

Judgement Day: A Comparative Exploration across Islam and World Religions

Dr. Sadna Zeb

Ms. Asia Tabasum

Assistant professor department of Arabic and Islamic studies Women University Swabi, at-
sadnazeb@wus.edu.pk

MS Islamic Studies HITEC University Taxila

Abstract

The day of reckoning, the belief that a final judgement will come to some of the world's religions is the foundation stone of the concept. The current study engages in a cross-religious comparison of Judgement Day beliefs, including in the great religions of the world, such as Islam. It deals with the way the respective faiths picture those events and criteria of judgment as well as the nature of the afterlife that will be given to humanity. Through the study of texts such as the Quran and Hadith in contrast to scriptures and traditions of Judaism, Christianity, Hinduism, Buddhism and other major religions, the paper recounts not only similarities but also differences in these pivotal beliefs. Such a viewpoint is illuminating because it shows that people strive for meaning and fairness in their lives and also because it gives us some insight into how different religions look at the final destination of humanity.

Keywords: Judgment Day, Islamic Faith, Christianity, Judaism, Buddhism, Comparative Approach

Introduction

The doctrine of the Day of Judgement, or any similar notion, is the fundament of many religions and thus a basis for the believers' perception of the life after death and their ethical behavior in the present life. In Christianity, Judgement Day is often referred to as the Last Judgment, where God will judge the living and the dead, determining their eternal destinies based on their faith and deeds (Matthew 25:31-46). Similarly, in Islam, the belief in Yawm-al-Qiyamah (the Day of Resurrection) holds significant theological importance, signifying the ultimate accountability of all individuals before Allah for their actions in the world (Quran 75:1-40). In Hinduism, the concepts of the Karma and rebirth are not separate, but intertwined in the divine justice where people are reborn based on their previous deeds until getting liberated from the cycle of birth and death (Moksha). Additionally, in Buddhism, the idea of karma and the samsara's cyclonic is a

strong foundation of the concept of moral responsibility, including the pursuit of Enlightenment and the ultimate goal of realizing Nirvana. Apart from different religious communities, the World of Judgement Day stands as a universal signifier of the divine justice, morality, and outcome of human beings worldwide in the ultimate circumstances.

To make religion is to put focus on they ensure of Final Day is a crucial factor in grasping the inner voice of theocrats. The expected coming of the end-to-all things is the reason for believers to be restrained to follow the scriptural instructions, to adhere to moral values, and to lead a pious life as the church doctrine prescribe (Wuthnow, 2007). Dread of god mercy or hope for heaven benefits forms an important part of daily life of believers, which leads them towards justice, compassion, and righteousness (Smith & Green, 2019). Furthermore, the conviction that there is a day of Judgment gives a feeling of support and purpose in times of tribulation; bearing in mind that in the end justice must triumph and the honest will reap the rewards while dishonest pay the balance for their actions (Pargament, 2011). Nonetheless, believers fear the Day of Judgement in which the Lord will come to judge the living and the dead and decide the spiritual fate of being in heaven or hell. Thus, the prospect of divine judgment becomes a worry point with more concerns about one's spiritual standing.

The goal of this research paper is embracing a comparative study on the Day of Judgment in Islam and other world religions, which will comprehend their theological meaning, doctrinal interpretations, and social-cultural implications. The study examines particulars of Judgement-Day stories, rituals and theological grounding which appear in different religious contexts. Its purpose is to enrich our understanding of the shared themes of final judgement, heaven or hell, and human values. Further, this comparative study aims to show that these Judgment Day beliefs are intricately weaved into broader religious worldviews and ethical principles. With this understanding, their significance in forming believers' attitudes, behaviors and the values of the society will be gauged, thus among researchers' contribution to the interdisciplinary scholarship on religion, morality and flourishing.

