

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

- Interpretations Of The Mahdi, The Return Of The Twelfth Imam For Shi'i Muslims
- Sufi Focus On Rising Through The Spiritual Stations Towards Union With God, To Be Fully Achieved In The Afterlife ('*akhirah*)
- The Mu'tazilah And Application Of Rationalism To Achieve Justice In The Afterlife ('*akhirah*)
- The Extent To Which Humans Have Free Will Or Whose Fate Is Predestined (*Qadar*); The Possibility Of Adjustment To The Divine Plan.



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page 1

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

1. Interpretations Of The Mahdi, The Return Of The Twelfth Imam For Shi'i Muslims

Sunni Interpretations Of The Mahdi

- (Tirmidhi 2230) 'Abdullah Narrated That The Messenger Of Allah(s.a.w) Said: "The World Shall Not Pass Away Until A Man From The People Of My Family Rules The Arabs Whose Name Agrees With My Name
- (Ibn Majah 4086) Sa'eed Bin Musayyab Said: "We Were With Umm Salamah And We Were Discussing Mahdi. She Said: 'I Heard The Messenger Of Allah (S) Say: "Mahdi Will Be One Of The Descendants Of Fatimah."
- (Abi Dawud 4285) Abu Sa'id Al-khudri: The Prophet (S) Said: The Mahdi Will Be Of My Stock, And Will Have A Broad Forehead A Prominent Nose. He Will Fill The Earth With Equity And Justice As It Was Filled With Oppression And Tyranny, And He Will Rule For Seven Years.
- (Ibn Majah 4087) Anas Bin Malik Said: "I Heard The Messenger Of Allah (S) Say: 'We, The Sons Of 'Abdul-muttalib, Will Be Leaders Of The People Of Paradise: Myself, Hamzah. 'Ali, Ja'far, Hasan, Husain And Mahdi."



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page 2

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

➤ 1. Interpretations Of The Mahdi, The Return Of The Twelfth Imam For Shi'i Muslims

➤ Sunni Interpretations Of The Mahdi

- (Ibn Majah 4084) Thawban That The Messenger Of Allah (S) Said: "Three Will Fight One Another For Your Treasure, Each One Of Them The Son Of A Caliph, But None Of Them Will Gain It. Then The Black Banners Will Come From The East, And They Will Kill You In An Unprecedented Manner." Then He Mentioned Something That I Do Not Remember, Then He Said: "When You See Them, Then Pledge Your Allegiance To Them Even If You Have To Crawl Over The Snow, For That Is The Caliph Of Allah, Mahdi."
- (Ibn Majah 4088) 'Abdullah Bin Harith Bin Jaz' Az-zabidi That The Messenger Of Allah (S) Said: "People Will Come From The East, Paving The Way For Mahdi," Meaning, For His Rule
- (Muslim 156) Jabir b. 'Abdullah reported: I heard the Messenger of Allah (s) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah.
- (Ibn Majah 4083) Abu Sa'eed Al-khudri That The Prophet (S) Said: "The Mahdi Will Be Among My Nation. If He Lives For A Short Period, It Will Be Seven, And If He Lives For A Long Period, It Will Be Nine, During Which My Nation Will Enjoy A Time Of Ease Such As It Has Never Enjoyed. The Land Will Bring Forth Its Yield And Will Not Hold Back Anything, And Wealth At That Time Will Be Piled Up. A Man Will Stand Up And Say: 'O Mahdi, Give Me!' He Will Say: 'Take.'"



