wathir, "Ilm al-Kalām" in *Urdō Dā'rah' Ma'ārif-i Islāmiyyah*, Prof. Mirza Maqbul Baig Badakhshānī, 1st Edition, Vol.14/1, (1980), p. 73

³ Ibid p. 75

⁴ Ibid p. 76

⁵ Ibid p. 79

⁶ It was the Sunnī Muslim Turkish confederation that ruled much of Central Asia and Anatolia between 1071 and 1194. The Seljuk Turks originated on the steppes of what is now Kazakhstan. In 985 C.E, a leader called Seljuk led nine clans into the heart of Persia. The Seljuks intermarried with Persians and adopted many aspects of the Persian language and culture. The Seljuk Empire was a target of the Crusaders from Western Europe. They lost much of the eastern part of their empire to Khwarezm in 1194, and the Mongols finished off the Seljuk remnant kingdom in Anatolia in the 1260. See Kallie Szcepanski, "Who were the Seljuks?" retrieved on 22-09-13 from www.asianhistory.about.com/.../Seljuks-Who-Were-The-Seljuks.htm

them without differentiating between the two schools of thought. So the views of both the schools flourished under the Ottoman Empire. In the sixteenth Century they gave much importance to the science and philosophy, so the madāris flourished in that era and both the commentaries of *Taftāzānī* were especially focused in those madāris. These institutions continue to develop in seventeenth century also, this development became slow in the next century and ceased in the nineteenth century.¹

¹See Ömer Aydin, *Ibid*

Comparison of their thoughts:

Similarities:

The similarities in the work of both the scholars can be summed up in the following points;

1. Religious Teachings:

First of all the similarity is in the teachings of the religions of both the scholars; Christianity and Islam focus on the resurrection of all the people and declare two kinds of final abodes heaven and hell for them. After resurrection the punishment and bliss for both body and soul is a definite reality confirmed through revelation. So this similarity is also found in the work of both the scholars.

2. Revelation:

They take their religious beliefs, confirm them in the light of revelation (according to their religions as revelation in Christianity is the revealed truth from God according to Christians and the Holy Bible is revelation according to them. The revelation in Islam is the revealed truth from Allah S.W.T to His messengers and it is preserved in Al-Qur'ān and Ḥadīth) and apply the rationality to strengthen their views. Aquinas almost for every matter and Taftāzānī for majority of his views uses the rational approach.

The main focus of both the scholars is on the revelation as it is the confirmed way for the beliefs and all the beliefs cannot be explained rationally. For example the Judgment is a very important stage after resurrection and due to its nature they emphasize on revelation to explain it.

Whenever the nature of beliefs depends on revelation they declare its authority clearly. For example Taftāzānī declares that the matters related to resurrection are confirmed in the light of al-Qur'ān and Sunnah, it is obligatory to have faith in them,

¹regarding the weighing of the deeds of the resurrected he mentions that this matter is beyond the perception of the intellect,² the books of the deeds will be weighed as mentioned in *Hadīth* so there is no place for any doubt³ and then he applies the rational arguments as an additional aid.⁴

Likewise Aquinas declares that the revelation is the nobler than other sciences with every standpoint and even the human reason can lead towards the truth about God but it is limited to some persons whereas the revelation can lead towards it in more fittingly and surely.⁵ He mentions that if it is adopted that he who rises again is not the selfsame man, it is heretical and contrary to the truth of Scripture.⁶

3. Similar Way:

The methodologies they use are similar in the way that by asserting the questions regarding a specific matter they make their point of view clear in the form of answers to those questions. They also try to reduce or finish the doubts of the people who differ from or do not agree with their stand points. For example Aquinas elaborates a matter in the form of a question, asserts some objections on it, states the views contrary to the position of that objections, usually declares his opinion by asserting "I answer that" and at the end he mentions the answers for all the objections in detail. Likewise *Taftāzānī* mentions a specific matter, declares his point of view, states either the contrary view of other scholars or their objections on the view of *Ashā'irah*, refutes the stand point of others and tries to make his position clear by asserting We say, The answer is, I answer, according to our view and so on. Both the scholars followed this way of writing in middle ages which is different from the modern one.

