

The Signs of Resurrection in Judaism and the Islamic Perspective on Them: A Descriptive Doctrinal Study

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ABSTRACT

The study aims to demonstrate that Islam, as revealed by Allah Almighty and brought forth by all messengers, includes belief in the Hereafter. It also seeks to highlight that Judaism, across its various phases, has largely omitted any reference to the Hereafter, examining the political motives behind its denial of this belief. The methodology is structured into two chapters and a conclusion, each chapter comprising two sections. The first chapter addresses the concept of resurrection between affirmation and denial, the first section beginning with a linguistic and terminological definition of resurrection, followed by a discussion on the resurrection of bodies and souls in the second section. The second chapter examines the doctrine of resurrection within Judaism, outlining the phases this belief has undergone in Jewish religion and analyzing the Jewish belief in the Messiah (Christ) as the awaited savior. The conclusion includes key findings and recommendations. Among the findings, it is highlighted that the occurrence of the Hereafter signifies Allah's wisdom, with all divinely revealed religions agreeing on the resurrection of bodies, though differing on the resurrection of souls. Muslims unanimously believe in the return of souls to their bodies. The Jewish doctrine of resurrection has passed through various stages, initially affirming and ultimately denying the belief. In conclusion, the doctrine of resurrection is affirmed in both Islamic and Jewish beliefs, though in Judaism it has perverted towards denial.

Keywords: Resurrection, Islam, Judaism.

□ Introduction:

Praise be to Allah, the Lord of all worlds, and blessings and peace be upon the most honored of messengers, our Master Muhammad (PBUH), and upon his family and all his companions until the Day of Judgment. To proceed:

Belief in the Hereafter is one of the six pillars of faith, and it is known that this belief encompasses several aspects, including:

1. Belief in the resurrection and the revival of the dead.

2. Belief in the gathering, the hisab (divine judgment), and the Sirat (the bridge over Hell).
3. Belief in Paradise and Hell.

The occurrence of the Hereafter is a testament to the profound wisdom of Allah Almighty. Allah says: “*Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make* And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.*” (Quran, Al-Jathiyah: 21-22).

Allah also sent prophets and messengers to guide people toward belief in this great pillar of faith, so they may prepare for this Day. As Allah says: “*Then did you think that We created you uselessly and that to Us you would not be returned?*” (Quran, Al-Mu'minun: 115).

The one who observes the Quran realizes the immense significance of this Day to Allah Almighty, evident through several aspects:

- a) The frequent mention of the Hereafter throughout the Quran, appearing in numerous verses.
- b) Naming certain chapters after some of its titles, such as Al-Haqqah (The Inevitable), Al-Waqi'ah (The Event), Al-Qiyamah (The Resurrection), and Al-Qari'ah (The Striking Hour), among others.
- c) The various names given to it in the Quran, each highlighting its attributes and the terrifying events it encompasses.

❑ Research Problem:

There exists ambiguity and a lack of clarity regarding the signs of resurrection among certain groups claiming to be part of Islam, as well as within Judaism. This issue is compounded by the contradictions present in the Bible, which affirms these signs, while some Jews during the time of the Prophet Muhammad (PBUH) also acknowledged them.

❑ Methodology:

The research plan is structured as follows:

An introduction,

Two chapters - a conclusion.

Chapter One: Resurrection Between Affirmation and Denial.

- Section One: Resurrection in Language and Terminology.
- Section Two: Resurrection of Bodies and Souls.

Chapter Two: The Doctrine of Resurrection in Judaism.

- Section One: The Phases of the Doctrine of the Hereafter in Judaism.
- Section Two: The Jewish Belief in the Messiah (Christ) as the Savior.

Conclusion: This section presents the key findings and recommendations.

 **Chapter One: Resurrection Between Affirmation and Denial**

- Section One: Resurrection in Language and Terminology.**
- Linguistically:**

The term "resurrection" carries several meanings, including "sending forth, reviving after death, and stirring or moving after death" (Al-Jawhari, 1987, Vol. 1, p. 273). It also encompasses the meaning of "haste" (Ibn Manzur, 1955, Vol. 2, p. 117).

- **Terminologically:**

Resurrection refers to the revival of bodies after death and the reinstatement of souls within them. In this regard, Ibn Kathir, may Allah have mercy on him, states (2009): "Resurrection is the time and the return of the souls and bodies on the Day of Judgment" (Vol. 4, p. 614).

Section Two: Resurrection of Bodies and Souls.

Issue: Is resurrection applicable to both bodies and souls, or solely to bodies?

To answer this, we can say:

1. All revealed religions agree on the return of bodies. Sheikh al-Islam Ibn Taymiyyah states (2004): "The resurrection of bodies is unanimously agreed upon by Muslims, Jews, and Christians" (Vol. 4, p. 284).
2. "And with the very same bodies" (Al-Qurtubi, 2005, p. 182).
3. "Moreover, the one who denies it is considered a disbeliever" (Ibn Mani', 1997, p. 65). Al-Igi states (1997): "The people of all sects are in full agreement on its permissibility and occurrence" (p. 372).

However, a divergence exists among the religions regarding the return of souls, while Muslims unanimously believe in the return of souls to their bodies. Ibn Hazm, may Allah have mercy on him, states (2011): "All Muslims agree that Allah Almighty will resurrect the bodies on the Day of Judgment and restore their souls to them" (p. 16).

Despite the prophets' call to believe in resurrection, there have emerged sects that deny it.

After thorough research, the scholar concludes that people regarding resurrection fall into four categories:

1. **Affirmation of resurrection for both body and soul:** This is the belief of Muslims and others from religions such as Judaism and Christianity.
2. **Denial of resurrection for both bodies and souls:** This view is mentioned in the Quran concerning the polytheists of Arabia.
3. **Affirmation of resurrection only for bodies:** This perspective is held by some of the Jahmiyyah.
4. **Resurrection for souls only, without bodies:** This belief is attributed to philosophers such as Aristotle, Avicenna, Al-Farabi, the Batiniyyah, and others (Ibn Qayyim, 2007).

Those who deny resurrection cling to false arguments, which the researcher will not delve into extensively to avoid prolongation. However, in summary, some of these arguments include:

1. The impossibility of the decomposition of the deceased's parts in the earth: They argue that after decomposition, it is impossible to know or reassemble those parts (Ibn Sina, 1949).
2. Denial of the connection between resurrection and divine ability.
3. The claim that resurrection lacks wisdom and is merely trivial (Ibn Qayyim, 2007).

There are other arguments as well, which the researcher has chosen to omit since they relate back to the aforementioned points.

