

CHAPTER IV

THINKING ABOUT AFTERLIFE

A. The Afterlife According to Agus Mustofa

As the paper labeled a ' Modern ' Discussion Series on Sufism, Agus Mustofa's books always grabbed the title of *Best sellers*. In the period from 2003 to 2013, there were already 47 series of books that have been written. Agus Mustofa includes writers who are very productive. Agus Mustofa books give new meaning to the ' for ' an attempt to interpret the Qur'an according to the background of his education, a Bachelor's degree in science. So the various phenomena that occur in nature, both in the Muslim world or not, look for legitimacy based on the Qur'an and modern science. At least, in order to interpret the text need of the process is not simple. There are four rules that must be met. First, it took the involvement and participation. Second, the background of the interpreter. Third, the process approach (*approximation*) to the truth, and fourth meaning, shared understanding¹.

However Agus Mustofa, was able to collaborating between modern knowledge and verses of the Qur'an. Agus said that science and religion have the same footing basis. Religion and Science also departs from doubt. Doubt in religion should be able to end with evidence of truth (the creed). While doubt in

¹ Mudjia Raharjo, The Basics of Hermeneutics, Between Intensionalisme and Gadamerian, p 126-127

science can be answered with empirical evidence and research.² Therefore, case of the discussion of Afterlife Agus Mustofa decided to use two approaches. The first, from the side of the faith. And the second, from the side of reason. And, importantly, both will be discussed simultaneously or interrelated. The trick is to base their discussions to the information in the Qur'an. For indeed no empirical data that we can make it the starting point for the analysis life of Afterlife. There is information from the Qur'an that people eventually will be raised back to account for his deeds while living on the charity of the world.

However, in addition to the faith as the entry point, presumably requires empirical data, as well as the theories of modern science, as a tool of analysis using the mechanism. This is required that the analysis we did not stray far from reality. Agus Mustofa begin the discussed about Afterlife with definition of the invisible. According to him it must be expressed as there is of the opinion that we should not talk about the invisible. So need to do clarification and discuss it advanced that the explanations not confusing caused by difference in perception about the "invisible" word.

Actually, what is the sense of the supernatural? In language, invisible means there were not detected by the five senses.³ But, although it is not detected by the five senses, it is called invisible it instead of none. The incident actually exist and happen around us. To streng then the understanding above, we pointed out as an

² Agus Mustofa, Religion and common sense, (Surabaya: PADMA Press, 2008), p. 211-213.

³ See the Quran and its translation, (published by the printing of the Qur'an, King Fahd, Saudi Arabia), p 8

So, Agus Mustofa makes conclusion that something invisible is not absolute. And, may not talk about the invisible. The investigation and analysis of continuous, God willing, that had been invisible will unfolds bit by bit. Of course, with the permission of God the ruler of mystery. For example, the first magnetic energy is something that is invisible. But with continuous research, now that the magnetic energy is not something invisible. As well as a variety of other inventions in the field of medicine, biology, physics, and so on. It used to be a fetus in the womb is the unseen but now is not the invisible thing again because there has been a detection tool we can call with Ultrasound and a variety of discovery biomolekuler on man is a microcosm, comes to the astronomical discoveries in the visible universe, the macrocosm.⁴

Once we know Afterlife that included invisible, scientifically as well as Qur'an information we get assurance that the Afterlife is indeed going to happen. Actually there is no chance not to trust about the Afterlife. However, we certainly have to agree about the definition of Afterlife. In General, the Afterlife is the destruction of our world.

In a scientific context, according to Agus Mustofa world will experience the Doomsday twice: the destruction of the planet Earth and the destruction of the universe. It turns out, the religion we know two kinds of Doomsday, that *Sughra* Doomsday (the small Doomsday) and *Kubra* Doomsday (the great Doomsday). Then, both understanding it in fact already go hand in hand. So we can conclude

⁴ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, (Surabaya: PADMA Press, 2008), p 36

that the great Doomsday is the destruction of the Earth. While a Doomsday is the destruction of the universe.

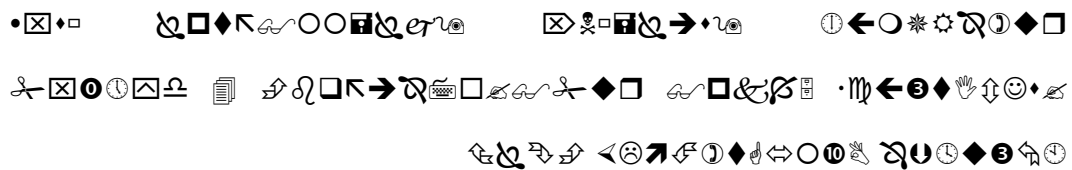
Scientifically, our Earth is predicted to suffer destruction. There are at least two mechanisms that could lead to the destruction of the Earth. The first is the death of the Sun and the second is the occurrence of collisions between the Earth with space rocks. Scientifically it could be taken into account and can be described.