¹ See *Imām Sa‘duddīn, Sharh al-Maqasid*, *Ibid* p.222

² *Ibid Sharh al-‘Aqā’id al-Nasafīyyah*, p. 103

³ *Ibid* p. 104

⁴ *Ibid* p. 100

⁵ See Fathers of the Dominican Province, *Ibid* pp. 3-6

⁶ *Ibid* p. 954

4. Work of Earlier Scholars:

They give much importance to the writings of their religious scholars and refer to those works for the explanation of their views; Aquinas uses the works of Augustine, Anselm, Boethius, Bede¹, Gregory of Nyssa², Gregory the great and others. For example he takes the views of Augustine from his three major works; *On the city of God*, *On Christian doctrine* and *The Confessions*.

Likewise Taftāzānī takes the views of many scholars like Ghazālī's from his *Iḥyā 'Ulūm al-Dīn*, al-Juwainī's from his *Kitāb al-Irshād* and Rāzī's from his *Tafsīr al-Kabīr*.

Aquinas takes the views of many earlier scholars to support his opinions regardless of their different schools of thoughts. Dominican school of theology was established just a few years before Aquinas' joining and there were not many famous Dominicans before him. As many prominent Ash'arī scholars passed before Taftāzānī, he mainly refers to the work of those to strengthen his views.

5. Resurrection:

Both the scholars stress on the resurrection of body and soul. They hold that the same soul will be reunited to the same body at resurrection as it is in this world. They confirm it in the light of revelation and reason while explaining it in a great deal especially the resurrection of body because this matter is attacked in the religions of both the scholars. There are many objections on or the doubts about the resurrection of the body in the light of rationality.

¹ He was a historian and the Doctor of the Church, born in 672 or 673 and died in 735. "Ecclesiastical History of the English People" is a great work of Bede. In the last chapter of this work he mentioned his autobiography. See Herbert Thurston, "The Venerable Bede" in *The Catholic Encyclopedia*, Vol. 2 (New York: Robert Appleton Company, 1907) retrieved on 12-10-13 from www.newadvent.org/cathen/02384a.htm

² His date of birth is unknown, died after 385 or 386. He belonged to the "Cappadocian Fathers", a title which reveals at once his birthplace in Asia Minor and his intellectual characteristics. Gregory was born of a deeply religious family. His mother Emmelia was a martyr's daughter; two of his brothers, Basil of Cæsarea and Peter of Sebaste became bishops like himself; his eldest sister, Macrina is honoured as a saint. See Henri Leclercq, "St. Gregory of Nyssa" in *The Catholic Encyclopedia*, Vol. 7 (New York: Robert Appleton Company, 1910) retrieved on 14-10-13 from www.newadvent.org/cathen/07016a.htm

6. **The Vision:**

Both the scholars explain the vision in a great detail for the believers as a great reward in heaven. This matter is also more questioned in both the religions. Although the explanation of both the scholars is different in this regard but the similar point is the conformity of the matter in both the ways; based on revelation and logic. Aquinas confirms the divine vision for the blessed in heaven while Taftāzānī confirms the vision of Allah for the believers in the heaven.

7. **Repetition:**

Sometimes there is a repetition in their views. But it does not sound useless or tiresome as Aquinas in the prologue of his *Summa Theologica* emphasizes that he will avoid the fault of earlier writers whose work brings weariness and confusion in the minds of the students because of the frequent repetition, multiplication of useless questions and unavailability of necessary knowledgeable material. He aims to avoid all these kinds of mistakes in his work to set forth the sacred doctrine briefly and clearly according to the subject matter. So he seems to gain his aim while Taftāzānī in the preface of his *Sharh al-Aqaid al-Nasafiyyah* mentions that he tries to explain the brief treatise to clarify the intricacies of the subject and to reveal that which are concealed by keeping his commentary concise avoiding tautology and weariness. He also seems successful in his way and likewise the case is in his *Sharh al-Maqāsid*.

The reason of the repetition in Aquinas' work seems to be that it is when he wants to stress on a specific matter to make his view clear to his reader. For example he repeats the discussion of the gifts for the three persons; virgins, martyrs and the preachers to highlight the status of these gifts and their receivers and to evaluate them by different dimensions. He repeats the discussion of the judgment of the resurrected to emphasize the interrelation of them with the process because all the people cannot be judged according to all the ways of the judgment. To confirm the identity of the resurrected, he repeats the resurrection of the body in three articles in different ways.

