

## **The Impact of Belief in the Hereafter on Muslim Moral and Ethical Conduct**

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### **Abstract**

Belief in the afterlife constitutes a fundamental pillar of Islamic faith, profoundly influencing both the devotional practices and moral conduct of Muslims. This study examines how this belief shapes Muslim behavior guiding acts of worship and fostering virtues such as honesty, justice, and compassion. Despite Islam's emphatic teachings on the hereafter, many Muslims exhibit behaviors incongruent with this belief, such as neglect of worship, ethical lapses, and excessive worldly preoccupations. Consequently, the study's central research question emerges: What are the most significant manifestations of afterlife belief in a Muslim's daily life? The study employs a descriptive-analytical approach, examining Quranic texts and Hadith to elucidate concepts related to the afterlife. It also analyzes contemporary Muslim behavior through this lens. The deductive method derives behavioral and moral principles from religious texts, while the inductive method evaluates real-world examples of conduct influenced (or uninfluenced) by this belief. The findings affirm that genuine belief in the afterlife serves as a powerful motivator for religious and ethical adherence. When internalized, it fosters a cohesive Muslim society striving for holistic success—balancing temporal well-being with eternal salvation.

**Keywords:** Belief in the Hereafter; Islamic moral; ethical conduct

## Introduction

Belief in the afterlife<sup>1</sup> is a fundamental pillar of the Islamic faith and a cornerstone in shaping the Islamic worldview regarding the universe, life, and humanity. It is not merely an intellectual acknowledgment or theoretical concept; rather, it is a living conviction whose influence is reflected in an individual's conduct, morals, and interactions with themselves, their society, and all aspects of existence. A Muslim's awareness of the reality of resurrection, divine judgment, and just recompense in the hereafter strengthens their commitment to God's path, deepens their adherence to virtuous values, and intensifies their aversion to evil motivated by the pursuit of divine pleasure and the fear of His punishment. The impact of this belief manifests in two key dimensions: faith-driven conduct, expressed through sincere worship, a profound connection with God, and acceptance of His decree and destiny; and moral conduct, demonstrated through honesty, trustworthiness, justice, mercy, and kindness toward all creation. Belief in the hereafter imbues Islamic ethics with a devotional dimension, transforming righteous behavior into a means of attaining eternal bliss.

Despite the clarity of Islamic teachings in outlining the pillars of faith particularly belief in the Day of Judgment contemporary reality reveals a gap between theoretical belief and practical behavior among many Muslims. Widespread behavioral manifestations such as moral deviation, neglect of religious obligations, and the commission of prohibited acts point to the weak influence of this belief on the lives of individuals and communities. Accordingly, the central problem of this study can be formulated as follows: To what extent does belief in the Hereafter influence the religious and moral behavior of Muslims in real life? What are the underlying reasons for the weak moral impact of this belief in some contemporary Islamic contexts? The significance of this study stems from several considerations: Belief in the afterlife is a fundamental pillar of Islamic doctrine

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<sup>1</sup> The Day of Judgment is the Day of Recompense, which is also referred to as the Day of Punishment. It is obligatory for every Muslim to believe in this day. The Last Day marks the final moments of this world. When the Trumpet is blown, the people of the earth will be struck with terror, and none will remain. On that Day, their worldly life will come to an end. See al-Husayn ibn Hasan, *al-Minhaj fi Shu'ab al-Iman*, vol.1 (Dimashq: Dar al-Fikr, 1997), 338.

and exerts a direct influence on a Muslim's life. Muslim societies today face moral and behavioral challenges that necessitate a return to the foundations of true faith as a comprehensive solution. This study offers conceptual and practical frameworks that can be applied in Islamic education, da'wah, and social reform initiatives. Therefore, this research seeks to explore the influence of belief in the Day of Judgment on refining personal behavior, rectifying morals, and nurturing a virtuous Muslim who aspires to achieve success and happiness in both this life and the hereafter. In conclusion, this study addresses the definition of belief in the afterlife. It outlines the core elements of belief in the Last Day resurrection, judgment, Heaven and Hell, the scale, and the path (sirat) and examines the ethical implications of this belief as well as the contemporary signs of its weakened impact.

### Literature Review

Belief in the end of this world's life and entering the life of the hereafter begins with death, the life of the *barzakh* (grave), and passes by the Hour of Resurrection, then the Resurrection, then the reward for people entering Paradise or Hell.<sup>2</sup> Believing of in the last day is among the pillars of Iman of which the faith is not complete without it. so whoever denies it has disbelieved and will be considered *kaffir* (unbeliever).<sup>3</sup> Allah says: "but [true] righteousness is [in] one who believes in Allah, the Last Day" (Qur'an 2: 177). The Prophet Muhammad (pbuh) reported it in the Hadith of Gabriel. "Now tell me about faith." He replied, "It means that you should believe in God, His angels, His books, His apostles, and the last day, and that you should believe in the decreeing both of good and evil."<sup>4</sup>The manifestations of the Qur'an's concern about this pillar are in a number of things, including: (a) Linking faith with the Last Day of belief in Almighty Allah. Allah says: "whoever 'truly' believes in Allah and the Last Day and does good will have their reward with their Lord. And there will be no fear for them, nor will they grieve"

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<sup>2</sup> Shihab al-Din Ahmad al-Khafaji, *Inayat al-Qadi wa Kifayat al-Radi 'ala Tafsir al-Baydawi* (Beirut: Dar al-Sadr, n.d), vol.8, 306.

<sup>3</sup> 'Abd Allah ibn Ahmad Abu al-Barakat, *Madarik al-Tanzil wa Haqa'iq al-Ta'wil* (Beirut: Dar al-Kam, 1990), 405.

