

Concept Of Day Of Judgment In Revealed Religions: Analytical Study

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Abstract

In Pakistan, Theology is one of major establishment that plays a vital role in fabrication of human behavior in the society. The current study is carried out to analyze the heavenly text with reference to the concept of Day of Judgement in revealed religion and the impact of the concept on the human psychology. This study concluded that the sense of accountability positively impact on interpersonal relationships with others. Accountability can be defined as a “perceived expectation that one’s decisions or actions will be evaluated by a salient audience and that rewards or sanctions are believed to be contingent on this expected evaluation (Hall & Ferris, 2011: 134). It has made them responsible and leads them towards a happy and virtuous life. In this analytical study much identical pedagogy was came across in the revealed religions that can serve as a cord to unity, harmony, seed tolerance and respect for every religion globally. An understanding of the other religion and belief system the religion based atrocities can be avoided.

Key words: Religion, Accountability, Impact, Christianity, Islam, Judaism.

Introduction

There are three major religions of the world; Judaism, Islam and Christianity with many adherents around the world. There are approximately 1.9 billion Muslims worldwide (24.9% of the 2020 global population), making Islam the second largest religion in the world behind Christianity (Pew Research Center 2011). Buddhism, too, is a religion that is practiced worldwide. It is believed that as many as 535 million people around the world practice this religion, which represents between 8% and 10% of the total global population (World Population Review 2021). Abrahamic religions include

Christianity, Islam as well as Judaism. Abraham was entitled the father of Jews who were conceived as the “chosen people”. Torah is considered the core holy text having five books of Old Testament. A number of 613 commandments are delivered by Torah to which believers have to follow in their lives. All the revealed religions have oneness of belief that on the Day of Judgment, after we die, the merit of our entire lives, with every relevant factor included, will be judged by an all-knowing, all-understanding and ultimately decisive judge: God, perhaps with the help of some angels. Thereafter, the good people will be sent to heaven, the bad ones to roast (or boil) in hell. So

it will be the day on which God will assess every human being and the moral worth will be awarded according to the deeds.

The Bible describes that God “has set a day in which he purposes to judge the inhabited earth.” (Acts 17:31). On another occasion in Christian religion is stated as 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.” Matthew 12:36-37. In Judaism the concept of Day of Judgement is illustrated as “A bruised reed shall he not break, and the flax shall he not quench: he shall bring forth judgment unto truth.” Isaiah: 42:4.

The subject of the last judgment (yawm al-dīn, yawm al- qiyāma) is one of the most important themes in the Quran. It appears in many forms, especially in the first Meccan sūras, which are dominated by the idea of the nearing day of resurrection when all creatures, including jinn and animals must be judged. Zoroastrianism, founded by the Iranian prophet Zoroaster, teaches that after death the soul waits for three nights by the grave and on the fourth day goes to the Bridge of the Requiter, where the person’s deeds are weighed. If the good outweigh the bad, even if only slightly, the soul is able to cross the bridge to heaven; if the bad deeds outweigh the good, the bridge becomes too narrow for the soul to cross, and it plunges into the cold and dark abyss of hell. This is not the end, however, for there will be a final overthrow of Ahriman, the prince of demons, by Ahura Mazdā, the “Wise Lord,” who will resurrect all human beings, preside over a Last Judgment, and restore the world to goodness.

Research Methodology

The study is analytical based as a form of qualitative research. It is the method of utilizing

documents and archives to analyze and comprehend human thoughts behind social activities. Archives and documents are attainable data that are circulated and can be retrieved from various sources, such as government agency documents and records, mass media, and social science research journals and private documents. The current study employs textual analysis method, established on the extensive range of data of archival origins, as it is adequate to attain following objectives: comparing and analyzing human thinking patterns, motives behind any action and belief system in different religions or cultures. Textual analysis is a methodology that incorporates discerning the language used, symbols, and techniques employed by the writer in the text to infer the messages, communicated by the text. According to Yin (1994), document analysis as a research method produces a rich description of a single phenomenon. Consequently, the textual analysis answers the questions such as what is the core objective or meaning of the text and how it is related to the identical manifestations of the society. Furthermore, as Merriam (1988, p. 118) mentioned, “Documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem”. Secondary sources, pertaining ecclesiastical doctrines or religious conflicts are utilized by researcher to promote conformity, peace and tolerance among the followers of all religions extensively and concentrating on Islam, Judaism and Christianity in particular (Bowen2009).

Textual Analysis

Document analysis is a process of examining documents in order to provide factual knowledge and understanding in order to determine the reliability, accuracy, and representativeness of the collected data. In this course of action rationality and responsiveness is ensured.

