



## A Comparison and Evaluation of the Views and Arguments of Commentators and Scholars About the Quality of Torment of Metamorphosis

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### **Abstract**

The torment of metamorphosis is one of the traditions of divine correction that afflicts a person or special group following religious and moral deviations. Such a tradition is reported in the verses of the Qur'an in two ways: One of them is apparent metamorphosis that belonged to the people of Israel Who suffered it for disobeying the ban on fishing and using trickery. And the other is spiritual metamorphosis that is general and not belong to a particular nation and all human beings are suffered to it. Many verses with different words have reminded of the second type of torment. There is disagreement among the commentators of Sunni and the Shiite about the formal metamorphosis of the children of Israel. This difference has led to three views among them with different arguments. The Wise Men, especially the followers of Sadra's wisdom, while adhering to the appearances of verses and hadiths, based on the theory of divine metempsychosis and the type of types, it provides a more accurate approximation that includes external and internal metamorphosis. These views are based on the sequence of the bodies of the population and attention to the middle type and the lower genius. In this research, by means of content analysis. We will examine and evaluate the views and reasons of commentators and scholars about the quality and types of metamorphosis.

**Keywords:** *Metamorphosis; Formal Metamorphosis; Spiritual Metamorphosis; Divine Metempsychosis; Species of Species*

### **Introduction**

The tradition of divine torment are laws which according to them the universe is governed. Part of this tradition of divine torment refers to the end of moral perversions, rebellion, and the passage of human beings along specific divine lines by the prophets which at the end of a person's life, he deviates from the direct divine path. The Holy Qur'an has mentioned these traditions, which by referring to verses

and their interpretations, we find that the flow of these traditions in human societies is divided into two types, individual and social. In the social sector, according to the religious texts of individuals and groups and many settlements were punished and destroyed due to arrogance and disobedience to divine commands. For example, we can mention the torment of the people of Thamud or Noah: So they hamstrung the She-camel and defied the command of their Lord Thereupon the earthquake seized them, and they lay lifeless prostrate in their homes. (Al-Araf 77/78) also about the people of Noah says: and do not plead with me for those who are wrongdoers: they shall indeed be drowned. (al-hud 37). In the individual section, there are many examples of it in the Qur'an, some of which are associated with destruction such as eclipse of Qarun and the drowning of the son of Noah (AS). Some also associated with destruction. Like the news of the approaching death for relatives and drowning in the world that brings double torment. Like the divine punishment of the metamorphosis that a group of Israelites suffered and turned into apes and pigs and did not live in this state for more than three days and then all of them died. There is disagreement among Muslim scholars about how the torment of metamorphosis occurs, and this article examines and analyzes these sayings. Despite some research writings on the torment of metamorphosis, in the present study, after the conceptualization of metamorphosis and the explanation of its Qur'anic uses, we take a comprehensive look at comparing and evaluating the views and reasons of commentators with Muslim scholars about this divine torment. So we try to carefully analyze the approach of the most prominent Muslim commentators and philosophers in order to reach a correct theory.

## **1. The Meaning of Metamorphosis**

### **1.1 Metamorphosis in the Word**

Metamorphosis is the transformation of something into something else, which the object is uglier and worse than the original form; this is why most lexicographers have interpreted metamorphosis as Uglier and lower than the former. (Farahidi, 1409: 206; Ibn Faris, 1405, vol. 5: 323; Ibn Athir Jazri, 1988, vol. 4: 329; Ibn Manzoor, 1414, vol. 3:55; Fayumi, 1414, vol. 2: 72; Tarihi, 1996, vol. 2: 443).

### **1.2 Metamorphosis in the Term**

According to metaphysicians, there are three types of Metamorphosis:

The first Type: Property or apparent metamorphosis: In such a metamorphosis, only the material form changes with human survival, which is not a rational reason for its impossibility, because it has been proven in material sciences that the material body changes with all its particles and cells every few years, and at the same time his current body is such as his previous body. There is also a narrative reason to prove it; the appearance of verses 65-66 of Al-Baqarah indicates to this matter.

The second Type: divine or inner metamorphosis: which means that human beings go devious in the natural world and moves against the straight path. The choice of such a path provides the background for the emergence of a queen of sensual properties for a person who gradually permeates these sensual properties in his soul and becomes united with the soul; Whether that face is adaptable with the original nature or not . Such as the metamorphosis in the form of an ape in the verse "Be you spurned apes" (Al\_Baqara: 65). In this case, although the appearance of the criminal man, which is a violation of his truth and soul, is the human form; But his single soul, which constitutes his reality, is an ape, and this reality is revealed in man or in the world. Like what happened to the companions of the Sabbath, whose appearance and interior became apes and pigs or will appear on the Day of Resurrection; such as what the verse "On the Day of Judgment will be blown up in the images, if they are blown away; the day the Trumpet will be blown, and you will come in groups" (Al\_Naba: 18) refers to it. In a narration of the Prophet (PBUH), the following verse is quoted: Ten groups of my Ummah are gathered in a way that

Allah has separated them from other Muslims. (Havizi, 1415, J 5: 493; Feyz Kashani, 1415, J 5: 275). Type 3: Deviation from the main purpose: Sometimes the word metamorphosis refers generally to any mystical change that destroys the main purpose of something; For example, if the copywriter voluntarily changes the phrases, words, and spelling of words while copying old books with the intention of helping and facilitating, he has distorted old writing. (Javadi Amoli, 2010, vol. 5: 151) Hence, some have considered the transformation of human beings into solids such as stone, because in it there is also the transformation of one object into another (Alusi, 1415, J 12:44).

