

# A Study of Hereafter in Islam

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## Abstract

*The concept of hereafter which is also known in Islam as (Yawm al Qiyamah) is one of the basic article of Islamic faith, along with belief in God, His angels, His books and His Messengers, divine decree and predestination. In fact, in the most serious note, after the doctrine of unity of God (Tawhid) and revelation (al-wahy), the concept of hereafter is the most repeated theme with all vigour in the Islamic scripture (Qur'an). This implies, that all the tenets of Islam would be crumble and disintegrated if the afterlife or the eternal life were to be denied, as it will be very irrational to discuss the teaching of Islam and its tenets without referring to the great vitality that Hereafter (Al-akhirah) possesses, not only for man's final end, but also for his life in this world. Based on this fact, this article will adopt textual approaches to examine the hereafter in Islamic perspective, this article aims to adopt descriptive and textual approach to examine the true meaning of hereafter in Islam, its various names according to noble Qur'an will unequivocally be explored, a short discussion about its signs will be followed, and lastly the necessity and wisdom of this Islamic metaphysic will be explored.*

**Keywords :** God, Hereafter, Islam, Wisdom, Signs

## Introduction

Islam is a seal of revealed religions, its scripture (Qur'an) is the final holy book revealed to mankind by Allah (SWT). According to Islam, the present world is not an eternal abode. The Qur'an tells us that man is placed here only temporarily, so that his moral fibre may be tested in terms of his obedience to God's will. He must always remember that there will be the life hereafter or Akhirah as it is known in Islamic terminology. As such, the worldview of Islam is not restricted on this physical world, rather, it also extended to the metaphysical world (hereafter) and which is considered as one of the pillars of Iman. In fact, the importance of hereafter in Islam is obvious in its scripture (Qur'an), with various emphases on this metaphysical world in its various chapters. Indeed, the concept of afterlife has become a wonder to some secular worldviews or scientific worldview. The mysterious concept of having another life after death invited many school of thoughts to dive into its infinite realm of discussion in which many has failed to come up with a legitimate answer that satisfy inquisitive human mind. On the verge of frustration some may even give up on searching for its reality and merely accept the concept of life will be ended with death. They rejoice the idea of 'you only live once and let's have fun while you are still here'. This simple concept having no accountability for any action be it good or bad act, seems very appealing to any souls that give up their quest on searching for their true meaning of existence. Conversely, Islamic worldview regards this life a mean to achieve the end, i.e in Islam, and this life is not the end by itself, but it is the venue of good work that will produce the sweet fruit in the life to come.

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Therefore, in Islamic worldview, this world is like a field in which our actions are sown like seeds and they grow into plants which are then harvested in the next world. Thus, this article will explore the concept of Hereafter in Islam, with particular reference to its various names in the noble Qur'an, its signs and its wisdom.

### Concept of the Term

According to Collins English dictionary, hereafter (adv) is a future life after death<sup>1</sup>

Or a life after death<sup>2</sup>;

Whereas, Random House Kernerman Webster's Dictionary defines it as a life or existence after death; the future beyond mortal existence<sup>3</sup>.

Hereafter, is after life, next world, and life after death, future life, the beyond belief in the hereafter it is a time to come; or the future<sup>4</sup>.

Indeed, sometimes, eschatology which is a Christian religious term, is used for beliefs and doctrines concerning last thing- Death, the end of the world and the after life<sup>5</sup>. It is a common sense that whatever has beginning must have ending. The world was caused by God and Who only possesses knowledge of doom day and terminal life of mankind on earth. Therefore, it is undeniable fact that world must end sooner or later.

Meanwhile, if ontology has something to do with knowledge of existence of human being and the entire world, the concept of hereafter in contrast is strongly affirming that mankind and the history of the world will be terminated, on the ground that they are imperfect, and they are caused by God.<sup>6</sup>

As far as the concept of Hereafter in Islam is concerned, various Muslim scholars have many things to say. For example, Kamar Oniah Kamaruzaman argues that the Hereafter or al-akhirah is the world of retributions of reward and punishment, of reaping what has been sown here on earth<sup>7</sup>. In this regard, hereafter is unequivocal manifestation of divine justice where the righteous people should gain the fruit of their efforts in the previous life and likewise, the

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<sup>1</sup> Collins English Dictionary – Complete and Unabridged © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.