But generally speaking, the Earth is indeed determined to be devastated naturally. So if the Earth experienced the terrible devastation, all life on its surface also participated.

Similarly, the Qur'anic. God repeatedly says that the Doomsday would surely come. There it didn't need to doubt the coming Doomsday. The Earth will experience a crash so violent. The secret of God, but surely he is coming!

Agus Mustofa, also said that Doomsday was very secret and all of a sudden. Although God says that the Doomsday would occur, but according to God occurrence of sudden. So, he is saying that the clamour to be his secret. In a different verse God says that knowledge of the Doomsday is on the side of God.

However, if we examine, that sentence does not mean that God did not give knowledge of Doomsday to men. In QS. Al Araf: 187 God says that 'most' people did not know. Meaning, there are actually 'a little' man who was told by God about information of Doomsday. Among the Apostles. It was spoken by God in the Qur'an. QS. Zukhruf (43): 61



Then, from the text we get the understanding that knowledge of the Doomsday were indeed comes from God alone. No one knows exactly, except the people who are close to him. However, in General God please show the symbols to the human race.

Scientifically, human and thus capture the ' signs ' to the empirical knowledge about formulated as Doomsday. Then, man can only do a reconstruction of the events of the Doomsday. However, all truths remains in the hands of Allah.⁵

Agus Mustofa revolutionized understanding of the Doomsday with two sides, the side of reason and faith, the Quran and the Hadith. Then he said if all the truth about the events of Doomsday, it is in the hands of Allah. In this case different to Fazlur Rahman which revolutionized understanding of the events of Doomsday with a verse of the Qur'an (Q. S. 82: 19). Paragraph which suggests how great and powerful the doomsday event. And many other verses which tell of doomsday, which generally describes the destruction of the cosmos, the Sun rolled (S Q. 81: 1), the sky fragmented (q. S 83; 18), stars fade their light (q. S 81: 2), and the mountains crumbled into dust flying like cotton (q. S 70: 9), and others. By quoting the Qur'an Sura 81: 1-2, Rahman tells us that these verses are not the typical representation is typical of the Qur'an in describing the events of

⁵ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 138

the Doomsday.⁶ In other words, ways of such representations is the Qur'an to give understanding to men of the Doomsday. However, despite the Doomsday in the Qur'an are generally delineated with astonishment, which resulted in the destruction of the universe that is thorough and perfect, all the information is basically meant to depict the omnipotence of Allah. Conception of this confusion and denied Rahman while people who consider that the Earth and the sky of the universe. The people according to Rahman, should understand that the Almighty God, Almighty, and Omnipotent Absolute has created a universe for his grace, and there is nothing else that can be detached from his command and control.⁷

So, regarding the events of Doomsday, it is clear that Rahman only speak according to what is revealed explicitly in the Qur'an. Unlike the case with Agus Mustofa, it enters the discussion that presumably is a bit complex, other than a mention that the events of the Doomsday is not only seen from the faith same as the Qur'an and the Hadith but could also be seen from the sense that has been presented before.

B. The Process of Afterlife According to Agus Mustofa

As has been said by Agus Mustofa before, that the Doomsday will happen twice. The first is the Doomsday of the Earth, and the second is the Doomsday of the universe as a whole.

⁶ Amin, *Fajr al-Islam* (Kairo: Maktabah an-Nahdah, 1967), p 160

⁷Sibawaihi, *Eskatologi Gazali dan Fazlur Rahman Studi Komparatif Epistemologi Klasik-Kontemporer*, (Islamika: Yogyakarta, 2004), p 102-103.

When the Earth will experience its destruction? Estimated was about a few thousand years, as a result of space rocks collided with a large size. The Earth will go into an area full of space rock, outside our solar system.

And when the end of the universe? Estimated was about 18 billion years. That is, after the period of the Afterlife. So when he published a summary of the creation of the universe in terms of the sequence's time, approximately as follows:

1. about 12 billion years ago the universe was created by God, a very powerful blast.
2. then, about 5 billion years ago is making our solar system, including Earth, and other planets. Since the God formed the Earth's conditions that allow for life. Included in it is the layer of air called the atmosphere.
3. Then, about 3.5 billion years ago God created the creatures in the waters of the single-celled. About 1 billion years ago he started life in the Mainland, through more-celled creatures. And, about 550 million years ago God created different kinds of plants and animals that the complex structure of her body.
4. It was only about tens thousands years ago God created man for the first time, then breed until now.
5. Next, God continues to process the events of the universe so that only a few thousand years the Earth will experience the Doomsday. The Earth will be destroyed, and the life on it was destroyed. Similar extinction Dinosaurs around 150-200 million years ago.
6. The Earth will experience a recovery namely fixes its back for 2-3 billion years, to restore the life on Earth. Then, when the condition of the Earth is

ideal for the life of the second stage, man resurrected from the tomb. That was the beginning of the Afterlife period.