<sup>4</sup> Ahmad ibn Hussein al-Baihaqi, *al-Ba'ith wa Nushur*, vol.1 (Beirut: Markaz Khadamatwal Ab-Hath Thaqafiyah, 1986), 131.

(Qur'an 2: 62). "O my people! Worship Allah, and hope for 'the reward of' the Last Day. And do not go about spreading corruption in the land" (Qur'an 29: 36). There are so many verses like the aforementioned in the Qur'an; (b) The Qur'an emphasizes the Last Day to the point where you cannot turn a page without coming across a story about the Last Day and the events and conditions that will occur on it in a variety of ways; (c) Almighty Allah has called the last day a variety of names, including: *Qiyamah*,<sup>5</sup> *Sa'ah*,<sup>6</sup> *Yawm al-Hisab*,<sup>7</sup> *Yawm al-Al-Fathi*,<sup>8</sup> *Yawm al-Talaqi*,<sup>9</sup> *Yawm al-Jami'*,<sup>10</sup> *Yawm al-Taghabun*,<sup>11</sup> *Yawm al-Khulud*,<sup>12</sup> *Yawm*

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<sup>5</sup> Means: Standing people in front of Allah (SWT), the word is mentioned in seventy places in the Holy Qur'an. Allah says: "On the Day of Judgment you will see those who lied about Allah with their faces gloomy." (Qur'an 39: 60).

<sup>6</sup> It is known as Sa'a, either as a matter of their imminence, or as a warning of the great things that are in them, and it was said that they could come suddenly at any time. See Shams al-Din Abu al-'Awn ibn Ahmad ibn Salim al-Saffarini, *Lawami' al-Anhar al-Bahiyah wa-Sawati' al-Asrar al-Athariyyah li Sharh al-Durra al-Mudiyah fi 'Aqid al-Firqa al-Mardiyyah*, vol 2 (Dimashq: Mu'assasat al-Khafiqa, 1982), 70.

<sup>7</sup> It is known as Yawm al-Hisab because God - glory be to Him - holds His servants accountable for all that is done by them in this worldly life. Almighty Allah states on the tongue of his Prophet Ibrahim "Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass. (Qur'an 14: 41).

<sup>8</sup> It is where the separation between the servants of God is completed. Allah says: "Say, [O Muhammad], "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved." (Qur'an 32: 29). See, 'Abd al-Muhsin ibn Zayn al-Mutayri, *al-Yawm al-Akhir fi al-Qur'an al-Karim wa al-Sunnah al-Nabawiyyah* (al-Kuwayt: al-Jadid al-Nafi' li al-Nashr wa-al-Tawzi', 2019), 201.

<sup>9</sup> It is known as Yawm al-Talaqi because the people of the earth will meet the people of heaven, each person is also met with the work he did in his worldly life, to be rewarded. See al-Husayn ibn Mas'ud al-Baghawi, *Ma'alim al-Tanzil fi Tafsir al-Qur'an* (al-Sa'udiyyah: Dar al-Tayyibah, 1997), 108.

<sup>10</sup> Because God brings together all creatures; account, and penalty. Allah says: "and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze." (Qur'an 42: 7).

<sup>11</sup> It is known as Yawm al-Taghabun because things appear to be contrary to their nature and reality in this worldly life.

<sup>12</sup> For it is eternal, without end. Allah says: "Enter it in peace. This is the Day of eternal life!" (Qur'an 50: 34).

*al-Huruj*,<sup>13</sup> *Yawm al-Tanadi*,<sup>14</sup> *al-Azifat*,<sup>15</sup> *Atwamah*,<sup>16</sup> *Aswaha*,<sup>17</sup> *al-haqa*,<sup>18</sup> *al-Ghashiya*,<sup>19</sup> *al-Waqi 'a*,<sup>20</sup> *al-Mau 'd*<sup>21</sup> among others.<sup>22</sup>

The wisdom of the existence of the last day can be summarized as follows: (a) That belief in the last day has a big impact on the life of a human being; That belief in the last day, and in what is in it of heaven and fire, and reckoning and punishment and reward, has an impact on man's life, and his/her commitment to doing right. This will lead to commitment to the limits of God and goodness. And if a person does not believe in the last day, he/she falls into cravings and selfishness. Allah says: "And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. But those whose scale is light, they have doomed themselves for wrongfully denying our signs" (Qur'an 7:8-9). A person is always looking out for his own best interests while a voiding evil.

Belief in the lastday deepens psychological scruples and leads to wishing for good and avoiding evil. That is why the Qur'an paid close attention to its many reminders and perfected visualization so that the believer's psychological scruples would increase and its effect would be strong. For example, Allah says: "The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day" (Qur'an 9: 18). Another verse

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<sup>13</sup> Because people come out of their graves in it; to resurrect. See Muhammad al-Amin al-Shinqiti, *Adwa' al-Bayan fi Idah al-Qur'an bi al-Qur'an*, vol.6 (Beirut: Dar al-Fikr, 1995), 25.

<sup>14</sup> Means separation and distance, or the call, and the call indicating the raising of the voice. Allah says: "And O my people, indeed I fear for you the Day of Calling". (Qur'an 40: 32).

<sup>15</sup> It was called that; for his proximity; any approaching time. Allah says: "And warn them, [O Muhammad], of the Approaching Day". (Qur'an 40: 18).

<sup>16</sup> The Day of Resurrection will be called al-Tammah because it silences everything, which puts it on top of each other.

<sup>17</sup> The loud, deafening cry; to force it. Allah says: "But when there comes the Deafening Blast". (Qur'an 80: 33).

