

# ISLAMIC ESCHATOLOGICAL TERMINOLOGY: UNDERSTANDING THE LANGUAGE OF THE END TIMES

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## ABSTRACT

This article explores the key terminologies associated with Islamic eschatology, focusing on the language used in Quranic verses and prophetic traditions that describe the events of the End Times. By analyzing the semantic structure and theological implications of these terms, the study aims to provide a clearer understanding of how Islamic texts communicate concepts related to eschatological beliefs. The research identifies and categorizes the primary words and phrases used in classical Islamic sources to describe major eschatological events, such as the emergence of the Dajjal, the descent of Isa (Jesus), and the occurrence of the Hour (al-Sa'ah). Through a critical examination of these terms, the article highlights the significance of specific language choices in shaping Muslim perceptions of the apocalyptic future. The study also addresses the challenges of interpreting these terms in both their historical and contemporary contexts, offering insights into the evolving understanding of Islamic eschatology. This analysis contributes to the broader field of Islamic studies by clarifying the linguistic foundations that underpin eschatological discourse.

**Keywords:** End Times, Hadith, Islamic Eschatology, Quran, Terminology

## INTRODUCTION

“Eschatology” comes from the Greek word *eschatos*, which means “last.” Eschatology is thus the doctrine of, or discourse about, the last things. It is futuristic, which can be interpreted as a doctrine directed to the future. Not only that, it is also relevant to the present and has origins in the past. The earliest use of the term ‘eschatology’ recorded in the Oxford English Dictionary (2013) is from 1845.

Eschatology has been used in theology and religious studies since the mid-nineteenth century. It refers to the scholarly examination of the "four last things" - death, judgment, heaven, and hell. This concept, originally rooted in Christian theology, is applied here by analogy to encompass the themes explored in this work, which consists of nearly sixty scholarly investigations into various aspects related to the Quranic Arabic concept of *ma'ād*, meaning "return." According to the Quran, humanity is ultimately destined to return to the presence of God, from which it has journeyed throughout its collective and individual histories on earth.

## TERMINOLOGIES RELATED TO ISLAMIC ESCHATOLOGY

In Islamic eschatology, the final judgment is the defining climax of history and the world. The concepts of eschatology and the hereafter are among the most characteristic and fundamental elements of faith and spirituality in Islam. Islamic eschatology encompasses the study of the end times and the events that are believed to occur leading up to and following the Day of Judgment. Various terms and concepts are integral to understanding this aspect of Islamic theology. Understanding these terms helps provide a comprehensive view of Islamic eschatology and the events that Muslims believe will unfold as the world approaches its end.

The Arabic terminologies related to Islamic eschatology are:

### 1) *AL-FITAN*

The word *fitna* can be defined as secession, upheaval, seduction, and anarchy. The linguistic meaning of *fitnah* is testing, afflictions, and trials. It is derived from *fitnatul fiddati wa-thahab* (the testing of gold and silver when they are melted under heat to distinguish the pure parts from the impurities). They envisage the term as when someone melts precious metals such as gold and silver with fire to separate or distinguish the bad from the good or to see its degree of goodness.

The technical term of the word '*fitan*' is formed from the root ف ت ن (f-t-n), meaning; to purify gold and silver by smelting them; to burn; to put to the test, to afflict (in particular as a means of testing someone's endurance); to disrupt the peace of a community; to tempt, to seduce, to allure, to infatuate. The term "*fitan*" is the plural of "*fitnah*." *Fitnah* means *imtiha*, *ibtila'*, and *ikhtibar*. According to Ibn Hajar, the original meaning of the word *fitnah* is "test" or "trial." It is later extended to encompass anything disliked or related to it, such as disbelief, sin, polytheism, and similar concepts.

As for the religious definition of '*fitna*,' it refers to a trial or temptation which tests a person's faith and patience. It involves situations that lead to confusion, strife, or conflict among people. This term encompasses events that cause turmoil and division, testing the steadfastness of believers and their adherence to the truth amidst challenges and adversities.