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page 3

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

1. Interpretations Of The Mahdi, The Return Of The Twelfth Imam For Shi'i Muslims

The Return Of The Twelfth Imam For Shi'i Muslims

- Shiites believe that Mahdi is the twelfth successor of Prophet (S) and son of Imam Hassan Askari (as); His name is "Muhammad", his Kunya (honorific) is "Abul Qasim" and his Laqabs are "Mahdi", "Sahib Al-Zaman" and "al-Qa'im".
- "Mahdi" is alive now and according to the fact that he was born in the year 255 after Hijrah, now he is more than thousand years old. Muhammad al Mahdi who is the son of the 11th Imam Al-Hasan al-Askari
- "Mahdi" is hidden from the eyes while he is alive; which means, while he has a natural life but lives in this world unknown.
- Referred to as the "Hidden Imam" or the Mahdi [divinely guided one], Shia Muslims believe the Twelfth Imam remains spiritually present in the world, even if physically hidden. Some believe he appears during certain invocations and prayers.
- By Shi'ism, belief in the messianic Imam is not a part of their creed but it is the foundation of their creed. Shias believe that after the martyrdom of his father he became Imam and by Divine Command went into occultation (*ghaybat*). Thereafter he appeared only to his deputies (*na'ib*) and even then only in exceptional circumstances.
- In Shia view, the occultation of Mahdi is, therefore, divided into two parts: the first, the minor occultation (*ghaybat-i sughra*) which began in 872 and ended in 939, lasting about seventy years; the second, the major occultation which commenced in 939 and will continue as long as God wills it.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

1. Interpretations Of The Mahdi, The Return Of The Twelfth Imam For Shi'i Muslims

The Return Of The Twelfth Imam For Shi'i Muslims

- Shias believe that the arrival of the Mahdi will be signaled by the following portents:
- The vast majority of people who profess to be Muslim will be so only in name despite their practice of Islamic rites, and it will be they who will make war with the Mahdi.
- Before his coming will come the red death and the white death, killing two thirds of the world's population. The red death signifies violence and the white death is plague. One third of the world's population will die from the red death and the other third from the white death.
- Several figures will appear: the Al-Harth, Al-Mansur, Shuaib bin Saleh and the Sufyani.
- There will be a great conflict in the land of Syria, until it is destroyed.
- Death and fear will afflict the people of Baghdad and Iraq. A fire will appear in the sky and a redness will cover them.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page 5

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

1. Interpretations Of The Mahdi, The Return Of The Twelfth Imam For Shi'i Muslims

The Return Of The Twelfth Imam For Shi'i Muslims

- According to Twelvers, the main goal of the Mahdi will be to establish an Islamic state and to apply Islamic laws that were revealed to Muhammad. The Mahdi is believed to be the Twelfth Imam, Muhammad al-Mahdi. they believe that the Twelfth Imam will return from the occultation as the Mahdi with "a company of his chosen ones," and his enemies will be led by Antichrist and the Sufyani. The two armies will fight "one final apocalyptic battle" where the Mahdi and his forces will prevail over evil. After the Mahdi has ruled Earth for a number of years, Isa will return.
- For Twelvers, the Mahdi was born but disappeared, and would remain hidden from humanity until he reappears to bring justice to the world, a doctrine known as the occultation. For them, this "hidden Imam" is Muhammad al-Mahdi, the Twelfth Imam. According to Shia Quran commentators, implicit references to the Mahdi can be found in the Quran.
- Twelver Shi'ites (as the main branch of Shia, which consists of 85% of all Shia Muslims) claim that their twelfth Imam, Muhammad al-Mahdi, who went into occultation around 256/873-874, is the promised Mahdi, who will appear before the day of Judgement, to restore justice and equity on earth.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page 6

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Sufi Focus On Rising Through The Spiritual Stations Towards Union With God, To Be Fully Achieved In The Afterlife ('akhirah)

Level Of Nafs

1. Nafs Ammara (12:53) (إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ) (Lo! the soul enjoins unto evil, save that whereon my Lord has mercy. My Lord is Forgiving, Merciful)
2. Nafs Lawwama (75: 1-2) (وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ) (Nay, I swear by the accusing soul)
3. Nafs Mulhama (91:8) (فَالْهَمَّهَا فُجُورَهَا وَتَقْوَاهَا) (And inspired it (with conscience of) what is wrong / depravity for it and godwariness right for it.)
4. Nafs Mutma'inna (89:27) (يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ) (But ah! thou soul at peace!)
5. Nafs Raadwiya (89: 28) (ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً) (Return to your Lord well pleased (with Allah) and pleasing (from Allah))
6. Nafs Mardwiyah (89:28) (ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً) (Return to your Lord well pleased (with Allah) and pleasing (from Allah))
7. Nafs Kaamila (5:3) (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا) (This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion Al Islam)



