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YAWM AL-QIYAMAH:

The Islamic Day of Judgment — A Covenant Evaluation

Where Islam Confirms the Tanakh, Where It Diverges, and What Honest Scholarship Requires Us to Say
Sources: IslamQA.info | IslamWeb.net | Zwemer Center for Muslim Studies (Columbia International University) | Al-Mufradat of Al-Raghib al-Isfahani | Lisan al-Arab of Ibn Manzur | Maqayis al-Lugha of Ibn Faris | Sahih al-Bukhari | Sahih Muslim | Ibn Kathir, Al-Nihayah fi al-Fitan wa al-Malahim

SECTION I: THE FOUNDATIONAL STRUCTURE — WHAT HONESTY REQUIRES

This study examines the Islamic eschatological framework — the full teaching about the last days, the Day of Resurrection, and the Day of Judgment — as Muslims themselves define it, then evaluates that framework honestly against the Hebrew prophetic scriptures (the Tanakh). Where Islam confirms what the Hebrew prophets declared, that confirmation has weight. Where it departs from the Hebrew prophetic framework, that departure is named plainly. **The goal is not to disparage any tradition but to trace all three Abrahamic faiths back to the ancient covenant source they share.**

The sources used in this study include: IslamQA.info (a leading Sunni scholarly fatwa authority); IslamWeb.net (an authoritative Hadith and Islamic legal resource); the Zwemer Center for Muslim Studies at Columbia International University; Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani; Lisan al-Arab by Ibn Manzur; Mu'jam Maqayis al-Lugha by Ibn Faris; Sahih al-Bukhari; Sahih Muslim; and Ibn Kathir's Al-Nihayah fi al-Fitan wa al-Malahim. These are among the most authoritative sources in classical Islamic scholarship.

AN IMPORTANT CLARIFICATION — QURAN VS. HADITH

Much popular writing about Islamic end times attributes certain signs and figures directly to the Quran when they are actually found only in the Hadith (the collected sayings of the Prophet Muhammad). Two common examples: 1. The Dajjal (the Islamic Antichrist figure): the word 'Dajjal' does not appear anywhere in the Quran. The Dajjal is entirely a Hadith figure — confirmed by IslamWeb.net scholarly scholarship. Readers encountering Quranic verses cited as evidence for the Dajjal should understand those verses do not mention him by name. 2. The sun rising from the west: this sign is often attributed to Surah Anaam 6:158. That verse says only 'when some signs of your Lord come' — it does not say 'the sun will rise from the west.' That specific detail comes from Hadith (Sahih Bukhari, Sahih Muslim), not the Quran directly. The distinction between what the Quran says and what tradition has added to it matters for honest scholarship.

Understanding the Two Tiers of Islamic Scripture

To engage Islamic eschatology with integrity, it is essential to understand the two-tier structure of Islamic religious authority — a structure that closely mirrors the structure familiar to anyone who studies Jewish tradition:

The Quran is the primary, direct revelation received by the Prophet Muhammad and preserved in written form. Muslims regard it as the uncreated word of Allah — the highest authority in their tradition, comparable in weight to the Torah in Hebrew covenant teaching. Approximately one-tenth of the Quran addresses eschatological matters: the afterlife, judgment, paradise, and hell. Its end-time content focuses on the certainty of resurrection, divine justice, and ultimate accountability — not primarily on the sequence of supernatural figures and battles that popular Islamic eschatology often emphasizes.

The Hadith are the collected reported sayings and actions of the Prophet Muhammad, compiled by scholars in the generations after his death (632 CE), authenticated through chains of transmission (isnad), and ranked by reliability. The two most authoritative Sunni collections are Sahih al-Bukhari (compiled approximately 846 CE) and Sahih Muslim (approximately 875 CE) — over two centuries after Muhammad's death. The vivid end-time details — the Dajjal, the Mahdi, the descent of Isa to Damascus, the ten major signs — come predominantly from Hadith, not from the Quran directly.

This mirrors the relationship between the Hebrew Scriptures (Tanakh) and Rabbinic tradition (Talmud, Midrash) in Judaism. Both tiers carry authority within their respective traditions. They are not, however, the same category of authority. A rigorous reading of either tradition must distinguish between what the primary text says and what the commentary tradition has built upon it.

SECTION II: YAWM AL-QIYAMAH — A DEEP LEXICAL AND QURANIC EXAMINATION

Understanding Yawm al-Qiyamah — the Islamic Day of Resurrection and Judgment — begins with the Arabic itself. Three of the most authoritative classical Arabic lexicons help establish what this term truly means: Al-Mufradat fi Gharib al-Quran by Al-Raghib al-Isfahani (the premier dictionary of Quranic vocabulary, 11th century), Mu'jam Maqayis al-Lugha by Ibn Faris (the foundational lexicon of Arabic root meanings, 10th century), and Lisan al-Arab by Ibn Manzur (the most comprehensive classical Arabic dictionary, 13th century). What these scholars establish from the root up is more illuminating than any translation.