Source of This Misguidance:

The root of their delusion lies in their reliance on flawed reasoning, as they compared Allah Almighty to humans, thus denying His ability to resurrect—may Allah protect us from such notions.

Ibn Qayyim (2007) mentioned that the Quran refutes these false arguments through three fundamental principles:

1. **Affirmation that complete knowledge is only for Allah:** Allah states: *“And he presented for us an example and forgot his own creation. He said, ‘Who will give life to these bones while they are disintegrated?’* Say: (O Muhammad SAW) ‘He will give life to them Who created them for the first time! And He is the All-Knower of every creation!’”* (Quran, Ya-Sin: 78-79).
2. **Affirmation that complete ability is only for Allah:** Allah says: *“Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator* Verily, His Command, when He intends a thing, is only that He says to it, ‘Be!’ and it is!”* (Quran, Ya-Sin: 81-82).
3. **Affirmation that complete wisdom is only for Allah:** Allah states: *“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”* (Quran, Al-Mu'minun: 115). He also says: *“Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?”* (Quran, Al-Qiyamah: 36) (pp. 16-17).

□ Evidence of Resurrection in Islam:

The evidence for resurrection is too numerous to be fully compiled in a single study, as the Quran and the Sunnah are rich with both textual and rational proofs affirming resurrection. Among these is Allah's statement: *“Have you not considered those who left their homes in thousands, fearing death? Allah said to them, ‘Die,’ and then He gave them life. Indeed, Allah is full of bounty upon the people, but most of the people do not show gratitude.”* (Quran, Al-Baqarah: 243).

Furthermore, regarding the Companions of the Cave, Allah says: *“And thus We awakened them that they might question one another. Said a speaker among them, ‘How long have you remained?’ They said, ‘We have remained a day or part of a day.’ They said, ‘Your Lord is most Knowing of how long you have remained.’”* (Quran, Al-Kahf: 19).

And there are many other pieces of evidence.

These proofs vary greatly, highlighting the significance of this day and the certainty of its occurrence, which reflects Allah's mercy upon humanity.

Among those methods are:

1. Emphasizing the occurrence of this day.

2. Indicating the fate of those who deny resurrection on the Day of Judgment, which is one of disgrace and humiliation.
3. Clarifying that resurrection is one of the unique attributes of Allah, and no one among His creation can achieve it.
4. Describing the terrors of the Day of Judgment, including the bridge (Sirat), the gathering (Hashr), Paradise (Jannah), and Hellfire (Nar).
5. Warning people of its imminent arrival.
6. Using analogies, illustrating that just as Allah created man from nothing, He is certainly capable of resurrecting him after death.
7. Demonstrating that the approximation of the Day of Resurrection is a manifestation of Allah's immense wisdom and mercy.

And there are many other pieces of evidence; each proof contains details and verses that support it, but this serves as a brief overview.

❑ Chapter Two: The doctrine of Resurrection in Judaism

• Section One: The Phases of the Doctrine of the Hereafter in Judaism.

An examination of Jewish beliefs regarding the afterlife reveals a clear disparity, resembling contradictions. My assertion is not solely based on the differences found within their texts or the statements of Jewish scholars throughout history; I fully recognize the continuous and unending distortion and alteration of their sacred scriptures. Rather, I feel there is a dilemma regarding this matter that requires answers and resolution. This is particularly highlighted by the verses in the Noble Quran that refer to the Jews' discussions about Paradise, Hell, punishment, and bliss, such as when Allah Almighty says: *"They said, 'The Fire will not touch us except for a few days.' Say, 'Have you taken a covenant with Allah? Then Allah will never break His covenant. Or do you say about Allah that which you do not know?'"* (Quran, Al-Baqarah: 80). Additionally, Allah states: *"And they said, 'None will enter Paradise except one who is a Jew or a Christian.'"* (Quran, Al-Baqarah: 111).

It is remarkable that this stage—referring to the time of the Prophet Muhammad's (peace be upon him) mission—during which the Jews expressed such beliefs, came after several phases that contained statements contrary to what is mentioned in the Noble Quran.

To thoroughly understand the matter, the researcher will present the conflicting opinions among the Jews themselves regarding this issue, whether from their scriptures or through the statements of their scholars. Subsequently, the researcher will examine these opinions, following the insights of religious scholars on this matter. May Allah grant success in this endeavor.

We begin by studying the texts attributed to Moses (peace be upon him), and to be able to determine the status of these texts regarding the concept of resurrection and recompense, we will conduct a search process on a number of terms that convey the meaning of the Day of Resurrection or resurrection and recompense. These terms are: resurrection, Day of Judgment, Day of Reckoning, Paradise, and Hell.

By attempting to trace the meanings associated with these terms in the Old Testament of the Bible, we will find that this section is almost completely devoid of such meanings! The term "resurrection" is not mentioned at all in the Old Testament, while the term "the Last Day" appears only once in the context of a complaint presented by a woman to the king of the Children of Israel.

Then the king said to her, "What is the matter?" She answered, "This woman said to me, 'Give me your son so we may eat him today, and we will eat my son tomorrow.'" (29) So we cooked my son and ate him. The next day I said to her, "Give me your son so we may eat him," but she had hidden him. (The Bible, 2 Kings: 6, 28-29).

It is clear that this context—an absurd and sacred narrative—deviates far from the meaning and concept of the Last Day, resurrection, and recompense that religion can convey.

When we look at the phrase "**Day of Judgment**" or "**Day of Reckoning**," we find that these terms are not mentioned at all in the Old Testament of the Bible! As for the word "**Paradise**" it is mentioned only nine times, and it is exclusively linked to the earthly garden that God placed Adam in after creating him, without any association with the paradise of resurrection and recompense.

In this previous context, "**Paradise**" appears in three instances, including:

The moment when Adam and Eve heard God walking in the garden, prompting them to hide due to their nakedness (8): "And they (Adam and Eve) heard the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the Lord God among the trees of the garden (9). And the Lord God called to Adam and said to him, 'Where are you? (10)' So he said, 'I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.' (11) And He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat? (12) Adam said: the woman whom you made with me gave me from the tree, so I ate.'" (The Bible, Genesis: 3, 8-12).

I should note here that reviewing such texts serves the primary purpose of our discussion, which is the absence of the idea of resurrection and recompense in Jewish thought. However, this presentation also provides a diligent reader with a fair idea of the intellectual paganism and mythical texts present in the Bible itself. I will leave these meanings without comment due to their lack of sufficient clarity.

Thus, the term "**Paradise**" does not refer to the paradise of resurrection and recompense but rather to the garden where the Creator placed Adam after his creation. In other texts, the meaning of "**Paradise**" does not go beyond what the earth produces in terms of fruits and crops, i.e., the earthly garden. This is reflected in the last mention of "**Paradise**" in the Old Testament of the Bible: "For as the earth brings forth its bud, as the garden causes the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations" (The Bible, Isaiah: 61, 11).