## **2. The Use of Metamorphosis in the Quran**

### **2.1 Exterior Metamorphosis**

In the Qur'an, this type of metamorphosis is attributed to the companions of "Saturday", which took place in the time of David and Jesus (PBUH). In the verses of the Qur'an, the ending of the humiliated Jews, who became humiliated, can be seen in three ways:

A) In the time of David (PBUH), some of the Jews who lived on the shores of the Red Sea in the city of Ilea, violated the sanctity of Saturday as a holy day, disobeyed the divine command and went fishing; so, they were deformed into apes. and surely you know those of you who violated the Sabbath, whereupon We said to them, 'Be you spurned apes. ( Al- Baqareh"65). When they defied [the command pertaining to] what they were forbidden from, we said to them, 'Be you spurned apes. (Al-Araf:166). It refers to this. It has been narrated from Qatadeh that all guilty men and women disguised themselves as apes and shouted like apes. According to a narration of Ibn Abbas, the transfigured human beings did not live for more than three days and the people watched them, then perished and a generation of them did not remain. (Tabarsi, 1372, vol. 4: 759; Fakhr Razi, 1420, vol. 3: 540-542).

B) The actions of some Jews, such as the rebellion on "Saturday" and the use of trickery and denial of divine verses, make it clear that they were a bullish nation and did not give in except to material pleasures; Therefore, they were cursed and angered by Allah, and their young people were transformed into pigs because of their blind imitation of their predecessors, in the form of apes and their elders. (Ibn Abi Hatem, 1419, c. 4: 1164; J 12: 391; Beizawi, 1418, J 2: 133; Siouti, 1404, J 2: 295; Sayyed Ibn Qutb, 1412, J 2: 926)

Evidence of this claim is this verse: Say, 'Shall I inform you concerning something worse than that as a requital from Allah? Those whom Allah has cursed and with whom He is wrathful, and turned some of whom into apes and swine (Al\_Maede 60).

C) A group of Jews were cursed and prayed to David (pbuh) in the form of apes and to the prayer of Jesus (pbuh) in the form of pigs: The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary (Al\_Maede 78). In confirmation of this promise, some commentators have quoted a narration from Imam Baqir (AS) who said: David (AS) cursed the people of "Abla" because of the sin they had committed on Saturday, and this disobedience occurred in his time ...So Allah made them in the form of apes. Jesus (pbuh) also cursed those on whom the food was revealed and they disbelieved (Tusi, vol. 3: 609; Tabarsi, 1372, vol. 3: 357; Bahrani, 1416, vol. 2: 343; Hawizi, 1415, vol. 1: 661; Qomi Mashhadi, 1989, vol. 4: 203)

### **2.2 Inner Metamorphosis**

By referring to the Quranic teachings and narration, we find that divine punishment has different examples. The reason for the difference is its conformity with another tradition called the proportionality

of crime and punishment; Among those punishments is the esoteric metamorphosis of some human beings. In the sense that there is a gap between their perceptual powers and the truth, and they will no longer be able to comprehend the truth; Like the transfigured Jews who, by disregarding the divine commands and forgetting and justifying their actions and insisting on them, opened the door to forget their truth and created the ground for the realization of their inner transformation.

This important tradition has been mentioned in many verses with different and synonymous interpretations; In terms such as ending, nature, spending, canan, sheathing, locking, cheating, cruelty, disease, etc., which is used for the misguided and closure of the hearts of infidels and opponents, it is of the type of non-queen affairs. Therefore, Allah will cut off His mercy from those who follow the path of rebellion and persistently insist on it. That is why the commentators, in justifying the closed hearts of some people, which caused them to turn away from the truth, believe that their hearts were not created in this way; they were cursed and rejected because of disbelief, deserving of the heart and nature of the heart God also leaves the sin that does not return after repeated deadlines and the possibility of repentance and insistence on rebellion, deprives him of his special grace, success and affirmations, and closes his heart. And he is cursed and far from Allah's mercy. (Javadi Amoli, 1389, J 5: 445)

### 2.3 Deviation from the Main Goal

By Researching the verses of the Qur'an, we find that in some cases the word metamorphosis generally refers to any mystical change that destroys the main purpose of something. As some people forget their origin and only think themselves as a substitute; Whereas the animal and vegetable soul of man, which is the descending order of the soul, is a means to reach the original self, not the goal and end of man. This is stated in a verse describing such people: while another group, anxious only about themselves, entertained false notions about Allah, notions of [pagan] ignorance. (Al\_ Imran 154) Accordingly, all the concern of some human beings is comfort, self-imitation and the lower stages of the soul.