<sup>2</sup> Ibid.

<sup>3</sup> Random House Kernerman Webster's College Dictionary, © 2010 K Dictionaries Ltd. Copyright 2005, 1997, 1991 by Random House, Inc. All rights reserved.

<sup>4</sup> Collins Thesaurus of the English Language – Complete and Unabridged 2<sup>nd</sup> Edition. 2002 © Harper Collins Publishers 1995, 2002.

<sup>5</sup> The American Heritage Dictionary of the English Language, (2009), fourth Edition, Houghton Mifflin Company.

<sup>6</sup> Encyclopedia of Religion (1987) 2<sup>nd</sup> Edition, Macmillan, U. S. A.

<sup>7</sup> Kamar Oniah Kamaruzaman, *Understanding Islam, Contemporary Discourse*, (2007) Saba Islamic Media, Kuala Lumpur, p.142.

evil people should receive their penalty of their hand deeds. There is no injustice against anybody; because God is always Just. Indeed, the holy Qur'an has proven this fact, when Almighty Allah stated that : "And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners"<sup>8</sup>.

Thus, all judgment will be passed in this period. This day each person will be judged on his own merits<sup>9</sup>. It means there will be no allowances made, nor will one person be able to speak for another, each must be judged on his or her deeds sent through their hands before while in the life of the world.

The oxford dictionary on Islam stated that Al- Akirah (Hereafter) in Islam is a belief of Muslims about the end of this world, whereall human beings will have to face God and account for their deeds, good and bad. God will judge them accordingly, assigning reward or punishment.<sup>10</sup>It means that Ákhirah or Akhirat ( ) is an Islamic term referring to Hereafter. It is repeatedly referenced in chapters of the Qur'an concerning Yaum al Qiyamah, the Islamic Day of Judgment, an important part of Islamic faith. It indicates that life is temporary on the earth.

Meanwhile, the belief in Hereafter and which is one of the pillar of Iman is not only exclusive in Islam, Kamar Oniah again argues that, the concept of afterlife is not exclusively found in Islam only. All religions do indeed have understanding that there will be a life after this one, and that this present life is not the be-all or the end all<sup>11</sup>. Apart from diversities of the world belief and religion, it is not logical for any rational being to assume that this transitory life is the end of everything. For instance in Christianity, eschatology is a Christian religious term. It is a concept term used for beliefs and doctrines concerning last thing- Death, the end of the world and the afterlife<sup>12</sup>. Broadly speaking, Christian eschatology is the study of the destiny of humankind as it is revealed by the Bible, which is the primary source for all Christian eschatology studies.<sup>13</sup> Thus, eschatological passages are found in many places in the Bible, both in the Old and the New Testaments. In short, the concept of hereafter in Islam which is known as Al- akhirah i.e the day to be the final assessment of humanity of Allah, with annihilation of all life, resurrection and judgment. Moreover, its knowledge and time exclusively belong to Allah.

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<sup>8</sup> Al Anbiyaa, 21 : 47

<sup>9</sup> Sheikh Mahmood H. *Zero Hour, The ending of the World, when all things will cease to exist.*S. Abdul Majeed&Co. p.88.

<sup>10</sup> The Oxford Dictionary on Islam(2009) Oxford University Press.

<sup>11</sup> Kamar Oniah, *Understanding Islam, Contemporary Discourse.* p. 142.

<sup>12</sup> The American Heritage Dictionary of the English Language, (2009), fourth Edition, Houghton Mifflin Company.

<sup>13</sup> McNeile, A.H. (1927), *An Introduction to the Study of the New Testament*, Oxford : University Press.

“Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)”<sup>14</sup>.

As a matter of fact, in Islam the time of the event is not specified, although there are major and minor signs which have been foretold to happen with Qiyamah at the end of time. As such, many chapters of the noble Qur'an contain many verses to show the necessity and imminence of this day. Hence, this humble article will examine the various name of Al-akhirah in the Noble Qur'an, its minor and major signs and that will be followed by the necessity and wisdom of this final day in Islam.