<sup>18</sup> When matters, facts, and what is hidden in the chests will appear on the Day of Resurrection.

<sup>19</sup> Because it overwhelms the creatures with its events and hardships.

<sup>20</sup> What is meant by the incident of the day of resurrection is not false, and there is no response to it, as it will inevitably occur.

<sup>21</sup> 'Abd al-Rahman ibn Nasir al-Sa'di, *Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (Sa'udiyah: Mu'assasat al-Risalah, 2000), 918.

<sup>22</sup> Shirin Twaqataqa, "Asma Yawm al-Qiyamah wa Ma'aniha," Mawdoo3, accessed July 7, 2021, <https://mawdoo3.com>.

from the Qur'an says, "Those who believe in the Hereafter believe in it, and they are maintaining their prayers" (Qur'an 6:92); (b) Many people forget the last day and neglect Him, because of their love for the pleasures of this world, so believing in the last day and the torment and bliss that it contains will reduce the exaggeration in the love of worldly life. Therefore, mankind will know this world does not deserve to spend effort on, but what it deserves is to be prepared for the Day of Resurrection. This was captured by the following verse. Allah says: "O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. (Qur'an 9: 38); (c) The existence of the Day of Resurrection was and continues to arouse astonishment and wonder for unbelievers at the revival of the dead. In this regard, Allah says: "Qāf. By the honored Qur'ān. But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing. 'Will we be returned to life, when we are dead and reduced to dust? Such a return is impossible" (Qur'an 50: 1-3].

Believing in the last day comprises the following: (a) Punishment and bliss in the grave: it is compulsory to believe all that has been mentioned by the Prophet (pbuh) about punishment and bliss in the grave and the questioning by two angels to the deceased person such as, who is your lord? what is your religion? what is your opinion about the man who was sent on a mission among you? The grave is either a garden from the gardens of Paradise or a pit from the pits of Hell. The grave is the first stage of the next world; if one escapes from it, what follows is easier than it, but if one does not escape from it, punishment and bliss fall on body and soul. And His torment is for the unbelievers, and His bliss is for the believers. The dead person will receive punishment and bliss whether it is buried or not, or whether it was burnt, drowned, or eaten by beasts or birds. Allah says: "The Fire; they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment" (Qur'an 40: 46). And Prophet Muhammad (pbuh) said: "When any one of you dies, he is shown his seat (in

the Hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise and if he is one from amongst the denizens of Hell (he is shown the seat) from amongst the denizens of Hell, and it would be said to him: That is your seat until Allah raises you on the Day of Resurrection"<sup>23</sup>; (b) Blows into the trumpet: Israfil is the angel in charge of blowing into the trumpet using the horn, then every living creature on earth will die. On the day of resurrection, the Angel again blows a trumpet to announce the Day of Judgment. On this occasion, Allah says: "And the Horn 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 39: 68). And the Prophet (pbuh) said: "Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around".<sup>24</sup>; (c) Resurrection: When the angel blows the trumpet to announce the Day of Judgment, people will rise from the grave and the souls return to the bodies. Then God will bring out the people from the dead alive, and the unbelievers and the hypocrites will say at that time. "They will say, "O woe to us! Who has raised us up from our sleeping place?" (Qur'an 36: 52). While the believers will say "[The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth" [Qur'an 36: 52]. And the Prophet (pbuh) will be the first to come out of his grave. "The people will fall down unconscious at the time when they should fall down (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold, Moses will be there holding (Allah's) Throne. I will not know whether he has been amongst those who have fallen unconscious."<sup>25</sup> There are

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<sup>23</sup> Suleiman bin Daud Al-Jaroud, *Musnad bin Daud Atwayalis*, vol.3 (Egypt: Darul Hajr, 1999), 370.

<sup>24</sup> Ahmad bin al-Hussein al-Baihaqi, *Shu'ab Al-Iman*, vol.1 (India: Maktabah Al-Rushdi, 2003), 530.

<sup>25</sup> Muhammad bin Ismael al-Bukhary, *Sahih al-Bukhary*, vol.8 (Beirut: Dar Shu'b, 1987), 134.

several examples of resurrection occurring in this world, i.e., the story of the Israelites and the cow,<sup>26</sup> and birds with Prophet Ibrahim.<sup>27</sup>; (d) Gathering of Humankind: It is a location<sup>28</sup> where people gather to await the judgment of Almighty Allah. When humankind rises from the grave, God sends His angels to escort them to the place of judgment, where they are restored to their original state. They will be uncircumcised, barefoot, and nude. This is known as *Hashri*. The situation is prolonged, and the sun is close to them, and its heat increases, to such an extent that the sweat will reach up to the ankles, knees, breasts, shoulders and others suffocate. Almighty Allah clarified this in the Holy Qur'an. "Beware of the Day we will blow the mountains away, and you will see the earth laid bare. And we will gather all humankind, leaving none behind" (Qur'an 18: 47). In the meantime, people will be under the shadow of God Almighty, as Prophet Muhammad (pbuh) said: "Seven are (the persons) whom Allah will give Shade of His Throne on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allah; a man whose heart is attached to mosques; two persons who love and meet each other and depart

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<sup>26</sup> Muslim scholars narrated the story of an old man pious who lived with the Jewish community. When he was dying, he left his son and calf in the forest. When the son grew up, his mother informed him about the calf. The son went to the forest with a rope. Unfortunately, he didn't see the cow. Therefore, he prayed to Almighty Allah to return his cow. After minutes, God returned the cow. Furthermore, one of the richest men died and left behind his son. One of the relatives killed the son in order to inherit the wealth. Other family members went to Moses asking for help in tracing the killer. Moses ordered them to slaughter a cow and remove its tongue and place it on the deceased person. In this regard, the family wants to know the type and age of cow they should slaughter. Last, the family found the description of a cow from an orphaned son. The son denied selling without involving his mother. After long negotiating, his mother accepted to sell with the condition of skin filled with gold. After they were slaughtered and the body was touched by the tongue, the deceased person rose back to life and identified the murderer.

