

DAY OF JUDGEMENT

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PREFACE (of the First Edition)

This is the 8th Unit of the Islamic Correspondence Course, and gives the details of Islamic belief about Quiyamat and other related subjects.

It is hoped that this book will give enlightenment to our brothers and sisters; and will help them in appreciating and following the tenets of Islam more faithfully.

I dedicate the Thawab (Reward) of writing this book to my father, Maulana Hakim Sayyid Abul-Hasan, who left this world for the eternal life . on 21st December, 1974. If I have achieved anything, it is because of his loving but firm guidance, teaching and inspiration. He guided me as what to study and how, and moulded my way of thinking.

Imam Zainul-Abedeem (A.S.) has taught us to realize that the father, "is your root and you are his branch; and that but for him you were nonexistent. Therefore, whenever you find in yourself anything likeable, remember that your father is the basic means of that gift (of Allah to you). And be thankful to Allah and grateful to your father accordingly."

May Allah give him highest place near the 14 Masumeen (AS). Amen!

I am thankful to Mr. Mohsin M.R. Alidina, Dar-es-Salaam. for reading the book and making useful suggestions.

Sayyid Saeed Akhtar Rizvi
10th February, 1975
Dar-es-Salaam,
Tanzania

PREFACE (of this revised 4th Edition)

This book, by Grace of Allah, Subhanahu wa Ta'ala, proved so popular that it was translated into Urdu soon after its first edition came out in 1975. The English original was later reprinted in Toronto (Canada).

Now I have revised it making additions here and there and giving the necessary references in Footnotes. It is hoped that this edition will prove even more popular than the previous one.

Sayyid Saeed Akhtar Rizvi
28th may 1994
Dar-cs-Salaam
Tanzania.

PART ONE :
SOUL

(1) SOME DEFINITIONS

Many words are used in Qur'an and Hadith for the Day of Judgement and the things related with it. Some of them are explained here:-

1. **Al-'Aakhirah:** The next (world), the (life) hereafter. Its opppsites are al-'ula (the first world) and ad-dunya (the nearer world), both of which refer to this world in which we presently live. Allah says: "All praise is due to Him in the first (life) and the hereafter, and His is the Judgement, and to Him you shall be brought back."¹
2. **Qiyamah:** Resurrection. 'Yaumul-Quiyamah: The Day of Resurrection. "So Allah shall Judge between you on the day of resurrection"²
3. **Yaumud-Din:** The Day of Judgement. "The Master of the Day of Judgement."³
4. **Yaumul-Hisab:** The Day of Reckoning. "And Musa said: Surely I take refuge with my Lord and your Lord from every proud one who does not believe in the day of reckoning."⁴
5. **As-Sa'ah:** The Hour; the Time of Re-surrection and Reckoning. "And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves."⁵
6. **Yaumul-Fasi:** The Day of Separation (between good and evil): the Day of decision. "Surely the day of decision is (a day) appointed."⁶
7. **Al-Haqqah:** The thing (or day) that verifies (the truth of what men doubted about); the sure thing: "The sure thing! What is the sure thing? And what would make you realize what the sure thing is!"⁷
8. **Yaumul-Ba'th:** The Day of Renaissance (coming to life again). "So this is the day of resurrection, but you did not know"⁸
9. **Al- Hashr:** The Emigration; The gathering. "The Day on which the earth shall cleave asunder under them, they will make haste; this is a gathering together easy to us."⁹
10. An- **Nushur:** The Rising (the dead to life). "Even so is the quickening (raising the dead)"¹⁰

All these names and words point to one or more aspects of the Islamic belief that life in this world is not an end in itself; that there is a life-hereafter; that all human beings will be resurrected one day, and brought together to account for their beliefs and deeds; that it will be a day which will separate good from evil and all will be rewarded or punished according to their belief and deeds.

1 Qur'an 28:70

2 Qur'an 4:141

3 Qur'an 1:4

4 Qur'an 40:27

5 Qur'an 22:7

6 Qur'an 78:17

7 Qur'an 69:1-3

8 Qur'an 30:56

9 Qur'an 50:44

10 Qur'an 35:9

(2) THE BELIEF IN THE LIFE HEREAFTER THE MOST ANCIENT BELIEF

The beliefs in the Unity of Allah and in the Day of Judgement are the Foundations of True faith. All prophets, right from Hadhrat Adam (A.S.) to the Last Prophet Hadhrat Muhammad Mustai'a (S.A.W.), inculcated these beliefs in their peoples.

