

QUR'ANIC RATIONAL-BASED PROOFS OF RESURRECTION: A THEMATIC STUDY OF SURAH YĀ SĪN^(*)

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ABSTRACT

This study investigates the rational Qur'anic-based proofs of resurrection in the Qur'an with a specific focus on Surah Yā Sīn as a comprehensive model. The research begins with an inductive examination of the general Qur'anic methodology in establishing resurrection, identifying its principal argumentative strategies such as empirical analogies, rational inferences, and moral consequences and traces how classical scholars of Tafsīr and 'Aqīdah engaged with these proofs. It then shifts to a focused analysis of Surah Yā Sīn, assessing whether it embodies the full range of evidentiary types used across the Qur'an. The chapter's use of narrative devices, sensory analogies, ontological reversals, and appeals to divine power and justice are examined both structurally and thematically. Through this dual approach, the study demonstrates that Qur'anic argumentation for resurrection is not only rationally sound but also evidential of the divine origin of revelation and, by extension, the truthfulness of the Prophet Muhammad (PBUH). The findings affirm the coherence, universality, and strategic depth of Qur'anic reasoning on one of Islam's central tenets: the resurrection. It also opens a new horizon for reflecting on the methods of the Qur'an on proving the core existential issues of humanity; including believing in Allah, Resurrection, purpose of life, and Prophethood.

^(*) This article was submitted on: 10/06/2025 and accepted for publication on: 18/11/2025.

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Keywords: *Resurrection, Qur'anic Proofs, Rational Proofs, Surah Yā Sīn, The Day of Judgement.*

1. INTRODUCTION

The resurrection of bodies after death has been a longstanding subject of intellectual debate, dividing those who affirm it from those who deny it based on their respective worldviews and cultural paradigms. As a matter of the unseen, the concept of resurrection is clarified principally through divine revelation. Prophets were sent to inform humanity of the afterlife, wherein individuals will be held accountable and rewarded or punished according to their deeds. Denial of resurrection has historically characterized materialists, naturalist philosophers, and proponents of secular doctrines. The Qur'an records and refutes such views, identifying them with both the polytheists of the pre-Islamic era and those who reject divine existence altogether. In response, the Qur'an asserts the reality of resurrection using various forms of reasoning—scriptural, rational, empirical, and historical—firmly anchoring belief in the afterlife as central to Muhammad's (PBUH) prophetic message and to the broader Qur'anic discourse on moral accountability.

Further, among the most significant aspects of the Qur'anic discourse on resurrection is its reliance on a compelling rational and empirical strategy to establish the doctrine. This strategic presentation not only affirms the plausibility and inevitability of resurrection but also implicitly testifies to the divine origin of the Qur'an itself. For such a profound, coherent, and multifaceted approach - unmatched in its depth and accessibility- could not have originated from a human source, particularly one unlettered like the Prophet Muhammad (PBUH). Accordingly, the strength of the Qur'anic argument for resurrection serves as indirect evidence for the authenticity of the revelation and, by extension, for the truthfulness of the Prophet who conveyed it.

While several Qur'anic passages address resurrection using diverse argumentative strategies, Surah Yā Sīn remains uniquely comprehensive in this regard. It encapsulates multiple types of rational and scriptural proofs for resurrection in a concise and rhetorically powerful structure. Despite this remarkable feature, it has not been the focus of a dedicated analytical study that explores its multi-layered reasoning for resurrection from both rational and theological dimensions.

Therefore, this research seeks to fill this significant gap by examining the rational arguments for resurrection within Surah Yā Sīn, evaluating their structure, categories, and the methodology employed, while also addressing broader misconceptions surrounding the use of rational proofs by classical Hadith scholars.

2. BACKGROUND OF THE STUDY

The Qur'an presents the doctrine of Resurrection not merely as a theological assertion, but through a multifaceted framework of argumentation employing analogies, appeals to divine power and wisdom, reflections on the natural world, and evocative narratives of the Day of Judgment. Belief in the Hereafter serves as a powerful moral compass, curbing corruption and fostering virtue. Once internalized, it transforms individual and collective conduct, anchoring societies in ethical excellence and the hope of divine recompense. The aspects that reflect the Qur'an's concern with the Last Day can be summarized as follows:

The Qur'an, in numerous verses, links faith in Allah with belief in the Last Day, making them interdependent and inseparable in both affirmation and denial. Among such verses is the saying of the Most High: "They believe in Allah and the Last Day, and enjoin what is right and forbid what is wrong." (Q: 'Al 'Imran: 114) And the saying of the Prophet (PBUH): "Whoever believes in Allah and the Last Day, let him honor his guest." (Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 5673).

The Qur'an refers to the Last Day using numerous names such as Yawm al-Dīn (Day of Recompense) (Q: Al-Fatihah: 3), al-Ṣākhkhah (Deafening Blast) (Q: Abasa: 33), and al-Qāri'ah (Striking Calamity) (Q: al-Qari'ah: 1) each evoking the gravity and terror of its events. It offers detailed depictions of eschatological realities, including Paradise, Hell, the gathering, resurrection, the bridge (al-Ṣirāṭ), the balance (al-Mīzān), eternal life, and divine judgment. Belief in the Hereafter is affirmed as a core doctrine in all divine revelations, conveyed by every messenger.

Moreover, the Qur'an directly engages resurrection deniers by dismantling their objections through rational argumentation, rhetorical versatility, and evidentiary clarity, awakening dormant intellects and reaffirming the necessity of resurrection in light of divine omnipotence, knowledge, and wisdom. Ibn al-Qayyim notes that the Qur'anic articulation of these proofs represents the clearest and most compelling form of argumentation, guiding both

reason and *fiṭrah* to certainty about the Last Day (Ibn al-Qayyim, *I'lām al-Muwaqqi'in*, 3:595). Among the Qur'anic chapters that epitomize this multifaceted methodology is Sūrat Yā Sīn, frequently described as the “heart of the Qur'an.” Despite its liturgical centrality and thematic richness, the Surah has yet to be the subject of a specialized academic study analyzing its rational and scriptural contributions to the discourse on resurrection.

This research, therefore, provides a distinct contribution by re-examining the Qur'an's rational strategy in affirming resurrection, with special focus on the comprehensive presentation in Sūrat Yā Sīn. It demonstrates how the Surah integrates rational, empirical, and scriptural proofs in a coherent and rhetorically powerful structure, thereby encapsulating the Qur'an's method in miniature. The study also contributes to the discourse on prophetic truthfulness by showing how the depth and sophistication of Qur'anic reasoning, particularly in relation to resurrection, affirms the divine origin of the Qur'an and, by extension, the authenticity of Muhammad's (PBUH) prophethood. In so doing, the research strengthens both theological reflection and *da'wah* methodology by highlighting the harmony between revelation and reason in establishing one of Islam's most central beliefs.