While the reason behind the repetition in the work of Taftāzānī seems the nature of matters and the views of scholars which are interrelated to each other like the concept of reward and punishment is very much related to other matters like the repentance, forgiveness, sins of people and two final abodes. It is also interlinked with the views of Mu'tazilah that Taftāzānī has to mention it regarding all the matters related to it. Likewise there is a repetition of some verses of al-Qur'ān because of the some difference of objections related to a specific verse. For example the way of resurrection and the present existence of the heaven and hell are associated to the two verses (55:26 and 28:88)

8. Accordance in Objections and Answers:

There seems a harmony and appropriateness in the handling of matters in the views of both the scholars. Their answers to objections are well balanced. The Bible, views of scholars and philosophy of Aristotle is mentioned in the objections to those Aquinas answers with the same aid. Likewise Taftāzānī uses revelation, scholars' views and philosophy to answer the objections which are raised on the base of same terminology.

9. Defending way:

The way of both the scholars is of defending nature. They not only explain the views of their theological schools but state the examples from revelation and reason to affirm them. They defend their thoughts through arguments. This is prominent in almost every topic in their three books.

10. Depiction of Intellectual thought of Middle ages:

The way of both the scholars shows the glimpse of the thought of their time periods. Aquinas follows the scholastic way in his work. The use of Greek philosophy is prominent in his thoughts to relate the Christian faith with reason. The discussion of the most questioned matters is obvious in the work of Taftāzānī. He seems to

answer the questions and clarify his position against the objections raised by mostly from Mu'tazilah.

11. Need of explanation:

Although the explanation of both the scholars is clear but sometimes a thing does not seem clear to a general reader. It can be understood in the light of the hints provided by both the theologians. For example Aquinas mentions the views of Gregory but he does not mention by this name he refers to whom as he uses the work of Gregory of Nyssa and Pope Gregory the Great. It is from the writings of those saints the reader can recognize them. For example he refers to the view of Gregory who declares that the sound of trumpet will be the bodily sign of Christ to confirm his resurrection with others.¹ He means Gregory the great here.

In his work, *Taftazānī* categorizes *Baṣarī* as one of the Mu'tazilah.² Here the reader can think about *Baṣarī*.³ But the later was Ḥasan al- *Baṣarī*, one of the religious scholars who saw the period of *Šahābah R.A*; the companions of the Prophet S.A.W. He did not belong to any theological sect of Islam. The former was Ḥussain al- *Baṣarī*, a scholar of Mu'tazilah.

12. Definitions of the terms:

Taftazānī while explaining the terms defines some of them also. For example in his work on resurrection he defines the resurrection⁴ along with other relevant topics like the repentance⁵, the Pardon⁶, the forgiveness⁷, the annihilation⁸ and so on.

¹ See Fathers of the Dominican Province, *Ibid* p. 941

² See Imām Sa'duddīn, *Sharḥ al-Maqasid*, *Ibid* p. 208.

³ He was Ḥasan bin Abū al-Ḥasan Yasār al-*Baṣarī*. He was born at al-Madinah in 642 AC during the Khilāfat of 'Umar R.A. when he was fifteen years old, he went to Baṣrah. He used to teach people at a mosque over there. He died in 718 AC; it was the 1st of the 7th Islamic month Rajjāb. See "Al-Ḥasan Al-*Baṣarī*" retrieved on 20-11-13 from www.islaweb.net/emainpage/index.php?page=articles&id=136052

⁴ *Ibid* pp. 207-208

⁵ *Ibid* p. 241

⁶ *Ibid* p. 235

⁷ *Ibid*

⁸ *Ibid* p. 217

Usually the way of Aquinas is to clarify and explain the nature of concepts and terms. He not only explains a term to make it understandable, but also clarifies its nature by explaining the distinction among the terms. For example in part one of the second part of his *Summa*, in questions 88 and 89 he explains the nature of mortal and venial sin along with the distinction between both kinds of sins. He explains that mortal sins are irreparable and deserve ever lasting punishment while venial sins are reparable and the doer of venial sins experiences temporary punishment.¹

However when it is necessary, he gives the definition of a term also. For example in first part of his *Summa* in question 75, he defines that soul is the first principle of life in those things which live.²

¹ See Fathers of the Dominican Province, *Ibid*, pp.192 -204

² *Ibid* Vol. 19, Part:01, p.378

Differences:

The difference in their work can be seen through the points as follows;

1. Religious Teachings:

The basic difference in the views of both the scholars is because of the difference between the teachings of their religions; in Christianity the resurrection is associated to Jesus. Christians consider him the cause of resurrection of all the people. He is represented as the judge and along with other judges his glory is explained. The main focus of resurrection in Islam is the Judgment, the people are warned about its various stages and the Muslims are prepared to pass them. It is declared that every person is responsible for his deeds of worldly life and he will be questioned. That is why the other name for the Day of Resurrection is the Day of Judgment. Likewise the intercession after resurrection and the punishment and bliss for the body after death and before resurrection are confirmed in Islam, there is no concept of them in Christianity.

