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Platform & Workflow by: [Open Journal Systems](#)**The Concept of the Afterlife in the Qur'an: A Comprehensive Study of Eschatology, Resurrection, and Divine Justice****Muhammad Yaqoob**

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danialsultan5678@gmail.com**Abstract**

The Quran has introduced the concept of the afterlife (Aakhirah) which is a central pillar of Islamic theologies, and includes eschatology, resurrection, and justice by God. This paper is a detailed analysis of what the Quran says about the afterlife in terms of the stages it goes through, including death and the intermediate world (Barzakh) to resurrection (Qiyamah), judgment (Hisab), and ultimate destinations of Paradise (Jannah) and Hell (Jahannam). The Quran uses vivid descriptions and repetitive themes to stress the fact that the worldly life is temporary and the Hereafter is everlasting and will be the reality (al-hayāt al-dā'imah). The major ones are the signs of the Hour (Al-S2'ah), the moral and spiritual consequences of accountability and the coherence of divine justice and mercy. Another aspect of the article is the influence of the afterlife beliefs on the ethics, worship and social conduct of Muslim people, creating a balance between hope (raja) and fear (khawf). Through the combination of traditional (tafsir) and modern approaches, the paper brings out a holistic view of the afterlife as presented by the Quran as a theological teaching and moral obligation.

Keywords: Afterlife (Aakhirah), Qur'anic Eschatology, Resurrection (Qiyamah), Divine Justice, Paradise (Jannah), Hell (Jahannam), Barzakh, Judgment (Hisab), Islamic Theology, Moral Accountability.

Introduction

The Islamic afterlife concept is known as Akhirah, and it is based on the fact that one of the six pillars of belief is in the afterlife, i.e. life after death. The Akhirah is made up of a series of events that start with death that is followed by the phases of the grave (Barzakh), reincarnation (Qiyamah), judgment (Hisab) and finally the final fate in Paradise (Jannah) or Hell (Jahannam). Contrary to the secular or materialist life worldview, Islam considers life in the temporal world as transitional and sample to the everlasting abode (al-hayāt al-dā'imah). The Qur'an frequently contrasts the transient nature of worldly life with the permanence of the Hereafter, stating:

﴿وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ﴾

"And indeed, the home of the Hereafter that is the [true] life, if only they knew." (Qur'an, Al-'Ankabut 29:64).

This verse is an example of the Quranic focus on the afterlife as the actual reality whereas, the worldly life is considered transient and illusionary. Akhirah is in its perfect meaning not only the final recompense of the actions but the expression of Almighty justice and mercy in its final form. The Islamic scholars including Al-Ghazal (2007) and Ibn Qayyim al-Jawziyya (1994) have provided details regarding the phases of the soul's journey after death which only goes to reaffirm that without the understanding of the Akhirah it is impossible to comprehend the Islamic worldview. The theme of the afterlife appears in almost every sura of the Quran and is usually contrasted to that of tawhīd (monotheism) and moral responsibility. Rahman (1980) opines that it is the belief in Akhirah that changes abstract morality into reality, a responsibility. It is suggested that the use of rhetorical language and frequent motifs in the Quran is meant to attract the attention to eschatological realities. For instance, the Day of Judgment is referred to as: *يَوْمَ الدِّينِ* (*Yawm al-Dīn*, the Day of Recompense), *يَوْمَ الْفَصْلِ* (*Yawm al-Faṣl*, the Day of Separation), and *يَوْمَ الْحِسَابِ* (*Yawm al-Hisāb*, the Day of Reckoning) (Qur'an, Al-Fatiha 1:4; Al-Mursalat 77:13; Ghafir 40:27).

These varying titles emphasize different dimensions of divine judgment fairness, separation between truth and falsehood, and detailed accounting of deeds. The Qur'an also invokes the afterlife as a means to cultivate spiritual consciousness and righteous behavior. For example, Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

"O you who believe, fear Allah, and let every soul look to what it has put forth for tomorrow." (Qur'an, Al-Hashr 59:18).

This verse uses the metaphor of "tomorrow" to denote the afterlife, urging introspection and accountability. Classical exegetes such as Al-Ṭabarī (2001) and modern scholars like Nasr (2015) highlight how the Qur'an uses the concept of the Akhirah not only as theological doctrine but as an ethical imperative that shapes human behavior and community life. Moreover, the frequent references to Paradise and Hell serve both as a source of hope and a deterrent against sin, establishing a dynamic tension between *raja'* (hope) and *khawf* (fear) in Islamic spirituality.