3. METHODOLOGY

This study employs a qualitative analytical approach grounded in inductive textual analysis of the Qur'anic discourse. The methodology unfolds in three interrelated stages:

1. Inductive Survey of the Qur'anic Strategy

The first stage involves an inductive reading of selected Qur'anic passages that address the concept of resurrection. These passages are analyzed to extract the major patterns, types, and rhetorical methods used in establishing resurrection through both rational reasoning and scriptural authority. The study also integrates the interpretive efforts of classical exegetes and theologians—particularly scholars of Hadith—who reflected on these evidentiary strategies, with the aim of clarifying both their contributions and methodological limitations.

2. Focused Thematic Study of Surah Yā Sīn

The second stage concentrates on Surah Yā Sīn as a case study. Through a close textual and thematic reading, the study identifies how this surah encapsulates various rational based proofs for resurrection. This includes analyzing narrative

structures, rhetorical techniques, and theological arguments to determine the presence and role of each proof-type within the surah's framework.

3. Analytical Evaluation and Comparative Assessment

The final stage evaluates the comprehensiveness of Surah Yā Sīn in light of the broader Qur'anic methodology. It assesses whether the surah functions as a microcosm of the Qur'an's resurrection discourse and explores the theological, rhetorical, and evidentiary coherence of its structure. Particular attention is given to how its layered reasoning contributes to the argument for the divine origin of the Qur'an and, by extension, the prophethood of Muhammad (PBUH).

The research relies primarily on classical Qur'anic commentaries (tafsīr), works on Islamic creed (‘aqīdah), and selected contemporary scholarly contributions that explore rational inference in Islamic theology. The study remains strictly within the framework of Islamic epistemology, utilizing the rational-scriptural approach rooted in traditional Islamic scholarship.

4. DISCUSSION AND ANALYSIS

4.1 *The Qur'anic discourse on the Resurrection: Profound Strategies and Compelling Rational Proofs*

The Qur'anic discourse on resurrection is characterized by profound rational strategies that engage both intellect and innate disposition. The earliest generations of Muslims, including the Companions, approached the doctrine through deep reflection upon the natural order and its continual transformations. Their contemplation of creation led them to certainty in the existence of a Wise Creator who perfected all things and established the universe with precision and mastery (Ḥilmī, n.d., 30). Al-Ḥasan al-Baṣrī reported that the Companions would express gratitude to Allah for not rendering creation permanent, for permanence might have emboldened skeptics to deny the Creator. Instead, Allah continuously alters creation through the alternation of light and darkness, day and night, heat and cold—all governed by divine will—so that these changes become signs pointing to a Lord who orchestrates them and who will likewise replace this transient world with the enduring realm of the Hereafter (Ibn Taymiyyah, 1969, 1:139).

According to Sirāj al-Dīn ‘Abd Allāh, any rational person who reflects carefully upon Qur'anic verses will recognize that they employ the most refined methods to affirm the Hereafter, resurrection, gathering, and accountability.

These methods illuminate the intellect and guide it toward conviction and submission to these realities (Sirāj al-Dīn, n.d., 4). The Qur'an, through explicit declarations and subtle indications alike, repeatedly affirms the certainty of resurrection and the life to come, reminding humanity that the Creator will inevitably transition them from this ephemeral life to the eternal abode prepared for perpetuity (Ḥawwā, 1996, 701).

Prophetic ḥadīth literature supplements this Qur'anic discourse with emphatic reinforcement. Al-Bukhārī narrates from Abū Hurayrah that the Prophet (PBUH) said: "Allah said: The son of Ādam has denied Me, and he had no right to do so; and he has insulted Me, and he had no right to do so. As for his denial of Me, it is his statement: 'He will not recreate me as He created me the first time'—yet the first creation is no easier for Me than the recreation. And as for his insult to Me, it is his statement: 'Allah has taken a son,' but I am the One, the Self-Sufficient; I neither beget nor was I begotten, and none is comparable to Me" (*Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 4482). Likewise, Aḥmad ibn Ḥanbal relates in his Musnad—through a chain of narration including Abū al-Mughīrah, Ḥarīz, and 'Abd al-Raḥmān ibn Maysarāh—that Busr ibn Juhāsh reported: the Prophet (PBUH) spat into his palm, placed his finger upon it, and said: "Allah, the Exalted, said: O son of Ādam! How can you be incapable of Me while I created you from the like of this? Until when I fashioned you and proportioned you, you walked between two garments, and the earth made a sound under your steps, you gathered and withheld wealth, until when you reached the throat (i.e., death) you said, 'I will give in charity!' But how (can that be) when the time for charity has passed?" This narration is also transmitted by Ibn Mājah from Abū Bakr ibn Abī Shaybah with a similar chain (Aḥmad, *al-Musnad*, 4:210, ḥadīth no. 17876; Ibn Mājah, ḥadīth no. 2707; al-Ḥākim, *al-Mustadrak*, 2:545). Another well-known report is transmitted by Ibn Abī Ḥātim, who relates from Ibn 'Abbās that al-'Āṣ ibn Wā'il once crushed a decayed bone in his hand and mockingly asked the Prophet (PBUH) whether Allah could revive it. The Prophet replied: "Yes. Allah will cause you to die, then bring you back to life, and then enter you into Hellfire." In response, Allah revealed the concluding verses of Sūrat Yā Sīn (al-Ṭabarī, *Tafsīr al-Ṭabarī*, 20:554; al-Ḍiyā' al-Maqdisī, *al-Aḥādīth al-Mukhtārāh*, 4:108).

From a broader survey of the writings of Muslim scholars, it becomes clear that their concern with rational proofs for resurrection was neither incidental nor secondary but systematic. They did not isolate individual verses for rhetorical effect; rather, they discerned overarching methodological patterns embedded within the Qur'anic discourse. By analyzing these recurring

strategies—such as analogical reasoning from creation, demonstrations of divine power and wisdom, and rational refutations of skeptical objections—they mapped out the Qur'an's rational framework for establishing resurrection. The outcome was the articulation of a coherent epistemic structure, one that elevated discourse from scattered reflections to a unified rational methodology. This framework not only strengthened intellectual assurance but also provided spiritual reinforcement, ensuring that belief in resurrection was grounded in both transmitted revelation and the firmest rational demonstrations. In this way, the contributions of the scholars served as a bridge between Qur'anic argumentation and the believer's conviction, sustaining certainty across generations and affirming that resurrection rests upon foundations both revelatory and rational.

4.2 General Quranic Methodological Paths in Addressing Belief in the Hereafter and Its Implications for Resurrection

The methodology of the Noble Qur'an in presenting the issue [of resurrection] is manifest in its innate, clear, and simple style, for it addresses the human nature in terms accessible to its perception. The Qur'an gave the issue of resurrection the same level of attention it gave to the issue of divine oneness (tawḥīd). Just as the verses affirming the existence and oneness of Allah are many and varied, so too are the verses that affirm resurrection and emphasize its certainty. Moreover, the Qur'an debated with those who denied resurrection, refuted them, and exposed the feebleness of the specious arguments to which they clung—doing so through compelling rational evidence (Al-Suyūṭī, 2:136; Ibn Taymiyyah, *Al-Radd 'alā al-Mantiḡiyyīn*, 318–322; al-Shanqīṭī. *Aḍwā' al-Bayān*, 3:203–204; al-Rāzī, Fakhr al-Dīn. *Tafsīr al-Rāzī*, 17:16–18; Yāsīn, 96).