The Root of Qiyamah — Al-Raghib al-Isfahani's Analysis

The term *Yawm al-Qiyamah* is a compound: *Yawm* (يوم) meaning Day, and *Al-Qiyamah* (القيامة) — a verbal noun from the root Q-W-M (ق-و-م), the verb *qama / yaqumu*, meaning fundamentally 'to stand, to rise up, to be established.' Al-Raghib al-Isfahani — whose *Al-Mufradat* is considered the premier lexicon for Quranic vocabulary — establishes the precise grammatical distinction: the standard infinitive of this root is *Al-Qiyam* (القيام), but the *ta al-mudawwara* (the rounded ta, ة) was appended to form *Al-Qiyamah*, specifically to indicate that this standing is a singular, unrepeatable, one-time event. It will happen once and never again.

Ibn Faris in his *Maqayis al-Lugha* traces the Q-W-M root to its core semantic concept: the establishment of a thing in its proper place, with all its implications of uprightness, accountability, and stability. From this same root come: *qawwam* (one who stands over and is responsible for), *iqamah* (the establishing of prayer), and *qiyas* (analogy based on established principle). The Day is called *Al-Qiyamah* not merely because bodies rise from graves — though that is included — but because on that Day every created thing will be brought to stand in its proper place of accountability before its Creator. The Arabic root communicates what the Hebrew word **mishpat** communicates: not just judgment but the setting of all things right according to their proper order.

Tanakh parallel — the lexical bridge: The Hebrew root ShPT (שפט) — *mishpat*, judgment — carries the same core concept: to set things in their proper place, to restore the right order of things. Dani'el 12:1-2 describes the same event: 'Many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.' The standing before the Judge — *al-wuquf bayn yaday Allah* in Islamic tradition, the great assize of Dani'el — is the same reality expressed in the two covenant languages.

The Quran's Many Names for the Day — Each a Distinct Covenant Lens

The Quran does not use a single name for the Day of Judgment. It uses over fifty distinct names and titles, each functioning as what classical scholars describe as a distinct experiential lens — each name revealing a different dimension of the same reality. IslamWeb.net's fatwa scholarship (fatwa 164159) and independent Quranic lexicography confirm the following primary names, each traced here through Arabic root analysis:

Yawm al-Qiyamah (يوم القيامة) — The Day of Rising/Standing. Used 70 times in the Quran. The foundational term as analyzed above through Al-Raghib al-Isfahani.

Yawm ad-Din (يوم الدين) — The Day of Recompense/Religion. Appears in Surah Al-Fatihah 1:4 — the opening chapter recited in every unit of every Muslim's daily prayer. The root D-Y-N (دين) means both religion (the way of life lived) and recompense (the debt repaid). The profound implication: the very word for how one lives one's faith is the same word for the Day that evaluates it. Every act of worship is simultaneously a preparation for and a participation in the reality of this

Day. Tanakh parallel: the Hebrew *din* (דִּין) — judgment, plea, case — shares the same Semitic root concept. Tehillim 9:8 — 'He judges the world with righteousness; He judges the peoples with uprightness.'

Al-Sa'ah (الساعة) — The Hour. Named for its sudden, unexpected arrival. Quran 22:7: 'And that the Hour is coming — there is no doubt about it — and that Allah will resurrect those in the graves.' The unexpectedness of Al-Sa'ah directly parallels the Tanakh's Yom Yahweh warning in Amos 5:18-20 — the Day comes like darkness, not light, for those who are unprepared.

Al-Haqqah (الحاقة) — The Inevitable Reality. The entire 69th Surah bears this name. The root H-Q-Q (حق) means truth, right, what is established and cannot be denied. Ibn Faris in his *Maqayis* traces this root to the concept of something being fixed and certain — what is haqq cannot be moved or avoided. The Day will be the moment when all illusion is stripped away and only what is haqq — what is truly real and established — remains. Tanakh parallel: Yeshayahu 45:19 — 'I the LORD speak the truth; I declare what is right.'

Al-Qari'ah (القارعة) — The Striking Calamity. Root Q-R-' (قرع) means to knock, strike, beat. Surah 101 bears this name. *Lisan al-Arab* documents that al-qar' is the striking of something with force that produces a sharp sound — the crack of a whip, the striking of a hammer. It is the sudden, stunning blow that demands complete attention. Tanakh parallel: Yeshayahu 13:6 — 'Wail, for the Day of Yahweh is near; as destruction from the Almighty it will come.'

Yawm al-Hashr (يوم الحشر) — The Day of Gathering/Assembly. Root H-Sh-R (حشر) means to gather, drive together, assemble. All creation will be gathered to the place of assembly (al-mahshar). Tanakh parallel: Yoel 3:2 — 'I will gather all nations and bring them down to the Valley of Jehoshaphat, and I will enter into judgment with them there.'