The proof of life hereafter can be found in the books of Anthropology and archaeology. Scientists have discovered that almost all pre-historic societies and communities firmly believed that man, after his death in this world, lives in another world. And today even the most primitive tribes staunchly believe in the life-hereafter. In the ancient tombs throughout the world archaeologists do find household effects and even grains stocked and stacked 'for use by the dead man in his next life.'

The original American Indians reached America between 26,000 and 13,000 years ago, "wearing skin and moccasins, with domesticated dogs, a belief in the after-life (and) respect for the dead."¹¹

This belief spanning the whole world, and reaching back to the very dawn of humanity, proves that Hadhrat Adam (A.S.) had indeed taught this truth to all his children, and his teaching was preserved by all his descendants throughout the ages, though the passage of time and ignorance might have twisted the details in many cases.

¹¹ Reader's Digest, Feb 1974

(3) THE BELIEF IN REWARD AND PUNISHMENT IS BASED UPON REASON

All the religions of the world, in spite of their differences, are agreed that a man does not always get, in this world, the rewards and/or punishments of his good and/or evil deeds.

The Creator has laid down some rules and laws for physical aspects of the world. And those laws never change. Whenever you mix two parts of hydrogen with one part of oxygen, you are sure to get water as a result. If you plant wheat, you will get wheat, at harvest time, and not paddy.

And the same Creator has decreed some rules and laws for the spiritual aspect of this world. If you were unjust to others, finally you would bring harm to yourself. If you showed mercy to others, in the end you would benefit from it yourself.

But, strangely enough, these spiritual laws, unlike the physical ones, do not always hold their ground. More often than not, we see tyrants spending their lives in comfort and luxury, while their victims live in agony and die in ignominy

If the promulgator of both sets of laws is the one and same God, why this difference? While talking of physical laws, we are always sure that two and two make four. But in the sphere of the spiritual laws, we are never sure of the result. Why?

This puzzle has only one solution. Reason says that the spiritual and moral laws must be fool-proof, like the physical laws. A good action must bring good result; and an evil must result in evil. And if that anticipated result does not become a reality in this life, then it must come out, as expected, in the next life.

Thus, the belief, that man must get full reward and/or punishment of his good and/or evil actions after his death, is based upon reason. Any sensible person could find out this Truth by himself, even if nobody were to guide him towards this conclusion.

But the same sensible person cannot find out by himself when, where and in which form that reward or punishment would be meted out. This rewarding or punishing is the prerogative of the Creator, and entirely depends upon His discretion. Therefore, the details of this Justice can not be understood without the guidance of the prophets. We Must accept these Truths, as described by the Holy Prophet of Islam (S.A.W.), and mould our actions accordingly, if we want to get eternal bliss and save ourselves from everlasting disgrace.

(4) WHAT IS SOUL?

In the following chapters much will be said about soul and spirit. Therefore, it is necessary to explain before hand what we mean by these words.

There are two words in Arabic: *'Nafs'* (soul) and *'Ruh'* (spirit). Some scholars think that both are synonymous; others say that they represent two different things. But then they can not decide what those two things are. Every one defines them in his own way. For our purposes, the two words have been treated as synonymous, because in writings as well as in conversations both are frequently interchanged.

Anyhow, let us find out, 'what is soul?' Various people have tried to answer this question in various ways. According to the ancient Greek philosophers, the spirit is the steam produced in the heart, which flows in the body with the blood. In their view, the soul or spirit was a material thing. They called it *Ruuh-e-Hayawan'* (the spirit of life); it was neither eternal nor everlasting. It just vanished when death came.

The same, more or less, is the view of the atheists. They believe that life is just a development of matter; soul or spirit has no independent identity and death means the final end of life. In 'God: An Islamic Perspective', it has been explained that if this view were correct then "the universe would have been without life" because "matter has no life" and "it could not give to universe what it did not possess itself"

According to Hinduism, the soul is eternal. It has not been created by God. They say that matter and spirit both are self-existent and eternal like God. God's only function, according to them, is to transfer a soul from one body to another. Here the readers should be reminded that, according to the proofs given in 'God: An Islamic Perspective', nothing except God is eternal and self-existent: and to believe in more than one eternal is 'Shirk' (polytheism) which has been proved to be baseless and just a fantasy of idle minds.