4.2.1 Informing About the Hereafter, Either in a General or Emphatic Manner

The Qur'an establishes the reality of the Hereafter through frequent mention, varied modes of description, and emphatic affirmations. (Ibn Sa'dī, *Al-Qawā'id al-Ḥisān li-Tafsīr al-Qur'ān*, 1999. 28). Among the various forms of its mention and the ways it is described in the Qur'an are:

A. Swearing by the Day of Resurrection

The Qur'an opens Sūrat al-Qiyāmah with a divine oath: {Nay, I swear by the Day of Resurrection} (75:1). Classical commentators (Al-Zajjāj, 1988, 5: 351, al-Ḥalabī, 10: 565, and Al-Qaṭṭān, 2000, 320) highlight the rhetorical force of the oath, which implies either a direct affirmation of resurrection or a refutation of

denial. Al-Zajjāj said: “There is no disagreement among the people that its meaning is: ‘I swear by the Day of Resurrection.

Allah, Exalted is He, has sworn by many matters in His Glorious Book, which collectively refer back to two main themes: (1) the fundamentals of faith, and (2) the condition of mankind. (Ismā‘īl, Muḥammad Bakr. *Dirāsāt fī ‘Ulūm al-Qur’ān*, 320) Resurrection and recompense are among these fundamentals. For instance, in Sūrat al-Dhāriyāt (51:1–6), a series of oaths culminates in the assertion of promised recompense, reinforced by the emphatic declaration: {So by the Lord of the heaven and the earth, it is surely the truth}. (Ibn al-Qayyim, *Al-Tibyān fī Aqṣām al-Qur’ān*, 6))

The Qur’anic oaths serve to awaken the intellect and innate human disposition (fiṭrah) toward belief in the resurrection and the Hereafter. This rhetorical strategy reinforces the Qur’an’s emphasis on eschatological truths. In addition, the Prophet (PBUH) is divinely commanded to affirm resurrection through solemn oaths in three verses, each beginning with “By my Lord,” thereby establishing the certainty of the Last Day with emphatic clarity and theological weight.

Ibn al-Qayyim notes that the Hereafter is known to the masses primarily through prophetic reports. The Prophet’s sworn oaths therefore reinforce the certainty of resurrection with a threatening and emphatic tone, demonstrating both divine insistence and prophetic truthfulness (Ibn al-Qayyim, *Al-Tibyān fī Aqṣām al-Qur’ān*, 113, *Al-Nasaḥī, Madārik al-Tanzīl*, 4: 274) It is well known that, even without the Prophet (PBUH) swearing such an oath, the believers would have accepted his report with complete belief, without the slightest doubt. Such a report would have sufficed to establish the truth of resurrection. (‘Awājī, *Al-Ḥayāh al-Ākhirah*, 1: 78)

B. Emphatic Statements Affirming the Hour

Allah the Most High says: {And indeed, the Hour is coming} [al-Ḥijr: 85]. This statement is emphasized by both the particle inna (إِنَّ) and the prefixed lām (لَا), indicating the absolute certainty of the Hour’s arrival and the inevitable nature of divine recompense. (Al-Khaṭīb, *Al-Taḥṣīr al-Qur’ānī li al-Qur’ān*, 7: 259.) Exegetes such as Ibn ‘Āshūr and al-Shinqīṭī observe that the repetition of emphatic particles reflects both affirmation for believers and refutation of skeptics. Emphasis itself becomes a rational proof, as it presupposes an audience inclined to denial. (Ibn ‘Āshūr, *Al-Taḥrīr wa al-Tanwīr*, 14: 76, Al-Shanqīṭī, *Aḍwā’ al-Bayān*, 2:313)

The Qur'an consistently stresses certainty: {And that the Hour will come—there is no doubt about it—and that Allah will resurrect those in the graves} (22:7). Such verses demonstrate a deliberate rhetorical strategy to eliminate doubt, combining linguistic emphasis with theological clarity. This dual function—affirmation for believers and refutation of deniers—demonstrates the Qur'an's profound method of combining rhetorical force with logical clarity to anchor the doctrine of resurrection in certainty.

4.2.2 Presentation of the Objections of Resurrection Deniers and the Qur'anic Rebuttal

The Qur'an recounts the disbelievers' astonishment and denial regarding resurrection, portraying their incredulity that a human warner—rather than an angel—would claim such a reality. In Sūrat Qāf (50:1–3), Allah swears by the Noble Qur'an, introducing themes of prophethood and resurrection, and highlighting the disbelievers' rejection based on the supposed impossibility of being revived after becoming dust.

Their objection, however, reflects a flawed analogy—measuring divine ability by human limitation. Rather than recognizing Allah's absolute will and power, they projected their incapacity onto Him. This false reasoning is criticized in the verse: “And he presents for Us an example and forgets his own creation” [Yāsīn: 78], revealing how they overlooked the signs of divine omnipotence embedded in their own origin and the natural world.

The Qur'an responds to such denial by affirming Allah's knowledge of every particle lost in the earth and asserting that resurrection is no more difficult than the initial creation. As stated in Sūrat Yāsīn (36:79), the One who originated creation will certainly reanimate it, as He is fully capable and all-knowing. This rational argument, grounded in observable signs and divine power, is central to the Qur'an's rebuttal of resurrection deniers.

4.2.3 Presenting the Proof for Resurrection Before Affirming It

A distinct Qur'anic method is to present rational proof for resurrection prior to its explicit affirmation. This approach is exemplified in al-Mu'minūn (23:12–16), where the successive stages of human creation—from clay to sperm-drop, to clot, to bones clothed in flesh—are described in detail before the mention of death and eventual resurrection. This logical sequencing demonstrates that the One who originates life with such precision and power is surely capable of restoring it after death. By grounding the affirmation of resurrection in observable biological processes, the Qur'an appeals to divine omnipotence, omniscience, justice, and

wisdom as rational foundations for belief. The structural order of these verses thus reflects a broader Qur'anic methodology that builds conviction through reason before declaring the certainty of resurrection.

4.2.4 *Variation Between Rational and Sensory (Empirical) Evidence*

The Qur'an repeatedly calls attention to observable cosmic phenomena as a means of prompting rational reflection. Verses such as al-A'rāf 7:185 and Āl 'Imrān 3:190 urge humans to contemplate the heavens, the earth, and natural cycles as signs for those of understanding.

Such reflections establish that moral coherence requires a realm beyond this life where justice is achieved, for without the Hereafter divine revelation and legislation would be rendered purposeless. This reasoning is reinforced in verses such as {And We did not create the heavens and the earth and what is between them except in truth} (al-Ḥijr: 85), {And We did not create the heavens and the earth and what is between them in play} (al-Dukhān: 38), and {Or should We treat those who believe and do righteous deeds like those who spread corruption on earth? Or should We treat the righteous like the wicked?} (Ṣād: 28). These verses affirm that creation is purposeful and that recompense is inevitable. (Sirāj al-Dīn, 1984, *Al-Īmān bi 'Awālim al-Ākhirah*, 6-7).