7. Man will be switched on for about 15 billion years in the Afterlife, until then everything gone, back to the creator.

So, the universe used to be one point, Center of the universe. The explosion occurred when the all-powerful, the entire content of this nature cast all over the sky, until now. Expected developments it will continue to happen until about 3 billion years. what happens after that? Nature will turn shrunk to a point, in the center of the universe, back to the original.

Well, where is the process of Afterlife. As has been stated by Agus Mustofa before, that there are 2 kinds of Doomsday. The first is the *Sughra* Doomsday or The little Doomsday. While the second was *Kubra* Doomsday or The Great Doomsday.

The little Doomsday is the process destruction of the ' Earth ' because the millions bombarded by space. All life on Earth will suffer destruction. Including human, genie, animals, and plants. Except for the angels. The event is expected to occur several thousands of years.

While Doomsday is the destruction of the universe including the Earth, the Sun, stars, and galaxies because the process penciutan back of the universe, and then destroyed in centered. In the terminology which has been developed Agus Mustofa, universe will be destroyed and disappeared, about 18 billion years, account after living in the Doomsday 15 billion years.

News of God was proved and justified by the science of astronomy. Scientifically, it is recognized that the Earth will experience when such events. A Netherlands estimates that about some more years of our Earth will be entering misty region outside our solar system, which contains millions of Comet stone. The vast region was named the Oort Cloud (Kabut Oort), according to the name of its discoverer. This is already happening in the age of dinosaurs.

When Earth is included in the Rocky, fog then that happening is the Earth as though bombarded by millions of Comet stone of various sizes from small to large. As a result of course was terrible, it would appear a remarkable 5 very powerful effects.

The first, the stone will burn when it entered the Earth's atmosphere due to the friction which is very hard.

The Second storm will appear as a result of the insistence of the very air tight.

Thirdly, the sky will be dark grey Comet caused by studded meet space.

Fourthly, the Comet material doesn't burn out in space. He still has the rest of the half, then hit the surface of the Earth.

The fifth, after hitting the ground, the stones remain, half of the Comet that will continue to entry into the belly of the Earth, to the center of the Earth's magma resulting in pressure material then spewed out by volcanoes.

Picture above occur, when a comet crashed on land but when it crashed in the ocean the sea water would be volatile so great! And sweeps across the land, finally, flat to the ground.

a very terrible. In addition, the introduction of the comet to the rocks in the earth can cause interference with the flow of magma that impact on the system's disrupted the Earth's magnetism. This, in turn, could cause the Earth's northern pole counterexample: upside-down to the South Pole, and vice versa.

Then, if the Earth was rotating from West to East (so that the rising sun is visible from the East), then when the Earth's rotation, Earth's rotation upside-down be opposite in direction, from East to West. So, the Sun is visible rising from the West.

Then, on the Doomsday, Earth is really experiencing total collapse. All corners of the Earth, no one can be saved, because the Earth is bombarded by a storm of Rocky. From the atmosphere, pushing its land area, mountains, oceans, up the whole creature life that inhabit the Earth, all of which suffered damage is severe. So God says how Earth became flat ruined and no part is high or low. Q.S Thahaa (20) : 105-107

If the mountains were just experienced the destruction of such magnitude, then surely we can imagine what happened to her life, the creature must have suffered extinction. Then, the Earth really has had His ' death '⁹

⁹ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, (Surabaya: PADMA Press, 2008), p 138-160

In addition, there is the opinion of Gus also describes the process of the occurrence of the doomsday. This position is not much different from the previous ones, as it portrays the destruction of the universe which is very powerful until finally the Earth flat to the ground.

From the verses of the Qur'an that peeling its doomsday, we can deduce that the Doomsday begins with thorough changes in the occurrence of this nature. Terrible events coming up unsustainable levels. The sky split, cracked the stars collide, the Earth is destroyed and ravaged the whole matter damaged destroyed. Even all that original, can be recognized by humans, they destroyed none left.¹⁰ This has been illustrated by God Almighty in Surah Ibrahim verse 48:



Before the destruction of Earth is going on, there are signs that show very close the Doomsday arrives. Such as, Sunrise from the direction setting appearance of such creatures and animals. When the day of Doomsday has been so near, then the natural events will be reversed so striking. So that the human race will be much socked by the events that occurred at that time, that had never been encountered before. Sun-that we see rising from the East, then at that moment would turn around 180 degrees. Rising from the West to the East. In addition such creatures will appear very strange animals, where he can talk to

¹⁰ Chairun Marzuki, *Qiamat of Heaven and Hell*, (Mitra Pustaka: Yogyakarta, 1997), p 27

humans. With regard to the appearance of the beast, God Almighty said: Q. S An Naml: 82



This verse informs that the discharge of such animals being able to converse with many human beings, when the Doomsday is at hand, as the beginning of a number of introduction indicating so nearby Doomsday. In addition to the two signs which have been mentioned above regarding the process of doomsday, the appearance of the Dajjal is one of the signs has been so close that day. According to Chorun Marzuki man who called himself the Antichrist with the title of Christ. Still meaning to travel across Earth in quite a long time. Still also means losing an eye, and indeed in the fact he's blind eye.

