



Day of Judgment in Islam and other Religions: A Comparative Analysis

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DOI: 10.5281/zenodo.7008018

Submission Date: 24th July 2022 | Published Date: 18th Aug. 2022

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Abstract

Since belief in the Day of Judgement or resurrection in the divine religions is considered as a paramount in belief, addressing the issue and comparing it in different religions is very important. This paper compares the Day of Judgement/ resurrection in both Semitic and non-Semitic religions their similarities and differences in subjects such as the time of resurrection, the way and place of rising from death, the duration of torment, physical resurrection, public assembling, the embodiment of the actions, the duration of resurrection, the test of fire or passing through the molten material, divine judgment.

Keywords: Islam, Christianity, Judaism, Zoroastrians, Toaism, Sikhism, Budhsim, Day of Judgment.

INTRODUCTION

Belief in the Last Day is one of the pillars of faith. The Day of judgement is the Day, on which all creation will meet fully and fairly, for the reward of one's conduct or misconduct in this life. It is a day which is different from all other days. It will come, sooner or later. In fact nobody has ever denied that he will die. But the question is always on what will happen after the death. Some people claimed that after death nothing will happen except that the dead bodies will rotten away and disappear and will not be raised again to life. In response to this claim Almighty ALLAH in surah al qiyamah narrated to them, their nature of creation right from a drop of semen to a clot. And at the end He questioned them.

Has not He, (the same), the power to give life to the dead^[1]?

Some people believed that they will be raised back to life, while some believed that they exclusively will enjoy the good life of hereafter, whether they do good deeds or not in this world. People thought that whoever is rich on earth will also be rich in the hereafter. Likewise whoever is poor in this present world will also be poor in the hereafter. While yet some others that follow different religions like Jews and Christians believed that nobody will enjoy the hereafter except those who followed their religious doctrines, Almighty Allah Says in Al-Qur'an.

And they say none will enter paradise except one who is a Jew or a Christian that is [merely] their wishful thinking. Say produces your Proof, if you should be truthful^[2]

The fact of the matter is every living creature must die. Allah has made death incumbent and inevitable upon every creature, be it human beings, animals, insects and whatever it may be. Almighty Allah says in Al Quran.

Every soul will taste death. Then to us will you be returned^[3]

The above verse of the Glorious Quran indicates two things. The first thing is no soul will escape death when it comes. Secondly it also shows that we are going to return to Allah which means Day of judgement which is inevitable. So therefore, the only thing we shall do is always to remember that Allah [S.W.T] caused people to live and at the same time to die after their life span is expired. Finally they will stand before Him in the day of judgement for accountability of what they have done in the first world. The main purpose of life and its partner death is to test the creatures and see who among them will keep his/her duties towards Allah [S.W.T] as a servant or creature. Allah Says in Al-Quran.

He who created death and life to test you [as to] which of you is best indeed!^[4]

Belief in the Day of judgement is one of the articles of faith. Belief in the Last Day includes the belief in all that which will happen after death and that about which Allah and His Messenger [Peace be upon him] informed us. This includes the trial in the grave, and the torment or bliss there in. This includes the belief in all that will be witnessed in the

Day of judgement, such as Reckoning, giving of records. Reward and punishment, the bridge set over the Hell fire. This also includes the belief in the fountain that will be given to the Prophet Muhammad [Peace be upon him] belief in the paradise and Hell fire, belief in the believer's looking at their Lord and His talking to them.¹¹ A Muslim must believe in all these facts and others that are clearly mentioned in the Glorious Quran and what was authentically reported to have been said by the Prophet [Peace be Upon him]

In fact, Muslim must believe, without any doubt, in the Day of judgement and the physical resurrection, when the body will be recreated and soul will surely be re united with the body by God's unlimited Power. Just as God the Gatherer of mankind, created us the first time, He is surely who will bring us forth from death to stand in perfect judgement before Him. After the Day of judgement, death will no longer be, and our existence will be forever. The Day of judgement is when each and every individual will stand before the Creator i.e. Almighty Allah and will be questioned about his or her deeds. On that momentous day, we will each see in detail the result of even the smallest or an atom of good and the smallest or an atom of evil we have set forth in this present life. On that very Day lying and deception will no longer be possible. The ultimate reward is paradise [Jannah] and the penalty is hell [Nar]. God, the Recognizer and Rewarder of good, describes paradise [Heavenly Garden] as a wonderful place of pleasure filled with amazing eternal gardens with rivers flowing beneath. In paradise no heat or cold, no disease, fatigue or evil will exist. God the Giver of security will remove disease from the heart and body of its inhabitants and everything one wishes for will be granted. It will be said to those who enter paradise. "This paradise you have inherited as a result of God's mercy and your good deeds" The greatest of pleasures in the Hereafter will be the believers ability to see the face of their Lord the Most High. Being a Muslim does not guarantee or assure one paradise unless one dies in a state of Islam – submission to one God alone.