We started this chapter with the question, "What is Soul?" But are still talking about 'what the Soul is not?' This process of elimination should gradually lead us to the true answer to our original question.

(5) SOUL, ACCORDING TO THE 'SUFIIYA'

Mystics of Islam, who are called 'Sufiyya', had a belief which was borrowed from Hinduism and Christianity, and was gradually developed in succeeding centuries. They said that soul was a part of God. And not only soul, but every thing was a part of God. When a part separates from "the absolute existence" (i.e., God) it gets different names and labels. And as soon as it relinquishes its separate identity, it again joins God. They use the example of river and waves. The waves are part and parcel of a river, when they apparently assume a separate identity, they are called 'waves'; but even then they are no less a part of river. When same waves come down and lose their separate identity, they become, and are called, a part of river. But in reality, they were river at all times and in every stage, though we failed to realize and appreciate this fact because of 'optic illusion' ('*Maya*' in Sanskrit).

This belief of theirs called "*Wahdatul-Wujut*" (one-ness of existence), and its motto is "*Hame Uust*" (Everything is He). They assert that Pharaoh and other people who claimed to be gods were telling the truth; their only crime was that they leaked the secret, and that is why they were condemned.

They claimed openly that every stone, every idol, every animal and, in short, every thing was a part of God. Once a Sufi was sitting in a mosque when a dog entered and passed urine inside the '*mehrab*' (the niche). The Sufi exclaimed: "Lo! You come into your own house and make it unclean!"

With such generous distribution of godhead' it was to be expected that many of them would claim to be gods. And they did.

During the heyday of Sufism, this belief served as a screen to hide every type of immorality. Quite young initiates were used for homosexuality. The explanation was that it was not the beauty of the flesh they were after, rather they were seeing in it the divine beauty!

There is no need to remind the readers that this idea of 'universality-of godhead' was diametrically opposed to the belief of the Unity of *God*; which is the Foundation of Islam. According to the Muslim scholars, such belief was the worst type of polytheism. It is in fact 'pan-theism'. The idol-worshippers pay homage to a limited number of deities; these Sufis paid homage to every thing in this world, including their own self.

To counteract such belief, the Muslim scholars coined another phrase: "*Hame Azuf*" (Everything is From Him). It showed, in a nut-shell, the Islamic belief that every thing in this world is created by Allah (and it is not a part of Allah). Many scholars, during the heyday of Sufism, felt compelled to use the phrases and language of the Sufis, to make their talks and writings intelligible to the masses. And, as the majority of those scholars remained aloof from the hocus-pocus of the worldly affairs, spending their lives in pursuit of religious knowledge and seeking the pleasure of Allah, some people thought that those scholars also were followers of Sufism. But nothing could be further from truth. A person does not become a Sufi just by renouncing the luxuries of the world, unless he believes in the theory of "*Hame Uust*". And no Shi'a scholar was ever accused of such belief.

(It is surprising how with so much prevalence of pleasure and lust going on in the "Khanqahs", (monasteries of Sufis), the masses still believed that "renunciation of world" was the Speciality" of the Sufis).

(6) SOUL, ACCORDING TO QUR'AN

Leaving,aside the theories invented by human minds, let us turn to the Qur'an for guidance.

There is an 'ayah (verse) in the Qur'an: "They ask thee concerning the spirit (or soul). Say, the spirit is from the 'Amr" of my Lord; but you (people) have not been given knowledge but a little"¹²

At First, glance, this answer seems vague. But it does not mean that Allah avoided, the explanation, it just means that those who asked the question were unable to understand the answer. When a 3-year old asks his mother whence his newly-born brother has come, she says that she had brought it from the hospital, or that a"stbrk had brought him into the house. Such evasions are used because the child's mind is not mature enough to receive the facts.

But in any case, there is a difference between the Creator and the created: Parents may give a wrong answer, Allah cannot. Therefore, we should ponder upon this "vague" answer. Perhaps we may find some explanation behind this very vagueness.