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page 7

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Sufi Focus On Rising Through The Spiritual Stations Towards Union With God, To Be Fully Achieved In The Afterlife ('*akhirah*)

Types Of Qalb

➤ Qalb ul Mayyit

(خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ) (Allah hath sealed their hearing and their hearts, and on their eyes there is a covering) (2: 7)

(فَإِنَّهُ آتِمٌ قَلْبُهُ) (verily his heart is sinful) (2: 283)

➤ Qalb Maridh

(فِي قُلُوبِهِمْ مَّرَضٌ) (In their hearts is a disease) (2: 10)

(وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا) (and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned) (18: 28)

➤ Qalb Hayy

(وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ) (And We remove whatever rancour may be in their hearts) (7: 43)

(كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ) (thus that We may strengthen thy heart therewith (the Qur'an)) (25: 32)



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page 8

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Sufi Focus On Rising Through The Spiritual Stations Towards Union With God, To Be Fully Achieved In The Afterlife ('*akhirah*)

Types Of Qalb

➤ Qalb ul Mutma'inna

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ) (Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest) (3: 126)

(إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ) (except the one who is compelled and whose heart is still content with Faith) (16: 106)

➤ Qalb ul Mounir

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ) (And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender) (6: 125)

(أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ) (Is he whose bosom Allah hath expanded for the Surrender (unto Him), so that he followeth a light from His Lord) (39: 22)

➤ Qalb Saleem

(يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ . إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ) (The day when wealth and sons avail not (any man). Save him who brings unto Allah a whole heart) (26: 89)

(إِذْ جَاء رَبَّهُ بِقَلْبٍ سَلِيمٍ) (When he came unto his Lord with a whole heart;) (37: 84)

➤ Qalb ul Shaheed

(وَيُشْهِدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ) (and he calleth Allah to witness as to that which is in his heart) (2: 204)

(وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ) (Repel not those who call upon their Lord at morn and evening, seeking His countenance.) (6: 52)



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page 9

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Sufi Focus On Rising Through The Spiritual Stations Towards Union With God, To Be Fully Achieved In The Afterlife (*akhirah*)

Aim of the sufi

- (6: 162) Say: Lo! my worship and, my sacrifice and my living and my dying are for Allah, Lord of the Worlds.
- (Bukhari 7436) Jarir: Allah's Messenger (s) came out to us on the night of the full moon and said, "You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him."
- (6:52) 52. Repel not those who call upon their Lord at morn and evening, seeking His countenance.
- (13: 19- 22) 19. Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed; 20. Such as keep the pact of Allah, and break not the covenant; 21. Such as unite that which Allah hath commanded should be joined, and fear their Lord, and dread a woeful reckoning. 22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page ₁₀

Judgement And AfterLife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

- The Mu'tazilah And Application Of Rationalism To Achieve Justice In The Afterlife (*'akhirah*)
- The Extent To Which Humans Have Free Will Or Whose Fate Is Predestined (*Qadar*); The Possibility Of Adjustment To The Divine Plan.

1. Their Origin

2. Differences In Concepts



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page ₁₁

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Origin Of Mu'tazilah

- Mu'tazilah = First Sunni Rationalist Theological School
- Founded In Basrah By Wasil B. Atta (D. 748)
- Later Developed In Baghdad By Bishr B. Al-mu'tamir (D. 825)
- Developed During Al-ma'mun's Caliphate From 813 To 833 CE.
- Al-ma'mun = Encouraged The Development Of Rational Thinking And Philosophy In Baghdad.
- He Also Patronised The Mu'tazilah School
- The Main Figures = 'Amr B. 'Ubayad (D. 762), Abu-i-hudhayl Alallaf (D. 841), Ibrahim Al-nazzam (D. 845), Mu'ammarr B. Abbad Al-jubay (D. 915), And Abu Hashim B. Al-jubai (D. 933).