The celestial bodies—through their intricate design, varied forms, and ordered movement—serve as powerful signs of divine creation and wisdom. Their structure and function not only attest to the reality of origination but also point compellingly to the reality of resurrection. Just as the stars guide human navigation across land and sea, they also guide the intellect toward recognizing the Creator's existence, attributes, and will. Thus, they affirm the foundational truths of divine power, resurrection, and prophethood. (Ibn al-Qayyim, *Al-Tibyān fī Aqṣām al-Qur'ān*, 284).

4.3 *The Types of Rational-Scriptural Proofs Used to Establish Resurrection*

4.3.1 *The Proof of Perfect Divine Knowledge*

The Qur'an confronts the core objections of resurrection deniers—negating divine knowledge, power, and wisdom—by asserting the perfection of these attributes and grounding the possibility of re-creation in the fact of first creation. The One who originated the human being from non-existence can assuredly reassemble him after death; rationally, restoring what once existed is easier than originating it, just as the original maker of a complex device is most capable of

reconstructing it after disassembly (Muḥammad Aḥmad et al., *Mudhakkirah al-Madkhal*, 154; al-Tahāmī, *‘Aqīdat al-Ba‘th fi al-Islām*, 136).

This Qur’anic reasoning is crystallized in Yā Sīn 36:78–79, which argues from origination to re-creation while invoking perfect divine knowledge of the first and second creation alike; to deny revival of disintegrated bones is, therefore, to deny the implications of God’s complete knowledge and power (Ibn al-Qayyim, *Al-Ṣawā‘iq al-Mursalah*, 2:474; idem, *I‘lām al-Muwaqqi‘īn*, 1:140–142).

Al-Ṭabarī’s exegesis further exposes the skeptic’s false analogy that measures the divine by human limitation: the one who was a mere sperm-drop became a fully formed human by divine will once, which renders the recurrence of that act through resurrection rationally and theologically superior (al-Ṭabarī, *Tafsīr al-Ṭabarī*, 23:31).

4.3.2 *The Proof of Divine Power*

A central rational argument for resurrection in the Qur’an is the affirmation of Allah’s perfect power. As stated in Yā Sīn 36:81, the Creator of the vast heavens and earth is certainly able to recreate human beings. The logic is straightforward: if Allah created the greater (the cosmos), then re-creating the lesser (human beings) is even more attainable. This argument is reinforced in Ghāfir 40:57, which highlights that the creation of the universe is more immense than that of humankind—yet many fail to grasp the implication. The Qur’anic appeal here is clear: the act of resurrection is well within the capabilities of the One who brought the entire universe into existence.

4.3.3 *The Proof of Divine Justice*

Resurrection is further warranted by the necessity of perfect justice, affirmed by fiṭrah, reason, and revelation. Since Allah does not wrong anyone and does not equate the righteous with the wicked, a final judgment is required to fulfil the promises of reward and punishment (al-Zandānī, *Tawḥīd al-Khāliq*, 286). Qur’anic verses such as al-‘Ankabūt 29:4 and Ṣād 38:28 deny moral equivalence between obedience and corruption, while Yūnus 10:4, Ṭā Hā 20:15, and Āl ‘Imrān 3:185 emphasize inevitable return for just recompense (al-Rāzī, *Mafātīḥ al-Ghayb*, 2:355). Because this life cannot encompass complete justice, there must be a realm in which divine sovereignty and justice are fully manifested; the delay of judgment reflects wisdom rather than neglect (Ibrāhīm 14:42; Ḥabannakah, 1997, *Al-‘Aqīdah al-Islāmiyyah*, 581). This theme is repeated extensively in the Qur’an, including in: “And We shall set up the scales of justice for the Day of Resurrection, so no soul will be wronged at all. And if there is [even] the weight

of a mustard seed, We will bring it forth. And sufficient are We as Reckoners.” (Qur'an, al-Anbiyā': 47) And: “Do those [people] not think that they will be resurrected * for a tremendous Day? * A Day when mankind will stand before the Lord of the worlds?” (Qur'an, al-Muṭaffifin: 4–6).

4.3.4 *The Proof of Divine Wisdom*

Divine acts proceed upon manifest or subtle wisdom; creation is neither aimless nor futile. Verses such as al-Mu'minūn 23:115–116 and al-Qiyāmah 75:36 reject the assumption of purposeless existence and denial of return, affirming that humanity was created for worship and moral accountability (Ibn Abī Zamanīn, Tafsīr al-Qur'ān al-'Azīz, 3:215; 'Awājī, Al-Ḥayāh al-Ākhirah, 1:96).

Without the Hereafter, life's God-given endowments of intellect and agency would fail their telos; divine wisdom, therefore, necessitates a continuation wherein every soul is recompensed and the purpose of creation is fulfilled (al-Zandānī, Tawḥīd al-Khāliq, 285–286).

The Qur'an explicitly frames life and death as a test (al-Mulk 67:1–2), denies aimlessness (al-Mu'minūn 23:115), and ties return to just recompense (Yūnus 10:4), while rebuking the presumption that the impure equals the pure or the believer the disbeliever (Ibn Kathīr, Tafsīr al-Qur'ān al-'Azīm, 3:458; Ibn Sa'dī, Tafsīr al-Sa'dī, 6:185; cf. al-Jāthiyah 45:21; al-Qalam 68:35–36).

4.3.5 *The Proof from Innate Disposition (Fiṭrah)*

Human knowledge includes immediate, experiential awareness—pain, joy, hope—which reflects divinely embedded inclinations. Because worldly life is bound with hardship and disruption, the human soul naturally yearns for an enduring realm where happiness replaces misery and justice replaces frustration; revelation answers this desire by promising an afterlife of recompense (al-Bākhirzī, 1993, *Dumyat al-Qaṣr*, 1:140; Ramaḍān, Manhaj al-Qur'ān, 107).

Reason and revelation thus converge on the impropriety of imagining creation left in neglect without command, prohibition, reward, or punishment; sound intellects repudiate such a notion (Ibn Sa'dī, 1993, *Al-Tanbihāt al-Latīfah*, 86).

Contemplation of the created order deepens this conviction: witnessing its harmony and precision overwhelms the soul with recognition of divine

grandeur, making belief in the Hereafter both reasonable and reassuring (Darwazah, 1993, *Al-Tafsīr al-Ḥadīth*, 297).

Classical scholars therefore distinguish between the possibility of resurrection—demonstrated by sensory analogies—and its necessity, established by divine promises of reward and punishment, reiterated and even sworn upon in revelation (al-‘Abbādī, *Istikhrāj al-Jidāl min al-Qur’ān al-Karīm*, 98).