### **Hereafter in the Qur'an and Sunnah of Prophet (SAAS)**

#### ***Hereafter in the Qur'an***

According to the Noble Qur'an, Allah (SWT) said :

“They ask you (O Muhammad) about the Hour, - when will be its appointed time? You have no knowledge to say anything about it, to your Lord belongs (the knowledge of) the term thereof? You (O Muhammad) are only a warner for those who fear it. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning”<sup>15</sup>

Likewise, in Surah A'raf, Allah said :

“They ask you about the Hour (Day of Resurrection) : "When will be its appointed time?" Say : "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: Its knowledge belongs to Allah, but, many people know not”<sup>16</sup>

As we mentioned earlier, the knowledge of this day does not belong to anybody except Allah (SWT). This in turn proves the absolute Omniscience of Allah and His Omnipotence over His creations.

Meanwhile, in another chapter of the Qur'an, Allah said that :

“Draws near for mankind their reckoning, while they turn away in heedlessness”<sup>17</sup>

This shows that hereafter is near and imminent to happen. A wise person will engage himself with righteousness and good deeds, and ignorant person will occupy himself and his mind with this temporary world.

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<sup>14</sup> Lukman, 31 : 34.

<sup>15</sup> Al-Nazi't, 79 : 42 : 46.

<sup>16</sup> Al-a'raf, 7 : 187.

<sup>17</sup> Al-Anbiya' 21 : 1.

Lastly, in Surat Nahl the importance of Hereafter is also mentioned when Allah (SWT) said that :

“The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him”<sup>18</sup>.

Thus, the above verses indicate the significance of Hereafter in Islam and it is real, no doubt about it.

### ***Al- akhirah in the Sunnah of Prophet Muhammad (SAAS)***

Similarly, there are many Ahadith of prophet concerning this subject.

The Prophet Muhammad (SAAS) said, whilst pointing with his index and middle finger, “The time of my advent and the Hour are like these two fingers.”<sup>19</sup> In another report he said, “the Hour almost came before me”.

This indicates how close we are, relatively speaking, to the Hour.

In Sahih al Bukhari, there is a Hadith which states that a Bedouin asked the Prophet (SAAS) about the Hour. He said, “It will surely come to pass. What have you prepared for it?” The man said, “O Messenger of Allah, I have not prepared much in the way of prayer and good works, but I love Allah and His Messenger.” The Prophet (SAAS) said, “You will be with those you love.” The Muslims had never rejoiced as much as they did when they heard this Hadith<sup>20</sup>.

Some Hadith report that the Prophet (SAAS) was asked about the Hour. He looked towards a young boy and said, “ if he lives, he will not grow very old before he sees your Last Hours coming to you”<sup>21</sup> By this he meant their death and entering the Hereafter; some people say that when a person dies, his judgment begins. This Hadith with this meaning is ‘correct’ (Sahih).

Some heretics comment on this Hadith and give it an incorrect meaning. The exact timing of the Great Hour (al-Sa’at al- ‘Uzma) is something which Allah alone knows and which He has not revealed to anyone, as is clear from the Hadith in which the Prophet (SAAS) said : “There are five things which nobody knows except Allah;” then he recited, “Verily the knowledge of the Hour is with God (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow : nor does

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<sup>18</sup> Al- Nahl 16 : 1.

<sup>19</sup> Al- Qurtubi, (2003) *Al-TazkiratFiiAhwal al MawtaawaUmur Al-Akhirah*, Muassasatul Kutub al-thaqafiyah, Beirut, p. 461.

<sup>20</sup>. Bukhari, Kitab al-Tafsir, commentary on Surat al- Nazi’ah, DaarulKutub al- Arabiyyah, Beirut, p. 123.

<sup>21</sup> Bukhari, Kitab al- Adab al- Mufrad, (1892), Priceton University Arabic Collection, p. 71.

anyone know in what land he is to die. Verily God is full knowledge and he is acquainted (with all things)<sup>22</sup>.

Indeed, there are many Ayat al – Qur’an (Qur’anic verses) and Ahadith (the sayings of Prophet Muhammad (SAAS) that emphasize on this important issue (eschatology) which indicates its imminence and significance. Of course, in Islamic worldview, the eschatology or the Day of Judgment is the end where the pseudo-means for real end, where falsehood is not only substituted for truth but become truth, and even more attractive than truth. As far as this day is concerned, we ought to examine its various names in Islam and its implication.