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Origin Of Mu'tazilah

- 2nd Century Of Hijra In Basrah A Person Came To The Mosque Of Hassan Albasri (642–728) And Questioned Him On The State Of Someone Who Has Committed A Grave Sin.
- Hassan Al-basri Thought About His Answer.
- Wasil B. 'Atta Or 'Amr B. 'Ubayad (Both Pupils Of Al-Basri) Broke Out With The Answer = 'The Committer Of The Grave Sin Is Neither A Believer Nor A Non-believer, But Is In The State Between The States Of Belief And Unbelief.'
- Hassan Al-basri Did Not Like The Attitude Of His Pupil And Asked Him To Leave.
- Wasil B. 'Atta And 'Amr B. 'Ubayad Left And Began To Teach Their Own Views
- They Were Called The Mu'tazilah.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Origin Of Mu'tazilah

- Mu'tazilah = First Rationalistic School In The History Of Islamic Thought.
- Use Of Human Reason.
- Mu'tazilah Into Two Groups:
 - a. The First Group Rejected The Reality And Eternity Of The Divine Attributes And Also Believed In The Createdness Of The Qur'an.
 - b. The Second Group Believed In Al-qadariyyah And Rejected The Doctrine Of Al-jabriyyah Predestination In Islam.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Mu'tazilah

Justice ('Adl), I.E. God Is Just And That He Does Not Oppress His Creatures.

- The Mu'tazilah Maintain That God Is Good And Just, And That Evil And Injustice Should Not Be Refereed To Him.
- If God Creates Evil He Should Be Evil, And If He Creates Justice, Then He Would Be Just. But As God Is Absolutely Good And Just, Evil And Injustice Cannot Be Attributed To Him.
- God Promises To Punish The Sinners And This Signifies That Human Beings Are Free.
- Human Freedom Is Then A Logical Requirement Of Divine Justice.
- In Kitab Al-usul Al-khamsa, 'Abd Al-jabbar States That: 'It Is The Knowledge That God Is Removed From All That Is Morally Wrong (Qabih) And That All His Acts Are Morally Good (Hasana). This Is Explained By The Fact That You Know All Human Acts Of Injustice (Zulm), Transgression (Jawr) And The Like Cannot Be Of His Creation (Min Khalqihi). Whoever Attributes That To Him Has Ascribed To Him Injustice And Insolence (Safah) And Thus Strays From The Doctrine Of Justice.'



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Mu'tazilah

Manzilah Bayna Al-manzilatayn (A Position Between The Two Positions).

- This Means That A Fasiq (I.E. One Who Commits One Of The "Greater Sins," Such As A Wine Imbiber, Adulterer, Or A Liar Etc.)
- He Is Neither A Believer (Mu'min) Nor An Infidel (Kafir)
- Fisq Is An Intermediary State Between Belief And Infidelity.

Al-'amr Bil Ma'ruf Wa Al-nahy 'An Al-munkar [Bidding To Do What Is Right And Lawful, And Forbidding What Is Wrong And Unlawful].

- Islamic Duty Is That The Shari'ah Is Not The Exclusive Means Of Identifying The Ma'ruf And The Munkar; Human Reason Can, At Least Partially, Independently Identify The Various Kinds Of Ma'ruf And Munkar.
- 'Abd Al-jabbar Remarks, 'It Is Necessary, If Possible, To Reach A Point Where Evil (Al-munkar) Does Not Occur In The Easiest Of Circumstances Or Lead To Something Worse, For The Goal Is For Evil Simply Not To Happen.'