4.3.6 *Measuring the Second Genesis (Resurrection) by the First Genesis (Creation)*

The Qur’an repeatedly employs *qiyās al-awlā* to argue that He who created first can recreate with greater ease (al-Isrā’ 17:49–52; Yā Sīn 36:77–80). Al-Shanqīṭī notes that denial springs from forgetting one’s own origin; to set forth parables while forgetting creation is a lapse of reason (*Aḍwā’ al-Bayān*, 5:19–20; cf. Yā Sīn 36:78). The Sunnah affirms the same logic: the initial creation is not more difficult for Allah than repeating it (al-Bukhārī, Ṣaḥīḥ, 4:1903, ḥadīth 4690).

As Ibn Taymiyyah and Ibn al-Qayyim emphasize, generations continually originate before our eyes—the “first genesis” we acknowledge—so rejecting its analogue in the “second genesis” is inconsistent (Ibn Taymiyyah, *Majmū‘ al-Fatāwā*, 17:251–252; Ibn al-Qayyim, *I‘lām al-Muwaqqi‘īn*, 1:188).

Qur’anic verses underscore both the possibility and the ease of re-creation (Maryam 19:9; Qāf 50:15; Luqmān 31:28), down to the precise restoration of fingertips (al-Qiyāmah 75:3–4), which Ibn Kathīr reads as proof of perfect, detailed reconstitution (Tafsīr al-Qur’ān al-‘Aẓīm, 8:276). The broader analogical program—from embryogenesis (al-Ḥajj 22:5) to the claim that repetition is “easier” than origination (al-Rūm 30:27)—renders re-creation a rational certainty grounded in omnipotence (Ibn Taymiyyah, *Al-Ṣafadiyyah*, 320).

The episode of Ubayy ibn Khalaf, answered by Yā Sīn 36:79, epitomizes this proof: the One who created first will resurrect, and His encompassing knowledge guarantees it (Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, 6:304).

4.3.7 *Analogy of the Creation of the Heavens and the Earth*

Appealing to the observable grandeur of the heavens and earth, the Qur’an argues that the Author of these vast structures—unwearied in their creation—is certainly capable of reviving the dead (al-Aḥqāf 46:33; Yā Sīn 36:81).

This is *qiyās al-awlā*: if the greater (cosmos) is actualized, the lesser (human resurrection) follows a *fortiori* (‘Awājī, *Al-Ḥayāh al-Ākhirah*, 1:87; cf. *al-Isrā’* 17:99; *Ghāfir* 40:57). Ibn Taymiyyah stresses that this self-evident hierarchy compels assent in sound minds (Ibn Taymiyyah, *Dar’ Ta’arūḍ al-‘Aql wa al-Naql*, 1:32), while Ibn al-Qayyim underlines that repetition is, relative to origination, even easier (Ibn al-Qayyim, 1990, *I’lām al-Muwaqqi‘īn*, 1:114).

Al-Rāzī reads *al-Ra’d* 13:2 as an index of divine governance whose precision entails not only existence and wisdom but also capacity to restore for the promised meeting (Al-Rāzī, *Mafātīḥ al-Ghayb*, 18:234). *Al-Isrā’* 17:49–52 then closes the loop: imagined transformations into stone or iron cannot remove humans from divine dominion; the initial act obligates acknowledgment of the second (Ibn al-Qayyim, *I’lām al-Muwaqqi‘īn*, 1:191–192).

A powerful example of the Qur’an’s argument for resurrection appears in *al-Isrā’* 17:49–52, where the disbelievers question the possibility of revival after becoming dust and bone. The Qur’an responds by affirming that the One who created them initially will recreate them, regardless of their imagined transformations into stronger substances like stone or iron.

4.3.8 *The Analogy of Resurrection with the Revivification of the Earth (Drawing an Analogy Between Like Phenomena)*

The Qur’an advances a recurring analogical proof in which the cyclical revivification of dead land by rainfall is presented as a tangible, continuously observed sign of Allah’s power to resurrect the dead; the same divine causality that brings forth luxuriant growth from barren soil grounds the rational plausibility of human re-creation after death (al-Shanqīṭī, *Aḍwā’ al-Bayān*, 1:90, 116; 3:223; 7:336; Ibn ‘Uthaymīn, *Sharḥ Uṣūl al-Īmān*, 49). The locus classicus is *al-Rūm* 30:19—“He brings the living out of the dead, and brings the dead out of the living, and gives life to the earth after its death. And thus, you will be brought forth”—which, as Ibn al-Qayyim underscores, forges a deliberate equivalence between like phenomena through the shared predicate of “bringing forth” (الإخراج): just as vegetation emerges from lifeless earth, so too will human beings be brought forth alive from the ground on the Day of Return (Ibn al-Qayyim, *I’lām al-Muwaqqi‘īn*, 1:108, 186).

Similarly, Allah says: “And you see the earth lifeless, but when We send down upon it rain, it stirs and swells and grows every delightful kind [of plant].” (Q: *al-Ḥajj*: 5). This analogy serves as a sign and proof for five theological points.

The existence of the Creator and that He is the Absolute Truth, His ability to resurrect the dead, The comprehensiveness of His omnipotence, The inevitable arrival of the Hour (the Day of Judgment); and His power to raise the dead from the graves as He causes vegetation to grow from the earth. (Ibn al-Qayyim, I'lām al-Muwaqqi'īn, 3:595)

Ibn al-Qayyim further explains that this proof is repeated “throughout His Book” precisely because its premises are sound, its indication clear, its grasp easy, and its conclusion resistant to serious objection; hence the Qur'an marks the natural world as “insight and a reminder” (Qāf 50:7–8), inviting any servant who turns to reflect upon it. (Ibn al-Qayyim, *I'lām al-Muwaqqi'īn*, 1:193–194)

Additional passages such as al-A'rāf 7:57 and Fuṣṣilat 41:39 reinforce the same analogy: the transition from barrenness to verdure is a public, repeatable sign that renders resurrection neither speculative nor opaque but rationally anchored in the same causal foundation—divine omnipotence coupled with perfect wisdom. (Ibn al-Qayyim, *I'lām al-Muwaqqi'īn*, 1:186)

The Sunnah corroborates this line of reasoning in explicit terms: the lengthy report of Laqīṭ ibn 'Āmir likens human gathering after decay to the greening of a dead land after rain, declaring that the Lord is even more capable of assembling human beings than reviving vegetation (al-Ḥākim, *al-Mustadrak*, ḥadīth no. 8968); likewise, the narration of Abū Razīn al-'Uqaylī, transmitted by *Abū Dāwūd al-Ṭayālīsī*, and Ahmad b. Ḥanbal (*Al-Musnad*, ḥadīth no. 1089), and al-Ṭabarānī (*al-Mu'jam al-Kabīr*, 19:208), draws the same analogy from the observed renewal of a barren valley. In sum, the Qur'an and Sunnah jointly elevate the revivification of the earth from a mere metaphor to a decisive epistemic sign: a continually accessible, sensorially verified analogue that renders bodily resurrection both possible and necessary within a unified theological account of creation, power, wisdom, and eschatological return.