### **Various Names of Hereafter in Islam**

Hereafter is undoubtable in Islam. Therefore, many Qur’anic verses have touched on this sensitive day to prove its significance. The following are some Qur’anic verses that examine various names of this important day, their implications and different events that will occur.

#### **i. Day of Resurrection (*Yawm al- Qiyamah/al-Ba’th*)**

“I swear by the Day of Resurrection”<sup>23</sup>

“And those who have been bestowed with knowledge and faith will say: Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not”<sup>24</sup>.

This implies the day after the event of the destruction of world, and all the dead bodies will be brought back to life.

#### **ii. Day of Judgment (*Yawm ad-Din*)**

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)”<sup>25</sup>.

“And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah”<sup>26</sup>.

The Day of Judgment in Islam or in the Qur’an indicates the day when all God’s creatures will be rewarded and punished by God according to their deeds and actions in Duniyaa (life)<sup>27</sup>.

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<sup>22</sup> Bukhari, Kitab al- Tafsir, commentary on Luqman, 31 : 34. A longer Hadith is narrated by Muslim in Kitab al-Iman, p. 28.

<sup>23</sup> Al-Qiyamah, 75 : 1.

<sup>24</sup> Al Rum, 30 : 56.

<sup>25</sup> Al Fatihah, 1 : 4.

<sup>26</sup> Al Infitaar, 82 : 17-19.

<sup>27</sup> Khalid Sanaadiqi (2001), Al-Yawm al-Akhirwanihayah al-zaman, Dar ‘Alaa al- Din, Damascu, p. 142.

Of course, this meaning is very comprehensive and entirely different from the Christian concept of the Day of Judgment.

### iii. The Hour (*as-Saah*)

“The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon)”<sup>28</sup>.

This implies that, the date and time of judgment is near and will occur as planned by God and it is unknown to anyone except Allah (SWT).

### iv. Day of Reckoning (*Yawm al- Hisab*)

Musa (Moses) said : "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"<sup>29</sup>

It is called *Yawm al- Hisaab* because; this particular day of reckoning, everything will be counted and weighed before any punishment or reward is given by Allah to all His creatures.<sup>30</sup> Then, the righteous people will find their abode in Paradise, whereas, the evil people will end up in hell fire

### v. Day of Meeting (*Yawm al- Talaq*)

“He is *Allah* Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection)”<sup>31</sup>.

This indicates that, hereafter is the meeting day to receive judgment from Allah and all people are at the same level without any discrimination of race, colour, status or ethnicity. Perhaps, this ayah is in line with hadith Narrated by Bukhari that: “verily does not concern about human form and money, but His Almighty always concerned about their hearts and deeds”<sup>32</sup>.

Obviously, it is only the deeds of mankind will rescue him before Allah (SWT) in the day of Mutual meeting.

### vi. Day of Intrigue (*Yawm at- Taghabun*)

“And remember the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allah and performs righteous good deeds, He will remit from him his sins, and will admit him to

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<sup>28</sup> Al- Qamar, 54 : 1.

<sup>29</sup> Al- Gafir, 40 : 27.

<sup>30</sup> Sheikh Mhamood, p. 100.

<sup>31</sup> Al-Gafir, 40 : 15.

<sup>32</sup> Ali Abdul Hamid Balatji, (1991) *Riyyadh al- Salihin*, Darul Khair, Damascuss, p. 252.

Gardens under which rivers flow (Paradise) to dwell therein forever, that will be the great success”<sup>33</sup>.

Allah has named this day as Tagabun; because; the Day of Gathering, that will be the day of mutual loss and gain. And whoso believes in Allah and does good deeds — He will remove from them the evil consequences of their deeds and He will make them enter Gardens through which streams flow, to abide therein forever. That is the supreme triumph.

#### **vii. Day of Eternal Life (*Yawm al- Khulud*)**

“Enter ye therein in peace. This is the Day of Eternity”<sup>34</sup>.

This name implicates that life in the Day of Judgment is forever<sup>35</sup>. Unlike worldly life which is temporary, the life after is the final day of this world where everybody should come before Allah to see the fruit of his deeds in the first life. Hence the wright doer will deserve the reward of Allah and the wrong doer will deserve his punishment.