Antichrist proclaims himself as God, spreading slander among mankind, so they left the true religion. Some people are lured and fall for with the Guile and power made by the Antichrist, but people who believe with great zeal of God he shall strengthen him.¹¹ After the appearance of the Dajjal who deceives humans then Prophet Isa will descend and rule with justice and uphold the Islamic Sharia in the midst of humanity. Religious law has many abandoned human, he revived. And then kill the Dajjal. After killing Dajjal, the Prophet Isa will still be settled on

¹¹ Chairun Marzuki, *Qiamat of Heaven and Hell*, 66

Earth some time to come the Ordinance of Allah Swt; then he died, and then prayer and was buried by the Muslims.

The next event is the advent of a storms severe throughout the life of the believer. So that the remaining at the time, peoples also who has bad behavior. After that perfection gone, then nothing is left except destruction and damage solely. And the last process of the Doomsday according to Choirun Marzuki in his books blowing a trumpet or no one who knows the situation of the trumpet, as well as its shape. That is limited information of the time interval between the first and second gusts that contained the vacuum long enough, but it could not be known the details.¹²

Regarding the process of Afterlife, Agus Mustofa and Choirun Marzuki have not much different opinions that expressed. Because, both raised the issue of the destruction of the universe, and of rising and sinking of the Sun that we experience now rises from the East and sets in the West but in the process of Afterlife it will be turned around 180 degrees, the Sun will rise in the West and sets in the East. But the diferentiate their opinion only slightly, due to the Choirun in addition to characterize rising and sinking of the Sun, he also alluded to the problems the animals could talk, the Prophet Jesus and the appearance of the Dajjal.

C. Agus Mustofa Says The Afterlife is Not Eternal

About the impermanence of the Afterlife, Agus Mustofa said in his book "*Ternyata Akhirat Tidak Kekal*", here will be discussed by him from two sides.

¹² Chairun Marzuki, *Qiamat of Heaven and Hell*, p 73-80

The first of the logic of the Islamic religion, which is sourced in the Qur'an. And the second, is the scientific logic.

1. Logic Religion

There is some logic that we need to develop in order to understand the matter Afterlife. Logics we are developing ideas rooted in Islam itself. Agus Mustofa therefore refer to this as the logic of religion. Whereas, in fact God is not differentiate the way of thinking in understanding its existence.¹³

From the side of creation, we recognize that this existence can only be grouped into two parties. The first is the ' Creator ' or Khaliq. And the second is the Makhluq or ' created '.

Well, in the context of the nature of the afterlife we can divide it into two ' poles '. Surely there is a God as creator. Because the logic of our religion does not provide another alternative in understanding the problem of creation.

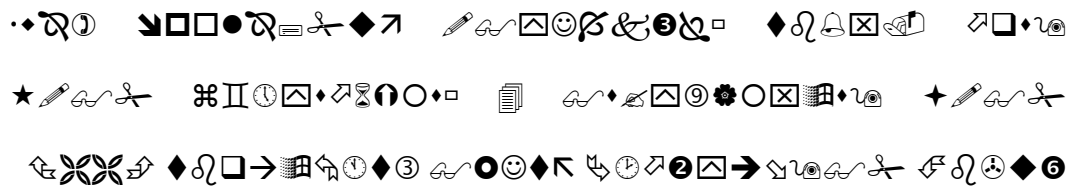
And then, since God is the creator, the ' natural ' Afterlife-inevitably-is a creature of God. As a consequence that the creator is only one God only.

This is the concept of ness in our religion. Is not unreasonable if there's two creators. They are definitely going to ' scramble ' creation. And it should be ' fighting ' to emphasise the creation of each.¹⁴ Therefore, God said in the Qur'an about it.

Q. S Anbiyaa ' (21): 22

¹³ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 315

¹⁴ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 316



Thus, according to the logic of our unity, only God is worthy of being the creator. The rest is being. Who and what are some creatures who created God? Of course, everything. Anyway, that aside from God.

Man is God's creation. Genie and Angels also God's creation. Satan, heaven, and hell is God's creation. The natural world and the realm of the afterlife, ofcourse God's creation. Space, time, system, values, social, political, and the entire law order in the universe — no others — was a creation of God.

Well, because it was all God's creation, in the old days they never existed. Then held by him. And for once there are no, then the logic of religion say that sometime later, they too will return None, vanished. This is what the religion we know as the mortal or was damaged, and a foam when it will cease to exist. His opponent is eternal or cannot be damaged.