### Forms Of *Fitan* in The Quran

From this root word (f-t-n), six forms occur 60 times in the Qur'Ēn: *fatana* (فَتَنَ) 17 times, *futina* (فُتِنَ) six times, *futĒn* (فُتُون) once, *fĒtin* (فَاتِن) once, *maftĒn* (مُفْتُون) once and *fitnatun* (فِتْنَةٌ) 34 times.

The word *fatana*, or its transitive, passive word *futina* has several definitions. This word means to seduce or to tempt someone away from their convictions and beliefs (Al Qur'an. Al Maidah 5:49), to put the test (Al Qur'an. Sad 38:24), to attack, to afflict, and to disrupt (Al Qur'an. AnNisa' 4:101), to persecute, to torture (Al Qur'an. Al Buruj 85:10), to lead into temptation and punishment, to delude (Al Qur'an. Al Hadid 57:14).

In addition, the word *futĒn* which is also derived from *fatn* or *fitnatun* means testing and trial (Al Qur'an. Thaha 20:40). The word *fĒtin* refers to the active participle of *fitan*, which means one who

allures, one who talks to someone into something, one who tempts, one who corrupts (Al Qur'an. Saffat 37:162-163). The passive participle of the word *fitan* is *maftun*, which means one who is deceived, one who is demented; one afflicted by madness (Al Qur'an. Al Qalam 68:5-6). Meanwhile, the word *fitnatun* (فِتْنَةٌ) has six meanings in general, test (Al Qur'an. Al Anfal 8:28), affliction or trial (Al Qur'an. Al Hajj 22:11), persecution (Al Qur'an. Al Baqarah 2:191), Dissension, discord, civil unrest, infighting, mutiny (Al Qur'an. At Tawbah 9:47), Temptation, allurement (Al Qur'an. Al Baqarah 2:102), and treachery, defection, and desertion (Al Qur'an. Al Ahzab 33:14).

Meanwhile, the word *fitnatun* (فِتْنَةٌ) has six meanings in general:

1- Test

﴿وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

*And know that your wealth and your children are only a test. (Al Qur'an. Al Anfal 8:28)*

2- Affliction or trial

﴿وَإِنْ أَصَابَتْهُ فِتْنَةٌ أُنْفَلَبْ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

*but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss. (Al Qur'an. Al Hajj 22:11)*

3- Persecution

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

*For persecution<sup>2</sup> is far worse than killing. (Al Qur'an. Al Baqarah 2:191)*

4- Dissension, discord, civil unrest, infighting, mutiny

﴿وَلَا وَضَعُوا حِلَّكُمْ يَبْغُونَكُمْ الْفِتْنَةَ﴾

*and would have scrambled around, seeking to spread discord in your midst. (Al Qur'an. At Tawbah 9:47)*

5- Temptation, allurement

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

*But they [i.e., the two angels] do not teach anyone unless they say, "We are a temptation, so do not disbelieve [by practicing magic]." (Al Qur'an. Al Baqarah 2:102)*

6- Treachery, defection, desertion

﴿ثُمَّ سُلُّوا الْفِتْنَةَ لَا تَوَّهَا﴾

*And they were asked to commit treachery, they would have committed it. (Al Qur'an. Al Ahzab 33:14)*

According to the presented definition, it can be concluded that the word "fitna" according to the Quran carries many definitions such as polytheism, trial, torment, sin, turmoil, confusion, killing, destruction, turning away from the path of truth, deviation, and madness. Based on these findings, there are several meanings of "fitnah" that describe the atmosphere and conditions during the occurrence of the end times events, such as murder and torture, chaos and confusion, deviation and turning away from the path of truth.

### **Forms of Fitan in The Hadith Narration**

The use of the word "*al-Fitan*" in the hadith mostly refers to trials, whether in the form of women, wealth, wives, children, trials of the grave, and similar aspects. There are several similar meanings of the term "fitnah" in the Quran and hadith, including strife, killing, and deviation.