2. Way of Explaining:

Aquinas explains the beliefs in detail while Taftāzānī seems to state them briefly. The reason is the scenario of that era. Aquinas mentions the purpose of writing his *Summa* in the prologue of this work that he wants to explain the Catholic belief for the beginners. So, he tries to provide the full fledge detail to make his view clear. By using the scholastic method he raises almost all possible and expected questions including the objections and views mentioned by some heretical sects, theologians and philosophers regarding the specific beliefs and then tries to provide the answers. While in Islamic side the eighth century after Hijrah was the time when *Ilm al-Kalām* was on its peak and there were some specific issues and views related to the faith. Taftāzānī's work shows that he only tries to answer the objections raised by

the people who differ with the opinions opponents of Ashā'irah especially Mu'tazilah. That is why he is not explaining the Muslim creed in detail.

The examples in this regard from the works of both scholars can be mentioned as follows:

About the resurrection's nature Aquinas discusses the time of resurrection and explains that it will be applied on all. Taftāzānī's basic focus is on explaining the definition and process of resurrection. He does not explain the minor details.

Aquinas describes various conditions of the body and soul after the resurrection and then specifies some others with the blessed.¹ Taftāzānī does not mention their condition after resurrection.

Regarding the nature of final abodes Aquinas provides the detail while Taftāzānī does not mention it, although it is explained in Qur'ān and Sunnah in detail.²

3. Defense of Others:

Both the theologians refer to the works of their religious scholars whose view is sometimes wrongly understood or taken as a confirmed or final decision which is against the reality, both the theologians clarify the point of view of the scholars but it seems that Aquinas uses their works only to strengthen his view. For example Augustine mentioned some steps of the day of resurrection. It is adopted from his view that all those steps will take place in exact order he mentioned. Aquinas declares that it is only his opinion.³

For this he relates:

"All these things, we believe, shall come to pass; but how, or in what order, human understanding cannot perfectly teach us, but only the experience of the events

¹ See chapter one (in the thesis) pp.27-38

² See chapters on qualities of heaven:36 having 27 chapters and chapters on qualities of hell:37 having 13 chapters in Jāmi' al-Tirmidhī, Ibid pp.573-591

³ See Fathers of English Dominican Province, Ibid pp. 932-933

themselves. My opinion, however is, that they will happen in the order that I have related.”¹

Taftāzānī seems to defend the scholars also to make their point of view clear. For example he mentions that Ghazālī stresses on the resurrection of soul so much that some people think that he denies the resurrection of body. Taftāzānī refutes this opinion and refers to *Iḥyā' 'Ulūmuddīn*² of Ghazālī in which he confirms the resurrection of body along with the soul. Taftāzānī declares that Ghazālī does not focus much on the resurrection of body as it is obvious and there seems no need to do so.

4. Philosophy:

Philosophy's role is stronger in Aquinas' work. He relates the philosophical arguments especially the philosophy of Aristotle in a great detail to interpret the Christian doctrines and to strengthen his religious beliefs.

For example in his *Summa*, 120 times he refers the books of Aristotle in his topic under resurrection; 45 times in objections (for which he clarifies and relates the view of Aristotle in the answers to those objections), 17 times in the positions contrary to that objections, 29 times in their replies and 29 times while mentioning his own view. Apart from this he also mentions the works of other philosophers like Avicenna's, Pythagoras' and the commentaries of Averroes on the works of Aristotle.

Taftāzānī also applies the philosophical arguments to explain his religious beliefs but he does not focus much on philosophy.