The problem is when we talk about the Afterlife. How many verses of the Qur'an States that the life of the Afterlife is eternal include the verses below. But we believe that the afterlife is a creature. And, as the creatures, certainly as not eternal, surely she is not conserved. Eternal-nothing-only God.¹⁵

QS Al-Baqarah (2) : 25 : 39



¹⁵ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 317

And many more verses about the eternity of heaven, hell, or the Afterlife. No fewer than 110 verses that describe how the Afterlife, heaven and hell is eternal. Here comes the contradiction. How come the Afterlife said to be Immortal. In this case we could not conclude the Qur'an information is wrong. So, only one possibility, our understanding is incorrect or at least less precise, but explicitly in the Qur'an clearly says that the afterlife is eternal forever.¹⁶ There is a relativitas time we should estimate in the process of interpretation.

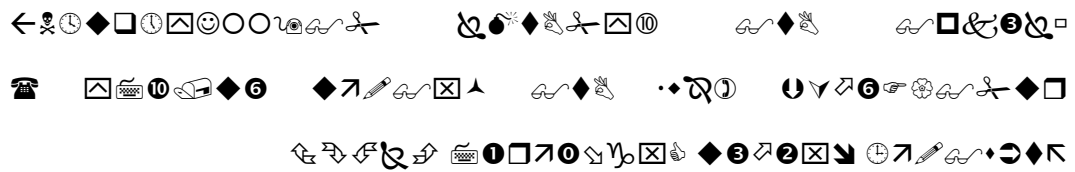
In addition, so we stuck to the understanding of a part, or partial, then we should not interpret the verses from only one or two paragraphs. As best I can gather as many verses. To be considered when there is a different paragraph. Thus, we can make a thorough and comprehensive interpretation. Therefore in His book, Agus mustofa quoted no less than 250 verses!

So, when we talk about the understanding of afterlife. Collect as many related texts and of the many verses about ' conservation ' the afterlife exists that gives the ' signs ' are different. These are contained in Surah Hûd.¹⁷ Q.S Surah Hûd (11) : 106-108.



¹⁶Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 320

¹⁷ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 321



The verse above tells the story of the people of hell and heaven. And they shall abide in heaven or hell for heaven and Earth. It is tickling the logic, it turns out, according to the text of eternity of heaven and hell were subject to other conditions, that is the universe.¹⁸ In other words, the eternal Afterlife if the universe is eternal. So, if the universe is destroyed then the afterlife would be experiencing the same thing. Of course this is already 'shake up' what have we understand previously, that afterlife. Nature is immortal, and will never experience the Afterlife again. And it has been said over and over again in the Qur'an. Where possible we do not believe the Qur'an information.

Actually, we can not only race against one opinion, like Agus Mustafa in understanding the paragraph above. It should also be noted that the explanation of the other commentators as the Quraish Shihab Tafsir Al-Misbah. He explains that this verse fragment (QS; 11:106) Allah informs that, has determined who will go to heaven and hell and whoever set him in that way, he can not dodge. This opinion is not entirely true. This verse simply states that in the future there will be two groups-there are happy and some are wretched. The context invites to faith and good deeds, and then show that the inevitability of accidents or happiness is not something that has been confirmed for the concerned. He only hinted that each has the potential to be developed into what it chooses.

¹⁸ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 322

Each can obtain ease towards choice, accident or happiness. The word (زفير) zafîr significant gust of breath by pushing it hard due to crowded chest and difficulty breathing. Scholars have argued az-zafr word that means a heavy load on his back. Medium, said (شهيق) syâhiq is the opposite, namely an attempt to breathe hard to incorporate air into the chest. It is taken from the words that are high. Attractive and exhalation of the kind described above may be due to groan in pain or anguish. Both are appropriate for the inhabitants of hell.

Then for the next verse (QS; 11:107) that harm would be in hell. The word (خالدين) khâlidîn / them here in the sense of the eternal continuity of state and existence in a state untouched by change or destruction. This word was originally used for something that can last a long time, although not all time. His words: (ما

(دامت السموات والأرض) meaning discussed by scholars. In terms of editorial, it contains some kind of condition, ie, but eternity is going to continue as long as there are heavens and the earth. But the problem arises because of the verses of the Qur'an which expressly states that the heavens and the earth will be extinct, example in QS al-Ahqaf (46): 3 and his word on QS al-Wâqi'ah (56): 4 -6. Tabatabaei extinct understand that the earth is a rainbow and that in this world, not the heavens and the earth in the Afterlife. Heaven and earth are there in this world will be replaced with those in the Afterlife. You do not need to understand it in the sense of the heavens and the earth any whats over. as an expression, it is

understood in the sense of forever. Therefore, this fragment confirmed the significance khâlidîn foregoing.

His words: (الا ما شاء ربك) illâ mâ syâ'a Rabbuka / except what your Lord desired there are scholars who understand the exclusion of time implied by the sentence (مادامت) mādâmat for the reason that the word (ما) mâ / what used by fragment illâ mâ syâ'a Rabbuka / except what your Lord desired refers to something that is not rational, in which case there during that period. There also is understood as the exclusion of those who are eternal. Fragment of this verse implies the possibility of occupants who are not eternal hell forever. They are gaining intercession or which after cleared of his sins in hell and God's forgiveness awarded so moved to heaven. Another opinion but weak, understood in the sense that it will eternally damned in hell and continuously with draw funds breathed with difficulty, but still suffered the torment of Hell with the others.