Islamic Concept of Judgement Day

The Islamic eschatology somehow revolves around the Day of Judgement, the imagery and the scenario of the Day of Judgement being the concept of the Day of Judgement, Yaum al-Qiyamah in Arabic, an idea that also bears great theological and scriptural weight on the emergence of Islam. According to Islamic teachings, Yaum al-Qiyamah marks the culmination of human history

and the beginning of the afterlife, where all individuals will be resurrected and held accountable for their deeds before Allah (SWT) (Quran 75:Translate 1-39. The fundamental pillars of sunnah ghayb about the Judgement Day come from aqd al-fuqaha', namely, the Quran, the sayings and actions of the Prophet Muhammad, and the prophetic narrations. The Quran serves as the primary source for understanding Islamic beliefs about the Day of Judgement, containing numerous references to the signs, events, and consequences of Yaum al-Qiyamah (Quran 22: Verses describing the resurrection of the dead, the reckoning of deeds, and the ultimate judgement by Allah (SWT) provide insights into the eschatological framework of Islam (Quran 21:(a) The existence of water in outer space opens up countless opportunities for research beyond the limits of Earth's boundaries, allowing us to comprehend the mysteries of the cosmos.

Next the sources such as collections of the Hadith, including Sahih Al-Bukhari and Sahih Muslim, suppose the sayings and actions of Muhammad about the matters related to Day of Judgement (Bukhari, 1997: Muslim, 1976). The traditions of the Prophet (PBUH) elucidate the basic concepts concerning the Day of Resurrection, the reckoning (hisab), the scales (mizan) and finally the final judgement upon the human beings by Allah (SWT). Hence, it scales down the practicality of preparing for the Day of Judgement (Nawawi, 1975). Key concepts in Islamic eschatology include resurrection (al-Ba'th), which signifies the raising of the dead from their graves to stand before Allah for judgement (Quran 36:51). The reckoning (hisab) refers to the evaluation of individuals' deeds, intentions, and beliefs, wherein every action, whether good or bad, will be accounted for in meticulous detail (Quran 17:Watching TED Talks, reading biographies and autobiographies, and listening to motivational podcasts are some of the things that help me disconnect from the daily routines and get inspired and motivated for my own personal and professional life The scales (mizan) symbolize the divine measure by which deeds are weighed on the Day of Judgement, determining their moral worth and spiritual consequences (Quran 101:An integrated approach involving educators, administrators, and mental health professionals is crucial to address this issue. Balanced support as well as the provision of adequate resources are integral for successful implementation.

Ultimately, Allah (SWT) will pass final judgement (qada) on each soul, rendering justice according to divine wisdom and mercy (Quran 21:(47) Renewable sources of energy, such as wind and solar power, could become more prominent as options for environmentally friendly energy production. Adherence to these fundamental Islamic end-time beliefs is an inherent component

of Muslim faith, as it directs how Muslims should live, get insights on ethics, and even be committed to the spiritual quest in the aware of the Day of Judgement. To sum up, the Islamic eschatology with regards to the Day of Reckoning (Yaum Al-Qiyamah) originates from fundamental tenets that are derived by the following Quantic sources: the Holy Quran, Hadith and the Sunah. It is vital to note that comprehending the theme of resurrection, the day of judgement (hi'ra), the balancing scales (ma'iza), and the ultimate verdict by Allah (SWT) is the chief element of Islamic theological theory which in turn has great impact on the Jihad beliefs among the believers, their moral course, and eternal destiny after death..

Judgement Day in Abrahamic Traditions

These three faiths, the Islam teachings, Judaism and Christianity individually bring in their own unique form of eschatology particularly in the way resurrection, divine judgement and reward/punishment in the next life are discussed. However, though Islam, Judaism and Christianity have one Abrahamic origin, they differentiate through their specificity of theological viewpoints and the eventual release or the eschatological events. In Islam, Yaum al-Qiyamah (the Day of Judgement) is characterized by the resurrection of the dead, the gathering of all souls for judgement before Allah, and the assignment of eternal rewards or punishments based on one's faith and deeds (Quran 75:1-40) Similarly, Christianity teaches the doctrine of the Last Judgement, where Jesus Christ will return to judge the living and the dead, separating the righteous from the wicked, and establishing the Kingdom of God (Matthew 25:3) The importance of good mothers in supporting the growth and development of children cannot be overstated. The psychological effects of mothers on children's intellect and physical wellbeing are significant. In contrast, Judaism's eschatological beliefs are diverse and nuanced, with varying interpretations of resurrection and divine judgement, reflecting the complexity of Jewish thought and tradition (Daniel 12:A; Mishnah, Sanhedrin 10.1).