<sup>27</sup> The Prophet Ibrahim Supplicates to Allah to Show Him How He Resurrects the Dead. Allah replied to him, "Take four birds, and then cause them to incline towards you." Therefore, Ibrahim caught four birds, slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills. Allah commanded Ibrahim to call the birds to him, and he did as Allah commanded him. Ibrahim witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrahim, so that the example that Ibrahim was witnessing would become more impressive. "Four Birds and Prophet Ibrahim," Muslim Every Day, accessed July 8, 2021, <https://amuslimeveryday.blogspot.com/2016/04/four-birds-and-prophet-ibrahim.html>.

<sup>28</sup> White earth turns red.



from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up".<sup>29</sup>; (e) *Haudh*: The Prophet Muhammad (pbuh) was granted *Haudh* (Water pool) channeled from paradise. So, all believers turn to it to drink from it, because they came out of their graves thirsty. The attributes of *Haudh* is that its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars, the wide and broad are equal and it requires a month to go around it, and he who drinks from it would not feel thirsty after that.<sup>30</sup>; (f) *Shafa'* (intercession): When the matter comes worse and causes distress to the people, they will ask for intercession from the Messengers and Prophets to save them from this situation, and make for them the judgment, but every Messenger will deny until they come to our Prophet Muhammad (pbuh) to seek for intercession. Prophet Mohammad intercedes for them and Almighty Allah accepts his intercession. Therefore, people turn to the separation of judgment.<sup>31</sup>; (g) Showing deeds: On this stage, the deeds of humankind are displayed.<sup>32</sup> The believer will receive their books in their right hand while the unbeliever will receive them in their left hand. Allah says: "As for those given their records in their right hand, they will cry happily, "Here everyone! Read my record! I surely knew I would face my reckoning." They will be in a life of bliss" (Qur'an 69: 19-21); "And as for those given their record in their left hand, they will cry bitterly, "I wish I had not been given my record, and had not known what is my account" (Qur'an 69: 25-26). Everyone will be aware of their situation depending on their actions in the real world. All creatures will stand in a line at that time, and Almighty Allah will question their servants before issuing a just verdict on them; (f) *Hisab*:

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<sup>29</sup> Abubakar Ahmad bin Hussein al-Baihaqi, *Sunan Swagir* (Pakistan: Jamia Dirasatul Al-Islamiyyah, 1989), 185.

<sup>30</sup> Al-Bukhary, 149.

<sup>31</sup> Maqam Al-Muhammadi: It is the place where all creatures praise the prophet Mohammad for his intercession.

<sup>32</sup> Muhammad ibn Abi Bakr al-Jawzi, *al-Sawa'iq al-Mursalah fi al-Radd 'ala al-Jahmiyyah wa-al-Mu'attilah* (al-Sa'udiyah: Dar al-'Asimah, 1408), 153.

When Almighty Allah accounts for people, their degrees vary. Some of them will be given an easy reckoning; their deeds will be brought to them, and they will learn their evil deeds; however, no one will know about the other's bad deeds.<sup>33</sup>

After that, Almighty Allah would forgive them and send them to Heaven. Some of them will be questioned on small and great deeds, no excuse and arguments will be accepted for them. Lastly, they will perish. After that, God will command angels to call out to each the evils of his deeds, and this will be known among creatures. Prophet Muhammad (pbuh) said: "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out. "Other people will be free from account."<sup>34</sup> Verily the Messenger of Allah (pbuh) said: "Seventy thousand men of my Ummah would enter Paradise without rendering account". They (the companions of the Holy Prophet) said: "Who would be those, Messenger of Allah? He (the Holy Prophet) said: They would be those who neither practice charm, not take omens, nor do they cauterize, but they repose their trust in their Lord". Muslims believe that parts of the body will testify to what humankind did. This was mentioned in the Qur'an. "Consider' the Day 'when' the enemies of Allah will be gathered for the Fire, all driven in ranks. When they reach it, their ears, eyes, and skin will testify against what they used to do. They will ask their skin 'furiously', "Why have you testified against us?" It will say, "We have been made to speak by Allah, who causes all things to speak. He is the One Who' created you the first time, and to Him you were bound to return. You did not 'bother to' hide yourselves from your ears, eyes, and skin to prevent them from testifying against you. Rather, you assumed that Allah did not know much of what you used to do" (Qur'an 41: 19-22). At this stage, Almighty Allah, balances the scales. The good deeds are in the first pan, and the evil deeds are in the second pan. For those whose scale are heavy with good deeds, it is they who will be

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<sup>33</sup> Abu Hamid Muhammad al-Ghazali, *Qawa'id al-'Aqa'id* (Beirut: 'Alam al-Kutub, 1405), 67.