Explanations for the next verse, scholars understand it in the sense of people who were given happiness by God will go to heaven and eternal in it, from the beginning until the completion of the calculation are not time limited. Except those intended by God to be delayed the time to go to heaven, that is, those who believe that many commit adultery. They would be the appropriate punishment in hell they deserve, then get out of there and get into heaven. According Quraish Shihab, the opinion is best understood as an exception in this paragraph function shows the absolute power of God Almighty. Indeed, God has set upon himself perpetuate in heaven who obey Him. This provision will not change. However, if

he wanted to change it, it was within his authority because nothing is obligatory upon God, there also can not force him to do or not do something.

Well, that's the majority opinion or interpretation of sura respond Hûd verses 106-108 that made Agus Mustafa as his opinion that the foundation says it is not eternal Afterlife. So basically we do not just race on one opinion, there are many different opinions of what we can see and we look to understand this problem for the Afterlife. Just as I have mentioned above, but we can not also to blame Agus Mustofa's understanding or opinion, we make a new science that is necessary for us to know and we have learned from the other side, namely science.¹⁹

Then there is another opinion by Ahmad Hatta and the friends tell about Hûd surah verse 106-108, them said so mean of them well there in for no heaven and earth, except if they Lord had willed (the others). It's just a figure of speech that means explaining their eternity in hell forever. Doomsday possessed never the less sky and the earth itself.²⁰ If I look from they opinion, them said if the meaning from surah Hûd 106-108 is only a figure word because we know if the less sky and the earth itself not only in world but also in Afterlife.

Back to Agus said in his book about his opinion, When this universe – according to astronomy-is not eternal. The universe had no once and one time will

¹⁹ M. Quraish Shihab, *Tafsir Al-Misbâh Volume 5*, (Jakarta: Lentera Hati, 2002), p 744-753

²⁰ Ahmad Hatta, dkk, *The Great Qur'an*, (Maghfirah Pustaka: Jakarta, 2012), p 976

no longer exist. Although it happened in the past that is still very long, about 18 billion years.²¹

It is here that the key comprehension. First, that the real Afterlife is not eternal. because the immortal referred to by paragraph *khaalidiina fiiha* ... (eternal in it) and in other texts is often added to the word ' abada ' (eternal, forever). Billions of years! Because that meant it remained not eternal infinite. Afterlife is a creature. Therefore he must have a beginning and end.

And, second, in accordance with the discussion in the future, that the nature of the Afterlife is indeed in the universe. Not outside the universe, therefore, it is totally dependent upon the existence of the universe itself. On his journey, Prophet Muhammad saw heaven and the Angel Gabriel was in seventh heaven. That's the highest heaven. And there lies the realm of the afterlife. So, it is very clear now, the nature of the Afterlife are in seventh heaven. And, the ceiling is in the universe. And the universe was once going through destruction.²²

Another opinion is almost the same as those already disclosed above that, they live in hell and heaven forever, eternal as the sky that shelters them, and earth into their footing. The point is, they live in hell and heaven is eternal, no end. Eternity it will still take place, except to change the will of God.²³ I look this opinion more to speak about, the meaning from the sentence they eternal when the sky and earth is also eternal is they live in hell and heaven forever, except to change the will of God.

²¹ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 323

²² Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 324

²³ Ahmad Mustafa Al-Maragi, *Tafsir Al-Maragi*, (Toha Putra: Semarang, 1974), p 168-

Then, it is logical that the afterlife (heaven and hell) its existence depends on the existence of the universe. If his universe disappeared, then disappear also the Afterlife realms including heaven and the hell. According to the information contained in Surah Hûd (11): 106-108!

If we look at the opinion 'Aidh Tafsir al-Qarni in *Muyassar*, He explained about the sura Hûd paragraph 106-108, which meant everlasting forever it is because once the pain of torment in hell, they moaned and they were in hell as long as there is heaven and earth, the intention is torment they will not stop and will not be lightened, they can not get out of hell if God did not want. tortured in hell for their sins. Implementing Allah what He wills As well as the pleasures of heaven, they stay in it as long as there is heaven and earth except if Allah wills someone to go to heaven postponed. They are the ones who engage in immoral of group that tawheed. They are tormented in hell and into heaven. That's why they delayed to heaven. Grace of God in heaven there is no cut off, and given eternal enjoyment of it immediately.²⁴ I think this opinion also same with the opinion before, talking about the eternality them who in hell and heaven with their responsibility what thus them has doing in world.