#### **viii. The Day Man is Released from Grave (*Yawm al- Khuruuj*)**

“The day when they will hear the blast in truth; that will be the day of coming forth from the graves”<sup>36</sup>.

This means that deaths who are already in the grave and who have devastated will be raised again and resurrect for accountability<sup>37</sup>. This indicates divine justice. i.e the righteous people should enjoy the fruit of their righteousness in life and evil people should bear the consequence of their mischief and vice.

In fact, the above names are only few names of Hereafter in the Qur’an, there are many more which the space can not allow us to elaborate, such as (*Yawm alWa’id*) Day of Threats, (*Al-Waqi’ah*) Day of Event, (*Al Haqqah*) Certainty, (*Al- Qari’ah*) Groudbreaking, (*Attamatul Kubra*) Great Disaster, (*Al- Gashiyah*) The Horrible Event, (*As-Sakhat*) Blowing Strong, (*Yawm al Hasrah*) Regretting Day, (*Ar- Rajifah*) Stirring, (*Al- Zalzalah*) Jingle, (*Yawm Al- Akhir*) Last Day. etc...

Having explored the various names of Hereafter in the Qur’an, we are now eligible to study its major and minor sign respectively.

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<sup>33</sup> Al- Tagabun, 64 : 9.

<sup>34</sup> Qaaf, 50 : 35.

<sup>35</sup> Hashim ‘Aqil ‘Azuz, (1986) *Al- Qiyamahwa al- Hayat ba’dal Mawt*, Darul Kiblah li al-thaqafah al Islamiyyah, p. 70.

<sup>36</sup> Qaaf, 50 : 43.

<sup>37</sup> Ahmad H. Sakr, *Life, Death and the Life After* (2005), Foundation for Islamic Knowledge, Lombard, Illinois, p.84.



### **Minor and Major Sign of Hereafter in Islam**

As a matter of fact, the signs of Hereafter in Islam can be divided into two division namely minor and major signs. However, in this humble article, we will briefly mention them without penetrating into details.

#### **The Minor Signs**

Although, there are many minor signs of hereafter in Islam, yet, the following summary are some of these signs that will be followed by major signs.

1. The disappearance of knowledge and the appearance of ignorance.
2. Books/writing will be widespread and (religious) knowledge will be low
3. Adultery and fornication will be prevalent (The Prophet (SAAS), said that this has never happened without new diseases befalling the people, which their ancestors had not known)<sup>38</sup>. When fornication becomes widespread among your leaders (The Prophet (SAAS), said that this will happen when the people stop forbidding evil)<sup>39</sup>
4. Adultery and fornication will be performed in the open,
5. The consumption of intoxicants will be widespread,
6. Women will outnumber men... eventually,
7. The nations of the earth will gather against the Muslims like hungry people going to sit down to a table full of food. This will occur when the Muslims are large in number, but like the foam of the sea,
8. When a trust becomes a means of making a profit,
9. Gains will be shared out only among the rich, with no benefit to the poor,
10. Paying zakat becomes a burden and miserliness becomes widespread; charity is given reluctantly<sup>40</sup>.

In fact, many of these minor signs have already happened in this temporary life either directly or indirectly. If so, this is simple indication of authenticity of Allah's promise. i.e this day will undoubtedly happen.

#### **The Major Signs**

Having discussed the minor signs of Hereafter in Islam, the major signs are definitely the starting point of this day; therefore, these can be briefly elaborated as follow:

1. Masih ad-Dajjal (The Anti Christ),

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<sup>38</sup> Bukhari, Kitab al- Adab al- Mufrad, p. 67

<sup>39</sup> Ibid, p. 68.

<sup>40</sup> Ibn Kathir, (2000) *The Signs Before the Day of Judgement*, Daar al Taqwa Ltd, London, p. 16.

2. The Mahdi,
3. The appearance of Masih Isa (Jesus Christ), the son of Mary (peace be upon him),
4. Yajuj and Majuj (Gog and Magog),
5. The destruction of the Ka'bah and the recovery of its treasure,
6. Emergence of the Beast,
7. The smoke,
8. Three major landslides (one in the East, one in the West, and one on the Arabian peninsula),
9. The wind will take the souls of the believers,
10. The rising of the sun from the west,
11. The fire will drive the people to their final gathering place,
12. Three blasts of the trumpet (fear & terror, death, resurrection)<sup>41</sup>.