<sup>34</sup> 'Abd Allah ibn 'Abd al-Rahman al-Darimi, *Sunan al-Darimi*, vol.1 (Saudiya: Darul al-Mughni, 2000), 453.

successful. But those whose scale is light, they will have doomed themselves, staying in Hell forever (Mu'minun: 102-103); (g) *Al-Sirat*: Every human being must pass the bridge on the day of resurrection to enter paradise.<sup>35</sup> The bridge is thinner than a strand of hair and as sharp as the sharpest knife or sword. Below this path are the fires of Hell, which burn the sinners to make them fall. Those who performed acts of goodness in their lives are transported across the path in speeds according to their deeds. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. Some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down going into Hell. Allah says: "There is none of you who will not pass over it. This is a decree your Lord must fulfil. Then we will deliver those who were devout, leaving the wrongdoers there on their knees" (Qur'an 19: 71-72). And the Prophet Muhammad (pbuh) said: "Then a bridge will be laid over the (Hell) Fire." Allah's Messenger (pbuh) added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks similar to the thorns of *al-Sa'dan* (a thorny tree). Didn't you see the thorns of *al-Sa'dan*?" The companions said, "Yes, O Allah's Messenger (pbuh)." He added, "So the hooks over that bridge will be like the thorns of *al-Sa'dan* except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire Whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son".<sup>36</sup>; (f) *al-Qantarah*:

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<sup>35</sup> Taqi al-Din Abu al-'Abbas Ibn Taymiya, *al-'Aqīdah al-Wasitiyyah fī I'tiqād al-Firqah al-Najiyah al-Mansurah ila Qiyam al-Sa'ah Ahl al-Sunnah wa-al-Jama'ah* (al-Sa'udiyah: Dar Adwa' al-Salaf, 1999), 42.

<sup>36</sup> Al-Bukhary, 147.

The believers then stand a top al-Qantarah after crossing the bridge. They will exact vengeance on each other there. They will be allowed to enter Paradise once they have finished. Abu Sa'id reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the believers are saved from the Fire, they will be stopped on a bridge between the Garden and the Fire. They will be interrogated concerning the injustices which occurred between them in this world. When they have been cleansed and they have been disciplined, then they will be given permission to enter the Garden. By the One who holds the soul of Muhammad in His hand, one of them is better guided in his position than he was in this world." ; (h) Paradise: Almighty Allah has prepared a paradise for believers as a reward. Paradise is the place of peace, enjoyment, and happiness. It has rivers of pure honey, milk, and non-intoxicating wine that is unlike, as well as other everlasting pleasures. Both the body and the soul enjoy themselves in Paradise. There are various levels in Paradise, some of which are higher than others. The highest Paradise is *Firdaws al-'Ala*. The inhabitants of Paradise will never be sad, aged, or die. They will be forever in Paradise, will never leave it, and will enjoy its everlasting bliss. And the greatest of its blessings is the believers seeing their Lord with their open eyes. Allah, the Exalted and Glorious, said: "I have prepared for my pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you".<sup>37</sup> The companions of Prophet Muhammad (pbuh) reported that we were sitting with the Messenger of Allah (pbuh) when he looked at the full moon and observed, "You shall see your Rab in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him."<sup>38</sup> (i) Hellfire: It is the place of torment, which Almighty Allah has prepared for the unbelievers and the sinners. It is the most severe torment and all kinds of punishments. The angels of hellfire are harsh and severe; they do not disobey Allah.

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<sup>37</sup> Ahmad bin Ali Tamimy, *Musnad bin Ali Ya'la*, vol.11 (Damascus: Darul al-Mamun li Turathi, 1984), 159.

<sup>38</sup> Al-Bukhary, 145.

The fruit of the tree of *Zaqqûm* will be the food of the evildoer. The fire of this world is one of seventy parts of the heat of Hellfire, for it has been preferred over it by sixty-nine parts, all of them equal to its heat or more. It has seven gates, to each a group of them is designated, and this fire does not get tired of those who are placed in. Allah will ask hellfire "Are you full yet?" And it will respond, "Are there any more?" [Qaf: 30]. Another verse from Qur'an "Surely Allah condemns the disbelievers, and has prepared for them a blazing Fire. To stay there for ever and ever—never will they find any protector or helper" (Qur'an 33: 64-65).

### **Discussion**

Due to the greatness of the Day of Resurrection, Allah (SWT) has mentioned it in numerous places in the Qur'an. He highlights its significance through promises of reward and warnings of punishment, describing both eternal bliss and everlasting torment. He emphasizes that the worldly life is a great deception and affirms that it serves as the only bridge through which mankind passes to the Hereafter. The deeds performed in this life determine the fate of every individual in the next. Allah the Exalted says: "This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew." (Qur'an 29:64)

Belief in the Day of Judgment has a weighty impact on a Muslim's moral and ethical conduct especially when one is firmly convinced that they will be resurrected after death and held accountable for every action. Such belief motivates righteousness and deters wrongdoing, knowing that the ultimate outcome is either Paradise or Hellfire. This final destiny underscores the immense consequences of one's deeds.<sup>39</sup> Belief in the Day of Judgment promotes strong moral values. The following is the examples of good morals: that have practices by prophet

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<sup>39</sup> Manswab Mahsen Abdulrahman, *Studies in Islamic Theology and Principles* (Tanzania: Muslim University of Morogoro, 2023), 127.

Mohammad (pbuh) and his companions: trust,<sup>40</sup> justice,<sup>41</sup> chastity,<sup>42</sup> kindness,<sup>43</sup> forgiveness,<sup>44</sup> and mercy.<sup>45</sup> Islam also

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<sup>40</sup> One of the most prominent stories illustrating the Prophet's (pbuh) honesty occurred when he decided to migrate to Medina. Despite the urgency of the situation, he ensured that the trusts entrusted to him by the Quraysh were safeguarded. At that critical moment, he instructed Ali ibn Abi Talib (may Allah be pleased with him) to return those trusts to their rightful owners, thereby emphasizing the importance of fulfilling promises. Another good example of his integrity was when, after the conquest of Mecca, he returned the key to the Kaaba to Uthman ibn Talha—despite having taken it from him earlier. This act served as a clear testament to his truthfulness and unwavering honesty. Preserving trusts and fulfilling them faithfully reflects the sincerity of a servant's faith and their belief in the Hereafter.