Islam is monotheist religion as the devotees believe in oneness of God, Sustainer, the Creator, the Ruler and Judge of the universe (Nasr et al., 2015). Clearly, Islam means yielding to one and only Authority, obedience and giving up oneself to Allah Almighty “There is no true God but Allah, and Muhammad is the Messenger (Prophet) of God”, while sin can be defined as anything that opposes God’s will and law. To involve in sin is to overstep or abuse His decree. Because by nature human is inclined towards sin and is corrupted. Aqidah is a set of beliefs, which is beyond the thinking process of humanity, and the Quran is the source of guidance for the followers. There are six aspects of Aqidah, known as the Pillars of Faith in Islam that are Belief in Allah, Belief in the Messengers of Allah, Belief in the Angels, Belief in the Books of Allah, Belief in the Day of Judgement and Belief in the Qada and Qadr (the divine decree or predestination respectively, in which there must be no doubt or suspicion from the believers. So the belief in the Day of Judgment is a core belief of Islam around which the whole of the life of Muslim revolves, he acts with responsiveness that he is accountable of his every deed. In Surah **Al-Mutaffifin**, the Holy Quran says:

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ * لِيَوْمٍ عَظِيمٍ * يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Do not these think that they shall be raised again, for a mighty day, the day on which men shall stand before the Lord of the worlds? (83:4-6)

Above mentioned ayah clearly illustrates that there is a life after death and there will be a day of Judgement and every human being has to face his Creator. On another instance Allah Almighty addresses to those who doubt on the day of Judgement, the mushriqeen as

مَا الْأَرْحَامِ فِي وَتَقَرُّ لَكُمْ لَتَبِينَ مَخْلَقَةٍ وَعَيْرِ مَخْلَقَةٍ مُضَعَّةٍ مِنْ وَمِنْكُمْ أَشَدُّكُمْ لَتَبَلُّغُوا ثُمَّ طِفْلاً نُحْرَجُكُمْ ثُمَّ مُسَمًّى أَجَلٍ إِلَى نَسَاءٍ عَلِمَ بَعْدَ مِنْ يَعْزَمُ لِكَيْلَا الْعُمْرِ أُرْدَلُ إِلَى يَرُدُّ مَنْ وَمِنْكُمْ يَتَوَفَّى مَنْ

وَرَبَّتْ اهْتَرَّتْ الْمَاءَ عَلَيْهَا أَنْزَلْنَا فَإِذَا هَامِدَةٌ الْأَرْضَ وَتَرَى شَيْئاً يُحْيِي وَأَنَّهُ الْحَقُّ هُوَ اللَّهُ بِأَنَّ ذَلِكَ * بِهِيجَ رُوجِ كُلِّ مِنْ وَأَنْبَتَتْ رَبِّبٌ لَا آتِيَّةُ السَّاعَةِ وَأَنَّ * قَدِيرٌ شَيْءٍ كُلِّ عَلَى وَأَنَّهُ الْمَوْتَى الْقُبُورِ فِي مَنْ يَبْعَثُ اللَّهُ وَأَنَّ فِيهَا

O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage. This is because Allah is the Truth and because He gives life to the dead and because He has power over all things. And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves. (22:5-7). Furthermore, Quran explains how it will happen as

مَهِيلاً كَثِيْبًا الْجِبَالُ وَكَانَتْ وَالْجِبَالُ الْأَرْضُ تُرْجَفُ يَوْمَ

On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.73.14(73-Surah Al-Muzzammil).

When will this day happen? is not clear but Allah Almighty says in surah Qaf verse 41 قَرِيْبٍ مَكَانٍ مِنَ الْمُنَادِ يُنَادِ يَوْمَ وَاسْتَمِعْ And listen the Day when the Caller will call out from a place that is near. And when Messenger was inquired about the exact point of time of the Day of Judgement he replied, Allah is best aware. It shows that belief in the Day of Judgment is important for Muslims and They believe the time of Qiyamah is preordained by God but unknown to man.

Similarly in Christianity the belief in the Day of Judgment is evident various biblical excerpts, for instance in Acts 17:30-31 God says

30 The times of ignorance God overlooked, but now he commands all people everywhere to repent, 31 because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.” All the believers of Jesus Christ will be presented to him and he will judge every single being for what he has done in the body. Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God (Romans 14:10)

On another place in Corinthians 6:9-10 the text states that every believer who was on the way of righteousness will be blessed from the kingdom of God.