In short, while none of the major signs of the last day have occurred, many of the minor signs have occurred. We should understand these and learn to recognize them as more especially, those minor signs will likely occur during our lifetimes. The lesson that we can learn from this is a wise person should always be ready to meet his creator in the Hereafter.

#### **Necessity and Wisdom of Hereafter in Islam**

There is no doubt that God is just. He created the universe and mankind for a purpose. In fact, the world will be useless if the hereafter is not included as destination of all creations of God; because this day is the manifestation of Divine Justice where all human beings will be justly judged by Allah (SWT) according to their actions and deeds in the first world (Duniyah). Moreover, it is a common sense that whatever has a beginning must have ending (the world is a beginning, and hereafter is the ending of the world). So, whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it<sup>42</sup>. Therefore, eschatology in Islam is necessary, and the wisdom behind its necessity can be summarized as followed :

Before we penetrate to necessity and wisdom of hereafter in Islam, let's examine the worldview of Islam. According to Naqib al- Attass, the Islamic worldview is metaphysical survey of visible as well as invisible, including the perspective of life as a whole<sup>43</sup>. It follows from this, that the Islamic worldview encompasses the issues of universe, creator, Prophet hood, society, man and hereafter which is our subject matter. Therefore, Hereafter in Islam is manifestation of divine justice how the man dealt with the world and the entire universe that

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<sup>41</sup> Ibid. p.18.

<sup>42</sup> Zalzalh 99 : 7-8.

<sup>43</sup> Al- Attas (1995) Islam and the Challenge of Modernity, Kuala Lumpur, ISTAC, p. 27

Allah bestows on him as master of all His Creation. It is on this day that man will prove the lord that he used to worship either true God or otherwise.

Basically, the necessity and wisdom of hereafter in Islam can be summarized as followed.

Firstly, it is obvious in this complicate modern globe that some criminals and oppressed rulers may enjoy opulence and luxury until the end of their life. On the other hand, other people might be righteous and live a virtuous life but did not survive to reap the fruits of their labours and actions. Instead, they had been made a scapegoat for all sorts of crimes. Were the files of both groups of people to be closed in this world on the basis of what transpires, what would become of the infinite justice, wisdom and mercy that God Cherishes for His servants? Nobody who has the slightest notion of love and justice would consent to such a state of affairs. Based on this fact, eschatology is undoubtedly necessary. Verily God is just. And His Almighty will judge everybody according to his deeds. "That no burdened person (with sins) shall bear the burden (sins) of another"<sup>44</sup>. As far as the divine justice is concerned, God will never oppress anybody, rather people will receive the seed of their deeds and actions clearly, precisely and concisely. Therefore, Qur'an is urging people to fear this day and prepare for it. "And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly"<sup>45</sup>.

Meanwhile, it is also clear that, Law is a term which does not have a universally accepted definition, [but one definition is that law is a system of rules and guidelines which are enforced through social institutions to govern behavior<sup>46</sup>. Based on this fact, not all the virtues and vices are subject to final accounting in this worldly life. Many crimes and virtues are thus not commensurable with the worldly retribution or reward respectively. Hence, it is more logical to look further, beyond this world where extensive or infinitesimal, will be irresistibly exposed, scrupulously scrutinized and then adequately requited. Due to these facts Islam perceived eschatology irrefutably necessary. Indeed, Qur'an has strongly supported this fact in chapter 21 : 47 when Allah said : "And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners"<sup>47</sup>.

Secondly, as we stated earlier that whatever has beginning must have ending, as such, the ends of the life is imminent and it is beyond any doubt, so that people can receive the fruit of their struggling in the life and they can also justify the purpose of their life in hereafter. Indeed, it is on this day that every person will find his deepest self, fully excavated from the debris of extrinsic and immediate concerns wherein the means are substituted for ends and even pseudo-means for real ends where falsehood is not only substituted for truth but becomes truth and even more attractive than truth. And this fact is clearly mentioned in the Qur'an, "That Day mankind will proceed in scattered groups that they may be shown their

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<sup>44</sup> Al- Najm 53 : 38.