What further reinforces this meaning is the statement by the French researcher Genebez (2012), who argues that the "Day of the Lord," as intended by the prophets, signifies a day of threat, retribution, and vengeance against the disobedient, primarily the people of Israel themselves. This day was a subject of mockery and sarcasm among many, who viewed it as very distant. To emphasize this distance, they referred to it by the Hebrew name "Aharit Hayamim," meaning "The End of Days" or "The Last Day," a term that the Torah does not mention at all during the time of Moses or the judges, at least not in the texts available to us. It seems that by calling it "The End of Days," the Jews were not at all resembling the terminology used by Christians or Muslims, who believe in the Hereafter and that it is imminent. Instead, the Jews mockingly distance themselves from it. (p. 81)

Indeed, even Jewish scholars themselves have recognized this phenomenon. For instance, the Jewish scholar Ibn Kamuna (1961) raised a question regarding this issue. He stated:

"Indeed, in this Torah, we find no explicit mention of the rewards and punishments in the Hereafter, which is one of the most important matters to address, and a fundamental principle in legislation. If the Torah in the hands of the Jews were revealed by God, it would not be permissible for it to be devoid of such explicit mention, while instead focusing on worldly matters, which are mentioned extensively in the Torah. This world is transient, and the pleasures and sorrows of it hold no significance. Even if we were to consider them significant, experience has shown that the pleasures of this world are not exclusively for the righteous, nor is suffering confined to the disobedient. How many righteous and obedient individuals are miserable, and how many wicked and disbelieving individuals live in happiness? God is exalted above breaking His promise and threat, or informing of something that will not occur, or the reality contradicting His words." (p. 157).

Ibn Kamuna (1961) then provided a response that I doubt he himself was fully convinced by, stating:

"The absence of explicit mention in the Torah does not harm, since it was revealed to Moses, peace be upon him, and addressed to the Children of Israel, who have widely disseminated it. If one were to ask: Why was it not explicitly stated in the Torah? The answer would be that divine matters should not be approached with 'why?' nor should they be questioned with 'why not?'. This may be due to a wisdom we do not understand. Furthermore, the prophets are the healers of souls, guided by God. Just as a physician treats present ailments of the body, so too the prophet, as the healer of souls, addresses the spiritual maladies of the people based on what he observes in his time. The people of Moses' time were not disbelievers in the rewards and punishments of the Hereafter; rather, their ailment was the worship of idols, stars, and other entities besides God. They believed that by worshipping these idols and offering sacrifices to them, the earth would flourish, the land would be fertile, and the fruits of the trees would prosper. Their scholars, ascetics, and the pious among them would admonish the people, teaching them that agriculture, which is essential for human existence, is achieved through the worship of the sun and the stars. They warned that if they angered these celestial bodies through disobedience, the land would become barren and desolate.

They stated in their writings (we mentioned earlier) that Jupiter was displeased with the plains and deserts, which is why they became devoid of water and trees, inhabited only by ogres. They held farmers and cultivators in high esteem due to their role in cultivating the land, which was seen as an expression of the will and favor of the celestial bodies. In the Nabataean agricultural texts, it is mentioned that ancient sages and prophets commanded that instruments be struck during holidays and in front of the idols, believing that the deities delighted in such acts and would reward those who performed them generously.

They frequently emphasized this action with promises and threats regarding the lengthening of lives, the prevention of afflictions, the removal of ailments, the fertility of crops, and the increase in the yield of fruits. When these matters became widely known to the point of being regarded as certainties, and in His mercy, Allah sought to eliminate this misunderstanding from people's minds and relieve them of the burdens of such arduous and unbeneficial practices. He revealed through the tongue of Moses that if these celestial bodies and idols were worshipped, rainfall would cease, the earth would become barren, fruit trees would fail to bear, and afflictions and ailments would afflict the bodies, leading to shortened lives. Conversely, by turning to the worship of Allah, the rains would fall, the earth would flourish, human conditions would improve, health would be restored, and lifespans would be extended.

And this promise and warning were reiterated in several places in the Torah to dispel that notion and erase its impact from the souls, allowing them to recover from the disease of this belief and the corruption it caused. Had their illness been the denial of the eternal existence of souls after death and the concepts of reward and punishment in the hereafter, it would have been mentioned repeatedly in the Torah for emphasis and confirmation. However, since this was not the case, it suffices to say that it was widely accepted among the community and hinted at. Therefore, the Jews held the belief in resurrection and the revival of the dead, acknowledging the persistence of the soul after the physical body's demise. This belief was transmitted from one generation to the next, as they prayed for their deceased and acknowledged the need for repentance when they believed their time was near. They instructed those who were sentenced to death—whether through punishment or retribution—to ask Allah to make their execution an expiation for their sins, thereby freeing them from the punishment of wrongdoing in the hereafter.

They mandated the mention of belief in the resurrection of the dead in prayers and outside of them, as well as when passing by the graves of their community, as I mentioned in recounting their beliefs. Their scholars and religious leaders have elaborated on the details of the conditions of Paradise and Hell, reiterating this matter often. (pp. 157-159)

Ibn Kammuna's (1961) response carries within it several contradictions, of which we mention the following:

- 1- His statement: "Divine matters should not be subject to opposition or questioning, for it may be a wisdom that we do not know." (Ibn Kammuna, 1961, p. 157).

We say: This response is a presumption of the conclusion, as your opponent has not conceded the authenticity of this Torah you speak of. Rather, their assertion that it lacks mention of resurrection and the Day of Judgment serves as evidence of its alteration. So how can you then argue that these are divine matters that should not be subject to opposition, when your dispute with them is precisely about proving that—specifically, the alteration of the Torah we have in hand?

- 2- Your justification for the absence of mention of the Day of Judgment in the Torah is that the people to whom Moses (peace be upon him) was sent did not deny it. We say: Even if we concede this point for the sake of argument, does this justify completely omitting the Day of Judgment? Moses (peace be upon him) should have called a people to worship God alone, warning them that if they did not respond, their fate would be hell—a wretched end. Mentioning the Day of Judgment and what pertains to it is essential in every religion. How could it not be so when the person called must know what his fate will be if he accepts this call or rejects it? Even followers of secular religions, such as Hinduism, Shintoism, and Buddhism, do not neglect the issue of the soul after its separation from the body; they have provided answers and solutions. What cannot be denied by Ibn Kamunah and others is the close connection between the call to the oneness of God and the explanation of the reward or punishment resulting from acceptance or rejection. And God knows best.

