

Sharhu Babi 'l-Hādi 'Ashar 25 Jumadi II 1442 / 08 Feb 2021 1

The Return (Al-Ma'ād)

- Section VII of *Sharh Bābi 'l-Hādi 'Ashar* deals with al-Ma'ād (المعاد), the Return, referring the resurrection, judgement and the life hereafter.
- There 3 issues discussed under al-Ma'ād:
 1. It is wājib to believe in al-Ma'ād is wājib.
 2. Details about al-Ma'ād.
 3. Reward & Punishment: Why? Who deserves it? On what conditions? Levels. Basis of belief in reward & punishment.
 4. Necessity of Tawbah.
 5. Al-Amr bil Ma'ruf & an-Nahi 'anil Munkar

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The Meaning of al-Ma'ād

- Miqdad: The term *ma'ād* literally means time or place of return. In theological terminology, it means the new existence of the bodies and their return after their death and decomposition.
- It is a real/physical return, contrary to the philosophers who believe that it will be spiritual return.

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Al-Ma'ād is Necessary (1)

- Al-Hilli explained 4 reasons for this necessity in belief of al-Ma'ād:

1st The Ijmā' of the Ummah:

- "The Muslims are agreed as to the necessity of the physical return." The unanimity of Muslims on this issue. Ijmā' (unanimity) of Muslims is a convincing proof.
- This is not only common among Muslims, other nations in the present and the past believe in the return.

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Al-Ma'ād is Necessary (2)

2nd No al-Ma'ād makes taklif futile, meaningless.

- If ma'ād were not true, then *taklif* (obligation to follow the law) would be futile.
- Since the consequence is false, hence the precedent is false also.
- In other words, taklif requires compensation, and imposing obligations without compensation is unjust.
- Moreover, not all compensation cannot be realized at the time of taklif. Therefore, there must be another abode in which recompense can be realized.

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Al-Ma'ād is Necessary (3)

3rd Resurrection is a possibility.

- Resurrection of the bodies is possible, and the Truthful Prophet (s) has informed us about it. Therefore, it is the truth.

4th The Qur'ān confirms the Resurrection:

- The teaching of the Qur'ān is clear about occurrence of resurrection and it rejects those who deny it. Therefore, it is the truth. Look at the verse of Surah Yasin (36:78-79), etc.

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The Types of Al-Ma'ād

- Those to be resurrected can be of two types:

1. Those whose return is established by *reason* and *faith* both: everyone who deserves reward for good deeds or punishment for evil deeds.
Reason: There are good deeds that cannot be compensated in this world: e.g., guiding others to the right path. And there are sins that cannot be fully punished in this world: e.g., killing the sons and keeping the women alive.
Faith: "...so whosoever does an atom's weight of good will see it, and whosoever does an atom's weight of evil will see it." (94:7-8)

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The Types of *Al-Ma'ād*

2. All other resurrection is proven by the *religious* sources.

Fadhil Miqdad refers here to the resurrection of creatures who cannot demand reward, be they from humans (e.g., those who mentally absolved from the divine laws) or some animals.

Although there is no rational basis to believe in their resurrection, but the religious sources confirm that:
 e.g., 6:38 about some animals.
 81:5 about wild animals.

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Details About *Al-Ma'ād*

- It is necessary to acknowledge all that the Prophet (s) has said such as (1) the punishment in the grave, (2) the sirāt, (3) the mizān, (4) the reckoning of the deeds, (5) the witnessing by the limbs, (6) and the opening of scrolls of deeds.
 = All this is within the realm of possibility. And since the truthful Prophet (s) has said it, therefore it is wajīb to accept it.
- The Prophet (s), who was truthful & infallible, had informed about the past as well as the future: e.g., about the groups with whom 'Alī (a) was going to fight or the details about death and the day of resurrection.

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About Reward & Punishment

- Among the things that the Prophet (s) has mentioned are reward & punishment.
- How it is known to us? By reason or faith?