Yawm al-Fasl (يوم الفصل) — The Day of Separation/Judgment. Root F-S-L (فصل) means to cut, separate, decide. On this Day, the decisive separation between truth and falsehood, righteous and wicked, will be made permanent. Tanakh parallel: Malakhi 3:18 — 'And you shall again discern between the righteous and the wicked, between one who serves God and one who does not serve Him.'

Yawm al-Hisab (يوم الحساب) — The Day of Reckoning/Accounting. Root H-S-B (حسب) means to count, reckon, calculate. Every deed, intention, and word will be counted precisely. Quran 21:47: 'And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly in the least.' Tanakh parallel: Qohelet (Ecclesiastes) 12:14 — 'For God will bring every deed into judgment, with every secret thing, whether good or evil.'

Al-Ghashiyah (الغاشية) — The Overwhelming Event. Root Gh-Sh-W (غشي) means to cover, envelop, overwhelm completely. The 88th Surah bears this name. It will be an event that covers

and envelops every created thing without exception. Tanakh parallel: Tsefanyah (Zephaniah) 1:14-15 — 'The great Day of Yahweh is near... A day of wrath is that day, a day of distress and anguish.'

The significance of this multiplicity of names for the covenant reader is theological: Islam's Quran is not simply announcing that judgment is coming. It is describing the Day from twelve different angles simultaneously — each name a different facet of the same diamond, each one illuminating what the Tanakh prophets also saw from their own angle. The Hebrew prophets called it Yom Yahweh. The Quran calls it Al-Sa'ah, Al-Haqqah, Al-Qari'ah, Yawm ad-Din. The names are different. The reality they point toward is the same.

The Full Sequence of Events — What the Quran and Hadith Describe

Classical Islamic scholarship provides a detailed sequential framework for what actually happens on Yawm al-Qiyamah — drawing from the Quran itself and from the most authoritative Hadith collections. Two of the most respected works are Ibn Kathir's *Al-Nihayah fi al-Fitan wa al-Malahim* ('The End: Tribulations and Signs of the Last Hour') and Al-Qurtubi's *Al-Tadhkirah fi Ahwal al-Mawta wa Umur al-Akhirah* ('The Reminder Concerning the Conditions of the Dead and Affairs of the Hereafter'). The Quran's own sequencing is anchored in Surah Az-Zumar 39:68 and Surah Al-Haqqah 69:13-16. What follows is that sequence, with the Tanakh parallels noted at each stage.

Phase 1 — The Final Signs and the End of the World. Following the major signs (addressed in Section III), all believers on earth will be taken by a gentle wind (Hadith, Sahih Muslim), leaving only the worst of humanity alive. Then the Trumpet (al-Sur) will be blown by the angel Israfil in two blasts. Quran 39:68: 'And the Trumpet will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.' The first blast brings death to all remaining creation. The period between the two blasts is estimated by classical scholars as forty years — though Al-Ghazali notes this is 'beyond all human time constructs.'

Phase 2 — Al-Ba'th: The Resurrection. The second trumpet blast raises all the dead to bodily resurrection. This is among the most confirmed and frequently repeated Quranic themes — the certainty of bodily resurrection, which Islamic scholarship regards as one of the clearest points of convergence with the Tanakh and with authentic Christianity. Quran 36:51: 'And the Trumpet will be blown; at once from the graves to their Lord they will hasten.' Sahih al-Bukhari confirms that all will be resurrected as they were born — barefoot, naked, uncircumcised — standing before their Lord with nothing but their deeds. Tanakh parallel: Dani'el 12:2 — 'And many of those who sleep

in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.'

Phase 3 — Al-Mahshar: The Gathering at the Place of Assembly. All of humanity — from Adam to the last human born — will be gathered on a vast, featureless plain called al-mahshar. The Hadith (Sahih Bukhari and Muslim) describe the sun being drawn close until people are immersed in their own sweat to varying degrees according to their deeds. The greatest among the prophets — Ibrahim, Musa, Isa, and ultimately Muhammad — will be asked to intercede and begin the Judgment. This gathering directly parallels Yoel 3:2: 'I will gather all the nations and bring them down to the Valley of Jehoshaphat.'

Phase 4 — Al-Hisab: The Reckoning. Each person's Kitab al-A'mal (Book of Deeds) will be presented — given in the right hand to the righteous and the left hand or behind the back to the condemned, as described in Surah Al-Haqqah 69:19-26. Quran 17:13-14: 'And for every person, We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. Read your record. Sufficient is yourself against you this Day as accountant.' Every word, every intention, every act — spoken and unspoken — will be read. Even the body's own limbs will testify (Surah Ya-Sin 36:65).

Phase 5 — Al-Mizan: The Divine Scales. Every deed will be weighed on the scales of perfect justice. Quran 21:47: 'And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.' Classical scholars including Ibn Kathir and Al-Ghazali establish that the weight of a deed is determined not only by its act but by its sincerity (ikhlas) — a small act of perfect sincerity can outweigh a large act of public display. Tanakh parallel: Yirmeyahu 17:10 — 'I, Yahweh, search the heart and examine the mind, to reward each person according to their conduct, according to what their deeds deserve.'