For example he refers to the view of Avicenna in the favor of the resurrection to confirm it that whenever we do not have any proof to deny something. We should take it as a possible thing.³

¹ Marcus Dods, *Ibid* book. XX, chap. 30, pp. 559-560

² See Imām Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, *Iḥyā' 'Ulūmuddīn*, Vol.4 (Bairūt: Dār al-Ma'rifah, n.d), p.499

³ See Ibn Sīnā, *Al-Ishārāt wal-Tanbīhāt*, *Mas'alah al-Khāmisah*, *Namaṭ al-Āshir fi Asrār al-Āyāt*, Vol.3 Metaphysics (Bairūt: Dār Aḥyā' al-Kutub al-'Arabiyyah, n.p), p.255

5. Other Skills:

Besides a theologian Aquinas was a great philosopher and the role of his philosophy is prominent in his theology. He studied both the branches of knowledge and built a good relation between the two which is admired by the others as Pope Pius XI appreciated the personality and knowledge of Aquinas in the views of other popes and suggested his prayers for Catholic institutions. He said:

“There can be no doubt that Aquinas raised Theology to the highest eminence, for his knowledge of divine things was absolutely perfect and the power of his mind made him a marvelously capable philosopher. Thomas is therefore considered the Prince of teachers in our schools, not so much on account of his philosophical system as because of his theological studies. There is no branch of theology in which he did not exercise the incredible fecundity of his genius.”¹

His use of philosophy to interpret the faith in *Summa Theologica* is obvious.

While besides a theologian, Taftāzānī was skilful in Arabic language. So, he seems to use this instrument also to defend his theology. For example he mentions that the term *Fanā'* can be taken in both the tenses; present and future. So according to Arabic Grammar it can be as *Mazāri'* and there is no harm to take it in the sense of future.² Arabic language was very much associated with all the branches of knowledge as the Muslim scholars use to work in that language. So as knowledge about the Islamic faith, *Kalām* was also much associated with Arabic.

6. Condemnation of Philosophy:

Although both the scholars refute the philosophical views which are contradicted to the revelation but the condemnation in the work of Taftāzānī is more prominent than in the work of Aquinas as Taftāzānī seems to deal the philosophy in a general way; whenever there is a clear contradiction of the rationality with the revelation, he seems to condemn it clearly.

¹ Para.17 in “STUDIOREM DUCEM” - Encyclical of Pope Pius XI, Ibid

² See Imām Sa‘duddin, *Sharḥ al-Maqāṣid* Ibid p.217

The example from his work can be taken from his refutation of the philosophical view of some Muslims and especially Mu'tazilah who deny the creation of paradise and hell before the resurrection by asserting the objection that if both these abodes exist now they, can be in this world of ours or in any other world and both of these possibilities stand false; first because the Garden (paradise) which has the width of heavens and earth cannot occupy in this world,

«سَايُّوْلُهُ مُغْفِرَةٌ مِّنْ زَنْجٍ وَجَنْجِ عَرْضُهَا كَعَرْضِ السَّمَاوَاتِ وَالْأَرْضِ»

"[Hence,] vie with one another in seeking to attain to your Sustainer's forgiveness, and [thus] to a paradise as vast as the heavens and the earth." (57:21)

Further there cannot be destruction or breach and recovery or healing in the seven layers of the sky for the entrance of physical particles in them. If this happens it refers to the transmigration of souls because it is the re-entrance of the souls into the physical world after leaving their physical bodies. Secondly the existence of these abodes in any other world shows that the world must also be of spherical shape having a centre and limited by directions. Now that world can be touched to our world only at one point and there will be certainly vacuum between both the worlds which is impossible. Further there will be physical spaces among the elements. These spaces will be of two kinds for each element of that world and it will be in two states every moment; state of rest in its space in respect of its own world and in motion in its space regarding our world. But it is impossible for a thing to be in these two opposite states at the same time. He strictly refutes these suppositions by declaring them unsound for the Muslims as they are the philosophical kind of arguments. He declares that the destruction and healing in heavens is not permissible according to philosophers but according to the Muslims there is no hurdle in its possibility. These kinds of limitations cannot be associated to the ways of Allah S.W.T which are beyond our knowledge. He declares that transmigration is not the joining of souls with the physical bodies but it is the inclination of souls to the bodies other than that of the worldly life and it is clear that the souls will join to their own bodies. Further he

condemns that these kinds of arguments should not be brought by the Muslims rather they are suitable for the people who are non-muslims.¹

Sometimes there is a general contradiction of the philosophical views with the views of some theologians, Taftāzānī mentions this also.

For example he refutes the view of Avicenna who holds that the resurrection of a thing after its complete annihilation is impossible.²

While Aquinas refutes some common philosophical views which are against the interpretations of Christian doctrines and regarding some certain philosophical points, he adopts them with admiration as he takes the views of Aristotle which he states and relates for the interpretation of revelation. So, he seems to specify some philosophical views from the general ones.

