**DAY OF JUDGEMENT / AKHIRAH**

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A day will come when the whole universe will be destroyed and then again the dead will be resurrected to stand before God. That day will be the beginning of the life that will never end, and that day every person will be rewarded by God according to his or her good or evil deed. The explanation that the Quran gives about the necessity of life after death is what moral consciousness of man demands. Actually, if there is no life after death, the very belief in God becomes irrelevant or even if one believes in God, that would be an unjust and indifferent God: having once created man not concerned with his fate. Surely, God is just; He will punish the tyrants whose crimes are beyond count: having killed hundreds of innocent persons, created great corruptions in the society, enslaved numerous persons to serve their whims etc... Man having a very short span of life in this world, and this physical world too being not eternal, punishments or rewards equal to the evil or noble deeds of persons are not possible here. The Quran very emphatically states that the Day of Judgement will come and God will decide about the fate of each soul according to his or her record of deeds:

“The Unbelievers say, ‘Never to us will come the Hour’: Say, ‘Nay! but most surely, by my Lord, it will come upon you;—by Him Who knows the unseen,—from Whom is not hidden the least little atom in the heavens or on earth: nor is there anything less than that, or greater, but is in the Record Perspicuous: That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous.’ But those who strive against Our Signs, to frustrate them,—for such will be a Chastisement,- of painful wrath.” (Saba’ 34: 3-5)

**Why is belief in Akhirah (The Judgement Day) very important?**

In the interest of justice and to fulfill God’s divine plan, a day will come when the present world will be destroyed and the entire human race will be resurrected and assembled before God for individual judgement. One will either be rewarded with permanent bliss in Jannah (Paradise) or be punished with suffering in Jahannam (Hell). However, the infinite mercy of God is demonstrated in the Qur’anic statement that those who have even a mustard seed’s weight of belief in God will eventually be admitted into Heaven.

It is unreasonable to expect that the virtuous and the vicious in this world should be treated in the same manner by the Wise, Just and Merciful Creator. Therefore, it is reasonable and natural to believe in a life after death and a judgement where all will be called to account for their deeds. Man’s responsibility and accountability is thus a major theme of the Qur’an.

 The Qur’an asserts that a future life is both desirable and possible. If there is no future life in which the virtuous are rewarded and the vicious punished, there would be no justice and there would be no purpose in creating men with a sense of responsibility and in sending prophets to remind them of their responsilities.

 Belief in Akhirah has a tremendous influence on the life of a Muslim. He knows that Allah is watching all his actions and he will have to account for them on the Day of Judgement.

The belief in life after death not only guarantees success in the Hereafter but also makes this world full of peace and happiness by making individuals most responsible and dutiful in their activities. Think of the people of Arabia; gambling, wine, tribal feuds, plundering and murdering were their main traits when they had no belief in life after death. But as soon as they accepted the belief in the One God and life after death they became the most disciplined nation of the world. They gave up their vices, helped each other in hours of need, and settled all their disputes on the basis of justice and equality. Similarly the denial of life after death has its consequences not only in the Hereafter but also in this world. When a nation as a whole denies it, all kinds of evils and corruptions become rampant in that society and ultimately it is destroyed.

 A Muslim believes that our life on this Earth is temporary and is meant to be a preparation for Akhirah which is never ending.

 A Muslim knows that he will be rewarded in the life after death for all his good actions. He will live in Heaven, a place of eternal happiness and peace. Wrong-doers will be punished on the Day of Judgement and will be sent to Hell.

The Qur’an says:

“Does man think that we shall not assemble his bones? Yes, surely, yes, we are able to restore the very shape of his fingers.(Qiyamah 75: 34)

**What is the Muslim view of the Afterlife?**

Muslims believe that death is not the end of life, but rather a transitory state. After death, life continues in a different form. Various verses in the Qur’an describe Heaven as a place of blissful gardens and rivers, where all of one’s desires may be fulfilled, while Hell is described as a place of fire and torment. Some scholars believe that such descriptions are in part allegorical, and serve to provide in human terms a symbol for the experience of the afterlife. Even so, no matter what form they take, physical or ethereal, reward and punishment are considered patently real by Muslims.

“O my devotees! No fear shall be on you that Day, nor shall you grieve. Tell those who believe in Our signs and surrender themselves: ‘Enter the Garden rejoicing, both you and your spouses!’ To them will be passed round dishes and goblets of gold; there they will have all that the souls could desire; all that the eyes could delight in; and you shall abide therein forever. Such will be the Garden of which you are made heirs for your good deeds in life.” (Zuhruf 43: 68-72)

“Those who reject Allah, for them will be the Fire of Hell; no term shall be determined for them, that they may die, nor shall its penalty be lightened for them; thus do We reward every ungrateful one.” (Fâtðr 35: 36)

When the death comes, human spirit only tastes it as it leaves the body it has enlived till that time. So, material side of human that is his body dies but the essential part, that is his spirit, only tastes the death, it never dies. The Holy Qur’an says:

“Every soul will *taste* the death.” (Ankabut 29: 57)

**How is the Hereafter possible?**

While some people may believe in a Supreme God, they can not conceive that their dead and decayed bodies will be resurrected and that they will be called to account for their actions on earth. Their typical questions is this:

“Who shall bring back the bones to life after they have decomposed and become dust?” (Ya-Sin 36: 78)

To this question which comes from a dubious mind the Holy Qur’an replies:

 “O mankind! If you are in doubt concerning the Resurrection, (remember that) verily, We have created (every one of) you out of dust, then out of a drop of sperm, then out of a germ-cell, then out of an embryonic lump complete (in itself) and yet incomplete, so that We might make (your origin) clear unto you. And whatever We will (to be born) We cause to rest in the (mother’s) wombs for a term set (by Us), and then We bring you forth as infants and (allow you to live) so that (some of) you might attain to maturity; for among you are such as are caused to die earlier, just as most of you are reduced in old age to a most abject state, ceasing to know anything of what he once knew so well. And (if, o mankind, you are still in doubt as to Resurrection, consider this:) you can see the earth dry and lifeless-and (suddenly) when We send down waters on it, it stirs and swells and puts forth every kind of lovely plant! All this happens because God alone is the Ultimate Truth, and because He alone brings the dead to life, and because He has the power to will anything and because the Hour of Judgement is bound to come, beyond any doubt, and because God will indeed resurrect all who are in the graves.” (Hajj 22: 5-7. Also see: Ya-Sin 36: 77-83)