Phase 6 — Al-Hawdh: The Basin of the Prophet. The Hadith tradition describes a basin (hawdh) belonging to Prophet Muhammad from which believers will drink before crossing the bridge. This is Hadith-specific with no clear Quranic verse — it is an element of the prophetic Sunnah tradition rather than direct Quranic eschatology.

Phase 7 — Al-Sirat: The Bridge Over Hell. Every person must cross a bridge (al-Sirat) that spans over Jahannam (Hell). The bridge's width and ease of crossing corresponds to a person's deeds — the righteous cross swiftly and safely; sinners fall. This is described in detail in Sahih Muslim. While no single Quran verse names the bridge explicitly, it is derived from Quran 19:71: 'And there is none of you except he will come to it [Hell]. This is upon your Lord an inevitability decreed.' Tanakh parallel: The concept of a narrow passage between salvation and destruction appears in Yirmeyahu 21:8 — 'I am setting before you the way of life and the way of death.'

Phase 8 — Al-Maqam: The Final Assignment. Following the crossing, souls are assigned permanently to either Jannah (Paradise) or Jahannam (Hell). The Quran's descriptions of both are extensive — Paradise as gardens, rivers, and the ultimate reward of the vision of Allah (Surah Al-Qiyamah 75:22-23: 'Faces that Day will be radiant, looking at their Lord'); Hell as fire, chains, and unceasing punishment for the persistent unrepentant. For the sincere Muslim, this is not primarily about fear but about the certainty that every injustice suffered in this world will be answered, and every act of worship will be vindicated.

The full sequence — from the final signs through resurrection, gathering, reckoning, weighing, bridge, and final assignment — is a covenant framework that the Tanakh reader will recognize at every stage. The difference is not in the structure but in the theology of how one enters the right side of the scales: by faith and deeds (Islam), by covenant and atonement (Christianity), or by covenant obedience and repentance (the Tanakh Hebrew framework). Three traditions. One eschatological architecture. One ancient Source.

Yawm al-Qiyamah — The Quran's Own Surah

Surah 75 — Al-Qiyamah — is the Quran's dedicated chapter on the resurrection. It is a Meccan surah, among the earliest revelations, addressed to those who doubted resurrection was possible. Its opening is remarkable: 'La uqsimu bi-yawm il-Qiyamah' — usually translated 'I swear by the Day of Resurrection,' but linguistically the *la* is a rhetorical device of emphasis (*la al-za'idah*) meaning something closer to 'Nay! The matter is far more profound than you suppose! I swear by the Day of Resurrection.' Allah swears by His own Day of Judgment to confirm its certainty to those who deny it.

'Does man think that We will not assemble his bones? Yes. We are Able to proportion his very fingertips. But man desires to continue in sin. He asks: When is the Day of Resurrection? So when the sight is dazzled, and the moon darkens, and the sun and moon are joined — man will say that Day: Where is the escape? No! There is no refuge. To your Lord, that Day, is the [place of] permanence.' — Surah Al-Qiyamah 75:3-12

This passage answers the denial of resurrection with the most intimate possible response: even your fingertips — with their unique prints, irreproducible in all of human history — will be reassembled. The image is both scientifically precise (fingerprints as individual identity markers) and theologically profound: the God who can recreate a fingerprint can certainly recreate the person. The Tanakh makes the identical argument in Yirmeyahu 32:17 — 'Ah, Lord Yahweh! It is You who made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too hard for You.'

Ya'juj and Ma'juj (Gog and Magog) — The Only Major End-Time Nations Named in the Quran

Of all the dramatic figures of Islamic end-time teaching — Mahdi, Dajjal, Isa's descent, the Beast, the sun from the west — only Ya'juj and Ma'juj (Gog and Magog) are actually named in the Quran itself, in two passages:

'They said: O Dhul-Qarnayn, indeed Gog and Magog are great corruptors in the land. So may we assign for you an expenditure that you might make between us and them a barrier?' — Surah Al-Kahf 18:94

Source: IslamQA.info confirms Ya'juj/Ma'juj appear in Surah Al-Kahf 18:94-99 and Surah Al-Anbiya 21:96-97 — the only named major end-time nations in the Quran.

'Until when Gog and Magog are let loose and they, from every elevation, descend, and the true promise has approached.' — Surah Al-Anbiya 21:96-97

The Tanakh parallel here is the most direct and confirmed convergence between Islamic and Hebrew eschatology. Yehezkel (Ezekiel) chapters 38-39 describe: a massive coalition called by the name Gog from the land of Magog descending from the north; their defeat not by human armies but by Yahweh Himself through fire, brimstone, earthquake, and confusion. The Quran's Ya'juj and Ma'juj are released from behind Dhul-Qarnayn's wall, descend from every elevation, and are destroyed by Allah. The structural parallel is unmistakable. Both traditions name the same nations, drawing from the same Hebrew prophetic source.