The major aim of the present paper is to discuss the multidimensional manner in which the afterlife is represented in the Quran and how this plays a very important role in Islamic theology, morality, and eschatology. Although there is a lot of material that has focused on a specific aspect of the afterlife, say, resurrection or divine justice, this study seeks to give a comprehensive picture of what Akhirah is within the formulation of the Quran across multiple themes. In particular, some of the main elements that this research is going to analyze are eschatological signs, the intermediate state (*Barzakh*), the events of the Day of Resurrection (*Qiyamah*), the judgment (*Hisab*) and the final places of Heaven and Hell. Moreover, the research aims at examining

the way Quran reconciles justice and mercy of God, particularly in regard to the afterlife punishment and reward. This involves the interaction with the Quran verses like:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ﴾

"Indeed, Allah does not wrong the people at all, but it is the people who wrong themselves." (Qur'an, Yunus 10:44). Such verses affirm the Qur'anic view that human free will and responsibility are integral to the moral order of the universe. Another objective is to investigate the psychological and ethical impact of afterlife beliefs on individual and collective Muslim behavior, particularly how concepts like tawbah (repentance), 'amal ṣāliḥ (righteous deeds), and taqwā (God-consciousness) are cultivated through eschatological awareness. Finally, the study aims to contribute to broader discourses in comparative religion by situating Islamic eschatology in relation to other Abrahamic traditions, identifying both commonalities and unique theological features of the Qur'anic vision of the afterlife.

Eschatology in the Qur'an: The Signs of the Hour (Akhirah)

The Qur'anic discourse on eschatology is deeply rooted in the concept of Al-Sa'ah (The Hour), which signifies the arrival of the Day of Judgment. The Qur'an presents this moment as both imminent and certain, although its exact timing remains hidden from creation. Allah states:

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ﴾

"People ask you concerning the Hour. Say, 'Knowledge of it is only with Allah.'" (Qur'an, Al-Ahzab 33:63). Islamic eschatology classifies the portents of the Last Day into minor (al-'alāmāt aṣ-ṣuḡhrā) and major signs (al-'alāmāt al-kubrā). Minor signs include social, political, and moral upheavals that intensify over time, such as the spread of injustice, the prevalence of dishonesty, and the erosion of religious knowledge (Ibn Kathīr, 2003). The Prophet Muhammad (PBUH) predicted in a Hadith: "Among the signs of the Hour are that knowledge will be lifted, ignorance will prevail, alcohol will be consumed, and illicit sexual relations will become widespread." (Bukhari, 81; Muslim, 2671). These phenomena reflect a gradual moral decline and spiritual apathy that prepare humanity for the cataclysmic events to come.

The major signs are dramatic and supernatural in nature, heralding the immediate arrival of the Day of Judgment. These include the emergence of Dajjāl (the Antichrist), the return of 'Isa ibn Maryam (Jesus, peace be upon him), the appearance of Ya'juj and Ma'juj (Gog and Magog), and the rising of the sun from the west (Muslim, 2937). These events are widely discussed in Hadith literature and align with Qur'anic references to cosmic upheavals. For instance, the Qur'an states:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾

"When the earth is shaken with its [final] earthquake" (Qur'an, Az-Zalzalah 99:1), and

﴿فَإِذَا بَرِقَ الْبَصَرُ ﴿٤﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾﴾

"Then when vision is dazzled, and the moon is eclipsed, and the sun and moon are joined" (Qur'an, Al-Qiyamah 75:7-9). These verses portray a cosmic disintegration that dismantles the natural order, signaling the final moments before resurrection. Scholars like Rahman (1980) and Nasr (2015) highlight that these descriptions serve not merely as apocalyptic imagery but as moral exhortations intended to awaken human conscience and accountability.

Furthermore, the Qur'an often uses metaphorical and literal language interchangeably when describing eschatological events, reinforcing the gravity of the Hour while leaving room for interpretive depth. For example, in Surah Al-Takwir, Allah says:

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾

"When the sun is wrapped up [in darkness]" (Qur'an, At-Takwir 81:1), which classical scholars like Al-Qurtubi interpret as the loss of light and function, indicating the undoing of the created universe (Al-Qurtubi, 2006). Additionally, the Qur'an repeatedly warns of the suddenness of the Hour:

﴿لَا تَأْتِيَكُمْ إِلَّا بَغْتَةً﴾

"It will not come upon you except unexpectedly" (Qur'an, Al-A'raf 7:187). This unpredictability underscores the urgency of spiritual preparedness. Prophetic traditions offer further elaboration on these signs, providing chronological and thematic sequencing. For instance, the Hadith recorded in *Sahih Muslim* outlines the ten major signs in a sequential list and emphasizes their extraordinary nature (Muslim, 2937). These signs are not merely supernatural marvels; they function as divine wake-up calls, confronting humanity with the consequences of its moral trajectory. Scholars such as Al-Suyuti (2004) and contemporary thinkers like Esposito (2003) emphasize that while the signs of the Hour point to an end, they are ultimately part of a broader theology of renewal, divine justice, and cosmic accountability. Thus, Qur'anic eschatology serves as both a theological cornerstone and a moral framework within Islamic thought.