Allah says about the deviants from the straight path: They are like cattle, but they are more astray (A'raf: 179). This is neither an analogy nor an proverb; As Mujahid, Sheikh Tusi, Zamakhshari, Allameh Tabatabai and other commentators say, it is not an insult and humiliation, because the whole Qur'an is polite and kind and not exaggerated, because the mystics see it and the sages reach it with proofs and the narrators reach it with narrations. For all these reasons, there is no point in justifying the appearance of verses and narrations against them.

In fact, the above verse seeks to express the stages of man's fall from his humanity. This is why some believe that the likeness of some human beings to animals is to explain the truth that is hidden from the eyes of some, because a human being whose policy is based on his belly and all his grief is his belly is like an animal in terms of body and character. Which creep upon the abdomen: Allah created every animal from water. Among them are some that creep upon their bellies (Al\_Noor:45) (Javadi Amoli, 1389, vol 1: 503). In this case, day by day, his animal is highlighted and his humanity is covered. This is not a descent, because elusion is impossible; First it is close to the pure animal, then the real animal and the third stage is "yes, they are misguided". Sometimes it falls lower than that and becomes "like plant". This stage, which is inferior to animal life, destroys the emotions and feelings and only thinks of eating well and eating and boasting, because all the effort of a seedling is to absorb food well and stay green and green; Then it reaches the solid body that is lower stage. Then your hearts hardened after that; then they are like stones, or even harder. For there are some stones from which streams gush forth, and there are some of them that split, and water issues from them, and there are some that fall for the fear of Allah. And Allah is not oblivious of what you do. (Al\_ Baqarah 74). The same three stages are repeated in this verse about plants and inanimate objects, and these nine stages are the descent and deviation of man from the straight path. (Javadi Amoli, 1389, J 21: 226-227) The heavens and the earth belong to Him. Also, the

purpose of his creation, which has been promised to him, is to worship with the knowledge and sincerity of the Almighty, not to worship the devil. Eventually, in pursuit of stubbornness and opposition to the truth he become metamorphosed, and transformed into soulless sculptures that cannot continue their way or go back. Did I not exhort you, O children of Adam, saying, "Do not worship Satan. He is indeed your manifest enemy. Worship Me. That is a straight path"? We would have deformed them in their place; then they would neither have been able to move ahead nor to return (yasin 60\_67).

### **3. The Approach of the Shitte and Sunni Commentators to Metamorphosis**

Although the appearance of Quranic verses and narrations indicates the occurrence of metamorphosis on the companions of Saturday and the historical nature of this story, but since the time of Tabein onwards, other views have been presented that in some cases were contrary to the appearance of the verses, which can be mainly two ideas. He pointed out: those who believe in inner metamorphosis and those who believe in spiritual and formal metamorphosis.

#### **3.1 The View of Those Who Believe in Apparent Metamorphosis**

Many commentators believe that the transfiguration of the Jewish nation was apparent (Ibn Abi Hatim, 1419, vol. 1: 132; Tusi, *Bitā*, vol. 1: 290; Tabarsi, 1372, vol. In the sense that the human body is transformed by divine power into the body of an animal or something else that is and ugly and devoid of human beauty, but his soul is the soul of man. Allameh Tabatabai, in addition to considering the soul as the body, like other sages, and believes in recognizing the body as the soul (Ibn Sina, 1975: 187-188; Sadr al-Din Shirazi: 1981, vol. 8: 133-135). And considers the return and metamorphosis of human existence to a more imperfect existence than itself, that is, other types of animals; Without destroying the survival of the human soul. In his view, the human face has actions and subsequent states that with the repetition and density of those conditions gradually find a special and new form for him. He goes on to explain his point: "If we assume that a human face has been transformed into another type of animal, such as a monkey and a pig, that the animal face is engraved on its human face, but that its rational soul is a human soul, then such a person is a pig and or he is a human being, a monkey, not that his humanity has been completely annulled and the face of a pig and a monkey have been engraved instead of his human face. If man acquires a form of the forms of property as a result of repetition of action, the soul will be conceived as such, and we have no reason to believe that the carnality and carnal forms are as in the Hereafter to appear and be embodied from within. Therefore, as we have said, a metamorphosed human being is a human being who has been metamorphosed, not a metamorphosed without humanity" (Tabatabai, 1374, J 1: 314).