<sup>41</sup> The Prophet Mohammad (pbuh) did not tolerate the suspension of Allah's prescribed limits laws ordained by the Almighty to uphold justice among people even if the offender was among his closest relatives. This principle was demonstrated in the incident of the Makhzumi woman who committed theft. When Usama ibn Zayd (may Allah be pleased with him) attempted to intercede on her behalf, the Prophet (peace and blessings of Allah be upon him) firmly refused and delivered his famous admonition: "O people, the nations before you were destroyed because when a noble person among them stole, they would pardon him, but when a weak person stole, they would enforce the punishment upon him. By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand!"

<sup>42</sup> Abu Bakr (may Allah be pleased with him) had a servant who collected taxes for him, and Abu Bakr would consume from these earnings. One day, the servant brought him food, which Abu Bakr ate. The servant then asked, "Do you know what this is?" Abu Bakr replied, "What is it?" The servant explained, "During the pre-Islamic era, I used to practice fortune-telling for a man, though I was not skilled at it I merely deceived him. Later, he met me and gave me payment for those false services. What you just ate came from that income." Upon hearing this, Abu Bakr immediately thrust his fingers down his throat and vomited everything in his stomach.

<sup>43</sup> One example of Abu Bakr's (may Allah be pleased with him) generosity was his financial support for his relatives, including Mistah ibn Uthatha. However, when Mistah participated in spreading slander against Aisha (may Allah be pleased with her), Abu Bakr ceased his support. Later, in obedience to Allah's command to forgive and maintain charity, he pardoned Mistah and resumed the financial assistance he had previously given him. This incident is famously associated with the Event of the Slander (Hadith al-Iffk).

<sup>44</sup> When the Prophet (pbuh) conquered Mecca, he stood before the very people who had denied him, persecuted him, and fought against him. He addressed them with mercy, saying: "O people of Quraysh, what do you expect I will do with you today?" They replied fearfully: "You will treat us well for you are a noble brother and the son of a noble brother." The Prophet (peace and blessings be upon him) then declared his historic pardon: "Go, for you are free."

<sup>45</sup> The Prophet (pbuh) consistently advocated for the humane treatment of prisoners, teaching that showing them mercy and granting them freedom are among the noble deeds that lead to Paradise. This principle was exemplified in his handling of the prisoners after the Battle of Badr. He consulted his Companions (may Allah be pleased with them) regarding their fate, ultimately accepting Abu Bakr's (may Allah be pleased with him) recommendation to release them in exchange for ransom—an approach reflecting mercy and compassion. The Prophet (pbuh) further demonstrated his consideration for their circumstances: those unable to pay were ransomed through alternative means, while others were freed unconditionally. This balanced approach highlighted both justice and benevolence in Islamic teachings on prisoners of war.

discourages negative traits such as injustice,<sup>46</sup> fraud,<sup>47</sup> betrayal,<sup>48</sup> and poor manners,<sup>49</sup> reminding believers of their accountability before God.

Belief in the Last Day shapes a Muslim's life, guiding their path, influencing their decisions, and encouraging them to live with Islamic etiquette and moral discipline. In contrast, when we observe some non-Muslims, we may find that they also exhibit good behavior, commendable actions, and noble traits such as honesty and respect for others. However, these values are often inherited from cultural traditions rather than grounded in religious doctrine. Among them, there may be individuals who commit sins knowingly, without a sense of accountability or remorse. This differs from the believer, who lives with the constant awareness that they are answerable to Almighty Allah for every action—whether good or evil, public or private.<sup>50</sup>

The believer in God and the Last Day, whenever he remembers the Day of Resurrection and what it contains reckoning, reward, Paradise, and Hell will find that this increases his commitment to virtuous morals, as they are the path that leads to Paradise. In this regard, Allah (SWT) says,

And hasten towards forgiveness from your  
Lord and a Paradise as vast as the heavens and  
the earth, prepared for those mindful of Allah.  
They are those who donate in prosperity and

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<sup>46</sup> The Prophet Mohammad (pbuh) said, "Beware of injustice. Injustice will appear as darkness on the Day of Rising..." See Abu al-Fida' Isma'il ibn 'Umar ibn Kathir al-Qurashi, *Jami' al-Masanid wa al-Sunan al-Hadi li Aqwam Sanan*, vol 7 (Beirut: Dar Khudr, 1998), 425.

<sup>47</sup> That the Messenger of Allah (pbuh) passed by a pile of food. He put his fingers in it and felt wetness. He said: 'O owner of the food! What is this?' He replied: 'It was rained upon O Messenger of Allah.' He said: 'Why not put it on top of the food so the people can see it?' Then he said: 'Whoever cheats, he is not one of us.'

<sup>48</sup> The Prophet Mohammad (pbuh) made betrayal of trust a sign of hypocrisy, saying: The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays. See Yasir ibn Ahmad ibn Mahmud, *Jawahir min Aqwal al-Rasul* (Egypt: Dar al-Haramayn, 2008), 434.

<sup>49</sup> Abu Huraira reported God's messenger as saying, "He who believes in God and the last day should honour his guest; he who believes in God and the last day should not annoy his neighbour; and he who believes in God and the last day should say what is good, or keep silent."