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Mu'tazilah

People Of Unity And Justice (*Ahl Al-tauhid Wal `Adl*).

- Mu'tazilites = People Of Unity And Justice (*Ahl Al-tauhid Wal `Adl*).
- Justice = It Is Incumbent On God To Reward The Obedient And Punish The Sinners
- Unity = The Denial Of The Divine Attributes.
- Their Reasoning = If The Attributes Of God Are Not Considered To Be Identical With The Essence Of God, "Plurality Of Eternals" Would Necessarily Result And The Belief In Unity Would Have To Be Given Up. This, In Their Opinion, Is Clear Unbelief (*Kufr*).
- Unity And Justice = Basic Principles Of The Mu'tazilites



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Mu'tazilah

People Of Unity And Justice (Ahl Al-tauhid Wal `Adl).

- Allah's Justice = A Man Should Be The Author Of His Own Acts; Then Alone Can He Be Said To Be Free And Responsible For His Deeds.
- As Al-shahrastani Puts It: "The Mu'tazilites Unanimously Maintain, That Man Decides Upon And Creates His Acts, Both Good And Evil; That He Deserves Reward Or Punishment In The Next World For What He Does. In This Way The Lord Is Safeguarded From Association With Any Evil Or Wrong Or Any Act Of Unbelief Or Transgression. For If He Created The Wrong, He Would Be Wrong, And If He Created Justice, He Would Be Just." (Al-shahrastani, Kitab Al-milal Wal-nihal, Quoted By A. J. Wensinek In The Muslim Creed, Cambridge, 1932, P. 62.)
- Justice Of Allah = Allah Can Not Do Anything Contrary To Justice And Equity.
- Justice = God Does Not Place A Burden On Any Creature Greater Than It Can Bear.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Mu'tazilah

- *Denial Of The Beatific Vision. A Vision Of Allah Is Possible Neither In This World Nor In The Hereafter.*
- *Belief That The Qur'an Is A Created Speech Of Allah. Qur'an Came Into Existence With The Prophet Coming.*
- *God's Pleasure And Anger, Not Attributes, But States. They Should Be Taken As Heaven And Hell.*
- *Denial Of Punishment And Reward Meted Out To The Dead In The Grave And The Questioning By The Angels Munkar And Nakir.*
- *Denial Of The Indications Of The Day Of Judgment, Of Gog And Magog (Yajuj And Majuj), And Of The Appearance Of The Antichrist (Al-dajjal).*
- *Some Mu'tazilites Believe In The Concrete Reality Of The Balance (Al-mizan) For Weighing Actions On The Day Of Judgment But Some Say That It Is Impossible*



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Mu'tazilah

- The Denial Of The Existence Of The Recording Angels (*Kiraman Katibin*).
- The Denial Of The Physical Existence Of The "Tank" (*Al-haud*), And The "Bridge" (*Al-sirat*).
- The Denial Of The Covenant (*Al-mithaq*).
- Deeds Together With Verification (*Tasdiq*) Are Included In Faith. They Hold That A Great Sinner Will Always Stay In Hell.
- The Denial Of The Miracles (*Al-karamat*) Of Saints (*Walis*).
- The Denial Of The Ascension (*Al-mi'raj*) Of The Prophet Of Islam.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Origin Of Ash'ariyyah