In the case of the Hell God The Reckoner describes Hell as an eternally horrible place beyond imagination a fire whose fuel is a human beings and stones. When a stern angels place people in the Hell they will say to them.

This is the fire which you used to give the lie to.^[6]

We all generally believe God is the most compassionate and most Merciful however, He is also severe in his punishment to those who deserve it. God's infinite justice is absolute and perfect. On the Day of judgement all deeds will be revealed. Allah {S.W.T} Says

On the day when hidden things shall be made manifest.^[7]

After revealing the secrets everyone will be treated justly in accordance with what he /she have done in the first world. No favour no nepotism in the court of Allah [S.W.T]. After the judgement everyone will go to his or her destination.

Day of Judgement in Islam

Islam, there are two general stages after death: the minor Judgement (al-Qiyama al-Sughra) which begins for every individual the moment they die, and the major Judgement (al-Qiyamah al-Kubra) which is a set event for all the creation.

The minor Judgement, also referred to in the Quran as the barrier (Barzakh), is where all the souls remain inside the grave where they were buried waiting for Yawm ad-Din (the Day of Judgement). Every soul spends its time in the Barzakh in either pleasure or torment, and get a glimpse of its final destination through a window. Those who had many sins would face punishment in the grave^[8]. As we can see from the following verse of the Glorious Qur'an:

So Allah saved him from the evils that they plotted (against him)
While an evil torment encompassed Pharaoh's people. The fire
They are exposed to it, morning and afternoon. And the one Day
When the Hour will be established (It will be said to angels): Cause
Pharaoh's people to enter the severest punishment.^[9]

In another verse concerning this punishment in the grave (Barzakh) Allah (S.W.T) says in the Qur'an:

And whoever turns away from my reminder, his shall
be a straitened life, and we will raise him on the day of
resurrection, blind^[10].

Ibn Mas'ud and Abu Sayeed Khudri (May Allah be pleased with them) said the meaning of this miserable life means punishment in the grave. Similarly Abu Hurairah (May Allah be pleased with him) narrates that Prophet Muhammad (Peace be Upon him) said the meaning of the above phrase in this verse is that Allah will send 99 snakes in the grave of the disbeliever. These snakes will keep on plucking his flesh till the Day of Judgement.^[11]

In another tradition Asma bint Abu Bakr (May Allah be Pleased with him) narrates that one day Prophet Muhammad (May Peace be Upon him) addressed the people and described the punishment in the grave. When he mentioned this, all the believers started crying loudly. It created a scene of a large hue and cry^[12].

In fact there are so many verses in the Glorious Qur'an and several hadith which further explain the punishment in the grave.

When the Day of Judgement begins, all creation is destroyed, then a new universe is created. All the creation will be resurrected in body and soul in their original form, naked and uncircumcised. The Throne of God (Allah is the Arabic word for God) will be brought forth onto the new earth, carried by eight enormous angels. God will call every person into Judgement individually, speak to them directly without a translator, and weigh their deeds on the scale. The paths after Judgement are two: the first is Jannah (Arabic for Gardens), roughly the equivalent of paradise, and the second is Jahannam, the equivalent to Hell. One's assignment to Jannah or Jahannam are determined by two things: their monotheistic belief in God without partners, and one's deeds in life. Those who believe in God and perform good deeds will be admitted into Jannah, whereas those who do not believe in God are punished in Jahannam eternally. Those who believe in God but had many sins will be sent to Jahannam until their sins are cleansed, then they are revived and admitted into Jannah.

Jannah is described in the Quran as a garden of perpetual bliss with rivers flowing underneath; it is bigger than the heavens and the earth of the current life. It is in the shape of a hill, with the center of it as the highest rank, where the Prophets will reside, right underneath the Throne of God, and where the springs of all the rivers of Jannah flow. The inhabitants live in a state of happiness and satisfaction with no worries or problems. The People of Jannah live in beautiful conditions in which they get everything they desire: beautiful spouses, clothes, servants, surroundings, food, etc.; all of the things indicative of a perfect life in the current world. In addition, they are brought close to God. Meanwhile, those in Jahannam are tortured, primarily by methods relating to scolding fire or freezing ice, for eternity, or until Allah wills for some of them to be saved.^[13]

The Quran explicitly states that Jannah is not an exclusive abode for followers of Muhammad. Rather, all monotheistic believers in God in all eras, such as Jews who followed Moses and the Christians who followed Jesus, will enter Jannah if they believed in God and did good deeds. Also, Muslims are not guaranteed Jannah. Rather they must be cautious not to die upon an act of polytheism that would lead them to the Hellfire eternally.