The logic of the third, he worries, among us some argue that nature that Afterlife with God is always there. That is, lest we think that God is with in the realm of the afterlife. Because there are some who argue that God can only be

²⁴ 'Aidh al-Qarni, *Tafsir Muyassar*, (Qisthi Press: Jakarta, 2008), p 272-273

found in the Afterlife. There's even a concept of other religions that say that God is in heaven and that heaven is in the realm of the Afterlife.²⁵

And we unwittingly affected and consider God Almighty's 'live' in the afterlife. Even live in heaven. This is an erroneous understanding. And be fatal to our perception to the afterlife. We looked at the nature of the afterlife, thus, identical, in the presence of God. In fact, not at all! GOD DOES NOT LIE IN THE REALM OF THE DOOMSDAY. Let alone in heaven. Behold, heaven and the Afterlife too small to accomodate the 'existence' of his ESSENCE.

God is not in heaven or the nature of the afterlife. So the magnitude of the Essence of God, and thus the heaven, hell, and the nature of the Afterlife that is what there is in God. God is not the end, and the end is created. Therefore, it cannot be both.

Therefore, God is eternal. How great is the nature of the afterlife. And how was the length of a life of Afterlife, when he will end as well. When is it? Well, here is the logics of science is empirical Act to examine in further reconstruction.²⁶

2. The Logic of Science

As the logic of scientific logic, also concludes that the universe would cease to exist. There are two things that led to the gradual disappearance of the universe. The first is the merging of 'positive sky' and 'negative one'. While the second, is the 'narrow' of the universe after experiencing the condition developed over 15 billion years old, so it disappears in the center of the universe.

²⁵ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 325

²⁶ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, 326-327

This universe has pairs. And God created heavens existence also in pairs. In General, it is said that the nature of matter and energy. Energy has his own, positive energy and negative energy. The other is absorbed by the structure of the universe, while others emitted. While the material, have a partner called antimatter.

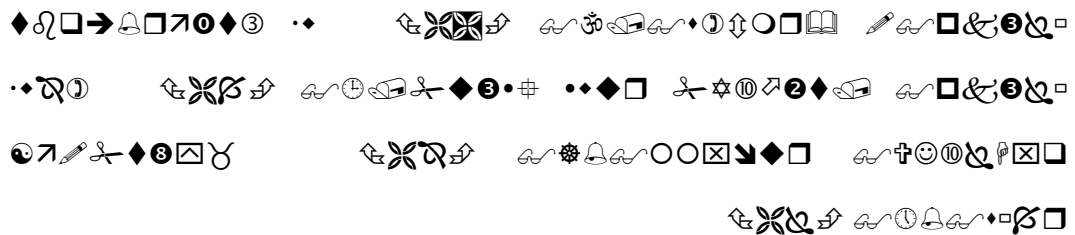
Positive energy if reunited with negative energy will be zero. Similarly, the material if reunited with corresponding antimatter would be zero. so called partner is if both are reunited will be zero or ' equal '. Like the top-down, left-right, past and future, and so on.

Heaven and hell is a pair, one is in the sky the positive and the other is in the sky. Heaven and hell radiate energy absorbing energy. Heaven is in the realm of ' material ' and hell in nature ' antimatter '. The happiness of heaven is described as ' full of life ' and the hell is described as a ' miserable '.

It turns out all of this have to do with our activities in the world. If we do the thing good, we exude positive energy for the world. Indeed, because we have to generate positive energy continuously. This, however, turned out to cause accumulation of positive energy in the positive area of the sky heaven.²⁷

And while life in the Afterlife, the positive energy that radiates to us. Why? Because the laws of nature have been going backwards. If in this world we give, then in the Afterlife we will receive. Vice versa, if in our world absorbs negative energy. Then, at the time in the hereafter we will be a lot of ' negative pervade 'energy ', in the form of torment-torture ', enough with the energy of his sin. It was

²⁷ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, 327- 328



In hell they feel the heat, thirst and hunger remain forever. People in hell it is complaining and screaming because it felt very sick. Those experts hell it was hopeless, because there is no hope of getting out of hell. So when the feeling of knowing that her place was hell. Like they can redeem and redeemed. But to no avail. Like anyone redeem definitely denied, the ransom was not accepted, because God is both just and kept his promise, no ransom. God have promised, unbelievers and those who Sin will be tortured hell.²⁸

Then, also Agus Mustofa said in his book. Well, the burden it has to be ' released ' one by one, as long as hell until his sins are washed out and a when these sins will become zero, over the age of the Afterlife. But they will never get out of hell.²⁹ As the word of God in Surah Al-Infithaar (82) verse 16:



Instead, people who are in heaven, getting positive energy continuously. The amount more than what it produces for the world. It is caused by multiple flowers ' effect ' that the universe until the positive energy it generates as a ' reward ' to zero. and they will not be expelled from paradise.

Q. S Al-Hijr (15): 48

²⁸ Abdul Azis, *Hari Kiamat, Hari Akhir, Hari Pembalasan*, (PT Bina Ilmu: Surabaya, 1986), p 90-100

²⁹ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p 329-330

It's an absurdly long period. Therefore, it makes sense that God is very often used the word ' eternal ' and ' immortal ' to describe the length of the period of the Afterlife. When compared to human life that is decades in the world, is indeed a life of afterlife that billions of years is like a life which is eternal.