4.3.9 The Analogy of Resurrection with the Extraction of Fire from Green Trees

Among the evidence for the resurrection of both bodies and souls is Allah's ability to bring forth dry, consuming fire from moist, green trees—despite the stark contrast and apparent contradiction between the two. The One capable of producing fire from lush, living wood is even more capable of bringing forth a living human being from dust, just as He created him the first time. (Ibn Taymiyyah, *Dar' Ta'āruḍ al-'Aql wa al-Naql*, 1: 34; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 3: 583.)

In Sūrat Yā Sīn 36:80, Allah draws an analogy between resurrection and the extraction of fire from green trees—an act that appears paradoxical, as fire arises from a moist, green source. This analogy, as Ibn Taymiyyah explains, addresses the skeptics who deny resurrection on the grounds that dry, decayed bones cannot return to life, which they associate with warmth and moisture. Allah refutes this by invoking a more astonishing phenomenon: producing fire from green wood. This serves as a superior analogy rooted in divine power. Moisture and heat are more amenable to change than dryness and coldness, making resurrection logically easier than producing fire from green vegetation. Given that living beings are composed of earth, water, and air—with some scholars also affirming a fiery component—the creation of life from dust is rationally more plausible. Thus, the One who creates fire from green trees can undoubtedly recreate life from inanimate matter. (Ibn Taymiyyah, *Dar' Ta'āruḍ al-'Aql wa al-Naql*, 1: 33-34)

Abū al-Ḥasan al-Ash'arī, commenting on this verse, stated: “He presented to them an observable phenomenon: His production of fire from two specific green trees—‘afār and al-marakh—which ignite when rubbed together by the wind. This served as a demonstrative analogy proving the feasibility of reviving decayed bones and dispersed flesh.” (Ibn Taymiyyah, *Risālah ilā Ahl al-Thaghr*, 160–161) Ibn 'Āshūr noted in his tafsīr that the Qur'anic reference to "green trees" does not merely denote color, but rather alludes to their underlying property: moisture. Trees are green as long as they are alive; when they wither and die, they turn grey. Thus, "greenness" becomes a metaphor for moisture and vitality. (Ibn 'Āshūr, *Al-Tahrīr wa al-Tanwīr*, 23: 77).

Ibn al-Qayyim clarifies the analogical proof in Yā Sīn 36:80 by refuting the claim of some resurrection deniers who argue that life, characterized by heat and moisture, cannot return to what is cold and dry—namely, death. He explains that such reasoning stems from a lack of true understanding. Life and death do not coexist within a single substance; rather, when Allah wills life, death departs. As proof, he cites the phenomenon of fire—a hot, dry element—emerging from green trees, which are cool and moist. This contradiction affirms divine power and undermines the claim of impossibility.” (Ibn al-Qayyim, *I'lām al-Muwaqqi'in*, 1: 189–190).

4.4 Surah Yā Sīn and Its Treatment of Rational Proofs of Resurrection

This chapter analyses the paths and evidences presented in Surah Yā Sīn concerning the resurrection, and assess the extent to which the Surah encompasses the various modes of reasoning regarding resurrection found in

other chapters of the Qur'an. From its beginning to its end, the Surah offers rational and intuitive arguments for resurrection—both overt and subtle, simple and complex. The following table shows the verses that tackled the issue of resurrection along with the classification of the Qur'anic methodologies and types of proofs based on what is discussed in the previous chapter:

Qur'anic general Methodology:

- 1- Informing About the Hereafter, Either in a General or Emphatic Manner
- 2- Presentation of the Objections of Resurrection Deniers and the Qur'anic Rebuttal
- 3- Presenting the Proof for Resurrection Before Affirming It
- 4- Variation Between Rational and Sensory (Empirical) Evidence

Types of rational proofs:

- 1- The Proof of Perfect Divine Knowledge
- 2- The Proof of Divine Power
- 3- The Proof of Divine Justice
- 4- The Proof of Divine Wisdom
- 5- The Proof from Innate Disposition (Fiṭrah)
- 6- Measuring the Second Genesis (Resurrection) by the First Genesis (Creation)
- 7- Analogy of the Creation of the Heavens and the Earth
- 8- The Analogy of Resurrection with the Revivification of the Earth (Drawing an Analogy Between Like Phenomena)
- 9- The Analogy of Resurrection with the Extraction of Fire from Green Trees:

Table 1

Analysis of Different Proofs on Resurrection in Surah Yā Sīn

The verse	Interpretation	Qur'anic general methodology	Types of Rational Proof
"Indeed, it is We who bring the dead to life and	This verse offers a direct affirmation of resurrection and	1. Informing About the Hereafter in an	1. The Proof of Perfect Divine Knowledge

<p>record what they have put forth and what they left behind, and all things We have enumerated in a clear register." (Yā Sīn 36:12)</p>	<p>moral accountability by asserting that Allah alone gives life to the dead, demonstrating His exclusive authority over existence. It emphasizes the meticulous recording of all human actions and their lasting effects, ensuring the inevitability of recompense. The reference to the "imām mubīn" (clear register) is interpreted as the Preserved Tablet (al-Lawḥ al-Maḥfūz), underscoring the comprehensiveness and precision of divine knowledge and decree.</p>	<p>Emphatic Manner The verse explicitly informs of resurrection and divine recording, both core elements of the Hereafter.</p>	<p>وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ (We have enumerated everything) affirms the all-encompassing divine knowledge which makes resurrection and judgment rationally necessary.</p>
<p>"And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers." Until "It was said, "Enter Paradise." He said, "I wish my people could</p>	<p>This passage employs a narrative form to affirm the reality of resurrection and divine recompense through the story of a believing man who supports the messengers and is martyred. Upon his death, he is granted</p>	<p>1. Informing About the Hereafter in a General and Emphatic Manner The verse depicts entrance to Paradise, divine forgiveness, and eternal honor—</p>	<p>3. The Proof of Divine Justice (Implied) The narrative justifies divine justice: a man sacrifices himself for the truth and is immediately rewarded with Paradise, reinforcing that</p>

<p>know * Of how my Lord has forgiven me and placed me among the honored." (Yā Sīn 36:20–27)</p>	<p>Paradise and wishes his people knew of his divine reward. Rather than abstract argumentation, the Qur'an uses emotional narrative to highlight the immediacy and certainty of the afterlife, appealing to the heart and enhancing internal conviction—especially among those less moved by rational proofs.</p>	<p>key themes of the Hereafter.</p>	<p>there is an ultimate moral order.</p>
<p>“Have they not considered how many generations We destroyed before them - that they to them will not return? * And indeed, all of them will yet be brought present before Us.” (Yā Sīn 36:31–32)</p>	<p>These verses present a historical reflection: Have they not seen how many generations We destroyed before them—that they will not return to this world? Yet all of them, without exception, will be gathered before Us. The rhetorical question prompts reflection on the fate of past nations, not merely to highlight worldly punishment, but to affirm a coming resurrection and</p>	<p>1. Informing About the Hereafter in a General and Emphatic Manner The verse underscores the certainty of resurrection and the universal gathering for judgment.</p>	<p>2. The Proof of Divine Power The verse affirms that the same power that annihilated entire generations can also gather them again.</p>