#### **1) Fitna refers to Woman**

Usama bin Zaid narrated that the prophet said:

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

*After me I have not left any trial more severe to men than women.*

**(Sahih al-Bukhari. Book: Wedlock, Marriage (Nikaah). Chapter: What evil omen of a lady is to be warded off. Hadith no: 5096.)**

#### **2) Fitna related to property and wealth**

Ka'b bin Iyadh narrated that the prophet said:

إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ

*Indeed there is a fitnah for every Ummah, and the Fitnah for my Ummah is wealth*

**(Jami' al-Tirmizi. Book: Zuhd. Chapter: What Has Been Related About 'The Fitnah of this Ummah is wealth. Hadith no: 2336)**

#### **3) Fitna related to the conditions in the grave**

Aisha reported that the prophet said:

إِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ

*You will be tested in your graves.*



**(Sunan Al-Nasa'ie. Book: Funerals. Chapter: Seeking Refuge With Allah From The Torment of The Grave. Hadith no: 2065.)**

Hadith, related to *al-fitan*, can be defined as the prophetic narration associated with the afflictions and tribulations that will occur at the end times. Several instances of "fitnah" in hadith refer to the signs of the Hour and the events of the end of times. One of these is the term "fitnah" that refers to al-Masih al-Dajjal. Muslims are commanded to seek refuge from the trials and confusion brought by the Dajjal. Abu Hurairah narrated that the Prophet said:

عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

*and seek refuge with Allah from the tribulation of Al-Masih Dajjal*

**(Sunan Nasa'ie. Book: Seeking Refuge with Allah. Chapter: Seeking Refuge from the Trials of Life. Hadith no: 5508)**

In another narration, the prophet uses an analogy to describe the condition of *al-fitan*. Abu Hurairah reported that the prophet said:

بادرُوا بِالْأَعْمَالِ فَتَنًا كَقَطْعِ اللَّيْلِ الْمَظْلَمِ يَصْبِحُ الرَّجُلُ مُؤْمِنًا وَيَمْسِي كَافِرًا وَيَمْسِي مُؤْمِنًا وَيَصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا

*Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods.*

**(Sahih Muslim. Book: Miscellany. Chapter: Hastening to do good deeds. Hadith No: 87)**

This hadith emphasizes the urgency of engaging in righteous deeds before the onset of severe trials and tribulations, compared to night's darkness. These trials will be so intense that a person may shift from belief to disbelief within a single day, either by morning or evening, due to overwhelming temptations or pressures. The hadith further warns that during such times, individuals may forsake their faith in exchange for material gains or worldly benefits. This teaching underscores the fragility of faith in the face of severe challenges and the importance of steadfastness in maintaining one's religious commitments.

## **2) ASHRAT/ALAMAAT/AMARAAT/AAYAT AL-SA'AH**

The term *الأشراط* is the plural form of *شَرَطٌ*, meaning a sign, similar to *سبب* and *أسباب* (cause and causes). It can also be defined as the beginning of something. It is said that someone 'ashrat' himself with something, meaning he marked or prepared himself for it. Hence, the term 'shurta' (policeman) is derived and the plural is 'sharat.' They are called this because they have marked themselves with signs that make them recognizable.

The word *Ashrat* was mentioned once in the Qur'an:

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهَا﴾

*Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then what good to them, when it has come, will be their remembrance? (Al Qur'an. Muhammad 47:18)*

Qurtubi in his tafseer explains that the word *Ashrat* in this Qur'anic verse brings the same meaning *Amaraat* or *Alamaat*. The reason that the word *Ashrat* is said to be a synonym to *Amaraat* and *Alamaat* is that it was mentioned in the hadith Jibril in which Angel Jibril asked the Prophet about the signs of the Hour. Yahya bin Ma'mur reported a long hadith in which Jibril asked the prophet about *Iman*, *Islam*, and *Ihsaan*, and then Jibril asked the fourth question:

قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ : مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ . قَالَ : فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا

*He said, "Now tell me about the Hour." He replied, "The one who is asked about it is no better informed than the one who is asking." He said, "Then tell me about its signs."*

**(Sunan Abi Daud. Book: Model Behavior of the Prophet (Kitab Al-Sunnah). Chapter: Believe in Divine Decree. Hadith No: 4695)**

Another similar meaning to *Ashraat* is *Aayaat* which also means 'the signs':

Abdullah bin Amr narrated that Prophet Muhammad said:

إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

*The first sign (out of the signs of the appearance of the Dajjal) would be the appearance of the sun from the west,*

**(Sahih Muslim. Book of Tribulations and Portents of the Hour. Chapter: The Emergence Of Ad-Dajjal And His Stay On Earth. Hadith no:2941a)**

These words (*ashrat*, *amaraat*, *alamaat*, *aayaat*) lead to the same meaning, which is the sign that approaching the upcoming Hour.