<sup>45</sup> Al Baqarah, 1 : 281.

<sup>46</sup> Robertson, I. (1989) Crimes against Humanity, London, p. 90.

<sup>47</sup> Al-Anbiyaa', 21 : 47.

deeds"<sup>48</sup>. Hence, it is clear, that this day is very important than the first life, because it is an end where no another mean to achieve another end. Therefore the wise person should continue striving for good deeds; for the sake of the hereafter where an infidel will wish to become a clay again. "Verily, we have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"<sup>49</sup>.

Thirdly, the last wisdom behind the necessity of hereafter in Islam is the nature of our contemporary world, and which is full with conflicts, dissensions, disputes, confrontation, cheatings and oppressions, and for the most part, human differences is surrounded with strong motivations of selfishness of individuals, groups and national interest, and inherent traditions and myriad other forms of terrorism and vandalism, therefore, these conflicts need to come to an end and they should be resolved justly. Indeed the Qur'an makes frequent reference to such confrontations and conflict resolution. "Say (O Muhammad to these polytheists, pagans, etc.)" You will not be asked about our sins, nor shall we be asked of what you do. Say : "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) All-Knowing Judge."<sup>50</sup>

Indeed, Hereafter is necessary in Islamic worldview, because the paradise (al-Jannah) that Allah has promised the righteous people will be happy to accommodate that virtuous group, and the hell will also enjoy its respective people on this day. So, the absence of life after death, will mean the everlasting paradise and hell will be very impossible. In fact, the pleasure in paradise and the nature of punishment in the hell have unequivocally been elaborated by the following Ayyah of Yasin. "This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do. Verily, the dwellers of the Paradise, that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits (of all kinds) and all that they ask for. (It will be said to them): Salamun (peace be on you), a Word from the Lord (Allah), Most Merciful. (It will be said) : "And O you Al-Mujrimun (criminals, polytheists, sinners, disbelievers in the Islamic Monotheism, wicked evil ones, etc.)! Get you apart this Day (from the believers). Did I not ordain for you, O Children of Adam, that you should not worship Shaitan (Satan). Verily, he is a plain enemy to you. And that you should worship Me [Alone Islamic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand? This is Hell which you were promised! Burn therein this Day, for that you used to disbelieve. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn (It is said that one's left thigh will be the first to bear the witness)"<sup>51</sup>.

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<sup>48</sup> Al Zalzalah, 99 : 6.

<sup>49</sup> Al- Naba', 78 : 40.

<sup>50</sup> As-saba', 34 : 25-26.

<sup>51</sup> Ya Sin, 36 : 54-65.

These are the wisdom behind the necessity of Yaw al- Qiyamah where divine justice will prevail. And no single injustice will be done against any body.

### **Conclusion**

The concept of Hereafter has become a wonder to almost every instinctive man. The mysterious concept of having another life after death invite many school of thoughts to dive into its infinite realm of discussion in which many have failed to come up with a legitimate answer that satisfied inquisitive human mind. On the verge of frustration some may even give up on searching for its reality and merely accept the concept of life will be ended with death. While different religious traditions have their worldview concerning Hereafter, the worldview of Islam with regard to this matter is unique. It is derived from the authentic source of Islam (Qur'an) and the sayings (Ahaadiith) of Prophet Muhammad (SAAS). Based on this fact, in Islam, Hereafter, has many connotations and various names, ranging from Yaw al- Hisab (the day of reckoning), Yawm al Qiyammah or Yawm al- Ba'th (Day of Resurrection), Yawm al- Din (Day of Judgment) etc.. these various names imply the necessity and importance of this day. Furthermore, Hereafter in Islam signifies both the other and ultimate state of existence in the world to come and the life of everlasting duration and the good or blessing of the ultimate state of the other world. In both senses, it is opposed to al Dunya (this world). Thus, the concept of Hereafter in Islam is not a complete extinction or an ultimate end, but the beginning of a completely new state of existence with new laws and systems that afford eternity and where the divine justice will prevail. Hence the Qur'an leaves no doubt that the alternatives for each individual on that day are two, the bliss of the Heaven (al- Jannah) or the torment of the Hell (Jahannam).

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