1. Ash'āirah: it is based on *faith* only.
2. (a) Mu'tazilah on the issue of **reward**:
 (al-Balakhi group) it is based on faith;
 (al-Basri group) it is based on reason.
 (b) Mu'tazilah on the issue of **punishment**:
 Punishment is wajīb on the kāfir & on who commit a major sin.
3. Shi'a: the reward is necessary based on reason. As for punishment of other than a kafir, it is upon Allah's discretion.

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About Reward & Punishment (2)

Fadhil Miqdad then mentions 5 points on reward & punishment:

First: A person deserves the reward for doing what is wājib and mustahab or for avoiding what is harām and makruh – for the sake of Allāh.

Second: The reward and punishment for those who deserve it should be continuous because the praise for good and the blame for evil is a continuous process.

Third: The eligibility for reward could depend on a condition, i.e., to be fully faithful. So just believing God but rejecting the Prophet will take away the eligibility for reward.

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About Reward & Punishment (3)

Fourth: Levels of those who deserve reward or punishment:

- Insān
 - kāfir = perpetually in Jahannam (2:161, 3:91, 47:34)
 - mu'min
 - obedient = perpetually in Jannat (6:82)
 - sinful
 - a minor sin = forgiven (4:31)
 - a major sin = punished & then rewarded

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About Reward & Punishment (4)

Levels of those who deserve reward or punishment (cont.):

- sinful mu'min
 - a minor sin = forgiven
 - a major sin
 - did tawba = forgiven
 - didn't do tawba
 - rewarded + punished not valid
 - punished* + rewarded valid

* if God's pardon or intercession of the Nabi or the Wasi was not given.

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About Reward & Punishment (5)

Fadhil Miqdad then mentions 5 points on reward & punishment:
Fifth: It is necessary to accept the states and situations of the Resurrection, the nature of the reckoning, the coming of people from their graves without any covering, there will be one will pull us, the two witnesses, the various status of the people in Jannah and the nature of their blessings such as foods, drinks, marriages, etc. whose like no eyes had seen nor the ears had heard nor the minds conceived. Similarly, the state of the Fire and its punishment, etc.
 This is based on verses and authentic traditions as well as the unanimity of the Ummah...

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Tawbah & Repentance

- Tawbah, repentance, means regretting for the past sins and committing not to repeat.
- It is wājib for every commission of sin and omission of duty.
- It is wājib based on religious sources.
- It is rationally also wājib because it prevents the harm of punishment from us, and preventing oneself from harm is necessary.
- Then Fadhil Miqdad talks about the types of sins:

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Tawbah & Repentance (2)

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    graph TD
      Sin --> AllahsRight[Allah's right]
      Sin --> PersonsRight[Person's right]
      AllahsRight --> CommittingSin["committing a sin  
(tawbah)"]
      AllahsRight --> NeglectingWajib[neglecting a wājib]
      PersonsRight --> MattersOfFaith["in matters  
of faith  
(guide him)"]
      PersonsRight --> ViolationOfRight["violation of  
a right  
(redress)"]
      NeglectingWajib --> StillTime["there is still time  
(do it)"]
      NeglectingWajib --> NoTime[there is no time]
      NoTime --> NoQadha["there is no qadha  
(remorse & regret)"]
      NoTime --> Qadha[there is qadha  
(qadha)]
    
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Al-Amr bil Ma'ruf & an-Nahi 'anil Munkar

- **Meaning:** amr bil ma'ul = seeking a good deed from someone authoritatively. Nahi 'anil munkar = seeking prohibition of an evil deed from some authoritatively.

Basis of its wujub: it is based on reason or faith?

- Shk. Tusi → its wujub is rational; which Sayyid Murtaza says it is based on faith.

Is it wajib 'ayni or kifā'i?

- Shk. Tusi → it is 'ayni while Sayyid Murtaza says it is kifā'i.

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Al-Amr bil Ma'ruf & an-Nahi 'anil Munkar

Conditions of amr & nahi:

1. The doer should have knowledge of the ma'ruf and munkar.
2. The issues should be about the future and not the past.
3. The doer considers that his advice have some effect, otherwise it is not wajib.
4. The process of amr and nahi should not entail any harm and danger for himself or anyone else from the believers.
5. Finally, amr and nahi have different levels: the heart, the tongue and the hand – the harsher method should not be adopted when a gentler one is possible.

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