#### **Arguments of Those Who Believe in Bodily Metamorphosis**

The most important reason for commentators who believe in the authenticity of the metamorphosis is the explicit citation of verses and hadiths. They report on the Sabbath in verse of the Quran: « Ask them about the town that was situated on the seaside, when they violated the Sabbath When they defied [the command pertaining to] what they were forbidden from, we said to them, 'Be you spurned apes (Al\_Araf 163\_166) as We cursed the People of the Sabbath, and Allah's command is bound to be fulfilled. ( Al\_ Nisa47). It is a historical and fact-based report that explicitly reflects the metamorphosis. Also, some authentic narrations indicate the occurrence of true metamorphosis. It is therefore necessary to act on the appearance of the verse, and there is no claim to interpret this appearance, regardless of its implication, because a change of form to another form intellectually possible; There is no need to interpret it. In this case, the deceased Majlisi writes: "News that expresses metamorphosis, which means a change of body and face, are more frequent" (Majlisi, 1403, J 58: 111). It is very clear that the metamorphosis in Allameh Majlisi's thought relies only on the change of the body,

because he believes in the primacy of the soul over the body, along with the independence of the two from each other, while cooperating with them (same: 140; the same, 1404, vol. 5. 167). Whereas in transcendent wisdom, the connection between the soul and the body is an inherent and natural connection. According to Mulla Sadra, based on the theory of substantial motion, he gives a soul to everybody that is completely his and follows the motion of the typical face of that body. In other words, the soul is the product of the substantial motion of the face of a kind of body that needed a material background in creation, but is independent of material conditions in survival. (Sadridin Shirazi, 1981, vol. 8: 330-325; the same, 2003: 272)

### 3.2 The View of Those Who Believe in Esoteric Metamorphosis

Some commentators also believe that the torment was internal and esoteric, because some people gradually deviate from the path of nature and step into the camel desires and insist on them and oppose the divine commands and prohibitions were possessed to animal morality. Also, due to the continuation of this state, that animal temperament affects their personality and their life.

The first person to propose this theory was the Mujahid of Tabein. He says below the 56 of Al-Baqarah: Their hearts were transformed like apes, or they were not really transformed and became apes, but the Qur'an, as in the verse is that of an ass carrying books (Al jome 5). is in the position of allegory. (Mujahid, 1410: 205).

Qashiri also says in his commentary on verse 56 of Baqarah: This people was transformed due to abandoning the divine commands and underrating the requirements of the Shari'a, they become heart metamorphosis which is more stronger than souls metamorphosis. Like the word of God which says: We transform their hearts and their visions as they did not believe in it the first time (Al\_ Anam 110). (Qashiri, 2000, J 1: 97).

Muhammad Abduh also believed in the view of esoteric metamorphosis and while confirming the view of Mujahid, he also believes that Allah called the companions of Sabbath monkeys and pigs and only intended to affront this people; Like other verses that liken people to donkeys. (Rashid Reza, 1414, J 1: 343) He also writes: "Allah does not transform any disobedient and sinful person to remove him from his human form; Because this is not in accordance with his tradition in the system of creation. "The tradition of Allah is the same, and he treats the present centuries as he has treated the previous centuries." In the end, he says: It is well-known among the people of insight and mystics that the purpose of metamorphosis is frightening people. Therefore, choosing what the Mujahid said is in accordance with the example and stimulation of thoughts. (Rashid Reza, 1414, vol. 1: 344-345; Maraghi, Bitā, vol. 1: 139;)

#### Arguments of esoteric metamorphosis

The reasons for those who believe in esoteric metamorphosis can be classified into the following axes:

- 1 .The verse of the metamorphosis of the Jews is not a clear text in the metamorphosis of the face and bodies. (Ibn Ashur, 1420, vol.
2. In terms of meaning and use of the word, the saying of Mujahid is not unlikely. (Rashid Reza, 1414, J 6: 446)
3. The apparent metamorphosis requires the violation of the purpose of punishment, because the metamorphosed being is no longer human; Because the basis of man (at least an important part of the basis of his existence) is the body and structure of appearance. Also, when this body is destroyed, this

metamorphosised creature will no longer be human, and because it is not human, it will no longer be eligible for reward and punishment. This is in fact execution and creation, not metamorphosis. (Fakhr Razi, 1420, J 3: 541)

4. as a famous metaphor, as it is in customary to say that a person who insists on ignorance after the truth is revealed is like an ass and an ape. so if this is a famous metaphor; Therefore, there is no limit in this destiny. (same)

5. Some of the commentators of the following verse: Then, because of their breaking their covenant We cursed them and made their hearts hard (Ma'idah: 13). "The curse" has been considered as the metamorphosis of the Jewish hearts and believed that the punishment of the heart is more severe than the soul (Abolfotuh Razi, 1408, vol. 6: 301; Zamakhshari, 1407, vol. 1: 615; Fakhr Razi, 1420, vol. 3: 541)