According to Islamic eschatology, the Day of Resurrection (yawm al-qiyamah) is believed to be God's final assessment of humanity. The sequence of events (according to the most commonly held belief) is the annihilation of all creatures, resurrection of the body, and the judgment of all sentient creatures. It is a time where everyone would be shown his or her deeds and actions with justice.

The exact time when these events will occur is unknown, however there are said to be major and minor signs which are to occur near the time of Qiyamah (end time). It is believed that prior to the time of Qiyamah, two dangerous, evil tribes called Yajooj and Majooj are released from a dam-resembling wall that Allah makes stronger every day. Other signs are mentioned like the blowing of the first trumpet by an archangel Israfil, and the coming of rain of mercy that will cause humans to grow from a tiny part of their tailbone, which was said to never degenerate, even in the grave, despite the decay of the human body. Many verses of the Quran, especially the earlier ones, are dominated by the idea of the nearing of the Day of Resurrection

Belief in Judgment Day is considered a fundamental tenet of faith by all Muslims. It is one of the six articles of faith. The trials and tribulations associated with it are detailed in both the Quran and the hadith, sayings of Muhammad. Hence they were added in the commentaries of the Islamic expositors and scholarly authorities such as al-Ghazali, Ibn Kathir, Ibn Majah, Muhammad al-Bukhari, and Ibn Khuzaymah who explain them in detail. Every human, Muslim and non-Muslim alike, is believed to be held accountable for their deeds and are believed to be judged by God accordingly.

Judaism

Judaism claimed they believed in oneness of God and they believed that God spoke to human beings through revelation and they also believe in prophets especially Moses and Abraham, they are also among those who look for the coming of Messiah to redeem Israelites and restore for them their lost kingdom.

Judaism is the Jewish religious system that not bases their faith exclusively on the new testament of the Bible. Even one of their prominent factions, that of the seduces did not believe in the existence of Angels they also disbelieve in resurrection after death.

But another division of Judaism, that is Pharisees shrivel believed in resurrection after death, angels and they stand against seduces. They believed their master ‘‘Rabbi’’ are advisers to God, and without ‘‘Rabbis’’ God can’t solve any difficulty.

They believed in the doctrine of ‘‘ Hakam’’. Hakam is a doctrine that Jews cannot tamper with or changed even by the command of God. They believed further that even Hakham can correct the Mistake done by God. If God made any mistake. Judaism believes in ‘‘Reincarnation’’ They believe that Jews will not die, and if they die, it is temporal as they will come back through another Jewish family to enjoy their labour in the service of Judaism^[14].

In fact in Judaism beliefs vary about Day of Judgement some believe that there will be such a day for following the resurrection of dead. While some disbelieved that exist.

In Judaism, beliefs vary about a last day of judgment for all mankind. Some rabbis hold that there will be such a day following the resurrection of the dead. Others hold that this accounting and judgment happens when one dies. Still others hold that the last judgment only applies to the gentiles and not the Jewish people.

Day of Judgement in Christianity

In the Christian religion, The Day of Judgment is the day in the future when all people who are living or dead will be judged by God. It is often known as the Last Judgment, Final Judgment, Judgment Day, Doomsday, or sometimes it is called The Day of the Lord.

The Bible declares that God has set a day in which he purposes to judge the inhabited earth^[15].

This day of judgment, also known as the Final Judgment, is when Jesus, the Son of God, will judge "the living and the dead" before destroying the old heaven and earth, which are corrupted of sin.

Sin can be defined as anything that opposes God’s will and law. To engage in sin is to disobey or abuse His laws. Because the urge to sin resides in human nature, mankind is corrupted and somewhat driven by the immoral inclinations that live in all people. This is a consequence of the fall into sin in the Garden of Eden. Before creating His new heaven and earth, God must do away with anything that could produce or bear sin into His new creation.

Jesus Christ will act as the justice of the last judgment, as the Bible states

‘‘Moreover, the Father judges no one, but has entrusted all judgment to the Son,’’^[16]

People will be judged by Christ and they will face punishment in accordance with the acts they have done. In this verse the Bible shows it is the son i.e Jesus who will judge the creatures not his father. Despite the fact that we have some verses that shows something different. This is contrary to what Islam said concerning Judgement in the hereafter.

Al-Qur’an said:

Surely your Lord will judge between them by his judgement, and He is the Mighty, the knowing^[17].

In another verse Al-Qur’an said

And certainly we lodged the children of Israel in a goodly abode and we provided them with good things; but they did not they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disregard^[18].

Islamically speaking no one has the power to judge on the Day of Judgement except Allah (S.W.T) and this has been proved by the number verses from the Glorious Qur’an and ahadith of the prophet Muhammad (Peace be upon him). The Bible is very definite that sceptics are collecting up vengeance against themselves and that God will ‘‘give to each person according to what he has done’’ and this can be seen in (Romans 2:5-6).