The spirit (soul: *Ruuh*) is from the Amr'of thy Lord." Now, in various ayats (verses), of the Qur'an, the word *Amr* has been used for three meanings :-

- (a) Order; Commandment;- Authority.
- (b) Work; Task.
- (c) To create without any matter'

I Have mentioned in previous chapters the theories of atheists, polytheists and other groups about the soul. Reading them a person is bound to be puzzled about various aspects of soul

- (a) He may wonder whether the soul is self-existent or a created thing. The answer is: It is the *Amr* i.e., the work of Allah. In other words; it is a created thing, not self-existent" '
- (b) He may be *puzzled* whether it is a material thing, or is different from matter. Again 'the answer is: it is the Amr' of my Lord, Without any matter
- (c) He may be confused by some people's claim that it was equal to God. This ayat will guide him to the fact that it is the creation of my Lord' and as such can not be equal to the creator nor independent of Him. '

In this way this ayat teaches us that the soul or spirit was created by the order of Allah without any matter. It does not go beyond that, it does not explain the nature of the soul. But we should not be perturbed by this veil of secrecy. After all, we do not know the nature of many things with which we come into contact everyday. We know how electric power has changed the face of the earth and our way of life. But nobody has yet discovered what electricity is. We know how it is produced, but we do not know the thing which is produced. Likewise, magnetism had not been identified yet.

But this ignorance of the nature of the electricity or magnet has not prevented us from taking full advantage of these wonders of creation. Once we know the functions of electricity, the ignorance of its nature can not prevent us from making its full use. Likewise, functions of soul or spirit are known. We should try to improve our spiritual qualities by believing in Allah and obeying His commands. Let us appreciate that Allah has told us in this Ayat (verse) as much as was necessary for keeping us on the right path. Otherwise, we would have been confused by various claims about soul (which have been mentioned in previous chapters). Now we know that soul is not a development of matter; it is a creature of Allah and not His equal; it is not self-existent. In this way, our faith in the Unity of Creator has been safeguarded. Now we should advance spiritually by taking full advantage of the functions of the soul.

12 Qur'an 17:85

(7) CREATION OF SOULS

Shaykh As-Saduq in his book of creed writes:-

"It is our belief about the '*Nafs*' (soul) that it is the '*Ruuh*' (spirit) which is the cause of life; and that the spirits (or souls) are the first creations. As the Holy Prophet has said: "The first thing which Allah created out of nothing were the blessed and pure souls; then Allah made them declare His one-ness (*Tawheed*); and after that He brought into being other creatures."¹³

This is in conformity with our belief that the Light of Muhammad and Aal-e-Muhammad (A.S.) were the First creation. The same idea has been conveyed here using the word '*Nafs*'. So the '*Nafs*' or '*Ruuh*' is the first thing created, that is the '*Nafs*' of the Holy Prophet and his Ahlul-Bait (peace be upon them all).

The other souls also were created long before the creation of Adam (A.S.). Shaykh as-Saduq further writes:

"And the Prophet has said, "The souls are like a collection of armed forces, whichever souls knew each other (in that world) are attracted towards each other (in this world) and whichever remained apart and aloof (there) are repulsed from each other (in this life).

"And Imam Ja'fer as Sadiq (A.S.) said: 'Verily, Allah established brotherhood between the Souls in the (world of) shadows, 2000 years before creating the bodies. For this reason, when the Qa'im of Ahlul-Bait (i.e., Imam Mahdi (A.S.)) will appear, he will bestow inheritance of a man to his brother of that world of spirits, and not to the brother by birth'."

He further writes:-

"And it is our belief about the souls that they are not from the genus of body (i.e., not made of matter); and that they are 'another creation', as Allah has said: " Then we made it into another creation"¹⁴

Shaykh as-Saduq has referred to the following verses:

"We formerly created man of a finer sort of clay; afterwards we placed him as semen in a sure receptacle, i.e., womb of mother; then we made the semen as coagulated blood; and we formed the coagulated blood into a piece of flesh; then we formed the piece of flesh into bones; and we clothed those bones with flesh; then we made it into another creation. Therefore, blessed be Allah, the Most Excellent Creator."¹⁵