In the words of Ibn Kamunah, there are many trivialities and contradictions that I will leave aside for fear of prolonging the discussion.

Then, some Christian leaders attempt to search for the idea of resurrection and reward in the Old Testament of the Bible, which is obviously an essential and complementary part of their faith (i.e., Christian doctrine). However, they find only vague texts that are nearly devoid of meaning.

Among these, Bishop Younes mentions the following sacred text: "Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead. Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by." (The Bible, Isaiah: 26, 19-20)

The apparent meaning of this text, even if indirectly, hints at the afterlife and resurrection. However, the people of the religion itself deny this interpretation. Upon referring to the established traditions in the interpretation of the Old Testament, we find that this text does not refer to the resurrection in the afterlife; instead, it pertains to the revival of the Jews after the Babylonian exile, meaning their return to the usurped land of Palestine once again. As is clear from verse (20), specifying the resurrection of the dead to a particular people ("Your dead shall live") does not indicate the Day of Judgment, as the Day of Judgment encompasses the resurrection of all humanity, with no distinction made for any specific group.

The religious leaders explicitly acknowledge that the texts regarding the resurrection of the dead in the Old Testament are indirect. The Bible Dictionary states (1995): "It appears from the faith, reward, and retribution mentioned in Job that resurrection is implicitly understood, and it is also mentioned implicitly in topics expressing hope for life with God in His presence." (pp. 748-749)

The second phase—if the term is appropriate—represents their period in Palestine, during which they were influenced by Eastern beliefs. The concept of the underworld became clearer, resembling Sumerian and Babylonian ideas. The Hebrews during this period adopted afterlife beliefs similar to those of the Sumerians and Babylonians. The notions of immortality and the afterlife remained ambiguous for them. The Sumerians and Babylonians described the afterlife as a realm of darkness and fear, a place from which a person would never

return once they entered.

If we return to the texts of the Torah during this phase, we find no clear and correct mention of the belief in resurrection and the Day of Judgment. Instead, we encounter language that reflects myth and imagination, akin to that found in Sumerian and Babylonian religions.

The Torah text is quite similar to the Babylonian text in that it describes temporal punishment in this worldly life, such as pain, illness, loss of wealth, sudden death, and the oppression of enemies, etc. After death, a person goes to the realm of the dead, which is the same dark world described in Babylonian mythology where all are equal. The Torah refers to the underworld as (Sheol), and the term (Sela) may be an Arabization of the Hebrew word (Sheol), which means the abyss. The abyss, in its original (mythological) sense, is the place for the dead, where anyone who descends does not rise again. This aligns with the words of the Sumerians and Babylonians.

The Jews believed that all the dead, both the righteous and the wicked, were cast into the abyss, with only those closest to God, like Moses, Enoch, and Elijah, being exempted. The lower earth, the pit, or Sheol is the abyss where the dead go after their demise, and there is no escape from it for anyone who has died.

The writers of the Torah during this period had contradictory interpretations of the concept of the abyss. The author of the Book of Job affirms the existence of the abyss, referring to it as the land of darkness, as indicated in the text:

"Why did you bring me out from the womb? Would that I had died before any eye had seen me, and were as though I had not been, carried from the womb to the grave. Are not my days few? Then cease, and leave me alone, that I may find a little cheer before I go—and I shall not return—to the land of darkness and deep shadow, the land of gloom like thick darkness, like deep shadow without any order, where light is as thick darkness." (The Holy Bible, Book of Job: 10:18-22).

And we find the writer of the book in another subsequent text affirming on the lips of Job that the reward will be in this world and does not mention the abyss he referred to at the beginning of the text, saying:

"Behold, God is mighty but does not despise any; He is mighty in strength of understanding. He does not keep the wicked alive, But gives justice to the afflicted. He does not withdraw His eyes from the righteous; But with kings on the throne He has seated them forever, and they are exalted. And if they are bound in fetters, And are caught in the cords of affliction, Then He declares to them their work And their transgressions, that they have magnified themselves. He opens their ear to instruction, And commands that they return from evil. If they hear and serve Him, They will end their days in prosperity And their years in pleasures." (The Holy Bible, Book of Job: 36:5-13).

These two passages reflect the reality that the Jews faced during the period in which the Book of Job was written, a harsh phase in Jewish history marked by their suffering under Babylonian captivity. They endured the bitterness of exile to Babylon and were disappointed by the anticipated victory over their enemies. This turmoil is clearly evident in the texts of this book. Will Durant expressed this by stating:

"This book was perhaps written during the Babylonian exile, and it may describe, by analogy, the Babylonian captivity. It is the first and oldest explanation of that endless problem—the problem of human destiny and God's dealings with mankind on this earth. This problem arose due to the Hebrews' preoccupation with worldly matters. Since paradise did not exist in ancient Jewish doctrine, it was imperative that virtue should be rewarded in this world, and suffering had no reward whatsoever. Yet, it often seemed to them that the wicked prospered and escaped, while the greatest sufferings befell the righteous. Why, then, does God not punish the wicked and reward

the righteous?" (Vol. 5, p. 345)

Therefore, we find that the author of the Book of Job concludes, at the end of the book, that the reward and punishment will be in this worldly life, completely ignoring the afterlife, even if it is referred to as "Sheol." This indicates that Yahweh rewarded Job for the afflictions he suffered with many of the pleasures and delights of this world, while the author of the book disregarded all the answers to the questions posed through Job's words regarding the fate of man after death.

The Third Stage: This is the period following the Babylonian exile. In fact, I would like to note that this division may face some criticism, especially regarding the texts we will mention that may seem contradictory to some of what we have previously stated. Nevertheless, such a division is necessary for us to understand and analyze those contradictory texts arising from the Jewish religion. Let us return to the third stage:

This is because when the Persians occupied the land of Babylon, the Jews came into contact with them and were influenced by their religion, which adopts the belief in the afterlife, especially after King Cyrus of Persia allowed the Jews to return to Palestine. The relationship between the Persians and the Jews was favorable, prompting the Jews to study the Zoroastrian religion of the Persians. From the teachings of this religion, the Jews adopted the belief in another life after death. For the first time, they also learned that there is a paradise or a hell, and they transferred this belief into their own religion. When they accepted the idea of the afterlife, they embraced it with the jealousy that has always characterized the Jewish people, yet their jealousy did not add any clarity or even a possibility of its existence. (Shalabi, 1988, p. 195)

The timing of this new tendency—during the writing of the Torah—might be linked to the psychological state of the Jews, who had been subjected to oppression, persecution, and the experiences of fragmentation, fear, and slavery. It was as if, when they were unable to seek retribution for themselves in this world, they began to harbor the hope of achieving justice on a difficult day.