<sup>50</sup> 'Abd al-Rahman al-Maydani, *al-Akhlaq al-Islamiyyah wa Asasuha* (Dimashq: Dar al-Qalam, 1399), 29.

adversity, control their anger, and pardon others. And Allah loves the good-doers. They are those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness for their sins and who forgives sins except Allah? And they do not knowingly persist in wrongdoing? Their reward is forgiveness from their Lord and Gardens under which rivers flow, staying there forever. How excellent is the reward for those who work 'righteousness'! (Qur'an, 3: 133-136)

When a Muslim truly reflects on the Day of Judgment the day when every soul will be held accountable for its deeds, whether small or great it becomes a powerful deterrent against committing crimes. The awareness that nothing escapes Allah's knowledge, and that every action, word, and even intention will be weighed, instills a deep sense of responsibility and moral restraint. A believer who remembers the severity of divine justice, the vivid descriptions of Hellfire for the wrongdoers, and the eternal reward for the righteous, will naturally fear disobedience and strive to uphold justice, honesty, and compassion. This mindfulness of the Hereafter strengthens a Muslim's conscience, discouraging theft, fraud, violence, and all forms of wrongdoing, because the ultimate accountability lies not before man, but before the All-Knowing Creator. This reflection was clearly demonstrated by Ali ibn Abi Talib as follows:

If only when we died, we were left (in peace),  
Then death would be the comfort of every  
living soul. But rather, when we die, we are  
resurrected, and thereafter, questioned about  
everything.<sup>51</sup>

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<sup>51</sup> Wahbah al-Zuhayli, *al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, vol.23 (Beirut: Dar al-Fikr, 1991), 8.



Belief in the Last Day has positive effects on societies and is reflected in their individuals. Each person lives with a sense of security regarding himself, his honor, and his wealth under the shade of Islam. In contrast, societies that lack belief in the Hereafter tend to be negative, marked by hostility, hatred, and envy, with widespread moral corruption that poses a serious social threat. Such societies do not enjoy true security or a comfortable life, and even if they experience it momentarily, it quickly fades. As a result, their lives are filled with fear, endangering both their psychological and moral well-being. Therefore, belief in the Last Day has a profound impact on societies, as reflected in the following ways:

- i. It nurtures the spirit of brotherhood and strengthens the bonds of intimacy among members of the community.<sup>52</sup> This pillar was one of the foundational elements upon which the first Muslim society was built when the Prophet may God bless him and grant him peace migrated to Medina. Upon his arrival, the Prophet—peace be upon him began by establishing strong connections among the individuals of the Islamic community, aiming to form a unified society that transcended differences in lineage and place. He transformed those diverse tribes and lineages into a cohesive society, united in sentiment, where divisions were dissolved.<sup>53</sup> True brotherhood is the kind that bears fruit in this world before the Hereafter, unlike false brotherhood, which is based solely on material interests and quickly collapses. As for the Hereafter, the Qur'an clarifies the enduring and temporary types of relationships. God Almighty says: "Friends on that Day will be enemies to one another except for the righteous." (Qur'an 43: 67). On that great Day, every friendship

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<sup>52</sup> Muhammad al-Ghazali, *Fiqh al-Sirah* (Dimashq: Dar al-Qalam, 1427), 179.

<sup>53</sup> Manswab Mahsen Abdulraham & Abdulhafiz Musa Walusimbi, *Biography of the Prophet Mohammad (SAW) A Comprehensive Journey Before Birth to Death* (Nairobi: Wasomi Africa, 2024), 78-80.

based on anything other than the sake of God Almighty will be severed and will turn into enmity and hatred except for the friendship of those who loved one another for the sake of God. That is the lasting and eternal bond.<sup>54</sup>

- ii. Fulfilling obligations: fulfills obligations is one of the key effects of belief in the Last Day. This belief fosters reassurance in society and promotes a sense of security and justice. It has a direct impact on individuals: when belief in the Hereafter is firmly rooted in their hearts and they hope for what is with the Knower of the Unseen, they choose to live with the Hereafter in mind without neglecting their share of this world. Naturally, this leads each person to fulfill their duties toward others, ensuring that no rights are lost and no injustice occurs.<sup>55</sup>

Beyond ideal societal values, it can be said that levels of injustice between individuals significantly decrease when there is a religious deterrent—founded on fear of God Almighty and hope in the reward of the Hereafter. When a person is certain of divine reward and accountability, and that the injustices done to others will be repaid with good or bad deeds, he will strive to take only what is his and give others their due. This way, he may come to his Lord with little or no burden of injustice. However, when the awareness of the Hereafter is absent from the hearts, one need not ask about the collapse of human values. In such a state, injustice spreads, people's wealth is consumed unlawfully, and sacred boundaries are transgressed.

- iii. Restoring Rights to Their Owners (Redressing Injustices): Redressing injustices is one of the essential conditions for the acceptance of sincere

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<sup>54</sup> Al-Nasafi, *Madarik al-Tanzil*, vol.3 (Beirut: Dar al-Kalim al-Tayyib, 1419), 280.

<sup>55</sup> Mazin ibn Muḥammad ibn 'Isa, *al-Iman bi al-Yawm al-Akhir wa Atharuhu 'ala al-Fard wa al-Mujtama'*, (dissertation, Jami'at al-Qur'an al-Karim wa al-'Ulum al-Islamiyyah, Umm Durman, al-Sudan, 2012), 716.

repentance. It has been said: “Sincere repentance is: redressing injustices, seeking forgiveness from one’s opponents, and remaining steadfast in acts of obedience.”<sup>56</sup> The truly successful person is the one who holds himself accountable, makes good use of his time, corrects past wrongs, and forgives all who have wronged him whether by word, deed, or even negative thoughts in the heart so that he may meet God Almighty with no trace of injustice upon him.