13 As-Saduq, *Kitabu 'ul-l'tiqadat*, ch.15

14 Ibid

15 Qur'an, 23:12-14

(8) THE FIRST COVENANT

Allah says in the Qur'an:-

"And when thy Lord drew forth their posterity from the loins of the sons of Adam, and took them to witness against themselves (saying), 'Am I not your Lord?' They answered, 'Yes, we do bear witness,' (This was done) lest you should say, at the Day of Resurrection, Verily we were negligent as to this (matter), or lest you should say, Verily, our fathers were indeed joining other gods with our Lord, and we were but their seed after them: wilt thou destroy us for the doings of vain men? Thus make We our , signs clear: that haply they may return to God."¹⁶

This covenant was taken, according to the traditions of Islam, before the creation of Adam (A.S.). The Sunni traditionalist, Daylami, narrates in his book, *Firdaus-ul-Akhbar*, Chapter 14, that the Messenger of Allah (S.A.W.) said:-

"If the people were to realize when it was that 'Ali was named The Leader of the Faithful, they would not deny his superiority. He was named 'Leader of the Faithful' when Adam was between soul and body (i.e., his creation was not completed). Allah has said: 'And when thy Lord drew forth their posterity from the loins of the sons of Adam, and took them to witness against themselves (saying), 'Am I not your Lord?' Then the angels said, 'Yes'; and Allah said, 'I am your Lord, and Muhammad is your Prophet, and 'Ali is your Leader'."¹⁷

The two narratives mentioned in this and the previous chapters, throw light on some mysteries of human behaviour.

'Love at the first sight' is not just a poetic figure of speech. Neither is hate at first sight. All of us have experienced these inexplicable feelings at one time or the other. Some times we meet a person for the first time and instantly feel a sort of attraction towards him. And in other cases, an instant dislike occurs within our hearts. Many people try to explain this phenomenon by saying that our bodies emit electrical currents, accordingly, if someone else's electrical waves are in harmony with ours, we are attracted to him; and if on the other hand, the waves are not in harmony, we instantly dislike that person. Be it as it may. But the tradition of Imam Ja'fer as-Sadiq (A.S.) gives us the basic reason of this mystery; that theory of electrical currents may explain the secondary cause, but the primary cause is that attraction or repulsion of the spiritual world.

Another phenomenon is the readiness of the human soul to follow the path of truth, if left to itself. This may easily be understood if we look at even the primitive tribes and find out their beliefs about the Creator and the life-hereafter. We will surely find them believing in a Supreme Being, and as explained in the previous pages, in the life after death. This instinctive belief comes from the First Covenant, which has been mentioned in this chapter.

¹⁶ Qur'an, 7:172-174

¹⁷ 'Ubaydullah Amritsari, *Arjahu 'l-matalib*, p.16

(9) FUNCTIONS OF THE SOUL

The human soul performs various functions in the body, like growth, senses, digestion etc. According to a Muslim scholar, there are four 'souls' in a true believer. Actually, he means that there are four facets in the soul of a true believer:-

1. The Soul of Vegetation and Growth: It has five workers (or functions): It obtains the food, keeps it securely, digests it, removes the waste and turns the digested food into parts of the body. Also it has two properties: Growth and Decay.
2. The Soul of Animation and Senses: This also has five workers (i.e., functions): Sight, hearing, smelling, taste and touch. And it has two properties: Love and Hate.
3. The Soul of Reason and Purity: This aspect of human soul has five powers: Thinking, memory, knowledge, forbearance, and dignity. Also it has two properties: Purity and Wisdom.
4. The Soul of Divinity: This also has five powers: To be immortal in mortality; to get bliss in adversity; to find honour in apparent disgrace; to be poor in riches; and to have patience in hardships. And it has two properties: To accept the will of Allah and to submit to His decrees.

And this soul is the one which, in this context, is called '*An-Nafs al-Mutma'innah*' (The Tranquil Soul).¹⁸

These different aspects of human soul have been given here in brief, to show that just as a diamond, when uncut, is valuable, but not as much as it would be after being cut; likewise, a human soul in the beginning, is honourable, but not as much as it would be after being put to test. And as we all know, there are various 'cuts' of a diamond: the one having the utmost number of facets, is considered the most valuable; and the value decreases if there are less facets. Likewise, if a soul has got all the above-mentioned facets, it is the most honoured one in the eyes of Allah. But if it loses its facets described in the last paragraph, i.e., the facet called 'the Soul of Divinity', then it is considered worthless.

18 *Safinatu 'l-Bihar*, Vol.2 pp.603