The term associated with the word '*ashrat*' is *al-Sa'ah*, which means 'the Hour'. The linguistic definition of the word *al-Sa'ah* (الساعة) is a part of the parts of the night or day, and its plural is ساعات. The terminological definition of the word *al-Sa'ah* is the time when the Day of Judgment will occur. It is named as such due to the rapid calculation that takes place during it, or because it surprises people in an instant, where all of creation perishes with a single blow.

Hence, *ashrat al-Sa'ah* are two separate Arabic words that mean 'Signs of the Hour. In general definition, *ashrat al-Sa'ah* means the signs indicating the establishment of the Hour and its

imminent occurrence for those who witness them. They are the indicators that point towards the coming of the Hour, and it was named for the quickness with which it occurs, or because it surprises people in an hour, and every creation will die with a single blow.

### **Al-Sa'ah in the Qur'an**

The word *Al-Sa'ah* is mentioned 39 times in the Qur'an. Some of them are:

﴿حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يُحْسِرَتْنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا﴾

*until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," (Al Qur'an. Al An'am 6:31)*

﴿وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ﴾

*And indeed, the Hour is coming; so forgive with gracious forgiveness. (Al Qur'an. Al Hijr 15:85)*

﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent. (Al Qur'an. An Nahl 16:77)*

### **Al-Sa'ah in Hadith narration**

There are many *ĪadĒth* that mention the signs of the Hour are currently happening in the society and Muslim community. Anas bin Malik reported that the prophet said:

إن من أشراط الساعة: أن يرفع العلم ويثبت الجهل، ويشرب الخمر، ويظهر الزنا

*From among the portents of the Hour are (the following): Religious knowledge will be taken away (by the death of Religious learned men), (Religious) ignorance will prevail, drinking of Alcoholic drinks (will be very common), and there will be prevalence of open illegal sexual intercourse.*

**(Sahih Bukhari. Book: Knowledge. Chapter: (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance. Hadith no:80)**

For example, a hadith narration reported by Anas that the prophet said:

من أشراط الساعة: أن يتباهى الناس في المساجد

*One of the portents of the Hour will be that people will show off in building Masjids."*

**(Sunan Abi Daud. Book: Prayer. Chapter: On (The Reward) Of Building Masajid. Hadith no: 449)**

In another narration, Amr bin Taghlib reported that the prophet said:

إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا يَنْتَعِلُونَ نِعَالَ الشَّعْرِ، وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا عِرَاضَ  
الْوُجُوهِ، كَأَنَّ وُجُوهُهُمْ الْمَجَانُّ الْمُطَرَّقَةُ

*One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather."*

**(Sahih Bukhari. Book: Fighting for the Cause of Allah. Chapter: Fighting against the Turks. Hadith no: 2927)**

### **3) AL-MALAHIM**

The term "al-Malahim" (الملاحم) in the context of hadith literature refers to great battles or epic conflicts. Derived from the Arabic root "ل ح م" (l-h-m), which relates to combat and confrontation, al-Malahim signifies wars of significant scale and consequence, often associated with eschatological events and the end times.

The term "al-Malahim" itself is not explicitly mentioned in the Quran. The hadith literature provides more explicit references to al-Malahim, detailing the epic battles and significant events leading up to the Hour. They often include epic battles involving the Mahdi, the return of Jesus (Isa), the emergence of the Dajjal (the Antichrist), and the final struggle between good and evil.

According to Abdullah bin Amr, the great battles of the people are five: two have already passed, and three are in this Ummah: the battle with the Turks, the battle with the Romans, and the battle with the Dajjal. After the Dajjal, there will be no more battles.