Shared values such as resurrection, assessment of sins, and the souls' end destination of paradise or hell demonstrates the basic needs of the mankind to achieve justice, accountability, and spiritual redemption across the Islamic, Jewish and Christian eschatology narratives. In Islam, resurrection signifies the physical and spiritual renewal of individuals, culminating in their ultimate accountability before Allah for their actions in the world (Quran 22:a). The dangers of routine flights, Quantities of air, illnesses or diseases, the psychological stress of boredom and fatigue are the main dangers of routine flights that flight crews encounter more often. Likewise,

Christianity teaches the resurrection of the body and soul, where believers will be raised to eternal life with God or face condemnation for their sins (1 Corinthians 15 : (1). 20–23) Similarly, Judaism affirms the belief in resurrection as a future event, wherein the righteous will be raised to eternal bliss, while the wicked will face divine judgement and punishment (Daniel 12: a) One of the reasons is that the such a high importance that is given to improving physical appearance sets unrealistic standards and puts immense pressure on individuals to look a certain way. Divine judgement serves as a central theme in all three religions, symbolizing the ultimate reckoning of human deeds and intentions before the Creator, who renders justice according to divine wisdom and mercy (Quran 99:6–8; (Matthew 25:31-46).

Beside the given points, there are divinations of all these Abrahamic religions that can be observed in the particularities concerning eschatological doctrines. However, in Islam, the Prophet Muhammad reminds believers that his status as the final messenger and mediator on the Day of Judgment is underscored, and they continually seek his intercession for the forgiveness and mercy of Allah Almighty (Hadith Bukhari). Christianity, on the other hand, emphasizes Jesus Christ as the divine mediator and savior, whose sacrificial death and resurrection offer redemption and salvation for believers (John 3:17). Jewish Eschatology is quite varied and subject to different interpretations within various Jewish denominations thus the perspective of Messianic age and final resurrection as well as the coming of divine judgment vary greatly (Talmud Sanhedrin 90a). There are many points similarity between the Islamic Jewish and Christian eschatological thoughts: The resurrection, the divine judgement, the reward and the punishment in the life after but they also have theological differences in their explanation on the details and events. Realizing this difference enables us to admire the diversity and the complexity of eschatology within the Abrahamic tradition, underlining how the supernatural afterlife has deep and universal aspirations for equity and accountability across all religious communities.

Judgement Concepts in Eastern Religions

In Hinduism and Buddhism alike, the idea of karma that central defines the moral causality, reincarnation and the final destiny of the believers is the vehicle of deep morality and faith in the justice of the world. Kamma (Hindu word for actions) means the law of cause and effect. Accordingly, people may experience outcomes matching their previous actions, thoughts and intentions. This law shapes further existence and experiences. As per the Hindu tradition each soul drives karma over thousands of lives by means of the accumulated works for which it as well

as other things, may find itself form to form after its kind of the work that has been accrued (Bhagavad Gita 4.17). Likewise, in Buddhism karma is equivalent to the ethical concept of willed action, whereby good intentional deeds engender good karma and by this process shape the rebirth destiny of the individual in the cycle of transmigration (Dhammapada 1). Hinduism and Buddhism have karma as their universal law operating as a moral force in samsara (the cycle of death, birth, and rebirth), which makes one a slave to it until he achieves liberation from the bondage of the impurities whose destruction is moksha.

The main concept in the Christianity and Buddhism eschatology, the continuous cycle of rebirth and suffering (moksha) liberation, offers believers a way to sage state where there is no physical body. To a Hindu, this worldly realm is the arena for human existence. They are expected to liberate themselves from the cycle of samsara, and attain moksha or freedom from the round of birth and death (Bhagavad Gita, 18.66). Moksha signifies the ultimate merger with Godhead (Brahman) and being free from worldly clingy desires and emotions, attaining the most pleasant situation that is liberation from suffering (Upanishads). As for the Buddhism you have the goal of spiritual practice to be reached through enlightenment (Nirvana) and to get rid of the cyclical phase of samsara characterized by the absence of craving, ignorance and disorders (Dhammapada 23). Hindus and Buddhists believe that, in both cases whether moksha or Nirvana, it represents the highest level of spiritual attainment and that it is an ultimate reality beyond the limitations of oneself also including the individual identity and ego.