But you are stubborn and refuse to change, so you are making your own punishment even greater on the day he shows his anger. On that day everyone will see God’s right judgments. God will reward or punish every person for what that person has done^[19].

The above verses quoted from the bible shows God will punish or reward people based on what they have committed in this world. Here Islam is on the same line with Christianity as we are going to see from the following verses:-

Yea! Whoever earns evil and his sins beset him on every side, these are the inmates of fire; in it they shall abide.^[20]

In another verse

And (as for) those who believe and do good deeds
These are the dwellers of garden; in it they abide^[21]

At the final judgment, the destiny of the wicked and nonbelievers will be in the control of the almighty God who will assess everyone according to their soul's status. The following verses below also shows the stands of Christianity on the issue of Day of Judgement as we are going to see.

Therefore judge nothing before the appointed time; wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of the heart. At that time each will receive their praise from God. ^[22]

"For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad ^[23]

But I tell you that everyone will have to give account on the Day of Judgment for every empty word they have spoken. For by your words you will be acquitted, and by your words you will be condemned ^[24]

I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by his manifestation and his Kingdom ^[25]

Anglican and Methodist theology holds that "there is an intermediate state between death and the resurrection of the dead, in which the soul does not sleep in unconsciousness, but exists in happiness or misery till the resurrection, when it shall be reunited to the body and receive its final reward.

Anglican and Methodist theology holds that at the time of the Last Day, "Jesus will return and that He will 'judge both the quick and the dead'," and "all will be bodily resurrected and stand before Christ as our Judge. After the Judgment, the Righteous will go to their eternal reward in heaven and the Accursed will depart to hell (see Matthew 25)."

The "issue of this judgment shall be a permanent separation of the evil and the good, the righteous and the wicked" (see The Sheep and the Goats)

Moreover, in "the final judgment every one of our thoughts, words, and deeds will be known and judged" and individuals will be justified on the basis of their faith in Jesus, although "our works will not escape God's examination."

Belief in the Last Judgment (often linked with the general judgment) is held firmly in Catholicism. Immediately upon death each person undergoes the particular judgment, and depending upon one's behavior on earth, goes to heaven, purgatory, or hell. Those in purgatory will always reach heaven, but those in hell will be there eternally.

The Last Judgment will occur after the resurrection of the dead and "our 'mortal body' will come to life again." The Catholic Church teaches that at the time of the Last Judgment Christ will come in His glory, and all the angels with him, and in his presence the truth of each one's deeds will be laid bare, and each person who has ever lived will be judged with perfect justice. The believers who are judged worthy as well as those ignorant of Christ's teaching who followed the dictates of conscience will go to everlasting bliss, and those who are judged unworthy will go to everlasting condemnation.

The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvellous ways by which his Providence led everything towards its final end. The Last Judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death.

Intercession in the Day of Judgment in Christianity

Christians regards Jesus as their saviour on the D-Day(Day of Judgement) basing their argument with the following verses of the Gospel.

She will give birth to a son, and you are to give him the name
Jesus, because he will save his people from their sins^[26].(Mathew 1:21)

While in the book of John it is stated in the following manner.:

They said to the woman, we no longer believe just because of you said; now we Have heard for ourselves, and we know that this man really is the savior of the world^[27].

If Jesus is considered as a saviour on the basis of his preaching salvation and worshipping one God (Monotheism) then it would have been accepted. But claiming that he is a saviour in the Day of Judgement is baseless and blasphemous to the highest level. Claiming that the blood of Jesus on the cross can save mankind from the punishment of Hereafter despite their evils is also baseless and deceitful. This is because it is only Him (Allah) that can save mankind from his punishment. Allah (S.W.T) made this clear from numerous verses of the Glorious Qur'an as we are going to see.

Not by the smallest ant's weight will Allah wrong (any man).He that does a good deed shall be repaid two fold, Allah will bestow on him a rich recompense^[28]

In another verse Allah says

He is the Lord of the East and the west: there is no god but him. Accept him for your protector.(saviour)^[29]

In another verse it reads

On that day shall no intercession avail except of him Whom the Beneficent Allah allows and whose word HeIs pleased with^[30].

The above verses and other alike clearly shows that Allah (S.W.T) is the only guardian, saviour and protector as well.

When salvation is mentioned concerning day of Judgement one should know that it only Allah that can save him/her from the punishment of that day. As we have seen from the last verse quoted. Even the Bible it self testified this as we are going to see from the following verses.

You are my witness says the LORD'' and my servant whom I have chosen, that you may know and believe me and understand He. Before me no god was formed, nor there any after me. I am the LORD and besides me there is no savior^[31]

Likewise in the Hosea it reads

I am the LORD your GOD from the land of Egypt you Know no God by ME, and besides me there is no Saviour^[32]

The book of Isiah has accepted God as the saviour as we are going to see in the following verse.:-
Behold, God is my strength and my song and He has Become my salvation^[33].