The Smoke (al-Dukhan) — Quran Confirmed

'Then watch for the Day when the sky will bring a visible smoke, enveloping the people. This is a painful torment.' — Surah Ad-Dukhan 44:10-11

This is one of the genuine Quranic major signs — confirmed as directly stated in the primary text, not in Hadith. The parallel in the Tanakh is Yo'el 2:30: 'And I will show wonders in the heavens and on the earth: blood and fire and pillars of smoke.' Cosmic smoke as a sign of the Day of Yahweh appears in Yeshayahu 34:10 and Tsefanyah 1:18 as well. The convergence is real.

The Beast (al-Dabbah) — Quran Confirmed

'And when the word is fulfilled against them, We will bring forth for them a creature from the earth speaking to them, that the people were not certain [of faith] in Our signs.' — Surah An-Naml 27:82

This is a genuine Quranic major sign. The speaking creature from the earth as a sign of final judgment has no clear Tanakh parallel. Revelation 13:11 (the second Beast, the false prophet who speaks like a dragon) offers a NT parallel but not a Tanakh one. The Quran's Dabbah is distinctive in this respect.

The Quran's Own Eschatological Sobriety

What the Quran does not say is as significant as what it does say. The Quran does not name the Dajjal. It does not describe the Mahdi. It does not give the detailed narrative of Isa descending to Damascus with his hands on the wings of angels, pursuing the Dajjal to Lod and slaying him there. All of that detail — the detail that makes Islamic end-time teaching so vivid and specific — comes from Hadith collections compiled two or more centuries after the Quran was revealed. This is not a dismissal of the Hadith tradition. It is a necessary recognition that the primary text and the commentary tradition are not the same category of authority.

SECTION III: THE TEN MAJOR SIGNS OF THE HOUR — SOURCES AND TANAKH EVALUATION

The definitive list of the ten major signs comes from a single Hadith narration reported by Hudhayfah ibn Asid and recorded in Sahih Muslim (Book 41, Hadith 6931). IslamQA.info confirms this as the authoritative source: 'The major portents of the Hour are those which were mentioned by the Prophet in the hadith of Hudhayfah ibn Asid, and there are ten signs.' The sequence given includes: the Dajjal, the descent of Isa ibn Maryam, Ya'juj and Ma'juj, three landslides (east, west, Arabian Peninsula), the Smoke, the rising of the sun from the west, the Beast, and a fire from Yemen driving people to the gathering.

#	MAJOR SIGN	QURAN OR HADITH SOURCE?	TANAKH PARALLEL EVALUATION
1	Imam al-Mahdi	Hadith ONLY — absent from Quran and the two most authoritative Sunni collections (Sahih Bukhari & Sahih Muslim). Found in Sunan Abu Dawud, Ibn Majah, Tirmidhi. Sunni scholars debate its weight; Shia Islam treats it as foundational.	No direct Tanakh parallel. Concept resembles Messianic kingship — a righteous Davidic ruler restoring justice (Isaiah 11:1-5; Jeremiah 23:5). The two traditions share the longing but differ on identity and mechanism.
2	Dajjal (False Messiah / Antichrist)	Hadith ONLY — the word 'Dajjal' does not appear anywhere in the Quran. Confirmed by IslamWeb.net fatwa scholars: 'there is no mention of the Dajjal by name in the Quran.' Sahih Muslim 2933 is the primary Hadith source.	Parallel to Dani'el 11:36-37 (arrogant king exalting himself above every god) and 2 Thessalonians 2:4 (man of lawlessness in the Temple). The one-eyed deceiver detail is Hadith only — not in any scripture.
3	Descent of Isa ibn Maryam (Jesus)	Hadith ONLY for the descent narrative (Sahih Bukhari, Sahih Muslim). The Quran alludes to Isa's elevated status and future role (Quran 4:159; 3:55) but the descent	Zekhariah 14:4 — the feet of Yahweh standing on the Mount of Olives at the end. Note: in the Tanakh this is Yahweh Himself, not an intermediary. The Islamic Isa descends to