	<p>final gathering for judgment.</p>		
<p>“And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.... But when it is said to them, "Beware of what is before you and what is behind you; perhaps you will receive mercy... " (Yā Sin 36:33–45)</p>	<p>These verses present a series of natural and cosmic signs—revived earth, paired creation, night and day cycles, celestial precision, and safe passage at sea—as implicit rational proofs of resurrection. They highlight divine power, wisdom, and order, culminating in verse 45 with a direct warning of impending judgment, referencing both the Hereafter and past destructions.</p> <p>By inviting reflection on observable patterns—life emerging from death, consistent natural laws, and divine control—these signs build a cumulative rational case for resurrection. The same power that governs the</p>	<p>4. Variation Between Rational and Sensory (Empirical) Evidence The passage uses empirical observations—such as agriculture, astronomy, and survival at sea—as rational signs supporting resurrection.</p> <p>3. Presenting the Proof Before Affirming It These verses precede the direct warning about resurrection (verse 45), setting the foundation for it with demonstrable signs.</p>	<p>2. Proof of Divine Power All phenomena shown—revival of dead land, cosmic movements, preservation in sea—are manifestations of Allah’s power.</p> <p>4. Proof of Divine Wisdom The order, purpose, and harmony in these signs reflect divine wisdom—this wise management suggests a purposeful end, i.e., resurrection and judgment.</p> <p>7. Analogy of the Creation of the Heavens and the Earth Cosmic systems (sun, moon, night/day) serve as analogies to the power behind the resurrection.</p>

	<p>universe with precision affirms the plausibility and certainty of bringing the dead back to life.</p>		<p>8. Analogy with the Revivification of the Earth "The dead earth We bring to life" is an explicit analogy—just as dead earth revives, so too will the dead rise.</p>
<p>“And they say, "When is this promise, if you should be truthful? * They do not await except one blast which will seize them while they are disputing. * And they will not be able [to give] any instruction, nor to their people can they return.” (Yā Sin 36:48–50)</p>	<p>These verses confront a common objection posed by resurrection deniers—“When will this promise be fulfilled, if you are truthful?”—a sarcastic challenge rooted in disbelief. The Qur’an answers not with theoretical argument, but with a striking depiction of the event: a single, sudden blast will overtake them amid ordinary disputes. Its abruptness will leave no time for final acts or farewells, underscoring the inescapable and overwhelming</p>	<p>2. Presentation of the Objections of Resurrection Deniers and the Qur’anic Rebuttal The verse opens with a mocking objection, then proceeds to refute it through a dramatic portrayal of the suddenness and seriousness of the resurrection event.</p>	<p>These verses do not directly introduce a new rational proof type, but they reinforce the power of the Qur’an’s rhetorical and empirical method to silence false assumptions. Indirectly, they appeal to: 2. Divine Power – The suddenness and totality of the event highlight the absolute power of Allah over life and death.</p>

	<p>nature of divine judgment.</p>		<p>4. Divine Wisdom – The shock factor and justice served in the abruptness imply a wise reckoning for those heedless of the warning.</p>
<p>“And the Horn will be blown; and at once from the graves to their Lord they will hasten. * They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth." (Yā Sīn 36:51–52)</p>	<p>These verses vividly depict the resurrection scene, initiated by the Trumpet blast that causes the dead to rise from their graves and hasten toward their Lord. Terms like “from their graves” and “hastening forth” convey the suddenness and urgency of the moment. The deniers of resurrection, overwhelmed by shock, lament their fate and acknowledge the truth they once rejected: “This is what the Most Merciful had promised, and the messengers spoke the truth.” This moment confirms the reality of</p>	<p>1. Informing About the Hereafter in an Emphatic Manner These verses present the resurrection scene with intense imagery and direct speech, making it visceral and immediate for the audience.</p>	<p>2. The Proof of Divine Power The act of resurrecting the dead and assembling them instantly underscores Allah's absolute omnipotence.</p> <p>4. The Proof of Divine Wisdom The scene displays the wise fulfillment of promise and justice, with the deniers themselves becoming witnesses to their own error.</p> <p>6. Measuring the Second Genesis by the First (implicitly) Their awakening from death parallels the act</p>

	<p>resurrection and affirms the truthfulness of prophetic revelation.</p>		<p>of first creation— though not directly stated here, it reinforces the logical consistency of resurrection.</p>
<p>“It will not be but one blast, and at once they are all brought present before Us. * So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.” (Yā Sin 36:53–54)</p>	<p>These verses continue the depiction of the resurrection, highlighting its immediacy and divine ease: with a single call, “all are brought before Us”—a demonstration of Allah’s absolute command over creation. The narrative then shifts to the Day of Judgment, where verse 54 affirms the perfect justice of divine recompense: no soul will be wronged, and each will be judged solely by their deeds. This reinforces both the fairness of divine judgment and the moral responsibility of human action.</p>	<p>1. Informing About the Hereafter in an Emphatic Manner These verses describe the certainty, suddenness, and justice of resurrection and judgment in clear and forceful language.</p>	<p>2. The Proof of Divine Power The ability to raise all of humanity with a single command demonstrates unlimited divine omnipotence.</p> <p>3. The Proof of Divine Justice The guarantee that no soul will be wronged and each will be rewarded according to deeds reflects the foundational justice upon which resurrection and accountability are built.</p>

<p>Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation ...” until “[Then He will say], "But stand apart today, you criminals.” (Yā Sin 36:55–59)</p>	<p>These verses portray the ultimate distinction between the people of Paradise and the criminals who denied the truth. The righteous are shown rejoicing in their reward, while the divine command—“Stand apart today, O you criminals!”—marks the beginning of judgment for the wicked. This separation encapsulates the consequence of resurrection and divine justice: eternal reward or punishment determined by one's belief and actions.</p>	<p>1. Informing About the Hereafter in an Emphatic Manner These verses provide a direct and vivid affirmation of the afterlife's outcomes— eternal reward for the righteous and exclusion for the wicked.</p>	<p>3. The Proof of Divine Justice The moral differentiation between Paradise dwellers and the criminals underscores the necessity of resurrection as the only context in which ultimate justice can be fulfilled. Without resurrection, this just recompense would be impossible.</p>
<p>“Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary? * And he presents for Us an example and forgets his [own] creation. He says, "Who</p>	<p>These verses present a powerful rebuttal to the skeptics of resurrection through a combination of rational evidence and rhetorical challenge. The Qur'an exposes the contradiction in the human being who, though created</p>	<p>2. Presentation of the Objections of Resurrection Deniers and the Qur'anic Rebuttal The question "مَنْ يُحْيِي الْعِظَامَ" represents a common objection, and the reply "يُحْيِيهَا "</p>	<p>6. Measuring the Second Genesis (Resurrection) by the First Genesis (Creation) The central proof used is the analogy between creation and recreation, which the Qur'an</p>