7. Their Opinion:

Generally both the scholars clearly mention their view regarding a matter but scarcely has it happens that Aquinas avoids giving a clear statement. By his way of writing and subject matter, a specific opinion seems suitable to be his view.

For example he seems to agree with the opinion of some modern scholars that some of the deformities result from natural principles such as heaviness and passibility will rise in the damned at resurrection and the bodies of the elect will be free of these defects. He declares this view reasonable.³

Conclusion of the chapter:

Aquinas and Taftāzānī wrote their books almost seven and eight hundred years ago but their views are considered important till today. Their opinions are condemned and appreciated alike but the appreciation of their views is greater than the condemnation of them. There are some similarities and some differences in the views

¹ Ibid p. 219

² Ibid p. 209

³ See Fathers of English Dominican Province, Ibid p. 993

of both the scholars on the base of their religions, their theological schools and their individual opinions.

Conclusion:

As an element of faith, the importance of the belief in resurrection is obvious in both the religions. It reminds a believer about the afterlife for which he should prepare well during his stay in this worldly life. Without the belief in resurrection, not only the faith is incomplete but it is also linked with other articles of faith to affirm them.

In Christianity, the Holy Bible, Church fathers, Church councils and religious scholars stress on this belief.

In Islam; Al-Qur'an, Al-Sunnah and religious scholars determine its significance.

This belief can be explained in five main points in both the religions determining the phases of resurrection; its nature, conditions of the resurrected, their categories, the judgment about them and the final decision for them.

As apart from the Holy Scripture, the scholars emphasize this belief greatly, so there is a clear description of it in the theological works of Christianity and Islam. *Summa Theologica* of Aquinas and *Sharh al-Maqāṣid* and *Sharh al-‘Aqā'id* of Taftazānī are considered the marvelous efforts representing the religious beliefs of their authors generally and specifically the religious orders of Christianity and Islam to which the authors belong; Dominicans and Ashā'irah respectively. These books reflect the specific theological views of Aquinas and Taftazānī on the one side while on the other they show the general glimpse and trends of middle ages like the influence of Greek Philosophy and the answers to the more raising questions et cetera.

The explanation of Aquinas and Taftazānī for the main five phases of resurrection can be summed up by the following points;

In nature Aquinas emphasizes on the resurrection of bodies, its application on all, declares Christ as the cause of resurrection, time of resurrection and term of rising is also discussed by him. While Taftazānī defines resurrection, brings proofs for its

confirmation, explains resurrection of body and soul, annihilation of body and the process of resurrection.

Condition of the resurrected comprises condition of soul after death of body, the general conditions of all risen bodies like identity, integrity and quality along with the specific conditions for the blessed like subtlety, agility, impassibility and clarity in the view of Aquinas. Taftāzānī explains the condition of body after death and before resurrection mainly questioning of two angels and punishment and bliss of grave. He also explains the condition of separated soul.

Categories of the resurrected are taken as good and wicked; good are classified into saints and general believers, whereas wicked are believers (Christians) and unbelievers in Aquinas' view. Taftāzānī explains two main categories: Believers; obedient and disobedient Muslims while unbelievers are non-Muslims.

The view of judgment of Aquinas comprises need, way, time and place of judgment, classification of resurrected for judgment and form of the judge while Taftāzānī refers to the four main steps of judgment; accounting which includes six stages; stay, books of deeds, questioning, witness, change in color and announcement of happiness and sadness of the resurrected, condition of the Bridge, Balance and the Tank.

In the final decision both the theologians elaborate the final abodes to receive the resurrected. Aquinas explains the different ways of punishment for the damned like the fire, the worm and darkness et cetera. He also mentions various types of rewards for the blessed like four kinds of rewards; happiness, aureole, dowries and fruits with the greatest reward; the vision of divine essence. Taftāzānī describes the nature of final abodes that both have been created and exist now. He also explains the greatest reward; the Vision of Allah and the factors necessary to enter the abode of paradise like repentence, the righteous deeds, pardon and forgiveness and intercession.

If the status of the books of both the scholars is examined, it will be clear that their works are appreciated and adopted till the present time; they enjoy the status as the syllabus books, many commentaries and notes are written on them. The works of

both of them show the clear glimpses of philosophy and the intellectual scenario of the middle ages especially of their own time periods. Various scholars admired and took their views and the works of both the theologians provided the guidelines and encouragement to the later scholars while these are also condemned and criticized by the objectors to some extent.