The reality acknowledged by Gibbon and other Western writers regarding this interpretation is reflected in the same texts found in the Old Testament, which coincided with the pressures and difficult stages experienced by the Jewish people. Additionally, this includes the concept of the awaited Messiah, around which the Jews have often speculated, and we will dedicate a special section to this topic.

In order to ensure that our research is objective, I will present the texts found in what is known as the Old Testament, which refer to the mention of the Day of Judgment and what it entails in terms of reward and accountability. However, before that, we must pay attention to the central issue and challenge of this research, which is as follows: we do not find any genuine mention of the Day of Judgment, accountability, or punishment in the five books attributed to Moses (peace be upon him). Therefore, many contemporary and later researchers have concluded that the Torah currently in the possession of the Jews does not include references to the Day of Judgment, which implies that the Jews do not believe in resurrection and recompense.

Thus, we can say that the Torah does not mention resurrection at all, nor reward after death, and the Jewish doctrine on the Day of Judgment is the same as that of the doctrine of the Dahriya (eternists). This opinion has been held by several specialists in religions.

In contrast, we find other scholars affirming that the Jews believe in the Day of Judgment and that they share this belief with Muslims. Sheikh al-Islam Ibn Taymiyyah (2004) stated, "The place of the bodies is agreed upon among Muslims, Jews, and Christians" (vol. 4, p. 284).

Additionally, the Qur'an mentions on behalf of the Jews that they will remain in the Fire for a few days. Allah, the Exalted, says: "*And they said, 'Never will the Fire touch us, except for a few days.' Say, 'Have you taken a covenant with Allah, so that Allah will not break His covenant? Or do you say about Allah that which you do*

not know?'" (Qur'an, Al-Baqarah: 80).

And His saying: *"And they said, 'None will enter Paradise except one who is a Jew or a Christian.' That is their wishful thinking"* (Qur'an, Al-Baqarah: 111).

What Al-Bukhari (2004) narrated from the hadith of Abu Huraira (may Allah be pleased with him) states:

"When Khaibar was conquered a poisoned sheep was presented to God's messenger and he said, "Collect for me the Jews who are here." Then when they were collected God's messenger said to them, "I am going to ask you something, so will you tell me the truth about it?" They replied, "Yes, Abul Qasim." He asked who their father was, and when they replied that he was so and so he told them they lied, for their father was so and so. They said, "You have spoken truly and well." He then said, "Will you tell me the truth about a matter if I ask you about it?" They replied, "Yes, Abul Qasim; and if we lie you will know as you did about our father." He asked them who would go to hell and they replied, "We shall be in it for a little, then you[*] will succeed us in it." He said, "Go off in shame into it. I swear by God that we shall never succeed you in it." He then said, "Will you tell me the truth about a matter if I ask you about it?" and when they replied, "Yes, Abul Qasim," he said, "Have you put poison in this sheep?" They replied that they had, and when he asked them what had induced them to do that they replied, "We wanted to get rid of you if you are a liar, for if you are telling the truth it will not harm you." (p. 346)

This undoubtedly indicates their belief in the Day of Judgment and that there is Heaven or Hell.

Moreover, Al-Nasa'i (2002) narrated that Aisha (may Allah be pleased with her) said:

"A Jewish woman entered unto me and said: 'The torment of the grave is because of urine.' I said: 'You are lying.' She said: 'No, it is true; we cut our skin and clothes because of it.' The Messenger of Allah (PBUH) went out to pray and our voices became loud. He said: 'What is this?' So I told him what she had said. He said: 'She spoke the truth.'" (p. 405)

One who believes in the punishment of the grave undoubtedly believes in the Day of Judgment, which involves reckoning and punishment.

- After presenting these texts from the Book and the Sunnah, which indicate the mention of Heaven, Hell, and accountability on the Day of Resurrection by the Jews, we will present several texts found in the books of the Old Testament that mention resurrection and recompense. These texts vary in their indication of this belief. We will then reach a conclusion, or rather a reconciliation, between the absence of mention of the Day of Judgment, resurrection, and recompense in the Torah and the books of the Old Testament and what is stated in the Qur'an and the Sunnah regarding the Jews and their belief in this Day. Among these texts:"

What is mentioned in the Book of Ezekiel: "In that day, the Lord will punish the host of heaven in the heights, and the kings of the earth upon the earth. They will be gathered together, as prisoners are gathered in a pit, and they will be shut up in a prison; and after many days they will be punished. The moon will be confounded, and the sun ashamed, for the Lord of hosts will reign on Mount Zion and in Jerusalem, and before His elders, glory. The dead in the earth will awake, these to everlasting life, and these to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever." (The Holy Bible, 24:20-24)."

And thus it came in the Book of Ezekiel: "The hand of the Lord was upon me, and he brought me out in the Spirit of the Lord and set me down in the middle of the valley; it was full of bones. And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. And he said to me, 'Son of man, can these bones live?' And I answered, 'O Lord God, you know.' Then he said to me, 'Prophecy over these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones:

Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the Lord.' So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. Then he said to me, 'Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe on these slain, that they may live.' So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army. Then he said to me, 'Son of man, these bones are the whole house of Israel. Behold, they say, "Our bones are dried up, and our hope is lost; we are indeed cut off." Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord.' (The Holy Bible, 37: 1-10)

And let us note in this particular text: that there is a precise partial description of resurrection, the dead, and the decayed bones. The writer continues to narrate this until he says: '... So I prophesied as He commanded me, and breath came into them, and they lived, and stood on their feet, an exceedingly great army.' (The Holy Bible, 37: 20-21).

Up to this point, the doctrine of resurrection is clear and evident. However, the writer insists on inserting the notion of racial nationalism in interpreting this doctrine, which is a significant turning point that clarifies some of the Jewish deviation in this belief, which is one of the essentials of the religion of the prophets. Reflect on how the author of the Torah transformed the discourse about resurrection and the revival of the dead:

First, to be exclusive to the Children of Israel."

Secondly: to confine the place of this day to the Holy Land that God promised to the Children of Israel.