These particular notions vary quite a lot from the tri-partite Abrahamic conception of a single final judgement, which concentrates on the divine judgment followed by the ensuing separation of the pious from the unrighteous at the end of time. The Hindu and Buddhist traditions don't have one, that essence of the faith (good or bad) which is judged by some god on a heavenly judgment day. Instead, man faces the consequences of his actions where the law of karma and the cycle of rebirth (samsara) take its toll (Bhagavad Gita 2.47, Dhammapada 1). Whilst the Hinduism and Buddhism takes into account the significance of moral conduct and ethical accountability, emphases are on personal conduct and personal alterations as the approaches of reaching spiritual freedom instead of piloting the external divine judgment (Upanishads; Bhagavad Gita 4.17). Moreover, Hinduism and Buddhism propose various paths (margas) and spiritual practices (yogas), which are suitable for a diverse spiritual need of human beings as well as their capacity for knowledge, distinct from the Abrahamic view which

emphasizes obedience to the divine commands and salvation by faith through divine grace (Bhagavad Gita 2.41-42; Dhammapada 20). Finally, kamma, bharaṅgiya and nibbana are the key ideas in Hindu and Buddhist eschatology through which the believers get deep understanding of the nature of existence, the basis of morality and the spiritual liberation. While Hinduism and Buddhism have common ideas of moral causality, cyclical rebirth, and freedom from the suffering, Abrahamic belief system of the final judgement by God is not acceptable because it places the prime importance on private responsibility, self-transformation, and the quest for the spiritual orientation of those experiencing karmic repercussions or not following the path of dharma..

Convergence and Divergence in Religious Beliefs about the Afterlife

Theology of different religions make a point of how the afterlife should be. The line of responsibility is a key idea as well, too. It is assumed that each person is to repay his actions in this life facing his/her very personal divine testament (Smith, 1991). This abstraction usually involves the idea of divinely determined justice, with the heap of one's past deeds (good or bad) weighing on one's judgments in the otherworld (Eliade, 1981). First, majority of believes consider the existence of the life after death as an end or culmination of the divine impartiality. in heaven, paradise, or, rather bliss, the righteous people spend their time; but the unrighteous face the sorts of conditions in hell or suffer. However, with one side there is another, in which the similarities appear to be plain but on a closer look some differences show up. Last day might feature the principle and the judging factors might vary from religion to another and how the afterlife is like, too. Christianity, for instance, emphasizes a dramatic apocalypse followed by a final judgment based on faith in Jesus Christ (Hebrews 9:27) (The New International Version of the Bible). Islam, on the other hand, depicts a more gradual end to the world and a judgment based on one's good and bad deeds throughout life (Quran 6:16). The lesson thus reinforces the importance of perseverance in the face of fear and failure.

This diversity can be explained through different setting aspects. Historical context turns out to be a number one factor of my success. God-given ideologies developing during periods of social tension may be focusing on the issues of divine justice and a spiritual community where all privileges and hardships equal level as it is a source of encouragement and motivation for the oppressed (Wright, 2010). In addition, theology of a religion to some extent influences in various concepts such as afterlife. Take the example of, within the Christianity, different beliefs about the nature of hell and hope of purgatory, a transitional period when souls of the dead undergo

purification before entering heaven. Acknowledging the fact that these religions did not all have to be the same in their claims and beliefs about what happens to people after they die is essential for exploring the fundamental priorities and historical backgrounds which gave rise to various religions across the world. It gives to the fact that everyone strives to find the meaning and justice, but at the same time considered the diversity of approach for the ultimate destiny of the native.