Death and the Intermediate State (Barzakh)

In Islamic belief, death (mawt) is not an end but a transitional phase leading to the afterlife. The Qur'an views death as the separation of the soul from the body, marking the beginning of the soul's journey to the eternal world. Allah states:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

"Every soul will taste death" (Qur'an, Aal-e-Imran 3:185). This verse affirms the inevitability and universality of death, placing it within the broader theological narrative of accountability and divine justice. After death, the soul enters Barzakh, the intermediate realm between worldly life and resurrection. The concept of Barzakh is explicitly mentioned in the Qur'an:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ﴾

"Until, when death comes to one of them, he says, 'My Lord, send me back that I might do righteousness in that which I left behind.' No! It is

but a word he is saying; and behind them is a barrier (Barzakh) until the Day they are resurrected" (Qur'an, Al-Mu'minun 23:99–100). According to classical scholars like Al-Ghazālī (2007) and Ibn Qayyim (1994), the Barzakh phase involves either punishment or comfort, depending on one's deeds. The righteous are rewarded with peace and a window to Paradise, while the sinful face punishment through confinement, darkness, and torment. This understanding is supported by Hadith literature where the Prophet Muhammad (PBUH) described the questioning by Munkar and Nakir, the two angels who interrogate the deceased in the grave (Tirmidhi, 1071). If the deceased answers correctly with belief in Allah, the Prophet, and the religion of Islam, the grave expands and becomes a place of light. Otherwise, it becomes constricted and filled with punishment (Muslim, 2870). Thus, the Barzakh is not a passive state but an active precursor to the final judgment. Modern Islamic theologians like Nasr (2015) emphasize that understanding Barzakh as a moral extension of one's earthly life reinforces the importance of ethical living, as the grave becomes either the "first station of Paradise or a pit of Hell."

Resurrection (Qiyamah) in the Qur'an

The concept of resurrection (Qiyamah) is central to Islamic eschatology and a cornerstone of belief in the afterlife. The Qur'an stresses the reality of bodily resurrection, wherein all of humanity will be raised from their graves for judgment. This act is not symbolic but literal, emphasizing divine power and justice. Allah declares:

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ﴾

"And the Trumpet will be blown, and at once they will be rushing forth from the graves to their Lord." (Qur'an, Ya-Sin 36:51). The resurrection will be initiated by the blowing of the Trumpet (Ṣūr) by the Angel Israfil, a concept mentioned in multiple verses:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ فِي يَوْمٍ نَّظُورٍ﴾

"And the Trumpet will be blown, and whoever is in the heavens and whoever is on the earth will fall dead, except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on" (Qur'an, Az-Zumar 39:68). This second blast signifies the moment of resurrection, followed by the gathering of souls for judgment.

Descriptions of the Day of Resurrection in the Qur'an are vivid and awe-inspiring. Surah Al-Qariah presents the chaos and moral weight of that day:

﴿الْقَارِعَةُ﴾

"The Striking Calamity. What is the Striking Calamity? And what can make you know what the Striking Calamity is? It is the Day when people will be like scattered moths, and the mountains will be like wool fluffed up" (Qur'an, Al-Qariah 101:1–5). Similarly, Surah Al-Haqqah underscores the finality and truth of that event:

﴿الْحَاقَّةُ﴾ ﴿فَإِمَّا مَن أُوْتِيَ كِتَابَهُ بِيَمِينِهِۦ ۖ فَيَقُولُ هَٰؤُلَاءِ أَقْرَعُوا كِتَابِيهِۦ﴾

"So as for he who is given his record in his right hand, he will say, 'Here, read my record!'" (Qur'an, Al-Haqqah 69:19). These scenes are not

merely symbolic but serve to remind believers of the consequences of their actions. Islamic tradition maintains that every individual will be judged based on their deeds, recorded meticulously by angels (Kiraman Katibin), with their Book of Deeds presented on that day (Qur'an, Al-Inshiqaq 84:7–10). Contemporary scholars like Kamali (2009) and Esposito (2003) argue that the Qur'anic portrayal of Qiyamah is designed to instill moral accountability and spiritual vigilance in the believer, reinforcing the divine order that transcends this world.