This deviation and distortion prompted scholars to deny any mention of the Torah regarding the Hereafter. Dr. Al-Mut'ani (1992) states:

'There is no significant mention in the Torah about the Hereafter, Heaven, or Hell, aside from the Garden of Eden, which they mention—albeit rarely—in the context of Adam and Eve's expulsion, not as a destination for the pious or as a necessity for preparation for it. They see it, according to the descriptions in the Torah, as being in southern Lebanon—hence the numerous promises in the Torah regarding the entirety of Lebanon belonging to the Jews—but in this world, not in the Hereafter.'" (page.248)

The Talmud (1995) mentions bliss and Paradise, stating:

"Bliss is the abode of pure souls. One day, despair placed the cloak of one of the fabrics there, and it became perfumed with the leaves of the trees, retaining that fragrant scent, which made it worth 3 francs. The food of the believers in Paradise is the salted flesh of the leviathan's wife, and they are served at the table the meat of a very large wild bull that feeds on grass growing on a hundred mountains. Only Jews enter Paradise; however, Hell is the abode of the disbelievers, and they have no share except for weeping due to the darkness, filth, and mud therein. Hell is sixty times larger than Paradise because those who wash only their hands and feet, like Muslims, and those who do not circumcise, like Christians, who move their fingers (make the sign of the cross) will remain there forever." (Page 42)

And their statement: 'Only Jews will enter Paradise' is as mentioned by Allah in the Holy Quran: 'And they said, "None will enter Paradise except one who is a Jew"' (Quran, Al-Baqarah: 111).

However, the Talmud is also not free from a terrible contradiction, as it subsequently introduces us to an atheistic belief that completely contradicts the belief in the Day of Judgment, namely the idea of reincarnation. This concept has been extensively discussed in Hinduism, then transitioned to Buddhism, and we find it clearly evident among the Druze and the Nusayris. It is astonishing to find mention of this belief in the Talmud. Let it speak for itself..."

"As for the Jews who distort their religion or kill one of their own kind, their souls, after death, immediately flow into animals and plants and dwell within them. After a miserable life, they are sent to Hell to endure various forms of punishment for twelve months. At the end of this period, they are resurrected alive and merged with inanimate objects, animals, and idolaters. When they are purified, they return to Judaism." (Talmud, 1995, p. 50)

The author does not limit himself to the general meaning of the concept of reincarnation; he delves into the details and specifics. What he mentions about the soul residing in animals at one time, and in plants and inanimate objects at other times, is referred to in Hinduism as: transmutation, transformation, dissolution, and establishment. The return of the soul to a human body is called transmutation, to an animal body is called transformation, to a plant is called dissolution, and to inanimate objects is referred to as establishment." (Al-Khatib, 2008, p. 403)

- ❑ In fact, this confusion present even in the Talmud clearly demonstrates the extent of the Jews' turmoil in their beliefs, depending on the subjective circumstances they experience or the religions they are influenced by.

Here, it is essential to analyze the previous contradictions regarding this important doctrine of the Day of Judgment, starting from the Torah, which lacks any mention of the Day of Judgment—as previously mentioned—and how we reconcile that with what is stated in the Qur'an and the Sunnah regarding the Day of Judgment, and from the words of the Jews?

There is no doubt that alteration has occurred and is a reality in the Torah. In fact, this distortion and alteration have accompanied the historical phases through which the compilation of the Torah has passed, each according to the time and place. I mean that the doctrines established by the Torah may differ in their mention in the Torah from one era to another. An example of this is the doctrine of resurrection and recompense. It is undeniable that the Torah revealed to Moses mentioned the Day of Judgment and the obligation to believe in it, as this doctrine is a fundamental pillar in the call of the prophets and messengers. Allah, the Exalted, addressed Moses, saying: ***"Indeed, I am Allah; there is no deity except Me, so worship Me and establish prayer for My remembrance. Indeed, the Hour is coming; I almost conceal it, that every soul may be recompensed according to that for which it strives."*** (Qur'an, Taha: 14-15)

However, the Torah that is in our hands today has neglected to mention this day, as previously noted, which is clear evidence of the distortion that has occurred in the holy book. As for the reason the Jews during the time of the Prophet Muhammad (peace be upon him) mentioned the Day of Judgment, resurrection, and recompense, it is due to several factors:

Firstly, the Jews who lived in the Arabian Peninsula still had remnants of the Torah that had not been distorted. This is evidenced by the Prophet (peace be upon him) asking them to inform him about the punishment for adultery for the married among them. This indicates that the Prophet was aware that they still possessed some correct remnants of the Torah. However, we must also note that the mentalities of the Jews during that period were not different from those of other Jews in their susceptibility to distorting words from their rightful places. This is illustrated in the narration of ***'Abdallah b. 'Umar: he narrated that the Jews came to God's Messenger and mentioned to him that a man and a woman of their number had committed fornication. He asked them what they found in the Torah about stoning and they replied that they should disgrace them and that they should be beaten. 'Abdallah b. Salam then said, "You lie; it contains instruction that they should be stoned to death, so bring the Torah." They spread it out, and one of them put his hand over the verse of stoning and read what preceded it and what followed it. 'Abdallah b. Salam told him to lift his hand and when he did so the verse of***

stoning was seen to be in it." (Bukhari, 2004, p. 645)

From this hadith, we understand what we mentioned about the Torah that existed during the time of the Prophet Muhammad (peace be upon him), which still contained some truths that were revealed to Moses. We also observe the remarkable and clear eagerness to distort and conceal the words and commands of Allah.

In summary, the mention of the Day of Judgment by the Jews during his time was based on the truth that remained in the distorted Torah. However, this truth was not pure, as they restricted Paradise to themselves and made Hell a dwelling for others.

It is important to note that the stages of distortion that this doctrine underwent varied in their concepts. At times, we find that the discussion about this day is directed toward the resurrection of the Children of Israel and their life on their land in abundance and peace. The writer indicates that what he discusses pertains to this worldly life. We have previously cited texts that demonstrate this, where some books talk only about reward and punishment in this world.

Dr. Al-Mat'ani, (1992) states:

"The concept of reward in the Torah, like the concept of punishment, is limited to worldly life. Elevation in the land, humiliating nations, possessing wealth and resources, and abundant agricultural and animal production—this is the reward for obedience. As for punishment, it is manifested in worldly dispersion and poverty. Restricting punishment and reward to these two concepts suggests that the Jews do not believe in the afterlife, nor do they turn away from it in any way. The cycle of work and its reward and punishment in the Torah does not extend beyond worldly life at all!" (P.325)

- ❑ **Section Two: The Jewish Belief in the Messiah (Christ) as the Savior.**
- **The Return of the Messiah in Jewish Religions**
- **Events Associated with the Return of the Messiah**
- **Conditions for the Return of the Messiah**
- **The Upcoming Battle (Armageddon)**

It is stated in the Torah: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (The Bible, Isaiah 9:6).

The Talmud (1995) also discusses the Messiah in a similar manner to the Torah, stating: "The true Messiah will come and achieve the awaited victory. At that time, the Messiah will receive gifts from all nations, yet he will reject the gifts of Christians. The Jewish nation will then be in a state of great wealth, having acquired all the wealth of the world." (p. 134).