		to Damascus with hands on angels' wings is Hadith.	Damascus and defeats Dajjal near Lod — not the Mount of Olives sequence.
4	Ya'juj and Ma'juj (Gog and Magog)	QURAN — the only major end-time figures explicitly named in the Quran. Surah Al-Kahf 18:94-99 (the wall of Dhul-Qarnayn) and Surah Al-Anbiya 21:96-97 (their release as a Day of Judgment sign). Hadith adds detail about drinking Lake Tiberias dry (Sahih Muslim).	Direct parallel: Yehezkel (Ezekiel) 38-39 — Gog of the land of Magog, the great northern coalition. This is the strongest and most confirmed Tanakh-Islamic eschatological overlap. Both traditions agree on: named nations, massive invasion, divine destruction without human armies.
5	Three land-sliding s / earthquakes	Hadith — Sahih Muslim 2901, the Hudhayfah ibn Asid narration: one in the east, one in the west, one in the Arabian Peninsula.	Yo'el (Joel) 2:10; Yeshayahu (Isaiah) 13:13; Haggai 2:6 — the shaking of heavens and earth as judgment sign. Zekhariah 14:4-5 — the Mount of Olives splitting. Tanakh basis for cosmic earth-shaking is solid; the specific three-location structure is Hadith-specific.
6	The Smoke (al-Dukhan)	Quran — Surah Ad-Dukhan 44:10-11: 'So watch for the Day when the sky will bring forth a visible smoke, enveloping the people.' One of the few major signs directly in the Quran itself.	Yoel 2:30 — 'And I will show wonders in the heavens and on the earth: blood and fire and columns of smoke.' The smoke as cosmic judgment sign appears in both the Quran and the Tanakh's Nevi'im. Solid parallel.
7	Rising of the sun from the west	Hadith — Sahih Bukhari and Sahih Muslim. Note: Surah Anaam 6:158 is often cited for this sign, but that verse says only 'when some signs of your Lord come' — it does not say the sun rises from the west. That specific detail is Hadith, not Quran.	No Tanakh parallel for a literal sun reversal. The concept of cosmic order being reversed as a divine sign is present in Yo'el 2:31 (sun darkened, moon to blood) and Yeshayahu 13:10 — but the directional reversal is specific to Islamic Hadith tradition.
8	The Beast (al-Dabbah)	Quran — Surah An-Naml 27:82: 'And when the word is fulfilled against them, We will bring forth for them a creature from the earth speaking to them.' One of the few major signs directly in the Quran. The Beast marks believers and disbelievers.	No direct Tanakh parallel for a speaking Beast from the earth that marks people. Revelation 13 (the Beast from the earth / false prophet) is a New Testament parallel — but the Quran's Dabbah is distinct in function.
9 & 10	Fire from Yemen driving people to the gathering	Hadith — Sahih Muslim 2901 (Hudhayfah ibn Asid): 'A fire which will emerge from Yemen and drive the people to their place of gathering.' This is the final sign that closes the sequence.	Yehezkel 38:19-22 — fire and brimstone from Yahweh in the final judgment. Yo'el 2:3 — fire devours before the army of Yahweh. The fire of final judgment motif is shared across all three traditions — Tanakh, NT, and Islam.

SECTION IV: THE MINOR SIGNS — MORAL AND SOCIAL CONDITIONS

The minor signs (Ashraat as-Sughra) are distinguished from the major signs in that most of them describe moral and social conditions rather than supernatural events. IslamQA.info lists 28 documented minor signs from Sahih Hadith. The Zwemer Center notes that of approximately fifty commonly cited signs, ten are considered past, thirteen are ongoing, and twenty-seven are still future. Many of the moral signs align directly with the Tanakh's own warnings about the conditions that precede divine judgment.

Minor Signs Confirmed by the Tanakh Framework

Loss of knowledge with the death of scholars (Sahih Bukhari) — This parallels Amos 8:11-12: 'Behold, the days are coming, declares the Lord Yahweh, when I will send a famine on the land — not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh. They shall wander from sea to sea, and from north to east; they shall run to and fro to seek the word of Yahweh, but they shall not find it.' The loss of genuine covenant knowledge is a Tanakh judgment motif.

Widespread killing and bloodshed (Sahih Bukhari 7061) — The Tanakh's prophets warned repeatedly that innocent blood defiles the land and brings judgment. Bamidbar (Numbers) 35:33: 'You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of the one who shed it.' This principle is in the Torah, confirmed in Yeshayahu, Yirmeyahu, and Yehezkel.

Tall buildings and material competition among the poor (Sahih Muslim 1) — 'You will see the barefooted, naked, poor shepherds competing in constructing tall buildings.' This echoes Yeshayahu 5:8: 'Woe to those who join house to house, who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land.' The obsessive accumulation of property and material status as a sign of moral corruption is a Tanakh covenant warning.

Riba (usury and interest) becoming widespread (Sahih Bukhari) — The Torah forbids lending at interest to covenant people (Shemot 22:25, Vayikra 25:36-37, Devarim 23:19-20). The spread of riba as an end-time sign in Islam aligns directly with the Tanakh's understanding that debt-based exploitation is a covenant violation that brings judgment. Yehezkel 18:13 lists usury among the sins that bring death.

Zina (adultery and fornication) becoming prevalent — The Tanakh's covenant framework is built on the sanctity of marriage and family as a reflection of Yahweh's covenant relationship with Yisra'el. The proliferation of sexual immorality as a pre-judgment condition is a consistent Tanakh theme (Hoshea 4:2, Yirmeyahu 5:7-8, Malakhi 2:14-16).

The Euphrates uncovering a treasure of gold (Sahih Muslim 6918) — This is a specific Hadith detail with no direct Tanakh parallel, though the Euphrates as a covenant boundary river appears throughout the Tanakh (Beresheet 15:18, Devarim 1:7) and its role in end-time events is referenced in Revelation 16:12. This sign is Hadith-specific.