The Stages of the Afterlife

The Qur'anic account of the afterlife unfolds in successive stages, beginning with al-Hisāb (judgment), wherein each individual is held accountable for their deeds. Central to this judgment is the concept of the Mizān (the Balance), a metaphorical scale upon which human actions are weighed with absolute fairness. Allah says:

﴿وَنُضِغَ الْمُؤْزِنَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾

“And We shall set up the scales of justice for the Day of Resurrection, so no soul will be wronged at all” (Qur'an, Al-Anbiya 21:47). This verse emphasizes divine justice and impartiality in the final judgment. According to classical scholars such as Al-Qurtubi (2006), the scale will weigh not only deeds but also intentions, reflecting the holistic nature of divine evaluation. Once judgment is passed, individuals must cross the Bridge (Sirāt), a narrow passage laid over the Hellfire. The Prophet Muhammad (PBUH) described it as thinner than a hair as sharper than a sword, which only the righteous can pass safely (Bukhari, 6573; Muslim, 195). For the sinful, this bridge becomes a site of stumbling, leading to punishment.

This journey culminates in the manifestation of Divine Justice, where people are either rewarded with Paradise or condemned to Hell. Allah's attributes of Al-'Adl (The Just) and Al-Rahman (The Most Merciful) operate in perfect harmony. Those who have done good will be rewarded far beyond what they deserve:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾

“Whoever brings a good deed will receive ten times as much.” (Qur'an, Al-An'am 6:160).

Conversely, wrongdoers are punished justly, without excess. Importantly, the Qur'an repeatedly affirms that no injustice will be done:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ﴾

“Indeed, Allah does not wrong the people at all, but it is the people who wrong themselves” (Qur'an, Yunus 10:44). This divine balance reflects the theological position that the afterlife is the ultimate arena of justice, where hidden intentions and forgotten deeds are brought to light.

Descriptions of Paradise (Jannah) and Hell (Jahannam)

The Qur'an presents Paradise (Jannah) and Hell (Jahannam) in vivid, symbolic, and often contrasting imagery to appeal to human sensibility and morality. Jannah is depicted as a place of peace, abundance, and eternal bliss, symbolizing divine mercy and reward. In Surah Ar-Rahman, a chapter renowned for its poetic elegance, Allah describes Paradise:

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ﴾

“In them are two flowing springs. In them are of every fruit two kinds” (Qur’an, Ar-Rahman 55:50, 52). Paradise is also described as a realm where sorrow, fatigue, and fear no longer exist:

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا﴾

“They will not hear therein ill speech or commission of sin” (Qur’an, Al-Waqi’ah 56:25).

This peace is both physical and spiritual, as believers are reunited with loved ones, served by youth, and granted proximity to Allah (Al-Ghazālī, 2007). In contrast, Jahannam is portrayed as a place of torment, punishment, and despair. It is described with imagery that evokes fear and repentance:

﴿إِنَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ لَهُمْ عَذَابٌ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ ﴿٤﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ﴾

“Indeed, those who disbelieve in their Lord will have the punishment of Hell, and wretched is the destination. When they are thrown into it, they hear from it a (terrible) inhaling while it boils up. It almost bursts with rage” (Qur’an, Al-Mulk 67:6–8). Hell is not merely a physical location but the ultimate expression of divine justice. Its inhabitants face fire, boiling water, and psychological torment, eternally cut off from divine mercy (Qur’an, Al-A’raf 7:50). Theological debates among Muslim scholars have explored the eternity of Paradise and Hell. While the majority of Sunni scholars maintain the eternal nature of both states, some early thinkers like Ibn Taymiyyah and his student Ibn Qayyim speculated that divine mercy may eventually lead to the end of Hell’s punishment (Ibn Qayyim, 1994). However, the mainstream position remains that both are everlasting as affirmed in the Qur’an:

﴿خَالِدِينَ فِيهَا أَبَدًا﴾

“They will abide therein forever.” (Qur’an, Al-Bayyinah 98:8). Thus, the Qur’anic descriptions of Jannah and Jahannam function not only as doctrinal assertions but also as pedagogical tools to cultivate taqwā (God-consciousness), encourage moral behavior, and inspire spiritual aspiration.