The Talmud (1995) further mentions:

"When the Messiah arrives, the earth will produce unleavened bread, woolen garments, and wheat with grains the size of ox kidneys. At that time, authority will return to the Jews, and all nations will serve that Messiah. Each Jew will have 2,300 servants to assist him. The Messiah will not come until the rule of non-Jewish nations outside the faith of the Israelites has vanished." (p. 136).

The Talmud (1995) also speaks of the war that will take place shortly before the Messiah's arrival: "Before the Jews rule definitively, a great war must be waged, and the world will perish, after which the true Messiah will

come and achieve imminent victory” (p. 150).

This statement presents a stark contrast to the principles of mercy promoted by the heavenly religions, which advocate for peace over violence and terror. It seems unreasonable that this would be the approach of prophets and messengers, or the essence of the books and revelations they brought. Additionally, this passage reveals a form of racial discrimination that subjects non-Jews to a different standard of judgment.

This racist and supremacy ideology is reflected in *The Protocols of the Elders of Zion* (1980), specifically in Protocol 23:

"The King of Israel will become the true pope of the world, the patriarch of the international synagogue. Our king will be chosen by God, appointed from on high to abolish all ideas inspired by instinct rather than reason. Such ideas have destroyed every social system, leading to the reign of the King of Israel. But once his rule begins, their work will be complete, and we must sweep them away, leaving no impurity in the path of our king. Then we will be able to proclaim to the nations: Pray and bow before this king who bears the eternal symbol of destiny for the world, whose star is guided by God Himself, for none but he will be capable of freeing humanity from all sin" (p. 245).

The Judeo-Christian movement has absorbed these ideas, especially following Martin Luther's Reformation, which linked the Old and New Testaments of the Bible, regarding them as inseparable in their reverence for the Temple. For them, Christianity is seen as an extension of Judaism, so what the Torah venerates should also be sanctified by followers of the New Testament (the Gospel).

This connection has led some Christian sects to hasten the reconstruction of the Temple, believing it will hasten the second coming of Jesus, son of Mary. Consequently, they align themselves with Jewish interests in achieving this common goal: demolishing Al-Aqsa Mosque, rebuilding the Temple, and awaiting the imminent arrival of the Messiah. They hope that this time, the Jews will accept his message.

Despite their differing perspectives on the Messiah's identity, this has not hindered collaborative efforts between the two groups. A Jewish leader who represents Christian allies famously stated, "You are waiting for the Messiah's second coming, and we are waiting for his first. Let's start by rebuilding the Temple, and after the Messiah arrives, we can work together to resolve any outstanding issues" (Anba Bishoy, 1996, p. 78).

Fundamentalist Christians believe that certain events must occur as prerequisites for this return, based on prevailing doctrine.

❖ **Conditions for the return of the Messiah:**

1. That Israel becomes a state, with its biblical borders from the Nile to the Euphrates.
2. That Jerusalem is its capital.
3. That the temple be rebuilt.

Perhaps the most significant book to date that has unveiled astounding information about the cooperation between Jews and Christians toward these three goals is *The Fatal Vision*. This book, titled *Protestant Evangelists on the Path to Nuclear War*, is authored by American writer Grace Halsell.

In the first episode of *Asharq Al-Awsat* issued on October 17, 1986, the writer states:

"The biblical interpretation of Protestantism in the United States has turned into a source from which tens of millions there draw the framework of their beliefs. Among these evangelists, some now own television and radio stations in the U.S., and some are in government positions, including Congress, with some even running for the U.S. presidential election. They all believe in the imminent end of the world as an inevitable event, one that should even be encouraged solely to fulfill prophecies. Thus, they advocate for nuclear armament and are unconcerned about the significant American budget deficit, as they consider it to bring closer the day of 'Armageddon,' and consequently, the return of the Messiah. In their view, the world is nearing its end, with the decisive final battle approaching, to take place in the Middle East, specifically in Megiddo, Palestine. These evangelists have institutions that serve the Zionist movement, with some specialized in raising funds to demolish Al-Aqsa Mosque and to build the Jewish Temple in its place." (Asharq Al-Awsat, 1986)

❖ **The Upcoming Battle: Megiddo**

The term "Megiddo," or the arena of the next clash between the forces of good and evil, refers to an area in Palestine, located 55 miles from Tel Aviv and 15 miles from the Mediterranean coast.

The importance of this battle lies in that the majority of those who follow the Christian fundamentalist movement in America believe that its occurrence is imminent.

Since ancient times, it has been widely believed that whoever controls this land will have the power to repel invaders. Christians and Jews alike believe that an army of 200 million fighters will gather in Megiddo for a final battle.

Regarding the connection between the Day of Armageddon, the holy land, the construction of the temple, and the coming of the Messiah, evangelical Christians hold that there will be no true peace in the Middle East or the world until the awaited Messiah arrives, sits on the throne of David in Jerusalem, and fights the enemies of Israel.

In reality, this belief originates in the Torah as held by the Jews, and Christians have followed them in it. This concept is alluded to in the Torah in the Book of Ezekiel. At the arrival of the forces of good, the Torah states:

"After many days, you will be visited. In the latter years, you will come into the land that is brought back from the sword and gathered out of many peoples, upon the mountains of Israel, which had been always waste, but it is brought forth out of the nations, and they shall dwell safely all of them. And you shall come up against them like a storm and shall be like a cloud to cover the land, you, and all your troops, and many peoples with you." (Holy Bible, Ezekiel, 38:8).

Evangelicals also believe that their scriptures prophesy the return of Jesus after catastrophes and wars. The Torah states:

"And it shall come to pass in that day, that Gog shall come against the land of Israel," declares the Lord God, "that my fury will come up in my face. For in my jealousy and in the fire of my wrath, I have spoken: 'Surely in that day, there shall be a great shaking in the land of Israel. The fish of the sea, the birds of the heavens, the beasts of the field, and all creeping things that creep upon the earth, and all men upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. I will call for a sword against him on all my mountains,' declares the Lord God, 'and every man's sword will be against his brother. I will punish him with pestilence and blood; I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.'" (Holy Bible, Ezekiel, 38:1–20).

The peak of doctrinal delusion is reflected in the Talmudic vision of the inevitable upcoming battle: before the Jews can establish their final rule, a war must erupt among the nations, during which two-thirds of the world's

population will perish. After their victory, the Jews will spend seven years burning the weapons they acquired. It is said that the enemies of the Children of Israel will grow teeth that extend twenty-two cubits beyond their mouths.