### **Criticism of the Views and Arguments of Those Who Believe in Esoteric Metamorphosis**

In refusing the reasons of the believers in esoteric metamorphosis, it can be said that wherever Allah intends esoteric metamorphosis, he includes expressions such as ending, temper, sarf, canan, suilling, hardening, locking, taghlib, cruelty, disease, etc. in the verse itself. Also, if it is in the position of allegory, it expresses it explicitly; Like a verse is that of an ass carrying books (jome 5) So his parable is that of a dog: if you make for it, it lolls out its tongue, and if you let it alone, it lolls out its tongue (Al\_ Araf176) As they themselves stated verses to confirm their opinion, these interpretations have been used. While it is stated about the companions of the Sabbath that they converted to pigs. When they defied [the command pertaining to] what they were forbidden from, we said to them, 'Be you spurned apes (Al\_ Araf 166) There is also historical evidence of its occurrence; As the verse of 163 of Al Araf surah refers to it:(ask them about the town that was situated on the seaside, when they violated the Sabbath). The view of commentators such as Qashiri, who considered the t metamorphosis of the heart is more severe than the soul, does not seem to be correct either, because the hypocrites whom Allah has sealed in their hearts live comfortably among Muslims and sometimes even tease Muslims. they say, 'Shall we believe like the fools who have believed? (Al Baqarah 13). While the companions did not leave the house on Saturday when they were metamorphosis, and when called them are you? they cried and nodded: Yes. Of course, those who are transfigured always have the fear of being disgraced, and this is a double torment for them; As Allah says in describing the hypocrites whose hearts are ruled by constant fear. As Allah say: They suppose every cry is directed against them (monafighin 4) On the contrary, those who were transfigured were tormented both internally and externally; Such a torturous torment pervades their bodies and souls. Therefore, the torment of this group is deeper and more severe than the second group.

Also, the opinion of Abdu is not correct, because the people of Israel are different from other nations, and comparing the children of Israel with other nations is a comparison of incommensurables, because the blessings that Allah gave to the children of Israel did not go to any other nation. He also did not present the miracles he showed them to other nations. Undoubtedly, all these favors require special thanks and special faith" (Javadi Amoli, 1389, J 5: 139).

In the criticism of Fakhr-e-Razi's view, it can also be answered that if the asset of the human is his appearance and body, it becomes out of humanity and becomes an ape and a pig by metamorphosis; This is the impossible metamorphosis. However, according to the correct view of the sages, humanity and human originality is with his soul. In the meantime, the humanity of the metamorphosis man has not been invalidated and he is an "ape man." Contrary to Fakhr Razi's view, such a metamorphosis is not inhuman and does not require a violation of the purpose of punishment, but is accompanied by the preservation of knowledge and perception of human identity. (See: Majlisi, 1403, vol. 58: 114; Ashtiani, 1381: 19; Javadi Amoli, 1389, vol. 5: 122-123).

### 3.3 The View of Those Who Believe in Spiritual and Formal Metamorphosis

Ibn Kathir can be mentioned among the commentators who believe in both types of metamorphosis. According to him, first the hearts of the children of Israel and then their faces were metamorphosed (Ibn Kathir, 1419, J 1: 186). In this way, a group of Israelites rebelled against the fishing ban in the time of Moses (pbuh), did not listen to the advice of others, and no disaster occur them. They engaged in massing wealth, cursed spiritual metamorphosis, and in the time of David (pbuh) by his prayer they were recited in the form of monkeys. (same, 187)

#### Arguments of Those Who Believe in Spiritual and Formal Metamorphosis

- A) Ibn Kathir in his interpretation of the context of the verse And certainly you know those of you who violated the Sabbath, whereupon We said to them, ‘Be you spurned apes (Al\_Baqarah 65) Ask them about the town that was situated on the seaside, when they violated the Sabbath( Al\_Araf 163) He uses it and states: The people of that village were disfigured in the form of monkeys, and their punishment was in accordance with their deeds, because their deeds were outwardly similar to the truth and inwardly contrary to the truth.so they were the most human-like in appearance, but they were not really human. He also says: The words of Mujahid are against the appearance and context of the relevant verses. He further quotes the view of the Mujahideen contemporaries who believed in a formal metamorphosis and says: God does whatever He wills and changes and transforms as He wills. They were caught on Saturday and sold in the market. They did not pay attention to the preaching of others and insisted on their sin; First they were spiritually metamorphosed and then they were formalized and the man, woman and their children became apes (Ibn Kathir, 1419, J 1: 186; Ibn Abi Hatim, 1419, J 1: 132)
- B) One of the contemporary commentators, Sadeghi Tehrani, believes that their punishment was in accordance with their deeds, because those who considered their souls and spirits to be " Be you spurned apes", so their bodies, when vacated of human qualities, so Becomes like ghost; Therefore, metaphor sense is in both components. Some also say: A person who is physically transformed undoubtedly his soul is also has transformed, because the body is subject to the soul. (Sadeghi Tehrani, 1986, J 11: 368; Homo, 1419: 10; Hafiz Barsi, 1422: 309)
- C) The existence of several adverbs and two (faa) in the verse: When a group of them said, ‘Why do you advise a people whom Allah will destroy, or punish with a severe punishment? (Al\_Araf 164) Indicates that a group preached to them for a while and they did not listen: So when they forgot what they had been reminded of (same 165). The purpose of forgetting the reminders is also to affect it in the hearts. When they defied [the command pertaining to] what they were forbidden from (same 166). Like the people of Thamud, whom Allah says about their destiny: Then they defied the command of their Lord; So the thunderbolt seized them as they looked on (Az\_ Zariyat 44). The Sleh people were also punished in the same way: So they hamstrung the She-camel and defied the command of their Lord Thereupon the earthquake seized them, and they lay lifeless prostrate in their homes (Al\_Araf 77).