In comparison of the work of both the scholars there seem some similarities and differences on the base of two aspects; their religions and their individual views as there are some clear similarities in Christianity and Islam like the belief in resurrection is an element of faith in them. Likewise there are differences in both the religions like the process of Judgment. The similarities in the views of both the scholars are many as their stress on revelation, the use of the views of their earlier scholars and the use of revelation along with the reason to explain the beliefs is similar. Likewise they differ from each other on various aspects as the condemnation of philosophy is strong in the work of Taftāzānī. There is a lot of focuss on the philosophy of Aristotle in Aquinas' work.

Glossary¹:

'Ilm al-Kalām:

It is the study of Islamic beliefs in the light of both revelation and reason. There are many definitions of it mentioned by various scholars. This field of knowledge is also called the Islamic theology.

A'rāf:

It is a place located between heaven and hell for the resurrected whose right and wrong deeds will be equal.

Accident:

In Arabic it is called 'Arād, it is the secondary part of a thing.

Actual sin:

In Christianity it refers to any willful offence against the law of God. There are two types of this sin; mortal sin and venial sin.

Aristotelianism:

It is the school of thought that follows the views of Aristotle.

Baqā':

It is the survival and a condition of existence of a thing which is not annihilated.

Barzakh:

It is the middle phase of this world and hereafter and the temporary stay place for the souls of dead before Doomsday.

¹ It is taken from the following resources:

Professor Muhammad Saeed, *A Dictionary of Muslim Philosophy*, (Lahore: Institute of Islamic Culture, 1976)

'Ali bin Muhammad bin 'Alī al-Sharīf al-Jurjānī, *Kitāb al-Ta'riħāt*, 1st Edition, (Bairūt: Dār al-Kutub al-'Ilmiyyah, 1983)

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A. R. Lacey, *A Dictionary of Philosophical Terms and Names*, 3rd edition (London: Routledge, 1996)

Bishop:

Bishop is a religious leader in Christianity. It is the title of an ecclesiastical dignitary who possesses the complete priesthood to rule a diocese as its chief pastor in due submission to the primacy of the pope.

Canonization of saints:

Canonization, generally speaking, is a decree regarding the public ecclesiastical veneration of an individual. Canonization in the Catholic Church is quite another thing. It canonizes only those whose lives have been marked by the exercise of heroic virtue and only after this has been proved by common repute for sanctity and by conclusive arguments. The Church sees the saints as friends and servants of God whose holy lives have made them worthy of His special love. The origin of canonization must be sought in the Catholic doctrine of the worship, invocation, and intercession of the saints.

Catholic faith:

It is the one of the three major branches of Christianity. The Catholics follow the teachings of the Bible, the Church and their greatest religious leader the Pope, the bishop of Roman Catholic Church.

Church councils:

Councils are legally convened assemblies of ecclesiastical dignitaries and theological experts for the purpose of discussing and regulating matters of church doctrine and discipline. These are of seven types. *Ecumenical Councils* are those to which the bishops and others entitled to vote, are convoked from the whole world under the presidency of the pope or his legates and the decrees of which, having received papal confirmation, bind all Christians. There are twenty historically important *Ecumenical Councils*.

Consensus:

It is the *Ijma'* or agreement of Muslim scholars of an era on a specific matter to make a decision for the practice for the whole Muslim *Ummah*.

Doctors:

It is the title of an authorized teacher. Under the New Law the doctors are those who have received a special gift or *charisma*. Some of the most illustrious ecclesiastical writers or theologians were designated as "Doctors of the Church" on account of the great advantage the whole Church has derived from their doctrine. Augustine, Bonaventure, Anselm and Aquinas are included among the doctors.

Epistle:

It is one of the letters of St. Paul in the NT in The Bible.

Essence:

It is the "whatness" opposite to itness of a thing. The essence of a thing is the reason why it is or what it is.

Fanā':

It is the annihilation of a thing after its existence.

Gospel:

It is one of the 1st four books of the NT in The Bible.

Holy See:

In a general sense it means the actual seat (that is to say residence) of the supreme pastor of the Church, together with the various ecclesiastical authorities who constitute the central administration. In canonical and diplomatic sense, the term is synonymous with "Holy Apostolic See" or "The Roman Church. It was first used to designate the Churches founded by the Apostles; later the word was applied to the principal Christian Churches.