Likewise in the chapter 45:15 of the same book it reads

Truly, thou art of God who hidest thyself. O God of Israel the savior^[34]

Likewise in the book of Luke it says

And Mary said, My soul magnifies the Lord and my spirit Rejoices in God my savior^[35]

These quotations are enough for the people of wisdom and understanding to know the truth about being Jesus as the saviour in hereafter. However the last quotation above was Mary when Angel conveyed the message of the birth of Jesus by her in a miraculous way. Had it been that Jesus is the Lord and God whom the Mary call upon, that would have been that it was Jesus who created his mother and this contradicted even the belief of the Christians. In fact from quotations above it is clear to us that God the Almighty is the only saviour.

Hinduism

In Hinduism, people are judged by Yama, the God of Death, in accordance with Karma. Depending on whether or not and how closely one adhered to one's duties in life, as well as one's deeds, they would be either punished or rewarded in their next life after reincarnation.[8] Those who performed their duties and performed good deeds would spend some time between lives in bliss in heaven, whereas those who did not follow the rules of their duties and performed bad deeds in life were either reincarnated or sent to Naraka (the equivalent of Hell) and tortured by various means between lives. There are several layers to Naraka, and people are sent to different ones for different punishments based on the severity and nature of their misdeeds in life. With the exception of Hindu philosopher Madhva, time in Hell is not regarded as eternal damnation within Hinduism^[36].

Buddhism

Gautama Budha was a spiritual teacher from ancient Bharat and the founder of Budhsim. The exact dates of birth and death are uncertain, but a number of 20th century historian have dated his life from circa 563 B.C to 483 B.C. Some more recent scholars, however have suggested dates 410 400B.C for his death. This alternative chronology has not been accepted by other historians.^[37]

Buddhism applies the principles of Karma and reincarnation much the same way that Hinduism does. There are several differing versions. In some there is no God that passes down judgement on individuals to either determine their future life or to reward or punish them for their current one. In such cases, humans, as well as all other beings except for the buddhas who have reached Nirvana, simply follow the cycle of reincarnation based on Karma until they can reach Nirvana. In some other versions of Buddhism, Yama,] as well as conceptions of Naraka and punishment, are adopted from Hinduism.

Taoism

In Taoism, death is neither feared nor desired instead a person enjoys living. In a sense, the afterlife does not exist in terms of Taoist belief system. It is I life that we are eternal in Taoism. The afterlife is within life itself. We are of the Tao when living and upon death are the Tao again. Death is the point where you cease to exist.^[38] Yet it is always you as we are always of the Tao but your expression of your life is within life.

Sikhsim

In Sikhsim, life is not a curse; it is a blessing and opportunity the question of afterlife would have to address heaven, hell, really the concept of afterlife itself. First of all, as understood by prior religions (and since) there is no heaven and hell in sikhsim. As there is nowhere to go or forced to go, here is also no such thing as yearning for salvation, as understood by Indian or Semitic faith. Guru yearned for the Nam (The Name) for the service of the Nam and to be imbued with Love always. Living thus, the Guru said, is the way of the Jivanmukti (Liberated in life),^[39] therefore, there is no waiting to die for a day of judgement, and liberation is not bound by death or time.

Zoroastianism

Resurrection in Zoroastrian sources According to Zoroastrian sources, the twelve thousand years of the present universe ends with the advent of the last Saoshyant three thousand years after Zoroaster is born (G.Arabi&R keshavar,2018,p.3). At that moment, there are huge events in the world, the souls of the dead again return to the mortal body (the later body) and the world becomes new, which is the same as the resurrection. Contrary to the Qur'an, which discusses Qiyamah in detail, this fundamental and important issue is very brief and obscure in Avesta. However, there are more details about this great incident in other Zoroastrian sources. The encyclopedia of Mazidisana has meant the resurrection as: The term resurrection (Rastakhiz) comes from the term (Irist) in Pahlavi and the terms (Risstak), (Rista) and (Rist) mean the dead and Rastakhiz (Rist+Khiz) means the rising of the dead. Saoshyant will also renovate the universe again". In the Zoroastrian religion, Rastakhiz is also called Ferashkard. Dr. AsadullahAzhir writes in his article: "Frashokerti in the new Avesta and Ferashkard in Pahlavi texts means renovation or brilliance, which is used in the Zoroastrian tradition to be equivalent to the renovation of material world". The Avesta in Yasht 19 paragraphs 11 and 12, which seems to be the most complete and clearest Avesta story about the resurrection, reads as follows: "So that they would renovate the world: The world is immortal, indestructible, eternal, and everlasting. When men rise again and become immortal, Saoshyant emerges and renovates the world on his own will. Therefore, the Ashe follower (Follower the right way) world becomes indestructible, Doroujnasuš will be driven to where the damage to Ashavans (Followers the right way) has come, and will be destroyed". In this context, there is no discussion about judging the acts, which is the main purpose of the resurrection in Islam and only the evolution of the world, and eternal life is discussed^[40].