The Imam Mahdi — The Most Contested Sign

The Imam Mahdi deserves special attention because he is often treated as the centerpiece of Islamic end-time expectation, yet his evidentiary basis is the weakest of all the major signs. The research finding is decisive and must be stated plainly:

SCHOLARLY FINDING — THE MAHDI: THREE WITNESSES

The Mahdi is absent from the Quran and from the two most authoritative Sunni Hadith collections. Three independent scholarly authorities confirm this: Witness 1 — Encyclopaedia Britannica (britannica.com/topic/mahdi): 'The Quran does not mention him. Several canonical compilations of Hadith do include traditions concerning the Mahdi, although such traditions are notably absent from the two most-revered compilations, those of al-Bukhari and Muslim ibn al-Hajjaj. Many orthodox Sunni theologians accordingly question Mahdist beliefs.' Witness 2 — Encyclopaedia of Islam (cited in Al-Islam.org scholarly reference): 'Lingering doubts concerning the Mahdi may partly account for the absence of any traditions about him in the Sahihis of al-Bukhari and Muslim. There is no mention of the Mahdi in either of the two Sahihis.' Witness 3 — IslamQA.info (fatwa 43840, Shaykh Muhammad al-Salih al-Uthaymin): Confirms the Mahdi appears in Sunan Abu Dawud, Ibn Majah, and Tirmidhi, but not in Bukhari or Muslim. The matter is acknowledged as debated among Sunni theologians, with some — including Ibn Khaldun — rejecting the concept of a separate Mahdi figure entirely. The Devarim 19:15 standard is met: three independent authoritative sources establish this finding.

For the covenant framework: the Tanakh does describe a future Davidic ruler who will restore justice, execute righteousness, and reign in the name of Yahweh (Yeshayahu 11:1-5, Yirmeyahu 23:5-6, Yehezkel 37:24-25). This figure — the Branch, the shoot from the stump of Yishai — shares the Mahdi's broad function as a just end-time leader. The two traditions are drawing on the same ancient well of longing for a righteous ruler in a world of injustice. The specific identity, the specific lineage through Muhammad's family, and the specific Shia doctrine of occultation are entirely internal to the Islamic tradition with no Tanakh confirmation.

SECTION V: ISA IBN MARYAM IN ISLAMIC ESCHATOLOGY — THE MOST SIGNIFICANT CONVERGENCE AND THE MOST IMPORTANT DIVERGENCE

No figure in Islamic eschatology is more significant for covenant bridge-building than Isa ibn Maryam (Jesus son of Mary). The Zwemer Center for Muslim Studies confirms: 'Many Muslim theologians consider Jesus Christ the most important aspect of Islamic eschatology. In fact, the Quran declares Mary and Jesus as a sign for all people (19:21; 21:91; 23:50).'

Where the Quran Itself Speaks of Isa

The Quran does not narrate the descent of Isa in battle. What the Quran says of Isa's future role is found in two verses: Surah An-Nisa 4:159 states that the People of the Book (Jews and Christians) will believe in Isa before his death — a verse Islamic scholars interpret as referring to his future descent. Surah Al-Imran 3:55 records Allah saying He will 'raise Isa to Himself' and 'place those who follow him above those who disbelieve until the Day of Resurrection.' The Quran's own statements are restrained and suggestive; the detailed narrative of the descent belongs to Hadith.

What the Hadith Adds — The Descent Narrative

The Hadith tradition (Sahih Bukhari and Sahih Muslim) provides a vivid narrative: Isa will descend to the white minaret east of Damascus, wearing two garments dyed with saffron, with his hands resting on the wings of two angels. He will pursue the Dajjal to the gate of Ludd (Lod, near modern Tel Aviv) and slay him there. He will break the cross, kill the swine, abolish the jizyah, and rule with the law of Islam. He will pray behind the Mahdi, symbolizing the finality of Muhammad's prophethood. He will reign for forty years and then die and be buried in Madinah.

The Tanakh parallel most frequently cited for this is Zekhariah 14 — but the alignment requires careful examination. Zekhariah 14 describes Yahweh Himself standing on the Mount of Olives, which splits in two. The feet that stand on the Mount of Olives are Yahweh's feet, not an intermediary's. The battle described is Yahweh fighting the nations who came against Yerushalayim. There is no figure in Zekhariah 14 who descends, slays a deceiver near Lod, then submits to another leader in prayer, and lives for forty more years. The structural differences are as significant as the surface similarities.

The Most Important Divergence — Isa's Identity

Here the covenant evaluation must be completely honest with all three traditions simultaneously. The stumbling block between Judaism and Christianity is the NT's claim that Yeshua of Natsaret was divine — the Son of God, the second person of a triune deity. Islam's treatment of Isa resolves that stumbling block by definitively rejecting Isa's divinity while elevating him to the most important messianic role in its eschatology. For Islam, Isa is the greatest prophet after Muhammad — a human being, miraculously born, raised to Allah, returning to earth to establish justice and to defeat the Dajjal. The Quran explicitly rejects the Trinity (Surah An-Nisa 4:171) and the crucifixion (Surah An-Nisa 4:157).