Abu Hurairah reported that there are some distinguishing features of Banu Tamim that he heard from the prophet and his love for them is never on the decline after that, and the words are:

هُمْ أَشَدُّ النَّاسِ قِتَالًا فِي الْمَلَاهِمِ

*They are the bravest among people in the battlefield*

**(Sahih Muslim. Book: The Merits of The Companions. Chapter: The Virtues Of Ghifar, Aslam, Juhainah, Ashja', Muzainah, Tamim, Daws and Tayy'. Hadith no: 2525c)**

Dhu Mikhbar narrated that the prophet said:

سَتَصَالِحُونَ الرُّومَ صَلَاحًا آمِنًا فَتَعْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ فَتَنْصَرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَرْجِعُونَ  
حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي ثُلُولٍ فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ غَلَبَ الصَّلِيبُ فَيَغْضَبُ رَجُلٌ مِنَ  
الْمُسْلِمِينَ فَيَدْفُقُهُ فَعِنْدَ ذَلِكَ تَغْدِرُ الرُّومُ وَتَجْمَعُ لِلْمَلْحَمَةِ

*you will make a secure peace with the Byzantines, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe. You will then return and alight in a meadow with mounds and one of the Christians will raise the cross and say: The cross has conquered. One of the Muslims will become angry and smash it, and the Byzantines will act treacherously and prepare for the battle.*

**(Sunan Abi Daud. Book: Battles. Chapter: What was mentioned about war with Rome. Hadith no: 4292.)**

Makhul narrated that the prophet said:

مَوْضِعُ قُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلَا حِمِ أَرْضٌ يُقَالُ لَهَا الْغُوطَةُ

*The place of the assembly of Muslims at the time of war will be in a land called al-Ghutah.*

Mu'az bin Jabal narrated that the prophet said:

عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَثْرِبُ وَخَرَابٌ يَثْرِبُ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتُخَفُّ قُسْطَنْطِينِيَّةٌ وَفَتُخَفُّ الْقُسْطَنْطِينِيَّةُ  
خُرُوجُ الدَّجَالِ

*The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth.*

**(Sunan Abi Daud. Book: Battles. Chapter: Signs of the Battles. Hadith no: 4294)**

Abu Al-Zahiriyyah narrated that the prophet said:

مَعْقِلُ الْمُسْلِمِينَ مِنَ الْمَلَا حِمِ دِمَشْقُ وَمَعْقِلُهُمْ مِنَ الدَّجَالِ بَيْتُ الْمَقْدِسِ وَمَعْقِلُهُمْ مِنْ يَأْجُوجَ وَمَأْجُوجَ  
بَيْتُ الطُّورِ

*The stronghold of the Muslims during the epic battles (malāhim) will be Damascus, their stronghold against the Dajjal will be Bayt al-Maqdis (Jerusalem), and their stronghold against Gog and Magog will be Mount Sinai.*

(Abu Bakar Ibn Abi Syaibah, 1409. "Al-Kitab al-Mushannaf fi al-Ahadith wa al-Athar". Maktabah al-Rusyd: Riyadh. Vol. 4. P.217. Hadith no: 19447)

#### 4) AL-QIYAMAH

The term "Al-Qiyamah" (القيامة) comes from the root word "قَامَ" (qāma), which means "to stand" or "to rise." This root conveys the idea of standing up or rising, which is fitting for the concept of resurrection and the Day of Judgment, where individuals will rise from their graves to stand before Allah for judgment. The noun "qiyamah" specifically refers to the event of the resurrection of all creatures after their death and the day when this standing or rising will take place.

This day marks the end of the world and the commencement of the afterlife, where individuals will be rewarded with Paradise (Jannah) or punished in Hell (Jahannam) based on their earthly actions and faith.