### 4. The Approach of Sages to Metamorphosis

Islamic scholars, based on their philosophical and mystical principles, explain metamorphosis in such a way that there is no need for legalization. Based on the theory of the substantial motion, they believe that the human soul, in the course of its evolution, if it deviates from the human end, finds an animal soul and spirit; In such a way that the soul, by acquiring moral virtues and vices, builds a body commensurate with it and carries it with it. In fact, in addition to being related to the physical body, the soul is Interacts with another body, which, unlike the physical body, is not of the type of physical elements, and a kind of similarity and abstraction with the soul is observed in it. In the meantime, the

perfect fit of the soul and the body will be achieved after the separation of the soul from the body in the Hereafter. However, in this world, such a phenomenon occurred with the permission of Allah about the children of Israel. (Sadr al-Din Shirazi, 1981, vol. 9: 3-4; same, 1363: 558).

#### **4.1 The View of Those Who Believe in Heavenly Reincarnation**

Islamic scholars have paid attention to a subtle point in explaining the issue of metamorphosis. According to them, metamorphosis of the face and its transformation is in two ways: First: the transfer of the soul from the human body at death to another physical body, which is known as reincarnation and is invalid by researchers (same, 1981, J 9: 7)

Second: the transformation of a single person from his original form into another animal (separation and belonging of the soul from the body to the body of an animal made by him); As was occurred to a group of Israelites who simply changed their physical form with the survival of human truth. Such a metamorphosis is not permissible and a reason for its impossibility, because bodies are subject to souls. It is on this basis that we observe changes in the body during soul changes, such as times of anger, fear, joy, etc. (in which the face becomes flushed and red or yellow and languid). Therefore, it is not unlikely that souls that are swamped by lowly and ignoble moods and have gone astray in the natural world and insist on it will affect their body in some way and the body will be approved by Allah in the proper form of those moods in the world. 1366, c 3: 472)

#### **Evidence for Those Who Believe in Heavenly Reincarnation**

Mulla Sadra does not consider the opinion of the Mujahideen and the earlier scholars unlikely, but considers it a good aspect; Because in the term reincarnation, the body becomes extinct and the other body becomes an ape, which according to the Republic of Wise Men is invalid. However, the Mujahideen have repelled these forms by saying that their hearts were transformed, not their bodies. According to Mulla Sadra, there is a subtle point here according to which there is no need to deviate from the appearance of verses at all, and that is that the metamorphosis of the form and its evolution is in two aspects: In such a metamorphosis, the transfer of the soul is from the human body to the body of another animal not a transformation of the face.

The second aspect: the reincarnation of the kingdom, which means the transformation of the interior and the perception of the appearance as the interior, which is a reasonable and acceptable thing. In it, too, the mere transformation of a single person from one form into another is not the execution of a body and the creation of another body that is impossible. Therefore, such reincarnation is basically a change of physical form with the survival of the human truth of the transfigured, which, according to the verses and hadiths, a group of Israelites became infected with and became apes. (Sadr al-Din Shirazi, 1987, vol. 3: 472)

The reason for the invalidity of the first aspect is that the theory of reincarnation that is the opposite of rational and narrative reason and no reason confirm it but if the soul belongs to a body from which it is not separate of it, or transfer was in the form of evolution and becoming It will not be an example of term reincarnation For this reason, the appearances of the texts of the Qur'an and its prophetic hadiths are not considered it impossible; as God says: and turned some of whom into apes and swine (Al\_Maideh 60) On the Day of Resurrection, we shall muster them [scrambling] on their faces, blind, dumb, and deaf (Al\_Isra 97). as if they were terrified asses fleeing from a lion? (Al\_Muddaththir 50-51). (Sadr al-Din Shirazi, 1987, vol. 4: 282)

There are many narrations to prove the inner transformation from human truth to another truth that is appropriate for deeds and tempers. All religions have mentioned this, because in the Hereafter

bodies are the shadows of the spirits and every soul is appropriate with the deeds done in the world that will not be separated from him (same, 1981, J 9: 4-6)

#### **4.2 The View of Those Who Believe in Species of Species**

Some promoters of transcendent wisdom have sought to complete the theory of heavenly reincarnation as a logical interpretation of the transfiguration tradition, believing that although in the world and in appearance, man is the latter type (species of species). What is also under the human species are guilds and individuals, but inwardly it is a species that has many types under it; Species that either appear in the world; Like what happened to the companions of the Sabbath, whose appearance and interior became apes or will appear on the Day of Resurrection. (Javadi Amoli, 1389, J 5: 146)