Itness:

It is "thatness" of a thing and its self identity. There is a difference between existence and essence of a thing.

Karāmah:

It is the unusual happening of an action or a thing. It is a special blessing of Allah S.W.T given to one of his chosen servants; a *Wali*. There is a great difference

between Miracles and Karamāt. the former are given only to the Prophets A. As while the later are given to Auliya'.

Magisterium of Church:

It is used to refer to the office for the Church's teachings established by Jesus Christ. The Pope along with other bishops interprets the word of God either in Scripture or in the form of Tradition.

Mi'rāj:

It is the journey of the Prophet Muhammad S.A.W from Aqṣā mosque to the skies to see Allah S.W.T. It is the second part of his journey at the command of Allah S.W.T. The first part is called Isrā that is his travel from Baitullah in Makkah to Aqṣā mosque in Palestine.

Mortal sin:

In Christianity this is a sin of grave nature, it is committed in full knowledge of truth and the relationship of the sinner is cut from God through this sin.

Necessary existence:

It is Wājib al-Wajūd. It is used for Allah S.W.T It is which exists by itself or that which cannot but exist, for non-existence of it is unthinkable.

Neoplatonism:

It is a religious and philosophical system developed by Plotinus in third century A.D. It combines the ideas of Plato, Aristotle, Phythagoras and Stoics with oriental mysticism. The ideas of Plato remained of special focus. It remained predominant in pagan Europe until the early sixth century A.D. it envisages the human soul rising above the imperfect material world through virtue and contemplation towards knowledge of the transcendent one.

Original sin:

It is thought in Christianity that Adam sinned by eating the fruit of forbidden tree and this sin is transferred into all mankind. So, all the people have this original sin.

Papal Court:

It is a group of Vatican bureaus that assist the pope. It is also known as Papal Household and Pontifcal Household.usually it is organized in two bodies; the Papal Chapal that assist the pope in his functions as a spiritual head of the Church and the Papal Family that assist the pope in his civil functions as ahead of a juidical body.

Possible existence:

In Arabic it is called Mumkin al-Wajūd. It is the existence which is received from another and the non existence of which is thinkable or possible like this world of ours.

Purgatory:

According to Catholic Christianity it is a place for the temporary stay of the soul which departs from the dead body to shed off venial sins or to acquire the ability to enter the higher ranks of heaven.

Quiddity:

It is used as synonymous to the Essence. But the term essence is more meaningful as compared to quiddity.

Resurrection:

It is the awakening of all the dead with the rejoicing of the worldly body and soul of everyone's own. It will occur on a specific day which only Allah knows. In Arabic the terms *al-ba'th* and *al-ma'ād* are used for it.

Rujū' :

Textually it is the returning towards the earlier condition, place or quality. Contextually it is the coming towards the right way according to the Islamic teachings. It can be the coming of a murtad towards Islam, coming towards the Qur'ān and Sunnah's command at the matter of conflict and it can be the coming of a sinner towards the right path after leaving his sin, repenting on his evil action with the utmost urge in heart to seek the pardon and forgiveness from Allah S.W.T.

Saint:

It is derived from Latin word *Sanctus* means holy. In Christianity a saint is a person who is recognized as worthy of veneration. Saints are canonized and considered very holy, pious and authorized religious leaders. They don't have to pass through the purgatory.

Shafā'ah:

It is the intercession in hereafter. Allah Has permitted this intercession to His prophets and some other people for the sinners. There will be a special intercession of the Prophet Muḥammad S.A.W after the resurrection, for the forgiveness of his Ummah and the entrance of Muslims into paradise.

Sijjīn:

It is a downward place to receive the souls of the sinners after their separation from the bodies at death. Its opposite is *Illīn*, the higher abode to receive the souls of pious people.

Substance:

In Arabic, it is called *Jawhar*. It is the very essential part of a thing. A bearer of accidents, it is constituted of atoms which by their aggregate compose the body. Sometimes the term *Ain* is used as synomance of substance.

Sufistāh:

It is called Sophism, A piece of false reasoning which is employed with the intention of deceiving somebody.

The General Chapter:

In Christianity, the daily assembling of a community for the purposes of discipline and administration of monastic affairs has always included the reading of a chapter of the rule. So, the assembly itself came to be called the chapter and the place of meeting, the chapter-house. A general chapter is one composed of representatives of a whole order or congregation or other group of monasteries.

Venial sin:

This is a light kind of sin and its nature is opposite to the mortal sin.

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