Comparison of the Avesta and the Quran in terms of resurrection The statements of Yasht 15 (ZamyadYasht) in the Avesta as the most complete text of the Avesta on resurrection can be adapted to Qur'anic verses to some extent. Here, first, the Avesta phrases and then the Qur'an verse are presented.

- A) To renovate the world that is what zoroastrianism and this is in agreement with what the Qur'an in chapter 14:48
On the day when the earth shall be changed into a different earth, and the heaven (as well) and they shall come forth before Allah, the One, the Supreme^[41]
- B) According zoroastianism, The world is ever young, Immortal, Inexhaustible, Insolent, Everlasting, Everlasting, and Successful Concerning the permanence and immortality of the hereafter, the Qur'an has spoken repeatedly which is discussed here:)
Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs^[42]

In another Verse

Abiding therein forever; surely Allah has a Mighty reward with Him^[43]

- (C) "Immortality" (absence of death) in hereafter in Zoroastianism. Islam share same common view with them. As we are going to see
They shall not taste therein death except the first death, and He will save them from the punishment of the Hell^[44].

(D) Successful: Just like the zoroaster the Qur'an also emphasizes the salvation and happiness of paradise dwellers. It reads

These are Allah's limits, and whoever obeys Allah And His Apostle, He will cause him enter gardens beneath Which rivers flow, to abide in them; and this is great Achievement^[45].

While in case of the time of resurrection According to the verses of the Qur'an, the time of resurrection is not known to anyone other than Allah, even the Prophet of Islam (Peace be upon him) is not aware of it.

They ask you about the Hour, when will be its taking place? Say: The knowledge of it is only with my Lord None but He shall manifest it at its time It will be momentous in the heavens and the earth It will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its Knowledge Is only with Allah, but most people do not know^[46]

Among the differences between the Zoroastrian and Islam is the time of the resurrection, the Qur'an considers the knowledge of resurrection only known to Allah. While On the contrary, resurrection in the religion of Zoroaster is an expected event that has been modeled in the essence of the creation of the universe. See (G.Arabî&R keshavar,2018,p.7).

The length of the torment The length of the torment in the Giamah and the Hereafter has been three days in Zoroastrian sources, which seems to be as long as nine thousand years. In Pahlavi's narrative, Section 48, it reads, "For any sin [suicide] they have committed, they will be decapitated once and taken to the Hell for three days and their torment shall last nine thousand years for them. On the third day, Sepandarmaz rises and says, "Enough torment". They shall punish other sinners who have not been guilty of suicide as well"(G.Arabî&R keshavar,2018,p.). "Professor HashemRazi says:"... After the rise of the dead and the physical resurrection, everyone enters a public Paradise"(G.Arabî&R keshavar,2018,p.).If, as in Zoroastrian sources, like the Pahlavi narrative of section 48, everyone goes to Paradise and the wicked only suffer limbo and three days in the hell, the hereafter will lose its philosophy and God's righteousness will not be realized^[47].

The rise of the dead in resurrection In the Qur'an the rise of the dead is carried out simultaneously by blowing on the trumpet by Israfil. Although the name "Israfil" does not appear in the Quran, in the Zoroastrian sources, the rise of the dead is related to Saoshyant. Based on the Islamic sources the rise of the dead happens at the same time but based on Zoroastrian sources, the incident will take place in stages(G.Arabî&R keshavar,2018,p.9).

Incarnation in resurrection Although the physical incarnation cannot be clearly recognized in the Avesta, other Zoroastrian sources, such as Islamic sources, believe in the reunion of the soul and body in the resurrection but there are inconsistencies about its place. In Zad-e-Separm chapter 34, it reads: Zarathushtra asked Ahura Mazda:" The great men who die on the earth and re-settled in the Ferashkard will they have body or just will be souls? Ahura Mazda said "They will have body and rise again" (G.Arabî&R keshavar,2018,p.10).

But the Qur'an considers the place of incarnation as the graves. Allah (S.W.T) says
And the trumpet shall be blown, when lo! From their graves they shall hasten on to their Lord^[48]

In the nineteenth chapter of Bundahishn as one of the oldest sources of Zoroastrians, a comprehensive description of the resurrection is presented that the phrases of Bundahishn are then compared with the Qur'an.

The physical resurrection and the power of the Lord on the re-creation of the human body: Bundahishn: "Zarathushtra asks Ahura Mazda "as you exposed the body to water and wind, where does it reincarnate and how the resurrection is?" He replied ...As I created and maintained the child in mother's womb. First, they rise Kiumars' bone and then Mashya and Mashyana and they shall raise the rest of people" (G.Arabî&R keshavar,2018,p.12).