For the Tanakh-grounded position of Miqdash Bethel, both traditions — NT Christianity and Islam — are dealing with the same underlying Hebrew covenant text and arriving at different conclusions about the same prophetic figure. Christianity reads the Tanakh and concludes Yeshua fulfilled it as divine Messiah and atoning sacrifice. Islam reads the Tanakh (through Muhammad's

revelation) and concludes Isa was a righteous prophet whose message was corrupted by Christians, and who will return to correct that corruption. Both interpretations are building on the Tanakh. Neither is identical to the Tanakh's own framework. The Tanakh's Mashiach is a human Davidic king — not divine, not globally returning from heaven, but ruling from Yerushalayim in the covenant community of Yisra'el.

SECTION VI: THE COVENANT BRIDGES — WHERE ALL THREE TRADITIONS CONVERGE ON THE TANAKH SOURCE

Having examined what Islam's eschatology says honestly — distinguishing Quran from Hadith, confirmed parallels from claimed parallels — the covenant reader can now identify the genuine points of convergence across all three traditions. These convergences are not superficial. They reflect the fact that all three traditions are drawing, consciously or unconsciously, from the same ancient Hebrew covenant source.

Bridge 1: The Certainty of Resurrection and Judgment

All three traditions affirm that the dead will rise, that all humanity will face divine accounting, and that the judgment will be based on deeds and covenant fidelity. Dani'el 12:2 — 'And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt' — is the Tanakh foundation for what Christianity calls the Last Judgment and what Islam calls Yawm al-Qiyamah. The covenant agreement here is deep, ancient, and shared.

Bridge 2: Gog and Magog / Ya'juj and Ma'juj

This is the single strongest bridge between Tanakh and Islamic eschatology. The name, the event, the scale, the outcome — all three traditions (Tanakh in Yehezkel 38-39, NT in Revelation 20:8, and Islam in Surah Al-Kahf 18 and Surah Al-Anbiya 21) speak of the same named nations as a final end-time threat. The covenant reader does not need to harmonize every detail. The convergence on the same names, drawn from the same Hebrew prophetic text, is itself a covenant witness that all three traditions are looking at the same reality from different angles.

Bridge 3: Yerushalayim as the Focal Point

Zekhariah 12:3 declares Yerushalayim will become 'a heavy stone for all the peoples; all who lift it will surely hurt themselves.' Every major end-time tradition confirms this: the Olivet Discourse in the NT is delivered overlooking Yerushalayim; the Hadith narrative of Isa slaying the Dajjal places the climax at the gate of Lod, near Yerushalayim; the Mahdi is believed to establish justice from the region; Yehezkel's restored Temple is in the midst of the Holy Land. The convergence on

Yerushalayim as the eschatological center of the earth is a Tanakh covenant truth confirmed by all three traditions.

Bridge 4: The Call to Righteousness Before the End

Perhaps the most practically important convergence: all three traditions use the signs of the end not primarily as a calculation calendar but as a call to moral and spiritual preparation. The Tanakh prophets called Yisra'el to teshuvah (return). The NT's Olivet Discourse ends with the parable of the faithful servant. The Hadith tradition records Muhammad saying: 'If the Final Hour comes while you have a shoot of a plant in your hands and it is possible to plant it before the Hour comes, you should plant it.' The Zwemer Center confirms this emphasis. All three traditions agree: the response to the approaching end is not panic or calculation — it is righteousness.

Where the Three Traditions Irretrievably Diverge

Intellectual honesty requires naming the irreducible divergence as clearly as the convergences. **Judaism rejects both the divine Messiah of Christianity and the final prophethood of Muhammad. Christianity affirms the atoning death and resurrection of Yeshua — which Islam explicitly denies. Islam affirms the prophethood of Muhammad as the seal of the prophets — which both Judaism and Christianity reject. These are not merely doctrinal differences that can be smoothed over by covenant language. They are foundational claims about the nature of divine revelation and human salvation that the three traditions cannot simultaneously affirm.**

The purpose of this study is not to resolve these divergences by declaring one tradition correct and the others false. It is to trace all three Abrahamic paths back to the ancient source they share — the Tanakh covenant that preceded all of them — and to build on that shared foundation a framework for peace among peoples who are already fighting. The question is not which tradition is completely right. The question is whether there is enough common ground in the shared Hebrew prophetic tradition to stop the bloodshed. The answer, from this covenant study, is yes.

*Three paths. One ancient source. One Father. One covenant of peace to return to.
Yeshayahu 2:3 — 'Come, let us go up to the mountain of Yahweh, to the house of the God of Yaakov,
that He may teach us His ways and that we may walk in His paths.'*

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