

## **Exploring Theories of Corporeal Afterlife in Islamic Philosophy and Theology:**

Emphasis on Reassembling of Dispersed Body Parts and Recreating the Non-Existent Body

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In Islamic philosophy and theology, “corporeal life after death” refers to various theories, each of which must be distinctly understood to avoid intermixing them. Some of these theories acknowledge the existence of a disembodied soul. Among these, we find: 1. the reconnection of the disembodied soul with the earthly body; 2. the soul's association with a new body, distinct from the earthly one; 3. the continuation of human life through the soul's association with an astral body from the imaginable world (‘alam al-mithal); 4. the continuity of human life via the soul's linkage to an astral body originated from the soul. While proponents of these four theories have accepted the soul's existence as an abstract entity, they vary significantly in their conceptualizations of the soul. In contrast, other theories do not recognize a disembodied soul: 5. afterlife through an invisible astral body that originated from the earthly body and has the substance of the realm of Hurqalya; 6. afterlife through reassembling the dispersed parts of the earthly body by divine power; 7. afterlife through recreating the non-existent earthly body by divine power. First, we describe the first five theories briefly, followed by detailed explanations of the sixth and seventh theories. Alongside the metaphysical foundations of these two latter theories—such as every material thing is composed of indivisible parts; time is composed of indivisible elements; non-existent entities are things; time plays no role in the specification of things- I offer a report of the opinions concerning these two theories' relation.