Mulla Sadra also writes in a philosophical statement: The human soul is united according to its original nature and according to what comes from strength to action, the properties and morals obtained for them, which are the result of repetition of deeds, are multiplied by each type. And each type is appropriate with property and morality. That is, the traits of any animal that has prevailed over him are gathered in the form of the same animal, and the number of animals produced by humans in the second intoxication, in terms of species, is greater than the types of animals in this world. On the Day of Judgment, animals will be gathered and observed that have not been in the world, and this kind of unprecedented animals will be obtained by mixing the attributes and properties of various animals that have been gathered inside a human being. Sadr al-Din Shirazi, 1987, vol. 5:47; Sajjadi, 2000: 450)

#### **Evidence for Those Who Believe in Species of Species**

The people of knowledge consider human beings as the intermediate genre and the lower genus, and place other types under the human type. They consider the rational animal to be an actual animal that chooses one of these four paths in its path of growth: 1- All of it is to grieve and drink, and it does not pay attention to the divine knowledge and the spiritual dimension. Such people after many years living in the manner of animal it become their queen and truly become animals: They are like cattle; indeed, they are more astray. It is they who are the heedless. (Al\_ Araf 179) Such a human being is a " rational animal " and they will be gathered in the form of animal on the Day of Resurrection, but they are more misguided and their last kind is "animal" and not reason. 2. Some human beings are savages and are even more predatory than any predatory animal, because the savage uses all his intelligence and talent, which is more than the animal, in bleeding, and the last kind of such a human being is "brutality", not intellect and such A human being is a "cruel rational animal "- A man who has chosen trickery and seditiousness. persecution is graver than killing (Al\_Baqaeah 191). His most recent kind is "Evil" and he is "Satan's rational animal"; 4- And the man who has used all his intelligence and talent to acquire virtues and divine morality, his last kind is "angel" and he is "the rational animal angel ". This is not a human being! This is but a noble angel!'. (Yousef 31). All these various types are contained under human beings, which from one point of view are of the lower genus and from another perspective are intermediate kind. (Javadi Amoli, 2010, vol. 16: 367-369).

#### **5. The Selective View**

After a careful study of the views of Muslim commentators and scholars on the torment of metamorphosis, we find that Mulla Sadra's view is more correct and comprehensive than other views. He writes carefully in verses and hadiths and with a rational interpretation: The metamorphosis is an undeniable truth and reality, that is exists both in this world and in the Hereafter. As many verses and hadiths have been narrated from the Prophet (PBUH) about the metamorphoses and their deeds and sins and the causes of their metamorphosis, and they say: Whoever is overwhelmed by one of the attributes of

animals in such a way that his main talent is lost and that second attribute becomes his nature; The temperament of such a person becomes the temperament of that particular animal. During separation, his soul also joins a body that is suitable for him with a firm attribute (Sadr al-Din Shirazi, 1987, vol. 4: 282). It is clear that this can happen in the world with Allah's permission; As was happened with the companions on Saturday.

Also with pay attention to the views of the commentators of the two sects, especially those who believe in esoteric metamorphosis, we find that this view is incomplete and weak, because they have not been able to distinguish between real and personal reincarnation; Hence, they were forced to interpret the verses and believe in spiritual metamorphosis.

Another thing is that although the metamorphosis of human beings is rare and may occur only once over the centuries however, any rare act, if its special conditions are taken into account, is considered a permanent and common law. In general, there is no accidental and exceptional work in the universe, any work will definitely be done if its conditions occur. Therefore, the divine punishment of metamorphosis is not specific to the past, and it is possible for all those who live in the present and the future and It can happen. so We made it an exemplary punishment for the present and the succeeding [generations. (Al\_Baqarah 66). He is explicit about such a thing. The narrations also confirm that metamorphosis takes place before the resurrection of Qaem (AS).) See: Hur Ameli, 1425, J 5: 367; Majlisi, 1403, J 52: 241-242) Among the narrations that observe this matter, we can refer to a hadith in the book of Al-Ghaybah Nu'mani in which Abu Basir says: in order that We might make them taste a humiliating punishment in the life of the world. Yet the punishment of the Hereafter will be surely more disgraceful (fussilat 16) What is the scornful torment of the world? They said: O Ababsir, what shame is more shameful than for a man to be at home and in his room, next to his brothers and among his family, and suddenly his family will pull the strings on him and shout. People say: What is this? It should be said: he has been transformed now, I said: Is it before the resurrection of Qaem (AS) or after it? He said: "No, but before that [they will be metamorphosed]." (Ibn Abi Zainab, 1418: 378-379)

The contents of the above hadiths and other narrations with the same meaning in this regard are correspond with some verses of the Qur'an and therefore their meaning is accepted. Evidence of this claim is the verse: And had We wished We would have deformed them in their place; then they would neither have been able to move ahead nor to return. (Yasin 67). and composed you in any form that He wished? (Al\_Infitar 8).