The Qur'an also answers to the question of rebuilding the body by referring to the original creation of man as we are going to see in the following verse:

And he strikes out a likeness for us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?^[49]

In the subsequent verse Allah (S.W.T) says
Say: He will give life to them who brought them into existence at first And He is Cognizant of all creation^[50].

Also, the Qur'an refers to the endless power of the Lord, like Bundahish. This can be seen in the following verse:
Yea! We are able to make complete his very fingertips^[51]

Nevertheless, from the point of Bundahishn, the first human being, Kimuars and then Mashya and Mashyana i.e. Adam and Eve are revived. However, the Quran brings forth the rebirth of all human beings.

While in the case Public assembling in Zoroastrianism Bundahishn: "For fifty-seven years Saoshyant will raise the dead until he rises all people righteous or devious (G.Arabi&R keshavar, 2018,p.13). This text, like the Qur'an, refers to the general rise of the human beings, which is carried out by blowing the trumpet.

And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall Swoon, except such as Allah please; then it shall be Blown again, then lo! They shall stand up awaiting^[52].

The place of the resurrection of human beings Bundahishn: Everyone rises from where he lost his life or fell onto the ground (G.Arabi&R keshavar,2018,p.15). The Qur'an considers the place of human rebirth as the grave, the place where the dead is buried, not where he has been consumed by death as it is in Zoroastrianism.

And the trumpet shall be blown, when lo! From their graves they shall hasten on to their Lord^[53]

The embodiment of actions Bundahishn: then, the Istostran assembly will take place where all people stand on the earth. In this assembly, everyone will see his good performance (G.Arabi&R keshavar,2018,p.15). Here Islam is the same length with Zoroaster as we are going to see in the following verse:

On that day, men shall come forth in sundry bodies that they may be shown their works^[54]

Qur'an also refers to the fact that anyone sees his actions in resurrection and his deeds are embodied in some way. Knowing the sinners by their faces Bundahishn: The righteous will be detectable from the devious as the white sheep against the black (G.Arabi&R keshavar,2018,p.17). In Islam Allah (S.W.T) described how the faces of the sinners and righteous would in the Day of Judgement as we are going to see in the following verses:

On that day you will see the faithful men and the faithful women their light running before them and on their right hand- good news for you today:

Gardens beneath which rivers flow, to abide therein, that is the grand achievement^[55].

Likewise in the subsequent verse Surah Al-Rahman Allah (S.W.T) says

The guilty shall be recognized by their marks, so they Shall seized by the forelocks and feet^[56].

The separation between the good doers and evil doers Bundahishn: So the good doers shall be separated from the evil doers. The good doers will be taken to Groudman (divine dwelling) and the evil doers will be taken back to the hell (G.Arabi&R keshavar,2018,p.18). In the case of Islam Allah (S.W.T) described or name this great day as the day of separation as we are going in the following verse:

This is the day of the judgment which you called a lie^[57]

While in the case of duration of resurrection Bundahishn: For three days and nights, the devious shall be in the Hell and punished. The righteous shall be happy in the Groudman . (G.Arabi&R keshavar,2018,p.19).Here, Bundahishn considers the period of resurrection and torment three days, This is contrary to the teachings of Islam as we are going to see.

Yea! Whoever earns evil and his sins beset him on every side, these are the inmates of fire; in it they shall abide^[58].

In another verse

And (as for) those who believe and do good deeds These are the dwellers of garden; in it they abide^[59].

Islam and Zoroastrianism differed in terms of the duration of the punishment against the evil doers in the Day of Judgment.

In the case Sirat which they called in Zoroastrianism test of fire or passing through the molten material Bundahishn: "Then, all people shall be burnt in molten metal and purged. The righteous will think of it as warm milk"(G.Arabi&R keshavar,2018,p.19)

Pahlavi's Narratives, section 48 has similar statements, Test of molten material, which is one of the stages of the resurrection in the Avesta and other Zoroastrian texts, seems to be similar to the following verse. While in Islam Qur'an discussed about the issue Sirat a bridge over hell fire which everyone has to cross. Allah (S.W.T) says

And there is not one of you but shall come to it ,this is unavoidable decree of your Lord^[60]

The above quotations clearly show there is a similarity between the two religions. In Islam (Qur'an) there is a discussion about passing through hell and fire, but in Zoroastrian sources, it is about molten metal.

Comparison

There exist similarities and differences between the religions of the world on the issue of belief in the Day of judgment and issues around it in subjects such as the time of resurrection, the way and place of rising from death, the duration of torment, physical resurrection, public assembling, the embodiment of the actions, the duration of resurrection, the test of fire or passing through the molten material, divine judgment.

Belief in Judgment Day is considered a fundamental tenet of faith by all Muslims. It is one of the six articles of faith. Unlike Islam Judaism is the Jewish religious system that not bases their faith exclusively on the new testament of the Bible. Even one of their prominent factions, that of the seduces did not believe in the existence of Angels they also disbelieve in resurrection after death.