#### Al-Qiyamah in the Quran

The Quran extensively discusses Al-Qiyamah, emphasizing its certainty and the profound events associated with it. The term "Al-Qiyamah" (القيامة) is mentioned 70 times in the Quran, usually associated with the word 'يوم' which means 'the day'. This highlights the significance of the concept of the Day of Resurrection in Islamic teachings. Among the examples of the word 'yaum al-Qiyamah' mentioned in the Quran are:

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ

*make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. (Al Quran. Ali Imran. 3:55)*

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know." (Al Quran. Al-Jathiyah. 45:26)*

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

*And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection, he will be against them a witness. (Al Quran. Al-Nisa' 4:159)*

In the Quran, there is a chapter named "Al-Qiyamah," which translates to "The Resurrection." This surah is the 75th chapter of the Quran and consists of 40 verses. Surah Al-Qiyamah describes the events of the Day of Resurrection and underscores the certainty and gravity of that day. The surah begins with Allah swearing by the Day of Resurrection, highlighting its inevitability and significance.

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ

*I swear by the Day of Resurrection (Al Qur'an. Al Qiyamah. 75:1)*

### **Al-Qiyamah in the Hadith**

In Hadith literature, the concept of "yaum al-Qiyamah" (the Day of Resurrection) is extensively elaborated upon, providing additional details beyond what is mentioned in the Quran.

Anas narrated that the prophet said:

لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ . قَالَ أَحَدُهُمَا يُنْصَبُ وَقَالَ الْآخَرُ . يُرَى يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ

*Every betrayer will have a flag on the Day of Resurrection" One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.*

**(Sahih Bukhari. Book: Jizyah and Mawaada'ah. Chapter: The sin of a betrayer. Hadith no: 3186,3187)**

Jabir bin Abdullah narrated that the prophet said:

إِنْ مِنْ أَحْبَبِكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلَسًا يَوْمَ الْقِيَامَةِ، أَحَاسَنُكُمْ أَخْلَاقًا، وَإِنْ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، وَالثَّرَاوُونَ، وَالمُتَشَدِّقُونَ، وَالمُتَفِيهِقُونَ

*The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour; and the most hateful and the farthest from me on the Day of Resurrection will be the talkative and the most pretentious and the most rhetorical.*

**(Riyadh al-Sholihin. Book: The Prohibited Action. Chapter: Undesirability of Pretentiousness and Exaggeration during Conversation. Hadith no: 1738.)**

In both the Quran and Hadith, "yaum Al-Qiyamah" (the Day of Resurrection) is a central theme highlighting the final judgment of all human beings. Together, they emphasize the importance of faith, righteousness, and accountability in preparation for Allah's final judgment.

### **5) AL-AKHIRAH**

The Arabic word, الآخرة – *Al-Akhirah*, is an Islamic term referring to the life after death (hereafter or afterlife). It is derived from the root word *Al-Akhir* which means *the last, the ultimate, the end or close*. *Al-Akhirah* refers to the hereafter, encompassing all events and realities that follow the Day of Judgment. It includes the concepts of Paradise (Jannah) and Hell (Jahannam), where souls will reside based on their deeds in the worldly life. The term underscores the transient nature of worldly life and the eternal significance of the afterlife in Islamic belief.

The word **الْآخِرَةِ** was mentioned 69 times in the Qur'an. Among them are:

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say, [O Muhammad], "If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful. (Al Quran. Al Baqarah. 2:94)

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَّصِيبٍ

Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share. (Al Quran. Al-Syura 42:20)

كَذَلِكَ الْعَذَابُ وَلِلْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew. (Al Quran. Al Qalam. 68:33)

Meanwhile, the word **بِالْآخِرَةِ** also was mentioned 22 times in the Qur'an.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. (Al Quran. Al Baqarah. 2:4)

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُم مُّنْكِرَةٌ وَهُمْ مُّسْتَكْبِرُونَ

Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant. (Al Quran. Al Nahl. 16:22)

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And that those who do not believe in the Hereafter - We have prepared for them a painful punishment. (Al Quran. Al-Isra. 17:10)

The word **لِلْآخِرَةِ** were mentioned once in the Quran.



وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَى

*And indeed, to Us belongs the Hereafter and the first [life]. (Al Quran. Al Layl. 92:13)*

Meanwhile in the hadith, al-Akhirah is often referred as 'Yaum al-Akhir'. The phrase *yaum al-Akhir* in hadith is associated with the faith in Allah. Among the examples are:

Abu Hurairah narrated that the prophet said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكُنْ خَيْرًا أَوْ لِيَصْنُتْ

Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk).