- Founder = Abu Al-hasan Al-ash'ari - Born = Basrah (260 / 270 H – 330 H) - Descendant Of Abu Musa Al-ash'ari
- Studied In Youth Under The Great Mu'tazilite Scholar Of The Basrite School, Abu 'Ali Muhammad Bin `Abd Al-wahhab Al-jubba'i Up To The Age Of Forty.
- Sudden Change = To Refute The Mu'tazilah
- Shibli In His *`Ilm Al-kalam* Says That "The Change Came To Him Due To Some Directions Which He Had Obtained In A Dream.."
- Ibn Khallikan Mentions In This Connection The Story Of A Public Discussion In Which Al-ashari Met His Old Mu'tazilite Teacher, Al-jubba'i, On The Problem Of *Salah Un Aslah*, I. E., The Problem Whether God's Actions Are To Be Based On Rational Consideration And Whether He Is Bound To Do What Is Best For His Creatures. Al-ash'ari Came To Al-jubba'i And Presented The Case Of Three Brothers, One Being God-fearing, Another Godless, And A Third Having Died As A Child, And Asked Him As To What Would Be Their Positions In The Next World. Al-jubba'i Could Not Give A Satisfactory And Consistent Reply.
- He Went To The Mosque Of Basrah And Declared: "He Who Knows Me, Knows Who I Am, And He Who Does Not Know Me, Let Him Know That I Am Abu Al-hasan 'Ali Al-ash'ari, That I Used To Maintain That The Qur'an Is Created, That Eyes Of Men Shall Not-see God, And That The Creatures Create Their Actions. Lo! I Repent That I Have Been A Mu'tazilite. I Renounce These Opinions And I Take The Engagement To Refute The Mu'tazilites And Expose Their Infamy And Turpitude."



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Ash'ariyyah

Conception O F God And The Nature Of His Attributes

- **Attributists (Sifatis), The Anthropomorphists (Mujassimin), And The Comparers (Mushabbihin),** = God Possesses All The Attributes Mentioned In The Qur'an As Having Hands, Legs, Ears, Eyes, And His Sitting Firmly (Istiwa) On His Throne Must Be Taken In Their Literal Sense.
- **Mu'tazilites** = God Is One, Eternal, Unique, Absolute Being, Having No Touch Of Dualism In Him. His Essence Is Self-contained. He Does Not Possess Any Attributes Apart From His Essence.
- **Ash'arites** = Allah Is Not A Substance, Not A Body, Not An Accident, Not Limited To Any Direction, And Not In Any Space.
- **The Attributes Of God** = Unique And Fundamentally Different From Those Of The Created Beings
- **Doctrine Of Mukhalafah, Or Absolute Difference** = If Any Quality Or Term Is Applied To God, It Must Be Understood In A Unique Sense And Never Taken In The Sense In Which It Is Normally Used When Applied To Created Beings.
- **Ash'arites** = We Are Not Allowed To Ascribe Any Attribute To God
- **God's Attributes Differ From Those Of The Creatures, Not In Degree But In Kind, I. E., In Their Whole Nature.**
- **Ash'arites** = "God Has Attributes Which Inhere Eternally In Him And Are In Addition To His Essence.
- **God Is Knowing, For Instance, Means That God Possesses Knowledge As An Attribute, Which Is Inherent In God**



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Ash'ariyyah

Free-will

- Mu'tazilites And The Qadarites = Man Has Full Power To Produce An Action And Has Complete Freedom In His Choice
- Orthodox People And The Jabrites = Human Actions Are-predetermined And Predestined By God. Man Has No Power To Produce Any Action.
- Ash'ariyyah = Distinction Between Creation (Khalq) And Acquisition (Kasb) Of An Action.
- Allah = Creator (Khaliq) Of Human Actions And Man Is The Acquisitor (Muktasib).
- "Actions Of Human Beings Are Created (Makhluq) By God, The Creatures Are Not Capable Of Creating Any Action."
- Power (Qudrah) = Is Either (I) Original (Qadamah) Which Is Effective Or (Ii) Derived (Hadithah) Can Create Nothing.
- Al Ash'ari Said, "The True Meaning Of Acquisition Is The Occurrence Of A Thing Or Event Due To Derived Power, And It Is An Acquisition For The Person By Whose Derived Power It Takes Place."
- God Creates In Man The Power And The Ability To Perform An Act.
- He Also Creates In Him The Power To Make A Free Choice (Ikhtiyar) Between Two Alternatives-between Right And Wrong.
- The Ction Of Man Is Created By God, Both As To Initiative And As To Production Or Completion.
- Man Is Free In Making The Choice Between Alternatives And Also In Intending To Do The Particular Action Freely Chosen
- "God Creates, In Man, The Power, Ability, Choice, And Will To Perform An Act, And Man, Endowed With This Derived Power, Chooses Freely One Of The Alternatives And Intends Or Wills To Do The Action, And, Corresponding To This Intention, God Creates And Completes The Action."