Conclusion

The comparative eschatology of Hinduism, Buddhism, and the Abrahamic religions shows both shared ideals and varying views on existence, morality, and ultimate release. Through myriads of religious traditions, notions like karma, rebirth and the quest for devotion, spirit freedom are universal that human being is on the way to search what it is, what kind of transcendence and ultimate fulfillment one is in need of. The adherents of Hinduism and Buddhism emphasize the cyclic nature of the rebirth and liberation from suffering via the acceptance of karma and dharma, whereas, the adherents of the Abrahamic religions do the focus only in a singular final judgement by the supreme deity, they emphasize the moral accountability and divine justice that comes with the end of the world. Despite the differences, all religions make available to their follows spiritual axis to individual growth, model of ethical behavior and achieve uniting with the divine, which is the expression of eternal human desire for meaning and meaning in life. The ability to grasp the different beliefs is the starting point of interfaith dialogue and tolerance in order to unite the religions such as Christianity, Islam and Hinduism in which to respect, understand and appreciate the splendor of the diverse faiths. When one acknowledges that there are common yearnings for justice, mercy, peace, and spiritual uplifting among different religious cultures, people are able to surpass religious boundaries and identify with each other for they are aware that they have a thing or two in common. Interfaith dialogue involves learning and growing since it makes it possible for members to belong and be motivated in understanding their followers on their own grounds while at the same time respecting and tolerating others. By utilizing means of communication as dialogue and equity, people can cultivate empathy, compassion, and solidarity, building a society in which all values taken are based on the same magnitude of dignity, respect and human value. In a nutshell, the pursuit of human being's meaning repeats itself through the Judgment Day concept, which is manifestation that human being is wired to seek for justice, accountability, and redemption. Judgment Day in Hinduism and Buddhism leads to the repetition of life in an effort to improve, giving a new birth and an end of suffering. However, the Abrahamic

religious world is about one final judgment. Nevertheless, such an occasion acts as a reminder to the universal human goal of transcendence, moral accountability, and ultimate fulfillment. Promoting diversity, conversation, and mutual agreement, individuals are to cultivate a culture of tolerant, and empathic society as well as respectful to various religious beliefs and values of fairness, humaneness, and spiritual development thus contributing to a more welcoming and fairer net-based community, founded on the same values of sympathy, justice, and spiritual development.

References

- 1 Corinthians. (n.d.). 1 Corinthians 15:20–23.
- Al-Bukhari, M. (1997). *Sahih Al-Bukhari* (Vol. 1). Dar-us-Salam.
- Bhagavad Gita. (n.d.). (Swami Sivananda translation).
- Cadge, W., & Djupe, P. A. (2018). *The Oxford Handbook of Religion and American Politics*. Oxford University Press.
- Daniel. (n.d.). Daniel 12:2.
- Dhammapada. (n.d.). (Thanissaro Bhikkhu translation).
- Eliade, M. (1981). *Cosmos and history: The myth of the eternal return* (orig. *Le Mythe de l'éternel retour*, 1949). Princeton University Press.
- Hadith. *Sahih al-Bukhari*.
- Holy Bible, New International Version (NIV). (2011). Zondervan.
- Matthew. (n.d.). Matthew 25:31–46.
- Muslim, A. (1976). *Sahih Muslim* (Vol. 1). Dar-us-Salam.
- Nawawi, A. (1975). *Riyadh As-Salihin: The Gardens of the Righteous*. Dar-us-Salam.
- Pargament, K. I. (2011). *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*. Guilford Press.
- Quran (English Translation).
- Quran. (English Translations). (n.d.). Abdullah Yusuf Ali Translation.
- Radhakrishnan, S., & Moore, C. A. (Eds.). (1957). *A Source Book in Indian Philosophy*. Princeton University Press.
- Smith, J. Z., & Green, R. P. (2019). *The Norton Anthology of World Religions: Hinduism*. W. W. Norton & Company.
- Smith, W. C. (1991). *The Meaning and End of Religion*. Fortress Press.

Talmud. (n.d.). Sanhedrin 90a.

Upanishads. (n.d.).

Wright, N. T. (2010). *Surprised by Hope: Rethinking Heaven, the Resurrection, and the World to Come*. HarperOne.

Wuthnow, R. (2007). *After Heaven: Spirituality in America since the 1950s*. University of California Press.