Practical Implications of Afterlife Beliefs in Muslim Life

The existence of the afterlife takes a dominant place in the Islamic consciousness and influences the moral and ethical conduct of the practicing Muslims significantly. It gives a transcendent language with which people interpret the implication of their behavior beyond the physical world. This belief system leads to accountability in everyday life because Muslims are trained into thinking that every action of theirs whether in the privacy of their lives is monitored and noted. Consequently, ethical conduct ceases to be an obligation of the society, but an individual responsibility. The awareness of the godly supervision, God soon judgment fosters integrity, deters hypocrisy and fortifies honesty in the social and personal life. The orientation also applies to the worship activity where the afterlife is a destination and also a motivator. Prayer, fasting, charity and other ceremonies are not only the traditions or the cultural norms, but also the ways people reach spiritual high and

closeness to God. Internalization of beliefs about life after death turns daily practices to intentional demonstrations of devotion whereas worship shifts towards ethical commitments to justice, compassion and humility.

These beliefs also act as an effective agent in inducing people to do good and shun evil acts. The concept of a reward and a punishment in the afterlife supports the significance of leading a morally responsible life, as it is posed in Islamic thought. Kindness, honesty, patient and generous acts are not appreciated because of their social value but they are seen as money in the bank in a future existence. Such a vision of eternity makes meaningful self-restraint, sacrifice and perseverance under adverse conditions. As an example, the decision not to act in an unethical manner though one may find it desirable is usually influenced by the fact that temporal benefit is not important to eternal consequence. Likewise, believers are urged to take part in charity works and community services not to amass a name but as earnest exercise to formulate a legacy to be left behind in this world. This prospective ethical compass brings about the strengthening of social trust and cohesion because people work within the framework that is no longer about an individual interest and short-term gain. The prospect of heavenly reward encourages active participation in doing good and the threat of dreadful end makes one avoid the activities that might result in regrets in the afterlife.

Very much connected with this model is the spiritual equilibrium between hope (*raja'*) and fear (*khawf*), which is an emotional and psychological stabilizer in the life of a Muslim. Belief in heavenly grace leads to repentance, strength and hope, particularly following failure or sin. It averts hopelessness and encourages constant striving to have a better relationship with the divine. This hope is particularly meaningful during unfortunate situations since it guarantees believers that their sufferings are not in vain and they will be rewarded in the afterlife. Conversely, fear acts as a preventative of arrogance, complacency and laxity in morals. It helps to make the believer humble and vigilant as they do not forget about their spiritual status. Fear in Islamic spirituality should not appeal to paranoia or make one desolate, as it is also tempered with the belief of the bounty of God which is immense and can be obtained. Hope and fear interactively engage to establish a stable spiritual situation in which the believer works hard but does not be self-righteous and hopeless. This is captured in the emotional nature of Islamic prayer and self-analysis where you will find the tears of passion and shaking in wonder with the realization of a honest request. Therefore, the afterlife is not only a theological doctrine but an entity, albeit alive and vibrant, which influences the ethics, emotion and spirit of Muslim life.

Conclusion

The Islamic notion of the afterlife is a rich and multidimensional principle that does not only define what human life ends but also adds meaning to living itself. The Quranic discourse introduces an eschatological picture, comprehensive in its description of the occurrence

of signs of the soon-to-come Hour, realities of the grave, resurrection, judgment and the ultimate liqueurs of Paradise and Hell. These steps do not just give theological implications but also as indicators of morality that leads people to moral consciousness and spiritual development. The Qur'anic imagery of every level of the afterlife is colorful, meaningful and frequently allegorical and is intended to create despair, repentance and change. They lead a strong correlation of faith and action in life because this earthly life should be viewed as a test whose outcome will be realized in the hereafter. The travel in Barzakh, resurrection and the judgment of God indicate the justice order that is perfect and patient, and no act is wasted, no soul is unjustified. In this light, humanity gets the sense of life through the prism of accountability, where Godly justice administers that right is done and that evil will be paid back.

Besides, the afterlife remains the focal point in the world view and daily routines of Muslims. It affects individual behavior, interpersonal relationship, and spiritual life immensely. The notion of being judged and faced with eternal punishment promotes people to be honest, pure, and humble. It is not just a ritual that transforms worship into deliberate bonding with the Divine but the result of the consciousness of what awaits. The inner emotional balance between hope and fear pulls at a spiritual balance, which encourages the believer to work and yet be humble. By so doing, the afterlife doctrine is actually a force in itself and it not only defines the manner in which Muslims conceptualize death, but it also determines their way of life. Rather than an abstract event in ideal future, the afterlife in Islamic faith is a current moral bearing, which directs the relationships of people to themselves, to others, and to their Creator. It is both a threat and a promise that tells humanity about its duty, its chance to be redeemed and its returning to the One who created it.

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