But anyway, God continues to roll out the universe, moving toward its Center. ' Space ' and ' time ' is constantly smaller. So on one day, about 6 billion years from now, the universe will disappear again like the beginning. There is only God, the mighty-the source of all peace in the universe.³²

Q.S Al-Qashash (28) : 88

وَمَا يَدْرِيكَ أَتَىٰ لُحُودٍ أَمْ يَصْبِرُ أَنْ يَخْلَقَ مَعَهُ مِثْلَ خُلُودٍ أَمْ يَكْفُرُ بِآيَاتِ اللَّهِ وَأَنَّ الْأُولَىٰ أَهْلَىٰ لِلْآخِرَةِ أَمْ لَهُ لَكِبَةٌ فَطُرُوقُ أَمْ يَتَذَكَّرُ أَلَمْ يَكُنْ لَهُ آيَاتُ الْمَقَامِرِ أَمْ يَسْأَلُ عَذَابَ الْآخِرَةِ بَعْدَ الْعَذَابِ الْأُولَىٰ أَمْ يَكْفُرُ بِالْعَذَابِ أَلَمْ يَكُنْ لَهُ آيَاتُ الْمَقَامِرِ أَمْ يَسْأَلُ عَذَابَ الْآخِرَةِ بَعْدَ الْعَذَابِ الْأُولَىٰ أَمْ يَكْفُرُ بِالْعَذَابِ

An The last, We need to know, Agus mustofa's tendency towards Al-Qur'an, has he expressed into his books. When interviewing with Agus Mustofa in relegius studies seminar executive forum by theme "Islam, Splinter Flow and Global Atheism" at auditorium IAIN Antasari Banjarmasin, the author asks his reasons are almost never included hadith in his works for 10 years, which amounts to 47 books and he did it once every 3 months to write. In spite of it all Agus Mustafa is an intelligent scholars.

There are many other hadiths that explain about the Afterlife and the Doomsday. However. Some time ago we had a chance to talk with him, so of the

³² Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, 333

interview he explains the reasons rarely or not included in the Hadith of his works was due to reducing the difference is a lot of debate over the general public.

And scientists whose books are very interesting to read, but it also does not mean free from errors. In his book "*Ternyata Akhirat Tidak Kekal*", there is almost no hadith which he put, when we need to know very many hadiths that discuss about the Afterlife, as narrated by Imam Muslim in validity :

- وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَخْبَرَنِي

عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَاوَاتِ

يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ ثُمَّ يَطْوِي

الْأَرْضِينَ بِشِمَالِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ.

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ حَدَّثَنِي أَبُو

حَازِمِ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَشِّرُ النَّاسُ يَوْمَ الْقِيَامَةِ

عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ³³.

Then in another hadith also explains keaadaan Doomsday is narrated by Sunan Tarmidzi, as follows:

³³ Shaikh M. Nasir al-Albani, *Mukhtasar Saheeh Muslim (Sahih Muslim Summary)*, trans. Ruf Abdul Jalil, Ahmad Junaidi, (New York: Library As-Sunnah, 2009), p 1401

- حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ : قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ رَجُلٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ فَيَنْظُرُ

أَيَمَنْ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ تَلْقَاءَ

وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ حَرَّ

النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ.³⁴

According to Agus Mustafa hadith that has many differences, for example there are people who say this Hadith Sahih, others say it is weak, then the others again said Hasan, unlike the Qur'an which is certain and direct explanation of Allah SWT. He also said that, for the Qur'an to explain himself it is not required to list and not all the explanation of the verses of the Qur'an were also explain Hadith³⁵.

Return to the text for his way, he sometimes ignored to the existen of Prophet tradition. It is also understood for Agus Mustofa. Basicly did not come from Islamic Studies Background, he said about the Prophet tradition is limited, therefore he did not mentioned as much as the Qur'an.

For the last conclusion about this thesis, in Agus Mustafa's Idea in The Discourse of Contemporary Muslim Thought can be grouped of instrumentalists

³⁴ Muhammad 'Isa ibn Surah At-Tirmidhi, *Sunan al-Tirmidhi* Translations IV, (Semarang: CV Ash-Shifa, 1992), p 60

³⁵ Results of interviews with Mustafa Agus Author Turns book "Ternyata Akhirat Tidak Kekal" at the Executive Forum event with theme "Islam, and Atheism Splinter Flow Global" in the auditorium of IAIN Antasari Banjrmasin on wednesday 11-12-2013

because this group holds that science is just a tool and not tied to a particular value or religion. They think science is neutral and universal. Like his statement able to collaborate neutralize between modern knowledge and verses in the Qur'an. Agus doubt in religion should be able to end with clear proofs. Medium doubt in science can be answered by the research and empirical evidence.³⁶

³⁶ View Agus Mustafa in book "*Ternyata Akhirat Tidak Kekal*"