But another division of Judaism that is Pharisees strives believed in resurrection after death, angels and they stand against sadducees. They believed their master "Rabbi" are advisers to God, and without "Rabbis" God can't solve any difficulty.

Concerning punishment in the grave Muslims belief in the existence joy and torment in grave depending on the way one spent his life on earth. One remains either in comfort or torment till resurrection. Contrary to this, some faction of Jews believed that the souls of the wicked are punished in the hereafter by Dumah and three subordinate angels of destruction. Only on sabbath, they are released from their sufferings.

On the issue of divine Judgment Jews believed that they are only people that will enter paradise.

Christianity like Islam, In the Christian religion, The Day of Judgment is the day in the future when all people who are living or dead will be judged by God. It is often known as the Last Judgment, Final Judgment, Judgment Day, Doomsday, or sometimes it is called The Day of the Lord. But contrary to Muslims modern Christians believed that Jesus would be the judge in hereafter not Allah which is against teachings of Islam. Christians like Muslim they believed that it is only God who knows the time of Hour. On the issue intercession on the day of judgement modern Christians believed that Jesus would be their saviour on that very day. This is contrary to what is known in Islam because Almighty Allah is the only saviour and supreme judge on day of qiyamah. Christianity like Islam believed in resurrection, existence of the hell and paradise.

Zoroastianism like Islam, they believed in death, physical resurrection, existence of the hell and paradise. But they however differed on the issue of the Hour. Among the differences between the Zoroastrian and Islam is the time of the resurrection, the Qur'an considers the knowledge of resurrection only known to Allah. While On the contrary, resurrection in the religion of Zoroaster is an expected event that has been modeled in the essence of the creation of the universe. Likewise on the issue of torment in the hereafter Islam differed with Zoroastianism. In the religion of Zoroaster the torment of hereafter only last for three days.

In Hinduism, contrary to Islam people are judged by Yama, the God of Death, in accordance with Karma. Depending on whether or not and how closely one adhered to one's duties in life, as well as one's deeds, they would be either punished or rewarded in their next life after reincarnation. Those who performed their duties and performed good deeds would spend some time between lives in bliss in heaven, whereas those who did not follow the rules of their duties and performed bad deeds in life were either reincarnated or sent to Naraka.

Taoism is totally contrary with Islam with regard to the issue of the hereafter In Taoism, death is neither feared nor desired instead a person enjoys living. In a sense, the afterlife does not exist in terms of Taoist belief system. Likewise in Sikhism hell and heaven does not exist.

Findings

- The prominent faction of the Jews did not believe in resurrection after death and they also disbelieved in the day of Judgement.
- Modern Christians claim that Jesus is their saviour in hereafter
- Several verses in the Bible testified God is the only saviour(See Hosea 13:4/Isiah 12:2/Luke 1:46-47/Isiah 45:15& verse21)
- Paradise and Hell exist in the following religion :Islam, Christianity ,Zoroastianism, Judaism.
- Jews believed that they are only people that would enter paradise
- In modern Christianity Jesus is the judge in the hereafter.

- There is no afterlife in Toaism.
- In Sikhism heaven and hell does not exist.
- In Zoroastrianism the sinners were only punished for three days.
- In Islam, Christianity and Zoroastrianism people were either punished or rewarded on the basis what they have done in this material world.
- In Islam and Christianity only God knows the time of the Hour.
- Resurrection in the religion of Zoroaster is an expected event that has been modeled in the essence of the creation of the universe.
- Establishment of punishment in the grave.
- Sinners were known by their faces on the Day of Judgement in Islam and Zoroastrianism.
- According to Zoroaster the place of the resurrection of human beings Bundahishn: Everyone rises from where he lost his life or fell onto the ground
- Islam considers the place of human rebirth as the grave, the place where the dead is buried, not where he has been consumed by death as it is in Zoroastrianism

CONCLUSION

There are many similarities between Islam, Christianity and Zoroastrianism in terms of resurrection summarized as follows: Both religions accept the principle of the resurrection, rise of the dead, and believe that changes will take place in the present world. It becomes an ideal world and everyone will be rewarded and punished for his deeds. However, there are obvious differences in some details including the difference in the torment of sinners and unbelievers. There is few or nor similarities between Islam and Budhsim, Sikhism, Toaism with regard to the issue of Day of Judgement/resurrection. Finally, Islam is more comprehensive and precise on the issue of Day of Judgement than any other religion on earth.

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CITE AS

Dr. Abubakar Bako. (2022). Day of Judgment in Islam and other Religions: A Comparative Analysis. Global Journal of Research in Education & Literature, 2(4), 174–185. <https://doi.org/10.5281/zenodo.7008018>