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts of Ash'ariyyah

The Problem Of Reason And Revelation And The Criterion Of Good And Evil

- Mu'tazilites = Reason Is More Fundamental Than Revelation And Is To Be Preferred To Revelation. Revelation Merely Confirms What Is Accepted By Reason And
- Ash`arites = Revelation Is More Fundamental As The Source Of Ultimate Truth And Reality
- Reason = Confirm What Is Given By Revelation.
- Ash`arites Prefer Revelation To Reason In Case Of A Conflict Between The Two.
- Rational Kalam Of The Mu'tazilites Differs From The Orthodox Kalam Of The Ash'arites.
- If Pure Reason Is Made The Sole Basis Or Source Of Truth And Reality = Pure Speculative Philosophy
- Islam = Based On Certain Fundamental Principles Or Concepts Which, Being Supra-sensible In Nature, Are Incapable Of Rational Proof.
- Ash'arites = Revelation And Not Reason Is The Real Authority Or Criterion To Determine What Is Good And What Is Bad.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Origin Of Mu'tazilah And Ash'ariyyah

The Problem Of The Eternity Of The Qur'an

- Hanbalites And Other Zahirites (Extreme Orthodox Schools) =The Speech Of God, I. E., The Qur'an, Is Composed Of Letters, Words, And Sounds Which Inhere In The Essence Of God And Is, Therefore, Eternal.
- Hanbalites = The Cover And The Binding Of The Qur'an Are Eternal.
- Mu'tazilites And A Section Of The Rafidites = Qur'an Was Created.
- They Denied All Attributes Of God = Excuse Of 'Would Be Multiplicity Of Eternals' "The Qur'an Is Composed Of Parts, Successively Arranged Parts, And Whatever Is Composed Of Such Parts Must Be Temporal." The Qur'an Must Be Created.
- Ash'arites = Qur'an Is Composed Of Words And Sounds, But These Do Not Inhere In The Essence Of God.
- Distinction Between The Outward And Concrete Expression Of The Qur'an In Language
- Quran = No Doubt, Temporal
- Qur'an In Its Meanings Is Uncreated And Eternal.
- Their Expression In Language Is Temporal And Created. Ash'arites = God Has It As One Of His Seven Rational Attributes, And As His Attributes Are Eternal, Divine Speech, I.E., The Qur'an, Is Also Eternal.



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

Concepts Of Ash'ariyyah

The Problem Of The Beatific Vision

- Orthodox Muslims And The Zahirites = Held That It Is Possible To See God And The Righteous Persons Would Actually Have His Vision
- Mu'tazilites And The "Philosophers" = Denial Of The Possibility Of Seeing God With Eyes,

- Ash'arites = Held That It Is Possible To See God
- God Is Not An Extended And Temporal Being.
- It Is Possible To See God Even Though Our Sense Of Vision Does Not Receive The Corresponding "Impression" Of The Object On It.
- It Is Possible For God To Create In Human Beings The Capacity To See Him Without The Necessary Conditions Of Vision
- God Is Unextended And Does Not Exist In Space And Time, "Yet He May Make Himself Visible To His Creature Like The Full Moon."



Previous Page



Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page

Judgement And Afterlife

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

The Extent To Which Humans Have Free Will Or Whose Fate Is Predestined (*Qadar*); The Possibility Of Adjustment To The Divine Plan.

➤ See Chapter 1.4 ‘Main Beliefs’



Previous Page

Point To The Icon And Click The Play Button To Start And Navigate At Your Own Pace



Next Page