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"QURANIC ARGUMENTS on  
"LIFE OF HEREAFTER"  
AND IMPACTS ON  
"INDIVIDUAL AND  
COLLECTIVE LIFE"

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(1) Introduction

Allah Almighty has mentioned life hereafter many times and expressed it as important belief for a Muslim. Allah has divided our lives into two phases one is this life in this world which is temporary and another phase of life is Hereafter which is permanent abode of human being. The temporary life may be attributed as a type of test and hereafter is the result. The result may be positive and negative. Positive results leads to jannah (Heaven) and negative leads result i.e mischiefs leads to "Duzakh" Hell. Quran tells us characteristics of both Heaven and Paradise. The Quran has thoroughly mentioned above elements. The concept of life hereaf has many advantages on individual and collective life.

Quran Arguments:

In Quran there is no specific chapter which deals with Life hereafter, time to time Quran has mentioned the Life hereafter.

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The life here after has strong co-relation with good deeds and wrong doings. So, Allah has defined it in Al-Fajr as "Nay! When the earth is pounded to powder! And you Lord has come to end Angles rank by rank. This day you will consider what I have send forward for my future life. That day punishment would be so severe that no one has ever experience. The chains would be so painful that none has ever felt. And the good doers will be blessed and pleased to Allah. And enter me among by servants and enter into paradise" (Al-Fajr 89:21).

Qur'an has mentioned the scense of the last hour in "Al-Mursalat 77:8-11" as Star will start to disapp ear when the heaven rent assunder, the mountains will be reduced to dust."

No doubt Allah Almighty is the most powerful and he commands and has authority to perish this world. Allah has defined his power as "He is who produce creation then reproduce it, and it is easier for Him" (Ar-Rum 30-27). This verse clearly

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defines his power that he can do what He does want and this world is bound to be perished with the will of God.

Quran depicts the life hereafter in two possible ways i.e. Jannah and Duzakh. In Quran, Jannah is defined as most rejoicing adobe for humanity where rivers are flowing with honey and milk. Fruits are sweeter than honey (Al-Raad). Quran has named this place Daar-ul-Salam (Adobe of peace).

Quran says In life hereafter martyr will be alive, rejoice and there will be no fear. (Al-Imran)

Further more, while counting the advantage of Jannah, mentioned two time in Quran, Quran says that "No soul knows what refreshment of eyes is hidden for them: a reward for what they did." (Al-Sajda).

If the balance of good deeds is disturbed, the misgivings are great in number, then the fate would be Hell. Quran has defined Hell in Arabic as Jah-naim which means extreme dept. Another word Quran has given to Hell as Jahim which means furious fire. The words are dear

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expressions that Hell is painful place. Allah has established this place to punish wrong doers after resurrection.

### Implications on Individual life

(1) The concept of Life hereafter creates sense of responsibility:

A believer experiences sense of responsibility after believing in Life hereafter. When believer come to know that his/her actions are being recorded and he has to answer, so, he takes his every actions responsibility. This mindful of actions inculcates him sense of responsibility.

(2) The inculcation of Taqwa by concept of Life hereafter:

In his last sermon the Apostle declared that no one is superior than other except who practise Taqwa. This means Taqwa makes an individual more good Muslim in front of Allah. This import trait is polished by believing in Life hereafter. When an individual realizes he has to answer God on Day of Judgement

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So, he can not afford to be ashamed before God. He direct his compass for good deeds and eventually attains righteousness (Taqwa). Taqwa is the most loved virtue of Allah Almighty.

(3) The truth of life here after teaches an individual importance to small actions:

The life here after is result of summation of all small actions that an individual has performed. An individual becomes conscious of his every single step, thus he learns the vitality of small actions.

This learning can be used in this world. Individual start to take small step towards its goal and achieve it. In conclusion it can be deduced that the Life here after give lesson to divide goals in small milestone and achieve big goals in this life.

(4) The balance approach in life is ultimate goal of the Life hereafter.

Islam puts emphasis on balance approach in life. The ~~her~~ life hereafter eases an individual to attain balance approach in life. The life hereafter is all about balancing goods and ~~balance~~ bad

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deeds equilibrium in life. To care about equilibrium in life inculcates the sense to balance financial, political, social, and health aspects of life. As Quran says Allah does not like extravagants and misers. Life hereafter is key to balance life.

(5) The concept of life hereafter adds skillsets in individuals:

Finding shortcuts in life is second nature of human beings. In this process individuals do not put efforts to learn skillsets. However, Life hereafter demonstrates that there are no shortcuts in life. One day (Day of Judgement) individuals have to submit to God and good deeds are only survival tool. This attitude of living etc. climatizes mind that life is all about adopting to changes, learning through the process and acquire new skillsets during the process. Hence the concept of life hereafter equip individuals with plethora of skillsets.

(6) The life hereafter is sources to nearness to God:

The believer has only one aim in his life that he become closer to God.

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The life here after is magical tool to make this possible. The life here after inculcates Taqwa in individual. Allah Almighty in Quran has said that Allah loves those who practice Taqwa in their lives. Thus, Taqwa is result of the life here after concept and belief and it bring individuals close to Allah.

(7) The concept of life hereafter polishes humanistic virtues and fade away animalist ones.

The concept of Life here after is blessing for human beings. The Life here after polishes humanistic virtues and fade away animalist traits in individuals. When individual realizes that the resurrection day an individual will answerable for his attitude of conduct with other fellow being, then he pursue to direct his conduct with manners.

As God has declared that He will forgive *Huqq* - Allah (Rights and duties of Allah), but He will not forgive *Huqq* - al - *Ebad* (Rights and duties of individual). This sense of rights and duties compel him to act manfully.

As a result, an individual develops humanistic virtues, such as sympathy,



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empathy, helpfulness, co-operation and many others. In conclusion, the life hereafter develops humanistic virtues.

## Implications on Collective Life

### (1) The life hereafter as a vehicle to peaceful social order in collective life

Islam is name of peaceful life in this world and after this world. Every belief and obligation aim the likewise. The life hereafter maintains the peaceful order in life and society. Quran has made obligatory to every individual to carry good conduct with each and do good. This obligation compases individuals to do the right actions and breach of obligation will be counted as sin. The Day of Judgement everyone has to answer and bear the consequences of their actions. So, everyone acts nicely to each other. This leads to a tranquil and peaceful society.

### (2) The life hereafter as a key to Good Governance.

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The Life hereafter strengthen good governance in the society. The governor and Caliph are made accountable for their every policy and decision. So, fear of God and the Day of Judgement compel them to act responsibly. They perform their duties honestly, self interest free, transparently, equitably. As a result, a good governance structure is constructed.

(3) The Life hereafter unleash accountability and eliminate corruption in society.

The Apostle never used any governmental infrastructure for his personal use, likewise the other Caliphates. The reason was that every Caliph and the Prophet (PBUH) believed in accountability in this life and hereafter. Where there is accountability there is no corruption. Hence, Islam with the life hereafter, as a tool, establish corruption free society and accountable one.

(4) The life hereafter as counterforce to social evils

The concept of the Life hereafter not only kills social evils (adultery, injustice) but also promotes good elements in society.