**(Sahih Bukhari. Book: Good Manners and Form (al-Adab). Chapter: Whosoever believes in Allah and the Last Day should not harm his neighbor. Hadith no: 6018)**

## CONCLUSION

Islamic eschatology provides a comprehensive understanding of the end times through the rich narratives found in the Qur'an and Hadith. This branch of theology offers not only the depiction of the final events in human history but also imparts crucial lessons on faith, morality, and the ultimate destiny of humanity. One gains a deeper appreciation of the Islamic perspective on eschatology by examining the key terminologies and concepts.

Al-Fitan, derived from the Arabic root meaning "trial" or "temptation," refers to the various trials and tribulations that believers will face as the world approaches its end. These trials are not merely physical challenges but also encompass moral and spiritual tests. The Qur'an mentions that believers will be tested with trials to distinguish the true believers from the hypocrites (Surah Al-Ankabut 29:2-3). The Hadith literature further elaborates on these trials, describing a time of great confusion and hardship where patience and steadfastness in faith are paramount. The Prophet Muhammad emphasized the importance of seeking refuge in places of safety and avoiding unnecessary exposure to these trials.

*Al-Malahim*, often translated as epic battles or great conflicts, highlights the dramatic and tumultuous nature of the events leading up to the Day of Judgment. These battles are portrayed as confrontations between the forces of good and evil, with a significant focus on the moral and spiritual dimensions of these conflicts. The Qur'an did not mention in detail about al-Malahim. Hadiths provide detailed accounts of these battles, including descriptions of the Dajjal (Antichrist) and the ultimate victory of the righteous forces led by figures like Imam Mahdi and Prophet Isa.

*Ashrat al-Sa'ah* or the signs of the Hour, encompass a range of phenomena that signify the approaching Day of Judgment. These signs are divided into minor and major signs, with the minor signs being precursors that gradually build up to the major, more dramatic signs. The Qur'an mentions some of these signs, such as the splitting of the moon (Surah Al-Qamar 54:1) and the arrival of Gog and Magog (Surah Al-Kahf 18:94). Hadiths provide extensive details on these signs, describing events such as the appearance of strange celestial phenomena, moral decay, widespread injustice, and natural disasters. The culmination of these signs heralds the imminent arrival of the final hour.

*Al-Qiyamah*, or the Day of Resurrection, is the central event in Islamic eschatology, marking the end of the world and the beginning of the eternal afterlife. The Qur'an provides a detailed description of this day, portraying it as a moment of unparalleled upheaval and transformation. The earth will give up its burdens, the mountains will crumble, and the dead will be resurrected for judgment (Surah Al-Zalzalah 99:1-8). The Hadith literature further describes the scenes of the Day of Resurrection, where humanity will stand before Allah in complete accountability. Every action, no matter how small, will be weighed, and justice will be served.

*Al-Akhirah*, referring to the hereafter, encompasses all events and realities that follow the Day of Judgment. This includes the concepts of Paradise (Jannah) and Hell (Jahannam), where souls will reside based on their deeds in the worldly life. The Qur'an repeatedly emphasizes the transient nature of this worldly life and the eternal significance of the hereafter (Surah Al-Ankabut 29:64). Paradise is depicted as a place of eternal bliss, with gardens, rivers, and unimaginable pleasures for the righteous (Surah Muhammad 47:15). In contrast, Hell is described as a place of severe punishment for those who rejected faith and committed evil deeds (Surah Al-Mulk 67:6-7).

In conclusion, the terminologies related to Islamic eschatology offer a profound understanding of the end times, as depicted in the Qur'an and Hadith. It provides a detailed narrative of the events, trials, and ultimate destiny of humanity, emphasizing the importance of faith, morality, and preparedness for the hereafter. This eschatological framework not only shapes the believer's worldview but also serves as a moral compass, guiding them toward a life of righteousness and piety in anticipation of the promised future. Through the examination of key terminologies and concepts, one gains a deeper appreciation of the intricate and multifaceted nature of Islamic eschatology and its enduring relevance in the spiritual and moral lives of Muslims.

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