<p>will give life to bones while they are disintegrated?" * Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing." (Yā Sīn 36:77–79)</p>	<p>from a lowly drop of fluid (nutfa), now dares to argue about divine capabilities. The verse then narrates an example of denial: someone questioning the possibility of reviving decayed bones, forgetting his own initial creation.</p> <p>The Qur'anic response affirms that the One who created humans the first time is fully capable of recreating them—highlighting divine omnipotence and perfect knowledge.</p>	<p>الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ" forms a clear rational rebuttal grounded in logical consistency.</p> <p>3. Presenting the Proof for Resurrection Before Affirming It The argument focuses first on the possibility and logic of resurrection, using the analogy of first creation before restating the reality of resurrection.</p> <p>4. Variation Between Rational and Sensory (Empirical) Evidence The analogy from human creation and decayed bones is empirical and observable, yet used for a rational conclusion</p>	<p>consistently invokes to establish the plausibility of resurrection.</p> <p>1. The Proof of Perfect Divine Knowledge The ending “وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ” emphasizes that resurrection falls within Allah's absolute and comprehensive knowledge of all forms of creation.</p>
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		about resurrection.	
<p>“[It is] He who made for you from the green tree, fire, and then from it you ignite.” (Yā Sīn 36:80)</p>	<p>The Qur’an presents a compelling analogy to affirm resurrection by referencing the observable phenomenon of extracting fire from green trees—an act that appears contradictory, as fire (dry and hot) emerges from greenery (moist and cool). This empirical marvel underscores that if Allah can produce fire from living, moist matter, He can certainly revive life from dead, dry matter like dust or bone. Since this seen phenomenon is more astonishing than resurrection, its acceptance logically necessitates belief in the latter.</p>	<p>3. Presenting the Proof for Resurrection Before Affirming It The verse first offers a proof from nature that demonstrates Allah’s power, setting the stage for affirming resurrection.</p> <p>4. Variation Between Rational and Sensory Evidence It utilizes an empirical fact (fire from green tree) to build a rational argument for the plausibility of life after death.</p>	<p>9. The Analogy of Resurrection with the Extraction of Fire from Green Trees This is a direct example of this specific type, mentioned uniquely in this verse.</p> <p>2. The Proof of Divine Power The verse highlights Allah’s ability to overcome opposites, thereby underscoring His supreme power over all things, including resurrection.</p>
<p>“Is not He who created the heavens and the earth Able to create the likes</p>	<p>The concluding verses of Sūrah Yā Sīn affirm resurrection by appealing to Divine</p>	<p>3. Presenting the Proof for Resurrection Before Affirming It</p>	<p>2. The Proof of Divine Power The primary focus of these verses is Allah’s</p>

<p>of them? Yes, [it is so]; and He is the Knowing Creator. * His command is only when He intends a thing that He says to it, "Be," and it is." (Yā Sīn 36:81–82)</p>	<p>Power and Will. The creation of the heavens and earth is cited as undeniable evidence that the One who originated them can also recreate human beings. The rhetorical question transitions to emphatic certainty with “Yes, indeed (balā), He is the Supreme Creator, the All-Knowing,” thereby nullifying all doubt. The subsequent verse underscores the ease of resurrection by invoking the Divine Command—“Be, and it is”—signifying that what may seem improbable to humans is effortlessly within Allah’s will and capability.</p>	<p>The cosmic creation is offered first as a logical foundation, followed by the affirmation of resurrection. 4. Variation Between Rational and Sensory (Empirical) Evidence The observable universe (heavens and earth) becomes the base for a rational conclusion about Allah’s power over resurrection.</p>	<p>unbounded ability to re-create life, just as He created the heavens and earth. 6. Measuring the Second Genesis by the First Genesis The analogy rests on the original act of creation, implying that re-creation (resurrection) is even more plausible. 7. Analogy of the Creation of the Heavens and the Earth The verse explicitly uses the heavens and earth as the grandest example of Divine creation to justify the plausibility of resurrection. 1. The Proof of Perfect Divine Knowledge</p>
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			<p>The attribute “الْعَلِيمُ” emphasizes that Allah not only creates but does so with complete knowledge, reinforcing that the resurrection is part of a wise, knowing plan.</p>
<p>“So exalted is He in whose hand is the realm of all things, and to Him you will be returned.” (Yā Sīn 36:83)</p>	<p>This verse serves as the majestic conclusion to the thematic arc of resurrection in Sūrah Yā Sīn. It offers both a theological affirmation and a logical culmination of the arguments presented. Declaring the transcendence of Allah (subḥānalladhī) implies that the One who possesses the sovereign control (malakūt) over all things is utterly free from incapacity, injustice, or error. The phrase "وَالِيهِ تُرْجَعُونَ" (to Him you will be returned) is a direct and decisive</p>	<p>1. Informing About the Hereafter, Either in a General or Emphatic Manner The verse provides an explicit eschatological statement about the return to Allah, encompassing both resurrection and final judgment.</p>	<p>1. The Proof of Perfect Divine Knowledge His full sovereignty (malakūt kulli shay') implies total knowledge and control over all affairs, including life, death, and return. 2. The Proof of Divine Power Ownership of the entire cosmos entails absolute capability to resurrect and recompense all creation. 3. The Proof of Divine Justice The return to Him implies a</p>

	<p>affirmation of resurrection and ultimate accountability. It consolidates the rational and empirical proofs previously presented by rooting them in the absolute dominion of Allah over the universe and over life and death.</p>		<p>moral conclusion—that the resurrection is not arbitrary, but a necessary step for divine justice to be fulfilled.</p>
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5. FINDINGS AND CONCLUDING REMARKS

The thematic and analytical examination of Sūrah Yā Sīn reveals its unparalleled comprehensiveness in presenting the doctrine of resurrection through a multifaceted Qur’anic strategy. The sūrah integrates all four components of the Qur’anic methodological approach: it offers general affirmations of the Hereafter, presents objections raised by deniers along with cogent rebuttals, introduces rational proofs before declarative affirmations, and alternates effectively between rational and empirical evidence.

At the level of rational argumentation, Sūrah Yā Sīn deploys a diverse range of proofs—including the analogies of first and second creation, divine knowledge and power, the revivification of the earth, the cosmic order of the heavens and earth, and the extraction of fire from green trees—all of which correspond to established Qur’anic rational categories. Through this integrative design, the sūrah not only reinforces the credibility of resurrection but also demonstrates the Qur’ān’s capacity to employ reason in affirming theological truths.

Furthermore, the cumulative structure of these arguments does more than affirm a single eschatological doctrine; it implicitly reinforces the divine origin of the Qur’ān and, by extension, the truthfulness of the Prophet Muḥammad (PBUH) who conveyed it. The intellectual coherence, rhetorical precision, and epistemological balance between rationality and revelation,

especially as epitomized in the sūrah's concluding verse, point unmistakably to a source beyond human composition.

Thus, Sūrah Yā Sīn stands not only as a powerful theological exposition of resurrection but also as a rationally structured testament to the authenticity of divine revelation—contributing simultaneously to Islamic eschatology and the broader discourse on Prophetic truthfulness.

ACKNOWLEDGEMENT NOTE

This study is financed by a project under Academy of Islamic Studies, University of Malaya with the project No UMG037L-2024.

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