‘Umar ibn ‘Abd al-‘Azīz understood the seriousness of this matter and took action to restore the rights of others. Muḥammad ibn Qays said: “I saw ‘Umar ibn ‘Abd al-‘Azīz, after he had performed the evening prayer, call for a candle bought with public funds in order to write about the affairs of the Muslims and address grievances, which would then be sent to every land. When morning came, he would sit to return the grievances and ensure that alms were distributed to their rightful recipients. I even saw someone who was still receiving alms the following year loaded on camels that carried charity.”<sup>57</sup>

- iv. Contentment in this world and desire for what is with Allah Almighty: This is what the Prophet may Allah’s prayers and peace be upon him raised his companions upon. That was when Umar may Allah be pleased with him saw the mark of the ribbon on the side of the Messenger of Allah may Allah’s prayers and peace be upon him and he wept. The Prophet may Allah’s prayers and peace be upon him - said, “What makes you weep?” I said, “O Messenger of Allah, Khosrow and Caesar are in the same situation as they are, and you are the Messenger of Allah.” He said, “Are you not satisfied that they

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<sup>56</sup> Al-Qurtubi, *al-Tadhkirah* (al-Riyadh: Dar al-Minhaj, 1415 H), 216.

<sup>57</sup> Ibn Sa‘d, *al-Tabaqat al-Kubra*, vol. 5 (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1410), 268.

should have this world and we should have the Hereafter?" He said, "Yes." He said, "It is like that."<sup>58</sup>

The Prophet may God bless him and grant him peace attached the hearts of his companions to the afterlife, as it is the eternal abode. As for this world, there is no real cause for regret over missing some of its benefits. If this world, with all its pleasures, were worth even the wing of a mosquito in the sight of God, He would not have granted an unbeliever a single sip of water from it such is its insignificance and scarcity. Al-Manawi said: "This is the clearest proof and the most just witness to the insignificance of this world."<sup>59</sup> The Prophet Mohammad (pbuh) encouraged his companions may God be pleased with them—to be among the people of the Hereafter. He elevated their aspirations and directed their hearts toward it. On the Day of the Trench, in response to his companions who said: "We are those who pledged allegiance to Muhammad for jihad as long as we live," the Prophet peace and blessings be upon him said: "O God, there is no life except the life of the Hereafter. So honor the Ansar and the Muhajirin."<sup>60</sup>

- v. Developing a Sense of Responsibility Towards Others: Belief in the Last Day fosters and strengthens this sense of responsibility it not only nurtures it but also strongly condemns those who neglect or take it lightly. Fulfilling one's responsibility toward others is an honor, as it reflects the completeness of a person's character and qualifications. More importantly, it signifies noble morals that have deeply permeated the individual, giving rise to piety, kindness, social connection, and dignity.<sup>61</sup>

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<sup>58</sup> Yusuf ibn Hasan ibn Ahmad ibn Hasan ibn 'Abd al-Hadi, *Mahd al-Sawab fi Fada'il Amir al-Mu'minin 'Umar ibn al-Khattab, 'Imadat al-Baith al-'Ilmi bi al-Jami'ah al-Islamiyyah* (al-Madinah al-Nabawiyyah: al-Mamlakah al-'Arabiyyah al-Su'udiyah, 2000), 253.

<sup>59</sup> Al-Manawi, *Fayd al-Qadir*, vol.5 (Egypt: al-Maktabah al-Tijariyah al-Kubra, 1356H), 328.

<sup>60</sup> Abu Muhammad 'Abd al-Mu'min al-Dimyati, *Akhbar Qaba'il al-Khazraj* (PhD Thesis, Saudi: Madinah University, 2008), 15.

<sup>61</sup> Mazin ibn Muhammad ibn 'Isa, 723.

This sense of duty flourishes under the constant awareness of and fear of God Almighty, knowing that painful punishment awaits those who neglect their obligations, and severe torment awaits those who squander them. God Almighty says: “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, stern and severe. They do not disobey God in what He commands them but do what they are commanded.” (Qur’an 66: 6). The progress and development of societies depend on this sense of responsibility. When it grows and takes hold of hearts, each individual fulfills what is required of him, and only then can members of society experience happiness and a meaningful, upright life. However, when the Grand Imam abandons his responsibilities, betrays the trust, and deceives his subjects, injustice and corruption inevitably spread.

### **Conclusion**

This research yielded highly significant findings, underscoring the profound influence of belief in the Hereafter on shaping the Muslim conscience and fostering moral behavior. Belief in the Day of Judgment is not merely a doctrinal concept confined to books; rather, it acts as a powerful force that motivates the believer toward goodness, deters wrongdoing, and instills a constant awareness of God both in private and in public. The study demonstrated that belief in the Hereafter serves as a moral compass, guiding the believer toward virtue and away from vice, with the conviction that every deed, whether great or small, is recorded. It functions as a hidden deterrent, preventing moral deviation even in the absence of human accountability, since divine judgment is more just and severe. It also acts as a source of patience and tolerance, helping the believer endure injustice with the hope of divine recompense in the afterlife. Moreover, it serves as a foundation for social stability, as communities anchored in such belief tend to maintain stronger moral cohesion compared to those where such faith has eroded. However, the research revealed that the impact of this belief varies among individuals, influenced

by the depth of their conviction, their understanding of religious teachings, and their environmental context. To enhance and solidify this influence, the study recommends several measures: igniting the flame of faith through value-based education that connects youth with their Creator; renewing religious discourse to address modern challenges and highlight the relevance of Islamic morals; cultivating a living conscience that acts in awareness of divine accountability rather than relying solely on human supervision; practically empowering Islamic ethics by supporting initiatives that embody these values in daily life; and expanding research to assess the behavioral impact of belief in the Hereafter through comprehensive field studies, which can provide deeper insights into the mechanisms that reinforce this vital aspect of faith.

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