However, some one for rejecting the above hadiths, referring to the verse:

But Allah will not punish them while you are in their midst. (Al\_Anfal 33). It has been cited according to which the nation of the Prophet (PBUH) will never suffer divine punishment, especially metamorphic torment. In their view, given the rule of conflict between the narrative as a single news item with a consistent text, they should be set aside.

In response to such problems, it should be said: First: Denying the torment of all nations will not disagree with the descent of torment on some of them; As the verse an asker asked for a punishment sure to befall—which none can avert from the faithless. (Al\_Maarij 1\_2) It refers to this. Second: Those who do not act according to the orders of the divine prophets and insist on sin, are not considered as part of the ummah of the prophets and their people at all; As stated in the divine statement about the son of Noah (AS): Said He, 'O Noah! Indeed, He is not of your family. Indeed, he is [personification of] unrighteous conduct. (Al\_Hud 46) Accordingly, the meaning of what he said: "He is not from you"; That is, he is not one of the people whom God promised to save and said: "Put your own people on board the ship", because the people who are supposed to be saved are your righteous people. Your son is from you and belongs to you, but he is not righteous and from your religion; That is, it has no spiritual kinship with you.

So Allah follows the sentence that he is not of your family said: Indeed, he is [personification of] unrighteous conduct. Tabatabai, 1374, 351 :10 ج; Sadr al-Din Shirazi, 1987, vol. 3: 118).

Contrary to the above, some thinkers believe that the permeation of evil and gross attributes among the Muslim ummah is not to the extent that they are involve to apparent metamorphosis; However, in this nation occur many inner Metamorphosis. According to these thinkers, such a metamorphosis does not occur in the Islamic Ummah, because their bodies and temperaments do not accept this form of change. On the other hand, Allah has made mercy incumbent upon Himself. (Al\_Anam 12). Beyond that, according to the verses of the Qur'an, Allah has created the Islamic Ummah in a middle way: so We have made you a middle nation. (Al\_Baqarah 143). Sadr al-Din Shirazi, 1987, vol. 3: 473)

In response to the above view, it should also be said: According to the verses of the Qur'an, some human beings are "like stone" and "like animal" and their hearing, sight and hearts are sealed and they do not understand anything and They are specialized outside the people. they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; indeed, they are more astray. (Al\_Araf 179). that of someone who shouts after that which does not hear [anything] except a call and cry. (Al\_Baqarah 171). On the other hand, by accepting the fact that some of the Muslim ummah is suffering from spiritual metamorphosis, can it be said that someone who has an esoteric nature such as predators and devils has moderation in temperament? Is it not that the truth of man forms within him? Can a person who has inner Metamorphosis be considered as a member of the Islamic Ummah?

## **Conclusion**

Examining the views and reasons of Muslim thinkers, it can be seen that the Qur'an mentions two types of metamorphosis, the first of which was specific to the Jewish nation, and no trace of this type of metamorphosis can be seen in other nations. Another is the spiritual metamorphosis that may affect most human beings and is not specific to any particular nation, because everything a person does provides the ground for the emergence of a queen of carnal properties, and gradually these carnal properties penetrate into a person's soul and unite with his soul. It is possible that if these properties are religious and rational, it causes growth and if not, it follows the path of animal temperament. At the beginning of the path (is that of an ass carrying books). then (They are like cattle; indeed, they are more astray). And at the end of the way they become the example of the verse ('Be you spurned apes). And although his appearance remains, his soul becomes an ape or a pig.

After analyzing the interpretations of the sects on the quality of the metamorphosis of the Jewish nation, three views were obtained: 1- The formal metamorphosis that most commentators are on; 2- Spiritual metamorphosis that a small group agrees with this view; 3- Formal and spiritual metamorphosis that some people believe in. Believers in both types of metamorphosis believe that the reason for the differences stems is due to verses and hadiths; As in Surah Al-Baqarah without any restrictions Expresses the command: Be you spurned apes but in Surah A'raf, there are several clauses: Why do you advise a people whom Allah will destroy So when they forgot what they had been admonished of. Accordingly, when the warnings did not affect them and they insisted on doing them despite the prohibition of sins, they became apes.

Mulla Sadra explains the two types of metamorphosis in verses and hadiths with a comprehensive approach and by distinguishing between royal and heavenly reincarnation. While invalidating the metamorphosis between reincarnations, he enumerates another type of metamorphosis, according to which the transformation of a single person from his face into an animal. According to Sadra, such a metamorphosis is permissible, which is not a reason for its impossibility, because bodies are subject to

souls. In the meantime, some soul has provided themselves with a kingdom of carnal properties due to their misguidance, bad behavior, and insistence on it; In such a way that it affects their natural body and their physical body changes in a way that suits their temperament, as a result of which metamorphosis occurs.

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