The Protocols of the Elders of Zion (1980), in Protocol No. 5, further elaborates:

"We read in the laws of the prophets that we are chosen by God to rule the earth, and God has granted us the genius to carry out this mission. Should a genius arise in the camp of our enemies who could challenge us, the new contender would still be no match for hands as experienced as ours... The final battle between us will be unlike anything the world has ever seen, and it is too late for their geniuses to turn the tide." (p. 64).

Some may perceive these statements as exaggerated and disconnected from reality, relegating them to the realm of imagination. However, this view is misleading. The concept of Megiddo, or Armageddon, is not merely a product of the fanciful musings of a fringe group with eccentric ideas; rather, it constitutes fundamental belief components for a Christian movement that is challenging to define precisely. To be more specific, this movement exists outside traditional Orthodox, Catholic, and Protestant churches. These are conservative fundamentalist Christians who interpret the future through the lens of the prophecies found in the Bible in a specific manner.

And our last supplication is praise be to Allah, Lord of the worlds, and may Allah send blessings upon our Prophet Muhammad, his family, and all his companions.

Conclusion:

After this brief overview of the signs of resurrection according to the Jews and Islam's stance on them, we conclude the following:

1. The occurrence of the Last Day indicates Allah's profound wisdom and the significance of this day in the sight of Allah.
2. All heavenly religions agree on the resurrection of the bodies, but there is a disagreement among the religions regarding the return of the souls, and Muslims are united in their belief in the return of the souls to the bodies.
3. People differ on resurrection into four groups:

The first: Affirming the resurrection of both body and soul.

The second: Denying the resurrection of both bodies and souls.

The third: The statement of those who affirm the resurrection of bodies only.

The fourth: The resurrection is for the souls only, without the bodies.

4. Those who deny the resurrection cling to false arguments, and the reason for their fallacy is their use of invalid reasoning.
5. The evidence for affirming resurrection and reward is too vast to be summarized in one discussion; the Holy Qur'an and the Prophetic Sunnah are rich with both textual and rational evidence supporting the resurrection and reward.
6. The doctrine of resurrection among the Jews has gone through stages: it began with affirmation—during the time of Moses (peace be upon him)—and ended with denial, such that anyone who examines Jewish beliefs regarding the Last Day will find a clear disparity, close to contradiction.
7. The absence of the idea of resurrection and reward in recent Jewish thought is indicated by:

- A. The word "paradise" does not appear in the sense of the paradise of resurrection and reward; rather, it refers to the garden in which the Creator placed Adam after his creation. In other texts, the meaning of "paradise" does not go beyond what the earth produces in terms of fruits and crops, that is, the earthly paradise, as mentioned in its last reference in the Old Testament of the Bible.
- B. If we return to the texts of the Torah at this stage, we find no mention of the belief of resurrection and the Last Day in a clear and sound manner; instead, we find words that indicate myth and fantasy, similar to what is found in Sumerian and Babylonian religions.
- C. The Torah text closely resembles the Babylonian text in that the temporal punishment in this worldly life—such as pain, illness, loss of wealth, sudden death, and the oppression of enemies—is emphasized. As for after death, a person goes to the land of the dead, which is akin to the Babylonian world of darkness where all are equal.
- D. The Talmud is also not free from severe contradictions, as it presents to us an atheistic doctrine that completely contradicts the belief in the Last Day, namely the idea of reincarnation. This concept has been extensively discussed in Hinduism and subsequently transferred to Buddhism, and we find it prominently evident among the Druze and the Nusayris.

This turmoil even within the Talmud clearly demonstrates the extent of confusion among Jews regarding their beliefs, depending on the subjective circumstances they live in or the religions they are influenced by.

8. This leads us to conclude that the Jewish doctrine regarding the Last Day is the same as that of the materialists.
9. Conversely, we find other scholars asserting that Jews believe in the Last Day and that they share this belief with Muslims, due to what is mentioned in several verses of the Holy Quran and Hadiths of the Prophet Muhammad (peace be upon him).

10. There is no doubt that distortion has occurred and is evident in the Torah; thus, the doctrines established in the Torah may differ in their mention from one period to another, such as the doctrine of resurrection and reward.

11. The Torah that we have today has omitted the mention of this Day, which is a clear indication of the distortion that has occurred in the Holy Scripture.

12. As for the reason why the Jews during the time of the Prophet Muhammad (peace be upon him) mentioned the Last Day and resurrection and reward, it was due to several reasons:

Firstly: The Jews who lived in the Arabian Peninsula were distant from the Jews of the West.

Secondly: They still had remnants of the Torah that had not been altered.

Thirdly: The belief in the Last Day at that time was merely the truth that remained in the altered Torah.

13. The stages of distortion that this belief has undergone have varied in their concepts. At times, the discourse regarding this Day is directed towards the resurrection of the Children of Israel and their living on their land in abundance and peace, while at other times, some books only discuss reward and punishment in this world.

14. The Jewish belief in the Messiah the Savior is different from the beliefs of Christians and Muslims.

15. The Jews believe that certain events will coincide with the return of the Messiah, including the upcoming battle (Megiddo).

16. The Jews believe that God's promise to them of emergence and dominance can only be fulfilled by killing others from other nations. Therefore, they encourage nuclear armament, and they do not care that the U.S. budget deficit is enormous, considering that this brings closer the arrival of the Day of (Armageddon) and consequently

the return of the Messiah. This presents a clear contradiction to what the heavenly religions advocate regarding mercy, instead of relying on methods of killing and terrorism, as it is unreasonable for this to be the approach of the prophets and messengers, nor what they brought in their books and messages.

17. This superior racist theory is reflected in the Protocols of the Elders of Zion.

18. The Judaized Christians were influenced by these ideas, especially after the revolution of Martin Luther, who linked the two testaments, the Old and the New Testament of the Bible.

19. Conditions for the return of the Messiah:

4. That Israel becomes a state, with its biblical borders from the Nile to the Euphrates.
5. That Jerusalem is its capital.
6. That the temple be rebuilt.

20. As for the word Megiddo, or the arena of the upcoming conflict between the forces of good and evil, it is an area in Palestine located 55 miles from Tel Aviv and 15 miles from the Mediterranean Sea.

• **We advise the esteemed reader to:**

1. Remain steadfast in the belief of resurrection and recompense.
2. Examine the evidence provided regarding this.
3. Be cautious of the distortion of the Holy Scriptures, the deceit of the Jews, and their schemes for corruption.

• **Proposed Future Research:**

1. A descriptive comparison between the Old and New Testaments regarding the belief in resurrection and recompense.
2. A comparison of the beliefs of the three churches regarding resurrection and recompense.

And praise be to Allah, the Lord of the worlds.

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