9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, 10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

This tenet of Christianity has unity with Islam. Abu al-Sa'id Khudri reported Allah's Messenger (ﷺ) as saying Abu al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then Allah's Messenger (SAW) looked towards us and laughed until his molar teeth became visible. He then again said: May I inform you about that with which they would season it? He said: Do it, of course. He said: Their seasoning would be balim and fish. The Companions of the Prophet (ﷺ) said: What is this balam? He said: Ox and fish from

whose excessive livers seventy thousand people would be able to eat.

The declaration of the Day of Judgment both the religious texts articulate as

Blow a trumpet in Zion;

sound an alarm on my holy mountain!

Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near,

(Joel 2:1 on)

And in Quran it is brought out as And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allaah wills” (al-Zumar 39:68)

The Day of Judgement is also known as The Day of Eternity (Yawm Al-Khulud), because people are moved to their eternal residence. Unbelievers live eternally in Hell and believers, in Paradise. Allah says,

Enter it in peace. This is the Day of Eternity. [Surat Qaf, 50:34]

Similarly Bible describes eternity because all the trials and difficulties of this world will be removed forever.

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” (Revelation 21:4)

Those who have disbelieved and died in disbelief, the earth full of gold would not be accepted from any of them if it were offered as a ransom. They

will have a painful punishment, and they will have no helpers. (Quran, 3:91)

Then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment (Peter 2:9)

The belief of Jews is that by living in accordance with the laws ordered by Torah, on the Day of Judgment Jews will earn a rank in the eye of God and reward in the World to Come. Much of Jewish law was passed down through oral tradition. The laws and traditions of Judaism are found in written form in the Torah, orally, as well as in the rabbinical writings of the Talmud and the mystical teachings of Kabbalah. There are thirteen principles of Faith best describe the foundation of the Jewish faith: God is the Creator and Guide of everything that has been created. He alone is the cause of all that exists; God is absolute and unparalleled unity. He is one, God is incorporeal, He is free from all anthropomorphic properties and He has no likeness at all, God is eternal, the first and the last, God should be worshiped exclusively, He is the only one to whom it is proper to pray to, One should not pray to any foreign false gods and all the words of the Prophets in the Torah are true (Maller, 2020).

Moshiach is the key belief in Judaism, Moshiach means Messiah will commence in the new world which Torah references in numbers "And now, I am going to my people. Come, I will advise you ... what this people will do to your people at the end of days." (24:14) Jews believe this messianic era will happen when they have proven themselves worthy through their "mitzvoh" (good deeds); therefore much of Jewish ritual and tradition center around service and giving back to community. Though the Moshiach could come at any time in any generation, the Talmud states that it will be before the Hebrew year 6000 (approximately 2239 on the Gregorian calendar) and after that, a resurrection of the dead and Day of Judgment will

follow. The dead will be reborn on the Day of Judgment and split into three groups: the evil, the righteous, and those in the middle. "And many of those who slumber in the dust of the ground shall awake," says Daniel 12:2, some to everlasting life, and others to reproaches and everlasting abhorrence. God will judge each person at this moment and select where they will experience eternity.

Perhaps thou wilt say: Who testifies against me? ... But the Sages say: A man's soul testifies against him, for it is said: Keep the doors of thy mouth from her that lieth in thy bosom. What is it that lies in a man's bosom? You must say, it is the soul. ... But the Sages say: A man's limbs testify against him, for it is said: Therefore ye are My witnesses, saith the Lord, and I am God.

(Chapter 2. Talmud, Tractate Hagiga)

Here, judgment is not executed by God directly or by some prosecuting angel, before the judgment seat, reading from the "Book of Deeds"—but by the reflex of one's own internal conscience, if indeed "limbs" represents the instruments of one's actions performed during a person's earthly lifetime.

Fast forward now to a similar passage in the Qur'an, the holy book of Islam:

On that day none shall be questioned about his sin, neither man nor jinn (spirit).

O which of your Lord's bounties will you and you deny?

The sinners shall be known by their mark, and they shall be seized by their forelocks and their feet. (Quran 55:39–41)

Conclusion

Philosophically, accountability has been considered as a virtue pertinent to the spiritual life. People who believe in scriptural accountability believe that they are accountable to God, that they enjoy the obligations that come

with their faith, and that God's responsibility is a gift that helps them live happy and successful lives. Happiness is not directly associated to accountability to God but it gives the meaningfulness to the life of the believer and the sense that he matters to the others. Results provide tentative support for Individuals perceive themselves to be accountable to God in a virtuous manner, but much work remains to be done. This topic offers the promise of bridging sociological and cultural differences among different religious identities. It paves the way for psychological and philosophical research on religion and health in ways that shed light on human well-being and flourishing.

Conflict of interest

Authors declare no conflict of interest.

Authors contribution

All authors have equal contribution in this study.

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